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1 Sarga 1 - प्रथमः सर्गः

Narada Briefs Valmiki About Raama Raamayana In A Nutshell

Introduction -

Divine sage नारद arrives at the hermitage of Sage वाल्मीकि in order to enlighten him and keep him informed of his duty to author the epic poem रामयण. In the dialogue between these two sages, वाल्मीकि elicits from नारद about most virtuous person on earth, namely राम. In this opening chapter, while eulogizing राम नारद gives an outline of रामयण, truly highlighting those aspects that are the keynotes in this epic, like virtuosity, generosity, morality, chastity and the like. वाल्मीकि रामयण is said to have been composed basing on each of the twenty-four letters of गायत्रि Hymn, and a thousand verses are arranged into one book under the caption of each letter. Though that classification, or dividing verses into thousand chapters is unavailable now, the twenty-four verses identified with the 24 letters of गायत्रि hymn, called as गायत्रि रामयण, is available and it is given in the endnote of this page. In tune with the scheme of गायत्रि , रामयण starts the first verse with letter त an auspicious letter.

An Appeal to Readers We have taken every care to present this translation truthfully, but when working with machines, they start to exhibit their talents on the very first key-stroke, like "Auto Correct, Auto Complete, Auto Insert etc.," and thus start correcting words like "high souled one" to "high-soled one..." and the like. So taking the maxim प्रमादो अपि धीमताम् "even the diligent may make mistakes..." we appeal to the readers to kindly inform us if anything has gone wrong any where, typos, and "is" becoming "was", "are" becoming "were" and the like, so that they will be corrected, true to the text and spirit of रामयण.

तपः स्वाध्यायनिरतं तपस्वी वाग्विदां वरम् ।
नारदं परिप्रच्छ वाल्मीकिमुनिपुङ्गवम् ॥ १.१.१ ॥

अन्वय / parsing: तपस्वी वाल्मीकिः तपः स्वाध्याय निरतं वाग्विदां वरम् मुनि पुङ्गवम् नारदं परिप्रच्छ

तपस्वी	= sagacious thinker	वाल्मीकिः	= Sage [Poet] वाल्मीकि	तपः	= in thoughtful- meditation
स्व अध्याय	= in self, study of scrip- tures	निरतम्	= always - who is eter- nally studious in scrip- tures	वाक्	= in speaking [in enunci- ation]
विदाम्	= among expert enunci- ators	वरम्	= sublime one - with नारद	मुनि पुङ्गवम्	= with sage, paragon, with such a paragon sage Naarada
नारदम्	= with [such a sage] Naarada	परिप्रच्छ	= verily [inquisitively,] inquired about		

[ellipt. सर्व गुण समिष्टि रूपम् पुरुषम् all, merited endowments, composite, in form - about such a man.] A thoughtful-meditator, an eternally studious sage in scriptures about the Truth and Untruth, a sagacious thinker, and a sublime enunciator among all expert enunciators is नारद, and with such a Divine Sage नारद, the Sage-Poet वाल्मीकि is inquisitively enquiring about a man who is a composite for all merited endowments in his form and calibre. [1-1-1]

The efficacy of Opening Verse

The very opening word तपः has diverse meanings. In a way it means ज्ञान acuity, and it is "thinking" तपः आलोचने "thinking on the Absolute, where that Absolute"s thinking itself is तपः - यस्य ज्ञानम् तपः thus नारद is one who is a constant thinker of the Absolute. Or, he who always practises कृच्छ्रन्द्रायणादि व्रतः - नित्य नैमित्तिक कर्म अनुष्ठान परः the rigorous practises enshrined in Veda-s. It means the Absolute itself तपः पर ब्रह्म शब्द वच ब्रह्मै तद् उपास्त्वै तत् तपः "that which is contemplated upon that is तपः , meaning वेदान्त , Upanishads. Let many Veda-s are learnt and recited mechanically it becomes a rote learning, unless, a thought is given as for what it is being recited, an on whom. Thus नारद has no rote learning, but still trying to get full picture of that Absolute. And the स्वाध्याय is Veda, and its regular practise, तपो हि स्वाध्यायः। Veda itself is the Knowledge, that is why it is said स्वध्यान् न प्रमदितव्यम् - तैत्तिरीय उपनिषद् Then, it also means as the Absolute. Thus नारद being a complete embodiment of Veda-s, is the proper sage to clear the doubts of वाल्मीकि.

The Divine Sage नारद is the brainchild of god Brahma ब्रह्म मानस पुत्र। His name has meanings like नार =knowledge; द= awarder; नारद = the rain cloud. Any cloud rains on its own without any requisition from Mother Earth. So नारद is नारम् ददाति इति नारद "one who accords knowledge concerning the humans..." or, नारम् द्यति - खण्डति - इति नारद "one who annihilates the ignorance..." or, "one who accords knowledge about the Absolute, or Supreme Person. Though a Divine Sage, having all these attributes, नारद has no conclusive information about हरि लीला विभूति "Supreme Person's playful acts..." Hence he continuously and constantly ponders over that Absolute to get the real essence of that Absolute, or Supreme Person. This is for himself, and not in respect of his reacting with others.

Then this word वाक् means: enunciator - as given above; This word also means Veda - अनादि निधनो हि एषा वाक् उत्थष्टा Veda-s emerged from that Absolute, hence वाक् is identifiable with that Absolute; and this is grammar - वाक् योग विद्वद्भ्यति च अपशब्दे as such वाक् is identifiable with grammar. And वाक् विद् वरेण्य is "one who has complete information derived from Veda-s, or, one who elucidates and enunciates what he has learned from Veda-s

to others..." There are four epithets of नारद here: अथ नारदस्य चत्वारि विशेषणानि। तथा - तपो निरति - इति अनेन विशेषणेन सर्व सामर्थ्यम् प्रतिपादितम्। स्व अध्याय निरत - इति अनेन यत् किञ्चित् वदति तत् वेद उक्त धर्म अनुगुणतया एव वदति इति सूचितम्। वाक् विदाम् वर - अनेन वक्तृत्वङ् प्रतिपादितम्। मुनि पुन्यव - इति अनेन अतीन्द्रिय अभिज्ञत्वम् सूचितम् । अग्रे त्रि लोक ज्ञ इति अनेन विशेषणेन लोक त्रय सञ्चारेण प्रत्यक्षतया सत् असत् वस्तु अभिसङ्गतत्वङ् प्रतिपादितम्। एतै विशेषणैः - सर्वज्ञत्वम् - सर्व जन मान्यत्वम् - सर्व उत्कृष्ट महात्म्यम् - च सूचितम्। तादृशम् नारदम् भगवान् वाल्मीकिः सर्व गुण समिष्टि रूपम् पुरुरषम् - पपृच्च - धर्माकूतम्

"By these four epithets of नारद, viz., तपो निरत because he is a "thoughtful-thinker evermore..." his all-expertise in knowledge is proposed... स्वाध्याय निरत because he is "eternally studious sage in scriptures [about the Truth and Untruth..."] whatever the least he says it abides by the everlasting canonical sayings of Veda... वाक् विदाम् वर because his sayings are rooted in canons he is the best enunciator and elucidator... मुनि पुन्यव because he is such a sublime sage he is transcendental... and as a traveller among all the three worlds he is aware of Truth and Untruth... and with such Sage नारद, Sage वाल्मीकि enquired about a man, on earth, who is a composite in his form, for all merited endowments..." Dharmaakuutam. This commentary is by Tryambakaraaya Makhi [1690's to 1728] and this can be called not just yet another commentary on रामयण, but an Encyclopaedia of Indian Culture. This was published under the scheme of "Editing and Publication of Rare Manuscripts, Govt. of India, Ministry of Scientific Research and Cultural Affairs" and it is available with Tanjore Saraswati Mahal Library, Tanjavore, Tamil Nadu State, India. There are numerous and voluminous commentaries on रामयण, bulkier than the epic itself, deciphering latent meanings of रामयण as above. And to list a few of many commentaries on रामयण:

1. कतक व्याख्य by shrii katata
2. रामयण तिलकम् रामाभिरामी by Shri Naagojee Bhatt
3. रामायण भूषणम् by shrii govindaraja
4. रामायण शिरोमणि by shrii shivasahaaya
5. रामायण तत्त्व दीपिक by shrii maheshvara tiirtha
6. रामायण व्याख्य shrii raamaanujaacaarya
7. विवेक तिलक by shrii varadaraaja
8. धर्माकूम् tryambakaraaya makhii
9. रामायण कूट व्याख्य by shrii raamaananda tiirtha

... and many, many more... Hence due to paucity of time we confine ourselves to some references from some of the above, as it will be uncouth to go on dwelling on these intricate derivation obtained by these great commentators. This stanza equally applies to Sage वाल्मीकि, the taught, by way of the use of words तपः

स्वाध्याय तपस्वी thus both of them are experts in their own sphere of teacher-student relationship. The word तपः denotes Veda-s themselves, in which both the Sages are well-versed, स्वाध्याय means, pondering over what that is learnt, i.e. जप . तपस्वी शरणागति Total renunciation of their selves in the Almighty. Routine recitation of Veda-s will become futile if an iota of inclination in the Almighty and self-surrender to that Almighty is not there. तस्मान्न्येसम् एषाम् तपसम् अतिरिक्तम् आहुः - तैत्तरीय नारायणम् - २० Hence, these two sages have commenced to deliver रामयण, which itself is the epic of virtuous living, to this world. That being so, वाल्मीकि is asking the same नारद as to who is Absolute-like, Absolute-similar or comparable human, with some of many traits of that Absolute. For this, नारद starts his narration with an exclamation बहवो दुर्लभा च गुणाः कीर्तिता at seventh verse. Thus, there are bulky and voluminous commentaries on रामयण, bulkier than the epic itself, hence due to paucity of time, and in eagerness to post the main epic firstly, let us take a pause in these declinations and niceties of verbiage, as it will be uncouth to go on dwelling on these intricate derivation at that staring itself. However, the epic starts with the word auspicious word त as said in त कारो विघ्न नाशकः त कारो सौख्य दायकः ॥

Comment: Ramayana begins with "त" it is a बीजाक्षर, महावक्य - तत् त्वमसि and sacred Gayatri mantra also begins with "त"

को न्वस्मिन्साम्प्रतं लोके गुणवान्कश्च वीर्यवान् ।
धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः ॥ १.१.२ ॥

अस्मिन् लोके	= in this, world	साम्प्रतम्	= presently	गुणवान्	= principled person
कः नु	= who is, really	वीर्यवान् च	= potential one	कः	= who is
धर्म ज्ञः च	= conscientious also	कृत ज्ञः च	= what has been done knower of it [a re- deemer,] also	सत्य वाक्यः	= truth, speaker of [ha- bitually speaking the truth = truth-teller]
दृढव्रतः	= determined in his deed				

Who really is that person in this present world, who is principled and also a potential one, a conscientious one, a redeemer, and also a truth-teller and self-determined in his deed... [1-1-2] In Sanskrit poems the poets are at liberty to use words at any place according to exigencies of their metric rules. So, the order of words used by the poet called पद विभाग , in this poem is like this कः नु अस्मिन् साम्प्रतम् लोके गुणवान् कः च वीर्यवान् धर्म ज्ञः च कृत ज्ञः च सत्य वाक्यः धृढव्रतः

We have not shown this division of words for all verses in a separate paragraph, but separated them in the verse itself, [even if it gives a low-brow reading,] for fear of repetitive work. These very words are to be reconnected by readers to derive a particular meaning called अन्वय क्रम . By this process the words in this second verse will be connected like this:

अस्मिन् लोके साम्प्रताम् गुणवान् कः नु वीर्यान् च कः धर्मज्ञः च कृतज्ञः च सत्यवाक्यः दृढव्रतः एल्लिप्सेद् कः

Same words available in the verse but with changed placement. All the verses are provided with word-to-word meanings in अन्य क्रम , i.e., words parsed according to Sanskrit way of reading and then meanings are given. Further, we tried to give meanings in verse-by-verse in order to tell each on its own. But at times, the meaning rolls into next foots. Then it is inevitable to push and pull the feet of verses, up or down, to give a meaningful paragraph. Some of our readers are a little confused about this arrangement. Hence we request you to go by the verse numbers in such places, and there will be many such pulls and pushes as we go along. The meter filling words like तु हि च स्म ह वै पाद पूरणे - अमर कोश do not usually mean anything and they fit-in as meter fillers, hence will be dropped in word-to-word meanings. But if they are used specifically, they play havoc in rendering meaning. Here the word धर्मज्ञ is used, which means, "knower of rightness..." but when coupled with च it means "also, the knower of wrongness..." where the च assumes the character of "either..." and the use of numerous च here in these questions of वाल्मीकि, is to denote that every questioned merit plusses itself into one human being. We are showing all the च -s and तु -s throughout, giving their meaning as "also..." and they may be dropped, if need be, in the gist of verse.

चारित्र्येण च को युक्तः सर्वभूतेषु को हितः ।

विद्वान्कः कः समर्थश्च कश्चैकप्रियदर्शनः ॥ १.१.३ ॥

कः चारित्र्येण	= who is, conduct-wise,	कः सर्व	= who is, in [respect of]	कः विद्वान्	= who is, an adept one
च युक्तः	also, blent with [good conduct]	भूतेषु हितः	all, beings, a benign one		
समर्थः च	= an ablest one, also	कः च एक	= who, also, uniquely,		
		प्रिय दर्शनः	goodly, to look to		

Who is he conduct-wise blent with good-conduct... who in respect of all beings is benign... who is adept and also the ablest one... also uniquely good to look to... [1-1-3]

The adeptness of that person is in his knowing all the knowable aspects in this world, and he must be able to retain that knowledge to translate into his deeds, not just to sit back with his bookish knowledge, but with utmost practicality. His conduct-wise character shall be acceptable i.e., by his lineage he shall be noble, by his education he must be well-read, by his actions they must be conducive to norms laid down in Veda-s, and thus given any area, he should conduct himself properly. And he must be benign not only to higher-ups but to lowly subjects, like Guha, Shabari et al., and he should deal with wrongdoers and right-doers conscientiously. Further, he in his mien he shall be pleasant, but not an unsightly one. The word एक also means and thus his complexion, facial, physical structures etc., shall be unique and shall differ from ordinary beings. क्षणे क्षणे यत् नवताम् उपैति तदेव रूपम् रमणीयतायाः what / who gets newness moment by moment, that alone is pleasant...

आत्मवान्को जितक्रोधो द्युतिमान्कोऽनसूयकः ।
कस्य बिभ्यति देवाश्च जातरोषस्य संयुगे ॥ १.१.४ ॥

आत्मवान्	= courageous	कः	= who is	जित क्रोधः	= one who controlled, his ire
द्युतिमान्	= brilliant one	अन्	= not, jealous	कः	= who is
जात रोषस्य	= caused, in whom anger - when he is provoked	असूयकः	= whom	संयुगे	= in war
देवाः च	= gods, even	बिभ्यति	= are afraid		

Who is that courageous one, who controlled his ire, who is brilliant, non-jealous and even whom do the gods fear, when provoked to war... [1-1-4]

Here the word आत्म is not the usual "soul" but courage आत्मा जिवे धृतौ देहे स्वभावे परमात्मनि - अमर कोश and the word क्रोध is taken as the nominative of other six negative attitudes अरि षट् वर्ग उपलक्षण - काम क्रोध लोभ मोह मद मात्सर्य "desire, ire, avarice, fancy, defiance, conceit..." and by the coupling of word च with देवाः in देवाः च it means that, "not only the enemies like demons and others... but "also" the friendly gods too are afraid of his ire..." The "non-jealous nature" is the "God"s tolerance of disloyalty..." and "unlike the heavenly gods like Indra and others, who will be intolerant of disloyalty...this man in question shall be tolerant of disloyal persons, subjects, or demons and shall be intolerant of them who go against the established tradition.

एतदिच्छाम्यहं श्रोतुं परं कौतूहलं हि मे ।
महर्षे त्वं समर्थोऽसि ज्ञातुमेवंविधं नरम् ॥ १.१.५ ॥

एतत् अहम्	= all this, I, to listen	मे	= my, inquisitiveness;	महा ऋषे	= Oh! Great Sage - नारद
श्रोतुम्	[from you,] wish to	कौतूहलम्	immense, indeed		
इच्छामि		परम् हि		ज्ञातुम्	= to know of [him]
त्वम्	= you	एवम् विधम्	= [about] this, kind of,		
		नरम्	man		
समर्थः असि	= competent [master- mind,] you are.				

All this I wish to listen from you, oh! Great Sage, as you are a mastermind to know this kind of man, and indeed my inquisitiveness is immense... Thus वाल्मीकि enquired with नारद. [1-1-5]

वाल्मीकि wanted to know about that man - a man with godly qualities. वाल्मीकि"s thinking aloud, about the qualities of his prospective hero of this epic, is the very opening questions put to an Omniscient Sage नारद. Both the sages know of राम and his deeds. Even then वाल्मीकि asks नारद, who is that man with godly qualities?"

If नारद tells that राम is Vishnu Himself, there is nothing left for वाल्मीकि to compose his epic, because there are numerous mythologies, puraaNa-s, that have already adored God Vishnu. If नारद tells that राम is so-and-so king, again वाल्मीकि need not attempt to author about some king, however great that king might be. As such, वाल्मीकि wanted to know about a human being with godly attributes, because many acts of राम, like killing Vali, testing Seetha's chastity, deserting her at the end etc. are both conducive and contradictory puzzles.

The attributes of the hero of रामयण, as required by वाल्मीकि, are 16; sixteen in number.

१ - गुणवान्	२ - विर्यवान्	३ - धर्मज्ञः	४ - कृतज्ञः
५ - सत्य वाक्यः	६ - धृढ व्रतः	७ - चारित्र वान्	८ - सर्व भूतेषु हितः
९ - विद्वान्	१० - समर्थः -	११ - प्रियदर्शन	१२ - आत्मवान्
१३ - जित क्रोधः	१४ - द्युतिमान्	१५ - अनसूयकः	१६ - विभ्यतिदेवाः

These sixteen attributes are attributed to the sixteen phases of the Full Moon, and वाल्मीकि is about to picture राम to be as pleasant as a full-moon.

श्रुत्वा चैतत्त्रिलोकज्ञो वाल्मीकेनारदो वचः ।
श्रूयतामिति चामन्त्य्य प्रहृष्टो वाक्यमब्रवीत् ॥ १.१.६ ॥

त्रि लोक ज्ञः	= three, worlds, preceptor of	नारदः	= Maharshi नारद	वाल्मीकेः	= of वाल्मीकि
एतत् वचः	= all those, words, on listening	श्रूयताम्	= let it be heard	इति	= thus
श्रुत्वा				वाक्यम्	= sentence [words,]
आमन्त्य्य च	= on beckoning [वाल्मीकि,] also	प्र हृष्टः	= verily, gladly	अब्रवीत्	spoke.

On listening all those words of वाल्मीकि, the preceptor of all the three worlds, Sage नारद, said let it be heard... and beckoning at Sage वाल्मीकि to listen attentively, he spoke these words very gladly. [1-1-6]

The preceptor of three worlds, where the three worlds are भू लोक भुवर्लोक सुवर्लोक this world, the intermediary heaven, the heavens themselves.

बहवो दुर्लभाश्चैव ये त्वया कीर्त्तिता गुणाः ।
मुने वक्ष्याम्यहं बुद्धा तैर्युक्तः श्रूयतां नरः ॥ १.१.७ ॥

मुने	= oh, sage वाल्मीकि	बहवः	= many [or, infinite merits]	दुर् लभाः	= not, attainable, [unattainable by conscious development or effort]
च एव	= also, that way [for ordinary humans]	ये गुणाः	= which, merits	त्वया कीर्त्तिताः	= by you, extolled

तैः युक्तः	= those [facets,] one who has [the possessor of those merits]	नरः	= [of that] man	श्रूयताम्	= I make it clear
अहम् बुद्ध	= I, having known [from Brahma]	वक्ष्यामि	= I speak on.		

Oh! Sage वाल्मीकि, the merits which you have extolled are many, and unattainable even for great emperors, let alone ordinary humans, and also infinite are they... but, about such a man with such merits I will speak on... for I, having known from Brahma of such a man, will make clear about that man... Thus नारद started to say. [1-1-7]

नारद came hither to impart the legend of राम, as Brahma already imparted the same to him, and wanted him to impart these very attributes to वाल्मीकि to compose रामयण. It is a coincidence of interests वाल्मीकि and those of नारद and Brahma.

इक्ष्वाकुवंशप्रभवो रामो नाम जनैः श्रुतः ।
नियतात्मा महावीर्यो द्युतिमान् धृतिमान्वशी ॥ १.१.८ ॥

इक्ष्वाकु	= Ikshvaku, dynasty,	रामः नाम	= राम, named	जनैः श्रुतः	= by people, heard [by that name]
वम्शः प्रभवः	as his birthplace [emerged from Ikshvaku dynasty]				
नियत आत्मा	= controlled, souled [conscientious]	महा वीर्यः	= highly valorous one	द्युतिमान्	= resplendent one
धृतिमान्	= steadfast	वशी	= controller [of vice and vile [or,] senses.]		

One emerged from Ikshvaku dynasty and known to people as राम by his name, and he is conscientious, highly valorous, resplendent, steadfast and a controller of vice and vile... and his own senses, as well... [1-1-8]

For the attributes explained by नारद there are some Vedanta imports. From नियत आत्म to वशी these are the attributes of the Supreme Being, Absolute of Brahman. स्वरूप निरुपक लक्षणाः . This नियत आत्मा is "immutable Absolute, this is the postulate of any Upanishad:

य आत्मा अपहृत पाप्मा विरजो विमृत्युर्विशोको ॥ १ ८-7-1, छान्दोग्य Upanishad.

महा र्यः अचिन्त्य विविध विचित्र शक्तिवतः Absolute is Omniscient

परा अस्य शक्तिः विविधा इव श्रूयते स्वाभाविकी ज्ञान बल क्रिया च 6-8, Shwetaashvatara Upanishad.

The word द्युतिमान् is for the attribute of Self-Resplendent Absolute, or, Resplendence of Consciousness.

तम् एव भान्तम् अनुभाति सर्वम् तस्य भासा सर्वम् इदम् भाति 2-11, Mundaka Upanishad.

And the धृतिमान् is Sublime Bliss, according to Vyjanti धृतिः तु तुष्टिः सन्तोषः and as said in आनन्दो ब्रह्म - आनन्दात्

एव खलु इमानि भूतानि जायन्ते 6, Taittiriya Upanishad. Next, वशी Absolute is the Omnipotent on the entire Universe. एको वही सर्व भूत अन्तरात्मा 2-5-12, Katha Upanishad and सर्वस्य वशी सर्वस्य ईशानः and the like. The rest of the attributes of राम as said by नारद are identifiable with the causative factors of that Absolute in Creation, and the process of Creation is the self-expression of the Absolute.

बुद्धिमान्नीतिमान्वाग्मी श्रीमान्शत्रुनिबर्हणः ।
विपुलांसो महाबाहुः कम्बुग्रीवो महाहनुः ॥ १.१.९ ॥

बुद्धिमान्	= an adept one	नीतिमान्	= moralist	वाग्मी	= learned one
श्रीमान्	= propitious one	शत्रु	= enemy, destroyer	विपुल अम्सः	= broad shouldered
महा बाहुः	= great, [lengthy] arms	निबर्हणः		महा हनुः	= high cheek bones
		कम्बु ग्रीवः	= neck like a conch-shell		

He is an adept one, moralist, learned, propitious, and a destroyer of enemies. His arms are lengthy, and his neck is like a conch-shell, and cheekbones high... [1-1-9]

The Absolute is an adept one in creating the Creation यत् सर्वज्ञः सर्व वित् . He is नीतिमान् one who maintains the rhythm of universe as said at एष सेतुः विधरण एषाम् लोक नाम सम्भेदाय॥ । He is propitious because श्रीः कान्ति सम्पदोः लक्ष्म्याम्॥ । gleaming, glistening richness of prosperity emanates from him. The following stanzas describe the physical qualities an Emperor should have by birth, as per सामुद्रिक शास्त्र , the physiognomic treatise of अस्त्रोलोङ्ग।

महोरस्कः महेष्वासो गूढजत्रुररिन्दमः ।
आजानुबाहुः सुशिराः सुललाटः सुविक्रमः ॥ १.१.१० ॥

महा उरस्कः	= broad [lion-like,] chested	महा इष्वासः	= [one who handles] long, bow	गूढ जत्रुः	= concealed, collarbones [thick shouldered]
अरिम् दमः	= enemy, subjugator	आजानु बाहुः	= up to, knees, his arms [lengthy armed]	सु शिराः	= high [crowning] head
सु ललाटः	= with ample, forehead	सु विक्रमः	= good, verily, pacer [lion-like-pacer.]		

He is lion-chested, thick-shouldered, knee-length are his arms, and his is longbow, an enemy-subjugator, and his emperor"s countenance is with a crowning-head with an ample forehead, and his pacing is lion-like... [1-1-10]

When his physique is extolled, suddenly a weapon is said, in saying that "his is longbow..." this is called प्रक्रम भन्ग दोष "jump-cut in narration..." It is not so, his lengthy arms are said firstly and those arms can wield a great bow that can eliminate enemies, both physical and psychological ones like अरिषड् वर्ग शत्रु like desire, ire, avarice, conceit etc., as detailed in verse 4 above.

समः समविभक्ताङ्गः स्निग्धवर्णः प्रतापवान् ।
पीनवक्षा विशालाक्षो लक्ष्मीवान्शुभलक्षणः ॥ १.१.११ ॥

समः	= medium-sized [physically]	सम विभक्त	= symmetrically, divided [distributed, poised,] limbs	स्निग्ध वर्णः	= soft [glossily,] coloured [complexioned]
प्रतापवान्	= courageous one [or, resplendent one]	पीन वक्षाः	= sinew, chested	विशाल अक्षः	= wide, eyed
लक्ष्मीवान्	= prosperous [personality]	शुभ लक्षणः	= providential, features		

He is medium-sized physically, with limbs poised symmetrically, sinew-chested, wide-eyed, complexioned glossily... he is a prosperous personality with all the providential features, and thus he is self-resplendent... [1-1-11]

Up to here the godly physical aspect भगवद् विग्रह is explained that which is perceptible by the adherents as said in छान्दोग्य उपनिषद् - य एषो अन्तरादित्ये हिरण्मयः पुरुषो दृश्यते ॥ 1-6-6. From now on, the features that are reliable for the adherents are said.

धर्मज्ञः सत्यसन्धश्च प्रजानां च हिते रतः ।
यशस्वी ज्ञानसम्पन्नः शुचिर्वश्यः समाधिमान् ॥ १.१.१२ ॥

धर्मज्ञः	= rectitude, knower	सत्य सन्धः	= truth, bidden, also	प्रजानाम् च	= in subject's, also, welfare, concerned
यशस्वी	= glorious	ज्ञान सम्पन्नः	= in prudence, proficient	सुचिः	= clean [in conduct]
वश्यः	= self-controlled	समाधिमान	= diligent one		

He is the knower of rectitude, bidden by the truth, also his concern is in the welfare of subjects, proficient in prudence, clean in his conduct, self-controlled and a diligent one, thus he is glorious... [1-1-12]

Here to the compound सत्य सन्धः च "ca" is added, but here it means nothing special but to plus the features into one man. At such places this can be dropped.

प्रजापतिसमः श्रीमान्धाता रिपुनिषूदनः ।
रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता ॥ १.१.१३ ॥

प्रजा पतिः	= people's, god [Omniscient, Brahma,] equals	श्रीमान्	= exalted one	धाता	= sustainer [of all worlds]
रिपुः निषूदनः	= enemy [enemies,] complete, eliminator	जीव लोकस्य रक्षिताः	= living beings, worlds, a guardian of	धर्मस्य परि रक्षिताः	= of probity, in entirety, guards

He equals the Omniscient, he is an exalted one for he is the sustainer of all worlds, and he eliminates enemies completely, thus he is a guardian of all living beings and he guards probity, in its entirety... [1-1-13]

"These features show the aspects of राम"s incarnation..." Govindaraja. "These features are available only in the Supreme Person, but unobtainable in any other..." Maheshvara Tiirtha. These two, Govindaraja and Maheshvara Tiirtha, and another Tilaka are the three reputed commentators on रामयण among many others.

रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता ।
वेदवेदाङ्गतत्त्वज्ञो धनुर्वेदे च निष्ठितः ॥ १.१.१४ ॥

स्वस्य धर्मस्य रक्षिता	= of his own, righteous- ness [self-righteous, champion	स्व जनस्य च रक्षिता	= his own, people's [adherents,, welfare,] also, he is a champion of	वेद वेद अङ्ग = in Veda-s, Veda's, an- cillaries
तत्त्वज्ञः	= scholar in essence of [Veda-s]	धनुर्वेदे च	= in the science of archery, also	निष्ठितः = an expert.

He is the champion of his own self-righteousness and also champions for adherent's welfare in the same righteousness, and he is a scholar in the essence of Veda-s and their ancillaries, too. He is an expert in dhanur Veda, the Art of Archery... [1-1-14]

These are the ancillary subjects of Vedas called अन्ग part and उप अन्ग sub-part. The main parts of Veda-s are शिक्षा ritual rigor व्यकरण grammar छन्दस् prosody ज्योतिष astrology निरुक्त recital rules कल्प procedure rules. This apart, the धनुर्वेद science of archery, itself is treated as ;an exclusive Veda taught to warriors...; The धनुर्वेद is not to be construed as simple bow and arrow and 'shooting the target; education. It is a 'scripture on missiles; that existed in those ages.

Down the memory lane, O. A.Vijayan, the eminent Indian journalist has reflected in The Illustrated Weekly of India, that the Soviet scholar Dr. A. A. Gorbovsky said in his article with heading Ancient India may have had N-arms , in the Statesman, with dateline Moscow, Sept. 8, 1986. Among other things, the scientist observes by the stanzas that describe the disaster caused by such अस्त्र-स् now loosely termed as a well crafted bow and sky rocketing arrows, as below:

A blazing shaft which possessed all the effulgence of smokeless fire was let off... all directions were enveloped by darkness... the very elements seemed to be perturbed... the sun seemed to turn... the universe, scorched with heat, seemed to be in fever... the survivors lost their hair and nails... for years the sun and sky remained shrouded with clouds Thus the narration goes on. This is the account of ब्रह्म अस्त्र as in Maha Bharata, the other Epic of India.

Thus the Dhanur Veda may be taken as the canon of missile sciences, which fortunately has not been handed

over to the successive generations, lest everything would have been annihilated by now. In रामयण too, which is much earlier to Mahabharata, there are elaborate accounts of such अस्त्र-स् in the coming chapters. Sage Vishvamitra, who is well-versed in warfare, gives many such weapons to राम. For now, these bow and arrow references may not be taken as those of Robin Hood.

सर्वशास्त्रार्थतत्त्वज्ञः स्मृतिमान्प्रतिभानवान् ।
सर्वलोकप्रियः साधुरदीनात्मा विचक्षणः ॥ १.१.१५ ॥

सर्व अर्थः ज्ञः	शास्त्र = all, scriptures, their तत्त्व meaning, their essence, knower of	स्मृतिमान् = one with excellent memory	प्रतिभानवान् = a brilliant one
सर्व प्रियः	लोक = all, worlds, esteemed by	साधुः = gentle	अदीन आत्मा = not down, hearted [level-headed even in severe trouble]
विचक्षणः	= clear-headed [in dis- criminating and dis- tinguishing.]		

He is the knower of the meaning and essence of all the scriptures, excellent at memory thus brilliant, and an esteemed one in all the worlds, gentle, level-headed and clear-headed in discriminating and distinguishing...
[1-1-15]

सर्वदाभिगतः सद्भिः समुद्र इव सिन्धुभिः ।
आर्यः सर्वसमश्चैव सदैव प्रियदर्शनः ॥ १.१.१६ ॥

समुद्र सिन्धुभिः इव आर्यः	= an ocean, by rivers, as with = reachable [or, reveren- tial one]	सद्भिः = by clean-minded ones	सर्वदा अभिगतः = always, accessible
		सर्व समः च एव = all, treats equally, also, thus	सदा एव प्रिय दर्शनः = ever, thus [the same,] pleasant, in look [ever a feast to eye.]

Like an ocean that is reached by many rivers accesbly, that reverential one too is always accessible and reachable by clean-minded ones, and he treats all equally, and ever a feast to eye... [1-1-16]

Here it is said; he is reachable by all clean-minded ones...; सत् प्रवर्तनं सद् बुद्धिः ॥ and those that approach him with a sacrilegious intent, will meet their end at his hand. सर्व समः means, that he does not discriminate people by their caste, creed, or by that individual's philosophy etc., like tribal boatman Guha, low-birtherd Shabari, and nihilist Sage Jaabaali et al. जाति गुण वृत्ति आदि भेद अभावात् And the word एव in सा एव प्रिय दर्शनः indicates; always...; unvarying in his demeanour with anyone...; Govindaraja. And by the simile of ocean to राम, for rivers there is no other course except an ocean; thus, the living beings, may it be humans or birds like Jataayu, have no other

recourse than राम.

स च सर्वगुणोपेतः कौसल्यानन्दवर्द्धनः ।
समुद्र इव गाम्भीर्यं धैर्येण हिमवानिव ॥ १.१.१७ ॥

कौसल्य	= Kausalya's	[his	सः च	= he, also	सर्व	गुण	= with all, [noble] mer-
आनन्द	mother]	happiness,			उपेतः		its, embodied with
वर्द्धनः		one who betters					
गाम्भीर्यं	= in profundity, ocean,	धैर्येण हिम	= by fortitude, Hima-				
समुद्र इव	like - his inmost heart	वान् इव	vanta, [Himalayan]				
	is unfathomable like		mountain, like				
	an ocean						

He who betters the happiness of his mother Kausalya is an embodiment of all noble merits, and in profundity he is like an unfathomable ocean, and by fortitude he is unalterable like the kingly Himalayan mountain... [1-1-17]

At times राम is said to be; the son of Kausalya...; than the son Dasharatha, because the word Kausalya does not signify his mother alone, the daughter of King of Kosala, but it has meanings like क्षेम कुशल सामर्थ्य पुण्य निपुणत्व; safeness, soundness, capability, merit, expertise...; and this also signifies Queen Kausalya's worshipping of Vishnu. When dynasty, valour, braveness etc., are said, राम's name will be attached with Dasharatha. An ocean is not a bottomless one but an unfathomable one. So also राम's heart has a reachable bottom, where pearls, gems, and other treasures of virtues are abounding, and it can be reached with a heartily approach. For a hard-hearted one राम's heart becomes an unfathomable abyss and he will get lost in it.

गिरयोः वर्षं धाराभिर्हर्यमाना न विव्यधुः ।
अभिभूय माना व्यसनैः यथा अधोक्षज चेतसा ॥

true devotees do not get hassled though subjected to many problems, for they place their faith in the Supreme. Equally, mountains are unshaken though battered by storms or lightings...; So, like a mountain he is unalterable and constant for a true devotee. An icy-mountain is meltable by scorching sun, thus राम also melts down when his adherents are scorched with their problems.

विष्णुना सदृशो वीर्यं सोमवत्प्रियदर्शनः ।
कालाग्निसदृशः क्रोधे क्षमया पृथिवीसमः ॥ १.१.१८ ॥
धनदेन समस्त्यागे सत्ये धर्म इवापरः ।

वीर्यं	= in valour	विष्णुना	= with Vishnu, compa-	सोमवत् प्रिय	= full-moon like, attrac-
		सदृशः	rable	दर्शनः	tive, in look

क्रोधे	= in anger	काल अग्निः	= era [ending,] fire,	क्षमया पृथ्वी	= in perseverance earth,
त्यगे	= in benevolence	सदृशः	matchable to	समः	equals with
		धनदेन समः	= Kubera [God of Wealth-Management, identical to	सत्ये	= in candour
अपरः	= here on earth [or, another]	धर्मइव	= like धर्म God Probity, like		

In valour राम is comparable with Vishnu, and in his looks he is attractive like full-moon, he equals the earth in his perseverance, but he is matchable with era-end-fire in his wrath... and in benevolence he is identical to Kubera, God of Wealth-Management, and in his candour he is like Dharma itself, the other God Probity on earth... [1-1-18, 19a]

Here the ;valour; is to cause harm to enemy, while remaining himself unharmed... स्वस्य अ-विकार एव परस्य विकार आपदनम् राम Tilaka. Though राम is Vishnu, but by nature of his incarnation as human, he is different from Vishnu उपाधि भेदः॥। Hence Vishnu has become another entity than राम... Or, his valour is selfsame to Vishnu's valour because he is selfsame Vishnu...; Govindaraja. As there is none other in similitude, he is compared Vishnu, insofar as valour is concerned...; Maheshvara Tiirtha. Earth personally does not grieve when people tread on it, trample, dig, cut, or whatever is done to her. Likewise राम personally gets unaffected, whatever harm is done to him, but he becomes wrathful, if that harm is committed to dharma.

Thitherto, the Bala Kanda is narrated by these narrations of sparkled in Ikshvaku dynasty 'राम's incarnation...; highly valorous, enemy subjugator...; elimination of demoness Tataka, subdual of the vanity of Parashu राम...; प्रोपितिसु ;marriage with Seetha, knows Art of Archery; receiving missiles from Vishvamitra...; From now poet tells the Ayodhya Kanda, and a gist of this magnum opus is given here itself. This narration is known as बाल रामयन - सम्मुखेप राम्यन meaning that it is aimed at youngsters as it has been told in an abridged version. In the endnote, details about this version and still abridged version, called रायत्रि रामयण, are given. Readers may find an inordinate use of ellipses in translation of the epic. But they are ;a must.; Pt. Satya Vrat, the author of Ramayana - A Linguistic Study says: Ellipsis is the peculiarity of the style of the older works like रामयण... their writings, as they stood, yielded incomplete sense which has to be supplemented by अध्याधार , viz., supply of words, that would fit in the context... Indeed, in most cases the ellipsis could be readily understood and would suggest the word or words that would make it up...; We therefore request the readers to go by the meaning of the context, than by the order of words, for there is a saying... पाठ क्रमे अर्थ क्रमो बलीयः॥। So, this अध्याधार , supply of words, may not be that faithful while rendering from Sanskrit to English.

तमेवङ्गुणसम्पन्नं रामं सत्यपराक्रमम् ॥ १.१.१९ ॥
ज्येष्ठं श्रेष्ठगुणैर्युक्तं प्रियं दशरथः सुतम् ।

प्रकृतीनां हितैर्युक्तं प्रकृतिप्रियकाम्यया ॥ १.१.२० ॥
यौवराज्येन संयोक्तुमैच्छत्प्रीत्या महीपतिः ।

मही पतिः = land, lord of - king, दशरथः = Dasharatha	एवम् गुण = suchlike, merits, pos- सम्पन्नम् = sessor of [राम]	सत्य = truthfulness, is his पराक्रमम् = courage
श्रेष्ठ गुणैः = best, intrinsic values, युक्तम् = one who is embodied with	प्रियं = dear one [to Dasharatha]	प्रकृतिनाम् = people's, in welfare of, हितैः युक्तम् = having [ever involved in]
ज्येष्ठम् = eldest, son सुतम्	तम् रामम् = such as he is, राम be	प्रकृति प्रिय = country's, welfare, in- काम्यया = tending [to all intents and purposes of peo- ples welfare]
प्रीत्या = affectionately	यौव राज्येन = in young [crown,] prince-hood	संयोक्तुम् = to conjoin - to establish
इच्छहत् = intended to		

राम being the possessor of suchlike merits, whose truthfulness alone is his courage, embodied with best intrinsic values, ever involved in the welfare of people, besides being the dear and eldest son of Dasharatha, and hence the king Dasharatha affectionately intended to establish such a राम as crown prince to all intents and purposes of country's welfare...[1-1-29b, 20, 21a]

तस्याभिषेकसम्भारान्दृष्ट्वा भार्याऽथ कैकयी ॥ १.१.२१ ॥
पूर्वं दत्तवरा देवी वरमेनमयाचत ।
विवासनं च रामस्य भरतस्याभिषेचनम् ॥ १.१.२२ ॥

अथ = then	तस्य = his - राम's	अभिषेक = anointment [as crown सम्भारान् = prince,] arrangements
दृष्ट्वा = on seeing	पूर्वम् दत्त = once, she who is ac- वरा = corded, boons	भार्या देवि = [dear] wife, queen, कैकयि = Kaikeyi
रामस्य वि = राम's, without, place वासनम् = [displacement, banish- ment]	भरतस्य = Bharata's, anointment, अभिषेचनम् = also	वरम् एनम् = boons, from him [Dasharatha]
अयाचतः = claimed	च	

Then on seeing the arrangements for the anointment of राम as crown-prince, Kaikeyi, the dear wife and a queen of Dasharatha, claimed boons that were once accorded to her by Dasharatha, which are the banishment of राम and anointment of Bharata. [1-2-21b 22]

स सत्यवचनाद्राजा धर्मपाशेन संयतः ।
विवासयामास सुतं रामं दशरथः प्रियम् ॥ १.१.२३ ॥

सः राजा = he, king, Dasharatha	सत्य = truthfulness, of [his	धर्म पाशेन = righteousness, by hal-
दशरथः	वचनात् plighted] word	ter of
संयतः = bound by	प्रियम् = dear, son, राम	वि = started to displace - ex-
	सुतम्	वासयामास = iled to foprests
	रामम्	

Bound by the truthfulness of his plighted word and by the halter of righteousness that king Dasharatha exiled his dear son राम to forests. [1-1-23]

स जगाम वनं वीरः प्रतिज्ञामनुपालयन् ।
पितुर्वचननिर्देशात्कैकेय्याः प्रियकारणात् ॥ १.१.२४ ॥

वीरः सः = brave one, he [that राम];	कैकेय्याः प्रिय = Kaikeyi, to appease,	पितुः वचन = by father's, verbal, di-
प्रतिज्ञाम् = promise - his own	कारणात् by reason of;	निर्देशात् rective;
pledge to adhere to his father's word, or, promise of his father to Kaikeyi;	अनु = to follow through	वनम् जगाम = to forests, repaired to.
	पालयन्	

Such a brave one as he is, that राम repaired to forest for the reason of appeasing Kaikeyi, and as directed by the verbal directive of his father, and to follow his father's word of honour. [1-1-24]

तं व्रजन्तं प्रियो भ्राता लक्ष्मणोऽनुजगाम ह ।
स्नेहाद्विनयसम्पन्नः सुमित्रानन्दवर्धनः ॥ १.१.२५ ॥
भ्रातरं दयितो भ्रातुः सौभ्रात्रमनुदर्शयन् ।

विनय = humbleness, abound-	भ्रातुः दयितः = to brother राम, fondly	प्रिय भ्राता = dear [natural broth-
सम्पन्नः ing;	[to राम];	erly affection,]
लक्ष्मणः = Lakshmana;	सुमित्र = [his mother] Sumitra's,	brother;
	आनन्द = happiness, duly aug-	सौभ्रात्रम् = [ideals of] brother-
	वर्धनः = menting;	अनु दर्शयन् hood, exemplifying;
व्रजन्तम् = who is going, him	स्नेहात् अनु = heartily, in tow, fol-	
तम् [राम,] with brother	जगाम ह lowed, indeed.	
भ्रातरम् [राम];		

In whom humbleness and the natural brotherly affection of a brother are abounding, such a fondly younger brother of राम, namely Lakshmana, indeed heartily followed his forest going brother राम, exemplifying the ideals of brotherhood, thus augmenting the happiness of his mother Sumitra. [1-1-25, 26a]

रामस्य दयिता भार्या नित्यं प्राणसमा हिता ॥ १.१.२६ ॥
जनकस्य कुले जाता देवमायेव निर्मिता ।

सर्वलक्षणसम्पन्ना नारीणामुत्तमा वधूः ॥ १.१.२७ ॥
सीताप्यनुगता रामं शशिनं रोहिणी यथा ।

रामस्य दयिता भार्या	= राम loving, wife	प्राण समा	= life like, [alter ego]	नित्यम् हिता	= ever, amiable one
जन्कस्य कुले जाता	= Janaka's, family, born in	निर्मिता देव माय इव	= fashioned, by divine, marvel, as though	सर्व लक्षण सम्पन्ना	= all, qualities, posses- sor of [befitting to an ideal lady]
नरीणाम् उत्तमा	= among ladies, the best one	वधू	= daughter-in-law [of Dasharatha]	सीता अपि	= Seetha, even
रोहिणी शशिनम् यथा	= Lady Rohini, with Moon, as with	रामम् अनुगता	= राम, she followed.		

Seetha, the best one among ladies, a possessor of all best qualities befitting to an ideal lady, the one who is as though fashioned by a Divine marvel, born in Janaka's family and became Dasharatha's daughter-in-law, and she who is the loving wife and an ever-amiable alter ego of राम, even she followed राम to forests, as with Lady Rohini following the Moon... [1-1-26b, 27, 28a]

Here देव माय refers to many concepts. Vaishnavaites tell that the word देव is ascribable only to Vishnu, but not to other gods. Thus, this is विष्णु मय , when He assumed an extraordinary female form called Mohini, when distributing अमृत , the divine elixir, to gods and demons. Next is the form of Tilottama, a divine beauty to hoodwink demons called Sunda and Upasunda. The other is Vishnu's लीला शक्ति , which is divinely fascinating. Yet another is grammatical connotation, मा या where, मा = Goddess Lakshmi; या = who that is; meaning या सीता सा मा = who is Goddess Lakshmi... She is Seetha...; and this results in the saying: अति रूपवती सीता ॥ । अति मूर्खः च रावण ;While Seetha is an extraordinarily beauty, Ravana is an eccentrically stupid...

The deities have their wives always with them. Chandra, the Moon has Rohini, a conspicuous star, while Surya, Sun has Prabha, Sunshine. Minus these wives, their glow and glitter is void. So also, राम has an inseparable wife. Though Seetha and Lakshmana were not exiled, they followed राम out of concept of; togetherness...;

पौरैरनुगतो दूरं पित्रा दशरथेन च ॥ १.१.२८ ॥
शृङ्गिबेरपुरे सूतं गङ्गाकूले व्यसर्जयत् ।

गुहमासाद्य धर्मात्मा निषादाधिपतिं प्रियम् ॥ १.१.२९ ॥
गुहेन सहितो रामो लक्ष्मणेन च सीतया ।

(That राम while going to forests)

पौरैः	= by citizens	पित्रा	= by father, Dasharatha,	दूरम्	= for a distance
अनु गतः	= followed	दशरथेन च	also	गङ्गा कूले	= on River Ganga's,
शृङ्गिवेरपुरे	= in [town called]	धर्मात्मा	= virtue-souled, राम	bank	
गुहम्	= Guha	रामः		प्रियम्	= who likes राम
सहितः	= teamed with	निषाद	= with tribal chief	गुहेन	= with Guha, with Lak-
		अधिपतिम्		लक्ष्मणेन	shmana, with Seetha,
		असाद्य	= on getting at	सीतया च	also
		सूतम्	= charioteer [Sumantra]	व्यसर्जयत्	= left off.

The citizens of Ayodhya and even his father Dasharatha have followed that virtue-souled राम for a distance when he started on his exile. Later राम reached the tribal chief named Guha, who has a liking for राम, on the bank of River Ganga in a town called Sringaberapura. And when राम is teamed with Guha, Lakshmana and Seetha, he left off the charioteer and a minister of his father who charioted them thitherto, namely Sumantra. [1-1-28b, 29, 30a]

Here while saying गुहेन सः हितः रामः can also be cleaved as गुहेन सः हितः सः रामः गुहेन हितः ;he that राम is sent, or sailed over Ganga by Guha...; apart from the above. The word Sringaberapura means a township where the replicas of stags with sets of antlers are prepared and placed at places in order to attract selfsame stags or deer, and then the tribals can catch those animals. The word Guha means गुहाति इत् गुहः ;one who hordes/steals others; wealth by waylaying etc...; thus, though the tribal chief is a lowly subject by birth and caste-oriented activity, राम has no aversion for such subjects, because Guha reposes love in राम. Govindaraja.

ते वनेन वनं गत्वा नदीस्तीर्त्वा बहूदकाः ॥ १.१.३० ॥
चित्रकूटमनुप्राप्य भरद्वाजस्य शासनात् ।

रम्यमावसथं कृत्वा रममाणा वने त्रयः ॥ १.१.३१ ॥
देवगन्धर्वसङ्काशास्तत्र ते न्यवसन्सुखम् ।

ते	= they [the trio, राम, Lakshmana, Seetha]	वनेन वनम्	= from forest, to forest,	बहु उदकान्	= with much [plethoric,]
अनु	= later, in consequence	गत्वा	on reaching	नदीः तीर्त्वा	waters, rivers, on crossing
रम्यम्	= handsome, cottage, on setting up	भरद्वाजस्य	= sage Bharadwaja's, by ordainment	चित्रकूटम्	= Chitrakuta, on arriving at [its hillside]
अवसथम्		शासनात्		प्राप्य	
कृत्वा		ते	= such as they are, [who have enjoyed every comfort in Ayodhya]	त्रयः	= three of them [trio]
तत्र	= there [at Chitrakuta]	वने रममाणा	= in woods, while exuberating	देव गन्धर्व	= gods, celestials, similar to
				सम्काशाः	

सुखम् = happily lived.
न्यवसन्

That trio of Seetha, राम and Lakshmana on treading forest after forest, and on crossing rivers with plethoric waters, reached the hermitage of Sage Bharadwaja, and by the ordainment of that sage they arrived at Chitrakuta, and setting up a handsome cottage there, they who have enjoyed every comfort in Ayodhya enjoyed every comfort here also in no less a degree and that trio lived happily and exuberated themselves in woods at Chitrakuta, similar to gods and celestials... [1-1-30b, 31, 32a]

In another way the meaning is: ते अवने "they, protecting each other..." ते रममाणाः "those two राम and Seetha, frolicsomenely delighted, enjoyed the essence of forest-faring..." संकाशा similar to Vishnu or Narayana's enjoyment of क्रीडा रस "the essence of His playful acts..." and Lakshmana enjoyed the essence of his servitude सेवा रस and where देव देवी च देवः च देवौ "either goddess or god... it but the Almighty..." गन्धर्व गानम् धारयति इति गन्धर्व - जीवन् मुक्तः salved-soul, thus Lakshmana rejoiced with his singing of साम गान of Sama Veda.... And they rejoiced without feeling any difference between city dwelling and forest dwelling... as every part of Universe is theirs. In another way तेवने वनम् गत्वा "playfully, to forests, they went..." It is a play for them to enter the forest to resolve the purpose of रामयण and their incarnations.

चित्रकूटं गते रामे पुत्रशोकातुरस्तथा ॥ १.१.३२ ॥
राजा दशरथः स्वर्गं जगाम विलपन्सुतम् ।

रामे	= of राम	तथा	= thus	तदा	= then
चित्रकूटम्	= to Chitrakuta, on go-	पुत्र शोक	= for son, by grief, ag-	राजा दशरथः	= King, Dasharatha
गते	ing	आतुरः	grieved		
सुतम्	= for son, while grieving	स्वर्गम्	= heavens, went to.		
विलपन्		जगाम			

On राम's going to Chitrakuta thus, King Dasharatha is aggrieved by the grief for son and went to heavens grieving for son... [1-1-32b, 33a] The word "thus" is according to the text of Govindaraja. Maheshvara Tiirtha's text will have "then".

गते तु तस्मिन्भरतो वसिष्ठप्रमुखैर्द्विजैः ॥ १.१.३३ ॥
नियुज्यमानो राज्याय नैच्छद्राज्यं महाबलः ।
स जगाम वनं वीरो रामपादप्रसादकः ॥ १.१.३४ ॥

तस्मिन् गते	= his going [to heavens] - in the matter of Dasharatha's departure to heavens	भरतः तु	= Bharata, but	वसिष्ठ प्रमुखैः	= by Sage Vasishtha,
				द्विजैः	other prominent, by Brahmans

राज्याय नियुज्यमानः	= in kingship, being [impressed on] for investiture	महा बलः	= highly, mighty [even though highly efficient to rule such a kingdom]	राज्यम् न इच्छत्	= kingdom, not, desired
वीरः	= brave one [but here, a self-denying one]	सः	= he [Bharata]	राम पाद प्रसादकः	= at Raama's feet, mercy, praying for
वनम् जगाम	= to forests, went.				

On Dasharatha's departure to heavens, though Sage Vashishta and other Brahmans have impressed upon him for his investiture in kingship, and even though he is highly effectual to rule such a kingdom, he that Bharata refused the kingdom, and that self-denying Bharata, for he is aloft the greed, grouse, and gripe, went to forests to pray for mercy at the feet of Raama... [1-1-33b. 34]

गत्वा तु स महात्मानं रामं सत्यपराक्रमम् ।
अयाचद्भ्रातरं राममार्यभावपुरस्कृतः ॥ १.१.३५ ॥
त्वमेव राजा धर्मज्ञ इति रामं वचोऽब्रवीत् ।

आर्य भाव पुरस्कृतः	= by humbleness, by means of, reverential one [his humbleness is reverential or, he is reverential for his humbleness]	महात्मानं	= great, souled one	सत्य पराक्रमम्	= by truthfulness, a vanquisher
रामम्	= to such Raama	सः गत्व	= he that Bharata, on going - on reaching	भ्रातरम् रामम् अयाचत्	= from brother, Raama, begged of
धर्म ज्ञः इति वचः अब्रवीत्	= knower, of probity = thus, word, said [avowed.]	त्वम् एव	= you, alone	राजा	= [are the] king

But on reaching that great-souled Raama, who is a vanquisher just by his truthfulness, Bharata humbly and reverentially begged of his brother, and the avowed word of Bharata is this, "oh! Knower of Probity, you alone shall be the king... " [1-1-35, 36a]

रामोऽपि परमोदारः सुमुखः सुमहायशाः ।
न चैच्छत्पितुरादेशाद्राज्यं रामो महाबलः ॥ १.१.३६ ॥

रामः	= Raama	अपि	= even though	परम उदारः	= really, benevolent one
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सु मुखः अपि = readily, willing one, even though [but not "good faced one"]	सु महा यशः अपि = of very, greatly, reputed [endower,] [even though]	महा बलः अपि = highly, capable [in eliminating enemies with a single arrow, or, endower of whatever sought by his adherers,] [even though]
रामः = Raama	पितुः आदेशात् = of father, owing to directives	राज्यम् = kingdom
न च इच्छत् = not, also, desired.		

Even though Raama is a really benevolent one, even though he is a readily willing one, even though he is a greatly reputed one for endowments, even though he is a highly capable endower of whatever sought by his adherers, even then Raama did not desire the kingdom, to keep up his own pledge and also owing to his father's directives... [1-1-36b, 37a]

In the compound न च इच्छत् the "च " indicates that though he is disagreeing now, but said to have agreed to take up the kingdom after the period of exile as stipulated in the exilic terms.

पादुकेचास्य राज्याय न्यासं दत्त्वा पुनः पुनः ॥ १.१.३७ ॥
निवर्त्तयामास ततो भरतं भरताग्रजः ।

भरत अग्र जः = by Bharata's, elder, born [elder-brother of Bharata, namely Raama]	राज्याय = for kingdom	अस्य = to him [to Bharata]
पादुके न्यासम् दत्त्वा भरतम् निवर्त्तयामास = sandals, for custodial care, on giving = Bharata, [Raama] started to turn him away.	ततः = then	पुनः पुनः = again, again [persuasively]

On giving his sandals to that Bharata for custodial care of kingdom till his return after the period of exile, then the elder brother of Bharata, namely Raama, persuasively turned away Bharata. [1-1-37b, 38a]

स काममनवाप्यैव रामपादावुपस्पृशन् ॥ १.१.३८ ॥ ।
नन्दिग्रामेऽकरोद्राज्यं रामागमनकाङ्क्षया ।

सः = he that Bharata	कामम् अन् अवापय एव = desire, not, fulfilled, thus	राम पादौ उपस्पृशन् = Raama's feet, on touching
राम आगमन काङ्क्षया = Raama's, arrival, with an expectation	नन्दिग्रामे अकरोत् राज्यम् = from NandigRaama [a village,] carried on, kingdom	

Unfulfilled is the desire of Bharata in taking back Raama to kingdom, hence on touching Raama's feet and taking sandals, he returned from Chitrakuta, and without ruling from capital Ayodhya, he carried on the kingdom from a village called NandigRaama, with an expectation of Raama's return... [1-1-38b, 39a]

गते तु भरते श्रीमान्सत्यसन्धो जितेन्द्रियः ॥ १.१.३९ ॥
 रामस्तु पुनरालक्ष्य नागरस्य जनस्य च ।
 तत्रागमनमेकाग्रो दण्डकान्प्रविवेश ह ॥ १.१.४० ॥

भरते गते तु	= Bharata, while departed, but	श्रीमान्	= self-effulgent one [Raama whose self-effulgence is not marred by Bharata's arrival or by his incitement for kingdom]	सत्य सन्धः	= truth, bound [for his truthfulness in following father's directives is undeterred even by the supplication of Bharata]
जितेन्द्रियः	= conquered, senses [for the lure of kingdom has not conquered his senses]	रामः तु	= Raama, on his part	नागरस्य जनस्य च	= of citizens, of ordinary subjects, also - here the "च" indicates Bharata and others who came to Chitrakoota
पुनः तत्र	= again, to that place, their arrival	आलक्ष्य	= on foreseeing	एक अग्रः	= one, targeted [determinedly, or decidedly]
दण्डक अरण्यम्	= in to Dandaka, forests	प्रविवेश ह	= [he] entered, indeed.		

On the departure of Bharata, that effulgent one, for his self-effulgence is not marred by the arrival of Bharata with an incitement; that truth-bound one, for his truthfulness is undeterred even by the supplications to return to capital by Bharata, Kausalya, and even Kaikeyi; that self-controlled one, for the lure of kingdom has not controlled his senses, such as he is, he that Raama foresaw the repeated arrival of citizens, other subjects, or even Bharata to that place. Hence Raama indeed entered Dandaka forest, determinedly about his plighted promise to undergo exile and decidedly about the elimination of demons... [1-1-39b, 40]

In this compound नागरस्य जनस्य च the "च" is indicative of Bharata, who may make habit of frequenting Chitrakuta, for one reason or the other.

प्रविश्य तु महारण्यं रामो राजीवलोचनः ।
 विराधं राक्षसं हत्वा शरभङ्गं ददर्श ह ॥ १.१.४१ ॥
 सुतीक्ष्णं चाप्यगस्त्यं च अगस्त्यभ्रातरं तथा ।

राजीव लोचन रामः	= lotus, eyed one - whose eyes are lotus-like, such Raama	महा अरण्यम्	= vast, forest, on entering, but	विराधम्	= Viraadha, demon, having eliminated
शरभङ्गम्	= Sage Sharabhanga,	प्रविश्य तु	= Sage Agastya, also	हत्वा	
सुतीक्ष्णम् च अपि	= Sage Suteekshna, also, even	अगस्त्यम् च		तथा	= likewise

अगस्त्य भ्रातरम्	= Agastya's brother	ददर्श ह	= descried, indeed
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That lotus-eyed Raama on his entering the vast of Dandaka forest eliminated the demon Viraadha, and indeed descried Sage शरभङ्गम्, also even Sage सुतीक्ष्णम्, also Sage अगस्त्य and likewise Sage अगस्त्य's brother... [1-1-41, 42a]

The name of अगस्त्य's brother is Sudarshana, and he will never be called by his own name, but will be called as अगस्त्य भ्रातृ, brother of Agastya, a sage in name only and any person hanging on to his brothers or relatives will be nicknamed like this.

अगस्त्यवचनाच्चैव जग्राहैन्द्रं शरासनम् ॥ १.१.४२ ॥
खड्गं च परमप्रीतस्तूणी चाक्षयसायकौ ।

अगस्त्य वचनात् च एव अक्षय सायकौ	= by the word - on the advice of, of Agastya, only, thus = ever replenishing, with arrows	ऐन्द्रम् शरासनम्	= Indra's, great bow	खड्गम् च	= sword, also
जग्राह	= has taken - from Agastya.	तूणी च	= quivers also	परम प्रीतः	= highly, pleased [to receive befitting weaponry]

On the advice of Sage Agastya Raama took a bow of Indra from Sage Agastya, which Indra once gave to Sage Agastya, along with a sword, and two quivers in which arrows will be ever-replenishing, and thus Raama is highly pleased to receive befitting weaponry... [1-1-42b, 42a]

वसतस्तस्य रामस्य वने वनचरैः सह ।
ऋषयोऽभ्यागमन्सर्वे वधायासुररक्षसाम् ॥ १.१.४३ ॥

तस्य रामस्य	= his, of Raama	वने	= in forest - of Sharab- hanga	वसतः	= while staying
सर्वे ऋषयः	= all, sages	वन चरै सह	= forest, moving hu- mans - hermits, along with	असुर रक्षसाम् वधाय	= monsters, menacers, for elimination of
अभि आगमन्	= [sages] towards, ap- proached - Raama.				

While Raama is staying in the forest of Sage Sharabhanga, all the sages and forest moving ascetics,"have ap-
proached him for the elimination of monsters and menacers... [1-1-42b, 43a]

स तेषां प्रतिशुश्राव राक्षसानां तदा वने ॥ १.१.४४ ॥
 प्रतिज्ञातश्च रामेण वधः संयति रक्षसाम् ।
 ऋषीणामग्निकल्पानां दण्डकारण्यवासिनाम् ॥ १.१.४५ ॥

सः	= he that Raama	राक्षसानाम्	= in demon's, forest - an	तेषाम्	= their - of sages
तथा	= that way [saying, sup- plications of sages]	वने	abode of the demons	रामेण च	= by Raama, also
अग्नि	= ritual fire-like, those in	प्रति शुश्राव	= in return, on telling	संयति	= in combat
कल्पानाम्	glow - sages	दण्डक	= in Dandaka, forest,	प्रति ज्ञातः	= to them, made known
रक्षसाम्	= of all demons	अरण्य	dwellers of, to sages		- promised by Raama.
		वासिनाम्			
		ऋषीणाम्			
		वधः च	= elimination, also		

Raama conceded to the supplications of those sages of that forest, which forest has become an abode of demons, and Raama also promised those sages who are the dwellers of Dandaka forest, and whose glow is like that of the Ritual-fire, to eliminate all of the demons in combat... [1-1-44b, 45]

Vividly: "the sages whose resplendence is like that of Ritual-fire and who are capable of living in that deadly forest only by their calibre of sageship, and who by themselves can eliminate those demons just by their ascetic capability, they wanted some divine medium to undertake that task of elimination, as that so-called divinity alone perpetrated these demons proffering all boons on those demons. And they spotted this Raama, even though he is in a peaceable get-up of a hermit, and as a family man is with his wife. But sages are aware about the real reality of this Raama and requested him alone, because they know why and what for Raama came this far, that too with Seetha.

Thus, the sages of Dandaka forest really aid and abet this Raama, the eliminator of demons, and thus they collectively lead Raama and Seetha to the real place of action." The word asura is declined as असुन राति इति असुर ...असु = life; र = taker; i.e., life takers - demons, while the word सुर is nectar consuming one, the divine. In later chapters of this canto, accounts are given as how these were created and named.

तेन तत्रैव वसता जनस्थाननिवासिनी ।
 विरूपिता शूर्पणखा राक्षसी कामरूपिणी ॥ १.१.४६ ॥

तत्र एव	= there, only, while liv- ing	तेन	= by him [Raama]	काम रूपिणि	= by wish, guise- changer
जनस्थान	= Janasthaana - a place	शूर्पणखा	= Shuurpanakha	राक्षसी	= demoness
निवासिनी	in Dandaka forest, a resident of				

विरूपिता = rendered without,
shape - she is disfig-
ured.

While Raama is living there in Dandaka forest, a guise-changing demoness named Shuurpanakha, who is a resident of Janasthaana, a place in Dandaka forest, is disfigured... [1-1-46]

This is metonymy. Raama did not do it himself, but his brother Lakshmana does this act of cutting the nose and ears of this demoness, which is the twisting point of the story. She is so named as Shuurpanakha because her like fingernails are like winnowing fans, शूर्पणखा = शूर्प तुल्य नखा इति शूर्पणख - शूर्प = winnowing fan; तुल्य = like; नखा=fingernails. She is the sister of Ravana, and she is the actual trouble-shooter in the epic.

ततः शूर्पणखावाक्यादुद्युक्तान् सर्वराक्षसान् ।
खरं त्रिशिरसं चैव दूषणं चैव राक्षसम् ॥ १.१.४७ ॥
निजघान रणे रामस्तेषां चैव पदानुगान् ।

ततः	= then, by	Shuur-	उद्युक्तान्	= rebellious, all [four-	खरम्	= Khara
शूर्पणखा	panakha,	words	सर्व	teen,] demons		
वाक्यात्	[provokes]		राक्षसान्			
त्रिशिरसम्	= Trishira, also thus		दूषणम्	= Duushana, named de-	तेषाम् पद	= their, foot, followers
च एव			राक्षसम् च	mon also, thus	अनुगान् च	[henchman-demons of
			एव		एव	Khara et al] also, thus
रामः रणे	= Raama, in a combat,					
निजघान	has eliminated.					

Then in a combat Raama eliminated all the fourteen demons who rebelliously came at him in the first round of combat incited by the provokes of Shuurpanakha, and then in second round Raama eliminated demon chiefs called Khara, Trishira, Duushana, who are none but the cousins of Shuurpanakha and Ravana, together with all of their hench-demons... [1-1-47, 48a]

वने तस्मिन्निवसता जनस्थाननिवासिनाम् ॥ १.१.४८ ॥
रक्षसां निहतान्यासन् सहस्राणि चतुर्दश ।

तस्मिन् वने	= in that, forest, during	जनस्थान	= Janasthaana, inhabi-	चतुर्दश	= fourteen thousand
निवसता	his stay	निवासिनाम्	tants, of demons	सहस्राणि	
निहतानि	= eliminated, they have	रक्षसाम्			
असन्	become - demons				

During his stay in Dandaka forest Raama eliminated fourteen thousand demons in all, who are the inhabitants of that very forest... [1-1-48b, 49a]

ततो ज्ञातिवधं श्रुत्वा रावणः क्रोधमूर्छितः ॥ १.१.४९ ॥
सहायं वरयामास मारीचं नाम राक्षसम् ।

ततः	= then	रावणः	= Ravana	ज्ञाति वधम्	= cousins, slaughter of,
क्रोध मूर्छितः	= in anger, convulsed	मरीचम्	= from Maareecha,	श्रुत्वा	on hearing
		नाम	named, demon	सहायम्	= help, started to seek.
		राक्षसम्		वरयामास	

Then on hearing the slaughter of his cousins, Ravana is convulsed in anger and sought the help of a demon named Maareecha... [1-1-49b, 50a]

Ravana is the supremo of demons and the main antagonist in this epic. His name is दशग्रीव (Dashagriiva) meaning that he has ten heads, whereby he can be called Decahedral demon, or a Decahedron, in a fanciful way. This name "Ravana" obtains from the root रु - शब्दे रावयति इति रावणः "one who makes people criers by his violent actions..." and it also means विश्रवसः अपत्यम् पुमान् रावणः विश्रवसो विश्रवण रावणौ "the son of one named Vishravasa..." Govindaraja.

वार्यमाणः सुबहुशो मारीचेन स रावणः ॥ १.१.५० ॥
न विरोधो बलवता क्षमो रावण तेन ते ।

सः रावणः	= he, that Ravana	रावण	= Oh! Ravana	बलवता	= with that formidable person [Raama, for he cannot be defeated by the fourteen thousand clansmen of ours]
तेन	= with him [with such a Raama]	विरोधः	= rivalry	ते न क्षमः	= to you, not, pardonable, so saying
सु बहुशः	= very, many times	मारीचेन	= by Maareecha	वार्यमाणः	= [Ravana is] deterred
अभूत्	= Ravana became - Ravana is deterred.]				

But Maareecha deterred Ravana telling him time and again, "oh, Ravana, unpardonable will be your rivalry with that formidable Raama, formidable because fourteen thousand clansmen of ours could not triumph over him..." [1-1-50b, 51a]

अनादृत्य तु तद्वाक्यं रावणः कालचोदितः ॥ १.१.५१ ॥
जगाम सहमारीचस्तस्याश्रमपदं तदा ।

रावणः काल चोदितः	= Ravana, by time [of his own doom,] ushered by	तत् वाक्यम्	= that, sentence [of advise of Maareecha]	अन् अदृत्य तु	= not, heedful of, but
सह मारीच	= along with, Maareecha	तदा	= then	तस्य	= his [Raama's]

आश्रम पदम् = hermitage, to the threshold of जगाम = advanced to.

Then heedless of Maareecha's advice and ushered by the time of his own doom, Ravana advanced to the threshold of Raama's hermitage along with मारीच...[1-1-51b, 52a]

तेन मायाविना दूरमपवाह्य नृपात्मजौ ॥ १.१.५२ ॥
जहार भार्या रामस्य गृध्रं हत्वा जटायुषम् ।

मयाविना	= by trickster	तेन	= by him [Maareecha]	नृप आत्मजौ	= kings, sons [princes]
दूरम्	= to a distance	अप वाह्य	= side, tracked - made to distract from hermitage	जटायुषम्	= Jataayu, eagle, on
रामस्य भार्याम्	= Raama's, wife, [Ravana] stole.			गृध्रम् हत्वा	killing - putting to the sword
जहार					

Ravana stole the wife of Raama, namely Seeta, by getting the princes Raama and Lakshmana distracted distantly from their hermitage through the trickster Maareecha, and after putting the eagle Jatayu, which came to Seeta's rescue, to sword... [1-1-52b, 53a]

गृध्रं च निहतं दृष्ट्वा हतां श्रुत्वा च मैथिलीम् ॥ १.१.५३ ॥
राघवः शोकसन्तप्तो विललापाकुलेन्द्रियः ।

राघवः	= Raghava	निहतम्	= killed [utterly gashed, almost dead] eagle, on	मैथिलीम्	= of Maithili, as stolen,
		गृध्रम् दृष्ट्वा	seeing	हताम् श्रुत्वा	on hearing about
				च	[from the same eagle,] also
शोक सन्तप्तः	= anguish, seethed with	अकुल इन्द्रियः	= with frenzied, senses	विललाप	= wept over.

On seeing the eagle Jatayu almost dead and on hearing from the same eagle that Maithili is stolen, seethed with anguish and senses frenzied Raghava bewailed... [1-1-53b, 54a]

ततस्तेनैव शोकेन गृध्रं दग्ध्वा जटायुषम् ॥ १.१.५४ ॥
मार्गमाणो वने सीतां राक्षसं संददर्श ह ।
कबन्धं नाम रूपेण विकृतं घोरदर्शनम् ॥ १.१.५५ ॥

तेन शोकेन एव	= by that, anguish, only	ततः	= then	गृध्रम्	= eagle, Jataayu, on cre-
				जटायुषम्	mating
वने सीताम्	= in forests, for Seetha,	रूपेण	= in looks, misshapen	दग्ध्वा	
मार्गमाणः	while searching	विकृतम्		घोर दर्शनम्	= monstrous, to look at
कबन्धम्	= कबन्ध, named, demon	सन्ददर्श ह	= has seen, indeed.		
नाम राक्षसम्					

Raama then cremated that eagle Jataayu in that anguish, and while searching for Seetha in forest, he indeed saw a demon named Kabandha, who is misshapen in his look and monstrous to look to... [1-1-54b, 55]

Jataayu is a friend of Raama's farther Dasharatha and thus it is fatherly eagle to Raama and its death is as worse as his father's death. Secondly, an eagle is a highly sophisticated search engine. But it is dying. So an additional misery is bechanced.

तं निहत्य महाबाहुर्ददाह स्वर्गतश्च सः ।
स चास्य कथयामास शबरीं धर्मचारिणीम् ॥ १.१.५६ ॥
श्रमणां धर्मनिपुणामभिगच्छेति राघवम् ।

महा बाहुः	= great, armed - he whose arms are highly powerful, Raama	तम् निहत्य	= him, [Kabandha,] having eliminated	ददाहः	= cremated
स्वर्गतः च	= heavenwards, also	सः च	= he [that Kabandha], also [when going to heaven]	राघव	= oh, Raghava
धर्म चारिणीम्	= a lady with righteous conduct	धर्म निपुणाम्	= she who in rightness, an expert	श्रमणीं	= ascetic lady
शबरीं	= to Shabari	अभिगच्छेति	= you proceed	इति	= in this way
अस्य	= to him [to Raama]	कथयामास	= started to tell.		

That Raama whose arms are highly powerful has eliminated and cremated that demon Kabandha, and Kabandha while going heavenward told Raama, "oh, Raghava, proceed to the ascetic lady of right-conduct and an expert in rightness, namely Shabari..." and vanished... [1-1-56, 57a]

सोऽभ्यगच्छन्महातेजाः शबरीं शत्रुसूदनः ॥ १.१.५७ ॥
शबर्या पूजितः सम्यग्रामो दशरथात्मजः ।

महा तेजाः	= great, resplendent one, Raama	शत्रु सूदनः	= enemy eliminator	सः	= that one, Raama
शबरीम् अभिगच्छत्	= to Shabari, approached	दशरथ आत्मजः	= Dasharatha's, son, Raama	शबर्याः सम्यक् पूजितः	= by Shabari, thoroughly, venerated.

He who is a great-resplendent one and an enemy-eliminator, that son of Dasharatha, Raama arrived close at Shabari, and Shabari venerated him, thoroughly... [1-1-57b, 58a]

By mentioning the name of Dasharatha it is indicated that the hospitality given by this ascetic lady Shabari is more satisfactory to Raama, than that which was accorded by his own father Dasharatha. Govindaraja. Next verse onwards the episodes in Kishkindha are introduced. Now Raama meets hanumaan, the Vaanara.

Another meaning is given as "नरो वा? " in the first glance they appear to be human, but some features are

different than human beings. Therefore they are called "वा नरः" Remember sanskrit is syntax independant. They are not monkeys

Traditionally this character is taken as a monkey god. वनेन = in forests, चरति = moves about, इति = thus & therefore वानर = "forest-ranger" is the declination of the term. It neither means an absolute monkey-hood nor absolute god-hood, but these vanara-s are the great characters in this epic, humanoid forest ranging monkey-humans. These Vanara-s have their rich traditions, which we will come across in Kishkindha Kanda proper. For now they may be taken as great heroes, but hereinafter referred to as "monkeys" or "vanara-s" for an easy comprehension and in a customary way.

पम्पातीरे हनुमता सङ्गतो वानरेण ह ॥ १.१.५८ ॥
हनुमद्वचनाच्चैव सुग्रीवेण समागतः ।

पम्पा तीरे	= Pampa lake, on its banks	हनुमता	= with hanumaan, with	हनुमत्	= hanumaan's, upon
		वानरेण	a vanara, [Raama]	वचनात्	word, also
सुग्रीवेण च	= with Sugreeva, also,	सङ्गतः ह	met, indeed		
एव	thus	समागतः	= reached - befriended.		

Raama met the vanara hanumaan on the banks of Lake Pampa, and upon the word of hanumaan Raama indeed befriended Sugreeva... [1-1-58b, 59b]

सुग्रीवाय च तत्सर्वं शंसद्रामो महाबलः ॥ १.१.५९ ॥
आदितस्तद्यथावृत्तं सीतायाश्च विशेषतः ।

महाबलः	= highly, dynamic,	आदितः	= from the beginning	तत् सर्वम्	= that, all
रामः	Raama				
विशेषतः	= in particular, Seetha's	यथा वृत्तम्	= as, has happened	सुग्रीवाय च	= to Sugreeva, [and to
सीतायः च	[abduction] also				hanumaan] also
शम्शत्	= detailed [in general.]				

That highly dynamic Raama detailed to Sugreeva, and even to hanumaan, all that has happened from the beginning in general, and the abduction of Seetha, in particular... [1-1-59b, 60a]

Here the use of "highly dynamic..." to Raama is to indicate that though he himself is capable enough to resolve the riddle called Ravana, but as a human, he needs some agency since humans in such difficulties are usually in need of a helping hand for such resolves. As such, Raama has to befriend Sugreeva and it is necessary to narrate all sad episodes to his friend.

सुग्रीवश्चापि तत्सर्वं श्रुत्वा रामस्य वानरः ॥ १.१.६० ॥
चकार सख्यं रामेण प्रीतश्चैवाग्निसाक्षिकम् ।

वानरः = vanara, Sugreeva, सुग्रीवः च also, even अपि प्रीतः = delightedly	रामस्य = of Raama अग्नि = by fire [flaring auspi- साक्षिकम् च cious fire,] as witness, एव also, thus	तत् सर्वम् = that, all, on listening श्रुत्वा सख्यम् = friendship, made. चकार
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On listening all that has happened from Raama, that vanara Sugreeva befriended Raama where the witness for that friendship is flaring fire, for it alone is auspicious... [1-1-60b, 61a]

ततो वानरराजेन वैरानुकथनं प्रति ॥ १.१.६१ ॥
रामायावेदितं सर्वं प्रणयाद्दुःखितेन च ।

ततः = then प्रति = in reply [to Raama's query] प्रणयात् = in friendship	दुःखितेन = by the woeful, vanara, वानर राजेन king [Sugreeva] रामाय = to Raama अवेदितं = informed.	वैर = [about his] feud [with अनुकथनम् Vali,] saga सर्वम् = in entirety
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Then that woeful king of monkeys Sugreeva woefully informed Raama about his saga of feud with his brother Vali in reply to Raama's query, in friendship and in its entirety... [1-1-61b, 62a]

प्रतिज्ञातं च रामेण तदा वालिवधं प्रति ॥ १.१.६२ ॥
वालिनश्च बलं तत्र कथयामास वानरः ।

तदा = then प्रति ज्ञातम् = in turn, make known [solemnly promised]	रामेण = by Raama तत्र = in that regard वालिनः = Vali's, sinews, thereto, बलम् च started to tell. कथयामास	वालि वधम् = to Vali, eliminate, re- प्रति garding [in retaliation to his misdeeds] वानरः = vanara Sugreeva
--	--	---

Then Raama solemnly promised Sugreeva to eliminate Vali in retaliation to his foul deeds in respect of Sugreeva and of probity as well, and then that vanara Sugreeva started to tell about the sinews of Vali... [1-1-62b, 63a]

Vali, the elder brother of Sugreeva, is another principle character of रामयण. He is capable of rendering oblations to gods in the wee hours of a single day in four oceans on four sides of the globe, by his swinging from one ocean to the other. He is mightier than Ravana, the chief villain of the epic, and Ravana is subdued by Vali's strength. As a preamble to the incident of eliminating mighty Ravana in the last book of the epic, this episode of eliminating a still mightier monkey is the stepping-stone for the climactic victory.

सुग्रीवः शङ्कितश्चासीन्नित्यं वीर्येण राघवे ॥ १.१.६३ ॥
 राघवप्रत्ययार्थं तु दुन्दुभेः कायमुत्तमम् ।
 दर्शयामास सुग्रीवो महापर्वतसन्निभम् ॥ १.१.६४ ॥

सुग्रीवः च	= Sugreeva, also	राघवे	= in respect of Raghava	वीर्येण	= about [Raama's] prowess
नित्यम्	= always, doubtful, he remained	सुग्रीवः	= Sugreeva	राघवः प्रत्य	= Raghava, to confide in,
शङ्कितः				अर्थम् तु	by reason of, only
आसीत्					
दुन्दुभेः	= Dundubhi's	उत्तमम्	= big one [massive one]	महा पर्वत	= great, mountain, similar to
कायम्	= body - dead body, remains	दर्शयामास	= started to show.	सन्निभम्	

Sugreeva always remained doubtful about the powers of Raghava and by reason of confiding in Raghava's prowess for himself, and by reason of making Raghava to confide in the powers of Vali, Sugreeva has shown him the massive remains of demon Dundubhi, which is similar to a great mountain... [1-1-63b, 64]

उत्तमयित्वा महाबाहुः प्रेक्ष्य चास्थि महाबलः ।
 पादाङ्गुष्ठेन चिक्षेप सम्पूर्णं दशयोजनम् ॥ १.१.६५ ॥

महा बाहुः	= great, armed [omni-dextrous Raama]	महा बलः	= very energetic [Raama]	अस्थि	= skeleton of demon Dundubhi
प्रेक्ष्य	= having seen	उत्तमयित्वा च	= reticently smiled, also	पाद अङ्गुष्ठेन (अङ्गुष्ठे अग्रेण)	= foot's, by toe [by the tip of big toe]
सम्पूर्णम्	= wholly, for ten,	चिक्षेप	= flicked it.		
दश योजनम्	yojana-s lengths				

That omni-dextrous Raama looked at the skeleton, smiled in aplomb, then that very energetic Raama flicked that skeleton with tip of his foot's big toe wholly to a ten yojana-lengths... yet Sugreeva's confidence remained apathetic... [1-1-65]

Vali is able to throw that body, with whole of his foot, only up to two hundred bow-lengths, where the length of bow is said as six to seven feet. But Raama could kick that heap to ten yojana lengths, roughly ninety miles, only with a flip of his foot-toe's tip. But Sugreeva continued his grumbling, "in those days this skeleton was with flesh and blood, now it became weight-less, thus show me more of your show of strength..." One Yojana is an ancient measure for distance, where that distance is covered in one yoking. Chambers dictionary puts it as five miles, and it is disagreeable for it is British-Indian revenue measure. Traditionally it is four krosha-s and thus each yojana is nine to ten miles. This is amplified elsewhere in these pages. Govindaraja cleaves the

compound उत्स्रयित्वा to उत् स्मयित्वा and takes उत् "to up..." and fixes it to चिक्षेप to mean उत् चिक्षेप "up-heaved and hurled..." and स्मयित्व comes to mean 'smiling self-assuredly, or smiling self-composedly...' And Maheshvara Tiirtha says that "when all-wise-knowers are not able to know what I am, there is no surprise if a monkey in a remote forest doubts my capability... let him see a speck of it..." thus Raama smiled in aplomb..."And the often repeated epithet to Raama महा बाहुः means not just "yards and yards of lengthy arms...dangling up to knees.." but "one who does unimaginable deeds..." and his arms are the unusual instruments to perform such unusual tasks, hence ambidextrous, or omni-dextrous...

बिभेद च पुनः सालान्सप्तैकेन महेषुणा ।
गिरि रसातलं चैव जनयन्प्रत्ययं तदा ॥ १.१.६६ ॥

तदा	= thus	पुनः च	= again, also	प्रत्ययम्	= certainty [in Sugreeva,] to inculcate
एकेन महा इषुणा	= with one, great, arrow	सप्त सालान्	= seven, sala trees	जनयन्	= a mountain
रसातलम् च एव	= nethermost subterranean of earth, also, like that	बिभेद	= [Raama] ripped.	गिरिम्	

Again Raama ripped seven massive trees called sala trees with only one great arrow, which not only rived the trees but also rent through a mountain, and to the nethermost subterranean of earth, in order to inculcate certainty in Sugreeva... [1-1-66]

The रसातल is deepest subterranean plane, and it forms the base of other planes of earth called, अतल वितल सुतल तलातल महातल रसातल underneath the surface of earth up to its core.

ततः प्रीतमनास्तेन विश्वस्तः स महाकपिः ।
किष्किन्धां रामसहितो जगाम गुहां तदा ॥ १.१.६७ ॥

ततः	= thereby	तेन	= by it - by that act of Raama	प्रीत मनाः	= gladden, at heart
महाकपिः	= great, monkey - Sugreeva	विश्वस्तः	= confiding in [Raama,] also	तदा	= then
राम सहितः	= Raama, along with	गुहम् किष्किन्धाम् जगाम	= to cave like, Kishkindha, advanced to.		

Then Sugreeva's heart is gladdened by that act of Raama and also at the prospect of his own success, and then that great monkey confiding in Raama advanced to the cave like Kishkindha along with Raama... [1-1-67]

ततोऽगर्जद्धरिवरः सुग्रीवो हेमपिङ्गलः ।
तेन नादेन महता निर्जगाम हरीश्वरः ॥ १.१.६८ ॥

ततः	= then	हरि वरः	= monkey, the best	हेम पिङ्गलः	= one in golden, hue
सुग्रीवः	= such a Sugreeva	अगर्जत्	= war-whooped	तेन महता	= by that, loud, shout
हरिः ईश्वर	= monkeys, king [Vali]	निर् जगाम	= out, emerged - came out of cave like Kishkindha.	नादेन	

Then that best monkey Sugreeva whose body-hue is golden war-whooped at the entrance of cave like Kishkindha, by which loud shouting there emerged Vali, the king of monkeys, out of that cave like Kishkindha... [1-1-68]

अनुमान्य तदा तारां सुग्रीवेण समागतः ।
निजघान च तत्रैनं शरेणैकेन राघवः ॥ १.१.६९ ॥

तदा	= then	वालि	= Vali	ताराम्	= Tara, having pacified
सुग्रीवेण	= with Sugreeva, met	राघवः च	= Raghava, also	अनुमान्य	
समागतः	head on	एकेन शरेण	= with one, arrow, eliminated.	तत्र	= therein that [combat]
एनम्	= him [Vali]	निजघान			

Vali came out only on pacifying Tara, his wife, who deterred Vali from going to meet Sugreeva in a combat, as she doubted that Sugreeva must have come with Raama, and then Vali met Sugreeva head on... and therein that duel Raghava eliminated Vali, only with one arrow... [1-1-69]

ततः सुग्रीववचनाद्धत्वा वालिनमाहवे ।
सुग्रीवमेव तद्राज्ये राघवः प्रत्यपादयत् ॥ १.१.७० ॥

राघवः	= Raghava	सुग्रीव वचनात्	= Sugreeva's, upon word	आहवे	= in combat, Vali, on
ततः	= then	तत् राज्ये	= in that, kingdom	वालिनम्	eliminating
प्रत्यपादयत्	= [Raama,] established.			हत्वा	
				सुग्रीवम् एव	= Sugreeva, alone

On eliminating Vali in combat upon the word of Sugreeva, then Raama established Sugreeva alone for that kingdom as its king... [1-1-70]

स च सर्वान्समानीय वानरान्वानरर्षभः ।
दिशः प्रस्थापयामास दिदृक्षुर्जनकात्मजाम् ॥ १.१.७१ ॥

सः वानर = he, who among mon- कृषभः च keys, a bullish one - an ablest monkey [Sug- reeva,] also	जनक = Janaka's daughter - अत्मजाम् Seetha	दिदृक्षुः = to catch sight of, in search of
सर्वान् = all, monkeys, on sum- वानरान् moning	दिशः = to all directions, sent प्रस्तापयामास forth.	
समानीय		

Sugreeva being the ablest among monkeys summoned all of the monkeys and sent them forth in all direc-
tions in search of Seetha, the daughter of Janaka... [1-1-71]

Sugreeva is acclaimed to be a strict disciplinarian, as his orders are inviolable by any. Even now the prover-
bial saying exists that a command by elders is to be followed like सुग्रेव आज्ञ 'sugreeva's order" which is to be
implemented even at each other's throats, but can not be refuted, lest those throats will be nipped off.

ततो गृध्रस्य वचनात्सम्पातेर्हनुमान्वली ।
शतयोजनविस्तीर्णं पुप्सुवे लवणार्णवम् ॥ १.१.७२ ॥

ततः = later	बली = efficacious one, Hanu- हनुमान् maan	सम्पातेः = [named] Sampaaati
गृध्रस्य = eagle's, upon word	शत योजन = hundred, yojana,	लवण = salty, ocean
वचनात् = leaped forth	विस्तीर्णम् breadth-wise	आर्णवम्
पुप्सुवे		

Then, upon the word of Sampaaati, the eagle and elder brother of Jataayu, the efficacious hanumaan leaped
forth the salty ocean, which breadth-wise is in a hundred yojana-s... [1-1-72]

तत्र लङ्कां समासाद्य पुरीं रावणपालिताम् ।
ददर्श सीतां ध्यायन्तीमशोकवनिकां गताम् ॥ १.१.७३ ॥

रावण = Ravana, ruled by पालितम्	लङ्काम् = Lanka, city, on reach- पुरीम् ing	तत्र = there
अशोक = in Ashoka, gardens, वनिकाम् entered [lodged]	समासाद्य ध्यान्तीम् = one who is meditating	सीताम् = at Seetha
गताम्		
ददर्श = Hanumaan saw.		

On reaching the city Lanka ruled by Ravana, hanumaan has seen Seetha, where she is lodged in Ashoka
gardens and meditating on Raama alone... [1-1-73]

निवेदयित्वाभिज्ञानं प्रवृत्तिं च विनिवेद्य च ।
समाश्वस्य च वैदेहीं मर्दयामास तोरणम् ॥ १.१.७४ ॥

अभिज्ञानम् = mark of identification [remembrancer, emblematic ring of Raama]	निवेदयित्वा = on presenting [to Seetha]	प्रवृत्तिम् च = disposition of Raama, also, on delineating, also
वैदेहीम् = Vaidehi, on solacing, समाश्वस्य च also	तोरणम् = welcome-arch [of Ashoka gardens]	मर्दयामास = started to smash.

Hanumaan on presenting the remembrancer, an emblematic ring of Raama to Seetha, also on delineating the sad disposition of Raama to her, thus on solacing Vaidehi, he started to smash the welcome-arch of that beautiful Ashoka gardens... [1-1-74]

पञ्च सेनाग्रगान्हत्वा सप्त मन्त्रिसुतानपि ।
शूरमक्षं च निष्पिष्य ग्रहणं समुपागमत् ॥ १.१.७५ ॥

पञ्च सेना = five, army, chiefs अग्रगान् शूरम् = valiant, Aksha, also, अक्षम् च kneaded down निष्पिष्य	सप्त मन्त्रि = seven, minister's, sons, सुतान् अपि even ग्रहणम् सम = captivity, [hanumaan] उपागमत् duly, entered into.	हत्वा = on wiping out
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On wiping out five army chiefs, seven sons of ministers, and on kneading down a gallant demon named Aksha Kumara, hanumaan had to enter into the captivity of a powerful weapon darted by Indrajit, the son of Ravana... [1-1-75]

अस्त्रेणोन्मुक्तमात्मानं ज्ञात्वा पैतामहाद्वरात् ।
मर्षयन्नाक्षसान्वीरो यन्त्रिणस्तान्यदृच्छया ॥ १.१.७६ ॥

ततो दग्ध्वा पुरीं लङ्कामृते सीतां च मैथिलीम् ।
रामाय प्रियमाख्यातुं पुनरायान्महाकपिः ॥ १.१.७७ ॥

वीरः = valiant one	महा कपिः = great, monkey [hanumaan]	पैतामहात् = by Brahma's, boon
आत्मानम् = for himself	अस्त्रेण = from weapon [its captivity,] release	वरात् = though knowing
यदृच्छया = intentionally	यन्त्रिणः = those who tied him [with ropes]	तान् = them, the demons [and their making monkey of,] while tolerating
ततः = there afterwards [after an audience with Ravana]	मैथिलीम् = Mithila's, Seetha	ऋते = leaving off, excepting [her]
लङ्काम् = Lanka, city, having पुरीम् दग्ध्वा burnt	रामाय = to Raama, pleasant [news,] to narrate प्रियम् आख्यातुम्	पुनः आयात् = again, got back [to Raama.]

Though the release from the weapon's captivity is known to him by the boon of Brahma, and though he is valiant enough to pulverise all the demons, but to see and talk to Ravana, thus to gauge the strength of enemy, hanumaan is intentionally tolerant of the demons and their making monkey of him when they fastened him with ropes and dragged him to Ravana's court. After an audience with Ravana hanumaan burnt that city Lanka, except where Seetha, the princess of Mithila is stationed, and then to narrate the pleasant news of locating Seetha, he again got back to Raama, for he is a great monkey... [1-1-76, 77]

This is in sundara kaanDa. hanumaan sees Ravana and others in the court, creates a scene there, as a show of his side strength, and only to prove that the riches and wealth enjoyed at the cost others will burn down to ashes on some day, hanumaan burns everything down, except the place where Seetha is stationed, besides Vibheeshana's place, for he is the prospective adherer of Raama. This episode is to relegate the false pride of Ravana, and as a symbolic suggestion that pomp and effluence without virtue are short lived.

सोऽभिगम्य महात्मानं कृत्वा रामं प्रदक्षिणम् ।
न्यवेदयदमेयात्मा दृष्टा सीतेति तत्त्वतः ॥ १.१.७८ ॥

अमेय आत्मा	= inestimable, intellectual [hanumaan]	सः	= he that hanumaan	महा आत्मानम्	= great, souled one, to Raama
अभिगम्य	= m on approaching	प्रदक्षिणम् कृत्वा	= circumambulation [in reverence,] on performing [around Raama]	सीता दृष्टा	= Seetha, is seen
इति	= in this way	तत्त्वतः	= in subtlety	न्यवेदयत्	= submitted.

That inestimable intellectual hanumaan on approaching that great-souled Raama, and on performing circumambulation around him in reverence, subtly submitted that, 'seen... Seetha...' [1-1-78]

ततः सुग्रीवसहितो गत्वा तीरं महोदधेः ।
समुद्रं क्षोभयामास शरैरादित्यसन्निभैः ॥ १.१.७९ ॥

ततः सुग्रीव सहितः	= then, Sugreeva, along with	महा उदधेः तीरम् गत्वा	= of great ocean, to shore, on reaching	आदित्य सन्निभैः शरैः	= Sun, similar, with arrows/sunrays
समुद्रम् क्षोभयामास	= Samudra, the Ocean-god, [Raama] started to put to turmoil.				

Then, Raama along with Sugreeva and other monkeys has gone to the seashore of Great Ocean, and when

Ocean-god is unyielding to give way, then he started to put the Ocean-god to turmoil with his arrows, as with Sun-god who puts an ocean to turmoil with his sunrays... [1-1-79]

Raama became angry at the ocean for not yielding way to the crossover. In order to make way through the ocean, Raama starts depleting its waters with arrows, शराः and in Sanskrit this word synonyms with the rays of sun, and therefore the similitude of Raama with Sun-god.

दर्शयामास चात्मानं समुद्रः सरितां पतिः ।
समुद्रवचनाच्चैव नलं सेतुमकारयत् ॥ १.१.८० ॥

सरिताम् पतिः समुद्रः	= rivers, husband, ocean	आत्मानम् दर्शयामास	= himself, revealed & and Raama	समुद्र वचनात् च एव	= Ocean-god, upon the word of, also, even
नलम् सेतुम् अकारयत्	= by Nala, bridge, put up to build.				

The Ocean-god revealed himself and upon the word of that Ocean-god alone, Raama put up vanara Nala to build a bridge across the ocean... [1-1-80]

Nala, a Vanara engineer, had a boon from his mother. In his childhood he used to throw playthings into water, only to see them floating. But they were all submerged. His mother then gave a boon to him saying that whatever article he throws in waters it will float, may they be toys or stones or boulders. Here that boon is taken advantage of, and a boulder bridge is built on oceanic waters. This is the gist of Great War canto. Another legend about Nala is as such - in his childhood he used to be very naughty and used to take his fathers pooja items and throw them in the well. After tired of his naughtyness one day his father cursed him, saying whatever he throw in water would float instead of sinking. Its a curse by his father but becomes a boon for the society.

तेन गत्वा पुरीं लङ्कां हत्वा रावणमाहवे ।
रामः सीतामनुप्राप्य परां व्रीडामुपागमत् ॥ १.१.८१ ॥

रामः	= Raama	तेन	= by that - bridge	लङ्काम्	= to the city, Lanka, hav-
आहवे रावणम् हत्वा	= in battle, Ravana, on eliminating	सीताम् प्राप्य	= Seetha, on redeeming	पुरीम् गत्वा	ing gone to
		पराम् व्रीडाम् उपागमत्	= much, humiliation, came down with.	अनु	= subsequently

On going to the city Lanka by that bridge and on eliminating Ravana in battle, Raama redeemed Seetha, but

he subsequently came down with much humiliation, since redeeming Seetha in enemy's place might become controversial... [1-1-81]

तामुवाच ततो रामः परुषं जनसंसदि ।
अमृष्यमाणा सा सीता विवेश ज्वलनं सती ॥ १.१.८२ ॥

ततः	= thereupon	रामः	= Raama	जन संसदि	= among people's, assemblages
ताम्	= [with] her	परुषम्	= harshly, spoke	सती	= [being a] husband-devout woman
सा सीता	= she, that Seetha	उवाच		ज्वलनम्	= into burning fire, she entered.
		अमृष्यमाणा	= intolerant [of the harsh words of Raama]	विवेश	

Then Raama spoke harsh words to Seetha among the assemblages of monkeys, demons, and others, but she that Seetha being husband-devout has entered the burning fire intolerant of those unkindly words of Raama... [1-1-82]

ततोऽग्निवचनात्सीतां ज्ञात्वा विगतकल्मषाम् ।
कर्मणा तेन महता त्रैलोक्यं सचराचरम् ॥ १.१.८३ ॥

सदेवर्षिगणं तुष्टं राघवस्य महात्मनः ।
बभौ रामः सम्प्रहृष्टः पूजितः सर्वदैवतैः ॥ १.१.८४ ॥

ततः अग्नि	= then, Fire-god, upon	सीताम्	= about Seetha	विगत	= rid of, sins
वचनात्	the word of	सम् प्रहृष्टः	= very, highly, glad-denied	कल्मषाम्	
ज्ञात्वा	= on realising	पूजितः बभौ	= revered, he became self-resplendent	सर्व देवतैः	= by all, gods
रामः	= Raama is	महता तेन	= by great, that, accomplishment - of eliminating Ravana	महा	= of great, souled one
राघवस्य	= of Raghava	कर्मणा		आत्मनः	
स देव ऋषि	= with, gods, hermits, observance	त्रै लोक्कम्	= three, worlds	स चर	= with, mobile, sessile beings
गणम्				अचरम्	
				तुष्टम्	= became exultant.

Then, upon the word Fire-god, and Raama realised that Seetha is rid of sins and he is very highly glad-denied. And when all the gods revered him for his great accomplishment in eliminating Ravana, Raama shone forth with his self-resplendence. Thus all the three worlds inclusive of their mobile and sessile beings, all gods with the observances of hermits have become exultant for this great accomplishment of the great souled Raghava... [1-1-83, 84]

अभ्यषिच्य च लङ्कायाम् राक्षसेन्द्रं विभीषणम् ।
कृतकृत्यस्तदा रामो विज्वरः प्रमुमोद ह ॥ १-१-८५

रामः	= Raama	विभीषणम्	= Vibheeshana	राक्षस इन्द्रम्	= as demons", chieftain
लङ्कायाम्	= in Lanka, on anointing	तदा	= then	कृत कृत्य	= fulfilled, of his task & he felt so and
अभिषिच्य				ह	= indeed.
विज्वरः	= without, febrility [about any uncertainty of fulfilling his promises]	प्रमुमोद	= highly, rejoiced [excepting for Jatayu]		

Enthroning Vibheeshana as the chieftain of demons in Lanka, then feeling that his task is fulfilled, Raama indeed rejoiced highly getting rid of febrility about any uncertainty of fulfilling his promises, excepting for Jatayu... [1-1-85]

देवताभ्यो वरं प्राप्य समुत्थाप्य च वानरान् ।
अयोध्यां प्रस्थितो रामः पुष्पकेण सुहृद्वृतः ॥ १.१.८६ ॥

रामः	= Raama	देवताभ्यः	= from gods, boon, on	वानरान्	= monkeys
सम् उत्थाप्य	= really, got [dead monkeys] up, also	वरम् प्राप्य	obtaining	वृतः	= around him
च		सु हृत्	= good, hearted ones		
पुष्पकेण	= by Pushpaka aircraft	अयोध्याम्	= towards Ayodhya,		
		प्रस्थितः	travelled		

Raama obtained boon from gods to get all the dead monkeys up on their feet as though woken up from sleep, and he travelled towards Ayodhya by Pushpaka aircraft, with all the good hearted friends around him... [1-1-86]

भरद्वाजाश्रमं गत्वा रामस्सत्यपराक्रमः ।
भरतस्यान्तिके रामो हनूमन्तं व्यसर्जयत् ॥ १.१.८७ ॥

सत्य	= by truthfulness, a val-	रामः	= Raama	रामः	= one who pleases one and all
पराक्रमः	orous one	हनूमन्तम्	= hanumaan	भरतस्य	= Bharata, to the near of,
भरद्वाज	= Sage Bharadwaja's,			अन्तिकम्	[hanumaan] is let off,
आश्रमम्	hermitage, on going			व्यसर्जयत्	is sent.
गत्वा					

Raama, the truth-valiant, has gone to the hermitage of Sage Bharadwaja en route, and he has also sent hanumaan to the near of Bharata beforehand... [1-1-87]

पुनराख्यायिकां जल्पन्सुग्रीवसहितस्तदा ।
पुष्पकं तत्समारुह्य नन्दिग्रामं ययौ तदा ॥ १.१.८८ ॥

पुनः = further	सुग्रीव सहितः सः = Sugreeva, along with, he that Raama	तत् पुष्पकम् = that, Pushpaka [air-craft,] well boarded
आख्यायिकाम् = episodes, jovially	तदा = then	सम् आरूढ्य नन्दिग्रामम् = to NandigRaama, ययौ went to.
जल्पन् telling		

Then on boarding Pushpaka aircraft again after leaving the hermitage of Bharadwaja, and telling episodes jovially to Sugreeva and others about the events in the days of his exile in forests, while flying overhead of the very same places, Raama went to NandigRaama, where Bharata is available... [1-1-88]

नन्दिग्रामे जटां हित्वा भ्रातृभिस्सहितोऽनघः ।
रामस्सीतामनुप्राप्य राज्यं पुनरवाप्तवान् ॥ १.१.८९ ॥

अनघः रामः = impeccable, Raama	नन्दिग्रामे = in NandigRaama	भ्रातृभिः सहितः = brothers, joining with
जटाम् हित्वा = matted hair-locks, re-moved	सीताम् अनुप्राप्य = Seetha, on regaining	पुनः राज्यम् = again, kingdom, re-gained.

That impeccable Raama rejoining with all of his brothers in the village NandigRaama removed his matted locks of hair along with them. Thus he, on regaining Seetha and on discarding hermit's role again became a householder, and he regained his kingdom also... [1-1-89]

प्रहृष्टमुदितो लोकस्तुष्टः पुष्टः सुधार्मिकः ।
निरामयो ह्यरोगश्च दुर्भिक्षभयवर्जितः ॥ १.१.९० ॥

ततः = then, when Raama is enthroned	लोकः = world is	प्र हृष्टः = highly, regaled, re-joiced
तुष्टः = exuberant	पुष्टः = abundant	सु धार्मिकः = rightly, righteous
निरामयः = without, troubles	अ रोगः = without diseases	दुर्भिक्ष भय वर्जितः = famine, fear, free from.

When Raama is enthroned then the world will be highly regaled and rejoiced, exuberant and abundant, also rightly righteous, trouble-free, disease-free, and free from fear of famine... Thus नारद is foreseeing the future and telling वाल्मीकि. [1-1-90]

न पुत्रमरणं किञ्चिद्द्रक्ष्यन्ति पुरुषाः क्वचित् ।
नार्यश्चाविधवा नित्यं भविष्यन्ति पतिव्रताः ॥ १.१.९१ ॥

पुरुषाः = men	क्वचित् = anywhere	किञ्चित् = in the least
पुत्र मरणम् = son's, death	न द्रक्ष्यन्ति = will not, see [men are not seeing]	नार्यः च = ladies, also
अ विधवाः = without, being wid-owed	नित्यम् = always	पति व्रताः = husband, devout

भविष्यन्ति = they will become
[women will be.]

While Raama is on the throne men will not see the deaths of their children anywhere in their lifetime, and the ladies will remain husband-devout and unwidowed during their lifetime... [1-1-91]

When it is said that "women are un-widowed and their husbands are ever living..." Dasharatha's widows can be pointed to contradict this statement. But it is said "when a woman is with her son/sons living, though her husband dies, she is still a "wife of somebody..." thus she is still un-widowed.

न चाग्निजं भयं किञ्चिन्नाप्सु मज्जन्ति जन्तवः ।
न वातजं भयं किञ्चिन्नापि ज्वरकृतं तथा ॥ १.१.९२ ॥
न चापि क्षुद्रयं तत्र न तस्करभयं तथा ।

तत्र	= there - in his kingdom	अग्नि जम्	= by, caused, fear, is not	किञ्चित्	= in the least
जन्तवः	= cattle, in [flood] wa-	भयम् न	there	किञ्चित्	= in the least
अप्सु न	ters, not, drowning	वात जम्	= wind, caused, fear, is		
मज्जन्ति		भयम् न	not there		
तथा	= likewise	ज्वर कृतम्	= fever [disease] caused	क्षुत् भयम्	= hunger, fear, even, is
		अपि न	by, even, is not there	अपि न	not there
तथा	= likewise	तस्कर भयम्	= thief, fear from, is not		
		न	there.		

In the kingdom of Raama there is no fear for subjects from wildfires, gale-storms or from diseases, and there is no fear from hunger or thieves, nor the cattle is drowned in floodwaters, as well... [1-1-92, 93a]

नगराणि च राष्ट्राणि धनधान्ययुतानि च ॥ १.१.९३ ॥
नित्यं प्रमुदिताः सर्वे यथा कृतयुगे तथा ।

नगराणि	= townships, remote]	धन धान्य	= wealth [coin,] grain,	सर्वे कृत युगे	= all subjects, Krita era,
राष्ट्राणि च	provinces, as well	युतानि	having [replete with]	यथा	as to how [people lived]
तथा	= likewise	नित्यम् प्र	= always, highly, glad-		
		मुदिताः	dened.		

May it be a township or a remote province, it will be replete with coin and grain, and as to how people lived in high gladness during the earlier Krita era, likewise people will live in Raama's period also with the same gladness... [1-1-93b, 94a]

अश्वमेधशतैरिष्ट्वा तथा बहुसुवर्णकैः ॥ १.१.९४ ॥

गवां कोट्ययुतं दत्त्वा ब्रह्मलोकं प्रयास्यति ।

असङ्ख्यं धनं दत्त्वा ब्राह्मणेभ्यो महायशाः ॥ १.१.९५ ॥

महा यशाः	= highly, illustrious [Raama]	अश्वमेध शतैः	= Horse Rituals, hundreds	तथा	= like that
बहु सुवर्णकैः	= plenteous, gold [rituals in which plenty of gold is donated]	इष्ट्वा	= on performing	गवाम् कोटि अयुतम्	= cows, in crores [millions,] ten thousand
अ सन्ख्यायम्	= not, countable	धनम्	= wealth	ब्राह्मणेभ्यः	= to Brahmans
विद्वद्भ्यः	= to scholars	विधि पूर्वकम्	= customarily	दत्त्वा	= on donating
ब्रह्म लोकम्	= to Brahma's, abode, he				
गमिष्यति	will proceed.]				

On performing hundreds of Ashvamedha-Rituals and rituals wherein plenteous gold is bounteously donated, likewise on donating millions of cows and uncountable wealth to Brahmans and scholars, that highly illustrious Raama will proceed to Brahma's abode, in future... [1-1-94b, 95a]

By the wording "highly illustrious..." Govindaraja tells that "for a small criticism from a small fellow, Raama deserted his wife... hence he is illustrious..." Then "he will go to Brahma's abode..." a repeated expression, indicates that this epic is composed during Raama's time as he also gave an ear to it through Kusha and Lava, so his journey to heaven will happen henceforth from now.

राजवंशाञ्छतगुणान्स्थापयिष्यति राघवः ।

चातुर्वर्ण्यं च लोकेऽस्मिन् स्वे स्वे धर्मे नियोक्ष्यति ॥ १.१.९६ ॥

राघव	= Raghava	अस्मिन् लोके	= in this, world	शत गुणान्	= in hundred folds
राज वंशान्	= king's, dynasties	स्थापयिष्यति	= will establish	चातुर्वर्ण्यम्	= four, caste-system
स्वे स्वे धर्मे नियोक्ष्यति	= in their, their, probity, posit in.				

In this world Raghava will establish kingly dynasties in hundredfold and he will be maintaining the four-caste system positing each in his own probity, may it be caste-bound or provincial-kingdom-bound probity, in order to achieve a perfect social harmony... [1-1-96]

दशवर्षसहस्राणि दशवर्षशतानि च ।

रामो राज्यमुपासित्वा ब्रह्मलोकं गमिष्यति ॥ १.१.९७ ॥

रामः	= Raama	दश वर्ष सहस्राणि	= ten, years, thousand	दश वर्ष सतानि च	= ten, years, hundred, also
राज्यम् उपासित्वा	= kingdom, on reverencing	ब्रह्म लोकम् गमिष्यति	= Brahma's abode, voy-ages.		

On reverencing the kingdom for ten thousand years plus another one thousand years, i.e. for a total of eleven thousand years, Raama voyages to the abode of Brahma... [1-1-97]

In राम राज्यम् उपासित्वा॥ the word used is उपासन is not ruling by sceptre but it is "reverentially idolising the kingdom..." as one would regard or treat his personal god with reverence. Raama thus revered his kingdom as a devotee of his subjects and this is the concept of राम राज्य . The brahma loka is not the abode of four-faced Brahma, but still higher abode, rather vaikunTha itself.

इदं पवित्रं पापघ्नं पुण्यं वेदैश्च सम्मितम् ।
यः पठेद्रामचरितं सर्वपापैः प्रमुच्यते ॥ १.१.९८ ॥

पवित्रम्	= holy	पाप घ्नम्	= sin, eradicating	पुण्यम्	= merit-endowing
वेदैः सम्मितम् च	= with [teachings of] all Veda-s, conformable, even	इदम्	= this	राम चरितम्	= Raama's, legend
यः	= who [whoever]	पठेत्	= studies	सर्व पापैः प्र मुच्यते	= from all, sins, verily, liberated.

This रामयण is holy, sin-eradicating, merit-endowing, and conformable with the teachings of all Vedas... and whoever reads this Legend of Raama, he will be verily liberated of all his sins... [1-1-98]

एतदाख्यानमायुष्यं पठन्नरामायणं नरः ।
सपुत्रपौत्रस्सगणः प्रेत्य स्वर्गे महीयते ॥ १.१.९९ ॥

आयुष्यम्	= lifespan-enriching	आख्यानम्	= narrative of actuality	एतत्	= this
रामायणम्	= Raama's, peregrination	पठन्	= while reading - if read	नरः	= a human
स पुत्रः पौत्रः	= [will be] with, with sons, grandsons	स गणः	= with, groups [of kin-folk, servants etc] On engaging	प्रेत्य	= after demise
स्वर्गे महीयत	= In heaven he will be adored				

Any man who reads this lifespan-enriching narrative of actuality, रामयण, the peregrination of Raama, he will be enjoying worldly pleasures with his sons and grand sons and with assemblages of kinfolks, servants et al., as long as he is in this mortal world and on his demise, he will be adored in heaven... [1-1-99]

पठन्विजो वागृषभत्वमीयात्स्यात्क्षत्रियो भूमिपतित्वमीयात् ।
वणिग्जनः पण्यफलत्वमीयाज्जनश्च शूद्रोऽपि महत्त्वमीयात् ॥ १.१.१०० ॥

पठन्	= he who reads this रामयण	जनः	= that man	द्विजः स्यात्	= a Brahman, if he were to be & he will be
वाक्	= in speech, bullish- ness [shrewdness, excellency] obtains	क्षत्रियः	= Kshatriya, [if he were to be]	भूमि	= on land, lordship, he obtains
वणिक् जनः	= Vyasya, person [if he were to be]	पण्य	= by sale items, monetary-gains, he accrues	ईयात्	
महत्त्वम्	= [personal] excellence, he acquires.	शूद्रः अपि च			= Shudra, even, also, [if he were to be]

A man reading this रामयण happens to be a Brahman, one from teaching-class, he obtains excellency in his speech, and should he be Kshatriya person from ruling-class, he obtains land-lordship, and should he be Vyshya person from trading-class, he accrues monetary-gains, and should he be a Shudra person from working class, he acquires his personal excellence... Thus Sage नारद gave a gist of रामयण to Sage-poet वाल्मीकि. [1-1-100]

गायत्रि रामायण

In the first chapter of Bala Kanda the gist of रामयण is imbibed and it called samkshepa raaamayana, or also called bala raamaayana . The youngsters are asked to recite these stanzas daily for longevity and a perfect personality like that of राम. The summarised stanzas reflected here are from the main epic. The canto-wise summarisation is as below:

1. Bala Kanda [Book I] verses I-1-8 to 18
2. Ayodhya Kanda [Book II] verses I-1-18 to 28
3. Aranya Kanda [Book III] verses I-1-29 to 57
4. Kishkindha Kanda [Book IV] I-1-58 to 71
5. Sundar Kanda [Book V] I-1-72 to 78
6. Yuddha Kanda [Book VI] I-1-79 to 90
7. Uttara रामयण [Book VII] I-1-91 to 97
8. Phala Shruti [Results of Recitation] I-1-98 to 100

वाल्मीकि composed रामयण according to the letters of गायत्रि Hymn and they are identified with the following verses

in all cantos:

श्लोकेन प्रति साहस्रं प्रथमे क्रमात् ।

गायत्रि अक्षरम् एकैकम् स्थापयामास वै मुनिः ॥

१. त -

तपः स्वाध्याय निरताम् तपस्वी वाग्विदाम् वरम् ।

नारदम् परि पप्रच्छ वाल्मीकिर् मुनि पुंगवम् ॥ १-१-१

२. स -

स हत्वा राक्षसान् सर्वान् यज्ञं घ्नान् रघुनन्दनः ।

ऋषिभिः पूजितः तत्र यथा इन्द्रो विजये पुरा ॥ १-३०-२४

३. वि -

विश्वामित्रः स रामास्तु श्रुत्वा जनक भाषितम् ।

वत्स राम धनुः पश्य इति राघवम् अब्रवीत् ॥ १-६७-१२ - बालकाण्डम्

४. तु -

तुष्टाव अस्य तदा वंशम् प्रविश्य स विशाम् पतेः ।

शयनीयम् नरेन्द्रस्य तत् आसाद्य व्यतिष्ठत् ॥ २-१५-१९

५. व -

वनवासम् हि संख्याय वासांसि आभरणानि च ।

भर्तारम् अनुगच्छन्त्यै सीतायै श्वशुरो ददौ ॥ २-४०-१४

६. रा -

राजा सत्यम् च धर्मः च राजा कुलवताम् कुलम् ।

राजा माता पित चैव राजा हितकरो नृणाम् ॥ २-६७-३४

७. नि -

निरीक्ष्य स मुहूर्तम् तु ददर्श भरतो गुरुम् ।

उटजे रामम् आसीनम् जटा मण्डल धारिणम् ॥ २-९९-२५ - अयोध्याकाण्डम्

८. य -

यदि बुद्धिः कृता द्रष्टुम् अगस्त्यम् तम् महामुनिम् ।

अद्य एव गमने रोचयस्व महायशः ॥ ३-११-४४

९. भ -

भरतस्य आर्य पुत्रस्य श्वश्रूणाम् मम च प्रभो ।

मृग रूपम् इदम् व्यक्तम् विस्मयम् जनयिष्यति ॥ ३-४३-१८

१०. ग -

गच्छ शीघ्रम् इतो राम सुग्रीवम् तम् महाबलम् ।

वयस्यम् तम् कुरु क्षिप्रम् इतो गत्वा अद्य राघव ॥ ३-७२-१७ - अरण्यकाण्डम्

११. दे -

देश कालौ प्रतीक्षस्व क्षममाणः प्रिय अप्रिये ।

सुख दुःख सहः कले सुग्रीव वशगो भव ॥ ४-२२-२०

१२. व -

वंध्याः ते तु तपः सिद्ध सप्तसा वीत कल्मषाः ।

प्रष्टव्याः ते अपि सीतायाः प्रवृत्तिम् विनय अन्वितैः ॥ ४-४३-३३ - किष्किन्ध्याकाण्डम्

१३. स -

स निर्जित्य पुरिम् श्रेष्ठाम् लंकाम् ताम् काम रूपिणीम् ।

विक्रमेण महतेजा हनुमान् मारुत आत्मज ॥ ५-४-१

१४. ध -

धन्या देवाः स गन्धर्वा सिद्धाः च परम ऋषयः ।

मम पश्यन्ति ये नाथम् रामम् राजीव लोचनम् ॥ ५-२६-४१

१५. म -

मंगलाभिमुखी तस्य सा तदा आसित् महाकपेः ।

उपतस्थे विशालाक्षी प्रयता हव्यवाहनम् ॥ ५-५३-२८ - सुन्दरकाण्डम्

१६. हि -

हितम् महार्थम् मृदु हेतु संहितम्

व्यतीत कालायति संप्रति क्षमम् ।

निशंय तद् वाक्यम् उपस्थित ज्वरः

प्रसंगवान् उत्तरम् एतत् अब्रवीत् ॥ ६-१०-२७

१७. ध -

धर्मात्मा रक्षसाम् श्रेष्ठः संप्राप्तो अयम् विभीषणः ।

लंकैश्वर्यम् ध्रुवम् श्रीमान् अयम् प्राप्नोति अकण्टकम् ॥ ६-४१-६७

१८. यो -

यो वज्र पाता अशनि सन्निपातान्
 न चुक्षुभे वा अपि चचाल राजा ।
 स राम बाणा अभिहतो भृश आर्तः
 चचाल चापम् च मुमोच वीरः ॥ ६-५९-१४१

१९. य -

यस्य विक्रमम् आसाद्य राक्षस निधनम् गताः ।
 तम् मन्ये राघवम् वीरम् नारायणम् अनामयम् ॥ ६-७२-११

२०. न -

न ते ददृशिरे रामम् दहंतम् अरि वाहिनीम् ।
 मोहिताः परम अस्त्रेण गान्धर्वेण महात्मना ॥ ६-९३-२६

२१. प्र -

प्रणय देवताभ्यः च ब्राह्मणेभ्यः च मैथिली ।
 बद्ध अंजली पुटा च इदम् उवाच अग्नि समीपतः ॥ ६-११६-२४ - युद्धकाण्डम्

२२. च -

चलनात् पर्वत इन्द्रस्य गणा देवाः च कंपिताः ।
 चचाल पार्वती च अपि तदा आश्लिष्टा महेश्वरम् ॥ ७-१६-२६

२३. द -

दाराः पुत्रा पुरम् राष्ट्रम् भोग आच्छादन भाजनम् ।
 सर्वम् एव अविभक्तम् नो भविष्यति हरि ईश्वरः ॥ ७-३४-४१

२४. य -

याम् एव रात्रिम् शत्रुघ्नः पर्णं शालाम् समाविशत् ।
 ताम् एव रात्रिम् सीता अपि प्रसूता दाकर द्वयम् ॥ ७-६६-१ - उत्तरकाण्डम्
 इदम् रामायणम् कृत्स्नम् गायत्री बीज संयुतम् ।
 त्रि संध्यम् यः पठेत् नित्यम् सर्व पापैः प्रमुच्यते ॥
 यावत् आवर्तते चक्रम् यावति च वसुंधरा ।
 तावत् वर्षं सहस्राणि स्वामित्वम् अवधारय ॥
 मंगलम् कोसलेन्द्राय महनीय गुणात्मने ।
 चक्रवर्ति तनूजाय सार्वभौमाय मंगलम् ॥
 इति गायत्री रामायणम् संपूर्णम्

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे प्रथमः सर्गः ॥

Thus, this is the 1st chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

2 Sarga 2 - द्वितीय सर्गः

Valmiki Gets Divine Guidance To Compile The Epic

Introduction -

Sage Valmiki goes to River Tamasa for a bath and sees a couple of birds, of which a hunter kills one. Valmiki unintentionally utters a poem, which is rich in grammar and new in metre, of which he is very much confused as to why such a poem has come from his tongue. Brahma, the presiding deity of letters appears and ordains Valmiki to author Raamayana, excellent epic of Raama, for which purpose alone he gave such divine meter and grammar to him.

नारदस्य तु तद्वाक्यम् श्रुत्वा वाक्यविशारदः ।
पूजयामास धर्मात्मा सहशिष्यो महामुनिः ॥ १-२-१

नारदस्य ^६ तु	= of Narada, but	तत् वाक्यम्	= that, sentence, on	वाक्य	= sentence-maker, the
धर्मात्मा	= virtue minded one [Valmiki]	श्रुत्वा	hearing	विशारदः	eminent [Valmiki]
पूजयामास	= started to revere [Narada.]	महा मुनिः	= great sage [Valmiki]	सह शिष्यः	= along with, disciples

On hearing that sentence of that eminent sentence-maker Sage Narada, [that contains , or Raamayana in a nutshell, narrated in the previous chapter,] that great sage of virtuous mind, namely Valmiki, revered the Divine Sage Narada, along with his disciples. [1-2-1]

यथावत्पूजितस्तेन देवर्षिर्नारदस्तदा ।
आपृष्ट्वैवाभ्यनुज्ञातस्स जगाम विहायसम् ॥ १-२-२

देव ऋषि	= divine, sage	सः	= he, Narada	तेन	= by him [by Valmiki]
तथा	= that way	यथावत्	= befittingly, when wor-	अपृच्छ एव	= on seeking [permis-
अभ्यनुज्ञातः	= having permitted [by Valmiki]	पूजितः	shipped		sion to leave] only
		विहायसम्	= heaven-ward	जगाम	= went away.

That divine sage Narada is worshipped that way by Valmiki in a befitting way, and on seeking permission of Valmiki to leave, and having been permitted by Valmiki went away heavenward. [1-2-2]

स मुहूर्तं गते तस्मिन्देवलोकं मुनिस्तदा ।
जगाम तमसातीरं जाह्नव्यास्त्वविदूरतः ॥ १.२.३ ॥

तस्मिन्	= he, that Narada	मुहूर्तम्	= in a moment [after,]	तदा	= then
		देवलोकम्	god world, heavens,		
		गते	having gone		
सः मुनिः	= he, that sage Valmiki	जाह्नव्यात्	= from Jahnavi river,	तमसा तीरम्	= Tamasa, riverbanks,
		अवि दूरतः	not, far-off from	जगाम	proceeded to.
			[nearby to Jahnavi river]		

A while after the departure of Narada to heavens, Valmiki proceed to the riverbanks of Tamasa, which are not far-off from River Jahnavai [i.e., River Ganga.] [1-2-3]

स तु तीरं समासाद्य तमसाया मुनिस्तदा ।
शिष्यमाह स्थितं पार्श्वे दृष्ट्वा तीर्थमकर्दमम् ॥ १.२.४ ॥

सः तु	= he [Valmiki,] but	मुनिः तदा	= sage, then	तमसाया	= of Tamasa
तीरम् सम्	= riverbank, drawing	अ कर्दमम्	= not, filthy	तीर्थम्	= strand [n. esp. poet. the margin of a sea, lake, or river, esp. the foreshore]
आसाद्य	nigh of				
दृष्ट्वा	= on beholding	पार्श्वे	= at his side, available,		
		स्थितम्	to disciple, spoke to.		
		शिष्यम्			
		आह			

Then Valmiki drew nigh of River Tamasa riverbanks, and on beholding an un-filthy strand of that river, he spoke to his disciple available at his side. [1-2-5]

अकर्दममिदं तीर्थं भरद्वाज निशामय ।
रमणीयं प्रसन्नाम्बु सन्मनुष्यमनो यथा ॥ १.२.५ ॥

भरद्वाज सन्	= noble, man, bosom	अकर्दमम्	= not, filthy	प्रसन्न अम्बु	= with pleasant, waters
मनुष्य मनो	[heart,] as with				
यथा					
रमणीयम्	= heart pleasing	इदम् तीर्थम्	= this, watery foreshore	निशामय	= you behold.

Oh! Bharadwaja, un-filthy is this watery foreshore, and with pleasant waters it is heart pleasing... like a noble man's heart... behold it... [1-2-5]

न्यस्यतां कलशस्तात दीयतां वल्कलं मम ।
इदमेवावगाहिष्ये तमसातीर्थमुत्तमम् ॥ १.२.६ ॥

तात	= my dear	न्यस्यताम्	= be kept [there,] handy-	मम	= to me
		कलशः	vessel [kamanDulu]		
वल्कलम्	= jute loincloth, be given	इदम्	= this	उत्तमम्	= best one
दीयताम्					

तमसा = Tamasa, ford, only
तीर्थम् एव

अवगाहिष्ये = I will enter.

Keep that handy-vessel there, and give me my loincloth... I will enter only this best ford of Tamasa River... [1-2-6]

एवमुक्ते भरद्वाजो वाल्मीकेन महात्मना ।
प्रायच्छत मुनेस्तस्य वल्कलं नियतो गुरोः ॥ १.२.७ ॥

महात्मना = by great-souled, वाल्मीकेन Valmiki	एवम् उक्तः = that way, when said	भरद्वाजः = bharadwaaja
गुरोः नियतः = to his mentor, humble one	तस्य मुनेः = to that, saint	वल्कलम् = jute-cloth, gave. प्रयच्छत

When Bharadwaaja is said that way by great-souled Valmiki, himself being a humble one before his mentor gave that jute-cloth to that saint, that humbly. [1-2-7]

स शिष्यहस्तादादाय वल्कलं नियतेन्द्रियः ।
विचचार ह पश्यंस्तत्सर्वतो विपुलं वनम् ॥ १.२.८ ॥

नियत = who controlled, इन्द्रियः his senses [self-controlled]	सः = he, Valmiki	शिष्य = from disciple, hands हस्तात्
वल्कलम् = loincloth	आदाय = on taking	पश्यन् = looking, everywhere सर्वतः
तत् = that, wide, of forest विपुलम् वनम्	विचचारः = ambled [towards waters,] indeed.	

That self-controlled Sage Valmiki on taking loincloth from his disciple hands, indeed ambled towards the river, looking everywhere at the wide of forest. [1-2-8]

तस्याभ्याशे तु मिथुनं चरन्तमनपायिनम् ।
ददर्श भगवांस्तत्र क्रौञ्चयोश्चारुनिःस्वनम् ॥ १.२.९ ॥

भगवान् = godly sage	तत्र = there	तस्य = in its [in foreshore,] अभ्यासे तु vicinity, but
अन् = not, leaving one another [or, not fearing any danger]	चरन्तम् = moving about, flying there about	चारु = charmingly, calling निस्वनम्
क्रौञ्चयोः = two krouncha birds [a lovely birds, not herons]	मिथुनम् = a couple	ददर्श = he saw.

There godly sage Valmiki saw a couple of lovely krouncha birds, in the vicinity of that river foreshore, flying there about in togetherness, [and of course, fearless of any calamity,] and calling charmingly [1-2-9]

तस्मात्तु मिथुनादेकं पुमांसं पापनिश्चयः ।
जघान वैरनिलयो निषादस्तस्य पश्यतः ॥ १.२. १० ॥

पप निश्चयः	= evil, in intent	वैर	= enemy of	निलयः	= abode of birds and animals [foresters]
निषादः	= a tribal hunter	तस्मात्	= of them, but, of couple	एकम्	= one
पुमांसम्	= male one	मिथुनात् तु		जघान	= killed.
		तस्य पश्यतः	= on his [Valmiki,] while looking on		

A tribal hunter with all his evil intent, as he is an enemy of foresters, killed the male one of them the couple of birds, while Valmiki is looking on. [1-2-10]

तं शोणितपरीताङ्गं वेष्टमानं महीतले ।
भार्या तु निहतं दृष्ट्वा रुराव करुणां गिरम् ॥ १.२. ११ ॥

वियुक्ता पतिना तेन द्विजेन सहचारिणा ।
ताम्रशीर्षेण मत्तेन पत्रिणा सहितेन वै ॥ १.२. १२ ॥

पतिना	= with husband	सह चारिण	= along with, moving - together with husband - which husband is with	ताम्र शीर्षेण	= red, crested [hence, a proud male bird]
मत्तेन्	= lusty one	पत्रिणा	= with good wings	सहितेन	= always has his heart for her
तेन द्विजेन	= from that, bird [male bird]	वियुक्ता	= separated	भार्य तु	= wife of, [female bird,] but
निहितम्	= slain	मही तले	= on ground, surface	चेष्टमानम्	= reeling
शोणित परीत	= blood, covered, wings [or body]	तम् दृष्ट्वा	= him [male bird,] on seeing	करुणाम्	= with piteous, utterances
रु राव	= lamented, made wailing sounds	वै	= really	गिरम्	

She who is ever together with her husband, a lusty male bird with flighty wings and with a prideful red crest, and one who always had a heart for her, but she is now separated from him, and gone is that togetherness & and she, on seeing her slain husband whose body is blood-soaked, and who is reeling on the ground in the anguish of pain, bewailed with piteous utterances. [1-2-11, 12]

In this verse the gist of Raamayana through the bewailing queen of Ravana, namely Mandodari, is indicated. भार्या तु wife [of Ravana,] Mandodari, but ताम्र शीर्षेण from the one who is with red crest crown, which crown is decorated with red jewels etc - i.e., Ravana पत्रिणा from the one who has winged vehicles, like Pushpaka air-

craft etc - i.e., Ravana मत्तेन from the one who is intoxicated with Brahma boons सहितेन one who is surrounded by Indrajit, Vibhishana, Kumbhakarna et al.

तेन द्विजेन	= from such a Braahman, namely Ravana	वियुक्ता	= separated from& and one who is presently	निहितम्	= slain - i.e., Ravana by Raama
मही तले	= on ground, surface	चेष्टमानम्	= reeling	शोणित परीत	= blood, covered, limbs& at such a Ravana
दृष्ट	= [Mandodari] having seen& she	करुणाम्	= with piteous, utterances	रु राव	= highly, lamented. Govindaraja.

तथाविधिम् द्विजं दृष्ट्वा निषादेन निपातितम् ।

ऋषेर्धर्मात्मनस्तस्य कारुण्यं समपद्यत ॥ १.२. १३ ॥

तथा विधिम्	= that, way	निषादेन	= by hunter, felled	द्विजम् दृष्ट्वा	= at bird, on seeing
धर्म	= for that kind, hearted	निपातितम्		कारुण्यम्	= compassion, occa-
आत्मानः	one	तस्य ऋशेः	= to that, sage	समपद्यत	sioned.

On seeing at that bird felled that way by the tribal hunter, compassion is aroused in that kind-hearted sage Valmiki. [1-2-13]

ततः करुणवेदित्वादधर्मोऽयमिति द्विजः ।

निशाम्य रुदतीं क्रौञ्चीमिदं वचनमब्रवीत् ॥ १.२. १४ ॥

ततः	= then	द्विजः	= sage Valmiki	रुदतीम्	= wailing, female bird, on seeing
करुण	= compassion, haunting him	अयम्	= this is, unjust, thus	क्रौञ्चीम्	
वेदित्वात्		अधर्मः इति	= thinking, thus apperceiving	निशाम्य	
				इदम्	= this, sentence, said, uttered.
				वचनम्	
				अब्रवीत्	

Then on seeing the wailing female krounchi bird, compassion haunting him and apperceiving the killing of male bird as unjust, the sage uttered this sentence... [1-2-14]

मा निषाद प्रतिष्ठां त्वमगमश्शाश्वतीस्समाः ।

यत्क्रौञ्चमिथुनादेकमवधीः काममोहितम् ॥ १.२. १५ ॥

When you break, its as below

मा निषाद प्रतिष्ठाम्त्वम् । अगमः शाश्वतीः समाः ।

यत् क्रौञ्च मिथुनात् एकम् । अवधीः काम मोहितम् ॥ १-२-१५

अम	= oh, ill-fate one	निषाद	= oh, hunter	त्वम्	= you
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यत्	= by which reason	क्रौञ्च	= of krouncha, couple	एकम्	= one
काम	= in lustful, indulged in	मिथुनात्		तत्	= by that reason]
मोहितम्		अवधीः	= killed	प्रतिष्ठाम् तु	= reputation, but
शाश्वतीः	= ever lasting	समाः	= ages to come		
मा गमः	= dont, get.				

Oh! Ill-fated Hunter, by which reason you have killed one male bird of the couple, when it is in its lustful passion, thereby you will get an ever-lasting reputation for ages to come... [1-2-15]

No fame be thine for endless time, /Because, base outcast, of thy crime, Whose cruel hand was fain to slay / One of this gentle pair at play! Griffith. For endless years to come, O Hunter, never shall thy soul find peace / Romesh C. Dutt. All of these are just dictionary meanings. Whether a tribal hunter gets infamy or ignominy, it does not matter much, unlike a nobleman getting some disrepute or discredit. Then the word in the verse निषाद should have other meanings than just a tribal hunter.

This is a celebrated stanza of Sanskrit literature, and controversial too, in deciphering its meaning. We are told that this is the first verse of human origin with metrical rules and grammar. Earlier to this, only Vedic stanzas were available with their complicated compositional rules. This is the verse where this epic, Raamayana is said to have triggered off.

In one way the separation of compound त्वमगमः is like this तु अम गमः . Then the parsing is:

मा निषाद	= oh, ill fated, hunter	त्वम्	= you	यत्	= by which reason
क्रौञ्च	= of krouncha, couple	एकम्	= one	काम	= lust, indulged in
मिथुनात्		[तत्	= by that reason]	मोहितम्	
अ-वधीः	= you killed	प्रतिष्ठाम् तु	= reputation, but	शाश्वतीः	= ever lasting
समाः	= ages to come			मा गमः	= dont, get.

This verse has many comports of which a few are given hereunder:

This verse is taken as मङ्गलाचरण to Raamayana, for any epic has to have मङ्गल आदीनि मङ्गल मध्यानि मङ्गल अन्तानि A good pious beginning, pious middle and pious ending.

Because this verse has the letter मा at its start and मा is लक्ष्मी वाचक in Sanskrit. It is आदि वर्णः The first letter लोक माता मा रमा मङ्गल देवता thus अमर कोश says for Goddess Lakshmi.

मा	= Goddess Lakshmi	निषाद	= Oh! Vishnu [for Goddess Lakshmi resides in the heart of Vishnu - निषदीति अस्मिन् इति निषाद	यत्	= by which act
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क्रौञ्च	= the couple of demons,	काम	= that impassioned one	एकम्	= that one, Ravana
मिथुनात्	namely Ravana and Mandodari	मोहितम्	and stole Seetha		
अवधी	= you killed by that act of yours	शश्वतीसमा	= everlasting for ages	प्रतिष्ठाम्	= divine sanctity
त्वम् अगम	= you, get.				

Oh, the abode of Goddess Lakshmi, namely oh, Vishnu, by which act of your killing one male demon named Ravana, who in his passion abducted Seetha, and thus you eradicated the vice from the earth, for that you get an everlasting divine sanctity, as Raama, for ages to come.

2] Next निषाद is attributable to Ravana, because he is the one who tortures others for his benefit. इतरम् सादयति पीडयति इति निषाद thus: Oh! Ravana क्रौञ्च मिथुनात् = from the couple, say Raama and Seetha, who are flying from forest to forest like nest-less birds एकम् = one is, Seetha is अवधी = you almost killed her by your torture of abducting her प्रतिष्ठाम् = your glory in Lanka, at its zenith, as per the kindness of Brahma म अगम = never get, hereafter. But this declination is not held right, for it is like a curse, शाप , and no epic starts with a curse.

3] Next, this verse is said holding Raama in the perspective. Sage Narada gave the details of the legend to Sage Valmiki because Brahma ordered that the legend of Raama is to be recorded. But Raamayana is full of pathos, करुण शोक रस प्रधान . If it is to be penned the writer too shall have heart that can outpour that mood. So when Valmiki is at the river banks, Raama, say Vishnu, came in the guise of a tribal, as with other mythological episodes like किरातार्जुनीय

etc., to test the capability of Valmiki in narrating pathos, and killed one bird. Valmiki reacted immediately and Vishnu's test is complete. But in exciting the mood of such holy sage, Vishnu / Raama gets a curse like separation from wife, as below.

निषाद = oh, tribal: Raama to Valmiki / Vishnu to mythology for your killing one bird of the couple, to the misery of the female one शश्वती = as long as you live on this earth समाः प्रतिष्ठाम् = togetherness, with your wife म अगम = do not get.

Oh! Raama, as long as you are on earth, you do not get the love of being together with your wife, because you killed one from the bird couple... and you have to live with your wife departed [to Lanka,] come again, and then departed [to forests.]

But this is differed statement, since Vishnu does not require any personal testing of the capabilities of the writer of Raamayana. Brahma will look after such literary things.

4] The generally accepted meaning of this verse is this. Any epic gist is to be said at the start or, at its commencement

--- काव्य अर्थ सूचनम् कस्चिन् आद्याम् एव निरूप्यते ---

The above verse included the meaning of whole of the epic, Raamayana.

i] मा निषाद = Goddess Lakshmi and Vishnu. Their marriage in their incarnations as Raama and Seetha, and Raamayana depicts this in बाल काण्ड .

ii] प्रतिष्ठाम् त्वम् अगम = renown, you get, by following your father orders you have repaired to forests, without any political upheaval, thus get an everlasting renown as an obliging son आयोध्य काण्ड.

iii] शशवती समा = by dwelling in forest and eradicating demons and helping the saints and sages thus, you achieve an everlasting praise अरण्य काण्ड.

iv] क्रौड्योः = from the [atrocious] couple कुन्च गति कौटिल्या अल्पी भावयोः & the atrocious Vali, and Tara couple& एकम् काम मोहितम् = one, passion, filled, i.e., Vali& अवधी= you killed, you killed Vali Kishkindha Kanda.

v] क्रौड् मिथुनात् = from the couple of lovely passionate birds here Raama and Seetha& निषाद that ruffian Ravana, काम मोहितम् lustfully, एकम् one [i.e., Seetha]& अवधी = almost killed, i.e., her residing in Lanka is as good as death सुन्दर काण्ड.

vi] क्रौड् मिथुनात् = from the atrocious, couple Ravana and Mandodari& एकम् अवधी one Ravana, you killed युद्ध काण्ड.

vii] काम मोहितम् = by desire, fascinated [काम also means a longing, desire, let alone lusting] & Seetha is fascinated by her desire to see sage wives in utara Raamayana and thus she is sent to forests through Lakshmana. Hence seventh canto, उत्तर रामायणम् is also suggested.

तस्यैवं ब्रुवतश्चिन्ता बभूव हृदि वीक्षतः ।
शोकार्तेनास्य शकुनेः किमिदं व्याहृतं मया ॥ १.२. १६ ॥

एवम् ब्रुवतः	= thus, having said	वीक्षतः	= while pondering	तस्य हृदि	= in his, heart
अस्य शकुनेः	= for that, bird	शोक आर्तेन	= in anguish, annoyed,	व्याहृतम्	= uttered utterance
		मया	by me		
इदम्	= this [verse, sentence]	किम्	= what is it	Thus	= cogitative [of the
				चिन्ता बभूव	lines,] he became.

On saying thus, and pondering for a while in his heart, annoyed by the anguish for that bird, what is it uttered by me... thus he became cogitative of those lines uttered. [1-2-16]

चिन्तयन्स महाप्राज्ञश्चकार मतिमान्मतिम् ।
शिष्यं चैवाब्रवीद्वाक्यमिदं स मुनिपुङ्गवः ॥ १.२. १७ ॥

चिन्तयन्	= on thinking	सः	= he	महा प्राज्ञः	= eminently, astute one
मतिमान्	= intellectual sage	चकार	= made up, his mind	सः मुनि	= he, saint, the erudite
		मतिम्		पुङ्गवः	one
शिष्यम्	= to disciples	इदम्	= this, sentence, spoke,		
		वाक्यम्	also, thus.		
		अब्रवीत् च			
		एव			

On thinking, he that eminently astute and intellectual sage made up his mind, and he that erudite scholar also spoke this sentence to his disciples, thus as... [1-2-17]

पादबद्धोऽक्षरसमस्तन्त्रीलयसमन्वितः ।
शोकार्तस्य प्रवृत्तो मे श्लोको भवतु नान्यथा ॥ १.२. १८ ॥

मे	= while I was	शोक आर्त्य	= by anguish, annoyed	प्रवृत्तः	= emerged
पाद बद्धः	= foot [of stanza,] ar- ranged well	अक्षर समः	= letters, metrically posited	तन्त्री	= [tuneful like] string [instrument]
लय	= rhymed well [of syllables]	समन्वितः	= having in it	श्लोकः भवतु	= verse, it shall be
न अन्यथा	= not, otherwise.				

This utterance of mine has emerged out of anguished annoyance, and it is well- arranged with letters metrically posited, tuneful and rhythmical to be sung with string instrument, and hence, this shall be a verse, not otherwise... [1-2-18]

This verse he uttered is in four quarters, each quarter with equally posited eight syllables. This is called अनुष्टुप् metre in Sanskrit poetry. The eight syllables are,

-- मा नि षा द प्र ति ष्टाङ् त्वा। म ग म शा श्व तीः स मा

-- Each quarter is पाद in Sanskrit, पेदे in Latin & with two quarters in first stanza, and two stanzas one verse. This apart there are other rules like caesura यति & alliteration प्रास & and other compositional rules. It has come out of शोक sorrow, so the format is named as श्लोक . And, श्लोक also means यशस् कीर्ति renown.

शिष्यस्तु तस्य ब्रुवतो मुनेर्वाक्यमनुत्तमम् ।
प्रतिजग्राह संहृष्टस्तस्य तुष्टोऽभवद्गुरुः ॥ १.२. १९ ॥

शिष्यः तु	=	disciple, even	ब्रुवतः	=	what is articulated	तस्य मुनेः	=	by that [Valmiki,] saint
सन्तुष्टः	=	felt happy, received	वाक्यम्	=	word [verse,] unique	तस्य	=	by that
प्रतिजग्राहः			अनुत्तमम्	=	one			
तुष्टः अभवत्	=	happy, became, saint.						
मुनिः								

Even the disciple happily received what that is articulated by the saint, a unique articulation, by which the saint too, became happy. [1-2-19]

सोऽभिषेकं ततः कृत्वा तीर्थे तस्मिन्यथाविधि ।
तमेव चिन्तयन्नर्थमुपावर्तत वै मुनिः ॥ १.२.२० ॥

ततः	=	then	सः मुनिः	=	that, saint	तस्मिन् तीर्थे	=	in that, ford
यथा विधि	=	as per, custom	अभिषेकम्	=	bathing, on perform-	तम्	=	its, purport, alone, on
			कृत्वा	=	ing	अर्थम् एव	=	thinking
उप आवर्तत	=	back, he came, re-				चिन्तयन्		
वै		ally [returned to						
		hermitage.]						

Then that saint on performing his bathing in that ford according to custom, and still thinking on the purport of his utterance, he returned towards his hermitage. [1-2-20]

This is mid day bath for these hermits.

ततो मध्याह्न स्नानार्थम्मृदमाहरेत् ।
प्रेक्ष्य स ओम्कारम् आदित्यम् त्रिः निमज्जे जलाशये ॥ - - व्यास स्मृति

The word अभिषेक refers to ceremonial showering of waters on deities or on kings in his coronation. At the beginning Valmiki arrives at the river for a daily bath, which he would do by usual dipping in river waters. But here it appears that waters are showered on him, अभिषेकम् कृत्वा meaning that waters showered on him are on the analogy of poetic verses of Raamayana.

भरद्वाजस्ततः शिष्यो विनीतः श्रुतवान्गुरोः ।
कलशं पूर्णमादाय पृष्ठतोऽनुजगाम ह ॥ १.२.२१ ॥

ततः विनीतः	= then, obedient one	श्रुतवान्	= one who listened many scriptures, [erudite scholar]	शिष्यः	= disciple
भरद्वाज पूर्णम् कलशम् पृष्ठतः अनुजगामः	= filled, handy-vessel	आदय	= on taking	गुरोः	= mentor

Then Bharadwaja, the obedient disciple and an erudite scholar, for he heard and learnt many scriptures by listening, on taking handy-vessel full with water followed at the behind of his mentor. [1-2-21]

स प्रविश्याश्रमपदं शिष्येण सह धर्मवित् ।
उपविष्टः कथाश्चान्याश्चकार ध्यानमास्थितः ॥ १.२.२२ ॥

धर्म वित् सः	= dharma, knower of, he [Valmiki]	शिष्येण सह	= disciples, along with	प्रविश्य आश्रम पदम्	= on entering, hermitage, threshold
उपविष्ट	= having seated	अन्यः कथाः च चकार	= other, topics, also, made - spoke about	ध्यानम् आस्थितः	= [but in] cogitation, preoccupied in.

He that knower of dharma, Valmiki, having entered the threshold of hermitage along with disciples, and having seated spoke about the day-to-day teachings and also other things, but he himself is preoccupied in cogitation on the verse. [1-2-22]

आजगाम ततो ब्रह्मा लोककर्त्ता स्वयं प्रभुः ।
चतुर्मुखो महातेजा द्रष्टुं तं मुनिपुङ्गवम् ॥ १.२.२३ ॥

ततः	= then	लोक कर्त्ता	= worlds, maker of [creator of 14 worlds]	प्रभुः	= almighty
चतुर्मुखः द्रष्टुम्	= four-faced one = to see	महातेजा तम् मुनि पुङ्गवम्	= great resplendent one = him, that sage, the eminent	ब्रह्म स्वयम्	= Brahma = on his own
आजगाम	= arrived.				

Then, the great resplendent Four-faced creator of fourteen worlds, almighty Brahma, arrived there on his own, to see that eminent saint Valmiki. [1-2-23]

Comment:he deities do not usually arrive on their own, but reveal themselves after a great penance, or on raising hue and cry as is done by demon devotees. Here Brahma, one among the Trinity of Hindu mythology, arrives on his own, to execute a divine deed through Valmiki, i.e. authoring the epic, Raamayana.

Aku-Notes:ts a general conception of trinity inspired from the western concepts (Father son and the holy

spirit is the concept of trinity for them). In indian philosophy there is no concept of trinity. Ishwara or the prabramha swaroopa (the higher ideal, force, intelligence) whatever we name it is only one. When that manifest as creator is it named as four-faced creator, the same is visualized maintainer the vishnu and shiva as the enhilator. Essentially there are no three person sitting somewhere controlling the actions. Its like Gold and ornaments. Ornaments come in many forms and sizes to appeal to different people however the essential reality is gold only.

वाल्मीकिरथ तं दृष्ट्वा सहसोत्थाय वाग्यतः ।
प्राञ्जलिः प्रयतो भूत्वा तस्थौ परमविस्मितः ॥ १.२.२४ ॥

अथ	= then	प्रयतः	= pious one	वाल्मीकि	= Him [Brahma,] on see-
परम	= highly, surprised	सहस उथाय	= quickly, on getting up	तम् दृष्ट्वा	ing
विस्मितः		तस्थौ	= stood aside.	प्र अञ्जलि	= humbly adjoining
वाग्यतः	= spellbound			भूत्वा	palms

Then that pious saint Valmiki is highly surprised on seeing Brahma, and on quickly getting up from his seat with his palms adjoined humbly, he stood aside, as he is spellbind. [1-2-24]

पूजयामास तम् देवम् पाद्यध्यासनवन्दनैः । प्रणम्य विधिवच्चैनम् पृष्ट्वा चैव निरामयम् ॥ १-२-२५ ॥

तम् एनम्	= him, such a one, at that	प्रणम्य	= on making obeisance,	पृष्ट्वा च एव	= on inquiring, also,
देवम्	god	विधिवत् च	customarily	निरामयम्	thus, well-being
पाद्य	= water for washing the feet	अर्घ्य	= water for drenching the thirst	आसन	= seating on a high seat
वन्दनैः	= with adorations	पूजयामास	= started to venerate.		

Valmiki venerated Brahma, on inquiring into his well-being, washed his feet, drenched his thirst, seated him to rest, and adored at best with customarily obeisance. [1-2-25]

Comment: Brahma is one in the Trinity of Brahma, Vishnu, and Shiva. Brahma is pictured to have four faces, each representing one Veda, where Vedas are four in number. He is the creator of worlds, while Vishnu maintains them, and Shiva dissolute them. The concert of Brahma is Saraswati, the presiding deity of speech, who was earlier requested by Brahma to be on the tongue of Valmiki to utter the poem, [as at 1-2-15] as an intuition to Valmiki. Thus Brahma now arrives to ordain Valmiki to author Raamayana.

अथोपविश्य भगवानासने परमार्चिते ।
वाल्मीकये महर्षये सन्दिदेशासनं ततः । १-२-२६

अथ उपविश्य भगवान् आसने सन्दिदेश आसनम् ततः	= then, seated, god, on [high] seat = beckoned, to a seat, then.	परम अर्चिते = very, highly, wor- shipped [by Valmiki]	वाल्मीकये च ऋषये = at Valmiki, also, Sage
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Then god Brahma, who is seated on a high seat, very highly worshipped by Valmiki, also beckoned at Valmiki to take a seat. [1-2-26]

ब्रह्मणा समनुज्ञातः सोऽप्युपाविशदासने ।
उपविष्टे तदा तस्मिन्साक्षाल्लोकपितामहे ॥ १-२-२७
तद्गतेनैव मनसा वाल्मीकिर्ध्यानमास्थितः ।

सः अपि तदा उपविष्टे सति	= he [Valmiki,] even = then = seated [before him, though] & Valmiki	ब्रह्मणा समनुज्ञातः तस्मिन् लोक पितामहे तत् गतेन एव	= by Brahma, duly, per- mitted = that, worlds, Grand- parent of = those, happenings, only	आसने उपाविशत् साक्षात् मनसा ध्यानम् आस्थितः	= on seat, entered [sat] = manifestly = mentally, brooding, recurred.
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Even though Valmiki sat on his seat when duly permitted by Brahma, and though the Grandparent of the worlds is manifestly sitting before him, but the same broodings on those happenings occurred on that day have recurred on his mind. [1-2-27-28a]

पापात्मना कृतं कष्टं वैरग्रहणबुद्धिना । १-२-२८
यस्तादृशं चारुरवं क्रौञ्चं हन्यादकारणात् ॥

यः अ कारणात् हन्यात् कष्टम् कृतम्	= he who, tribal hunter = without, reason, kills [killed] = hardship, is caused.	तादृशम् वैर ग्रहण बुद्धिना	= that sort of = enemy [kill,] captur- ing, intending to	चारुरवम् क्रौञ्चम् पाप आत्मना	= cutely, calling, kroun- cha bird = by evil, souled one
--	---	----------------------------------	--	-------------------------------------	--

He that tribal hunter, who killed a cutely calling krounch bird for no good reason than intending to capture the kill, is an evil souled one that caused hardship... [1-2-28b-29a]

शोचन्नेव मुहुः क्रौञ्चीमुपश्लोकमिमं पुनः ॥ १-२-२९ ॥
जगावन्तर्गतमना भूत्वा शोकपरायणः ॥

शोक	= melancholic mood,	अन्तर्गत	= depths of, mind, on	पुनः	= again
परायणः	one in [Valmiki]	मना भूत्वा	turning in		
क्रौन्चीम्	= about krouncha bird,	श्लोकम्	= verse, this [verse,] [in-		
शोचन् एव	on thinking, only	इमम्	voluntarily]sung.		
		उपजगौ			

Remaining in melancholic mood Valmiki turned his mind to the depth of thinking, and again thinking only on the krouncha bird he sung the same verse, involuntarily. [1-2-29b-30a]

The word जगुः is singing & गै शब्दे लिट् प्रथम बहु जगौ - जगतुः - जगुः & variant of गाय् & c.f. Raghuvarsha of Kalidasa, verse 20, in fourth sarga & आकुमारकथोद्धातं शालिगोप्यो जगुर्यशः

तमुवाच ततो ब्रह्मा प्रहसन्मुनिपुङ्गवम् । १-२-३०
श्लोक एवस्त्वया बद्धो नात्र कार्या विचारणा ॥

ततः	= then	ब्रह्मा प्रहसन्	= Brahma, smilingly	तम् मुनि	= to him, that saint, the
				पुङ्गवम्	eminent, spoke to
				उवाच	
श्लोक एव तु	= verse, only, but	अयम् बद्धः	= that one, composed	न अत्र कार्या	= not, there, need to,
				विचारणा	think through.

Then, Brahma smilingly spoke to that eminent saint Valmiki, But, what that is composed is a verse only... and there is no need to think through... [1-2-30b-31a]

मच्छन्दादेव ते ब्रह्मन्प्रवृत्तेयं सरस्वती । १-२-३१
रामस्य चरितं कृत्स्नं कुरु त्वमृषिसत्तम ॥

हे ब्रह्मन्	= oh, Brahman	ते अयम्	= your, that, speech	मत् छन्दात्	= at my, wish, alone
प्रवृत्ते	= sprang forth	सरस्वती		एव	
		ऋषि सत्तम	= oh, sage, the eminent	रामस्य	= Raama, legend, in en-
				चरितम्	tirety
				कृत्स्नं	
त्वम् कुरु	= you, render.				

Oh, Brahman, that speech of yours sprang forth at my wish alone, hence oh, eminent sage, you shall render the legend of Raama, in its entirety... [1-2-31b-32a]

धर्मात्मनो भगवतो लोके रामस्य धीमतः ॥ १-२-३२
वृत्तं कथय धीरस्य यथा ते नारदाच्छ्रुतम् ॥

धर्म आत्मनः	= virtue, souled one	लोके	= in world, godlike	धीमतः	= an intellectual
धीरस्य	= intrepid one	भगवतः		ते यथा	= by you, as heard, from
		रामस्य	= Raama, legend	श्रुतम्	Narada
		वृत्तम्		नारदात्	

कथय = narrate.

You shall narrate the legend of Raama, the virtuous, intellectual and an intrepid one, and a godlike person in this world as well, as you have heard it from sage Narada. [1-2-32b-33a]

रहस्यं च प्रकाशं च यद्वृत्तं तस्य धीमतः ॥ १.२.३३ ॥
रामस्य सहसौमित्रे राक्षसानां च सर्वशः ।

वैदेह्याश्चैव यद्वृत्तं प्रकाशं यदि वा रहः ॥ १.२.३४ ॥
तच्चाप्यविदितं सर्वं विदितं ते भविष्यति ।

धीमतः	= of valorous one	सह सौमित्रे	= with Sumitra son, [Lakshmana]	तस्य रामस्य	= of his, Raama
वृत्तम्	= adventures]	राक्षसानाम्	= of the demons, also	वृत्तम्	= misadventures]
रहस्यम् च	= unknown, or, known,	च		यत् वृत्तम्	= which is, the plight, of
प्रकाशम् च	or	सर्वशः	= in every detail	वैदेह्या च एव	Vaidehi, also, even
प्रकाशम्	= revealed, either, or	रहः वा	= unrevealed, or	यत् वृत्तम्	= whatever, legend hap-
यदि व		अ विदितम्	= un, known, even	सर्वम् ते	= all, to you, known, it
तत् च	= that, also	अपि		विदितम्	will be.
				भविष्यति	

The adventures of valorous Raama along with Lakshmana, and the misadventures of demons, known or unknown in every detail, and even the plight of Vaidehi which is either revealed or un-revealed so far, and whatever legend that has happened, all that will also be known to you, even if it were to be unknown, as yet... [1-2-33b-35a]

न ते वागनृता काव्ये काचिदत्र भविष्यति ॥ १.२.३५ ॥
कुरु रामकथां पुण्यां श्लोकबद्धां मनोरमाम् ।

अत्र काव्ये	= in this, epic	ते वाक्	= your, word	काचित्	= any one [word]
अ नृता	= un, founded	न भविष्यति	= not, it results in	पुण्यम्	= merit-yielding
मनः रमाम्	= heart, pleasing	राम कथाम्	= Raama, legend	श्लोक बद्धाम्	= verse, bound, you
				कुरु	make.

You shall versify the heart pleasing and merit-yielding legend of Raama, and not a single word of yours will be unfounded in this epic... [1-2-35b-36a]

यावत्स्थास्यन्ति गिरयः सरितश्च महीतले ।
तावद्रामायणकथा लोकेषु प्रचरिष्यति ॥ १.२.३६ ॥

गिरयः	= mountains	सरितः च	= rivers, even	महीतले	= on earth, surface
यावत्	= as long as	स्थस्यन्ति	= there will be	तावत्	= so long
रामयण कथा	= Raama, legend - Raa- mayana	लोकेषु	= in the world	प्रचरिष्यति	= will flourish.

As long as the mountains and even rivers flourish on the surface of the earth, so long the legend of Raamayana will flourish in this world... [1-2-36b-37a]

यावद्रामायणकथा त्वत्कृता प्रचरिष्यति ।
तावदूर्ध्वमधश्च त्वं मल्लोकेषु निवत्स्यसि ॥ १.२.३७ ॥

त्वत्	= by you	कृता	= authored	यावत्	= as long as
रामस्य कथा	= Raama legend	प्रचरिष्यति	= flourishes	तावत्	= till then
त्वम्	= you	ऊर्ध्वम्	= heavenward	अथः च	= in netherworlds, even
मत् लोकेषु	= in my abode [Brahma loka]	निवत्स्यसि	= you will be dwelling, [flourishing].		

And as long as Raama legend authored by you flourishes...till then you will flourish in heavenly, in nether-worlds, and even in my abode, namely Abode of Brahma... [1-2-37]

इत्युक्त्वा भगवान्ब्रह्मा तत्रैवान्तरधीयत ।
ततः सशिष्यो वाल्मीकिर्मुनिर्विस्मयमाययौ ॥ १.२.३८ ॥

भगवान्	= The Divinity & Brahma	इति उक्त्वा	= thus, saying	तत्र एव	= there only
अन्तरधीयत	= vanished	ततः	= then	सः शिष्यः	= along with, disciples
भगवान्	= godly, sage	विस्मयम्	= astonishment, came		
मुनिः		आययौ	upon [wondered.]		

On saying thus that Divinity Brahma vanished then and there only, and then that godly sage Valmiki came by astonishment, along with his disciples. [1-2-38b-c]

तस्य शिष्यास्ततः सर्वे जगुः श्लोकमिमं पुनः ।
मुहुर्मुहुः प्रीयमाणाः प्राहुश्च भृशविस्मिताः ॥ १.२.३९ ॥

तथा	= then	तस्य	= his	शिष्या	= disciples
सर्वे	= all of them	मुहुः मुहुः	= again, again [time and again]	प्रीयमाणाः	= very delightedly
पुनः	= again	श्लोकम्	= verse, this one	जगुः	= sang
भृश	= much astonished	इमम्			
विस्मिताः		प्र आहुः च	= reciprocally recited, also.		

Then all of the disciples of Valmiki sang this verse time and again very delightedly, and much astonished they also recited this verse, reciprocally. [1-2-39]

समाक्षरैश्चतुर्भिर्यः पादैर्गीतो महर्षिणा ।
सोऽनुव्याहरणाद्भूयः शोकः श्लोकत्वमागतः ॥ १.२.४० ॥

यः	= that which is	सम अक्षरैः	= equally, lettered	चतुर्भिः	= four
पादैः	= footed	महर्षिणा	= by great sage	गीतः	= articulated
सः श्लोक	= that, verse	अनुव्याहरणात्	= by recitation	भूय	= again, further
श्लोकत्वम्	= prominence of verse proper	आगतः	= attained.		

Equally lettered, four-footed is that verse when great Sage Valmiki articulated it, and when repetitively recited by one and all, it attained prominence as verse proper. [1-2-40]

Comment: A poet never says poetry to satisfy his own instincts, but to imbue an involuntary imagination or passion in others when read or heard by the so called others. It is the empathy of that poetry. For Kalidasa it is श्रृङ्गार, passion, for Bhavabhuti it is pity एको रसः करुण ... for Valmiki it is pathos, shoka. For this Kavi Kalidas says:

निषाद विद्ध अण्डज दर्शनोत्थः श्लोकत्वम् आपद्यत यस्य शोकः -- रघु वङ्ग १४-६०

There are two texts for this one is, श्लोकः श्लोकत्वम् आगतः ...meaning that the verse originally structured metrically can now can be sung.

Second is शोकः श्लोकत्वम् आगतः ...the pathos of the poet attained the status of verse that is now being sung by the disciples, thus anyone can recite it.

तस्य बुद्धिरियं जाता वाल्मीकेर्भावितात्मनः ।
कृत्स्नं रामायणं काव्यमीदृशैः करवाण्यहम् ॥ १.२.४१ ॥

अहम्	= I	कृत्स्नम्	= entire, Raamayana,	ईदृशैः	= this sort of [in suchlike verses]
		रामायणम्	epic		
करवाणि	= I will compose	काव्यम्		भावित	= for that contemplated
		इयम् बुद्धिः	= this kind of, intuition	आत्मनः	soul
तस्य महर्षेः	= to that, great sage,				
जाता	born.				

Born is an intuition in that great sage and contemplated soul asserting that I will compose entire Raamayana, the epic, in suchlike verses... [1-2-41]

उदारवृत्तार्थपदैर्मनोरमै
ततस्स रामस्य चकार कीर्तिमान् ।
समाक्षरैश्श्लोकशतैर्यशस्विनो
यशस्करं काव्यमुदारदर्शनः ॥ १.२.४२ ॥

कीर्तिमान्	= celebrated, magnanimous, seer	तदा	= then	यशस्विनः	= of that highly renowned one, Raama
उदार दर्शनः		यशस्	= renown, furthering	उदार वृत्त	= free-flowing, prosody,
अस्य रामस्य	= of that, Raama	करम्	[extolling,] epic	अर्थ पदैः	semantically, yielding meanings
मनोरमैः	= heart-pleasing one	काव्यम्		चकार	= authored.
		सम अक्षरैः	= with symmetrical, letters, verses, in hundreds		

That celebrated sage and magnanimous seer Valmiki then authored the highly renowned Raama's legend extolling Raama renown, with symmetrically worded verses, and words versified to yield meanings semantically, prosody free-flowing, and with hundreds of such verses. [1-2-42]

तदुपगतसमाससन्धियोगम्
सममधुरोपनतार्थवाक्यबद्धम् ।
रघुवरचरितं मुनिप्रणीतम्
दशशिरसश्च वधं निशामयध्वम् ॥ १.२.४३ ॥

उपगत	= included, compound,	सम मधुर	= evenly, sweetly, led,	मुनि	= sage, said
समास सन्धि	conjunctions, conjugations	उपनत अर्थ	expressive, sentences,	प्रणीतम्	
योगम्		वाक्य बद्धम्	well-knit	निशामय	= behold, this way.
तत् रघु वर	= that, Raghu, best [one from,] legend	दश शिरसः	= ten, headed one, extermination, also	अध्वम्	

That epic contains uncomplicated compounds, conjunctions and conjugations, and has expressive sentences that are well knit and led evenly and sweetly, and that legend pertains to the best one from Raghu dynasty, namely Raama, which also includes the extermination of the Ten headed evil named Ravana, and further, it is said by the sage, hence this may now be listened... [1-2-43]

This is balladeers bidding to the audience. The word मुनि प्रणीतम् reminds that a non-saint cannot tell an epic & न अनृशि कुरुते काव्यम् and hence it is to be listened attentively.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे द्वितीय सर्गः ॥

Thus, this is the 2nd chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

3 Sarga 03 - तृतीयः सर्गः

Valmiki Gets Divine Guidance To Compile The Epic

Introduction -

The scheming of the composition of epic Raamayana is described here. Whole of the epic is rendered in its quintessence, as to how Sage Valmiki scheduled the narration of important milestones of the epic.

श्रुत्वा वस्तु समग्रं तद्धर्मार्थसहितं हितम् ।
व्यक्तमन्वेषते भूयो यद्वृत्तं तस्य धीमतः ॥ १.३.१ ॥

धर्मात्मा	= virtue-souled one, Valmiki	धर्म अर्थ = probity, prosperity, abounding in, हितम् = propitious one [too]	तत् = that
वस्तु समग्रम्	= essence of the epic, in its entirety	श्रुत्वा = on hearing	तस्य धीमतः = of that, dexterous [Raama's,] that which has happened
यत्	= that which is there	तत् = that]	व्यक्तम् भूयः = that which is known [in detail,] further, searched for.

On hearing the essence of Raamayana from Sage Narada, which is abound with probity and prosperity, and a propitious one too, that virtue-souled Valmiki started searching for further known details in the legend of that dexterous Raama. [1-3-1]

उपस्पृश्योदकं सम्यङ्मुनिः स्थित्वा कृताञ्जलिः ।
प्राचीनाग्रेषु दर्भेषु धर्मेणान्वेषते गतिम् ॥ १.३.२ ॥

मुनिः	= that saint	प्राचीन अग्रेषु = eastward, having apices	दर्भेषु = sacred darbha grass [and its mat]
स्थित्वा	= on abiding, on sitting	उदकम् = water, on touching	कृत अञ्जलि = making palm fold in reverence
धर्मेण	= = by yogic dharma	उपस्पृश्य	अन्वेषते = is searching, for course [of Raamayana.]
योगज		सम्यक् = comprehensively	गतिम्
धर्मेण	-		
[धर्माकृतम्]			

Valmiki sitting on a sacred grass mat, whose apices are towards east, touched waters, and made his palms adjoined in reverence, and then by his yogic insight started to search comprehensively, for the narrative course of Raamayana. [1-3-2]

Comment: touching/sipping waters आचमन परिषेचन , before undertaking any auspicious work, including daily

meal, is customary, because water cleanses the internal system, both mind and body.

रामलक्ष्मणसीताभी राज्ञा दशरथेन च ।
सभार्येण सराष्ट्रेण यत्प्राप्तं तत्र तत्त्वतः ॥ १.३.३ ॥

हसितं भाषितं चैवं गतिर्याच्च चेष्टितम् ।
तत्सर्वं धर्मवीर्येण यथावत्सम्प्रपश्यति ॥ १.३.४ ॥

राम लक्ष्मण सीताभिः	= of Raama, Lakshmana and Seetha	राज्ञा दशरथेन च	= by king, Dasharatha, also	स भार्येण रामेण	= along with, wife - Raama along with his wife
स राष्ट्रेण	= along with, kingdom - when Raama was in State	यत् प्राप्तम्	= what, bechanced	तत्र या गतिः	= in that, [which,] course is there
यावत् चेष्टितम् च	= everything, [they] have done, and	हसितम् भाषितम् च एव	= their smiles, their con- versations, also, thus	तत् सर्वम्	= that, entirely
तत्त्वतः	= veritably	यथावत्	= as it is	धर्म वीर्येण	= by the power of his asceticism, or by the power given by Brahma
सम् प्र पश्यति	= wholly, clearly, seen.				

Of Raama, Lakshmana and Seetha, also of King Dasharatha and his wives, and what bechanced on Raama when he was in kingdom Ayodhya & Valmiki veritably discerned all that. Their smiles, their conversations, their deeds and the succession of events as well, all of them the sage saw wholly and clearly by the yogic power conferred by Brahma... [1-3-3-4]

स्त्रीतृतीयेन च तथा यत्प्राप्तं चरता वने ।
सत्यसन्धेन रामेण तत्सर्वं चान्ववेक्षितम् ॥ १.३.५ ॥

स्त्री तृतीयेन च	= lady, as third [partner in forests,] also	वने चरता	= in forests, while trekking	सत्य सन्धेन रामेण	= truth-abiding, by Raama
तथा यत् प्राप्तम्	= then, that which, bechanced	तत् सर्वम् च	= all, that, also	अन्ववेक्षितम्	= by him discerned.

Then, that which bechanced on truth-abiding Raama, while he is trekking in forests, with a lady being the third partner, where Lakshmana is the lone male aide, Valmiki visualized all that. [1-3-5]

ततः पश्यति धर्मात्मा तत्सर्वम् योगमास्थितः ।
पुरा यत्तत्र निर्वृत्तम् पाणावामलकं यथा ॥ १-३-६

ततः	= then	धर्मात्मा	= virtue-souled sage	योगम्	= while in yogic, exalta-
तत्र	= in there [in story]	पुरा यत्	= earlier, what, has hap-	आस्थितः	tion
पाणौ	= in palm, citric fruit	निर्वृत्तम्	pened	तत् सर्वम्	= that, all
अमलकम्	[myrobalan]	यथा	= as though	पश्यति	= saw.

Then that virtue-souled sage saw what all that has happened earlier, by his yogic exaltation, as though it is a citric fruit in his own palm. [1-3-6]

तत्सर्वम् तात्त्वतो दृष्ट्वा धर्मेण स महामतिः
अभिरामस्य रामस्य तत्सर्वम् कर्तुमुद्यतः ॥ १-३-७

कामार्थगुणसंयुक्तम् धर्मार्थगुणविस्तरम् ।
समुद्रमिव रत्नाढ्यम् सर्वश्रुतिमनोहरम् ॥ १-३-८

महामतिः	= highly intellectual [sage]	सः	= he	तत् सर्वम्	= that, all
तात्त्वतः	= in actuality	धर्मेण	= by yogic prowess	दृष्ट्वा	= having discerned
काम	= pleasures, prosper-	धर्म अर्थ गुण	= probity [alone,] its	रत्न आढ्यम्	= with gems, replete
अर्थ गुण	ities, their qualities,	विस्तरम्	meaning, [and its]	अभिरामस्य	= one who delights all,
सम्युक्तम्	abounding with	सर्व श्रुति	= for all, listenable, de-	रामस्य	of such a Raama
समुद्र इव	= ocean, like	मनोहरम्	lightfully [or by all		
			Veda-s acceptable, or		
			in any kind of listen-		
			ing, a pleasing one		
सर्वम्	= that, all, to author, pi-				
कर्तुम्	oneered				
उद्यतः					

Discerning all of Raamayana in its actuality by his yogic prowess that highly intellectual Valmiki pioneered to author all of the legend of Raama, for Raama is a delighter of all in all worlds, and whose legend is abounding with the real functional qualities of earthly pleasures and prosperities, and which clearly elaborates the meaning of probity and its operative qualities, and thus this legend is like an ocean replete with such gems called thoughts, and an ear-pleasing legend, as well. [1-3-7, 8]

Comment: he pleasures and gains of the humans are पुरुषार्थ -s, in its axiological meaning. Hindus have four such पुरुषार्थ -s [namely human values,] धर्म probity अर्थ prosperity, काम pleasures, and finally मोक्ष, blessedness. Of these four only the first three, धर्म अर्थ काम are usually referred, and they are called त्रि-वर्ग. The final one मोक्ष is not often quoted. धर्म is the driving force. चोदना लक्षणार्थो धर्मः - Jaimini. Hence dharma is the prescribed conduct, either by scriptures or by the society, and it does not entail any merit or demerit, but just an obligatory

conduct or duty or, say "categorical imperative" of Kant. And the other two, अर्थ काम , are the means of धर्म, and all leading to moksha. These two great epics Raamayana and Mahabharata are structured on these पुरुषार्थ -s alone. Thus though Raamayana is abounding with the accounts of richness and glory of all kinds of wealth, which is secondary to human values, its main import is the virtuosity of human living. The ocean, though abounding with other less valuable items like conch shells, mother-of-pearl shells etc., its gems beneath all these peripherals are of high value. Thus this is an ear pleasing by its musical melody and heart pleasing by its meaningful wording. Further, it is pleasant for its import is in accordance with all the scriptures.

स यथा कथितम् पूर्वम् नारदेन महात्मना ।
रघुवंशस्य चरितम् चकार भगवान्मुनिः ॥ १-३-९

भगवान् सः = godly, he, that saint मुनिः [Valmiki]	महात्मना = by Divine Soul, नारदेन Narada	पूर्वम् यथा = earlier, as to how, कथितम् narrated [in that way only]
रघु वंशस्य = one who is born in Raghu's lineage - of Raama	चरितम् = legend, made [com- posed.] चकार	

That godly saint Valmiki composed the legend of Raama, the legatee of Raghu, exactly as the divine-soul Narada narrated it earlier. [1-3-9]

जन्म रामस्य सुमहद्वीर्यं सर्वानुकूलताम् ।
लोकस्य प्रियतां क्षान्तिं सौयतां सत्यशीलताम् ॥ १-३-१०

रामस्य जन्म = Raama's, birth [incar- nation]	सु महत् = very, great, valour वीर्यम्	सर्वं = to all, gracefulness अनुकूलताम्
लोकस्य = universal, cordiality प्रियताम्	क्षान्तिम् = perseverance	सत्य = truthful, conduct शीलताम्
सौम्यताम् = courteousness [Valmiki described.]		

The birth of Raama [as an incarnation of Vishnu], his very great valour, his gracefulness to all, his universal cordiality, perseverance, courteousness, and his truthful conduct, Valmiki described them all. [1-3-10]

नाना चित्राः कथाश्चान्या विश्वामित्रसहायने ।
जानक्याश्च विवाहं च धनुषश्च विभेदनम् ॥ १.३.११ ॥

अन्याः नाना = other, very many, चित्र कथा च amusing, stories, also धनुषः च = great bow's, breaking विभेदनम् of & [are narrated.]	विश्वामित्र = Viswamitra, with help सहायने of	जानक्याः च = with Janaki, also, mar- विवाहम् च riage, and
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Narrated are very many other amusing stories, Raama's breaking the great bow& his marriage with Janaki after with the help of Sage Vishvamisra... [1-3-11]

रामरामविवादं च गुणान्दाशरथेस्तथा ।
तथाभिषेकं रामस्य कैकेय्या दुष्टभावताम् ॥ १.३.१२ ॥

राम	= Raama	राम	= Parasuraama	विवादम् च	= dispute, also
गुणानाम्	= merits of	दाशरथे तथा	= Dasharatha's son	तथा	= that way
			[Raama's]		
तथा	= likewise, [prepara-	कैकेय्या दुष्ट	= Kaikeyi's, vicious, in-		
अभिषेकम्	tions for] anointing,	भावताम्	tentions.		
रामस्य	of Raama				

Dispute of राम and परशुराम & the merits of Raama, the son of दाशरथ & and the preparations for anointing of Raama as crown prince & Queen Kaikeyi's vicious intentions... [1-3-12]

Comment: Raama is श्री राम one who delights in श्री , where श्री is Goddess Lakshmi. Where as ParashuRaama delights in his axe परशु =axe& and बलराम, the brother of Krishna delights in his own बल might.

विघातं चाभिषेकस्य राघवस्य विवासनम् ।
राज्ञः शोकं विलापं च परलोकस्य चाश्रयम् ॥ १.३.१३ ॥

विघातम् च	= disruption also, royal	राघवस्य	= Raama's, exile	राज्ञः	= King दाशरथ's, grief, be-
अभिषेकस्य	unction	विवासनम्		शोकम्	wailing, and
				विलापम् च	
पर लोकस्य	= into other, world,				
च आश्रयम्	also, taking shelter				
	[demise.]				

Disruption in royal unction of Raghava& his exile to forests& King Dasharatha's grief and bewailing, and thus his departing to other worlds... [1-3-13]

प्रकृतीनां विषादं च प्रकृतीनां विसर्जनम् ।
निषादाधिपसंवादं सूतोपावर्तनं तथा ॥ १-३-१४

प्रकृतीनाम्	= of subjects, grieving,	प्रकृतीनाम्	= people, leaving off	निषाद अधिप	= tribal, chief, convers-
विषादम् च	also	विसर्जनम्		संवादम्	ing with
सूत	= charioteer, returning				
उपावर्तनम्	of, thus.				
तथा					

The grief of the subjects & Raama leaving them off & his conversing with tribal chief Guha & returning the charioteer Sumantra to kingdom from forests, leaving the trio at the banks of river Ganga... all these elements are well- described. [1-3-14]

गङ्गायाश्चापि सन्तारं भरद्वाजस्य दर्शनम् ।
भरद्वाजाभ्यनुज्ञानाच्चित्रकूटस्य दर्शनम् ॥ १-३-१५

गङ्गायाः च अपि सन्तारम् चित्रकूटस्य दर्शनम्	= River Ganga, also, even, crossing over = of Chitrakuta, seeing [visiting.]	भरद्वाजस्य दर्शनम्	= of Sage Bharadwaja, seeing	भरद्वाज अभ्यनुज्ञानात्	= on Bharadwaja's ad- vise
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Crossing over River Ganga & looking up Sage Bharadwaja & their look up at Chitrakuta on Sage Bharad-
waja's advise... [1-3-15]

वास्तुकर्मनिवेशं च भरतागमनं तथा ।
प्रसादनं च रामस्य पितुश्च सलिलक्रियाम् ॥ १-३-१६

वास्तु कर्म निवेशम्	= architectural, work [construction of her- mitage,] dwelling in	भरत अगमनम् तथा	= Bharata's, arrival, then	प्रसादनम् च रामस्य	= for graciousness, also, of Raama
पितुः सलिल क्रियाम्	= to father, water, obla- tion.				

Construction of a hermitage and dwelling therein & Bharata's arrival at that place for the graciousness of
Raama to take back the kingdom & Raama's denial of it & Raama's offering water oblations to his father on
hearing the demise of his father... [1-3-16]

पादुकाग्न्याभिषेकम् च नन्दिग्रामनिवासनम् ।
दण्डकारण्यगमनं विराधस्य वधं तथा ॥ १.३.१७ ॥

पादुकाः अग्न्य अभिषेकम् च विराधस्य वधम् तथा	= sandals [shoes,] high, enthroning, also = Viradha's, killing, thus.	नन्दि ग्राम निवासनम्	= in NandigRaama, vil- lage, living of Bharata	दण्डका अरण्य गमनम्	= Dandaka, forests, go- ing
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Enthroning shoe-sandals of Raama by Bharata & Bharata's living in a village NandigRaama & Raama's
going to Dandaka forests & killing the demon named Viradha... [1-3-17]

दर्शनं शरभङ्गस्य सुतीक्ष्णेन समागमम् ।
अनसूयासमास्यां च अङ्गरागस्य चार्पणम् ॥ १.३.१८ ॥

दर्शनम्	= seeing [visiting,] Sage	सुतीक्ष्णेन	= with Sage Suteekshna,	अनसूय	= Anasuya, the hermitic
शरभङ्गस्य	Sarabhanga	समागमम्	meeting	समास्यां च	lady, smooth, speak- ing, also
अङ्ग	= body	राग	= applying cream	च	= also
अर्पणम्	= giving.				

Raama's visit to Sage Sarabhanga and Suteekshna & their visiting hermitic lady Anasuuya, and her smooth speaking with Seetha and also her giving a body cream to Seetha...[by applying which cream Seetha will not wither away in the rough weather of woods. These details are incorporated with great care.] [1-3-18]

दर्शनं चाप्यगस्त्यस्य धनुषो ग्रहणं तथा ।
शूर्पणख्याश्च संवादं विरूपकरणं तथा ॥ १.३.१९ ॥

दर्शनम्	= seeing, also, even,	धनुषः	= a great bow, taking,	शूर्पणखाः च	= with Suurpanakha,
च अपि	Sage Agastya,	ग्रहणम् तथा	likewise	सम्वादम्	also, palaver
अगस्त्यस्य					
विरूप	= defacing, likewise.				
करणम् तथा					

Also even Raama's seeing the Sage Agastya, and likewise taking a great bow from that sage... also the palaver of Surpanakha, the demoness, and defacing her, likewise... [1-3-19]

वधं खरत्रिशिरसोरुत्थानं रावणस्य च ।
मारीचस्य वधं चैव वैदेह्या हरणं तथा ॥ १.३.२० ॥

वधम् खर	= killing of, Khara,	उत्थानम्	= upsurge, of Ravana,	मारीचस्य	= of Maariicha's killing,
त्रिशिरसः	Trisirasa [the demons]	रावणस्य च	also	वधम् च एव	also, thus
वैदेह्या	= Vaidehi's, abduction,				
हरणम् तथा	like that.				

The elimination of demons like Khara, Trishirasa and the upsurge of Ravana thereby & elimination of demon Mareecha, and Ravana's abduction of Vaidehi, likewise... [1-3-20]

राघवस्य विलापं च गृध्रराजनिबर्हणम् ।
कबन्धदर्शनं चापि पम्पायाश्चापि दर्शनम् ॥ १.३.२१ ॥

राघवस्य	= Raghava's, anguish,	गृध्र राज	= eagle, mighty, slaying	कबन्ध	= Kabandha, the demon,
विलापम् च	also	निबर्हणम्		दर्शनम् च	is seen, also, thus
पम्पायाः च	= Pampa, the lake, also,			एव	
अपि दर्शनम्	thus, seeing.				

Raghava's anguish at the loss of Seetha & Ravana's slaying the mighty eagle Jatayu & Raama's seeing Kabandha, and also Lake Pampa...[1-3-21]

शबर्यादर्शनं चैव फलमूलाशनं तथा ।
प्रलापं चैव पम्पायं हनूमद्दर्शनं तथा ॥ १.३.२२ ॥

शबरी	= Sabari, the hermitic	फल मूल = fruits, tubers, eating,	प्रलापम् च = bemoaning, also, thus
दर्शनम् च	lady, seeing her, also,	अशनम् thus	एव [of Raama]
एव	thus	तथा	
पम्पायम्	= at Pampa Lake, hanu-		
हनुमत्	maan, sighted at.		
दर्शनम्			

Raama's seeing Shabari, a hermetic lady and eating fruits and tubers given by her in utmost adoration & Raama's bemoaning for Seetha & his sighting hanumaan at Lake Pampa... [1-3-22]

ऋश्यमूकस्य गमनं सुग्रीवेण समागमम् ।
प्रत्ययोत्पादनं सख्यं वालिसुग्रीवविग्रहम् ॥ १.३.२३ ॥

ऋश्यमूकस्य	= to Rishyamuka, going,	सुग्रीवेण	= with Sugreeva, meet-	प्रत्यय	= confidence, generat-
गमनम् च	also	समागमम्	ing	उत्पादनम्	ing, making friend-
वालि सुग्रीव	= Vali, Sugreeva, duel			सख्यम्	ship [with Sugreeva]
विग्रहम्	of.				

Also going to Mt. Rishyamuka, meeting Sugreeva and generating confidence in Sugreeva, befriending him and the duel of Vali and Sugreeva... [1-3-23]

वालिप्रमथनं चैव सुग्रीवप्रतिपादनम् ।
ताराविलापं समयं वर्षरात्रनिवासनम् ॥ १.३.२४ ॥

वालि	= Vali, elimination, also,	सुग्रीव	= Sugreeva is estab-	तारा	= Tara, [wife of Vali,]
प्रमथनम्	thus	प्रतिपादनम्	lished	विलापनम्	grieving of
चैव					
समयम्	= consented, rainy,				
वर्ष रात्र	nights [and days,]				
निवासनम्	stopover.				

Also thus Vali's elimination and establishing Sugreeva on throne of monkey kingdom, grieving of Tara, the wife of Vali and empress of that kingdom, and as consented Raama's stopover during the days of rain... [1-3-24]

Comment:his रात्रि usually means night. But it includes day also. When saying त्रिरात्र दश रात्र , in conducting rituals it includes daytime also. On the whole it is total rainy season that is admirably narrated in Kishkindha Kanda.

कोपं राघवसिंहस्य बलानामुपसंग्रहम् ।
दिशः प्रस्थापनं चैव पृथिव्याश्च निवेदनम् ॥ १.३.२५ ॥

कोपम् राघव सिंहस्य	= wrath of, Raghava, the lion	बलानाम् उपसंग्रहम्	= troops, foregathering	दिशः प्रस्थापनम् च एव	= to quarters, sending, also, thus
पृथिव्याः च निवेदनम्	= earth's [topography,] also, description.				

The wrath of Raghava, the lion, at the delay caused by Sugreeva, and Sugreeva's foregathering of all troops, and sending them to all quarters, and Sugreeva's description of earth's topography to monkey-troops... [1-3-25]

अङ्गुलीयकदानं च ऋक्षस्य बिलदर्शनम् ।
प्रायोपवेशनं चैव सम्पातेश्चापि दर्शनम् ॥ १.३.२६ ॥

अङ्गुलीयक दानम् च	= ring of his finger, giv- ing, also	ऋक्षस्य बिल दर्शनम्	= Riksha's cave, seeing	प्रायोपवेशनम् च अपि	= fasting unto death, and, even
सम्पातेः च अपि दर्शनम्	= Sampati, also, even, seeing.				

Raama's giving his ring to hanumaan as a token for Seetha's recognition... and the monkeys thus searching see Riskha cave, bear-cave, and their fasting unto death for their quest remained unsuccessful, and their seeing Sampati, another mighty eagle and the brother of slain Jatayu, who guides the monkeys to the destination where Seetha is held captive. [1-3-26]

पर्वतारोहणं चैव सागरस्यापि च लङ्घनम् ।
समुद्रवचनाच्चैव मैनाकस्य च दर्शनम् ॥ १.३.२७ ॥

पर्वत आरोहणम् च अपि	= mountain [Mt. Ma- hendra,] climbing, also, even	सागरस्य च लङ्घनम्	= of ocean, also, leaping out of	समुद्र वचनात् च एव	= Ocean's, advise of, also, thus
मैनाकस्य च दर्शनम्	= of Mt. Mainaka, also, seeing.				

Hanumaan's climbing Mt. Mahendra to leap over the ocean, and on the advice of the Ocean, Mt. Mainaka's coming up from under waters to give rest to hanumaan, and hanumaan's seeing that mountain are depicted. [1-3-27]

राक्षसी तर्जनम् चैव च्छायाग्राहस्य दर्शनम् ।
सिंहिकायाश्च निधनं लङ्कामलयदर्शनम् ॥ १-३-२८

राक्षसी = demoness', killing, तर्जनम् च also, thus एव लङ्का मलय = Lanka, mountain's, दर्शनम् seeing.	छाया ग्राहस्य = seeing, Simhika, the दर्शनम् capturer by shadow, seeing her	सिंहिकायाः = Simhika's, killing, also च निधनम्
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Hanumaan's killing the demoness Surasa, and his seeing of Simhika, a rapacious creature of gigantic origin, which captures its prey by the shadow, and hanumaan's killing that Simhika, and his seeing the mountain of Lanka, called Mt. Trikuta, on which the state of Lanka is built, Valmiki described them all. [1-3-28]

रात्रौ लङ्काप्रवेशं च एकस्यापि विचिन्तनम् ।
आपानभूमिगमनमवरोधस्य दर्शनम् ॥ १.३.२९ ॥

रात्रौ लङ्का = in night, Lanka, enter- प्रवेशम् च ing, also अवरोधस्य = of secure place, [the दर्शनम् palace chambers,] see- ing.	एकस्य अपि = lonely, even though, विचिन्तनम् thinking over	आपान भूमि = liquor consuming, गमनम् place, going to
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In night hanumaan's entry into Lanka, for being lonely his thinking over the course to search for Seetha, and his going to the liquor consumption place, and also his seeing the palace chambers of Ravana... [1-3-29]

दर्शनम् रावणस्यापि पुष्पकस्य च दर्शनम् ।
अशोकवनिकायानं सीतायाश्चापि दर्शनम् ॥ १.३.३०

दर्शनम् = seeing, Ravana, also रावणस्य अपि सीतायाः च = Seetha, also, even, see- अपि दर्शनम् ing.	पुष्पकस्य च = of Pushpaka [aircraft,] दर्शनम् also, seeing	अशोक = in Ashoka, gardens वनिकायानम्
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Hanumaan's seeing Ravana, and also his seeing Pushpaka, the divine aircraft, and in Ashoka gardens, his seeing Seetha also... [1-3-30]

अभिज्ञानप्रदानं च सीतायाश्चापि भाषणम् ।
राक्षसीतर्जनं चैव त्रिजटास्वप्नदर्शनम् ॥ १.३.३१ ॥

अभिज्ञान = credential, presenting, प्रदानम् च also	सीतायाः = with Seetha, also, च अपि even, talking भाषणम्	राक्षसी = demoness', scaring तर्जनम् च also, thus एव
त्रिजटा स्वप्न = Trijata, the demoness', दर्शनम् dream, witnessing.		

Presenting his credential, the ring of Raama, to Seetha and his talk with Seeta, and also his witnessing the demonesses scaring Seetha to oblige Ravana, and his witnessing demoness Trijata narrating her bad dream, are all narrated in the epic.] [1-3-31]

मणिप्रदानम् सीतायाः वृक्षभङ्गं तथैव च ।
राक्षसीविद्रवं चैव किङ्कराणां निवर्हणम् ॥ १.३.३२ ॥

मणि प्रदानम् सीतायाः किङ्कराणां निवर्हणम्	= jewel, giving, of Seetha = guards [at the gar- dens,] killing of.	वृक्ष भङ्गं तथ एव च	= trees, uprooting, thereby, thus	राक्षसी विद्रवम् च एव	= demoness', fleeing, also, thus
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Seetha's giving her bejeweled hairslide to be shown to Raama, hanumaan's uprooting of the trees of that beautiful Ashoka gardens, thereby the demonesses fleeing in scare, his killing the guards of that garden... [1-3-32]

ग्रहणं वायुसूनोश्च लङ्कादाहाभिगर्जनम् ।
प्रतिप्लवनमेवाथ मधूनां हरणं तथा ॥ १.३.३३ ॥

ग्रहणम् वायुसूनोः च अथ मधूनाम् हरणम् तथा	= capture of, son of Vayu, Air-god, also = then, honey, appropri- ation of, thus.	लङ्का दाह अभिगर्जनम्	= Lanka, burning of, [and his blaring at demons]	प्रति प्लवनम् एव	= return, flying, also
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The capture of hanumaan, the son of Air-god, by the magical missile of Indrajit, son of Ravana, and also hanumaan's burning down Lanka, and his blaring at the demons, also his return flight from Lanka... and on his way back hanumaan's seeing a honey garden, and the appropriation of honey... [1-3-33]

राघवाश्वासनं चैव मणिनिर्यातनं तथा ।
सङ्गमं च समुद्रेण नलसेतोश्च बन्धनम् ॥ १.३.३४ ॥

राघव अश्वासनम् च एव नल सेतोः च बन्धनम्	= Raama, solaced, also, thus = by Nala, bridge, also, building.	मणि निर्यातनम् तथा	= jewel, presenting, thus	सङ्गमम् समुद्रेण च	= meeting, with Ocean, also
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hanumaan's action in presenting the jewel sent by Seetha solaces Raghava, and thus the meeting of Raama with the Ocean, and Nala's building the bridge on ocean... [1-3-34]

प्रतारं च समुद्रस्य रात्रौ लङ्कावरोधनम् ।
विभीषणेन संसर्गं वधोपायनिवेदनम् ॥ १.३.३५ ॥

प्रतारम् च = crossing over, also, समुद्रस्य ocean	रात्रौ लङ्का = in night, Lanka, अवरोधनम् seizure of	संसर्गम् = meeting, with Vibhee- विभीषणेन shana, killing, scheme, वध उपाय telling. निवेदनम्
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Crossing over the ocean by the boulder bridge built by Nala, and seizure of Lanka in night, and Vibheeshana, the younger brother of Ravana, whom Ravana banished, comes to meet Raama, and his telling the scheme to kill Ravana to Raama... [1-3-35]

कुम्भकर्णस्य निधनं मेघनादनिबर्हणम् ।
रावणस्य विनाशं च सीतावाप्तिमरेः पुरे ॥ १.३.३६ ॥

कुम्भकर्णस्य = Kumbhakarna, de- निधनम् struction of सीतावाप्तिम् = Seetha, restitution of, अरेः पुरे in enemy's, city.	मेघनाद = Meghanada, elimina- निबर्हणम् tion of	रावणस्य = Ravana's, annihila- विनाशम् च tion, also
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Destruction of Kumbhakarna, another brother of Ravana, and the elimination of Meghanatha, the valiant fighter and son of Ravana, and the annihilation of Ravana, and also retrieval of Seetha in enemy's city, [which is a kind of disgrace to Raama and a successive event follows thereon,] all these are narrated in the epic. [1-3-36]

विभीषणाभिषेकं च पुष्पकस्य च दर्शनम् ।
अयोध्यायाश्च गमनं भरद्वाजसमागमम् ॥ १-३-३७

विभीषणं = Vibheeshana's, crown- अभिषेकम् ing च	पुष्पकस्य च = Pushpaka, aircraft, दर्शनम् seeing it	अयोध्यायाः = to Ayodhya, also, go- च गमनम् ing
भरद्वाज = Sage Bharadvaja, met- समागमम् ing with.		

Crowning of Vibheeshana as the king of Lanka, after the demise of Ravana, and also Raama's seeing Pushpaka, the divine aircraft, and returning to Ayodhya in that aircraft... and Raama's meeting Sage Bharadvaja on his way back... [1-3-37]

प्रेषणं वायुपुत्रस्य भरतेन समागमम् ।
रामाभिषेकाभ्युदयं सर्वसैन्यविसर्जनम् ।
स्वराष्ट्ररञ्जनं चैव वैदेह्याश्च विसर्जनम् ॥ १.३.३७ ॥

प्रेषणम् वायु = sending of, Air-god's पुत्रस्य son, [hanumaan]	भरतेन = with Bharata, meeting समागमम्	रामाभिषेक = Raama's, coronation, अभ्युदयम् festival
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सर्व सैन्य = all, military, disband-
विसर्जनम् ment

स्व राष्ट्र = own, kingdom, to the
रञ्जनम् च delight of State
एव

वैदेह्याः च = Seetha, too, desolation
विसर्जनम् of.

Sending hanumaan to meet Bharata, for he avowed to self-immolate if Raama were not to come in time & the coronation festival of Raama & disbandment of all military troops of monkeys & Raama's ruling his kingdom to the delight of his subjects, and the desolation of Vaidehi too... are described by Valmiki. [1-3-38]

अनागतं च यत्किञ्चिद्रामस्य वसुधातले ।
तच्चकारोत्तरे काव्ये वाल्मीकिर्भगवानृषिः ॥ १.३.३९ ॥

भगवान् = godly, Valmiki, the
वाल्मीकिः sage
ऋषिः
अनागतम् = futuristic, also
च
काव्ये = of epic

रामस्य यत् = of Raama, whatever,
किञ्चित् minutely
तत् = that
चकार = composed.

वसुधा तले = on earth's, surface
उत्तरे = in later [parts of, coming chapters]

The godly sage Valmiki composed the futuristic legend of Raama while Raama is on the surface of earth, and whatever that is there, that is composed in all its minuteness, in the coming chapters of this epic. [1-3-39]

Comment: In this verse, some take the word उत्तरे as Uttara Raamayana, the events occurring after his crowning, Seetha's departure to forest, birth of Lava and Kusha, the sons of Raama and a battle between father and sons etc., are ascribed to Valmiki. But to some commentators, as per the format of this chapter, which surveys what Valmiki has scheduled to write, it is unacceptable since the word उत्तरे occurs for only one occasion, hence cannot mean next canto. Thus, they say, Uttara Raamayana cannot be ascribed to Valmiki. Hence the word उत्तरे here is taken to mean henceforth, hereinafter of the epic.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे तृतीय सर्गः ॥

Thus, this is the 3rd chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

4 Sarga 04 - चतुर्थः सर्गः

Lava And Kusha Assigned To Sing The Epic Rama Listents To It

Introduction -

Valmiki composed twenty four thousand verses and taught them to Lava and Kusha, the sons of Raama and Seetha. The two youngsters sing the ballad among the assemblages of sages and saints, and win laurels. Raama on seeing the boys singing on the streets and king's ways of Ayodhya, brings them to his palace, and summons all his brothers and ministers to listen to the ballad. Raama himself is put to the turmoil, for the ballad sung by these youngsters narrates the legend of Seetha. But he himself collecting his calm, Raama paid his attention to listen the "Legend of Seetha सीतायाः चरितम् महत् " Valmiki calls Raamayana.

प्राप्तराज्यस्य रामस्य वाल्मीकिर्भगवानृषिः ।
चकार चरितं कृत्स्नं विचित्रपदमर्थवत् ॥ १.४.१ ॥

भगवान्	=	godly, saint, Valmiki	प्राप्त राजस्य	=	on retrieval, of king-	विचित्र पदम्	=	admirably, worded
ऋषिः			रामस्य		dom, by Raama			
कृत्स्नम्	=	in entirety	चरितम्	=	legend	अर्थवत्	=	meaningfully
चकार	=	composed.						

The godly saint Valmiki composed Raamayana on Raama's retrieving kingdom, wording admirably and meaningfully. [1-4-1]

चतुर्विंशत्सहस्राणि श्लोकानामुक्तवानृषिः ।
तथा सर्गशतान्यञ्च षट् काण्डानि तथोत्तरम् ॥ १.४.२ ॥

ऋषिः	=	sage Valmiki	श्लोकानाम्	=	verses	चतुर्विंशत्	=	twenty-four, thousand
तथा	=	that way	पञ्च सर्ग	=	five, chapters, hun-	सहस्राणि	=	six, books, also
तथ उत्तरम्	=	that way, an end piece	शतान्	=	dreds	षट्	=	six, books, also
			उक्तवान्	=	said.	काण्डानि च		

Sage Valmiki said Raamayana in twenty four thousand verses, in six hundred chapters, in six books, likewise an end-piece too. [1-4-2]

The twenty-four are the letters in गायत्री hymn. Raamayana's scheming is based on Gayatri hymn and for this: अत्र चतुर् विङ्कति सङ्ख्यो उक्त्या चतुर् विङ्कति अक्षर गायत्री तुल्यता सूचितम्। प्रथम अध्याये - तपः स्वाध्याय - इत्यत्र प्रथमम् त कारस्य -

सर्गप्रान्ते - इति एतस्मिन् पद्ये - महत्त्व मीयात् -- इत्यत्र यात् - इति अक्षरस्य ग्रहणात् अपि गयत्री रूपत्वम् सूचितम् - धर्माकृतम्

There is a controversy about the number of verses and cantos. If Uttara Raamayana, otherwise called अभुदय काण्ड , is ascribed to Valmiki, the cantos are seven and chapters are about 649 and verses are about 24,253. But some verses and chapters are deleted for standardization of Raamayana as per this verse and they contain 560 chapters and 24,00 verses only. Some argue that when it is said 24, 000 verses are there, it does not actually a mathematical assertion, like the calculation of महा युग and मन्वन्तर, and as one would give a reply to his age as 30 years, or 60 years, but not as 29 years, 6 months, seven days or so... In furthering that standardization affair, some said that even this canto, Bala kaanda is not authored by Valmiki. It is not clear as of now when the pundits can decide as to which is standard and which is not.

The transcendental aspect of Raamayana and its content is explained in 18 terms by ancient commentator Govindaraja. 1] Raama's Absoluteness, परमात्म तत्त्व & 2] Ideation to know Him, उपाय & 3] Dedication in Him, कैन्कर्य & 4] Human aspect, पुरुषाकार & 5] Diviner, अधिकार & 6] Resolve in God, अधिकार पारतन्त्र्य & 7] God's resolve in Dedicate, भगवत् पारतन्त्र्य & 8] Knowledge of five Meanings, अर्थ पञ्चक ज्ञान & 9] Self-denial, अकिन्चिन्तत्वम् & 10] Teacher selecting, आचार्य वरणम् & 11] Climax, औत्कण्ठत & 12] Behaviour, प्रवर्तन & 13] Residence, वास स्थान & 14] Two Narayana hymns, नारायण मन्त्र द्वय & 15] Gayatri, गयत्रि hymn & 16] Negating negative-thinking, दुर्विचार परिहार & 17] negating Love for Living, सम्सार जिहास & 18] 64 Divinely Arts, चतुषष्टि कलमयत्व. Of them we take up the 15th Gayatri.

The identification of गयत्रि with Raamayana scheme is explained in many ways. By तत् सवितुः the features and attributes of the Absolute as per narrations in Bala Kanda. वरेण्य by the narration of Absolute's attributes in Ayodhya and Kishkindha kaanda-s, and adherents like Lakshmana, Bharata, Sugreeva take shelter in Him here only. भर्ग is identified as per the description of resplendence of The Divine as envisaged by the sages and hermits in Aranya Kanda. देवस्य and in धीमहि where that देव the Divine is explained by Hanuma, not only to Seetha but to all in Sundara kanda. हि धी महि is as explained in Uttara Kanda, which centers around मोक्ष salvation.

कृत्वा तु तन्महाप्राज्ञः सभविष्यसहोत्तरम् ।

चिन्तयामास कोन्वेतत्प्रयुञ्जीयादिति प्रभुः ॥ १.४.३ ॥

महा प्राज्ञः	= great, scholar, godly-saint Valmiki	स भविष्यम्	= with, leading, with, sequel	तत्	= that, Raamayana
प्रभुः		सह उत्तरम्		तु	= really
कृत्वा तु	= having composed, but	कः	= who	चिन्तयामास	= thought over.
एतत्	= all this	प्र युञ्जीयात्	= well, render, thus		
		इति			

Though that great scholar composed thus with leading and sequel legends, that godly saint thought over thus 'really, who will render all this ballad...' [1-4-3]

तस्य चिन्तयमानस्य महर्षेर्भावितात्मनः ।
अगृहीतां ततः पादौ मुनिवेषौ कुशीलवौ ॥ १.४.४ ॥

ततः	= then	मुनि वेशौ	= in hermits, attire,	चिन्तयामनस्य	= thoughtful one
भवितः	= contemplating soul	कुशी लवौ	Kusha, Lava	पादौ	= feet taken [touched.]
अत्मनः		तस्य महर्षः	= his, of the Sage's	अगृहीताम्	

Then Lava and Kusha who are in the attire of hermits have touched the feet of that contemplative soul Valmiki, who is now thoughtful. [1-4-4]

कुशीलवौ तु धर्मज्ञौ राजपुत्रौ यशस्विनौ ।
भ्रातरौ स्वरसंपन्नौ ददर्शाश्रमवासिनौ ॥ १.४.५ ॥

कुशी लवौ तु	= Kusha, Lava, but	धर्मज्ञौ	= virtue-knowers raaja	=	princes
यशस्विनौ	= glorious ones	स्वर सम्पन्नौ	= with melodious voice, endowed with	भ्रात्रौ	= brothers
आश्रम वासिनौ	= [the same] hermitage, residents of	वाल्मीकि ददर्शः	= seen		

Glorious Kusha and Lava are the virtue knowing princes, and they are endowed with melodious voice, besides being the residents of the same hermitage, thus Valmiki saw them saluting at his feet. [1-4-5]

स तु मेधाविनौ दृष्ट्वा वेदेषु परिनिष्ठितौ ।
वेदोपबृंहणार्थाय तावग्राहयत प्रभुः ॥ १.४.६ ॥

प्रभुः	= self-reliant sage	सः	= he, Valmiki	मेधाविनौ	= intellectual pair
वेदेषु परिनिष्ठितौ	= in Vedas, proficient	दृष्ट्वा	= having seen	वेद उप बृंहण अर्थय कथितम् काव्यम्	= to Veda-s, as ancillary, reinforcement, aiming at [rendered, epic]
तौ अग्राहयत	= them two, made to receive [epic to memorise].				

On seeing that pair intellectuals who are proficient in Veda-s that self-reliant sage Valmiki made those two to memorize the epic, as the epic Raamayana is composed only to reinforce the import of Veda-s, as an ancillary. [1-4-6]

काव्यं रामायणं कृत्स्नं सीतायाश्चरितं महत् ।
पौलस्त्यवधमित्येवं चकार चरितव्रतः ॥ १.४.७ ॥

चरित्र व्रत	= sage who observed all sacred vows	कृत्स्नम्	= to entire, epic	रामायणम्	= Raamayana
सीतायाः चरितम्	= Seetha's, legend, sub-lime	काव्यम्		इति	= thus [naming]
महत्		पौलस्त्य वधम्	= Ravana's, elimination		
एवम् चकार	= that way, made, rendered.				

That sage with observed sacred vows has rendered the entire epic in the name of 'Raamayana', 'Sublime Legend of Seetha' and 'elimination of Ravana'. [1-4-7]

Seetha's conduct is the primary aspect and Ravana's elimination is secondary in the epic of Raamayana. पौलस्त्य वध. Giving one to many names to poem/epics is usual as in माघ काव्य which is known as शिशुपाल वध whereas it is actually कृष्ण चरित.

पाठ्ये गेये च मधुरं प्रमाणैस्त्रिभिरन्वितम् ।
जातिभिः सप्तभिर्बद्धं तन्त्रीलयसमन्वितम् ॥ १.४.८ ॥

पाठ्ये गेये	= to read, to sing, melodious	प्रमाणैः	= scales, in three, kinds,	जातिभिः	= classification, seven-
मधुरम्		त्रिभिः	adaptable	सप्तभिः	fold, orchestral
तन्त्री लय	= string-instrument, rhythm, included.	अन्वितम्		बद्धम्	

To read or to sing it is melodious, adaptable to music with three scales and sevenfold tune, and orchestral to the tunes of string-instrument and rhythm included... [1-4-8]

The three Indian scale pauses are दृढ मध्यम विलम्बित . These though not equal but identical to Breve, Minim and Quaver of Western classical music. The seven fold classifications of swara-s are १ शदुज २ मध्यम ३ गान्धर ४ निषाद ५ ऋषभ ६ धैतव ७ पञ्चम. These are roughly identical to Accelerando, Calando, Decresando, Smorzando, Sostentuo, and others of Western classical music.

रसैः शृङ्गारकारुण्यहास्यवीरभयानकैः ।
रौद्रादिभिश्च रसैर्युक्तं काव्यमेतदगायताम् ॥ १.४.९ ॥

रसैः शृङ्गार	= aesthetics, romance,	वीर आदिभिः	= valour et cetera, aes-	काव्यम् अ	= epic, is sung.
करुण हास्य	pathos, comic, fury,	रसैः युक्तम्	thetics, embodying	गायताम्	
रौद्र भयानकैः	fright, and others				

Aesthetics like romance, pathos, comic, fury, fright, valour etc., embodying the epic is sung [by Kusha, Lava.] [1-4-9]

The Indian categorization of aesthetics रस's is in nine emotions. शृङ्गार [romance] हास , [humour] शोक , [grief] क्रोध , [fury] उत्साह , [enthusiasm, bravery] भय , [fright] जुगुप्स , [disgust] विस्मय [amaze.]

Again शृङ्गार is of two kinds - a] सम्भोग , [being with his/her partner,] b] विप्रलम्ब [not being with his/her partner.]

Raama's togetherness with Seetha from Bala Kanda till her abduction is the first category of romance. After her departure and until regain, it is second sort of romantic narration. Episodes of Surpanakha, Trijata are humorous. Those of Dasharatha, Jatayu etc., are of grievous nature. Killing, torturing etc., situations arouse furiousness. Lakshmana, Indrajit and others are showing bravery. Seeing ugly demons either in forests or those that surround Seetha is causing fright. The very sight of ugly bodied demons like Viradha, Kabandha is creating disgust. Hanuma's leaping ocean, burning Lanka, and the entire Raama-Ravana war are amazing

तौ तु गान्धर्वतत्त्वज्ञौ स्थानमूर्च्छनाकोविदौ ।

भ्रातरौ स्वरसम्पन्नौ गन्धर्वाविव रूपिणौ ॥ १.४.१० ॥

तौ तु गान्धर्व तत्त्वज्ञौ गन्धर्व इव रूपिणौ	= they are, musical art, conversant with celestial singers, like, in appearance.	स्थान मूर्छन कोविदौ	= pause, pitch of voice, proficient in	भ्रातरौ स्वर सम्पन्नौ	= two brothers, voice, wealthy
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They are conversant with the art of music and proficient with the pitch and pausing their voices, and those two brothers have not only a wealthy voice, but they also look like celestial singers. [1-4-10]

The gandharva's are celestial beings with adorable personalities and performers of all kinds of performing arts. Hence, Indian musical art is termed as गान्धर्व विद्य.

रूपलक्षणसम्पन्नौ मधुरस्वरभाषिणौ ।

बिम्बादिवोत्थितौ बिम्बौ रामदेहात्तथापरौ ॥ १.४.११ ॥

रूप लक्षण सम्पन्नौ	= in appearance, charm, privileged with	मधुर स्वर भाषिणौ	= melodiously, voiced, in voicing	बिम्बात् इव उत्थितौ बिम्बौ	= [from original] reflec- tion, like, issued forth, reflections
राम देहात्	= from Raama's, body	तथा अपरौ	= like that, separately.		

They have charm in their appearance and melodiousness in their voice, they are like the two reflections of one original object, and thus they came out from the body of Raama, separately. [1-4-11]

Vishnu's reflection is Raama, and Kusha, Lava are two reflections of Raama, and thus, in turn, these two princes are adorable like Vishnu, as in बिम्ब-प्रतिबिम्ब न्याय , image-reflection syndrome.

तौ राजपुत्रौ कात्स्न्येन धर्म्यमाख्यानमुत्तमम् ।
वाचोविधेयं तत्सर्वं कृत्वा काव्यमनिन्दितौ ॥ १.४.१२ ॥

तौ राज पुत्रौ = they, king's, sons कात्स्न्येन [princes,] in entirety	धर्म्यम् = virtue expounding, आख्यानम् epic, best उत्तमम्	वाचः = by voice, preserved विधेयम् [memorized,] all that तत् सर्वम्
कृत्वा काव्यम् = doing so, epic, with- अ निन्दितौ out, fault.		

They the princes have memorized that virtue-expounding epic, the best & in its entirety and in doing so, they rendered that epic faultlessly. [1-4-12]

ऋषीणां च द्विजातीनां साधूनां च समागमे ।
यथोपदेशं तत्त्वज्ञौ जगतुः समाहितौ ॥ १.४.१३ ॥

ऋषीणाम् च = of sages, also, of schol- द्विजातीनाम् ars	साधुनाम् च = of eminent persons, समागमे also, assemblages	यथा = as schooled, those two उपदेशम् that are well aware of तत्त्वज्ञौ
जगतुः = sung	सु समाहितौ = with best, concentra- tion.	

They sung the epic as schooled, well aware of its content and intent, among the assemblages of sages, scholars and also of eminent persons, with their best concentration [1-4-13]

महात्मानौ महाभागौ सर्वलक्षणलक्षितौ ।
तौ कदाचित्समेतानामृषीणां भावितात्मनाम् ॥ १.४.१४ ॥
मध्येसभं समीपस्थाविदं काव्यमगायताम् ।

महा आत्मनौ = those two great'souls	महा भागौ = highly endowed [with musical talent]	सर्व लक्षण = all, features, possess- लक्षितौ ing
तौ कदाचित् = those two, once	समेतानाम् = at a gathering, of sages	भवित = of pious, souls
मध्ये सभम् = midst of, assemblage, समीपस्थौ nearby standing	ऋषीणाम् इदम् = this, epic, sung. काव्यम् अगायताम्	आत्मानाम्

Once those two great'souls who endowed with musical talent and with all remarkable features, sung this epic, standing nearby the midst of a gathering of sages and pious souls. [1-4-14-15a]

तच्छ्रुत्वा मुनयः सर्वे बाष्पपर्याकुलेक्षणाः ॥ १.४.१५ ॥
साधु साध्विति तावूचुः परं विस्मयमागताः ।

सर्वे मुनयः = all, sages	तत् श्रुत्वा = that, on hearing	परम् = great, surprise, com- विस्मयम् ing on आगताः
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बाष्प पर्याकुल ईक्षणाः	= with tears, over- spread, eye'sight	साधु साधु = splendid, splendid, इति ता ऊचुः thus, they, said [ap- preciated].
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On hearing that, the eyes of all the sages were overspread with tears of happiness, and they appreciated saying, 'splendid, splendid is this...' [1-4-15b-16a]

ते प्रीतमनसः सर्वे मुनयो धर्मवत्सलाः ॥ १.४.१६ ॥
प्रशशंसुः प्रशस्तव्यौ गायमानौ कुशीलवौ ।

सर्वे मुनयः	= they, all, the saints	धर्म वत्सलाः	= saints, virtue, patrons of	ते प्रीत मनसः	= they, pleased, at heart
प्रशस्तव्यौ	= praise worthy ones	गायमानौ कुशी लवौ	= while singing, Kusa and Lava	प्रशशंसुः	= praised.

All those saints being the saint-patrons of virtue are pleased at heart, and praised the praiseworthy Kusa and Lava, while they are singing. [1-4-16b-17a]

अहो गीतस्य माधुर्यं श्लोकानां च विशेषतः ॥ १.४.१७ ॥
चिरनिर्वृत्तमप्येतत्प्रत्यक्षमिव दर्शितम् ।

अह गीतस्य माधुर्यम्	= aha, ballad's, melody [is superb]	विशेषतः च श्लोकानां	= especially, also, of verses	एतत् चिर निर्वृत्तम् अपि	= all this, long-ago, hap- pened, though
प्रत्यक्षम् इव दर्शितम्	= presently [happening one], like, shown.				

The melody of the ballad, especially the meaning of verses, aha! Superb... though this has happened long-ago it is shown like the one happening presently... [1-4-17b-18a]

प्रविश्य तावुभौ सुष्टु तदा भावमगायताम् ॥ १.४.१८ ॥
सहितौ मधुरं रक्तं सम्पन्नं स्वरसम्पदा ।

तौ उभौ	= those two	सहितौ	= in oneness [of musical notes]	सुष्टु प्रविश्य	= very well, on entering [into the mood of epic]
मधुरम्	= melodiously	रक्तम्	= rapturously	स्वर सम्पद सम्पन्नम्	= maintaining pitch and tune
भावम् अगायताम्	= its import, sang.				

On getting into the mood of the epic, those two sang its import in one tune, that too melodiously and rapturously, marinating the pitch and tune... So said the saints. [1-4-18b-19a]

एवं प्रशस्यमानौ तौ तपःश्लाघ्यैर्महर्षिभिः ।
संरक्ततरमत्यर्थं मधुरं तावगायताम् ॥ १.४.१९ ॥

तपः श्लाघैः = by asceticism, blessed, महर्षिभिः great saints सम् = very effectually रक्ततरम् अगायताम् = sang.	एवम् = that way, being appre- प्रशस्यमानौ ciated अति अर्थम् = very, meaningfully	तौ = those two मधुरम् = melodiously
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While the great saints of blessed asceticism are appreciating that way, those two melodiously sang very effectually and very meaningfully. [1-4-19b-20a]

प्रीतः कश्चिन्मुनिस्ताभ्यां संस्थितः कलशं ददौ ॥ १.४.२० ॥
प्रसन्नो वल्कलं कश्चिद्ददौ ताभ्यां महायशाः ।

कश्चित् = someone, a saint मुनिः ताभ्याम् = to them प्रसन्नः = lauding	प्रीतः = pleased कलशम् = a handy vessel, be- ददौ stowed वल्कलम् = jute robe, contributed. ददौ	संस्थितः = on getting up मह यशाः = verily reputed saint, कश्चित् someone
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And someone, a pleased saint, got up and bestowed a handy vessel to them... another reputed sage, lauding them contributed a jute robe. [1-4-20b-21a]

अन्यः कृष्णाजिनमदाद्यज्ञसूत्रं तथापरः ॥ १-४-२१

कश्चित्कमण्डलुं प्रदान्मौञ्जीमन्यो महामुनिः ।
वृसीमन्यस्तदा प्रादत्कौपीनमपरो मुनिः ॥ १-४-२२

ताभ्यां ददौ तदा हृष्टः कुठारमपरो मुनिः ।
काषायमपरो वस्त्रं चीरमन्यो ददौ मुनिः ॥ १-४-२३

जटाबन्धनमन्यस्तु काष्ठरज्जुं मुदान्वितः ।
यज्ञभाण्डमृषिः कश्चित्काष्ठभारं तथापरः ॥ १-४-२४

औदुम्बरीं वृसीमन्यः स्वस्ति केचित्तदावदन् ।
आयुष्यमपरे प्राहुर्मुदा तत्र महर्षयः ॥ १-४-२५

ददुश्चैवं वरान्सर्वे मुनयः सत्यवादिनः ।

अन्यः = another sage, black- कृष्णाजिनम् deerskin, bestowed अदत्	तथा अपरः = like that, another sa- यज्ञ सूत्रम् cred thread	कश्चित् = someone, water-pot, कमण्डलुम् bestowed प्रदात्
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अन्यः	= another, great saint,	वृसीम्	= to tellers [to singes,]	अपरः	= another, gladdened,
महामुनिः	girdle of maunja grass	अन्यः तदा	another, then, con-	हृष्टः मुनिः	saint, to them, con-
मौञ्जीम्		प्रादत्	tributed, an under	ताभ्याम् ददौ	tributed, then, hatchet
		कौपीनम्	cloth	तदा कुठारम्	
अपरः मुनिः	= another, sage, another,	चीरम्	= cloth-wrapper, an-	अन्यः	= another, also, tuft-
काषायम्	saffron, cloth	अन्यः मुनिः	other, saint, bestowed	तु जटा	headband
वस्त्रम्		ददौ		बन्धनम्	
अपरः	= another one, with	कश्चित्	= someone, a sage, sacri-	काष्ठभारम्	= firewood sticks, then,
मुदान्वितः	enchantment	ऋषिः यज्ञ	ficial vessel	तथा परः	another
काष्ठ रज्जुम्	wood'sticks, band	भाण्डम्			
औदुम्बरीम्	= plank of audumbarii	वृसीम्	= called forth, other,	केचित् तदा	= someone, then,
tree wood		अन्यः	blessings	अवदन्	chanted
		स्वस्ति			
आयुष्यम्	= longevity, then,	मुदा तत्र	= happily, there, great	ददुः च एवम्	= bestowed, also, thus,
अपरे प्राहुः	chanted	महर्षयः	sages	वरान्	boons
सर्वे मुनयः	= by all, saints, truth-				
सत्यवादिनः	avowed one.				

And another sage bestowed a black-deerskin, and like that yet another a sacred thread... someone gave a water-pot and another great saint a girdle of maunja grass to singers, while that way another contributed an under cloth& another sage gladly contributed a hatchet to them, another a saffron clothe, and yet another saint bestowed a cloth-wrapper& another delivered tuft-headband also, and another enchanted for their singing ballad handed out a sacrificial vessel, and another a bundle of firewood sticks, and yet another gave a plank'seat of audambari wood, and other called forth blessings, and someone then happily chanted bless-hymns for longevity... there by all the truth-avowing saints, those that are great sages have thus bestowed boons. [1-4-21b-26a]

आश्चर्यमिदमाख्यानं मुनिना संप्रकीर्तितम् ॥ १-४-२६ ॥
परं कवीनामाधारं समाप्तं च यथाक्रमम् ।

मुनिना = by sage Valmiki, सम्प्रकीर्तितम् = well'said परम् = tomorrow's, poets, कवीनाम् = subsistence आधारम्	इदम् = this, rendering आख्यानम् यथा क्रमम् = sequentially, as well च समाप्तम् = completed.	आश्चर्यम् = surprising
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Surprising is this well'said rendering of Valmiki... it is the subsistence for tomorrow's poets... and this is completed sequentially, as well... [1-4-26b-27a]

अभिगीतमिदं गीतं सर्वगीतिषु कोविदौ ॥ १-४-२७ ॥ आयुष्यम् पुष्टि जननम् सर्व श्रुति मनोहरम् ।

प्रशस्यमानौ सर्वत्र कदाचित् तत्र गायकौ ॥ १-४-२८ ॥
रथ्यासु राज मार्गेषु ददर्श भरताग्रजः ।

इदम् गीतम् = this, song	आयुष्यम् = longevity, prosperity, पुष्टि जनकम् = generates	सर्वं स्तुति = to all, ears, melodious मनोहरम् = one
अभिगीतम् = well-sung	प्रशस्यमानौ = those being appreciated	स्थ्यासु राज = in streets, in king's, मार्गेषु = ways
सर्वत्र = everywhere	गायकौ = those that are singing	सर्वं गीतेषु = in every type of, कोविदौ = singing, experts - Lava and Kusha
कदचित् तत्र = at one time, there	ददर्श भरत = on seeing, Bharata's, अग्रज = elder brother [Raama].	

While this song that generates longevity and prosperity, and one that is melodious one to all ears is being sung everywhere in streets and king's ways and while those two singers who are experts in singing any kind of music are being appreciated everywhere, Raama has seen them. [1-4-27b-29a]

स्ववेश्म चानीय ततो भ्रातरौ च कुशीलवौ ॥ १-४-२९ ॥
पूजयामास पूजार्हौ रामः शत्रुनिर्बहणः ।

ततः = then	शत्रु निर्बहणः = enemy, eliminator	सः रमः = he, that Raama
पूजा अर्हौ = worthy to be hon- oured	भ्रातरौ कुशीलवौ = two brothers	स्व वेश्म = to his palace, having आनीय fetched
पूजयामास = honoured them.		

Then on seeing them Raama, the enemy-eliminator, fetched those honour-worthy brothers, Lava and Kusha, to his palace and honoured them. [1-4-29b-30a]

आसीनः काञ्चने दिव्ये स च सिंहासने प्रभुः ॥ १-४-३० ॥
उपोपविष्टैः सचिवैर्भ्रातृभिश्च समन्वितः ।

सः प्रभुः = he, that king Raama	उपोपविष्टैः = sitting nearby	सचिवैः = with ministers, broth- भ्रातृभिः च = ers, also, surrounded समन्वितः = by
दिव्ये काञ्चने = on divine, golden, सिंहासने throne	आसीनः = sat.	

He that king Raama is then surrounded by his ministers and brothers that are sitting his nearby, he himself sat on a divine golden throne. [1-4-3b-31a]

दृष्ट्वा तु रूपसंपन्नौ विनीतौ भ्रातरावुभौ ॥ १-४-३१ ॥
उवाच लक्ष्मणं रामः शत्रुघ्नम् भरतं तथा ।

रामः = Raama	दृष्ट्वा = on seeing	रूप सम्पन्नौ = in features, rich
विनीतौ = mannerly ones	भ्रातरौ उभौ = at brothers, both	लक्ष्मणम् = to Lakshmana, to Sha- शत्रुघ्नम् = trughna, Bharata, like- भरतम् तथा = wise
उवाच = spoke to.		

Having seen the mannerly brothers endowed with beautiful features, Raama spoke to Lakshmana, and Shatrughna, and Bharata likewise. [1-4-31b-32a]

श्रूयतामेतदाख्यानमनयोर्देववर्चसोः ॥ १-४-३२
विचित्रार्थपदं संयग्गायकौ समचोदयत् ।

अनयोः देव = from them, divinely, वर्चसोः resplendent ones	विचित्र अर्थ = having versatile, पदम् meanings, wordings	इदम् = this, legend [ballad], आख्यानम् keenly, be heard सम्यक् श्रूयताम्
तौ गायकौ = [them,] two singers, समचोदयत् motivated.		

Raama said to thus, Let this ballad be keenly heard from these divinely resplendent brothers, for it contains versatile words and meanings...' and thus he motivated the singers. [1-4-32b-33a]

तौ चापि मधुरं रक्तं स्वचित्तायतनिःस्वनम् ॥ १-४-३३
तन्त्रीलयवदत्यर्थम् विश्रुतार्थमगायताम् ।

तौ च अपि = those two, even, melo- मधुरम् diously	रक्तम् = effectually, with clear स्वचित्तायत and clarified, voices निःस्वनम्	तन्त्री लय = string-instrument, वत् rhythmic, like
अत्यर्थम् = very	विश्रुत = clear, meaningful [in- अर्थम् tonation,] have sung. अगायताम्	

Even those two singers have sung the ballad melodiously and effectually, with their clear and clarified voices, like the melody of string and rhythmic instruments, with very clear and meaningful intonation. [1-4-33b-c]

हृदयत्सर्वगात्राणि मनांसि हृदयानि च ।
श्रोत्राश्रयसुखं गेयं तद्वभौ जनसंसदि ॥ १-४-३४

श्रोत आश्रय = for all ears, bearing, सुखम् comfort	गेयम् = that song	जन सन्सदि = in people's, gathering
सर्व गत्राणि = for all bodies [courtiers]	मनांसि = minds, hearts, also हृदयानि च	हृदयत् = enthralling,
तत् बभौ = that, shone forth.		

Enthralling courtier's bodies, minds and hearts also, and thus that song shone forth as it is for all ears, bearing a comfort in its manifestation, among the gathering of the people. [1-4-34]

इमौ मुनी पार्थिवलक्षणान्वितौ
 कुशीलवौ चैव महातपस्विनौ ।
 ममापि तद्भूतिकरं प्रचक्षते
 महानुभावं चरितं निबोधत ॥ १-४-३५ ॥

इमौ मुनी = these two, saints, पार्थिव लक्षण = kingly, features, अन्वितौ = possessing महानुभावम् = the great efficacious, चरितम् = legend, they tell प्रचक्ष्यते	कुशी लवौ = Kusha, Lava, also, च एव महा thus, great, hermits तपस्विनौ निबोधत = listen it.	मम अपि = to me, also, that, good तत् भूति = fortune, endowing करम्
--	---	--

These two saint-like Kusha and Lava, who also possess kingly features, but they are great hermits... this narration is endowing good fortune to me also, listen to that great efficacious legend [of Seetha...] [So said Raama to those courtiers.] [1-4-35]

Here Raama tells that this legend is 'efficacious' for it is the legend of Seetha, and should it be Raama's alone, he will get the blemish of self-glorification, आत्म प्रशंसा दोष , and brave heroes of legends cannot be subjected to such a blemish. And to listen to the legend of his dearest, who at present is not with him, gives a kind of consolation, and thus he is asking all of us to listen to सीतायः चरितम् महान् ...

ततस्तु तौ रामवचःप्रचोदितावगायतां मार्गविधानसंपदा ।
 स चापि रामः परिषद्गतः शनैर्बुभूषयासक्तमना बभूव ॥ १-४-३६ ॥

ततः = then मार्ग विधान = in maarga system, सम्पदा = well-versed in सः राम अपि = he, that Raama, even	तौ = those two, Lava and Kusha अगायताम् = sang शनैः बुभूषय = again, to pacify his mind	राम वचः = Raama's, words, moti- vated by प्रचोदितौ परिशत् = in congregation, avail- गतः = able आसक्त मनः = interested, at heart, be- बभूव = came.
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Then those two singers, motivated by Raama's words, sang the ballad in maarga system, for they are well versed in it, then even Raama, who is also in the congregation, again to pacify his mind, [for the story of Seetha puts his mind to turmoil,] became interested at heart [to continue listening Seetha's story...] [1-4-36]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चतुर्थः सर्गः ॥

Thus, this is the 4th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

5 Sarga 05 - पंचमः सर्गः

City Ayodhya Detailed

Introduction -

We enter the capital of the Emperor Dasharatha. The pomp and glory of his capital is depicted along with its town planning and grandeur of the city, and its residents.

सर्वापूर्वमियं येषामासीत्कृत्स्ना वसुन्धरा ।
प्रजापतिमुपादाय नृपाणां जयशालिनाम् ॥ १.५.१ ॥

येषां स सगरो नाम सागरो येन खानितः ।
षष्टिः पुत्रसहस्राणि यं यान्तं पर्यवारयन् ॥ १.५.२ ॥

इक्ष्वाकूणामिदं तेषां राज्ञां वंशे महात्मनाम् ।
महदुत्पन्नमारव्यानं रामायणमिति श्रुतम् ॥ १.५.३ ॥

इयम् कृत्स्ना	= this, entire, earth	सर्वा सकल	= with all islands	उपादाय	= starting from, Prajap-
वसुन्धरा		द्वीपात्मक		प्रजापतिम्	ati
जय	= victorious ones	येषाम्	= [under] which, kings	पूर्वम्	= once, it is there
शालिनाम्		नृपाणम्		आसीत्	
येन सागरः	= by whom, oceans,	यम् यान्तम्	= whom, while setting	षष्टिः	= sixty-thousand, sons
खानितः	deepened		out in battles]	सहस्राणिपुत्र	
पर्यवारयन्	= [going with him] fencing in	येषाम्	= in which kings	सः सागरः	= he, that Sagara, named
तेशाम्	= such of those, great-	ईक्ष्वाकुनाम्	= Ikshvaku, kings", dy-	नाम	[king was there]
महात्मनाम्	souled	राज्याम्	nasty	रामायणम्	= Raamayana
इति श्रुतम्	= thus, heard [reputed]	वंशे			
		इदम् महत्	= this, highly revered,		
		आख्यानम्	epic, originated.		
		उत्पन्नम्			

Once upon a time, under which victorious kings, starting from Prajapati-s, this entire earth with all its islands is there, among which kings one king named Sagara is there, well-known for his deepening the oceans, and whom his sixty thousand sons were fencing in when he is set out for action, in the dynasty of such Ikshvaku kings this highly revered and reputed epic Raamayana is originated. [1-5-1, 3]

तदिदं वर्तयिष्यामि सर्वं निखिलमादितः ।
धर्मकामार्थसहितं श्रोतव्यमनसूयया ॥ १.५.४ ॥

तत् = such an epic	इदम् = this Raamayana	सर्वम् = in its entirety
वर्त यिष्यावः = we two wish to relate [to the world]	धर्म काम = probity, prosperity, pleasures [values of,]	निखिलम् = completely
आदितः = from beginning	सहितम् = endowed with	अन् = without cavilling, [this असूयता may] be listened. श्रोतव्यम्

Being such a legend, we two wish to relate this Raamayana entirely and completely from the beginning, which is endowed with the values and means of probity, prosperity, and pleasure seeking... and this be listened without any caviling. [1-5-4]

कोसलो नाम मुदितः स्फीतो जनपदो महान् ।
निविष्टः सरयूतीरे प्रभूतधनधान्यवान् ॥ १.५.५ ॥

प्रभूत धन = well flourishing with, धान्यवान् monies, cereals	मुदितः = joyous one, vast one	कोसलः नाम = Kosala, named
महान् = great, kingdom	स्फीतः	
जनपदः	सरयू तीरे = River Sarayu, on the	
	निविष्टः = banks of, is snugly situated.	

A great kingdom named Kosala, a joyous and a vast one well flourishing with monies and cereals, is snugly situated on the riverbanks of Sarayu. [1-5-5]

अयोध्या नाम नगरी तत्रासील्लोकविश्रुता ।
मनुना मानवेन्द्रेण या पुरी निर्मिता स्वयम् ॥ १.५.६ ॥

तत्र या पुरी = there in that kingdom, which, city	मानव इन्द्रेण = mankind, ruler of, by	स्वयम् = personally, is built
सुच चित् = Ayodhya, named, city	मनुना = Manu	निर्मिता =
अयोध्या नाम नगरी	लोक विश्रुता = in worlds, renowned	आसित् = there is.

A world-renowned city is there in that kingdom, which is personally built by Manu, the foremost ruler of mankind. [1-4-6]

आयता दश च द्वे च योजनानि महापुरी ।
श्रीमती त्रीणि विस्तीर्णा सुविभक्तमहापथा ॥ १.५.७ ॥

श्रीमती = glorious one - city	सु विभक्ता = with well, devised,	महापुरी = great, city
दश च द्वे = ten, and, two - twelve	महापथा = high, ways	
त्रीणि = three [yojana-s,] in	योजनानि = yojana-s	आयता = lengthy
योजनानि		
विस्तीर्णा		

That glorious city with well-devised highways is twelve yojana-s lengthwise and three yojana-s breadth wise. [1-5-7]

Yojana is an ancient measure of distance, where one yojana roughly equals to 8 to 10 miles.

1 अङ्गुल	= 3/4 inch
4 अङ्गुल	= 1 धनु ग्रह - bow grip
8 अङ्गुल	= 1 धनु मुष्टि - fist with thumb raised
12 अङ्गुल	= 1 वितस्ति - distance between tip of thumb and tip of last finger when palm is stretched
2 वितस्ति	= 1 अरत्नि cubit
4 अरत्नि	= 1 दण्ड धनुष् - bow height - 6 ft
10 दण्ड धनुष्	= 1 रज्जु 60 ft
2 रज्जु	= 1 परिदेश - 120 ft
2,000 दण्ड धनुष्	= 1 क्रोश , and also called गोरट - 4, 000 yards
4 क्रोश	= 1 योजन - thus one yojana is 9 to 10 miles.

But the British Revenue measurement scaled it down to 5 miles, and all the dictionaries say that one yojana is 5 miles. But traditionally it is held as 10 miles. More info on these measures can be had from The Artha Shaastra of Kautilya - a republication of Penguin.

राजमार्गेण महता सुविभक्तेन शोभिता ।
मुक्तपुष्पावकीर्णेन जलसिक्तेन नित्यशः ॥ १.५.८ ॥

सु विभक्तेन	= well, laid out	महता राज	= with great, royal, high-	मुक्ता पुष्प	= scattered, flowers,
नित्यशः जल	= always, with water,	मार्गेण	ways	अवकीर्णेन	strewn on
सिक्तेन	wet with	शोभिता	= shining forth.		

That city shines forth with well-laid great royal highways that are always wetted with water, and with flowers strewn and scattered on them. [1-5-8]

तां तु राजा दशरथो महाराष्ट्रविवर्धनः ।
पुरीमावासयामास दिवं देवपतिर्यथा ॥ १.५.९ ॥

महा राष्ट्र	= great, empire, im-	राजा दशरथः	= king Dasharatha	देव पतिः	= Indra, heaven, as with
विवर्धनः	prover			दिवि यथा	
ताम् पुरीम्	= her, that city, made as				
आवासयामास	abode.				

As an improver of great kingdom Dasharatha the king made her as his abode, as Indra made heavens as his abode. [1-5-9]

कपाट तोरणवर्ती सुविभक्तान्तरापणाम् ।
सर्वयन्त्रायुधवतीमुपेतां सर्वशिल्पिभिः ॥ १.५.१० ॥

कपाट तोरण वर्ती	= gateways, archways, surrounded with	सु विभक्त अन्तर आपणाम्	= well, laid-out, inter- nal, forefronts	सर्व यन्त्र अयुधवतीम्	= all machinery, weaponry
उषिताम् सर्व शिल्पिभिः	= lodged with, all, craftsmen	पुरीम् दशरथः आवासयामास	= in such a city, Dasharatha, wells - this is to be suffixed up to 22nd versse.]		

That city is surrounded with gateways and archways& the front yards of buildings are well laid& it is lodges all kinds of machinery, weaponry and craftsmen, and king Dasharatha dwells in such a city. [1-4-10]

सूतमागधसम्बाधां श्रीमतीमतुलप्रभाम् ।
उच्चाट्टालध्वजवतीं शतघ्नीशतसङ्कुलाम् ॥ १.५.११ ॥

सूत मागध सम्बाधाम्	= eulogists, panegyrists, muchly crammed with	श्रीमतीम् अतुल प्रभाम्	= prosperous one,[city,] highly, splendidous	उच्चाट्टाल ध्वजवतीम्	= bastions, flags she has
शतघ्नी शत सम्कुलाम्	= canons, hundreds, of batteries.				

She that prosperous city Ayodhya is muchly crammed with many a eulogist and panegyrist, yet she is highly splendidous with many a bastion, flag and hundreds of batteries of canons, and Dasharatha dwells therein. [1-5-11]

Comment: This शतघ्नी literally is that which can kill a thousand people, and it is said to be a canon and also said to be thorny weapon: शतघ्नी चतुः तला लोह कण्टक सञ्चिता। अयः कण्टक सञ्चन्ना महती शिला -- elaborate accounts of this शतघ्नि , क्षिपणि are there in यजुर् आरण्यक .

वधूनाटकसङ्घैश्च संयुक्तां सर्वतः पुरीम् ।
उद्यानाम्रवणोपेतां महतीं सालमेखलाम् ॥ १.५.१२ ॥

वधू नाटक सन्धैः च सम्युक्ताम्	= danseuses, theatrical, groups, also, she con- tains, accommodates	सर्वतः पुरीम् महतीम् साल मेखलाम्	= everywhere, in city = great [wide,] fort wall, as cincture ornament.	उद्यान आम्र वन उपेताम्	= gardens, mango, brakes, surrounding it
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That city Ayodhya accommodates groups of danseuses and theatrical personnel, and she is surrounded everywhere with the gardens and brakes of mango trees, and her wide fort-wall is like her cincture ornament. [1-5-12]

दुर्गगम्भीरपरिघां दुर्गामन्यैर्दुरासदाम् ।
वाजिवारणसम्पूर्णा गोभिरुष्टैः खरैस्तथा ॥ १.५.१३ ॥

दुर्ग गम्भीर = impassable, profound, परिघाम् moats	दुर्गम् = impossible [to tres- अन्यैः pass,] by others, by दुरासदैः invaders	वाजी वारण = horses, elephants, सम्पूर्णम् abounding
गोभिः उष्ट्रैः = cows, camels, don- खरैः तथा keys, likewise.		

That Ayodhya is an impassable one for trespassers, or for others invaders, owing to her impassable and profound moats, and she is abounding with horses, camels, likewise with cows and donkeys. [1-5-13]

सामन्तराजसङ्घैश्च बलिकर्मभिरावृताम् ।
नानादेशनिवासैश्च वणिग्भिरुपशोभिताम् ॥ १.५.१४ ॥

सामन्त राज = with provincial, सन्धैः च kings", throngs of, also	बलि कर्मभिः = dues, paying, per- आवृतम् vaded by	ना ना देश = various, countries, res- निवासैः च idents of
वणिग्भिः उप = with traders too, ver- शोभिताम् ily, lustrous.		

With the throngs of provincial kings who come hither to pay dues pervade that city, and she is verily lustrous with residents of various other countries, and with traders, too. In such a city Dasharatha dwells. [1-5-14]

प्रासादै रत्नविकृतैः पर्वतैरुपशोभिताम् ।
कूटागारैश्च सम्पूर्णमिन्द्रस्येवामरावतीम् ॥ १.५.१५ ॥

प्रासदैः रत्न = buildings, precious विकृतैः gems, studded orna- mentally	पर्वतैः इव = mountain like उपशोभिताम् [skyscrapers,] adorned with	कूटगरैः च = multi-storeyed, too, सम्पूर्णम् filled with
इन्द्रस्य इव = of Indra"s, like, Ama- अमरावतीम् raavati.		

Buildings are ornamentally studded with precious gems, and with such multi-storied sky scrappers she is adorned, and filled with them she is like Amaravati, the capital of Indra. [1-5-15]

चित्रामष्टापदाकारां वरनारीगणैर्युताम् ।
सर्वरत्नसमाकीर्णा विमानगृहशोभिताम् ॥ १.५.१६ ॥

चिराम् अष्टपद आकाराम्	= amazing, a game board-like, in lay-out	वर नारी गणैः विमान गृह शोभिताम्	= beautiful, womenfolk, flocks by seven storied, buildings, pic- turesque.	सर्व रत्न समाकीर्णम्	= all kinds of, precious gems, heaped up
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Amazing is Ayodhya for its lay-out is like a game board called अष्टपदि, and with its flocks of beautiful women moving thereabout, where all kinds of precious gems are heaped up, and where its seven storied buildings are picturesque. [1-5-16]

गृहगाढामविच्छिद्रां समभूमौ निवेशिताम् ।
शालितण्डुलसम्पूर्णामिक्षुकाण्डरसोदकाम् ॥ १.५.१७ ॥

गृह गाढाम् अ वि च्छिद्राम् इक्षु कण्ड रस उदकाम्	= housing, dense, noth- ing, left unutilised = sugar cane, juice, wa- ter, is like.	सम भूमौ निवेशिताम्	= well levelled, lands, constructed on	शालि तण्डुल सम्पूर्णाम्	= rice, grains, plentiful
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The housing is very dense and there is no place or ground unutilized, and all are constructed on well-levelled lands, and rice-grain is plentiful while the drinking water tastes like sugar cane juice. [1-5-17]

दुन्दुभीभिर्मृदङ्गैश्च वीणाभिः पणवैस्तथा ।
नादितां भृशमत्यर्थं पृथिव्यां तामनुत्तमाम् ॥ १.५.१८ ॥

दुन्दुभीभिः मृदङ्गैः च पृथिव्याम् अत्यर्थम् अनुत्तमम् ताम्	= great drums, rhythm instruments, also = on earth, uniquely, the best [city]	वीणाभिः पणवैः तथ ताम्	= Veena, string instru- ments, cymbals, also = her [Dasharatha made an abode.]	नादिताम् भृशम्	= sounding, markedly
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That city is sounding with the drumbeats of great drums, and with musical rhythm instruments like mridnga, cymbals, and with string instruments like Veena etc., and on earth she is uniquely the best city. [1-5-18] Great drums, called दुन्दुभि, placed on castle walls and at central places to drum the times of the day or night, or at the arrivals of the noblemen or to keep the sentry whistles. As well, the melodious tunes from string instruments like एन or rhythmic instrument म्रिदङ्ग and from various other instruments are always made available to the citizens, as a sort of background music, since royalty sponsors these performing arts.

विमानमिव सिद्धानां तपसाधिगतं दिवि ।
सुनिवेशितवेश्मान्तां नरोत्तमसमावृताम् ॥ १.५.१९ ॥

दिवि तपस = heavens, with asceticism, अधिगतम् attained	सिद्धानाम् = of sages	विमानम् इव = space-stations, like
सु निवेशित = well, planned, with वेशमान्तम् edifices	नर उत्तम = people, the best, सम teemed with. आवृत्तम्	

Ayodhya is like a hovering space station attained by sages by their asceticism, and its edifices are well planned and it is teeming with best people. [1-4-19]

ये च बाणैर्न विध्यन्ति विविक्तमपरापरम् ।
शब्दवेध्यं च विततं लघुहस्ता विशारदाः ॥ १.५.२० ॥

ये च बाणैः न = those, also, with ar- विध्यन्ति rows, not, kill	विविक्तम् = lone one, at his hind अपर परम् [without a successor,] at his fore [without a predecessor]	सब्द वेध्यम् = by sound, killing, also, च विततम् fleeing away
लघु हस्ताः = acumen, handiness, विशारदः skilful ones.		

They the skilful archers of that Ayodhya will not kill a lone one with their arrows, one that does not have either a predecessor or a successor in his family, a fleeing one, or by listening to the sound of the target, as is done in sonic-archery, and their skills, acumen and handiness are thus benevolent. [1-5-20]

Dasharatha in his youth, when he was on a hunting spree, killed the son of a hermit who was drawing water from a river. That son of the sage dipped his pot in the waters and the filling water gave sounds like that of a grumbling tiger. Dasharatha mistook that sound to be a tiger's grumble and swung his arrow that way, killing the boy. Thereby the father of the boy being a sage of eminence, cursed Dasharatha to die lamenting for his son, which happens after the exile of Raama. Perhaps the sonic-archery may thus have been banned in Ayodhya, lest such sad incidents would have recurred.

सिंहव्याघ्रवराहाणां मत्तानां नर्दतां वने ।
हन्तारो निशितैः शस्त्रैर्बलाद्बाहुबलैरपि ॥ १.५.२१ ॥

सिंह व्याघ्र = lions, tigers, wild वराहाणाम् boars	मत्तानाम् = fattened ones, roaring, नर्दताम् वने in forests	हन्तारः = killers, with sharp, निशितैः weapons शस्त्रैः
बलात् बाहु = with might, by arms, बलैः अपि might, also.		

They kill the fattened and roaring lions, tigers and wild boars with the might of their sharp weaponry, or even with the might of their own arms alone. [1-4-21]

तादृशानां सहस्रैस्तामभिपूर्णा महारथैः ।
पुरीमावासयामास राजा दशरथस्तदा ॥ १.५.२२ ॥

तादृशानाम् सहस्रैः	= that kind of, with thousands [of archers]	ताम् अभिपूर्णाम् मह रथैः	= in her [in city,] filled with, great, chariot- warriors	पुरीम् आवासयामास	= in the city, dwelling is
रज दशरथः तथा	= king, thus.				

With that kind of thousands of archers, and with speediest chariot-warriors she that Ayodhya is filled with,
and King Dasharatha made his abode in such a city. [1-5-22]

तामग्निमद्भिर्गुणवद्भिरावृतां
द्विजोत्तमैर्वेदषडङ्गपारगैः ।
सहस्रदैः सत्यरतैर्महात्मभिः महर्षिकल्पैर्ऋषिभिश्च केवलैः ॥ १.५.२३ ॥

अग्निमद्भिः	= by ritual-fire worship- pers	गुणवद्भिः	= with virtuous ones	वेद षट् अङ्ग पारगैः	= Veda-s, their six of, an- cillary subjects, schol- ars in
सहस्रदैः	= thousands, givers, donors that donate in thousands - not miserly	सत्य रतैः	= by truth, abiding ones	महात्मभिः	= with great souls
महर्षि कल्पैः	= great saints, in simili- tude	केवलैः	= just [like,] sages, also	द्विजोत्तमैः	= with Brahman schol- ars
आवृताम्	= she is encompassed with	ऋषिभिः च ताम्	= her	पुरीम् दशरथः आवासयामास	=] the city, Dasharatha, is dwelling.

She that Ayodhya is encompassed with Vedic scholars who always worship the ritual fire by enkindling the
three kinds of ritual-fires continuously, virtuous Brahman scholars in Veda-s and their six ancillary subjects,
and other great souls that are in similitude with great saints, and who are just like sages that are charitable
donors, and that abide by the truth. [1-5-23]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पंचमः सर्गः ॥

Thus, this is the 5th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

6 Sarga 06 - षष्ठः सर्ग

Splendour Of Ayodhya City Described

Introduction -

The riches and happiness enjoyed by the people, under the rein of Emperor Dasharatha, along with the details of its valiant heroes, elephants, horses and the town planning are narrated.

तस्यां पुर्यामयोध्यायां वेदवित्सर्वसङ्ग्रहः ।
दीर्घदर्शी महातेजाः पौरजानपदप्रियः ॥ १.६.१ ॥

इक्ष्वाकूणामतिरथो यज्वा धर्मरतो वशी ।
महर्षिकल्पो राजर्षिस्त्रिषु लोकेषु विश्रुतः ॥ १.६.२ ॥

बलवान्निहतामित्रो मित्रवान् विजितेन्द्रियः ।
धनैश्च सङ्ग्रहैश्चान्यैः शक्रवैश्रवणोपमः ॥ १.६.३ ॥

यथा मनुर्महातेजा लोकस्य परिरक्षिता ।
तथा दशरथो राजा वसन् जगदपालयत् ॥ १.६.४ ॥

वेद वित्	= Veda-s, knower of [well-versed in Veda-s]	सर्व सङ्ग्रहः	= all, gatherer [of all riches, forces, learned men etc]	दीर्घ दर्शी	= foreseer
महातेजा	= very resplendent one	पौर जनपद प्रियः	= urbanites, country-men, esteemed by	इक्ष्वाकूणाम् अति रथः	= among Ikshwaku kings, top-speeded, chariot-warrior
यज्वा	= one who performed Vedic rituals	धर्म परः	= to probity, dedicated one	वशी	= controller
महर्षि कल्पः	= saint, like, kingly, sage	त्रिषु लोकेषु विस्तृतः	= among three, worlds, renowned one	बलवान्	= mighty one
रजर्षि निहत अ मित्रः	= one who eradicated, unfriendly ones [enemies]	मित्रवान्	= one who has many friends	विजित इन्द्रियः	= one who conquered, his senses
धनैः च अन्यैः सन्चयैः च	= with wealth, also, with accumulations, with other, too	शक्रः वैश्रवणः उपमः	= Indra and Kubera, similar to	यथा मनुः महातेज	= as with, Manu, great magnificer one
लोकस्य परिरक्षिता	= world, who protected	तथ रज दशरथः	= likewise, king, Dasharatha,	तस्याम् पुर्याम् अयोध्ययाम्	= in that, city, Ayodhya
वसन्	= while dwelling]	लोकस्य परिरक्षिता	= world, protected.		

He who is well-versed in Veda-s, who is a gatherer of all scholars, riches and forces as well, a foreseer and a great resplendent one, also one who is esteemed by urbanites and countrymen alike, one who is a top-speeded chariot-warrior among the emperors of Ikshwaku kings, one who has performed many Vedic rituals, a virtuous one, a great controller, a saint-like kingly sage, one who he is renowned in all the three worlds, a mighty one with all his enemies eradicated, nevertheless who has friends, one who conquered all his senses, one who is similar to Indra, or Kubera on earth with his wealth, accumulations and other possessions, he that king Dasharatha while dwelling in the city of Ayodhya protected the world, like Manu, the foremost protector of mankind. [1-6-3,4,5]

तेन सत्याभिसन्धेन त्रिवर्गमनुतिष्ठता ।
पालिता सा पुरी श्रेष्ठा इन्द्रेणैवामरावती ॥ १.६.५ ॥

तेन	= by him	सत्य	= truth, abiding	त्रिवर्गम्	= three-fold virtues, ad-
पालिता सा	= ruled, that, best, city	अभिसन्धेन		अनुष्ठिता	herent
श्रेष्ठा पुरी		इन्द्रेण इव	= by Indra, like, Amara-		
		अमरावति	vati.		

He that truth-abiding king, who adheres to the three-fold virtues rules the vast of that kingdom from that best city Ayodhya, as Indra rules heaven from his capital Amaravati. [1-6-5]

तस्मिन् पुरवरे हृष्टा धर्मात्मानो बहुश्रुताः ।
नरास्तुष्टा धनैः स्वैः स्वैरलुब्धाः सत्यवादिनः ॥ १.६.६ ॥

तस्मिन् पुर	= in that, city, the best	नराः हृष्टा	= people, exuberant	धर्मात्मानः	= virtuous ones, vari-
वरे				बहुश्रुतः	ously, heard [learnt]
स्वैः स्वैः	= of their, their	धनैः	= with riches	तुष्टाः	joyous
अलुब्धाः	= not, greedy	सत्य वादिनः	= truth, advocating		= satisfied
			ones.		

In that best city Ayodhya all are exuberant yet virtuous ones, and scholars are variously learned ones, people are satisfied with their own riches, they have no greed, and they advocate truthfulness alone. [1-6-6]

नाल्पसन्निचयः कश्चिदासीत्तस्मिन् पुरोत्तमे ।
कुटुम्बी यो ह्यसिद्धार्थो ऽगवाश्वधनधान्यवान् ॥ १.६.७ ॥

न अल्प	= none, meagre, in accu-	कश्चित्	= anyone, is there, in	पुर उत्तमे	= city, the great
सन्निचय	mulations	आसीत्	that		
कुटुम्बी	= a householder	तस्मिन्		असिद्धार्थ	= unearned, means
अगवा	= without, cows	यः हि	= who, really	धन	= monies
		अश्व	= horses		

धन्यवान् = cereals, the one with them.

None with meagre accumulations is there in that great city and no householder is there without unearned means, and without cows, horses, monies or cereals and who could not sustain his family. [1-6-7]

An ordinary family कुटुम्ब is an assemblage of the householder, his wife, two of his parents, two sons, two daughters-in-law, one daughter, and one guest, totalling to ten members.

कामी वा न कदर्यो वा नृशंसः पुरुषः क्वचित् ।
द्रष्टुं शक्यमयोध्यायां नाविद्वान्न च नास्तिकः ॥ १.६.८ ॥

कामी वा	= lustful one, either	न कदर्यः वा	= none, miserly one, either	नृशंसः	= cruel one
पुरुषः	= person	अविद्वान् च	= none, unscholarly, also [nondescripts]	नास्तिकः	= non-believers
क्वचित्	= anywhere	अयोध्यायां	= in Ayodhya	द्रष्टुं न शक्यम्	= to see, not, possible.

None can see a lustful person, or a miser or a cruel one anywhere in that Ayodhya, along with nondescripts or non-believers, for there are no such persons. [1-6-8]

सर्वे नराश्च नार्यश्च धर्मशीलाः सुसंयताः ।
उदिताः शीलवृत्ताभ्यां महर्षय इवामलाः ॥ १.६.९ ॥

सर्वे नराः च	= all the males, also	नार्याः च	= females, also	धर्मशीलाः	= virtue, minded
सुसंयताः	= well, self-controlled ones	शीलवृत्ताभ्याम्	= in character and conduct	उदिताः	= self-satisfied ones
महर्षयः इव	= great, saints, like	अमलाः	= without, a blemish.		

All the ladies and gentlemen in that city are virtuous in mind, self-controlled ones, they are all self-satisfied like great saints, and both in their conduct and character they are blameless. [1-6-9]

नाकुण्डली नामकुटी नास्त्रग्वी नाल्पभोगवान् ।
नामृषटो नानुलिप्ताङ्गो नासुगन्धश्च विद्यते ॥ १.६.१० ॥

न अकुण्डली	= without, earrings	न विद्यते	= not, known - not there	अमुकुटी	= without, headgear
अस्त्रग्वी	= without, garlands	न	= not there	अल्पभोगवान्	= lowly, enjoyer
न	= not there	अमृष्टः	= without oil-baths	न	= not there
अलिप्त अङ्गः	= without, cream-coated, body	न	= not there	असुगन्धः च	= un-perfumed, also
न	= not there.				

In that city none is there without his earrings, headgear, or garlands, none is an enjoyer of lowly things, or misses his regular oil-baths, or with an un-creamed body with sandalwood paste or with other body cream, or with an un-perfumed physique. [1-6-10]

Earrings are the indicators of scholarship, and there are grades in their make and design, on par with the education one receives. The headgears present their social status, while other decorations are to exhibit their lavishness.

नामृष्टभोजी नादाता नाप्यनङ्गदनिष्कधृक् ।
नाहस्ताभरणो वापि दृश्यते नाप्यनात्मवान् ॥ १.६.११ ॥

अ मृष्ट भोजी	= not, eating stomachfuls - on an empty stomach, not famished	अ दात	= none, uncharitable	न दृश्यते	= not, seen
न अपि	= none, even	अनङ्गदनिष्कधृक्	= with undecorated body ornaments	न	= unseen
न अ हस्त आभरणः	= none, without, arm's ornaments	व अपि	= either, also	न अन्	= none, without, a heart.
				आत्मवान्	

There is none who is famished, an uncharitable one in his nature, one with an undecorated body with ornaments like bracelets or chest plates, and there is none without a heart. [1-6-11]

नानाहिताग्निर्नायज्वा न क्षुद्रो वा न तस्करः ।
कश्चिदासीदयोध्यायां न च निर्वृत्तसङ्करः ॥ १.६.१२ ॥

न अन्	= none, without, sacrificial, fires	अ यज्वा	= non performer of rituals	न क्षुद्रः	= none, mean or low
आहित अग्नीः		न तस्करः	= none, a thief	कश्चित्	= someone
व	= or	अयोध्यायाम्	= in Ayodhya	न च	= none, also
आसीत्	= is there				
आवृत्तिः न	= immoral, nor				
सन्करः	= tardised.				

There is none someone who is without sacrificial fires, and none without performing sacrificial rituals, and none is low in living& neither an immoral, nor a bastard nor even a thief, can be found in Ayodhya. [1-6-12]

स्वकर्मनिरता नित्यं ब्राह्मणा विजितेन्द्रियाः ।
दानाध्ययनशीलाश्च संयताश्च प्रतिग्रहे ॥ १.६.१३ ॥

स्व कर्म	= in one's own, rituals, works, engaged in	नित्यम्	= always	ब्राह्मणा	= Brahmana-s
निरता		दन अध्ययन	= donating, practicing,	सम्यक्ताः च	= principled, also
विजितेन्द्रियः	= with conquered, senses	शीलः च	= minded, also		
प्रतिग्रहे	= in accepting donations.				

The sense-controlled scholarly Vedic Brahmins are always engaged in their rituals, and they donate the education of Vedas to their students, as well practice their own, and while receiving donations they are principle-minded. [1-6-13]

The donations received by Vedic scholars are not alms to beggars or charities to the destitute. The Vedic scholars do not receive them from anybody or everybody. There are set rules to accept such donations like cows, gold coins, villages, temples etc., from a befitting hand. Otherwise, the recipient is destined to go to Hell for having received greedily. Thus, if ever somebody wants to donate to such a scholar he should first notify his bona fides, which are verifiable by the recipient. Another kind of donation is referred here as दान अध्यन, meaning that these scholars while receiving donations from a righteous source, they also have to donate something to others. It is the education in Veda, which they have to impart to their students free of any charge and that too, to the befitting students only. Thus, the words, दान and प्रतिग्रहण mean all these rules to accept a donation or to accord it.

न नास्तिको नानृतको न कश्चिदबहुश्रुतः ।
नासूयको न वाशक्तो नाविद्वान् विद्यते तदा ॥ १.६.१४ ॥

नास्तिकः न	= atheist, none	अनृती	= liar	वा अपि	= or, either
न कश्चित्	= none, anyone	अ बहु श्रुतः	= not, much, heard [learned]	न असूयकः	= none, jealous
न च	= not, also	अशक्तः	= disabled	न अ विद्वान्	= none, un, scholarly
विद्यते तद्	= is found, thus.				

There is no atheist, no liar, and none is less learnt in Veda-s, and no one is found to be jealous, or disabled, or unscholarly person. [1-6-14]

नाषडङ्गविदत्रासीन्नाव्रतो नासहस्रदः ।
न दीनः क्षिप्तचित्तो वा व्यथितो वापि कश्चन ॥ १.६.१५ ॥

न	= none	अ षडङ्ग विद	= unknowing scholar of Veda's ancillaries, is not there	न अ व्रतः	= none, non-performer of rituals
अ सहस्र दः	= none, in thousands, donor	न दीन	= none, saddened per- son	क्षिप्त चित्तः	= with mental turmoil
वा	= or	व्यथितः	= agonised one	वा अपि	= or, even
करुचन	= anywhere.				

None can be found anywhere in Ayodhya without the knowledge of the six ancillaries of Veda-s like astrology, prosody, grammar etc., none a non-performer of the prescribed rituals, and none a non-donor in thousands, thus none with a saddened heart, turmoil in mind or agonised in will is there. [1-6-15]

कश्चिन्नरो वा नारी वा नाश्रीमान्नाप्यरूपवान् ।
द्रष्टुं शक्यमयोध्यायां नापि राजन्यभक्तिमान् ॥ १.६.१६ ॥

कश्चिन्	= whoever	नरः वा नारी	= gentleman, either,	न अस्त्रीमान्	= none, without, wealth
न अपि	= not, even	वा	lady, or	द्रष्टुम्	= to see
अ शक्यम्	= not, possible	अ रूपवान्	= without, elegance	न अपि	= not, even
राजन्य अ	= to king, not, devout	अयोध्याम्	= in Ayodhya		
भक्तिमान्	one.				

Whoever it may be, either a gentleman or a lady, none is without wealth, even none without elegance or devoid of devotion to their king, and it is impossible to see suchlike person in Ayodhya. [1-6-16]

वर्णेष्वग्न्यचतुर्थेषु देवतातिथिपूजकाः ।
कृतज्ञाश्च वदान्याश्च शूरा विक्रमसंयुताः ॥ १.६.१७ ॥

वर्णेषु	= in four caste-system	अग्न्य	= first one	चतुर्थेषु	= among four
देवता अतिथि	= deities, guests, wor-	कृतज्ञाः च	= faithful ones, also	वदान्याः च	= illustrious, also
पूजकाः	shippers	विक्रम	= bravery	संयुताः	= having with him.
शूराः	= valiant ones				

In the four-caste system, from the first caste to the last, everyone is a worshipper of deities and guests and everyone is also faithful, illustrious, valiant, and each one is a brave one. [1-6-17]

Though the word "caste - Spanish and Portuguese चस्त - lineage, race, breed" is distasteful, it is used here for an easy communication. Latin च्लस्सिस - assembly" or section of society would be more suitable.

दीर्घायुषो नराः सर्वे धर्म सत्यं च संश्रिताः ।
सहिताः पुत्रपौत्रैश्च नित्यं स्त्रीभिः पुरोत्तमे ॥ १.६.१८ ॥

दीर्घ आयुषः	= long, life [longevity]	नराः सर्वे	= people, all of them	धर्मम्	= virtuousness
सत्यम्	= truthfulness	च	= also	संश्रिताः	= they have
सहितः	= along with	पुत्र	= sons	पौत्रैः च	= grandsons, also
स्त्रीभिः	= ladies	पुर उत्तमे	= city, the best.		

Longevity is there for all of the people, all are with virtuosity and truthfulness, and they lived in that best city along with their sons, grandsons and their ladies. [1-6-18]

क्षत्रं ब्रह्ममुखं चासीद्वैश्याः क्षत्रमनुव्रताः ।
शूद्राः स्वधर्मनिरतास्त्रीन्वर्णानुपचारिणः ॥ १.६.१९ ॥

क्षत्रम्	= Kshatriya-s, warrior-class	ब्रह्म मुखम्	= Brahmins, towards	च आसीत्	= only, is there
वैश्याः	= Vyasya-s, trading-class	क्षत्रम्	= Kshatriya, following	शूद्रः	= Shuudra-s, working-class
		अनुव्रता			

स्व धर्म = their own, duty, per- निरता forming	त्रीन् वर्णान् = other three, castes, उपचरिणः working for them.
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The warrior class Kshatriya-s is turned towards the Brahmins, the scholarly class, for intellectual and religious support. The trading class, Vyasya-s, is the follower of the Kshatriya-s, the ruling class, for the state's economy is dependent on the rulership. And the fourth one, Shuudra-s, the working class, while performing its own duties, is always working for the other castes. [1-6-19]

सा तेनेक्ष्वाकुनाथेन पुरी सुपरिरक्षिता ।
यथा पुरस्तान्मनुना मानवेन्द्रेण धीमता ॥ १.६.२० ॥

सा = she [that city]	पुरी = the city	तेन इक्ष्वाकु = by him, Ikshwaku, नाथेन king
सु परिरक्षिता = very well, protected	यथा = like	पुरस्तात् = earlier
मनुना = by Manu	मानव इन्द्रेण = mankind, king of	धीमता = the wise king.

That city is well protected by that king from Ikshwaku dynasty namely Dasharatha, like Manu, the foremost king of mankind in earlier times. [1-6-20]

योधानामग्निकल्पानां पेशलानाममर्षिणाम् ।
सम्पूर्णा कृतविद्यानां गुहा केसरिणामिव ॥ १.६.२१ ॥

अग्नि = firebrand, like कल्पानाम्	अपेशलानाम् = skilful ones	अमर्षिणाम् = intolerant of insults
कृत = who prosecuted, their विद्यनाम् education	योधानाम् = [with such] warriors	केसरीणाम् = lions, cave, like गुहा इव
सा पुरी = replete with. सम्पूर्णाम्		

That city Ayodhya is replete with firebrand like skillful warriors that are intolerant of insults, and who have prosecuted their education in archery, chariot-wars, swordplay etc. and with them it is like a cave replete with lions. [1-6-21]

काम्भोजविषये जातैर्बाह्लीकैश्च हयोत्तमैः ।
वनायुजैर्नदीजैश्च पूर्णा हरिहयोत्तमैः ॥ १.६.२२ ॥

काम्भोज = Kaambhoja, the coun- विषये try	जातैः = born in	बाह्लीकैः = in Baahlika country
हय उत्तमैः = horses, the best ones	वनायु जैः = Vanaayu, born	नदी जः = rivers, born
च = also	पूर्णा = full with	हरि हय = like Indra"s, horse, the उत्तमैः best one.

That city is full with best horses born in countries like Kaambhoja, Baahlika, Vanaayu, and also in river-bed counties, which are like the horse of Indra namely उच्चैश्रव. [1-6-22]

It is said that the horses born in the rivers नदीज are brought to the city Ayodhya. They are not water horses but horses born at the place where the historically prominent Seven Rivers of Indus Valley Rivers flow.

Here again an account of countries is given as a glimpse. These countries Kambhoja, Bahlika, Vanayu may not be taken as the provincial countries within the present day India. Prior to the present-day peninsular India, the belt from Himalayas to Alps had a great rapport in cultural and trade exchanges without demarcations of east or west, which paved the way for Alexander, the Great, towards India.

Sometime back, say during 1985-87, the National Geography magazine contained a beautiful article under the heading " IRAQ, the crucible of civilisation ," Merle Severy, as its Asst. Editor. In its carefully worded , it is stated that Iraq is "the traditional birthplace of man for Jews, Christians and Muslims... " On the other hand, Hindus naturally believe that the Southward Himalayan region is the birthplace of man. In the same article, the regions around Euphrates and Tigris are said to be the "Fertile Crescent, the cradle of Western civilization ... in the third millennium BC ". Further that " To the east a similar florescence occurred in the Indus and Yellow River Valleys... " This florescence in Indus Valley and far eastward did not occur later to Mesopotamian or Babylonian civilisations but flourished much earlier, as per Hindu scripts and the dating of which is the eternal question like Aryan Question. However, Hindu scripts centre the present world, Bhuuloka, surrounding Meru Mountain and its geography includes the land unto Rome, Russia, China. We will refer to Meru mountain-oriented geography and its geographical account at the appropriate place. Since Raamayana dates back to Buddhism and Buddhism's westward spread is unto Afghanistan, the Kings of Raamayana must have had no problem to draft horses from Persian, Arabian or the other of Middle East countries. These countries are always famous for horse breeding, right from the days of Raamayana to Moses. Hence the accounts of horses and the countries from where they are brought may be treated as cross-continental culture. Since history believes only in the unearthed iconography and the epics or their content can not stand to the carbon-testing, the countries named here as Kambhoja, Baahlika may nearly mean Babylonian, Mesopotamian, Arabian or other unknown or unearthed historic countries of the crucible of Western civilisation, Iraq. Vanaayu, another country referred may nearly mean Roman, as Persians term Greeks as Unani in India, advent to the arrival of Alexander, the Great. We still have an herbal medication called Unani, a hybrid between Ayurveda, Greek and Persian herbal treatments.

विन्ध्यपर्वतजैर्मत्तैः पूर्णा हैमवतैरपि ।
मदान्वितैरतिबलैर्मातङ्गैः पर्वतोपमैः ॥ १.६.२३ ॥

विन्ध्य पर्वत	= Vindhya, mountains,	मत्तैः	= vigorous	पूर्णा	= full of
जैः	born in				
हैमवतैः अपि	= Himalayan born, also	मद अन्वितैः	= fattened, fully	अति बलैः	= most, mighty
मातङ्गैः	= elephants	पर्वत उपमैः	= mountain, in similitude.		

Born in Vindhya Mountains, and also from Himalayan regions, mighty are the elephants fully vigorous and fattened ones, and most powerful in their strength and each in similitude is a huge mountain. [1-6-23]

ऐरावतकुलीनैश्च महापद्मकुलैस्तथा ।
अञ्जनादपि निष्पन्नैर्वामनादपि च द्विपैः ॥ १.६.२४ ॥

ऐरावत	= Iravata [the Elephant of Indra]	कुलीनैः च	= from that breed of	महापद्म	= from Mahapadma
तथ	= thus	अञ्जनात्	= From Anjana breed,	कुलैः	breed
वामनात्	= from Vamana breed,	अपि	also	निष्क्रान्तैः	= derived from
अपि च	too	द्विपैः	= elephants.		

High bred from the classes of Iravata, the Elephant of Lord Indra, and from Mahapadma, Anjana and Vamana, too...are the elephants [of that city] [1-6-24]

It is said that eight elephants from eight corners called अष्ट दिग्गज support the Universe. And these eight elephants have their presiding deities. From those eight elephants, four are prominent. They are ऐरावत - the Elephant of Indra, अञ्जन - the Elephant of वरुण the Rain-god, वामन - the Elephant of Yama, the Lord of Death, and another is पुण्डरीक . Thus, the elephants of Ayodhya are termed as divine breed.

भद्रैर्मन्दैर्मृगैश्चैव भद्रमन्द्रमृगैस्तथा ।
भद्रमन्द्रैर्भद्रमृगैर्मृगमन्द्रैश्च सा पुरी ॥ १.६.२५ ॥
नित्यमत्तैः सदा पूर्णा नागैरचलसन्निभैः ।

सा पुरी	= that city	भद्र	= class of Bhadra	मन्द्र	= class of Mandra
मृग	= class of mriga	च एव	= like that	भद्र मन्द्र	= a mixture of these
भद्र मन्द्रैः	= bhadra and mandra	भद्र इगैः	= bhadra and mriga	मृगः तथा	three
नित्य मत्तैः	= always, vigorous	नागैः	= elephants	मृग मन्द्र च	= mriga and mandra, also
सदा पूर्णा	= always, full with.			अचल	= mountain, like
				सन्निभैः	

That city is always full with vigorous and mountain like elephants bred mainly from three classes viz., Bhadra, Mandra and Mriga. And inter-bred among these three main classes are Bhadra-Mandra, Mandra-Mriga, Bhadra-Mriga and the like. [1-6-25-26a]

The भद्र is the elephant class for King's ride, called भद्र गज . It is a state elephant with high honors and for occasional or ceremonial use. मन्द्र and मृग are classes of breed tamed and used in wars or for the ride of other nobility. These are the essential mammals used for other lifting and carrying works.

सा योजने च द्वे भूयः सत्यनामा प्रकाशते ।
यस्यां दशरथो राजा वसन् जगदपालयत् ॥ १.६.२६ ॥

राजा	= king	दशरथः नाम	= Dasharatha, named	यस्याम्	= in which [city]
वसन्	= while residing	जगत्	= world	अपालयत्	= ruled
सा	= she that Ayodhya	भूयः	= further - outside also	द्वे योजने	= two, yojana-s
सत्य नाम	= true to its name	प्रकाशते	= shines forth [well fortified.]		

While residing in which city King Dasharatha ruled the world that city is further fortified up to two more yojana-s outside city, true to its name yodhya an un-assailable one. [1-6-26]

तां पुरीं स महातेजा राजा दशरथो महान् ।
शशास शमितामित्रो नक्षत्राणीव चन्द्रमाः ॥ १.६.२७ ॥

मह तेजाः	= he, the great, resplendent	महान्	= admirable one	राज दशरथः	= king, Dasharatha
शमितः	= silenced, enemies	ताम् पुरीम्	= that, city	चन्द्रमाः	= moon, for the stars,
अमित्रः				नक्षत्राणि इव	like
शशास	= ruled.				

In which city the great resplendent and admirable king Dasharatha resided, he ruled the world from that city with silenced enemies, like the moon governing the stars. [1-6-27]

तां सत्यनामां दृढतोरणार्गलां
गृहैर्विचित्रैरुपशोभितां शिवाम् ।
पुरीमयोध्यां नृसहस्रसङ्कुलां
शशास वै शक्रसमो महीपतिः ॥ १.६.२८ ॥

धृढ	= firm	थोरण	= arches, castle-door-	विचित्रैः	= amazing
गृहैः	= with houses	अर्गलाम्	bars	शिवाम्	= auspicious one
नृ सहस्र	= people, thousands,	शोभिताम्	= magnificent	ताम्	= her
सन्कुलान्	full with	सत्य नामाम्	= true to its name	महीपतिः	= king
पुरीम्	= city, Ayodhya	शक्र समः	= Indra, coequal of		
अयध्याम्					

शशास = ruled | वै = indeed. |

With gorgeous arches, castle-door-bars and with amazingly built houses that city is magnificent and auspicious one, and full with thousands of provincial kings too, and king Dasharatha, a coequal of Indra, indeed ruled that city which is true to its name. [1-6-28]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षष्ठः सर्गः ॥

Thus, this is the 6th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

7 Sarga 07 - सप्तमः सर्ग

Estimable Nature Of King Dasharatha'S Ministers

Introduction -

The truthful and upright characters of the ministers of Dasharatha are portrayed, who make the rulership meaningful with their virtuous, skilful and efficient administration. Along with the political ministers, the religious ministry is also portrayed

तस्यामात्या गुणैरासन्निष्वाकोस्तु महात्मनः ।
मन्त्रज्ञाश्चेङ्गितज्ञाश्च नित्यं प्रियहिते रताः ॥ १.७.१ ॥

महात्मनः	= for great soul, to him,	गुणैः	= those with epitomised attribute	मन्त्रज्ञः च	= tactful, also
तस्य इक्ष्वकुः	one born in Ikshvaku-				
तु	s, Dasharatha				
इङ्गितज्ञः च	= adroit ones, also	नित्यम् प्रिय	= always, in welfare	अमात्या	= ministers
		हिते रतः	alone, obliged to		
आसन्	= are there.				

The ministers for the great soul from Ikshvaku kings of Emperor Dasharatha, are epitomised ones of their tactfulness, adroitness and are always obliged to undertake welfare activities of their king and the kingdom. [1-7-1]

अष्टौ बभूवुर्वीरस्य तस्यामात्या यशस्विनः ।
शुचयश्चानुरक्ताश्च राजकृत्येषु नित्यशः ॥ १.७.२ ॥

वीरस्य	= of the valiant one	यशस्विनः	= glorious king	तस्य	= his
शुचयः	= clean at heart	नित्यशः	= all time	राज कृत्येषु	= in king's, works
अनुरक्ताः च	= involved in, also	अमात्याः	= ministers	अष्टः भबुवुः	= eight, are there.

Eight ministers are there for that valiant and glorious King Dasharatha, who are clean at heart and are involved in the works of the king and kingdom at all time. [1-7-2]

धृष्टिर्जयन्तो विजयः सुराष्ट्रोराष्ट्रवर्धनः ।
अशोको मन्त्रपालश्च सुमन्त्रश्चाष्टमो ऽभवत् ॥ १.७.३ ॥

धृष्टिः	= Dhristi	जयन्तः	= Jayantha	विजयः	= Vijaya
सुराष्ट्रः	= Suraashtra	राष्ट्र वर्धनः	= Raashtravardhana	अकोपः	= Akopa
धर्मपालः च	= Dharmapaala, also	सुमन्त्रः	= Sumantra	अष्टमः	= eighth
अभवत्	= will be.				

Dhristi, Jayantha, Vijaya, Suraashtra, Raashtravardhana, Akopa, Dharmapaala, are seven, and Sumantra is the eighth one. [1-7-3]

ऋत्विजौ द्वावभिमतौ तस्यास्तामृषिसत्तमौ ।
वसिष्ठो वामदेवश्च मन्त्रिणश्च तथाऽपरे ॥ १.७.४ ॥

तस्याः	= to him, Dasharatha	वशिष्ठः	= Vashishta	वामदेवः च	= Vamadeva, also
द्वौ	= two	ताम्	= those, saints, of emi-	अभिमतौ	= acquiescent
		ऋषिसत्तमौ	nence		
ऋत्विजौ	= Vedic ritual-	तथा अपरे	= like that, furthermore	मन्त्रिणः च	= ministers, also [are there.]
	authorities				

Two venerable saints of eminence are religious ministers for they are authorities in Vedic rituals, namely Vashishta and Vamadeva, who are the acquiescent with religious matters, and apart from these two some more religious ministers are also there to King Dasharatha. [1-7-4]

सुयज्ञो अपि अथ जाबालिः काशय्यो अपि अथ गौतमः ।
मार्कण्डेयः तु दीर्घायुः तथा कात्यायनो द्विजः ॥ १-७-५
एतैः ब्रह्मर्षिभिर् नित्यम् ऋत्विजः तस्य पौर्वकाः ।

सुयज्ञो अपि	= Suyajna, also	अथ	= then, Jaabaali	काशय्यः	= Kashyapa, also
अथ गौतमः	= then, Gautama	जाबालिः		अपि	
कात्यायनः	= Kaatyayana	मार्कण्डेयः तु	= Maarkandeya, also	दीर्घायुः तथा	= Deerghaayu, like that
ब्रह्मर्षिभिः	= Brahma-sages	द्विजः	= Brahman	एतैः	= along with them
तस्य पौर्वकाः	= his ancestral pundits.	नित्यम्	= always	ऋत्विजः	= ritual scholars

Suyajna, Jabaali, Kaashyapa, Gautama, Maarkandeya, Deerghaayu, and then Kaatyayana are the scholarly Brahmins acting as religious ministers, and along with them there are also Brahma-sages who are always the ancestral ritual scholars for Dasharatha's family. [1-7-5, 6a]

विद्याविनीता हीमन्तः कुशला नियतेन्द्रियाः ॥ १-७-६ ॥
श्रीमन्तश्च महात्मानः शास्त्रज्ञा दृढविक्रमाः ।
कीर्तिमन्तः प्रणिहिता यथावचनकारिणः ॥ १-७-७ ॥
तेजःक्षमायशःप्राप्ताः स्मितपूर्वाभिभाषिणः ।

विद्या विनीत	= in scriptures, well-versed	हीमन्तः	= shun bad deeds	कुशलाः	= skilful
नियतः	= with regulated, senses	स्त्रीमन्तः च	= affluent ones	महात्मनः	= great, souls
इन्द्रियः		धृढ विक्रमः	= firmly, courageous	कीर्तिमन्तः	= distinguished, ones
शास्त्र ज्ञा	= sciences, knowers of	यथा वचन	= as per, their word, do-	तेजः क्षमा	= they have magnifi-
प्रणिहिताः	= quiet souls	कारिणः	= [true to their word]	यशः	= cence, patience, fame

प्राप्ताः = valiant ones

स्मितः पूर्व = smile, afore, while,
अभिभाषणः they converse.

All the ministers are well versed in scriptures, they shun bad deeds, skilful ones in their duties with their senses regulated. Those great souls are affluent, knowers of all sciences, firmly courageous, and they are distinguished and quiet-souls, and those ministers are true to their word. They are magnificent, patient and famed ones and they smile afore they converse. [1-7-6b, 8a]

क्रोधात्कामार्थहेतोर्वा न ब्रूयुरनृतं वचः ॥ १-७-८

तेषामविदितं किञ्चित् स्वेषु नास्ति परेषु वा ।

क्रियमाणं कृतं वापि चारेणापि चिकीर्षितम् ॥ १-७-९

क्रोधात् काम अर्थ हेतोः वा	= in anger, in greed, for monetary, reason of, either	अनृतम्	= untruthful	वचः	= words
न ब्रूयुः किञ्चित् परेषु वा	= never, they speak = a little = in other [countries,] ei- ther	तेषाम् स्वेषु क्रियमाणम्	= to them = in their own [country] = that is happening	अविदितम् नास्ति रितम्	= unknown = not there = already happened
वा अपि	= either, that too	चारेण	= through agents	चिकीर्षितम्	= that is going to be un- dertaken [by others, is not there.

They never speak untruthful words in anger or in greed or for monetary reasons either. There is nothing unknown to them, even a little, in their own country or in the others either, or about everything that is happening or has happened, or that is going to happen, for they know them through agents. [1-7-8b, 9]

कुशला व्यवहारेषु सौहृदेषु परीक्षिताः ।

प्राप्तकालं तु ते दण्डं धारयेयुः सुतेष्वपि ॥ १-७-१०

व्यवहारेषु परीक्षिताः	= in administration = well examined [by the king]	कुशलाः सुतः अपि	= efficient = to their sons, even	सौहृदेषु प्राप्त कालम् यथा	= in their friendships = comes, time, accord- ing to [if situation de- mands]
दण्डम् धारयेयुः	= punishment, they im- pose.				

They are efficient in administration and their friendships are well examined by the king, and those ministers impose punishment even on their own sons, if situation demands it. [1-7-10]

कोशसङ्ग्रहणे युक्ता बलस्य च परिग्रहे ।

अहितं वापि पुरुषं न विहिंस्युरदूषकम् ॥ १-७-११

कोश सम्ग्रहणे युक्ता अ वि दूशकम्	= treasury, in collec- tions, dutiful = not, really, blamewor- thy	बलस्य च परिग्रहे न हिमस्युः	= of armies, also, mili- tarising = do not, torture.	अ हितम् च अपि पुरुषम्	= unfriendly, also, even, a person
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In collections to their treasury and to militarise their armies they are dutiful, even an unfriendly person will not be tortured, if he were not really blameworthy. [1-7-11]

वीराश्च नियतोत्साहा राजशास्त्रमनुष्ठिताः ।
शुचीनां रक्षितारश्च नित्यं विषयवासिनाम् ॥ १-७-१२

वीरः अनुष्ठिताः नित्यम्	= valiant = administrators of = at all times	नियत उत्साह विषय वासिनाम् रक्षितारः	= engineered enthusi- asm = in kingdom, dwelling ones [subjects of king- dom.] = protectors.	राज शास्त्रम् सुचीनाम्	= political science = clean persons
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They are valiant ones with engineered enthusiasm, administrators of political science, clean persons and pro-
tectors of subjects of their kingdom at all times. [1-7-12]

ब्रह्मक्षत्रमहिंसन्तस्ते कोशं समपूरयन् ।
सुतीक्ष्णदण्डाः सम्प्रेक्ष्य पुरुषस्य बलाबलम् ॥ १-७-१३

ब्रह्म क्षत्रम् पुरुषस्य सुतीक्ष्ण दण्डाः	= Brahman-s, Kshatriya- s = person"s = high, degree, punish- ment givers.	ते अ हिंसन्तः बल अ बलम्	= they, do not, persecute = strength, weakness	कोशम् समपूरयन् सम्प्रेक्ष्य	= treasury, to fill up = after assessing
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They do not persecute Brahman-s and Kshatriya-s to fill-up the treasury, and high degree punishments will
be given on assessing that person"s, or the offender"s strength and weakness. [1-7-13]

शुचीनामेकबुद्धीनां सर्वेषां सम्प्रजानताम् ।
नासीत्पुरे वा राष्ट्रे वा मृषावादी नरः क्वचित् ॥ १-७-१४

सुचीनाम् सम्प्रजानताम् मृष वादी नरः	= decent ones = administering = lies, speaking, person [liar]	एकबुद्धिनाम् क्वचित् न आसीत्	= one, minded, [in league with] = anywhere = is not, there.	सर्वेषाम् पुरे वा राष्ट्रे वा	= all of them = in capital, or, in king- dom, either
---	--	------------------------------------	--	----------------------------------	--

All of those ministers are clean administrators of kingdom, and are in league with each other, as such there is none anywhere, either in capital or in country, a liar. [1-7-14]

कश्चिन्न दुष्टस्तत्रासीत् परदाररतो नरः ।
प्रशान्तं सर्वमेवासीद्राष्ट्रं पुरवरं च तत् ॥ १-७-१५

तत्र	= there	दुष्टः	= evil-minded	पर दार रतोः	= in other's, wife, inter- ested, man
कश्चित् न	= anyone, none, is there	सर्वम् राष्ट्रम्	= all, kingdom	तत् पुर	= that, capital, also
आसीत्				वरम् च	
प्रशान्तम्	= undisturbed, only, it is				
एव आसीत्	there.				

None with an evil-mind or with an interest in other man's wife is there, and thus on whole in the kingdom and also like that in the capital, there is an undisturbed society. [1-7-15]

सुवाससः सुवेषाश्च ते च सर्वे सुशीलिनः ।
हितार्थं च नरेन्द्रस्य जाग्रतो नयचक्षुषा ॥ १-७-१६

ते च सर्वे	= they, also, all	सु वाससः	= well dressed	सु वेषाः च	= well decorated, also
सुचि व्रताः	= decency, observing	नरेन्द्रस्य	= of king, in the interest	नय चक्षुषा	= truthful-eyed
जाग्रतः	= are diligent.	हितार्थः च	of, also,		

Well-dressed and well-decorated and they the ministers of King Dasharatha, observe decency in the interest of the king and also of the kingdom, with diligence and with a truthful-eye. [1-7-16]

गुरौ गुणगृहीताश्च प्रख्याताश्च पराक्रमे ।
विदेशेष्वपि विज्ञाताः सर्वतो बुद्धिनिश्चयात् ॥ १-७-१७

गुरोः	= from their mentor, mother, father and teachers	गुण गृहीतः	= good qualities, ac- quired	पराक्रमे	= expertise
प्रख्यातः	= renowned	सर्वतः	= in all affairs	बुद्धि निश्चयः	= intellectual, determi- nations
विदेशेषु अपि	= in foreign countries, also	विज्ञाताः	= famous.		

They acquired good qualities from their mentors and they are renowned by their expertise, and even in foreign countries they are famous for their intellectual determinations in all affairs. [1-7-17]

अभितो गुणवन्तश्च न चासन् गुण वर्जिताः ।
सन्धिविग्रहतत्त्वज्ञाः प्रकृत्या सम्पदान्विताः ॥ १.७.१८ ॥

अभितः = versatile	गुणवन्तः च = virtuous ones, also	न च आसन् = not, also, there is
गुण वर्जिताः = virtue, discarded ones	सन्धि = truce	विग्रह = war
तत्त्वज्ञः = determiners	प्रकृत्या = by nature	सम्पद = opulence, possessing.
		अन्विताः

Versatile and virtuous are they the ministers and there is none who discarded his virtuosity, and they are the determiners of truce or war, and by their nature they possess opulence. [1-7-18]

मन्त्रसंवरणे शक्ताः श्लक्षणास्सूक्ष्मासु बुद्धिषु ।
नीतिशास्त्रविशेषज्ञाः सततं प्रियवादिनः ॥ १-७-१९

मन्त्र संवरणे = strategies, their confidentiality, capable of	शक्ताः = capable of	सूक्ष्मासु = micro-affairs
बुद्धिषु = applying mind	नीति शास्त्र = moral, science, comprehensively, known	सततम् प्रिय = always, gentle, articulators.
	विशेष ज्ञः	वादिनः

They are capable to keep up the confidentialities of strategies, and also capable to apply their mind even in micro-affairs, and they know moral science comprehensively, and above all, they are gentle articulators. [1-7-19]

ईदृशैस्तैरमात्यैश्च राजा दशरथोऽनघः ।
उपपन्नो गुणोपेतैरन्वशासद्वसुन्धराम् ॥ १-७-२०

अनघः = exalted - [here, not sinless, but exalted king]	दसरथः = Dasharatha	गुण उपेतैः = good-natured
ईदृशैः = suchlike [that efficacious]	तैः अमात्यैः = with those, ministers, also	उपपन्नः = accompanied with
वसुन्धराम् = the earth	अन्वशासत् = ruled.	

Accompanied with such of those effectual and good-natured ministers the exalted king Dasharatha ruled the earth. [1-7-20]

अवेक्षमाणश्चारेण प्रजा धर्मेण रक्षयन् ।
प्रजानां पालनं कुर्वन्नधर्मं परिवर्जयन् ॥ १-७-२१

विश्रुतस्त्रिषु लोकेषु वदान्यः सत्यसङ्गरः ।
स तत्र पुरुषव्याघ्रः शशास पृथिवीमिमाम् ॥ १-७-२२

पुरुष व्याघ्रः = manly, tiger [most generous among people]	चारेण = by spies, observing	प्रजाः = people
रक्षयन् = to protect	अवेक्ष्यमा धर्म = virtuously	प्रजानाम् = to people, good rule, to give
		पालनम्
		कुर्वन्

अ धर्मान् = unrighteousness, परि वर्जयन् = entirely, giving up त्रिषु लोकेषु = in three, worlds, विश्रुतः = renowned तत्र = from there	वदान्यः = generous पृथ्वीम् = the earth, this one इमाम् = ruled.	सत्य सनगरः = truthful, avowedly सः = he, Dasharatha
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He that most generous one among men, Dasharatha, while observing through spies, and to protect people righteously, and to give a good governance to them, he forsook unrighteousness and became a generous king avowed to truthfulness alone, and thus he that Dasharatha ruled the earth, which rulership is renowned in all the three worlds. [1-7-21,22]

नाध्यगच्छद्विशिष्टं वा तुल्यं वा शत्रुमात्मनः ।
मित्रवान्नतसामन्तः प्रतापहतकण्टकः ।
स शशास जगद्राजा दिवं देवपतिर्यथा ॥ १-७-२३ ॥

मित्रवान् = one who has many friends आत्मनः = to himself शत्रुम् = an enemy सः शशास = he, ruled, the world. जगत्	नत सामन्त = subdued, provincial kings विशिष्टम् वा = a superior one, either न = not encountered अध्यगच्छत्	प्रताप हत = by valour, eliminated, कण्टकः = thorniness तुल्यम् वा = equal one, or दिवि देवपतिः = in Heaven, Indra, like यथा
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Emperor Dasharatha has not encountered either a superior or an equal in his kingship, and to him there are many friends, subdued are his provincial kings and eliminated is thorniness by his own valour. He thus ruled the world like Indra would in Heaven. [1-7-23]

तैर्मन्त्रिभिर्मन्त्रहिते नियुक्तैर्वृतो ऽनुरक्तैः कुशलैः समर्थैः ।
स पार्थिवो दीप्तिमवाप युक्तस्तेजोमयैर्गोभिरिवोदितोऽर्कः ॥ १.७.२४ ॥

मन्त्र हिते = in stratej n, conducive, निविष्टैः = concerned समर्थैः = efficient सः = he युक्तः = along with, resplen- तेजोमयैः = dent, sunrays, having गोभिः युक्तः	अनुरक्तैः = interested in तैः मन्त्रिभिः = with those, ministers पार्थिव = king दीप्तिम् = brilliance, obtained. अवाप	कुशलैः = well skilled वृतः = surrounded by, in the company of उदितः अर्कः = rising, Sun [as with] यथा
--	---	---

In the company of those ministers, who are conducive to the strategies, interested in the king and subjects as well, skilful and efficient ones, he that King Dasharatha obtained brilliance, like the rising Sun along with resplendent sunrays. [1-7-24]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्तमः सर्गः ॥

Thus, this is the 7th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

8 Sarga 08 - अष्टमः सर्ग

King Dasharatha Proposes Vedic Ritual For Progeny

Introduction -

The truthful and upright characters of the ministers of Dasharatha are portrayed, who make the rulership meaningful with their virtuous, skilful and efficient administration. Along with the political ministers, the religious ministry is also portrayed

तस्य त्वेवम्प्रभावस्य धर्मज्ञस्य महात्मनः ।
सुतार्थं तप्यमानस्य नासीद्वंशकरस्सुतः ॥ १.८.१ ॥

एवम्	= this kind of, effectual	धर्मज्ञस्य	= virtue knower;	महात्मनः	= great soul;
प्रभावस्य	king;				
सुत अर्थम्	= children, to beget,	तस्य च	= to him, also;	वम्शकरः	= dynasty, enriching,
तप्यमानस्य	burning, at heart;			सुतः	son;
नासीत्	= is not, there.				

To him, to such an effectual and virtuously great-souled King Dasharatha, , a dynasty-enriching son is not begotten though his heart is burning to beget children. [1-8-1]

चिन्तयानस्य तस्यैवं बुद्धिरासीन्महात्मनः ।
सुतार्थी वाजिमेधेन किमर्थं न यजाम्यहम् ॥ १.८.२ ॥

चिन्तयानस्य	= while thinking	तस्य	= to him	मह आत्मनः	= to that great soul
एवम्	= this way	बुद्धिः	= thought, occurred	सुत अर्थम्	= sons, for the purpose of
वाजि मेधेन	= by Horse Ritual	आसीत्		न यजामि	= not, perform, I shall.
		किम् अर्थम्	= why, not	अहम्	

To that anguished great-soul, a thought occurred this way, To beget sons, why should not I perform Horse ritual... (अश्वमेध यज्ञम् or हयमेध यज्ञम्)[and thus appease the gods in order to beget worthy sons...] [1-8-2]

स निश्चितां मतिं कृत्वा यष्टव्यमिति बुद्धिमान् ।
मन्त्रिभिस्सह धर्मात्मा सर्वैरेव कृतात्मभिः ॥ १.८.३ ॥

ततोऽब्रवीदिदं राजा सुमन्त्रं मन्त्रिसत्तमम् ।
शीघ्रमानय मे सर्वान् गुरुंस्तान् सपुरोहितान् ॥ १.८.४ ॥

बुद्धिमान्	= intellectual one	धर्म आत्मा	= conscientious souled	कृत	= with decent, souled
सर्वैः अपि	= with all, even	मन्त्रिभिः	= with ministers	आत्मभिः	[sagacious ministers]
निश्चिताम्	= resolved, mind, on	ततः	= then	यष्टव्यम् इति	= performable, thus
मतिम् कृत्वा	making			मन्त्रि	= best of ministers, to
				सत्तमम्	Sumantra
अब्रवीत्	= addressed	स	= with, clerics	सुमन्त्रम्	
मे गुरुन्	= my teachers	पुरोहितान्		तान् सर्वान्	= them, all
		शीघ्रम्	= quickly, fetch		
		आनय			

That intellectual and a conscientious king having resolved with all of his sagacious ministers that such a Vedic ritual is performable, then addressed best one among ministers, namely Sumantra, fetch all my teachers and clerics, quickly..." [1-8-3,4]

ततस्सुमन्त्रस्त्वरितं गत्वा त्वरितविक्रमः ।
समानयत् स तान् सर्वान् समस्तान् वेदपारगान् ॥ १.८.५ ॥

सुयज्ञं वामदेवं च जाबालिमथ काश्यपम् ।
पुरोहितं वसिष्ठं च ये चान्ये द्विजसत्तमाः ॥ १.८.६ ॥

ततः	= then	त्वरितः	= in quickness, daunt-	सुमन्त्रः	= Sumantra
त्वरितम्	= quickly, gone	विक्रमः	less	वामदेवम्	= Vaama Deva
गत्वा		सुयज्ञम्	= Suyajna	जाबालिम्	= Jaabaali
च	= also	अथ	= then	वशिष्ठम् च	= Vashishta, also
काश्यपम्	= Kaashyapa	पुरोहितम्	= the clerics	समानयत्	= fetched
ये अन्ये द्विज	= those, other, Brahman-	वेद पारगान्	= Vedic scholars are		
उत्तमाः	s, eminent ones		there		
तान् सर्वान्	= them, all.				

Then Sumantra gone quickly, for he in quickness is a dauntless one, and fetched all of the clerics like Suyajna, Vaama Deva, Jaabala, Kshyapa, and even Sage Vashishta, and also those other eminent Brahman that are Vedic scholars. [1-8-5,6]

तान् पूजयित्वा धर्मात्मा राजा दशरथस्तदा ।
इदं धर्मार्थसहितं वाक्यं श्लक्ष्णमथाब्रवीत् ॥ १.८.७ ॥

धर्मात्मा	= virtuous king,	तदा	= then	तान्	= them, on adoring
राजा दशरथः	Dasharatha	धर्म अर्थ	= justification, meaning,	पूजयित्वा	
इदम्	= this	सहितम्	having	श्लक्ष्णम्	= impressible, sentence,
				वचनम्	spoke to.
				अब्रवीत्	

Then on adoring them virtuous King Dasharatha spoke this impressible sentence that included justification and meaning. [1-8-7]

मम लालप्यमानस्य पुत्रार्थं नास्ति वै सुखम् ।
तदर्थं ह्यमेधेन यक्ष्यामीति मतिर्मम ॥ १.८.८ ॥

पुत्रार्थम्	= for sons	लालप्यमानस्य	= tumultuous, mind	मम	= my
सुखम्	= quietude	न अस्ति	= not there	वै	= verily
तत् अर्थम्	= for that, reason	ह्य मेधेन	= by Horse Ritual	यक्ष्यामि	= Vedic worship
इति	= thus	मतिः मम	= thinking, of mine.		

My mind is tumultuous without quietude for I have no sons... for that reason, I wish perform Aswametha, Vedic Horse Ritual... this is my thinking... [1-8-8]

तदहं यष्टुमिच्छामि शास्त्रदृष्टेन कर्मणा ।
कथं प्राप्स्याम्यहं कामं बुद्धिरत्र विचार्यताम् ॥ १.८.९ ॥

तत् अहम्	= therefore, I	शास्त्र दृष्टेन	= scriptures, point of view [as enshrined in]	कर्मणा	= rite-oriented
यष्टुम्	= to perform ritual, I	कथम्	= how	प्राप्स्यामि	= I get
इच्छामि	= contemplate to	बुद्धिः अत्र	= contemplation, for		
कामम्	= my desire	विचिन्त्यताम्	= that, be thought of.		

Therefore, I contemplate to perform that ritual as enshrined in the scriptures and as a rite-oriented one as well... let this contemplation of mine be well thought of... and as to how my desire to beget sons will be fulfilled... [1-8-9]

ततस्साध्विति तद्वाक्यं ब्राह्मणाः प्रत्यपूजयन् ।
वसिष्ठप्रमुखास्सर्वे पार्थिवस्य मुखेरितम् ॥ १-८-१० ॥

ततः	= then	वसिष्ठः	= Sage Vashishta	ब्राह्मणाः	= Brahman-s
प्रमुखाः सर्वे	= important personalities, all of them	पार्थिवस्य	= from king's, mouth,	तत् वाक्यम्	= that, sentence [idea]
साधु इति	= splendid, it is	मुख ईरितम्	= voiced		
		प्रति	= in turn, honoured him.		
		अपूजयन्			

Then the Brahman scholars along with Sage Vashishta and all other important personalities in their turn have blessed and honoured him, saying that splendid is this idea... thus, for that which is voiced by the king. [1-8-10]

ऊचुश्च परमप्रीतास्सर्वे दशरथं वचः ।
सम्भारास्सम्भ्रियन्तां ते तुरङ्गश्च विमुच्यताम् ॥ १.८.११ ॥

सर्वे	= all of them	परम प्रीतः	= very, happy	दशरथम्	= to Dasharatha
वचः	= these words	उचुः च	= they said, also	सम्भाराः	= paraphernalia
सम्भ्रियन्ताम्	= be provided	ते तुरगः च	= your, horse, also, be	=	
		विमुच्यताम्	released.		

All of them becoming happy have also said to King Dasharatha, let the paraphernalia be provided, and your ritual-horse be released... [1-8-11]

सरय्वाः च उत्तरे तीरे यज्ञ भूमिर्विधीयताम् ।
 सर्वथा प्राप्स्यसे पुत्रानभिप्रेतांश्च पार्थिव ॥ १.८.१२ ॥
 यस्य ते धार्मिकी बुद्धिरियं पुत्रार्थमागता ।

पार्थिव	= oh king	सर्वथा	= by all means	प्राप्स्यसे	= you will beget
अभिप्रेतान्च	= as you desired	पुत्रान्	= sons	सरय्वाः च	= River Sarayu"s, on
यज्ञ भूमिः	= ritual, ground, be ar-	यस्य त	= to whom, like you	उत्तरे तीरे	northern banks
विधीयताम्	ranged			धार्मिकी	= virtuous, thought, like
पुत्र अर्थम्	= to beget sons, sug-			बुद्धिः इयम्	this
आगता	gested itself to.				

Oh, king, by all means you will beget sons as you desired, since you, to whom an upright thinking has suggested itself... let the ritual ground be arranged on the northern banks of River Sarayu... So said the scholars.
 [1-8-12, 13a]

ततः तुष्टोऽभवद्राजा श्रुत्वैतद्विजभाषितम् ॥ १-८-१३ ॥
 अमात्यांश्चाब्रवीद्राजा हर्षपर्याकुललोचन ।
 सम्भारास्सम्भ्रियन्तां मे गुरुणां वचनादिह ॥ १-८-१४ ॥

ततः	= then	राजा	= king	तत् द्विज	= that, Brahmins", say-
तुष्टः अभवत्	= glad, he became	राजा	= king	भाषितम्	ing, on hearing
अमात्यान्	= to ministers, spoke to	इह मे	= now, on my, teacher"s,	श्रुत्वा	
अब्रवीत्		गुरुणाम्	advise	हर्ष पर्याकुल	= happiness, lurching,
सः	= he - Fire-god	वचनात्		लोचनः	on eyes
समन्तात्	= all over, spread.	तस्या	= her, glory - of mien	सम्भाराः	= paraphernalia, be pro-
अवकीर्यत		महिमाम्		सम्भ्रियन्ताम्	cured.
				दृष्ट्वा	= on seeing

" Then King Dasharatha is gladdened on hearing the sayings of those Brahmins. And with happiness lurching on his eyes the king spoke to the ministers, "As advised by my Vedic teachers let the paraphernalia be procured... [1-8-13b, 14]

समर्थाधिष्ठितश्चाश्वस्सोपाध्यायो विमुच्यताम् ।
सरय्वाश्चोत्तरे तीरे यज्ञभूमिर्विधीयताम् ॥ १-८-१५ ॥

सरयव्याः च उत्तरे तीरे	= of River Sarayu, on northern banks	यज्ञ भूमिः विधीयताम्	= ritual, ground, be ar- ranged	समर्थ अधिष्ठितः	= capable ones [war- riors,] monitored by
सह उपाध्यायः	= with, religious teach- ers [following]	अश्वः विमुच्यताम्	= Ritual Horse, be re- leased.		

"On the northern banks of River Sarayu the ritual ground be arranged... and the Ritual-Horse be released
monitored by capable warriors, along with the religious teachers... So said the king. [1-8-15]

शान्तयश्चाभिवर्धन्तां यथाकल्पं यथाविधि ।
शक्यः प्राप्तुमयं यज्ञस्सर्वेणापि महीक्षिता ॥ १-८-१६ ॥
नापराधो भवेत्कष्टो यद्यस्मिन् क्रतुसत्तमे ।

शान्तयाः च अपि यथा विधि	= peace invocations, also, even as per scriptures	वर्धन्ताम् अयम् यज्ञः	= be prevailing this, ritual	यथा कल्पम् कष्टः अपरथः	= as ordained [by tradi- tion] difficult, fault in that
यदि क्रतु सत्तमे	= if ritual, the great	न भवेत् सर्वेण अपि मही क्षिता	= not occurs by all, even, kings, on earth	अस्मिन् शक्यः प्राप्तुम्	= in that possible, to obtain [to perform and obtain re- sults.]

"Let peace invocations be prevailing and prospering, as ordained in the scriptures and tradition...if it is possible
for the correct performance to obtain results of this ritual, and if it is possible to conduct this ritual without
any difficult faults during its performance, then all the kings on earth would have performed it... [1-8-16, 17a]

छिद्रं हि मृगयन्तेऽत्र विद्वांसो ब्रह्मराक्षसाः ॥ १-८-१७ ॥
विधि हीनस्य यज्ञस्य सद्यः कर्ता विनश्यति ।

अत्र विधि हीनस्य विनश्यति	= therein the ritual procedure, depraved gets ruined.	विद्वांसः ब्रह्म राक्षसाः यज्ञस्य	= scholarly, Brah- mans [who became] Brahma-demons ritual's	छिद्रम् हि मृगयन्ते कर्ता	= faults, alone, they hunt for performer
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"Scholarly Brahma-demons will be hunting for the faults alone in the course of this ritual... should the proce-
dure of this ritual be depraved of its set rules, the performer gets ruined... [1-8-17b, 18a]

तद्यथा विधिपूर्वम् मे क्रतुरेष समाप्यते ॥ १-८-१८ ॥
तथा विधानम् क्रियताम् समर्थाः साधनेषु इति ।

तत्	= therefore	मे एष क्रतुः	= my, this, ritual	विधि पूर्वम्	= procedurally
यथा	= as to how, it will be	तथा	= in that way, it shall be	समर्थाः	= experts, [you all] in
समाप्यते	concluded	विधानम्	done	साधनेषु	[such] performances
इति	= thus [the king said to his teachers.]	क्रियताम्			

"Therefore, you all shall see as to how this ritual of mine be conducted and concluded procedurally, and all of you are evidently experts in conducting such rituals... isn't it! [1-8-18b, 19a]

Vedic Brahmins are to be very cautious and vigilant while performing the ritual in the order of ritual acts, faultless rendering of the Vedic hymns and other observant items of the Vedic canon. Should they by overconfidence or by negligence commit any mistake or fault, they take rebirth as ब्रह्म राक्षस (Brahma-demons). After taking rebirth as such demons they, with their inherent jealousy and ire will always be hunting for such mistakes in other's ritual performances. If they cannot find one, they cause certain hindrances in that performance, so that the performer may commit mistakes and get ruined in the present life span and then take rebirth as Brahma-demon. Hence, every Vedic-ritual performer shall be vigilant.

तथेति चाब्रुवन् सर्वे मन्त्रिणः प्रत्यपूजयन् ॥ १-८-१९ ॥
पार्थिवेन्द्रस्य तद्वाक्यं यथाज्ञप्तं निशम्य ते ।

ते सर्वे	= those, all, ministers	पार्थिव	= king's, the best one,	निशम्य	= on listening
मन्त्रिनः		इन्द्रस्य तत्	that, word		
प्रतिपूजिता	= adored him	वाक्यम्		तथा	= that way [this will also be conducted]
इति	= thus	यथा पूर्वम्	= as, earlier [as has been conducted]		
		च अब्रुवन्	= also, said [assured.]		

On listening the words of the king all the ministers adored and assured him saying, It will be conducted faultlessly as has been conducted earlier... [1-8-19b, 20a]

तथा द्विजास्ते धर्मज्ञा वर्द्धयन्तो नृपोत्तमम् ॥ १-८-२० ॥
अनुज्ञातास्ततस्सर्वे पुनर्जग्मुर्नृपयागतम् ।

धर्मज्ञा	= virtue knowers	ते द्विजाः	= those, Brahmins	तथा वर्द्धयतः	= enhancing [his royal stature,] of that king
ततः	= then, permitted	सर्वे यथा	= all, as they have come	पुनर् जग्मुः	= again, went away.
अनुज्ञाताः		आगतम्			

On hearing those words of that best king, and what that is spoken earlier, then the virtue knowing Brahman scholars hailing that best king took leave of him and went away as they have come. [1-8-20b, 21a]

विसर्जयित्वा तान् विप्रान् सचिवानिदमब्रवीत् ॥ १-८-२१ ॥
ऋत्विग्भिरुपदिष्टो ऽयं यथावत् क्रतुराप्यताम् ।

ततः	= then	विसर्जयित्वा	= sending off	सर्वे	= all
तान्	= them	विप्रान्	= Brahmins	सचिवान्	= to ministers, this, said
				इदम्	
				अब्रवीत्	
ऋत्विग्भिः	= by the Vedic scholars	उपसम्दिष्टः	= as advised	यथा वत्	= procedurally, ritual,
				क्रतुः	be conducted
				आप्यताम्	

Then on sending off those Brahman scholars, the king spoke this way to the ministers... As advised by the Vedic scholars this ritual shall be conducted, procedurally... [1-8-21b, 22A]

इत्युक्त्वा नृपशार्दूलस्सचिवान् समुपस्थितान् ॥ १-८-२२ ॥
विसर्जयित्वा स्वम् वेश्म प्रविवेश महामतिः ।

महा मतिः	= highly intelligent, kingly tiger	समुपस्थितान्	= who are in audience	सचिवान्	= to ministers
नृप शार्दूलः	Dasharatha				
इति उक्त्वा	= thus, on saying	विसर्जयित्वा	= sent them off	स्वम् वेश्म	= his, palace, entered.
				प्रविवेश	

That tigerly-king and highly intellectual Dasharatha, on saying thus to his ministers who are still in his audience, sent away those ministers also, and he entered his palace. [1-8-22b, 23a]

ततः स गत्वा ताः पत्नीर्नरेन्द्रो हृदयंगमाः ॥ १-८-२३ ॥
उवाच दीक्षाम् विशत यक्षेऽहम् सुतकारणात् ।

ततः	= then	सः	= he	नरेन्द्रः	= the king, the best
हृदयंगमा	= heartily dear ones	ताः पत्नीः	= to them his wives	गत्वा	= on approaching
उवाच	= spoke	अहम्	= I am	सुत कारणात्	= sons, for the reason of
यक्ष्ये	= performing ritual	दीक्षाम्	= vow, you enter		=
		विशत			

And on approaching his wives, that best king's heartily dear ones, he said to them, I am performing a Vedic ritual for the reason of begetting sons, and you all shall enter a vow... [1-8-23b, 24a]

तासां तेनातिकान्तेन वचनेन सुवर्चसाम् ।
मुखपद्मान्शोभन्त पद्मानीव हिमात्यये ॥ १-८-२४ ॥

अति कान्तिनेन	= most pleasing	वचनेन	= by words [of king]	सुवर्चसाम्	= already lustrous
तासाम्	= their [the queens]	मुख पद्मानि	= countenances, lotuses	पद्मान् इव	= lotuses, like

तेन	= by those [words of king]	हिमात्ये	= dew-fall, clearance of	शोभन्त	= became more gleam- ing.
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On hearing those words of the king, the lustrous countenances of the queens have become more gleaming, like the blooming lotuses after the clearance of dew-fall. [1-8-24b, c]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे अष्टमः सर्गः ॥

Thus, this is the 8th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

9 Sarga 09 - नवमः सर्गः

Legend Of Sage Rishyasringa

Introduction -

Sumantra, the minister of King Dasharatha, details the importance of Sage Rishyasringa and beseeches the king to invite that sage to preside over the contemplated Vedic ritual, for that Sage's entry into any kingdom is auspicious for that land and people.

एतच्छ्रुत्वा रहः सूतो राजानमिदमब्रवीत् ।
श्रूयताम् तत् पुरा वृत्तम् पुराणे च मया श्रुतम् ॥ १-९-१

एतत् श्रुत्वा = all this, having heard, सूतः charioteer, Sumantra श्रूयताम् = I will tell, that तत्	राजानम् = to king [Dasharatha] पुरा वृत्तम् = an early, legend	रहः इदम् = in confidence, in this अब्रवीत् way, said पुराणे च मया = legendary narration, श्रुतम् also, by me, listened.
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Sumantra, the charioteer and one of the misters of King Dasharatha, having heard all about the king's desire to perform a Vedic ritual, said this in confidence to king, "oh, king, I will tell an early legend, an early legendary narration that I listened... [1-9-1]

ऋत्विग्भिरुपदिष्टोऽयं पुरावृत्तो मया श्रुतः ।
सनत्कुमारो भगवान् पूर्वं कथितवान् कथाम् ॥ १-९-२
ऋषीणाम् सन्निधौ राजन् तव पुत्रागमम् प्रति ।

राजन् = oh King सनत् = Sage Sanatkumara, कुमारः godly one भगवान् तव पुत्र = about arrival of, your, आगमम् sons, about प्रति	ऋत्विग्भिः = by Vedic scholars, ad- उपदिष्टः vised पूर्वम् = once, narrated, an कथितवान् account [about your कथाम् progeny] मया श्रुतः = by me, heard.	अयम् पुरा = this is, earlier, hap- वृत्तः pened [narrated] ऋषीणाम् = of [other] sages, pres- सन्निधौ ence of
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Oh, king, I have earlier heard of this present advice given to you by Vedic scholars, as godly Sage Sanatkumara has once narrated an account about the arrival of your sons in the presence of other sages, and sage Sanat Kumara said... [1-9-2, 3a]

कश्यपस्य तु पुत्रोऽस्ति विभण्डक इति श्रुतः ॥ १-९-३
ऋश्यशृङ्ग इति ख्यातस्तस्य पुत्रो भविष्यति ।
स वने नित्यसंवृद्धो मुनिर्वनचरः सदा ॥ १-९-४

काश्यपस्य च	= for Sage Kashyapa	पुत्रः अस्ति	= son, was there	विभाण्डक	= Vibhaandaka, thus,
तस्य पुत्रः	= his son [विभाण्डक's son,] will be	ऋष्यशृङ्ग	= Rishyasringa, thus,	इति श्रुतः	known as
सः मुनिः वने	= he, that saint [ऋष्यशृङ्ग,] नित्यं सम्वृद्धः	इति ख्यात	renowned	भविष्यति	= will be there
	always, in forest, grown up	वनं चर सदा	= [that sage] Rishyas- ringa, forest, dwelling, always.		

He said that Sage काश्यप has a son known as Vibhaandaka, and his son will be the renowned Sage ऋष्यशृङ्ग, and that Sage ऋष्यशृङ्ग will grow up in forests, and will always be dwelling in forest... [1-9-3b, 4]

Here the word used by Sumantra is तव पुत्र आगमम् , it renders as "the arrival of your sons", meaning that sons of King Dasharatha arrive from Heavens, but not through an ordinary parturition. Even earlier in time to that of Dasharatha, Sage Sanatkumara predicted the "arrival" of Vishnu as Raama. The birth-event associated with Rishyasringa's name is that he is born with a horn on the crown of his head. Thus he is named as ऋष्यशृङ्ग, i.e., ऋषि the Sage & शृङ्ग horn & a Sage with a horn on his forehead at his birth time. This being the mythological import, he is an acme among sages, as शृङ्ग also means a peak.

नान्यं जानाति विप्रेन्द्रो नित्यं पित्रनुवर्तनात् ।

द्वैविध्यम् ब्रह्मचर्यस्य भविष्यसि महात्मनः ॥ १-९-५

विप्र इन्द्रः	= Brahman, the best	न अन्यम्	= not, others, knowing	नित्यम् पित्र	= always, father, abid-
द्वै विध्यम्	= hindrance, [or, two kinds]	जानाति	[not knowing others]	अनु वर्तनात्	ing
महात्मनः	= to that great soul.	ब्रह्म चर्यस्य	= of his celibacy	भविष्यसि	= he will be follow- ing/will occur to him

Not knowing others, that Brahman the best, namely Rishyasringa, will always be abiding his father and he will follow celibacy of two kinds Brahmanical vows namely vrattitva , prajapaatya ...

Or

Not knowing others that Brahman the best, will always be abiding his father, lest his renowned celibacy always praised by the Brahmans, will be hindered. [1-9-5]

The word द्वैविध्यम् also means two kinds of celibacy, व्रतित्व and प्रजापत्यम् . One, as a bachelor and the other after marriage, voluntarily distancing away from his wife on certain forbidden days like full moon and new moon days, during daytime, eclipses, and other astronomical occurrences and some more. This kind of self-imposed celibacy is one way of observing sustained family planning methods, instead of resorting to medicaments. Here, this word is more nearer to mean "hindrance", than to mean the "two way celibacy" as deciphered by some commentators.

लोकेषु प्रथितम् राजन् विप्रैश्च कथितम् सदा ।
तस्यैवं वर्तमानस्य कालः समभिवर्तत ॥ १-९-६ ॥

लोकेषु प्रथितम्	= in the world, famous	राजन्	= O King	विप्रैः कथितम् सदा	= by Brahmins, praised, always
तस्य एवम् वर्तमानस्य	= him, thus, with that conduct	कालः सम् अभि वर्तत	= time, will pass on.		

In the world he becomes famous for his celibacy, oh king, and he will always be praised by Brahmins, and thus time will pass on with that kind of his conduct, [1-9-6]

अग्निम् शुश्रूषमाणस्य पितरम् च यशस्विनम् ।
एतस्मिन्नेव काले तु रोमपादः प्रतापवान् ॥ १-९-७ ॥
आङ्गेषु प्रथितो राजा भविष्यति महाबलः ।

अग्निम्	= to Sacrificial Fire	शुश्रूषमाणस्य	= while in servitor-ship of	पितरम् च	= to his father, also
यशस्विनम्	= prosperous one	एतस्मिन् एव	= in this, only	काले	= meantime
प्रतापवान्	= valiant one	राजा	= king	रोमपादः	= Romapaada
अन्गेषु	= in Anga kingdom	प्रथितः	= famed one	भविष्यति	= will be there
महाबलः	= very strong one.				

Sage Rishyasringa loses no time with his servitor-ship to the Sacrificial Fire and also to his celebrated father, and during this period alone there will be a famed and very strong king Romapaada, a valiant in Anga country... [1-9-7, 8a]

तस्य व्यतिक्रमात् राज्ञो भविष्यति सुदारुणा ॥ १-९-८ ॥
अनावृष्टिः सुघोरा वै सर्वलोक भयावहा ।

तस्य राज्ञः	= his, that king's, viola- tion of righteousness	सु घोरा	= very, devastating	सु दारुणा	= verily, shocking
व्यतिक्रमात्		अनावृष्टिः	= famine, will be there.		
सर्व लोक	= to all, living beings,	भविष्यति			
भयावहा	frightening one				

But by a violation of righteousness of that king there will be a shocking and devastating famine in that country...[1-9-8b, 9]

अनावृष्ट्याम् तु वृत्तायाम् राजा दुःखसमन्वितः ॥ १-९-९ ॥
ब्राह्मणान् श्रुतवृद्धांश्च समानीय प्रवक्ष्यति ।

अनावृष्ट्याम्	= due to drought	वृत्तायाम्	= [famine] while beset- ting	राजा	= the king
दुःख	= grim	समन्वितः	= afflicted with	ब्राह्मणान्	= Brahmins

श्रुत सम्ब्रह्मणाम्	= in scriptures well versed ones[learned, scholars]	समानीय	= onn summoning	प्रवक्ष्यति	= addresses them.
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While the famine is besetting that king Roamapada will be afflicted with grim, and on summoning Brah-
mans and learned scholars he will address them... [1-9-9b. 10a]

भवन्तः श्रुतकर्माणो लोकचारित्रवेदिनः ॥ १-९-१०
समादिशन्तु नियमम् प्रायश्चित्तम् यथा भवेत् ।

भवन्तः	= all of you	श्रुत	= well versed	कर्माणः	= in rituals
लोक चारित्र	= world, history, know- ers	सम्	= order me	यथा	= as to how
वेदिनः		आदिशन्तु		भवेत्	= will be.
नियमम्	= the procedure is	प्रायश्चित्तम्	= for purification		

All of you are well versed in rituals and knowers of the world history... order me how to how the purifi-
cation from sin will be... [1-9-10b, 11a]

इति उक्ताः ते ततो राज्ञा सर्वे ब्राह्मण सत्तमाः ॥ १-९-११
वक्ष्यन्ति ते महीपालं ब्राह्मणा वेदपारगाः ।
विभाण्डकसुतं राजन् सर्वोपायैरिहानय ॥ १-९-१२ ॥

इति उक्त्वा ते	= thus, said, to them, by	ब्राह्मण	= those Brahmins,	वेद पारगाः	= Brahmins, Veda
राज्ञा सर्वे	king, to all	सत्तमः	scholarly ones	ब्राह्मणा	scholars
महीपालम्	= to the king	ते वक्ष्यन्ति	= they, will say	राजन्	= oh king
विभाण्डक	= Sage Vibhandaka"s	सर्व उपायैः	= by all, methods	इह आनय	= here, you fetch.
सुतम्	son				

Thus said by king those scholarly Brahmins and Vedic scholars will say to the king, "oh, king, son of Sage
Vibhaandaka, namely Rishyasringa, is to be fetched by all methods... [1-9-11b, 12]

आनाय्य तु महीपाल ऋश्यश्चङ्गम् सुसत्कृतम्।
विभाण्डक सुतम् राजन् ब्राह्मणम् वेद पारगम्।
प्रयच्छ कन्याम् शान्ताम् वै विधिना सुसमाहितः ॥ १-९-१३ ॥

महीपाल	= oh king	आनाय्य	= on bringing	ऋश्यश्चङ्गम्	= Rishyasringa
विभाण्डक	= Vibhaandaka"s son	ब्राह्मणम् वेद	= Brahman, Veda,	सु सत्कृतम्	= well, honoured one
सुतम्		पारगम्	scholar		
समाहितः	= with good care	कन्याम्	= girl [daughter,]		
		शान्ताम्	Shanta, procedu- rally, you give [in marriage.]		

Oh! King, having brought Sage Rishyasringa and honouring him well with good care, procedurally give
him your daughter Shanta in marriage to that Vedic Brahman and the son of Sage Vibhaandaka... [1-9-13]

तेषाम् तु वचनम् श्रुत्वा राजा चिन्ताम् प्रपत्स्यते ।
केनोपायेन वै शक्यमिहानेतुं स वीर्यवान् ॥ १-९-१४ ॥

तेषाम् तु	= their, but	वचनम्	= words	श्रुत्वा	= having listening
राजा	= the king	चिन्ताम्	= thought, will obtain	केन उपायेन	= by which, means
शक्यम्	= possible	प्रपत्स्यते	[becomes thoughtful]	इह आनेतुम्	= to here, be fetched.
		सः वीर्यवान्	= he, who has controlled his senses		

On listening them the king becomes thoughtful about the idea by which it is possible to bring that self-controlled sage to his place... [1-9-14]

ततो राजा विनिश्चित्य सह मन्त्रिभिरात्मवान् ।
पुरोहितममात्यांश्च ततः प्रेष्यति सत्कृतान् ॥ १-९-१५ ॥

ततः	= then	राजा	= the king	विनिश्चित्य	= decides
सह	= along with	मन्त्रिभिः	= ministers	आत्मवान्	= one with intelligence
पुरोहितम्	= clergymen	अमात्याम्	= ministers, also	ततः	= then
प्रेष्यति	= will send.	च			

Then that intellectual king decides along with ministers, to dispatch clergymen and ministers, honouring them well, and then sends them... [1-9-15]

ते तु राज्ञो वचः श्रुत्वा व्यथिता विनताननाः ।
न गच्छेम ऋषेर्भीता अनुनेष्यन्ति तं नृपम् ॥ १-९-१६ ॥

ते तु	= they, but	राज्ञः वचः	= king's, words	श्रुत्वा	= on hearing
व्यथिताः	= awestruck	वि नत	= lowering, faces	न गच्छेम	= [we] can not go
ऋषेः भीताः	= of that sage, afraid of	आननाः		तम् त्रिपम्	= of that, king.
		अनुनेष्यन्ति	= plead for mercy		

They on hearing king's words are awestruck and lowering their faces they will say, "we can not go there as we are afraid of sage Vibhandaka, father of Rishyasringa..." [1-9-16]

वक्ष्यन्ति चिन्तयित्वा ते तस्योपायांश्च तत्क्षमान् ।
आनेष्यामो वयम् विप्रम् न च दोषो भविष्यति ॥ १-९-१७ ॥

चिन्तयिता ते	= after thinking over,	तत् क्षमान्	= that, plan, to bring the	वयम् विप्रम्	= will fetch, we, that
वक्ष्यन्ति	they [as a second thought,] will say	उपायाम्	sage	आनेष्यामः	Brahman, Rishyasringa,
न च दोषः	= no, also, stigma will	तस्य			
भविष्यति	occur.				

After thinking over they will say as a second thought, and having found a solution with a plan to bring that sage, "we will fetch that Brahman and also by that no stigma will occur..." [1-9-18]

एवमङ्गाधिपेनैव गणिकाभिः ऋषेः सुतः ।
आनीतोऽवर्षयद्देवः शान्ता चास्मै प्रदीयते ॥ १-९-१८ ॥

एवम् अङ्ग = thus, Anga country's, अधिपेन एव king [Romapaada.] thus	गणिकाभिः = by courtesans	ऋषेः सुतः = Sage's, son [Rishyasringa]
आनीतः = [sage will be] brought then	देवः = god, Rain-god, rains, अवर्षयत् will give rain	शान्त = Shanta, to him, will be प्रदीयते च given, also.

Thus by the king of Anga kingdom and by his courtesans the son of sage Rishyasringa will be brought and the presiding deity for rains will showers rains, and Shanta will also be given in marriage to that sage..." [1-9-18]

ऋश्यशृङ्गस्तु जामाता पुत्रान् तव विधास्यति ।
सनत्कुमारकथितमेतावद्वाह्यतं मया ॥ १-९-१९ ॥

ऋश्यशृङ्गः तु = Rishyasringa, but, जामाता son-in-law	पुत्रान् तव = sons, to you, bless with विधास्यति	एतावत् = all this, retold, by me व्याहृतम् मया
सनत्कुमार = Sanatkumaara, as said कथितम् by.		

Sage Rishyasringa, son-in-law of Romapaada, King of Anga ad as well as to you, if invited to our kingdom he will bless you to beget sons, oh! King... so said Sage Sanatkumaara to other sages and all this is retold by me. [Thus the charioteer and the Minister Sumantra completed his narration in confidence to King Dasharatha.] [1-9-19]

Sage Rishyasringa is also a son-in-law to King Dasharatha. Princess Shanta, in a distant relationship is a daughter to King Dasharatha in relation and the adopted daughter of Romapaada, the King of Anga. Thus Sumantra"s saying son-in-law also means Dasharatha"s son-in-law, besides Romapada"s.

अथ हृष्टो दशरथः सुमन्त्रं प्रत्यभाषत ।
यथर्श्यशृङ्गस्त्वानीतो विस्तरेण सोच्यताम् ॥ १-९-२० ॥

अथः हृष्टः = then, delighted, दशरथः Dasharatha	सुमन्त्रम् = to Sumantra, in turn, प्रति अभाषत spoke	यथा = how, Rishyasringa, ऋष्यशृङ्गः brought [to Anga आनीतः Kingdom]
येन उपायेन = by what, idea, that be स उच्यताम् said.		

Then King Dasharatha is delighted and in turn spoke to Sumantra By what idea Rishyasringa is brought to Anga kingdom, that shall be said... [1-9-20] ...

इति वल्मीकि रामायणे आदि काव्ये बाल काण्डे नवमः सर्गः ॥

Thus, this is the 9th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

10 Sarga 10 - दशमः सर्गः

Rishyasringa Enticed And Brought From Woods

Introduction -

Sumantra, the minister continues his narration to his king Dasharatha, about Rishyashringa's arrival at Anga kingdom of King Romapaada and his marriage with Princess Santha, the daughter of Romapada.

सुमन्त्रश्चोदितो राज्ञा प्रोवाचेदं वचस्तथा ।
यथर्श्यशृङ्गस्त्वानीतः शृणु मे मन्त्रिभिः सह
तन्मे निगदितम् सर्वम् शृणु मे मन्त्रिभिः सह ॥ १.१०.१ ॥

सुमन्त्रः चोदितः राज्ञा	= Sumantra, motivated, by king	तदा इदम् वचः प्र उवाच	= then, this, word, said	यथा ऋश्यशृङ्गः तु आनीतः	= as to how, Rishyas- ringa, is brought
येन उपायेन मन्त्रिभिः	= by which, idea, by ministers	शृणु मे मन्त्रिभिः सह	= all, listen, from me, with ministers	तत् मे निगदितम् सर्वम्	= that, by me, spoken, all.

Sumantra thus motivated by King Dasharatha, said these words to king "Oh! King, how and with which idea Sage Rishyasringa is brought by the ministers of Romapada, all that will be spoken... that may please be listened from me along with ministers... [1-10-1]

रोमपादमुवाचेदं सहामात्यपुरोहितः ।
उपायो निरपायो ऽयमस्माभिरभिचिन्तितः ॥ १.१०.२ ॥

सह अमात्य पुरोहितः	= along with ministers, clergyman	रोमपादम् उवाच इदम्	= to king Romapaada, said, this	उपायः निरपायः अयम्	= a plan, not harmful, this one
अस्माभिः अभिचिन्तितः	= by us, well thought over.				

The ministers along with clergyman have spoken this way to King Romapaada, "this is a non-harmful plan, well thought over by us..." [1-10-2]

ऋश्यशृङ्गो वनचरस्तपःस्वाध्यायने रतः ।
अनभिज्ञः स नारीणां विषयाणां सुखस्य च ॥ १.१०.३ ॥

ऋश्यशृङ्गः वनचरः	= Rishyasringa, forest- dweller	तपः स्वाध्याय सम्युतः	= in ascesis, in Vedic reading, absorbed	नारीणाम् विषयानाम् सुखस्य च	= in women, of worldly- matters, of pleasure, also
अनभिज्ञः तु	= not, aware, of.				

Rishyasringa is a forest-dweller absorbed in asceticism and self-study of Vedic scriptures, and he is not aware of women, or of worldly-matters or of even worldly-pleasures...[1-10-3]

इन्द्रियार्थैरभिमतैर्नरचित्प्रमाथिभिः ।
पुरमानाययिष्यामः क्षिप्रं चाध्यवसीयताम् ॥ १.१०.४ ॥

नर चित्त = men's, mind, disquieting	अभिमतैः = with much desired, sense, pleasing objects	पुरम् = to city, we wish to
प्रमाथिभिः = ing	इन्द्रिय अर्थैः =	आनयिष्यामः = bring
क्षिप्रम् च = immediately, let be decided.		

With much desired sense-pleasing objects that will be disquieting the minds of men, we wish to bring him to the city... Let it be decided quickly... [1-10-4]

गणिकास्तत्र गच्छन्तु रूपवत्यः स्वलङ्कृताः ।
प्रलोभ्य विविधोपायैरानयिष्यन्ति सत्कृताः ॥ १.१०.५ ॥

रूपवत्यः स्व = beautiful ones, well	गणिकाः = courtesans, there, they	प्रलोभ्य = tempting, by many, an
अलङ्कृताः = decorated ones	तत्र गच्छन्तु go, amply gifted [by	विविध idea
इह = bring him, hither.	सत्कृताः you]	उपायैः
आनेष्यन्ति		

Beautiful and well decorated courtesans will go there to bring him hither by tempting with many a feint, and let the courtesans be given ample gifts... [1-10-5]

श्रुत्वा तथेति राजा च प्रत्युवाच पुरोहितम् ।
पुरोहितो मन्त्रिणश्च तथा चक्रुश्च ते तदा ॥ १.१०.६ ॥

श्रुत्वा तथा = hearing, let it be, so	राजा च = king, also, replied, to	पुरोहितः = priests
इति	प्रतिवाच priest	
ते मन्त्रिणः च = those, ministers, also	पुरोहितम्	
	तदा चक्रुः = then, carried out, then.	
	तथा	

Hearing that the King replied the priest, Let it be so... and then the priests and ministers have carried out the plan that way... [1-10-6]

वारमुख्यास्तु तच्छ्रुत्वा वनं प्रविविशुर्महत् ।
आश्रमस्याविदूरेऽस्मिन् यत्नं कुर्वन्ति दर्शने ॥ १.१०.७ ॥
ऋषिपुत्रस्य धीरस्य नित्यमाश्रमवासिनः ।

तत् श्रुत्वा = courtesans, best of वार मुख्याः = them, that, hearing तु दर्शने = to catch a glance [to show themselves to sage] ऋशेः पुत्रस्य = Sage', son	महत् वनम् = forests, entered, great प्रविशुः [forest] धीर्यं = of that highly intelli- gent sage यत्नम् = trials, they made. कुर्वन्ति	आश्रमस्य = of hermitage, not, अस्मिन् very, far away अविदूरे नित्यम् = always hermitage, आश्रम dwelling in वासिनः
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On hearing that order of the king those best courtesans have entered that great forest, and they camped not very far from that hermitage, making all the trials for showing themselves off to a glance of that sage. [1-10-7]
Any dictionary would give the meaning of courtesan as "whore" or as "court mistress". But in Indian context, the courtesan is not to be taken in such a lowly way as just a prostitute or a whore. They belong to a caste/class of artists. Juxtaposed to the Four-Caste system there was a देव दासि Temple Dancers system, which is the artist's class. On their receiving enough education and skills in the performing arts and as per their capabilities, they will be nominated as Court Dancers or Temple Dancers and the like. Ancients recognized sixty-four arts चतुषष्टि कला , which include right from music, dance, and drama, sculpture, painting etc., up to the art of thievery. Kings in their political or sovereign pursuits variedly used these Deva Daasis, the courtesans.

पितुः स नित्यसन्तुष्टो नातिचक्राम चाश्रमात् ॥ १.१०.८ ॥
न तेन जन्मप्रवृत्ति दृष्टपूर्वं तपस्विना ।
स्त्री वा पुमान् वा यच्चान्यत्सर्वं नगरराष्ट्रजम् ॥ १.१०.९ ॥

नित्य सन्तुष्टः = always, satisfied न अति = not, out of way, stirred चक्राम out स्त्री व पुमान् = female, or, male सत्त्वम् = being	सः = he Rishyasringa तपस्विना = by hermit नगर = of city, or of country- राष्ट्रजम् side न दृष्ट पूर्वम् = not, earlier, seen.	पितुः = his father's, hermitage आश्रमात् तेन जन्म = by him, birth, onwards प्रवृत्ति यत् अन्यत् = that which, any other
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प्रवृत्ति or प्रभृति Always satisfied is sage Rishyasringa to be in hermitage, thus he never stirred out of that hermitage, and thus he has not seen any female, or a male, or even any others objects of pleasure, either of city or of countryside from the time of birth onwards... [1-10-8b, 9]

Rishyasringa is thus not aware of gender differentiation or exposed to any other object of pleasure, and thus his father conditioned him to achieve some supreme ritual ideal.

ततः कदाचित्तं देशमाजगाम यदृच्छया ।
विभाण्डकसुतस्तत्र ताश्चापश्यद्वराङ्गनाः ॥ १.१०.१० ॥

ततः कदाचित्	= then, at one time	विभाण्डक सुतः	= Vibhandaka's Rishyasringa son	यदृच्छया तम् देशम् अजगाम	= casually, at that, place, came
तत्र ताः वर अन्गनाः अपस्यत्	= there, them, comely, females, has seen.				

Then at one time Rishyasringa casually arrived at that place, and has seen those comely females. [1-10-10]

ताश्चित्रवेषाः प्रमदा गायन्त्यो मधुरस्वरैः ।
ऋषिपुत्रमुपागम्य सर्वा वचनमब्रुवन् ॥ १.१०.११ ॥

चित्र वेषाः ताः प्रमदा	= they, amazingly, at- tired, lustful women	मधुर स्वरम् गायन्त्यः	= with melodious, tone, singing	सर्वा ऋषि पुत्रम् उपागम्य	= all of them, at Sage's son, nearing
वचनम् अब्रवीत्	= words, spoke.				

They the lustful women are amazingly attired and singing melodious tunes, all of them neared the sage's son and spoke these words... [1-10-11]

कस्त्वं किं वर्तसे ब्रह्मन् ज्ञातुमिच्छामहे वयम् ।
एकस्त्वं विजने घोरे वने चरसि शंस नः ॥ १.१०.१२ ॥

ब्रह्मन्	= oh Brahman	त्वम् कः	= who, you are	एकः वि जने दूरे वने	= lonely, devoid, of peo- ple [desolate,] in deep, forests
किम् चरसि	= why you move	किम् वर्तसे	= why, you conduct yourself	वयम् ज्ञातुम् इच्छामहे	= we, to know, inter- ested,
शम्स नः	= you move, tell, us.				

Who you are? Why you move lonely in these deep and desolate forests, why you conduct yourself like this?
Oh! Brahman, we are interested to know... please tell us... [1-10-12]

अदृष्टरूपास्तास्तेन काम्यरूपा वने स्त्रियः ।
हार्दात्तस्य मतिर्जाता ह्याख्यातुं पितरं स्वकम् ॥ १.१०.१३ ॥

काम्य रूपाः ताः स्त्रियः	= most desirable, in form, those, women are	तेन वने	= by him, in forest	अदृष्ट रूपः	= un, seen, are such forms
हर्दात्	= [thereby a sort of friendship is peeping out,] friendlily	स्वकम् पितरम् व्यख्यातुम्	= about his, father, to de- tail,	तस्य मतिः जात	= his, mind, born [he is inclined to.]

Those women are in most desirable form and hitherto he has not seen such forms in that forest, hence a kind of friendship spouted, with which he is inclined to detail about his father... [1-10-13]

पिता विभाण्डकोऽस्माकं तस्याहं सुत औरसः ।

ऋश्यश्च इति ख्यातं नाम कर्म च मे भुवि ॥ १.१०.१४ ॥

विभाण्डक - = our, father	अहम् तस्य = I am, his, true descent,	मे = mine
अस्माकम्	औरसः सुत son	
पिता		
ऋश्यश्च - = thus	नाम = name	कर्म = [used here to indicate his birth time even of horn on head &]
इति		
भुवि ख्यातम् = by significance, on earth, renowned.		

My father is Sage Vibhandaka and I am his true descent son. I am known as Rishyasringa, by my name and by an event on my birth, and thus renowned on earth...

The birth-event associated with his name is that he is born with a horn on the crown of his head. Thus he is named as Rishyasringa, i.e., ऋषि = the Sage & सूङ्ग = horn & a Sage with a horn, and this here he recalls his birth time event.

इहाश्रमपदोऽस्माकं समीपे शुभदर्शनाः ।

करिष्ये वोऽत्र पूजां वै सर्वेषां विधिपूर्वकम् ॥ १.१०.१५ ॥

शुभ दर्शना = oh august ones, in appearance	अस्माकम् = our, hermitage, is here	अत्र वः = there, to you, all
	आश्रमपदः only	सर्वेषाम्
	इह समीपे	
विधि पूर्वकम् = according to scriptures worship		
पूजाम्		
करिष्ये		

I wish to perform. Our hermitage is here only, oh, august ones, I wish to perform scripturally worship to you all verily there... thus said the sage to the courtesans. [1-10-15]

ऋषिपुत्रवचः श्रुत्वा सर्वासां मतिरास वै ।

तदाश्रमपदं द्रष्टुं जग्मुः सर्वाश्च तेन ताः ॥ १.१०.१६ ॥

ऋषि पुत्र = Sage"s son"s words, on hearing	सर्वासाम् = to all of them [courtesans]	तत् आश्रम पदम् द्रष्टुम् = that, hermitage"s threshold, to see
वचः श्रुत्वा		
मतिः आस वै = inclination, having got, verily	ततः सर्वाः = thereby, all, women	
	अङ्गनः went.	
	जग्मुः	

On hearing the words of sage"s son, all those courtesans are verily inclined to see the threshold of that hermitage, then all the women went to hermitage. [1-10-16]

गतानाम् तु ततः पूजामृषिपुत्रश्चकार ह ।
इदमर्घ्यमिदं पाद्यमिदं मूलमिदं फलम् ॥ १.१०.१७ ॥

ततः ऋशि = then, sage"s, son	गतानाम् तु = then ,on going there	पूजाम् = worship, sage"s son,
पुत्रः		चकार ह has performed, verily
इदम् नः = here is, our, hand-	इदम् नः = here is, our, foot-wash	इदम् नः = this is, our, tuber fruits
अर्घ्यम् wash	पाद्यम्	मूलम्
फलम् च नः = juicy fruits, also, of ours.		

On going there, then the Sage"s son performed worship saying Here is our hand-wash, here is our feet-wash, here are our tuber fruits, here are the juicy fruits of ours... [1-10-17]

This portrays the exclusion of the sage"s son from the rest of the world by his father. He worshipped the courtesans, as he would worship some super-natural deities by saying the above words, which will usually be used in ritual worship of Hindu deities. He being a fruitarian has offered the courtesans the tuber fruits like sweet potatoes etc., which are ridiculous to urbanites, that too to the pleasure-taking courtesans.

प्रतिगृह्य तु तां पूजां सर्वा एव समुत्सुकाः ।
ऋषेर्भीतास्तु शीघ्रं ता गमनाय मतिं दधुः ॥ १.१०.१८ ॥

ताः सर्वाः = they, all, enthusiastically,	ऋषेः भीतः = by Sage, [Vibhan-	शीघ्रम् = quickly, to make
सम् cally, that, worship,	च daka,] dread, also	गमनाय एव away, that way, in
उत्सुकाः having received		मतिम् दधुः mind, made-up.
ताम् पूजाम्		
प्रतिगृह्य		

All of them have received that kind of worship much enthusiastically, but dread at the arrival of the sage Vibhandaka, they quickly made-up their mind to make away from there. [1-10-18]

अस्माकमपि मुख्यानि फलानीमानि वै द्विज ।
गृहाण प्रति भद्रं ते भक्षयस्व च मा चिरम् ॥ १.१०.१९ ॥

द्विज = oh, Brahman	अस्माकम् = ours, important, fruits,	गृहाण = take them
	मुख्यानि these are, indeed	
	इमानि	
	फलानि अपि	
विप्र = oh, holy One	भद्रम् ते = safe be you	भक्षयस्व = eat them
चिरम् = long after	मा = not.	

"Take these important fruits of ours, oh, Brahman, you be safe, oh, holy one... eat them before long...." Said courtesans to Rishyasringa.] [1-10-19]

ततस्तास्तं समालिङ्ग्य सर्वा हर्षसमन्विताः ।
मोदकान् प्रददुस्तस्मै भक्षांश्च विविधान् शुभान् ॥ १.१०.२० ॥

ततः ताः = then, they, all, him, on सर्वा तम् embracing सम् आलिङ्ग्य भक्ष्याम् च = other sweetmeats, also	हर्ष = with mirthfulness, समन्विताः having विविधान् = in variety, of best ones शुभान्	मोदकान् = sweet-balls [laddu-s] प्रददु तस्मै = well, presented, to him.
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Then all of the courtesans have embraced him and all of them with a kind of mirthfulness in the offing, presented sweet-balls and other varieties of best sweetmeats to him. [1-10-20]

तानि चास्वाद्य तेजस्वी फलानीति स्म मन्यते ।
अनास्वादितपूर्वाणि वने नित्यनिवासिनाम् ॥ १.१०.२१ ॥

तेजस्वी = self-luminous one, वने नित्य in forests, always, निवासिनाम् dwelling [therefore]	अन् = not tasted, earlier आस्वादित पूर्वाणि फलानि इति = resplendent one, स्म मन्यते fruits, only, supposed them.	तानि = them [sweets,] relish- आस्वाद्य ing
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Having relished the sweets, that resplendent sage supposed them to be fruits only, for he did not taste sweets earlier, as he is always forest-bound. [1-10-21]

आपृच्छ्य तु तदा विप्रं व्रतचर्या निवेद्य च ।
गच्छन्ति स्मापदेशात्ताः भीतास्तस्य पितुः स्त्रियः ॥ १.१०.२२ ॥

तदा ताः = then, those, women स्त्रियः भीतः तस्य = fearing, his, father पितुः	विप्रम् = with Brahman, on ask- आपृच्छ्य ing [for leave] अपदेशात् = on pretence of [their daily worships]	व्रत चर्याम् = devotional, duties, on निवेद्य च informing गच्छन्ति स्म = went away, they.
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Taking leave of the Sage Rishyasringa on pretence that they also have to perform devotional duties, they the courtesans departed from there on the pretext of their daily worship, while they actually feared for the arrival of Rishyasringa's father who may hurl curses on his arrival... [1-10-22]

गतासु तासु सर्वासु काश्यपस्यात्मजो द्विजः ।
अस्वस्थहृदयश्चासीद्दुःखं स्म परिवर्तते ॥ १.१०.२३ ॥

तासु सर्वासु गतासु सतीषु दुःखात् च परिवर्तते स्म	= their, all, going away, while becoming true sadness, even, he behaved, he is.	काश्यपस्य आत्मजः द्विजः	= of Sage Kashyapa's, descendent [grand- son,] Brahman	अन्वस्थ हृदयः च आसीत्	= disturbed, at heart, also, became
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After the departure of all them the courtesans, that Brahman Rishyasringa, the grandson of Sage Kaashyapa, is disturbed at heart and even behaved sadly... [1-10-23]

ततो ऽपरेद्युस्तं देशमाजगाम स वीर्यवान् ।
विभाण्डक सुतः श्रीमान् मनसा विचिन्तयन् मुहुः ॥ १-१०-२४
मनोज्ञा यत्र ता दृष्टा वारमुख्याः स्वलंकृताः ।

ततः विभाण्डक सुतः मनोज्ञा यत्र ताः दृष्टा	= then Vibhaandaka's son delightful ones [women] where, they, were seen	वीर्यवान् श्रीमान् वारमुख्याः तम् देशम् आजगाम	= sage with ascetic power prosperous one courtesans that, place, arrived at. Ajagama	सः अपरे द्युः मनसा विचिन्तयन् मुहुः स्वलंकृताः	= he, on next, day in mind, recollecting, repetitively well decorated ones
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Then on the next day Rishyasringa, son of Vibhandaka and the prosperous sage with ascetic power has arrived at that place where he saw well-decorated and delightful courtesans recollecting in mind repetitively about them alone. [1-10-24, 25a]

दृष्ट्वैव च तदा विप्रमायान्तं हृष्टमानसाः ॥ १-१०-२५ ॥
उपसृत्य ततः सर्वास्तास्तमूचुरिदं वचः ।
एह्याश्रमपदं सौम्य ह्यस्माकमिति चाब्रुवन् ॥ १-१०-२६ ॥

ततः विप्रम् दृष्ट्व एव आयान्तम् तम् ऊचुः इदम् वचः एहि	= then, that Brahman, on seeing, thus, to have come to him, said, these, words please come	हृष्ट मानसा सौम्य इति च	= with happiness, at heart oh, gentle one thus, also	ताः सर्वः ततः उपसृत्य अस्माकम् आश्रम पदम् अब्रुवन्	= they, all, then, on sur- rounding him towards our, her- mitage's threshold they have said.
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Then on seeing the arrival of that Brahman, the courtesans felt happy at heart, and all of those courtesans on surrounding him said, oh, gentle one, welcome to the threshold of our hermitage... [1-10-25b, 26]

चित्राणि अत्र बहूनि स्युः मूलानि च फलानि च ।
तत्र अपि एष विशेषेण विधिः हि भविता ध्रुवम् ॥ १-१०-२७

अत्र चित्राणि = there, excellent, tubers, fruits, also, are बहूनि मूलानि च फलानि there स्युः	तत्र एष = there, this way, very विशेषेण अपि distinctive ध्रुवम् हि = definitely, indeed.	विधिः भूत्वा = manner [hospitality,] will be there
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There are excellent tuber fruits and fruits and there will be a very distinctive hospitality... definitely indeed...
So said the courtesans.[1-10-27]

श्रुत्वा तु वचनं तासां सर्वासां हृदयङ्गमम् ।
गमनाय मतिं चक्रे तं च निन्युस्तदा स्त्रियः ॥ १-१०-२८

तासाम् = of them, all of their सर्वासाम् गमनाय = to go there, his mind, मतिम् चक्रे made up	हृदयङ्गमम् = heart pleasing तदा स्त्रियः = then, those women तम् निन्युः him, took away.	वचनम् = words, on hearing श्रुत्वा
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On hearing the heart-pleasing words of all those courtesans, Rishyasringa made up his mind to go over there,
and then those women took him away [to their place in Anga Kingdom.] [1-10-28]

तत्र चानीयमाने तु विप्रे तस्मिन् महात्मनि ।
ववर्ष सहसा देवो जगत्प्रह्लादयंस्तदा ॥ १-१०-२९ ॥

महात्मनि = great-soul, that, Brahman तस्मिन् विप्रे man सहसा तत्र = quickly, in there in ववर्ष Anga kingdom, showered rain.	आनीयमाने = while being brought तु	तदा देवः = them god [Rain-god,] जगत् world, to gladden प्रह्लादयन्
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While that great souled Brahman Rishyasringa while being brought into Anga Kingdom, then the Rain-god
quickly showered rain in Anga kingdom to the delight of the world. [1-10-29]

हर्षेणैवागतं विप्रं विषयं स्वं नराधिपः ।
प्रत्युद्गम्य मुनिं प्रह्वः शिरसा च महीं गतः ॥ १-१०-३० ॥

अर्घ्यं च प्रददौ तस्मै न्यायतः सुसमाहितः ।
वव्रे प्रसादं विप्रेन्द्रान्मा विप्रं मन्युराविशत् ॥ १-१०-३१ ॥

नराधिप = king, [Romapaada] विप्रम् = to Brahman, saint मुनिम्	वर्षेण एव = with specialty [of rain showers] प्रति उद्गम्य = gone towards [welcomingly]	स्वम् = into his own, country, विशयम् arrived आगतम् प्रह्व = bowed his head
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सिरसा = ground, touching	सु समाहितः = self-composedly	तस्मै = to him
महीम् गतः		
न्यायतः = as a rule, water, offered	विप्रन्द्रात् = from best sage [Vib-handaka]	प्रसादम् वब्रे = boon [indemnity,] sought
अर्घ्यम्		
प्रददौ		
विप्रम् मन्युः = let that Brahman be		
मा आविशेत् possessed by anger.		

The king Romapada personally proceeded towards that Brahman Rishyasring who is now entering Anga kingdom along with rains, made prostration before him, offered water customarily with dedication, and then the king Romapada besought beneficence of the best sage Rishyasringa to save him and his kingdom from the fury of his father Sage Vibhandaka, if sage Vibhandaka were to know about this pursuit of bringing Rishyasringa to Anga country, at a later time ... [1-10-30, 31]

The salutation in prostration on the ground is usually performed before Gods or Deities, in reverence. It is called साष्टान्ना प्रणामम् स अष्ट अन्ना प्रणामम् , i.e., saluting with eight body parts touching the ground, indicating his absolute surrender to the worshipped.

अन्तःपुरं प्रविश्यास्मै कन्यां दत्त्वा यथाविधि ।
शान्तां शान्तेन मनसा राजा हर्षमवाप सः ॥ १-१०-३२

सः राजा = he that king	अन्तःपुरम् = palace [or, inside city,] प्रविश्या on entering	कन्याम् = bride, Shanta, to him, शान्ताम् customarily, on giving अस्मै यथा विधि दत्त्वा
शान्तेन = with peaceful, heart, मनसा हर्षम् rejoice, he obtained. अवाप		

On entering the palace princess Shanta is given to Rishyasringa in customary marriage, and then that King Romapada obtained rejoice with a peaceful mind. [1-10-32]

एवं स न्यवसत्तत्र सर्वकामैः सुपूजितः ।
ऋश्यश्चङ्गो महातेजाश्शान्तया सह भार्यया । ॥ १-१०-३३

एवम् = this way	सः = he, Rishyasringa, ऋश्यश्चङ्गः greatly fulgent sage महातेजा	शान्ताया सह = Shanta, along with, his भार्यया wife
सर्व कामैः सु = with all, desires well पूजितः worshipped [fulfilled]	तत्र न्यवसत् = there, he lived.	

Thus that great fulgent Rishyasringa lived in Anga kingdom along with his wife Shanta, and with all his desires fulfilled and also well worshipped [Thus Sumantra said the legend of Rishyasringa to King Dasharatha.] [1-

10-33]

इति वाल्मीकि रामायणे अदि काव्ये बाल काण्डे दशमः सर्गः ॥

Thus, this is the 10th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

11 Sarga 11 - एकादशः सर्ग

Dasaratha Brings Rishyasringa To Ayodhya

Introduction -

On the advice of his minister Sumantra, Dasharatha proceeds to Anga kingdom to fetch Sage Rishyasringa and his wife Shanta to his capital Ayodhya.

भूय एव च राजेन्द्र शृणु मे वचनं हितम् ।
यथा स देवप्रवरः कथायामेवमब्रवीत् ॥ १.११.१ ॥

राज इन्द्र	= oh, king, of kings	सः देव प्रवर	= he, that best one among deities [Sage Sanat Kumara]	यथा	= as to how
कथायाम्	= in narration	अब्रवीत्	= has said	एवम्	= that way
मे वचनम्	= my words	हितम्	= favourable	भुय एव हि	= again, thus, only
शृणु	= listen.				

Minister Sumantra continued, oh, the great king, I will further narrate all that has been said by Sanat Kumara, the best one among all deities, kindly listen to these favourable words. [1-11-1.]

Sage Sanat Kumara belongs to the bygone era of Ikshvaku dynasty. Please refer to the account regarding the era-system of ancient India at endnote.

इक्ष्वाकूणां कुले जातो भविष्यति सुधार्मिकः ।
राजा दशरथो नाम श्रीमान् सत्यप्रतिश्रवः ॥ १.११.२ ॥

श्रीमान्	= resplendent one	सत्य प्रति	= truthful to his vow	नाम्न	= by his name
दशरथः नाम	= named Dasaratha	स्रवः		इक्ष्वाकाम्	= in Ikshwaku
कुले जातः	= dynasty, born in & [he will be.]	सु धार्मिकः	= very virtuous one		

A king named Dasharatha will be born into Ikshwaku dynasty who will be very virtuous, resplendent and truthful one to his vow. [Said Sanat Kumara, the Sage.] [1-11-2]

अङ्गराजेन सख्यं च तस्य राज्ञो भविष्यति ।
कन्या चास्य महाभागा शान्ता नाम भविष्यति ॥ १.११.३ ॥

तस्य राज्ञः	= to that, king [to Dasaratha]	अङ्ग राजेन	= with Anga, king of	सख्यम्	= friendship, will hap-
अस्य	= his [for king of Anga]	महा भागा	= fortunate woman	भविष्यति	pen
				शान्ता	= named, daughter, will
				नाम कन्या	be there.
				भविष्यति	

King Dasharatha will befriend the king of Anga and the king of Anga will beget a fortunate girl named Shanta. [1-11-3]

Shanta is said to be the daughter of Dasharatha and given to Romapada in adoption, and Rishyasringa marries her alone. This is what Sumantra says to Dasharatha at 1-9-19.

पुत्रस्त्वङ्गस्य राज्ञस्तु रोमपाद इति श्रुतः ।
तम् स राजा दशरथो गमिष्यति महायशः ॥ १.११.४ ॥

सः पुत्रः = son of, Anga, king of तु अङ्गस्य राज्जः तु तम् = to him [to Romapada,]	रोमपाद इति = Romapada, thus, श्रुतः heard गमिष्यति = will approach.	महा यशः = well renowned, king, राजा दशरथः Dasharatha
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The son of the king of Anga, the earlier king of Anga kingdom, will be known as Romapada, or also know as Chitraratha, and the highly renowned king Dasharatha approaches Romapada. [1-11-4]

अनपत्योऽस्मि धर्मात्मन् शान्ताभर्ता मम क्रतुम् ।
आहरेत त्वयाज्ञप्तः संतानार्थम् कुलस्य च ॥ १.११.५ ॥

धर्मात्मन् = oh virtuous-soul मम कुलस्य = for my, dynasty, for सन्तान progeny, for the sake अर्थम् of	अनपत्यः = childless, I am अस्मि क्रतुम् = Vedic ritual, will pre- आहरेत side over.	शान्ता भर्ता = Shanta"s, husband, by त्वया आज्ञप्तः you, instructed
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Then king Dasharatha says to king of Anga oh, righteous one, I am childless and hence I intend to perform a Vedic ritual. Let the husband of your daughter Shanta, Sage Rishyasringa, preside over that Vedic ritual at you behest, for the sake of progeny in my dynasty. [1-11-5]

श्रुत्वा राज्ञोऽथ तद्वाक्यं मनसा स विचिन्त्य च ।
प्रदास्यते पुत्रवन्तं शान्ताभर्तारमात्मवान् ॥ १.११.६ ॥

आत्मवान् = benevolent soul - Romapada अथ = then प्रदास्यते = will give - agrees.	राज्ञः तत् = king"s, वाक्यम् [Dasharatha"s,] that, श्रुत्वा word, on hearing पुत्रवन्तम् = one who has son / or, one who endows sons	मनसा = at heart, considered विचिन्त्य शान्त भर्तारम् = Shanta"s, husband
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On hearing those words of king Dasharatha that benevolent soul Romapada, the king of Anga, considers heartily and agrees to send the one who endows progeny by rituals, namely Sage Rishyasringa his son-in-law. [1-11-6]

The words प्रदास्यते पुत्रवन्तम् are read in some translations as "Rishyasringa who already has a son..." while others read it as "a sage who endows progeny by पुत्र कामेष्टि ritual..." But in Maha Bharata father Vibhandaka says to Rishyasringa to comeback after begetting a son, which Rishyasringa did not concede. So taking this some say Rishyasringa has a son. But it is generally accepted that पुत्रवन्तम् as आहिताग्नि , Vedic ritualist of eminence, according to: जात पुत्रः कृष्ण केशो अग्नीन् अधीत ॥ according to श्रुति scripture.

प्रतिगृह्य च तं विप्रं स राजा विगतज्वरः ।
आहरिष्यति तं यज्ञं प्रहृष्टेनान्तरात्मना ॥ १.११.७ ॥

सः राजा	= he, that king [Dasharatha]	प्रतिगृह्यम्	= on receiving, him, तम् विप्रम् Brahman [Rishyas- ringa]	
विगत ज्वरः	= rid of, fever - uneasi- ness	प्र हृष्टेन	= very felicitousness, in अन्तरात्मन depths of heart	तम् यज्ञम् = that, Vedic ritual
आहरिष्यति	= will accomplish.			

On receiving that Brahman, Sage Rishyasringa, at the behest of his father-in-law, that king Dasharatha gets rid of his febrile condition and will accomplish that Vedic ritual, feeling very felicitous in the depths of his heart. [1-11-7]

तं च राजा दशरथो यष्टुकामः कृताञ्जलिः ।
ऋश्यश्रृङ्गं द्विजश्रेष्ठं वरयिष्यति धर्मवित् ॥ १.११.८ ॥

यज्ञार्थं प्रसवार्थं च स्वर्गार्थं च जनेश्वरः ।
लभते च स तं कामं विप्रमुख्याद्विशाम्पतिः ॥ १.११.९ ॥

राजा	= that king	यशः कामः	= glory, desiring one	धर्म वित्	= virtue, knower of
नर ईश्वरः	= peoples" lord	दशरथः	= king Dasharatha	कृत	= with adjoined-palms
				अञ्जलिः	
द्विज श्रेष्ठं	= Brahman, the best - Rishyasringa	यज्ञ अर्थम्	= for ritual, intending to	प्रसव अर्थम्	= for progeny, intend- ing, also
स्वर्ग अर्थम्	= for heavenly abodes, च also	वर इष्यति	= to request, he is in- clined	सः विशाम्	= he that, to [all the]
				पतिः	quarters of earth, king of - king [Dasharatha]
द्विज	= by Brahman, eminent	लभते तम्	= accomplishes, those,		
मुख्यात्		कामम् च	desires, also.		

That king, the desirer of glory, the knower of virtue and the lord of people, namely Dasharatha will be requesting that best Brahman Rishyasringa with his palms adjoined in supplication for the conduct of ritual, for progeny and even for his heavenly abodes, and that king of all the quarters of earth will accomplish those desires from that eminent Brahman Rishyasringa. [1-11-8,9] Heavenly abodes are dependent on begetting

sons: अपुत्रस्य गतिर्नास्ति स्वर्गो नैवच नैवच There is no way out [in other worlds] for those without sons... श्रुति scripture.
Hence the request of Dasharatha is that way.

पुत्राश्चास्य भविष्यन्ति चत्वारोऽमितविक्रमाः ।

वंशप्रतिष्ठानकराः सर्वलोकेषु विश्रुताः ॥ १.११.१० ॥

पुत्राः च = sons, also, to him अस्य [Dasharatha,] will be भविष्यन्ति सर्व भूतेषु = among, all beings, विश्रुताः renowned ones.	चत्वारः = four [in all,] abound- अमित ing, in valour विक्रमाः	वम्श = dynasty"s, reputation, प्रतिष्ठान enriching ones कराः
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There will be four sons to king Dasharatha that abound with valour, enrich dynasty"s reputation and they will be renowned among all beings. Thus said Sage Sanat Kumara to other sages. [1-11-10]

"Sons and Paradise are intimately connected in Indian belief. A man desires above every thing to have a son to perpetuate his race, and to assist with sacrifices and funeral rites to make him worthy to obtain a lofty seat in heaven or to preserve that which he has already obtained." Gorresio via Ralph T. H. Griffith [1870-1874].

एवं स देवप्रवरः पूर्वं कथितवान् कथाम् ।

सनत्कुमारो भगवान् पुरा देवयुगे प्रभुः ॥ १.११.११ ॥

देव प्रवरः = god, the best सः = he, that Sage Sanatku- सनत्कुमारः maara	भगवान् = one who is effectual पुरा देव = earlier, in previous, युगे कथाम् Divine Era, [krita कथितवान् yuga,]	प्रभुः = the godly one narration, he narrated.
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This way he that ancient and godly Sage Sanatkumaara, who is also Brahma"s brain-child like Narada, said this legend in earlier Divine Era, called krita yuga... thus Sumantra continued his narration to Dasharatha. [1-11-11] Please refer endnote for युग / era classification.

स त्वं पुरुषशार्दूल तमानय सुसत्कृतम् ।

स्वयमेव च राजेन्द्र गत्वा सबलवाहनः ॥ १.११.१२ ॥

पुरुष शार्दूल = manly, tiger सह बल = with, staff, transport in वाहनः person, only, on pro- स्वयम् एव ceeding गत्वा	महाराज = oh, great king समानय सु = he be brought, well सत्कृतम् adored.	सः त्वम् = such as, you are
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Oh, great king the manly-tiger, he that Sage Rishyasringa be led here on your proceeding in person with staff and transport and on adoring him well personally. Thus Sumantra concluded his narration. [1-11-12]

अनुमान्य वसिष्ठं च सूतवाक्यं निशम्य च ।
 वसिष्ठेनाभ्यनुज्ञातो राजा सम्पूर्णमानसः ॥ १-११-१३ ॥
 सान्तःपुरः सहामात्यः प्रययौ यत्र स द्विजः ।

सुमन्त्रस्य वचः श्रुत्वा वसिष्ठम्	= Sumantra"s, words [of advise,] on hearing = to Vashishta	दशरथः हृष्टः अभवत् निशम्य च	= Dasharatha, glad- some, be became = on getting those words listened b Vashishta from Sumantra - on re- porting, also	सूतवाक्यम् अनुमान्य च	= charioteer"s words = making [Vashishta] agreeable [to the words of Sumantra,] even
स अन्तःपुरः	= with inmates of palace chambers	सह अमात्यः	= with, ministers	प्रययौ यत्र स द्विजः	= travelled to, where, that, Brahman is there.

On hearing the word of advise from charioteer, Dasharatha became gladsome and made Sumantra to reiterate to that sage also, for his approval, then Dasharatha travelled to the place where that Brahman Rishyasringa is, along with the inmates of palace-chambers and ministers too. [1-11-13, 14a] While the chief priest Vashishta is officiator of all rituals no king can invite another priest to perform something without the consent of the officiating priest. Hence the consent of Vasishta is obtained, after asking Sumantra to reiterate what all was said, to sage Vashishta also. अनेन प्राचीन ऋत्विक् अभ्यनुज्ञनेन न एव अन्य आनेयः -- धर्माकूतम्

वनानि सरितश्चैव व्यतिक्रम्य शनैः शनैः ॥ १-११-१४ ॥
 अभिचक्राम तम् देशम् यत्र वै मुनिपुंगवः ।

शनैः शनैः	= slowly, slowly	वनानि सरितः च एव तम् देशम्	= forests, rivers, also, thus = in that, kingdom	व्यतिक्रम्य अभिचक्राम	= crossing over = entered.
यत्र स द्विजः	= where, that, Brahman is				

On crossing over the rivers and forests slowly and steadily Dasharatha entered that kingdom where that eminent Brahman is there. [1-11-14b, 15a]

आसाद्य तं द्विजश्रेष्ठं रोमपादसमीपगम् ॥ १-११-१५ ॥
 ऋषिपुत्रं ददर्शादौ दीप्यमानमिवानलम् ।

अथः द्विज श्रेष्ठम्	= then = Brahman, the best	रोमपद समीपगम् तम् आसाद्य	= with Romapada, one who is nearby = drew nigh of	दीप्यमानम् इव अनलम् ददर्श	= resplendent, like, rit- ual fire = he saw.
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Then Dasharatha saw that best Brahman who he is nearby king Romapada, and who is resplendent like ritual fire. [1-11-15b, 16a]

ततो राजा यथा योग्यम् पूजाम् चक्रे विशेषतः ॥ १-११-१६ ॥
 सखित्वात् तस्य वै राज्ञः प्रहृष्टेनान्तरात्मना ।

ततः राजा = then, the king [here Romapada]	प्र हस्तेन = very, gladdened	अन्तरात्मना = with inner self
यथा योजनम् = as befitting	सखित्वात् = in view of friendship	विशेशतः = in an excelling manner
तस्य राज्ञः वै = to that, king [Dasharatha,] indeed	पूजाम् चक्रे = respects, he paid.	

Then king Romapada gladdened at heart of hearts paid excellent respects to king Dasharatha procedurally and in view of their friendship.[1-11-16b, 17a]

रोमपादेन चारव्यातमृषिपुत्राय धीमते ॥ १-११-१७ ॥
सरव्यम् संबन्धकम् चैव तदा तम् प्रत्यपूजयत् ।

रोमपादेन = by Romapada	सरव्यम् = friendship, relation, संबन्धकम् also thus चैव	धीमते = to the wise one, sage's ऋषिपुत्राय son Rishyasringa, is आख्यातम् informed
तदा = then, him, [Rishyasringa] in return, अपूजयत् adored [Dasharatha.]		

Then Romapada informed the wise sage Rishyasringa about the friendship and relation with Dasharatha, and then that sage worshipped king Dasharatha in his return. [1-11-17b, 19a]

एवम् सुसत्कृतः तेन सहोषित्वा नरर्षभः ॥ १-११-१८ ॥
सप्ताष्ट दिवसान् राजा राजानम् इदम् अब्रवीत् ।

एवम् = that way	सु सत्कृतः = well received	नरर्षभः राजा = man, the sacred bull, king - Dasharatha
तेन सह = with him	सप्त = seven	अष्ट = eight
दिवसान् = days	उशित्वा = having spent time	राजानम् = to king Romapada
इदम् = this	अब्रवीत् = spoken.	

Thus well received by king Romapada, king Dasharatha spent seven to eight days with him, and then spoke this to king Romapada. [1-11-18b, 19a]

शान्ता तव सुता राजन् सह भर्त्रा विशाम्पते ॥ १-११-१९ ॥
मदीयम् नगरम् यातु कार्यम् हि महदुद्यतम् ।

विशाम् पते = subjects, lord of सह भर्त्रा = along with, her husband	तव सुता = your, daughter मदीयम् = my, city, she may go नगरम् यातु over	शान्ता = Princess Shanta राजन् = oh, king
महत् कार्यम् = a great, deed - the ritual, is contemplated उद्यतम् हि by me, indeed.		

Oh, lord of subjects, your daughter Princess Shanta may go over my city Ayodhya along with her husband Rishyasringa, as oh, king, I am contemplating to perform a great Vedic ritual, indeed. So said Dasharatha to Romapada. [1-11-19b, 20a]

तथेति राजा संश्रुत्य गमनं तस्य धीमतः ॥ १-११-२० ॥
उवाच वचनम् विप्रम् गच्छ त्वम् सह भार्यया ।

राजा	= the king	तथा इति	= so it be	धीमतः तस्य	= of that intellectual one,
संश्रुत्य	= agreeing	त्वम् भार्यया	= you, your wife, along	गमनम्	his - Rishyasringa's travel
विप्रम्	= to the Brahman	सह गच्छ	with, shall proceed	इति	= thus]
		वचनम्	= the words	उवाच	= addressed.

So it shall be said king Romapada agreeing to their travel with king Dasharatha, and addressed these words to that Brahman sage and his son-in-law, Sage Rishyasringa You may proceed along with your wife. [1-11-20b, 21a]

Here Ralph T. H. Griffith's translation [1870-1874] has that Shanta is the daughter of Dasharatha: "This king," he said, "from days of old / A well beloved friend I hold. / To me this pearl of dames he gave / From childless woe mine age to save, / The daughter whom he loved so much, / Moved by compassion's gentle touch. / In him thy S"anta"s father see: / As I am even so is he...

ऋषिपुत्रः प्रतिश्रुत्य तथेत्याह नृपं तदा । १-११-२१ ॥
स नृपेणाभ्यनुज्ञातः प्रययौ सह भार्यया ।

तदा	= then	ऋषि पुत्रः	= Sage's son - Rishyasringa	प्रति श्रुत्य	= in turn, replied - agreeing
तथा इति	= "like, that only", said	नृपम्	= to the king	सः	= he
आहः		अभ्यनुज्ञात	= permitted	सह भार्यया	= along with his wife
नृपेन	= by the king				
प्रययौ	= set-forth.				

Then Rishyasringa agreed and replied to the king Romapada So it will be done and then having been permitted by the king he set forth along with his wife. [1-11-21b, 22a]

तावन्योन्याञ्जलिं कृत्वा स्नेहात्संश्लिष्य चोरसा ॥ १-११-२२ ॥
ननन्दतुर्दशरथो रोमपादश्च वीर्यवान् ।

तौ वीर्यवान्	= those two - Dasharatha and Romapada, valiant kings	अन्योन्य	= to each other, thanks-giving with palm-fold	क्रित्वा	= having performed
		अन्जलिम्			

स्नेहात्	= by friendship	उरसा	= with their bosoms	सम्मिश्रय च	= embraced, also
ननदत्तु	= gladdened.				

Those valiant kings greeted each other with thanksgiving palm-fold, and in friendship they embraced each other and gladdened. [1-11-22b, 23a]

ततः सुहृदम् आपृच्छ्य प्रस्थितो रघुनन्दनः ॥ १-११-२३ ॥
पौरैभ्यः प्रेषयामास दूतान् वै शीघ्रगामिनः ।

ततः	= then	रघु नन्दनः	= Ragu"s, descendent - Dasharatha	सुहृदम्	= good-hearted one, the friend
आपृच्छ्य	= having asked - bid farewell	प्रस्थितः	= set-forth	शीघ्र गामिनः	= quick, stepped ones, messengers
पौरैभ्यः	= to citizens [of Ayodhya]	प्रेषयामास	= started to send.	दूतान्	

Then king Dasharatha who set forth to Ayodhya bade farewell to his friend king Romapada, and he firstly sent quick-footed messengers to Ayodhya to inform his citizens about his arrival along with Sage Rishyasringa. [1-11-23b, 24a]

क्रियतां नगरं सर्वं क्षिप्रमेव स्वलङ्कृतम् ॥ १-११-२४ ॥
धूपितं सिक्तसम्मृष्टं पताकाभिरलङ्कृतम् ।

सर्वम्	= entire, city Ayodhya	क्षिप्रम् एव	= very quickly, thus	स्व	= well decorated
नगरम्		सिक्त	= [streets be] water sprinkled well, and then swept	अलङ्कृतम्	
धूपितम्	= well incensed	सम्मृष्टम्		पताकाभिः	= with flags of welcome
अलङ्कृतम्	= be decorated, hoisted	क्रियताम्	= shall be done.		

Let the entire city of Ayodhya be well decorated very quickly, let her streets be sprinkled with water and then swept, let the flags of welcome be hoisted.. Thus, king Dasharatha ordered messengers that are sent beforehand. [1-11-24b, 25a]

ततः प्रहृष्टाः पौरास्ते श्रुत्वा राजानमागतम् ॥ १-११-२५ ॥
तथा प्रचक्रुस्तत्सर्वं राज्ञा यत्प्रेषितं तदा ।

ततः	= then	राजानम्	= kings, arrival	श्रुत्वा	= on hearing
ते पौराः	= those, citizens	आगतम्		राज्ना	= by the king
यत् यथा	= which, in which way,	प्र हस्ताः	= felt very, happy	तथा	= that way
प्रेषितम्	ordered	तत् सर्वम्	= that, all		
प्र चक्रुः	= readily, performed.				

Then on hearing the arrival of their king all the citizens felt very happy and readily performed all those works exactly as ordered by their king. [1-11-25b, 26a]

ततः स्वलंकृतम् राजा नगरम् प्रविवेश ह ॥ १-११-२६ ॥
शङ्खदुन्दुभिर्निर्घोषैः पुरस्कृत्य द्विजर्षभम् ।

ततः	= then	राजा	= king Dasharatha	द्विजः	= Brahman, the Sacred
पुरस्कृत्य	= keeping before him	स्व लंकृतम्	= well-decorated, city	ऋषभम्	Bull - Rishyasringa
दुन्दुभि	= drumbeats	निर्घोषैः	= full sounding	शन्ख	= conch-shells
				प्रविवेश ह	= entered, verily.

Then king Dasharatha keeping Rishyasringa before him entered the well-decorated city Ayodhya amidst the full sounding of conch shells and drumbeats. [1-11-26b, 27a]

ततः प्रमुदिताः सर्वे दृष्ट्वा तं नागरा द्विजम् ॥ १-११-२७
प्रवेश्यमानं सत्कृत्य नरेन्द्रेणेन्द्रकर्मणा ।
यथा दिवि सुरेन्द्रेण सहस्राक्षेण काश्यपम् ॥ १-११-२८

ततः सर्वे	= then, all, citizens	इन्द्र कर्मणा	= one who has exploits like that of Indra	नर इन्द्रेण	= by people's, lord Dasharatha
नागराः		यथा	= as with	काश्यपम्	= sage Kashyapa's son, namely Vamana, the dwarf boy incarnation of Vishnu
सत्कृत्य	= well honoured, and			तम् द्विजम्	= him, at that Brahman
प्रवेश्यमानम्	being entered				
सहस्र अक्षेण	= by thousand eyed, lord of gods, namely Indra	दिवि	= in heaven [while entered]		
सुरेन्द्रेण					
दृष्ट्वा	= on seeing, highly gladdened.				
प्रमुदिताः					

Then all the citizens are very happy on seeing that Brahman, Sage Rishyasringa, who is well honoured and being entered into the city by their king Dasharatha, as has been done once by Indra when he entered sage Kashyapa's son Vamana, the dwarfish boy and the incarnation of Vishnu, into heavens, and thus those citizens felt that their human lord Dasharatha vies with divine lord Indra. [1-11-27b, 28]

The simile of Indra to king Dasharatha is in two ways. Dasharatha ruled kingdom like Indra who rules Heavens. The word Indra कर्मण also refers to the deeds of Dasharatha, in helping the gods' forces combating the demonic forces. Thus the deeds performed by Dasharatha are like those of Indra's. Here Dasharatha is bringing Sage Rishyasringa to Ayodhya. Earlier Indra led Vamana, the dwarf-boy to heavens. Vamana is the incarnation of Vishnu in early ages and after Vamana suppressed Bali, the Emperor to netherworlds, Indra took Vamana to heavens. Thus Dasharatha is like Indra on earth, both by his virtue and deed. Incidentally,

Vamana i.e., Vishnu, is the son-incarnate to Sage Kaashyapa, while sage Rishyasringa is the grandson of the same Kaashyapa. Thus Sage Kaashyapa is instrumental to these two incarnations. Through the divine grace of Sage Rishyasringa, the same Vishnu is going to take birth as Raama, while Sage Kashyapa is a grandparent of Raama in this era, and while he alone was Vishnu's father when Vishnu incarnated as Dwarf boy Vamana.

अन्तःपुरं प्रवेश्यैनं पूजां कृत्वा विधानतः ।
कृतकृत्यं तदात्मानं मेने तस्योपवाहनात् ॥ १.११.२९ ॥

एनम्	= him	अन्तःपुरम्	= palace-chambers	प्रवेश्य	= having entered
शास्त्रतः	= as per scriptures	पूजाम् च	= worshipped, too	तदा	= then
तस्य	= his [for Rishyasringa]	उपवाहनात्	= by bringing here	आत्मानम्	= for himself
कृतकृत्यम्	= one with his desire fulfilled	मेने	= beleived.		

Dasharatha entered the sage into the palace chambers and worshipped him there as ordained in the scriptures, and in bringing the Sage here into his country, king Dasharatha believed that his desired is fulfilled. [1-11-28]

अन्तःपुरस्त्रियः सर्वाः शान्तां दृष्ट्वा तथागताम् ।
सह भर्त्रा विशालाक्षीं प्रीत्यानन्दमुपागमन् ॥ १.११.३० ॥

अन्तःपुर	= palace, ladies, all of	तथा	= thus	भर्त्रा सह	= her husband, along
स्त्रियः सर्वाः	them	शान्ताम्	= at Shanta	आगताम्	with, one who arrived
विशाल	= broad-eyed lady	दृष्ट्वा	= on seeing	उपागमन्	= they derived.
अक्षीम्		आनन्दम्	= happiness		
प्रीत्या	= with affection				

On seeing her, the broad-eyed Shanta, who came there along with her husband all the ladies of palace derived happiness for the homecoming of their own daughter, as it were. [1-11-29]

पूज्यमाना च ताभिः सा राज्ञा चैव विशेषतः ।
उवास तत्र सुखिता कञ्चित्कालं सहर्त्विजा ॥ १.११.३१ ॥

सा	= she, Shanta	ताभिः	= by them [by far]	विशेषतः	= in an exceptional manner
राज्ञा च एव	= by king, also, thus	पूज्यमाना	= while being admired	सुखिता	= comfortably
ऋत्विजा सह	= that, Vedic scholar - her husband, along with	कञ्चित्	= for some time	तत्र	= there
उवास	= resided.	कालम्			

Shanta thus being admired by all of them, and in an exceptional manner by Dasharatha, comfortably resided there along with her husband, the Vedic scholar Rishyasringa. [1-11-30]

The Ritwik is not just a reciter of Veda-s but more a director or conductor of whole orchestration of the Vedic ritual, which involves lots of rules, in reciting hymns, in performing deeds and all in their exactness. The whole lots of works that need be performed have the order of precedence like prime, auxiliary or adjunctive in their ordinance. A Ritwik is the elated scholar who keeps track of these activities while other scholars recite hymns as directed by these Ritwik-s. Hence, Ritwik-hood is the highest.

Hindu's Four Era system

चतुर्युग has the following components:

सत्य युग or कृत युग 17, 28, 000 years of duration. This is the era of Raama"s ancestors of Ikshvaku dynasty, or the Solar dynasty.

त्रेत युग 12, 96, 000 years.[The era is of Raama"s near ancestors, again of Solar dynasty 3.

द्वपर युग 8, 64, 000 years. This is the period of Epic Maha Bharata with an admixture of Solar and Lunar dynasties ruling.

कलि युग 4, 32, 000 years. The present period obtaining from the ruination of Maha Bharata civilisation.

One cycle of the above four eras is called one महा युग and seventy-one [71] of such of the Fourfold Eras महा युगा-स् will become one मन्वन्तर , Manu-Epoch, the time scale attributed to one Manu, the Supreme Ruler of Mankind.

There are total fourteen such Manu-epochs and six of them over in the present मन्वन्तर , the time-scale.

The completed Manu cycles are

1.] स्वयम्भु मनु , 2.] स्वरोचिष मनु , 3.] औत्तमि मनु , 4.] तामस मनु , 5.] रैवत मनु , 6.] चाक्ष मनु . Presently we are in the Seventh cycle called वैवस्वत मन्वन्तर , and there are seven more मन्वन्तर's to come, starting with 8.] सुर्य सावर्निनु , 9.] धर्म सावनि , 10.] दक्ष सवर्नि , 11.] रुद्र सावर्नि , 12.] ब्रह्म सावनि , 13.] रोच्य मनु , 14.] भोत्य मनु Such fourteen Manu time cycles will be said to be a Day of Brahma, the Absolute. Raamayana is said to have happened in कृत युग , the second Manu time cycle. The earlier one is सत्य युग , in which the ancestors of Raama, descendants of Raghu dynasty, like Saagara, Harishchandra et al, were the rulers, which is called Ikshvaku dynasty...

॥ इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एकादशः सर्गः ॥

Thus, this is the 11th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

12 Sarga 12 - द्वादशः सर्गः

Dasaratha Readies To Perform Asvamedha Ritual

Introduction -

King Dasharatha requests the Sages to conduct the Vedic ritual for which the sages indent paraphernalia, which the ministers are ordered to supply forthwith. This chapter is almost a replication of chapter 8, excepting the inclusion of references to Sage Rishyasringa who by now is available in Ayodhya.

ततः काले बहुतिथे कस्मिंश्चित्सुमनोहरे ।
वसन्ते समनुप्राप्ते राज्ञो यष्टुं मनोऽभवत् ॥ १.१२.१ ॥

ततः	= later	बहु तिथे काले	= after lapse of some time	कस्मिन् चित् वसन्ते	= on one, spring season
समनुप्राप्ते	= on the arrival of that spring	राज्ञः	= to the king	यष्टुम्	= to perform ritual
मनः	= mind	अभवत्	= happened, [desired].		

After a lapse some time when spring season has come the king Dasharatha desired to perform the Vedic ritual. [1-12-1]

Indian seasons The Indian yearly time-cycle is two-kind, one on northern solstice and the other southern solstice. And seasons are twelve and every two months is a season, and they are calculated by almanacs basing on the stars position every year. They roughly compare with the following Gregorian months as below:

No.	ऋतु	Season	Hindu months	Gregorian months
1	हेमन्त	Winter	मर्गशीर्ष - पौष	December to February
2	शिशिर	Cold	माघ - फाल्गुन	February to April
3	वसन्त	Spring	चैत्र - वैशाख	April to June
4	ग्रीष्म	Hot	ज्येष्ठ - आशाढ	June to August
5	वर्ष	Rainy	श्रावण - भाद्रपद	August to October
6	शरत्	post-rainy	आश्वीयुज - कार्तिक	October to December

ततः प्रसाद्य शिरसा तं विप्रं देववर्णिनम् ।
यज्ञाय वरयामास सन्तानार्थं कुलस्य वै ॥ १.१२.२ ॥

तथेति च स राजानमुवाच च सुसत्कृतः ।

ततः	= then	देव वर्णिनम्	= like deity, in glow	तम् विप्रम्	= at that Brahmana - Rishyasringa
शिरसा	= [by suppliantly bowing his] head	प्रसाद्य	= having convinced	कुलस्य	= for dynasty's, unending [progeny,] to beget
यज्ञाय	= to conduct ritual	वरयामास	= [the king] beseeched.	सन्तान	
				अर्थम्	

Then bowing his head before that Brahmana sage Rishyasringa whose is glow is like that of a deity, King Dasharatha verily beseeched that sage to conduct Vedic ritual on his behalf as he wished to beget progeny to maintaining his family line. [1-12-2]

संभाराः संभ्रियन्ताम् ते तुरगश्च विमुच्यताम् ॥ १-१२-३ ॥
सरव्याः च उत्तरे तीरे यज्ञ भूमिः विधीयताम् ।

सु सत्किताः	= well honoured	सः	= he, the Sage Rishyasringa	तथ इति च	= "thus only"
राजानम्	= to the king	उवाच	= said	सम्भाराः	= paraphernalia
सम्भ्रियन्ताम्	= be garnered	विमुच्यताम्	= be released	ते तुरगः च	= your, ritual horse, also.

Sage Rishyasringa who by now is well-honoured by the king said to the king, So it shall be, let the paraphernalia for ritual be garnered and let your ritual horse be released as a prerogative. [1-12-3]

ततो अब्रवीत् नृपः वाक्यम् ब्राह्मणान् वेद पारगान् ॥ १-१२-४ ॥
सुमन्त्रावाहय क्षिप्रमृत्विजो ब्रह्मवादिनः ।
सुयज्ञम् वामदेवम् च जाबालिमथ काश्यपम् ॥ १-१२-५ ॥
पुरोहितम् वशिष्ठम् च ये चाप्यन्ये द्विज सत्तमाः ।

ततः	= then	राज	= the king	मन्त्रि	= to minister, the best
सुमन्त्रम्	= to Sumantra	वाक्यम्	= these words	सत्तमम्	
क्षिप्रम्	= swiftly	ब्रह्म वादिनः	= Vedic scholars	अब्रवीत्	= said
सुयज्ञम्	= Sage Suyajna	वामदेवम्	= Sage Vaamadeva	रित्विजः	= Vedic ritual-conductors
अथ	= and	काश्यपम्	= Sage Kaashyapa	जाबालिम्	= Sage Jaabali
वशिष्ठम् च	= Sage Vashishta, too	च	= further	पुरोहितम्	= the priest
अन्ये	= other	द्विज सत्तमाः	= Brahmana, the scholars	ये च	= and those
				आवाहय	= invite.

Then King Dasharatha said to his best minister Sumantra, Let the Vedic scholars and ritual conductors like Sages Suyajna, Vaamadeva, Jaabaali, and Kaashyapa, along with the family priest Vashishta, as well as other Vedic Brahmins that are there, they all be invited swiftly... [1-12-4, 5]

ततः सुमन्त्रस्त्वरितं गत्वा त्वरितविक्रमः ॥ १-१२-६ ॥
 समानयत्स तान् सर्वान् समस्तान् वेदपारगान् ।
 तान् पूजयित्वा धर्मात्मा राजा दशरथस्तदा ॥ १-१२-७ ॥
 धर्मार्थसहितं युक्तं श्लक्ष्णं वचनमब्रवीत् ।

ततः	= then	सुमन्त्रः	= Sumantra	त्वरितम्	= quickly
गत्वा	= went	त्वरितः	= a quickest person he is	तान्	= them, all of the, Vedic
		विक्रमः		समस्तान्	scholars
सम्	= fetched	तान्	= them	वेद पारगान्	
आनयत्				पूजयित्वा	= having worshiped
धर्मात्मा	= that virtuous king,	तद	= then	धर्म अर्थ	= virtue, meaning, con-
राजा	Dasharatha			सहितम्	taining
दशरथः		वचनम्	= sentence	अब्रवीत्	= said.
श्लक्ष्णम्	= soft, impressible				

Then Sumantra being a quickest person went quickly and fetched all those Vedic scholars and clergymen. Then the virtuous king Dasharatha having offered due worships to all the sages and saints brought in by Sumantra, uttered these words which are with virtue and meaning, in an impressible manner. [1-12-6, 7]

मम लालप्यमानस्य पुत्रार्थम् नास्ति वै सुखम् ॥ १-१२-८ ॥
 पुत्रार्थम् हयमेधेन यक्षयामि इति मतिर्मम ।
 तदहं यष्टुमिच्छामि शास्त्रदृष्टेन कर्मणा ॥ १-१२-९ ॥
 ऋषिपुत्रप्रभावेन कामान् प्राप्स्यामि चाप्यहम् ।

मम	= to my	लालस्य	= tumultuous	मानस्य	= mind
पुत्र अर्थम्	= for sons	न अस्ति	= not there	वै	= verily
सुखम्	= quietude	तत्	= hence	अहम्	= I am
हय मेधेन	= by Horse Ritual	यक्षयामि	= would like to worship	इति	= thus
मतिः मम	= thinking, of mine	तत्	= therefore	शास्त्र दृष्टेन	= scriptures, point of view
कर्मणा	= by strict observance	यष्टुम्	= to perform ritual	इच्छामि	= I wish to
ऋषि पुत्र	= by Sage's son -	प्रभावेण	= divine influence of	अहम्	= I am
	through Rishyas-				
	ringa's				
कामम्	= my desire	प्राप्स्यामि च	= I get, even, I will.		
		अपि अहम्			

My mind is tumultuous without quietude for I have no sons... hence I am thinking of performing the Vedic Horse Ritual for progeny... I wish to perform the ritual as enshrined in the scriptures and by strict observances... I wish to get my desires fulfilled through the divine influence of the Sage's son, Rishyasringa... [1-12-8, 9]

ततः साध्विति तद्वाक्यं ब्राह्मणाः प्रत्यपूजयन् ॥ १-१२-१० ॥
 वसिष्ठप्रमुखाः सर्वे पार्थिवस्य मुखाच्च्युतम् ।
 ऋश्यश्चङ्गपुरोगाश्च प्रत्यचूर्णपतिं तदा ॥ १-१२-११ ॥

ततः	= then	साधु इति	= splendid, thus	तत् वाक्यम्	= this, sentence, idea
ब्राह्मणाः	= Brahmanas	प्रति पूजयन्	= blessed the king	वशिष्ठः	= Sage Vashishta
प्रमुखाः	= and other important sages	सर्वे	= all of them	पार्थिवस्य	= the king's
मुखात्	= from mouth, voice	च्युतम्	= came out	ऋश्यस्त्रिणा	= keeping at helm of af-
तदा	= then	प्रति ऊचुः	= in return, said	पुरोगाः च	fairs
				नृ पतिम्	= to peoples", lord [the king].

Then Splendid, splendid is this idea, said the Brahmana scholars blessing the king. Then Sage Vashishta along with all other important personalities have applauded the idea that has come out of the king's voice, and all those Vedic scholars and clerj nmen keeping Rishyasringa at helm of affairs said this to the king, in appreciation of that idea. [1-12-10, 11]

सम्भाराः सम्भ्रियन्तां ते तुरगश्च विमुच्यताम् ।
 सरव्याः च उत्तरे तीरे यज्ञ भूमिः विधीयताम् ॥ १-१२-१२ ॥
 सर्वथा प्राप्स्यसे पुत्रांश्चतुरो ऽमितविक्रमान् ।
 यस्य ते धार्मिकी बुद्धिरियं पुत्रार्थमागता ॥ १-१२-१३ ॥

यस्य ते	= to whom, [such as] you	पुत्र अर्थम्	= for begetting sons	इयम्	= this kind of, virtuous,
अ मित	= boundless	विक्रमान्	= valiant ones	धार्मिकी	thinking, has come
पुत्रान्	= sons	सर्वथा	= by all means	बुद्धिः आगता	
सम्भाराः	= paraphernalia	सम्भ्रियन्ताम्	= be garnered	चत्वारः	= four of them
तुरगाः च	= ritual horse, also	विमुच्यताम्	= be released.	प्राप्स्यसे	= you will beget
				ते	= your

Because a virtuous thinking of begetting sons through Vedic ritual has come to you, you will by all means get four sons with boundless valour... let ritual paraphernalia be garnered and let your ritual-horse be released... The Vedic seers thus blessed Dasharatha. [1-12-12, 13]

ततः प्रीतो ऽभवद्राजा श्रुत्वा तु द्विजभाषितम् ।
 अमात्यांश्चाब्रवीद्राजा हर्षणेदं शुभाक्षरम् ॥ १-१२-१४ ॥

ततः	= then	प्रीतः	= glad, became, the king	श्रुत्वा	= having heard
तत् द्विज	= those, Brahmanas, that is said by them	अभवत् राजा	= the king	अमात्यान्	= to the ministers

च = also
शुभ अक्षरम् = good words

हर्षेण = with happiness
अब्रवीत् = spoke to.

इदम् = these

Then the king is gladdened to hear the blessing advises of the Vedic scholars, and he spoke to the other ministers of his court, with happiness derived from those good words. [1-12-14]

गुरूणां वचनाच्छीघ्रं सम्भाराः सम्भ्रियन्तु मे ।
समर्थाधिष्ठितश्चाश्वस्सोपाध्यायो विमुच्यताम् ॥ १-१२-१५ ॥

सरय्वाश्चोत्तरे तीरे यज्ञभूमिर्विधीयताम् ।
शान्तयश्चाभिवर्द्धन्तां यथाकल्पं यथाविधि ॥ १-१२-१६ ॥

शक्यः कर्तुमयं यज्ञः सर्वेणापि महीक्षिता ।
नापराधो भवेत्कष्टो यद्यस्मिन् क्रतुसत्तमे ॥ १-१२-१७ ॥

छिद्रं हि मृगयन्ते ऽत्र विद्वांसो ब्रह्मराक्षसाः ।
विघ्नितस्य हि यज्ञस्य सद्यः कर्ता विनश्यति ॥ १-१२-१८ ॥

तद्यथा विधिपूर्वं मे क्रतुरेष समाप्यते ।
तथा विधानं क्रियतां समर्थाः करणेष्विह ॥ १-१२-१९ ॥

गुरूणाम्	= of teachers	वचनात्	= by advise	शीघ्रम्	= quickly
सम्भाराः	= paraphernalia	सम्भ्रियन्तु	= be procured	समर्थ	= well guarded by gal-
सह	= also followed by	मे	= my	अधिस्थितः	lant men
उपाध्यायः	teachers			अस्वः	= Ritual Horse
विमुच्यताम्	= be released	सरय्वा	= of Sarayu river	उत्तरे तीरे	= on northern banks
यज्ञ भूमिः	= ritual place	विधीयताम्	= be decided	शान्तयः च	= peace invocations
अभि	= be prevailing and	यथा कल्पम्	= as per tradition	यथा विधि	= as ordained in scrip-
वर्धन्ताम्	prospering				tures
शक्य	= if possible	प्राप्तुम्	= to perform	अयम् यज्ञः	= this, ritual
सर्वेन अपि	= by all, even	मही क्षिता	= kings [would have been performed]	न	= no
अपरथः	= fault	भवेत्	= is made	कष्टः	= a difficult one
यदि	= if	अस्मिन्	= in that	क्रतु सत्तमे	= ritual, the great
छिद्रम्	= faults	हि	= only	मृगयन्ते	= hunted
अत्र	= there	विद्वांसः	= scholarly	ब्रह्म राक्षसाः	= by the Brahma demons
निहतस्य	= killing the	च	= also	यज्ञस्य	= ritual's
कर्ता	= performer	विनश्यति	= ruins	तत्	= that is
यथा	= why	विधि पूर्वम्	= in adherence to texts	क्रतुः	= ritual
एष	= this one	समाप्यते	= be concludes	तथा	= like that
विधानम्	= procedure	क्रियताम्	= be done	समर्थाः	= efficient ones
करणेषु इह	= in affairs, here [so said the king to Vedic scholars]				

The king said to his executives, As advised by my Vedic teachers, let the paraphernalia for my ritual be procured... let the ritual-horse be released, guarded well by gallant men in its journey... and let religious teachers follow that horse as per tradition... let the ritual place be decided on the northern banks of Sarayu River... let the peace invocations be prevailing and prospering throughout as ordained in the scriptures and tradition... all the kings on this earth would have performed this Horse Ritual, if only they can perform this without a mistake... thus, this is a great and difficult ritual... the Brahma-demons will be hunting for the faults performed in the rituals whereat they can interject themselves in to the proceedings of the ritual in order to ruin it... further, the performer of the ritual also gets ruined if there were be to be faults... that is why this ritual shall be conducted faultlessly till its conclusion, and with absolute adherence to the scriptures... since all of you assembled here are efficient ones in conducting such rituals without faults, I hope you all will organise carefully.... [1-12-15,16,17,18, 19]

तथेति च ततः सर्वे मन्त्रिणः प्रत्यपूजयन् ।
पार्थिवेन्द्रस्य तद्वाक्यं यथाज्ञप्तमकुर्वत ॥ १-१२-२० ॥

तथा इति	= like that, only	मन्त्रिणः	= by ministers	सर्वे	= all
च अब्रुवन्	= also, said - expressed their consent	पार्थिव	= the king's, the best one	तत् वाक्यम्	= those words
प्रति	= in turn, appreciation	इन्द्रस्य		आज्ञप्तम्	= ordered
अपूजयन्		यथा	= as		
अकुर्वतः	= they have done.				

In appreciation of his orders all the ministers replied the king saying it will be done accordingly... and indeed they have faultlessly carried out works as ordered. [1-12-20]

ततो द्विजास्ते धर्मज्ञमस्तुवन् पार्थिवर्षभम् ।
अनुज्ञातास्ततः सर्वे पुनर्जग्मुर्गथागतम् ॥ १-१२-२१ ॥

ततः	= then	द्विजाः ते	= Brahmans, all of them	धर्मज्ञम्	= the virtuous knower, the king
अस्तुवन्	= applauded	पार्थिवर्षभम्	= among kings, the sacred bull	अनुज्ञाता	= with his permission
ततः	= from there	सर्वे	= all of them	पुनः जग्मु	= again, returned
यथा	= as they have come.				
आगतम्					

Then all the Brahmans applauded the virtuous king and who is like a Sacred Bull among the kings for his virtuous endeavour of undertaking the Vedic ritual, and with his permission all of them returned from there as they have come. [1-12-21]

गतेषु तेषु विप्रेषु मन्त्रिणस्तान्नराधिपः ।
विसर्जयित्वा स्वम् वेश्म प्रविवेश महामतिः ॥ १-१२-२२ ॥

द्विज अग्रेषु	= Brahmins, prominent ones	गतेषु	= on departing of	महा द्युति	= great, resplendent one
नर अधिपः	= people's, chief [king]	तान्	= those	मन्त्रिणः	= the ministers too were
विसर्जयित्वा	= on leaving them	स्वम्	= his	वेश्म	= palace
प्रविवेश	= entered.				

On the departure of the prominent Brahmins, King Dasharatha sent off those ministers who are still available there for further orders from the king, and then he the great resplendent king has entered his own palace. [1-12-22] .

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे द्वादशः सर्गः ॥

Thus, this is the 12th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

13 Sarga 13 - त्रयोदशः सर्गः

Ashva-Medha Begun; Sage Vashista'S Arrangements

Introduction -

King Dasharatha requests Sage Vashishta, the Royal Priest to commence works for the Vedic ritual. Sage Vashishta instructs all the concerned about the discipline to be observed in executing the works. Sage Vashishta also instructs the minister Sumantra to invite various kings of other countries, and those kings will be received with great hospitality. King Dasharatha along with his wives takes ritual vow and enters ritual hall.

पुनः प्राप्ते वसन्ते तु पूर्णः संवत्सरोऽभवत् ।
प्रसवार्थं गतो यष्टुं हयमेधेन वीर्यवान् ॥ १.१३.१ ॥

पुनः प्राप्ते = again, recurred, spring वसन्ते तु season, but in	पूर्णः = full, year, over संवत्सरः अभवत्	वीर्यवान् = determined one
प्रसव अर्थम् = progeny, requiring	यष्टुम् हय = to ritualize, with मेधेन Horse ritual	गतः = entered [ritual hall.]

On completion of one full year another springtime arrived, and then Dasharatha a determined one to beget progeny by performing Horse Ritual entered the ritual hall. [1-13-1]

The performer of such Vedic rituals has to perform preliminary rituals for a period of one year in order to attain eligibility to perform the final one. Here Dasharatha is said to have completed such preludes as he entering into the Vedic ritual hall in the springtime of the succeeding year to the one referred in last chapter.

अभिवाद्य वसिष्ठं च न्यायतः प्रतिपूज्य च ।
अब्रवीत्प्रश्रितं वाक्यं प्रसवार्थं द्विजोत्तमम् ॥ १.१३.२ ॥

द्विज = to that Brahman, the उत्तमम् best, to Vashishta, on वशिष्टम् greeting अभिवाद्य	न्यायतः = customarily, adoring प्रतिपूज्य च him, also	अब्रवीत् = said, very, humble, प्र श्रितम् words. प्रसवार्थम् वाक्यम्
---	--	--

Greeting and even adoring the Sage Vashishta customarily Dasharatha said these very humble words to him. [1-13-2]

यज्ञो मे क्रियताम् ब्रह्मन् यथोक्तम् मुनिपुङ्गव ।
यथा न विद्मः क्रियन्ते यज्ञांगेषु विधीयताम् ॥ १-१३-३ ॥

मुनि पुनः = sage, the eminent	ब्रह्मन् = oh, Brahman	मे यज्ञः = ritual, of, mine, as said यथ उक्तम् [in scriptures] be per- क्रियताम् formed विधीयताम् = be conducted.
यज्ञांगेषु = ritual"s, ancillary func- tions	यथा न विघ्नः = as to how, no, obsta- क्रियते cles, be occurred that way	

Let my ritual be performed scripturally, oh eminent Brahman, let it be conducted in such a way that no obstacle occurs even in its ancillary functions. [1-13-3]

भवान् स्निग्धः सुहृन्मह्यं गुरुश्च परमो महान् ।
वोढव्यो भवत चैव भारो यज्ञस्य चोद्यतः ॥ १.१३.४ ॥

भवान् = you are, friendly, स्निग्धः kind-hearted, to me सुहृत् मह्यम्	परमः महान् = very, reverent, royal गुरुः च priest, also भवत एव = by you, alone, that वोढव्यः shoulder it.	यज्ञस्य = ritual"s, upheaved, उद्यतः भारः burden
--	--	---

You being my very reverent royal priest are friendly and kind-hearted to me, and you alone shall shoulder the burden of the commenced ritual in all good faith and credence. [1-13-4]

तथेति च स राजानमब्रवीद्विजसत्तमः ।
करिष्ये सर्वमेवैतद्भवता यत्समर्थितम् ॥ १.१३.५ ॥

द्विज सत्तम = Brahman, the reverent	सः = he, Sage Vashishta	भवता यत् = by you, that which, is समर्थितम् requested, or decided इति = thus, to king, said. राजानम् अब्रवीत्
एतत् = all that	सर्वम् तथा = all, accordingly, I will करिष्ये make happen	

Then that reverent Brahman Vashishta said to king, Whatever that is requested or decided by you, I will see that all of them are materialised accordingly. [1-13-5]

ततोऽब्रवीद्विजान् वृद्धान् यज्ञकर्मसु निष्ठितान् ।
स्थापत्ये निष्ठितांश्चैव वृद्धान् परमधार्मिकान् ॥ १.१३.६ ॥

कर्मान्तिकान् शिल्पकरान् वर्धकीन् खनकानपि ।
गणकान् शिल्पिनश्चैव तथैव नटनर्तकान् ॥ १.१३.७ ॥

तथा शुचीन् शास्त्रविदः पुरुषान् सुबहुश्रुतान् ।
यज्ञकर्म समीहन्तां भवन्तो राजशासनात् ॥ १.१३.८ ॥

इष्टका बहुसाहस्रीः शीघ्रमानीयतामिति ।
औपकार्याः क्रियन्तां च राज्ञां बहुगुणान्विताः ॥ १.१३.९ ॥

ततः	= then [Sage Vashishta,]	यज्ञ कर्मसु	= in ritual performance,	वृद्धान् परम	= elderly experts, very,
अब्रवीत्	spoken to, to Brah-	निष्ठितान्	proficient persons	धार्मिकान्	virtuous ones
द्विजान्	mans, elderly scholars				
वृद्धान्					
स्थापत्ये	= to architects, profi-	कर्म	= supervisors	शिल्पकरान्	= brick makers
निष्ठिताम् च	cient ones, thus	अन्तिकान्		गणकान्	= accountants
एव		खनकान्	= earth-diggers, too	नट	= actors
वर्धकीन्	= carpenters	अपि		सु बहु	= well, many, heard
शिल्पिनः च	= sculptors, also, thus	तथा सुचीन्	= thus, flawless, scrip-	श्रुतान्	[well-read in Vedas]
एव		शास्त्र विदः	tures, scholars, to	यज्ञ कर्म	= ritual, performance
नर्तकान्	= dancers	पुरुषान्	those men	शीघ्रम्	= quickly, be brought,
भवन्तः	= by you all	राज	= by king's order	अनीयताम्	thus
समीहन्ताम्	= be organised	शासनात्		इति	
राजानाम्	= for kingly [guests]	इष्टका बहु	= bricks, many, thou-	उपकार्यः	= royal palaces [guest
		सहस्री	sands	क्रियन्ताम्	houses,] be built, also.
		बहु	= very many, facilities	च	
		गुणान्विता	included		

Then Sage Vashishta then summoned and spoke to elderly Brahman scholars, and elderly architects who are all proficient and elderly experts in conducting the construction of the ritual hall etc. Then summoned are the construction supervisors, brick-makers, carpenters, earth-diggers, accountants, and sculptors. So also the actors and dancers are summoned. Thus flawless scholars in scriptures and those men who are well read in Veda-s, are called and he addressed them saying, "Performance of the ritual be organised by the order of the king. Bricks in many thousands be brought quickly and royal palaces as temporary guesthouses be built for the kingly guests, with very many facilities included in them. [1-13-6,7,8,9]

A detailed description of the components of Vedic ritual hall is given at the endnote of next chapter, wherein King Dasharatha enters. Vedic ritual cannot be performed in ordinary households or in small temples. A very large place is selected, as per architectural science, and at its centre a homa kunda, an altar of fire will be constructed. This area will not have any roofing so as to let the vapours of oblations of ghee, sandalwood paste and others offered into the fire of altar, get into the atmosphere and thereby to Heavens. Around this altar of fire, huge sheds will be constructed to accommodate thousands of participants and onlookers. Apart from this, mammoth kitchens and dining halls are to be constructed as all of the thousands of participants, who are to be fed as long as ritual is conducted. Some of the many tradesmen are listed in a bird's eye view as above.

ब्राह्मणावसथाश्चैव कर्तव्याः शतशः शुभाः ।
भक्ष्यान्नपानैर्बहुभिः समुपेताः सुनिष्ठिताः ॥ १.१३.१० ॥

शुभाः	= ideal	बहुभिः	= with very many	भक्ष्य अन्न	= with eatables, foods,
				पानैः सम्	potables, having
सु निष्ठिताः	= well established ones	ब्राह्मणा	= Brahmins, accommo-	उपेता	
		आवसथा	dation for	शतशः	= in hundreds, are to be
				कर्तव्या	done [built.]

Like that, for accommodating Brahmins hundreds of sanctified houses be built, well endowed and well established with very many eatables, foods, and potables. [1-13-10]

तथा पौरजनस्यापि कर्तव्या बहुविस्तराः ।
आगतानाम् सुदूरात् च पार्थिवानाम् पृथक् पृथक् ॥ १-१३-११

तथा पौर	= so also, city, people,	सु विस्तराः	= very, spacious [acco-	आगतानाम्	= to those arriving, from
जनस्य अपि	too	कर्तव्या च	modation,] is to be	सु दूरात् च	distant places, also
			done [built,] even		
पार्थिवानाम्	= to kings, separately,				
पृथक् पृथक्	separately [accommo-				
	dation is to be given.]				

So also, accommodation is to be given for city dwellers too, in very spacious housing, and severally for the kings arriving from distant places.[1-13-11]

वाजिवारण शलाः च तथा शय्या गृहाणि च ।
भटानाम् महदावासम् वैदेशिक निवासिनाम् ॥ १-१३-१२

तथा शय्या	= like that, reposing,	वाजिवारण	= for horses, stables, also	भटानाम्	= for soldiers, great, bil-
गृहाणि च	stalls, also	शलाः च		महत्	lets
				आवासम्	

वैदेशिक = foreign-country,
निवासिनाम् dwellers of.

For horses stables, reposing stalls for elephants, like that great billets for soldiers may be built for those foreign-country dwellers arriving in here on their horses and elephants along with their soldiers. [1-13-12]

आवासा बहुभक्ष्या वै सर्वकामैरुपस्थिताः ।
तथा पौरजनस्य अपि जनस्य बहु शोभनम् ॥ १.१३.१३ ॥

आवासाः बहु	= lodgings, with many	सर्व कामैः	= with all, utilities, ar-	तथा पौर	= thus, for this city
भक्ष्याः वै	foods, verily	उपस्थिताः	ranged	जनस्य अपि	dwellers also
जनस्य बहु	= for [other] people,				
शोभनम्	very, grand [food be given.]				

These lodgings are to be arranged with many foods and utilities for the people of this city and for others coming from distant countries, and a very grand food be given in all of them. [1-13-13]

दातव्यमन्नं विधिवत् सत्कृत्य न तु लीलय ।
सर्ववर्णा यथा पूजां प्राप्नुवन्ति सुसत्कृताः ॥ १.१३.१४ ॥
न चावज्ञा प्रयोक्तव्या कामक्रोधवशादपि ।

अन्नम्	= food, be given, duti-	सत्कृत्य न तु	= treating well, not, just,	सर्वे वर्णा	= to all, castes
दातव्यम्	fully	लीलय	illusively		
विधिवत्					
यथा पूजाम्	= as they would, re-	सु सत्किताः	= well honoured	न च अवज्ञा	= not any, disrespect, be
प्राप्नुवन्ति	spects, they get			प्रयोक्तव्य	shown [to anyone]
काम क्रोध	= passion, anger, over-				
वशात् अपि	come by.				

Food is to be given dutifully treating all of them well but not just illusively, and the people of all the castes shall be well honoured as they would get their due respect, and no disrespect be shown, even when overcome by passion or anger at anyone. [1-13-14, 15a]

यज्ञ कर्मसु ये व्यग्राः पुरुषाः शिल्पिनः तथा ॥ १.१३.१५ ॥
तेषामपि विशेषेण पूजा कार्या यथाक्रमम् ।
ये स्युः संपूजिता सर्वे वसुभिर्भोजनेन च ॥ १.१३.१६ ॥

ये पुरुषाः	= those, men, like that,	यज्ञ कर्मसु	= in ritual's works, pre-	तेषाम् अपि	= they be, also, excep-
तथा	architects	व्यग्रा	occupied	विशेषेण	tionally
शिल्पिनः					
पूजा कार्या	= respectability, to be	ये सर्वे	= those, all, with funds,	सम्पूजिता	= well treated, they will
यथा क्रमम्	done, as they, deserve	वसुभिः	with foods, also	स्युः	be.
		भोजनेन च			

Exceptionally respectable are those men and architects that are preoccupied in the works of the ritual as they deserve, and those men involved in these works shall be well-treated with funds and food. [1-13-15b, 16]

यथा सर्वम् सुविहितम् न किञ्चित् परिहीयते ।
तथा भवन्तः कुर्वन्तु प्रीति युक्तेन चेतसा ॥ १-१३-१७

सर्वम् यथा = all this, as to how, will सु विहितम् be well, organised प्रीति युक्तेन = with interestedness चेतसा [cooperation,] in good spirit	किञ्चित् न = in the least, not, be ne- परि हीयते glected कुर्वन्तु = shall administer.	तथा भवन्त = thus, you all
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Thus, as to how all this be well organised without least negligence, thus you all shall administer in all your cooperation and good spirit. Thus Sage Vashishta spoke to the organisers. [1-13-17]

ततः सर्वे समागम्य वशिष्ठमिदमब्रुवन् ।
यथेष्टम् तत्सुविहितं न किञ्चित् परिहीयते ॥ १.१३.१८ ॥
यथोक्तम् तत् करिष्यामो न किञ्चित् परिहीयते ।

ततः सर्वे = then, all of them, col- समागम्य lectively	वशिष्ठम् = to Vashishta, this, इदम् replied अब्रुवन्	यथा इष्टम् = as desired, that, well तत् सु ordered [will be done] विहितम्
न किञ्चित् = not, in the least, will be परिहीयते neglected	यथा उक्तम् = as, said, that, we will तत् do करिष्यमः	न किञ्चित् = not, least, be slighted. परिहास्यते

Then all of them collectively replied to Sage Vashishta As desired, all the well ordered works will not be neglected in the least, and they will be done as ordered, and not the least of them will be slighted. So said the artisans to Sage Vashishta. [1-13-18, 19a]

ततः सुमंत्रमाहूय वशिष्ठो वाक्यमब्रवीत् ॥ १.१३.१९ ॥
निमन्त्रयस्व नृपतीन् पृथिव्यां ये च धार्मिकाः ।

ब्राह्मणान् क्षत्रियान् वैश्यान् शूद्रांश्चैव सहस्रशः ॥ १.१३.२० ॥
समानयस्व सत्कृत्य सर्वदेशेषु मानवान् ।

ततः = then, Sumantra, on सुमन्त्रम् calling for आहूय	वशिष्ठः = Vashishta, [this] sen- वाक्यम् tence, said अब्रवीत्	पृथिव्याम् = on the earth, those, ये धार्मिकाः that are righteous ones नृपतीम् [those] kings, be in- निमन्त्रयस्व vited
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सर्व देशेषु मानवान्	= from all, kingdoms, people	ब्रह्मणान् क्षत्रियान् वैस्यान् शूद्रान्	= Brahmins, Kshatriya- s, Vaisya-s, Shuudra- s	च एव सहस्रसः	= also, thus, in thou- sands [scores of tem]
सत्कृत्य सम् आनयस्व	= on honouring, let them be invited.				

Then on calling for Sumantra, Sage Vashishta said these words to him, Let all those kings of the earth that are righteous be invited, and let all the people from all the kingdoms, say Brahmins, Kshatriya-s, Vyasya-s, Shudra-s be invited in scores duly honouring them. So said Vashishta to Sumantra. [1-13-19b, 20, 21a]

मिथिलाधिपतिं शूरं जनकं सत्यविक्रमम् ॥ १.१३.२१ ॥
तमानय महाभागं स्वयमेव सुसत्कृतम् ।
पूर्वसम्बन्धिनं ज्ञात्वा ततः पूर्वं ब्रवीमि ते ॥ १.१३.२२ ॥

मिथिल पतिम् शूरम् जनकम् स्वयमेव एव	= Mithila kingdom's, king, valiant one, King Janaka personally, thus [by you]	सत्य वादिनम् सु सत्कृतम्	= truth, advocate of well honoured	तम् आनय महा भागम् पूर्वं सम्बन्धिनम् ज्ञात्वा	= him [Janaka,] invite, great, estimable one long-time, association, bearing in mind
पूर्वम् ब्रवीमि ते	= firstly, I am telling, you.				

You personally invite Janaka the king of Mithila, a valiant one and an advocate of truth, honouring his well and duly bearing in mind that he is a long-time associate of our King Dasharatha, hence I am telling you in the first instance. [1-13-21,22]

तथा काशीपतिं स्निग्धं सततं प्रियवादिनम् ।
वयस्यं राजसिंहस्य स्वयमेवानयस्व ह ॥ १.१३.२३ ॥

तथा	= likewise	स्निग्धम् सततम् प्रिय वादिनम् सत् वृत्तम्	= one who is friendly, al- ways, affection, desir- ing one, well behaved [cordial] one	काशि पतिम्	= thus, Kaashi's, king
स्वयम् एव आनयस्व ह	= personally, alone, be invited indeed.				

Thus that King of Kaashi who is always a friendly, affectionate and a cordial one, indeed he shall be invited by you personally. [1-13-23]

तथा केकयराजानं वृद्धं परमधार्मिकम् ।
श्वशुरं राजसिंहस्य सपुत्रं त्वमिहानय ॥ १.१३.२४ ॥

तथा	= likewise	वृद्धम् परम्	= elderly one, very, vir- tuous one	श्वशुरम्	= father-in-law
राज सिंहस्य	= of king, the lion's [Dasharatha's]	केकय राजानम्	= Kekaya's king	स पुत्रम्	= along with his sons,
				त्वम् इह	you, here, invited.
				आनय	

Likewise, King of Kekaya, an elderly, very virtuous, and also the father-in-law of our Lion-King Dasharatha, you personally invite him along with his sons. [1-13-24]

अङ्गेश्वरं महाभागं रोमपादं सुसत्कृतम् ।
वयस्यं राजसिंहस्य समानय यशस्विनम् ॥ १.१३.२५ ॥

अङ्ग ईश्वरम्	= Anga kingdom's, lord	महा	= great bow, user of	राज सिंहस्य	= king, the Lion [Dasharatha]
वयस्यम्	= friend of	इच्छासम्		रोमपादम् सु	= Romapada, well, hon- oured, sam
आनय	= well, be invited.	यशस्विनम्	= illustrious one	सत्कृतम्	

Romapada, the lord of Anga kingdom and the user of great bow, let that illustrious one be invited well honoured, for he is the friend of our lion-king Dasharatha. [1-13-25]

तथा कोसल राजानम् भानुमन्तम् सुसत्कृतम् ।
मगधाधिपतिम् शूरम् सर्व शास्त्र विशारदम् ॥ १-१३-२६

तथा कोसल	= like that, Kosala's,	भानुमन्तम्	= Bhanumanta	सुसत्कृतम्	= well honoured
राजानम्	king	शूरम्	= brave one	सर्व शास्त्र	= in all scriptures, pro- found.
मगध	= Magadha, king			विशारदम्	
अधिपतिम्					

Like that King of Kosala namely Bhanumanta, and the King of Magadha, a brave one and a profound one in all scriptural knowledge, let them be honoured well and be invited. [1-13-26]

प्राप्तिज्ञम् परमोदारम् सुसत्कृतम् पुरुषर्षभम् ।
राज्ञः शासनम् आदाय चोदयस्व नृपर्षभान् ।
प्राचीनान् सिन्धु सौवीरान् सौराष्ट्रेयाम् च पार्थिवान् ॥ १-१३-२७

प्राप्तिज्ञम्	= Praaptijna, the king of Magadha	परम उदारम्	= kind-hearted one	सुसत्कृतम्	= well honoured
पुरुषर्षभम्	= king, the best among kings	राज्ञः	= king's, orders, taking	चोदयस्व	= motivated by it
नृपर्षभान्	= kings, the best	शासनम्		सिन्धु	= Sindhu, Sauviira,
		आदाय		सौवीरान्	Saurashtra, also, kings
		प्राचीनान्	= eastern regional kings	सौराष्ट्रेयाम्	of.
				च पार्थिवान्	

And Praaptijna, the king of Magadha, the kind-hearted and best one among kings, be well honoured and invited. Further, taking the orders of King Dasharatha and motivated by those orders, the kings of Sindhu, Sauviira and Saurashtra kingdoms may also be invited. [1-13-27]

दाक्षिणात्यान् नरेन्द्राम् च समस्तान् आनयस्व ह ।
सन्ति स्निग्धाः च ये चान्ये राजानः पृथिवी तले ॥ १-१३-२८

तानानय यथा क्षिप्रम् सानुगान् सह बान्धवान् ।
एतान् दूतैः महाभागैः आनयस्व नृप आज्ञया ॥ १-१३-२९

दाक्षिणात्यान् नरेन्द्राम् च	= southern kingdoms", kings, also	समस्तान् आनयस्व ह	= all of them, be invited, verily	सन्ति स्निग्धाः च ये च अन्ये	= should there be, friends, other, those, also, other
राजानः पृथिवी तले	= kings, on earth"s, sur- face	तान् आनय यथा क्षिप्रम्	= them, be invited, as early as	स अनुगान् सह बान्धवान्	= along with, followers, along with, their rela- tives
एतान् महाभागैः दूतैः	= them, highly illustri- ous ones, through en- voys	आनयस्व नृप आज्ञया	= invite them, by king"s, orders.		

All of the kings of southern kingdoms be invited, and should there be any other friends and other friendly kings on the surface of the earth, they too shall be invited as early as possible with all their followers, relatives through highly illustrious envoys, of course with the orders of our king. Thus Sage Vashishta said to minister Sumantra. [1-13-28, 29]

वसिष्ठ वाक्यम् तत् श्रुत्वा सुमन्त्रः त्वरितः तदा ।
व्यादिशत् पुरुषान् तत्र राज्ञाम् आनयने शुभान् ॥ १-१३-३०

तत् वसिष्ठ वाक्यम् श्रुत्वा शुभान् पुरुषान् व्यादिशत्	= that, Sage Vashishta"s, words, on hearing devout men, envoys, men, ordered.	तदा सुमन्त्रः त्वरितः	= then, Sumantra, expe- ditiously	राजन्म तत्र आनयने	= kings, there [to their kingdom,] for inviting
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On hearing that word of Vashishta, Sumantra expeditiously ordered devout envoys to invite all those kings to their kingdom. [1-13-30]

स्वयम् एव हि धर्मात्मा प्रयातो मुनि शासनात् ।
सुमन्त्रः त्वरितो भूत्वा समानेतुम् महामतिः ॥ १-१३-३१

धर्मात्मा सुमन्त्रः	= virtuous Sumantra	मुनि शासनात्	= by sage"s, orders	त्वरितः भूत्वा	= brisk, on becoming
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समानेतुम् मही क्षितः	= to fetch, earth"s, rulers	स्वयम् एव प्रययातः	= personally, thus, jour- neyed.
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That virtuous Sumantra became brisk upon sage"s words and personally journeyed to fetch all the rulers on the earth. [1-13-31]

ते च कर्मान्तिकाः सर्वे वसिष्ठाय च महर्षये ।
सर्वम् निवेदयन्ति स्म यज्ञे यत् उपकल्पितम् ॥ १-१३-३२

ते कर्म अन्तिकाः सर्वे	= those, artisans, all	यज्ञे यत् उपकल्पितम्	= in ritual, works, that are accomplished	वशिष्ठाय महर्षये	= to Vashishta, to the sage
		सर्वम् निवेदयन्ति स्म	= all details, have, re- ported.		

All those artisans engaged in ritual works have reported Vashishta, the details of all those ritual works that are accomplished. [1-13-32]

ततः प्रीतो द्विज श्रेष्ठः तान् सर्वान् मुनिर्ब्रवीत् ।
अवज्ञया न दातव्यम् कस्य चित् लीलयापि वा ॥ १-१३-३३
अवज्ञया कृतम् हन्यात् दातारम् नात्र संशयः ।

ततः प्रीतः द्विज श्रेष्ठः मुनिः कस्य चित् लीलय अपि वा	= then, satisfied, Brah- man, eminent, saint, Sage Vashishta = to anyone, decep- tively, also, either	तान् सर्वान् अब्रवीत्	= to, all of them, said	अवज्ञया न दातव्यम्	= with disrespect, not, to be endowed
		अवज्ञया कृतम् हन्यात् दातारम्	= with disrespect, done [deeds,] will kill, donor	न अत्र संशयम्	= not, there, any doubt.

Then, that satisfied saint and eminent Brahman Vashishta, spoke this way to all of them, nothing is to be endowed to anyone either with disrespect or deceptively, the deeds done with disrespect will kill the donor and there is no doubt about it. [1-13-33, 34a]

ततः कैश्चित् अहो रात्रैः उपयाता महीक्षितः ॥ १-१३-३४
बहूनि रत्नानि आदाय राज्ञो दशरथस्य ह ।

ततः	= then	महीक्षितः	= kings	राज्ञः दशरथस्य	= for king, Dasharatha
बहूनि रत्नानि आदाय	= very many, precious gems, taking	कैः चित् अहो रात्रैः उपयाता	= in some, days and nights, arrived.		

Then in some days and nights many kings have arrived taking precious gems with them as gifts for Dasharatha.
[1-13-34b, 35a]

ततो वसिष्ठः सुप्रीतो राजानम् इदम् अब्रवीत् ॥ १-१३-३५
उपयाता नर व्याघ्र राजानः तव शासनात् ।
मया अपि सत्कृताः सर्वे यथा अर्हम् राज सत्तम ॥ १-१३-३६

ततः वसिष्ठः = then, Vashishta, well, सु प्रीतः = pleased	राजानम् = to king, this, said इदम् अब्रवीत्	उपयाता नर = arrived are, oh, manly व्याघ्रः = tiger
राजनः तव = kings, at your, behest शासनात्	मय अपि = by me, also, well hon- सत्कृताः सर्वे = oured, all	यथा अर्हम् = as per their status, राज सत्तमाः = kings, the great.

Then the well pleased Sage Vashishta said this to King Dasharatha the kings from distant kingdoms have arrived at your behest, oh, tigerly-man, and these best kings are well honoured by me also as per their status.
[1-13-35b, 36]

यज्ञीयम् च कृतम् सर्वम् पुरुषैः सुसमाहितैः ।
निर्यातु च भवान् यष्टुम् यज्ञ आयतनम् अन्तिकात् ॥ १-१३-३७

यज्ञीयम् = ritual works, all, also, सर्वम् च = completed कृतम् अन्तिकात् = that is nearby, ritual यज्ञ = hall, you may proceed. आयतनम् निर्यातु	सु समाहितैः = well, coalesced, by पुरुषैः = men	भवान् = you, to perform ritual यष्टुम्
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All the ritual works are also completed by the well coalescent men, thus you may start towards the ritual place that is nearby, to perform your ritual. Said Sage Vashishta to King Dasharatha. [1-13-37]

सर्वकामैः उपहृतैः उपेतम् वै समन्ततः ।
राजेन्द्र मनसेव विनिर्मितम् ॥ १-१३-३८

राजेन्द्र = oh, best king	उपहृतैः सर्व = arranged around, with कामैः = all, desirables [para- phernalia]	समन्ततः = everywhere, available, उपेतम् वै = indeed
मनसा वि = by wish, built, as निर्मितम् एव = though this ritual will	द्रष्टुम् अर्हसि = to see apt of you	

All the desirable paraphernalia is arranged and made available everywhere, and it is apt of you see ritual hall that is as though built by your mere wish. [1-13-38]

तथा वशिष्ठ वचनात् ऋष्यशृङ्गास्य च उभयोः ।
दिवसे शुभ नक्षत्रे निर्यातो जगतीपतिः ॥ १-१३-३९

तथा वशिष्ठ = thus, by Vashishta's वचनात् word [advise]	ऋष्यशृङ्गास्य = of Rishyasringa, also च	उभयोः = by [the word of] both
शुभे दिवसे = on a good, day	नक्षत्रे = star [of that day matching]	निर्यातः = came forth
जगती पतिः = world's lord [King Dasharatha.]		

Thus, on a good day while the ruling star of the day is favourable, King Dasharatha came forth towards the ritual hall according to the advice of both the sages Vashishta and Rishyasringa. [1-13-39] In undertaking of auspicious works, Hindus watch out for date, day, and the star of the day, called तिथि वार नक्षत्र in accordance with astrological import. In addition to these three are two more योग and करण , which when added together this becomes पञ्चान्ग , five-aspects of time, which are essential to verify before conducting any auspicious work.

ततो वशिष्ठ प्रमुखाः सर्व एव द्विजोत्तमाः ।
ऋष्यशृङ्गाम् पुरस्कृत्य यज्ञ कर्म आरभन् तदा ॥ १-१३-४०

ततः वशिष्ठ = then, Vashishta, and प्रमुखाः other eminent ones	सर्व एव द्विज = all, thus, Brahmans, उत्तमाः eminent	ऋष्यशृङ्गाम् = Rishyasringa, keeping पुरस्कृत्य ahead of
यज्ञ कर्म = ritual, works, com- आरभन् menced, thus.		
तदा		

Then Sage Vashishta and other eminent Brahmans keeping the Sage Rishyasringa ahead of them entered the ritual hall, to commence the ritual works thus. [1-13-40]

यज्ञ वाटम् गताः सर्वे यथा शास्त्रम् यथा विधि ।
श्रीमान् च सह पत्नीभी राजा दीक्षाम् उपाविशत् ॥ १-१३-४१

सर्वे यज्ञ वाट = all, to ritual hall, on go- गताः ing	यथा शास्त्रम् = as per canons, as per यथा विधि custom	श्रीमान् = illustrious, king
सह पत्नीभी = with, his wives	दीक्षाम् = king, ritual vow, un- उपाविशत् dertook.	राजा Dasharatha

When all have entered the ritual hall as per canons and custom, that glorious king Dasharatha along with his wives undertook vow of ritual. [1-13-41] ...

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे त्रयोदशः सर्गः ॥

Thus, this is the 13th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

14 Sarga - 14 चतुर्दशः सर्गः

Ashvamedha Commenced As Preamble To Putrakameshti Ritual

Introduction -

The Horse Ritual of Emperor Dasharatha is started on the banks of Sarayu River. The details of the arrangements for the participants, and visitors along with some aspects of the Vedic Ritual are narrated.

अथ संवत्सरे पूर्णे तस्मिन् प्राप्ते तुरङ्गमे ।
सरव्याश्चोत्तरे तीरे राज्ञो यज्ञो ऽभ्यवर्तत ॥ १.१४.१ ॥

अथ संवत्सरे पूर्णे राज्ञः यज्ञः अभ्यवर्तत	= then, one year, on completing emperor, ritual, com- menced.	तस्मिन् प्राप्ते तुरङ्गमे	= that, on regaining, rit- ual horse	सरव्याः उत्तरे तीरे	= Sarayu river's, on northern banks
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Then after completion of one year and on regaining the ritual horse, the Emperor Dasharatha commenced his Vedic Ritual on the northern banks of River Sarayu. [1-14-1]

In aswamedha yaga , a well-decorated horse will be let out with an insignia on its forehead challenging any king to capture it and face the wrath of releasing king. If any one captures the horse, he shall be strong enough to incite a war. Otherwise, the valour and invincibility of releasing king are well established and he may proceed with the ritual proper. Now that the ritual horse released during last year by King Dasharatha has come back without being captured by anyone, thus establishing the invincibility of King Dasharatha, as such he can commence the ritual proper.

ऋष्यशृङ्गम् पुरस्कृत्य कर्म चक्रुः द्विजर्षभाः ।
अश्वमेधे महायज्ञे राज्ञोऽस्य सुमहात्मनः ॥ १-१४-२

सु महा अत्मनः	= of that well, noble- souled king	अश्वमेधे महा यज्ञे राज्ञः अस्य	= in Horse ritual, great ritual, of king	ऋष्यशृङ्गम् पुरस्कृत्य	= Rishyasringa, keeping at helm of affairs
कर्म द्विजर्षभाः	= works, commenced, Brahmans, eminent ones.				

Keeping Rishyasringa at the helm of affairs those eminent Brahmins commenced, अश्व मेध , the Horse-ritual of that noble-souled Dasharatha. [1-14-2]

कर्म कुर्वति विधिवत् याजका वेदपारगाः ।
यथा विधि यथा न्यायं परिक्रामन्ति शास्त्रतः ॥ १-१४-३

याजकाः वेद = ritual conductors, in पारगाः Vedas, well versed ones	कर्म कुर्वन्ति = works, performed, विधिवत् customarily	यथा विधि = as per canon, as per यथा न्यायम् rules
परिक्रामन्ति = conducted, as per शास्त्रतः scriptures.		

Those well-versed conductors of Vedic rituals called रिक्विस् , have started to perform works relating to ritual as per canon and rules, and conducted them scripturally and customarily. [1-14-3]

प्रवर्ग्यम् शास्त्रतः कृत्वा तथा एव उपसदम् द्विजाः ।
चक्रुः च विधिवत् सर्वम् अधिकम् कर्म शास्त्रतः ॥ १-१४-४

द्विजाः = Brahmins	प्रवर्ग्यम् = pravargya ritual, as शास्त्रतः per scriptures, on कृत्वा performing	तथा एव = like that, upasada rit- उपसदम् ual
च विधिवत् = also, customarily on performing	अधिकम् = many more, all, rituals सर्वम् कर्म too, as per scriptures शास्त्रतः	चक्रुः = they performed.

On performing प्रवर्ग्य ritual as per scriptures, like that उपसद ritual too, those Brahmins have customarily performed all of those other rituals incidental to the main one scripturally. [1-14-4]

अभिपूज्य तदा हृष्टाः सर्वे चक्रुः यथा विधि ।
प्रातः सवन पूर्वाणि कर्माणि मुनिपुंगवाः ॥ १-१४-५

तदा = then	मुनि पुन्यवः = sages, distinguished	सर्वे हृष्टाः = all of them, are con- tented with
अभिपूज्य = worshipping those and those gods	प्रातः सवन = early morning, savana पूर्वाणि rituals and its ancillary कर्माणि	यथा विधि = as enjoined, per- चक्रुः formed.

Then all of those distinguished sages are contented with what they have performed by worshipping gods already summoned, they also conducted early morning सवन ritual and its ancillaries as enjoined. [1-14-5]

ऐन्द्रश्च विधिवत् दत्तो राजा चाभिषुतोऽनघः ।
मध्यंदिनम् च सवनम् प्रावर्तत यथा क्रमम् ॥ १-१४-६

इन्द्रः च = [oblations addressed विधिवत् to] Indra, as ordained, दत्तः having given	अनघः राजा = flawless, king, also च	अभिषुतः = soma raja creeper, well squeezed for the juice
मध्यन्दिनम् = in mid-day, savana rit- सवनम् ual	यथा क्रमम् = as per sequence, has प्रवर्ततः happened.	

The oblations addressed to Indra are well given as ordained, and the flawless king Dasharatha also crushed the Soma creeper to squeeze Soma juice, and thus the mid-day सवन ritual has come to pass according to sequence. [1-14-6]

Comment:oma creeper is from Sacrostemma Brevistigma of Asclepiadacea family and some other scholars hold the view that it is from Sarcostema Viminalis family.

तृतीय सवनम् चैव राज्ञोऽस्य सुमहात्मनः ।

चक्रुः ते शास्त्रतो दृष्ट्वा तथा ब्राह्मण पुंगवाः ॥ १-१४-७

तथा ते = like that, those, Brah- ब्राह्मण mans, proficient ones पुंगवाः तृतीय = third, savana ritual, सवनम् च also, like that, they एव चक्रुः performed.	शास्त्रतः दृष्ट्वा = from the viewpoint of scriptures, having ex- amined	सु महात्मनः = of that highly, exalted अस्य राज्ञः soul, of that, king
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Like that those proficient Brahmans have also performed the third सवन , ritual of that great-exalted soul Dasharatha according to the viewpoint of scriptures. [1-14-7]

आह्वान् चक्रिरे तत्र शक्रादीन् विबुधोत्तमान् ।

ऋष्यशृङ्गादौ मन्त्रैः शिक्षाक्षर समन्वितौ ॥ १-१४-८

ऋष्यशृङ्ग = Rishyasringa, others आदौ	मन्त्रैः = with Vedic hymns	शिक्ष अक्षर = when trained, letters, समन्वितौ who have them [those that still retained the pronunciation of letters though trained much earlier]
शक्र आदीन् = Indra, and others, विबुध gods, best उत्तमान्	तत्र = to that place	आह्वयाम् = invoking, the made. चक्रिरे

Rishyasringa and other best scholars with their well lettered and intonated Vedic hymns have invoked Indra and other gods to that place. [1-14-8]

गीतिभिः मधुरैः स्निग्धैः मन्त्राह्वानैः यथार्हतः ।

होतारो ददुरावाह्य हविर्भागान् दिवौकसाम् ॥ १-१४-९

होतारः = Hotaas, conductors of this invocations	गीतिभिः = with singing, sweetly, मधुरैः harmoniously स्निग्धैः दिवौकसाम् = to partaking celestials, हविः oblations, they gave. भागान् ददुः	मन्त्र आह्वानैः = with hymns, invited यथा अर्हतः are, as befitting
आवाह्य = having welcomed		

The होता -s, invocators, have welcomed the celestials for partaking oblations by singing साम Veda hymns sweetly and harmoniously, and on inviting them with Vedic hymns they have offered oblations to them. [1-14-9]

न चाहुतं अभूत् तत्र स्वलितम् वा न किञ्चन ।
दृश्यते ब्रह्मवत् सर्वम् क्षेमयुक्तम् हि चक्रिरे ॥ १-१४-१०

तत्र	= there in the ritual	अ हुतम्	= unburnt oblation	न अभूत्	= not, resulted in
किञ्चन न	= a little, not, slipped	सर्वम्	= all, appeared, to be	क्षेम युक्तम्	= secure, enough, is per-
स्वलितम्	away, either, is there	ब्रह्मवत्	hymn oriented	चक्रिरे हि	formed, in deed.
वा अभूत्		दृश्यते			

There is no unburnt oblation resulted in that fire-ritual nor even a small mishap slipped in the performance of ritual. Everything appeared canonically correct and hymn oriented. Indeed the ritual is performed in a secure way. [1-14-10]

न तेषु अहस्सु श्रान्तो वा क्षुधितो वा न दृश्यते ।
नाविद्वान् ब्राह्मणः कश्चिन् नाशतानुचरः तथा ॥ १-१४-११

तेषु अहस्सु	= in these, days	श्रान्तः न	= weary person, not, to	क्षुधितः वा	= hungry person, or, not
अ विद्वान्	= no, unscholarly, Brah-	दृश्यते	be found	अपि न	seen
ब्राह्मणः न	man not there	तथा	= likewise	अ शत	= one without, hundred,
				अनुचरः न	followers - apprentices
कश्चिन्	= anywhere.				not seen

In these days of ritual none found there to be weary or hungry, and there is no single unscholarly person, nor any Brahman without at least a hundred apprentices. [1-14-11]

ब्राह्मणा भुञ्जते नित्यम् नाथवन्तः च भुञ्जते ।
तापसा भुञ्जते चापि श्रमणाः चैव भुञ्जते ॥ १-१४-१२

ब्राह्मणा	= Brahmins, fed, any-	नाथ वन्तः	= masters, having [per-	भुञ्जते	= are fed
भुञ्जते	time		sons who have their		
नित्यम्			masters i.e., servants]		
तापसा	= sages, are fed, also,	श्रमणाः च	= pilgrims, also, thus,		
भुञ्जते च	even	एव भुञ्जते	are fed, like that.		
अपि		तथा			

Given anytime the Brahmins, servants, sages, and pilgrims are fed with food for their arrival at the place of boarding is unpredictable, and that arrival is dependent on their duties for Brahmins, and by their masters for servants, and for pilgrims that do not have a particular time of arrival or departure. [1-14-12]

Some scholars tend to conclude that Raamayana might have been written in post Buddhist period by finding the words like श्रमण etc., the famous wandering Buddhist monk sect. The word श्रमण in Sanskrit means only a pilgrim, and pilgrimage is an ordained aspect of salvation as per ईन्द्र is the friend of traveller. Therefore wander - aitareya brahmaNa [VII.33.3] The Buddhist श्रमण's are the wandering monks in search of converts whereas Hindu श्रमण's are pure सन्यसि's wandering for their own salvation.

वृद्धाः च व्याधिताश्चैव स्त्री बालाः तथैव च ।
अनिशं भुञ्जमानानां न तृप्तिः उपलभ्यते ॥ १-१४-१३

वृद्धाः च = elderly people, sick व्याधिताः च = ones, also, thus एव न तृप्तिः = no, satisfaction to उपलभ्यते complete the meal, attained.	स्त्री बालाः = women, children, like तथा एव च that, only	अनिशम् = always, dining on thus भुञ्जमानानाम्
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Elderly people, sick ones, women and children though dining on always thus, no satisfaction to complete the meal is attained for themselves, as the food served is that pleasant.

Or

Elderly people, sick ones, women and children though dining on always thus, there is no satisfaction to Emperor Dasharatha, for it appeared to be too meagre a serving and a lot more is to be served.] [1-14-13]

दीयताम् दीयतामन्नम् वासांसि विविधानि च ।
इति संचोदिताः तत्र तथा चक्रुः अनेकशः ॥ १-१४-१४

दीयताम् = "Be given, Be given" दीयताम् food अन्नम् तथा चक्रुः = accordingly, done अनेकशः [distributed,] in many ways.	वासांसि = clothing, variously, विविधानि च also	इति तत्र = thus, there, directed संचोदिताः by
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Food be given abundantly, clothing be given variously are the directives, accordingly the king's men have distributed numerously there at the ritual place. [1-14-14]

अन्न कूटाः च दृश्यन्ते बहवः पर्वतोपमाः ।
दिवसे दिवसे तत्र सिद्धस्य विधिवत्तदा ॥ १-१४-१५

तत्र तदा = there, thus	विधिवत् = customarily, made सिद्धस्य अन्न available, food stuff, कूटाः heaps of दृश्यन्ते = are appearing.	बहवः पर्वत = many, mountains, in उपमा similitude
दिवसे दिवसे = day by day		

Heaps of foodstuffs are also appearing there, many of them and mountain similar, which is made available customarily, day after day. [1-14-15]

नाना देशातनुप्राप्ताः पुरुषाः स्त्री गणाः तथा ।
अन्न पानैः सुविहिताः तस्मिन् यज्ञे महात्मनः ॥ १-१४-१६

महात्मनः = of great-soul Dasharatha"s	तस्मिन् यज्ञे = in that, ritual	नाना देशात् = from different, coun- अनु प्राप्ताः tries, arrived
पुरुषाः तथ = men, like that, women, स्त्री गणाः in masses	अन्न पानैः सु = food and drinks, well, विहिताः pleased.	

To that ritual of that great-souled Dasharatha masses of men and women have arrived from different countries, and they are all well-pleased with the sumptuous food and drink supplied. [1-14-16]

अन्नम् हि विधिवत् स्वादु प्रशन्सन्ति द्विजर्षभाः ।
अहो तृप्तास्म भद्रम् ते इति शुश्राव राघवः ॥ १-१४-१७

द्विजर्षभाः = Brahmins, the eminent	विधिवत् = systematically - prepared by perfect cooking	स्वादु अन्नम् = relishable, food, they प्रशन्सन्ति appreciated
अहो राघवः = oh, Raghu"s descendent - Dasharatha	तृप्ता स्म = satisfied, are we	भद्रम् ते = blessed, are you
इति = thus	शुश्राव = heard.	

The eminent Brahmins have appreciated the food that is prepared by perfect cooking to be relishable, and it is heard as they said, oh, Raghava, blessed are you for we are satisfied... [1-14-17]

स्वलंकृताः च पुरुषा ब्राह्मणान् पर्यवेषयन् ।
उपासन्ते च तान् अन्ये सुमृष्ट मणि कुण्डलाः ॥ १-१४-१८

स्व = well, decorated, men अलङ्कृताः [caterers]	ब्राह्मणान् = to the Brahmins, पर्यवेषयन् served food	सुमृष्ट = having lustre
पुरुषा मणि = well decorated, कुण्डलाः gem-studded, ear-rings [worn by those helpers.]	अन्ये च = others, also	उपासन्ते = helped, them. तान्

Well-decorated men have served food to Brahmans, while others who wore gem-studded and lustrous earrings have helped them. [1-14-18]

कर्मान्तरे तदा विप्रा हेतुवादान् बहून्पि ।
प्राहुः सुवाग्मिनो धीराः परस्पर जिगीषया ॥ १-१४-१९

तदा धीराः = then, intellectual, विप्राः Brahmans	कर्म अन्तरे = rituals, in interludes	परस्पर = each other, to defeat जिगीषया
बहून् हेतु = many, intellectual, de- वादान् bates - arts of reason- ing	सु वाग्मिनः = good, debaters, have प्राहुः debated.	

Those eminent Brahmans that are good debaters have debated many intellectual debates to defeat each other, during the gap-periods of ritual works. [1-14-19]

दिवसे दिवसे तत्र संस्तरे कुशला द्विजाः ।
सर्व कर्माणि चक्रुः ते यथा शास्त्रं प्रचोदिताः ॥ १-१४-२०

संस्तरे = in ritual	ते कुशलाः = those, expert, Brah- द्विजाः mans	दिवसे दिवसे = day by day, there तत्र
प्र चोदिताः = encouraged by [Vashishta and others]	सर्व कर्माणि = all, works	यथा शास्त्रम् = according to, scrip- tures
चक्रुः = have performed.		

Day by day those expert Brahmans have performed all ritual works as encouraged by Vashishta, and others and as contained in scriptures. [1-14-20]

नाषडङ्ग वितान्नासीत् नाव्रतो नाबहुश्रुतः ।
सदस्यः तस्य वै राज्ञो नावाद कुशला द्विजाः ॥ १-१४-२१

अत्र = there	अ षड् वित् = not, in six branches, knower	न असीत् = is not, there
अ व्रतः न = non-vowed scholar , not there	अ बहु श्रुतः न = not, in many [scrip- tures,] one who heard , not there	तस्य राज्ञः = that, king"s, members सदस्याः of ritual
अ वाद = in debating, in experts कुशलाः वाद अ कुशलाः न वै = not there, indeed.		

There is no scholar without the knowledge of the six branches of Vedas, none who is an unavowed scholar, none who heard learnt less scriptures, and none among the members of the ritual of that king Dasharatha is

an inexperienced in debating, thus all are scholarly Brahmins. [1-14-21]

The six branches of Veda-s are: 1] शिक्ष - phonetics, 2] व्याकरण - grammar, 3] चन्द्रस - prosody, 4] निरुक्त - etymology, 5] ज्योतिष - astronomy, 6] कल्प - ritual acts.

प्राप्ते यूपः उच्छ्रये तस्मिन् षट् बैल्वाः खादिराः तथा ।
तावन्तो बिल्व सहिताः पर्णिनः च तथापरे ॥ १-१४-२२

एकश्लेष्मातकमयः दिष्टो देवदारुमयः तथा ।
द्वावेव तत्र विहितौ बाहु व्यस्त परिग्रहौ ॥ १-१४-२३

तस्मिन्	= in ritual	यूप उच्छ्रये	= wooden ritual posts, staking time, when neared	षट् बैल्वाः	= six, Bilwa wood stakes [Egle Marmelos]
तथा	= like that	बिल्व सहिताः	= to Bilwa posts, nearer to	तावन्तः	= same number of
खादिराः	= posts of Khadira wood [Mimosa catech]	तथ	= like that	पर्णिः च अपरे	= posts of Parnina wood [Butea frondosa,] also, further
एक श्लेष्मातकमयः गोरिद मृक्ष	= [one,] post of Sleshmaataka wood	तथा	= like that	देवदारुमयः	= posts of Devadaaru wood [Uvaria longifolia,] [two posts, generally these posts are staked]
तत्र	= there	द्वौ एव बाहु व्यस्त परिग्रहौ	= two, thus, arms, extended, touching [at the length of extended arms]	विहितो दिष्टः	= as stipulated, are staked.

When the time came to stake wooden ritual posts, six posts of bilwa wood, six posts of khadira wood, and further the same number of posts of parnina wood are staked. One post of sleshmaataka wood and two of devadaaru wood as stipulated are staked. Then the distance between each post is maintained at the length of extended arms. [1-14-22,23]

कारिताः सर्व एवैते शास्त्रज्ञैः यज्ञकोविदैः ।
शोभाअर्थम् तस्य यज्ञस्य कांचन अलंकृत अभवन् ॥ १-१४-२४

शास्त्रज्ञैः	= authorities on scriptures, by ritual, scholars, they are made	ते सर्वे एव	= they, all, thus	तस्य यज्ञस्य	= of that, ritual
कारिताः शोभ अर्थम्	= for elegance, purpose	कांचन अलंकृत अभवन्	= gold-pleated, decorated, they are [posts,] became.		

All of those the posts are made by the authorities on scriptures and ritual scholars, and they are gold-pleated and decorated for the purpose of elegance to that ritual. [1-14-24]

एक विंशति यूपाः ते एक विंशत् अरत्नयः ।
वासोभिः एक विंशद्भिः एकैकम् समलंकृताः ॥ १-१४-२५

एक विंशत् अरत्नयः	= having one and twenty, cubits - elbow to fingertip measure in height	एक विंशत् यूपाः ते	= one and twenty [twenty-one,] posts, they are	एक विंशद्भिः वासोभिः	= with twenty-one, cloths
एक एकम् अलंकृतः सम	= one to each post, decorated, they are.				

They are altogether twenty-one posts, each post is twenty-one cubits in height, and each is decoratively clothed with each cloth. [1-14-25]

विन्यस्ता विधिवत् सर्वे शिल्पिभिः सुकृता दृढाः ।
अष्ट आस्रयः सर्व एव श्लक्ष्ण रूप समन्विताः ॥ १-१४-२६

सर्वे	= all of them	शिल्पिभिः सु कृता	= by carpenters, well carved	धृढा	= strongly built
अष्ट आस्रयः	= are with octahedral surfaces	श्लक्ष्ण रूप समन्विताः	= smoothened, surface shapes, having	सर्वे एव	= all, thus
विन्यस्था विधिवत्	= implanted, procedurally.				

Carpenters have carved all the posts well, and built them strongly with octahedral surfaces that are smoothened and thereby they are implanted procedurally. [1-14-26]

आच्छादिताः ते वासोभिः पुष्पैः गन्धैः च पूजिताः ।
सप्त ऋषयो दीप्तिमन्तो विराजन्ते यथा दिवि ॥ १-१४-२७

वासोभिः आच्छादिताः ते दीप्तिमन्तः	= with cloths, draped = they, having irradiance	ते दिवि सप्त ऋषयः यथा	= them = in sky, Seven Sages, as with	पुष्पैः गन्धैः च पूजिताः विराजन्ते	= with flowers, with perfumery, worshipped = they shone forth.
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Those posts draped in cloths and worshipped with flowers and perfumery are irradiant, and they shone forth like the constellation of Seven Sages in the sky. [1-14-27] The Seven Sages is the constellation of stars in the Ursa Major - The Great Bear, and is called सप्त ऋषि मण्डल . The Indian names of the Seven Sages are 1] अत्रि , 2] अन्गीरस , 3] पुलस्त्य , 4] पुलह , 5] क्रतु , 6] मरीचि , 7] वशिष्ठ .

इष्टकाः च यथा न्यायम् कारिताः च प्रमाणतः ।
चितोऽग्निः ब्राह्मणैः तत्र कुशलैः शिष्टकर्मणि ॥ १-१४-२८

तत्र	= in that ritual	यथा न्यायम्	= according to, rules,	इष्टकाः	= bricks, are made
		प्रमाणतः च	according to standard measurements, also	कारिताः	
शिल्प कर्मणि	= by architects [particular priest-architects of Vedic rituals]	ओर् सुत्व	= by those that calculate the area of altar with a single-stranded thread called shulba]	कुशलैः	= by expert, Brahmans,
		कर्मणै		ब्राह्मणैः	Altar of Fire, layered.
				अग्निः चितः	

The bricks for Altar of Fire are well designed and made according to rules and standard measurements. The Brahmans who are experts in the architecture of laying Fire Altar, by calculating the ritual field with a one-ply rope and decide where and how the that shall be, the Altar of Fire is layered well with bricks in that ritual. [1-14-28] The construction of Fire Altar itself is a ritual, called इष्टिका चयन , where each brick is to be consecrated with hymns. On completion of the layering of bricks to the required shape, i.e., that of an eagle-like platform for a गरुड यज्ञ वेदि etc., then Holy head bath अभिषेक is performed to the brick-work of the Altar by pouring milk and other sacred liquids to the chanting of Vedic hymns.

सचित्यो राज सिंहस्य संचितः कुशलैः द्विजैः ।
गरुडो रुक्मपक्षो वै त्रिगुणो अष्टा दशात्मकः ॥ १-१४-२९

कुशलैः	= by experts, Brahmans	रुक्म पक्षः	= eagle [shaped,] with golden, wings	त्रि गुणः	= three times more [than usual] triple sized
द्विजैः		गरुडः	= eagle fire altar	सः राज	= of that, king, the lion's
अष्ट	= eighteen in number,			सिंहस्य	
दशात्मकः	having eighteen separators				
समिचितः	= ever with fire	चित्यः	= the fire laid on such an altar of fire layered as above.		

That Altar of Fire of that King, the Lion, is layered by expert Brahmans in the shape of an eagle with golden wings, with its size being three folds bigger than the altars of other rituals, thus it has eighteen separators, and fire is laid on it. [1-14-29]

The गरुड , the Divine Eagle is the vehicle of Vishnu with an all-pervading vision and fastest wings. He is the only one who once brought amrita, the Divine Elixir, for the release of his mother from slavery. Hence, the Altar of Fire is given the shape of this Divine Eagle, with its wings and tail outstretched, head turned downward, and the eyes looking eastward. यज्ञ is also termed as सुपर्ण i.e., सु good, पर्ण winged & carrier of the oblations with his golden wings to heavens. Or its wings are glittering with gold सहस्रम् हिरण्य शकलैः प्रति दिनम्

अग्निम् प्रोक्षति - श्रुति meaning every day with thousands of gold chips oblate the fire... scriptures say so. So the Altar of fire is glittering with thousands of gold chips sprinkled every day. This altar is laid threefold bigger than the usual one.

नियुक्ताः तत्र पशवः तत् तत् उद्दिश्य दैवतम् ।
उरगाः पक्षिणः च एव यथा शास्त्रम् प्रचोदिताः ॥ १-१४-३०

तत्र	= in that ritual	यथा शास्त्रम्	= as per the scriptural,	पशवः	= animals, serpents,
		प्रचोदितम्	directives	उरगाः	birds, also, thus
तत् तत्	= that and that, deity,	नियुक्ताः	= are readied.	पक्षिनः च एव	
दैवतम्	designated to				
उद्दिश्य					

In that ritual animals, serpents and birds designated to such and such deities are readied according to the scriptural directives. [1-14-30]

शामित्रे तु हयः तत्र तथा जलचराः च ये ।
ऋषिभिः सर्वम् एवै तन् नियुक्तम् शास्त्रतः तदा ॥ १-१४-३१

शामित्रे तु	= in animal sacrifices,	तत्र	= there	हयः तथा ये	= horse, like that, those,
	but			जल चराः	water, animals [are to be there, them]
सर्व एवै तन्	= all, of them	तदा	= then	ऋषिभिः	= by sages, arranged, as
				नियुक्तम्	per scriptures.
				शास्त्रतः	

The sages have arranged those animals that are to be there in animal sacrifices, like horse and other aquatic animals, in that ritual according to scriptures. [1-14-31]

Many animals are sacrificed in Horse ritual. But they will be segregated as forest animals and village animals. In them many of the forest animals will be let off by taking them round the fire on to their right in salutation to fire, अग्नि परदक्षिण नमस्कर . The animals pertaining to village will be sacrificed in ritual. Hence it is up to the priests to decide which is to be retained or let off.

पशूनाम् त्रिशतम् तत्र यूपेषु नियतम् तदा ।
अश्व रत्नः उत्तमम् तस्य राज्ञो दशरथस्य ह ॥ १-१४-३२

तदा	= then	तत्र	= in that ritual	त्रि शतम्	= three, hundred, ani-
तस्य राज्ञः	= that, king	यूपेषु	= to wooden posts, ar-	पशूनाम्	mals
अश्व रत्नः	Dasharatha"s, horse,	नियतम्	ranged [tied.]		
उत्तमम्	gemlike, best one				

Three hundred animals are tied to the ritual posts, along with the gemlike best ritual horse of that King Dasharatha. [1-14-32]

कौसल्या तम् हयम् तत्र परिचर्य समन्ततः ।
कृपाणैः विशशासः एनम् त्रिभिः परमया मुदा ॥ १-१४-३३

तत्र	= in that ritual	कौसल्या	= Queen Kausalya	तम् हयम्	= that, horse
समन्ततः	= all around, on making	परमया मुदा	= with great, delight	त्रिभिः कृपाणैः	= with three, knives
परिचर्य	circumambulations				
विशशासः	= killed, that one - the				
एनम्	horse.				

With great delight coming on her Queen Kausalya reverently made circumambulations to the horse, and symbolically killed the horse with three knives. [1-14-33] Here Kausalya did not butcher the horse as queens do not butcher animals in rituals, but the horse is already sacrificed. It is a symbolical act of queens to pierce with three golden knives like needles. The scripture says that all the eligible wives of the performer of ritual have to pierce that way. sauvarNiibhi suuciibhiH patnayoH ashvasya asipathaam kalayanti - shruti / scripture. So all the three queens have performed that symbolic act by piercing that horse, which is already dead, with golden needle-like knives. Govindaraja.

पतत्रिणा तदा सार्धम् सुस्थितेन च चेतसा ।
अवसत् रजनीम् एकाम् कौसल्या धर्म कांयया ॥ १-१४-३४

कौसल्या	= Queen Kausalya	सुस्थितेन च	= with composed - im-	धर्म कामाया	= dharma, desiring for
पतत्रिणा	= with horse, for results	चेतसा	passively	एकाम्	achieving results
सार्धम्		[where	= also means a bird, one	रजनीम्	= one, night, she resided
		पतत्रि	that swiftly flew away	अवसत्	with that horse that
			like a bird & the sac-		flew away.
			rificed ritual horse is		
			equated with the Di-		
			vine Eagle गरुड - that		
			conducts the oblations		

Queen Kausalya desiring the results of ritual disconcertedly resided one night with that horse that flew away like a bird. [1-14-34]

होता अध्वर्युः तथ उद्राता हस्तेन समयोजयन् ।
महिष्या परिवृत्त्या अथ वावाताम् अपराम् तथा ॥ १-१४-३५

अथ = then	होता अध्वर्युः = hotaa, adhwaryu, तथा उद्गाता thus, udgaataa, [the three officiating priests of the ritual]	महिष्या = crowned queen, neglected wife of king
वावाताम् च = concubine of king, also	अपरम् तथा = next, thus	हस्तेन = by hand, took. सम्योजयन्

Thus, the officiating priests of the ritual, namely होत अध्वर्यु and उद्गात have received in their hand the Crowned Queen, the neglected wife, and a concubine of the king, next as a symbolic donation in the ritual by the performer, the king. [1-14-35]

There will be four officiating priests for these Vedic rituals. 1. ब्रह्म , 2. होत , 3. अध्वर्यु , 4. उद्गात , to whom the king has to donate his inner core properties like wives, lands etc. By practice a king has to marry four wives. The four women of the king are 1. महिषि = Queen, 2. परिवृत्ति = neglected women, 3. वावात = concubine, 4. पालाकलि = goblet-maid. The order of donation is that the Queen to ब्रह्म , concubine to होत , neglected woman to उद्गात , and the goblet-maid to the अध्वर्यु . Here, though the ब्रह्म रित्विक् is not cited along with पालाकलि , goblet-maid, they are implied. The donation is symbolic and later bartering with some valuable items that is redeemed. Govindaraja. There is another way of translating this. For the wording, हस्तेन सम्योजयन् the priests took these wives by hand to bring them in contact with the dead horse.

पतत्रिणः तस्य वपाम् उद्धृत्य नियतेन्द्रियः ।

ऋत्विक् परम संपन्नः श्रपयामास शास्त्रतः ॥ १-१४-३६

उद्धृत्य नियत = took up, one with controlled senses	पतत्रिणः = horse"s, fat [omentum] तस्य वपाम्	ऋत्विक् परम = ritwik, priest, very, सम्पन्नः wealthy in knowledge
श्रपयामास = cooked, as per scriptures.		

Then the priest, one with controlled senses and rich in scriptural wealth, took up the omentum [fat] of the horse and cooked it as per scriptures while dropping into the altar of fire to bake as a food to the celestials. [1-14-36] Some more scholars give a non-violent touch to this act and they say that a medicinal plant ,is offered in altar and its smell is smelt. That plant is substituted for omentum of the horse, and the wording is read differently. When the sequence is running on horse and horse"s body parts how a medical plant is brought in, is unclear. And some say that a horse will not have omentum according to Vedic texts.

धूम गन्धम् वपायाः तु जिघ्रति स्म नराधिपः ।

यथा कालम् यथा न्यायम् निर्णुदन् पापम् आत्मनः ॥ १-१४-३७

नराधिपः = King	यथा कालम् = as per time, as per procedure यथा न्यायम् =	निर्णुदन् = to cleanse, sin, his own पापम् आत्मनः
धूम गन्धम् = smoke"s, smell, of वपाय तु fat [omentum being cooked]	जिघ्रति स्म = smelling, he is.	

The king Dasharatha smelt the smell of smoke as per time and procedure to cleanse his own sin. [1-14-37]

हयस्य यानि च अंगानि तानि सर्वाणि ब्राह्मणाः ।

अग्नौ प्रास्यन्ति विधिवत् समस्ताः षोडश ऋत्विजः ॥ १-१४-३८

हयस्य यानि = of horse, which, body- अंगानि parts are there षोडश = sixteen, Brahmans ब्राह्मणः	तानि सर्वाणि = they, all of them विधिवत् = procedurally, in fire, अग्नौ obliterated. प्रास्यन्ति	समस्ताः = all, priests ऋत्विजः
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Those remaining body parts that horse are there, the sixteen officiating priests have procedurally obliterated all of them into fire. [1-14-38]

प्लक्ष शाखासु यज्ञानाम् अन्येषाम् क्रियते हविः ।

अश्व मेधस्य यज्ञस्य वैतसो भागः इष्यते ॥ १-१४-३९

अन्येषाम् = in other, rituals, यज्ञानाम्	हविः प्लक्ष = oblation, with plaksha शाखासु [Ficus Venosa,] tree, क्रियते on its branches, will be done	अश्वमेधस्य = Horse sacrifice, of rit- यज्ञस्य भागः ual, oblation
वैतसः इष्यते = Vaitasa creeper, is to be done.		

In other rituals the oblations will be offered into sacrificial fire with spoon-like sticks of plaksha tree, but in Horse-sacrifice ritual they are offered through the vetasa creeper, a rattan plant, cane. [1-14-39]

तस्यहोऽश्व मेधः संख्यातः कल्प सूत्रेण ब्राह्मणैः ।

चतुष्टोमम् अहः तस्य प्रथमम् परिकल्पितम् ॥ १-१४-४०

ब्राह्मणैः = by penultimate parts of Veda-s	कल्प सूत्रेण = according to kalpa, rules	त्रि अहः = for three, days
अश्वमेधः = Horse ritual, is said [to संख्यातः be performed]	तस्य प्रथमम् = its, first one, is said अहः to be, chatuhSToma, is चतुष्टोमः arranged. परिकल्पितम्	

The Horse Ritual is to be performed for three days as laid down in कल्प सुत्र -s, the rules governing such rituals, and by ब्रह्मण -s, the penultimate parts of Veda-s, and the one performed on the first day is called चतुहृष्टोम ritual. [1-14-40]

उक्थ्यम् द्वितीयम् संख्यातम् अतिरात्रम् तथोत्तरम् ।
कारिताः तत्र बहवो विहिताः शास्त्र दर्शनात् ॥ १-१४-४१

द्वितीयम् उक्थ्यम्	= second one, is uk- thyam	तथ उत्तरम् अतिरात्रम् संख्यातम्	= likewise, later one, is atiraatra, said to be as as ordained, many,	तत्र	= in that ritual
शास्त्र दर्शनात्	= as scriptures, have en- visaged	विहिताः बहवः कारिताः	= as ordained, many, have been performed.		The ritual on the second day is called उक्थ्यम् , and the next one performed on third day is called अतिरात्र .

These apart many of the preordained rituals are performed there in that ritual as envisaged in scriptures. [1-14-41] The horse-ritual is conducted only for three days. But Dasharatha got it performed with more variously connected rituals, in all his eagerness to appease gods for progeny.

ज्योतिष्टोम आयुषी च एवम् अतिरात्रौ विनिर्मितौ ।
अभिजित् विश्वजित् च एवम् असोर्यामो महाक्रतुः ॥ १-१४-४२

ज्योतिष्टोम आयुषी	= jyothiSToma, fire ritual, aayu yaaga, Longevity rituals	एवम्	= like that	अतिरात्रौ विनिर्मितौ	= atiraatri rituals, per- formed
अभिजित् विश्वजित् एवम्	= abhijit ritual, vishwajit rituals, thus	असोर्याम महा क्रतुः	= aptoryaama, great, rit- ual are conducted.		

The rituals called ज्योतिष्टोम आयुषि and अतिरात्र rituals are performed. And also rituals of great kind like अभिजित् विश्वजित् असोर्याम are performed. [1-14-42]

प्राचीम् होत्रे ददौ राजा दिशम् स्वकुल वर्धनः
अध्वर्यवे प्रतीचीम् तु ब्रह्मणे दक्षिणाम् दिशम् ॥ १-१४-४३

उद्गात्रे च तथा उदीचीम् दक्षिणैषा विनिर्मिता ।
अश्वमेधे महायज्ञे स्वयंभु विहिते पुरा ॥ १-१४-४४

स्व कुल वर्धनः	= self, dynasty, devel- oper [to promote his own dynasty]	राजा	= king	होत्रे प्राचीम् दिशम् ददौ	= to hota, east, side, do- nated
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अध्वर्युने पतीचीम् तु उद्गात्रे उदीचीम्	= to adhvaryu, west [side,] and = to udgaataa, northern side gave away	ब्रह्मणे दक्षिण दिशाम् पुरा स्वयम्भू विहिते	= to Brahma, south- ward, direction = earlier, by the Self- Created Brahma, as or- dained	तथा अश्वमेधे महा यज्ञे	= thus = in aswamedha, great ritual
एषा दक्षिण विनिर्मिता	= this way, donation, built [stipulated].				

As the promoter of his own dynasty that king Dasharatha donated eastern side to होत , western to अध्वर्यु , and southern to ब्रह्म . And to उद्गात्र northern side is given in donation. These were the donations stipulated in that great ritual, अश्वमेध , by the Self-Created Brahma from earlier times. [1-14-44,43]

क्रतुं समाप्य तु तदा न्यायतः पुरुषर्षभः ।
ऋत्विग्भ्यो हि ददौ राजा धराम् ताम् कुलवर्धनः ॥ १-१४-४५

पुरुषर्षभ राजा तदा न्यायतः	= man, the best king Dasharatha = then, justifiably	कुल वर्धन ताम् धराम् ऋत्विग्भ्यः ददौ	= dynasty, promoter of = those, lands, to ritwiks, donated.	क्रतुम् समाप्य	= ritual, on completing
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On completing the ritual thus that best man Dasharatha justifiably donated those lands to the officiating priests, called ritwiks, to promote of his dynasty. [1-14-45]

एवम् दत्त्वा प्रहृष्टो अभूत् श्रीमान् इक्ष्वाकु नन्दन ।
ऋत्विजः तु अब्रुवन् सर्वे राजानम् गत किल्बिषम् ॥ १-१४-४६

एवम् दत्त्वा तु अब्रुवन्	= thus, having given = but = said.	श्रीमान् इक्ष्वाकु नन्दन सर्वे ऋत्विजः	= that glorious one, in Ikshvaku dynasty, on born in = all, officiating priests	प्रहृष्टः अभूत् राजानम् गत किल्बिषम्	= gladdened, he became = to king, who by now is rid of, sin
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Thus on giving away the vast expanses of his kingdom he that glorious one born in Ikshvaku dynasty is gladdened, but all the officiating priests said to the king who by now is rid of his sins. [1-14-46]

भवान् एव महीम् कृत्स्नाम् एको रक्षितुम् अर्हति ।
न भूया कार्यम् अस्माकम् न हि शक्ताः स्म पालने ॥ १-१४-४७

भवान् एकः एव	= you, alone, only	कृत्स्नाम् महीम् रक्षितुम् अर्हति	= in its entirety, earth, to protect, are capable	अस्माकम् भूम्या न कार्यम्	= for us, with lands, no, work
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न पालने = not, in ruling, capable,
शक्ता स्म we are.

You alone are capable to protect the earth in its entirety, and there is no use for us with these lands, and we are not capable to rule it, either. Thus the priests are addressing the king. [1-14-47]

रताः स्वाध्याय करणे वयम् नित्यम् हि भूमिप ।
निष्क्रयम् किञ्चित् एव इह प्रयच्छतु भवान् इति ॥ १-१४-४८

वयम् = we, always	स्वाध्याय = in self study of teach-	रताः = preoccupied
नित्यम्	करणे ings	
भवान् = you	भूमि प = oh, land, ruler of king	इह = in this aspect
किञ्चित् = something, price [ay	प्रयच्छतु इति = now, be given, by	
निष्क्रयम् modest thing]	thus.	

We are always preoccupied with self-study and teaching of scriptures, oh, king, thus you may give us something else in barter, any modest thing. [1-14-48]

मणि रत्नम् सुवर्णम् वा गावो यद् वा समुद्यतम् ।
तत् प्रयच्छ नरश्रेष्ठ धरण्या न प्रयोजनम् ॥ १-१४-४९

नर श्रेष्ठ = man, the best	मणि रत्नम् = gems, best, gold, or	गावः यत् वा = cows, whatever, else,
	सुवर्णम् वा	समुद्यतम् [whatever that is,]
		available
तत् प्रयच्छ- = that, you may give	धरण्या = with vast expanses,	
	प्रयोजनम् न what is the use, none.	

Let best gems, gold, or cows or anything else that is available you may give us, what is the use of these vast expanses to us. So said the scholars. [1-14-49]

एवम् उक्तो नरपतिः ब्राह्मणैः वेद पारगैः ।
गवाम् शत सहस्राणि दश तेभ्यो ददौ नृपः ॥ १-१४-५०
दश कोटि सुवर्णस्य रजतस्य चतुर् गुणम् ।

नरपतिः = people's lord	नृपः = that king	वेद पारगाः = by Vedic scholars,
		ब्राह्मणैः Brahmins

एवम् उक्तः = thus, one who is said so the king तेभ्यः	=	to गवाम् दश शत सहस्राणि them	=	cows, hundred, thousand, ten [ten lakhs i.e., 10,00,000, a mil-lion]
सुवर्णस्य = of gold [coins] दश कोटिः	=	tenरजतस्य चतुर् गुणम् of, ten mil-lion	=	silver [coins,] four, times [of gold coins]
ददौ = he gave.				

The king Dasharatha, the lord of people, thus requested by the scholarly Vedic Brahmins gave them millions of cows, ten of ten million gold coins, and the silver four times thereof. [1-14-50, 51a] Silver is prohibited for donation in such rituals, but here it is being given as barter for the lands earlier donated, hence it is an acceptable item.

ऋत्विजः च ततः सर्वे प्रददुः सहिता वसु ॥ १-१४-५१
ऋष्यशृङ्गाय मुनये वशिष्ठाय च धीमते ।

ततः रित्विजः = then, officiating सर्वे सहिता priests, all, collectively	वसु = that wealth	ऋष्यसृङ्गाय = to Rishyasringa, to मुनये Sage Vashishta, also, वशिष्ठाय च enlightened धीमते
प्रददुः = they gave.		

Then all those officiating priests collectively gave that wealth to sage Rishyasringa and to the enlightened sage Vashishta. [1-14-51b, 52a]

ततः ते न्यायतः कृत्वा प्रविभागम् द्विजोत्तमाः ॥ १-१४-५२
सुप्रीत मनसः सर्वे प्रत्यूचुः मुदिता भृशम् ।

ततः = then	सु प्रीत = well, satisfied, at heart मनसः	ते = those, Brahmins, best द्विजोत्तमाः ones
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सर्वे	= all of them	न्यायतः	= justifiably	प्र विभागम्	= dividends, on dis-
				कृत्वा	tributing [among themselves]
भृशम्	= highly, gladdened [we	thus prati	= They said		
मुदिताः	are]	uuchuH			

Then all of those Brahmans are well satisfied at heart and distributed among themselves the wealth passed on by Rishyasringa and Vashishta, and then they said, We are highly gladdened. [1-14-52a, 53a]

ततः प्रसर्पकेभ्यस्तु हिरण्यम् सुसमाहितः ॥ १-१४-५३
जांबूनदम् कोओटि संख्यम् ब्राह्मणेभ्यो ददौ तदा ।

ततः	= thereafter	तद्	= then	सुसमाहितः	= sincerely [the king]
प्रसर्पकेभ्यः	= to those who have	कोटि	= one crore [ten million,]	जाम्बूनदम्	= [the gold that has
ब्राह्मणेभ्यः	come to see the ritual,	संख्यम्	in number		come out] of Jambu
	to Brahmans				river
हिरण्यम्	= coins	ददौ	= donated.		

Then to the other Brahmans who arrived there to see the ritual, King Dasharatha sincerely donated ten million gold coins. [1-14-53b, 54a]

दरिद्राय द्विजाय अथ हस्त आभरणम् उत्तमम् ॥ १-१४-५४
कस्मै चित् याचमानाय ददौ राघव नन्दनः ।

अथ	= then	राघव नन्दन	= Raghava"s descendent	याचमानाय	= one who is beseech-
				कस्मैः	ing, someone, impov-
उत्तमम्	= excellent, hand"s, or-			दरिद्राय	erished, Brahman
हस्त	nament, gave.			द्विजाय	
आभरणम्					
ददौ					

That descendent of Raghava dynasty gave an excellent hand ornament to someone who is an impoverished Brahman and who is beseeching. [1-14-54a, 55a]

ततः प्रीतेषु विधिवत् द्विजेषु द्विज वत्सलः ॥ १-१४-५५
प्रणामम् अकरोत् तेषाम् हर्ष व्याकुलित इन्द्रियः ।

ततः	= then	द्विज वत्सलः	= Brahmans, patron of Dasharatha	द्विजेषु प्रीतेषु	= Brahmans, while
				सत्सु	happy, they are be-
हर्ष व्याकुल	= with happiness [com-	तेषाम्	= to them, dutifully,		coming
इन्द्रियः	ing on,] fluttering, senses	विधिवत्	eneration, he made.		
		प्रणामम्			
		अकरोत्			

While those Brahmans are becoming happy then that king and the patron of Brahmans venerated them dutifully with his senses fluttering with happiness. [1-14-55b, 56a]

तस्य आशिषोऽथ विविधा ब्राह्मणैः समुदाहृताः ॥ १-१४-५६
उदारस्य नृवीरस्य धरण्याम् पतितस्य च ।

अथ	= then	उदारस्य नृ	= benevolent, king,	धरण्याम्	= on ground, who is
तस्य	= for him	वीरस्य	valiant one	पतितस्य	prostrating
		ब्राह्मणैः	= by Brahmans, various,		
		विविधा	blessings, are chanted.		
		आशिषः			
		सम्			
		उदीरिताः			

Then that benevolent and valiant King Dasharatha prostrated on ground venerating the Brahmans, and the Brahmans too chanted various blessing hymns on that prostrating king. [1-14-56b, 57a] The blessings are also Vedic hymns and particular parts of Vedic hymns are chanted for particular occasion called आशीर्वचन hymns. To date this practice is continued where a Brahmin priest is commissioned to perform even a domestic ritual. In effect, it shall be construed that these are not the blessings of the Brahmin priests who are chanting, but it is the blessing of Veda itself.

ततः प्रीत मना रजाअ प्राप्य यज्ञम् अनुत्तमम् ॥ १-१४-५७
पाप अपहम् स्वर नयनम् दुस्तरम् पार्थिवर्षभैः ।

ततः राजा	= then, king	पाप अपहम्	= sin, removing, to	पार्थिव र्षभैः	= by kings, best ones,
		स्वर नयनम्	heaven, leading	दुस्तरम्	impossible to under- take
अनुत्तमम्	= excellent, ritual	प्राप्य	= having achieved	प्रीत मना	= gladdened, at heart, [abhavat = he became.]
यज्ञम्					

Then that king is gladdened at heart for the successful achievement of the completion of that excellent ritual that removes sin and that leads to heaven as well, and that which cannot be undertaken by many of the best kings. [1-14-57b, 58a]

ततोऽब्रवीत् ऋश्यश्रृंगम् राजा दशरथः तदा ॥ १-१४-५८
कुलस्य वर्धनम् त्वम् तु कर्तुम् अर्हसि सुव्रत ।

ततः	= thereafter	राजा दशरथ	= king, Dasharatha	तदा	= then
ऋष्यश्रृंगम्	= to Rishyasringa, said	सु व्रत	= oh, one with best vows	त्वम् तु	= you, alone
अब्रवीत्					
कुलस्य	= dynasty's, expansion	कर्तुम्	= to perform, it is apt of		
वर्धनम्	[oriented ritual]	अर्हसि	you.		

Thereafter king Dasharatha said to sage Rishyasringa thus, oh, sage with best vows, you alone are eligible to perform the ritual for the expansion of my dynasty. [1-14-58b, 59a]

तथेति च स राजानम् उवाच द्विजसत्तमः ।
भविष्यन्ति सुता राजन् चत्वारः ते कुलोद्वहाः ॥ १-१४-५९

च। द्विज = Brahmin, the best सत्तमः राजन् = oh, king	तथा इति = like that only ते कुल उद्वहाः = your, dynasty, to ennoble	राजानम् = to king, said उवाच चत्वारः सुता = four, sons, there will be. भविष्यन्ति
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That best Brahman Rishyasringa saying yes to the proposal, said this to king Dasharatha, oh, king, there will be four sons to you that ennoble your dynasty. [1-14-59b, c]

स तस्य वाक्यम् मधुरम् निशंय
प्रणयं तस्मै प्रयतो नृपेन्द्र ।
जगाम हर्षम् परमम् महात्मा
तम् ऋष्यशृङ्गम् पुनरपि उवाच ॥ १-१४-६०

तस्य = he [the king,] his वाक्यम् [Sage"s,] words, sweet मधुरम् ones, on hearing निशम्य प्रणम्य तस्मै = venerating, to him, प्रयतः again	सः नृप इन्द्र = he, that king, of kings तम् = to him, to Rishyasringa, again said. पुनः अपि उवाच	जगाम हर्षम् = went into, gladness, परमम् very much, great- महात्मा souled
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On hearing the sweet words of Sage Rishyasringa, he that king of kings Dasharatha went into a state of ecstasy and venerating that great soul, Rishyasringa, again said this to him. [1-14-60] . यज्ञ- The Vedic Ritual

Vedic यज्ञ-s are the rituals of many kinds. Mainly there are 21 types of these यज्ञ-s, 1] sapta paaka यज्ञ-s are 7 2] sapta havir यज्ञ-s are 7 3] sapta soma यज्ञ-s are 7. Apart from these rituals, there are rituals for the overall development of society at large, called abhyudayaka यज्ञ-s and under them categorised are: 1] ashvanmedha, 2] raajasuuya, 3] paunDariiika, 4] bRihaspati sava, and some more are there. These grand scale rituals require a great patronage and support, not only of money but also of a variety of paraphernalia that go into the ritual. Hence only kings and emperors of yester years could conduct them.

The yaaga shaala The Hall of Vedic ritual will be erected with platforms containing areas 1] yuupa stambha- s wooden posts to which the animals are tied. There will be 21 such posts, staked in the Vedic ritual hall, along with a half post staked near at the main altar 2] utara vedi, posterior platform 3] dasa pada, platform for scholars 4] havirdhaana, place for oblatory paraphernalia 5] sadas, place for assemblages 6] agnihotra shaala, place of sacrificial fire 7] vedi, main Altar of Fire 8] patnii shaala, place for the wife / wives of the performer and other females. The main activity of the ritual is around the vedi, the 7th item as above, where a garuDa vedi, an Eagle shaped Alter of Fire will be constructed with bricks, where the brick laying and paving itself is a ritual, called iSTikaa chayana . Into this यज्ञ vedi, Altar of Fire, all the oblations are poured.

The Hindu temples will be built in accordance with the layout of यज्ञ shaala, since the daily puuja, at home or in a temple, is a micro-यज्ञ, equable to Vedic Ritual itself. The layout of the temple is comparable to the above layout of यज्ञ shaala .

1] dhavaja sthambha, flag post 2] bali griha, sacrificial house 3] bali piiTtha sacrificial platform, where usually the fruits, coconuts, prasada, food items etc., are presented to the deity firstly, before the devotee partakes them, as a kind of sacrifice 4] havirdhana, preparatory places for havis, the food for sacrifice, usually in north-east or south-west corners 5] mandapa open hall, where Vedic recitations are chanted 6] garbha griha, sanctum sanctorum, in this there are two places one is, 7] pratishtha, the place where the picturesque idol is installed, and the other, 8] shakti sthaana, where the power of the installed deity will be installed, in the form of an yantra, a geometrical layout or other form. [For more information, please turn to The cultural Heritage of India, Vol IV, Religion.]

The next epitome of यज्ञ, is human body. It is said that deho devalayaH proktaH 'human body itself is a temple...' The above places of Ritual Hall or a Temple are located on body as this: 1] sthuupi [kalasha], the top most golden pot of flagpoist of temple 2] mahaa nashi the right nostril and kshudra nasi, left nostril 3] shikhara, temple tower 4] ghaTa, neck like structure 5] prastaaram, shoulder like structure of temple 6] paada, trunk of temple 7] adhiSTaana, elevation 8] upa piiTha, secondary seating. This is compared with human body as: Item 1] to human pate with hair-locks 2] eye - on right and nose on left [for humans have one-eyed vision of God, where God is Omniscient 3] face 4] neck 5] shoulders 6] arms 7] leg and thigh 8] foot.

‘A temple is not a home of god but it is the form of god... the temple layout is the extended form of the rhythm of the innerspace of humans, called dahara aakaasha similar to cosmos of the universe...' [cf. What is a temple? What is its significance? Ganapathi Sthapati, Vaastu Vedic Research Foundation, Chennai, India.] Thus human body itself is identified with the temple, and the temple in turn with Vedic यज्ञ shaala , and therefore it is said to keep the body clean and mind pure... which again is a Vedic import.

The grand scale यज्ञ-s as described in these epics like Raamayana and Maha Bharata are non-existent. But in recent times, such types of यज्ञ-s were conducted on two occasions, once in 1975 and again in 1990. Here are some excerpts from The Indian Express, daily newspaper, published during May 1990: ‘Prof. Frits Staal, with financial assistance from several American funding agencies including the Smithsonian Institute and the Rockefeller Foundation, organized the agni chayana ritual in 1975. In spite of innumerable hurdles, Staal succeeded in persuading the elderly nambudri-s [scholarly priests of Vedic lore] to put together a team of ritualists old and young, give them through training, hold rehearsals for several months and finally put up performance for filming and documentation. Staal followed this up with the publication of his book called Agni ..."

Readers who are interested to know more about यज्ञ, the Vedic ritual, may please look for the works of Prof. Frits Staal, Indologist, at whose instance such rituals were conducted in Southern India. The two-volume book of Prof. Frits Staal: AGNI: The Vedic Ritual of the Fire Altar, running over some two thousand pages. Another book is The Mantra, which is an attempt to analyse the Vedic Hymns, published by State University of New York Press, State University Plaza, Albany, N.Y., 12246, also now available with Indian Book Centre, Delhi

According to Staal, a Vedic ritual is very different from a health cure, a psychoanalyst session, an anthropological meeting or a religious service. Staal maintains that a Vedic ritual follows its own principles and leads a life of its own. He points out that a Vedic ritual requires very detailed and specific knowledge. He estimates that the extent of specialised knowledge needed to put the sacrificial altar together ritually is on a par with the extent of technical knowledge required to build an aeroplane. ‘The bird shaped altar is in fact a kind of aeroplane...' says Staal ‘only it takes off in a different way...' Scientific evaluations were also made on the changes occurred on physical and metaphysical levels on the individuals who performed the ritual, by experts from Canada and in association with Prague Institute of Czechoslovakia. Kirlion photography was also undertook by Mrs. Rose Mary Steel from London to record aura or the Electro-magnetic radiation around

the human organism and hundreds of pictures of not only the performers but also of the visiting people and of their finger tips are recorded.

Usually at the end of any Vedic ritual the Hall of Ritual, a thatched shed, will be put to fire. This called puurNa aahuti, complete oblation into fire. And then a rain occurs. It used to rain every time when the ritual is totally offered as an oblation into fire at the conclusion of such a ritual. 'The association between the यज्ञ and rain is indelible. Did it rain on [the day of puurNa aahuti] i.e., May 9, 1990? It did...' The Illustrated Weekly of India, May 27, 1990.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चतुर्दशः सर्गः ॥

Thus, this is the 14th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

15 Sarga 15 - पञ्चदशः सर्गः

Rishyashringa Officiates Putrakameshti Ritual For Dasharatha

Introduction -

King Dasharatha commences the पुत्रकामेष्टि ritual aiming to beget progeny, under the aegis of Sage Rishyasringa. The celestial beings gather to receive the oblations offered in the Horse Ritual conducted by King Dasharatha. They are perturbed at the atrocities of Ravana, and request Brahma to think for a way to eliminate Ravana. Vishnu arrives there and pacifies Brahma and other celestials with an assurance that he will incarnate as human to eliminate Ravana.

मेधावी तु ततो ध्यात्वा स किञ्चिदिदमुत्तरम् ।
लब्धसञ्ज्ञस्ततस्तं तु वेदज्ञो नृपमब्रवीत् ॥ १.१५.१ ॥

ततः	= then	मेधावी	= intellectual one Veda	सः	= Rishyasringa
किञ्चित्	= a little, on thinking	वेदज्ञः	proficient in	तम् नृपम्	= to him, to King, said.
ध्यात्वा		ततः लब्ध	= then, gaining, indica-	अब्रवीत्	
		सञ्ज्ञः	tion		

That intellectual sage and one proficient in Veda-s Rishyasringa contemplated for a while, and gaining indications as to which ritual is to be performed, then said the king. [1-15-1] Isert verse one

इष्टिं ते ऽहं करिष्यामि पुत्रीयां पुत्रकारणात् ।
अथर्वशिरसि प्रोक्तैर्मन्त्रैः सिद्धां विधानतः ॥ १.१५.२ ॥

अहम् ते पुत्र	= I, to you [for your ben-	अथर्व शिरसि	= adharva Veda"s,	मन्त्रैः	= with hymns [of that
कारणात्	efit,] for sons, for the	प्रोक्तैः	preamble, said in	सिद्धाम्	Veda,] available
	reason [to beget]		[contained in]		
पुत्रीयाम्	= one that bestows	इष्टिम्	= ritual, procedurally, I		
	sons [called putrakaa-	विधानतः	will conduct.		
	meSTi,] for begetting	करिष्यामि			
	sons				

I will procedurally conduct the ritual contained in the preamble of अथर्व-वेद with procedural hymns, called putra kaameSTi i.e., the ritual that bestows sons, for your benefit. [1-15-2]

ततः प्रारब्धवानिष्टिं पुत्रीयां पुत्रकारणात् ।
जुहाव चाग्नौ तेजस्वी मन्त्रदृष्टेन कर्मणा ॥ १.१५.३ ॥

ततः	= then	पुत्र कारणात्	= sons, for purpose of	पुत्रीयाम्	= son giving ritual, that
			begetting	इदम् इष्टिम्	one
				ताम्	

प्राक्रमत् = commenced	तेजस्वी = resplendent sage	मन्त्र दृष्टेन = hymn-contained, with कर्मणा ritual-acts
अग्नौ जुहाव = in fire, oblating, also. च		

Then that resplendent Sage Rishyasringa commenced that पुत्रकामेष्टि ritual, offering oblations into sacred fire with ritual acts meticulously contained in hymns. [1-15-3]

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः ।
भागप्रतिग्रहार्थं वै समवेता यथाविधि ॥ १.१५.४ ॥

ततः = then	स गन्धर्वाः = with, celestials	देवाः सिद्धाः = then, deities, siddha-s, च परम also, esteemed, saints ऋषयः
भाग परि = their due [of obla- ग्रहणार्थम् वै tions,] to receive, verily	समवेता यथा = assembled, as per, विधि duty.	

Then the deities along with celestial beings, siddha-s, i.e., the souls that obtained salvation, and also other esteemed sages who by now are the residents of Heavens have dutiously assembled in the firmament to receive their part of the oblations. [1-15-4] These celestial beings having attained salvation and living in their heavenly abodes do not re-enter these mortal worlds. They assemble in their cosmic zone, up above the Fire Altar of the Vedic ritual whenever a yajna is conducted on earth, to receive oblations.

ताः समेत्य यथा न्यायम् तस्मिन् सदसि देवताः ।
अब्रुवन् लोक कर्तारम् ब्रह्माणम् वचनम् ततः ॥ १-१५-५ ॥

ताः देवताः = those, gods	यथा न्यायम् = as per, procedure	तस्मिन् = in that, congregation सदसि
समेत्य = coming together	लोक कर्तारम् = to worlds", creator	ब्रह्माणम् = to Brahma
वचनम् = words, said. अब्रुवन्		

Those deities who procedurally assembled there in that congregation then spoke to Brahma, the creator of worlds. [1-15-5]

भगवन् त्वत्प्रसादेन रावणो नाम राक्षसः ।
सर्वान्नो बाधते वीर्याच्छासितुं तं न शक्नुमः ॥ १.१५.६ ॥

भगवन् = oh, god	रावनः नाम = Ravana, named, de- राक्षसः mon	त्वत् प्रसादेन = with your, blessings - as you have blessed him
-----------------	---	---

वीर्यात् = by his intrepidity

नः सर्वान् बाधते = us, all, is torturing

तम् शाशितुम् न शक्नुमः = him, to control, we are not, able to.

Oh! God, the demon named Ravana is torturing all of us with his intrepidity, as you have blessed him, and we are unable to control him. [1-15-6]

त्वया तस्मै वरो दत्तः प्रीतेन भगवन् पुरा ।

मानयन्तश्च तं नित्यं सर्वं तस्य क्षमामहे ॥ १.१५.७ ॥

भगवान् = Oh, god

तम् = that boon of yours

तस्य सर्वम् क्षमामहे = all [his cruel acts,] of his [Ravana,] we are tolerating.

प्रीतेन त्वया = appreciating [his asceticism,] by you

मानयन्तः = keeping high regard for it

तस्मै वरः = to him - Ravana,

दत्तः = boons, given by you

तदा नित्यम् = from then, always

You have given boon to him appreciating his asceticism and oh, god, with high regard to that boon of yours we are tolerating all the cruel acts of Ravana from then onwards [1-15-7]

Hindu mythology has no devils, but has only राक्षस -s, who can hardly be called demons, either. Not all the raakshasa-s are evil-doers. Some of the raakshasa-s are the fallen angels who take birth as mortals. They have their Vedic education, and they perform Vedic rituals and penance etc., thereby they get the patronage of any one of the gods among the Hindu Trinity, viz., Brahma, Vishnu, and Shiva. On attaining the cherished boons, they suddenly revolt against their own patron deities and commence the atrocities only to conquer the Heavens, knowing well that they cannot be attained with a mortal body. In order to snub the upsurge of such violence or the unnatural ascension to Heaven, the deity who gave the boons seeks the help of any of the other two of the Trinity. Then one from the Trinity will take birth as mortal, as an incarnation of god on earth. Usually Vishnu incarnates himself to eradicate the evils created by the intrepid राक्षस -s. Here the celestials bring in a preamble for Vishnu's incarnation as Raama and thus the topic of Ravana occurs in this chapter of Raamayana. Ravana need not be taken as an evil spirit, devil, hobgoblin or a monstrous being. He is said to be a Brahman well versed in all Vedas, musicologist, and a great king of Lanka, with unlimited riches, and very many of his clansmen with their vast dominions, and what not. Though Brahma and Shiva bless Ravana with boons, Ravana flouts all the norms in conquering Heavens in which course he did not hesitate to torture anyone who becomes his personal hurdle or hindrance. Hence it is inevitable for the Trinity to curb Ravana's atrocities, and Vishnu will now be requested by all the deities to incarnate himself on earth. As such, the expression of the word DEMON may not always be taken as an ugly and monstrous looking devil or Satan,

as per the usual religious conceptualisation of evil. In Hinduism evil is not a separate entity from humans, but available in the same personification and resides along with virtue, like the two sides of a coin. These raakshasa-s are also mortals, extraordinary beings with extraordinary powers like god incarnates. But, with wickedness in their will, monstrosity in mind and a conqueror's ambition in their heart, they are rendered themselves as demons.

उद्वेजयति लोकांस्त्रीनुच्छितान् द्वेष्टि दुर्मतिः ।
शक्रं त्रिदशराजानं प्रधर्षयितुमिच्छति ॥ १.१५.८ ॥

दुर् मति	= that evil, minded one - malevolent	त्रीन् लोकान् उद्वेजयति	= three, worlds, he is tormenting	उच्छितान् द्वेष्टि	= functionary deities of cosmos, he is hating
त्रिदश राजानम् शक्रम् प्रधर्षयितुम् इच्छति	= celestial's, king of, Indra, to assail, desires to.				

That malevolent Ravana is tormenting all the three worlds, hating the functionary deities of cosmos, and always desires to assail Indra, the king of all the functionary deities of universe. [1-15-8] There are eight functionary gods for cosmos in Hindu mythology that keep the cycle of natural law going. Each one is assigned with each of the eight sides of the universe along with a natural function. They are: 1] ईन्द्र , Heaven : East, 2] अग्नि Fire-god : southeast, 3] यम Death-god : South, 4] नैऋति Demon-god : southwest, 5] वरुण Rain-god : west, 6] वायु Air-god : Northwest, 7] कुबेर god of wealth management : North, 8] ईशान god of bliss : Northeast. The governance of all these deities is Indra's function, since he is the presiding deity of Heaven.

ऋषीन् यक्षान् सगन्धर्वान्सुरान् ब्राह्मणांस्तथा ।
अतिक्रामति दुर्धषो वरदानेन मोहितः ॥ १.१५.९ ॥

दुर्धर्ष	= invincible one	वर दानेन मोहितः	= by boon, given [by you,] becoming self-conceited he	ऋषीन् यक्षान् स गन्धर्वान् असुरान्	= sages, yaksha-celestials, with, gandharva-celestials, demons
तथा ब्राह्मणान्	= like that, Brahmins are also	अतिक्रामति	= overbearingly [torturing.]		

That invincible one is further self-conceited by the boons you have accorded, and he is overbearingly torturing the sages, celestial beings like yaksha-s, gandharva-s, asura-s, and like that even the Brahmins. [1-15-9] The सुर and अ-सुर nomenclature is the one that is commonly found in Vedic literature. सुर is a celestial being and असुर is its antonym, usually referred as a demon. Here it is not so because there are many असुर-स् who made

their abode in heaven, like Rahu, Ketu, and others who attain salvation in this mortal life. Even Ravana came from Heaven, and returns there only at the end of the war with Raama. Thus अ-सुर-स् are not earthly demons but celestial beings of a kind like other demi-gods, namely यक्ष गन्धर्व किन्नर किम्पुरुश etc.

नैनं सूर्यः प्रतपति पार्श्वे वाति न मारुतः ।
चलोर्मिमाली तं दृष्ट्वा समुद्रो ऽपि न कम्पते ॥ १.१५.१० ॥

एतम् सूर्यः = him, sun, will not, न प्रतपति parch समुद्रः अपि = ocean, even	मारुतः पार्श्वे = Air-god, at his sides, न वाति will not, puff तम् दृष्ट्वा न = him [Ravana,] on see- कम्पते ing, will not, pulsate.	चल उर्मि = undulating, waves", मालि husband
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The Sun-god will not verily parch Ravana, the Air-god will not puff at his sides, and on seeing Ravana, the lord of the undulating waves, namely the ocean will not pulsate either. [1-15-10] And ocean hides those undulating waves from Ravana for the waves are his wives whom Ravana may abduct as in the case of Sita.

तन्महन्नो भयं तस्माद्राक्षसाद्धोरदर्शनात् ।
वधार्थं तस्य भगवन्नुपायं कर्तुमर्हसि ॥ १.१५.११ ॥

तत् = by that reason भगवन् = oh, god	घोर दर्शनात् = one awesome, for तस्मात् sight, from that, राक्षसात् demon तस्य वध = for his, elimination, for अर्थम् purpose of	नः महत् = to us, great, panic भयम् उपायम् = idea, to make, apt of कर्तुम् you. अर्हसि
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Thereby, there is a great panic for all of us from that demon with an awesome look, hence oh, god, it will be apt of you to give a thought for his elimination. [1-15-11]

एवमुक्तः सुरैः सर्वैश्चिन्तयित्वा ततो ऽब्रवीत् ।
हन्ता ऽयं विदितस्तस्य वधोपायो दुरात्मनः ॥ १.१५.१२ ॥

सर्वैः सुरैः = by all, gods, this way, एवम् उक्तः one who is spoken, Brahma अयम् वध = this is the, elimination, उपाय idea for	चिन्तयित्वा = on thinking, then, said ततः अब्रवीत् विदितः हन्त = known, aha.	तस्य दुर = that, evil minded आत्मनः one's
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When all the deities spoke to Brahma thus, he thought for a while and then said Aha! The idea to kill that evil-minded Ravana is discerned. [1-15-12]

तेन गन्धर्वयक्षाणां देवदानवरक्षसाम् ।
अवध्यो ऽस्मीति वागुक्ता तथेत्युक्तं च तन्मया ॥ १.१५.१३ ॥

तेन	= by him [Ravana]	गन्धर्व	= for gandharva-s and	देवतान् च	= by gods, also, by other
अ	वध्य	यक्षानाम्	for yaksha-s	राक्षसाम्	demons
अस्मि	इति	वाक् उक्ता	= words, were uttered	मया च तत्	= by me, also, that, that
	thus	[by Ravana]		थत इति	way, thus, said.
				उक्तम्	

Ravana said while seeking boon that, "I shall not be killed by gandharva-s, yaksha-s, or by gods, or by other demons..." and I also said "so be it... [1-15-13]

नाकीर्तयदवज्ञानात्तद्रक्षो मानुषांस्तदा ।
तस्मात्स मानुषाद्वध्यो मृत्युर्नान्यो ऽस्य विद्यते ॥ १.१५.१४ ॥

तत् रक्षः	= that, demon	अव ज्ञनात्	= with disrespect	ततः	= then
मानुषान् न	= about humans, not, articulated	तस्मात्	= therefore	सः मानुषात्	= he, by human, can be
अकीर्तयत्		मृत्युः न	= death, not, otherwise,	वध्यः	killed
अस्य	= his	अन्यः विद्यत	evident.		

That demon did not express about humans then with his disrespect to them, and evidently his death does not occur otherwise. So said Brahma to gods. [1-15-14]

एतच्छ्रुत्वा प्रियं वाक्यं ब्रह्मणा समुदाहृतम् ।
सर्वे महर्षयो देवाः प्रहृष्टास्ते ऽभवन्स्तदा ॥ १.१५.१५ ॥

ब्रह्मणा सम्	= by Brahma, well, explained	एतत् प्रियम्	= this, pleasant, word	श्रुत्वा	= having heard
उदाहृतम्		वाक्यम्		सर्वे प्रहृष्टा	= all, delighted, became.
ततः	= then	ते देवाः मह	= those, gods, great	अभवन्	
		ऋषयः	sages		

On hearing Brahmathe explaining himself , then all those gods and great sages became adequately happy. [1-15-15]

एतस्मिन्नन्तरे विष्णुरुपयातो महाद्युतिः ।
शङ्खचक्रगदापाणिः पीतवासा जगत्पतिः ॥ १.१५.१६ ॥

वैनतेयम् समारूढ्य भास्कर तोयदम् यथा । तप्त हाटक केयूरो वन्द्यमानः सुरोत्तमैः ॥ १-१५-१७ ॥

एतस्मिन्	= in the mean while	महा द्युतिः	= great, resplendent god	सन्ख	= [with] conch
अनन्तरे		गद	= mace	पाणिः	= in his [four] hands
चक्र	= disc	जगत् पतिः	= Universe, Lord of	वैनतेयम्	= Lady Vinata's son,
पीत वासा	= [with] yellow, robes	तप्त हाटक	= burnt [refined,] gold,	समारूढ्य	GaruDa, mounted on
भास्कर तोय	= Sun, on water giver	केयूरः	bracelets	वन्द्यमानः	= while eulogised, by
दम् यथा	[sun on black cloud,] like			सुर उत्तमैः	gods, the best

विष्णुः = Vishnu

उपयातः = arrived.

In the meanwhile the great resplendent Vishnu, the Lord of the Universe, arrived there mounted on his Eagle-vehicle Garuda, handling conch-shell, disc, and mace in his three of four hands, clad in yellow-ochre robes, wearing golden bracelets, and while best gods eulogised him, and his arrival there is like the arrival of sun mounted on black cloud to accord the gratuitous gift called the rain. [1-15-16, 17]

Vishnu is a four handed deity. He handles a Divine Lotus suggesting that he is the creator सृष्टि कर्त . An ever-cycling disc called सुदर्शन चक्र is handled symbolising his ever-lasting dynamism. He is the maintainer of that continuous dynamism of already created Universe स्थिति कर्त . A mace called कौमोदकी for bludgeoning enemies as he is the eradicator of evil समहार कर्त , and a conch-shell called पान्चजन्य which produces the sound of Om, listening to which salvation, मुक्ति , is achieved by the true devotee. The sound of the same conch shell gives out an unbearable sound in respect of enemies. He is entered here without a lotus in hand. That means there is no need for a creation afresh. The other items he is handling are enough to deal with Ravana. If the Lotus is not handled that hand is taken as a blessing hand, अभय हस्त . And now he is giving that अ भय no fear, an assurance, to all gods. The expression that Vishnu has come on his eagle-vehicle has a cross-reference to the previous chapter's गरुड यज्ज वेदि , Eagle-shaped Altar of Fire that is laid by priests of Dasharatha. It will be laid so with assumption that Garuda, also called सुपर्ण , the Divine Eagle will fly in to transport oblations. The Vedic ritual is also called सु पर्ण , the golden winged, or great winged vehicle to conduct oblations. And the eagle-vehicle of Vishnu is the quickest carrier of oblations to the deities specified in Vedic hymn. Here this Garuda has already carried the oblations offered by King Dasharatha to the chanting of Vedic hymns by Sage Rishyasringa to Vishnu. So Vishnu is now coming mounted on the same meritorious carrier, namely Garuda. Secondly the simile of Sun's coming mounted on a black cloud has some thing to do with yajna. A silver cloud is no value in giving rains. The rain has got an inseparable combination with Vedic ritual. Since the ritual of Dasharatha is going to fructify the rainfall is due on earth. Hence, the sun on collecting all the merits called the rituals of Dasharatha, in the form waters is coming riding on a black cloud to shower rains. Hence Vishnu and Sun both are ready now shower their graces. Vishnu will shower grace by eradicating the evil called Ravana, and the sun by showering the gratuitous and cooling rains.

ब्रह्मणा च समागंय तत्र तस्थौ समाहितः ।

तम् अब्रुवन् सुराः सर्वे समभिष्टूय संनताः ॥ १-१५-१८

ब्रह्मणा = with Brahma, having
समागम्य met

तत्र तस्थौ = there, he stood, con-
समाहितः templating

सुराः सर्वे = gods, all, bowing
सन्नताः down

तम् = him, on offering
समभिष्टूय = prayers, said to him.
अब्रुवन्

Vishnu having met Brahma stood there contemplating, and then all of the gods on bowing down and offering prayers addressed Vishnu. [1-15-18]

त्वां नियोक्ष्यामहे विष्णो लोकानां हितकाम्यया ।
राज्ञो दशरथस्य त्वमयोध्याधिपतेर्विभोः ॥ १.१५.१९ ॥
धर्मज्ञस्य वदान्यस्य महर्षिसमतेजसः ।
तस्य भार्यासु तिसृषु हीश्रीकीर्त्युपमासु च ॥ १.१५.२० ॥
विष्णो पुत्रत्वमागच्छ कृत्वात्मानं चतुर्विधम् ।

विष्णो	= oh, Vishnu	लोकानाम्	= in all worlds, prosper-	त्वाम्	= you, we nominate
विष्णो	= oh, Vishnu	हित काम्यय	ity, desiring	नियोक्ष्यामहे	
		त्वम्	= you, to Ayodhya"s,	धर्मज्ञस्य	= of that virtuous one,
		अयोध्य	ruler, lord of	वदान्यस्य	renowned one
		अधिपतिः			
महर्षि सम	= sage, equalling, in re-	विभोः		ही	= virtue
तेजसः	splendence	अस्य	= such a, Dasharatha"s,		
		दशरथस्य	the king		
स्त्री	= affluence	राज्ञः		उपमासु	= having similitude with
त्रि सृषु	= in three of them	कीर्ति	= glory	आत्मानम्	= yourself, four, fold, on
		भार्यासु	= in his wives	चतुर् विधम्	making [on transform-
				कृत्वा	ing yourself]
पुत्रत्वम्	= childhood [take birth,]				
आगच्छ	you get.				

Oh! Vishnu, desiring prosperity in all the worlds we nominate you to become the son of the ruler and lord of Ayodhya, namely Dasharatha, who is a virtuous one, renowned one and one whose resplendence equals that of the sages, and oh, Vishnu, through the wives of such a king Dasharatha, who are in similitude with the ही , the virtue, श्री , the affluence, and कीर्ति , the glory, you have a fourfold transformation and take birth as their son. [1-15-19, 20, 21a]

These three ही श्री कीर्ति are the daughters of Daksha Prajapati in their earlier births. The ही is हल्लेख , virtuous disposition - which Queen Kausalya has, and who begot Raama. The श्री is श्रीकार , the affluence of everything, which Queen Sumitra has, by which alone she magnificently and unhesitatingly advises her son Lakshmana to go along with Raama to woods. And the third, कीर्ति , the glory, and the glory of Kaika is well known. The position of this epic minus Kaika can be imagined, thereby her glory, may it be negative, that may be imagined.

तत्र त्वं मानुषो भूत्वा प्रवृद्धं लोककण्टकम् ॥ १.१५.२१ ॥
अवध्यं दैवतैर्विष्णो समरे जहि रावणम् ।

विष्णो	= oh, Vishnu	त्वम्	= you	तत्र	= in them [the wombs of queens]
मानुषः भूत्वा	= as human, on becoming, taking birth	प्रवृद्धम्	= who is exacerbating	लोक	= to worlds, one who is
दैवतैः अ	= by gods, not, killable one	रवणम् समरे	= Ravana, in war, be	कन्दकम्	thorny
वध्यम्		जहि	killed.		

Oh! Vishnu, on your taking birth as human through the wives of Dasharatha you eliminate Ravana in war, who has become exacerbating and thorny to all worlds, and who is otherwise not eliminable for gods. [1-15-21b, 22a]0

स हि देवान् सगन्धर्वान् सिद्धांश्च ऋषिसत्तमान् ॥ १.१५.२२ ॥
राक्षसो रावणो मूर्खो वीर्योत्सेकेन बाधते ।

सः मूर्खः	= he, preposterous, demon Ravana	देवान्	= gods	स गन्धर्वान्	= with, gandharva celestials, souls of salvation, hermits, eminent ones
राक्षसः				सिद्धाम्	
वीर्य उद्रेकेण	= with his invigorated doggedness, torturing.			च ऋषि	
बाधते				सत्तमान्	

He that preposterous demon Ravana with his invigorated doggedness is torturing gods along with eminent saints, gandharva-s, and siddha-s. [1-15-22b, 23a]

ऋषयस्तु ततस्तेन गन्धर्वाप्सरसस्तथा ॥ १.१५.२३ ॥
क्रीडन्तो नन्दनवने क्रूरेण किल हिंसिताः ।

ततः	= by his insolence	तेन रौद्रेण	= by him, the furious one	ऋषयः च	= sages, also
तथा	= like that	नन्दन वने	= in Nandana, gardens[Heavenly gardens,] those that are delighting	गन्धर्वा	= gandharva-s, apsara-s
विनिपतितः	= completely, down, thrown] are knocked down [from heavens.]	क्रीडन्तः		अप्सराः	

He that furious one with his insolence is knocking down sages from their celestial abodes, and like that he is knocking down the gandharva-s and apsara celestials too from the heavenly gardens Nandana, where they will be taking delight. [1-15-23b, 24a]

वधार्थं वयमायातास्तस्य वै मुनिभिः सह ॥ १.१५.२४ ॥
सिद्धगन्धर्वयक्षाश्च ततस्त्वां शरणं गताः ।

वयम्	= we	सिद्ध गन्धर्व	= the celestial beings	सह मुनिभिः	= with, sages
तस्य वध	= for his, elimination, for	यक्षाः			
अर्थम्	purpose of, we have	ततः त्वाम्	= thereby, [we all] in		
आयाताः वै	come, actually	शरणम्	you, shelter, we have		
		गताः	gone in.		

We the celestial beings like siddha-s, gandharva-s, yaksha-s along with sages have actually come for his elimination, and thereby we seek shelter in you. [1-15-24b, 25a]

त्वं गतिः परमा देव सर्वेषां नः परन्तप ॥ १.१५.२५ ॥
वधाय देवशत्रूणां नृणां लोके मनः कुरु ।

परम् तपः	= oh, others [enemies], tormentor	देव	= oh, Vishnu	त्वम् नः	= you are, our, ultimate,
देव शत्रूणाम्	= divinity"s, enemies, to	नृणाम् लोके	= in human"s, world	परम गतिः	course
वधाय	eliminate			मनः कुरु	= mind, make [give a thought.]

Oh, enemy tormentor, oh, Vishnu, you are the ultimate recourse for all us in eliminating enemies of divinity, hence you make up your mind to take birth in human world. The gods appealed to Vishnu that way. [1-15-25b, 26a]

एवमुक्तस्तु देवेशो विष्णुस्त्रिदशपुङ्गवः ॥ १.१५.२६ ॥
पितामहपुरोगांस्तान् सर्वलोकनमस्कृतः ।
अब्रवीत् त्रिदशान् सर्वान् समेतान् धर्मसंहितान् ॥ १.१५.२७ ॥

त्रिदश	= among divinities, the	सर्व लोक	= by all, worlds, revered	देव ईशः	= gods", god of
पुन्गवः	Supreme one	नमस्कृतः	one		
विष्णुः	= Vishnu	एवम्	= this way, when eulo- gised	समेतान्	= to those that are in as- semblage
धर्म	= in righteousness, abid- ing ones	पिता मह	= Forefather Brahma,	तान् सर्वान्	= them, all, celestials,
संहितान्		पुरोगान्	keeping ahead - at helm of affairs	त्रिदशान्	spoke to.
				अब्रवीत्	

When the god of gods Vishnu, the supreme one among deities, one who is revered by all worlds is eulogised this way, then he spoke to all of those celestials that abide in the righteousness and that are in the assemblage, keeping the Forefather Brahma at their helm. [1-15-26a, 27]

भयं त्यजत भद्रं वो हितार्थं युधि रावणम् ।
सपुत्रपौत्रं सामात्यं समित्रज्ञातिबान्धवम् ॥ १.१५.२८ ॥

हत्वा क्रूरं दुरात्मानं देवर्षीणां भयावहम् ।
दश वर्षसहस्राणि दशवर्षशतानि च ॥ १.१५.२९ ॥

वत्स्यामि मानुषे लोके पालयन् पृथिवीमिमाम्

भयम्	= fear, get rid off	भद्रम् वः	= safety, be upon you	वः हितार्थम्	= your, for welfare's sake
त्यजत		स अमात्यम्	= along with, his ministers	स मित्र ज्ञाति	= along with, his friends, cousins, and relatives
स पुत्र पौत्रम्	= along with his, sons, grandsons	देव	= for deities, and sages, dreadful one	बान्धवान्	
क्रूरम्	= cruel, evil minded one	ऋषीणाम्		रावणम् युधि	= Ravana, in war, on eliminating
दुरात्मानम्		भयावहम्		हत्वा	
इमम्	= this, earth, while ruling	दस वर्ष	= ten, years, thousand	दश वर्ष	= ten, years, hundred, also
पृथ्वीम्		शस्त्राणि		शतानि च	
पालयन्					
मानुषे लोके	= in human, world, I will reside.				
वत्स्यामि					

Get rid off the fear, let safety be upon you, on eliminating that cruel and evil-minded Ravana who became dreadful to deities and sages, along with his sons, grandsons, friends, cousins and relatives, ministers and forces too in war for your welfare, I will then reside in human world ruling this earth for eleven thousand years. Thus Vishnu assured the gods. [1-15-28, 29, 30a]

एवं दत्त्वा वरं देवो देवानां विष्णुरात्मवान् ।
मानुषे चिन्तयामास जन्मभूमिमथात्मनः ॥ १.१५.३० ॥

आत्मवान्	= kind-hearted, Vishnu,	देवानाम्	= to gods, this way,	अथ आत्मनः	= then, for himself, in
विष्णुः देवः	the god	एवम् वरम्	boon, on giving	मानुषे	human [world]
		दत्त्वा			
जन्म भूमिम्	= birth, base [instituting point,] started to think of.				
चिन्तयामास					

On giving boon to all gods in that way the kind-hearted god Vishnu started to think about the instituting base for his birth in human world. [1-15-30b, 31a]

ततः पद्मपलाशाक्षः कृत्वात्मानं चतुर्विधम् ।
पितरं रोचयामास तदा दशरथं नृपम् ॥ १.१५.३१ ॥

ततः	= afterwards	पद्म पलास	= lotus, petal, eyed one [Vishnu]	तदा	= then
		अक्षः			

आत्मानम् = himself, into four-fold,
चतुर् विधम् on making [agreeing
कृत्वा to make]

दशरथम् = Dasharatha, King
नृपम्

पितरम् = as his father, predis-
रोचयामास posed to select.

And then that lotus-petal-eyed one agreeing to manifest himself in fourfold way is predisposed towards Dasharatha to be his father. [1-15-31b, 32a] There is a great lot of discussion whether Vishnu made himself fourfold as Raama, Lakshmana, Bharata an Shatrughna, or he himself incarnated along with his main ingredients like conch shell, disc, mace as those three brothers. This verse says that he "made himself, or agreed to make himself as fourfold." Even then, there are discussions that Raama is a "full incarnation" पूर्ण अवतार as the Supreme is indivisible - on one account. And his brothers cannot be reckoned as his incarnation as they become parts of the whole but not the "whole" itself he did not divide himself on the other account. And the tradition believes that Vishnu did not divide himself but incarnated in one piece, where his brothers are his paraphernalia. There is no unanimity on this, as yet.

ततो देवर्षिगन्धर्वाः सरुद्राः साप्सरोगणाः ।
स्तुतिभिर्दिव्यरूपाभिस्तुष्टुवुर्मधुसूदनम् ॥ १.१५.३२ ॥

च। तदा = then	देवाः = gods	ऋषि गन्धर्वाः = with sages, with स रुद्राः स gandharva-s, with अप्सरसाः rudra-s, apsara-s, गनाः groups of तुष्टुवुः = extolled.
दिव्य = divine, in form [in ex- रूपाभिः position,] with prayers स्तुतिभिः	मधु सूदनम् = Madhu [the demon,] killer of Vishnu is	

Then all the groups of gods, sages, gandharva-s, with rudraa-s, and apsaras-s, extolled Vishnu with prayers of divine exposition. [1-15-32b, c] Vishnu in early times killed a ghastly demon called Madhu and his brother Kaitabha, hence He is also called Madhusuudana. This is one the thousand names of Vishnu.

तमुद्धतं रावणमुग्रतेजसं
प्रवृद्धदर्पं त्रिदशेश्वरद्विषम् ।
विरावणं साधुतपस्विकण्टकं
तपस्विनामुद्धर तं भयावहम् ॥ १.१५.३३ ॥

तम् = that particular one - who is renowned for evil acts - Ravana	उद्धतम् = furiously, fiery one अन् एगोस्त् उग्र तेजसम् विरावणम् = [one who makes ev- everyone to] high, wails	प्र वृद्ध दर्पम् = one with heightened, arrogance तपस्वि = to sages, a thorn in कण्टकम् sides as such
त्रिदश ईस्वर = gods, lord - Indra, द्विषम् hater of		

तपस्विनाम् भयावहम्	= for hermits, he who is a fright	तम् रावणम् साधु उद्धर	= such as he is - him, that Ravana, eliminate [give final emancipa- tion, deliver him from curse] .
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Oh! Vishnu, he that fiery one who is renowned for evil acts and who is the hater of Indra, that Ravana is uprising furiously with his heightened arrogance, and he has become a thorn in the side of hermits hence he is a fright to sages, as he tortures insubordinates to the extent of loud wailing & hence we pray you to eliminate that Ravana. [1-15-33]

तमेव हत्वा सबलं सबान्धवं
विरावणं रावणमुग्रपौरुषम् ।
स्वर्लोकमागच्छ गतज्वरश्चिरं
सुरेन्द्रगुप्तं गतदोषकल्मषम् ॥ १.१५.३४ ॥

स बलम् स बान्धवम्	= with all his forces, with all his kinsmen	वि रावणम् कृत्वा	= without, pandemo- nium [on making worlds]	उग्र पौरुषम्	= furiously, vainglori- ous
तम् रावणम् एव हत्वा	= him, Ravana, thus, having killed	चिरम्	= for a long time to come	गत ज्वर	= rid of, febrility
सुर इन्द्र गुप्तम्	= for gods, lord - by In- dra, made inaccessi- ble, safeguarded	गत दोष कल्मषम्	= [and one which is] rid of, flaws and blem- ishes	स्वर् लोकम् आगच्छ	= [your] heavenly, abode [Vaikuntha,] return to.

Or

स बलम् स बान्धवम्	= with all his forces, with all his kinsmen	वि रावणम् कृत्वा	= without, pandemo- nium [on making worlds]	उग्र पौरुषम्	= furiously, vainglori- ous
तम् रावणम् एव हत्वा	= him, Ravana, thus, having eliminated	चिरम्	= for a long time to come	गत ज्वर	= rid of, febrility
सुर इन्द्र गुप्तम्	= for gods, lord - by In- dra, made inaccessi- ble, safeguarded	गत दोष कल्मषम्	= [and one which is] rid of, flaws and blem- ishes	स्वर् लोकम् आगच्छ	= [your] heavenly, abode [Vaikuntha,] return to.

On eliminating that furiously vainglorious Ravana with all his forces and with all his kinsmen neutralise the pandemonium created by him in all the worlds, and for a long time to come you get rid of your febrility, and you please return to your heavenly abode, namely your blameless and faultless Vaikuntha. [1-15-34]
Thus, this is the 15th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पञ्चदशः सर्गः ॥

Thus, this is the 15th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

16 Sarga 16 - षोडशः सर्ग

Yajna Purusha Presents Divine Dessert As Fruit Of Ritual

Introduction -

Vishnu agrees to incarnate as human and selects Dasharatha as his father. And when Dasharatha is performing the Vedic ritual called putrakaameSTi a deity called prajaapati purusha arises from the sacrificial fire to give a golden vessel of divine dessert to Dasharatha for distribution among his queens to beget progeny. The three queens on consuming that dessert conceive their children.

ततो नारायणो विष्णुर्नियुक्तः सुरसत्तमैः ।
जानन्नपि सुरानेवं श्लक्ष्णं वचनमब्रवीत् ॥ १.१६.१ ॥

ततः	= later	नियुक्तः सुर	= nominated, by gods,	नारायणः	= Narayana, Vishnu -
		सत्तमैः	best ones	विष्णुः	Omnipresent
जानन् अपि	= he knows [outcome,] though	सुरान् एवम्	= with gods, this way,		
		स्लक्ष्णम्	gently, words, spoke.		
		वचनम्			
		अब्रवीत्			

Later when the Omnipresent Narayana is thus nominated by best gods, and though he knows the outcome, he gently spoke these words to gods in this way. [1-16-1]

The name Vishnu indicates his all pervading Omnipresence in all beings, sessile or mobile: व्यापित्वात् सर्व भूतेषु विश्वः इति अभिधीयते। This is one of his thousand names, called Vishnu sahasra naama , each name elucidating his attributes.

उपायः को वधे तस्य राक्षसाधिपतेस्सुराः ।
यमहं तं समास्थाय निहन्यामृषिकण्टकम् ॥ १.१६.२ ॥

सुराः	= oh gods	राक्षस	= demon"s, chief,	उपायः कः	= idea, what is
		अधिपतेः	[namely Ravana,]		
		तस्य वधे	in his, elimination		
यम्	= which [stratej n,] on	ऋशि	= for sages, thorny, him,		
समस्थाय	adoting	कण्टकम्	I can, eliminate.		
		तम् अहम्			
		निहन्याम्			

What is the idea to eliminate that demon"s chief Ravana, oh, gods, adopting which stratej n I will have to eliminate that thorn in the side of sages? Thus Vishnu asked the gods. [1-16-2]

एवमुक्ताः सुराः सर्वे प्रत्यूचुर्विष्णुमव्ययम् ।
मानुषीं तनुमास्थाय रावणं जहि संयुगे ॥ १.१६.३ ॥

एवम् उक्ताः = thus, spoken, gods, all सुराः सर्वे मानुषम् = of human, body, form, तनुम् on assuming आस्थाय	अ व्ययम् = imperishable, to विष्णुम् Vishnu रावणम् = Ravana, kill, in war. जहि सम्युगे	प्रति ऊचुः = in reply, said
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Asked thus all the gods said to that sempiternal Vishnu, on assuming a human form, eliminate Ravana in a war. [1-16-3]

स हि तेपे तपस्तीव्रं दीर्घकालमरिन्दम ।
येन तुष्टो ऽभवद्ब्रह्मा लोककृल्लोकपूर्वजः ॥ १.१६.४ ॥

अरिम् दम = oh, enemy, destroyer लोक कृत् = worlds, creator	सः दीर्घ = he [Ravana,] for a long कालम् period, vehement, तीव्रम् तपः asceticism, undertook तेपेः अन्द् लोक = in worlds, earliest, पूर्व जः born one - Brahma	येन = by which - thereby तुष्टः अभवत् = glad, he become.
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Oh, destroyer of enemies, he that Ravana undertook a vehement asceticism for a long period, thereby the creator of worlds and the first born one Brahma, felt gladsome of his asceticism. [1-16-4]

सन्तुष्टः प्रददौ तस्मै राक्षसाय वरं प्रभुः ।
नानाविधेभ्यो भूतेभ्यो भयं नान्यत्र मानुषात् ॥ १.१६.५ ॥
अवज्ञाताः पुरा तेन वरदाने हि मानवाः ।

सन्तुष्टाः = satisfied, Brahma प्रभु भयम् न = danger, is not there पुरा = earlier	तस्मै = to him, to demon राक्षसाय Ravana, from human, मानुषात् other than अन्यत्र इति = thus] वर दाने = while boon, being be- समये stowed [at that time]	नाना = many a, kinds of, be- विधेभ्यः ings भूतेभ्यः वरम् प्रददौ = boon, gave तेन मानवाः = by him, humans, are अवज्ञातः हि slighted, indeed.
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Satisfied with his asceticism Brahma gave boon to that demon that he shall have no fear for his life from many kinds of beings, excepting humans, because that demon indeed slighted humans earlier at the time of bestowing boon. [1-16-5, 6a]

एवम् पितामहात् तस्मात् वरदानेन गर्वितः ॥ १-१६-६
उत्सादयति लोकाँस्त्रीन् स्त्रियश्चाप्यवकर्षति ।
तस्मात्तस्य वधो दृष्टो मानुषेभ्यः परन्तप ॥ १.१६.७ ॥

एवम् तस्मात् पितामहात् स्त्रियः अपि अपकर्षति च मानुशेभ्यः दृष्टः	= thus, from him, the Forefather Brahma = women, even, abduct- ing, also = by humans, is envis- aged.	वर दानेन गर्वितः तस्मात् परमत्प	= by boon, according, becoming arrogant = therefore, oh, enemy, destroyer Vishnu	उत्सादयत् लोकान् त्रीन् तस्य वधः	= torturing, worlds, three = his, elimination
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Thus, on getting boon from the Forefather Brahma he has become arrogant and torturing the three worlds, and he is even abducting women. As such, oh, enemy destroyer Vishnu, his elimination is envisaged through humans alone. So said gods to Vishnu. [1-16-6b, 7]

इत्येतद्वचनं श्रुत्वा सुराणां विष्णुरात्मवान् ।
पितरं रोचयामास तदा दशरथं नृपम् ॥ १.१६.८ ॥

इति सुराणाम् एतत् वचनम् श्रुत्वा पितरम् रोचयामास	= this way, of the gods, that, speech, on hear- ing = as father, started to choose.	इशु आत्मवान्	= kind-hearted one	तदा दशरथम् नृपम्	= then, Dasharatha, king
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On hearing that speech of gods said that way, he that kind-hearted Vishnu then chose Dasharatha as his father in human world. [1-16-8]

स चाप्यपुत्रो नृपतिस्तस्मिन् काले महाद्युतिः ।
अयजत्पुत्रियामिष्टिं पुत्रेप्सुररिसूदनः ॥ १.१६.९ ॥

तस्मिन् काले सः नृपतिः पुत्रियाम् इष्टिम् अपि	= during that time = he, that king = for sons, ritual, even	महा द्युतिः अ पुत्रः अयजः च	= great resplendent one = without, progeny = performed, also.	अरि सूदनः पुत्र ईप्सुः	= enemy, subduer [Dasharatha] = children, he is desiring
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During that time the great resplendent king and an enemy subduer Dasharatha is performing putrakaameSTi ritual, desiring progeny as he is sonless. [1-16-9]

स कृत्वा निश्चयं विष्णुरामन्त्यं च पितामहम् ।
अन्तर्धानं गतो देवैः पूज्यमानो महर्षिभिः ॥ १.१६.१० ॥

सः विश्वः कृत्वा निश्चयम्	= he, Vishnu, making - taking, decision	पितामहः आमन्त्यं च	= from Forefather [Brahma,] took leave of, also	देवैः महर्षिभिः पूज्यमानः	= by gods, saints, while being extolled
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अन्तर्धानम् = vanishing, gone into.
गतः

On taking a decision Vishnu took leave of Forefather Brahma, and vanished while he is still being extolled by gods and sages. [1-16-10]

ततो वै यजमानस्य पावकादतुलप्रभम् ।
प्रादुर्भूतं महद्भूतं महावीर्यं महाबलम् ॥ १.१६.११ ॥

ततः वै = then, verily, per- यजमानस्य former of ritual, [Dasharatha"s]	पावकात् = [from] ritual fire, with अतुल प्रभम् unparalleled, resplen- dence	प्रादुर्भूतम् = emerged, Divine, Be- महत् भूतम् ing
महा वीर्यम् = greatly, vigorous, महा बलम् greatly, energetic.		

Then, from Fire of Altar Dasharatha"s ritual there emerged a greatly vigorous and energetic Divine Being with an unparalleled resplendence, called yajna puruSa. [1-16-11]

कृष्णरक्ताम्बरधरं रक्ताक्षं दुन्दुभिस्वनम् ।
स्निग्धहर्यक्षतनुजश्मश्रुप्रवरमूर्द्धजम् ॥ १.१६.१२ ॥

कृष्ण रक्त = black, red, garments, अम्बर धरम् clad in स्निग्ध हर्यक्ष = with his soft hair, like तनूज श्मश्रु mane of lion, mous- प्रवरम् ऊर्ध्व taches and head hair. जम्	रक्त आस्यम् = red faced	दुन्दुभि = drum-beat like, voiced स्वनम्
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He is clad in black and red garments and his face is red and his voice resembled the drumbeat. His moustache and hairdo are soft like that of a lion"s mane. [1-16-12]

शुभलक्षणसम्पन्नं दिव्याभरणभूषितम् ।
शैलशृङ्गसमुत्सेधं दृप्तशार्दूलविक्रमम् ॥ १.१६.१३ ॥

सुभ लक्षण = auspicious, features, सम्पन्नम् endowed with	दिव्य = divine, ornaments, आभरण decorated with भूषितम्	शैल शृङ्ग = mountain, peak like, समुत्सेधम् in height
दृप्त शार्दूल = imperious, tiger like, विक्रमम् in valiance.		

And he is endowed with auspicious features and decorated with divine ornaments, in height he is like a mountain peak, and in valiance he is like an imperious tiger. [1-16-13]

दिवाकरसमाकारं दीप्तानलशिखोपमम् ।
तप्तजाम्बूनदमयीं राजतान्तपरिच्छदाम् ॥ १.१६.१४ ॥

दिव्यपायससम्पूर्णां पात्रीं पत्नीमिव प्रियाम् ।
प्रगृह्य विपुलां दोर्भ्यां स्वयं मायामयीमिव ॥ १.१६.१५ ॥

तत् महत् = that, great being]	प्रगृह्य = carrying	दोर्भ्याम् = in two hands, personally
भूतम्		स्वयम् ally
विपुलाम् = a big vessel, golden	मायामयीम् = [made by an] an illusion, like	दिवाकर सम = [day, giver dazzling]
पत्रीम् vessel [which is]		आकारम् sun, similar, in appearance
दीप्त अनल = glowing, flame's	तप्त जम्बूनद = molten, gold	रजतान्त = silver lid, covered with
शिक tongues, in similitude	मयीम् moulded, full with	परिच्छदाम् [and which is]
उपमम्		प्रियाम् = dear [wife].
दिव्य पायस = divine, dessert, full of	पत्नीम् इव = wife, like	
सम्पूर्णाम्		

That great ritual being personally brought a big golden vessel carrying it with both of his hands as if he would personally handle his own wife, which vessel is made from the molten gold and covered with a silver lid, and which appeared to be crafted out of a divine illusion, since it is dazzling like sun and glowing like the tongues of flame, and that vessel is full with the divine dessert. [1-16-14, 15]

समवेक्ष्याब्रवीद्वाक्यमिदं दशरथं नृपम् ।
प्राजापत्यं नरं विद्धि मामिहाभ्यागतं नृप ॥ १.१६.१६ ॥

दशरथम् = Dasharatha, king, on	इदम् = this, word, said	नृपः = oh, king
नृपम् observing	वाक्यम्	
समवेक्ष्यः	अब्रवीत्	
इह = at here, arrived	माम् = me	प्राजापत्यम् = from Prajapati [sent by]
अभ्यागतम्		
नरम् विद्धि = being, you know.		

That divine person on observing king Dasharatha said these words oh, king, you may know me as the being sent by Prajapati. [1-16-16]

ततः परं तदा राजा प्रत्युवाच कृताञ्जलिः ।
भगवन् स्वागतं ते ऽस्तु किमहं करवाणि ते ॥ १.१६.१७ ॥

ततः परम् = there after, thus, king	प्रति = in turn, said, adjoining,	भगवन् = oh, god
तदा राजा	उवाच कृत ing, palms [greeting]	
	अन्जलिः	
ते स्वागतम् = to you, welcome, let	अहम् = I, for you, what shall	
अस्तु there be	ते किम् [I,] do.	
	करवाणि	

There after, king Dasharatha greeted that divine being with palms adjoining and said in reply, oh, god, welcome to you, and what shall I do for you? [1-16-17]

अथो पुनरिदं वाक्यं प्राजापत्यो नरो ऽब्रवीत् ।
राजन्नर्चयता देवानद्य प्राप्तमिदं त्वया ॥ १.१६.१८ ॥

अथः	= then, Prajaapati's, person	पुनः इदम्	= again, this, word, said	राजन्	= oh, king
प्राजापत्यः		वाक्यम्			
नरः		अब्रवीत्			
देवान्	= gods, when propitiated, by you	अद्य इदम्	= now, this is, obtained		
अर्चयता		प्राप्तम्	[by you.]		
त्वया					

Then again, that divine being sent by Prajapati said these words, oh, king, now you have obtained this dessert in golden vessel as you have propitiated gods. [1-16-18]

इदं तु नरशार्दूल पायसं देवनिर्मितम् ।
प्रजाकरं गृहाण त्वं धन्यमारोग्यवर्द्धनम् ॥ १.१६.१९ ॥

नृप शार्दूल	= oh, king, the tiger	देव निर्मितम्	= by divinities, prepared	प्रजा करम्	= progeny, enriching
धन्यम्	= blessed one	आरोज्ञ	= health, enriching	इदम्	= this, dessert, you, take.
		वर्धनम्		पायसम्	
				त्वम् गृहाण	

Oh, tigerly king, take this dessert prepared by divinities, this is a blessed dessert that enriches progeny and health. [1-16-19]

भार्याणामनुरूपाणामश्रीतेति प्रयच्छ वै ।
तासु त्वं लप्स्यसे पुत्रान् यदर्थं यजसे नृप ॥ १.१६.२० ॥

नृपः	= oh, king	अश्रीत	= consume	इति	= on saying
अनुरूपानाम्	= eligible ones, to your	यत् अर्थम्	= for which, purpose,	पुत्रान्	= sons, in them [in
भार्याणाम्	wives, give them, in-	यजसे	you performed ritual	तासु त्वम्	queens,] you, will get.
प्रयच्छ वै	deed			लप्स्यसे	

Oh, king, let this be consumed saying so he further said, for which purpose you have performed this ritual that childbearing will be fructified in your wives by bearing sons, hence give this among your eligible wives. So said the divine being to Dasharatha. [1-16-20]

तथेति नृपतिः प्रीतः शिरसा प्रतिगृह्य ताम् ।
पात्रीं देवान्नसम्पूर्णां देवदत्तां हिरण्मयीम् ॥ १.१६.२१ ॥

नृपति तथा = king, like that only, इति thus [on agreeing]	ताम् = that, divine, food, full देव अन्न of सम्पूरम् प्रीतः = he is delighted.	देव दत्तम् = gods, given, golden हिरण्यमयीम् one
पात्रीम् = vessel, onto head शिरसा [head bent, whole- प्रतिगृह्य heartedly,] on taking		

Agreeing to that the king wholeheartedly took that god-given golden vessel full with divine food. [1-16-21]

अभिवाद्य च तद्भूतमद्भुतं प्रियदर्शनम् ।
मुदा परमया युक्तश्चकाराभिप्रदक्षिणम् ॥ १.१६.२२ ॥

परमया मुदा = high, ecstasy, with युक्तः अभिवाद्य च = revering, too	अद्भुतम् = astonishing, delight- प्रिय दर्शनम् ful, in his appearance चकार = performed, circumam- अभिप्रदक्षिणम् bulations.	तत् भूतम् = at that, being
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With high ecstasy Dasharatha revered that Ritual Being, the Prajapati Purusha or yaj na purusha , an astonishing and delightful being in his appearance, and performed circumambulations around him. [1-16-22]

ततो दशरथः प्राप्य पायसं देवनिर्मितम् ।
बभूव परमप्रीतः प्राप्य वित्तमिवाधनः ॥ १.१६.२३ ॥

ततः = then Dasharatha परम प्रीतः = highly, gladdened, he बभूव became.	देव निर्मितम् = by gods, prepared, पायसम् dessert, on getting प्राप्य	वित्तम् प्राप्य = [unforeseen] wealth, अ धन इव on obtaining, by a pauper, like
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On obtaining that dessert prepared by gods then Dasharatha is highly gladdened like a pauper obtaining unforeseen wealth. [1-16-23]

ततस्तदद्भुतप्रख्यं भूतं परमभास्वरम् ।
संवर्तयित्वा तत्कर्म तत्रैवान्तरधीयत ॥ १.१६.२४ ॥

ततः = then तत् भूतम् = that, ritual being	अद्भुत = with astonishing, form प्रख्यम् तत् कर्म = that, deed, on com- संवर्तयित्वा pleting	परम = highly, glowing भास्वरम् तत्र एव = there, only, disap- अन्तर्धीयत peared.
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On completing his work of giving the golden vessel with dessert then that divine being who is astonishing by his form and highly glowing by his physique, disappeared then and there itself. [1-16-24]

हर्षरश्मिभिरुद्योतं तस्यान्तःपुरमाबभौ ।
शारदस्याभिरामस्य चन्द्रस्येव नभोऽशुभिः ॥ १.१६.२५ ॥

हर्ष रश्मिभिः	= happiness, beams of,	तस्य	= his, palace chambers	अभिरामस्य	= heart pleasing, of au-
उद्योतम्	lit up	अन्तःपुरम्		शारदस्य	tumn
चन्द्रस्य	= with moon's, rays	नभः इव	= sky, like	बभूव	= became.
अशुभिः					

Lit up with beams of happiness Dasharatha's palace chambers shone forth like the autumnal sky brightened with moonbeams. [1-16-25]

सोऽन्तःपुरं प्रविश्यैव कौसल्यामिदमब्रवीत् ।
पायसं प्रतिगृहीष्व पुत्रीयं त्विदमात्मनः ॥ १.१६.२६ ॥

सः अन्तः	= he [Dasharatha,]	कौसल्याम्	= to Kausalya, this, said	आत्मनः	= for your, son causing
पुरम् प्रविश्य	palace chambers, on entering	इदम्		पुत्रीयम्	
इदम्	= this, dessert, you receive.	अब्रवीत्			
पायसम्					
प्रतिगृहीष्व					

Then Dasharatha on entering palace chambers spoke this to queen Kausalya, Receive this dessert to beget your son. [1-16-26] This divine dessert is meant for the "eligible" queens, as informed the Ritual Being and also in order to maintain the divinity of Ram's birth. In the context of seed and field, the field has no equal importance to the seed बीज क्षेत्र न्यय . Hence the seed is divine in the form of dessert and fields are therefore shall "be eligible" for the seedling. As such the First Queen and Empress Kausalya is being addressed firstly, and given firstly.

कौसल्यायै नरपतिः पायसार्द्धं ददौ तदा ।
अर्द्धददौ चापि सुमित्रायै नराधिपः ॥ १.१६.२७ ॥

कैकेय्यै चावशिष्टार्द्धं ददौ पुत्रार्थकारणात् ।
प्रददौ चावशिष्टार्द्धं पायसस्यामृतोपमम् ॥ १.१६.२८ ॥

अनुचिन्त्य सुमित्रायै पुनरेव महीपतिः ।
एवं तासां ददौ राजा भार्याणां पायसं पृथक् ॥ १.१६.२९ ॥

तदा नर पतिः	= then, people's lord - king	कौसल्यायै	= to Kausalya	पायस	= dessert, half of it, gave
नर अधिपः	= people's, lord - king	अर्थात्	= half of the [remaining]	अर्थम् ददौ	
अवशिष्ट	= of the remaining, half	अर्थम्	half [-one fourth]	सुमित्रायै च	= to Sumitra, also, even,
अर्थम्	[one eight,]	पुत्र अर्थ	= sons, purpose of, de-	अपि ददौ	gave
		कारणात्	siring	कैकेय्यैः च	= to Kaikeyi, also, gave
				ददौ	

मही पतिः	= king	अनुचिन्त्य	= thought a while	पायसम्	= dessert
अमृत	= ambrosia, equalling	अवशिष्ट	= remaining part [one	पुनः एव	= again, thus
उपमम्		अर्थम्	eight]	एवम्	= thus
सुमित्रायै	= to Sumitra	ददौ	= gave	भार्याणाम्	= among his wives
राजा	= king	तासाम्	= to them	ददौ	= distributed.
पृथक्	= differently	पायसम्	= dessert		

The king then gave half of the dessert to queen Kausalya, and he gave half of the half, i.e., one fourth to queen Sumitra. And to Kaikeyi he gave half of the remaining half, i.e., one eighth of the dessert, with a desire to beget sons. Then thinking for a while gave the remaining, i.e., one-eighth portion again to queen Sumitra. Thus, the king distributed the dessert to his wives differently. [1-16-27, 28, 29]

This is a much-discussed distribution by the traditionalists. Adhyatma Raamayana, a treatise that postulates god-hood to Raama, gives a well-constructed argument about these shares of dessert and the resultant births of the four brothers, viz., Raama, Lakshmana, Bharata, and Shatrughna, in accordance with these shares. In its simplest terms and as contained in these verses, queen Kausalya got half of the dessert as an Empress, पट्ट महिषि। Sumitra gets one-fourth in the first round and after a rethink by Dasharatha, she gets another one-eighth portion. Kaikeyi gets only a one-eighth quantity. Thus, Kausalya gives birth to Raama, Sumitra to Lakshmana and Shatrughna, and Kaikeyi to Bharata. The quantum of apportionment of the dessert does not make Raama all-powerful or Bharata the least. Since the Absolute is indivisible into parts, the dessert that is divided is not to be taken as the divided Absolute, but a kind of medium through which the incarnation is made possible. There is another declination enquiring whether the incarnation of Raama is full or partial, पूर्ण अवतर or अर्थ अवतर॥। Raama is Vishnu Himself while Bharata and Shatrughna are his disc and conch-shell, while Lakshmana is the thousand headed snake आदि सेश on whose coils Vishnu reclines. The whole dessert is divine and parts of it do not signify and inter-divided god-hoods. Hence, the apportionment of the desert is done in order to keep up the hierarchy of the queen-hoods and their status. Throughout this magnum opus Raama never said that he is god or an incarnate of god, but called himself, निमित्त मात्र a casual relation to the course of events. Should Raama be the incarnation of the Almighty Himself, he has little or no necessity to incarnate the weaponry along with him. They are at his beck and call at any time. Thus, Raama is neither a half nor one-fourth incarnation of the Absolute nor a dividend of the whole, but an incarnate of the virtuously ideal personality of Vishnu, मर्याद पुरुशोत्तम Raama. Incidental to this apportionment of the dessert, the aspect of eldest son is also studied. Raama is the first-born and thus the eldest. This is because the dessert is given to queen Kausalya in the first instance, and half of the whole vessel. She immediately consumed to lionise her share and as an Empress. Sumitra waited a while till apportionment is complete. Kaikeyi got her portion but waited till her elder sister Sumitra completes her drink. In the meanwhile Dasharatha thought a while, as said

in the verse, and gave Sumitra another one-eighth part. Sumitra then consumed her two parts. Later Kaikeyi drinks her dividend.

तास्त्वेतत्पायसं प्राप्य नरेन्द्रस्योत्तमाः स्त्रियः ।
सम्मानं मेनिरे सर्वाः प्रहर्षोदितचेतसः ॥ १.१६.३० ॥

नरेन्द्रस्य उत्तमाः स्त्रियः प्रहर्ष उदित चेतस	= of king, best, ladies = gladness, exuberance, with hearts	सर्वाः सम्मानम् मेनिरे	= all of them = a reward, they deemed [the dessert.]	ताः एवम् पायसम् प्राप्य	= they, that way, dessert, on getting
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On getting the dessert all of those best ladies of the king, whose hearts are exuberant with happiness, deemed it as a reward. [1-16-30]

ततस्तु ताः प्राश्य तदुत्तमस्त्रियो महीपतेरुत्तमपायसं पृथक् ।
हुताशनादित्यसमानतेजसो ऽचिरेण गर्भान् प्रतिपेदिरे तदा ॥ १.१६.३१ ॥

महीपतेः ततः उत्तम स्त्रियः हुताशना आदित्य समान तेजसः	= of king, those, best, ladies = Fire, Sun, equalling, in resplendence [queens]	तत् उत्तम पायसम् चिरेण तदा गर्भान् प्रतिपेदिरे	= that, best, dessert = after some time, then, pregnancy, they got - conceived.	प्राश्य	= on consuming
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Then on consuming dessert those best ladies of the king whose resplendence then vied with that Fire and Sun became pregnant after some time. [1-16-31] A synecdochic expression to indicate that Sun and Fire, the enliveners of living beings, प्रत्यक्ष नरायण are there in those wombs and their resplendence is shining out of mothers bodies.

ततस्तु राजा प्रतिवीक्ष्य ताः स्त्रियः प्ररूढगर्भाः प्रतिलब्धमानसः ।
बभूव हृष्टस्त्रिदिवे यथा हरिस्सुरेन्द्रसिद्धर्षिगणाभिपूजितः ॥ १.१६.३२ ॥

ततः राजा प्रतिवीक्ष्य सुर इन्द्र सिद्ध ऋषि गणाभि बभूव हृष्टः	= then, king = on seeing = gods, [Indra,] by great souls, sages, by groups of = became, delighted.	प्ररूढ गर्भाः प्रति लब्ध मानस पूजितः	= having confirmed, about their pregnan- cies = again, recaptured, [his lost] heart = worshipped	ताः स्त्रियः त्रिदिवे यथा हरिः	= at those, ladies = in heavens = as like, Vishnu
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Then on seeing his queens with confirmed pregnancies Dasharatha regained his lost heart for sons, and he is gladdened like Vishnu, who will always be gladsome when worshipped by gods, namely Indra and others, as well as by the assemblages of great souls, sages. [1-16-32] Thus, this is the 16th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षोडशः सर्गः ॥

Thus, this is the 16th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

17 Sarga 17 - सप्तदशः सर्ग

Brahma Orders Gods To Spawn Forest-Rangers, Vanara's

Introduction -

The gods become progenitors Vanara heroes at the dictate of Brahma to come to the aid of Raama in annihilating Ravana. The monkey-like Vanara race is procreated by numerous celestials endowing it with peculiar mighty physique and particular power to come to the help of Raama.

पुत्रत्वं तु गते विष्णौ राज्ञस्तस्य महात्मनः ।

उवाच देवताः सर्वाः स्वयम्भूर्भगवानिदम् ॥ १.१७.१ ॥

विष्णौः	= Vishnu's, that, king's,	महात्मन	= of great soul	भगवान्	= god, self, created -
तस्य राज्ञः	sonship, when at-		Dasharatha	स्वयम् भुः	Brahma
पुत्रत्वम् गते	tained				
सर्वाः देवताः	= to all, gods, this, said.				
इदम् उवाच					

When Vishnu attained the sonship of the great-souled king Dasharatha, then Brahma the self-created addressed all of the gods this way. [1-17-1]

सत्यसन्धस्य वीरस्य सर्वेषां नो हितैषिणः ।

विष्णोः सहायान् बलिनः सृजध्वं कामरूपिणः ॥ १.१७.२ ॥

सत्य सन्धः	= truth, abiding	वीरस्य	= valorous	सर्वेषाम् नः	= for all, of us
हितः ईशणः	= welfare, desiring	विष्णुः	= Vishnu's	सहायान्	= helpmates
बलिनः	= mighty ones	काम रूपिणः	= by wish, guise-changers	सृजध्वम्	= be procreated.

Let mighty and guise changing helpmates be procreated to that truth abiding and valorous Vishnu who is the well-wisher of all of us. [1-17-2]

मायाविदश्च शूरांश्च वायुवेगसमान् जवे ।
नयज्ञान् बुद्धिसम्पन्नान् विष्णुतुल्यपराक्रमान् ॥ १.१७.३ ॥

असंहार्यानुपायज्ञान् सिंहसंहननान्वितान् ।
सर्वास्त्रगुणसम्पन्नानमृतप्राशनानिव ॥ १.१७.४ ॥

अप्सरस्सु च मुख्यासु गन्धर्वीणां तनूषु च ।
यक्ष पन्नग कन्यासु ऋक्ष विद्याधरीषु च ॥ १.१७.५ ॥

किंनरीणाम् च गात्रेषु वानरीनाम् तनूषु च ।
सृजध्वम् हरिरूपेण पुत्रान्तुल्यपराक्रमान् ॥ १-१७-६ ॥

माया विदः च	= miracle, knowing [wizards] also	शूरान् च	= audacious ones, too	जवे वायु वेग	= in travel, air"s, speed, equivalent to
नय ज्ञान्	= morals, knowing	बुद्धि	= intellectual, bestowed with	विष्णु तुल्य	= Vishnu, equalling, in valour
अ सम्हार्यान्	= in, destructible ones - ineliminable ones	सम्पन्नान्	= ideation, knowers of	पराक्रमान्	= divine, bodies, along with
सर्व अस्त्र गुण सम्पन्नानाम्	= all, missiles", [assaultive] aspects, endowed with	ज्ञानान्	= ambrosia, drinkers, like	दिव्य सम्हनन	= equalling, [your] valour [godly, like you hunger-less thirst-less gods]
पुत्रान्	= sons	अमृत	= in prominent, apsara-s, in celestial courtesans	तुल्य	= in gandharva ladies, celestial scholars
तनूषु च	= from their bodies & from yaksha & pannaga	प्राशनान् इव	= girls	ऋक्ष	= also
किंनरीणाम्	= from kinnaraa-s, also, bodies of	मुख्यासु	= from she-monkey"s, bodies, also	विद्याधरीषु	
च गात्रेषु		अप्सरस्सु		च	
सृजध्वम्	= be procreated.	कन्यासु		हरि रूपेण	= monkey, shaped

Let monkey-shaped progeny equalling Vishnu"s valour be procreated from the physiques of prominent apsara-s and gandharva-s, from the girls of yaksha-s and pannaga-s, and also thus from the bodies of kinnaraa-s, she-vidyaadharaa-s, she-riksha-s and she-monkeys, and they shall be wizards of miracles and audacious ones, in travel they shall have air"s speed, bestowed with intellect they shall be the knowers of ideation, and with their divine physique they shall be ineliminable, they shall be endowed with all the assaultive aspects of all missiles, and they shall be untiring in their efforts, like you who thrive on amrita, the ambrosia, unmindful of thirst and hunger. [1-17-3, 4, 5, 6]

Gandharva-s (Southey"s Glendoveers) are celestial musicians inhabiting Indra"s heaven and forming the orchestra at all the banquets of the principal deities. Yaksha-s, demigods attendant especially on Kubera, and

employed by him in the care of his garden and treasures. Kimpurusha-s, demigods attached also to the service of Kubera, celestial musicians, represented like centaurs reversed with human figures and horses" heads. Siddha-s, are demigods or spirits of undefined attributes, occupying with the Vidyaadharaa-s the middle air or region between the earth and the sun. Griffith.

पूर्वमेव मया सृष्टो जाम्बवानृक्षपुङ्गवः ।
जृम्भमाणस्य सहसा मम वक्त्रादजायत ॥ १.१७.७ ॥

जाम्बवान्	= Jambavanta, bear, the	पूर्वम् एव	= in earlier times, only,	जृम्भमाणस्य	= while yawning
ऋक्ष पुङ्गव	eminent	मया सृष्टः	by me, created		
मम	= from my	वक्त्रात्	= face	सहसा	= suddenly
अजायत	= came forth.				

I have already created the eminent bear Jambavanta in earlier times, as he suddenly came forth from my yawning face. [1-17-7] This is to say that Brahma has already created such a typical being, namely Jambavanta, prior to all the gods, as a role model in creation.

ते तथोक्ता भगवता तत् प्रतिश्रुत्य शासनम् ।
जनयामासुरेवं ते पुत्रान् वानररूपिणः ॥ १.१७.८ ॥

भगवता	= by Brahma	तथा उक्तः	= thus, addressed	ते	= those gods
तत्	= that, order [of	एवम् वानर	= accordingly, monkey,	जनयामासुः	= started to parent.
शासनम्	Brahma,] agreeing	रूपिणः	in appearance, sons		
प्रतिश्रुत्य		पुत्रान्			

When Brahma addressed them thus, those gods have agreed to his order and accordingly started to parent sons in the semblance of monkeys. [1-17-8] This pedigree is not yet given the label of monkeys. They are lookalike of monkeys but not monkeys, वान रूपिणम् resembling monkeys, as said in the verse. The word vanara is वने चरति इति वनर-स् because they range far and wide over forests they are called vanara-s, but not exactly a monkey race.

ऋषयश्च महात्मानः सिद्धविद्याधरोरगाः ।
चारणाश्च सुतान्वीरान् ससृजुर्वनचारिणः ॥ १.१७.९ ॥

महात्मनः	= great souled beings	ऋषयः च	= Sages, too	सिद्ध-स्	= also
				विद्याधरा-स्	
				उरगाः-स्	
				चारनः च	
वीरान् वन	= valiant ones, forest,	सुतान्	= sons, they created.		
चरान्	ranging - monkey like	ससृजुः			

The great-souled celestial groups, namely the sages, siddha-s, vidyaadharaa-s, caarana-s have created valiant sons that are forest rangers. [1-17-9]

वानरेन्द्रं महेन्द्राभमिन्द्रो वालिनमूर्जितम् ।
सुग्रीवं जनयामास तपनस्तपतां वरः ॥ १.१७.१० ॥

ईन्द्रः	= Indra, procreated	महेन्द्र	= Mt. Mahendra, in	वानर इन्द्रम्	= vanara-s, lord
जनयामास		आभम्	sheen of body		
वालिनम्	= to Vali is	तपताम् वरः	= among the humid-	सुग्रीवम्	= to Sugreeva. I
		तपनः	ifiers, the great,		
			humidifier [the Sun]		

Indra procreated the lord of vanara-s, namely Vali, who by his physique is like Mt. Mahendra, and the highest humidifier among all the humidifiers, namely the Sun, procreated Sugreeva. [1-17-10]

बृहस्पतिस्त्वजनयत्तारं नाम महाहरिम् ।
सर्ववानरमुख्यानां बुद्धिमन्तमनुत्तमम् ॥ १.१७.११ ॥

बृहस्पतिः तु	= Brihaspati, the Jupiter,	सर्व वानर	= among all, Vaanaras,	अन्	= none, better than him -
	but	मुख्यानाम्	the important one	उत्तमम्	excellent one
बुद्धिमन्तम्	= intelligent one	तारम् नाम	= Tara, named	मह कपिम्	= to great, monkey, gave
				अजनयत्	rise.

Brihaspati, the Jupiter, gave rise to a great monkey named Tara, who is the most important one among all vanara-s, and who excels all by his intelligence. [1-17-11]

Tara here is a vanara hero but not Lady Tara, the wife of Vali. Here we have the wording of कपिः the monkey ? for these forest rangers for first time.

धनदस्य सुतः श्रीमान् वानरो गन्धमादनः ।
विश्वकर्मा त्वजनयन्नलं नाम महाहरिम् ॥ १.१७.१२ ॥

श्रीमान्	= brilliant one	गन्धमादनः	= [named] Gand-	वानरः	= Vaanara is
धन दस्य	= wealth, giver"s - Ku-	इश्वकर्म तु	= divine architect, Vish-	णल नाम	= Nala named
सुतः	bera"s, son		vakarma, has but		
			[gave rise to]		
महा कपिम्	= great, monkey	अजनयन्	= procreated.		

The brilliant Gandhamaadana is the son of Kubera, while the divine architect Vishvakarma procreated the great monkey called Nala. [1-17-12]

पावकस्य सुतः श्रीमानीलो ऽग्निसदृशप्रभः ।
तेजसा यशसा वीर्यादत्यरिच्यत वानरान् ॥ १-१७-१३ ॥

पावकस्य सुतः नील वीर्यात्	= of Fire, son = Neela is = in courage	श्रीमान् तेजसा वानरान्	= bright one = with resplendence = than the other monkey	अग्नि सदृश प्रभः यशसा अत्यरिच्यत	= fire, like, in blaze = renown = excels [others.]
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The bright son of Fire is Neela whose blaze is like that of fire and who excels other monkeys by his in resplendence, renown and courage. [1-17-13]

रूपद्रविणसम्पन्नावश्विनौ रूपसम्मतौ ।
मैन्दं च द्विविदं चैव जनयामासतुः स्वयम् ॥ १.१७.१४ ॥

रूप द्रविण सम्पन्नौ	= beautifulnes, called wealth, having [beauty being their wealth, property]	अश्विनौ	= Ashvini gods [two of them]	स्वयम्	= personally [procre- ated]
रूप सम्मतौ एव	= beauty, blessed with = thus	मैन्दम् जनयामासतुः	= Mainda named = have procreated.	द्विविदम् च	= Dvividā named, also

The Ashwin twin gods whose wealth is their beautiful appearance have personally procreated two vanaras namely Mainda and Dvividā, blessing them with beautiful appearance.[1-17-14]

वरुणो जनयामास सुषेणं नाम वानरम् ।
शरभं जनयामास पर्जन्यस्तु महाबलम् ॥ १.१७.१५ ॥

वरुणः वानरम् महाबलः	= Rain-god = the monkey = great mighty one	जनयमास पर्जन्यः तु शरभम्	= procreated = Thunder-god, but = Sharabha.	सुशेषणम् जनयमास	= Susheshana = procreated
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The Rain-god procreated the vanara named Susheshana, and Thunder-god gave rise to the great mighty Sharabha. [1-17-15]

मारुतस्यात्मजः श्रीमान् हनुमान्नाम वानरः ।
वज्रसंहननोपेतो वैनतेयसमो जवे ॥ १.१७.१६ ॥
सर्व वानर मुख्येषु बुद्धिमान् बलवान् अपि ।

श्रीमान् जवे	= marvellous one = in swiftnes	वीर्यवान् वैनतेय	= adventurous being = lady Vinata's son, [Garuda, the di- vine eagle vehicle of Vishnu]	वज्र सम्हनन उपेत समः	= diamond, like body, having [indestructible bodied] = identical one
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सुच् अ = Hanuma, named	मारुतस्य = of Air-god, own [di-	हे इस् सर्व = among all, monkey,
हनुमान्	औरसः rect] son	वानर मुख्येषु chiefs
नाम		
बुद्धिमान् = intelligent one	बलवान् = indefatigable one, too.	
	अपि	

The direct son of Air-god is the marvellous and adventurous Hanuma with an indestructible body, and one identical in the speed of lady Vinata's son, namely Garuda, the divine eagle vehicle of Vishnu, and among all monkey chiefs he is the intelligent and the indefatigable one too. [1-17-16, 17a]

Garuda: The bird and vehicle of Vishnu. He is generally represented as a being something between a man and a bird and considered as the sovereign of the feathered race. He may be compared with the Simurgh of the Persians, the Anka of the Arabs, the Griffin of chivalry [without lion's body,] the Phoenix of Egypt, and the bird that sits upon the ash Yggdrasil of the Edda. - Griffith.

ते सृष्टा बहुसाहस्रा दशग्रीववधे गताः ।
अप्रमेयबला वीरा विक्रान्ताः कामरूपिणः ॥ १.१७.१७ ॥

दश ग्रीव वधे = ten, faced one [Ravana's,] for elimination	उद्यतः = who rose up - manifest	अप्रमेय बलाः = immeasurable, in strength
विक्रान्ताः = those that are braving	काम रूपिणः = by their wish, guise changers	बहु सहस्रा = in many, thousands
ते वीरा सृष्टाः = those, valorous ones, are procreated		

Thus the gods have procreated many thousands of such valorous and guise changing monkeys who with their immeasurable strength and bravery are manifest for the elimination of the decahedral demon Ravana. [1-17-17b, 18a]

ते गज अचल संकाशा वपुष्मन्तो महाबलाः ॥ १-१७-१८
ऋक्ष वानर गोपुच्छाः क्षिप्रम् एव अभिजज्ञिरे ।

गज अचल = elephants, mountains, in similarity	महाबलाः = great mighty ones	वपुष् मन्तः = with prodigious bodies
ऋक्ष = bears	वानर = monkey	गोपुच्छः = sacred langoor
क्षिप्रम् एव = quickly, thus	अभिजज्ञिरे = took birth.	

And they with their elephantine, mountainous and prodigious bodies quickly took birth in bears, monkeys, sacred langours. [1-17-18b, 19a]

यस्य देवस्य यद्रूपं वेषो यश्च पराक्रमः ॥ १.१७.१९ ॥
अजायत समस्तेन तस्य तस्य पृथक् पृथक्

यस्य देवस्य = which, god"s, which, यत् रूपम् form	वेषः = getup	पराक्रमः च = valour, also
यः = which [is there]	तस्य तस्य = his, his [that particular god"s sons]	अजायत = procreated
समम् तेन = equalling, them [with fathers]	पृथक् पृथक् = separately, separately.	

Those that are procreated have attained the shape, getup and valour of the god that has fathered them, and thus the monkey race is procreated separately and individually. [1-17-19b, 20a]

गोलाङ्गूलीषु चोत्पन्नाः केचित्सम्मतविक्रमाः ॥ १-१७-२० ॥
ऋक्षीषु च तथा जाता वानराः किन्नरीषु च ।

केचित् = some	वानराः = vanara-s	उन्नत = with superior, having विक्रमाः valour
गोलान्गूलीषु = in female langoors, उत्पन्नः born	तथा = like that some more	ऋक्षीषु = in female bears, किन्नरीषु च kinnaraa-s, also
जाता = born.		

Some of the vanara-s endowed with superior valour are born to female langoors, and like that some more to female bears and kinnaraa-s. [1-17-20b, 21a]

देवा महर्षिगन्धर्वाः ताक्ष्या यक्षा यशस्विनः ॥ १-१७-२१ ॥
नागाः किम्पुरुषाश्चैव सिद्धविद्याधरोरगाः ।

बहवो जनयामासुर्हृष्टास्तत्र सहस्रशः ॥ १-१७-२२ ॥
चारणाः च सुतान् वीरान् ससृजुः वन चारिणः ।

वानरान् सुमहाकायान् सर्वान् वै वनचारिणः ॥ १-१७-२३ ॥
अप्सरस्सु च मुख्यासु तदा विद्यधरीषु च ।

नाग कन्यासु च तदा गन्धर्वीणाम् तनूषु च ।

देवा महर्षि = gods, great sages यशस्विनः = celebrated ones like	ताक्ष्य = eagles नाग = reptiles, kimpusha- किम्पुरुष s, siddha-s, सिद्ध विद्याधर vidyaadharaa-s, उरग uraga-s हृष्ट = who are gladdened	यक्ष = yaksha-s चारणः च = caarana-s, also
बहवः = several of them	तदा = then	तत्र = at that time [started to procreate]
मुख्यासु = in prominent, apsara-s अप्सरसु विद्यधरीषु = in she-vidyaadharaa-s गन्धर्वीणाम् = in female gandharva, तनूषु च from the bodies, also	नाग च = in Naga, girls, also सु मह = very, great, bodied कायन् ones	कन्यासु = in maidens of तदा = like that वन चारिणः = forest moving ones

सर्वान् वानरान् वीरान् सुतान्	= all, vanara, valiant, sons	सहस्रसः जनयामसु	= in thousands, started to procreate.
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Several of the gods, great-sages, gandharva-s, eagles, yaksha-s, and the celebrated reptiles, kimpusha-s, siddha-s, vidyaadharaa-s, uraga-s and caarana-s and even the prominent maidens of apsara-s, she-vidyaadharaa-s, naaga, gandharva-s then gladly procreated all of the thousands of forest-ranging and valiant vanara sons from their bodies that are forest rangers. [21b, 22, 23, 24a, b]

काम रूप बलोपेता यथा काम विचारिणः ॥ १-१७-२४
सिंह शार्दूल सदृशा दर्पेण च बलेन च ।

[Those vanara-s are] काम रूप दर्पेण च	= by wish, guise- changers	बल उपेत	= might, endowed with - mighty ones	यथा काम विचारिणः	= according, their wish, they move freely - born free
	= by their pride, and	बलेन च	= by might, as well	सिंह शार्दूल सदृशा	= lion, tiger, identical to.

They are endowed with guise changing faculties, with bodily might and by their pride and might are identical to lions and tigers, and they are born-free in their movement in forests. [1-17-24b, 25a]

शिलाप्रहरणाः सर्वे सर्वे पादपयोधिनः ॥ १.१७.२५ ॥
नखदंष्ट्रायुधाः सर्वे सर्वे सर्वास्त्रकोविदाः ।

सर्वे	= all of them	शिलाः प्रहरणाः	= with stones, they as- sault	सर्वे	= all of them
पादप योधिनः	= with trees, combatants with	सर्वे	= all	नख	= with nails
दम्ष्ट्र	= claws	आयुधाः	= have as weapons	सर्वे	= all of them
सर्वे अस्त्र कोविदाः	= all kinds of, missiles, experts in.				

All of them are the assaulters with stones, and all are the attackers with trees, and all have their nails and claws as their weapons, yet all are experts in missiles. [1-17-25b, 26a]

Raama and Lakshmana will use arrows and missiles as their weaponry in the ensuing final war with Ravana. The vanara soldiers use stones, trees, and their own claws and nails. The golden maces or clubs handled by Hanuma, Sugreeva, and Vali usually depicted in pictures are for more mythical ornamentation to glorify the characters. However, these Vaanaras are well versed in the knowledge of such tactical weaponry, only to save themselves from their usage against them, but do not use them necessarily. In Sundara Kanda Hanuma will

be tied by a magical weapon called Brahma astra when he is in Lanka. Though knowing the release from that Brahma astra, Hanuma does not utilise that knowledge there.

विचालयेयुः शैलेन्द्रान् भेदयेयुः स्थिरान् द्रुमान् ॥ १.१७.२६ ॥
क्षोभयेयुश्च वेगेन समुद्रं सरितां पतिम् ।

शैल इन्द्रान्	= mountain, the greatest ones	विचालयेयुः	= they rock	स्थिरान्	= firm rooted, trees, they
				द्रुमान्	uproot
वेगेन	= by their speed	सरिताम्	= rivers, lord, ocean	भेदयेयुः	
		पतिम्		क्षोभयेयुः च	= they agitate, also.
		समुद्रम्			

They can rock greatest mountains, rip firm rooted trees, and with their speed they can agitate the of lord of rivers, namely the ocean. [1-17-26b, 27a]

दारयेयुः क्षितिं पद्भ्यामप्लवेयुर्महार्णवम् ॥ १.१७.२७ ॥
नमःस्थलं विशेष्युश्च गृह्णीयुरपि तोयदान् ।

पद्भ्यम्	= with their two feet,	महा अर्णवन्	= great ocean, they leap	नमः तलम्	= sky, surface of - arch of
क्षितिम्	ground, they cleave,	आप्लवेयुः	and cross over		heaven
दारयेयुः	shatter				
विशेष्युः च	= they can enter, also	तोय दान्	= clouds, even, they		
		अपि गृह्णीयुः	seize.		

They can shatter the ground with their two feet, leap and cross over great oceans, and they can seize the clouds entering arch of heaven. [1-17-27b, 28a]

गृह्णीयुरपि मातङ्गान् मत्तान् प्रव्रजतो वने ॥ १.१७.२८ ॥
नर्दमानाश्च नादेन पातयेयुर्विहङ्गमान् ।

वने प्रव्रजते	= in the forests, verily [tumultuously,] moving about	मत्तान्	= excited [ruttish,] elephants, even	गृह्णीयुः	= they catch
नर्दमानाः च	= by their blaring, also	मातङ्गान्		विहङ्गमः	= the flying birds, they
		अपि		पातयेयुः	make them fall.
		नादेन	= with sound		

They can catch ruttish elephants that tumultuously move in forests, and just with the sound of their blare they make sky flying birds to fall. [1-17-28b, 29a]

ईदृशानां प्रसूतानि हरीणां कामरूपिणाम् ॥ १.१७.२९ ॥
शतं शतसहस्राणि यूथपानां महात्मनाम् ।

काम रूपिनाम् ईदृषानाम् ते	= at wish, guise chang- ers = this kind of = they, gods et al	यूथपानाम् हरीणाम् prasuutaani	= chiefs of warriors = monkeys = have procreated.	महात्मानाम् शतम् शत सहस्रानि	= noble souled ones = hundred, hundred, thousand - millions of
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Thus the gods and others have procreated millions of such noble souled Vaanaras as the chiefs of warriors who can change their guise at their wish. [1-17-29b, 30a]

ते प्रधानेषु यूथेषु हरीणां हरियूथपाः ॥ १.१७.३० ॥
बभूवूर्यूथपश्रेष्ठा वीरांश्चाजनयन् हरीन् ।

ते यूथत्प श्रेष्ठाः	= those = generals, the promi- nent ones	हरि यूथपाः बभूवुः	= vanara, generals = they became	हरीणाम् प्रधानेषु यूधेशु वीराम् हरीन् अजनयन् च	= monkeys, among prin- ciple, battalions = brave, monkeys, they procreated, also.
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Those vanara generals who took birth thus became the prominent generals among the principle battalions of monkeys, and they have also procreated brave monkeys on their own. [1-17-30a, 31b]

अन्ये ऋक्षवतः प्रस्थानुपतस्थुः सहस्रशः ॥ १.१७.३१ ॥
अन्ये नानाविधान् शैलान् काननानि च भेजिरे ।

अन्ये अन्ये काननानि च	= some [among them] = others = forests, also	सहस्रशः नाना विधान् भेजिरे	= in thousands = many, kinds of = reached.	ऋक्षवतः प्रस्थान् उपतस्थु शैलान्	= Mt. Riskshavat, on ridges, are staying = mountains
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Some thousands of them stayed on the ridges of Mt. Riskshavat while others reached many kinds of other mountains and forests. [1-17-31b, 32a]

सूर्यपुत्रं च सुग्रीवं शक्रपुत्रं च वालिनम् ॥ १.१७.३२ ॥
भ्रातरावुपतस्थुस्ते सर्व एव हरीश्वराः ।
नलं नीलं हनूमन्तमन्यांश्च हरियूथपान् ॥ १.१७.३३ ॥

32b, 33. सर्वे शक्र पुत्रम् वालिनाम्	= all of them, monkeys = Indra's, son, Vali	भ्रातरौ हरि यूथपाः	= brothers = monkeys, chiefs	सूर्य पुत्रम् सुग्रीवम् like णल णेल ःअनुमन्त अन्याः च हरि यूथपान्	= sun's, son, Sugreeva = others, also & monkey, generals
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उपतस्थु = adored [stood by them.]

All of the monkeys stood by the brothers, namely the son of Indra Vali, and the son of sun Sugreeva, and even with the monkey generals like Nala, Neela and Hanuma et al. [1-17-32b, 33]

ते ताक्ष्यबलसम्पन्नाः सर्वे युद्धविशारदाः ॥ १.१७.३४ ॥
विचरन्तो ऽर्दयन् दर्पात्सिंहव्याघ्रमहोरगान् ।

ताक्ष्य बल = like Divine Eagle, सम्पन्नः Garuda, might, endowed with	युद्ध विशारदाः = in warfare, well-versed ones	ते सर्वे = they, all, moving विचरन्तः about
दर्पात् = by their pride - prideful subjugation as they do not kill them	सिंह = lion	व्याघ्र = tiger
महा उरगान् = great snakes [and the like]	अर्दयन् = thwarted.	

All of those who are well-versed in warfare and endowed with the might of divine eagle Garuda, used to thwart the pride of lions, tigers and great snakes just by their own prideful subjugation while they move about the forests. [1-17-34]

महाबलो महाबाहुः वाली विपुल विक्रमः ।
जुगोप भुजवीर्येण ऋक्षगोपुच्छवानरान् ॥ १-१७-३५ ॥

महा बाहुः = great, armed one - adroit one	विपुल विक्रमः = extremely, mighty	महा बलः = highly, indomitable
वालि भुज वीर्येण = arms', strength	ऋक्ष = bears	गोपुच्छ = langoors
वानरान् = monkeys jugopa प्रोतेच्छेद्।		

He who is adroit, extremely mighty, and highly indomitable, that Vali protected bears, langoors, and monkeys just by the strength of his arms. [1-17-35]

तैरियं पृथिवी शूरैः सपर्वतवनार्णवा ।
कीर्णा विविधसंस्थानैर्नानाव्यञ्जनलक्षणैः ॥ १.१७.३६ ॥

शूरैः = with brave ones	विविध संस्थानैः = with diverse, physiques	नाना व्यञ्जन लक्षणैः = many, physical, indications [indicating their peculiar race]
तैः = by them	सह पर्वत वन अर्णवा = with mountains, forests, and oceans [oceanward provinces]	इयम् पृथिवी कीर्णा = this, earth is, over-spread.

The earth with its mountains, forests and oceanward places is overspread with those brave ones that possess diverse physiques and peculiar indication marks of their stock. [1-17-36]

तैर्मैघवृन्दाचलकूटकल्पैः महाबलैर्वानरयूथपालैः ।
 बभूव भूर्भीमशरीररूपैः
 समावृता रामसहायहेतोः ॥ १.१७.३७ ॥

मेघ वृन्द	= could, clusters	अचल कूट	= mountains, peaks, like	महा बलैः	= very, mighty
भीम शरीर	= awesome, body, forms	सन्निभौ	[resembling]	वानर यूथ	= with Vaanara, army,
रूपैः		तैः	= by them	अधिपैः	generals
भूः	= earth	राम सहाय	= Raama, helping, rea-	समावृता	= spread over
बभूव	= became.	हेतोः	son of		

The earth is thus suffused with those mighty army generals of Vanara race whose physiques resembled the clusters of clouds and peaks of mountains, and who have emerged for the reason of helping Raama. [1-17-37]
 Thus, this is the 17th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्तदशः सर्गः ॥

Thus, this is the 17th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

18 Sarga 18 - अष्टादशः सर्गः

Rama, Bharata, Lakshmana And Shatrughna Took Births

Introduction -

After the completion of Vedic ritual all the kings and Sage Rishyasringa took leave of Dasharatha and went away to their countries. After some time Raama, Lakshmana, Bharata, and Shatrughna are born. Their virtues in childhood and rituals connected thereto are depicted here. Dasharatha then contemplates the marriages of the princes, since marrying sons after completion of education is customary. At that juncture Sage Vishvamitra arrives at the court of Dasharatha seeking help from the king. Dasharatha receives him adoring in high esteem.

निर्वृत्ते तु क्रतौ तस्मिन् हयमेधे महात्मनः ।
प्रतिगृह्य सुरा भागान् प्रतिजग्मुर्यथागतम् ॥ १.१८.१ ॥

महात्मनः	= of the high souled one	क्रतौ निर्वृत्ते	= ritual, when com-	अमरा	= gods, their portion [of
तस्मिन् हय	Dasharatha's, that,	सति	pleted, that is	भागान्	oblations,] on taking
मेधे	horse ritual			प्रतिगृह्य	
यथ	= as they came	प्रतिजग्मु	= returned [to their		
आगतम्			heavens.]		

On the competition of the horse ritual of high-souled Dasharatha, the gods having received their portion of sacrificial oblation returned to their abodes as they have come. [1-18-1]

समाप्तदीक्षानियमः पत्नीगणसमन्वितः ।
प्रविवेश पुरीं राजा सभृत्यबलवाहनः ॥ १.१८.२ ॥

पत्नी गण	= wives", company,	राजा	= king Dasharatha	समाप्त दीक्षा	= on completing, vows,
समन्वितः	along with			नियमः	rules - consecration
					vowed for Vedic ritual
स भृत्य बल	= along with, servants,	प्रविवेश	= entered, city [Ayod-		
वाहन	guards, vehicles	पुरीम्	hya,].		

The king completing his consecratory vows held for horse ritual, entered Ayodhya city along with the company of his queens, servants, guards and vehicles. [1-18-2]

यथार्हं पूजितास्तेन राज्ञा वै पृथिवीश्वराः ।
मुदिताः प्रययुर्देशान् प्रणम्य मुनिपुङ्गवम् ॥ १.१८.३ ॥

पृथ्वि ईश्वराः	= earthly, gods [other	तेन राज्ञा	= by him, the king	यथा अर्हम्	= as, befitting, honoured
	kings]			पूजिताः	

मुदिताः	= are gladdened	मुनि	= sage, the eminent	देशान्	= to their countries
		पुन्यावम्	[Vashishta] on duly		
प्रययुः	= travelled - returned.	प्रणम्य	adoring		

The other kings who arrived for the ritual are delighted when befittingly honoured by the king Dasharatha, and they too returned to their countries, after suitably adoring the eminent sage Vashishta. [1-18-3]

श्रीमतां गच्छतां तेषां स्वपुराणि पुरात्ततः ।
बलानि राज्ञां शुभ्राणि प्रहृष्टानि चकाशिरे ॥ १.१८.४ ॥

ततः पुरात्	= from that, city	स्व गृहाणि	= to their own, houses [own countries - homeward]	गच्छताम्	= those who are going - set forth
श्रीमताम्	= of those magnificent	शुभ्राणि	= clean [neat white uni- forms, or in fine fettle]	प्र हृष्टानि	= highly, gladdened
तेषाम्	[kings,] those, kings"				
राज्जनाम्					
बलानि	= armies [entourages,]				
चकाशिरे	shone forth.				

The entourages of those kings who set forth homeward from that city are highly gladdened and shone forth in fine fettle. [1-18-4] Some commentaries said that the soldiers are given white and clean uniforms by Dasharatha by the word शुभ्राणि and hence they are happy. But they may be said to be sprucely without those gifts from Dasharatha.

गतेषु पृथिवीशेषु राजा दशरथस्तदा ।
प्रविवेश पुरीं श्रीमान् पुरस्कृत्य द्विजोत्तमान् ॥ १.१८.५ ॥

पृथ्वि ईशेषु	= earthly, lords [kings,]	तदा श्रीमान्	= then, fortunate, king,	द्विजः	= Brahman, eminent
गतेषु सत्सु	when they have gone	राजा दशरथः	Dasharatha	उत्तमान्	ones, keeping ahead
पुरीम्	= city, entered.			पुरस्कृत्य	
प्रविवेश					

On the departure of visiting kings, then that fortunate king Dasharatha entered the city Ayodhya, keeping eminent Brahman priests ahead of him in the procession. [1-18-5]

शान्तया प्रययौ सार्द्धमृश्यशृङ्गः सुपूजितः ।
अनुगंयमानो राज्ञा च सानुयात्रेण धीमता ॥ १.१८.६ ॥

ऋष्यशृङ्गः	= Rishyasringa	सु पूजित	= well, adored	स अनु	= with, co-travellers [en- tourage of Romapada]
धीमता राज्ञा	= with virtuous one, king [Romapaada]	अनुगम्यमानः	= followed by, king also	शान्तया	= with Shanta, along
		च		सार्धम्	with, travelled.
				प्रययौ	

Well adored by king Dasharatha sage Rishyasringa also travelled along with his wife Shanta, followed by his father-in-law King Romapada, and along with other co-travellers, namely the entourage of Romapada. [1-18-6]

एवं विसृज्य तान् सर्वान् राजा सम्पूर्णमानसः ।
उवास सुखितस्तत्र पुत्रोत्पत्तिं विचिन्तयन् ॥ १.१८.७ ॥

राजा	= king Dasharatha	एवम् तान् = thus, them, all, on dispersing	सम्पूर्णमानसः = with a satiated, heart
पुत्र उत्पत्तिम् विचिन्तयन्	= sons, birth, dwelling upon	तत्र सुखितः = there, gratifyingly, dwelled.	

On dispersing all of them king Dasharatha gratifyingly dwelled there in Ayodhya, with a satiated heart dwelling upon the birth of his sons. [1-18-7]

ततो यज्ञे समाप्ते तु ऋतूनां षट् समत्ययुः ।
ततश्च द्वादशे मासे चैत्रे नावमिके तिथौ ॥ १-१८-८ ॥

नक्षत्रे ऽदितिदैवत्ये स्वोच्चसंस्थेषु पञ्चसु ।
ग्रहेषु कर्कटे लग्ने वाक्पताविन्दुना सह ॥ १-१८-९ ॥

प्रोद्यमाने जगन्नाथं सर्वलोकनमस्कृतम् ।
कौसल्याजनयद्रामं सर्वलक्षणसंयुतम् ॥ १-१८-१० ॥

विष्णोरर्द्धं महाभागं पुत्रमैक्ष्वाकवर्द्धनम् ।
लोहिताक्षम् महाबाहुम् रक्त ओष्ठम् दुन्दुभि स्वनम् ॥ १-१८-११ ॥

ततः यज्ञे समाप्ते	= then, ritual, on completion	ऋतूनाम् षट् सम् अत्ययुः	= seasons, six, well, passed by	ततः	= then
द्वादशे मासे	= in twelfth, month	चैत्रे नावमिके तिथौ	= chaitra month [April-May], ninth, day	नक्षत्रे अदिति दैवत्ये	= star of the day [punarvasu,] whose presiding deity is aditi
पञ्चसु ग्रहेषु स्व उच्च समस्थेषु	= of five, planets, in their own, highest, positions - in their own ascendent positions - मेष मकर कर्कट मीन तुल - राशी's	चन्द्र युक्त गुरु कर्कट लग्ने प्रोद्यमाने कर्कटे लग्ने	= in Cancer [of Zodiac]	वाक् पतिः	= when Speech's, Lord [Jupiter]
इन्दुना सह	= Moon, along with	प्र उद्यमाने	= when raising - when ascendent	अभिजित् लग्न	= advancing daytime]
कौसल्या	= Queen Kausalya	जगत् नाथम्	= worlds', lord [Vishnu]	सर्व लोक नमस्कृतम्	= by all, worlds, adored

दिव्य लक्षन	= divine, attributes,	विष्णोः	= Vishnu's	अर्थम्	= epitome of [not half of Vishnu]
सम्युतम्	along with				
महा भागम्	= greatly blessed one	इक्ष्वाकु	= Ikshvaaku dynasty,	लोहित	= lotus-red, eyes
		नन्दनम्	delight of	अक्षम्	
महा बाहुम्	= lengthy, armed	रक्त ओष्ठम्	= roseate, lips	दुन्दुभि	= drumbeat, voiced
				स्वनम्	
रामम्	= Raama as	पुत्रम्	= the son	अजनयत्	= gave birth.

On completion of the ritual, six seasons have passed by & then in the twelfth month, i.e., in chaitra mAsa, and on the ninth day of that chaitra month [April-May], when it is punarvasu nakshatra yukta navamI tithi, i.e., when the ruling star of that ninth day is punarvasu, for which Aditi is the presiding deity & and when five of the nine planets - sUrya, kuja, guru, shukra, shani are in ucCha sthAna-s, namely, when those planets are in ascension in their respective houses - मेष मकर कर्कट मीन तुल - राशी-स् and when chandra yukta guru, कर्कट लग्ने - Jupiter in conjunction with Moon is ascendant in Cancer, and when day is advancing, Queen Kausalya gave birth to a son with all the divine attributes like lotus-red eyes, lengthy arms, roseate lips, voice like drumbeat, and who took birth to delight the Ikshwaku dynasty and adored by all the worlds, and who is the greatly blessed epitome of Vishnu, namely Raama. [1-18-8, 9, 10, 11]

Twice six months had rolled a way since the great sacrifice was over and, in the first month of the New Year, on the ninth day of the bright fortnight, the Lord of the worlds chose to take human form and sent down half of His essence as the son of Kausalya (thenceforth to be known as Raama), the world-honored One, the crowning glory ot the grand line of Ikshwku, and the sum of all perfections. The constellation Punarvasu, of which Aditi was the regent, was chosen to preside at his birth. The Sun, Mars, Jupiter, Venus, and Saturn were in ascension in their respective houses. Aries, Capricornus, Cancer, Pisces and the Libra, Jupiter and the Moon were in conjunction & the rising sign was Cancer. And KausalyA, shone with unparalleled effulgence, even as Aditi when she gave birth to Indra, the lord of the Shining Ones, the Vajra-wielder. - C. R. Sreeniuasa Aiyangar, 1910.

By this configuration of stars the supreme merits of Raama are indicated. अत्र सङ्ख्यस्तर मुख उच्चायण वसन्त चैत्र मास शुक्ल पक्ष देव नक्षत्र दिव अभिजित् लग्न पुण्य नक्षत्राद् उत्कृष्ट काले कर्काटक लग्ने उच्चस्य ग्रह पञ्चके गुरु चन्द्र योगे श्री राम उत्पत्तिः। तस्य सर्व उत्कृष्टताम् सकल कल्याण गुण अभिरमताम् सकल शिष्ट आद्रणीय सम्पत्तिम् महा पराक्रमम् च सूचितम्।धर्माकृतम्।

The phrase विष्णोः अर्थम् half of Vishnu - is to be taken as half of the fruit of ritual where Vedic ritual itself is pervaded by Vishnu. The fruit of ritual is obtained in the shape of dessert, and Kausalya consumed half of it, but it is not half of Vishnu as he is illimitable. Even Sreeniuasa Aiyangar took it as half, in saying half of

Vishnu's essence is Raama. This has become a perennial topic debating whether the incarnation of Raama is a पूर्ण अवतार अर्थ अवतार ओर् अंश अवतार।

कौसल्या शुशुभे तेन पुत्रेणामिततेजसा ।
यथा वरेण देवानामदितिर्वज्रपाणिना ॥ १-१८-१२ ॥

12. कौसल्य = one with unlimited re- अमित splendence तेजसा	तेन पुत्रेण = by that, son	देवानाम् = among gods, the best वरेण one
वज्र पाणिना = by Thunderbolt, in hand [wielder - Indra]	अदितिः यथा = Lady Aditi, as with, शुशुभे shone forth.	

Kausalya shone forth with such a son whose resplendence is unlimited, as with lady Aditi who once stood out with her son Indra, the best one among gods. [1-18-12]

भरतो नाम कैकेय्याम् जज्ञे सत्य पराक्रमः ।
साक्षाद्विष्णोश्चतुर्भागः सर्वैः समुदितो गुणैः ॥ १-१८-१३ ॥

13. सत्य = truthfulness, as his पराक्रमः valour सर्वैः गुणैः = with all, merits, em- समुदितः bodied with	साक्षात् = manifest, Vishnu"s विष्णोः भरत नाम = Bharata, named [son], कैकेय्याम् to Queen Kaikeyi, जज्ञे born to.	चतुर् भागः = fourth, component
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Queen Kaikeyi gave birth to Bharata, one embodied with all merits, and whose truthfulness itself is his valour and who is fourth component of manifest Vishnu, namely Raama. [1-18-13]

The fraction indicated here like "one fourth of Vishnu" etc may be reckoned as the share of the dessert consumed by the queens, but not as a cleaved portion of Vishnu as he is an indivisible entity. Here it is half of one-fourth i.e., one-eighth of dessert given to Kaikeyi.

अथ लक्ष्मणशत्रुघ्नौ सुमित्राजनयत्सुतौ ।
सर्वास्त्रकुशलौ वीरौ विष्णोरर्द्धसमन्वितौ ॥ १-१८-१४ ॥

अथ = then Queen Sumitra	वीरा = valiant ones	सर्व अस्त्र = all, weaponry, experts कुशलौ
विष्णोः = Vishnu"s	अर्थ = essence, epitome	समन्वितौ = those that are embod- ied with & Lakshmana & Shatrughna
सुतौ = to sons, gave birth. अजनयत्		

Queen Sumitra then gave birth to two sons who are the embodied epitomes of Vishnu, namely Lakshmana, and Shatrughna, who are valiant ones and experts in all kinds of weaponry. [1-18-14]

पुष्ये जातस्तु भरतो मीनलग्ने प्रसन्नधीः ।
सार्पे जातौ च सौमित्रौ कुलीरे ऽभ्युदिते रवौ ॥ १-१८-१५

15. प्रसन्नधीः = level, headed one - guileless, fair-minded & Bharata	पुष्ये मीन लग्ने जातः = under Pushyami star, in Pisces [of Zodiac,] born	सौमित्रौ = sons of Sumitra [Lakshmana, Shatrughna]
सार्पे कुलीरे = under star presided by serpent [aaSreSa,] in Cancer [of Zodiac]	रवौ अभ्युदिते = while Sun, is rising - i.e., on next day of Raama's birth - nth of Chaitra	जातौ = they are born.

With the dawn of sun on the next day, fair-minded Bharata is born under Pisces where पुष्यमि is the star of day, later the sons of Sumitra, namely Lakshmana and Shatrughna are born under Cancer, where आश्लेष is the star of the day, i.e., the tenth of chaitra month, [1-18-15]

Raama is born on the ninth day of Chaitra month, and Bharata is born in the earlier part of next day the tenth of Chaitra, earlier to his younger brothers, and then Lakshmana and Shatrughna are born on the later part of that tenth day. "Pushya is the name of a month & but here it means the eighth mansion. The ninth is called Aslesh, or the snake. It is evident from this that Bharata, though his birth is mentioned before that of the twins, was the youngest of the four brothers and Raama's junior by eleven months" -- Schlegel. The eleven-month gap between Raama and Bharata is unapparent in the words of verse. This may be from some other version of Raamayana.

राज्ञः पुत्रा महात्मानः चत्वारो जज्ञिरे पृथक् ।
गुणवंतः अनुरूपाः च रुच्या प्रोष्ठ पदोपमाः ॥ १-१८-१६ ॥

गुणवन्तः = virtuous ones, charming, also	रुच्या = by brilliance	प्रोष्ठपद उपमाः = [like puurva bhaadra,uttara bhaadra] stars, in simile
महात्मानः = great souls such	राज्ञः पुत्रा = King's Sons	चत्वारोः = Four of them
जज्ञिरे पृथक् = born seperately		

Thus there are four great-souled sons of Dasharatha, born on separate instances, who are virtuous, charming, and by brilliance they are in similitude with two stars of each of the asterisms called पूर्वभाद्र and उत्तर भाद्र. [1-18-16]

The word प्रोष्ठ is cow & पद feet & the feet of a cow. It is also the name for the asterisms पूर्वा भाद्र उत्तर बाद्र , containing stars in the wing of Pegasus, each of which will have two stars, and all the four stars make a perfect square. Like the pairs of stars the brother also move in pairs - Raama, Lakshmana & Bharata, Shatrughna. The epithet महा आत्मनः high-souled ones is though negligible for peripheral reading, it is explained as: Raama

is one such, as he undertakes स्व धर्म अनुष्ठान & Lakshmana by his शेषत्व ज्ञान & Bharata by his भगवत् पार तन्त्य & and Shatrughna by his भागवत् पारतन्त्य . Like this, each of the epithets used in Raamayana has something or the other meaning which is not generally recorded in English translations. All the English translations are story-oriented, as though there is some unknown story in Raamayana for retelling afresh. In the spate of telling story again and again these niceties are lost. The same is the position with the numerous epithets given to Sita in Aranya Kanda. Readers may please note that each epithet conveys some meaning and if we could not incorporate them, it is our misfortune in getting a book containing their meanings. We request the readers to kindly inform us if they have come across the meanings of these seemingly useless and metre-filling-like epithets in any book, so that, that book will be brought to the notice of readers who are mistaking them as "redundant stanza fillers".

जगुः कलं च गन्धर्वा ननृतुश्चाप्सरोगणाः ।
 देवदुन्दुभयो नेदुः पुष्पवृष्टिश्च खात्पतत् ॥ १-१८-१७ ॥
 उत्सवश्च महानासीदयोध्यायां जनाकुलः ।

गन्धर्वा कलम् जगुः	= celestial singers, melodiously, sang	अप्सरा गणाः ननृतुः	= divine dancers, groups of - dancing parties, danced	देव दुन्दुभयः नेदुः	= divine, drums, sounded
खात् पुष्प वृष्टि च पतत्	= from heavens, flowery, rain, also, fallen	अयोध्यायाम् जन अकुलः	= in Ayodhya, with people, thronging	उत्सवः च महान् असीत्	= festivity, also, great, is there.

The celestial singers sang melodiously, paradisiacal dancing parties danced, divine drums drummed and heavens rained flowers, with all this there is a great festivity in Ayodhya with thronging people. [1-18-17, 18a]

रथ्याश्च जनसम्बाधा नटनर्तकसङ्कुलाः ॥ १-१८-१८ ॥
 गायनैश्च विराविण्यो वादनैश्च तथा ऽपरैः ।
 विरेजुर्विपुलास्तत्र सर्वरत्न समन्विताः ॥ १-१८-१९ ॥

रथ्याः	= streets	जन सम्बाधा	= with people, pressurised - stampeded	नट नर्तक	= with actors, dancers, flurried by
गायनैः च	= singers, too	वादनैः च एव	= with players of musical instruments, also, thus	सङ्कुलाः	
विरावण्यः	= well sounding - hilarity, jubilation	तत्र	= there - on streets	तथा अपरैः	= like that, by others - onlookers
सर्व रत्न समन्विताः	= all, gems, along with.			विपुलाः	= widely, strewn
				विरेजुः	

Hilarity filled the streets with people stampeding them and with the flurry of actors, dancers, singers and instrumentalists, as well by other onlookers, and there on the streets widely strewn are all kinds of gems appreciating the artists. [1-18-18b, 19]

प्रदेयांश्च ददौ राजा सूतमागधवन्दिनाम् ।
ब्राह्मणेभ्यो ददौ वित्तं गोधनानि सहस्रशः ॥ १-१८-२० ॥

राजा	= king	सूत मागध	= to eulogisers, bard	प्रदेयान् च	= giveable donation,
ददौ	= gave	वन्दिनाम्	singers, panegyrists		also
गो धनानि	= cow, wealth, in thou-	ब्राह्मणेभ्यः	= to Brahmans	वित्तम्	= funds
सहस्रशः	sands	ददौ	= gave.		

The king gave worthy gifts to eulogisers, bard singers, and panegyrists, and to Brahmans he gave funds and wealth in the form of thousands of cows. [1-18-20]

अतीत्यैकादशाहं तु नामकर्म तथा ऽकरोत् ।
ज्येष्ठं रामं महात्मानं भरतं कैकयीसुतम् ॥ १-१८-२१ ॥
सौमित्रिं लक्ष्मण इति शत्रुघ्नमपरं तथा ।
वसिष्ठः परमप्रीतो नामानि कुरुते तदा ॥ १-१८-२२ ॥

२१ ततः	= then	एक दश	= one, ten, days, [eleven	नाम कर्म	= naming, ceremony,
		आहम्	days,] when elapsed	अकरोत्	performed
महा	= high souled, elder one,	अतीत्य		सौमित्रिम्	= Sumitra's [to one son]
आत्मानाम्	as Raama	कैकेयि	= Kaikeyi's, son, as		
ज्येष्ठम्		सुतम्	Bharata	शत्रुघ्नम्	= as Shatrughna
रामम्		भरतम्			
लक्ष्मणम्	= as Lakshmana, thus	अपरम्	= other [son]		
इति		नामानि	= names, [made] gave.		
परम प्रीतः	= highly, gladdened,	कुरुते			
वशिष्ट तदा	Vashishta, then				

Elapsed are eleven days and the naming ceremony is performed, then Vashishta, the chief priest, named the high-souled elder one as Raama, Kaikeyi's son as Bharata, and one son of Sumitra as Lakshmana and the other as Shatrughna [1-18-21, 22]

The word "Raama" is defined as रमन्ते सर्वे जनाः गुणैः अस्मिन् इति रामः "in whom all the people take delight for his virtuousness, thus he is Raama." The name Raama is very old, so says पद्म पुराण : श्रियः कमल वासिन्या रामेण अहम् महाप्रभुः। तस्मात् श्री राम इति अस्य नाम सिद्धि पुरातनम्॥ पद्म पुराण Bharata is defined as: भरत राज्य भरनात् - विभर्ति इति भरत Bharata is because he bears the burden of the kingdom of Raama during Raama's exile. Lakshmana is लक्ष्मणो लक्ष्मि सम्पन्नोः or लक्ष्मि अस्य अस्तीति लक्ष्मण Lakshmana is the favoured flourisher. The wealth of selfless dedication

is in him, hence Lakshmana. One who is endowed with favoured dedication, कैन्कर्य लक्षन लक्षित Lakshmana is a hearty dedication to Raama and he always wishes to reside by the side of his brother. Shatrughna is शत्रून् हन्त इति शत्रुघ्नः . Or shatrughno nitya shatru-ghnaHShatrughna is always an enemy destroyer. The naming ceremony acquires a particular significance, because Vashishta, the पुरोहित = पुरा future & हितः well-wisher of & well wishing advisor about the future of the kingdom, named these princes with a vision into the future.

ब्राह्मणान् भोजयामास पौरजानपदानपि ।
उददद् ब्राह्मणानाम् च रत्नौघममितं बहु ॥ १-१८-२३ ॥
तेषां जन्मक्रियादीनि सर्वकर्माण्यकारयत् ।

ब्राह्मणान् पौरान् जानपदान् अपि अमितम्	= Brahmans, urbanites, villagers, also = un, limited	भोजयामास तेषाम् जन्म क्रिय आदीनि	= are fed well by king = them - the princes, birth, rites, cere- monies sequel to it	ब्राह्मणानाम् बहु रत्न ओघम् उददत् सर्व कर्माणि अकारयत्	= to Brahmans, many, valuable gems, he gave - gifted = all, rituals, performed.
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The king feasted Brahmans, urbanites and villagers and he gifted many valuable gems to Brahmans in an unlimited way, and all the rituals of birth and ceremonies sequel to it like naming ceremony, first-food-feeding ceremony, first-hair-removal ceremony, and sacred thread ceremony are performed in respect of the princes. [1-18-23, 24a]

तेषां केतुरिव ज्येष्ठो रामो रतिकरः पितुः । १-१८-२४ ॥
बभूव भूयो भूतानां स्वयम्भूरिव सम्मतः ।

तेस्वम् ज्येष्ठः रामः स्वयम् भू इव भूतानाम् सम्मत बभूव	= among them the princes, eldest one, Raama is = self-emerged [god, Brahma,] like, to all beings, acceptable, he became.	केतुः इव पितुः भुयः रति कर	= flagstaff like = to his father, very much, delightful one
--	--	--	---

Among those princes the eldest one Raama is like a flagstaff and a delight of his father Dasharatha, and he became acceptable to all beings like the self-created Brahma. [1-18-24b, 25a]

सर्वे वेदविदः शूराः सर्वे लोकहिते रताः ॥ १-१८-२५ ॥
सर्वे ज्ञानोपसंपन्नाः सर्वे समुदिता गुणैः ।

सर्वे वेद विदः = all princes are, in Veda-s, scholars	शूराः = valiant ones	सर्वे लोक हिते रताः = all are, in worlds", welfare, interested
सर्वे ज्ञान उप सम्पन्नः = all are, intellectual ones	सर्वे समुदिता गुणैः = all are, possessors of, with merits - air of probity.	

All the princes are scholars in Veda-s, valiant ones, all are interested in the welfare of the world, all are intellectuals and all of them possess an air of probity. [1-18-25b, 26a]

तेषामपि महातेजा रामः सत्यपराक्रमः ॥ १-१८-२६ ॥
इष्टः सर्वस्य लोकस्य शशान्क इव निर्मलः ।

तेषाम् अपि = among them, also, महा तेजा great, resplendent	रामः सत्य पराक्रमः = Raama, truthfulness, as his valorous one	निर्मल शशान्क इव = tranquil, moon, like
सर्वस्य लोकस्य इष्टः = to all, of world, dear one.		

Among them the great resplendent Raama, whose valour itself is his truthfulness, is the dear one to all the world like the tranquil moon. [1-18-26b, 27a]

गजस्कन्धे ऽश्वपृष्ठे च रथचर्यासु सम्मतः ॥ १-१८-२७ ॥
धनुर्वेदे च निरतः पितुः शुश्रूषणे रतः ।

सः रामः = he that Raama is]	गज स्कन्धे = on [riding] elephant"s, shoulders	अश्व पृष्ठे = on [riding] horse"s, on back
च = also	रथ चर्यासु = in chariots", manoeuvring of [tactical charioting]	सम्मतः = admitted to be [the champion]
धनुः वेदे च निरतः = in archery, Veda, also, rejoices in	पितुः शुश्रूषणे रतः = father"s, in service, absorbed in.	

Raama is admittedly a champion of riding elephants and horses, also in tactical charioting, and he rejoices in the art of archery, and absorbed in the obedient service of his father. [1-18-27b, 28a]

बाल्यात् प्रभृति सुस्निग्धो लक्ष्मणो लक्ष्मिवर्धनः ॥ १-१८-२८ ॥
रामस्य लोकरामस्य भ्रातुर्ज्येष्ठस्य नित्यशः ।

लक्ष्मि वर्धन = prosperity, enhancer of, Lakshmana	बाल्यात् प्रभृति = childhood, since in respect of Raama	लोक रामस्य नित्यसः सु स्निग्धः = for world, charming Raama always, he is very amiable.
ज्येष्ठस्य भ्रातुः = towards elder, brother		

Right from childhood Lakshmana, the enhancer of prosperity, is always amiable towards his world-charming elder brother Raama. [1-18-28b, 29a]

सर्वप्रियकरस्तस्य रामस्यापि शरीरतः ॥ १-१८-२९ ॥
लक्ष्मणो लक्ष्मिसम्पन्नो बहिः प्राण इवापरः ।

लक्ष्मि	= wealth [of dedication],	शरीरतः अपि	= bodily, even [dedicated to Raama]	सर्व प्रिय करः	= all, agreeable deeds, while performing
सम्पन्नः	one endowed with,				
लक्ष्मणः	Lakshmana s, even				
तस्य रामस्य	= to that, Raama	बहिः प्राण इव	= external, entity, like	अपरः	= outer, life - alter ego, [he behaved like alter ego,].

Lakshmana who is endowed with the wealth of dedication dedicated himself to Raama with bodily service, and while performing all agreeable deeds in respect of Raama, he behaved like Raama's alter ego. [1-18-29b, 30a]

न च तेन विना निद्राम् लभते पुरुषोत्तमः ॥ १-१८-३० ॥
मृष्टमन्नमुपानीतमश्नाति न हि तं विना ।

पुरुष उत्तमः	= of men, best Raama	तेन विना	= him - Lakshmana, without	निद्राम् न	= sleep, he does not, get
उपानीतम्	= brought [for him,] delicious, food, also	तम् विना	= him [Lakshmana,] without	लभते	
मृष्टम्				न अश्नाति	= will not, eat.
अन्नम् च					

That best one among the men Raama does not get his sleep without Lakshmana and he would not eat food brought for him, however delicious it may be, without Lakshmana.

यदा हि हयमारूढो मृगयां याति राघवः ॥ १-१८-३१ ॥
तदैनं पृष्ठतो ऽभ्येति सधनुः परिपालयन् ।

राघव	= Raghava	हयम्	= horse, on mounting	यदा	= when, for a hunting game, goes
		अरूढः		मृगयाम्	
ततः	= then	सः	= he, Lakshmana	याति	
एनम् प्रिष्टतः	= him [Raama,] behind			धनुः	= bow, wielding [as a squire]
अभ्येति	[Raama,] rushes after.			परिपालयन्	

Whenever Raghava mounts a horse and goes on a hunting game Lakshmana rushes after him wielding his bow as a squire. [1-18-31b, 32a]

भरतस्यापि शत्रुघ्नो लक्ष्मणावरजो हि सः ॥ १-१८-३२ ॥
प्राणैः प्रियतरो नित्यं तस्य चासीत्तथा प्रियः ।

32b, 33a. = Lakshmana"s, born along with - younger brother	सः शत्रुघ्नः = he that, Shatrughna	भरतस्य अपि = to Bharata, even
नित्यम् = always, by lives, dear	तस्य च = to him [to Sha-	तथा आसीत् = like that, he is, a dear
प्रानैः one & [Bharata also]	trughna,] even	प्रियः one.
प्रियतरः		

Lakshmana"s younger brother Shatrughna is a dear one to Bharata, like that Bharata too held Shatrughna dearer than his own lives. [1-18-32b, 33a]

स चतुर्भिर्महाभागैः पुत्रैर्दशरथः प्रियैः ॥ १-१८-३३ ॥
बभूव परमप्रीतो देवैरिव पितामहः ।

सः = he, Dasharatha	महा भागैः = with highly fortunate,	पितामह देवैः = Forefather, Brahma,
	चतुर्भिः प्रियैः four, dearest, sons	इव with gods, as with
परम प्रीतः = highly, glad, he be-	पुत्रैः	
बभूव came.		

King Dasharatha is highly gladdened with four of his highly fortunate sons like the Forefather Brahma with gods in heaven. [1-18-33]

ते यदा ज्ञानसम्पन्नास्सर्वे समुदिता गुणैः ॥ १-१८-३४ ॥
हीमन्तः कीर्तिमन्तश्च सर्वज्ञा दीर्घदर्शिनः ।

तेषामेवम्प्रभावानां सर्वेषां दीप्ततेजसाम् ॥ १-१८-३५ ॥
पिता दशरथो हृष्टो ब्रह्मा लोकाधिपो यथा ।

ते सर्वैः गुणैः = with all, merits, hav-	यदा ज्ञान = they [four princes,]	हीमन्तः = bashful ones - self-
समुदिता ing - gifted with	सम्पन्नाः when, practical wis-	conscious [to do
	dom - prudence,	wrong deeds]
कीर्तिमन्तः = well-know ones [for	सर्व ज्ञा = all, knowing ones	दीर्घ दर्शिनः = foresighted - conscien-
च their gentility,] also	[knowers of pros and	tious [when they have
	cons]	become thus, then]
एवम् = with this kind of, po-	दीप्त = radiantly, brilliant	तेषाम् = all, in respect of
प्रभावानाम् tentiality having	तेजसाम् ones	सर्वेषाम्
पिता = father Dasharatha	लोक अधिपः = world, presiding deity	हृष्टः = is contented.
	यथा - Brahma, as with	

When all of the four sons are thus prospering with prudence, gifted with all the merits, self-conscious to do wrong deeds, well-known for their gentility, knowers of pros and cons and even the conscientious princes, then their father Dasharatha is contented in respect of all of them who are such radiantly brilliant and potential princes, like Brahma. [1-18-34b, 35, 36a]

ते चापि मनुजव्याघ्रा वैदिकाध्ययने रताः ॥ १-१८-३६ ॥
पितृशुश्रूषणरता धनुर्वेदे च निष्ठिताः ।

ते मनुज = they, manly, tigers, व्याघ्राः अपि even	वैदिक = Veda, studies, en- अध्ययने grossed in रताः	पितृ शुश्रूषणे = in father"s, service, de- रताः lighted in
धनुर्वेदे च = in art of archery, also, निष्ठिताः experts.		

Even those tigerly-men, namely the princes, are engrossed in the studies of Veda-s, delighted to render service to their father and they are also the experts in art of archery. [1-18-36b, 37a]

अथ राजा दशरथः तेषाम् दार क्रियाम् प्रति ॥ १-१८-३७ ॥
चिंतयामास धर्मात्मा सह उपाध्यायः स बान्धवः ।

ततः = then	धर्मात्मा = noble souled, king राजा Dasharatha	सः = along with, teachers, उपाध्यायः स with, relatives बान्धवा
तेषाम् दार = of their, matrimonial, क्रियाम् प्रति works [alliances,] about	चिन्तयामास = contemplated.	

Then the noble souled Dasharatha contemplated along with his priestly teachers and relatives about the matrimonial alliances of his sons. [1-18-37b, 38a]

तस्य चिन्तयमानस्य मन्त्रिमध्ये महात्मनः ॥ १-१८-३८ ॥
अभ्यागच्छन्महातेजा विश्वामित्रो महामुनिः ।

मह आत्मनः = great, souled one, his तस्य Dasharatha	चिन्तया = while he is thinking so मानस्य [discussing so]	मन्त्रि मध्ये = ministers, among,
महा तेजा = great resplendent one - highly powerful	विश्वामित्रः = Vishvamitra great महा मुनिः sage	अभ्यागच्छत् = arrived. अभि आ गच्छत्

While the great souled Dasharatha is discussing the marriages of princes among his ministers, the highly powerful sage Vishvamitra arrived. [1-18-38b, 39a]

स राज्ञो दर्शन आकांक्षी द्वार अध्यक्षान् उवाच ह ॥ १-१८-३९ ॥
शीघ्रम् आख्यात माम् प्राप्तम् कौशिकम् गाधिनः सुतम् ।

सः = he, Vishvamitra	राज्ञः दर्शन = king, to see, desirous आकांक्षी to	द्वार = to the door, keeper, अध्यक्षान् said to उवाच ह
गाधिनः सुतः = Gadhi"s son	कौशिकम् = belonging to Kushi"s dynasty	माम् प्राप्तम् = me, as arrived

शीघ्रम् = quickly, inform [to
आख्यात king.]

Desirous to have an audience with king Vishvamitra said to the doorkeeper, Let the king be informed quickly that I, the son of Gadhi from the dynasty of Kushi, have come [1-18-39b, 40a]

तच्छ्रुत्वा वचनं तस्य राज्ञो वेश्म प्रदुद्रुवुः ॥ १-१८-४० ॥
सम्भ्रान्तमनसः सर्वे तेन वाक्येन चोदिताः ।

तत् वचनम् = that, words, on listen- श्रुत्वा ing राज्जः वेश्म = to that, king"s प्र दुद्रुवुः [Dasharatha"s,] palace, quickly, rushed to.	सर्वे सम्भ्रान्त = all, dumbfounded, at मनसः hearts	तेन वाक्येन = by those, words, ush- चोदिता ered by
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On listening those words all the doorkeepers are dumbfounded, and ushered by those words they quickly rushed to the place of Dasharatha. [1-18-40b, 41a]

ते गत्वा राजभवनं विश्वामित्रमृषिं तदा ॥ १-१८-४१ ॥
प्राप्तमावेदयामासुर्नृपायैश्वाकवे तदा ।

ततः = then	ते राज = they, to king"s, palace, भवनम् having gone गत्वा	ततः = then
विश्वामित्रम् = Vishvamitra, sage, as ऋषिम् has come प्राप्तम्	इश्वाकवे = of Ikshwaku dynasty, नृपायैः to king	आवेदयामासु = announced.

Then on their arriving at the king"s palace the doorkeepers have announced to the king of Ikshvaku-s, namely Dasharatha, about the arrival of sage Vishvamitra. [1-18-41b, 42a]

तेषां तद्वचनं श्रुत्वा सपुरोधाः समाहितः ॥ १-१८-४२ ॥
प्रत्युज्जगाम तं हृष्टो ब्रह्माणमिव वासवः ।

तेषाम् तत् = their [doorkeepers,] वचनम् that word [that mes- श्रुत्वा sage,]on hearing अन्द् = collecting himself, in समाहितः self-possessed manner वासवः = Indra, like, towards ब्रह्माणम् इव Brahma [in a ceremo- nial manner.]	सम्हृष्टः = highly pleased, Dasharatha तम् = him, Vishvamitra]	स पुरोधाः = with, priests प्रति उज्जगाम = towards, gone - gone towards welcomingly
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On hearing that message from doorkeepers Dasharatha is highly pleased and he has gone towards Vishvamitra in a self-possessed manner along with royal priests, as Indra would ceremoniously go towards Brahma. [1-18-42b, 43a]

तं दृष्ट्वा ज्वलितं दीप्त्या तापसं संशितव्रतम् ॥ १-१८-४३ ॥
प्रहृष्टवदनो राजा ततो ऽर्घ्यमुपहारयत् ।

ततः	= then	राजा	= king Dasharatha	ज्वलितम्	= who is resplendent - Vishvamitra
दीप्त्या	= one who is radiant, by	संशित	= one who severe, self-	तम् दृष्ट्वा	= him [Vishvamitra,] on
तापसम्	asceticism	व्रतम्	discipline		seeing
प्र हृष्ट वदनः	= well, gladsome, face [expression, aspect]	अर्घ्यम्	= water, offered.		
		उपहारयत्			

Then on seeing the resplendent sage Vishvamitra, whose radiance is by his own asceticism and who has severe self-discipline, the king offered water with a gladsome aspect, as first customary hospitality in receiving unexpected guest. [1-18-43b, 44a]

स राज्ञः प्रतिगृह्यार्घ्यं शास्त्रदृष्टेन कर्मणा ॥ १-१८-४४ ॥
कुशलं चाव्ययं चैव पर्यपृच्छन्नराधिपम् ।

सः	= he, Vishvamitra	शास्त्र दृष्टेन	= scriptural, point of view - scripturally, [also] by practice - customarily	राज्ज्ञः	= from king, water, on receiving
		कर्मणा		अर्घ्यम् प्रति	
नराधिपम्	= with king	कुशलम् च	= well-being, also, welfare, also, thus	गृह्य	
		अव्ययम् च		पर्य	= enquired after.
		एव		अपृच्छत्	

On receiving water from the king scripturally and customarily Vishvamitra enquired after the well-being and welfare of king Dasharatha. [1-18-44b, 45a]

पुरे कोशे जनपदे बान्धवेषु सुहृत्सु च ॥ १-१८-४५ ॥
कुशलं कौशिको राज्ञः पर्यपृच्छत्सुधार्मिकः ।

सु धार्मिकः	= highly righteous, Kushi's son - Vishvamitra	राज्ज्ञः	= of king	पुरे कोशे	= in city, in exchequer,
कौशिकः				जनपदे	in rural areas, among
सु हृत्सु	= among good, hearted-ones - friends	कुशलम्	= well-being	बान्धवेषु	relatives
				पर्यपृच्छत्	= asked after.

That highly righteous sage Vishvamitra asked the king after the well-being of city, exchequer, rural areas, friends and relatives. [1-18-45b, 46a]

अपि ते सन्नताः सर्वे सामन्ता रिपवो जिताः ॥ १-१८-४६ ॥
दैवं च मानुषं चापि कर्म ते साध्वनुष्ठितम् ।

46b, 47a. = provincial kings, all, to सामन्ताः सर्वे = you, acquiescent ते अपि सन्नत दैवतम् कर्म = for propitiating gods, deeds	रिपवः जिताः = enemies, conquered मानुषम् च = humanly, also, thus - एव to administer humans	ते = your साधु = properly, performed. अनुष्ठितम्
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Sage Vishvamitra asked Dasharatha, Are all of the provincial kings acquiescent to you, and all your enemies conquered? Are you properly performing the devotional and social works? [1-18-46b, 47a]

वसिष्ठं च समागम्य कुशलं मुनिपुङ्गवः ॥ १-१८-४७ ॥
ऋषींश्चान्यान् यथान्यायं महाभागानुवाच ह ।

मुनिपुङ्गवः = sage, the eminent, वसिष्ठम् च Vashishta, also यथा न्यायम् = as per, custom	तान् = them समागम्य = on meeting with	महा भागा = most, exalted, sages, ऋषीम् च also कुशलम् = well-being, spoke उवाच ह [asked after,] indeed.
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And on meeting the eminent sage Vashishta and with them the other exalted sages according to custom Vishvamitra asked after their well-being. [1-18-47b, 48a]

ते सर्वे हृष्टमनसस्तस्य राज्ञो निवेशनम् ॥ १-१८-४८ ॥
विविशुः पूजितास्तत्र निषेदुश्च यथार्हतः ।

ते सर्वे हृष्ट = all of them, glad- मनसः dened, at heart तथा यथा = then, according to, eli- अर्हतः gibility - protocol	तस्य राज्ञः = that, king"s, palace निवेशनम् तेन पूजिताः = by him, the king, adored - invited	विविशुः = entered निषेदुः = took seats.
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Then adoringly invited by the king Dasharatha all of them gladly entered the palace and they took their seats according to protocol. [1-18-48b, 49a]

अथ हृष्टमना राजा विश्वामित्रं महामुनिम् ॥ १-१८-४९ ॥
उवाच परमोदारो हृष्टस्तमभिपूजयन् ।

अथ = then हृष्ट मना = gladdened, at heart उवाच इदम् = spoke, [this way.]	परम उदारः = very, generous one तम् = him, the great sage, महामुनिः Vishvamitra विश्वामित्रम्	राजा = king Dasharatha अभिपूजयन् = while adoring, feeling हृष्टः happy
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Then the very generous king Dasharatha is gladdened at heart at the arrival of Vishvamitra, and he spoke this way feeling happy to adore that sage. [1-18-49b, 50a]

यथा ऽमृतस्य सम्प्राप्तिर्यथा वर्षमनूदके ॥ १-१८-५० ॥
 यथा सदृशदारेषु पुत्रजन्मप्रजस्य वै ।
 प्रणष्टस्य यथा लाभो यथा हर्षो महोदये ॥ १-१८-५१ ॥
 तथैवागमनं मन्ये स्वागतं ते महामुने ।

महामुने	= oh, great saint Vishvamitra	अमृतस्य	= ambrosia, attaining, as	अन् उदके	= without, water [in droughty land]
वर्षम् यथा	= rain, as with a prajasya = without, progeny [for childless ones]	सम्प्राप्तिर्यथा	= with	पुत्र जन्म	= son's, birth, as with
प्र नष्टस्य	= long lost [treasures,]	सदृश दारेषु	= in deserving, wife	यथा	
लाभः यथा	= regaining, as with	महा उदये	= at great happening, re-	ते	= your, arrival, like that,
मन्ये	= is deemed	हर्षः यथा	= joice, as with	आगमनम्	= only
		स्वागतम् ते	= welcome, to you.	था एव	

I deem your arrival is in the vein of mortals attaining ambrosia, rainfall in a droughty land, a barren father begetting a son through his deserving wife, a regain of long lost treasures, and the gladness at a great happening, oh, great saint, welcome to you. [1-18-50b, 51, 52a]

कं च ते परमं कामं करोमि किमु हर्षितः ॥ १-१८-५२ ॥
 पात्रभूतो ऽसि मे ब्रह्मन् दिष्ट्या प्राप्तो ऽसि धार्मिक ।

अद्य मे सफलं जन्म जीवितं च सुजीवितम् ॥ १-१८-५३ ॥
 यस्माद् विप्रेन्द्रम् अद्राक्षम् सुप्रभाता निशा मम ।

ब्रह्मन्	= Oh, Brahman	हर्षितः	= [I, who am, at our arrival] delighted	ते परमम्	= your, choicest, what,
किमु	= in which way	करोमि	= I can fulfil	कम् कामम्	= objective
मान दा	= oh, respect, endower of	दिष्ट्या प्राप्तः	= fortunately, arrived, you are	मे पात्र भूतः	= to me, recipient, eligible, you are
जीवितम् च	= life, also, best life -	असि		अद्य मे जन्म	= today, my, birth, is
सु जीवितम्	= flourishing	यस्मात्	= for what reason, Brah-	सफलम्	= fructified
		विप्र इन्द्रम्	= man, the great, is seen	सुप्रभाता	= sun dawn, night, of
		अद्राक्षम्	= by me [at my own house]	निशा मम	= mine.

Oh, Brahman, as I am the one who is delighted for your arrival, and as you are the most eligible recipient from me, what is that choicest object of yours to be fulfilled by me, and in which way. Oh, endower of respect, for me your arrival is fortunate whereby my birth is fructified and my life flourished today, and wherefore I

could see a great Brahman like you visiting my home, therefore the sun appears to have dawned in my night.
[1-18-52b, 53, 54a]

पूर्वं राजर्षिशब्देन तपसा द्योतितप्रभः ॥ १-१८-५४
ब्रह्मर्षित्वमनुप्राप्तः पूज्यो ऽसि बहुधा मया ।

पूर्वम् राज = earlier - originally, ऋषि शब्देन kingly-saint, by title	द्योतितः प्रभः = indicated - explicit, is your glory - such as you are	अनु = subsequently
अपसा = by asceticism	ब्रह्मर्षित्वम् = Absolute, sainthood, प्राप्तः you attained	मया बहुधा = by me, in many ways, पूज्यः असि venerable, you are.

Originally your glory was explicit by your title kingly-sage, and subsequently you attained the Absolute-sainthood by your asceticism, and you are venerable to me, in many ways. [1-18-54b, 55a]

तद्द्भुतमिदं ब्रह्मन् पवित्रं परमं मम ॥ १-१८-५५
शुभक्षेत्रगतश्चाहं तव सन्दर्शनात्प्रभो ।

विप्र = oh, Brahman अद्भुतम् = surprising	तत् = thereby मम = to me	इदम् = this arrival of yours] पवित्रम् = sacred, ideally परमम् = I have [become one अहम् = I have [become one who]
प्रभो = oh, adept one	तव = by your, very appear- सन्दर्शनात् ance	
शुभ क्षेत्र गतः = to sacred, place, one who has gone - on pil- grimage	अभूत् = I have become.	

Oh, Brahman, thereby your arrival at my place is surprising and ideally sacred to me, and by your very appearance I have become one who has gone on a quiet pilgrimage. [1-18-55b, 56a]

Dasharatha deems that city itself is sanctified with the arrival of Vishvamitra and thinks that he is like the one who secured the merit of pilgrimage without actually going over a sacred place.

ब्रूहि यत्प्रार्थितं तुभ्यं कार्यमागमनं प्रति ॥ १-१८-५६
इच्छाम्यनुगृहीतो ऽहं त्वदर्थपरिवृद्धये ।

आगमनम् = arrival, regarding [the प्रति work that made you to come]	तुभ्यम् = by you, entreated प्रार्थितम्	यत् कार्यम् = which, work is there [deed]
यत् ब्रूहि = you tell	अहम् = I am, blessed [indeed] अनुगृहीतः वै	त्वत् अर्थ = for its, result [of your deed]
परि वृद्धये = to its flourish [to make इच्छामि happen, for fulfilling it,] I wish to.		

You may tell me, entreating which work your arrival chanced here and I feel that I am indeed blessed and wish to make it happen to achieve results. [1-18-56b, 57a]

कार्यस्य न विमर्शं च गन्तुमर्हसि कौशिक ॥ १-१८-५७
कर्ता चाहमशेषेण दैवतं हि भवान् मम ।

सु व्रत	= [sage with] blest, vows	कार्यस्य विमर्शनम् गन्तुम् न अर्हसि	= about work, delibera- tion, to go into, not, apt of you	अहम् अ शेषेण कर्ता च	= I am, without, remain- der [of work - thor- oughly,] the doer
भवान् मम दैवतम् हि	= you are, for me, god, indeed.				

It is unapt of you to deliberate about the feasibility of the work, oh, sage with blest vows, while I am the fulfiller of it without any reminder, since you are god to me, indeed. [1-18-57b, 58a]

मम चायमनुप्राप्तो महानभ्युदयो द्विज ।
तवागमनजः कृत्स्नो धर्मश्चानुत्तमो मम ॥ १-१८-५८

च। द्विज	= oh, Brahman	मम अयम् महान् अभ्युदयः अनुप्राप्तः	= for me, this is, great, prosperity, that bechanced	मम	= to me]
तव आगमन जः	= your, arrival, caused	कृत्स्नः धर्मः अनुत्तमः	= entire, propriety, is the unexcelled one.		

Oh, Brahman, this is the great prosperity that bechanced on me, and this is propriety in its entirety that bechanced on me, as a result of your arrival. [1-18-58b, c]

इति हृदयसुखं निशम्य वाक्यं
श्रुतिसुखमात्मवता विनीतमुक्तम् ।
प्रथितगुणयशा गुणैर्विशिष्टः
परमऋषिः परमं जगाम हर्षम् ॥ १-१८-५९ ॥

आत्मवता	= by high-minded Dasharatha	इति	= this way	विनीतम्	= humbly, when said
हृदय सुखम् श्रुति सुखम्	= for heart, pleasing, for ears, pleasing	वाक्यम् निशम्य	= words, on hearing	उक्तम् प्रथित गुण यशा	= one who is renowned, [for his personal] at- tributes, and reputa- tion
गुणैः विशिष्टः	= by his qualities, excep- tional one	परम ऋषिः	= the sublime, sage [Vishvamisra]	परमम् हर्षम् जगाम	= high, rejoice, he ob- tained.

On hearing the words of high-minded Dasharatha, said that way in all his humbleness, and those that are pleasant to ears as well to heart, he who is a renowned for his personal attributes and a reputed one by his exceptional qualities, that sublime sage Vishvamitra obtained high rejoice. [1-18-59] Thus, this is the 18th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे अष्टादशः सर्गः ॥

Thus, this is the 18th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

19 Sarga 19 - एकोनविंशः सर्गः

Sage Vishvamitra'S Arrival To Take Rama Along With Him To Guard Ritual

Introduction -

Sage Vishvamitra asks King Dasharatha to send Raama to protect the Vedic ritual that is being conducted by him, from the demons that are constantly disrupting it. The sage asserts King Dasharatha that he and the other sages in Dasharatha's court know the capabilities of Raama and though Raama is in his adolescence, he can easily kill the demons. But Dasharatha is upset at this request.

तच्छ्रुत्वा राजसिंहस्य वाक्यमद्भुतविस्तरम् ।
हृष्टरोमा महातेजा विश्वामित्रो ऽभ्यभाषत ॥ १.१९.१ ॥

राज सिंहस्य = king, the lion's	तत् अद्भुत = that, grand, detailed, विस्तरम् sentence वाक्यम्	श्रुत्वा = on listening
महा तेजा = great, resplendent	इश्वमित्र हृष्ट = hair-raising [thrilled] रोमा	अभ्य भाषत = spoke

On listening the grand and detailed sentences of that King the lion Dasharatha, the great resplendent Sage Vishvamitra is thrilled with happiness and spoke this way. [1-19-1]

सदृशं राजशार्दूल तवैतद्भुवि नान्यथा ।
महावंश प्रसूतस्य वसिष्ठव्यपदेशिनः ॥ १-१९-२

राज शार्दूल = oh, kingly, tiger प्रसूतस्य = born into	भुवि = on the earth अष्टिस्त = by Sage Vashishta, tu- व्यपदेशिनः tored सदृशम् = are befitting [to you]	महावम्श = great, dynasty तव = your अन्यतः न = none, else [can promise like this.]
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Oh, tigerly king, to you befitting are these words and to none else, as you are born in a great dynasty and tutored by Vashishta. [1-19-2]

यत्तु मे हृदतं वाक्यं तस्य कार्यस्य निश्चयम् ।
कुरुष्व राजशार्दूल भव सत्यप्रतिश्रवः ॥ १.१९.३ ॥

राज शार्दूल	= oh, kingly, tiger	मे हृत्	= my, heart, gone in -	यत्	= which [work I have]
		गतम्	= what I have in my heart		
वाक्यम्	= what is going to be said	तस्य कार्यस्य	= of that, deed, decision,	सत्य प्रति	= truthful, promise
		निश्चयम्	= you take	श्रवाः	= maker
भव	= you become.	कुरुष्व			

What concerns I have in my heart I am going to say, and you take decision thereof, oh, tigerly-king, and become truthful to your promises. [1-19-3]

अहं नियममातिष्ठे सिद्ध्यर्थं पुरुषर्षभ ।
तस्य विघ्नकरौ द्वौ तु राक्षसौ कामरूपिणौ ॥ १.१९.४ ॥

पुरुषर्षभ	= oh, best one among men	अहम् सिद्धि	= I, to attain, a goal [of	नियमम्	= under a [sacrificial]
		आर्थम्	= asceticism] & [these days]	आतिष्ठे	= vow, I am abiding by
तु	= but	काम रूपिणौ	= guise-changers	द्वौ राक्षसौ	= two, demons
तस्य विघ्न	= its [ritual's,] obstacle,				
करौ	= causers of.				

These days I am abiding by a sacrificial vow to attain a spiritual goal but, oh, best one among men, two guise changing demons as causing obstacles to that ritual. [1-19-4]

व्रते मे बहुशश्रीर्णे समाप्त्यां राक्षसाविमौ ।
मारीचश्च सुबाहुश्च वीर्यवन्तौ सुशिक्षितौ ॥ १-१९-५ ॥
तौ मांस रुधिर ओघेण वेदिम् ताम् अभ्यवर्षताम् ।

बहुशः चीर्णे	= almost, completed, in	समाप्त्याम्	= at its completion, near	वीर्यवन्तौ	= valiant ones
मे व्रते	= my, ritual		end		
सु शिक्षितौ	= well, trained ones	राक्षसा	= demons	मारीचः च	= Mareecha, and
सुबाहुः च	= Subaahu, also	तौ	= they two	माम्स रुधिर	= with meat, blood,
				ओघेण	= streams
ताम् वेदिम्	= that, Altar of Fire,	अभ्य	= they rain [they		
विमौ	= from sky	वर्षतामोवेरल्ल	= drench.]		

At the near end of almost completed ritual of mine two valiant and well-trained demons, namely Mareecha and Subaahu, are drenching the Altar of Fire with streams of meat and blood, from the sky. [1-19-5, 6a]

अवधूते तथाभूते तस्मिन्नियमनिश्चये ॥ १.१९.६ ॥
कृतश्रमो निरुत्साहस्तस्माद्देशादपाक्रमे ।

तस्मिन्	= that, ritual, vow	अवधूते	= upheaved - ravaged	तथा भूते	= thus, on becoming
नियम निश्चये					

कृत श्रमः	= I who made, an exertion of myself	निर् उत्साहः	= [am becoming] without, enthusiasm - unenthusiastic	तस्मात्	= from that, place, departing from.
				देशात्	
				अपाक्रमे	

When the ritual vow is thus ravaged I, as the one who exerted myself for the ritual, had to depart from that place, unenthusiastically. [1-19-6n, 7a]

न च मे क्रोधमुत्सृष्टुं बुद्धिर्भवति पार्थिव ॥ १.१९.७ ॥
तथाभूता हि सा चर्या न शापस्तत्र मुच्यते ।

पार्थिव	= oh, king	क्रोधम्	= anger	उत्सृष्टुम्	= to let loose
मे बुद्धिः न भवति	= to me, will, is not, becoming - I have no will	सा चर्या तथा भुता हि	= that [kind of,] activity [during ritual,] like that, it will be [inoffensive,] isn't it	तत्र	= in there - under vow
शापः न मुच्यते	= curses, will not be, issued.				

And to me there is no will to let loose my anger, oh, king, as no curse shall be issued under vows, and like that the activity during rituals shall be inoffensive, isn't it. [1-19-7b, 8a]

स्वपुत्रं राजशार्दूल रामं सत्यपराक्रमम् ॥ १-१९-८ ॥
काकपक्षधरं शूरं ज्येष्ठं मे दातुमर्हसि ।

राज शार्दूल	= oh, king, the tiger	सत्य पराक्रमम्	= truth, as his valour	काक पक्ष धरम्	= crows, wings, wearing - whose hair locks are like crow's wings, jet black, youngster
शूरम्	= brave one	स्व पुत्रम्	= [your] own, son	ज्येष्ठम्	= eldest one
रमम्	= Raama be	मे दातुम्	= to me, to give [to spare services,] apt of you.		

As such, oh, tigerly king, it will be apt of you spare the services of that brave one whose valour itself is his truthfulness, that youngling whose hair locks are all the more jet black like crow wings on either side of his head, spare that eldest son of yours, namely Raama. [1-19-8b, 9a]

शक्तो ह्येष मया गुप्तो दिव्येन स्वेन तेजसा ॥ १.१९.९ ॥
राक्षसा ये विकर्तारस्तेषामपि विनाशने ।

एषः गुप्तः तेषाम् अपि विनाशने	= he is, by me, protected of them, even, in destruction	दिव्येन स्वेन तेजसा	= divinely, his own, with resplendence	ये विकर्तारः राक्षसाः	= those, wrongdoers [thwarting,] demons
		शक्तः हि	= capable, indeed.		

Indeed, he is capable to eradicate those demons that are thwarting the ritual by his own divine resplendence, and protected by me as well. [1-19-9b, 10a]

श्रेयश्चास्मै प्रदास्यामि बहुरूपं न संशयः ॥ १.१९.१० ॥
त्रयाणामपि लोकानां येन ख्यातिं गमिष्यति ।

अस्मै	= to him [to Raama]	बहु रूपम्	= in many, a kind	श्रेयः च	= benefits, also, I will ac-
संशयः न	= doubt, is not there	येन	= by which [which bene-	प्रदास्यामि	cord
			fits]	त्रयाणाम्	= three, in worlds, even
				लोकानाम्	
ख्यातिम्	= renown, he goes in [he			अपि	
गमिष्यति	acquires.]				

I will also accord many kinds of benefits to him by which he acquires renown in all the three worlds, no doubt about it. [1-19-10b, 11a]

न च तौ राममासाद्य शक्तौ स्थातुं कथञ्चन ॥ १.१९.११ ॥
न च तौ राघवादन्यो हन्तुमुत्सहते पुमान् ।

तौ	= those two [demons]	रामम्	= Raama, on getting [af-	कथम् चन	= in any way
स्थातुम्	= to stand fast	आसाद्य	fronting]	राघवात्	= than Raghava, other,
		न शक्तौ	= not, capable	अन्यः	person
				पुमान्	
तौ हन्तुम् न	= them two, to elimi-				
उत्सहते	nate, do not, have for-				
	titude.				

Those two demons will be rendered incapable to stand fast on affronting Raama in anywise, and none other than Raghava has the fortitude to eliminate those two. [1-19-11b, 12a]

वीर्योत्सिक्तौ हि तौ पापौ कालपाशवशं गतौ ॥ १.१९.१२ ॥
रामस्य राजशार्दूल न पर्याप्तौ महात्मनः ।

वीर्यं	= by vigour, berserk,	काल पाश	= Yama's [the Lord of	राज शार्दूल	= oh, kingly, tiger
उत्सिक्तौ तौ	those two, sinners	वशम् गतौ	Death,] noose's, sub-		
पापौ			jugation, gone in		
मह अत्मनः	= for great souled,				
रामस्य न	Raama, not, enough -				
पर्याप्तौ	counterbalance.				

Those two sinners that are berserk by their vigour have gone into the subjection of death's noose, oh tigerly king, cannot counterbalance the great-souled Raama. [1-19-12b, 13a]

न च पुत्रकृतस्नेहं कर्तुमर्हति पार्थिव ॥ १.१९.१३ ॥
अहं ते प्रतिजानामि हतौ तौ विद्धि राक्षसौ ।

पार्थिव	= oh, king	पुत्र गतम्	= son, oriented fondness	कर्तुम् न	= to do [to show,] not,
तौ राक्षसौ	= those two, demons,	स्नेहम्	= paternal fondness	अर्हसि	apt of you
हतौ विद्धि	= eradicated, you know	अहम् ते	= I, to you, promising.		
	- be assured	प्रतिजानामि			

It will be unapt of you to show your paternal fondness, oh, king, upon my oath, be assured that those two demons are eradicated. [1-19-13b, 14a]

अहं वेद्मि महात्मानं रामं सत्यपराक्रमम् ॥ १.१९.१४ ॥
वसिष्ठो ऽपि महातेजा ये चेमे तपसि स्थिताः ।

14b,	= sublime-soul	सत्य	= truthfulness, as his	रामम्	= of Raama
15a. महा		पराक्रमम्	= valour		
आत्मानम्		महा तेजा	= great, resplendent	ये तपसि	= those, saints, are here,
अहम् वेद्मि	= I am, in the know of	वशिष्ठः	= one, Vashishta, even	स्थिताः इमे	also [know about
		अपि		च	Raama.]

I am sensible of that sublime-soul Raama, whose valour is his truthfulness, and even this great resplendent Vashishta and these saints that are here are aware. [1-19-14b, 15a]

These verses are commented extensively by early commentators. In 14th verse, the pronoun अहम् , "I" used by Sage Vishvamitra is to announce definiteness about his own stature to know the Absolute vis-a-vis the Absolute Himself. Vishvamitra was an emperor who left off everything. He was primarily a राज ऋषि , kingly sage, later became ब्रह्म ऋषि and performed मोक्ष कामेष्टि . That is a highest asceticism for achieving salvation. Whereas Dasharatha performed Vedic ritual called पुत्र कामेष्टि , ritual for begetting sons, as he is still involved in earthly passions. Thus he is still in karmic cycle and recently went under the veil of मोह , worldly delusion, advent to the birth of sons. So Dasharatha cannot know who Raama is. All these aspects are said to qualify that expression अहम् , i.e., "I am", as said by Vishvamitra. He also says अहम् वेद्मि , it is not just "I know" but "I am in full knowledge of Raama" and it is immediately followed by महा आत्मानम् , about the sublime soul Raama. Raama is at present a twelve-year lad, and Dasharatha should have enquired how a boy is said to be a sublime-soul. Dasharatha did not bother to enquire about the high souled property of his son, because of his newfound fondness for sons. But, Vishvamitra is in full knowledge as to who Raama is, and says Raama is a sublime-soul, as contained in scripture पुरुष सूक्त which says वेद अहम् एतम् पुरुषम् महान्तम् , and as in यो माम् पश्यति न प्रणश्यति Bhagavad Gita, 6-30, as well. In next foot at 15th verse, Vishvamitra argues that he is not just extolling Raama

to achieve his personal purpose, i.e., the completion of ritual. He says, वशिष्टः:ओ अपि even Sage Vashishta, knows Raama. Here the word अपि , even, is said to have been used to qualify Vashishta as an antagonist of Vishvamitra in policy differences. "Even my opponent, this Sage Vashishta, the descendent of Goddess Saraswati and Brahma, and a ब्रह्मर्षि , Absolute-knower, and at whose instance I became a ब्रह्मर्षि from आजर्षि , is aware of Raama..." is the argument of Vishvamitra, stressing his neutrality in seeking Raama's help. Still Vishvamitra tells that ये च इमे तपः स्थिता , "those sages that are here who are rooted in asceticism" as in the vein of पुरुष सूक्त which says तस्य धीराः प्रतिजानन्ति योनिम् . Vishvamitra's argument is "Sage Vashishta may take sides with you, because he is रज गुरु , the royal priest, while the others like Kaashyapa, Vaamadeva will tell you clearly, as they have no leaning on your court." All said and done, King Dasharatha is still lingering for a reply. Seeing that Vishvamitra further says, "if you want to achieve renown, send Raama." No father rejoices that much when a son is birthed than on his achieving reputation. Dasharatha is advised in the same way when saying यदि धर्मलाभम् यश लाभम् "if you want renown through a worthy son, who will be renowned in all three worlds by his coming with me, then you send Raama..." Now Raama's reputation is going to be enhanced by Sage Vishvamitra in eliminating demoness Tataka, in releasing Ahalya from her curse, breaking Shiva's bow, marriage with Sita, rebuffing Parashuraama etc. And also Vishvamitra leaves the decision to Dasharatha, "if only your ministers, clergy as well political, permit then alone you send Raama with me..."

यदि ते धर्मलाभं च यशश्च परमं भुवि ॥ १.१९.१५ ॥
स्थितमिच्छसि राजेन्द्र रामं मे दातुमर्हसि ।

राजेन्द्र	= oh, best king	ते धर्म	= to you, probity, gain in	परमम् यशः	= paramount, renown,
		लाभम्	value of, desire, if you	च	also
भुवि स्थितम्	= on earth, that is abiding - long-lasting & [if you desire]	इच्छसि यदि			
		रमम् मे	= Raama, to me, to hand-		
		दातुम्	dover, apt of you.		
		अर्हसि			

If you wish to gain in value of probity, a long-lasting and paramount renown on earth it will be apt of you to handover Raama to me. [1-19-15b, 16a]

यदि ह्यनुज्ञां काकुत्स्थ ददते तव मन्त्रिणः ॥ १.१९.१६ ॥
वसिष्ठप्रमुखाः सर्वे राघवं मे विसर्जय ।

काकुत्स्थ	= oh, king from Kakutstha dynasty, Dasharatha	तव मन्त्रिणः	= your, ministers	वसिष्ठः	= Vashishta, other elite,
अभ्यनुज्ञानाम्	= assent, they give, if	ततः रमम्	= then, Raama be, let out	प्रमुखाः सर्वे	all of them
ददते यदि		विसर्जय	- send with me.		

Oh, Dasharatha, you may send Raama if only your ministers and all the other elite headed by Vashishta are going to give assent. [1-19-16b, 17a]

अभिप्रेतमसंसक्तमात्मजं दातुमर्हसि ॥ १.१९.१७ ॥
दशरात्रं हि यज्ञस्य रामं राजीवलोचनम् ।

अभिप्रेतम् = choicest one	आत्मजम् = your son	रामम् रजीव = Raama, lotus, eyed लोचनम् = one
असंसक्तम् = without your close attachment - without further delay	यज्ञस्य दश = ritual's, ten, nights रात्रम् हि [days also included - ten days,] just for	दातुम् = to let out, apt of you. अर्हसि

It will be apt of you to send your choicest son, the lotus-eyed Raama, just for ten days of the ritual without temporising. [1-19-17b, 18a]

नात्येति कालो यज्ञस्य यथा ऽयं मम राघव ॥ १.१९.१८ ॥
तथा कुरुष्व भद्रं ते मा च शोके मनः कृथाः ।

राघव = oh, Raghava - Dasharatha	मम यज्ञस्य = my, ritual's, this, time अयम् कालः	यथा न = as to how, not, be- अत्येति comes lapsed
तथा कुरुष्व = that way, you do - take decision	शोके मनः मा = in grief, heart, not, be कृथा rendered	भद्रम् ते = safety be to you.

I wish you to take decision as to how th my ritual's time is not lapsed, and let safety betide you, let not your heart be rendered to grieve. Thus Vishvamitra said to Dasharatha. [1-19-18b, 19a]

इत्येवमुक्त्वा धर्मात्मा धर्मार्थसहितं वचः ॥ १.१९.१९ ॥
विरराम महातेजा विश्वामित्रो महामुनिः ।

धर्मात्मा महा = virtue-souled one, तेजाः महा great resplendent, मुनिः great, saint	विश्वामित्रः = Vishvamitra	इति एवम् = this way
धर्म अर्थ = fairness, meaning, in- सहितम् clusive of [meaning- वचः ful,] words	उक्त्वा = having said	विरराम = paused.

On saying those words that comprise fairness and meaningfulness that virtue-souled great saint with great resplendence paused. [1-19-19b, 20a]

स तन्निशम्य राजेन्द्रो विश्वामित्रवचः शुभम् ॥ १-१९-२० ॥
शोकेन महता आविष्टः चचाल च मुमोह च ।
लब्ध संज्ञः ततो उत्थाय व्यषीदत भयान्वितः ॥ १-१९-२१

सः राजेन्द्रः	= he, best king	शुभम् तत्	= propitious [words,] that	विश्वमित्र	= Viswamitra, words
निमश्य	= on hearing	महता शोकेन	= by profound, adversity, muffled up	वचः	
ततः	= after that	आविष्टः		चचाल च	= shuddered, also,
		लब्ध संज्ञः	= gaining, consciousness	मुमोह च	= swooned, also
भय अन्वितः	= fear, along with, sunk			उत्थाय	= on getting up
व्यषीदत	down.				

On hearing the propitious words of sage Vishvamitra that best king Dasharatha shuddered and swooned as he is muffled up with profound adversity, and after that on regaining consciousness he sunk down in fear.

[1-19-20b, 21]

इति हृदयमनोविदारणं
मुनिवचनं तदतीव शुश्रुवान् ।
नरपतिरभवन्महां महात्मा
व्यथितमनाः प्रचचाल चासनात् ॥ १.१९.२२ ॥

इति हृदय	= this way, heart, mind,	तत्	= that [word]	मुनि वचनम्	= saint's, words
मनः वि	explicitly slitting				
दारणम्					
शुश्रुवान्	= one who has heard,	महान् महा	= illustrious, noble	नर पति	= king Dasharatha
	Dasharatha	आत्मा	= souled one		
तदा	= then	अतीव	= highly, annoyed, at	अभवत्	= he became
		व्यथित मना	heart		
आसनात् प्र	= from seat [throne,]				
चचाल च					inordinately flustered, also.

This way on hearing that word of the saint Vishvamitra which is explicitly slitting his mind and heart that illustrious and noble-souled king Dasharatha then became highly annoyed at heart, and flustered extremely in his throne. [1-19-22]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एकोनविंशः सर्गः ॥

Thus, this is the 19th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

20 Sarga 20 - विंशः सर्गः

Dasharatha'S Dissent To Spare Rama'S Servicees

Introduction -

On enquiring details about those dangerous demons that are ravaging sage's ritual, King Dasharatha refuses to send young Raama along with Sage Vishvamitra on many an account, and thus confronts the Sage's wrath.

तच्छ्रुत्वा राजशार्दूलो विश्वामित्रस्य भाषितम् ।
मुहूर्तमिव निःसञ्ज्ञः सञ्ज्ञावानिदमब्रवीत् ॥ १.२०.१ ॥

राज शार्दूलः	= king, the tiger	विश्वामित्रस्य	= Vishvamitra"s, that,	मुहूर्तम् इव	= for a time, thus, be-
		तत्	spoken, on hearing	निःसञ्ज्ञः	came senseless
		भाषितम्			
		श्रुत्वा			
सञ्ज्ञवान्	= gaining senses, this,				
इदम्	said.				
अब्रवीत्					

On hearing what is spoken by Vishvamitra the tigerly-king Dasharatha became insensate for a time, and on redeeming senses he said this. [1-20-1]

ऊनषोडशवर्षो मे रामो राजीवलोचनः ।
न युद्धयोग्यतामस्य पश्यामि सह राक्षसैः ॥ १.२०.२ ॥

राजीव	= lotus, eyed one	मे रामः	= my, Raama	ऊन षोडश	= is less than, sixteen,
लोचनः				वर्षः	years [of age]
अस्य राक्षसैः	= his, with, demons	युद्ध	= warring, aptitude	न पश्यामि	= not, I see.
सह		योग्यताम्			

Less than sixteen years of age is my lotus-eyed Raama, and I see no warring aptitude to him with the demons. [1-20-2]

This particular statement ऊन षोडश वर्षः less than sixteen years, has evoked a spate of commentaries in deciding the age of Raama at this juncture of going along with Sage Viswamitra, i.e., at the time of his marrying Seeta and at the time of his exile to forests etc. His age is said to be twelve years as of now. And this is confirmed by Mareecha while advising Ravana, that "as a boy of twelve Raama, killed my mother and brother, and hit me out" as at 3-38-6, ऊन द्वादश वर्षः Or, बालो द्वादश वर्षो अयम् as per other versions of the same verse.

Raamayana has some bearing on the number twelve. The Books or Kaanda-s are 6, half of twelve. The total verses are 24 thousand, two folds of twelve thousand. Raama is born in twelfth month. Vishvamitra"s arrival, or better said as षेथ कल्यण , Seetha"s marriage with Raama, is in the twelfth year. His stay in Ayodhya before crown prince ceremony and exile is for twelve years. The years of Raama"s exile are twelve, plus two years stay in Panchavati, of the total fourteen years of exile. In Uttara Raamayana Seetha"s exile in the hermitage of Valmiki is for twelve years. So on...

Some others said that because Raama has not yet attained all the sixteen phases like full moon, he is not a full-fledged person, चारु षोडश कला सहितः Again in saying:

राजीव लोचन lotus-eyed one - petals of lotuses close down by night, so Raama"s eyelids too close by night for a boyish sleep. Then how can such a boy war with night-active demons? In answer to this Sage Vishvamitra uses the same wording in previous chapter at 1-19-18, दश रात्रम् रामम् राजीव लोचनम् where the wording राजीव लोचन is used by Vishvamitra in the sense that the petals of a lotus spread out on the first rays of sun. So also the very opening of the lotus-petal eyelids of Raama will eradicate the nightly menace of demons with his Omniscient Sun-Moon-Fire eyes, सूर्य चन्द्र अग्नि लोचन , that can see even in night.

A Kshatriya of sixteen years age is unfit to war with any one, as he is still a childhood

बाल आशोडशात् वर्षा . But Raama is under sixteen, and he is being requisitioned for war. Can he combat even if he is under aged? Yes, he can, says Govindaraja as per the न्यय /syndrome, तेजसाम् हि न वयः समीक्ष्यते "dextrous person"s age is not to be reckoned" As such, though Raama appears to be under aged he can do wonders in eliminating the vice. This is again rounded off with Vishvamitra"s wording in last chapter: अहम् वेद्मि महात्मानम् रामम् राजीव लोचनम् .

इयमक्षौहिणी पूर्णा यस्याहं पतिरीश्वरः ।

अनया संवृतो गत्वा योद्धा ऽहं तैर्निशाचरैः ॥ १.२०.३ ॥

पूर्णा इयम् अक्षौहिणी	= full-fledged one, this one - here is, battalion [of ancient Indian war- fare]	यस्य अहम् पतिः	= for which, I am, the leader	ईश्वर	= controller
अनया सम् वृतः	= by this [battalion,] sur- rounded - fortified by	गत्वा	= having gone	अहम् तैः निशा चरैः योद्धा	= I will, with those, night, walkers [demons,] I can encounter.

Here is the full-fledged battalion, called for which I am the leader and controller, and fortified by this army I will go there to encounter those demons. [1-20-3]

One पन्क्ति = row, is the first unit of ancient military, which consists of 1 chariot, 1 elephant, 3 cavalry, and 7-foot soldiers. Multiples of this first unit become an अक्षोहिणि troop, which consists of 21,870 chariots and the same number of elephants, 65,610 cavalry, and 1,09,350 of foot soldiers.

इमे शूराश्च विक्रान्ता भृत्या मे ऽस्त्रविशारदाः ।
योग्या रक्षोगणैर्योद्धुं न रामं नेतुमर्हसि ॥ १.२०.४ ॥

मे भृत्या	= my, subordinates - soldiers	इमे शूराः च	= these, braves ones, also	विक्रान्ता	= daring ones
अस्त्र विशारदाः	= in weaponry, experts	रक्षः गनैः	= with demon, hordes	योद्धुम् योग्याः	= to combat, suitable ones
रामम्	= Raama	नेतुम्	= to take along	न अर्हसि	= not, apt of you.

Brave and daring are these soldiers of mine, and as experts in weaponry they are the appropriate ones to combat the hordes of demons, but, it will be ungentle of you to take Raama with you. [1-20-4]

अहमेव धनुष्पाणिर्गोप्ता समरमूर्धनि ।
यावत्प्राणान् धरिष्यामि तावद्योत्स्ये निशाचरैः ॥ १.२०.५ ॥

अहम् एव	= I, alone	धनुष् पाणिः	= having bow, in hand	गोप्ता	= I can protect [ritual]
यावत् प्राणान् धरिष्यामि	= as long as, lives, I bear	तावत्	= so long	समर मूर्धनि	= in war"s, forefront
निशा चरैः योत्से	= with nightwalkers [demons,] I war.				

I alone with bow in my hand can protect your ritual, and as long as I bear my lives so long I war with those nightwalkers staying in the van of war. [1-20-5]

निर्विघ्ना व्रतचर्या सा भविष्यति सुरक्षिता ।
अहं तत्र गमिष्यामि न रामं नेतुमर्हसि ॥ १.२०.६ ॥

अहम् तत्र आगम इष्यामि निर् विघ्ना	= I am, over there, to come, I wish without, impediments	सा व्रत चर्या भविष्यति	= that, ritual, work it will be	सु रक्षिता	= well, guarded
				रामम् नेतुम् न अर्हसि	= Raama, to take with you, inapt of you.

I myself wish to come over there thereby the works of ritual will be well-guarded and unimpeded, but, taking Raama with you will be ungracious of you. [1-20-6]

बालो ह्यकृतविद्यश्च न च वेत्ति बलाबलम् ।
न चास्त्रबलसंयुक्तो न च युद्धविशारदः ॥ १.२०.७ ॥
न चासौ रक्षसा योग्यः कूटयुद्धा हि राक्षसा ।

हि	= why because	राम बालः	= a boy	अ कृत विद्यः	= not done [un-
बल अ	= strengths, weaknesses	न वेत्ति च	= not, knows, also	च	schooled,] in edu-
बलम्				अस्त्र बल	cation
न	= he is not, - he has no	युद्ध विशारदः	= in warfare, he is an ex-	संयुक्तः	missiles, accumulation
असौ राक्षसा	= to those, demons, as a	च	pert, also	ते ध्रुवम् कूट	[- arsenal,] he is along
योग्यः	match, equal	न	= he is not	युद्ध हि	with
					न
					= he is not
					ते ध्रुवम् कूट
					= those, definitely, with
					युद्ध हि
					deceitful, warfare,
					isn't it.

Why because, Raama is boy! And he is unschooled in his princely education & does he know the strengths and weaknesses of opponents - no & has he got the equipage of arsenal - no & has he any expertise in warfare - no & is he an equal to the demons - no & be that as it may, those demons definitely conduct a deceitful warfare, isn't it. [1-19-7, 8a]

विप्रयुक्तो हि रामेण मुहूर्तमपि नोत्सहे ॥ १.२०.८ ॥
जीवितुं मुनिशार्दूल न रामं नेतुमर्हसि ।

रामेण	= with Raama	विप्रयुक्तः वि	= [I am] alienated from	मुहूर्तम् अपि	= for a moment, even
जीवितुम् न	= to live, not, inclined	प्र युक्तः		रामम् नेतुम्	= Raama, to take with
उत्सहे		मुनि शार्दूल	= sage, the tiger	न अर्हसि	you, not, apt of you.

Alienated from Raama I am disinclined to live even for a moment, oh, tigerly sage, hence taking Raama with you will be unjust. [1-20-8b, 9a]

यदि वा राघवं ब्रह्मन् नेतुमिच्छसि सुव्रत ॥ १-२०-९
चतुरङ्गसमायुक्तं मया च सहितं नय ।

सुव्रत	= oh, one with best vows	ब्रह्मन्	= oh, Brahman	वा	= otherwise
राघवम्	= Raama, to take away,	चतुर् अन्ग	= four kinds of troops,	मया सह च	= me, along with, also
नेतुम्	you wish, if	समायुक्तम्	along with		
इच्छसि यदि					

तम् नय = him [Raama,] you lead
forth - take.

Otherwise, oh, Brahman with best vows, if you so wish to take Raama along with you, you lead him off along with me, and along with my four kinds of troops. [1-20-9b, 10a]

The four kinds of troops are: chariots, elephants, cavalry, and foot soldiers.

षष्टिर्वर्षसहस्राणि जातस्य मम कौशिक ॥ १-२०-१०
दुःखेनोत्पादितश्चायं न रामं नेतुमर्हसि ।

कौशिक	= oh, Vishvamitra	जातस्य मम	= birthed, for me [from my birth]	षष्टिः वर्ष	= sixty, years, thousands
अयम्	= this one [Raama]	कृच्छ्रेण	= with tribulations	सहस्राणि	[sixty thousand years passed]
रामम् नेतुम्	= Raama, to take with			उत्पादितः च	= is produced given birth, also
न अर्हसि	you, not, apt of you.				

Sixty thousand years have passed from my birth, oh! Vishvamitra, and this Raama is engendered at this age, that too with tribulations, hence taking Raama with you will be inappropriate of you. [1-20-10b, 11a]

चतुर्णामात्मजानां हि प्रीतिः परमिका मम ॥ १-२०-११
ज्येष्ठं धर्मप्रधानं च न रामं नेतुमर्हसि ।

चतुर्णाम्	= for four, of my soul,	मम परमिका	= to me, exceptional, af-	ज्येष्ठे	= eldest one
आत्म	born sons	प्रीतिः हि	fection is there, isn't it		
जानाम्		रामम् नेतुम्	= Raama, to take with		
धर्म प्रधाने च	= [in view of rightness [of descent ,] significance, also - as he is the next king, do not butcher him now	न अर्हसि	you, not, apt of you.		

I will have exceptional affection for all of my four sons, isn't it, and among them Raama has a significance in the matter of his descent as an eldest son, hence taking Raama with you will be unjust of you. [1-20-11b, 12a]

किंवीर्या राक्षसास्ते च कस्य पुत्राश्च के च ते ॥ १-२०-१२
कथम्प्रमाणाः के चैतान् रक्षन्ति मुनिपुङ्गव ।

मुनि पुङ्गव	= oh, sage, the eminent	ते राक्षसाः	= those, demons, of	कस्य पुत्राः च	= whose, sons, also
		किम् वीर्या	what, fortitude		

ते के	= they, who	कथम् प्रमाणाः	= of what, size	के च एतान् रक्षन्ति	= who, also, all of them, protecting.
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Oh, eminent sage, of what fortitude are those demons? Whose sons are they? Who are they? How is their size and shape? Also who protects all of them? [1-20-12b, 13a]

कथं च प्रतिकर्तव्यं तेषां रामेण रक्षसाम् ॥ १-२०-१३
मामकैर्वा बलैर्ब्रह्मन् मया वा कूटयोधिनाम् ।

ब्रह्मन्	= oh, Brahman	कूट	= deceitful, militants	तेषाम्	= in respect of those,
रामेण	= by Raama	योथानाम्		रक्षसाम्	demons
कथम् प्रति कर्तव्यम्	= how to, retaliate.	मामकैः बलैः वा	= my own, forces, or	मया वा	= by me, or

Oh, Brahman, how Raama, or my forces, or I myself have to retaliate those demons that are deceitful militants. [1-20-13b, 14a]

सर्वं मे शंस भगवन् कथं तेषां मया रणे ॥ १-२०-१४
स्थातव्यं दुष्टभावानां वीर्योत्सिक्ता हि राक्षसाः ।
तस्य तद्वचनं श्रुत्वा विश्वामित्रो ऽभ्यभाषत ॥ १.२०.१५ ॥

भगवन्	= oh, god	दुष्ट भावानाम्	= evil, minded ones	तेषाम् रणे	= with them, in war,
सर्वम् मे शम्स	= all, to me, you inform	राक्षसाः वीर्यं उत्सिक्ता हि	= demons, by audacity, delirious, isn't it	कथम् मया स्थातव्यम्	how, by me, to stand - to carry out
अभ्यभाषितः	= spoke.			तस्य तत् वचनम् श्रुत्वा	= his [Dasharatha's], that, words, on hear- ing Vishvamitra

Tell me all that, oh, god, how I have to carry on when warring with those evil minded demons, for the demons will be delirious by their audacity, isn't it... Thus Dasharatha asked Vishvamitra insistently. On hearing those words Sage Vishvamitra replied this way. [1-20-14b, 15]

पौलस्त्यवंशप्रभवो रावणो नाम राक्षसः ।
स ब्रह्मणा दत्तवरस्त्रैलोक्यं बाधते भृशम् ॥ १-२०-१६
महाबलो महावीर्यो राक्षसैर्बहुभिर्वृतः ।

पौलस्त्य वंश प्रभवः	= Pulastya, dynasty, born in	रावण नाम राक्षसः	= Ravana, named, de- mon [is there]	महा बलः महा वीर्यः	= greatly, mighty, greatly, brave
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सः = he	ब्रह्मणा दत्त = by Brahma, given, वरः boon	बहुभिः = with many, demons, राक्षसैः वृतः surrounded with [ac- companied with]
त्रै लोक्त्रम् = three, worlds, highly, भृशम् बधते [contemptuously] tor- turing.		

One born in Paulastya dynasty, an extremely mighty and exceedingly brave demon named Ravana is there, and he with the boon given by Brahma, and accompanied with many other demons is torturing the triad of worlds, contemptuously. [1-20-16, 17a]

श्रूयते हि महावीर्यो रावणो राक्षसाधिपः ॥ १-२०-१७
साक्षाद्वैश्रवणभ्राता पुत्रो विश्रवसो मुनेः ।

महा राजा = oh, exalted king Dasharatha	साक्षात् = unequivocally, Ku- वैश्रवण भ्राता bera"s, brother	विश्रवसः = Vishravasa, the sage"s, मुनेः पुत्रः son of so.
राक्षस = demon"s, chief अधिपः	श्रूयते = he is being heard	

Unequivocally that chief of demons is the brother of Kubera and the son of sage Vishravasa, thus we hear. [1-20-17b, 18a]

यदा न खलु यज्ञस्य विघ्नकर्ता महाबलः ॥ १-२०-१८ ॥
तेन सम्प्रोदितौ द्वौ तु राक्षसौ वै महाबलौ ।
मारीचश्च सुबाहुश्च यज्ञविघ्नं करिष्यतः ॥ १-२०-१९

महा बलः = great, mighty - formidable Ravana	यदा यज्ञस्य = when, rituals, hin- विघ्न कर्ता न drances - devastation, खलु causer, not, indeed	तेन = by him, instigated सम्प्रोदितः
मारीचः च = Mareecha, and, Sub- सुबाहुः च aahu, also	तौ महा बलौ = those, very mighty, राक्षसौ तु demons, but	यज्ञ विघ्नम् = ritual, hindrance, will करिष्यतः cause.

That formidable Ravana is not a devastator of rituals by himself, even so, two very mighty demons called Mareecha and Subaahu will cause devastating hindrances to rituals, instigated by him. Thus Sage Vishvamitra said to Dasharatha. [1-20-18b, 19]

इति उक्तो मुनिना तेन राजा उवाच मुनिम् तदा ।
न हि शक्तो अस्मि संग्रामे स्थातुम् तस्य दुरात्मनः ॥ १-२०-२०

इति तेन = thus, by that, sage, one मुनिना उक्तः who is said	राजः तदा = king Dasharatha, then, मुनिम् to sage, spoke उवाच	संग्रामे = in war
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तस्य दुर = him, evil, minded one	स्थातुम् न = to stand [against him,]
आत्मनः Ravana	शक्तः अस्मि not, capable, I am, in
	हि truth

annex: where is the question of deputing my young Raama to confront him.

Thus when he is said so by that sage Vishvamitra, then the king Dasharatha spoke to the sage, I myself am not capable of standing against that evil minded Ravana, in truth, where is the question of deputing my young Raama to confront him? [1-20-20]

स त्वं प्रसादं धर्मज्ञ कुरुष्व मम पुत्रके ।
मम चैवाल्पभाग्यस्य दैवतं हि भवान् गुरुः ॥ १.२०.२१ ॥

धर्म ज्ञ = probity, knower	सः = such as you are	त्वम् = you
मम पुत्रके = on my, boyish son	अल्प = less, fortunate, one	प्रसादम् = benevolence, you be-
	भाग्यस्य me, also, thus	कुरुष्व stow
गुरुः भवान् = mentor, you are, god,	मम च एव	
दैवतम् हि indeed.		

You are the knower of probity, such as you are, you may please bestow benevolence upon my boyish son, as well on a less fortunate one like me too, and as our mentor you are indeed a god of ours. [1-20-21]

देवदानवगन्धर्वा यक्षाः पतगपन्नगाः ।
न शक्ता रावणं सोढुं किं पुनर्मानवा युधि ॥ १-२०-२२ ॥

देव दानव = gods, demons	गन्धर्वा यक्षाः = [celestials]	पतग = winged beings [birds]
पन्नगाः = reptile beings युधि	= in रावनम्	= Ravana"s
	war	
सोढुम् = bear [the brunt of]	न शक्ता = not, capable of	किम् पुनः = why, again [tell,
		मानवा about] humans.

Gods, demons, celestial beings like gandharva-s, yaksha-s, winged and reptile beings are incapable to bear the brunt of that Ravana in fight, why tell again about humans. [1-20-22]

स तु वीर्यवताम् वीर्यमादत्ते युधि रावणः ।
तेन चाहं न शक्नोमि संयोद्धुं तस्य वा बलैः ॥ १-२०-२३ ॥
सबलो वा मुनिश्रेष्ठ सहितो वा ममात्मजैः ।

सः रावणः तु = he, that Ravana, but	युधि = in battle	वीर्यवताम् = valorous ones", val-
		वीर्यम् our, depletes
		आदत्ते
मुनि श्रेष्ठः = oh, sage, the eminent	स बलः वा = with, my [entire]	मम आत्मजैः = my, sons, along with,
	forces, either	सहितः वा or

अहम् तेन	= I, with him [individually]	तस्य बलैः वा	= with his, forces, or	सम् योद्धुम्	= to grapple with
शक्तः न	= capable, not - inadequate, I am.				

But that Ravana depletes the valour of valorous opponents in a battle, oh, eminent sage, either with my entire forces, or with all my sons I am inadequate to grapple with all his forces, or with him, individually. [1-20-23, 24a]

कथमप्यमरप्रख्यं सङ्ग्रामाणामकोविदम् ॥ १-२०-२४ ॥
बालम् मे तनयम् ब्रह्मन् नैव दास्यामि पुत्रकम् ।

ब्रह्मन्	= oh, Brahman	अमर	= godlike [for Raama is still a boy]	सङ्ग्रामाणाम्	= in wars
अ कोविदम्	= not, experienced	बालम्	= just a boy	पुत्रकम्	= a son who alleviates hell of sonless fathers
मे तनयम्	= my, son	कथम् अपि	= in any wise	न एव दास्यामि	= not, thus, I handover.

My boyish son is godlike and unfledged in warfare, oh, Brahman, and he is the one who alleviates me from the hell of sonless fathers... no, I cannot spare my son in anyway. [1-20-24b, 25a]

अथ काल उपमौ युद्धे सुतौ सुन्दोपसुन्दयोः ॥ १-२०-२५ ॥
यज्ञ विघ्न करौ तौ ते न एव दास्यामि पुत्रकम् ।

अथ	= further	ते यज्ञ विघ्न	= your, ritual, sabotage, causers - saboteurs	तौ	= those two - Mareecha, Subaahu
सुन्द	= demons Sunda, Upasunda, sons of [viz., descendants of]	युद्धे काल	= in war, Death-god, in simile	पुत्रकम् न	= son, not, in any way, I spare.

Further, those saboteurs of your ritual namely Mareecha and Subaahu, are similar to Death-god and the descendents of the earliest demons and subverters of rituals, namely Sunda and Upasunda, no, I cannot spare my son, in any case. [1-20-25b, 26a]

मारीचश्च सुबाहुश्च वीर्यवन्तौ सुशिक्षितौ ॥ १-२०-२६ ॥
तयोरन्यतरेणाहं योद्धा स्यां ससुहृद्रणः ।
अन्यथा त्वनुनेष्यामि भवन्तम् सह बान्धव ॥ १-२०-२७ ॥

मारीचः च	= Mareecha, also, Subaahu, also	वीर्यवन्तौ	= valorous ones, well-trained ones	स सुहृत्	= along with, friendly, forces
तयोः	= with one only [either of the two demons,] to	सुशिक्षितौ	= I will proceed	गणः	= otherwise
योद्धुम्	war				

सह बान्धव = with, relatives

भवन्तम् = your [order, in turning
down]त्वम् = you, I implore upon
अनुनेष्यामि you.

Mareecha and Subaahu are well-trained and valorous ones, hence I will proceed with all my friendly forces to war with either of those two demons, otherwise, I along with all my relatives implore upon you for your exoneration in my failure to comply my own promises. [1-20-26b, 27]

इति नरपतिजल्पनाद्विजेन्द्रं
कुशिकसुतं सुमहान् विवेश मन्युः ।
सुहुत इव समिद्धिराज्यसिक्तः
समभवदुज्ज्वलितो महर्षिवह्निः ॥ १.२०.२८ ॥

इति	= that way	नर पति	= peoples", lord,	द्विज इन्द्रम्	= Brahman, outstanding
		जल्पनात्	[king"s,] with in-		one - Vishvamitra
			congruous talk		
कुशिक	= to sage Kushi"s, son -	सु महान्	= very, high, anger,	महर्षि वह्निः	= glorious sage, [called]
सुतम्	to Vishvamitra	मन्युः विवेश	overwhelmed with		the fire
मखे सु हुत	= in ritual, well obladed	आज्य सिक्तः	= with ghee [clarified	अग्निः इव	= fire, like
			butter,] drenched		
उज्ज्वलिथः	= flared up [tongues of	समभवत्	= has happened [flared		
	fire]		up.]		

Thus, by the incongruous talk of Dasharatha, the outstanding Brahman and son of Sage Kushi, namely sage Vishvamitra is overwhelmed with outrageous anger by his mentation, and that fire-like glorious sage looked like the ritual fire into which many inflammable oblations are offered, and which is drenched with a lot of clarified butter, whereby it is flaring up its tongues. [1-20-28]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे विंशः सर्गः ॥

Thus, this is the 20th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

21 Sarga 21 - एकविंशः सर्गः

Ire Of Sage Vishvamitra; Vashishtha Appeases Dasharatha

Introduction -

The ire of sage Vishvamitra is shown at king Dasharatha. To pacify sage Vishvamitra, sage Vashishta intervenes and convinces king Dasharatha to send Raama with sage Vishvamitra. While doing so, sage Vashishta enumerates the capabilities of sage Vishvamitra, his knowledge of weaponry. Vashishta also suggests that all those weapons will be given to Raama, if Raama is dispatched with Vishvamitra. At last, Dasharatha agrees to send Raama.

तच्छ्रुत्वा वचनं तस्य स्नेहपर्याकुलाक्षरम् ।
समन्युः कौशिको वाक्यं प्रत्युवाच महीपतिम् ॥ १.२१.१ ॥

तस्य स्नेह = his [Dasharatha's], पर्याकुल with fond [for अक्षरम् son,] wavery, let- ters [words]	तत् वचनम् = that, sentence, on श्रुत्वा hearing	स मन्युः = with, wrath, Vish- कौशिकः vamitra
मही पतिम् = to land, lord - king & वाक्यम् प्रति sentence, in turn said - उवाच replied.		

On hearing the wavery words of Dasharatha that are full of fond for his son, Vishvamitra wrathfully replied this sentence to the king. [1-21-1]

पूर्वमर्थं प्रतिश्रुत्य प्रतिज्ञां हातुमिच्छसि ।
राघवाणामयुक्तो ऽयं कुलस्यास्य विपर्ययः ॥ १.२१.२ ॥

पूर्वम् अर्थम् = firstly, object - प्रतिश्रुत्य promise, having promised	प्रतिज्ञाम् = promise, to repudiate, हातुम् you wish [now] इच्छसि	अयम् = this, deviation विपर्ययः
राघवाणाम् = for [kings of] Raghava- अस्य कुलस्य s, this, dynasty"s, not, अ युक्तः deserving.		

On promising me to fulfil my object in the first instance you wish to repudiate it now, undeserving is this kind of deviation for the kings of Raghava dynasty. [1-21-2]

यदीदं ते क्षमं राजन् गमिष्यामि यथागतम् ।
मिथ्याप्रतिज्ञः काकुत्स्थ सुखी भव सबान्धवः ॥ १.२१.३ ॥

राजन्	= oh, king	इदम् ते	= this is, to you, worth	यथा	= as, I have come, to go
		क्षमम् यदि	while, if	आगतम्	away, I wish
काकुथ	= oh, Kakutstha	मिथ्या	= one with feigned,	गम इष्यामि	
		प्रतिज्ञः	promise	स बान्धव	= with, kinsmen, happy,
				सुखि भव	you be [nonchalant.]

If this is worth while to you, oh, king, I wish to go away as I have come, and you with your feigned promises be nonchalantly happy with your kinsmen. So said Vishvamitra to the king. [1-21-3]

तस्य रोषपरीतस्य विश्वामित्रस्य धीमतः ।
चचाल वसुधा कृत्स्ना विवेश च भयं सुरान् ॥ १.२१.४ ॥

धीमतः	= prudent one	तस्य	= that, Vishvamitra, in	कृत्स्ना वसुधा	= entire, earth, trembled
		विश्वामित्रस्य	fury, when he is en-	चचालः	
		रोष परीतस्य	wrapped in		
सुरान्	= to gods, scare, entered				
भयम् विवेश	[in their minds.]				
च					

When that prudent sage Vishvamitra is thus enwrapped in fury, then the whole earth trembled and the gods are scared. [1-21-4]

त्रस्तरूपं स विज्ञाय जगत्सर्वं महानृषिः ।
नृपतिं सुव्रतो धीरो वसिष्ठो वाक्यमब्रवीत् ॥ १.२१.५ ॥

सु व्रतः	= one with high vows	धीरः	= insightful one	महान्	= great, sage Vashishta
जगत्	= world, entire	त्रस्त रूपम्	= appalled, appearance,	ऋषिः	
सर्वम्		तु विज्ञाय	then, knowing	नृपम्	= to king
वाक्यम्	= words, said.				
अब्रवीत्					

On knowing the appalled appearance of the entire world at the fury of Vishvamitra, Vashishta the great sage with high vows and an insightful one too, said these words to the king. [1-21-5]

इक्ष्वाकूणां कुले जातः साक्षाद्धर्म इवापरः ।
धृतिमान् सुव्रतः श्रीमान्न धर्मं हातुमर्हसि ॥ १.२१.६ ॥

इक्ष्वाकूणाम्	= in Ikshwaku, dynasty,	साक्षात्	= apparently, another,	धृतिमान्	= staunch person
कुले जातः	born [are you]	अपरः धर्म	god of ethics, [you		
		इव	are] like		
सु व्रतः	= rightly, vowed one	श्रीमान्	= glorious one	धर्मम्	= ethics, to forsake, not,
				हातुम् न	apt of you.
				अर्हसि	

Born in Ikshwaku dynasty you are apparently the other god of ethics on earth, a staunch one with righteous vows and a glorious one too, such as you are, it will be unapt of you to forsake ethics. [1-21-6]

त्रिषु लोकेषु विख्यातो धर्मात्मा इति राघवः ।
स्वधर्मं प्रतिपद्यस्व नाधर्मं वोढुमर्हसि ॥ १.२१.७ ॥

राघव	= oh, Raghu's descen- dent	धर्मात्मा इति	= right-minded one, thus as	त्रिषु लोकेषु	= in three, worlds, you
स्व धर्मम्	= your own, upright- ness, adhere to	अ धर्मम्	= un-righteousness, to	विख्यातः	are renowned
प्रतिपद्यस्व		वोढुम् न	bear [adhering to,]		
		अर्हसि	not, apt of you.		

In three worlds you are renowned as the right-minded one, oh, Raghava, hence adhere to your own upright-ness, and adhering to unrighteousness will be unapt of you. [1-21-7]

प्रति श्रुत्य करिष्ये इति उक्तम् वाक्यम् अकुर्वतः ।
इष्टापूर्तवधो भूयात्तस्माद्रामं विसर्जय ॥ १.२१.८ ॥

राघवः	= oh, Raghava	इति करिष्ये	= this deed/way, will be done - effectuated	प्रतिश्रुत्य	= having promised
उक्तम्	= said [promised,] word,	इष्टापूर्त वधम्	= [to the merits of] Vedic	तस्मात्	= therefore, Raama, be
वाक्यम् अ	not, doing	भूयात्	rituals, doom, it be- comes	रमम् वि	left of ? let go.
कुर्वतः				सर्जय	

Promising to effectuate something in any way and not effectuating the given word results in the perdition to the merits of iSTapurta Vedic rituals, hence oh, Raghava, leave hold of Raama. [1-21-8]

In some Vedic rituals activates for social service are undertaken, and they are known as इष्टापूर्त rituals, in which digging wells, lakes and other social facilities will be undertaken.

कृतास्त्रमकृतास्त्रं वा नैनं शक्यन्ति राक्षसाः ।
गुप्तं कुशिकपुत्रेण ज्वलनेनामृतं यथा ॥ १.२१.९ ॥

कृत अस्त्रम्	= done - trained in, weaponry [trained]	अ कृत	= un, trained, in	कुशिक पुत्रेण	= by Kushika's son
		अस्त्रम् वा	weaponry, or	गुप्तम्	- by Vishvamitra, protected
एनम्	= him [Raama]	ज्वलनेन	= [protected] by fire,	राक्षसाः न	= demons, cannot,
		अमृतं यथा	ambrosia, as with	शक्यन्ति	trounce.

Whether Raama is trained in weaponry or not, demons cannot trounce Raama as long as Kushi's son Vishvami-tra protects him, like the heavenly firewall that protects divine nectar. [1-21-9] In heaven an unapproachable firewall encircles the vessel of ambrosia protecting it from thieving by the demons.

एष विग्रहवान् धर्म एष वीर्यवतां वरः ।
एष बुद्ध्याधिको लोके तपसश्च परायणम् ॥ १.२१.१० ॥

एष	= he is [Vishvamitra is,]	एष	= he is, among venture-	एष बुद्ध्या	= he is, by intellect
विग्रहवान्	an embodiment of,	वीर्यवताम्	some, matchless		
धर्मः	virtue	वरः			
लोके अधिकः	= [among all] in world,	तपसः	= for asceticism, flawless		
	peerless	परायणम्	one.		

He is an embodiment of virtue, matchless among the venturesome, peerless in intellect among all in the world, and flawless in asceticism. [1-21-10]

एषो ऽस्त्रान् विविधान् वेत्ति त्रैलोक्ये सचराचरे ।
नैनमन्यः पुमान् वेत्ति न च वेत्स्यन्ति केचन ॥ १.२१.११ ॥

एष	= he, various, missiles, is	एनम्	= him [about Vishvamitra]	स चर अचर	= with, mobile, sessile
विविधान्	in know-how				
अस्त्रान् वेत्ति		अन्यः	= other, person, doest	केचन न	= someone, not, [be able
त्रै लोके	= in three, worlds	पुमान् न	not, know [excepting	वेत्स्यन्ति च	to] know, even.
		वेत्ति	me]		

He is in the know-how of various missiles, and no other person is there in the triad of worlds, inclusive of sessile and mobile worlds, who is knowledgeable about him, or someone who can know him will be there in future, excepting myself. [1-21-11]

न देवा ऋषयः केचिन्नासुरा न च राक्षसाः ।
गन्धर्वयक्षप्रवराः सकिन्नरमहोरगाः ॥ १.२१.१२ ॥

देवाः	= gods	न	= cannot know Vishvamitra	ऋषयः	= sages, anybody, no
अमराः न	= immortals, no	राक्षसाः च	= demons, also	केचित् न	
स किन्नर	= together with, kin-	न	= no.]	न	= no
मह उरगाः	naraa, great reptile				
गन्धर्व यक्ष	beings, gandharva,				
प्रवराः	yaksha, eminent ones				

While Gods cannot know Vishvamitra, can anybody from sages - no & immortals- no & demons - no & the gandharva-s and eminent yaksha-s together with the kinnaraa-s and great reptile beings - no, they cannot know him. [1-21-12]

सर्वास्त्राणि कृशाश्वस्य पुत्राः परमधार्मिकाः ।
कौशिकाय पुरा दत्ता यदा राज्यं प्रशासति ॥ १.२१.१३ ॥

कृशाश्वस्य = Krishaasva's	परम धार्मिकाः पुत्राः = highly righteous, sons	सर्व अस्त्राणि = all, missiles [known to Vishvamitra] are
यदा पुरा = when, earlier, king- राज्यम् = dom, he was ruling प्रशासति then	कौशिकाय = to Kaushuka - दत्त Viswamitra, they were given [by god Shiva.]	

All the missiles known to Vishvamitra are the highly righteous children of Krishaasva Prajapati, where Prajapati-s were the earliest ruler of mankind, and god Shiva gave them to Vishvamitra when was ruling kingdom.

[1-21-13]

ते ऽपि पुत्राः कृशाश्वस्य प्रजापतिसुतासुताः ।
नैकरूपा महावीर्या दीप्तिमन्तो जयावहाः ॥ १.२१.१४ ॥

प्रजापति सुता = [Daksha] Prajaapati"s, सुताः daughter"s, sons	कृशाश्वस्य = Krishaasva Prajapati, पुत्रा sons	ते अपि = they, even
न एक रूप = not, in one, form - dis- parate	मह वीर्या = very, intrepid ones	दीप्तिमन्तः = dazzling
जया वहा = victory, carriers of.		

Those missiles are the sons of Daksha Prajaapati"s daughters and her husband Krishaasva Prajapati, and they are disparate in their form, intrepid, dazzling, and victory-oriented missiles. [1-21-14]

जया च सुप्रभा चैव दक्षकन्ये सुमध्यमे ।
ते सुवाते ऽस्त्रशस्त्राणि शतं परमभास्वरम् ॥ १.२१.१५ ॥

जय च सुप्रभ = Jaya, and, Suprabha, एव also	सु मध्यमे = best waisted ones	दक्ष कन्ये = Daksha Prajaapati"s daughters
ते = they	तो थेम् परम = supremely, flaring भास्वरम्	अस्त्र शस्त्राणि = to missiles, weapons
शतम् = hundred	सूते = gave birth.	

Jaya and Suprabha, the daughters of Daksha Prajapati, endowed with best waists gave birth to a hundred missiles and weaponry whose flare is supreme. [1-21-15]

पञ्चाशतं सुताँल्लेभे जया लब्ध वरा वरान् ।
वधायसुरसैन्यानामप्रमेयानरूपिणः - यद्वा -
वधाय असुर सैन्यानाम् अप्रमेयान् अरूपिणः ॥ १-२१-१६

जय नाम = Jaya, named [lady]	लब्ध वरा = on getting, boon	असुर सैन्यानाम् = ungodly beings, armies, for destruction of
अ प्रमेयान् = with immeasurable [fortitude]	अ रूपिणः = without, form	वरान् = the bests ones [missile sons]

पन्चाशतम् = fifty, sons, benefited
सुतान् लभे with.

On getting a boon Jaya named wife of Krishaasva Prajapati is benefited with fifty best and formless sons with immeasurable fortitude for the destruction of ungodly beings. [1-21-16]

सुप्रभाजनयच्चापि सुतान् पञ्चाशतं पुनः ।
संहारान्नाम दुर्द्धर्षान् दुराक्रमान् बलीयसः ॥ १.२१.१७ ॥

सुप्रभ अपि	= Suprabha, even	दुर्द्धर्षान्	= unassailable ones	दुर्	= unconquerable ones
बलीयसः	= very mighty ones	पुनः	= again - another	आक्रमान्	
पन्चशतम्	= to fifty of them, gave			सम्हारन्	= eliminators, named,
अजनयत्	birth.			नाम पुत्रान्	sons

Suprabha, another wife of Krishaasva Prajapati, gave birth to another fifty unassailable, unconquerable and mighty sons named the Eliminators. [1-21-17]

तानि चास्त्राणि वेत्त्येष यथावत् कुशिकात्मजः ।
अपूर्वाणां च जनने शक्तो भूयस्य धर्मवित् ॥ १.२१.१८ ॥

एष कुशिक	= this, Kaushika"s, son	तानि	= them, the missiles, as it	धर्म वित्	= virtue, knower - prin-
आत्मजः	[sage Vishvamitra]	अस्त्राणि	is, he knows		ciplined one
		यथावत्			
सः ब्रूयः	= he, again	वेत्ति		जनने शक्तः	= creating, capable of,
		अ	= not, available earlier -	च	also.
		पूर्वाणाम्	new missiles		

And this sage Vishvamitra is in the precise know of the said missiles, and this principled one is also capable of creating hitherto unavailable missiles. [1-21-18]

तेन अस्य मुनि मुख्यस्य धर्मज्ञस्य महात्मनः ।
न किञ्चिद् अस्ति अविदितम् भूतम् भव्यम् च राघव ॥ १-२१-१९

तेन	= thereby	राघव	= oh, Dasharatha	मुनि मुख्यस्य	= by sage, the distin-
धर्म ज्ञस्य	= virtue-knower	अस्य	= to him		guished
भूतम्	= in past, in future, too	अ विदितम्	= unknown thing	महा	= great-souled
भव्यम् च				आत्मनः	
				किञ्चित् न	= in the least, is not,
				अस्ति	there.

Thereby, oh, Raghava, nothing whatsoever is unknown to this great-souled Vishvamitra, who is a distinguished sage and the knower of virtue, either that has happened or that is happening. [1-21-19]

एवंवीर्यो महातेजा विश्वामित्रो महायशः ।
न रामगमने राजन् संशयं गन्तुमर्हसि ॥ १-२१-२० ॥

महातेजा	= great, resplendent	महा यशः	= highly, renowned Vishvamitra	एवम् वीर्यः	= this sort of, with enter- prise
राजन्	= oh, king	राम गमने	= Raama"s, accompany- ing [the sage]	संशयम्	= doubt, enter into
न	= not	अर्हसि	= apt of you.	गन्तुम्	

Thus, the highly renowned and great resplendent sage Vishvamitra has this sort of enterprise, oh, king, allowing a doubt enter your mind in Raama"s accompanying the sage will be unapt of you. [1-21-20]

तेषाम् निग्रहणे शक्तः स्वयम् च कुशिकात्मजः ।
तव पुत्रहितार्थाय त्वामुपेत्याभियाचते ॥ १-२१-२१ ॥

कुशिक आत्मज	= Kushi"s son, Vish- vamitra	स्वयम् च	= himself, even	तेषाम् निग्रहण	= them [the demons,] to control, capable of
तव पुत्र हित अर्थाय	= for your, son"s, bene- fit, intending to	त्वाम् उपेत्य	= to you, on approach- ing	शक्तः अभि याचते	= imploring upon you.

This son of Kushi, Vishvamitra, can as well control those demons by himself, but intending to accord benefi-
cance to your son he approached you and imploring upon you. [1-21-21]

इति मुनिवचनात् प्रसन्नचित्तो
रघुवृषभश्च मुमोद भास्वराङ्गः ।
गमनमभिरुरोच राघवस्य
प्रथितयशः कुशिकात्मजाय बुद्ध्या ॥ १-२१-२२

रघु वृषभः	= in Raghu"s dynasty, prominent one, - Dasharatha	इति मुनि वचनात्	= thus, sage Vashishta"s, words	प्रसन्न चित्तः	= serene, minded
पार्थिव अग्न्य	= among kings, supreme one	मुमोद	= gladdened	प्रथित यशः	= pronouncedly, renowned one - Dasharatha
कुशिक आत्मजाय अभि रुरोच	= for Kushika"s son, sage Vishvamitra = verily, consented to.	राघवस्य गमनम्	= Raama"s, travel	बुद्ध्या	= wholeheartedly

Thus the prominent king from Raghu dynasty, namely Dasharatha, became serene-minded by sage Vashishta"s words, and he who is supreme among other kings and who has pronounced renown, that Dasharatha then gladly and wholeheartedly consented to the travel of Raama along with the sage Vishvamitra. [1-21-21] Thus, this is the 21st chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एकविंशः सर्गः ॥

Thus, this is the 21st chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

22 Sarga 22 - द्वाविंशः सर्गः

Rama, Lakshmana Travel With Vishvamitra To His Ritual Place

Introduction -

King Dasharatha sends Raama and Lakshmana along with Sage Vishvamitra as requested by the sage. In their course of travel, Sage Vishvamitra imparts a secret knowledge to the young princes Raama and Lakshmana, called बल अतिबल विद्य, by practicing which nothing can wither their vigour and vitality.

तथा वसिष्ठे ब्रुवति राजा दशरथः स्वयम् ।
प्रहृष्टवदनो राममाजुहाव सलक्ष्मणम् ॥ १-२२-१ ॥

वसिष्ठे	तथा	= by	Vashishta,	that	राजा दशरथ	= king	Dasharatha	प्र हृष्ट वदनः	= very, satisfied, face -
ब्रुवति		way,	when said						expression
स्वयम्		=	personally		रामम्	स	= Raama, with Laksh-		
					लक्ष्मण		mana, is called for.		
					जुहाव				

When Vashishta said that way king Dasharatha with an air of satisfaction personally fetched Raama along with Lakshmana. [1-22-1]

कृतस्वस्त्ययनं मात्रा पित्रा दशरथेन च ।
पुरोधसा वसिष्ठेन मङ्गलैरभिमन्त्रितम् ॥ १.२२.२ ॥

स पुत्रं मूर्ध्न्युपाग्राय राजा दशरथः प्रियम् ।
ददौ कुशिकपुत्राय सुप्रीतेनान्तरात्मना ॥ १.२२.३ ॥

सः दशरथः	= he, Dasharatha, king	मात्रा	= by mother Kausalya	पित्रा	= by father, Dasharatha,
राजा				दशरथेन च	also
कृतः स्वस्ति	= one [for whom bon	पुरोधसा	= by priest, Vashishta	मङ्गलिः	= blessings, [for who
अयनम्	voyage is] performed,	वसिष्ठेन		अभिमन्त्रितम्	they are] rendered
	blessing, for travel -				Vedic hymns & on
	Raama				such son Raama's
					forehead
तदा	= then	पुत्रम् मूर्ध्नि	= son's, forehead,	सु प्रीतेन	= well, pleased, with
		उपाग्राय	smelled [kissing	अन्तरात्मना	heart of hearts
			forehead]		
कुशिक पुत्राय	= to Vishvamitra	ददौ	= entrusted.		

Raama is blessed for a propitious travel firstly by his mother Kausalya and then by his father king Dasharatha, thereupon the royal priest Vashishta rendered Vedic hymns blessing the journey, then Dasharatha well pleased in his heart of hearts kissed his son Raama on forehead and entrusted him to Vishvamitra. [1-22-2, 3]

The mother is the first one to bless sons. प्रथमम् मातृ कृत मङ्गल प्रतिपदनेन इतर कृत मङ्गल अपेक्षया मातृ कृत मङ्गलस्य आवश्यकता व्यतिरेकेण अन्वयेन च सूचितम् Duryodhana of Maha Bharata knows about this rule position and when he wanted to gain victory over Pandava-s he approaches his mother Gandhari, seeking her blessings, at first. व्यतिरेकः तावत् पाण्डवान् जेतु कामो दुर्योधनः - शिवम् आशम्स मे मातः युध्यमान स्व शत्रुभिः - इति अष्टा दश आहानि अप् स्व मातरम् गान्धारीम् प्रार्थितवान्। स च - यतो धर्मः ततो जयः - इति वदन्ती मङ्गलम् न कुर्वती - धर्माकृतम् When Duryodhana sought for his mother Gandhari's blessings even for eighteen days, where eighteen is the particular number of Maha Bharata, she said "where there is virtue there will be victory". Hence, mothers are the first ones to bless sons in every enterprise, and here Raama's enterprise as incarnate of Vishnu is commencing.

ततो वायुः सुखस्पर्शो विरजस्को ववौ तदा ।
विश्वामित्रगतं रामं दृष्ट्वा राजीवलोचनम् ॥ १.२२.४ ॥

महात्मनि	= great soul	प्रयाते तु	= forged ahead	महती पुष्प	= abounding, flowers,
	[Raama/Vishvamisra]			वृष्टिः	downpour
देव दुन्दुभि	= divine, drums, rum-	शन्ख दुन्दुभि	= conch-shell, drums [of	असीत्	= have happened.
निस्वनम्	bling	निर्घोषः	Ayodhya,] whistling		

Then on seeing the lotus-eyed Raama following Vishvamisra the breeze became dustless and breezed pleasant for touch. [1-22-4]

पुष्पवृष्टिर्महत्यासीद्देवदुन्दुभिनिःस्वनैः ।
शङ्खदुन्दुभिनिर्घोषः प्रयाते तु महात्मनि ॥ १.२२.५ ॥

महात्मनि	= great soul	प्रयाते तु	= forged ahead	महती पुष्प	= abounding, flowers,
	[Raama/Vishvamisra]			वृष्टिः	downpour
देव दुन्दुभि	= divine, drums, rum-	शन्ख दुन्दुभि	= conch-shell, drums [of	असीत्	= have happened.
निस्वनम्	bling	निर्घोषः	Ayodhya,] whistling		

When the great-souled Raama forged ahead there occurred an abounding downpour of flowers with the booming of divine drums, together with the boom and blare of drums and conch-shells of Ayodhya. [1-22-5]

विश्वामित्रो ययावग्रे ततो रामो महायशाः ।
काकपक्षधरो धन्वी तं च सौमित्रिरन्वगात् ॥ १.२२.६ ॥

विश्वामित्रो	= travelled, ahead	ततः	= next	काक पक्ष	= crow's, wings, wear-
ययौ अग्रे				धरः	ing [having black hair-
					locks]
धनुः धरः	= bow, handling, Raama	धन्वी	= with bow Sumitra's	अन्वगात्	= followed.
रामः		सूमित्रिः	son [Lakshmana]		

Raama with jet-black hair-locks handling his bow followed Vishvamitra who walked ahead, while Lakshmana handling his own bow followed Raama. [1-22-6]

कलापिनौ धनुष्पाणी शोभयानौ दिशो दश ।
विश्वामित्रं महात्मानं त्रिशीर्षाविव पन्नगौ ।
अनुजग्मतुरक्षुद्रौ पितामहमिवाश्विनौ ॥ १.२२.७ ॥

कलापिनौ	= with quivers	धनुष् पाणी	= bows, in hands	दिशः दश	= directions, ten, making lambent
अ क्षुद्रौ	= not, with meagre	त्रि शीर्षौ	= three, headed, serpents, as with Raama, Lakshmana	शोभयानौ	= great, souled one, after Vishvamitra
अनल्प रूप	physical and vital			महात्मानम्	
वीर्यादि	impact = highly dynamic in physiques and spiritedness			विश्वामित्रम्	
प्रभावाः					
अश्विनौ	= the twin Ashwin	अनुजग्मतुः	= followed.		
पितामः इव	gods, after Forefather Brahma, as with				

Raama and Lakshmana, with two quivers each and two bows in their hands, and making all the ten directions of compass lambent followed Vishvamitra, as if three headed serpents followed Vishvamitra, and with their highly dynamic physiques and spiritedness they look as if like the Ashwin twin gods of unequal charm following Brahma, the Forefather. [1-22-7, 8]

Each one is having two quivers tied on each shoulder. Thus the upper portions of the quivers with feathered shafts, with the tips of arrows inside, are giving a picture of two more heads, on either side of the princes' heads. Thus Raama and Lakshmana are appearing like three headed serpents. That is to say they are too young with the size of their heads equalling the mouth of the quiver. The meaning of As"vins from as"va a horse, Persian asp, Greek ἵππος Latin equus, Welsh *eck, is Horsemen. They were twin deities of whom frequent mention is made in the Vedas and the Indian myths. The As"vins have much in common with the Dioscuri of Greece, and their mythical genealogy seems to indicate that their origin was astronomical. They were, perhaps, at first the morning star and evening star. They are said to be the children of the sun and the nymph As"vin, who is one of the lunar asterisms personified. In the popular mythology they are regarded as the physicians of the Gods. Gorresio/Griffith.

तदा कुशिकपुत्रं तु धनुष्पाणीं स्वलङ्कृतौ ।
बद्धगोधाङ्गुलित्राणौ खड्गवन्तौ महाद्युतौ ॥ १.२२.८ ॥

कुमारौ चारुवपुषौ भ्रातरौ रामलक्ष्मणौ ।
अनुयातौ श्रिया दीप्त्या शोभयेतामनिन्दितौ ॥ १.२२.९ ॥
स्थाणुं देवमिवाचिन्त्यं कुमाराविव पावकी ।

ततः	= then	कुमारौ	= youngsters	चारु वपुषौ	= charming, bodied ones
स्व लङ्कृतौ	= bejewelled ones	धनुष् पाणी	= bow, in hands	बद्ध गोध	= tied, leathern, fingers,
				अङ्गुली	covers
खड्ग वन्तौ	= swords, having	महा द्युतौ	= highly, resplendent ones	त्राणौ	
अ निन्दितौ	= unprovable ones	भ्रातरौ	= two brothers Raama Lakshmana	श्रिया दीप्तौ	= with worth, effulgent
पावकी	= birthed by Fire-god	कुमारौ इव	= sons, like	अनुयातौ	= going while following
				अ चिन्त्यम्	= not, thinkable - in-
				देवम्	scrutable potential,
					the god - Shiva
स्थाणुम् इव	= Shiva, as with	कुशिक पुत्रम्	= Kusi's son [Vishvami- tra,] made to shine.		
		शोभयेताम्			

Those two youngsters with charming and bejewelled physiques are handling bows and swords and their fingers have leathern covers. Both the unprovable brothers Raama and Lakshmana are highly resplendent and effulgent by their worth. While they are following Vishvamitra they looked like the sons of Fire-god, namely Skanda and Vishakha, following the great god with inscrutable potential, namely Shiva, and thus the brothers have made Vishvamitra to shine forth in even pose with god Shiva. [1-22-8, 9, 10a]

The Supreme Being that is resident like an atom. स्थ Being, अणुम् atom like. In every mobile or sessile being he is there. Here it is Shiva. Shiva's sons are two, one Ganesha and the other Kumara, of which Kumara is the Army General of Gods. According to Maha Bharata, Kumara is said to have become four in a split-second, known as 1- Skanda, 2- Vishaakha, 3- Shaaka, 4- Naigamesha. Here the first two aspects of Kumara, namely Skanda and Vishaakha, are incorporated in simile to Raama and Lakshmana.

अध्यर्द्धयोजनं गत्वा सरय्या दक्षिणे तटे ॥ १-२२-१० ॥
रामेति मधुरां वाणीं विश्वामित्रो ऽभ्यभाषत ।

10b, 11a.	= one and half, yojana	सरय्या	= Sarayu river's, south-	राम इति	= "oh, Raama", thus, in
अध्यर्द्ध	on going	दक्षिणे तटे	ern bank Vishvamitra	मधुरम्	harmonious, voice
योजनम्				वाणीम्	
गत्वा					
अभ्य भाषत	= spoke.				

And on going one and half yojana distance Vishvamitra addressed Raama in a harmonious voice calling, "oh, Raama", on the southern riverbank of Sarayu. [1-22-10b, 11a]

गृहाण वत्स सलिलम् माभूत् कालस्य पर्ययः ॥ १-२२-११ ॥
मन्त्रग्रामं गृहाण त्वं बलामतिबलं तथा ।

वत्स	= my boy, water, you	त्वम् तथा	= you, like that	मन्त्र ग्रामम्	= hymns, group of
सलिलम्	take				
गृहाण		गृहाण	= receive	कालस्य	= time"s, lapse , not, let
बलाम्	= bala, atibala hymns			पर्ययः मा	there be.
अतिबलाम्				भूत्	

Take water, my boy, and like that you receive a group of hymns, bala and ati bala from me, and let no time lapse. [1-22-11b, 12a]

Since the Vedic hymns cannot be taught after sunset, now it shall be evening time before sunset, when oblations will be offered at sunset, and hence no time lapse is envisaged. Govindaraja.

न श्रमो न ज्वरो वा ते न रूपस्य विपर्ययः ॥ १-२२-१२ ॥
न च सुप्तम् प्रमत्तम् वा धर्षयिष्यन्ति नैर्ऋताः ।

ते	= to you	श्रमः	= tiredness	न	= not - will not be there
ज्वरः वा न	= fever, or, no	रूपस्य	= form - personality,	सुप्तम् वा	= sleeping, either, [or]
		विपर्ययः न	misshaping, no	प्रमत्तम्	unvigilant
नैर्ऋताः	= demons	न धर्ष	= not, attack [you.]		
		इष्यन्ति			

On receiving these hymns neither tiredness nor fever, nor disfiguring of personality can effect you, nor the demons can charge you either you are sleeping or unvigilant. [1-11-12b, 13a]

न बाहोः सदृशो वीर्यं पृथिव्यामस्ति कश्चन ॥ १-२२-१३ ॥
त्रिषु लोकेषु वै राम न भवेत् सदृशस्तव ।

Raama	= by arms, strength -	तव	= your]	सदृशः	= coequal
बाहूः वीर्यं	dexterity				
कश्चन	= none	पृथिव्याम् न	= on earth, [is not,] there	त्रिषु लोकेषु	= in three worlds, either
		अस्ति		वा	
तव सदृश	= your, coequal	न भवेत्	= will not, be there.		

As it is none whosoever on earth can equal you in dexterity, Raama, and by reciting these hymns none can equal you in the three worlds. [1-22-13b, 14a]

बलाम् अतिबलाम् चैव पठतः तात राघव ॥ १-२२-१४
 न सौभाग्ये न दाक्षिण्ये न ज्ञाने बुद्धि निश्चये ।
 न उत्तरे प्रति वक्तव्ये समो लोके तव अनघ ॥ १-२२-१५

तात	= my dear	राघव	= Raghava	बलाम्	= bala, atibala, also thus
पठतः	= if practised	अनघ	= oh, impeccable one	अतिबलाम्	
लोके न	= in world, will not be there	दाक्षिणे	= by calibre	च एव	
ज्ञाने	= in erudition	बुद्धि निश्चये	= mental, determination - discernment	सौभाग्ये तव	= in handsomeness
उत्तरे प्रति	= in replying, or rebutting	न	= no.	समः	[apart from fortune,] your, equal
				न	= no
				न	= no

My dear Raghava, if bala atibala hymns are practised, oh, impeccable one, none can equal you in the world by your handsomeness, calibre, erudition, by your discernment, and even in replying or rebutting you. [1-22-14b, 15]

एतत् विद्या द्वये लब्धे न भवेत् सदृशः तव ।
 बला चातिबला चैव सर्वज्ञानस्य मातरौ ॥ १-२२-१६ ॥

एतत् विद्या	= these, teachings, two	तव सदृशः न	= your, similar, will not,	बलात्	= by bala and atibala,
द्वये लब्धे	of them, on receiving	भवेत्	be there	अतिबलात्	also, only
सर्व ज्ञानस्य	= all, knowledge's,			च एव	
मातरौ	mothers of.				

On receiving these two teachings there will be none similar to you, for bala and atibala are the mothers of all knowledge. [1-22-16]

क्षुत्पिपासे न ते राम भविष्येते नरोत्तम ।
 बलामतिबलां चैव पठतः तात राघव ॥ १-२२-१७

नर उत्तम	= people, best among,	बलम्	= bala and atibala	पठतः	= if recited
राघव	Raghava	अतिबलम्	hymns		
		च एव			
तात	= my dear	ते	= to you	राम	= Raama
क्षुत्	= hunger	पिपास	= thirst	न भविष्येते	= not, will be there.

Oh, best one among men, Raghava, if you go on reciting bala and atibala hymns, my dear Raama, there will be no hunger or thirst to you. [1-22-17]

गृहाण सर्वं लोकस्य गुप्तये रघु नन्दन ।
विद्या द्वयम् अधीयाने यशः च अथ भवेत् भुवि ।

पितामहसुते ह्येते विद्ये तेजःसमन्विते ॥ १-२२-१८ ॥
प्रदातुं तव काकुत्स्थ सदृशस्त्वं हि पार्थिव ।

विद्या द्वयम्	= teachings, two	अधीयाने	= if practised	भुवि:	= on earth
अ तुल	= not, weighable [inestimable]	यशः च	= renown, also	अथ भवेत्	= then, will accrue
रघु नन्दन	= oh, Raghu's legatee	तेजः	= brilliance, possessed with [hymns]	पितामह सुते	= Forefather's [Brahma's] daughters
ककुत्स्थ	= oh, Kakutstha Raama	समन्विते	= to you, to be given	धार्मिक	= virtuous one
त्वम् सदृशः	= hi you are, befitting - most eligible one, indeed	तव प्रदातुम्	= you take	सर्वं लोकस्य	= from all, world, kept safe, [are these teachings.] And if these twin teachings are practised an inestimable renown will also accrue,

oh, Raghu's legatee, these two hymns that possess brilliance are the daughters of Forefather Brahma, and oh, Raama of Kakutstha, I intend to impart these hymns to you, oh virtuous one, as you are the most eligible one, hence take the teachings that are kept safe from the world. [1-22-18, 19a]

कामं बहुगुणाः सर्वे त्वय्येते नात्र संशयः ॥ १-२२-१९ ॥
तपसा सम्भृते चैते बहुरूपे भविष्यतः ।

एते	= these	बहु गुणाः	= numerous, qualities	सर्वे	= all of them
कामम्	= abundantly	ते	= in you [are available]	अत्र न	= in that matter, no, doubt
तपसा	= by asceticism, when nurtured, these [hymns]	बहु रूपे	= various forms	संशयः	= the become - yield various kinds of results.
सम्भृते एते				भविष्यतः	

Though all of these numerous qualities are undoubtedly available with you, that too in abundance, yet these hymns if ascetically nurtured will yield various results. Thus spoke Sage Vishvamitra to Raama. [1-22-19b, 20a]

ततो रामो जलं स्पृष्ट्वा प्रहृष्टवदनः शुचिः ॥ १-२२-२० ॥
प्रतिजग्राह ते विद्ये महर्षेर्भावितात्मनः ।

ततः रामः	= then, Raama, waters, having touching	शुचिः	= becoming purified	प्रहृष्ट वदनः	= with gladdened, with face
जलम् स्पृष्ट्वा		भावित	= of contemplative, soul	ते विद्ये	= those, teachings, received.
महर्षेः	= from great sage	आत्मनः	Vishvamitra	प्रतिजग्राह	

Then Raama on touching water to purify himself received those teachings from the contemplative soul Vishvamitra with gladness beaming on his face. [1-22-20b, 21a]

विद्यासमुदितो रामः शुशुभे भूरिविक्रमः ॥ १-२२-२१ ॥
सहस्ररश्मिर्भगवान् शरदीव दिवाकरः ।

गुरुकार्याणि सर्वाणि नियुज्य कुशिकात्मजे ।
ऊषुस्तां रजनीं तत्र सरय्वां सुसुखः त्रयः ॥ १-२२-२२ ॥

भूरि विक्रमः	= one with marvellous, valiance Raama	विद्या समुदितः	= teachings, on obtaining	कुशिकात्मजे	= in respect of Vishvamitra
सर्वाणि गुरु कार्याणि	= all, teacher"s, works - works to be done in respect of teacher	नियुज्य	= on performing	शरदि	= in autumn
सहस्र रश्मिः भगवान्	= thousand, rayed, god	दिवा करः इव	= sun, like - like sun with thousands of sun-beams	शुशुभे	= shone forth
त्रयः	= those three	तत्र सर्याम्	= there, on Sarayu river-bank	सु सुखम्	= very, happily
ताम् रजनेम् ऊषुः	= that, night, they stayed.				

Raama, the one with marvellous valiance, on obtaining those teachings performed all his duties of a student in respect of a teacher and then shone forth like the thousand rayed sun on a cloudless sky of autumn. Then those three very happily stayed on the riverbank of Sarayu for that night. [1-22-21b, 22]

Here गुरु कार्याणि , are the duties demanded of a true disciple towards a guru, who is his मन्त्र आचार्य , teacher according hymns. Without performing these duties the studentship remains unfulfilled. These works are fetching food for teacher, arranging his bed, pressing his sore-legs called पाद सम्वाहन , etc. Raama does these services to any elderly person, more so to his father as at this canto 1-18-28. Throughout this chapter Vishvamitra addresses Raama alone to learn the hymns. It may not be construed that Lakshmana is eliminated or avoided but he said to be one with Raama when it comes to education. Thus these hymn are imparted to Lakshmana also, not to Raama alone.

दशरथनृपसूनुसत्तमाभ्यां
तृणशयने ऽनुचिते तदोषिताभ्याम् ।
कुशिकसुतवचो ऽनुलालिताभ्यां
सुखमिव सा विबभौ विभावरी च ॥ १-२२-२३ ॥

अन् उचिते	= un, deserving	तृण शयने	= grass, bed	सह उषिताभ्याम्	= together, slept, those two
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कुशिक सुत	= Kusha"s, son [Vishvamisra"s]	वचः	= by words	अनु	= nestled close together
दशरथ सूनु	= Dasharatha"s, children,	सा विभावरी	= that, night	लालिताभ्याम्	with words
सत्तमाभ्याम्	ones - to Raama, Lakshmana			सुखम् इव	= pleasant, as though, it became.
				विविधौ	

Though both Raama and Lakshmana slept on an undeserving grass bed, nestled by the comfortable words of Vishvamisra that night is as though pleasant to the noteworthy children of Dasharatha. [1-22-24] . बल अतिबल तेचिन्स् Sage Vishvamisra is the Seer for Gayatri hymn. He is the same Sage to impart बल अतिबल hymns to Raama and Lakshmana. For those readers that are interested to know or to practice, the Upanishad of बल अतिबल is included hereunder. This hymn is yet another aspect of Gayatri, and there is no hymn superior than Gayatri, न गायत्रियाः परमम् जपम्

॥ बलातिबल मन्त्रोपनिषद् ॥

बलातिबलयोः विराट् पुरुष ऋषिः। गायत्री देवता। गायत्री छन्दः। अकार ओकारमकारा बीजाद्याः। क्षुधादि निरसने विनियोगः। क्लामित्यादि षडङ्ग न्यासः। क्लाम् अङ्गुष्ठाभ्याम् नमः। क्लीम् तर्जनीभ्याम् नमः। क्लूम् मध्यमाभ्याम् नमः। क्लैम् अनामिकाभ्याम् नमः। क्लोम् कनिष्ठिकाभ्याम् नमः। क्लः करतलकरपृष्ठाभ्याम् नमः॥ क्लाम् हृदयाय नमः। क्लीम् शिरसे स्वाहा। क्लूम् शिखायैवषट्। क्लैम् कवचाय हुम्। क्लोम् नेत्रत्रयायवौषट्। क्लः अस्त्राय फट्। भूर्भुवस्सुवरोमिति दिग्बन्धः। ॥ ध्यानम् ॥ अमृत करतलाद्रौ सर्व सञ्जीवनाढ्या अवघहरण सुदृक्षौ वेद सारे मयूखे। प्रणवमय विकारौ भास्कराकार देहौ सततमनुभवेहम् तौ बलातीबलेशौ॥ ओम् ह्रीम् बले महादेवि ह्रीम् महाबले क्लीम् चतुर् विध पुरुषार्थ सिद्धि प्रदे तत्सवितुर् वरदात्मिके ह्रीम् वरेण्यम् भर्गो देवस्य वरदात्मिके। अतिबले सर्व दयामूर्ते बले सर्व क्षुद् भ्रम उपनाशिनि धीमहि धियो यो न र्जाते प्रचुर्या प्रचोदयात्मिके प्रणव शिरस्कात्मिके। हुम् फट् स्वाहा॥ एवम् विद्वान् कृत कृत्यो भवति। सावित्या एव सलोकताम् जयति॥ ईत्युपनिषत्॥

॥ शान्ति पाठ ॥ ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वणि। सर्वम् ब्रह्मोपनिषदम्। माहम् ब्रह्म निराकुर्याम् मा मा ब्रह्म निराकरोत्। अनिराकरणमस्तु अनिराकरणम् मेस्तुः तदात्मनि निरते ये उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु॥ ॐ शान्तिश्शान्तिश्शान्तिः।

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे द्वाविंशः सर्गः ॥

Thus, this is the 22nd chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

23 Sarga 23 - त्रयोविंशः सर्गः

Their Sojourn At The Confluence Of The Rivers Ganga And Sarayu

Introduction -

Raama and Lakshmana proceeding with Vishvamitra sojourn in a hermitage at a place where River Ganga and River Sarayu are confluent. Once god Shiva with his third eye burnt down the physical entity of Manmatha, the Love-god, at this place.

प्रभातायां तु शर्वर्या विश्वामित्रो महामुनिः ।
अभ्यभाषत काकुत्स्थौ शयानौ पर्णसंस्तरे ॥ १.२३.१ ॥

शर्वर्याम् प्रभातायाम् तु पर्ण संस्तरे शयानौ	= after night, at dawn = on the grass, bed, sleeping on	महा मुनिः अभ्यभाषत	= great saint = spoke.	इश्वमित्र काकुत्स्थौ	= to the legates of काकुत्स्थ - राम & लक्ष्मण
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At dawn after that night the great saint Vishvamitra spoke to the legates of Kakutstha, Raama and Lakshmana, those that are sleeping on a grass bed. [1-23-1]

कौसल्या सुप्रजा राम पूर्वा संध्या प्रवर्तते ।
उत्तिष्ठ नरशार्दूल कर्तव्यम् दैवमाह्निकम् ॥ १-२३-२

कौसल्य सु प्रजा प्रवर्तते दैवम्	= Kausalya, the lucky, begetter [Kausalya is fortunate because she begot you, such as you are] = verily, emerging = to gods	राम उत्तिष्ठ आह्निकम्	= oh, Raama = get up = daytime tasks	पूर्व सन्ध्य नर शार्दूल कर्तव्यम्	= eastern, aurora = man, the tiger = is to be performed.
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Fortunate is Kausalya to beget you as her son Raama... get up oh, tigerly-man, eastern aurora is emerging, daytime tasks towards gods are to be performed. [1-23-2]

This is another celebrated verse chanted even today. So far Raama is a dear prince to his parents. But here, no less than Sage Vishvamitra said to have deified Raama in asking him to "get up" from divine trance to undertake the human duties to eliminate evil, like the dawn of the sun eliminating the evil darkness. In other ancient manuscripts the same verse obtains as:

कौसल्या मातरुत्तिष्ठ पूर्वा सन्ध्या उपास्यताम्।
पौर्व आह्निकम् विधिम् कर्तुम् तात कालोयम् आगतः ॥

This early morning "awakening" of Vishnu or his incarnates from divine trance is a common practice in Vaishnavaitic tradition, and is followed even today, called सुप्रभात सेव , morning service to wake up. At the rising of the sun as well as at noon certain observances, invocations, and prayers were prescribed which might under no circumstances be omitted. One of these observances was the recitation of the sAvitri, [Gayatri, so to say,] a Vedic hymn to the Sun of wonderful beauty - Gorresio. For कौसल्या सु प्रजा राम Griffith says: "High fate is hers who calls thee son: / Arise, 'tis break of day / . And Gita Press has it as: Kausalya is blessed with a worthy son [in you.]

तस्यर्षेः परमोदारं वचः श्रुत्वा नरोत्तमौ ।
स्नात्वा कृतोदकौ वीरौ जेपतुः परमं जपम् ॥ १.२३.३ ॥

वीरौ	=	valorous ones	नर उत्तमौ	=	among people, best - Raama Lakshmana	तस्य ऋषेः	=	that, sage"s
परम उदारम्	=	very, benign, words	श्रुत्वा	=	on listening	थेय गोत्	=	bathed
वचः						उप स्नात्वा		
कृत उदकौ	=	having performed, water oblation	परमम्	=	supreme, hymn, med- itated upon.			
			जपम्					
			जेपतुः					

On hearing the benign words of the sage those valorous and best ones among men got up, bathed, and on offering water oblation they mediated upon the supreme hymn, namely Gayatri. [1-23-3]
Raama and Lakshmana meditated upon गायत्री hymn as there is no hymn superior to it & न गायत्र्याः परम् जप्यम् and this is also the usual hymn for water oblation at dawn or dusk: सन्ध्या वन्दन . सन्ध्य is the time between the day and night when the stars or the sun are not visible. अहो रात्रस्य यः सन्धिः सूर्यं नक्षत्र वर्जितः Then this hymn is to be meditated placing her in ones own heart or amid the solar system. गायत्रीम् सम् स्मरेत् धीमान् हृदि वा सूर्यं मण्डले .

कृताह्निकौ महावीर्यौ विश्वामित्रं तपोधनम् ।
अभिवाद्याभिसंहृष्टौ गमनायाभितस्थतुः ॥ १.२३.४ ॥

महा वीरौ	=	great, stalwarts	कृत आह्निकौ	=	after performing, du- ties of dawn	अति सम्हृष्टौ	=	very, enthusiastically
विश्वमित्रम्	=	to Vishvamitra, whose	अभिवाद्य	=	venerated	गमनाय	=	to travel, they pre- sented themselves
तपः धनम्	=	asceticism, is his wealth				अभित स्थतुः	=	[before the sage.]

On performing their dawn time duties those two stalwarts, Raama and Lakshmana, enthusiastically pre-
sented themselves before the ascetically rich sage Vishvamitra for further journey, duly venerating him. [1-

23-4]

तौ प्रयातौ महावीर्यौ दिव्यां त्रिपथगां नदीम् ।
ददृशाते ततस्तत्र सरय्वाः सङ्गमे शुभे ॥ १.२३.५ ॥

ततः	= then	तौ महा वीर्यौ	= those two, great valiant ones	प्रयान्तौ	= on travelling [some distance]
ते	= they	तत्र सुभे	= there, at auspicious, Sarayu, confluence	दिव्याम्	= divine
त्रि पथ गाम्	= three, way, going	सर्वाः			
नदीम्	[coursing] & river [namely Ganga]	सन्गमे			
		ददृशाते	= they have seen.		

Then on travelling some more distance those two great valiant ones, there they have seen the divine river that courses in three ways, namely Ganga, at the auspicious confluence of River Sarayu. [1-23-5] River Ganga follows three courses, firstly in heavens, second on earth, and third into nether worlds. These episodes on the descent of Ganga to earth are narrated in the later part of this book, Bala Kanda.

तत्राश्रमपदं पुण्यमृषीणामुग्रतेजसाम् ।
बहुवर्षसहस्राणि तप्यतां परमं तपः ॥ १.२३.६ ॥

तत्र	= there	बहु वर्ष	= many, years, thousands of	परमम् तपः	= supreme, asceticism, practising
भावित	= contemplated, souls,	सहस्राणि		तप्यताम्	
आत्मानम्	of sages	पुण्यम्	= merited, hermitage		
ऋषीणाम्		आश्रम	[they have seen.]		
		पदम्			

There they have seen the merited hermitage of sages with contemplative souls, and who are practising supreme asceticism for many thousand years. [1-23-6]

तं दृष्ट्वा परमप्रीतौ राघवौ पुण्यमाश्रमम् ।
उचतुस्तं महात्मानं विश्वामित्रमिदं वचः ॥ १.२३.७ ॥

तम् पुण्यम्	= that, merited hermitage, on seeing	परम प्रीतौ	= highly pleased	राघवौ	= Raaghava-s [Raama and Lakshmana]
दृष्ट्वा		तम्	= to him, Vishvamisra,	=	said.
महात्मानम्	= great soul	विश्वामित्रम्	this, word uchatuH		
		इदम् वचः			

On seeing that merited hermitage Raama and Lakshmana are highly pleased and said this word to that great-soul Sage Vishvamisra. [1-23-7]

कस्यायमाश्रमः पुण्यः को न्वस्मिन् वसते पुमान् ।
भगवन् श्रोतुमिच्छावः परं कौतूहलं हि नौ ॥ १.२३.८ ॥

भगवान्	= oh, god	अयम् पुण्यः	= this, merited, hermitage, whose is	अस्मिन् कः	= in this, who, indeed,
श्रोतुम्	= to listen, we are interested	कस्य	it	न पुमान्	celebrity, dwells
इच्छावः		नौ परम्	= to us, much, inquisitiveness, truly.	वसते	
		कौतूहलम्			
		हि			

Whose hermitage is this merited one? Indeed who is the celebrity that lives therein? Oh, godly sage, we are interested to listen, and we are truly inquisitive about it. Thus they asked. [1-23-8]

तयोस्तद्वचनं श्रुत्वा प्रहस्य मुनिपुङ्गवः ।
अब्रवीच्छ्रूयतां राम यस्यायं पूर्व आश्रमः ॥ १.२३.९ ॥

मुनि पुङ्गवः	= sage, the eminent	तयोः तत्	= their, that, word, on hearing	प्रहस्य	= smiled
अब्रवीत्	= said	श्रुत्वा		अयम्	= this, hermitage
यस्य	= whose is	पूर्व	= in earlier times	आश्रमः	
		श्रूयताम्	= may be listened.		

On hearing their words the eminent sage Viswamitra said smilingly, whose hermitage is this in earlier times that may be listened. Thus Vishvamitra started to narrate. [1-23-9]

कन्दर्पो मूर्तिमानासीत् काम इत्युच्यते बुधैः ।
तपस्यन्तमिह स्थाणुं नियमेन समाहितम् ॥ १-२३-१० ॥

कृतोद्वाहं तु देवेशं गच्छन्तं समरुद्रणम् ।
धर्षयामास दुर्मेधा हुङ्कृतश्च महात्मना ॥ १.२३.११ ॥

कन्दर्पः	= Manmatha [Love-god]	मूर्तिमान्	= with body, was there	बुधैः कामः	= by wise men, Kama,
दुर् मेधा	= with naughty, intent [Love-god]	आसीत्		इति उच्यते	thus, is called
नियमेन	= observantly, concentrating	इह	= here, at this place	तपस्यन्तम्	= one who is practising asceticism
समाहिता		कृत उद्वाहम्	= having been married	स मरुत्	= along with, Wind-gods
गच्छन्तम्	= while going [returning]	देव ईशम्	= god's, god [Shiva]	गणम्	= Shiva is
धर्षयामास	= braved	मह आत्मन	= by great souled [Shiva]	हुम् कृतः च	= [disapproving] roar, he made, also - Shiva roared at Love-god.

When Love-god was with his body wise men used to call him Kama, the passion. At this place, that Love-god with his naughty intent braved god of gods Shiva who had been practising asceticism and who concentrated observantly, and who was returning after his marriage along with his followers, namely the Wind-gods, and that great soul Shiva disapprovingly roared at Love-god. [1-23-10, 11]

The meaning of कन् दर्प is one who is carnally, prideful, i.e., he who takes pride in arousing lecherousness. And काम is "desire" the natural basic instinct of any animal, and the one which the sages and saints want to overcome, so they named Love-god from their point of view. In these verses the two words कृत उद्वाहम् , and their meaning as on marrying Parvati and going this way with his coterie etc., is held incongruous to other mythological episodes of Shiva's marriage with Parvati, and Manmatha's effort to enkindle love in Shiva. After marriage with Parvati, some argue, where is the question of Love-god's interference to inculcate love in Shiva. It is clear in Raama Charita Maanas how this Shiva-Parvati marriage occurs. And some give the meaning like this: कृत where कृ करणे उद्वाहम् तु देवेशम् = to actualise, marriage, only, of Shiva & गच्छन्तम् on going there, Love-god, स मरुद्गणम् with Wind-gods and other deities & धर्षयामास started to attack Shiva. The Love-god on going there to that hermitage that is being described by Vishvamitra along with Wind-gods et al, with an intention to get the marriage of Shiva performed, assailed Shiva.

अवदग्धस्य रौद्रेण चक्षुषा रघुनन्दन ।
व्यशीर्यन्त शरीरात् स्वात् सर्वगात्राणि दुर्मतेः ॥ १.२३.१२ ॥

रघु नन्दन	= Raghu's, legatee - Raama	रौद्रेण चक्षुषा	= with wrathful, eye	दुर्मतेः	= lewd-minded one's
		अवध्यतः	[third eye,] one who is destroyed		
स्वात्	= from his own	शरीरात् सर्व	= body, all, limbs	व्यशीर्यन्त	= fall down.
		गात्राणि			

And Raama, the wrathful third-eye of Shiva destroyed the lewd-minded Love-god making all his limbs to fall down from his body. [1-23-12]

The word अवध्यत् is otherwise said in other texts as अव दग्धस्य रुद्रेण चक्षुसा , to derive a clear meaning of "burnt down," because अवध्यत् is just killing, slaying, whereas Shiva's third-eye truly burns down anything where even ashes do not remain. The critical editions have this as दग्धस्य तस्य रौद्रेण चक्षुषा

तस्य गात्रं हतं तत्र निर्दग्धस्य महात्मना ।
अशरीरः कृतः कामः क्रोधादेवेश्वरेण हि ॥ १.२३.१३ ॥

महात्मन	= by great soul [Shiva]	निर्दग्धस्य	= completely, burnt down	तस्य गात्रम्	= his, body
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तत्र हतम्	= there, dissipated	देव ईश्वरेण	= by god, of gods -	कामः अ	= Love-god, as body less
		क्रोधात्	Shiva, by his anger	शरीरः कृतः	one, made as.

There the body of Love-god is evanesced when that great soul Shiva burnt it down, and by the anger of that god of gods Shiva, Love-god is rendered as a bodiless entity. [1-23-13] Manmatha and his wife Rati will have supremely exquisite physiques. At the very sight of Manmatha everybody used to become a prey to lasciviousness. So Shiva had to completely burn down that physical form of love, whereby only kaama, the mental desire, is remaining.

अनङ्ग इति विख्यातस्तदाप्रभृति राघव ।
स चाङ्गविषयः श्रीमान् यत्राङ्गं प्रमुमोच ह ॥ १.२३.१४ ॥

तदा प्रभृति	= from then, onwards Raghava	अन् अन्ग	= without, body - Love- god	इति विख्यात	= thus, renowned as
यत्र अन्गम्	= where, body, gave up,	स च	= that, also	श्रीमान्	= prosperous one - Love-god
प्रमुमोच ह	indeed				
अन्ग विषयः	= [that is] Anga, province.				

Then onwards Love-god is renowned as Ananga, as he is without body, and where his body is given up that is renowned as Anga province. [1-23-14]

तस्यायमाश्रमः पुण्यस्तस्येमे मुनयः पुरा ।
शिष्या धर्मपरा नित्यं तेषां पापं न विद्यते ॥ १.२३.१५ ॥

वीर	= oh, brave one [Raama]	अयम्	= this is, his [Shiva"s,]	पुरा तस्य	= at one time, his
		तस्य पुन्यः	merited, hermitage	शिष्याः इमे	[Shiva"s,] disciples,
		आश्रमः		मुनयः	these, sages are
धर्म परा	= in virtue, abiding	तेषाम्	= with them, sin, not, ev- ident [sinless.]		
		पापम् न			
		विद्यते			

This merited hermitage thus belongs to Shiva and, oh, brave Raama, these sages abiding in virtue are Shiva"s disciples at one time, thus sin is unverifiable with them. [1-23-15] This hermitage belongs to Love God or Shiva, तस्य कामस्य स्थाणोर्वा . Because Shiva is a god who controls Love-god, कामेस्व्हर , this is Shiva"s hermitage. The last verse again says it is Kaama"s hermitage. And the sages practising asceticism in this hermitage, पुरा शिष्या , are the old time disciples of Shiva. पूर्व कालम् आरभ्य ॥ सन्तान परम्परया शिष्या . These sages are the progeny of the sages who long time back were the direct disciples of Shiva. Because these are the direct grandchildren of the direct disciples of Shiva, sin cannot touch them. अत एव पापम् तेषाम् न विद्यते । पूर्वम् रुद्र शिष्या अपि सम्प्रति तत् शिष्य कृतम् पापम् न विद्यते इत्यर्थः ॥ Govindaraja.

इहाद्य रजनीं राम वसेम शुभदर्शन ।

पुण्ययोः सरितोर्मध्ये श्वस्तरिष्यामहे वयम् ॥ १-२३-१६ ॥

शुभ दर्शन	= oh, auspicious one, in mien Raama	वयम्	= we	अद्य	= today, night
इह पुण्ययोः	= here, meritorious,	वसेम	= we will stay	रजनीम्	
सरितः मध्य	rivers, in the between of			श्वः	= tomorrow
तरिष्यामहे	= we will cross over [River Ganga.]				

Let us stay for this night in this hermitage situated in between two meritorious rivers Ganga and Sarayu, oh, Raama with auspicious mien, tomorrow we will cross over the River Ganga. [1-23-16]

अभिगच्छामहे सर्वे शुचयः पुण्यमाश्रमम् ।

इह वासः परोऽस्माकम् सुखम् वस्त्यामहे वयम् ॥ १-२३-१७ ॥

स्नाताश्च कृतजप्याश्च हुतहव्या नरोत्तम ।

नरोत्तम	= oh, best one among men, Raama	सर्वे	= we all	स्नाताः च	= taking a bath, also
कृत जपाः च	= performing, meditations, also	हुत हव्याः च	= enkindling, oblations into fire, also	सुचयः	= purifying ourselves
पुण्यम्	= meritorious, hermitage, let us enter	इह वासपरः	= here, staying	अस्माकम्	= for us, comforting
आश्रमम्				सुखम्	
अभिगच्छामहे					
वस्त्यामहे	= stay, we will.				
वयम्					

Let us all purify ourselves by taking our bath, performing our meditations, offering our daily oblations, and then let us enter this meritorious hermitage, thus our stay in here will be comforting to us. So said Vishvamitra to Raama and Lakshmana. [1-23-17, 18a]

तेषां संवदतां तत्र तपोदीर्घेण चक्षुषा ॥ १-२३-१८ ॥

विज्ञाय परमप्रीता मुनयो हर्षमागमन् ।

अर्घ्यं पाद्यं तथातिथ्यं निवेद्य कुशिकात्मजे ॥ १-२३-१९ ॥

तत्र	= there	तेषाम्	= them	संवदताम्	= when discussing
मुनयः	= saints	तपः दीर्घेण	= asceticism"s, by the extent of, [inner] eye [by sixth-sense]	विज्ञाय	= on perceiving
		चक्षुषा			
परम प्रीताः	= highly, gladdened	हर्षम्	= enchantment, they obtained & on approaching them	अर्घ्यम्	= water for hand-wash
		आगमन्			
पाद्यम्	= water for feet-wash	तथा	= then	आतिथ्यम्	= hospitality

कुशिक आत्मजे	= Kushi"s, Viswamitra	son,	निवेद्य	= [firstly] offered.
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When they are discussing there the sages of that hermitage are highly gladdened to perceive them with their sixth-sense, and on approaching them enchantedly they offered water for hands and feet wash and then offered hospitality firstly to Sage Vishvamitra. [1-23-18, 19]

रामलक्ष्मणयोः पश्चादकुर्वन्नतिथिक्रियाम् ।
सत्कारं समनुप्राप्य कथाभिरभिरञ्जयन् ॥ १-२३-२०

पश्चात्	= afterwards	राम लक्ष्मणयोः	= to Raama, Lakshmana	अकुर्वन् अतिथि कार्यम्	= accorded, guest"s, works [reception]
सत्कारम् सम् अनुप्राप्य अभि रन्जयन्	= compliments, on ob- taining = delighted, [enter- tained the guests.]	मुनयः	= saints of that her- mitage]	कथाभि	= with [myths and] leg- ends

Afterwards those sages of that hermitage have accorded reception to Raama and Lakshmana, and applauded by Vishvamitra for their hospitality those sages have entertained Raama and other guests with myths and legends. [1-23-20]

यथार्हमजपन् सन्ध्यामृषयस्ते समाहिताः ।
तत्र वासिभिरानीता मुनिभिः सुव्रतैः सह ॥ १-२३-२१ ॥
न्यवसन् सुसुखं तत्र कामाश्रमपदे तदा ।

ते ऋशयः समाहिताः	= those, sages, concen- trating their minds	यथ अर्हम्	= according to, their ap- titude	रुध्याम् अजपन्	= deity at sunset - Gay- atri, meditated upon & [whom Raama and others have followed]
तत्र वासिभिः	= there, who are dwelling [Raama and others]	सु व्रतैः	= [sages] with pious, commitments	मुनिभिः सह	= sages, along with
आनीताः	= those [guests] that are led forth [into hermitage]	तथा तत्र	= that way, there	काम आश्रम पदे	= in Kaama - Shiva"s, hermitage"s, precincts
सु सुखम् न्यवसन्	= very, comfortably, they stayed.				

Those sages with concentrated minds and according to one"s own aptitude have meditated upon the deity of sunset when it is sundown, followed by Raama and others. Then led into hermitage by those sages who are with pious commitments and who are dwelling there, Raama and others have very comfortably stayed in the precincts of Shiva"s hermitage. [1-23-21]

कथाभिरभिरामाभिरभिरामौ नृपात्मजौ ।
रमयामास धर्मात्मा कौशिको मुनिपुङ्गवः ॥ १.२३.२२ ॥

धर्मात्मा	= virtue-souled one	मुनि पुङ्गवः	= saint, the eminent	कौशिक	= Viswamitra
अभि रामौ	= delightful ones	नृप अत्मजौ	= king's, sons	अभि	= with delightful, stories
				रामाभिः	
				कथाभिः	
रमयामास	= delighted [later in the night.]				

Staying very comfortably in the precincts of Kaama hermitage, then that virtuous sage Vishvamitra, saint the eminent, delighted the delightful princes with delighting stories.....[1-23-22]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे त्रयोविंशः सर्गः ॥

Thus, this is the 23rd chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

24 Sarga 24 - चतुर्विंशः सर्गः

The Legend Of Deomoness Tataka

Introduction -

While crossing over the River Ganga, sage Vishvamitra sails them through its confluence with River Sarayu, which flows at their capital Ayodhya. The sage leads them to a deadly forest on the other bank of River Ganga and narrates about the ambushing nature of demoness Tataka, preparing him to kill her.

ततः प्रभाते विमले कृत्वाह्निकमरिन्दमौ ।
विश्वामित्रं पुरस्कृत्य नद्यास्तीरमुपागतौ ॥ १.२४.१ ॥

ततः	= then	अरिन्दमौ	= enemy destroyers Raama & Lakshmana	विमले प्रभाते	= in fresh, morning
कृत	= one who [just now]	इश्वमित्र	= keeping ahead	नद्याः तीरम्	= at river, bank, arrived
आह्निकम्	performed, morning	पुरस्कृत्य		उपागतौ	at.
विश्वामित्रम्	ritual tasks,				

Then, in the fresh of the morning those enemy destroyers, Raama and Lakshmana, arrived at the riverbank of Ganga keeping sage Vishvamitra ahead of them, which sage has just completed his ritualistic chores of dawn. [1-24-1]

ते च सर्वे महात्मानो मुनयः संशितव्रताः ।
उपस्थाप्य शुभां नावं विश्वामित्रमथाब्रुवन् ॥ १.२४.२ ॥

महात्मनः	= great souls, scrupu-	ते सर्वे मुनयः	= those, also, all, sages [of that hermitage]	शुभाम्	= auspicious, ferryboat,
संश्रित	lous ones, in their			नावम् उप	nearby, on positioning
व्रताः	vows			स्थाप्य	
अथ	= to then, to Vishvami-				
विश्वामित्रम्	tra, they said.				
अब्रुवन्					

All those sages of Kaama"s hermitage that are the great souls and scrupulous ones in their vows, have positioned an auspicious ferryboat within the reach in the river, and then they said to sage Vishvamitra. [1-24-2]

आरोहतु भवान्नावं राजपुत्रपुरस्कृतः ।
अरिष्टं गच्छ पन्थानं माभूत्कालविपर्ययः ॥ १.२४.३ ॥

भवान् रज	= you, king"s, sons,	नावम्	= boat, you embark	अरिष्टम्	= on prosperous, path-
पुत्र पुरस्कृतः	keeping ahead of you	आरोहतु		पन्थानम्	way, you go
काल	= time, change [lapse]	मा भूत्	= let not be there - with-	गच्छ	
विपर्ययः			out time-shift.		

You may board the boat keeping the princes ahead of you, and we wish you to proceed on a prosperous route without the shift of time. So said the sages. [1-24-3]

विश्वामित्रस्तथेत्युक्त्वा तानृषीनभिपूज्य च ।
ततार सहितस्ताभ्यां सरितं सागरङ्गमाम् ॥ १.२४.४ ॥

विश्वामित्रः	= "it must be so", thus,	तान् ऋषीन्	= them, the sages, in	ताभ्याम्	= two [princes,] along
तथा इति	on saying	प्रति पूज्य च	turn, revering	शैतः	with
उक्त्वा					
सागरम्	= ocean, going, river	त तार	= crossed over.		
गमाम्					
सरिताम्					

Sage Vishvamitra on saying "it must be so," to those sages and revering them in his turn, cruised the river that itself is cruising towards ocean, along with both the princes. [1-24-4]

ततः शुश्राव वै शब्दमतिसंरम्भवर्द्धितम् ।
मध्यमागम्य तोयस्य तस्य शब्दस्य निश्चयम् ॥ १-२४-५
ज्ञातु कामो महातेजा सह रामः कनीयसा ।

रामः	= Raama	तोयस्य	= of water, in mid of	तत्र	= there
		मध्यम्	stream, on coming		
		आगम्य			
तोय सन्नम्भ	= by water"s, gush,	शुश्राव	= heard	सह कनीयसा	= he, Raama, with
वर्द्धितम्	increasing, [unusual]				younger brother
शब्दम्	noise				
ज्ञातु कामः	= to know, desired	महातेजा	= brilliant one [Raama]	तस्य शब्दस्य	= of that, sound"s, sig-
				निश्चयम्	nificance.

On coming to the midstream of water there Raama heard an unusual and increasing noise of gushy waters along with his younger brother, and that brilliant one Raama desired to know its significance. [1-24-5, 6a]

अथ रामः सरिन्मध्ये पप्रच्छ मुनिपुङ्गवम् ॥ १-२४-६
वारिणो भिद्यमानस्य किमयं तुमुलो ध्वनिः ।

अथ रामः	= then, Raama	सरिन् मध्ये	= river"s, midst	पप्रच्छ मुनि	= asked, sage, the emi-
				पुन्नावम्	nent
भिद्यमानस्य	= [as though] slashing,	किम् अयम्	= what is, this	तुमुलः	= turbulent, sound.
वरिणः	water			ध्वनिः	

Raama then asked the eminent sage Vishvamitra in the midst of the river, what is this turbulent sound sire, as though slashing water? [1-24-6b, 7a]

राघवस्य वचः श्रुत्वा कौतूहलसमन्वितम् ॥ १-२४-७ ॥
कथयामास धर्मात्मा तस्य शब्दस्य निश्चयम् ।

राघवस्य वचः धर्मात्मा	= Raghava"s, words = virtuous soul	कौतूहल समन्वितम् तस्य शब्दस्य निश्चयम्	= inquisitiveness, hav- ing = of that, sound"s, sig- nificance	श्रुत्वा कथयामास	= on hearing = started telling.
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On hearing the inquisitive words of Raghava that virtue-souled sage Vishvamitra started to tell the significance of that sound. [1-24-7b, 8a]

कैलासपर्वते राम मनसा निर्मितम् परम् ॥ १-२४-८ ॥
ब्रह्मणा नरशार्दूल तेन इदम् मानसम् सरः ।

नरशार्दूल परम् सरः मनसा निर्मितम् मनसम्	= manly-tiger Raama = great, lake, at will, cre- ated - lake is the brain- child of Brahma = Manasa lake.	कैलास पर्वते तेन	= Kailash, mount of = hence	ब्रह्मणा इदम् सरः	= by Brahma = this, lake is [called]
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On Mt. Kailash Brahma created a great lake at his will, oh, tigerly-man Raama, hence that is called Maanasa Lake. [1-24-8b, 9a]

तस्मात्सुखाव सरसः सा ऽयोध्यामुपगूहते ॥ १-२४-९ ॥
सरःप्रवृत्ता सरयूः पुण्या ब्रह्मसरश्च्युता ।

तस्यायमतुलः शब्दो जाह्नवीमभिवर्तते ॥ १-२४-१० ॥
वारिसङ्क्षोभजो राम प्रणामं नियतः कुरु ।

या	= which river]	तस्मात्	= from it [from that lake]	सुखाव	= spontaneously, flowed out that is this
सरसः	= River Sarayu	सा अयोध्याम् उपगूहते	= that [the river,] Ayod- hya, surrounds	सरः प्रवृत्ता सरयूः	= [because] from sara [lake,] originated, [it is called] Sarayu river
ब्रह्म सरः च्युता	= from Brahma"s, lake, flowed out	पुण्या	= merited [river]	जाह्नवीम् अभिवर्तते	= to River Ganga, towards, coursing towards
तस्य	= its [Sarayu river"s]	अयम् अतुलः शब्दः	= this is, the remarkable, noise	वारि सम्स्कोभ जः	= waters, collision, gen- erated by Raama
प्रणामम् नियतः कुरु	= regards, respectfully, offer.				

That river which spontaneously flows out of that Maanasa Lake surrounds Ayodhya city is this one, the River Sarayu. Because this has originated from a lake, saraH, this is known as Sarayu. And because it flows from Brahma's Lake it is a merited river. This is the remarkable noise of such a Sarayu River in its coursing towards River Ganga, generated by the collision of their waters, and Raama, offer regards to these rivers, respectfully. So said Vishvamitra to the princes. [1-24-9b, 10, 11a]

ताभ्याम् तु तावुभौ कृत्वा प्रणाममतिधार्मिकौ ॥ १-२४-११ ॥
तीरम् दक्षिणमासाद्य जग्मतुर्लघुविक्रमौ ।

अति धार्मिकौ	= most, virtuous pair [of princes]	तौ उभौ	= those, two	ताभ्याम् तु	= to them [the two rivers]
कृत्वा	= on making, salutation	दक्षिणम्	= southern, bank, on	लघु विक्रमौ	= in swiftness, exerts,
प्रणामम्		तीरम्	getting at	जग्मतुः	they proceeded further.
		आसाद्य			

Offering their salutations to River Sarayu and Ganga those two most virtuous and agile footed princes proceeded further on reaching the southern riverbank. [1-24-11b, 12a]

स वनम् घोरसङ्काशं दृष्ट्वा नरवरात्मजः ॥ १-२४-१२ ॥
अविप्रहतमैक्ष्वाकः पप्रच्छ मुनिपुङ्गवम् ।

ऐक्ष्वाकः	= legatee of Ikshvaku's	नर वर	= among people, best	सः	= he [Raama]
घोर	= horrendous, in looks	आत्मजः	one's [king's] son	वनम् दृष्ट्वा	= forest, on seeing
सम्काशम्		अविप्रहतम्	= [अ वि प्र हतम् = not, verily, trodden] untrodden - uninhibited		
पप्रच्छ	= asked, sage, the eminent.				
मुनिपुङ्गवम्					

On seeing a horrendous and uninhibited forest, Raama, the son of the best king Dasharatha asked the eminent sage Vishvamitra. [1-24-12b, 13a]

अहो वनमिदं दुर्गं झिल्लिकागणसंयुतम् ॥ १-२४-१३ ॥
भैरवैः श्वापदैः पूर्णं शकुन्तैर्दारुणारुतैः ।

अहो	= oh	झिल्लिका गण	= crickets, swarms, having	भैरवैः	= with brutish, predators
शकुनैः	= with vultures	संयुतम्	ing	श्वापदैः	
		दारुण	= [all are] horribly, strident	पूर्णम्	= full of , fraught with
इदम् वनम्	= this, forest, difficult, to enter - impenetrable.	आरुतैः			
दुर्गम्					

Oh, impenetrable is this forest fraught with swarms of crickets, brutish predators, and vultures, which are all horribly strident. [1-24-13b, 14a]

नानाप्रकारैः शकुनैर्वाश्यद्भिर्भैरवैः स्वनैः ॥ १-२४-१४ ॥
सिंहव्याघ्रवराहैश्च वारणैश्चोपशोभितम् ।

वास्यद्भिः	= screeching	भैरव स्वनैः	= with fierce, voices	नाना प्रकारैः	= with many, varieties,
सिंह व्याघ्र	= lions, tigers, wild	वारणैः च	= with elephants, also,	शकुनैः	of vultures
वराहैः च	boars, also	अपि	even	शोभितम्	= made to shine - atypical.

Various vultures are screeching with fierce sonority, and tigers, wild boars, and elephants render this forest atypical. [1-24-14b, 15a]

धवाश्वकर्णककुभैर्मरुतिन्दुकपाटलैः ॥ १-२४-१५ ॥
सङ्कीर्णं बदरीभिश्च किं न्वेतद्दारुणं वनम् ।

धवा	= tree of Mimosa cat- echu family, Hindi: Khaira, khadira	अश्वकर्ण	= trees of Pentapetra Ar- juna	ककुभैः	= Arjuna trees
बिल्व	= trees of Egle Marmelos	तिन्दुक	= trees of Diospyros glutinosa, Hindi: tamaala	पाटलैः	= trees of Bignonia suave olens
बदरी भिः च	= with badarii trees of Zizyphus jujuba, also	सम्कीर्णम्	= dense with	एतत्	= this, wretched, forest
किम् नु	= what is, indeed.			दारुणम् वनम्	

Indeed, what is this wretched forest that is dense with Dhava, Ashvakarna, Arjuna, Bilva, Tinduka, Patala, and Badari trees. Thus Raama asked Vishvamitra. [1-24-15b, 16a]

The botanical names of the trees mentioned in the text are Grisea Tormentosa, Shorea Robusta, Echites Antidysenterica, Bignonia Suaveolens, Aegle Marmelos, and Diospyrus Glutinosa. I have omitted the Kutaja (Echites) and the Tinduka (Diospyrus). Griffith.

तमुवाच महातेजा विश्वामित्रो महामुनिः ॥ १-२४-१६ ॥
श्रूयतां वत्स काकुत्स्थ यस्यैतद्दारुणं वनम् ।

महातेजा	= great resplendent,	तम् उवाच	= to him [to Raama],	श्रूयताम्	= I will let you hear - I
महामुनिः	great saint, Vishvami-		said	वत्स	will tell you, my boy
विश्वामित्रः	tra				
काकुत्स्थ	= oh, Raama	एतत्	= this one, wretched,		
		दारुणम्	forest, whose is.		
		वनम् यस्य			

The resplendent and the great saint Vishvamitra then said to Raama, I will tell you, oh, my boy Raama, whose is this wretched forest. [1-24-16b, 17a]

एतौ जनपदौ स्फीतौ पूर्वमास्तां नरोत्तम ॥ १-२४-१७ ॥
मलदाश्च करूशाश्च देवनिर्माणनिर्मितौ ।

नरोत्तम	= oh, best one among men, Raama	पूर्वम्	= once	देव निर्माण निर्मितौ	= of gods, by construction, that are constructed - designed by gods
मलदाः च	= [known as] Malada,	जनपदौ	= provinces, vast ones	एतौ	= these, were there.
करूषाः च	and, Karuusha, also	स्फीतौ		आस्ताम्	

Once these were vast provinces, oh, best one among men, designed by gods and known as Malada and Karuusha. [1-24-17b, 18a]

The word मल द is मलम् यति खण्डयति इति मल द that which abolishes excreta, but not filth itself. करूश is का रूश remover of hunger. If mortal hunger is there excreta will be there and then mortality of Indra is at stake. Hence if hunger is eliminated there will be nothing filthy. Once these provinces were such hunger removers equalling to heaven, but deteriorated in their heaven-on-earth attributes, owing to demoness Tataka.

पुरा वृत्रवधे राम मलेन समभिष्टुतम् ॥ १-२४-१८ ॥
क्षुधा चैव सहस्राक्षं ब्रह्महत्या समाविशत् ।

राम पुरा वृत्र वधे	= once, demon Vritra, while eliminating	मलेन	= with filth	एव	= thus
क्षुधा च	= with hunger, also	सम् अभिष्टुतम्	= completely submersed - soaked, stained	सहस्र अक्षम्	= thousand-eyed god [Indra]
ब्रह्म हत्य समाविशत्	= Brahman killing [sin of,] befell upon.				

Once upon a time, oh, Raama, mortal impurities of filth and hunger completely stained Indra when he eliminated demon Vritra, as he committed the sin of killing of a Brahman, where the demon Vritra was incidentally a Brahman. [1-24-18b, 19a]

तमिन्द्रं स्नापयन् देवा ऋषयश्च तपोधनाः ॥ १-२४-१९ ॥
कलशैः स्नापयामासुर्मलं चास्य प्रमोचयन् ।

तम् मलिनम्	= him, feculent one, that Indra	देवा	= gods	तपोधना ऋषयः च	= ascetically rich, sages, also
इन्द्रम् कलशैः	= with handy-vessels	अस्य मलम्	= his, filth, for riddance.		
स्नापयमासुः	[kamanDulu-s,] started to bathe	प्र मोचयन्			

The gods and ascetically rich sages then started to bathe feculent Indra with their handy vessels for the rid-dance of his defilement. [1-24-19b, 20a]

इह भूम्यां मलं दत्त्वा दत्त्वा कारूशमेव च ॥ १-२४-२० ॥
शरीरजं महेन्द्रस्य ततो हर्षं प्रपेदिरे ।

महेन्द्रस्य	= of Mahendra	शरीरम्	= from body, emerged,	इह भूम्याम्	= here, on earth
कारूषम् च	= hunger, also, thus	जम् मलम्	filth	ततः देवाः	= then, gods, gladness,
एव		दत्त्वा	= on giving	हर्षम् प्रपेदिरे	they obtained.

On giving filth and hunger emerged out of the body of Mahendra here on the earth then the gods were glad-dened. [1-24-20b, 21a]

निर्मलो निष्करूशश्च शुचिरिन्द्रो यदा ऽभवत् ॥ १-२४-२१ ॥
ततो देशस्य सुप्रीतो वरम् प्रभुरनुत्तमम् ।

इन्द्रो यथा	= as to how	निर्मलः	= without, filth, without,	अभवत्	= became
सुद्ध	= purified	निष्करूषः च	hunger, also	देशस्य	= of this place, glad-
अनुत्तमम्	= unexcelled, boon, he	ततः	= then	सुप्रीतः	dened
वरम्	gave.				
प्रादात्					

As and when Indra was without desecration and hunger as well, and thus purified, then gladdened about this place he gave it an unexcelled boon. [1-24-21b, 22a]

एतौ जनपदौ स्फीतौ दीर्घकालमरिन्दम ॥ १-२४-२२ ॥
मलदाश्च करूशाश्च मम अंगं मल धारिणौ ।

मम अन्ग	= my, body"s, impurity,	इमौ जनपदौ	= these, habitats, will be	मलदः च	= as Malada, and Karu-
मल धारिणौ	bearing ones	स्फीतौ	resourceful places	करूषाः च	usha, also
लोके	= in world, renown, they				
ख्यातिम्	will attain.				
गमिष्यतः					

These provinces that bear the impurity of my body shall become resourceful and they shall attain renown in world as Malada and Karusha. Thus Indra gave boon to this place. [1-24-22b, 23a]

साधु साधु इति तम् देवाः पाकशासनम् अब्रुवन् ॥ १-२४-२३ ॥
देशस्य पूजाम् ताम् दृष्ट्वा कृताम् शक्रेण धीमता ।

धीमता शक्रेण कृताम् साधु साधु इति अब्रुवन्	= by wise one, Indra, done - according splendid, splendid, thus = said - praised.	ताम् देशस्य पूजाम् तम्	= that, place"s, honour- ing = him	देवाः दृष्ट्वा पाक शासनम्	= gods, on observing = demon Paaka, con- troller of - to Indra
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On observing the honour accorded by wise Indra to these places gods praised the controller of demon Paaka, namely Indra saying, "splendid, splendid it is." [1-24-23b, 24a]

एतौ जनपदौ स्फीतौ दीर्घ कालम् अरिन्दम ॥ १-२४-२४ ॥
मलदाश्च करुशाश्च मुदितौ धनधान्यतः ।

अरिन्दम स्फीतौ एतौ जनपदौ	= oh, enemy subjugator, Raama = were affluent, these, people"s habitations	मलदाः च करुषाः च धन धान्यतः मुदिता	= Malada, and, Karu- usha, as well = with wealth, grains, [people] were happy.	दीर्घ कालम्	= for a long, time
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For a long time these habitations Malada and Karuusha were affluent, oh, enemy subjugator Raama, and people were happy with wealth and provisions. [1-24-24b, 25a]

कस्यचित्त्वथ कालस्य यक्षी वै कामरूपिणी ॥ १-२४-२५ ॥
बलं नागसहस्रस्य धारयन्ती तदा ह्यभूत् ।

ताटका नाम भद्रं ते भार्या सुन्दस्य धीमतः ॥ १-२४-२६ ॥
मारीचो राक्षसः पुत्रो यस्याः शक्रपराक्रमः ।

अथ काम रूपिणी धीमतः सुन्दस्य भार्या यस्यः पुत्रः भद्रम् ते	= later = by wish, guise- changer = clever one, Sunanda"s, wife = whose, son is = safety, to you.	कस्यचित् कालस्य नाग सहस्रस्य शक्र पराक्रमः ताटक नम यक्षी	= at some, time = elephants, of a thou- sand = Indra [like,] in bravery = Tataka, named, she- yaksha	तदा बलम् धारयन्ती राक्षसः मारीचः अभूत् हि	= then = strength of, possessing = demon, Mareecha = was there - prevailed, indeed
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Later at sometime, a yaksha female who is a guise changer at her wish, possessor of the strength of a thousand elephants, wife of clever Sunanda, and she whose son is demon Mareecha, the one equal to Indra in his bravery, prevailed here, let you be safe Raama. [1-24-25b, 26, 27a]

वृत्तबाहुर्महावीर्यो विपुलास्यतनुर्महान् ।
राक्षसो भैरवाकारो नित्यं त्रासयते प्रजाः ॥ १.२४.२७ ॥

वृत्त बाहुः	= round, shouldered	महा शीर्षः	= huge, headed	विपुला अस्य	= cavernous, mouthed
महान् तनुः	= gigantic, bodied	भैरव आकार	= mammoth, in shape	राक्षसः	= demon Mareecha
नित्यम्	= always, terrifying,				
त्रासयते	people.				
प्रजाः					

That demon Mareecha is round shouldered, huge headed, cavernous mouthed, and gigantic bodied one, and he is always terrifying the people. [1-24-27b, 28a]

इमौ जनपदौ नित्यं विनाशयति राघव ।
मलदांश्च करूशांश्च ताटका दुष्टचारिणी ॥ १.२४.२८ ॥

राघव दुष्ट	= malevolence, pursuer	इमौ जनपदौ	= these, inhabitations	मलदाम् च	= Malada, also, Karu-
चारिणी	- malevolent one,			करूषम् च	usha, also
टतक	Tataka				
नित्यम्	= always, destroying.				
विनाशयति					

And Raghava, that malevolent Tataka is always destroying the inhabitations at Malada and Karusha. [1-24-28b, 29a]

सेयं पन्थानमावार्य वसत्यध्यर्द्धयोजने ।
अत एव च गन्तव्यं ताटकाया वनं यतः ॥ १.२४.२९ ॥

सा इयम्	= she, this, route, on	वसति	= lives, after one half,	यतः	= where/ for which rea-
पन्थानम्	blockading	अध्यर्थ	yojana [distance]		son
आवृत्य		योजने			
ताटकाया	= [this has become,]	अतः एव	= there alone / for that	गन्तव्यम्	= headway is to be
वनम्	Tataka"s, forest		reason alone		made.

She lives about one and half yojana distance from here, and by which reason this became the forest of Tataka, owing to her gruesome activities, for that reason only a headway is to be made, to eradicate her and her activities. [1-24-29b, 30a] This verse also means "where there is the forest of Tataka there we have to go." The above is another shade of that verse.

स्वबाहुबलमाश्रित्य जहीमां दुष्टचारिणीम् ।
मन्त्रियोगादिमं देशं कुरु निष्कण्टकं पुनः ॥ १.२४.३० ॥

स्व बाहु	= your own, arms,	दुष्ट चरिणीम्	= evildoer	जहि इमम्	= kill, this one
बलम्	strength - self-				
आश्रित्य	confidence, depend-				
	ing upon				
मत्	= by my, assigned	देशम् कुरु	= this, province, be	पुनः	= again, free from,
नियोगात्			made	निष्कण्टकम्	thorniness.

Depending upon the strength of your own self-confidence you have to eradicate this evildoer, and assigned by me you have to make this province free from thorniness. [1-24-30b, 31a] Great persons accomplish their deeds by their self-confidence, क्रिया सिद्धिः सत्त्वे भवति महताम् न उपकरणे not by their hardware.

न हि कश्चिदिमं देशं शक्नोत्यागन्तुमीदृशम् ।
यक्षिण्या घोरया राम उत्सादितमसह्यया ॥ १.२४.३१ ॥

राम घोरया	= hazardous	असह्यया	= in, tolerable - invincible	यक्षिण्या	= yakshii, unearthly being turned demoness
उत्सादितम्	= destroyed, this kind	आगन्तुम्	= to come	कश्चित् न	= none, not, capable,
ईदृशम्	of, to province			शक्तः हि	indeed [hence make them habitable.]
देशम्					

Indeed, none is able to enter this sort of province, Raama, destroyed by the hazardous and invincible unearthly being who turned into a demoness, namely Tataka, hence you have to make the provinces habitable. [1-24-31b, 32a]

एतत्ते सर्वमाख्यातं यथैतद्दारुणं वनम् ।
यक्ष्या चोत्सादितं सर्वमद्यापि न निवर्तते ॥ १.२४.३२ ॥

एतत् वनम्	= this, forest, entirely	दारुणम्	= rendered it as a devastated one	यक्ष्या	= by ghoulish, she-yaksha - Tataka
सर्वम्		अद्य अपि	= now, even	न निवर्तते	= not, returning - not retracing her steps - without refrain
यथा	= as to how, destroyed				
उत्सादितम्					
एतत्	= that, all, to you, is narrated.				
सर्वम् ते					
आख्यातम्					

As to how that ghoulish Tataka destroyed this entire forest, rendering it as a devastated place, without refraining from it even today, all that is narrated. So said Vishvamitra to Raama. [1-24-32] .

The epithets in Raamayana

The epithets used in epic may be on the increase from now, and they may not be construed as redundant foot fillers. All have implicit meanings and they can be understood with the help of commentaries. As this work cannot include voluminous commentaries, many of the meanings of epithets as said by commentators are not incorporated. This bypassing will not effect the ordinary narration. For e.g., the meaning to the words मुनि पुन्गव नर शार्दूल will be "saint, the eminent" "tigerly man." And trying to obtain a squeezed meaning from them would be futile, without resorting to some commentary. So also, there are words like इन्द्र चन्द्र सिम्ह शार्दूल

नाग वृषभ पुन्गव which when suffixed to vocatives will mean "best, choicest, excellent" etc., as per सिंह शार्दूल नाग आद्याः पुम्सि श्रेष्ठ अर्थ गोचरा . But commentators have explained why that character is "best or excellent, or a lion" at that juncture. For e.g., धर्म आत्मा the apparently usual epithet in Raamayana has many meanings like – 1] one whose life is dharma & 2] one whose body is dharma incarnate & 3] one whose soul is filled with dharma & 4] one whose entity itself is dharma – so on, basing on the thesaurus of आत्म that say as: आत्मा यत्न धृति स्वान्त स्वभाव परमात्मासु जीव बुद्धि शरीरेषु। . So also, more than often Sita will be referred as Vaidehi or Maithili in Aranya Kanda. Some details about it are incorporated in that book. Wherever possible those niceties will be included subject to availability of commentaries, which commentaries have already become "the flowers in the sky."

Hence, without trying to squeeze meaningless meanings, and leaving this aspect to pundits and researchers, and as this work cannot be stuffed with those intricacies, henceforth the meanings of epithets are said simply, and at times ignored also. This may please be kept in view while reading.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चतुर्विंशः सर्गः ॥

Thus, this is the 24th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

25 Sarga 25 - पञ्चविंशः सर्गः

The Legend Of Deomoness Tataka - Contd

Introduction -

Sage Vishvamitra narrates the birth, marriage and curse of demoness Tataka, and bids Raama to eliminate her menace without any hesitation of killing a female, for she is atrocious towards the society.

अथ तस्याप्रमेयस्य मुनेर्वचनमुत्तमम् ।
श्रुत्वा पुरुषशार्दूलः प्रत्युवाच शुभां गिरम् ॥ १.२५.१ ॥

अप्रमेयस्य	= sage with inestimable power	तस्य मुनेः	= worthy, words, on hearing	पुरुष शार्दूल	= manly-tiger - Raama
ततः	= then	उत्तमम् वचनम् श्रुत्वा शुभाम् गिरम्	= with estimable, words	प्रति उवाच	= in turn, said - replied.

On hearing the worthy words of that sage with inestimable power, then the manly-tiger Raama replied him with estimable words. [1-25-1]

अल्पवीर्या यदा यक्षाः श्रूयन्ते मुनिपुङ्गव ।
कथं नागसहस्रस्य धारयत्यबला बलम् ॥ १.२५.२ ॥

मुनि पुङ्गव	= oh, sage, the eminent	यक्षी यक्षाः	= female-yakshii [all yaksha-s,] trivial, in strength	यदा श्रूयते	= while, we hear so - it is said
अबला	= without, strength - woman frail by nature	अल्प वीर्या नाग सहस्रस्य बलम्	= elephants, of a thousand, strength	श्रूयन्ते कथम् धारयती	= how, she exerts.

It is said that yaksha"s strength is trivial, and this is an yakshii, more so a female, how then this yakshii frail by her femineity can exert the strength of a thousand elephants? [1-25-2]

इति उक्तम् वचनम् श्रुत्वा राघवस्य अमित ओजसा ।
हर्षयन् श्लक्ष्णया वचा स लक्ष्मणम् अरिन्दमम् ॥ १-२५-३

विश्वामित्रो ऽब्रवीद्वाक्यं शृणु येन बलोत्तरा ।
वरदानकृतं वीर्यं धारयत्यबला बलम् ॥ १.२५.४ ॥

इति उक्त्वा	= thus, one who is spoken -Vishvamitra	अमित ओजसा राघवस्य	= one with illim-itable, dynamism, of Raghava	वचनम् श्रुत्वा	= sentence, on hearing Vishvamitra
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हर्षयन्	= cheering them up	अब्रवीत्	= said, sentence	अरिन्दमम्	= to enemy-subduer
श्लक्ष्णया वचा	= with pleasant, words	वाक्यम्		स लक्ष्मणम्	[Raama,] along with, Lakshmana
श्रुणु	= you listen	अ बला	= female	येन बल	= by which, [as to how]
		वर दान	= boon, bestowal, made	उत्कटा	by strength, outstanding
		कृतम्	- obtained	बलम्	= strength, she assumes.
		वीर्यम्		धारयति	

On hearing the sentence of Raghava with illimitable dynamism, Vishvamitra said this sentence to the enemy subduer Raama along with Lakshmana, cheering them up with his pleasant words, Listen by which a female became outstanding by her strength... she assumes strength by the bestowal of a boon. [1-25-3, 4]

पूर्वमासीन्महायक्षः सुकेतुर्नाम वीर्यवान् ।
अनपत्यः शुभाचारः स च तेपे महत्तपः ॥ १-२५-५ ॥

पूर्वम्	= once upon a time	सुकेतुः नाम	= Suketu, named,	महा यक्षः	= great, yaksha, was
अनपत्यः सः	= childless, he	वीर्यवान्	formidable one	आसीत्	there
		सुभ आचारः	= with devout, conduct	महत् तपः	= great, asceticism, he per-
				तेपे	formed.

Once there was a formidable yaksha named Suketu, but he was childless, and he who had devout conduct performed a great asceticism. [1-25-5]

पितामहस्तु सम्प्रीतस्तस्य यक्षपतेस्तदा ।
कन्यारत्नं ददौ राम ताटकां नाम नामतः ॥ १-२५-६ ॥

राम तदा	= then	पिता मह	= Forefather Brahma, is	तस्य यक्ष	= to him, yaksha's, lord
नमतः	= by name, Tataka,	सुप्रीतः	gladdened	पतेः	
ताटकाम्	renowned as	कन्य रत्नम्	= girl, gemlike, gave.		
नम		ददौ			

Gladdening at his asceticism, Raama, then the Forefather Brahma gave him a gemlike daughter who is renowned by the name of Tataka. [1-25-6]

ददौ नागसहस्रस्य बलं चास्याः पितामहः ।
न त्वेव पुत्रं यक्षाय ददौ ब्रह्मा महायशाः ॥ १-२५-७ ॥

पितामहः	= Forefather Brahma	अस्याः	= to her	नाग	= elephants, thousand,
				सहस्रस्य	strength, also
ददौ	= gave	महा यशाः	= highly, remarkable	बलम् च	
			Brahma	असौ यक्षाय	= to that, yaksha, son,
				पुत्रम् तु	but

न एव ददौ च = not, that way, given,
also & [as male child
will be more haz-
ardous.]

Forefather Brahma also gave the strength of a thousand elephants to her, but he that highly remarkable Brahma did not give a son to that yaksha, anticipating male to be more hazardous. [1-25-7]

तां तु जातां विवर्द्धन्तीं रूपयौवनशालिनीम् ।
जम्भपुत्राय सुन्दाय ददौ भार्या यशस्विनीम् ॥ १-२५-८ ॥

बालम् वि	= girl, well, growing up	रूप यौवन	= beauty, youth, one	यशस्विनीम्	= bright one
वर्धन्तीम्		शालिनीम्	having them	सुन्दाय	= to Sunda
ताम्	= her	जम्भ पुत्राय	= to Jambha's, son		
भार्याम् ददौ	= as wife, [her father Suketu] gave.				

When that bright girl is growing up into a youthful beauty her father Suketu gave her to Jambha's son Sunda as wife. [1-25-8]

कस्यचित्त्वथ कालस्य यक्षी पुत्रमजायत ।
मारीचं नाम दुर्द्धषं यः शापाद्राक्षसो ऽभवत् ॥ १-२५-९ ॥

अथ	= then, some, after time	यक्षी	= that yakshii, Tataka	मारीचम्	= Mareecha, named, son
कस्यचित्				नाम पुत्रम्	
कालस्य				यः शापात्	= who, by curse, demon,
दुर् धर्षम्	= indomitable one	व्यजायत	= delivered	राक्षसः	he became.
				अभवत्	

Then after sometime that yakshii Tataka delivered an indomitable son named Mareecha, who by curse became a demon. [1-25-9]

सुन्दे तु निहते राम सागस्त्यं मुनिपुङ्गवम् ।
ताटका सह पुत्रेण प्रधर्षयितुमिच्छति ॥ १-२५-१० ॥

इति उक्त्वा	= thus, one who is spo- ken - Vishvamitra	अमित	= one with illim- itable, dynamism,	वचनम्	= sentence, on hearing
हर्षयन्	= cheering them up	ओजसा	of Raghava	श्रुत्वा	Vishvamitra
श्लक्ष्णया वचा	= with pleasant, words	राघवस्य		अरिन्दमम्	= to enemy-subduer
		अब्रवीत्	= said, sentence	स लक्ष्मणम्	[Raama,] along with,
		वाक्यम्		Lakshmana	
		अ बला	= female	येन बल	= by which, [as to how]
				उत्कटा	by strength, outstand- ing

शृणु	= you listen	वर दान	= boon, bestowal, made	बलम्	= strength, she assumes.
		कृतम्	- obtained	धार्यति	
		वीर्यम्			

But when Sunda is eliminated by sage Agastya"s curse, she that Tataka wished to retaliate that eminent sage along with her son Mareecha. [1-25-10]

भक्षार्थं जातसंरम्भा गर्जन्ती सा ऽभ्यधावत ।
 आपतन्तीं तु तां दृष्ट्वा अगस्त्यो भगवानृषिः ॥ १-२५-११ ॥
 राक्षसत्वं भजस्वेति मारीचं व्याजहार सः ।

सा गर्जन्ती	= she, roaring	जात सग्रम्भा	= caused, hastiness - with brewing desperation	भक्ष अर्थम्	= [as though] to eat away, aiming to, towards [sage,] she rushed
भगवान् ऋषिः अगस्त्यः	= godly, saint, Agastya	आ पतन्तीम्	= coming and falling upon - rushing to attack	ताम् दृष्ट्वा	= her, on seeing
राक्षसत्वम् भजस्व	= demon-hood, you attain	इति सः मरीचम् व्यजहार	= thus, he, to Mareecha, said cursed.		

With desperation brewing in her she roaringly rushed towards the sage as though to eat him away, and on seeing her rushing along with her son Mareecha towards him, the godly saint Agastya firstly cursed Mareecha saying, "you will attain demon-hood." [1-25-11, 12a]

अगस्त्यः परमक्रुद्धस्ताटकामपि शप्तवान् ॥ १.२५.१२ ॥
 पुरुषादी महायक्षी विरूपा विकृतानना ।
 इदं रूपं विहाया ऽथ दारुणं रूपमस्तु ते ॥ १.२५.१३ ॥

परम अमर्षः अगस्त्य	= highly, infuriated, Agastya	ताटकाम अपि शप्तवान्	= Tataka, even, cursed	आशु इदम् रूपम् विहाय	= forthwith, this, form, divested of
वि रूपा	= with distorted form	विकृत आनना	= with contorted, faced	पुरुष अदी	= man, one who eats
महा यक्षी	= oh, great yakshii	ते दारुणम् रूपम् अस्तु	= to you, monstrous, form, shall be.		

Highly infuriated sage Agastya even cursed Tataka saying, "forthwith divested of this form of a beautiful female, oh, great yakshii, you shall become a man eater with your form distorted, face contorted, and shape monstrous." [1-25-12b, 13]

सैषा शापकृतामर्षा ताटका क्रोधमूर्च्छिता ।
 देशमुत्सादयत्येनमगस्त्यचरितं शुभम् ॥ १.२५.१४ ॥

शाप कृताम् = by curse, caused, अमर्षा frenzy	सा एषा = she, thus that ताटका	क्रोध = in fury, convulsed मूर्च्छिता
अगस्त्य = sage Agastya, sauntered	सुभम् एनम् = auspicious one, this, देशम् province	उत्सादयति = is vandalizing.

Frenzied by the curse and convulsed in fury she that Tataka is thus vandalising this auspicious province, in which sage Agastya once sauntered. [1-25-14]

एनां राघव दुर्वृत्तां यक्षीं परमदारुणाम् ।
गोब्राह्मणहितार्थाय जहि दुष्टपराक्रमाम् ॥ १.२५.१५ ॥

राघव = one with horrific, be- दुर्वृत्ताम् haviour	पनम = highly, atrocious one दारुणम्	दुष्ट = one with malefic, val- पराक्रमाम् our
एनाम् = this, yakshii be यक्षीम्	गो ब्राह्मण = cows, Brahmins, for हित अर्थाय welfare of	जहि = you eliminate [her.]

She that highly atrocious one is with horrific behaviour and malefic valour, hence you shall eliminate this yakshii for the welfare of Brahmins and cows. [1-25-15]

न ह्येनां शापसंस्पृष्टां कश्चिदुत्सहते पुमान् ।
निहन्तुं त्रिषु लोकेषु त्वामृते रघुनन्दन ॥ १.२५.१६ ॥

रघु नन्दन = oh, Raghu"s, legatee	शाप = in curse, sheathed - in- संस्पृष्टाम् domitable	एनाम् नि = her, to completely, हन्तुम् eliminate
त्वाम् ऋते = you, excepting	कश्चित् = some man none पुमान्	त्रिषु लोकेषु = in three, worlds
न उत्सहते हि = not, braves her, indeed - possibly.		

Excepting you there is none to eliminate her who is indomitably sheathed in a curse, oh, Raghu"s legatee, and none in the three worlds can possibly brave her. [1-25-16]

न हि ते स्त्रीवधकृते घृणा कार्या नरोत्तम ।
चातुर्वर्ण्यहितार्थाय कर्तव्यं राजसूनुना ॥ १.२५.१७ ॥

नर उत्तम = among men, the best, Raama	स्त्री वध = female, killing	कृते घृणा = regarding, compas- sion
न कार्या = no, to be done not, ger- mane	राज सूनुन = by king"s, son	चातुर् वर्ण्य = four, caste-system, हित अर्थम् welfare, intending
कर्तव्यम् = is to be done effectuated.		

Compassion regarding the elimination of a female is ungermane, oh, best one among men, since a prince has to effectuate it intending the welfare of four categories of society. [1-25-17]

नृशंसमनृशंसं वा प्रजारक्षणकारणात् ।
पातकं वा सदोषं वा कर्तव्यं रक्षता सताम् ॥ १.२५.१८ ॥

रक्षत	= [to a king] who is protector [of subjects]	प्रजा रक्षण	= people, guarding, for the reason of	नृशम्सम् वा	= ruthless, either
अनृशम्शम्	= humane, or	कारणात्		स दोषम् वा	= with, vilification, or that deed
वा		पातकम् वा	= sinful, or		
सदा कर्तव्यम्	= always, is to be done.				

For the reason of protecting people, a protector always has to execute such deed, either it is ruthless or humane, sinful or vilifying. [1-25-18]

राज्यभारनियुक्तानामेष धर्मः सनातनः ।
अधर्म्यां जहि काकुत्स्थ धर्मो ह्यस्या न विद्यते ॥ १.२५.१९ ॥

राज्य भार	= kingdom"s, burde, to those that are nominated	एष सनातनः धर्मः	= this is, age-old, duty	ककुत्स्थ	= Raama
नियुक्तानाम्		अस्याम्	= in her, goodness, not, evident, isn"t it.		
अधर्म्याम्	= one with infamy, eliminate	धर्मः न विद्यते हि			
जहि					

To the nominee who bears the burden of kingdom this is the age-old duty, and hence oh, Raama, the legatee of Kakutstha, eliminate this infamy, as goodness is inevident in her, isn"t it. [1-25-19]

श्रूयते हि पुरा शक्रो विरोचनसुतां नृप ।
पृथिवीं हन्तुमिच्छन्तीं मनः शरामभ्यसूदयत् ॥ १.२५.२० ॥

नृ प	= oh, people, protector	पुरा पृथिवीम् हन्तुम् इच्छन्तीम्	= once, Earth, to annihilate, she who wished	विरोचन सुताम् मन्थराम्	= Virochana"s, daughter, Manthara [name-sake of this epic"s Manthara]
शक्रः	= Indra, eliminated	श्रूयते हि	= thus heard, isn"t it.		
अभ्यसूदयत्					

Oh, Raama, the protector of people, we have heard that Indra once eliminated Manthara, the daughter of Virochana, when she wished to annihilate earth, haven"t we. [1-25-20]

विष्णुना च पुरा राम भृगुपत्नी दृढव्रता ।
अनिन्द्रं लोकमिच्छन्ती काव्यमाता निषूदिता ॥ १.२५.२१ ॥

राम पुरा	= once	लोकम्	= world	अन् इन्द्रम्	= without, Indra
इच्छन्ती	= she who wished	पतिव्रता रिगु पत्नी	= husband-devote, sage Bhrgu"s, wife	काव्य माता अपि	= sage Shukra"s, mother, even

विष्णुन = by Vishnu, she is
निशुदिता wiped out.

And Raama, once Vishnu wiped out even the wife of sage Bhrigu and sage Shukracarya"s mother when she wished the world to become one without a governing factor, namely Indra. [1-25-21]

एतैश्चान्यैश्च बहुभी राजपुत्र महात्मभिः ।
अधर्मसहिता नार्यो हताः पुरुषसत्तमैः ।
तस्मादेनां घृणां त्यक्त्वा जहि मच्छासनान्नृप ॥ १-२५-२२ ॥

रज पुत्रैः	= oh, prince	एतैः	= by these, great souls	अन्यैः च	= by others, also
पुरुष सत्तमैः	= by personalities, celebrated ones	महात्मभिः		हताः	= were eliminated
तस्मात्	= therefore	बहुभी अधर्म सहिता नार्यः	= many of the, un, righteous, who have, females	मत्	= by my, decree
घृणाम्	= compassion, leaving off	नृ प	= oh, people protector	शासनात्	
त्यक्त्वा		एनाम् जहि	= her, you eliminate.		

Oh, prince, these great souls and many other celebrated personalities have eliminated females who deported themselves with unrighteousness, and hence, oh, Raama, the protector of people, by my decree you leave off compassion and eliminate her. Thus said sage Vishvamitra to Raama regarding Tataka"s elimination. [1-25-22] .

Elimination of females - right or wrong

This is a much discussed topic in Raamayana. Raama's adventures start with the killing of a female. While scriptures say that killing a female is sinful, is this killing of a female righteous or wrongful is the topic for discussion. It is said in answer that there is no harm to dharma since unrighteousness is eliminable though existing in the form of a female. दुष्ट स्त्री वधो दोषो न् अस्तीति शास्त्रेण न अन्येन - धर्मकृतम्॥ And Vishnu Purana says that eliminating one evildoer for the sake of many innocent is neither sin nor a crime of course, to the kings and rulers: एस्मिन् अत्र निधनम् प्रापिते दुष्टकारिणि। बहूनाम् भवति क्षेमः तस्य पुण्यप्रदो वधः ॥ - विष्णु पुरान १-१३-७३-७४ For the sake many, that too defenceless rural people, it is the duty of the king to eliminate whether it is a male or a female if involved in atrocities: धर्मार्थं पूर्वकम् ताडका वधे दोषो न अस्ति - -- पुण्यम् एव भविष्यति इति तात्पर्येण महर्षि विश्वामित्रेण उक्तम्। इदानीन्तनैरपि बहूनाम् क्षेमार्थम् एकस्य हनने दोषो न अस्ति इति ज्ञेयम्। विशेषितः राज्ञा जनपद रक्षण दीक्षितेन अवध्य वधो अपि कर्तव्य इत्यपि सूचितम्॥ --- धर्माकृतम्

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पञ्चविंशः सर्गः ॥

Thus, this is the 25th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

26 Sarga 26 - षड्विंशः सर्गः

Elimination Of Demoness Tataka

Introduction -

Raama encounters his first problem-female demoness Tataka, also called as Taadaka, and eliminates her at the orders of sage Vishvamitra. This is a crucial test put to Raama by Vishvamitra in ascertaining whether Raama is the follower of dharma through elder men's orders or not. Raama eradicates Tataka basing on his own self-confidence.

मुनेर्वचनमक्लीबं श्रुत्वा नरवरात्मजः ।

राघवः प्राञ्जलिर्भूत्वा प्रत्युवाच दृढव्रतः ॥ १.२६.१ ॥

धृढ व्रतः	= one who has firm vows	राम नर वर	= among people, the best one, son of Raghava	अक्लीबम्	= without, fear - unfal- tering
मुनेः वचनम्	= sage's, words, on hear- ing	प्राञ्जलिः	= adjoining palms, on becoming	प्रति उवाच	= replied.

On hearing the words of that unfaltering sage about demoness Tataka, Raghava, best man's son who is firm in his vows, reverently adjoining his palms replied the sage. [1-26-1]

पितुर्वचननिर्देशात्पितुर्वचनगौरवात् ।

वचनं कौशिकस्येति कर्तव्यमविशङ्कया ॥ १.२६.२ ॥

पितुः वचन	= [by my] father's, words, of order	पितुः वचन	= [my] father's, words, honouring	कौशिकस्य	= sage's son [Vishvami- tra,] word, thus as
निर्देशात्		गौरवात्		वचनम् इति	[deeming this as my mentor's word]
अविशङ्कय	= without, further, doubt - definitely	कर्तव्यम्	= [Tataka's elimination is to] be implemented.		

Upon my father's order, upon my honour to my father's word, and looking upon this as the word of sage Kushi's son, my mentor, this task is definitely to be implemented. [1-26-2]

The third consideration is "teacher's words" इतरैरपि गुरु शासने सति अविशङ्कया धर्म्यम् अपि तद् उक्तम् अवश्यम् कर्तव्यम् इति सूचितम् - धर्माकृतम् hence, Raama cannot be heedless of the words of both his father and teacher.

अनुशिष्टो ऽस्म्ययोध्यायां गुरुमध्ये महात्मना ।

पित्रा दशरथेनाहं नावज्ञेयं च तद्वचः ॥ १.२६.३ ॥

अयोध्यायाम् = in Ayodhya	गुरु मध्ये = teachers [elders,] among	महात्मना पित्रा दशरथेन = by great soul, by father, Dasharatha
अनुशिष्टः = directed, I am अस्मि	तत् वचः न = that, word, cannot, to अवज्ञेयम् च be disregarded, too.	

What my great souled father Dasharatha directed me to do among elders in Ayodhya, that word too cannot be disregarded. [1-26-3] Dasharatha bade Raama to do whatever assigned by Vishvamitra. Here Vishvamitra is assigning something ambiguous. Hence the dilemma between two instructions of two elderly people, and thus scriptures and practise confuse the young.

सो ऽहं पितुर्वचः श्रुत्वा शासनाद्ब्रह्मवादिनः ।
करिष्यामि न सन्देहस्ताटकावधमुत्तमम् ॥ १.२६.४ ॥

सः अहम् = such as I am, father"s, पितुः वचः words, having heard ? श्रुत्वा as a follower उत्तमम् = best [primary duty,] ताटक वधम् Tataka"s, elimination, करिष्यामि I wish to undertake	ब्रह्म वादिनः = Brahma, scholar ? such as you are न सन्देहः = without, doubt.	शासनात् = by your instruction
---	---	-------------------------------

Such as I am, I will undertake the primary duty of eliminating Tataka, according as the follower of father"s words, and according to the instruction of a Brahma scholar, such as your are, without a doubt. [1-26-4]
Here Raama is in the same predicament as Arjuna in Maha Bharata. Arjuna"s dilemma is to kill his own relatives, where Raama"s is to kill a female at this juncture. What Krishna preaches in entire Bhagavad Gita is told in nutshell by sage Vishvamitra, i.e., "do your duty as a Kshatriya, the ruling class, and protect virtue and eradicate vice, whether it is in the form of females or relatives." अथ विश्वामित्रो गुरुः - तस्य वचनम् अविचारेण कर्तव्यम् - एवम् सति दशरथेन अपि - कसुशिको यद् वदति तत् कर्तव्यम् - इति अनुशिष्टो रामः एकस्य गुरोर् वचनम् अनुल्लङ्घनीयम् - गुरु द्वय अनुशिष्टम् वचः कथम् परिहर्तुम् शक्यत इति - स्त्री वध निषेधे सत्य अपि ताडका वधम् अङ्गीकृतवान् - धर्माकृतम्

गोब्राह्मणहितार्थाय देशस्यास्य सुखाय च ।
तव चैवाप्रमेयस्य वचनं कर्तुमुद्यतः ॥ १.२६.५ ॥

गो ब्राह्मण हितार्थाय = cows, and Brahmins, for welfare of	अस्य देशस्य हिताय च = this, province"s, for advantage, also	अप्रमेयस्य = one who has inestimable power [Vishvamitra]
तव वचनम् कर्तुम् = your, word [bidding,] to effectuate	उद्यतः = I am ready.	

I am ready to effectuate the bidding of an inestimable sage like you, for the welfare of cows and Brahmins, and for the advantage of this province. So said Raama to sage Vishvamitra. [1-26-5]

एवमुक्त्वा धनुर्मध्ये बध्वा मुष्टिमरिन्दमः ।
ज्याघोषमकरोत्तीव्रं दिशः शब्देन नादयन् ॥ १.२६.६ ॥

अरिन्दम् = enemy-destroyer, Raama	एवम् उक्त्वा = thus, on saying	धनुः मध्ये = at bow"s, middle [on मुष्टिम् बध्वा handgrip,] clenching, his fist
शब्देन दिशः = by sound, directions, नादयन् make them to blast	तीव्रम् = thunderous, bow- ज्या घोषम् string"s, sound, made. अकरोत्	

Saying thus, Raama, the enemy-destroyer, clenched his left fist on the handgrip in the middle of the bow, and with the right he made a thunderous sound of the bowstring making all the directions to blast. [1-26-6]

तेन शब्देन वित्रस्तास्ताटकावनवासिनः ।
ताटका च सुसङ्क्रुद्धा तेन शब्देन मोहिता ॥ १.२६.७ ॥

तटक वन = Tataka, forest, inhabi- वासिनः tants	तेन शब्देन = by that, sound, star- वित्रस्ताः tled	ताटका च = Tataka is, even
तेन शब्देन = by that, sound, stupe- मोहिता fied	सु सम् क्रुद्धा = well, fully, angering ? intolerably infuriated.	

By that sound the inhabitants of Tataka forest are startled, and even Tataka is stupefied by that sound, and she is intolerably infuriated at it. [1-26-7]

तं शब्दमभिनिध्याय राक्षसी क्रोधमूर्च्छिता ।
श्रुत्वा चाभ्यद्रवद्वेगाद्यतः शब्दो विनिस्सृतः ॥ १.२६.८ ॥

राक्षसी = demoness	तम् शब्दम् = that, sound, on hear- श्रुत्वा ing	क्रोध मूर्चितः = in anger, convulsed
अभि निध्याय = thinking awhile - giv- ing attention to the pathway it emerged	यतः शब्दः = from where, sound, विनिःसृतः emerged in that way	क्रुद्धा अभ्य = rancorously, rushed द्रवत् [to there.]

She who is convulsed in anger to hear that sound gave attention to the direction wherefrom it emerged and she rancorously rushed thereto. [1-26-8]

तां दृष्ट्वा राघवः क्रुद्धां विकृतां विकृताननाम् ।
प्रमाणेनातिवृद्धां च लक्ष्मणं सो ऽभ्यभाषत ॥ १.२६.९ ॥

सः = he that Raaghava	विकृताम् = monstrous one	विकृत = with distorted, faced आननम्
प्रमाणेन अति = by proportions, very, वृद्धम् च gigantic, also	क्रुद्धाम् = infuriated one	ताम् दृष्ट्वा = her, on seeing
लक्ष्मणम् = to Lakshmana, Raama, अभ्य भाषत spoke.		

Raghava on seeing that monstrous-looking demoness with a distorted face and who by proportions is very gigantic, furthermore infuriated, spoke to Lakshmana. [1-26-9]

पश्य लक्ष्मण यक्षिण्या भैरवं दारुणं वपुः ।
भिद्येरन् दर्शनादस्या भीरूणां हृदयानि च ॥ १.२६.१० ॥

लक्ष्मण	= Lakshmana	पश्य	= see	यक्षिण्या	= yakshii"s, grisly,
				भैरवम्	ghastly, physique
				दारुणम्	
				वपुः	
अस्या	= its [body"s,] on seeing	भीरूणाम्	= cowards", hearts,		
दर्शनात्		हृदयानि	bursts.		
		भिद्येरन्			

Lakshmana, see that yakshii"s grisly and ghastly physique, seeing which hearts of cowards are prone to burst. [1-26-10]

एनां पश्य दुराधर्षा मायाबलसमन्विताम् ।
विनिवृत्तां करोम्यद्य हतकर्णाग्रनासिकाम् ॥ १.२६.११ ॥

दुराधर्षाम्	= unstoppable one	माया बल	= magical, powers, hav-	एताम्	= her
		समन्विताम्	ing		
हत कर्ण अग्र	= taking away [lopping	वि निवृत्ताम्	= [made to] ready retreat	अद्य करोमि	= now, I will make
नासिकाम्	off,] [her] ears, tip of				
	the nose				
पश्य	= you may see.				

She is unstoppable and has magical powers, is"t, you may see now how I will make her to readily retreat by lopping off her ears and the tip of nose. [1-26-11]

न ह्येनामुत्सहे हन्तुं स्त्रीस्वभावेन रक्षिताम् ।
वीर्यं चास्या गतिं चापि हनिष्यामीति मे मतिः ॥ १.२६.१२ ॥

स्त्री स्वभावेन	= female, by virtue of ?	एनाम्	= her, to eliminate, not, I	अस्य वीर्यम्	= her, impudence, mo-
रक्षिताम्	feminineness, [she is]	हन्तुम् न	attempt, really	गतिम् च	bility, also, even
	protected	उत्सहते हि		अपि	
हन्यताम्	= be terminated, thus is,				
इति मे मतिः	my, intention.				

As it is her feminineness is protecting her, and I too I do not really attempt to kill her, but I intend to terminate her impudence and mobility. [1-26-12]

एवं ब्रुवाणे रामे तु ताटका क्रोधमूर्च्छिता ।
उद्यम्य बाहू गर्जन्ती राममेवाभ्यधावत ॥ १.२६.१३ ॥

रामे एवम् = by Raama, this way, ब्रुवाणे while saying Tataka गर्जन्ती = roaringly	क्रोध मूर्चिता = in anger, convulsed रामम् एव = Raama, alone, to- अभ्य धावत wards, rushed to.	बाहू उद्यम्य = arms, upraising - swinging arms
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While Raama is still speaking that way, convulsed in anger Tataka roaringly rushed towards Raama alone, swinging her arms. [1-26-13]

विश्वामित्रस्तु ब्रह्मर्षिर्हुङ्कारेणाभिभत्स्य ताम् ।
स्वस्ति राघवयोरस्तु जयं चैवाभ्यभाषत ॥ १.२६.१४ ॥

ब्रह्मर्षिः = Brahma-sage, Vish- विश्वमित्रः तु vamisra, but	ताम् = her, by sounding off, हुम्कारेण daunted अभिभत्स्य अभ्यभाषत = said.	राघवयोः = for Raghava-s
स्वस्ति अस्तु = let safeness, prevail, जयम् च victory, also		

But the Brahma-sage Vishvamitra daunted sounded her off and said to Raama and Lakshmana, let you be safe, and be victorious. [1-26-14]

उद्धून्वाना रजो घोरं ताटका राघवाबुभौ ।
रजोमोहेन महता मुहूर्तं सा व्यमोहयत् ॥ १.२६.१५ ॥

सा = she that Tataka	घोरम् रजः = dreadful, dust, up उद् धूनाना flinging महता रजः = with massive, dust, मेघेन cloud	राघवौ उभौ = on Raghava-s, two of them व्यमोहयत् = she baffled.
मुहूर्तम् = for a while		

Flinging up dreadful dust on those two Raghavaa-s, Tataka baffled them for a while with a massive cloud of dust. [1-26-15]

ततो मायां समास्थाय शिलावर्षेण राघवौ ।
अवाकिरत्सुमहता ततश्चुक्रोध राघवः ॥ १.२६.१६ ॥

ततः मायाम् = then, witchery, taking समास्थाय hold of अवाकिरत् = spread around - inun- dated	सु महता = highly, torrential, with शिला वर्षेण stone, rain ततः राघवः = then, Raama, became चुक्रोध indignant.	राघवौ = on Raghava-s
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Then taking hold of witchery she inundated both the Raghava-s with highly torrential stone rain, by which Raama became indignant. [1-26-16]

शिलावर्षं महत्तस्याः शरवर्षेण राघवः ।
प्रतिहत्योपधावन्त्याः करौ चिच्छेद पत्रिभिः ॥ १.२६.१७ ॥

राघव	= Raama	तस्याः महत्	= her, effusive, stones,	शर वर्षेण	= by arrow, storms, fore-
अप	= she who is towards,	शिला वर्शम्	storming	प्रति वार्यः	stalled
धावन्त्याः	rushing	करौ पत्रिभिः	= both arms, by arrows,		
		चिचेद	mutilated.		

On forestalling her effusive stone storming with his arrow storm, Raama even mutilated both of her arms with arrows while she rushed towards them. [1-26-17]

ततश्छिन्नभुजां श्रान्तामभ्याशे परिगर्जतीम् ।
सौमित्रिरकरोत् क्रोधाद्धृतकर्णाग्रनासिकाम् ॥ १.२६.१८ ॥

छिन्न भुजाम्	= severed, arms, fa-	अभ्याशे	= nearby, extremely	ततः	= then
श्रान्ताम्	tigued one	परिगर्जतीम्	roaring	अकरोत्	= made [cut off.]
सौमित्रिः	= Soumitri, provoked	हृत कर्ण अग्र	= to loose ears, tip of		
क्रोधात्		नासिकाम्	nose		

With her arms severed and fatigued she started to roar extremely at the nearby, and then provoked Lakshmana made her to loose her ears and the tip of nose by cutting them off. [1-26-18]

कामरूपधरा सद्यः कृत्वा रूपाण्यनेकशः ।
अन्तर्द्धानं गता यक्षी मोहयन्तीव मायया ।
अश्मवर्षं विमुञ्चन्ती भैरवं विचचार ह ॥ १.२६.१९ ॥

सा काम रूप	= she, by wish, guise,	अनेकशः	= variously, her forms,	अन्तर्धानम्	= into disappearance, on
धरा तु	changer, but	रूपाणि कृत्वा	on making - altering	गता	going
मोहयन्ती स्व	= baffling, with her, illu-	अश्म वर्शम्	= stone, storm, while	भैरवम् सा	= alarmingly, she,
मयया	soriness	विमुञ्चन्ती	discharging	विचचारः	moved about.

That guise changer vanished after variously altering her aspects, and then on baffling them with her illusoriness and discharging stone storms she moved about appallingly. [1-26-19, 20a]

ततस्तावश्मवर्षेण कीर्यमाणौ समन्ततः ।
दृष्ट्वा गाधिसुतः श्रीमानिदं वचनमब्रवीत् ॥ १.२६.२० ॥

समन्ततः	= all-over, by stones,	तौ	= then, them Raama,	दृष्ट्वा	= on seeing
अस्म वर्शेण	storm, overspread by		Lakshmana		
कीर्यमाणौ		स्त्रीमान्	= illustrious one,	इदम्	= this, sentence, spoke.
ततः	= then	गाधि सुतः	Gadhi's son, [Vish-	वचनम्	
			vamitra]	अब्रवीत्	

And on seeing both Raama and Lakshmana who are being overspread by storms of stones from all-over, then the illustrious sage Vishvamitra spoke this sentence. [1-26-20b, 21a]

अलं ते घृणया वीर पापैषा दुष्टचारिणी ।
यज्ञविघ्नकरी यक्षी पुरा वर्द्धति मायया ॥ १.२६.२१ ॥

ते घृणया = with your, compassion, enough raama	पापा = sinister	दुष्ट चारिणी = malevolent, behaviourally
यज्ञ विघ्न करी = ritual, hindrance, one who causes	एषा यक्षी = this, yakshii	मायया = by illusory powers
पुरा वर्द्धत = in a short time, regains ? gets a grip on herself.		

Enough is your compassion Raama, she is a sinister, behaviourally malevolent, a hinderer of rituals, and this yakshii gets a grip on herself in a short time by her illusory powers. [1-26-21b, 22a]

वध्यतां तावदेवैषा पुरा सन्ध्या प्रवर्तते ।
रक्षांसि सन्ध्याकालेषु दुर्द्धर्षाणि भवन्ति वै ॥ १.२६.२२ ॥

सन्ध्या पुरा = sunset, in short time, sets in	तावत् एव = before that, alone	एषा वध्यताम् = she, be destroyed
सन्ध्या काले = at sunset, time	रक्षाम्सि = demons, unassailable, they become, indeed.	
	दुर् धर्षाणि भवन्ति वै	

Sun is going to set in a short time, and only before that time she shall be destroyed, for demons at dusk and afterwards become unassailable, indeed. So said sage Viswamitra to Raama. [1-26-22b, 23a]

इत्युक्तस्तु तदा यक्षीमश्मवृष्ट्याभिवर्षतीम् ।
दर्शयन् शब्दवेधित्वं तां रुरोध स सायकैः ॥ १.२६.२३ ॥

इति उक्तः सः = thus, spoken, he that Raama	ताम् यक्षीम् = her, that yakshii	शब्द वेधित्वम् = sonic, archery, displaying [his capacity]
अश्म = with stones, storms, storming	सः = he	दर्शयन्
वृष्ट्या अभि वर्षणीम्		ताम् रुरोध = her, forestalled, with सायकैः = arrows.

When Vishvamitra addressed him thus, Raama displaying his capacity in sonic archery forestalled that yakshii who has gone into invisibility and storming stone-storms, with his arrows. [1-26-23b, 24a]

सा रुद्धा शरजालेन मायाबलसमन्विता ।
अभिदुद्राव काकुत्स्थं लक्ष्मणं च विनेदुषी ॥ १.२६.२४ ॥

बाण जालेन = by arrows, arrays, obstructed	माया बल = illusional, power, possessing with	सा = she
रुद्धा	समन्विता	
विनेदुषी = stridently blaring	काकुत्स्थम् = to Raama, Lakshmana	अभि दुराव = towards, dashed.
	लक्ष्मणम् च also	

And when the arrays of arrows obstructed her who possesses illusional powers, she dashed towards Raama and Lakshmana blaring stridently. [1-26-24b, 25a]

तामापतन्तीं वेगेन विक्रान्तामशनीमिव ।
शरेणोरसि विव्याध सा पपात ममार च ॥ १.२६.२५ ॥

वि क्रान्ताम्	= one who is invading	अशनीम् इव	= thunderbolt, like	वेगेन	= speedily
आ पतन्तीम्	= she who is coming and falling ? swooping down	ताम् शरेण	= her, with arrow, on	सा प पात	= she, readily, fell
म मार च	= completely, dropped dead, too.	उरसि वि	chest, struck		
		याध			

And Raama struck an arrow in her chest who is invading and speedily swooping down like a thunderbolt, and thus she is readily felled down and totally dropped dead, too. [1-26-25b, 26a]

तां हतां भीमसङ्काशां दृष्ट्वा सुरपतिस्तदा ।
साधु साध्विति काकुत्स्थं सुराश्च समपूजयन् ॥ १.२६.२६ ॥

सुर पतिः	= gods?, king, gods [Indra,] also	हताम् भीम	= annihilated, horrendous, in shape	ताम् दृष्ट्वा	= her, on seeing, then
सुराः च		सन्काशम्		तदा	
साधु साधु	= admirable, admirable, thus [this act of felling her]	काकुत्स्थम्	= at Raama, highly, esteemed.		
इति		अभिपूजयन्			

On seeing her who is horrendous in her shape is eliminated Indra and other gods have highly esteemed Raama saying, ?admirable, admirable is this act. [1-26-26b, 27a]

उवाच परमप्रीतः सहस्राक्षः पुरन्दरः ।
सुराश्च सर्वे संहृष्टा विश्वामित्रमथाब्रुवन् ॥ १.२६.२७ ॥

सहस्र अक्षः	= thousand-eyed one ? Indra	पुरन् दरः	= enemy's citadel-destroyer - Indra	परम प्रीतः	= highly, satisfied, then,
सर्वे सुराः	= all, gods, gladdened,	अब्रुवन्	= spoke, to Vishvamitra	अथ उवाच	spoke
संहृष्टा च	also [spoke]	विश्वामित्रम्	[this way.]		

The thousand eyed and the destroyer of enemy's citadels Indra then spoke with high satisfaction, and even all of the gods are gladdened and said to Vishvamitra this way. [1-26-27b, 28a]

मुने कौशिक भद्रम् ते सेन्द्राः सर्वे मरुद्गणाः ।
तोषिताः कर्मणानेन स्नेहं दर्शय राघवे ॥ १.२६.२८ ॥

मुने कौशिक	= oh, sage, Vishvamitra	ते भद्रम्	= to you, safety will be	सह इन्द्रा	= with Indra
सर्वे मरुद्गणा	= all, wind-god, groups of	अनेन कर्मणा	= by this, act, pleased	राघवे स्नेहम्	= to Raghava, concern,
		तोषिताः		दर्शय	you show.

Oh, sage Vishvamitra, you are blessed, all the groups of wind-gods along with Indra are pleased, so you please show more concern for Raghava. [1-26-28b, 29a]

प्रजापतेः कृशाश्वस्य पुत्रान् सत्यपराक्रमान् ।
तपोबलभृतो ब्रह्मन् राघवाय निवेदय ॥ १.२६.२९ ॥

ब्रह्मन्	= oh, Brahman	प्रजापतेः	= Prajaapati, of Kr-	सत्य	= virtue, valiant ones
		कृशाश्वस्य	ishaasva, children	पराक्रमान्	
तपः	बल = ascetically, strength,	पुत्रान्			
भृतः	possessors [missiles]	राघवाय	= to Raghava, be of-		
		निवेदय	fered.		

The sons of Prajapati Krishasva who are valiant by their virtue and who possess ascetic strength, oh, Brahman, they may be offered to Raghava. [1-26-29,b, 30a] These are the sons like missiles of Krishnaasava Prajaapati. About them, the divine weaponry and their birth, c.f. 21st sarga/chapter, verse 10 to 20.

पात्रभूतश्च ते ब्रह्मन् तवानुगमने धृतः ।
कर्तव्यं च महत्कार्यं सुराणां राजसूनुना ॥ १.२६.३० ॥

ब्रह्मन्	= oh, Brahman	तव अनु	= your, in tow, going	ते पात्रभूतः	= to you, befitting one ?
		गमने रतः	? following, steadfast		worthy receiver
			? Raama [follower of		
			your assignments]		
राज सूनुना	= by king?s, son	सुराणाम् सु	= for gods, very, great,	कर्तव्यम्	= is to be done.
		महत् कर्म	deed		

Raama is steadfast in following your assignments and thus he is the worthy receiver of those missiles, and this prince has to accomplish a very great deed of gods.? So said gods to Vishvamitra. [1-26-30b, 31a]

एवमुक्त्वा सुराः सर्वे जग्मुर्हृष्टा यथागतम् ।
विश्वामित्रं पुरस्कृत्य ततः सन्ध्या प्रवर्तते ॥ १.२६.३१ ॥

एवम् उक्त्वा	= thus, saying	सुराः सर्वे	= gods, all	विश्वामित्रम्	= Vishwamitra, on ex-
हृष्टा	= contentedly	विहायसम्	= to heavens	पूजयन्	tolling
ततः सन्ध्या	= then, sunset, come to			जग्मुः	= went away
प्रवर्तते	pass.				

All the gods on saying thus and on extolling Vishvamitra they contentedly returned to heavens, and then the sunset has come to pass. [1-26-31b, 32a]

ततो मुनिवरः प्रीतस्ताटकावधतोषितः ।
मूर्ध्नि राममुपाध्याय इदं वचनमब्रवीत् ॥ १.२६.३२ ॥

सुनि वरः = sage, the best	प्रीतः = satisfied	ताटका वध = in Tataka"s, eradica- तोषित tion, gladdened
रामम् मूर्ध्नि = of Raama, forehead, उप आग्राय nearby smelling [kiss- ing]	ततः = then	इदम् = Said this sentence। वचनम् अब्रवीत्

That best sage is satisfied with Raama and gladdened for the eradication of Tataka kissed the forehead of and then said this sentence. [1-26-32b, 33a]

इहाद्य रजनीं राम वसाम शुभदर्शन ।
श्वःप्रभाते गमिष्यामस्तदाश्रमपदं मम ॥ १.२६.३३ ॥

सुभ दर्शन = oh, august one, to gaze at, Raama	अद्य = today"s, night रजनीम्	इह वसाम = here, we stay
श्वः प्रभाते = tomorrow, morning	मम तत् = mine, that, to her- आश्रम पदम् mitage, we will गमिष्यामः proceed.	

Here we stay for tonight, Raama, the august one for a gaze, and tomorrow morning we will go to that hermitage of mine.? So said Vishvamitra to Raama. [1-26-33b, 34a]

विश्वामित्रवचः श्रुत्वा हृष्टो दशरथात्मजः ।
उवास रजनीं तत्र ताटकाया वने सुखम् ॥ १.२६.३४ ॥

विश्वामित्र = words, on listening वचः श्रुत्वा	दशरथ = Dasharatha"s, son is आत्मज	हृष्टः = gladdened
तत्र ताटकाया = vane there, in Tataka?s, forest	सुखम् = comfortably, that रजनीम् night, stayed. उवास	

On listening sage Vishvamitra"s words, Dasharatha"s son Raama, comfortably stayed that night there in that forest of Tataka. [1-26-34]

मुक्तशापं वनं तच्च तस्मिन्नेव तदा ऽहनि ।
रमणीयं विबभ्राज यथा चैत्ररथं वनम् ॥ १.२६.३५ ॥

तस्मिन् तत् = on that very, day, only आहनि एव	तत् वनम् = that, forest, too च	मुक्त शापम् = released, from curse
यथा चैत्र = as with, [heavenly] रथम् वनम् Chaitra Ratha, garden	रमणीयम् वि = pleasantly, shone forth बभ्राज	

On that very day alone that forest of Tataka too is released from the curse, and it shone forth like the luxurious heavenly garden of Kubera, namely Chiatra Ratha. [1-26-35b, c]

निहत्य तां यक्षसुतां स रामः
 प्रशस्यमानः सुरसिद्धसङ्घैः ।
 उवास तस्मिन् मुनिना सहैव
 प्रभातवेलां प्रतिबोध्यमानः ॥ १.२६.३६ ॥

सः रामः	= he, that Raama	ताम् यक्ष	= her, yaksha?s, daugh-	निहत्य	= on completely, de-
		सुताम्	ter		stroying
सुर सिद्ध	= by celestials, liber-	प्रशस्यमानः	= being eulogised	मुनिना सह	= sage, along with
सन्धैः	ated Souls, and their				
	groups				
तस्मिन् एव	= there, only	प्रभात	= at dawning, time	प्रति	= being addressed being
		वेलां		बोध्यमानः	awakened by sunrise
उवास	= stayed.				

Raama while being eulogised by the groups of celestials and liberated Souls for complete elimination of yaksha"s daughter, namely Tataka, stayed there along with the sage only to be awakened by the next day?s sunrise. [1-26-36] .

Test for Raama's discipline

The materialists view this episode as a function of Raama in eradicating natural calamities like dust storms, pellet storms in an uncultivable land, on the line of the episode of Ahalya. In this episode Raama"s discipline is also tested. Whether he simply follows what is instructed or whether he uses his own discretion, is the topic here. Raama coupled both and eradicates Tataka, though he doubts for a while whether to eliminate a female. स्त्री वध सहसा न कर्तव्यः विरूपकारणादि स्त्री दण्डनम् एव प्रथमतः क्रियते धर्माकृतम् This is required for the endowment of deadly missiles to Raama in coming chapters. Hence Vishvamitra asks Raama to depend upon his own self-confidence to undertake this deed as at 1-24-30b, 31a. On satisfying with the eligibility of Raama to receive missiles with this episode, Vishvamitra accords those deadly weapons later.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षड्विंशः सर्गः ॥

Thus, this is the 26th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

27 Sarga 27 - सप्तविंशः सर्गः

Vishvamitra Endows Rama With Supernatural Missiles

Introduction -

Sage Vishvamitra satisfied with the behaviour of Raama in obliging the orders of elders and performing the act that is assigned to him, gives many weapons to Raama, called शस्त्र अस्त्र -s. The weaponry is categorised mainly into two types. One is शस्त्र - a handheld weapon like sword, lance or mace. The other is अस्त्र - a projectile missile invoked by reciting hymns. This chapter lists out those missiles that are given to Raama and in next chapter an account of some counter-attack missiles, called उपसम्हार अस्त्र -s is given which can be used to nullify the enemy's missiles. In the endnote of this chapter some verses describing the nature of अस्त्र-स् are incorporated.

अथ तां रजनीमुष्य विश्वामित्रो महायशः ।
प्रहस्य राघवं वाक्यमुवाच मधुराक्षरम् ॥ १.२७.१ ॥

अथ	= then	महा यशः	= highly renowned	इश्वमित्र	= that, night, on staying
प्रहस्य	= smilingly	राघवम्	= to Raghava	ताम् रजनीम् उष्य मधुर अक्षरम् वाक्यम् उवाच	= sweet worded, sentence, spoke

Then, on staying that night there in Tataka forest, on the next day morning the greatly renowned sage Vishvamitra, smilingly and wording sweetly spoke to Raama. [1-27-1]

परितुष्टो ऽस्मि भद्रं ते राजपुत्र महायशः ।
प्रीत्या परमया युक्तो ददाम्यस्त्राणि सर्वशः ॥ १.२७.२ ॥

महा यशः	= great, glorious, prince	परि तुष्टः	= highly pleased, I am	ते भद्रम्	= to you, let safety be
राजपुत्र		अस्मि			
परमया	= utmost, affection,	अस्त्राणि	= divine missiles, all of		
प्रीत्या युक्तः	along with	सर्वशः	them, I will give.		
		ददामि			

I am highly pleased with you, oh, illustrious prince Raama, let safety be with you, I will now give you all of the divine missiles in utmost fondness of mine. [1-27-2]

देवासुरगणान् वापि सगन्धर्वोरगानपि ।
 यैरमित्रान् प्रसह्याजौ वशीकृत्य जयिष्यसि ॥ १.२७.३ ॥
 तानि दिव्यानि भद्रं ते ददाम्यस्त्राणि सर्वशः ।

यैः	= by which - weapons	देव असुर	= gods, demons, scores	गन्धर्व	= gandharva-s, urugaa-s
		गणान् वा	of, or, even	उरगान्	
भुवि	= [or that are] on earth - earhling	अ मित्रान्	= un, friendly ones - enemies	आजौ	= in war
प्रसह्य	= by dominating, humbled down	जयिष्यसि	= conquers	तानि	= those, the divine [weaponry]
वशीकृत्य		ददामि	= I am going to give	भद्रम् ते	= safety, be with you.
अस्त्राणि	= missiles, all of them				
सर्वशः					

I am going to accord all of those divine missiles by which scores of gods, demons, or even from gandharva-s, urugaa-s and the like, or even earthlings are dominated, humbled down and conquered in war. Let safety be with you. [1-27-3, 4a]

दण्डचक्रं महद्विद्यं तव दास्यामि राघव ॥ १.२७.४ ॥
 धर्मचक्रं ततो वीर कालचक्रं तथैव च ।

विष्णुचक्रं तथात्युग्रमैन्द्रमस्त्रं तथैव च ॥ १.२७.५ ॥
 वज्रमस्त्रं नरश्रेष्ठ शैवं शूलवरं तथा ।

अस्त्रं ब्रह्मशिरश्चैव ऐषीकमपि राघव ।
 ददामि ते महाबाहो ब्राह्ममस्त्रमनुत्तमम् ॥ १.२७.६ ॥

राघव	= oh, Raghava	महत्	= highly, divine one	दण्ड चक्रम्	= Danda disc [Punisher disc]
तव दास्यामि	= to you, I will give	दिव्यम्		महा बाहुः	= oh, highly dexterous one
वीर	= oh, brave one	नर श्रेष्ठ	= best of men	धर्म चक्रम्	= Dharma disc [Virtue-disc]
तथैव च	= likewise, also	ततः	= next	=	Kala [Time disc]
तथा	= thus	काल चक्रम्	= kaala cakram	तथैव च	= like that, further
ऐन्द्रम्	= Indra's, disc	विष्णु चक्रम्	= Vishnu disc	तथा	= further
चक्रम्		वज्रम्	= Thunderbolt, missile		
शैवम्	= pertaining to Shiva	अस्त्रम्		अस्त्रम् ब्रह्म	= missile, called
ऐषीकम्	= aiSiika, Grass-Blade-missile, even	शूल वरम्	= trident, the best	शिरः	Brahma-crest
अपि		अति उग्रम्	= highly formidable missile	अन्	= un, excelled one
ब्राह्मम्	= Brahma, missile, that	ते ददामि	= to you, I am going to give.	उत्तमम्	
अस्त्रम् एव	way				

"Raghava, I am going to give the highly divine Danda disc [Punisher disc] & next, oh, best one among men, Dharma disc [Virtue-disc,] and like that kaala disc [Time-disc] & then oh, brave one, Vishnu disc & similarly oh, dextrous Raama, Indra disc and Thunderbolt missile & the best trident pertaining to Shiva & the missile called Brahma-shira [Brahma-crest] & the missile called the Aishiika missile [Grass-Blade missile,] and that way oh, Raghava, I am going to give the unexcelled and highly formidable missile called Brahma missile. [1-27-4b, 5, 6, 7a]

aiSiika missile is dried blade of grass, which by invoking with hymns will become a projectile weapon. Raama uses on Kakasura. In Mahaa Bharata Ashvadhaama also uses this at the final stage of war, which Krishna nullifies.

गदे द्वे चैव काकुत्स्थ मोदकी शिखरी उभे ।
प्रदीप्ते नरशार्दूल प्रयच्छामि नृपात्मज ॥ १.२७.७ ॥

काकुत्स्थ	= oh, Raama	नर शार्दूल	= manly-tiger	नृप आत्मज	= king's son - prince
प्रदीप्ते	= radiant ones [the maces]	द्वे गदे चैव	= two, maces, also, thus	मोदकी	= Modaki - Beater,
				शिखरी सुभे	Shikhari - Tower of Protection brilliant ones
प्र यच्छामि	= well, I accord.				

Oh manly tiger prince Raama, I am going to accord two maces that are brilliant by their radiance called, the Modaki, [the Beater,] and Shikhari, [the Tower of Protection.] [1-27-7b, 8a]

धर्मपाशमहं राम कालपाशं तथैव च ।
पाशं वारुणमस्त्रं च ददाम्यहमनुत्तमम् ॥ १.२७.८ ॥

राम	= Raama	अहम्	= I	धर्म पाशम्	= dharma, noose [Virtue-noose]
तथैव च	= like that, also	काल पाशम्	= Kala, the noose [Time-noose]	वारुणम्	= Rain god's, noose
अनुत्तमम्	= unequalled, missile,	ददामि	= I will give.	पाशम्	
अस्त्रम् च	also [of Rain-god]				

Oh, Raama, like that I will be giving three nooses called Dharma paasha and kaala-paasha and Varuna paasha, [Virtue noose and Time noose, Rain god's noose] as well as an unequalled missile called Varuna astra, Rain-god's missile. [1-27-8b, 9a]

अशनी द्वे प्रयच्छामि शुष्कार्द्रे रघुनन्दन ।
ददामि चास्त्रं पैनाकमस्त्रं नारायणं तथा ॥ १.२७.९ ॥

रघुनन्दन	= Raghu's scion	शुष्क	= Shushka, [Drier]	आर्द्र	= Aardra, [Drencher]
द्वे	= two of them	अशनी	= bolts	पैनाकम्	= Pinaaka, missile
प्र यच्छामि	= well, I give	तथा	= likewise	अस्त्रम्	
				नारायणम्	= Narayana, missile,
				अस्त्रम् च	also, I will give.
				ददामि	

Oh, Raghu's scion, I will also give two projectile bolts, one called shushka, [The Drier] and the other aardra, [The Drencher,] and even the missiles of Pinaaka and that of Narayana, [the missiles of god Shiva and Narayana,] I will give. [1-27-9b, 10a]

आग्नेयमस्त्रं दयितं शिखरं नाम नामतः ।
वायव्यं प्रथनं नाम ददामि च तवानघ ॥ १.२७.१० ॥

अनघ	= oh, impeccable one	नामतः	= one which is well-known one	शिखरम्	= the Tower, known as
दयितम्	= [Fire-god's] fond	आग्नेयम्	= one belonging to Fire-god, missile	नाम	
वायव्यम्	= Air-god's, [missile]	अस्त्रम्		प्रथमम् नाम	= Prathama [Blower,] known as
अस्त्रम्		तव	= to you	ददामि	= I will give.

Oh, impeccable Raama, thus a well-known missile shikhari [The Tower,] and another the fond of Fire-god known as prathama [The Blower,] and a missile of Air-god too, I will be giving. [1-27-10b, 11a]

अस्त्रं हयशिरो नाम क्रौञ्चमस्त्रं तथैव च ।
शक्तिद्वयं च काकुत्स्थ ददामि तव राघव ॥ १.२७.११ ॥

काकुत्स्थ	= of Kakutstha-s	राघव	= Raghava	अस्त्रम् हय	= missile, Haya-shira
तथैव च	= like that, also	क्रौञ्चम्	= Krouncha [Wrester,]	शिरः नाम	[Horse-head,] named
तव ददामि	= to you, I will be giving.	अस्त्रम्	missile	शक्ति द्वयम्	= impellers, two, also
				च	

Oh, Raghava of Kakutstha-s, I will give you two missiles named Haya-shira [The Horse-head] and Krouncha [The Wrester,] and two Impellers, one presided over by the power of Vishnu, and the other by the power of Rudra. [1-27-11b, 12a]

कङ्कालं मुसलं घोरं कापालमथ कङ्कणम् ।
धारयन्त्यसुरा यानि ददाम्येतानि सर्वशः ॥ १.२७.१२ ॥

घोरम्	= deadly, Kankala	कापालम्	= Kapaalam named Rod	अथ	= next
कङ्कालम्	named, Pounder				
मुसलम्					

कन्कणम्	= Kankanam	named	यानि	= which are	असुराः	= by demons, wielded]
राक्षसाम्	= demons, elimination,	एतानि	= such of them	धारयन्ति	सर्वशः	= all of them, I will give.
वध अर्थम्	for purpose of			ददामि		

I will be giving all those weapons that are wielded by demons, namely the deadly Pounder named Kankaalam, and Rods named as Kapaalam and Kankanam, for the elimination of those very demons. [1-27-12b, 13a]

वैद्याधरं महास्त्रं च नन्दनं नाम नामतः ।
असिरत्नं महाबाहो ददामि नृवरात्मज ॥ १.२७.१३ ॥

महाबाहुः	= mighty armed one	नृ वर	= best, king"s, son, [the	वैद्याधरम्	= Vaidyadhara	named
महा अस्त्रम्	= great, missile, also	आत्मज	prince]	नाम	= by name, Nandana,	as
च		नामतः	= Nandana			
असि रत्नम्	= sword, gemlike one	नन्दनम्	= I am giving.			
		ददामि				

Oh, mighty armed son of the best king, I am giving a great missile named Vaidyadhara by its name, and a gem of sword named Nandana. [1-27-13b, 14a]

गान्धर्वमस्त्रं दयितं मानवं नाम नामतः ।
प्रस्वापनप्रशमने दद्धि सौरं च राघव ॥ १.२७.१४ ॥

राघव	= Raghava	गान्धर्वम्	= Gandharva"s, missiles	नामतः	= by name
मोहनम्	= mohana, named as	अस्त्रम्		प्रस्वापन	= Prasvapana [Inducer
नाम		दयितम्	= liked very much by		of Sleep]
सौम्यम्	= gentle, Prashamana,		Gandharva-s		
प्रशमनम् च	[Pacifier,] also.				

Thus, the missile which is very much liked by Gandharva-s, namely Mohana, [The Stupefier,] the missile called Prasvapana [The Inducer of Sleep,] and the gentle Prashamana, [The Pacifier of enemy"s anger.] [1-27-14b, 15a]

वर्षणम् शोषणं चैव सन्तापनविलापने ।
मदनं चैव दुर्द्धर्षं कन्दर्पदयितं तथा ॥ १.२७.१५ ॥

गान्धर्वम् अस्त्रम् दयितम् मानवम् नाम नामतः ॥ १-२७-१६ ॥

पैशाचमस्त्रं दयितं मोहनं नाम नामतः ।
प्रतीच्छ नरशार्दूल राजपुत्र महायशः ॥ १.२७.१७ ॥

महा यशः	= oh, highly fortunate	नर शार्दूल	= manly-tiger	रज पुत्र	= prince
one					

वर्षणम्	= Varshana [Rainer,] missile	शोषणम्	= shoshana [Drainer,] missile	सन्तापन	= santaapana [Hu- midifier,] vilaapana [Weep-inducer.]
गान्धर्वम्	= gandharva, missile, fond one	नामतः	= by name Manava [Hu- mane,] named	तथा	= likewise
दयितम्		नाम		नामतः	= by name Mohana
दुर्घर्षम्	= unassailable one	कन्दर्प	= Manmadha"s, dear	मोहनम्	[Rager,] named mis- sile
		दयितम्	= missile, an intoxicator	नाम	
दयितम्	= a dear missile [of pishaaca-s say, mon- sters	मादनम्		प्रतीच्छ	= take them.
		पैशाचमस्त्रं	= pertaining to pishaaca-s, say mon- ster"s, missile		

Oh, highly fortunate Raama, takes these missiles namely, varshaNa, [the Rainer,] shoshana [the Drainer,] santaapana [the Humidifier,] vilaapana [the Weep-inducer,] and oh, prince, an unassailable intoxicator and a dear missile of Manmatha, namely Mohana [The Intoxicator,] and another the fond missile of gandharva-s namely maanava by its name, [The Humane missile,] and oh, tigerly man, a missile dear one to pishaaca-s, monsters, namely paishaca [The Monster missile.] [1-27-15, 16, 17]

तामसं नरशार्दूल सौमनं च महाबल ।
संवर्तं चैव दुर्द्धर्षं मौसलं नाम नामतः ॥ १.२७.१८ ॥

सत्यमस्त्रं महाबाहो तथा मायाधरं परम् ।
सौरम् तेजःप्रभं नाम परतेजो ऽपकर्षणम् ॥ १.२७.१९ ॥

सौम्यास्त्रं शिशिरं नाम त्वाष्ट्रमस्त्रं सुकामदम् ।
दारुणं च भगस्यापि शीतेषुमथ मानवम् ॥ १.२७.२० ॥

नर शार्दूल	= manly-tiger	नृप आत्मज	= prince	महा बलम्	= greatly powered, taa- masa missile
सौमनम् च	= saumana, also	दुर्द्धर्षम्	= indomitable one	सम्बर्तम्	= samvarta missile
चैव	= also, like that	मौसलम् च	= mausala, also	सत्यम्	= satyam missile
परम्	= then	माया मयम्	= maayaa-maya	अस्त्रम्	
तथा	= like that	सौरम्	= of Solar	महाबाहुः	= oh, mighty-armed one
नाम	= named	पर तेजः अप	= others, brilliance, se- questrator of	तेजः प्रभम्	= teja-prabha [Radiator]
सोम अस्त्रम्	= Moon"s, missile	कर्षणम्		शिशिरम्	= shishira [Cooler,]
		सु दारुणम्	= very, deadly one	नाम	= named
सुदामन	= sudaamana named missile	भगस्य अपि	= of Bhaga, even	त्वाष्ट्रम्	= tvaShta"s
शितेशुम्	= shiteshu missile	अथ मानवम्	= then, Maanava missile - of Manu the earlier ruler of mankind I will give.	अस्त्रम्	
				दारुणम् च	= dangerous, also

Oh, manly-tiger Raama, greatly powered taamasa and saumana missiles, the indomitable missiles like sam-varta, mausala, satya, and then the maaya-maya missile & like that oh, mighty armed Raama, a solar missile the sequestrator of others" brilliance namely teja-prabha & next, the missile of Moon-god named shishira [The Cooler] & and a very deadly missile of tvaSTa namely sudaamana & and even the dangerous missile of bhaga namely shita-iSu, these and the maanava missile of Manu, the earliest ruler of mankind, I will be giving. [1-27-17b, 18, 19, 20]

एतान् राम महाबाहो कामरूपान् महाबलान् ।
गृहाण परमोदारान् क्षिप्रमेव नृपात्मज ॥ १.२७.२१ ॥

महाबाहुः	= dextrous one	नृपात्मज	= prince	काम रूपान्	= disguise-wizards
महाबलान्	= greatly powered ones	उदारान्	= highly, providential ones	राम	= Raama
एतान्	= them the missiles	क्षिप्रम् एव	= forthwith, thus	गृहाण	= take them.

These missiles are, oh, dextrous prince, disguise-wizards, greatly powered, and highly providential ones, oh, Raama, you may take them forthwith. So said sage Vishvamitra to Raama. [1-27-21]

स्थितस्तु प्राङ्मुखो भूत्वा शुचिर्मुनिवरस्तदा ।
ददौ रामाय सुप्रीतो मन्त्रग्राममनुत्तमम् ॥ १.२७.२२ ॥

तदा	= then	मुनि वरः	= sage, pre-eminent	शुचिः	= becoming purified - on performing his personal holy depuration
प्राङ् मुखः	= east, facing, on staying, but	भूत्वा	= on becoming	सु प्रीतः	= verily, gladdened
स्थितः तु	= to Raama	अनुत्तमम्	= extraordinary, hymns, village - a mixed collection	ददौ	= gave.

That pre-eminent sage Vishvamitra on performing his personal holy depuration then gave the assortment of extraordinary hymns to Raama facing eastward. [1-27-22]

सर्वसङ्ग्रहणं येषां दैवतैरपि दुर्लभम् ।
तान्यस्त्राणि तदा विप्रो राघवाय न्यवेदयत् ॥ १.२७.२३ ॥

एषाम् सर्व	= of which hymns, total, comprehending	दैवतैः अपि	= sections and subsections of procedures]	दुर्लभम्	= for gods, even, impossible [by their sections and subsections]
सन्ग्रहणम्		सान्गो पाङ् विधिना			
तानि	= such, missiles - hymns of missiles	तदा विप्रः	= then, that Brahman, to Raghava, dedicated.		
अस्त्राणि		राघवाय			
		न्यवेदयत्			

The comprehension of which invoking hymns of the missiles is impossible even to gods with their sections and subsections of procedures, that Brahman dedicated such hymns to Raghava. [1-27-24]

जपतस्तु मुनेस्तस्य विश्वामित्रस्य धीमतः ।
उपतस्थुर्महार्हाणि सर्वाण्यस्त्राणि राघवम् ॥ १.२७.२४ ॥

धीमतः तस्य = intelligent one, that, विश्वामित्रस्य Vishvamisra, the saint	जपतः तु = on chanting, but	महा अर्हाणि = highly, venerable ones
मुनेः अस्त्राणि = missiles, all of them सर्वानि	राघवम् उप = at Raghava, came nigh तस्थुः of - stood accessible to.	

While that intelligent saint Vishvamisra chanted the hymns, all of those highly venerable missiles came nigh and stood accessible to Raghava in their astral form. [1-27-24]

ऊचुश्च मुदिताः सर्वे रामं प्राञ्जलयस्तदा ।
इमे स्म परमोदाराः किङ्करास्तव राघव ॥ १.२७.२५ ॥
यद्यद् इच्छसि भद्रम् ते तत् सर्वम् करवाम वै ।

परम उदारः = highly, obliging ones - missiles	परम उदारा = oh, most, noble Raama]	सर्वे = all of the missiles
तदा = then, with palm-fold प्राञ्जलयः	मुदिताः च = gladdened, also	रामम् ऊचुः = to Raama, spoke
राघव = oh, Raama	इमे तव = these are - here are, किङ्कराः your, thralls - servants	यद् यद् = what, what, you wish इच्छसि [whatever you wish us to do
तत् सर्वम् = that, all, we do, indeed करवाम वै	भद्रम् ते = safe, you be.	

All of those highly obliging missiles in astral bodies, gladdening to come under the aegis of Raama, then spoke to him making palms-fold, here are your thralls, Sire, we are here to accomplish whatever you bid us to do, let safety be with you. So said the deities presiding over the missiles to Raama. [1-27-25]

ततो राम प्रसन्न आत्मा तैः इति उक्तो महाबलैः ॥ १-२७-२६
प्रतिगृह्य च काकुत्स्थः समालभ्य च पाणिना ।
मानसा मे भविष्यध्वमिति तानभ्यचोदयत् ॥ १.२७.२७ ॥

ततः = then	प्रसन्न आत्मा = with a pleased, soul, रामः Raama	प्रति गृह्य = having received them
सम् आलभ्य = well, patted, also, with च पाणिना palm	काकुत्स्थः = Kakutstha Raama	तैः महा बलैः = to those, mightily, forceful ones
इति उक्तः = this way, said	मानसा मे = in cognisance, of mine, भविष्यध्वम् be manifested	इति तान् = thus, them, verily, mo- tivated - sent them off. चोदयत्

On receiving them with a pleased heart, then Raama patted them with his palm, and that Raama of Kakutstha-s also spoke this way to those mightily forceful missiles in ethereal bodies saying, you may manifest yourselves in my cognisance whenever I need you, and he motivated them to take leave and to come back at his beck and call. [1-27-26b, 27]

ततः प्रीतमना रामो विश्वामित्रं महामुनिम् ।
अभिवाद्य महातेजा गमनायोपचक्रमे ॥ १.२७.२८ ॥

ततः	= then	महा तेजा	= highly, resplendent Raama	प्रीत मना	= with thankful, heart
विश्वामित्रम्	= to Vishvamisra, great	गमनाय	= to journey on	उपचक्रमे	= readied himself.
महा मुनिम्	sage, revering him				
अभिवाद्य					

That highly resplendent Raama revered sage Vishvamisra with a thankful heart and readied himself for further journey. [1-27-26] . The nature of some astra-s - missiles There are some verses that depict the nature of these astra-s. A few of them are given under. Though we may not actually acquire a projectile power with these verses, they may at least detail what these missiles are. The source of these verses is untraceable, but they are said to be in puraaNaa-s, and Shiva informs Sage Narada, about the missiles as below:

ब्रह्मास्त्रम्

वान्तम् वह्नि समायुक्तम् व्योमहाला समन्वितम्।
मेष द्वयम् दन्त युतम् हालाहलम् अतः परम्।

घन आद्यम् वायु पूर्वम् च दन्त युक्तम् अथान्वितम्।
सरम् ऋक्ष पोर्णायम् भान्तम् भृगु मतः परम्॥

अम्बरम् वायु सङ्गुक्तः अरि मर्दनम् अप्युतः।
प्रदीप्तम् अथ अवक्तव्यम् परमम् च पदम् ततः।

तत् एते पदे प्रयोक्तव्ये गायत्र्या मध्यमम् ततः।
पद त्रयम् प्रयोक्तव्यम् एतत् ब्रह्म अस्त्रम् ईरितम्॥

It contains air, fire and cosmic poison, two goat-like fangs, full of poison, weighty, emits air, contains mercury, fiery, sparkling, sky is filled with air, enemy-killing, greatly radiant and it is projected with three hymns, Gayatri at its centre, it is known as ब्रह्म-अस्त्र ॥

॥ काल चक्रम् ॥

काल चक्रम् करुणम् मायया युक्तम् वान्तम् वारुण सञ्च्युतम्।
यूपान्तम् वह्निना युक्तम् मोघसाग्नि रथा त्रियुक्।

धान्तम् काल आत्मने इति एतत् चक्रा एति परम् ततः।
फडन्तम् एष मन्त्रस्तु काल चक्रम् प्रकीर्तितम्॥

Renders a piteous state of the enemy, full with magical powers, ending in air, and water filled, ends in craters with fire, generates fire and and it is known as Time disc

॥ विष्णु चक्रम् ॥

तार पूर्वम् च हृदयम् भाग्यात् अन्तौ वन आदिमः।
चण्डीश युक्त आषाढ तीव्र तेजस इति अपि।

पर्यायम् लक्ष सङ्ख्यायाः आरेति च पदम् ततः।
भीषयेति अपि वक्तव्यम् विष्णु चक्रम् इदम् विदुः॥

It first sparkles with cosmic holes, contains high degree radiance, revolves with one lakh revolutions per foot, very panicking is its projection

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्तविंशः सर्गः ॥

Thus, this is the 27th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

28 Sarga 28 - अष्टाविंशः सर्गः

Vishvamitra Teaches Rama About Annulment Of Missiles

Introduction -

Raama requests sage Vishvamitra for endowing annulment missiles, besides projectile ones that have been accorded in the previous chapter. Sage Vishvamitra accords them, and while they are journeying further, they chance to see a picturesque forest on their way and Raama enquires about it.

प्रतिगृह्य ततो ऽस्त्राणि प्रहृष्टवदनः शुचिः ।
गच्छन्नेव च काकुत्स्थो विश्वामित्रमथाब्रवीत् ॥ १.२८.१ ॥

काकुत्स्थः	= Kakutha descendent,	राम शुचिः	= decent one, Raama	अस्त्राणि	= missiles, on receiving
ततः प्रहृष्ट	= then, with a pleasant,	गच्छन् एव	= while on the way, thus	प्रतिगृह्य	
वदनः	face			अथ	= then - now
विश्वामित्रम्	= , to Vishvamitra, he is				
अब्रवीत्	speaking.				

On becoming personally purified Raama, the descendent of Kakutstha-s, received the missiles, and then on their way he is now speaking to Sage Vishvamitra with a pleasant face. [1-28-1]

गृहीतास्त्रो ऽस्मि भगवन् दुराधर्षः सुरासुरैः ।
अस्त्राणां त्वहमिच्छामि संहारं मुनिपुङ्गव ॥ १.२८.२ ॥

भगवन्	= oh god	गृहीत अस्त्रः	= taken, missiles, I have	सुरैः अपि	= to gods, even, unas-
		अस्मि		दुराधर्षः	sailable, I have become
मुनिपुङ्गव	= oh, sage, the eminent	अहम् तु	= I, but	अस्मि	
				अस्त्राणाम्	= for the missiles, an-
				संहारम्	nulment, I wish [to
				इच्छामि	know.]

Oh, godly sage, I have taken the missiles and became unassailable even for gods, but oh, eminent sage, I wish to know the annulment of missiles too. So said Raama to the sage. [1-28-2]

एवं ब्रुवति काकुत्स्थे विश्वामित्रो महायशः ।
संहारं व्याजहाराथ धृतिमान् सुव्रतः शुचिः ॥ १.२८.३ ॥

काकुत्स्थे	= by Raama, thus, said	अथ	= next	धृतिमान् सु	= resolute, well-averred
एवम् ब्रुवति				व्रतः शुचिः	one, purified one
विश्वामित्रः	= Vishvamitra, great	संहारम्	= annulment, -started		
महामुनिः	saint	व्याजहार	to say - imparted the		
			knowledge of.		

When Raama of Kakutstha said thus, next that resolute, well-averred and purified sage of eminence Vishvamisra imparted the knowledge of annulment missiles. [1-28-3]

सत्यवन्तं सत्यकीर्तिं धृष्टं रभसमेव च ।
प्रतिहारतरं नाम पराङ्मुखमवाङ्मुखम् ॥ १.२८.४ ॥

लक्षाक्षविषमौ चैव दृढनाभसुनाभकौ ।
दशाक्षशतवक्रौ च दशशीर्षशतोदरौ ॥ १.२८.५ ॥

पद्मनाभमहानाभौ दुन्दुनाभसुनाभकौ ।
ज्योतिषं कृशानं चैव नैराश्यविमलाबुधौ ॥ १.२८.६ ॥

योगन्धरहरिद्रौ च दैत्यप्रशमनौ तथा ।
सार्चिर्माली धृतिर्माली वृत्तिमान् रुचिरस्तथा ॥ १.२८.७ ॥

पितृसौमनसं चैव विधूतमकराबुधौ ।
करवीरकरं चैव धनधान्यौ च राघव ॥ १.२८.८ ॥

कामरूपं कामरुचिं मोहमावरणं तथा ।
जृम्भकं सर्वनाभं च सन्तानवरणौ तथा ॥ १.२८.९ ॥

कृशाश्वतनयान् राम भास्वरान् कामरूपिणः ।
प्रतीच्छ मम भद्रं ते पात्रभूतो ऽसि राघव ॥ १.२८.१० ॥

राघव	= oh, Raghava, Raama	सत्यवन्तम्	= Satyavanta	सत्यकीर्तिम्	= Satyakirti
धृष्टम्	= Dhristha	रभसम्	= Rabhasa	एव च	= like that, also
प्रतिहारतरम्	= Pratihaaratara	नाम	= named	परान्मुखम्	= Paraanmukam
अवान्मुखम्	= Avaanmukha	लक्ष्य	= Lakshya	अलक्ष्य	= Alakshya
इमौ च एव	= these, also, thus	दृढनाभ	= Dhridhanaabha	सुनाभकौ	= Sunaabha
दशाक्ष	= Dashaaksha	शतवक्रौ	= Shatavaktra	च	= also
दशशीर्ष	= dashashiirsha	शतौदरौ	= Shatodara	पद्मनाभ	= Padmanaabha
महानाभौ	= Mahaanaabha	दुन्दुनाभ	= Dundunaabha	स्वनाभकौ	= Svanaabha
ज्योतिषम्	= Jyotisha	शकुनम्	= Shakuna	उभौ च एव	= the two also, thus
नैराश्य	= Nairaashya	विमला	= Vimala	योगन्धर	= Yungandhara
विनिद्रौ	= Vinidra	च	= also	दैत्य	= Daitya
प्रमथनौ	= Praamadana	तथा	= then	शुचिबाहुः	= Suchibaahu
महाबाहुः	= Mahaabaahu	निष्कलि	= Nishkali	विरुचः	= Virucha
तथा	= like that	सार्चिर्माली	= Saarrchirmaali	धृतिमाली	= Dhritimaali
वृत्तिमान्	= Vrittiman	रुचिरः	= Ruchira	तथा	= then
पितृन्	= Pitrya	सौमनसम्	= Sumana	च एव	= also, thus
विधूत	= Vidhoota	अंकरौ	= Makara,	उभौ	= two of them
करवीरकरम्	= Karaveerakaram	च एव	= also	धन	= Dhana
धान्यौ	= Dhaanya	कामरूपम्	= Kaamaroopa	कामरुचिम्	= Kaamaruchira
मोहम्	= Moha	तथा	= thus	आवरणम्	= Aavarana

जृम्भकम्	=	Jrimbhaka	षर्प नाभम्	=	Sarpa naabha	च	=	also
पन्थान	=	Prathaana	वरनौ	=	Varana	भास्वरान्	=	radiant ones
तथा	=	thus	काम रूपिनः	=	disguise-wizards	कृशाश्व	=	Krishhaashva, children
						तनयान्	=	- the missiles
मम प्रतीच्छ	=	from me, you take	ते भद्रम्	=	to you, safety	पात्र भूतः	=	eligible one, you are.
						असि		

"Oh, Raghava, take these radiant missile-children of Krishaasva from me, namely सत्यवन्त, सत्यकेर्ति, ध्रिस्थ, रभस्, प्रतिहारतर, परान्मुक, अवान्मुख, लक्ष्य, अलक्ष्य, ध्रिधनाभ, सुनाभ, दशाक्ष, शतवक्र, दशशेर्श, शतोदर, पद्मनाभ, महानाभ, दुन्दुनाभ, स्वनाभ, ज्योतिश, शकुन, नैराश्य, विमल, युगन्धर, विनिद्र, दैत्य, प्रमधन, सुचिबाहु, महाबाहु, निश्कलि, विरुच, सार्चिर्मालि, ध्रितिमालि, त्रित्तिमन्, रुचिर, पित्त्य, षसौमन्स, अन्द् अल्सो थुस् विधोत, मकर, are two of them... खरवेरकर, ढन, ढान्य, कामरोप, कामरुचिर, मोह, आवरन, and thus ज्रिम्भक, सर्वनाभ, वरन॥ and these are the guise changing wizards ad you are the eligible one to handle these missiles, let safety be with you." Thus Vishvamitra gave missiles to Raama [1-28-4 5 6 7 8 9 10]

बाढमित्येव काकुत्स्थः प्रहृष्टेनान्तरात्मना ।
दिव्यभास्वरदेहाश्च मूर्तिमन्तः सुखप्रदाः ॥ १.२८.११ ॥

केचिदङ्गारसदृशाः केचिद्धूमोपमास्तथा ।
चन्द्रार्कसदृशाः केचित् प्रह्वाञ्जलिपुटास्तथा ॥ १.२८.१२ ॥

रामं प्राञ्जलयो भूत्वाब्रुवन् मधुरभाषिणः ।
इमे स्म नरशार्दूल शाधि किं करवाम ते ॥ १.२८.१३ ॥

काकुत्स्थ	=	Kakustha Raama	प्रहृष्टेन	=	gladdened	अन्तर्	=	in inner soul
बाढम् इति	=	'thus only', saying thus	दिव्य भास्वर	=	divine, radiant, bod-	आत्मना		
एव		received those missiles	देहाः च	=	ied, also	मूर्तिमन्तः	=	appealing ones
सुखप्रदाः	=	bliss-endowers	केचित्	=	some, fire-like	केचित् धूम	=	some, smoke-like,
			अन्गार			उपमः	=	thus
तथा	=	like that	सदृशाः			केचित्	=	some
			चन्द्र अर्क	=	moon, sun similar to			
प्रह् अन्जलि	=	concave, palms,	सदृशाः			प्राञ्जलयः	=	adjoined palms, on be-
पुटाः		holding-out - ad-	तथा	=	then	भूत्वा	=	coming
		joined hollow palms						
		in reverence - as in						
		begging						
मधुर	=	melodically, speaking	रामम्	=	to Raama, said	नर शार्दूल	=	oh, manly tiger
भाषिणः			अब्रुवन्					
इमे स्म	=	here, we are	शाधि	=	order us	ते किम्	=	what, for you, can we
						करवाम	=	do.

Gladdening in his heart of hearts Raama of Kakutstha received the annulment missiles saying, "Agreed! Sire!" Those missiles are with radiantly divine bodies, appealing and endowing bliss. Some are fire-like, some smoke-like, and some moon-like and some sun-like, and such as they are, some of them holding out their hollowed palms, and some with palms adjoined melodiously spoke to Raama saying, "here we are, oh, manly-tiger, what can we do for you." [1-28-11, 12, 13]

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गम्यतामिति तानाह यथेष्टं रघुनन्दनः ।
मानसाः कार्यकालेषु साहाय्यं मे करिष्यथ ॥ १.२८.१४ ॥

मानसाः	= [while remaining in] memory	कार्य कालेषु	= , in work's, time, [need of the hour]	मे साहाय्यम्	= to me, assistance, you
यथा इष्टम्	= as you wish, you can	इति रघु	= thus, Ragu's legatee, to	करिष्यथ	render till then
गम्यताम्	go	नन्दनः तान्	them, said.		
		आह			

While remaining in my memory you assist me as and when needed, and till then you may go away as you wish, thus that legatee of Raghu-s said to those deities of annulment missiles. [1-28-14]

अथ ते राममामन्त्य कृत्वा चापि प्रदक्षिणम् ।
एवमस्त्विति काकुत्स्थमुक्त्वा जग्मुर्यथागतम् ॥ १.२८.१५ ॥

अथ ते	= then, they	एवम् अस्तु	= thus, it will be, thus	काकुत्स्थम्	= to Kakutstha's, legatee, on saying
प्रदक्षिणम् च	= circumambulation,	इति		उक्त्वा	
अपि कृत्वा	also, even, on performing	रामम्	= by Raama, consented	जग्मुः	= went away, as they
		आमन्त्य		यथागतम्	have come.

Saying it will be done that way to Raama, the legatee of Kakutstha-s, also on performing circumambulation to him and then on taking his consent those deities have gone away as they have come. [1-28-15]

स च तान् राघवो ज्ञात्वा विश्वामित्रं महामुनिम् ।
गच्छन्नेवाथ मधुरं श्लक्ष्णं वचनमब्रवीत् ॥ १.२८.१६ ॥

सः राघवः च	= he that Raghava, also	तान् ज्ञात्वा	= them - annulment missiles, on knowing - learning	अथ गच्छन्	= then, while going - on
				एव	path, only

विश्वामित्रम्	= to Vishvamitra, great	मधुरम्	= sweet, soft, words,
महामुनिम्	sage	श्लक्ष्णम्	spoke - asked.
		वचनम्	
		अब्रवीत्	

After learning the nullifying missiles and then while proceeding on the walkway Raghava asked the great sage Vishvamitra with sweet and soft words. [1-28-16]

किं न्वेतन्मेघसङ्काशं पर्वतस्याविदूरतः ।
वृक्षषण्डमितो भाति परं कौतूहलं हि मे ॥ १.२८.१७ ॥

दर्शनीयं मृगाकीर्णं मनोहरमतीव च ।
नाना प्रकारैः शकुनैर्वल्गुनादैरलङ्कितम् ॥ १.२८.१८ ॥

इतः पर्वतस्य	= on this side, of mountain	अ वि दूरतः	= not, very, far	मेघ	= cloud-like formation
दर्शनीयम्	= picturesque	मृग	= with animals, spread-over	सन्काशम्	
वल्गु भाषैः	= with pleasant callings [of birds]	आकीर्णम्		अतीव मनः	= highly, heart, pleasing one
भाति	= is shining forth	नाना प्रकारैः	= with numerous, kinds of, birds, embellished	रमम्	
		शकुनैः		वृक्ष षण्डम्	= trees, a group of - a thicket
		अलङ्कृतम्		मे परमम्	= to me, very much, inquisitiveness, indeed.
		एतत् किम्	= this, what, really	कौतूहलम्	
		नु		हि	

What is this cloudlike picturesque thicket shining forth not very far away on this side of mountain, with animals spreading over it, and embellished with numerous kinds of birds that have pleasant callings it is highly soul-delighting, thus, my inquisitiveness is growing very much to know it, what is this, really! [1-28-17, 18]

निस्सृताः स्म मुनिश्रेष्ठ कान्ताराद्रोमहर्षणात् ॥
अनया त्ववगच्छामि देशस्य सुखवत्तया ॥ १.२८.१९ ॥
सर्वं मे शंस भगवन् कस्याश्रमपदं त्विदम् ।

मुनि श्रेष्ठ	= oh, sage, the eminent	अनया	= by this, place's, happy environs	रोम हर्षणात्	= from hair-raising, forest [extremely alarming forest of Tataka]
निःसृताः स्म	= came out, we have thus	देशस्य		कान्तारात्	
भगवन्	= oh, god	सुखवत्तया		इदम् कस्य	= this is, whose, hermitage's, threshold
		अवगच्छामि	= I understand	आश्रम पदम्	
		सर्वम् मे	= all, to me, you tell.		
		शम्स			

"By the nature of happy environs at this place, oh, eminent sage, I understand that we have come out of the extremely alarming forest of Tataka, but oh, god, whose hermitage's threshold is this, kindly tell me all.

[1-28-19]

सम्प्राप्ता यत्र ते पापा ब्रह्मघ्ना दुष्टचारिणः ॥ १.२८.२० ॥
तव यज्ञस्य विघ्नाय दुरात्मानो महामते ।

भगवंस्तस्य को देशः सा यत्र तव याज्ञिकी ॥ १.२८.२१ ॥
रक्षितव्या क्रिया ब्रह्मन् मम वध्याश्च राक्षसाः ।

एतत्सर्वं मुनिश्रेष्ठ श्रोतुमिच्छाम्यहं प्रभो ॥ १.२८.२२ ॥

महामुनेः	= oh, great saint	भगवन्	= oh, venerable one	ब्रह्मन्	= oh, Brahman
यत्र	= where	ब्रह्म घ्नाः	= Brahman, murderers	दुष्ट चारिणः	= evildoers
दुर् आत्मनः	= evil-minded ones	ते पापाः	= those, sinners	तव यज्ञस्य	= your, ritual, for hin-
				विघ्नाय	drance
सम् प्राप्ताः	= they have come - are coming	तव याज्ञिकी	= your, pertaining to ritual, ceremonies	सा यत्र	= those [ritual works,] where
मया	= by me, to be safe-	क्रिया		तस्य देशः	= that, place, is what
रक्षितव्या	guarded	राक्षसाः च	= demons, also, to be	कः	
मुनिश्रेष्ठः	= oh, sage, the eminent	वध्याः	eliminated	अहम् एतत्	= I, all, this
		प्रभो	= oh lord	सर्वम्	
श्रोतुम्	= to listen, wish to.				
इच्छामि					

"Oh, great saint, where are those murderers of Brahmins? Oh, venerable one, at which place those evil minded sinners and evildoers will be coming to hinder your ritual? And where, oh, Brahman, I have to safeguard your ritual ceremonies, and demons too are to be eliminated? Oh, eminent sage, what is that place? I would like to hear all of it." Rama asked Vishvamitra in that way. [1-28-20b, 21, 22]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे अष्टाविंशः सर्गः ॥

Thus, this is the 28th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

29 Sarga 29 - एकोन त्रिंशः सर्गः

Legend Of Vamana Narrated

Introduction -

Raama and Lakshmana inquisitively enquired into the Siddha aashRaama, Accomplished Hermitage in the earlier chapter for which Sage Vishvamitra informs about the heritage of that hermitage for it once belonged to Vishnu in Vaamna incarnation. Vishvamitra narrates about it and how Vaamna, a dwarfish ascetic boy eradicated evil on earth. It is a suggestion to Raama from Sage Vishvamitra to do likewise in this incarnation of Raama also.

अथ तस्याप्रमेयस्य तद्वनं परिपृच्छतः ।
विश्वामित्रो महातेजा व्याख्यातुमुपचक्रमे ॥ १.२९.१ ॥

अथ	= then	अप्रमेयस्य	= not, matchable [in illustriousness]	वचनम् परि	= about sentence, while
तस्य	= to that Raama	महातेजा	= highly resplendent	पृच्छतः	asking
		विश्वामित्रः	विश्वामित्र	व्याख्यातुम्	= to narrate, started.
				उपचक्रमे	

When that matchlessly illustrious Raama has asked for details, that highly resplendent sage Vishvamitra started to narrate about that forest to Raama. [1-29-1]

इह राम महाबाहो विष्णुर्देववरः प्रभुः ।
वर्षाणि सुबहून्येव तथा युगशतानि च ॥ १.२९.२ ॥
तपश्चरणयोगार्थमुवास सुमहातपाः ।

२ महाबाहुः	= oh, dextrous, Raama	इह देव	= here, by gods, one who	सु महा तपाः	= one who has - very, great, ascetic
राम		नमस्कृत	is worshipped	तथा युग	= likewise, eras, hundreds, also
विष्णुः	= Vishnu	सु बहूनि	= for good, many, years	शतानि च	
तपः चरण	= penance, practise,	वर्षाणि			
योग अर्थम्	yoga, in pursuit of	इह उवास	= here, resided.		

Here, oh, dextrous Raama, he who is worshipped by gods and who has got outstanding asceticism that Vishnu resided here in the pursuit of practising asceticism and yoga for good many years, likewise for a hundred eras. [1-29-2, 3a]

एष पूर्वाश्रमो राम वामनस्य महात्मनः ॥ १.२९.३ ॥
सिद्धाश्रम इति ख्यातः सिद्धो ह्यत्र महातपाः ।

राम	= oh, Raama	एष	= this is, of great-souled	पूर्व आश्रमः	= erstwhile, hermitage
		महात्मनः	one, of Vaamana		
सिद्धः आश्रम	= Siddha [Accom-	वामनस्य		महातपाः	= one who has
इति ख्यातः	pished] hermitage,	हि	= why because	काश्यप अत्र	supreme asceticism, sage
	thus, renowned			सिद्धः	Kaashyapa, there, got
					accomplishment to his
					asceticism.

This is the erstwhile hermitage of great-souled Vaamana renowned as Accomplished hermitage, why because the sage with supreme asceticism Kaashyapa got accomplishment to such of his asceticism there only. [1-29-3b, 4a]
This is firstly the hermitage of Vishnu before taking up Vaamna incarnation. Later the incarnate Vaamna also practised asceticism here. Thus, this hermitage belongs to both Vishnu and Vaamna, and on such an analogy this even belongs to Raama at the present time, so says Vishvamitra at 24th verse below.

एतस्मिन्नेव काले तु राजा वैरोचनिर्बलिः ॥ १.२९.४ ॥
निर्जित्य दैवतगणान् सेन्द्रांश्च समरुद्गणान् ।
कारयामास तद्राज्यं त्रिषु लोकेषु विश्रुतः ॥ १.२९.५ ॥

एतस्मिन्	= in the mean, time, only	वैरोचनिः	= Virochana's [son]	राजा बलिः	= king, Bali
काले एव					
स इन्द्रान्	= with, Indra, along	दैवत गणान्	= god's, groups	निर् जित्य	= on completely, con-
स मरुत्	with, Marut, gods -				quering
गणान्	Wind-gods				
त्रिषु लोकेषु	= in three, worlds, well,	तत् राज्यम्	= that, kingdom, he		
वि श्रुतः	heard [renowned]	कारयामास	started to do - to rule.		

In the meantime, when Vishnu was in his asceticism in this hermitage, the son of King Virochana, namely Bali, has completely conquered all the assemblages of gods together with Indra and his coterie called Wind-gods, and ruling that kingdom where that hermitage is there, he has become renowned in all the three worlds for his magnanimity. [1-29-4b, 5] Bali is generally addressed Bali Chakravatri, Bali, The Emperor, for his grand benevolence. He is the grand son of Prahlada, who in turn is the son of greatest demon king, HiraNyakashapa, who was eliminated by Vishnu, in His Nara-simha, Man-Lion incarnation.

यज्ञम् चकार सुमहान् असुरेन्द्रो महाबलः ।
बलेस्तु यजमानस्य देवाः साग्निपुरोगमाः ।
समागम्य स्वयं चैव विष्णुमूचुरिहाश्रमे ॥ १.२९.६ ॥

असुर इन्द्रः	= demon, the chief	महाबलः	= great, mighty one	बलेः तु	= Bali, for his part
यज्ञम् चकार	= ritual, conducted,	यजमानस्य	= as officiator - when	देवाः	= gods
सुमहान्	very, grand one		Bali is the officiator of		
			that Vedic ritual		

स अग्निः = with, Fire-god, kept पुरोगमाः ahead स्वयम् चैव = in person, also thus	इह आश्रमे = in this, hermitage समागम्य = on approaching	विष्णुम् = to Vishnu उचुः = spoke.
--	--	---------------------------------------

That great mighty chief of demons Bali then conducted a very grand Vedic ritual. But when Bali is conducting that ritual remaining as its officiator all the gods personally approached Vishnu, keeping Fire-god ahead of them, just here in this hermitage and they spoke to him. [1-29-6]

बलिवैरोचनिर्विष्णो यजते यज्ञमुत्तमम् ।
असमाप्ते क्रतौ तस्मिन् स्वकार्यमभिपद्यताम् ॥ १.२९.७ ॥

विष्णुः = oh, Vishnu तस्मिन् व्रते = that, ritual, not [before,] completing अ समाप्त	वैरोचनिः = Virochana's [son,] Bali बलिः स्व कार्यम् = our own [god's,] mission, completely, be अभि पद्यताम् achieved.	उत्तमम् = unsurpassed, Vedic यज्ञम् यजते ritual, is performing
--	--	---

"Oh, all-pervading god Vishnu, Bali the son of Virochana is conducting an unsurpassed Vedic ritual, before the completion of which our own mission, say the task of gods, is to be achieved completely. [1-29-7]

ये चैनमभिवर्तन्ते याचितार इतस्ततः ।
यच्च यत्र यथावच्च सर्वं तेभ्यः प्रयच्छति ॥ १.२९.८ ॥

ये = which of those एनम् अभि = him [to Bali,] approaches [supplicates] वर्तन्ते अभि वाङ्च्छन्ति यथावत् च = in as is where is condition, also	याचितार = supplicants यत् च = whatever, also सर्वम् तेभ्यः = all, to them, donating. प्रयच्छति	इतः ततः = from here, and there - from wherever he may come यत्र = wherever [it might be]
--	---	---

"Whoever the supplicant might be and from wherever he might be coming, but if one approaches and supplicates to him he is donating that in as is where is condition, whatever is supplicated and wherever it might be. [1-29-8]

स त्वं सुरहितार्थाय मायायोगमुपागतः ।
वामनत्वं गतो विष्णो कुरु कल्याणमुत्तमम् ॥ १.२९.९ ॥

विष्णुः = oh, Vishnu सुर हितार्थाय = for gods, welfare	सः = such as you are माया योगम् = Maya [illusory,] उप आश्रितः power, resorting to	त्वम् = you वामनत्वम् = dwarfishness, on assuming गतः
---	---	---

उत्तमम्	= the most suitable, mer-
कल्याणम्	ited deed, you make
कुरु	happen - to deal with
	Emperor Bali.

"As such, oh, Vishnu, you may effectuate the most suitable merited deed for the welfare of gods on resorting to your illusory power, Vishnu Maya, and on assuming the form of a dwarf to deal with Emperor Bali." Thus gods appealed to Vishnu. [1-29-9]

एतस्मिन्नन्तरे राम कश्यपो ऽग्निसमप्रभः ।
अदित्या सहितो राम दीप्यमान इवौजसा ॥ १.२९.१० ॥

देवीसहायो भगवान् दिव्यं वर्षसहस्रकम् ।
व्रतं समाप्य वरदं तुष्टाव मधुसूदनम् ॥ १.२९.११ ॥

एतस्मिन्	= in this, meanwhile	राम	= oh Raama	अग्नि सम	= ritual fire, similar, in
अनन्तरे				प्रभः	brilliance
अदित्या	= Lady Aditi, who will	ओजसा	= with his own vital-	भगवन्	= godly sage,
सहितः	be with	दीप्यमान इव	ity, resplendent, as	काश्यपः	Kaashyapa
			though		
देवी सहायः	= lady [Aditi,] along	दिव्यम् वर्ष	= divine, years, thou-	व्रतम्	= asceticism, on com-
	with	सहस्रकम्	sand	समाप्य	pleting
वर दम्	= boon, giver [Vishnu]	मधु सूदनम्	= Madhu, the demon,	तुष्टाव	= eulogised.
			killer [Vishnu]		

In the meanwhile, oh Raama, he whose brilliance is similar to ritual fire, who will be with his wife Lady Aditi, who is resplendent with his own vitality, that godly sage Kaashyapa on completing his asceticism along with Lady Aditi started to eulogise the boon giver and the eliminator of demon Madhu, namely Vishnu. Thus Vishvamitra is narrating to Raama. [1-29-10, 11] The ascetic practises conducted along with wife are said to yield best results, in the case of a desired object of that couple's interest. Therefore, Dasharatha also conducted the ritual to beget progeny along with his wives. Here Sage Kaashyapa conducted his austerities along with wife Aditi.

तपोमयं तपोराशिं तपोमूर्तिं तपात्मकम् ।
तपसा त्वां सुतप्तेन पश्यामि पुरुषोत्तमम् ॥ १.२९.१२ ॥

तपः मयम्	= asceticism, abounding	तपः राशिम्	= asceticism, aggregate	तपः मूर्तिम्	= asceticism, configure
			of		of
तप	= asceticism, soul of	पुरुष	= at Supreme, Person	त्वाम्	= you
आत्मकम्		उत्तमम्	that is what you are		
सु तप्तेन	= with well practised,				
पश्यामि	asceticism, I am able				
तपसा	to see.				

"Oh, Supreme Person, you are abounding with asceticism, aggregate of asceticism, the aspect of asceticism, and the very soul of asceticism, such as you are, I am able to see you with the well practised asceticism of mine. [1-29-12] The word "tapaH" also means j naana, gnosis, knowledge, intellect, spirit, as such it is oriented that way and said as, oh, Vishnu, you are abounding with intellect, aggregate of intellect, the only aspect of intellect... etc.

शरीरे तव पश्यामि जगत्सर्वमिदं प्रभो ।
त्वमनादिरनिर्देश्यस्त्वामहं शरणं गतः ॥ १.२९.१३ ॥

प्रभुः	= oh, god	तव शरीरे	= in your, physique	इदम् सर्वम्	= thi, whole, universe, I
				जगत्	am seeing
त्वम् अन्	= you are, without be-	अ निर्देश्यः	= not, definable	पश्यामि	
आदिः	ginning			अहम् त्वाम्	= I am, in you, shelter,
				शरणम्	getting in [taking.]
				गतः	

"In your physique I am seeing this entire universe, oh, god, and you are without a beginning and indefinable, and in you I am taking shelter." Sage Kaashyapa praised Vishnu in this way. [1-29-13] This is the concept of विश्व रूप , Physique of the Universes, which Krishna shows to Arjuna in Maha Bharata at the time of telling Bhavad Gita.

तमुवाच हरिः प्रीतः कश्यपं धूतकल्मषम् ।
वरं वरय भद्रं ते वरार्हो ऽसि मतो मम ॥ १.२९.१४ ॥

हरिः प्रीतः	= Hari, Vishnu, glad-	धूत	= he who is cleansed -	तम्	= to him to Kaashyapa,
	dened	कल्मषम्	absolved of, blemish	कश्यपम्	said
वरम् वरय	= boon, seek	ते भद्रम्	= to you, safety will be	उवाच	
				वर अर्हः	= for boon, as a worthy
मम मतः	= to me, a preferred one,			one	
असि	you are.				

Vishnu is gladdened for the devotion of sage Kaashyapa who is absolved of any blemish y his ascesis, and then Vishnu said this to, You may seek a boon as you are boon-worthy, I opine that you are a preferred one to me, let safety be with you. Thus Vishnu said to Kaashyapa. [1-29-14]

तच्छ्रुत्वा वचनं तस्य मारीचः कश्यपो ऽब्रवीत् ।
अदित्या देवतानां च मम चैवानुयाचतः ॥ १.२९.१५ ॥
वरं वरद सुप्रीतो दातुमर्हसि सुव्रत ।

१५ तस्य	= his - Vishnu"s	तत् वचनम्	= that, word of accord- श्रुत्वा ing boon, on hearing	मारीचः	= sage Mariicha"s [son,]
वरद	= oh, boon-accorder	सु व्रत	= oh, Vishnu with lofty vows	कश्यपः	= sage Kaashyapa, said
अनु	= following them I who	मम च	= to me, also	अब्रवीत्	
याचितम्	= am supplicating			अदित्या	= of lady Aditi, of gods,
वरम् दातुम्	= boon, to bestow, apt of			देवतानाम्	= also
अर्हसि	= you.			च	
				सु प्रीतः	= [while you are] well, pleased

On hearing the word of Vishnu sage Kaashyapa, the son of Sage Mariicha said, oh, god the accorder of boons, as you are pleased with us it will be apt of you to bestow the boon besought by Lady Aditi and the gods, oh, lord with lofty vows, for which boon I am also supplicating to you, following them. [1-29-15, 16a]

पुत्रत्वं गच्छ भगवन्नदित्या मम चानघ ॥ १.२९.१६ ॥
 भ्राता भव यवीयांस्त्वं शक्रस्यासुरसूदन ।
 शोकार्तानां तु देवानां साहाय्यं कर्तुमर्हसि ॥ १.२९.१७ ॥

भगवन्	= oh, god	अनघ	= oh, sinless one	अदित्या मम	= of Aditi, of mine, as
पुत्रत्वम्	= sonship, you attain	असुर सूदन	= oh, demons, dispenser of	च	= well
गच्छ		शोक	= in anguish, agonised,	त्वम् शक्रस्य	= you, of Indra
यवीयान्	= younger, brother, you	आर्तानाम्	= for gods	साहाय्यम्	= help, to render, apt of
भ्राता भव	= become	देवानाम्		कर्तुम्	= you.
				अर्हसि	

"Oh, god, oh, sinless one, you may please attain the sonship of Lady Aditi and myself, oh, dispenser of demons, it will be apt of you to render help to gods who are agonised in the anguish owing to the predominance of Emperor Bali, by becoming the younger brother of Indra. [1-29-16b, 17]

अयं सिद्धाश्रमो नाम प्रसादात्ते भविष्यति ।
 सिद्धे कर्मणि देवेश उत्तिष्ठ भगवन्नितः ॥ १.२९.१८ ॥

देव ईश	= oh, god"s, god	कर्मणि सिद्धे	= works [asceticism of mine,] while accom- plished	अयम्	= this one [hermitage]
ते प्रसादात्	= by your, grace	सिद्ध आश्रमः	= this one, Siddha	भविष्यति	= it becomes
		नाम	[Accomplished,] Hermitage, with the name		
भगवन्	= oh, god	इतः उत्तिष्ठ	= from here, arise.		

"Oh, god of gods, as the works of my austerities are accomplished here, by your grace this hermitage will be renowned by the name Siddha ashram, Hermitage of Accomplishment, hence oh god, arise from here to become my son." So said sage Kaashyapa to Vishnu. [1-29-18]

The wording सिद्धे कर्मणि is interpreted in two ways. One in respect of Vishnu who is practising asceticism there, as His austerities are accomplished here in accepting request of gods as well as that of Sage Kaashyapa. The other, in respect of Kaashyapa who is seeking the boon, and if Vishnu accords the boon to incarnate Himself as Vaamna in the womb of Aditi, the austerities of Kaashyapa are also accomplished. Since the deeds of Supreme God are not accomplished with mere austerities, but by eliminating the evil, the concept of सिद्धे कर्मणि is appropriate in respect of Sage Kaashyapa. In any way, this hermitage is an Accomplished one for gods, for sages, and for Supreme Divinities, in taking a foothold to eliminate the evil on earth.

अथ विष्णुर्महातेजा अदित्यां समजायत ।
वामनं रूपमास्थाय वैरोचनिमुपागमत् ॥ १.२९.१९ ॥

अथ	= then	महातेजा	= great resplendent,	अदित्याम्	= from Aditi, well,
		विष्णुः	Vishnu	सम् अ	emerged - as son
				जायत	
वामनम्	= dwarf, semblance,	वैरोचनिम्	= to Virochana"s [son,		
रूपम्	adopting	उपागमत्	Emperor Bali,] came		
आस्थाय			near - approached.		

That great resplendent Vishnu then adopting a semblance of a dwarf emerged from Aditi, and that dwarfish ascetic boy approached Emperor Bali, the son of Virochana. Thus Vishvamitra continued narration. [1-29-19]

त्रीन् क्रमानथ भिक्षित्वा प्रतिगृह्य च मानदः ।
आक्रम्य लोकाँल्लोकात्मा सर्वलोकहिते रतः ॥ १.२९.२० ॥

महेन्द्राय पुनः प्रादान्नियम्य बलिमोजसा ।
त्रैलोक्यं स महातेजाश्चक्रे शक्रवशं पुनः ॥ १.२९.२१ ॥

अथ	= next that dwarf ascetic boy - Vaamana	लोक अर्थः	= for the good of worlds	सर्व लोक	= all, worlds, welfare,
		आत्मा	[soul of all worlds]	हिते रतः	one who is interested in Vishnu
त्रीन् पादान्	= three, foot-steps [of	प्रति गृह्य च	= on receiving [that	लोकान्	= on worlds, striding
भिक्षित्वा	space,] begged of		ground], also	आक्रम्य	over
बलिम्	= Bali, with vitality, on	मेदिनीम्	= earth, to Indra, again,	महातेजाः सः	= great resplendent one,
ओजसा	restraining worlds	महेन्द्राय	gave away		that Vishnu
नियम्य		पुनः प्रा दात्			
त्रै लोक्कम्	= three, worlds	पुनः शक्र	= again, Indra"s, control,		
		वशम् चक्रे	he made to come.		

That dwarf ascetic boy Vaamana begged and received a space that can be covered in three strides, but strode all the three worlds in those three steps for the purpose of saving worlds, as he is interested in the welfare of all the worlds. Vishnu gave the earth back to Indra restraining Emperor Bali with his vitality. Thus that great resplendent Vishnu made the three worlds to come under the control of Indra again. [1-29-20, 21]

The myth is that Vaamna, the dwarfish ascetic boy, approaches Emperor Bali and begs of him for a space enough to place his three dwarfish foot-steps. While all around that ritual hall of Bali laugh at this boy's request, Bali comes to know who this dwarfish boy is. Though known to be Vishnu in this incarnation, without deviating from his vow of according charities in "as is where is condition", Bali accords that much space to the boy. Then Vaamna places one dwarfish foot on this globe and the entire globe is covered with it. Vaamna then asks Bali where to put the second foot. Bali shows heavenward, which heavenly worlds are conquered by Bali and are under his control at that time. Vaamna places his second dwarfish foot on all the heavenly worlds covering all of them. Then again, Vaamna asks Bali as to where the third foot-space is. Bali shows his head to place the third foot. Vaamna places his foot on this third foot-space, i.e., on Bali's head and starts to trample him to पाताल लोक , nether worlds. At the time of donating the charity, while Bali is pouring water oblation into the hands of Vaamna, Sage Shukrachaarya, the demon's high priest, knowing this dwarf boy to be Vishnu, enters the nozzle of the water pot so that the donation water may not fall into the hands of the boy, thus to fail the donation. Knowing that the sage is in the nozzle of the water-pot, Vaamna pierces the nozzle with a straw of darbha, sacred grass-blade, thus piercing one eye of Sage Shukrachaarya. From then on, this sage has become one-eyed sage, symbolically meaning that he eyes on one side only, namely on the side of demon's welfare. Vaamna places his third step on the head of Emperor Bali and subjugates him to netherworlds, freeing the other worlds from his rule. However, Vishnu blesses Bali to be deathless, though subdued into netherworlds, and to become Indra in the coming manvantara-s, eras. Then on Vishnu is eulogised as TrivikRaama, त्रि वि क्रम three, verily, paced - surpassing, one who surpasses all the three worlds in three strides.

तेनैव पूर्वमाक्रान्त आश्रमः श्रमनाशनः ।

मया तु भक्त्या तस्यैष वामनस्योपभुज्यते ॥ १.२९.२२ ॥

श्रम नाशनः	= stress, eradicating	एष	= this	आश्रमः	= hermitage
तेन	= by him - Vaamana	पूर्वम्	= at one time, presided	तस्य	= his Vaamana's, owing
		आक्रान्तः	over	वामनस्य	to devotion - owing
				भक्त्या	devotion to him
मया अपि	= by me, even	उपभुज्यते	= beneficed.		

* श्रम नाशनः = stress and strain of living beings in taking births and rebirths

This hermitage which at one time is presided by Vishnu, is an eradicator of stress, either the stress and strain caused by the evil on earth, or the stress of going through the cycle of birth and death, thus this hermitage is an accorded of salvation, and I am also beneficed with this hermitage owing to my devotion to Vaamana. [1-29-22]

एतमाश्रममायान्ति राक्षसा विघ्नकारिणः ।
अत्रैव पुरुषव्याघ्र हन्तव्या दुष्टचारिणः ॥ १.२९.२३ ॥

पुरुष व्याघ्र	= oh, manly-tiger	विघ्न कारिणः	= obstacle, causers,	एनम्	= at this, hermitage, will
		राक्षसा	demons	आश्रमम्	be arriving
ते दुष्ट	= they, that are of evil,			आयान्ति	
चारिणः अत्र	pursuit, there alone,				
हन्तव्याम्	are to be eliminated.				

Demons causing obstacles, oh, manly tiger Raama, will be arriving at that hermitage and there alone those demons with evil pursuit are to be eliminated. [1-29-23]

अद्य गच्छामहे राम सिद्धाश्रममनुत्तमम् ।
तदाश्रमपदं तात तवाप्येतद्यथा मम ॥ १.२९.२४ ॥

राम	= oh, Raama	अद्य अन्	= now, un, excelled, to	गच्छामहे	= we will go
		उत्तमम्	the Accomplished,		
		सिद्ध	hermitage		
		आश्रमम्			
तात	= oh, dear one	एतत् आश्रम	= this, hermitage's,	यथा मम	= as to how, to me
		पदम्	threshold		
तव अपि तथा	= to you, even, [like-wise.]				

Raama, we now go to the unexcelled hermitage of Accomplishment, oh, dear one, as to how this hermitage belongs to me, this also belongs to you. Thus Vishvamitra said to Raama. [1-29-24] This hermitage is my benefice now for I am practising my asceticism here, but originally this belongs to you because you have practised your asceticism here in this hermitage as Vishnu, even earlier to your Vaamana incarnation." Raama Tilaka.

इति उक्त्वा परम प्रीतो गृह्य रामम् स लक्ष्मणम् ।
प्रविशन्नाश्रमपदं व्यरोचत महामुनिः ।
शशीव गतनीहारः पुनर्वसुसमन्वितः ॥ १.२९.२५ ॥

इति उक्त्वा	= so, saying	महामुनिः	= great, saint Vishvami- tra	परम प्रीतः	= highly, gladdened
गृह्य रामम्	= taking - leading,	प्रविशन्	= on entering, her- mitage"s, threshold	गत नीहारः	= with dispersed, mist
स लक्ष्मणम्	Raama, with, Laksh- mana	आश्रम पदम्		व्यरोचत	= shone forth.
पुनर्वसु सम्	= two Stars of Punar- vasu [fifth or seventh lunar mansion,] well, abutting	शशी इव	= moon, as with		

So saying that great sage Vishvamisra is highly gladdened to lead Raama together with Lakshmana to the hermitage, and on his entering the hermitage with those two, that sage shone forth like moon with a two starred constellation called Punarvasu, the fifth or seventh lunar mansion, after dispersal of mist. [1-29-25]

तं दृष्ट्वा मुनयः सर्वे सिद्धाश्रमनिवासिनः ।
उत्पत्योत्पत्य सहसा विश्वामित्रमपूजयन् ॥ १.२९.२६ ॥

सिद्ध आश्रम	= Accomplished, her- mitage, residents of	सर्वे मुनयः	= all, sages	तम् दृष्ट्वा	= him, on seeing
निवासिनः		सहसा	= quickly, to Vishvami- tra, adored.		
उत्पत्य	= getting up, getting up [with hustle and bus- tle]	विश्वामित्रम्			
उत्पत्य		अपूजयन्			

On seeing the arrival of Vishvamisra all of the resident sages of Accomplished Hermitage have quickly ap-
proached him with hustle and bustle adoring him. [1-29-26]

यथार्हं चक्रिरे पूजां विश्वामित्राय धीमते ।
तथैव राजपुत्राभ्यामकुर्वन्नतिथिक्रियाम् ॥ १.२९.२७ ॥

धीमते	= for sagacious, to Vish- vamisra	यथा अर्हम्	= as, deservedly, rever- ence, offered	तथा एव	= like, that
विश्वामित्राय		पूजाम्			
राज	= for two princes	चक्रिरे	= guest, works [recep- tion,] they made - of- fered.		
पुत्राभ्याम्		अतिथि			
		क्रियाम्			
		अकुर्वन्			

Those sages revered Vishvamisra according to their deservedness, likewise they have offered hospitality
to both of the princes, Raama and Lakshmana. [1-29-27]

मुहूर्तमिव विश्रान्तौ राजपुत्रावरिन्दमौ ।
प्राञ्जली मुनिशार्दूलमूचतू रघुनन्दनौ ॥ १.२९.२८ ॥

अथ	= then	अरिन् दमौ	= those two - enemy, subjugators	राज पुत्रौ	= king"s, sons - princes
रघु नन्दनौ	= Raghu"s, from dynasty	मुहूर्तम् विश्रान्तौ	= briefly, on taking rest	प्रान्जली मुनि शार्दूलम् ऊचत्:	= with adjoined-palms, to sage-tiger, spoke.

Those two princes from Raghu"s dynasty and the enemy-subjugators, namely Raama and Lakshmana, briefly took rest and adjoining palms they spoke to the sagely tiger Vishvamitra. [1-29-28]

अद्यैव दीक्षां प्रविश भद्रं ते मुनिपुङ्गव ।
सिद्धाश्रमो ऽयं सिद्धः स्यात् सत्यमस्तु वचस्तव ॥ १.२९.२९ ॥

मुनि पुङ्गव	= oh, sage, the eminent	अद्य एव	= today, only, ritual of solemnity, enter into - undertake	ते भद्रम्	= to you, let safety be
अयम् सिद्ध आश्रमः	= this, Siddha, [Accomplished,] hermitage	सिद्धः स्यात्	= accomplished one, it will be	तव वचः सत्यम् अस्तु	= your, word, truth, let it become - let your word come true.

Oh, the eminent sage, to day itself you may undertake the ritual of solemnity that is undertaken prior to the main ritual, be safe, and let this Hermitage of Accomplishment become an accomplished one in eradiating vice true to its name, and let the word of yours given to my father in fetching me to this place come true. So said Raama to Vishvamitra, supported by Lakshmana. [1-29-29]

एवमुक्तो महातेजा विश्वामित्रो महामुनिः ।
प्रविवेश ततो दीक्षां नियतो नियतेन्द्रियः ॥ १.२९.३० ॥

एवम् उक्तः	= this way, he who is said - Vishvamitra	महातेजा विश्वामित्रः महान् ऋषिः	= great radiant one, Vishvamitra, supreme, saint	तदा	= thereupon
नियतः	= scrupulously	नियत इन्द्रियः	= by controlling, senses	दीक्षाम् प्रविवेश	= rite of solemnity, entered - undertook.

When he is said so, that great radiant and supreme sage Vishvamitra, thereupon scrupulously undertook the vow of ritual controlling his senses. [1-29-30]

Vishvamitra controlling senses etc., is to say that he will cut off from external world occupying himself with the ritual, without getting anger and the like during the progression of this ritual, as explained at 1-19-7 to King Dasharatha.

कुमारावपि तां रात्रिमुषित्वा सुसमाहितौ ।
प्रभातकाले चोत्थाय पूर्वा सन्ध्यामुपास्य च ॥ १.२९.३१ ॥

स्पृष्टोदकौ शुची जप्यं समाप्य नियमेन च ।
हुताग्निहोत्रमासीनं विश्वामित्रमवन्दताम् ॥ १.२९.३२ ॥

कुमारौ एव	= youngsters, thus	ताम् रात्रिम्	= in that, night	सु समाहितौ	= very, vigilantly, on
प्रभात काले	= at sunrise, time, also,	प्र शुची	= well, cleansed - fin-	उषित्वा	staying - on spending
च उत्थाय	getting up		ishing morning time	पूर्वाम्	= easterly, aurora,
			bathing	सन्ध्याम्	reflecting upon
नियमेन	= in regularity	परम्	= supreme, meditation	उपास्य च	
		जाप्यम्	[on Gaayatri,] on	हुत अग्नि	= one who has - enkin-
		समाप्य च	completing, also	होत्रम्	dled, ritual fire
आसीनम्	= who is sitting [before	विश्वामित्रम्	= to Vishvamitra, ad-		
	Altar of fire]	अवन्दताम्	dressed themselves.		

Both the youngsters Raama and Lakshmana on spending that night vigilantly got up with the sunrise. On finishing morning time bathing they meditated upon the easterly aurora, and then on completing the supreme meditation on Gayatri in its regularity, they addressed themselves to sage Vishvamitra, who by now has enkindled ritual fire and sitting before the Altar of Fire. [1-29-31, 32]

Raama and Lakshmana spent that night vigilantly but not in a clam and collected way. अनेन क्षत्रियेण जागरूकतया यज्ञादि धर्म अनुष्ठातृ सम्रक्षणम् कर्तव्यम् इति सूचितम् ॥ दुक् .

॥ इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एकोन त्रिंशः सर्गः ॥

Thus, this is the 29th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

30 Sarga 30 - त्रिंशः सर्गः

Legend Of Siddha Ashrama

Introduction -

Raama and Lakshmana while safeguarding the ritual of Sage Vishvamisra for six days and nights, on the last night demons named Maareecha and Subaahu come to hinder the ritual. Raama acts deftly and hits out Maareecha to a long distance, but kills the other, namely Subaahu. Raama thus makes the ritual of sage Vishvamisra a success.

अथ तौ देशकालज्ञौ राजपुत्रावरिन्दमौ ।
देशे काले च वाक्यज्ञावब्रूतां कौशिकं वचः ॥ १.३०.१ ॥

अथ	= then	देश काल ज्ञौ	= place, time, those sensible of	अरिन्दमौ	= enemy-subjugators
देशे काले च वाक्य ज्ञौ	= in place, in time, wording - talking, sensible ones such	तौ राजपुत्रौ	= those two, princes	कौशिकम् वचः	= to Kushi's son [Vishvamisra,] sentence, started to say.

The two enemy subjugators, Raama and Lakshmana, who are sensible of their conduct according to time and place, and who will be sensibly talking according to time and place, those princes then spoke this sentence to Vishvamisra. [1-30-1]

भगवन् श्रोतुमिच्छावो यस्मिन् काले निशाचरौ ।
संरक्षणीयौ तौ ब्रह्मन्नातिवर्तेत तत्क्षणम् ॥ १.३०.२ ॥

भगवन्	= oh, god	तौ निशा चरौ	= those, night-walkers	यस्मिन् काले	= at which, time
संरक्षणीयौ	= be safeguarded	श्रोतुम् इच्छावः	= to listen, we two are interested	तत् क्षणम्	= that, moment, let not, pass away
ब्रूहि	= tell us.				

Oh, god, we are interested to listen at which time those night-walkers come to disturb the ritual, and at which time we have to safeguarded the ritual from them, that you tell us, let not that moment pass away. [1-30-2]

It appears from the word order as above, "at which time those two demons are to be safeguarded by us?" But positioning the word संरक्षणीयौ is a grammarian's headache. On this many kinds of declinations are said. Raama Tilaka attributes this रक्षणीयौ "to be safeguarded" to ritual, and he says that "from whom the ritual is to be safeguarded"

एवं ब्रुवाणौ काकुत्स्थौ त्वरमाणौ युयुत्सया ।
सर्वे ते मुनयः प्रीताः प्रशशंसुर्नृपात्मजौ ॥ १.३०.३ ॥

3. एवम् = this way, who are ब्रुवाणौ speaking ते मुनयः सर्वे = those, sages, all of them	युयुत्सया = to combat, those that त्वरमाणौ making haste प्रीताः = delighted at them, प्रशशंसुः praised them.	नृप आत्मजौ = to king"s, sons - to काकुत्स्थौ princes, Kakutstha-s
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All the sages available there are delighted with the princes of Kakutstha dynasty who are speaking thus and making haste for a combat with demons and they praised them. [1-30-3]

अद्यप्रभृति षड्रात्रं रक्षतं राघवौ युवाम् ।
दीक्षां गतो ह्येष मुनिर्मौनित्वं च गमिष्यति ॥ १.३०.४ ॥

4. राघवौ = oh, Raghava-s षट् रात्रम् = for six, nights [and days also] ritual is दीक्षाम् गतः = vow, entered [is under vow]	युवाम् = you two रक्षतम् = is to be safeguarded मौनित्वम् च = muteness, also, he enters into, indeed. गमिष्यति हि	अद्य प्रभृति = today, henceforth एष मुनिः = this, sage Vishvamitra
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Oh, Raghava-s, you have to safeguard this ritual for six nights and days from today, and this Sage Vishvamitra who is under the vow of ritual goes into muteness as required by the vow. Thus said the other sages near at ritual place. [1-30-4]

तौ च तद्वचनं श्रुत्वा राजपुत्रौ यशस्विनौ ।
अनिद्रौ षडहोरात्रं तपोवनमरक्षताम् ॥ १.३०.५ ॥

यशस्विनौ = glorious ones षट् अहो = for six, days, nights रात्रम् अरक्षताम् = safeguarded.	तौ राजपुत्रौ = those two, princes, for their part तु अनिद्रौ = without, sleep - wakefully	तत् वचनम् = that, sentence, on श्रुत्वा hearing तपः वनम् = ritual, woodland
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On hearing that sentence of the other sages those two glorious princes have wakefully safeguarded that woodland of the ritual for six nights and days. [1-30-5]

उपासाञ्चक्रतुर्वीरौ यत्तौ परमधन्विनौ ।
ररक्षतुर्मुनिवरं विश्वामित्रमरिन्दमौ ॥ १.३०.६ ॥

परम धन्विनौ = great, bow wielders उपासाम् = nearby, they moved - चक्रतुः patrolled close to the Altar of Fire ररक्षतुः = they protected.	वीरौ = valiant ones अरिन्दमौ = enemy destroyers	यत्तौ = alertly विश्वामित्रम् = Vishvamitra, the best मुनि वरम् sage
--	--	--

On alertly patrolling nearby the Altar of Fire those two enemy-destroyers who are the wielders of great bows and valiant ones have protected the best sage Vishvamitra. [1-30-6]

अथ काले गते तस्मिन् षष्ठे ऽहनि समागते ।
सौमित्रिमब्रवीद्रामो यत्तो भव समाहितः ॥ १.३०.७ ॥

अथ	= then	तस्मिन्	= that, period, while	षष्ठे अहनि	= on sixth, day, has
तदा	= then	काले गते	elapsing	आगते	come
		रामः	= Raama, to Soumitri,	यत्तः	= be prepared, on alert,
		सौमित्रम्	said	समाहितः	you be.
		अब्रवीत्		भव	

While that period of six days is elapsing and when the sixth day has come, then Raama said to Saumitri, you be prepared and be on alert. [1-30-7]

रामस्यैवं ब्रुवाणस्य त्वरितस्य युयुत्सया ।
प्रजज्वाल ततो वेदिस्सोपाध्यायपुरोहिता ॥ १.३०.८ ॥

युयुत्सया	= to combat, quickening	रामस्य एवम्	= of Raama, thus, while	ततः	= then
त्वरितस्य		ब्रुवाणस्य	saying	प्र ज ज्वाल	= suddenly, highly,
स उपाध्याय	= with, teacher - offi-	वेदिः	= altar of fire	पुरोहिता	flared up.
पुरोहिता	cator Vishvamitra, with other priests - attended by them				

While Raama is saying thus himself quickening to combat then the fire in the Altar of Fire flared up suddenly and highly, brightening the chief officiator of the ritual, namely Vishvamitra, and other priests around it. [1-30-8] The compound प्र ज ज्वाल , with many stresses for the flare is given here to import that the ritual is achieving its climax and it will be fructified thereby. The demons enter just at this juncture to spoil the ritual.

सदर्भचमसस्रुक्का ससमित्कुसुमोच्चया ।
विश्वामित्रेण सहिता वेदिर्ज्ज्वाल सत्विजा ॥ १.३०.९ ॥

स दर्भ चमस	= with, sacred grass,	स समित्	= with, firewood sticks,	विश्वामित्रेण	= Vishvamitra, attended
स्रुक्का	drink-vessels, oblation	कुसुम उच्चया	flowers, heaps of	सहिता	by
वेदिः	= altar of fire	ज ज्वाल	= highly flared up	स ऋत्विजा	= with Ritwiks, conduc-
					tors of ritual.

The Altar of Fire around which sacred grass, drink-vessels, oblation spoons, firewood-sticks, and heaps of flowers are kept, and around which Vishvamitra and the conductors of ritual are sitting, that altar flared high. [1-30-9] The दर्भ is कुश grass used specifically in rituals even today. चमस is a wooden vessels used for consuming

soma juice. सुक् is an arm-length wooden spoon with a palm size receptacle at one end used to pour clarified butter and other liquids into Altar of Fire to the chanting of hymns. समिध -s comprises items of wood pieces or sticks, mainly from sandalwood trees and a variety of other items that are offered into fire.

मन्त्रवच्च यथान्यायं यज्ञो ऽसौ सम्प्रवर्तते ।

आकाशे च महान् शब्दः प्रादुरासीद्भयानकः ॥ १.३०.१० ॥

असौ यज्ञः	= that, Vedic ritual	मन्त्रवत् च	= hymnal rendering,	सम् प्रवर्तते	= while well, proceeding
आकाशे	= in sky, frightening one	यथा न्यायम्	also, as per, rules	प्रादुः	= generated, it is.
भयानकः		महान् शब्दः	= strident, blare	आसीत्	

While the Vedic ritual is proceeding well towards its conclusion according to hymnal rendering and rules of conducting the ritual, a strident and frightening blare is generated in the sky. [1-30-10]

आवार्यं गगनं मेघो यथा प्रावृषि निर्गतः ।

तथा मायां विकुर्वाणौ राक्षसावभ्यधावताम् ॥ १.३०.११ ॥

प्रा वृषि	= in great - torrential, cloudburst	मेघः यथा	= [massive] cloud, as to how	दृश्यते निर्	= appears, [emerges]
तथा	= likewise	गगनम्	= sky, enshrouding	गते	
अभ्य	= towards, came running - swooped down.	आवार्यं		राक्षसौ	= two demons, wizardry, verily, performing
धावताम्				मायाम् वि	
				कुर्वाणौ	

As to how massive clouds appear in torrential cloudburst, likewise two demons appeared enshrouding the sky, and performing wizardry they are about to swoop down towards the Altar of Fire. [1-30-11]

मारीचश्च सुबाहुश्च तयोरनुचराश्च ये ।

आगम्य भीमसङ्काशा रुधिरौघमवासृजन् ॥ १.३०.१२ ॥

भीम	= monstrous, in aspect	मारीचः च	= Maareecha, also, Sub-	तयोः	= their
सम्काशा		सुबाहुः च	aahu, also	आगम्य	= have come
ये	= who are]	तथा	= like that, followers are		
रुधिर	= blood, spates, started	अनुचराः	there, they too		
ओघान्	to pour down.				
अवासृजन्					

Maareecha and Subaahu are the monstrous demons that have come along with their followers and they have started to pour down spates of blood. [1-30-12]

सा तेन रुधिरौघेण वेदिर्ज्ज्वाल मण्डिता ।
सहसा ऽभिद्रुतो रामस्तानपश्यत्ततो दिवि ॥ १.३०.१३ ॥

तेन रुधिर	= by that, blood, streams	मण्डिता	= filled]	ताम् सम्	= that, verily, swamped
ओघेण				उक्षिताम्	
वेदीम् वीक्ष्य	= altar of fire [with other paraphernalia], on noticing	ततः सहसा	= then, swiftly, running	रामः	= Raama
तान्	= them [demons,] saw,	अभिद्रुतः	towards		
अपश्यत्	in sky.				
दिवि					

On noticing the Altar of Fire swamped with streams of blood, then Raama swiftly ran towards that direction and saw the demons in the sky. [1-30-13]

तावापतन्तौ सहसा दृष्ट्वा राजीवलोचनः ।
लक्ष्मणं त्वभिसम्प्रेक्ष्य रामो वचनमब्रवीत् ॥ १.३०.१४ ॥

राजीव	= lotus, eyed one,	सहसा आ	= hastily, coming and	तौ दृष्ट्वा	= them two, on perceiv-
लोचनः रामः	Raama	पतन्तौ	falling - [about to] swoop		ing
लक्ष्मणम् तु	= at Lakshmana, but - however	अभि सम्	= fully, well, glancing -	वचनम्	= sentence, said.
		प्रेक्ष्य	giving quick look to check up	अब्रवीत्	

Perceiving that the two demons are about to swoop down on Altar of Fire in haste, that lotus-eyed Raama however gave a quick checking look at Lakshmana saying this sentence. [1-30-14]

पश्य लक्ष्मण दुर्वृत्तान् राक्षसान् पिशिताशनान् ।
मानवास्त्रसमाधूताननिलेन यथा घनान् ॥ १.३०.१५ ॥
करिष्यामि न संदेहो न उत्सहे हन्तुम् ईदृशान् ।

लक्ष्मण	= oh, Lakshmana	दुर्वृत्तान्	= ill, behaved	पिशित	= raw-flesh, eaters such
ईदृशान्	= this kind of	राक्षसान्	= demons	अशनान्	as these
अनिलेन	= by wind - by a gust,	मानव	= by Maanva missile,	न उत्सहे	= not, enthusiastic - re-
घनान् यथा	thick-cloud, as with	अस्त्र सम्	well, puffed out	हन्तुम्	luctant, to kill
न संदेहः	= no, doubt	आधूतान्		करिष्यामि	= I will do [blow them
		पश्य	= you see.		distantly]

Lakshmana, I am reluctant to eliminate this kind of these ill-behaved and raw flesh eating demons, but no doubt, they will be puffed out with Manava missile like a gust puffing thick clouds, you may see. Thus Raama said to Lakshmana. [1-30-15, 16a]

इति उक्त्वा वचनम् रामः चापे संधाय वेगवान् ॥ १-३०-१६
मानवं परमोदारमस्त्रं परमभास्वरम् ।
चिक्षेप परमक्रुद्धो मारीचोरसि राघवः ॥ १.३०.१७ ॥

इति उक्त्वा = thus, said, sentence	वेगवान् = agile, Raama	परम उदारम् = greatly, benign - arrow
वचनम्	रामः	
परम = highly, radiating ar-	मानवम् = Maanava, missile	चापे सन्धाय = on bow, fitting - taking
भास्वरम् row	अस्त्रम्	aim with
परम क्रुद्धः = highly, furious Raama	राघवः = Raghava, on Maa-	चिक्षेप = darted.
	मारीच उरसि reecha"s, chest	

Saying so that agile Raama fitted the very benign and highly radiant arrow Maanava on his bow, and taking aim with it at Maareecha that highly furious Raghava darted it on the chest of Maareecha. [1-30-16b, 17]

स तेन परमास्त्रेण मानवेन समाहतः ।
सम्पूर्णं योजनशतं क्षिप्तः सागरसम्लवे ॥ १.३०.१८ ॥

तेन मानवेन = by that, by Maanava,	सम् आहितः = well hit	सः = he that Maareecha, the
परम अस्त्रेण great, missile		demon
सम्पूर्णम् = fully, yojana-s, hun-	सागर सम्लवे = in ocean, billowy -	क्षिप्तः = is hurled.
योजन dred	rocking with tidewa-	
शतम्	ters	

Cleanly hit with that great missile Maanava, demon Maareecha is pitched for a hundred yojana lengths in full, and flung down into an ocean rocking with tidewaters. [1-30-18]

विचेतनं विघूर्णन्तं शीतेषु बलताडितम् ।
निरस्तं दृश्य मारीचं रामो लक्ष्मणमब्रवीत् ॥ १.३०.१९ ॥

शीत इषु बल = by Cold, arrow"s -	वि चेतनम् = without, sense, verily,	निरस्तम् = rendered without
पीडितम् missile"s, strength,	वि घूर्णन्तम् whirling	staying power -
		thrown out
मारीचम् = at Maareecha	दृश्य = on seeing	रामः = Raama, to Lakshmana,
		लक्ष्मणम् said.
		अब्रवीत्

On seeing him highly whirling, rendered insensate and thrown out when rammed away with the strength of that Cold arrow Raama said this to Lakshmana. [1-30-19]

पश्य लक्ष्मण शीतेषु मानवम् मनु संहितम् ।
मोहयित्वा नयति एनम् न च प्राणैर् व्ययुज्यत ॥ १-३०-२०

लक्ष्मण = Lakshmana	मनु = by Manu, expounded	मानवम् = pertaining to Maanava
	संहितम्	शीतेषुम् missile, Cold arrow

पश्य	= see	एनम्	= him, on baffling, tak-	प्राणैः न	= with lives
		मोहयित्वा	ing away		
		नयति			
व्ययुज्यत	= not killed him. =	वि अ युज्यत	= verily, not, separated		

Lakshmana, see the Cold arrow belonging to Maanava missile expounded by Manu which is taking him away on baffling, but without taking away his life. [1-30-20] Raama is reluctant to eliminate demon Maareecha at this juncture because the same demon discourages Ravana in confronting Raama, but becomes a golden deer at the behest of Ravana, at the time of Ravana's abducting Sita. So, Raama shows forbearance at Maareecha till such time.

इमानपि वधिष्यामि निर्घृणान् दुष्टचारिणः ।
राक्षसान् पापकर्मस्थान् यज्ञघ्नान् रुधिराशनान् ॥ १.३०.२१ ॥

निर् घृणान्	= those who are - not, having ruth	दुष्ट चारिणः	= ill, behaving one - iniquitous ones	पाप कर्म	= evil, doings, abiding in
यज्ञ घ्नान्	= ritual, hinderers	रुधिर	= blood, eaters -	स्थान्	- flagitious
		अशनान्	drinkers	इमान्	= these, demons, but
				राक्षसान्	
				अपि	
वधिष्यामि	= I wish to kill.				

But I wish to kill these demons for they are ruthless, iniquitous, flagitious, ritual-hinderers and blood-drinkers.

So said Raama to Lakshmana. [1-30-21]

इति उक्त्वा लक्ष्मणम् च अशु लाघवम् दर्शयन् इव ।
सङ्गृह्यास्त्रं ततो रामो दिव्यमाग्नेयमद्भुतम् ।
सुबाहूरसि चिक्षेप स विद्धः प्रापतद्भुवि ॥ १.३०.२२ ॥

इति उक्त्वा	= thus, saying, to Laksh-	रघु नन्दनः	= Raghu's, descendent -	दर्शयन् अशु	= to show, swift, dexter-
लक्ष्मणम्	mana, also		Raama	लाघवम् इव	ity, as though
सु महत्	= very, powerful - mis-	आग्नेयम्	= Aagneya, missile, on	सुबाहु उरसि	= on Subaahu's, chest,
	sile	अस्त्रम्	taking	चिक्षेप	darted it
		सम्पृह्य			
सः विद्धः	= he - Subaahu, struck	प्र अपतत्	= flat, fell, on ground.		
	with it	भुवि			

Thus saying to Lakshmana, as though to show his swift dexterity Raama, the descendent of Raghu dynasty, took up a very powerful missile called Aagneya astra, Fire-missile, and darted it on the chest of Subaahu, by which that demon Subaahu is struck and fell flat on ground. [1-30-22]

शेषान् वायव्यमादाय निजघान महायशाः ।
राघवः परमोदारो मुनीनां मुदमावहन् ॥ १.३०.२३ ॥

महा यशः	= great glorious one	परम उदारः	= supremely, generous one - Raama	राघवः	= Raghava
मुनीनाम्	= to sages, felicity, on,	वायव्यम्	= Air-god, missile of, on	शेषान्	= remaining [demons]
मुदम् आ	carrying - in order to	आदाय	taking	राक्षसान्	
वहन्	bringing on				
निजघान	= hit down.				

In order to bring felicity to the sages that great glorious and supremely generous Raghava took up the missile of Air-god and hit down the remaining demons. [1-30-23]

स हत्वा राक्षसान् सर्वान् यज्ञघ्नान् रघुनन्दनः ।
ऋषिभिः पूजितस्तत्र यथेन्द्रो विजये पुरा ॥ १.३०.२४ ॥

रघु नन्दनः	= Raghu"s, delight	यज्ञ घ्नान्	= ritual, hinderers	राक्षसान्	= demons, all of them,
पुरा विजये	= once, when victorious,	तत्र ऋषिभिः	= there - in hermitage,	सर्वान् हत्वा	when eliminated
इन्द्रः यथा	Indra, as with	पूजितः	by sages, idealised.		

When Raama, the delight of Raghu"s dynasty, has eliminated all of the demons that are the hinderers of Vedic rituals, the sages available there in that hermitage idealised him as Indra was idealised once, when he became victories on demons. [1-30-24]

अथ यज्ञे समाप्ते तु विश्वामित्रो महामुनिः ।
निरीतिका दिशो दृष्ट्वा काकुत्स्थमिदमब्रवीत् ॥ १.३०.२५ ॥

अथ यज्ञे	= then, ritual, on com-	विश्वामित्रः	= Vishvamisra, great	निर् ईतिका	= devoid of, calamities,
समाप्ते तु	pletion, but	महामुनिः	sage	दिशः दृष्ट्वा	precincts, beholding
काकुत्स्थम्	= to Kakutstha - to				
इदम्	Raama, this, said.				
अब्रवीत्					

On the completion of ritual beholding the precincts that are devoid of calamities the great sage Vishvamisra said this to Raama. [1-30-25]

कृतार्थो ऽस्मि महाबाहो कृतं गुरुवचस्त्वया ।
सिद्धाश्रममिदं सत्यं कृतं राम महायशः ।
स हि रामम् प्रशस्य एवम् ताभ्याम् संध्याम् उपागमत् ॥ १.३०.२६ ॥

महा बाहुः	= oh, dextrous one	कृत अर्थः	= made, results I am -	त्वया गुरु	= by you, mentor"s,
		अस्मि	my purpose is fully re-	वचः कृतम्	word of honour, is
			alised		actualised
महा यशः	= oh, highly illustrious,	इदम् सिद्ध	= this, Siddha [Accom-	सत्यम्	= true [to its name,] is
वीर	valiant - Raama	आश्रमम्	pished] hermitage	कृतम्	rendered

सः एवम् = he - Vishvamisra, thus,	ताभ्याम् = by both of them,
रामम् at Raama, while ap-	सन्ध्याम् vesper-time, came
प्रशस्य applauding	उपागमत् nigh.

My purpose in conducting the ritual is fully realised, oh, dextrous Raama, and you too, as a highly illustrious prince, have actualised the word of honour of your mentor, where one mentor is your father King Dasharatha and the other is myself, and likewise oh, valiant Raama the glory of this Accomplished hermitage is also actualised... thus when Vishvamisra is applauding Raama, they have come close to vesper-time for vespertine prayers on Sandhya, the goddess of gloaming. [1-30-26]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे त्रिंशः सर्गः ॥

Thus, this is the 30th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

31 Sarga 31 - एक त्रिंशः सर्गः

Rama Safeguards Vishvamitra'S Vedic Ritual

Introduction -

Sage Vishvamitra travels to Mithila kingdom to attend a ritual of King Janaka and also to see the auspicious bow of Shiva that is being worshipped in the palace of Janaka from ages. The other sages suggest to Raama, that he too may go over there along with them to see that marvellous bow. They all proceed from Siddha Ashram towards River SoNa, a tributary of Ganga, and camp on its bank for a night.

अथ तां रजनीं तत्र कृतार्थौ रामलक्ष्मणौ ।
ऊषतुर्मुदितौ वीरौ प्रहृष्टेनान्तरात्मना ॥ १.३१.१ ॥

अथ	= then	कृत अर्थौ	= those who achieved, results	मुदितौ	= rejoicing ones
वीरौ	= brave ones	राम लक्ष्मणौ	= Raama, Lakshmana	ताम्	= that, night
प्र हृष्टेन	= well, gladdened, in inner, souls - heart of	तत्र	= there	रजनीम्	= resided.
अन्तर्				ऊषतुः	
आत्मना	hearts				

Rejoicing for achieving the result of their journey with Vishvamitra, the brave Raama and Lakshmana then resided in that hermitage for that night, gladdening in their heart of hearts. [1-31-1]

प्रभातायां तु शर्वर्या कृतपौर्वाहिकक्रियौ ।
विश्वामित्रं मुनींश्चान्यान् सहितावभिजग्मतुः ॥ १.३१.२ ॥

शर्वर्याम्	= of night, on [becoming] morning, but	कृत पौर्व	= on performing, early, morning, chores	सहितौ	= together
प्रभातायाम्		अह्निक क्रियौ			
तु		अभि जग्मतुः	= towards, on going - approached.		
विश्वामित्रम्	= to Vishvamitra, to				
अन्यान्	other, sages, also				
ऋषीम् च					

When that night turned into a new day, performing their morning chores both of the brother jointly approached Sage Vishvamitra, who is along with other sages by then. [1-31-2]

अभिवाद्य मुनिश्रेष्ठं ज्वलन्तमिव पावकम् ।
ऊचतुर्मधुरोदारं वाक्यं मधुरभाषिणौ ॥ १.३१.३ ॥

मधुर भाषिणौ	= gentle, two speakers - Raama and Lakshmana	ज्वलन्तम्	= radiant, ritual-fire, as with	मुनि श्रेष्ठम्	= at sage, the eminent
		पावकम् इव			

अभिवाद्य	= on reverencing	परम	= highly, courteous, sen-
		उदारम्	tence, they spoke.
		वाक्यम्	
		ऊचतुः	

And those gentle-speakers on reverencing that eminent sage Vishvamitra, whose radiance is akin to the ritual-fire, they two spoke this highly courteous sentence to him. [1-31-3]

इमौ स्म मुनिशार्दूल किङ्करौ समुपस्थितौ ।
आज्ञापय यथेष्टं वै शासनं करवाव किम् ॥ १.३१.४ ॥

मुनि शार्दूल	= oh, sagely, tiger	किङ्करौ इमौ	= attendants, these are	सम् उप	= well, afore, available -
स्म	= we are - available	मुनि श्रेष्ठ	= oh, saint, the eminent	स्थितौ	in attendance
किम्	= what, orders, we have			आज्ञापय	= order us
शासनम्	to carry out.				
करवाव					

Oh, tigerly-sage, here are your attendants sir, available in your attendance, what order is to be carried out further, oh, eminent saint, that you may order us. [1-31-4]

एवमुक्तास्ततस्ताभ्यां सर्व एव महर्षयः ।
विश्वामित्रं पुरस्कृत्य रामं वचनमब्रुवन् ॥ १.३१.५ ॥

तयोः	= by them, sentence, that	महर्षयः सर्व	= great sages, all, thus	विश्वामित्रम्	= Vishvamitra, keeping
वाक्यम्	way, when said	एव		पुरस्कृत्य	ahead - at helm of af-
एवम् उक्ते					fairs
रामम्	= to Raama, sentence,				
वचनम्	spoke.				
अब्रुवन्					

When they have said that way all those great sages spoke to Raama, keeping Vishvamitra at the helm of affairs. [1-31-5]

मैथिलस्य नरश्रेष्ठ जनकस्य भविष्यति ।
यज्ञः परमधर्मिष्ठस्तस्य यास्यामहे वयम् ॥ १.३१.६ ॥

नर श्रेष्ठ	= man, the best	मैथिलस्य	= of Mithila	जनकस्य	= Janaka's
परम धर्मिष्ठः	= highly, righteous,	भविष्यति	= is going to take place	वयम् तत्र	= we are, there, travel-
यज्ञः	Vedic-ritual			यास्यामहे	ling - going.

Oh, best one among men, a highly righteous Vedic ritual belonging to King Janaka of Mithila is going to take place, and we the sages are going over there. [1-31-6]

त्वं चैव नरशार्दूल सहास्माभिर्गमिष्यसि ।
अद्भुतं धनुस्त्रं च तत्र तद्रष्टुमर्हसि ॥ १.३१.७ ॥

नर शार्दूल	= oh, tigerly man	त्वम् च एव	= your, also, thus	अस्माभिः सह	= with us, along with
गमिष्यसि	= if you go - if you come with us	तत्र	= there - at Mithila	अद्भुतम् धनुस्त्रं	= monumental, bow,
त्वम् द्रष्टुम् अर्हसि	= you, to see, expedient for you.			रत्नम् च	gem of, also

Oh, tigerly-man Raama, if you can come along with us, it will be expedient for you to see a monumental gem of bow there. [1-31-7]

The sages are not insisting on Raama to come along, but advising him to have a glimpse of that marvellous bow of Shiva, which none can lift to string, so far. The topic of Sita is also not brought out by them, either, because it is in the know of Vishvamisra alone, and not known to these sages. Kings and princes have their own protocol of proper invitation. Here a third party is inviting Raama to some other king's ritual, which Raama may reject for being a prince. But it is suggestive to say the maxim अन् आहूतो अर्ह्यम् गच्छेत् "even uninvited can attend a Vedic-ritual..." Thus the sages are tempting, rather than inviting Raama to come to Mithila in the name of a divine bow, seeing which any valiant prince would easily get excited to string.

तद्धि पूर्वं नरश्रेष्ठ दत्तं सदसि दैवतैः ।
अप्रमेयबलं घोरं मखे परमभास्वरम् ॥ १.३१.८ ॥

8. नर श्रेष्ठ	= man, the best	मखे	= in war	अप्रमेय	= un, imaginable, with
घोरम्	= awesome	परमभास्वरम्	= superbly, incandescent	बलम्	power
पूर्वम्	= in early times	दैवतैः	= by gods,	तत् दत्तम्	= that, bow
				वेद सदसि दत्तम् हि	= in Vedic-ritual congregation, given [to an erstwhile king,] indeed.

Oh, best one among men, in early times indeed gods gave that awesome bow which has an unimaginable power and which is superbly incandescent in wars to an erstwhile king of Mithila in a congregation of a Vedic-ritual. [1-31-8]

This is the bow of Shiva with which He destroyed the ritual of Daksha. Then gods pleased Shiva and obtained this bow from Him. Then gods gave it to Devaraata, an earlier king of Mithila as a boon of Vedic-ritual.

नास्य देवा न गन्धर्वा नासुरा न च राक्षसाः ।
कर्तुमारोपणं शक्ता न कथञ्चन मानुषाः ॥ १.३१.९ ॥

अस्य	= its [bow"s]	आरोपणम्	= lifting for stinging, to	देवाः न शक्ता	= god, not, capable of
गन्धर्वा न	= gandharva-s, not	कर्तुम्	make - to lift	न च राक्षसाः	= not, also, demons
मानुषाः	= humans, in any way,	असुरा	= asura-s, not		
कथञ्चन न	not.				

Gods cannot capably lift it to string & gandharva-s, no & asura-s, no & demons, no & and for human beings, not in any way. [1-31-9]

धनुषस्तस्य वीर्यं तु जिज्ञासन्तो महीक्षितः ।
न शेकुरारोपयितुं राजपुत्रा महाबलाः ॥ १.३१.१० ॥

बहवः	= many]	राजपुत्रा महा	= king"s, sons, great,	महीक्षितः	= kings
तस्य धनुषस्य	= of that, bow"s	बलाः	mighty ones	ते सर्वे	= all of them]
आरोपयितुम्	= to string bowstring,	वीर्यम्	= power, inquisitive		
न शेकुः	not, capable.	जिज्ञासन्तः	about		

Though many kings were inquisitive about the power of that bow, all of those great mighty princes are rendered incapable to string its bowstring. [1-31-10]

तद्धनुर्नरशार्दूल मैथिलस्य महात्मनः ।
तत्र द्रक्ष्यसि काकुत्स्थ यज्ञं चाद्भुतदर्शनम् ॥ १.३१.११ ॥

नर शार्दूल	= oh, man, the tiger	काकुत्स्थ	= oh, Kakutstha, Raama	महात्मनः	= of great-soul, of
तत् धनुः	= that - particular, bow	परम	= highly, admirable,	मैथिलस्य	Mithila king"s
		अद्भुतम्	Vedic ritual, too	तत्र द्रक्ष्यसि	= there, you can see - in
		यज्ञम् च			Mithila, if you come
					with us.

Oh, tigerly-man Raama, there in Mithila you can see that particular bow of the great-souled king of Mithila and his highly admirable Vedic ritual too, if you come with us. [1-31-11]

तद्धि यज्ञफलं तेन मैथिलेनोत्तमं धनुः ।
याचितं नरशार्दूल सुनाभं सर्वदैवतैः ॥ १.३१.१२ ॥

नर शार्दूल	= oh, man, the tiger	सु नाभम्	= best, at navel [at central grip, handle]	तत् उत्तमम्	= that, supreme, bow
तेन मैथिलेन	= by him, by king of Mithila - namely Devavata	सर्व सर्वैः	= by all, gods	धनुः	
याचितम् हि	= prayed for, indeed.	दैवतैः		यज्ञ फलम्	= as ritual"s, fruit

Once Devaraata, the grandparent of the present king Janaka of Mithila, conducted a Vedic-ritual and he indeed prayed only for this supreme bow with a best grip-handle as the fruit of that ritual from all of the gods and oh, tigerly man Raama, he got the same from them. [1-31-12]

For this कूर्म पुराण पद्म पुराण puts it as:

प्रीतः च भगवान् ईसः त्रिसूली नील लोहितः ।
 प्रददौ सत्रु नासार्थम् जनकाय अद्भुतम् धनुः ॥ कूर्म पुराण ॥
 चापम् शम्भोः दयात् दत्तम् - पद्म पुराण

Satisfying with the ritual of Devaraata of Janaka, the Trident holder and holder of venom in throat, namely god Shiva, gave the marvellous bow to eliminate enemies."

आयागभूतं नृपतेस्तस्य वेश्मनि राघव ।
 अर्चितं विविधैर्गन्धैर्माल्यैश्चागरुगन्धिभिः ॥ १.३१.१३ ॥

राघव	= oh, Raghava	तस्य नृपतेः वेश्मनि	= in that, king"s, house	आयाग भूतम्	= that which is primarily worshipped in dhanur utsava-s, bow-and-arrow worship ceremony
विविधैः गन्धैः	= with a variety of, sandalwood pastes	अगरु गन्धिः	= with the substance of true aloe [aloe vera,] its scents	धूपैः च	= with incenses, also
अर्चितम्	= is worshipped.				

That bow has got a regular worship and especially during the periods of dhanur utsava-s, festivals of bows-and- arrows. Hence it is kept in the palace of King of Mithila, and oh, Raghava it is worshipped with a variety of sandalwood pastes, scents of aloe substance, and with incenses. [1-31-13]

एवमुक्त्वा मुनिवरः प्रस्थानमकरोत्तदा ।
 सर्षिसङ्घः सकाकुत्स्थ आमन्तव्य वनदेवताः ॥ १.३१.१४ ॥

मुनि वरः एवम् उक्त्वा	= saint, the best, thus, saying	स ऋषि सन्धः	= with, sages, assemblages of	स काकुत्स्थ	= with, Raama, Lakshmana - who by now may be assumed to have said "yes" speechlessly
वन देवताः आमन्तव्य	= to woodland, deities of, bidding farewell	तदा प्रस्थानम् अकरोत्	= then, travel, started to.		

Saying so that best saint Vishvamitra started to travel on along with the assemblages of sages, and even along with Raama and Lakshmana, whose tacit consent to follow the sage is obtained by now, and on bidding

farewell to the deities of woodlands of that Accomplished Hermitage, where his ritual is accomplished with the help of Raama and Lakshmana. [1-31-14]

स्वस्ति वो ऽस्तु गमिष्यामि सिद्धः सिद्धाश्रमादहम् ।
उत्तरे जाह्नवीतीरे हिमवन्तं शिलोच्चयम् ॥ १.३१.१५ ॥

वः स्वस्ति = to you all, safe, let अस्तु become - everything bodes well to you all	सिद्धः = on accomplishment [of my work, of ritual]	अहम् = I am, from the Accom- plished, Hermitage
उत्तरे जाह्नवी = which is there at - तीरे northern, Ganga's, bank	हिमवन्तम् = towards Himalayan	शिल = stone, heights of - उच्चयम् mountains, ranges
गमिष्यामि = I wish to go.		

Adieu, georgic deities, everything bodes well to you all, on accomplishment of the ritual I have undertaken here, I wish to go from this Accomplished Hermitage towards the ranges of Himalayan Mountains that are on the northern bank of River Ganga. [1-31-15]

प्रदक्षिणं ततः कृत्वा सिद्धाश्रममनुत्तमम् ।
उत्तरां दिशमुद्दिश्य प्रस्थातुमुपचक्रमे ॥ १.३१.१६ ॥

इति उक्त्वा = thus, saying, saint, मुनि शार्दूलः tiger	सः कौशिकः = he that, Kaushika's - descendent - Vish- vamitra,	तपो धनः = whose wealth is asce- sis
उत्तराम् = northern, side, intend- दिशम् ing to	प्र स्थातुम् = well, journeying, उप चक्रमे started.	

Thus saying farewell to woodland-deities that descendent of Kaushika, namely Vishvamitra, the saint whose wealth is his ascesis started to journey on aiming to reach the northern side of River Ganga. [1-31-16]

तं प्रयान्तं मुनिवरमन्वयादनुसारिणम् ।
शकटीशतमात्रं च प्रायेण ब्रह्मवादिनाम् ॥ १.३१.१७ ॥

व्रजन्तम् = journeying, him, saint, तम् मुनि best	अनु = of close, followers सारिणाम्	ब्रह्म = Brahma [Vedic,] advo- वादिनाम् cators of their team
वरम् = approximately	शकटी शत = carts, hundred, in मात्रम् तु number	अन्वगात् = closely, journeyed - [अनु moved behind. आगात्]

While that best saint set forth, the team of his close followers who are the advocates of Vedic canons have moved behind him, approximately with a hundred carts loaded with their ritual paraphernalia. [1-31-17]

मृगपक्षिगणाश्चैव सिद्धाश्रमनिवासिनः ।
 अनुजग्मुर्महात्मानं विश्वामित्रं महामुनिम् ॥ १.३१.१८ ॥
 निवर्तयामास ततः पक्षिसङ्घान् मृगानपि ।

सिद्ध आश्रम निवासिनः	= Accomplished, Hermitage, residents of	मृग पक्षि गणाः चैव	= animals, birds, herds / flocks of, also, even	महा आत्मानम् तपः धनम् विश्वामित्रम् ततः	= great, souled one, ascetically, wealthy, after Vishvamitra = then
अनु जग्मुः	= closely, followed but	सः ऋषिः	= he, that Sage Vishvamitra	निवर्तयामास	= back, made to turn - caused to return to their places.
स पक्षिणः सन्धः	= those, birds, flocks of	[मृगान् अपि	= animas, even]		

Even the residents of that Hermitage of Accomplishment, namely animals and birds, closely followed that great-souled Vishvamitra, whose wealth is his ascesis, in herds and flocks. But that sage Vishvamitra made those flocks of birds and the herds of animals to return to their places, as they have shown enough courtesy. [1-31-18, 19a]

This following of animals and birds is to suggest that while any guest proceeding from their place, it is the courtesy of the residents of that place or house, to see him off for a distance, unlike "showing a person the door." Here Vishvamitra is the guest at these woodlands.

ते गत्वा दूरमध्वानं लम्बमाने दिवाकरे ॥ १.३१.१९ ॥
 वासं चक्रुर्मुनिवराः शोणाकूले समागताः ।

19b, 20a. ते मुनि गणाः	= those, sages", assemblages	दूरम् अध्वानम् गत्वा	= far, on the way, on going	दिवा करे लम्बमाने	= day, maker - sun, while dangling - towards west
समाहिताः	= collectively	शोणा कूले	= River Sona, on the bank of	वासम् चक्रुः	= camp, they made.

Those assemblages of sages on going far on their path made a camp on the bank of River Sona when the sun is dangling towards west. [1-31-19b, 20a]

ते ऽस्तङ्गते दिनकरे स्नात्वा हुतहुताशनाः ॥ १.३१.२० ॥
 विश्वामित्रं पुरस्कृत्य निषेदुरमितौजसः ।

अ मित ओजसः	= those with - un, limited, resplendence	ते	= those sages	दिन करे अस्तम् गते	= day, maker - sun, dusk, when entered
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स्नात्वा	= taking bath	हुत	= kindling	हुत अशनाः	= that which is kindled, consumer of it - Ritual fire - consuming items oblated in fire; having performed evening rituals
विश्वामित्रम् पुरस्कृत्य	= Vishvamitra, keeping afore	निषेदुः	= they squatted.		

When the sun went into dusk those sages with illimitable resplendence took their bath and on kindling the consumer of kindled oblations they completed their evening fire ritual, and then squatted before sage Vishvamitra. [1-31-20b, 21a]

रामो ऽपि सह सौमित्रिर्मुनींस्तानभिपूज्य च ॥ १.३१.२१ ॥
अग्रतो निषसादाथ विश्वामित्रस्य धीमतः ।

सह सौमित्रिः	= with, Lakshmana,	तान् मुनीम्	= them, sages, wor-	अथ	= then
रामः अपि	Raama, even	अभिपूज्य च	shipped, also		
धीमतः	= the intellectual, Vish-	निषसाद	= squatted.		
विश्वामित्रस्य	vamitra, before				
अग्रतः					

And even Raama along with Lakshmana on worshipping those sages squatted before that intellectual Vishvamitra. [1-31-21b, 22a]

अथ रामो महातेजा विश्वामित्रं महामुनिम् ॥ १.३१.२२ ॥
पप्रच्छ नरशार्दूलः कौतूहलसमन्वितः ।

महातेजा	= great-resplendent,	ततः	= then	विश्वामित्रम्	= at Vishvamitra, asceti-
रामः	Raama	कौतूहल	= inquisitiveness, to-	तपः धनम्	cally, wealthy sage
मुनि	= sagely, tiger	समन्वितः	gether with - growing	पप्रच्छ	= asked.
शार्दूलम्					

With growing inquisitiveness that resplendent Raama has asked the tigerly sage Vishvamitra whose wealth is his ascesis. [1-31-22b, 23a]

भगवन् कस्य देशो ऽयं समृद्धवनशोभितः ॥ १.३१.२३ ॥
श्रोतुमिच्छामि भद्रं ते वक्तुमर्हसि तत्त्वतः ।

भगवन्	= oh, god	सम् वृद्ध वन	= well, developed, with	अयम् देशः	= this, place
कः नु	= what, really is	शोभितः	woodlands, glistening	ते भद्रम्	= to you, let there be
तत्त्वतः	= in essence, to talk - to	श्रोतुम्	= to listen, I wish		safety - you be blest
वक्तुम्	tell, apt of you.	इच्छामि			
अर्हसि					

Oh, godly sage, this place is glistening with well-developed woodlands, really what is this place? You be blest!
It will be apt of you tell about it, in essence. Thus Raama asked Vishvamitra.[1-31-23b, 24a]

चोदितो रामवाक्येन कथयामास सुव्रतः ॥ १.३१.२४ ॥
तस्य देशस्य निखिलमृषिमध्ये महातपाः ॥ १.३१.२५ ॥

च। सु व्रतः	= one with unselfish, vows	महा तपाः	= one who has - exalted, asceticism	राम वाक्येन	= Raama, by words, mo-
ऋषि मध्ये	= sages, amidst [staying]	तस्य देशस्य	= that, place"s, all about	चोदितः	tivated
		निखिलम्		कथयामास	= started to tell.

Sage Vishvamitra whose vows are unselfish and whose asceticism is exalted is motivated with the words of Raama and staying amidst the sages he started to tell all about that place. [1-31-24b, c]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एक त्रिंशः सर्गः ॥

Thus, this is the 31st chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

32 Sarga 32 - द्वि त्रिंशःसर्गः

Rama'S Travel To Mithila City

Introduction -

Sage Vishvamitra starts to narrate Kusha's legend. Vishvamitra is the offspring of Kusha's dynasty. Brahma gives boon to Kusha to beget four sons and one among them is Kushanaabha. Kushanaba begets a hundred daughters of excellent beauty. When Vayu, Air-god cherishes them all, those girls refuse him, as they prefer an arranged marriage by their father. Then Air-god in his indignation disfigures them all.

ब्रह्मयोनिर्महानासीत् कुशो नाम महातपाः ।
अक्लिष्टव्रतधर्मज्ञः सज्जनप्रतिपूजकः ॥ १.३२.१ ॥

ब्रह्म योनिः	= Brahma, as causation - Brahma's, brainchild	महा तपाः	= on with higher order, asceticism	अ क्लिष्ट व्रत धर्म ज्ञः	= one who has - without, hampered, vows, their virtue, knower - who has never flouted the rules of rituals and vows
सत् जन	= virtue, knowers	प्रति पूजकः	= in turn, revered - one who reveres virtue knowers	महान्	= highly righteous - kingly sage
कुशः नाम	= Kusha, named	आसीत्	= [once upon a time] was there.		

"Once there was a highly righteous kingly sage who is the brainchild of Brahma, whose asceticism is of higher order, who has never flouted the rules of rituals or his vows, and who revered the knowers of virtue by name Kusha." Thus Sage Vishvamitra commenced narration. [1-32-1]

स महात्मा कुलीनायां युक्तायां सुगुणोल्बणान् ।
वैदर्भ्यां जनयामास सदृशांश्चतुरः सुतान् ॥ १.३२.२ ॥
कुशाम्बं कुशनाभं च आधूर्तरजसं वसुम् ।

सः महा	= he, great, soul	कुलीनायाम्	= one with noble birth	युक्तायाम्	= an eligible one [as wife]
आत्मा		कुशाम्बम्	= Kushamba,	सु महा	= very, great, mighty
वैदर्भ्याम्	= in the princess from Vidarbha	कुशनाभम्	Kushanaabha, Asuur-	बलान्	ones
		आस्सूर्तरजसम्	taraja, Vasu		
सदृशान्	= selfsame ones	वसुम्			
		चतुरः	= four, sons, he begot.		
		सुतान्			
		जनयामास			

That great-souled Kusha begot four selfsame and mighty sons, namely Kusumba, Kushanaabha, Asuurtara-jasa, or also called Adhuurtarajasa, and Vasu through the princess of Vidarbha, which princess is of noble birth and an eligible wife of Kusha. [1-32-2, 3a]

दीप्तियुक्तान् महोत्साहान् क्षत्रधर्मचिकीर्षया ॥ १.३२.३ ॥
तानुवाच कुशः पुत्रान् धर्मिष्ठान् सत्यवादिनः ।
क्रियतां पालनं पुत्रा धर्मं प्राप्स्यथ पुष्कलम् ॥ १.३२.४ ॥

कुशः	= Kusha	दीप्ति युक्तान्	= brilliance, having	महा	= highly, enthusiastic
धर्मिष्ठान्	= virtue abiding	सत्य वादिनः	= truth, advocates of	उत्साहान्	ones
क्षत्र धर्म चिकीर्षया	= Kshatriya, principle, with an aspiration to uphold	उवाच	= spoke to them	तान् पुत्रान्	= to those, sons
पालनम्	= ruling over [kingdom,] let it be done -	पुष्कलम्	= in abundance,	पुत्रा	= oh, sons
क्रियताम्	establish your rulership	धर्मम्	righteousness, you		
		प्राप्स्यथ	achieve.		

With an aspiration that his sons shall uphold the principles of Kshatriya-s, Kusha spoke to them who are brilliant, highly enthusiastic, virtue abiding, and the advocates of truth saying, "establish your rulership, sons, and achieve righteousness abundantly." [1-32-3b, 4a]

कुशस्य वचनम् श्रुत्वा चत्वारो लोक सत्तमाः ।
निवेशम् चक्रिरे सर्वे पुराणाम् नृ वराः तदा ॥ १-३२-५

तदा	= then	कुशस्य वचनम्	= Kusha's, words, on hearing	लोक सत्तमाः	= in world, formidable ones
चत्वारः	= four of them	श्रुत्वा		सर्वे	= all of them
पुराणाम्	= of cities, initiation -	नृ वराः	= among people's, best ones		
निवेशम्	building, the started to				
चक्रिरे	do.				

On hearing the words of Kusha those four sons that are the formidable ones in the world and the best men among people initiated to build four cities. [1-32-5]

कुशाम्बस्तु महातेजाः कौशाम्बीमकरोत्पुरीम् ।
कुशनाभस्तु धर्मात्मा पुरं चक्रे महोदयम् ॥ १.३२.६ ॥

महातेजाः	= great-resplendent one,	कौशाम्बीम्	= Kaushaambi, city,	धर्मात्मा	= virtue-souled,
कुशाम्बः तु	Kushamba, for his part	पुरीम्	built	कुशनाभः तु	Kushanaatha, for
		अकरोत्			his part

महोदयम्	= Mahodaya	[named,]
पुरम् चक्रे	city, built.	

Great-resplendent Kushamba built the city named Kaushambii for his part, and for his part the virtue-souled Kushanaabha built a city named Mahodaya. [1-32-6]

आधूर्तरजसो राम धर्मारण्यं महीपतिः ।
चक्रे पुरवरं राजा वसुश्चक्रे गिरिव्रजम् ॥ १.३२.७ ॥

राम	= oh, Raama	महामतिः	= noble-minded, Asuur-	धर्मारण्यम्	= DharmaaraNya -
		असूर्तरजसः	tarajasa		namely
पुर वरम्	= city, the best	चक्रे	= built	राजा वसुः	= king, Vasu
गिरिव्रजम्	= Girivraja, in the name				
नाम	of- city he built.				

Oh, Raama, noble-minded Asuurtarajasa built a city named Dharmaaranya, and king Vasu built a city in the name of Girivraja. [1-32-7] It is believed that the city Kaushambii is the present day Kannauj and Girivraja the present day Rajgir.

एषा वसुमती राम वसोस्तस्य महात्मनः ।
एते शैलवराः पञ्च प्रकाशन्ते समन्ततः ॥ १.३२.८ ॥

एषा	= this one	तस्य	= of that, virtue-souled	वसुमती नाम	= land, known as
		महात्मनः	one, Vasu"s		
समन्ततः	= all around	वसोः		प्रकाशन्ते	= shine forth - standing high.
		एते पञ्च	= these, five mountains,		
		शैल वराः	best ones		

This land on which we are presently staying is known as the land of virtue-souled Vasu, all around which these five best mountains are standing high. [1-32-8]

सुमागधी नदी रम्या मगधान् विश्रुता ययौ ।
पञ्चानां शैलमुख्यानां मध्ये मालेव शोभते ॥ १.३२.९ ॥

रम्या	= charming one	विश्रुता	= well known	सु	= worthy of respect
मागधी नदी	= maagadhii - worthy River Sona which took birth in Magadha country	मगधान्	= into Magadha country	आ ययौ	= coming, going - on entering and exiting
पञ्चानाम्	= five of, mountains,	माला इव	= garland, like, shines		
शैल	important - elevated	शोभते	forth.		
मुख्यानाम्	ones, amid				
मध्ये					

This charming river that enters and exits Magadha province is well known as the worthy River Maagadhi, and flowing amid the five of these elevated mountains it shines forth like a garland enwreathing them. [1-32-9]
This river is said to be the present day River Son

सैषा हि मागधी राम वसोस्तस्य महात्मनः ।
पूर्वाभिचरिता राम सुक्षेत्रा सस्यमालिनी ॥ १.३२.१० ॥

राम	= oh, Raama	सा एषा	= this, that, river Maa-	महा	= of the great-souled
		मागधी	gadhi	आत्मनः	one, his, of Vasu [this
				तस्य वसोः	is that river which
					pertains to the devel-
					opmental works of
					king Vasu]
पूर्व अभि	= to east, towards, while	सु क्षेत्रा	= she has best, farm-	सस्य मालिनी	= crops, garland of.
चरिता	going - flowing		lands		

This Maagadhi is that river which pertains to the developmental works of the great-souled king Vasu and oh, Raama, flowing towards east to its confluence in Ganga, this river garlands best farmlands and their crops on its way. [1-32-10] The confluence of this river with Ganga is said as the one now available near at Patna, Bihar.

कुशनाभस्तु राजर्षिः कन्याशतमनुत्तमम् ।
जनयामास धर्मात्मा घृताच्यां रघुनन्दन ॥ १.३२.११ ॥

रघु नन्दन	= oh, Raghu's descen-	धर्मात्मा	= virtue-souled one,	कुशनाभः तु	= Kushanaabha, but
	dent	राजर्षिः	kingly saint		
घृताच्याम्	= through [celestial	अन्	= un, excelling	कन्या शतम्	= maids, hundred
	maiden] Ghritaachi	उत्तमम्			
जनयामास	= engendered.				

The virtue-souled kingly saint Kushanaabha gave birth to a hundred daughters with unexcelled beauty through a celestial female called Ghritaachi. [1-32-11]

Children begotten through celestial maidens are of superior nature for further procreating a divine generation, like Shakuntala, who begot Bharata, the earliest dynastic king.

तास्तु यौवनशालिन्यो रूपवत्यः स्वलङ्कृताः ।
उद्यानभूमिमागम्य प्रावृषीव शतहृदाः ॥ १.३२.१२ ॥

गायन्त्यो नृत्यमानाश्च वादयन्त्यश्च सर्वशः ।
आमोदं परमं जग्मुर्वराभरणभूषिताः ॥ १.३२.१३ ॥

राघव	= oh, Raghava	यौवन	= youthfulness, having	रूपवत्यः	= having loveliness
		शालिन्यः			

ताः = those girls	स्व अलङ्कृताः = themselves, decorating well	उद्यान भूमिम् आगम्य = park, lands, arriving at
प्रा वृषि = in rainy season	शत हृदाः इव = in hundred way, flowing - like hundred streaked lightning	गायन्त्यः नृत्यमानाः च वादयन्त्यः च = singing, dancing, also, playing instruments
वर आभरण भूषिताः = select, ornaments, decorated with	परमम् आमोदम् जग्मुः = fantastic, felicity, they went into.	

Those girls when attained youthfulness they are lovely and on an occasion they have gone to gardens and moved there about like one lightning with a hundred streaks during rainy season, and while those girls that are decorated with select ornaments are singing, dancing and playing musical instruments, they got into a fantastic felicity. [1-32-12, 13]

अथ ताश्चारुसर्वाङ्गो रूपेणाप्रतिमा भुवि ।
उद्यानभूमिमागम्य तारा इव घनान्तरे ॥ १.३२.१४ ॥

अथ = then	चारु सर्व अङ्गः = pretty, all, with limbs - whose all limbs are pretty	रूपेण भुवि अ प्रतिमा = by aspect, on earth, un, paralleled
ताः = those girls	उद्यान भूमिम् आगम्य = park, lands, on coming to	घन अन्तरे = in clouds, amid
तारा इव = stars, like & they shone forth among thick bushes.		

On their coming to parklands those girls whose all limbs are pretty and whose looks are unparalleled on earth, they looked like stars amid clouds within the cloudy thickets of garden bushes. [1-32-14]

ताः सर्वगुणसम्पन्ना रूपयौवनसंयुताः ।
दृष्ट्वा सर्वात्मको वायुरिदं वचनमब्रवीत् ॥ १.३२.१५ ॥

सर्व आत्मकः वायुः ताः = all, pervading, Air-god = them	सर्व गुण सम्पन्ना दृष्ट्वा = in all, aspects, well off = on seeing	रूप यौवन सम्युताः इदम् वचनम् अब्रवीत् = comeliness, ripeness, together with = this, word, spoke.
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On seeing them who are flourishing with all their aspects together with comeliness and ripeness, the all pervading Air-god, Vayu, spoke this word to them. [1-32-15]

अहं वः कामये सर्वा भार्या मम भविष्यथ ।
मानुषस्त्यज्यतां भावो दीर्घमायुरवाप्स्यथ ॥ १.३२.१६ ॥

अहम् वः = I, all, you, have a desire for	मम भार्या = my, wives, you be-	मानुषः = pertaining to humans,
सर्वा कामये	भविष्यथ = come	त्यज्यताम् = leave off, notion
दीर्घम् आयुः = long, life, you acquire -		भावः
अवाप्स्यथ = like divinities.		

"I have a desire for you all, hence leaving off the notions pertaining to human beings you all become my wives, thereby you too will acquire longevity like divinities. [1-32-16]

चलं हि यौवनं नित्यं मानुषेषु विशेषतः ।
अक्षयं यौवनं प्राप्ता अमर्यश्च भविष्यथ ॥ १.३२.१७ ॥

नित्यम् = always, teenage, is	मानुषेषु = in humans, expressly	अ क्षयम् = un, diminishing,
यौवनम् = moving, indeed	विशेषतः	यौवनम् = youthfulness, on
चलम् हि		प्राप्ता = achieving
अमर्यः च = as immortal females,		
भविष्यथ = also, you can become.		

"Teenage is always transitory, expressly in humans, but on marrying me you will achieve undiminished youthfulness and forever you can be youthful like immortal females." Thus Air-god said to those girls. [1-32-17]

तस्य तद्वचनं श्रुत्वा वायोरक्लिष्टकर्मणः ।
अपहास्य ततो वाक्यं कन्याशतमथाब्रवीत् ॥ १.३२.१८ ॥

ततः = then	अ क्लिष्ट = one with un, impeded,	तस्य वायोः = of that, Air-god
तत् वचनम् = that, sentence - pro-	कर्मणः = strives	कन्या शतम् = maidens, hundred
श्रुत्वा = proposal, on hearing	अपहास्य = laughing off - his pro-	
अथ वाक्यम् = then, sentence, spoke.	पोसल	
अब्रवीत्		

On hearing that proposal of Vayu, the Air-god whose strives are unimpeded, then those hundred girls spoke this sentence laughing off his proposal. [1-32-18]

अन्तश्चरसि भूतानां सर्वेषां त्वं सुरोत्तम ।
प्रभावज्ञाः स्म ते सर्वाः किमर्थमावमन्यसे ॥ १.३२.१९ ॥

सुर सत्तम = oh, divinity, the ablest	त्वम् = you, in all, of the be-	अन्तः चरसि = inside, you move - you
	सर्वेषाम् = ings	inspirit
	भूतानाम्	

सर्वाः ते = all of us, your, unique- प्रभाव ज्ञाः च = ness, knowers, also	अस्मान् = us	किम् अर्थम् = for what, reason, not, अव मन्यसे = you honour [you dis- honour us.]
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"we are aware that you inspire all the living beings from inside, oh, the ablest divinity, we are also aware of your uniqueness. But, what for you are dishonouring all of us. [1-32-19]

कुशनाभसुताः सर्वाः समर्थास्त्वां सुरोत्तम ।
स्थानाच्यावयितुं देवं रक्षामस्तु तपो वयम् ॥ १.३२.२० ॥

सुर सत्तम = oh, divinity, the best	समस्ता = all, of us are	कुशनाभ = Kushanaabha"s,
देवम् = as god	वयम् = from your realm, to	सुताः = daughters
देव = oh, god	स्थानात् = from your realm, to	समर्था = we are capable]
	च्यावयितुम् = displace	
	तु = but we are	तपः रक्षामः = [our] asceticism, we are conserving.

"We are the daughters of Kushanaabha, oh, best divinity, and we are all capable of displacing you from your realm, but oh, god, we are restraining ourselves in doing so only to conserve our ascetic values. [1-32-20]

माभूत्स कालो दुर्मेधः पितरं सत्यवादिनम् ।
नावमन्यस्व धर्मेण स्वयं वरमुपास्महे ॥ १.३२.२१ ॥

दुर् मेधः = oh, evil, minded one - god with sordid think- ing	सत्य वादिनम् = truth, advocate of - ve- racious	पितरम् = father
अव मन्य = dis, regarding - over- looking	स्व धर्मेण = at our, liberty	स्वयम् = independently, वरम् = groom, [at which उपास्महे = time we] look up
सः कालः मा = that, time, not, to भूत् = come.		

"That time shall never come, oh, god with sordid thinking, when we, at our liberty, may look up for our grooms overlooking our veracious father." [1-32-21]

पिता हि प्रभुरस्माकं दैवतं परमं हि नः ।
यस्य नो दास्यति पिता स नो भर्ता भविष्यति ॥ १.३२.२२ ॥

अस्माकम् = for us	पिता प्रभुः हि = father [alone is,] lord, indeed	सः परमम् = he [alone,] ultimate, दैवतम् च = god, also
पिता = father	नः यस्य = us, to whom [he] gives दास्यति	सः नः भर्ता = he [alone,] our, hus- band, becomes.

"Our father is indeed our lord and for us he is the ultimate god too. To whomever we are offered by our father in marriage he alone becomes our husband." So said hundred girls to Air-god. [1-32-22]

तासां तद्वचनं श्रुत्वा वायुः परमकोपनः ।
प्रविश्य सर्वगात्राणि बभञ्ज भगवान् प्रभुः ॥ १.३२.२३ ॥

तासाम् तु = their, but, sentence, on वचनम् hearing श्रुत्वा सर्व गात्राणि = all, body-parts, on en- प्रविश्य tering	भगवान् = god, who has high im- प्रभुः pact बभञ्ज = crooked [disfigured].	हरिः वायुः = god, Air, very, angrily परम कोपनः
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On hearing their sentence of rejection, Vayu, the Air-god whose impact is powerful, very angrily entered into all of the limbs of those girls only to disfigure them. [1-32-23]

ताः कन्याः वायुना भग्ना विविशुर्नृपतेर्गृहम् ।
प्रापतन् भुवि सम्भ्रान्ताः सलज्जाः साश्रुलोचनाः ॥ १.३२.२४ ॥

वायुना भग्ना = by Air-god, disfigured सु सम् = very, highly, diffident भ्रान्ताः प्रविश्य = entered.	ताः कन्या = those, girls सलज्जाः = with, embarrassment	नृपतेः गृहम् = king"s, house [palace,] विविशुः entered स अश्रु = with, tears, in eyes लोचन
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Those girls whom Air-god disfigured in that way have entered palace-chambers of the king, but they have entered diffidently, embarrassedly, and tearfully. [1-32-24]

स च ता दयिता दीनाः कन्याः परमशोभनाः ।
दृष्ट्वा भग्नास्तदा राजा सम्भ्रान्त इदमब्रवीत् ॥ १.३२.२५ ॥

सः राजा = he, the king दीनाः = despondent ones भग्नाः = disfigured इदम् = this, said. अब्रवीत्	तदा = then परम = [once] very, attractive शोभनाः ones दृष्ट्वा = on seeing	दयिता = dear ones ताः कन्याः = those, girls सम् भ्रान्त = he is highly, perturbed
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That king on seeing his dear and attractive daughters as disfigured and despondent girls he is highly perturbed and said this. [1-32-25]

किमिदं कथ्यतां पुत्र्यः को धर्ममवमन्यते ।
कुब्जाः केन कृताः सर्वा वेष्टन्त्यो नाभिभाषथ ।
एवं राजा विनिश्चस्य समाधिं सन्दधे ततः ॥ १.३२.२६ ॥

पुत्र्यः = oh, daughters	इदम् किम् = this, what is	कः धर्मम् = who is, probity, not, अव मन्यते regarding
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कथ्यताम्	= let it be said	सर्वाः कुब्जाः	= all of you, dwarfed [with hunchbacks, dis- figured]	केन कृताः	= by whom, made
चेष्टन्त्यः न	= you gesticulate, not,	राजा एवम्	= king, this way [on say- ing]	ततः	= then
अभिभाषथ	saying	समाधिम्	= rumination, imposed		
विनिःश्वस्य	= sighed	सम् दधे	upon himself - re- mained silent for their reply.		

"Oh, daughters, what all is this? Who disregarded probity? Who disfigured you all? Let it be said! Why you gesticulate saying nothing." asking thus that king sighed and quietened down waiting for a reply. Thus Sage Vishvamitra continued his narration. [1-32-26]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे द्वि त्रिंशः सर्गः ॥

Thus, this is the 32nd chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

33 Sarga 33 - त्रयः त्रिंशः सर्गः

Legend Of Brahmadata

Introduction -

Daughters of Kushanaabha report about the Air-gods mischief. Pleased at their behaviour Kushanaabha thinks and arranges for their marriage with Brahmadata, a saintly king. After the marriage, by the touch of hand of Brahmadata the girls are rid of their misshapen bodies and they again become great beauties.

तस्य तद्वचनं श्रुत्वा कुशनाभस्य धीमतः ।
शिरोभिश्चरणौ स्पृष्ट्वा कन्याशतमभाषत ॥ १.३३.१ ॥

धीमतः	= scholarly one	तस्य	= his, of Kushanaabha	तत् वचनम्	= that, sentence, on
कन्या शतम्	= girls, hundred	कुशनाभस्य		श्रुत्वा	hearing
		शिरोभिः	= with forehead, [fathers]	अभाषत	= spoke.
		चरणौ स्पृष्ट्वा	feet, on touching		

On hearing that sentence of scholarly Kushanaabha those hundred girls touched his feet with their foreheads and spoke to him. [1-33-1]

वायुः सर्वात्मको राजन् प्रधर्षयितुमिच्छति ।
अशुभं मार्गमास्थाय न धर्मं प्रत्यवेक्षते ॥ १.३३.२ ॥

2. राजन्	= oh, king	सर्व	= all-pervasive, Air-god	अ शुभम्	= not, auspicious, path
प्र धर्षयितुम्	= to highly, maltreat	आत्मकः		मार्गम्	- improper approach,
इच्छति	[dishonour us,] he desired to	वायुः		आस्थाय	resorting to
		धर्मम् न प्रति	= virtuous conduct of		
		अवेक्षते	girls, not, towards, seeing - overlooking.		

The all-pervasive Air-god desired to dishonour us, oh, king, resorting to improper approach and overlooking virtuous conduct. [1-33-2]

पितृमत्यः स्म भद्रं ते स्वच्छन्दे न वयं स्थिताः ।
पितरं नो वृणीष्व त्वं यदि नो दास्यते तव ॥ १.३३.३ ॥

वयम्	= we, those that have a	ते भद्रम्	= you be safe	स्व च्छन्दे न	= our, own way, not [not
पितृमत्यः	father [father dependent,] we are there			स्थिताः	independent,] we are
स्म		दास्यते यदि	= he gives, whether or not	त्वम् नः	= you, with our, father,
नः तव	= us, to you			पितरम्	may request.
				वृणीष्व	

Our father is there and we are not independent, you be safe, hence oh, Air-god, you may request our father to know whether he gives us to you or not. Thus we have told the Air-god, but... [1-33-3]

तेन पापानुबन्धेन वचनं न प्रतीच्छता ।

एवं ब्रुवन्त्यः सर्वाः स्म वायुना निहता भृशम् ॥ १.३३.४ ॥

एवम्	= thus, speaking, all of	पाप	= venality, bound by	वचनम्	= [our] sentence
ब्रुवन्त्यः	us	अनुबन्धेन			
सर्वाः		प्रति ईच्छता	= in reply, bearing in mind - one who refused to take notice	तेन वायुना	= by him, by Air-god
न	= not	अभि हता	= smacked down - we are harmed.		
भृशम्	= much				

Though we all have spoken to him thus, that Air-god who is bound by venality refused to take notice of our words and he has harmed us a lot. Thus those girls informed their father. [1-33-4]

Since then, because the Wind-God bent / The damsels forms for punishment, / That royal town is known to fame / By Kanyakubjas borrowed name. That is, the City of the Bent girls, the modern Kanauj or Canouge - Griffith.

तासां तद्वचनं श्रुत्वा राजा परमधार्मिकः ।

प्रत्युवाच महातेजाः कन्याशतमनुत्तमम् ॥ १.३३.५ ॥

परम	= highly, virtuous one	महातेजाः	= highly resplendent one	राजा	= king
धार्मिकः		अन्	= to un, surpassing, to		
तासाम् तत्	= their, that, sentence,	उत्तमम्	girls, hundred, said.		
वचनम्	on listening	कन्या शतम्			
श्रुत्वा		उवाच			

On listening their words that highly virtuous and highly resplendent king spoke to the hundred girls with unsurpassed virtue. [1-33-5]

क्षान्तं क्षमावतां पुत्र्यः कर्तव्यं सुमहत्कृतम् ।

ऐकमत्यमुपागम्य कुलं चावेक्षितं मम ॥ १.३३.६ ॥

पुत्र्यः	= oh, daughters	क्षमावताम्	= those that have self-control - imperturbability, their duty, is forgiving	कृतम्	= that is done - you have done it
सु महत्	= [this is] very, excellent [deed you have done]	ऐकमत्यम्	= unity, coursing through	मम कुलम्	= my, family [prestige,]
आवेक्षितम्	= looked after [kept up.]	उपागम्य		च	also

Forgiving is the duty of imperturbable and you have done it. Excellent. Oh, daughters, coursing through your unity my familys prestige is also kept up. [1-33-6]

अलङ्कारो हि नारीणां क्षमा तु पुरुषस्य वा ।
दुष्करं तद्धि वः क्षान्तं त्रिदशेषु विशेषतः ॥ १.३३.७ ॥
यादृशी वः क्षमा पुत्न्यः सर्वासामविशेषतः ।

नारीणाम्	= to women	पुरुषस्य वा	= to men, either	क्षमा	= forgiveness, adorn-
				अलङ्कारः	ment, as a matter of
				हि	fact
क्षान्तम् इति	= forgiving, that which	तत् दुष्	= that is, not, practica-	त्रिदशेषु	= among divinities,
यत्	is there	करम् च वै	ble, also, verily	विशेषतः	especially [impractica-
					ble]
वः सर्वासाम्	= to you, you all	अ विशेषतः	= not, differentiated -	यादृशीः	= which kind of
			uniformly		
क्षमा	= forgiving [is there that	दुष्करम्	= impossible - laudable.]		
	is further				

Forgiveness is an adornment to women, as a matter of fact, even for men, and this matter called forgiving that which is there, it is an impracticable affair. That too, in respect of divinities. And the kind of forgiveness you all possess uniformly, that is further laudable. [1-33-7, 8a]

This also means: though you possess excellent aspects and persona alike celestials, viz., apsara-s, for you are the children of celestial / apsara Ghritachi... you have forgiven Air-god, without submitting yourselves to bodily pleasures of humans.

क्षमा दानं क्षमा सत्यं क्षमा यज्ञश्च पुत्रिकाः ।
क्षमा यशः क्षमा धर्मः क्षमया विष्टितं जगत् ॥ १.३३.८ ॥

क्षमा दानम्	= grace [forgiveness] is,	क्षमा यज्ञः	= grace is, ritualism	पुत्रिकाः	= oh, daughters
	altruism				
क्षमा यशः	= grace is, glory	क्षमा धर्मः	= grace is, virtue	क्षमा सत्यम्	= grace is, truth, [isnt it]
				हि	
क्षमायाम्	= in graciousness, uni-				
जगत् वि	verse is, verily, abid-				
ष्टितम्	ing.				

Grace is altruism, grace is ritualism, oh, my daughters, grace is glory, grace is virtue, and this universe is verily abiding in graciousness alone for grace itself is the truth, isnt it! Thus king Kushanaabha said to his daughters and sent them away. [1-33-8b, 9a]

विसृज्य कन्याः काकुत्स्थ राजा त्रिदशविक्रमः ॥ १-३३-९ ॥
 मन्त्रज्ञो मन्त्रयामास प्रदानं सह मन्त्रिभिः ।
 देशकालौ प्रदानस्य सदृशे प्रतिपादनम् ॥ १-३३-१० ॥

काकुत्स्थ	= oh, Raama	त्रिदश विक्रमः	= matching god, whose valour is	मन्त्र ज्ञः	= in thinking, expert
राजा	= king Kushanaabha	कन्याः	= girls, leaving them	मन्त्रिभिः सह	= ministers, along with
प्रदानम्	= about endowing [giving daughters in marriage]	विसृज्य मन्त्रयामास	= started to contemplate	प्रदानस्य	= of that bride giving]
देशे काले	= in which country, at which time	सदृशे	= matching one [bridegroom]	प्रतिपादनम् कर्तव्यम् च	= [marriage] proposals, is to be done - on such topics he discussed with ministers.

On leaving those girls, oh, Raama, that king whose valour matches that of gods and who is an expert in thinking strategies started to think with his ministers on the topics like, as to how his daughters are to be espoused to, to which country they are to be sent, at which time marriage shall happen, and to which matching bridegroom the marriage is to be proposed, and so on. Thus Vishvamitra continued his narration. [1-33-9b, 10]

एतस्मिन्नेव काले तु चूली नाम महामुनिः ।
 ऊर्ध्वरेताः शुभाचारो ब्राह्मं तप उपागमत् ॥ १.३३.११ ॥

एतस्मिन् काले एव तु	= during, time, alone, but	महा ध्युतिः	= great-resplendent one	ऊर्ध्व रेताः	= with upward, semen - meaning whose semen is not lost
शुभ आचारः	= with propitious, demeanour	चूली नाम	= Cuulii, named	ब्राह्मम् तप	= Vedic, asceticism - one who has asceticism strict to Vedic canons
उपागमत्	= achieved such asceticism.				

During that time a great-resplendent sage named Cuulii is there, who is propitious in his demeanour and who holds his semen upward, and who has achieved high ascetic practise strictly according to Vedic canons. [1-33-11]

The ऊर्ध्व रेतः is that the yogi-s of a very high practice of pure yoga called हठ योग will hold their semen un-ejaculated by use or misuse, and they make it course towards their heads through the six-plexuses of human body. This type of practice is to enrich their mental and physical glow and they will have a divine aura around them.

तप्यन्तं तमृषिं तत्र गन्धर्वी पर्युपासते ।
सोमदा नाम भद्रं ते ऊर्मिलातनया तदा ॥ १.३३.१२ ॥

12. तदा = then	तत्र = at the place of ascesis, तपस्यन्तम् while practising, sage ऋषिम् is	ऊर्मिला = Urmilas, daughter तनया
सोमदा नाम = Somada, named, a गन्धर्वी gandharva / celestial female	परि उपासते = in overall manner, serving him	ते भद्रम् = to you, safety Raama.

While that sage is in the practise of asceticism a celestial female served him at the place of his ascesis, safety be with you oh, Raama, she is Somada by her name, the daughter of Urmila. [1-33-12]

सा च तं प्रणता भूत्वा शुश्रूषणपरायणा ।
उवास काले धर्मिष्ठा तस्यास्तुष्टो ऽभवद्गुरुः ॥ १.३३.१३ ॥

सा च = she, even	तम् = in his respect	प्रणता भूत्वा = bowing down - obedi- ently, on becoming
शुश्रूषण = ministering to, dedi- cate one	धर्मिष्ठा = righteously	उवास = stayed there
काले = after some time	गुरुः = mentor [the sage]	तस्याः तुष्टः = of her [service,] satis- fied, he became.

Even she is obedient in his respect, and dedicating herself in ministering to him she stayed there righteously. After some time that sage Cuulii has become satisfied with her service. [1-33-13]

स च तां कालयोगेन प्रोवाच रघुनन्दन ।
परितुष्टोऽस्मि भद्रं ते किं करोमि तव प्रियम् ॥ १.३३.१४ ॥

रघु नन्दन = oh, Raghus, delight - Raama	सः च = he that sage, also	काल योगेन = time, by chance of - when her service is fructified
ताम् प्र = to her, well [benevo- lently,] said	परितुष्टोः = perfectly pleased, I am	ते भद्रम् = to you, safety
तव किम् = your, what, cherish, I प्रियम् can do - I have to fulfil.	अस्मि	

When her service is fructified, oh, Raama, that sage benevolently spoke to her saying, I am perfectly pleased with your service, let good betide you, what cherish of yours I have to fulfil. [1-33-14]

परितुष्टं मुनिं ज्ञात्वा गन्धर्वी मधुरस्वरा ।
उवाच परमप्रीता वाक्यज्ञा वाक्यकोविदम् ॥ १.३३.१५ ॥

मुनिम् परितुष्टम् ज्ञात्वा गन्धर्वी	= sage, contented, on perceiving gandharva female	मधुर स्वरम्	= in melodious, voice	वाक्य ज्ञा	= sentence making, she who is aware of
उवाच	= spoke.	परम प्रीता	= highly, delighted	वाक्य कोविदम्	= sentence making, to expert - pedantic sage

Perceiving that the sage is contented that female celestial Soamda who is aware of making good sentences is highly delighted and spoke with her melodious voice to that pedantic sage. [1-33-15]

लक्ष्म्या समुदितो ब्राह्म्या ब्रह्मभूतो महातपाः ।
ब्राह्मेण तपसा युक्तं पुत्रमिच्छामि धार्मिक ॥ १.३३.१६ ॥

महा तपाः	= oh, one with supreme, ascetic	ब्राह्म्या लक्ष्म्या सम् उदितः	= pertaining to Brahma [Vedic practises,] splendour, is on the rise - flourishing	ब्रह्म भूतः	= on with Brahma, you became
ब्राह्मेण तपसा युक्तम्	= with Brahmas [spir- ituality of Veda-s,] ascetic [spirituality,] along with - embodied with	धार्मिकम् पुत्रम् इच्छामि	= righteous, son, I wish to have - I may be en- dowed with.		

Vedic splendour is flourishing in you when you have become one with Brahma, oh, supreme ascetic, I may please be endowed with a righteous son whose ascetic spirituality may embody the spirituality enunciated in Veda-s. [1-33-16]

अपतिश्चास्मि भद्रं ते भार्या चास्मि न कस्यचित् ।
ब्राह्मेणोपगतायाश्च दातुमर्हसि मे सुतम् ॥ १.३३.१७ ॥

अ पतिः च अस्मि	= without, husband [un- married,] also, I am	भद्रम् ते	= safe, you be	कस्यचित् भार्या न अस्मि ब्राह्मेण	= to anyone, wife, not, I am by your ascetic faculty
उप गतायाः	= nearby, arrived - took shelter under you	मे	= to me		
सुतम् दातुम् अर्हसि	= a son, to endow, apt of you.				

I am unmarried and nobodys wife, safe you be, and as I took shelter under your kindness it will be apt of you to endow me a son with your faculty of asceticism. So said Somada to sage Cuulii. [1-33-17]

तस्याः प्रसन्नो ब्रह्मर्षिर्ददौ पुत्रमनुत्तमम् ।
ब्रह्मदत्त इति ख्यातं मानसं चूलिनः सुतम् ॥ १.३३.१८ ॥

तस्याः = of her, one who प्रसन्नः became benignant, ब्रह्मर्षिः Brahma-sage ब्राह्मम् = Brahma-like ददौ = bestowed.	चूलिनः = of sage Cuulina ब्रह्मदत्त इति = Brahmadatta, thus, ख्यातम् renowned	मानसम् = by instinct, [born] son सुतम् - brainchild अन् = un, surpassed - unique उत्तमम् one
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That Brahma-sage Cuulina benignantly bestowed her with a unique and Brahma-like son who is renowned as Brahmadatta, as well as his own brainchild. [1-33-18]

The word cuulinaH also read as Cuulina, another name for this sage Cuuli.

स राजा सौमदेयस्तु पुरीमध्यावसत्तदा ।
काम्पिल्यां परया लक्ष्म्या देवराजो यथा दिवम् ॥ १.३३.१९ ॥

ब्रह्मदत्तः सः = Brahmadatta, he that, राजा तु king, for his part काम्पिल्याम् = Kampilya named	तदा = then पुरीम् = city	देव ब्राजः = gods, king, Indra, दिवम् यथा heaven, as with परया लक्ष्म्या = endued with superb, अध्यवसत् grandeur, presided - ruled.
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King Brahmadatta endued with superb grandeur ruled from a city called Kaampilya as with Indra ruling the heaven. [1-33-19]

स बुद्धिं कृतवान् राजा कुशनाभः सुधार्मिकः ।
ब्रह्मदत्ताय काकुत्स्थ दातुं कन्याशतं तदा ॥ १.३३.२० ॥

काकुत्स्थ = oh, Raama of Kakut- stha सः कुशनाभः = he that, Kushanaabha बुद्धिम् = mind, made up. कृतवान्	तदा = then कन्या शतम् = daughters, hundred	सु धार्मिकः = most, righteous, king राजा ब्रह्मदत्ताय = to Brahmadatta, to दातुम् give - to espouse
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The most righteous king Kushanaabha then made up his mind, oh, Raama of Kakutstha, to espouse his hundred daughters to Brahmadatta. [1-33-20]

तमाहूय महातेजा ब्रह्मदत्तं महीपतिः ।
ददौ कन्याशतं राजा सुप्रीतेनान्तरात्मना ॥ १.३३.२१ ॥

महातेजा = great-resplendent, महीपतिः lord of land, king - राजा Kushanaabha कन्या शतम् = daughters, hundred, ददौ gave - married.	तम् = him that, Brahma- ब्रह्मदत्तम् datta, on calling - आहूय inviting	सु प्रीतेन = with highly, pleased, अन्तर् heart of hearts आत्मना
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Inviting Brahmadata that great-resplendent lord of the land, namely the king Kushanaabha, married his hundred daughters to him, pleasing highly in his heart of hearts. [1-33-21]

यथाक्रमं ततः पाणीञ्जग्राह रघुनन्दन ।

ब्रह्मदत्तो महीपालस्तासां देवपतिर्यथा ॥ १.३३.२२ ॥

रघु नन्दन	= oh, Raama of Raghus dynasty	देव पतिः	= gods, lord - Indra, who vies with	ब्रह्मदत्तः	= Brahmadata, the king
ततः यथा	= then, in succession	यथा		महीपालः	
क्रमम्		तासाम्	= their, palm, caught -		
		पाणिम्	= received each of their		
		जग्राह	= palm into his hand, as per the custom of marriage.		

As with the tradition of marriage king Brahmadata who vies with lord of gods, namely Indra, in succession took the palm of each of the hundred girls into his palm. [1-33-22]

स्पृष्टमात्रे ततः पाणौ विकुब्जा विगतज्वराः ।

युक्ताः परमया लक्ष्म्या बभूवुः कन्याशतं तदा ॥ १.३३.२३ ॥

23. ततः	= then	पाणौ स्पृष्ट	= palm, on touching, just by	तदा	= as a result of
कन्या शतम्	= maidens, hundred	मात्रे		वि गत	= verily, gone - vanished
		विकुब्जा	= without, hunchback - without misshape on becoming	बभूवुः	= they are beaming bright.
ज्वराः	= fervidity - desperation	परमया	= with utmost, elegance, along with [retouched with]		
		लक्ष्म्या युक्ताः			

By mere touch of hand of Brahmadata alone, their misshape and desperation are vanished, and all of those hundred maidens beamed bright as they are retouched with utmost elegance. [1-33-23]

स दृष्ट्वा वायुना मुक्ताः कुशनाभो महीपतिः ।

बभूव परमप्रीतो हर्ष लेभे पुनःपुनः ॥ १.३३.२४ ॥

महीपतिः	= lord of land	सः कुशनाभः	= that, Kushanaabha	वायुना मुक्ताः	= by [the effect of] Air-god, released
दृष्ट्वा	= on seeing	परम प्रीतः	= highly, joyful, he became	पुनः पुनः	= again, again, delight, he took - in seeing his daughters restored to originality.
		बभूव		हर्षम् लेभे	

On seeing his daughters getting release from the effect of Air-god Kushanaabha became highly joyful, and he took great delight time and again as and when he looked at them. [1-33-24]

कृतोद्वाहं तु राजानं ब्रह्मदत्तं महीपतिः ।
सदारं प्रेषयामास सोपाध्यायगणं तदा ॥ १.३३.२५ ॥

तदा	= later	महीपतिः	= king Kushanaabha	कृत उद्वाहम्	= one who has finished,
				तु	marriage - when marriage is over
स दारम्	= with, wives	स उपाध्याय	= with, religious teachers,	राजानम्	= of king, Brahmadatta
प्रेषयामास	= started to send [off.]	गणम्	assemblages of	ब्रह्मदत्तम्	

Later when the marriage is complete king Kushanaabha bade farewell to king Brahmadatta along with his wives, his own hundred daughters, and along with the groups of religious teachers. [1-33-25]

सोमदापि सुसंहृष्टा पुत्रस्य सदृशीं क्रियाम् ।
यथान्यायं च गन्धर्वी स्नुषास्ताः प्रत्यनन्दत ।
स्पृष्ट्वास्पृष्ट्वा च ताः कन्याः कुशनाभं प्रशस्य च ॥ १.३३.२६ ॥

गन्धर्वी	= gandharva female, So-	सुतम् दृष्ट्वा	= son, on seeing	प्रति अनन्दत	= gladdened towards him]
सोमदा अपि	mada, even				
ताः कन्याः	= those, girls	स्पृष्ट्वा स्पृष्ट्वा	= on touching, touching - caressing repeatedly	प्रति अनन्दत	= gladdened towards them]
कुशनाभम्	= Kushanaabha,	पुत्रस्य	= for a son, worthwhile,	यथा न्यायम्	= as per, tradition, also
प्रशस्य च	praised, also	सदृशीम्	deed in getting such	च	
		क्रियाम्	daughter-in-laws		
ताः स्नुषाः	= those, daughter-				
प्रति अनन्दत	in-laws, towards, gladdened - or - blessed them.				

Somada, the celestial female and the mother of Brahmadatta, is gladdened to see her son Brahmadatta, for the worthwhile deed done by him in removing the blemish caused by the Air-god to the girls, or in bringing those worthwhile girls as her daughter-in-laws. She is further gladdened while her feet are traditionally and repeatedly touched by a hundred daughter-in-laws in succession, coupled with her own raising of each of the daughter-in-law to embrace for a hundred times. Thus Somada has gone on caressing each of her hundred daughter-in-laws, and in doing so she is gladdened to do so over and over again, she is gladdened. She thus praised Kushanaabha for giving his gemlike daughters as her daughter-in-laws and blessed the daughter-in-laws. [1-33-26]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे त्रयः त्रिंशः सर्गः ॥

Thus, this is the 33rd chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

34 Sarga 34 - चतुर्विंशः सर्गः

Legend Of Vishvamisra's Ancestry

Introduction -

Vishvamisra narrates about the birth of Gaadhi, his own father and the son of Kushanaabha. Incidentally he narrates about the emergence and prominence of River Kaushiki, who is Vishvamisra's elder sister turned out as a sacred River. putra kaameSTHi in order to beget a son because is sonless.

कृतोद्वाहे गते तस्मिन् ब्रह्मदत्ते च राघव ।
अपुत्रः पुत्रलाभाय पौत्रीमिष्टिमकल्पयत् ॥ १.३४.१ ॥

राघव	= oh, Raghava	तस्मिन् ब्रह्मदत्ते	= of that, Brahmadatta's	कृत उद्वाहे गते	= on making, marriage [on marrying,] when gone away
अपुत्रः	= not, with son - sonless that king Kushanaabha	पुत्रलाभाय	= son, for achieving	पौत्रीम् इष्टिम् अकल्पयत्	= for son's, ritual, em- barked on. [1-34-1]

When Brahmadatta has married and left, oh, Raghava, king Kushanaabha he embarked on Vedic-ritual called putra kaameSTHi in order to beget a son because is sonless. [1-34-1]

इष्ट्यां च वर्तमानायां कुशनाभं महीपतिम् ।
उवाच परमोदारः कुशो ब्रह्मसुतस्तदा ॥ १.३४.२ ॥

तदा	= then	इष्ट्याम् तु वर्तमानायाम्	= ritual, but, while being conducted - during its performance	परम उदारः	= supremely, generous one
ब्रह्म सुतः कुशः	= Brahma's, brainchild, namely - Kusha	कुशनाभम् महीपतिम् उवाच	= to Kushanaabha, king, spoke.		

During the performance of the ritual, supremely generous Kusha, the brainchild of Brahma and the father of Kushanaabha, spoke to the king Kushanaabha. [1-34-2]

पुत्र ते सदृशः पुत्रो भविष्यति सुधार्मिकः ।
गाधिं प्राप्स्यसि तेन त्वं कीर्तिं लोके च शाश्वतीम् ॥ १.३४.३ ॥

पुत्रः	= oh, son	ते सदृशः सु धार्मिकः पुत्र	= to you, selfsame, highly, virtuous, son	भविष्यति	= will be there
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गाधिम् प्राप्स्यसि	= Gadhi, you will get	तेन त्वम् लोके शाश्वतीम् कीर्तिम् च	= by him, you, in world, everlasting, renown	प्राप्स्यसि	= you will get.]
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"Oh, son, there will be a highly virtuous and selfsame son of yours, known as Gaadhi, and through him you also will get everlasting renown in the world." Thus Kusha said to Kushanaabha. [1-34-3]

एवमुक्त्वा कुशो राम कुशनाभं महीपतिम् ।
जगामाकाशमाविश्य ब्रह्मलोकं सनातनम् ॥ १.३४.४ ॥

राम	= oh, Raama	कुश	= Kusha	महीपतिम् कुशनाभम्	= to king, Kushanaabha
एवम् उक्त्वा	= so, saying	आकाशम् आविश्य	= sky, on entering	सनातनम् ब्रह्म लोकम् जगाम	= to time-honoured, Brahma"s, abode, journeyed to.

Saying so, oh, Raama, Kushanaabha"s father Kusa entered the sky and journeyed to the time-honoured abode of Brahma. [1-34-4]

कस्यचित्त्वथ कालस्य कुशनाभस्य धीमतः ।
जज्ञे परमधर्मिष्ठो गाधिरित्येव नामतः ॥ १.३४.५ ॥

अथ कस्यचित् कालस्य तु नामतः गाधिः इति एव	= then, after some, of time, but by name, Gaadhi, thus, [known] as	धीमतः कुशनाभस्य जज्ञे	= to highly intellectual, Kushanaabha = took birth.	परम धर्मिष्ठः	= supremely, righteous one and
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Then after some time that highly intellectual Kushanaabha begot a supremely righteous son known by the name Gaadhi. [1-34-5]

स पिता मम काकुत्स्थ गाधिः परमधार्मिकः ।
कुशवंशप्रसूतो ऽस्मि कौशिको रघुनन्दन ॥ १.३४.६ ॥

काकुत्स्थ	= oh, Kakutstha	परम धार्मिकः गाधिः	= eminently righteous one, Gaadhi	सः मम पिता	= he is, my, father
रघु नन्दन	= oh, Raghu"s legatee	कुश वंश प्रसूतः	= [because] in Kusa"s, dynasty, born in	कौशिकः	= Kaushika [by the name of]
अस्मि	= I am - I got the name.				

Oh, Raama of Kakutstha dynasty, that eminently righteous Gaadhi is my father, and since I am born in Kusha dynasty, oh, Raghu"s legatee, I got the name Kaushika. Sage Vishvamitra thus narrating to Raama. [1-34-6]

पूर्वजा भगिनी चापि मम राघव सुव्रता ।
नाम्ना सत्यवती नाम ऋचीके प्रतिपादिता ॥ १.३४.७ ॥

राघव	= oh, Raghava	सु व्रता	= one with benevolent, vows	नाम्ना	= by name, Satyavati,
मम पूर्व जा	= to me, earlier, born,	ऋचीके	= to sage Ruchika, pro-	सत्यवती	renowned as
भगिनी च	sister, also, even - she	प्रतिपादिता	posed to [given in	नाम	
अपि	is there		marriage.]		

Even my elder sister who undertook benevolent vows and who is renowned by her name Satyavathi is there, oh, Raghava, and she is given in marriage to sage Ruchika. [1-34-7]

सशरीरा गता स्वर्ग भर्तारमनुवर्तिनी ।
कौशिकी परमोदारा प्रवृत्ता च महानदी ॥ १.३४.८ ॥

सा	= she	भर्तारम्	= husband, while fol-	स शरीरा	= with body, to heaven,
परम उदारा	= very, generous one	अनुवर्तिनी	lowing	स्वर्गम् गता	went to
		कौशिकी	= [renowned as]	सा महा नदी	= she, as great, river,
			Kaushiki	प्रवृत्ता	coursed as.

She journeyed to heaven with her body while she followed her departed husband and being a very generous lady she coursed as a great river renowned as River Kaushiki. [1-34-8]

Now called Kos"i (Cosy) corrupted from Kaus"ika, daughter of Kusha. "This is one of those personifications of rivers so frequent in the Grecian mythology, but in the similar myths is seen the impress of the genius of each people, austere and profoundly religious in India, graceful and devoted to the worship of external beauty in Greece." Gorresio.

दिव्या पुण्योदका रम्या हिमवन्तमुपाश्रिता ।
लोकस्य हितकामार्थं प्रवृत्ता भगिनी मम ॥ १.३४.९ ॥

लोकस्य हित	= world"s, welfare, to do	प्र वृत्ता	= well, emerged	दिव्या पुण्य	= divinely, pious, water,
कार्यं अर्थम्	[yield benefit,] desir-			उदका रम्य	delightful
	ing for				
मम भगिनी	= my, sister - Kaushiki	हिमवन्तम्	= Himavanta, [Hi-		
	river	उप आश्रिता	malayan mountains,]		
			takes shelter [while		
			flowing.]		

Desiring to yield benefit for the welfare of world, my sister has emerged with her divinely pious and delightful waters, taking recourse to Himalayan Mountains. [1-34-9] If the first compound is लोकस्य हित काम अर्थम् then "to accord both mortal and immortal happiness & पार लौकिक ऐहिक सौख्यम् . My sister"s holy waves are hurled / To

purify and glad the world. - Griffith.

ततो ऽहं हिमवत्पार्श्वे वसामि निरतः सुखम् ।
भगिन्यां स्नेहसंयुक्तः कौशिक्यां रघुनन्दन ॥ १.३४.१० ॥

रघु नन्दन	= oh, Raghu"s, legatee	ततः	= thereby	भगिन्याम्	= of sister, Kaushiki,
				कौशिक्याम्	[adjacent to]
स्नेह सम्युक्तः	= affection, along with	अहम्	= I am	पार्श्वे	
हिमवत्	= Himalayas, on moun-	सुखम्	= delightedly, I am re-	निरतः	= abidingly
पार्श्वे	tainsides	वसामि	siding.		

Thereby, oh, Raama, I am delightfully and abidingly residing on the mountainsides of Himalayas, in adjacency of my sister Kausiki in all my affection for her. [1-34-10]

सा तु सत्यवती पुण्या सत्ये धर्मे प्रतिष्ठिता ।
पतिव्रता महाभागा कौशिकी सरितां वरा ॥ १.३४.११ ॥

सा सत्यवती	= she, Satyavathi, for her	पुण्या	= a pious one	सत्ये धर्मे	= truthfulness, righ-
तु	part			प्रतिष्ठिता	teousness, steadfast
पतिव्रता महा	= husband devote,	सरिताम् वरा	= among rivers, best of		
भागा	highly, fortunate one	कौशिकी	the, as River Kaushiki		
			- she emerged.		

She that Satyavathi for her part is a pious one, steadfast in truthfulness and righteousness, a husband devout, and such a highly fortunate one has emerged as a best river among rivers, namely River Kaushiki. [1-34-11]

अहं हि नियमाद्राम हित्वा तां समुपागतः ।
सिद्धाश्रममनुप्राप्य सिद्धो ऽस्मि तव तेजसा ॥ १.३४.१२ ॥

राम	= oh, Raama	अहम्	= I, owing to [my] vow	ताम् हित्वा	= her, on leaving
सम् उपा	= well, nearby [of	नियमात्		तव तेजसा	= by your, magnificence
गतः	Accomplished Her-	सिद्ध	= to Accomplished, her-		
	mitage,] came in	आश्रमम्	mitage, I have come		
सिद्धः अस्मि	= accomplished, I have.	अनुप्राप्तः			

Owing to my vow, oh, Raama, I left her for a while and came to the Accomplished Hermitage and owing to your magnificence I have become accomplished in that vow of mine. [1-34-12]

एषा राम ममोत्पत्तिः स्वस्य वंशस्य कीर्तिता ।
देशस्य च महाबाहो यन्मां त्वं परिपृच्छसि ॥ १.३४.१३ ॥

महाबाहुः राम	= oh, dextrous Raama	एषा मम	= this, is my	स्वस्य वम्शस्य देशस्य च	= of my, dynasty, [my] province, also - on which we are presently camping namely the riverbanks of Sona
उत्पत्तिः कीर्तिता	= [my] birth, is narrated	यत् त्वम् माम् परिपृच्छसि	= which, you, me, have asked.		

Oh, dextrous Raama, this is all about my dynasty, my province on which we are presently camping namely the riverbanks of Sona, and about my birth, and thus everything is narrated as you have asked me. [1-34-13]

गतो ऽर्द्धरात्रः काकुत्स्थ कथाः कथयतो मम ।
निद्रामभ्येहि भद्रं ते मा भूद्विघ्नो ऽध्वनीह नः ॥ १.३४.१४ ॥

काकुत्स्थ	= oh, Raama	मम कथाः	= by me, narration,	अर्ध रात्रः	= mid, night
गतः	= is past	कथयतः	while narrating	ते भद्रम्	= good may betide you
इह नः अध्वनि	= here - halfway, to us, on the way	निद्राम् अभ्येहि विघ्नः मा अभूत्	= [some] sleep, you get hindrance, let not, oc- cur.		

By telling these legends it is past midnight, oh, Kakutstha, you get some sleep. Safe you be! Let no hindrance occur for us halfway on our pathway. [1-34-14]

निष्पन्दास्तरवः सर्वे निलीना मृगपक्षिणः ।
नैशेन तमसा व्याप्ता दिशश्च रघुनन्दन ॥ १.३४.१५ ॥

रघु नन्दन	= oh, Raghu"s delight	तरवः निः	= trees, not, moving	मृग पक्षिणः	= animals, birds, all,
दिशः च	= confines, also	स्पन्दाः	[standstill]	सर्वे नि लीना	down, sunk - slouched
		नैशेन तमसा व्याप्ता	= pertaining to night, darkness, are per- vaded with.		

Oh, Raghu"s delight, trees are standstill... animals and birds have slouched... nightly sombre has pervaded all the confines. [1-34-15]

शनैर्वियुज्यते सन्ध्या नभो नेत्रैरिवावृतम् ।
नक्षत्रतारागहनं ज्योतिर्भिरवभासते ॥ १.३४.१६ ॥

16. सन्ध्या शनैः विसृज्यते ज्योतिभिः	= eventide, slowly, lapsed = with stars	नक्षत्र तारा गहनम्	= stars, starlets, filled with	नभः	= vault of heaven
		नेत्रैः आवृतम् इव	= with orbs [of heaven,] overspread, as though	अव भासते	= splendid / it is ap- pearing.

Eventide lapsed slowly and the vault of heaven filled with stars and starlets is splendorous as though orbs of heaven are overspread on its vault. [1-34-16]

उत्तिष्ठति च शीतांशुः शशी लोकतमोनुदः ।
हृदयन् प्राणिनां लोके मनांसि प्रभया विभो ॥ १.३४.१७ ॥

17. शीत = who has coolant, अंशुः शशी moonbeams, the moon	लोक तमः = of world, darkness, नुदः while dissipating	स्वया प्रभया = with his own, with brilliance
लोके = in world, living be- प्राणिनाम् ings", hearts मनांसि	हृदयन् = gladdening	उत्तिष्ठते च = is rising, also.

Also, dissipating the darkness of the world with his brilliance, the moon with coolant moonbeams is rising up, gladdening the hearts of worldly beings. [1-34-17]

नैशानि सर्वभूतानि प्रचरन्ति ततस्ततः ।
यक्षराक्षससङ्घाश्च रौद्राश्च पिशिताशनाः ॥ १.३४.१८ ॥

नैशानि = those beings that move in night - nightly be- ings	सर्व भूतानि = all, beings of	यक्षस् राक्षस = yaksha-s, demon, सन्धाः च bands, even
रौद्राः पिशित = ferocious, raw flesh, अशनाः च eaters [ogres,] even	ततः ततः = there, there	प्र चरन्ति = are [now] milling about - astir.

Now, the bands of yaksha-s, demons, even the ferocious ogres that feed on raw flesh, why them, all the beings that take pleasure in nights are astir, far and wide. So said Vishvamitra to Raama. [1-34-18]

एवमुक्त्वा महातेजा विरराम महामुनिः ।
साधु साध्विति तं सर्वे ऋषयो ह्यभ्यपूजयन् ॥ १.३४.१९ ॥

महा तेजा = great-resplendent, महा मुनिः eminent, saint सर्वे मुनयः = all, saints	एवम् उक्त्वा = this way, on saying साधु साधु = well-said, well-said इति thus as	वि रराम = verily, paused तम् = him, verily, revered. अभ्यपूजयन् अभि अपूजयन्
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Saying so that greatly resplendent and eminent saint Vishvamitra paused, and then all the other sages have revered him saying, well-said, well-said. [1-34-19]

कुशिकानामयं वंशो महान् धर्मपरः सदा ।
ब्रह्मोपमा महात्मानः कुशवंश्या नरोत्तमाः ॥ १.३४.२० ॥

कुशिकनाम्	= pertaining to Kusha's progeny	अयम् वम्शः महान्	= this, dynasty is, sub-lime	सदा धर्म परः	= always, to righteousness, dedicated to
कुश वम्श्याः	= those belonging to Kusha's lineage	नर उत्तमः	= men - mankind, the best ones among	महा आत्मनः	= highly reverential ones
ब्रह्म उपमा	= Brahma, in simile to - symbolise with.				

Sublime is this lineage of Kusha dynasty which always dedicated itself to righteousness, and the dynasts of Kusha are the best ones among mankind, and they symbolise with god Brahma himself, thus they are highly reverential. Thus the other sages have applauded Vishvamitra and his dynasty. [1-34-20]

विशेषेण भवानेव विश्वामित्रो महायशः ।
कौशिकी च सरिच्छ्रेष्ठा कुलोद्योतकरी तव ॥ १.३४.२१ ॥

महायशः विश्वामित्र	= oh, highly renowned, Vishvamitra	भवान् एव	= you, alone	विशेषेण	= especially - are exemplary, selfsame to Brahma
सरिताम् श्रेष्ठः	= among rivers, prominent one	कौशिकी	= River Kaushiki [sister of Vishvamitra]	तव कुल उद्योतकरी	= your, ancestry, she is glorifying.

You alone are exemplarily selfsame to Brahma, oh, Vishvamitra of great-renown, and among rivers that prominent River Kaushiki is your sister, thus she is glorifying your ancestry. Thus the sages lauded Vishvamitra. [1-34-21]

इति तैर्मुनिशार्दूलैः प्रशस्तः कुशिकात्मजः ।
निद्रामुपागमच्छ्रीमानस्तङ्गत इवांशुमान् ॥ १.३४.२२ ॥

इति	= in this way]	मुनि शार्दूलैः प्रशस्तः	= by sages, tigerly ones, one who is lauded - Vishvamitra	श्रीमान् कुशिक आत्मजः	= magnificent one, Kushi's, son - Vishvamitra
मुदितैः	= is pleased	अस्तम् गत	= to dusk, one has gone in	अंशुमान् इव	= one having sunrays [sun,] as with
निद्राम् उप आगमत्	= sleep, nearer, came nearby - slept	ओर् श्रीमान् अस्तम् इव अंशुमान्	= like the resplendent sun going to western mountain to take rest for that day, Vishvamitra drifted into sleep.		

Sage Vishvamitra is pleased when those tigerly sages have laude him, and then that magnificent sage Vishvamitra lapsed into the lap of sleep, as the sun lapses into lap of dusk for that day. [1-34-22]

रामो ऽपि सहसौमित्रिः किञ्चिदागतविस्मयः ।
प्रशस्य मुनिशार्दूलं निद्रां समुपसेवते ॥ १.३४.२३ ॥

सह सौमित्रिः	= with, Soumitri,	किञ्चित्	= a little, came upon, as-	मुनि	= sage, tigerly, on ap-
रामः अपि	Raama, even	आगत	tonishment	शार्दूलम्	plauding
निद्राम् सम्	= sleep, well, nearly,	विस्मयः		प्रशस्य	
उप सेवते	held dear				

[Raama served the Goddess of Sleep, Nidra Devi & glided into Her lap of Sleep.] Even Raama with a little astonishment coming upon him, applauding that tigerly-sage, and glided into the lap of sleep along with Soumitri. [1-34-23]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चतुर्विंशः सर्गः ॥

Thus, this is the 34th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

35 Sarga 35 - पञ्च त्रिंशः सर्गः

Legend Of River Ganga

Introduction -

Sage Vishvamitra along with others reach the banks of River Ganga and they make their sojourn on that riverbank. There when Raama inquisitively enquires about River Ganga Vishvamitra narrates the legend of Ganga, as to how she is taken to heavens by gods from her father Himalayas.

उपास्य रात्रिशेषं तु शोणाकूले महर्षिभिः ।
निशायां सुप्रभातायां विश्वामित्रो ऽभ्यभाषत ॥ १.३५.१ ॥

विश्वामित्रः	= Viswamitra	रात्रि शेषम्	= night, remaining	महर्षिभिः	= with great-sages, Sona
निशायाम्	= night elapsing, sunny,	अभ्यभाषत	= spoke.	शोणा कूले	[the river,] on its bank,
सु	daybreak			उपास्य	on sojourning
प्रभातायाम्					

On sojourning the remaining night on the bank of river Sona along with great-sages, Viswamitra spoke when that night is elapsing into a sunny daybreak. [1-35-1]

सुप्रभाता निशा राम पूर्वा सन्ध्या प्रवर्तते ।
उत्तिष्ठोत्तिष्ठ भद्रं ते गमनायाभिरोचय ॥ १.३५.२ ॥

राम	= oh, Raama	निश सु	= night [fared away,]	पूर्वा सन्ध्या	= eastern, day-spring, is
उत्तिष्ठ उत्तिष्ठ	= awake, arise	प्रभाता	joyous dawn	प्रवर्तते	set in
		ते भद्रम्	= to you, let safe be	गमनाय	= for travel, be inspired
				अभिरोचय	to - ready yourself.

Oh, Raama, night fared into a sunny morning, eastern day-spring is set in, hence awake and arise, you be safe, ready yourself for further travel. [1-35-2]

तच्छ्रुत्वा वचनं तस्य कृत्वा पौर्वाहिकीं क्रियाम् ।
गमनं रोचयामास वाक्यं चेदमुवाच ह ॥ १.३५.३ ॥

तस्य तत्	= his, that, word, on	पौर्व आहिक	= early, morning, re-	गमनम्	= to journey on, shown
वचनम्	hearing Raama got up	क्रियः कृत्वा	ligious activities, on	रोचयामास	interest
श्रुत्वा			performing		
इदम्	= this, sentence, also,				
वाक्यम् च	said, indeed.				
उवाच ह					

On hearing the words of Sage Vishvamitra, Raama woke up and on completion of morning time religious activities he readied himself for further journey and indeed spoke this sentence to the sage. [1-35-3]

अयं शोणः शुभजलो गाधः पुलिनमण्डितः ।
कतरेण पथा ब्रह्मन् सन्तरिष्यामहे वयम् ॥ १.३५.४ ॥

ब्रह्मन्	= oh, Brahman	शुभ जलः	= one with auspicious, waters	पुलिन	= with sand-dunes,
अयम् शोणः	= this, [river] Sona	गाधः	= fordable - not so deep	मण्डितः	decorated with - overspread
सम् तरिष्यामहे	= very, easily cross it over - rather, without a boat This River Sona is with auspicious waters and even adorned with dunes, where it is not so deep.			वयम्	= we, in which of the two, ways

Oh, Brahman, in which of the two ways, namely by fordless waters or by fordable water with dunes, we have to cross this river? [1-35-4]

एवमुक्तस्तु रामेण विश्वामित्रो ऽब्रवीदिदम् ।
एष पन्था मयोद्दिष्टो येन यान्ति महर्षयः ॥ १.३५.५ ॥

रामेण	= by Raama	एवम् उक्तः	= thus, one who is spoken, Vishvamitra	इदम्	= this, said
महर्षयः येन	= great-sages, in which	एष पन्था	= that, route, by me, is	अब्रवीत्	
पन्था यान्ति	[route,] they go	मया उद्दिष्टः	proposed.		

When Raama spoke to him thus sage Vishvamitra replied, I propose the same route by which these great sages are going. [1-35-5]

एवमुक्ता महर्षयो विश्वामित्रेण धीमता ।
पश्यन्तस्ते प्रयाता वै वनानि विविधानि च ॥ १.३५.६ ॥

धीमता	= by astute one, Vishvamitra, thus, said	ते महर्षयः	= those, great sages	विविधानि	= divers, forests, while
विश्वामित्रेण				वनानि	beholding
एवम् उक्त्वा				पश्यन्तः	
प्रयाता वै	= they travelled, indeed.				

Thus spoken by that astute Sage Vishvamitra, the other great sages travelled on, indeed beholding diverse forests and their environs. [1-35-6]

ते गत्वा दूरमध्वानं गते ऽर्द्धदिवसे तदा ।
जाह्नवीं सरितां श्रेष्ठां ददृशुर्मुनिसेविताम् ॥ १.३५.७ ॥

ते दूरम् = they, a distance, on अध्वानम् their way, on going गत्वा सरिताम् = among rivers, promi- श्रेष्ठाम् nent one	तदा अर्ध = then, half, day, while दिवसे गते elapsing जाह्नवीम् = River Ganga	मुनि = by sages, adored सेविताम् ददृशुः = they perceived.
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On going a distance on their way, and after a lapse of half a day, then they perceived the prominent one among rivers and the one adored by sages, namely River Ganga. [1-35-7]

तां दृष्ट्वा पुण्यसलिलां हंससारससेविताम् ।
बभूवुर्मुनयः सर्वे मुदिताः सह राघवाः ॥ १.३५.८ ॥

पुण्य = one with pious, waters सलिलाम् सह राघवाः = along with, Raghava- s, Raama and Laksh- mana	हम्स सारस = by swans, by saarasa सेविताम् [waterfowls,] adored by सर्वे मुनयः = all, saints, delighted, मुदिता बभूवुः they became.	ताम् दृष्ट्वा = at her [Ganga], on see- ing
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On seeing River Ganga with her pious waters and adored by swans and saarasa waterfowls, all the sages felt delighted together with both of the Raghava-s, namely Raama and Lakshmana. [1-35-8]

तस्यास्तीरे ततश्चक्रुस्त आवासपरिग्रहम् ।
ततः स्नात्वा यथान्यायं सन्तर्प्य पितृदेवताः ॥ १.३५.९ ॥

हुत्वा चैवाग्निहोत्राणि प्राश्य चामृतवद्धविः ।
विविशुर्जाह्नवीतीरे शुचौ मुदितमानसाः ॥ १.३५.१० ॥

विश्वामित्रं महात्मानं परिवार्य समन्ततः ।

ततः ते = then, they ततः स्नात्वा = then, taking bath सम् तर्प्य = offered oblations हविः च = oblation items, also, प्राश्य on dining	तस्याः तीरे = on her, banks यथा न्यायम् = as per, custom अग्नि होत्राणि = ritual fire, enkindled, हुत्वा च एव also, thus - performed fire oblations मुदित = contented, at hearts मानसाः - in oblation at river Ganga	आवास = sojourn, taking, they परिग्रहम् have done - they चक्रुः camped there पितृ देवताः = to fatherly, gods - to manes अमृत वत् = ambrosia, like महात्मानम् = great-souled one, विश्वामित्रम् Viswamitra
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सम् अन्ततः परिवार्य	= all around, surround- ing	शुभा जाह्नवी तीरे	= on propitious, Ganga, on the banks	विविशुः	= they perched.
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Then they sojourned on the riverbank of Ganga, and next on taking bath in Ganga they have customarily offered that river's water as oblations to their manes. After that, on enkindling the ritual-fire they have also offered fire-oblations into it for gods. Later, dining on their part of those ambrosian oblations with which they have obliterated the fire, those sages perched on the propitious banks of Ganga, surrounding the great-souled Vishvamitra from all sides, to the contentment of their heart in having performed religious chores on the riverbank of Ganga. [1-35-9, 10, 11a]

विष्टिताः च यथा न्यायम् राघवो च यथा अर्हम् ।
संप्रहृष्ट मना रामो विश्वामित्रम् अथ अब्रवीत् ॥ १-३५-११ ॥

विष्टिताः च	= [when sages are] sit- ting at ease	राघवौ च	= Raama and Laksh- mana, also	यथा न्यायम्	= as per custom, as, ad- missible
अथ	= then	रामः	= Raama	यथा अर्हम्	= very, well, gladdened, at heart
विश्वामित्रम् अब्रवीत्	= to Vishvamitra, spoke.			सम् प्र हृष्ट मनास	

When sages are sitting at ease then even Raama and Lakshmana sat down according to their admissibility and custom of sitting before their teachers, and then Raama highly gladdened at heart has spoken to Vishvamitra. [1-35-11]

भगवन् श्रोतुम् इच्छामि गङ्गाम् त्रि पथ गाम् नदीम् ।
त्रैलोक्यम् कथम् आक्रम्य गता नद नदीपतिम् ॥ १-३५-१२ ॥

भगवन्	= oh, god	त्रि पथ गाम्	= in three, ways, cours- ing	गङ्गाम्	= about Ganga, river
श्रोतुम्	= to listen, I wish	त्रै लोकेषु	= three, worlds, on per- vading	नदी नदी	= at rivulet, river, hus- band of - ocean
इच्छामि कथम् गता	= how, she reached.	आक्रम्य		पतिम्	

Oh, godly sage, I wish to listen about Ganga, the river that has a trinal course, and as to how she is reaching the husband of rivulets and rivers, namely the ocean, on pervading all the three worlds. Thus Raama asked Vishvamitra. [1-35-12]

चोदितो रामवाक्येन विश्वामित्रो महामुनिः ।
वृद्धिं जन्म च गङ्गाया वक्तुमेवोपचक्रमे ॥ १.३५.१३ ॥

राम वाक्येन चोदितः	= by Raama's, words, motivated	विश्वामित्रः महामुनिः	= Vishvamitra, eminent- sage	गङ्गायाः	= of Ganga
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जन्म वृद्धिम् च एव	= emergence, progres- sion, also, that way	वक्तुम् उपचक्रमे	= to narrate, thus, com- menced.
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Motivated by Raama"s words the eminent-sage Vishvamitra commenced to narrate about the emergence and that way even about the progression of River Ganga. [1-35-13]

शैलेन्द्रो हिमवान्नाम धातूनामाकरो महान् ।
तस्य कन्याद्वयं राम रूपेणाप्रतिमं भुवि ॥ १.३५.१५ ॥

राम	= oh, Raama	धातूनाम् महान् आकरः	= for minerals, greatest, repository - treasure trove of	हिमवान् नाम	= Himavan, [named]
शैल इन्द्रः	= mountains", lord [is there]	तस्य	= to him	रूपेण	= by virtue of comeli- ness
भुवि अ प्रतिमम्	= on earth, without, an- other - unequalled	कन्या द्वयम्	= daughters, pair of is there.		

The lordly mountain Himavan who is the greatest treasure trove of minerals, Raama, also treasures up a pair of daughters who by their comeliness are unequalled on earth. [1-35-14]

या मेरुदुहिता राम तयोर्माता सुमध्यमा ।
नाम्ना मनोरमा नाम पत्नी हिमवतः प्रिया ॥ १.३५.१६ ॥

राम	= oh, Raama	नाम्ना मेना नाम	= by name, Mena, [she who is renowned like that]	या मेरुदुहिता	= she who is, Mt. Meru"s, daughter
सु मध्यमा	= to that slender- waisted one	मनोज्ञा	= fascinating one	हिमवतः पत्नी प्रिया	= Himavan"s, dear, wife
तयोः माता वै	= their, mother, indeed.				

The slender-waisted and fascinating daughter of Mt. Meru, oh, Raama, renowned by her name Mena, is the dear wife of Himavan and the mother of those two daughters, indeed. [1-35-15]

तस्यां गङ्गेयमभवज्ज्येष्ठा हिमवतः सुता ।
उमा नाम द्वितीयाभून्नाम्ना तस्यैव राघव ॥ १.३५.१७ ॥

राघव	= oh, Raghava	इयम् गन्गा	= this, Ganga	हिमवतः	= Himavan"s
ज्येष्ठा सुता	= as elder, daughter	तस्याम्	= from her [Mena,]	तस्य एव	= to him, that way
		अभवत्	= emerged	द्वितीया	= second, daughter, be- came - emerged.
नाम्ना	= by name]	उमा नाम	= Uma, renowned as		

This Ganga has emerged as an elder daughter to Himavan through Mena, oh, Raghava, and that way a girl renowned by the name Uma has become a second daughter to him. [1-35-16]

अथ ज्येष्ठां सुराः सर्वे देवतार्थचिकीर्षया ।
शैलेन्द्रं वरयामासुर्गङ्गां त्रिपथगां नदीम् ॥ १.३५.१७ ॥

अथ	= later	सर्वे सुराः	= all, gods	देव कार्य	= divine, purpose, inter- ested in
त्रि पथ गाम्	= who will ultimately	ज्येष्ठाम्	= elder one, Ganga is	चिकीर्षया	
नदीम्	become - three, way, cruising, river	गङ्गाम्		शैलेन्द्रम्	= mountain, lordly one -
				वरयामासुः	Himavan, sought him.

Later, all of the divinities intending to fulfil a divine purpose have sought the lordly mountain Himavan to spare Ganga, who is scheduled to become a tri-way-cruising river. [1-35-17]

ददौ धर्मेण हिमवांस्तनयां लोकपावनीम् ।
स्वच्छन्दपथगां गङ्गां त्रैलोक्यहितकाम्यया ॥ १.३५.१८ ॥

हिमवान्	= Himavan, with a righ- teous mind	त्रै लोक् हित	= for three, worlds, wel- fare, hopeful of	लोक	= worlds, one who is a sanctifier
धर्मेण		काम्यया		पावनीम्	
स्वच्छन्द पथ	= volitionally, in her	तनयाम्	= daughter, Ganga, he		
गाम्	way, on who flows	गङ्गाम् ददौ	spared.		

With a righteous thinking and hopeful of the welfare in triadic world, Himavan then spared his daughter Ganga whose flow is at her own volition. [1-35-18]

प्रतिगृह्य त्रिलोकार्थं त्रिलोकहितकारिणः ।
गङ्गामादाय ते ऽगच्छन् कृतार्थेनान्तरात्मना ॥ १.३५.२९ ॥

ततः	= then	ते देवाः	= those, [gods]	त्रि लोक हित	= for three, world"s, well-being, wishing
त्रि लोक	= for three, world"s, purpose of	गङ्गाम्	= Ganga	कारिणः	[she who causes weal]
अर्थम्		अगच्छन्	= came back - to heaven.	प्रति गृह्य	= in turn, taking [on re- ceiving, welcoming,] took with them
कृत अर्थेन	= fulfilled, of purpose, in			आदाय	
अन्तर्	inner, soul				
आत्मना					

Those divinities who are the well-wishers of the well-being of tri-world welcomed Ganga, who is incidentally intended for the purpose of the tri-world, and they came back to heaven fetching Ganga with them, with a heartfelt joy for their purpose is fulfilled. [1-35-19]

या चान्या शैलदुहिता कन्याऽऽसीद्रघुनन्दन ।
उग्रं सा व्रतमास्थाय तपस्तेपे तपोधना ॥ १.३५.२० ॥

रघुनन्दन	= oh, Raghu's descendent	अन्या शैल	= other, mountain's [Himavanta's], daughter	या कन्या	= which, unmarried girl, is there
सा	= she]	तपः धना	= her asceticism, is her wealth	उग्रम्	= rigorous, supreme, devoutness, taking hold of
तपः तेपे	= sacrament, performed.			आस्थाय	of

The other daughter of Himavanta, oh, Raghu's descendent, that unmarried girl namely Uma, she performed a rigorous sacrament taking hold of a supreme devoutness as her asceticism itself is her wealth. [1-35-20]

उग्रेण तपसा युक्तां ददौ शैलवरः सुताम् ।
रुद्रायाप्रतिरूपाय उमां लोकनमस्कृताम् ॥ १.३५.२२ ॥

शैल वरः	= mountain, best [Himavanta]	उग्रेण तपसा युक्ताम्	= one who is - rigorous, sacrament, unified with	लोक नमस्कृताम्	= one who is - by worlds, adored
सुताम् उमां	= daughter, Uma is	अ प्रति रूपाय	= one with - no, coequal, in aspect [unequalled one, unique god]	रुद्राय ददौ	= to Rudra, gave - in marriage.

As for Uma who is unified with her rigorous sacrament and who is adored by all the world, that best one among mountains Himavanta gave such a daughter to the unique god Rudra. [1-35-21]

एते ते शैलराजस्य सुते लोकनमस्कृते ।
गङ्गा च सरितां श्रेष्ठा उमा देवी च राघव ॥ १.३५.२२ ॥

राघव	= oh, Raghava	सरिताम् श्रेष्ठा गङ्गा च	= among rivers, prominent one Ganga, also	उमा देवी च	= Uma Devi, also
एते ते शैलराजस्य	= these, they two, mountain, king's - Himavan's	लोक नमस्कृते सुते	= by world, revered, daughters.		

Oh, Raghava, the prominent one among rivers namely Ganga and Uma Devi as well, these are the two daughters of the king of mountains that are highly revered by the world. [1-35-22]

एतत्ते सर्वमाख्यातं यथा त्रिपथगा नदी ।
खं गता प्रथमं तात गतिं गतिमतां वर ॥ १.३५.२३ ॥

गति मताम् वर	= in cruising, [of life] of people, best one, or, one who has beautiful gait - Raama	तात	= oh, dear boy	त्रि पथ गामिनी	= three, way, cruising
प्रथमम् यथा	= firstly, as to how ;	खम् गता	= to heavens, cruised	एतत् गतिम्	= all about, cruising

ते सर्वम् = to you, all in all, is re-
आख्यातम् lated.

Dear boy Raama with beautiful gait, as to how the triply coursing Ganga has cruised to heaven in the first phase, I have related all about that cruise to you. [1-35-23]

The three-way coursing of the river is firstly as Ganga in the lap of Himalayas. Then when she cruised heavenward with divinities as Deva Ganga, or Mandaakini or Sudiirghika, it is second. Later, when she came to earth from heaven and gone into ocean and even to netherworlds as Jahnavi, it is the third. There are variations for this. Some say that the river's entry into sky is the first, by taking words गति मताम् वर गति and deriving meaning as - which sky grants a path for all moving things etc., and the next is her entry to heaven, and nextly her coming to earth. And some say that gods have not left her in middle of the sky to come to heaven at a later time, and hence her three courses are as Ganga, Mandaakini, and Jahnavi.

सैषा सुरनदी रम्या शैलेन्द्रस्य सुता तदा ।
सुरलोकं समारूढा विपापा जलवाहिनी ॥ १.३५.२४ ॥

रम्या	= marvellous one	वि पापा	= without, sins	जल वाहिनी	= in the form of waters, one that flows
सा एषा	= such as she is	शैल इन्द्र	= mountain, lord's,	तदा	= then
सुर नदी	= divine, river on be- coming	तनया	daughter		
		सुर लोकम्	= divinity's, abode		
		समारूढा	[to heaven], well, ascended.		

As such, that marvellous and sinless daughter of the lordly mountain Himavanta, ever-flowing in the form of water, ascended to the abode of divinities and became deva ganga , Divine River. [1-35-24]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पञ्च त्रिंशः सर्गः ॥

Thus, this is the 35th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

36 Sarga 36 - षट् त्रिंशः सर्गः

Legend Of Uma And Her Curse

Introduction -

Shiva on his marriage with Uma is in the conjugal bliss for a long period due to his yogic powers. Fearing the result of that prolonged activity all gods prey for the cessation of it because none in any world can carry that offspring. Shiva accepting that request asks them where to discharge the sperm that has already stirred up. Gods indicate the earth as the taker. Shiva accordingly inundates the earth with his fluid. Then the Fire-god is dispatched to consolidate that into a reed forest called sharavaNa . Goddess Uma ireful at the prevention of begetting a son, now curses gods and earth to be childless.

उक्तवाक्ये मुनौ तस्मिन्नुभौ राघवलक्ष्मणौ ।
अभिनन्द्य कथां वीरावूचतुर्मुनिपुङ्गवम् ॥ १.३६.१ ॥

तस्मिन् मुनौ = that, sage	उक्त वाक्ये = who has spoken word - who said so - finished narration	वीरौ राघव = brave, Raghava, Lak- लक्ष्मणौ उभौ shmana, both
कथाम् प्रति = at the story, in turn, नन्द्य praised it	मुनि = to, sage, eminent, पुनिगवम् spoke. ऊचतुः	

When that sage Vishvamitra has finished narration of the legend of the daughters of Himavanta, both the brave ones, namely Raghava and Lakshmana in their turn have extolled that legend and spoke to that eminent-sage. [1-36-1]

धर्मयुक्तमिदं ब्रह्मन् कथितं परमं त्वया ।
दुहितुः शैलराजस्य ज्येष्ठाया वक्तुमर्हसि ।
विस्तरं विस्तरज्ञो ऽसि दिव्यमानुषसम्भवम् ॥ १.३६.२ ॥

ब्रह्मन् = oh, Brahman	धर्म युक्तम् = righteousness, ex- haustive of	परमम् = admirable - story
इदम् = this	त्वया = by you, discoursed कथितम्	शैल राजस्य = mountain, king [Hi- ज्येष्ठाय = mavanta] elder, दुहितुः daughter of [Ganga]
दिव्य मानुष = divine, humanly [leg- सम्भवम् end,] happenings	विस्तरम् = emphatically, to tell, वक्तुम् apt of you अर्हसि	विस्तर ज्ञः = expatiation, knower - असि aware of, you are.

This admirable discourse given by you about Ganga is exhaustive in righteousness, oh, Brahman, and it will be apt of you to tell emphatically about the divine and earthly legend of the elder daughter of Himavanta,

namely Ganga, for you are aware to expatiate upon it. [1-36-2]

त्रीन् पथो हेतुना केन प्लावयेल्लोकपावनी ।
कथं गङ्गा त्रिपथगा विश्रुता सरिदुत्तमा ॥ १.३६.३ ॥
त्रिषु लोकेषु धर्मज्ञ कर्मभिः कैः समन्विता ।

लोक पावनी	= worlds, purifier of - Ganga	केन हेतुना	= by which, reason	त्रीन् पथः	= three, paths, she is प्लावयेत् flooding - flowing
धर्म ज्ञ	= oh, virtue-knower [Vishvamitra]	त्रि पथ गा	= in three, way, coursing	गङ्गा	= Ganga
कैः कर्मभिः	= by which, deeds, she समन्विता is connected with - deeds of merit	त्रिषु लोकेषु	= in three, worlds	सरित्	= among rivers, the best
कथम्	= in which way]	विश्रुता	= well known, renowned	उत्तमा	one

By which reason that world purifier Ganga influxes into three paths? Oh, virtue-knower, and connected with which deeds of merit this triple-courser Ganga is renowned as the best one among all the rivers in three worlds? Thus Raama and Lakshmana have asked the sage Vishvamitra. [1-36-3, 4a]

तथा ब्रुवति काकुत्स्थे विश्वामित्रस्तपोधनः ॥ १.३६.४ ॥
निखिलेन कथां सर्वामृषिमध्ये न्यवेदयत् ।

काकुत्स्थे	= by Kakutstha-s	तपः धनः	= ascetic-wealthy, Vish-	सर्वाम्	= all, legend, in entirety
तथा ब्रुवति	[Raama, Lakshmana, that way, said	विश्वामित्रः	vamitra	कथाम्	
ऋषि मध्ये	= sages, among, submit-			निखिलेन	
न्यवेदयत्	ted - spoken.				

When Kakutstha-s have enquired that way, the ascetically-wealthy sage Vishvamitra has narrated all the legend of Ganga in its entirety, staying among the sages. [1-36-4b, 5a]

पुरा राम कृतोद्वाहो नीलकण्ठो महातपाः ॥ १.३६.५ ॥
दृष्ट्वा च स्पृहया देवीं मैथुनायोपचक्रमे ।

राम	= oh, Raama	पुरा कृत	= once, getting, married [to Uma]	महा तपाः	= sublime, ascetic, blue, शक्ति कण्ठः throated god - Shiva
देवीम्	= consort [Shiva's con- sort, Goddess Uma]	दृष्ट्वा	= on seeing - having a penchant	भगवान्	= God - Siva, for love- making, began.
				मैथुनाय	
				उपचक्रमे	

On his getting married to Uma, oh, Raama, the sublime-ascetic and bluish throated god Shiva, as his throat became blue when he consumed poison during the churning of Milky Ocean, at one time with a predilection towards her he has started lovemaking with her. [1-36-5b, 6a]

तस्य सङ्कीडमानस्य महादेवस्य धीमतः ।
 शितिकण्ठस्य देवस्य दिव्यम् वर्षशतम् गतम् ॥ १-३६-६ ॥
 न चापि तनयो राम तस्यामासीत्परन्तप ।

परम् तप = oh, enemy-scorcher, राम Raama	महा धीमतः = of that sagacious one	देवस्य = of god, blue-throated शितिकण्ठस्य Shiva, while nuptial सङ्कीडमानस्य merry-making - love-making
तस्य देवस्य = of that, god"s	दिव्यम् = divine, years, hun- वर्ष शतम् dred, elapsed गतम्	अपि च = even, also - even then
तस्याम् = in her - in Uma	तनयः न = son, has not, become - आसीत् not born.	

While that sublime, sagacious and blue-throated God Shiva is in lovemaking, oh, enemy-scorcher Raama, a hundred divine years have elapsed, even then he had no son in her, namely Goddess Uma. [1-36-6b, c, 7] The hundred divine years are said to be 36,000 mortal years and this goes with the calculation of युग Indian "era" calculation where two thousand of four yuga's कृत त्रेत द्वापर कलि युग's are one ब्रह्म दिन Brahma"s day etc.

सर्वे देवाः समुद्युक्ताः पितामहपुरोगमाः ॥ १-३६-७ ॥
 यदिहोत्पद्यते भूतं कस्तत्प्रतिसहिष्यते ।

ततः = then]	पितामह = Forefather [Brahma], पुरोगमाः going before- leading the delegation	देवाः = gods thought among themselves
इह = in this - goddess Uma	यत् भूतम् = which, being, emerges उत्पद्यते	तत् = that being
कः प्रति = who, in turn [in- सहिष्यति evitably], sustains thinking so	सर्वे = all, prepared for action समुद्युक्ताः [or, sam udvignaa = all सम् उद्युक्ताः are worried.	

All the gods headed by Brahma have then started to ponder, "is there anybody who can inevitably sustain that being which emerges from this goddess Uma after this prolonged yogic act of copulation with Shiva?" This being the worry of all gods they have prepared for action. [1-36-7b, 8a]

अभिगम्य सुराः सर्वे प्रणिपत्येदमब्रुवन् ॥ १-३६-८ ॥
 देव देव महादेव लोकस्य सुराणाम् ॥ १-३६-९

सुराः सर्वे = gods, all of them, to- अभि गम्य wards, on going - on approaching Shiva	प्रणिपत्य = paying deference to इदम् [Siva,] this, they spoke अब्रुवन्	देव देव = oh, God of Gods,
अस्य हिते = of this, world"s, wel- रत fare, oh, one who is in- terested in	महा देव = oh, Great-God	सुराणाम् = of gods, such as we are our

प्रणिपातेन	= by ['consideration of] supplication	प्रसादम्	= grace, to bestow, apt of
		कर्तुम्	you.
		अर्हसि	

All of the gods on approaching and paying their deference to Shiva spoke this to him, "oh, God of Gods, oh, one who is interested in the welfare of these worlds, oh, Great-God, considering the supplication of all gods it will be apt of you to bestow grace." [1-36-8b, 9]

This prolonged act of copulation is an act of yoga called महा मैथुन। The Shaktaite Tantriks who practise पञ्च म कार मद्य माम्स मत्स्य मुद्र मैथुन "liquor" "mutton" "fish" "postures" [loosely: callisthenics] and "copulation" make use of these things. In these practises, the yogis use मुद्र-स् "posture" "callisthenics" at the time of copulation even, so that there will be no ejaculation for a longer period. This is their "Five-element theory..."

न लोका धारयिष्यन्ति तव तेजः सुरोत्तम ।
ब्राह्मेण तपसा युक्तो देव्या सह तपश्चर ॥ १.३६.१० ॥

त्रैलोक्यहितकामार्थं तेजस्तेजसि धारय ।
रक्ष सर्वानिमाँल्लोकान्नालोकं कर्तुमर्हसि ॥ १-३६-११ ॥

सुर उत्तम	= oh, of gods, supreme one - oh, supreme god	तव तेजः	= your, offspring born out of your effulgence	लोका न	= worlds, cannot be, ca- pable to bear
ब्राह्मेण तपसा युक्तः	= as per Vedic ancillary [Yoga,] postulates of asceticism, unified with	देव्या सह	= with Goddess Uma, along with	धारयिष्यन्ति तपः चर	= asceticism, you prac- tise
त्रैलोक्य हित काम अर्थम्	= three, world"s, wel- fare, desiring	तेजः तेजसि धारय	= your refulgent seed, in your own radiance, you sustain.	रक्ष सर्वान् इमान् लोकान्	= protect, all, these, worlds [in universe]
न अलोकम् कर्तुम् अर्हसि	= not, devoid of [anni- hilate], worlds [in uni- verse,] to render, apt of you				

"Worlds cannot capably bear your offspring born out of your effulgence, oh, Supreme-God, hence you may practice yogic asceticism along with your consort Goddess Uma in unison with Vedic postulates of Yoga, rather than progeniture, and desiring the welfare of the three worlds you may please retain your refulgent seed within your own radiance, thus protect this universe, since it will not be apt of you to render it devoid of worlds with the efflux of the unmanageable potency of yours ." So said gods to Shiva. [1-36-10, 11]

The word तेजस् also means semen, or offspring, besides resplendence तेजः पराक्रमे प्राणे वर्चस् अर्चिषि रेतसि - रत्नमाल thus the prospective offspring through ejaculation is the problem here, because Kumara, or, Skanda takes birth with all the irrepressible effulgence of Shiva, plus his own.

देवतानां वचः श्रुत्वा सर्वलोकमहेश्वरः ।

बाढमित्यब्रवीत् सर्वान् पुनश्चेदमुवाच ह ॥ १.३६.१२ ॥

सर्वं लोकः = all, universe's,	देवतानाम् = of gods, words, on lis-	बाढम् = so be it
महेश्वरः = Rarefied-God [Shiva]	वचः श्रुत्वा = tening	
इति अब्रवीत् = Thus said to them	पुनः = Again - Further	सर्वान् = To all gods
इदम् उवाच = this, spoke, indeed		
ह		

On listening the words of gods that Rarefied-God of Universe, namely Shiva said, "so be it," and further spoke this to all of the gods, indeed. [1-36-12]

धारयिष्याम्यहं तेजस्तेजस्येव सहोमया ।

त्रिदशाः पृथिवी चैव निर्वाणमधिगच्छतु ॥ १.३६.१३ ॥

उमया सह = Uma, along with, I	तेजः तेजसि = sperm, in virility	धारयिष्यामि = I wish to bear
अहम् =	एव =	
त्रिदशाः = divinities [immortals,]	निर्वाणम् = perfect bliss, enter	
पृथिवी चैव = earthly [mortals,] also	अधिगच्छतु = upon derive.	

I wish to bear my sperm in my virility and Uma in hers, let the immortals and mortals as well, derive a perfect bliss. [1-36-13]

यदिदं क्षुभितं स्थानान्मम तेजो ह्यनुत्तमम् ।

धारयिष्यति कस्तन्मे ब्रुवन्तु सुरसत्तमाः ॥ १.३६.१४ ॥

मम = mine	अनुत्तमम् = unexcelled [semen]	यत् = that which
इदम् तेजः = this, refulgence is, semen is	स्थानात् = from its place, stirred up	तत् = that, that much semen
कः = who, will bear	क्षुभितम् =	
धारयिष्यति	सुर सत्तमाः = oh, gods, eminent ones regarding that, me	ब्रुवन्तु = to me, you tell.

"But that part which has already stirred up from its place is irrestrainable, as such, oh gods of eminence, you tell me who can contain that part of the unexcelled potence." So said Shiva to gods. [1-36-14]

एवमुक्तास्ततो देवाः प्रत्यूचुर्वृषभध्वजम् ।

यत्तेजः क्षुभितं ह्येतत्तद्वरा धारयिष्यति ॥ १.३६.१५ ॥

एवम् उक्ताः = thus, who are spoken to [by Shiva]	ततः = then	देवाः = gods
वृषभ ध्वजम् = Divine-Bull, bannered [god Shiva]	प्रति ऊचुः = in reply, spoke to	यत् तेजः = that which, sperm, stirred up
तत् अद्य = that - part, now	धरा = earth, endures, indeed.	
	धारयिष्यति	
	हि	

Thus spoken by Shiva, then the gods in reply spoke to him whose banner is Divine-Bull, namely Shiva, "that part of the potency which has already stirred up, the earth indeed endures that now. [1-3-15]

एवमुक्तः सुरपतिः प्रमुमोच महीतले ।
तेजसा पृथिवी येन व्याप्ता सगिरिकानना ॥ १.३६.१६ ॥

16. एवम् = thus, said [by gods] उक्तः स गिरि = with, mountains, कानना forests, earth is पृथिवी महाबलः = greatly virile one [Yogi, of par excellence]	सुर पतिः = god's, god व्याप्ता = overspread such a re- fulgence प्र मुमोच = well, discharged.	येन तेजसा = by which, refulgence - of Shiva मही तले = on earth's, surface]
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Thus said by the gods that Yogi of par excellence and the God of Gods, Shiva, discharged his refulgent semen with which the earth together with its mountains and forests is overspread. [1-36-16]

ततो देवाः पुनरिदमूचुश्चाथ हुताशनम् ।
प्रविश त्वं महातेजो रौद्रं वायुसमन्वितः ॥ १.३६.१७ ॥

ततः = thereby हुत अशनम् = to Fire-oblations, con- sumer [Fire-god,] even रौद्रम् = pertaining to Rudra	देवाः = gods इदम् ऊचुः = this, said, also च महातेजः = his semen, great- potence	पुनः = in turn त्वम् वायु = you, Wind-god, along समन्वितः with आविश = enter.
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Thereby the gods in their turn said even to Fire-god, "you enter the great-potence of Rudra along with Wind-god, lest that potency may annihilate the earth and earthlings, because you can consume anything that comes in touch with you. [1-36-17]

तदग्निना पुनर्व्याप्तं सञ्जातः श्वेतपर्वतः ।
दिव्यं शरवणं चैव पावकादित्यसन्निभम् ॥ १.३६.१८ ॥
यत्र जातो महातेजाः कार्तिकेयो ऽग्निसम्भवः ।

अग्निना = by Fire-god पुनः = again	व्याप्तम् = pervaded श्वेत पर्वतम् = as white, mountain, सम् जातम् well, emerged	तत् = that great-potence पावक = Fire, Sun, equal in आदित्य shine सन्निभम् महातेजाः = highly brilliant
दिव्यम् शर = divine, reeds, forest, वणम् चैव also thus it has become अग्नि सम्भवः = one who is born out of the refulgence of Shiva through Fire-god	यत्र = wherefrom कार्तिकेयः = one who is suckled by Krittika-s	जातः = has emerged.

And when Fire-god invaded that great-potence of Shiva it has emerged as White-mountain, also thus it has become as a divine forest of reeds equalling the Sun and Fire in its resplendence, wherefrom the highly brilliant Kumara has emerged. [1-36-18, 19a]

Because Kumara, or Skanda took birth through Fire-god from the great-potence of Shiva, he is called the one born out of fire. Because Krittika stars have suckled him he is also called as Kaaritkeya. The birth and legend of Kaartikeya is detailed in the next chapter relating to Ganga.

अथोमां च शिवं चैव देवाः सर्षिगणास्तदा ॥ १.३६.१९ ॥
पूजयामासुरत्यर्थं सुप्रीतमनसस्ततः ।

अथ	= later	स ऋषि	= with, sages, assem-	ततः	= thereby, as it has hap-
सु प्रीत	= well, pleased, at heart	गणाः देवाः	blages of, gods		pened so
मनसः		तदा	= then	उमाम् च	= Uma, also, Shiva, also
अति अर्थम्	= fulsomely, adored.			शिवम् चैव	thus
पूजयामासुः					

Later on, the gods together with the assemblages of sages are well pleased at heart as it has happened according to their prayer, thereby they fulsomely adored Shiva and even Uma. [1-36-19b, 20a]

अथ शैलसुता राम त्रिदशानिदमब्रवीत् ॥ १.३६.२० ॥
समन्युरशपत्सर्वान् क्रोधसंरक्तलोचना ।

राम	= oh, Raama	अथ	= then	शैल सुता	= mountain"s, daughter
स मन्युः	= with, ire	त्रिदशान्	= to divinities, this, said	- Uma	
सर्वान्	= all of them, cursed.	इदम्		क्रोध सम्	= in anger, with, red-
अशपत्		अब्रवीत्		रक्त लोचना	dened, eyes

Oh, Raama, but the daughter of Himalayan Mountain, namely Uma, while irefully saying this to the divinities she cursed them all with her eyes reddened in anger. [1-36-20b, 21a]

यस्मान्निवारिता चैव सङ्गतिः पुत्रकाम्यया ॥ १.३६.२१ ॥
अपत्यं स्वेषु दारेषु तस्मान्नोत्पादयिष्यथ ।

यस्मात्	= wherefore	पुत्र काम्यया	= son, desirous of	अहम्	= I am, from intimacy,
				सम्गता नि	back, moved - pre-
				वारिता	vented

तस्मात् = therefore]	स्वेषु दारेषु = in one"s own, wives	न उत्पदयितुम् अर्हथ = not, to bring forth, eligible - worthy enough, infecund - you are prevented to bear children.
अपत्यम् = progeny		

"Wherefore, I who am desirous of a son had been prevented from the intimacy with my husband, therefore you shall be infecund to beget progeny through your own wives. [1-36-21b, 22a]

अद्यप्रभृति युष्माकमप्रजाः सन्तु पत्नयः ॥ १.३६.२२ ॥
एवमुक्त्वा सुरान् सर्वान् शशाप पृथिवीमपि ।

२२ अद्य = from now, onwards	युष्माकम् = yours	पत्नयः = wives
प्रभृति		
अ प्रजाः = without, progeny	सन्तु = they will be - they remain	सर्वान् = to all, gods
एवम् उक्त्वा = this way, on saying [by Uma,]	पृथिवीम् = to earth, also	सुरान् = cursed - gave a curse.
	अपि	

"And from now onwards you wives shall remain infertile..." and on saying this way to all of the gods she also gave a curse to the earth. [1-36-22, 23a]

Thus the celestials do not directly breed. They take the agency of humans or other mortals to bring forth their offspring as in the case of the monkey race, and Menaka, and as in the case of Vishvamitra giving birth to Shakuntala, who in her turn gave birth to Bharata, so on.

अवने नैकरूपा त्वं बहुभार्या भविष्यसि ॥ १.३६.२३ ॥
न च पुत्रकृतां प्रीतिं मत्क्रोधकलुषीकृता ।
प्राप्स्यसि त्वं सुदुर्मेधे मम पुत्रमनिच्छती ॥ १.३६.२४ ॥

अवने = oh, earth	त्वम् = you	न एकरूपा = not, with one, appearance - sui generis, bizarre
बहु भार्या = to many, as wife	भविष्यसि = you will become	सु दुर् मेधे = oh, very, base, minded one [earth]
मम पुत्रम् = to me, son, not, desirous - you are bigoted	त्वम् = you	मत् क्रोध कलुषी कृता = by my, anger, sully, rendered - sullied by my anger
अन् इच्छती		
पुत्र कृताम् = by children, caused, delight, even	न प्राप्स्यसि = not, you will get.	
प्रीतिम् च		

"Oh, Earth, your appearance shall be bizarre and you will be a wife to many. And oh, verily base-minded earth, rendered sully by my anger you shall have no gratification caused by the children as you are bigoted against my son. [1-36-23b, 24]

The sin of earth to bear the curse of Uma Devi is to accept the semen of Shiva on her surface. The appearance of earth will not be in one kind or quality for it has lands and oceans, deserts and forests, volcanoes and mountains, ice and humidity, etc. Further, the earth is the official wife to numerous kings. The earth is also cursed to not to have the delight of her children. The earth has Naraka, the demon, and Sita as her children. But these two are not begotten through any seminal contact by earth, and further, for earth it is as good as not having these two as her children, for such is the plight of these two so-called children of earth on earth. After many tumults in her life, even Sita asks her mother on earth, i.e., mother earth herself, to take her back into her womb.

तान् सर्वान् व्रीडितान् दृष्ट्वा सुरान् सुरपतिस्तदा ।
गमनायोपचक्राम दिशं वरुणपालिताम् ॥ १.३६.२५ ॥

सुर पतिः	= god"s, god - Shiva	तदा	= then	पीडितान्	= distressed [ashamed]
तान् सर्वान्	= them, all, gods, on see-	वरुण	= by Rain-god, ruled by	व्रीडितान्	
सुरान् दृष्ट्वा	ing - ill at ease to see	पालिताम्		दिशम्	= towards the quarter of
	their plight				compass
गमनाय	= to go, started to.				
उपचक्राम					

That God of Gods Shiva becoming ill at ease to look at all of the distressed gods, equally feeling small to convince his consort Uma, he has started to journey towards the western quarter which is ruled by Rain-god. [1-36-25]

स गत्वा तप आतिष्ठत् पार्श्वे तस्योत्तरे गिरेः ।
हिमवत्प्रभवे शृङ्गे सह देव्या महेश्वरः ॥ १.३६.२६ ॥

सः महेश्वरः	= he - Shiva	गत्वा	= having gone to west	तस्य गिरेः	= of that, mountain [Hi-
				उत्तरे पार्श्वे	malayas,] northern,
					side
हिमवत्	= in Himalayas,	देव्या सह	= concert [Uma,] along	तप	= in asceticism, settled
प्रभवे शृङ्गे	emerged [a moun-		with	आतिष्ठत्	down.
	tain,] on its peak				

On going to the northern side of Himalayan Mountains, that God of Gods, Shiva settled down in asceticism along with his consort Uma on the peak of a mountain emerged from Himalayas. [1-36-26]

Here some say the mountain on which Shiva settled for asceticism as हिमवत् प्रभव giving it a full name, like Mt. Kailash or Kanchanjunga etc. If any such mountain peak is named and available in mythologies or in Himalayas, this needs a revision.

एष ते विस्तरो राम शैलपुत्र्या निवेदितः ।
गङ्गायाः प्रभवं चैव शृणु मे सहलक्ष्मणः ॥ १.३६.२७ ॥

राम	= oh, Raama	शैल पुत्र्या	= pertaining to mountain's, daughter	एष	= this [Uma's legend]
विस्तरः ते	= vividly, to you, narrated	गङ्गायाः	= about Ganga's, emergence, also even	सह लक्ष्मण	= with, Lakshmana
निवेदितः		प्रभवम् चैव			
शृणु मे	= listen, from me.				

This is the legend of mountain's daughter, namely Goddess Uma vividly narrated to you, oh, Raama, and now listen from me along with Lakshmana about the emergence of Ganga. [1-36-27]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षट् त्रिंशः सर्गः ॥

Thus, this is the 36th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

37 Sarga 37 - सप्तत्रिंशः सर्गः

Legend Of Kaartikeya

Introduction -

Sage Vishvamitra continues his narration about the earthly course of Ganga, her begetting Kaartikeya, Krittika-stars breast-feeding that boy, gods naming that boy as Kaarthikeya, and that boy's anointment as the Chief of Celestial Armies.

तप्यमाने तपो देवे देवाः सर्षिगणाः पुरा ।
सेनापतिमभीप्सन्तः पितामहमुपागमन् ॥ १.३७.१ ॥

देवे तप्यमाने	= of god Shiva, while undertaking asceticism	तदा	= then	देवाः	= gods]
सः इन्द्राः	= with, Indra	सेना पतिम्	= army, chief, desiring	स अग्नि	= with, Fire-god, keep-
पितामहम्	= towards Forefather -	अभीप्सन्तः	for	पुरोगमाः	ing afore - as leader
उपागमन्	Brahma, arrived at the nearby of.				

"While god Shiva is undertaking asceticism thus, then the gods desiring an Army Chief for celestial forces have arrived in the audience of Forefather Brahma, along with Indra and keeping Fire-god at their fore." Sage Vishvamitra continued his narration to Raama. [1-37-1]

ततो ऽब्रुवन् सुराः सर्वे भगवन्तं पितामहम् ।
प्रणिपत्य सुराः सर्वे सेन्द्राः साग्निपुरोगमाः ॥ १.३७.२ ॥

राम	= oh, Raama	स इन्द्राः	= with Indra	स अग्नि	= with Fire-god, keeping
सुराः सर्वे	= celestials, all of them	भगवन्तम्	= to the god [to Brahma,]	पुरोगमाः	ahead of their delega-
ततः	= then	पितामहम्	Forefather	प्रणिपत्य	= on venerating
		अब्रुवन्	= spoke to.		

On approaching the Forefather Brahma, oh, Raama, all of the celestials headed by Fire-god and along with Indra have venerated and then spoke this to him. [1-37-2]

यो नः सेनापतिर्देव दत्तो भगवता पुरा ।
तपः परममास्थाय तप्यते स्म सहोमया ॥ १.३७.३ ॥

देव	= oh, god - Brahma	येन भगवता	= by whom, by god -	पुरा	= earlier
			Shiva		

नः = to us	सेना पतिः = army, chief, is given - दत्तः in the form of Shiva's potence in a hypothet- ical way	सः = he - Shiva
उमया सह = Uma, along with	परम् तपः = supreme, asceticism, on आस्थाय undertaking	तप्यते स्म = he is practising asceticism, indeed.

"Oh, god Brahma, he who has hypothetically given a Chief of Celestial Army in the form of his potence that god Shiva is undertaking a supreme asceticism, indeed along with Goddess Uma. [1-37-3]

The potence that is stirred from Shiva and given to earth as in last chapter has not yet materialised as Kaarthikeya.

यदत्रानन्तरं कार्यं लोकानां हितकाम्यया ।
संविधत्स्व विधानज्ञ त्वं हि नः परमा गतिः ॥ १.३७.४ ॥

विधान ज्ञ = oh, procedure, knower - Brahma	लोकानाम् = for worlds, welfare, in- हित काम्यया tent on - looking for- ward	अत्र = in this matter
अनन्तरम् = later, which, action - यत् कार्यम् what next is to be done	सम् वि = fully, verily, order - let धत्स्व it be ordered clearly	त्वम् नः = you alone, for us, ulti- परमा गतिः mate, recourse. हि

"Looking forward for the welfare of the worlds, oh, knower of the procedures, Brahma, you may order us clearly what is to be done next, as you alone are our ultimate recourse. [1-37-4]

देवतानां वचः श्रुत्वा सर्वलोकपितामहः ।
सान्त्वयन् मधुरैर्वाक्यैस्त्रिदशानिदमब्रवीत् ॥ १.३७.५ ॥

सर्व लोक = all, worlds, Forefather पितामहः Brahma	देवतानाम् = of gods, words, on list- वचः श्रुत्वा ing	मधुरैः वाक्यैः = with sweet, words
त्रिदशान् = to gods, to sooth them सान्त्वयन्	इदम् = this, spoke to. अब्रवीत्	

On listening the words of gods, Brahma, the Forefather of all the worlds, soothingly spoke this to the celestials with sweet words. [1-37-5]

शैलपुत्र्या यदुक्तं तन्न प्रजाः सन्तु पत्निषु ।
तस्या वचनमक्लिष्टं सत्यमेतन्न संशयः ॥ १.३७.६ ॥

यत् शैल = what, by mountain, पुत्र्या daughter - Uma, is उक्तम् said	तत् = by that reason	वः = you gods]
स्वासु पत्निषु = in your own, wives	न प्रजाः = no, posterity	न प्रजास्यथ = you cannot generate progeny]
तस्याः = her, sentence, not, to वचनम् अ be put to shame - de- क्लिष्टम् cried	सत्यम् एव = true, only - her word	संशयः न = ambiguity, not there.

"What the Daughter of Mountain, namely Goddess Uma, has said that "you shall have no posterity in your own wives" is true and it cannot be decried, and it is unambiguous too. [1-37-6]

इयमाकाशगा गङ्गा यस्यां पुत्रं हुताशनः ।
जनयिष्यति देवानां सेनापतिमरिन्दमम् ॥ १.३७.७ ॥

यस्याम्	= in which, in whom - Ganga	हुताशनः	= Fire-god	अरिन्दमम्	= one who can destroy en- emies such a
देवानाम्	= celestials", army, chief,	जनयिष्यति	= who can give birth to -	इयम्	= this, empyreal, Ganga
सेना पतिम्	son		Fire-god who can pro- create such a	आकाश	- is there.
पुत्रम्				गङ्गा	

"In whom the Fire-god can procreate an enemy-destroying Chief of Celestial Armies, such an empyreal Ganga is there. [1-37-7]

ज्येष्ठा शैलेन्द्रदुहिता मानयिष्यति तत्सुतम् ।
उमायास्तद्वहुमतं भविष्यति न संशयः ॥ १.३७.८ ॥

ज्येष्ठा शैलेन्द्र	= elder, mountain king,	तम् सुतम्	= him, that [prospective] son	मानयिष्यति	= will welcome gra- cialously
दुहिता	daughter [Ganga]			संशयः न	= doubt, is not there.
तत्	= that - act of Ganga in welcoming boy	उमायाः	= to Uma, in many ways,		
		बहु मतम्	pleasurable, it will be		
		भविष्यति			

"The elder daughter King of Mountains, namely Ganga, will graciously welcome the offspring from Fire-god, and that act of Ganga in welcoming the offspring through Fire-god will also be pleasurable in many ways to the younger daughter of King of Mountains, namely Uma, no doubt about it." So said Brahma to all the gods. [1-37-8]

तच्छ्रुत्वा वचनं तस्य कृतार्था रघुनन्दन ।
प्रणिपत्य सुराः सर्वे पितामहमपूजयन् ॥ १.३७.९ ॥

रघु नन्दन	= oh, Raghu's delight - Raama	सुराः सर्वे	= gods, all of them	तस्य तत्	= his - Brahma"s, that, sentence, on hearing
कृत अर्था	= with achieved, ends - at this bidding fair of Brahma	पितामहम्	= at Forefather, sang the praises, worshipped.	श्रुत्वा	
		प्रणिपत्य			
		अपूजयन्			

On hearing those words of Brahma, oh, Raama, the delight of Raghu"s dynasty, all the gods have praisefully worshipped him, as their ends are achieved at the bidding fair of Brahma. [1-37-9]

ते गत्वा पर्वतं राम कैलासं धातुमण्डितम् ।
अग्निं नियोजयामासुः पुत्रार्थं सर्वदैवताः ॥ १.३७.१० ॥

राम	= oh, Raama	ते सर्व	= they, all of the, gods	धातु	= with ores, encom-
परमम्	= to supreme, to Mt.	देवताः		मण्डितम्	passed - heaped up
कैलासम्	Kailash, on going to	पुत्रार्थम्	= son, purpose of - to fa-	अग्निम्	= Fire-god, started to as-
गत्वा		ther the son		नियोजयामासुः	sign.

On going to that supreme Mt. Kailash, oh, Raama, which is heaped up with many ores, all of those gods have assigned the Fire-god to father a son. [1-37-10]

देवकार्यमिदं देव संविधत्स्व हुताशन ।
शैलपुत्र्यां महातेजो गङ्गायां तेज उत्सृज ॥ १.३७.११ ॥

देव	= oh, god	हुत अशन	= oh, consumer of obla-	इदम् देव	= this, god"s, mission
समाधत्स्व	= you coordinate	महा तेजः	= oh, great-resplendent	कार्यम्	
शैल	= Mountain"s [Hi-	उत्सृज	= release.	तेजः	= potence - of Shiva
पुत्र्याम्	malayas",] in daugh-				
गङ्गायाम्	ter, in Ganga				

"Oh, Fire-god, you please coordinate the mission of gods, oh, great-resplendent god of Fire, you may release the potence of Shiva, which you have contained so far, in the daughter of King of Mountains, namely River Ganga." Thus, all gods have requested the Fire-god. [1-37-11]

देवतानां प्रतिज्ञाय गङ्गामभ्येत्य पावकः ।
गर्भं धारय वै देवि देवतानामिदं प्रियम् ॥ १.३७.१२ ॥

पावकः	= all-purifier - Fire-god	देवतानाम्	= to gods, on assuring -	गङ्गाम्	= Ganga, having ap-
देवि	= oh, goddess Ganga	प्रतिज्ञाय	that he will do his best	अभ्येत्य	proached
		गर्भम् धारय	= pregnancy, you bear,	इदम्	= this [act,] for gods, se-
		वै	verily	देवतानाम्	lect [act, process.]
				प्रियम्	

On assuring the gods that he will do his best, the Fire-god approached Ganga entreating, "Oh, Goddess Ganga, you verily bear pregnancy with the potence of Shiva, since this is the select process of all the gods." So said Fire-god to River Ganga. [1-37-12]

इति एतद्वचनं श्रुत्वा दिव्यं रूपमधारयत् ।
दृष्ट्वा तन्महिमानं स समन्तादवकीर्यत ॥ १.३७.१३ ॥

इति एतत् = thus, that, sentence - of वचनम् = Fire-god, on listening श्रुत्वा तस्या = her, glory - of mien महिमाम्	दिव्यम् = divine, form, [Ganga] रूपम् = adopted अधारयत् दृष्ट्वा = on seeing	सः = he - Fire-god समन्तात् = all over, spread. अवकीर्यत
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On listening that sentence of Fire-god, River Ganga adopted a celestial form readying herself, and on seeing her glorious mien the Fire-god seeped throughout her. [1-37-13]

समन्ततस्तदा देवीमभ्यषिञ्चत पावकः ।
सर्वस्रोतांसि पूर्णानि गङ्गाया रघुनन्दन ॥ १.३७.१४ ॥

रघुनन्दन = oh, of Raghu, delight देवीम् = Goddess - Ganga, all समन्ततः = over, drenched her अभ्यषिञ्चत = with the potence of Shiva	तदा = then गङ्गायाः = of Ganga	पावकः = Fire-god सर्व = every, channel [rill of स्रोताम्सि = Ganga,] replete with. पूर्णानि
--	-----------------------------------	--

The Fire-god then drenched River Ganga from all over with the potence of Shiva which he contained so far, oh, Raghu's delight Raama, and every rill and channel of Ganga is replete with it. [1-37-14]

तमुवाच ततो गङ्गा सर्वदेवपुरोहितम् ।
अशक्ता धारणे देव तव तेजः समुद्धतम् ॥ १.३७.१५ ॥
दह्यमानाग्निना तेन सम्प्रव्यथितचेतना ।

ततः = then तम् उवाच = to him - Fire-god, spoke तव तेजः = your, intense heat - fervour compounded with that of Shiva तेन अग्निना = by that, fire [of the po- tence of Shiva,] while दह्यमाना = being burnt	गङ्गा = Ganga देव = oh, God - Fire-god धारणे = to bear up सम्प्रव्यथित = very, highly, tortured सम् प्र व्यथित	सर्व देव = all, god, who is in fore- front of - Fire-god सम् = upheaved - rampant उद्धतम् अशक्ता = I am not, capable चेतना = with such a heart - vi- tality.
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River Ganga then spoke this to the Fire-god who is in the lead of all gods, "oh, god, I am incapable to bear up the rampant fervour of yours, and while being burnt with the fire of god Shiva compounded with that of yours my life-force is very highly tortured." [1-37-15, 16a]

अथाब्रवीदिदं गङ्गां सर्वदेवहुताशनः ॥ १.३७.१६ ॥
इह हैमवते पादे गर्भो ऽयं सन्निवेश्यताम् ।

अथ = then	सर्व देव हुत = all, god"s, fire- अशनः oblations, consumer - consumer of fire oblations on behalf of all gods	गङ्गाम् = to Ganga, this, said - इदम् on seeing her miser- अब्रवीत् able plight
अयम् गर्भः = that, embryo	इह हैमवते = here, at Himalayan पार्श्वे पादे Mountains, by the side of [at the foot of]	सम् = verily, consign to - re- निवेश्यताम् located at.

He who consumes fire-oblations on behalf of all the gods, that Fire-god seeing the miserable condition of River Ganga then spoke this to her, ""you may lay away that embryo here at the side of Himalayan Mountains." So said Fire-god to River Ganga. [1-37-16b, 17a]

श्रुत्वा त्वग्निवचो गङ्गा तं गर्भमतिभास्वरम् ॥ १.३७.१७ ॥
उत्ससर्ज महातेजः स्रोतोभ्यो हि तदानघ ।

महा तेजाः = oh, great-resplendent, Raama	अनघ = oh, charming prince	अग्नि वचः = Fire-god"s, words, on श्रुत्वा तु hearing, on her part
गङ्गा = Ganga	तदा = that way	अति = highly, refulgent भास्वरम्
तम् गर्भम् = that, embryo	स्रोतोभ्यः = from her channels उत्ससर्ज हि [and rills,] ejected, indeed.	

Oh, great-resplendent Raama, on hearing the words of Fire-god, oh, charming prince Raama, River Ganga indeed ejected that great-radiant embryo of Shiva from all her rills and channels. [1-37-17b, 18a]

यदस्या निर्गतं तस्मात्तप्तजाम्बूनदप्रभम् ॥ १.३७.१८ ॥
काञ्चनं धरणीं प्राप्तं हिरण्यममलं शुभम् ।

अस्याः = from her - from Ganga	तप्त जाम्बूनद = molten, gold, with a प्रभम् glitter of	यत् = which
तेजः = refulgent potence is there]	निर् गतम् = out, coming - emerged	धरणीम् = earth, that which has प्राप्तम् reached
तस्मात् = from that	हिरण्यम् = silver	अतुल प्रभम् = un, balanceable - कान्चनम् matchless, in dazzle, gold
अभवत् = emerged.		

Which refulgent embryo with the glitter of molten gold has emerged from River Ganga is there that has reached earth, and from that the silver, and even the gold with its matchless dazzle have emerged. [1-37-18]

ताम्रं कार्णायसं चैव तैक्ष्ण्यादेवाभ्यजायत ॥ १.३७.१९ ॥
मलं तस्याभवत्तत्र त्रपु सीसकमेव च ।
तदेतद्वरणीं प्राप्य नानाधातुरवर्द्धत ॥ १.३७.२० ॥

तत्र	= in that - process	तैक्ष्ण्यात्	= from combustion - [kshaara = metallic alkali, element]	ताम्रम्	= copper
कार्णायसम्	= iron	च एव	= also thus	अभिजायत	= are generated
तस्य	= its - of the semen of Shiva	मलम्	= from residua	त्रपु	= tin
सीसकम् एव	= lead, also, thus	अभवत्	= became	तत् एतत्	= that, thus - such as it is - that potency of Shiva
च					
धरणीम्	= earth, on reaching	नाना धातुः	= various, elements, अवर्द्धत evolved as.		
प्राप्य					

In that process, copper and iron are also generated from that combustion of fires of Shiva and Fire-god, and the residua have become tin and lead, and thus that embryo on reaching the earth has evolved itself into various other elements also. [1-37-19b, 20]

निक्षिप्तमात्रे गर्भे तु तेजोभिरभिरञ्जितम् ।
सर्वं पर्वतसन्नद्धं सौवर्णमभवद्वनम् ॥ १.३७.२१ ॥

गर्भे निक्षिप्त	= embryo, is laid down, मात्रे तु just when, but	सर्वम्	= entire	पर्वत	= on Himalayan moun- sन्नद्धम् tains, sprouted - up- risen
वनम्	= forest - reed-garden	तेजोभिः	= with [embryo's] glit- अभिरन्जितम् ter, made brilliant	सौवर्णम्	= golden [reed-garden,] अभवत् became.

But, just when that embryo is laid down on Himalayan mountains, entire reed-garden sprouted on that mountain is made brilliant by that glittering embryo and the reed-garden itself has become golden. [1-37-21]

जातरूपमिति ख्यातं तदाप्रभृति राघव ।
सुवर्णं पुरुषव्याघ्र हुताशनसमप्रभम् ।
तृणवृक्षलतागुल्मं सर्वं भवति काञ्चनम् ॥ १.३७.२२ ॥

पुरुषव्याघ्र	= oh, tigerly-man, Raama	राघव	= oh, Raghava तदा प्रभृति	= then on-wards
हुताशन सम	= Fire-god, equal, in its brilliance	सुवर्णम्	= gold	जात रूपम् = birth-time, form, thus
ख्यातम्	= renowned	सर्वम्	= everything	इति as
कान्चनम्	= golden, they have be-			तृण वृक्ष लता = grass, tress, climbers,
भवति	come.			गुल्मम् shrubs

Oh, tigerly-man, from then onwards the gold with its brilliance equalling that of the Fire-god is renowned by the name of jaata ruupa , one that retains its birth-time form, and oh, Raghava, everything on the mountain, say grass, trees, climbers, and shrubs, all have become golden. [1-37-22] The gold has the etymological name of जात रूप "birth-time-form." As and when Ganga's disgorged her womb there appeared a forest of fire like gold. So, the gold glowing like fire is called gold at many places in Raamayana. Pt. Satya Vrat.

तं कुमारं ततो जातं सेन्द्राः सह मरुद्गणाः ।
क्षीरसम्भावनार्थाय कृत्तिकाः समयोजयन् ॥ १.३७.२३ ॥

ततः	= then	जातम् तम्	= birthed, him, the son - कुमारम् from the embryo	स इन्द्राः	= with, Indra, Wind-
				मरुत् गणाः	gods, assemblages of
सह	= at a time - to suckle the baby simultaneously	क्षीर	= milk, to nourish with,	कृत्तिकाः	= Krittikaa stars, are ar-
		सम्भावन	for the purpose of - to	समयोजयन्	ranged.
		अर्थाय	suckle and nourish		

Then for the boy who took birth from the embryo deposited in Himalayas, the Wind-gods along with Indra have arranged Krittika stars to simultaneously suckle him. [1-37-23]

ताः क्षीरं जातमात्रस्य कृत्वा समयमुत्तमम् ।
ददुः पुत्रो ऽयमस्माकं सर्वासामिति निश्चिताः ॥ १.३७.२४ ॥

ताः	= those females - Krit- tika stars	निश्चिताः	= deciding among them- selves	अयम्	= he is, our, all of us, let
				अस्माकम्	him be the son - let him
				सर्वासाम्	be the son for all of us
इति	= thus	उत्तमम्	= best, resolve, on mak- समयम् ing jaata maatrasya, कृत्वा who is born, just then	पुत्रः	
				क्षीरम् ददुः	= milk, they gave.

Those Krittika stars have decided among themselves that "this boy shall be the son for all of us," and on making such a best resolve they suckled the just born boy. [1-37-24]

ततस्तु देवताः सर्वाः कार्तिकेय इति ब्रुवन् ।
पुत्रस्त्रैलोक्यविख्यातो भविष्यति न संशयः ॥ १.३७.२५ ॥

ततः	= then	सर्वाः देवताः	= all, gods	पुत्रः	= this boy
कार्तिकेय इति	= Kaartikeya [son of Krittika-s,] thus	त्रैलोक्य	= in three worlds,	संशयः न	= doubt, is not there
		विख्यातः	renowned, he will be		
इति ब्रुवन्	= thus, they said.	भविष्यति			

All the gods have then said, "this boy will be renowned in all the three world as Kaarthikeya, as Krittika-stars have suckled him, with any doubt." [1-37-25]

तेषां तद्वचनं श्रुत्वा स्कन्नं गर्भपरिस्त्रवे ।
स्नापयन् परया लक्ष्म्या दीप्यमानं यथानलम् ॥ १.३७.२६ ॥

26. तेषाम् = their of gods, that, sen- तत् वचनम् = tence, on hearing - on श्रुत्वा = hearing gods blessings परया लक्ष्म्या = excellently, auspicious, दीप्यमानम् = radiance - glowing with	गर्भ परिस्त्रवे = from womb of Ganga, स्कन्नम् = secretion, who slid down स्नापयन् = to give a bath they started to.	अनलम् = who fire, as with यथा
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On hearing that blessing of gods Krittika stars gave a wash to that excellently auspicious boy who is radiant like fire, and who slid down from the secretion of the womb of Ganga. [1-37-26]

स्कन्द इत्यब्रुवन् देवाः स्कन्नं गर्भपरिस्त्रवात् ।
कार्तिकेयं महाभागं काकुत्स्थ ज्वलनोपमम् ॥ १.३७.२७ ॥

काकुत्स्थ = oh, Raama of Kakut- stha गर्भ = from womb"s, secre- परिस्त्रवात् = tions, who slid down स्कन्नम् = such a स्कन्द इति = Skanda, thus, they अब्रुवन् = called him - in its lexical meaning - to slid, who glissaded.	ज्वलन = flare of fire, similar to - उपमम् = glow कार्तिकेयम् = Kaartikeya - is called	महा बाहुम् = ambidextrous देवाः = gods
--	---	---

And gods called that boy, oh, Raama of Kakutstha, whose glow is like that of flaring fire and who is ambidextrous as "Skanda" for he slid down from the secretions of a womb. [1-37-27]

प्रादुर्भूतं ततः क्षीरं कृत्तिकानामनुत्तमम् ।
षण्णां षडाननो भूत्वा जग्राह स्तनजं पयः ॥ १.३७.२८ ॥

ततः = then षण्णाम् = of six of them, the Krit- tika stars भूत्वा = one becoming - six faced boy	कृत्तिकानाम् = in Krittikaa-stars अन् [breasts,] un, ex- उत्तमम् = celling, milk क्षीरम् स्तन जम् = breat, born, milk पयः समम् = at the same time]	प्रादुर्भूतम् = instantly came forth षडाननः - = six, faced one - the boy षट् आनन जग्राह = drew out, sucked milk.
---	--	---

Then an unexcelled milk instantly came forth from the breasts of the six Krittika-stars, and becoming a six-faced one that boy too sucked that milk from the six Krittika-stars at the same time. [1-37-28]

It is said that each of the six Krittika-stars came forward to give her milk firstly to this boy. Observing their eagerness to feed him, Skanda / Kaartikeya made his one face into six and sucked all the milk of all the six stars and become an adolescent boy in day. Hence he looked like the one with six faces, by which he is called षन् मुख , six-faced deity. Later he argues with his father Shiva that he is superior to Shiva, because he has five-faces of Shiva, plus his own, totalling to a six, and he is a six-faced deity, superior to the five-faced god, namely Shiva. In another way, the boy by birth is dextrous and he sucked the milk of all the six mothers in split second with one face, but it appeared to all deities that the boy has been sucking milk with six faces, i.e., with rapid-face-movement. Thus on establishing his ambidextrous personality, the gods nominate him as the Chief of Celestial Army.

गृहीत्वा क्षीरमेकाह्ना सुकुमारवपुस्तदा ।
अजयत्स्वेन वीर्येण दैत्यसैन्यगणान् विभुः ॥ १.३७.३० ॥

विभुः	= capable one - taskmaster, that boy	एक अह्ना	= just in one, day	क्षीरम्	= milk, on taking
तदा	= then	सुकुमार वपुः	= delicate, by body even if	गृहीत्वा	
दैत्य सैन्य गणान्	= demons, army, troops	अजयत्	= triumphed over.	स्वेन वीर्येण	= by his own, vigour

On sipping the milk just for one day he became an adolescent boy on that day itself, and even though he is of delicate constitution as a boy, that taskmaster triumphed over the army troops of demons by his own vigour. [1-37-29]

सुरसेनागणपतिं ततस्तमतुलद्युतिम् ।
ततः तम् अमराः सर्वे समेत्याग्निपुरोगमाः ॥ १-३७-३० ॥

अग्नि पुरोगमाः	= Fire god, keeping afore as leader	अमराः सर्वे	= celestials, all of them	ततः	= then
समेत्य	= coming together	महाद्युतिम्	= highly resplendent boy is	सुर सेना गण पतिम्	= god"s, army, troops, as chief
अभ्यषिञ्चत्	= anointed him.				

All of the celestial have then come together under the leadership of Fire-god and they anointed that highly resplendent boy, Skanda, or Kaarthikeya, as the Chief of Celestial Army troops. [1-37-30]

एष ते राम गङ्गाया विस्तरो ऽभिहितो मया ।
कुमारसम्भवश्चैव धन्यः पुण्यस्तथैव च ॥ १.३७.३१ ॥

राम	= oh, Raama	मय ते	= by me, to you, of	एष विस्तरः	= this way, vividly - told
तथा एव	= like that	गन्गायाः	Ganga	कुमार	= Kumara"s, emergence,
अभिहितः	= made known.	धन्यः पुण्यः	= Divine, Meritorious,	सम्भवः चैव	also thus
		च	also		

This way, I have vividly narrated the legend of Ganga to you, oh, Raama, like that the Divine and Meritorious legend of the emergence of Kumara, namely Skanda is also narrated. [1-37-31]

भक्तश्च यः कार्तिकेये काकुत्स्थ भुवि मानवः ।
आयुष्मान् पुत्रपौत्रैश्च स्कन्दसालोक्यतां व्रजेत् ॥ १.३७.३२ ॥

काकुत्स्थ	= Oh, Kakutstha Raama	भुवि यः	= on earth, which, per-	कार्तिकेये	= of Kaartikeya, devo-
आयुष्मान्	= with longevity	मानवः	son	भक्तः च	tee, if he were to be ; he
		पुत्र पौत्रः च	= with sons, grandsons,	स्कन्द	= of Skanda, in his abode
			also on living	सालोक्यताम्	[identical,] he goes, at-
				व्रजते	tains.

He who is a devotee of Kartikeyaa, oh, Raama of Kakutstha, he thrives with longevity, also with sons, grandsons on this humanly earth in his mortal life, and on its conclusion he becomes one with Skanda on journeying to Skanda"s abode. [1-37-32]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्त त्रिंशः सर्गः ॥

Thus, this is the 37th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

38 Sarga 38 - अष्टात्रिंशः सर्गः

Legend Of Emperor Sagara

Introduction -

Sage Vishvamitra narrates the legend of Sagara, the earliest King of Ayodhya and Raama"s forefather, who is childlessness, but who begets sixty thousand sons of merit and one son of demerit. Emperor Sagara is the one who brought celestial Ganga onto the surface of earth..

तां कथां कौशिको रामे निवेद्य कुशिकात्मजः ।
पुनरेवापरं वाक्यं काकुत्स्थमिदमब्रवीत् ॥ १.३८.१ ॥

कौशिकः	= descendent of Kaushika, Vish-	ताम् कथाम्	= that, legend of Kaarthikeya	रामे निवेद्य	= in Raama, to Raama, on submitting - describing
पुनः एव	= again, thus - further	इदम्	= , this, best, sentence	मधुर	= in melodious, words
काकुत्स्थम्	= to Raama of Kakut-	अपरम्		अक्षरम्	
अब्रवीत्	stha, spoke.	वाक्यम्			

Describing that legend of Kaartikikeya to Raama, the descendent of Kaushi, namely sage Vishvamitra has further spoken this best sentence worded melodiously to Raama, the descendent of Kakutstha. [1-38-1]

अयोध्याधिपतिः शूरः पूर्वमासीन्नराधिपः ।
सगरो नाम धर्मात्मा प्रजाकामः स चाप्रजः ॥ १.३८.२ ॥

पूर्वम्	= once upon a time	अयोध्या	= Ayodhya's, king	वीरः धर्मात्मा	= valiant one, virtue-souled one
सगरः नाम	= Sagara, renowned as	अधिपतिः		सः	= he was
अप्रजः	= without, offspring	नर अधिपः	= people's, king, was there		
		आसीत्			
		प्रजा कामः च	= offspring, longing for, also.		

Once there was a valiant an virtue-souled king of Ayodhya named Sagara, who is without offspring, as such he was longing for offspring. [1-38-2]

वैदर्भदुहिता राम केशिनी नाम नामतः ।
ज्येष्ठा सगरपत्नी सा धर्मिष्ठा सत्यवादिनी ॥ १.३८.३ ॥

रामः	= oh, Raama	वैदर्भ दुहिता	= Vidarbha [king of], daughter	नामतः	= by name, Keshini,
				केशिनी नाम	renowned as she was

ज्येष्ठा सगर = elder, Sagara"s, wife
पत्नी

सा धर्म इष्टा = she is, virtue, minded,
सत्य वादिनी truth, advocate of.

The daughter of King of Vidarbha, renowned by name Keshini, is the eldest wife of Sagara, and she was virtue-minded, and an advocate of truth. [1-38-3]

अरिष्टनेमिदुहिता रूपेणाप्रतिमा भुवि ।
द्वितीया सगरस्यासीत् पत्नी सुमतिसञ्ज्ञिता ॥ १.३८.४ ॥

अरिष्टनेमेः = Arishtanemi"s, daugh-
दुहिता ter

सुपर्ण भगिनी = Garuda"s, sister, on
तु her part

सुमति = Sumati, indicated by
सञ्ज्ञिता - designated by that
name

सा सगरस्य = she is of Sagara

द्वितीया पत्नी = second, wife, was
आसीत् there.

The daughter of Arishtanemi, namely sage Kashyapa, and who is also the sister of Garuda, the Divine-Eagle-vehicle of Vishnu, is the second wife of Sagara, who is known by the name Sumati. [1-38-4]

ताभ्यां सह तथा राजा पत्नीभ्यां तप्तवांस्तपः ।
हिमवन्तं समासाद्य भृगुप्रस्रवणे गिरौ ॥ १.३८.५ ॥

ताभ्याम् = with them two, with
पत्नीभ्याम् two wives, along with
सह
हिमवन्तम् = Himalayas, on well-
सम् आसाद्य reaching

सः = he that

भृगु प्र स्रवणे = on Brhugu-prasavana,
गिरौ mountain

महाराजा = great-king

तपः तप्तवान् = asceticism, he undertook
for progeny.

"Reaching the Himalayan Mountains along with his two wives that great King Sagara practised asceticism on a mountain called Brugu-prsravana for progeny. [1-38-5] The Mt. Brugu-prsravana is said to be among Himalayan range on which the kindness of Sage Bhrigu is ever- flowing.

अथ वर्षशते पूर्णे तपसाराधितो मुनिः ।
सगराय वरं प्रादाद्भृगुः सत्यवतां वरः ॥ १.३८.६ ॥

अथ वर्ष शते = then, years, hundred,
पूर्णे on completion of
भृगुः मुनिः = Bhrugu, the sage

तपसा = with asceticism, one
आराधितः who is worshipped
सगराय = to Sagara, boon, be-
वरम् प्रादाद् stowed.

सत्यवताम् = among patrons of
वरः truth, prominent one

On completion of a hundred years of asceticism, and when the Sage Bhrugu is worshipped with asceticism, that sage who is a prominent one among the patrons of truth bestowed a boon to Sagara. [1-38-6]

अपत्यलाभः सुमहान् भविष्यति तवानघ ।
कीर्तिं चाप्रतिमां लोके प्राप्स्यसे पुरुषर्षभ ॥ १.३८.७ ॥

अनघ	= oh, merited one	तव	= to you	सु महान्	= very, admirable,
				अपत्य लभः	progeny, achieve-
				भविष्यति	ment, will be there
पुरुषर्षभ	= oh, best one among men	लोके	= in world	अ प्रतिमाम्	= not, paralleled,
प्राप्स्यसे	= you will get.			कीर्तिम् च	renown, also

" 'Oh, merited one, you will achieve very admirable progeny, and oh, best one among men, you will also acquire an unparalleled renown in the world. [1-38-7]

एका जनयिता तात पुत्रं वंशकरं तव ।
षष्टिं पुत्रसहस्राणि अपरा जनयिष्यति ॥ १.३८.८ ॥

तात	= oh, dear-sire	एका	= one - wife	तव वंश	= your, dynasty, enrich-
				करम्	ing
पुत्रम्	= one son	जनयिष्यति	= will give birth to	अपरा	= the other [wife]
षष्टिम् पुत्र	= sixty, sons, a thousand	जनयिता	= will beget.		
सहस्राणि	of - six thousand sons				

"One of your wives will mother a son who enriches your dynasty, oh, dear sire, and the other mothers sixty thousand sons." Said Sage Bhrigu to Sagara. [1-38-8]

भाषमाणं महात्मानं राजपुत्र्यौ प्रसाद्य तम् ।
ऊचतुः परमप्रीते कृताञ्जलिपुटे तदा ॥ १.३८.९ ॥

तदा	= then	परम प्रीते	= highly, gladdened	राज पुत्र्यौ	= king"s, daughters -
					queens of Sagara
कृत अन्जलि	= on making, adjoined	भाषमाणम्	= he who is saying	प्रसाद्य	= on gaining his grace
पुटे	palm"s, planes	महात्मानम्	thus, great-soul - Sage Bhrigu		
तम् ऊचतुः	= to him spoke.				

Highly gladdened are the daughters of kings of Vidarbha and Aristanemi, i.e., the queens of Sagara, and on making palm-fold in supplication at the sage who is speaking that way, and on gaining the grace of that sage they spoke to him. [1-38-9]

एकः कस्यास्सुतो ब्रह्मन् का बहून् जनयिष्यति ।
श्रोतुमिच्छावहे ब्रह्मन् सत्यमस्तु वचस्तव ॥ १.३८.१० ॥

ब्रह्मन्	= oh, Brahma-sage	कस्याः एकः	= to whom, one, son -	का बहून्	= who is she, numerous
		सुतः	will be there	जनयिष्यति	[sons,] begets
ब्रह्मन्	= oh, Brahman	श्रोतुम्	= to listen, we two wish	तव वचः	= your, word, let come,
		इच्छावहे	to	सत्यम्	true.
				अस्तु	

"Which of us will carry one son, oh, Brahma-sage, and which of us begets numerous sons, we two wish to listen about that, oh, Brahman, let your word betide truth." Thus, the queens of Sagara spoke to the sage. [1-38-10]

तयोस्तद्वचनं श्रुत्वा भृगुः परमधार्मिकः ।
उवाच परमां वाणीं स्वच्छन्दो ऽत्र विधीयताम् ॥ १.३८.११ ॥

परम	= one with - sublime,	तयोः तत्	= of their, words, on lis-	परमाम्	= with glorious, tone,
धार्मिकः	sanctity, sage Bhrigu	वचनम्	tening	वाणीम्	spoke
भृगुः		श्रुत्वा		उवाच	
अत्र	= in this matter - this issue	स्वच्छन्दः	= [your] freewill, be		
		विधीयताम्	brought to bear - you may exercise.		

On listening their words the Sage Bhrigu spoke in a glorious tone, "let your freewill be brought to bear this issue. [1-38-11]

एको वंशकरो वा ऽस्तु बहवो वा महाबलाः ।
कीर्तिमन्तो महोत्साहाः का वा कं वरमिच्छति ॥ १.३८.१२ ॥

वम्श करः	= dynasty, enriching,	महा बलाः	= highly, energetic ones	कीर्तिमन्तः	= highly renowned ones
एकः अस्तु	one son, there shall be,				
वा	whether				
महा	= highly, enthusiastic	बहवः वा	= numerous, whether	का वा	= who, either - among
उत्साहाः	ones				you two
कम् वरम्	= what, boon, wanted.				
इच्छति					

"Whether one wants one son who enriches dynasty, or whether numerous sons who will be highly energetic, highly renowned, and highly enthusiastic. Who wants which boon from either of them?" Thus, the Sage gave them the option. [1-38-12]

मुनेस्तु वचनं श्रुत्वा केशिनी रघुनन्दन ।
पुत्रं वंशकरं राम जग्राह नृपसन्निधौ ॥ १.३८.१३ ॥

रघु नन्दन	= oh, Raghu's, delight	राम	= oh, Raama	मुनेः तु	= of sage, but, words, on
	Raama			वचनम्	listening
				श्रुत्वा	
केशिनी वम्श	= queen Keshini, dy-	नृप सन्निधौ	= king [Sagara,] in the		
करम् पुत्रम्	nasty, enriching,	जग्राह	presence of, taken -		
	son		chosen.		

On listening the words of the sage, oh, Raama, oh, delighter of Raghu's dynasty, the first queen Keshini has chosen one son who enriches the dynasty in the presence of King Sagara. [1-38-13]]

षष्टिं पुत्रसहस्राणि सुपर्णभगिनी तदा ।
महोत्साहान् कीर्तिमतो जग्राह सुमतिः सुतान् ॥ १.३८.१४ ॥

तदा	= then	सु पर्ण	= mighty winged -m	सुमतिः	= Sumati
मह	= great, enthusiastic,	भगिनी	Garudas, sister	पुत्र सहस्राणि	= sons, thousand
उत्साहान्	highly reputed ones	षष्टिम्	= sixty		
कीर्तिमतः		जग्राह	= taken [chosen,], sons.		
सुतान्	= as sons				

Sumati, the sister of mighty-winged Garuda and the second queen of Ssagara has then chosen sixty thousand sons with great enthusiasm and high reputation. [1-38-14]

प्रदक्षिणमृषिं कृत्वा शिरसाभिप्रणम्य च ।
जगाम स्वपुरं राजा सभार्यो रघुनन्दन ॥ १.३८.१५ ॥

रघु नन्दन	= oh, Raghu"s, scion of	स भार्यो राजा	= with, wives, king	ऋषिम्	= to sage, circumambu-
शिरसा अभि	= head-bent, rever-	स्व पुरम्	= own, city proceeded	प्रदक्षिणम्	lation, on performing
प्रणम्य च	enced, also	जगाम	to.	कृत्वा	

On performing circumambulations to the Sage Bhrigu along with wives, oh, Raghu"s scion, also on reverencing him head-bent, the king Sagara proceeded to his own city. [1-38-15]

अथ काले गते तस्मिन् ज्येष्ठा पुत्रं व्यजायत ।
असमञ्ज इति ख्यातं केशिनी सगरात्मजम् ॥ १.३८.१६ ॥

अथ	= then	तस्मिन्	= that, time, on passing	ज्येष्ठा केशिनी	= elder - wife, Keshini
सगर	= Sagara"s, son	काले गते		पुत्रम्	= to son, gave birth.
आत्मजम्		असमन्ज	= Asamanja, thus -	व्यजायत	
		इति ख्यात	known as		

When the time rolled by then the elder wife Keshini gave birth to the son of Sagara who is reputed by the name Asamanja. [1-38-16]

सुमतिस्तु नरव्याघ्र गर्भतुम्बं व्यजायत ।
षष्टिः पुत्राः सहस्राणि तुम्बभेदाद्विनिःसृताः ॥ १.३८.१७ ॥

नर व्याघ्र	= man, the tiger	सुमति तु	= Sumati, on her part	गर्भ तुम्बम्	= neonate, which is
व्यजायत वि	= verily, delivered	तुम्ब भेदात्	= gourd-like egg, on	षष्टिः पुत्र	= sixty, sons, thousand
अ जायता		विनिःसृताः	breaking up	सहस्राणि	
विनिःसृताः	= issued forth - from that				
	gourd-like egg.				

"But the second queen Sumati on part, oh, tigerly-man Raama, verily delivered a round and long egg which is like a single gourd, and on breaking it up sixty thousand sons are issued forth from that cucumber like egg. [1-38-17]

घृतपूर्णेष्ु कुम्भेषु धात्यस्तान् समवर्द्धयन् ।
कालेन महता सर्वे यौवनं प्रतिपेदिरे ॥ १.३८.१८ ॥

धात्यः	= childminders	तान्	= them, the sons came from egg	घृत पूर्णेषु	= ghee [clarified butter,]
सम्	= brought up the sib-	सर्वे	= all of them - the chil-	कुम्भेषु	filled with, in vessels
वर्द्धयन्	lings		dren	महता कालेन	= after protracted, time
यौवनम्	= youthfulness, at-				
प्रतिपेदिरे	tained.				

The childminders brought up those siblings in vessels filled with ghee, the clarified butter, and after a protracted time all of the children have attained youthfulness. [1-38-18]

अथ दीर्घेण कालेन रूपयौवनशालिनः ।
षष्टिः पुत्रसहस्राणि सगरस्याभवंस्तदा ॥ १.३८.१९ ॥

अथ दीर्घेण	= after, a long, time	सगरस्य	= of Sagara	षष्टिः पुत्र	= sixty, sons, thousand
कालेन		रूप यौवन	= with [handsome] as-	सहस्राणि	
तदा	= then	शालिनः	pect, with youthful-	अभवत्	= they became.
			ness		

After a long time the sixty thousand sons of king Sagara have become youthful, and handsome in their aspects. [1-38-19]

स च ज्येष्ठो नरश्रेष्ठस्सगरस्यात्मसम्भवः ।
बालान् गृहीत्वा तु जले सरय्वा रघुनन्दन ॥ १.३८.२० ॥
प्रक्षिप्य प्रहसन्नित्यं मज्जतस्तान् समीक्ष्य वै ।

नर श्रेष्ठ	= oh, man, best among - Raama	रघु नन्दन	= oh, Raghu"s, delight	ज्येष्ठः	= elder one [Asamanja]
सः सगरस्य	= he, that Sagara"s, own,	नित्यम्	= always, children, on	सरय्वा जले	= River Sarayu"s, in wa-
आत्म	born - son	बालान्	grabbing	प्रक्षिप्य	ter, on hurling - the
सम्भवः		गृहीत्वा			children
मज्जतः तान्	= drowning, them, on	प्रहसन् वै	= used to laugh, indeed -		
निरीक्ष्य	seeing		used to enjoy.		

But, oh, best one among men, oh, Raama, the elder son of the king Sagara, namely Asamanja, always used to grab and hurl children into the waters of River Sarayu, and on seeing the drowning children he used to enjoy

with laughter. [1-38-20, 21a]

एवं पापसमाचारः सज्जनप्रतिबाधकः ॥ १.३८.२१ ॥
पौराणामहिते युक्तः पुत्रो निर्वासितः पुरात् ।

एवम्	= this way	पाप	= sinister, with practise	सज्जन प्रति	= goodmen, towards,
पौराणाम् अ	= of citizens, not, desir-	समाचारः	activity	बाधकः	torturer
हिते युक्तः	able - sadistic think-	पित्रा	= by father, from city,		
	ing, delighted in and	निर्वासितः	expatriated.		
	such a son	पुरात्			

This way, when that son Asamanja is with sinister activity, a torturer of goodmen, and delighter in the undesirable activities towards citizens, his father king Sagara expatriated him from the city. [1-38-21b, 22a] This Asamanja appears to be the person from the first-generation of sadistic child abusers, prior to Kamsa of Bhagavata.

तस्य पुत्रोऽशुमान्नाम असमञ्जस्य वीर्यवान् ॥ १.३८.२२ ॥
सम्मतः सर्वलोकस्य सर्वस्यापि प्रियंवदः ।

तस्य	= his, of Asamanja, son	वीर्यवान्	= a valorous one	अशुमान्	= Anshuman, by name
असमञ्जस्य				नाम	
पुत्रः					
सर्व लोकस्य	= by all, people, accept-	सर्वस्य अपि	= with all [people,] even,		
सम्मतः	able one	प्रियम् वदः	fondly, one who con-		
			verses with.		

But Asamanja's son is a valorous one, who by name is Anshuman, and who is an acceptable one for all people and who fondly converses with all. [1-38 -22b, 23a]

ततः कालेन महता मतिः समभिजायत ॥ १.३८.२३ ॥
सगरस्य नरश्रेष्ठ यजेयमिति निश्चिता ।

नरश्रेष्ठ	= oh, best-of-men -	ततः महता	= then, after a long, time	सगरस्य	= for Sagara
	Raama	कालेन			
यजेयम् इति	= I will perform ritual,	निश्चिता	= decided, thought,		
	thus	मतिः सम्	well, chanced.		
		अभिजायत			

Oh, best one among men, Raama, then after along time a decided thought has occurred to king Sagara that, "I shall perform a Vedic-ritual." [1-38-23b, 24a]

स कृत्वा निश्चयं राम सोपाध्यायगणस्तदा ॥ १.३८.२४ ॥
यज्ञकर्मणि वेदज्ञो यष्टुं समुपचक्रमे ।

च। तदा	= then	वेद ज्ञः	= Veda-s, knower of - expert in	सः राजा	= he, that king Sagara
सह	= along with, religious-	यज्ञ कर्मणि	= in respect of Vedic-	निश्चयम्	= decision, on making
उपाध्याय	teachers, assemblages		ritual"s, proceedings	कृत्वा	
गणः	of				
यष्टुम् सम्	= to perform ritual,				
उप चक्रमे	[well, near, started]				
	commenced.				

That king Sagara who is an expert in Vedic-procedures has then taken a decision along with the assemblages of his religious-teachers insofar as the procedures of the ritual are concerned, and he commenced to perform the Vedic-ritual. [1-38-24b, c]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे अष्टा त्रिंशः सर्गः ॥

Thus, this is the 38th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

39 Sarga 39 - एकोनचत्वारिंशः सर्गः

Sagara'S Sons Dig Earth In Search Of Ritual Horse

Introduction -

The ritual horse released by Emperor Sagara is snatched away by Indra in order to cause hindrance to the ritual. The ritual cannot proceed to culmination without the horse. Then Sagara orders his sixty thousand sons to search for that horse, asking them to dig earth to trace it, if it is not found on earth. And the princes will dig earth when they have not found the horse on earth, to the grief of beings living in netherworlds.

विश्वामित्रवचः श्रुत्वा कथान्ते रघुनन्दनः ।

उवाच परमप्रीतो मुनिं दीप्तमिवानलम् ॥ १.३९.१ ॥

रघु नन्दन	= Raghu's delight - Raama	विश्वामित्र	= Vishvamisra's, words - narration, on listening	परम प्रीतः	= highly, rejoiced
कथ अन्ते	= episode, at the end of	दीप्तम् इव	= glowing, like, fire	मुनिम्	= to sage
उवाच	= said to.	अनलम्			

On listening the narration of Vishvamisra, Raama, the delighter of Raghu's dynasty is highly rejoiced, and at the end of the episode he spoke to sage whose glow is fire like. [1-39-1]

श्रोतुमिच्छामि भद्रं ते विस्तरेण कथामिमाम् ।

पूर्वको मे कथं ब्रह्मन् यज्ञं वै समुपाहरत् ॥ १.३९.२ ॥

ब्रह्मन्	= oh Brahman	इमाम्	= this, episode, extensively, to listen, I am interested	ते भद्रम्	= to you, may good betide
मे पूर्व जः	= of mine, earlier, born one - my ancestor Sagara	कथम्	= how	यज्ञम्	= Vedic-ritual
समुपाहरत्	= well, nearly, completed] completed	वै	= really.		
सम् उप आहरत्					

I am interested to listen this episode exhaustively, oh, Brahman, let good betide you, how my ancestor Sagara had completed the Vedic-ritual, really. [1-39-2]

तस्य तत् वचनम् श्रुत्वा कौतूहल समन्वितः ।
 विश्वामित्रस्तु काकुत्स्थमुवाच प्रहसन्निव ॥ १.३९.३ ॥
 श्रूयतां विस्तरं राम सगरस्य महात्मनः ।

तस्य तत् = his - Raama"s, that, वचनम् = sentence	कौतूहल = inquisitiveness, inclu- समन्वितः = sive of	श्रुत्वा = on listening
विश्वामित्रः तु = Vishvamitra, on his part	काकुत्स्थस्य = to the descendent of Kakutstha	प्रहसन् इव = smiling, as though, उवाच = said
महात्मनः = of great-souled one, सगरस्य = Sagara"s episode	विस्तरः = vividly, may be lis- श्रूयताम् = tened; राम	= oh, Raama.

On listening the words of Raama that are inclusive of his inquisitiveness, Sage Vishvamitra smilingly spoke to that descendent of Kakutstha, oh, Raama, let the episode of the great-souled Sagara be listened vividly. Vishvamitra thus commenced to narrate that episode. [1-39-3, 4a]

शङ्करश्चशुरो नाम हिमवानचलोत्तमः ॥ १.३९.४ ॥
 विन्ध्यपर्वतमासाद्य निरीक्षते परस्परम् ।

शङ्कर = god Sankara"s, father- श्वशुरः = in-law	हिमवान् = Himavanta, namely नाम	इति वि स्तुतः = by name, thus, well, known
विन्ध्य पर्वतम् = Vindhya, mountain, आसाद्य [Himavan] attaining - by sight, set eyes on	निर् ईक्षते = without, wink [stares, परस्परम् = peers] each other - Vindhya and Hi- malayas look at each other.	

The father-in-law of god Shankara who is well-known by the name of Himavan sets eyes on Mt. Vindhya, which stands as loftily as Himalayas, and those two mountains peer at each other. [1-39-4b, 5a]

तयोर्मध्ये प्रवृत्तो ऽभूद्यज्ञः स पुरुषोत्तम ॥ १.३९.५ ॥
 स हि देशो नरव्याघ्र प्रशस्तो यज्ञकर्मणि ।

पुरुष उत्तम = oh, man, the best - Raama	सः यज्ञः = that, Vedic ritual o f Sagara	तयोः मध्ये = of them two - be- tween Vindhya and Himalayas mountains between
सम्भवत् = came to pass	नर व्याघ्र = oh, manly, tiger Raama	सः देशः = that, area
यज्ञ कर्मणि = for Vedic rituals	प्रशस्तः हि = renowned, isn"t it.	

Oh, best one among men, Raama, that Vedic-ritual of Sagara came to pass in between those two mountains, namely Himalayas and Vindhya ranges, and oh, tigerly-man Raama, that area is renowned for Vedic-rituals, isn"t it! [1-39-5b, 6a]

तस्याश्वचर्यां काकुत्स्थ दृढधन्वा महारथः ॥ १.३९.६ ॥
अंशुमानकरोत्तात सगरस्य मते स्थितः ।

तात	= oh, dear sire	काकुत्स्थ	= oh, descendant of Kakutstha	दृढ धन्वा	= unfaltering, bow - wielder
महा रथः	= top-speeded, chariot-rider, such a prince	अमशुमान्	= Amshuman	सगरस्य मते	= in Sagara's, conviction, abiding by
तस्य	= its - ritual's	अश्व चर्याम्	= of horse, course of action - from release to retrieval	अकरोत्	= managed - escorted.

Oh, dear sire Raama, the grandson of Sagara and the son of exiled Asamanja is Amshuman, oh, descendant of Kakutstha, which Anshuman's bow will be unfaltering and who is a top-speeded chariot-rider, and he has escorted ritual-horse released. [1-39-6b, 7a] Details regarding the release of horse are at Bala Kanda 1-14-1

तस्य पर्वणि तं यज्ञं यजमानस्य वासवः ॥ १.३९.७ ॥
राक्षसीं तनुमास्थाय यज्ञीयाश्वमपाहरत् ।

वासवः	= Indra	राक्षसीम्	= demonic, form, on assuming	पर्वणि	= at auspicious time [ukthya, the day of sacred function]
यज्ञम्	= ritual's, of presiding	तनुम्		तम् यज्ञिय	= that, Vedic-ritual's, horse, snatched away.
यजमानस्य	authority	अस्थाय		अश्वम्	
		तस्य	= his - Sagara's	अपाहरत्	

And on the day of a sacred function called ukthyam , Indra assumed the form of a demon and stole the ritual horse of the chief of the ritual, namely Sagara. [1-39-7b, 8a]

हियमाणे तु काकुत्स्थ तस्मिन्नश्वे महात्मनः ॥ १.३९.८ ॥
उपाध्यायगणाः सर्वे यजमानमथाब्रुवन् ।

काकुत्स्थ	= oh, Raama of Kakutstha	महात्मनः	= great-souled one's - Sagara's	तस्मिन्	= that, horse, while being stolen
अथ सर्वे	= then, all, religious-teachers", congregations - of ritviks	यजमानम्	= to propitiator, then, spoke.	अश्वे	
उपाध्याय		अब्रुवन्		हियमाणे तु	
गणाः					

While that ritual-horse of the great-souled Sagara is stolen, all the congregations of the Ritviks, the religious-teachers, then spoke to the chief propitiator, namely Sagara. [1-39-8b, 9a]

अयं पर्वणि वेगेन यज्ञीयाश्वोऽपनीयते ॥ १.३९.९ ॥
हर्तारं जहि काकुत्स्थ हयश्चैवोपनीयताम् ।

काकुत्स्थ	= oh, decedent of Kakutstha - Sagara	पर्वणि	= on auspicious day	अयम्	= this, ritual's, horse
वेगेन	= hastily, being side-tracked - stolen away	हर्तारम् जहि	= who stole it - horse's thief, you kill	यज्ञिय अश्वः	
अपनीयते				हयस्ः	= horse, also, that way,
				च एव	be fetched.
				उपनीयताम्	

"Oh, Sagara, the descendent of Kakutstha, at this auspicious time the ritual horse is hastily diverted, you kill him who stole the horse, and let that horse be fetched. [1-39-9b, 10a]

यज्ञच्छिद्रं भवत्येतत्सर्वेषामशिवाय नः ॥ १.३९.१० ॥
तत्तथा क्रियतां राजन् यथा ऽच्छिद्रः क्रतुर्भवेत् ।

एतत् यज्ञः	= this one - the happening, in Vedic-ritual, hindrance	नः सर्वेषाम्	= us, for all	अ शिवाय	= not, auspicious
च्छिद्रम्					
भवति	= it becomes	तत्	= thereby raajan	=	oh, king
कुतः	= ritual's proceedings	अ चिद्रः	= not, faulty	यज्ञः भवेत्	= ritual, it will be
तथ	= that way, action may				
क्रियताम्	be taken.				

"This hindrance in Vedic-ritual will become inauspicious for all of us, thereby, oh, king, action may be taken as to how there can be no fault in proceedings of the ritual." The religious-teachers of Sagara have advised him in this way. [1-39-10b, 11a]

उपाध्यायवचः श्रुत्वा तस्मिन् सदसि पार्थिवः ॥ १.३९.११ ॥
षष्टिं पुत्रसहस्राणि वाक्यमेतदुवाच ह ।

पार्थिवः	= that king - Sagara	उपाध्याय वचः श्रुत्वा	= he Sagara, religious-teachers, words, on hearing	तस्मिन् सदसि	= in that, religious-council
षष्टिम् पुत्र सहस्राणि	= to sixty, sons, thousands	एतत् वाक्यम् उवाच ह	= this much, sentence, spoke to, indeed.		

On hearing the words of religious-teachers that king Sagara indeed spoke this much to his sixty thousand sons in that religious-council. [1-39-11b, 12a]

गतिं पुत्रा न पश्यामि रक्षसां पुरुषर्षभाः ॥ १.३९.१२ ॥
मन्त्रपूतैर्महाभागैरास्थितो हि महाक्रतुः ।

पुरुषर्षभाः	= oh, best ones among men	पुत्राः	= oh, sons	रक्षसाम् गतिम् न पश्यामि	= for demons, approaching [here,] not, I envisage
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महा क्रतुः	= glorious, Vedic-ritual	मन्त्र पूतैः	= by hymns, sanctified,	आस्थितः हि	= presided over - being
		महा भागैः	by holy, sanctifiers		conducted, isn't it.

"Oh, sons, I do not envisage any way in for demons into this ritual, since oh, best ones among men, holy-sanctifiers who themselves are sanctified by the Vedic-hymns are conducting this glorious Vedic-ritual, isn't it. [1-39-12b, 13a]

तद्रच्छत विचिन्वध्वं पुत्रका भद्रमस्तु वः ॥ १.३९.१३ ॥
समुद्रमालिनीं सर्वा पृथिवीमनुगच्छत ।

पुत्रकाः	= oh, sons	तत्	= therefore	विचिन्वध्वम्	= for the purpose of searching - horse and its thief
गच्छत	= you may proceed	वः भद्रम्	= to you all, safety, there will be	समुद्रमालिनीम्	= with ocean, garlanded - encompassed by oceans
सर्वाम्	= entire	पृथिवीम्	= earth, you follow - you search.		

"Oh, sons, you may therefore proceed to search for the horse and its thief on entire earth as far as it is garlanded by the ocean, and safety betides you all. [1-39-13]

एकैकं योजनं पुत्रा विस्तारमभिगच्छत ॥ १.३९.१४ ॥
यावत्तुरगसन्दर्शस्तावत् खनत मेदिनीम् ।
तं चैव हयहर्तारं मार्गमाणा ममाज्ञया ॥ १.३९.१५ ॥

पुत्राः	= oh, sons	एक एकम्	= one [each prince,] one, yojana - area of earth	विस्तारम्	= square area, you advance - allocate for yourself
मम आज्ञया	= by my, order	तम् हय	= him, horse, stealer	मार्गमाणा	= while searching
तुरगसन्दर्शः	= horse's, appearance, until	हर्तारम्	= till then, earth, you dig out.		
यावत्		तावत्			
दर्शनम्		मेदिनीम्			
		खनत			

"Oh, sons, let each prince advance searching one square yojana of earth, by my order you dig up the earth until the appearance of the horse, while searching for the stealer of that horse. [1-39-14b, 15]

दीक्षितः पौत्रसहितः सोपाध्यायगणो ह्यहम् ।
इह स्थास्यामि भद्रं वो यावत्तुरगदर्शनम् ॥ १.३९.१६ ॥

दीक्षितः	= under vow, I, for my	पौत्र सहितः	= grand son [Amshu-man,] along with	स उपाध्याय	= along with, religious-teachers, congregation
अहम् तु	part such as I am	इह	= here, I will stay	वः भद्रम्	= to you all, safe betides.
यावत् तुरग	= till, horse, appears	स्थास्यामि			
दर्शनम्					

"As for myself, I will stay here only along with my grandson, namely Amsuman, and with the congregation of religious-teachers till the horse appears, as I am under vow of the ritual." Thus Sagara instructed to his sixty thousand sons and stayed back at the ritual place. [1-39-16]

ते सर्वे हृष्टमनसो राजपुत्रा महाबलाः ।
जग्मुर्मुहीतलं राम पितुर्वचनयन्त्रिताः ॥ १.३९.१७ ॥

राम	= oh, Raama	इति उक्ताः	= thus, who are ad-dressed - the sons]	महा बलाः	= great, mighty ones
राज पुत्रा	= king"s, sons - princes	हृष्ट मनसः	= gladdened, at heart - enthusiastically	पितुः वचन	= of father, words, ami-mated by
ते सर्वे	= they, all	मही तलम्	= on earth"s, surface, proceeded.	यन्त्रिताः	

Animated by their father"s words those great-mighty princes enthusiastically proceeded onto earth"s surface in the preliminary round of search. [1-39-1]

गत्व तु पृथिवीम् सर्वम् अदृष्टा तम् महबलाः ।
योजनायामविस्तारमेकैको धरणीतलम् ।
बिभिदुः पुरुषव्याघ्र वज्रस्पर्शसमैर्नखैः ॥ १.३९.१८ ॥

पुरुष व्याघ्र	= oh, man, the tiger, Raama	महा बलाः	= great mighty ones	सर्वम्	= entire, earth, having gone, but
तम् अ दृष्टा	= that - horse, not, seen	एक एकः	= each, every - prince	गत्व तु	
आयाम	= length, breadth - square	धरणी तलम्	= earth, surface	योजन	= one yojana
विस्तारम्		बिभिदुः	= they hollowed out.	वज्र स्पर्श	= diamond touch similar to
भुजैः नखैः	= with arms - with nails			समैः	

But, oh, tigerly-man Raama, on going round the earth in its entirety those great-mighty princes did not find that horse, then as said by their father they mapped the earth to a unit of one square yojana for each of them, and each of them hollowed out each and every area on the surface of earth with their arms that have the touch of the diamonds. [1-39-18]

शूलैरशनिकल्पैश्च हलैश्चापि सुदारुणैः ।
भिद्यमाना वसुमती ननाद रघुनन्दन ॥ १.३९.१९ ॥

रघुनन्दन	= oh, legatee of Raghu, Raama	अशनि कल्पैः शूलैः च	= thunderbolt, similar, with spears, also	सु दारुणैः	= very, gruelling, with ploughs, also, even
भिद्यमाना	= being ruptured,			हलैः च अपि	
वसुमती	mother earth, be-				
ननाद	wailed.				

Mother Earth bewailed while she is ruptured with spears also that are similar to thunderbolts, besides with very gruelling ploughs. [1-39-19]

नागानां वध्यमानानामसुराणां च राघव ।
राक्षसानां च दुर्धर्षः सत्त्वानां निनदो ऽभवत् ॥ १.३९.२० ॥

राघव	= oh, Raghava	वध्यमानानाम्	= being killed [while being battered,] of serpents	असुराणाम्	= of asura-s, also
राक्षसानाम्	= of demons, also	नागानाम्	= of other beings	च	
च		सत्त्वानाम्		दुर्धर्षः निनदः	= unbearable [unstoppable,] rumpuses, emerged.

Oh, Raghava, there emerged an unbearable rumpus from the serpents, asura-s, demons, and other beings living underneath the surface of earth, while they are killed during hollowing the earth. [1-39-20]

योजनानां सहस्राणि षष्टिं तु रघुनन्दन ।
बिभ्रुर्धरणीं वीरा रसातलमनुत्तमम् ॥ १.३९.२१ ॥

रघु नन्दन	= oh, legatee of Raghu's dynasty	राम	= oh, Raama	योजनानाम्	= yojana-s, thousand,
धरणीम्	= of earth they dug to make it as the	अन्	= unsurpassed	षष्टिम्	sixty, thus
बिभ्रुः	= hollowed.	उत्तमम्		सहस्राणि तु	
				रसा तलम्	= as sixth, subterranean field

Oh, Raama, the legatee of Raghu's dynasty, thus sixty thousand square yojana-s of the earth is dug over, so as to make the earth's outermost plane as the unsurpassed rasaa tala, the sixth subterranean and the nethermost plane. [1-39-21]

एवं पर्वतसम्बाधं जम्बूद्वीपं नृपात्मजाः ।
खनन्तो नृपशार्दूल सर्वतः परिचक्रमुः ॥ १.३९.२२ ॥

नृप शार्दूल	= oh, tigerly king, Raama	नृप	= king's, sons	पर्वत सम्	= with mountains, verily, congested
जम्बू द्वीपम्	= Jambu Island [plateau]	आत्मजाः		बाधम्	
		एवम्	= this way, while digging	सर्वतः	= everywhere, they endeavoured.
		खनन्तः		परिचक्रमुः	

Oh, the kingly tiger Raama, the sons of Sagara have endeavoured everywhere digging over the Jambu Island which is verily congested with mountains in this way. [1-39-22]

The जम्बु द्वीप is a continent according to Hindu mythology where the total continents listed are seven. जम्बू प्लक्षद्वीपौ शाल्मलिः च अपरो द्विज। कुशः क्रौन्चः तथा शकः पुष्करः च एव च सप्तमः the seven continents are जम्बु- प्लक्ष - शाल्मलि- कुश - क्रौन्च

- शाक - पुष्कर , and जम्बु द्वीप is one among them.

ततो देवाः सगन्धर्वाः सासुरास्सहपन्नगाः ।
सम्भ्रान्तमनसः सर्वे पितामहमुपागमन् ॥ १.३९.२३ ॥

ततः	= then	स गन्धर्वाः	= along with,	स असुराः	= with asura-s, and with,
			gandharva-s	सह पन्नगाः	reptiles
देवाः	= gods	सर्वे सम्भ्रान्त मनसः	= all are, distraught, at heart - for the plight of earth	पितामहम्	= to Forefather, Brahma,
				उपागमन्	neared - approached.

All the gods along with gandharva-s, asura-s, and reptiles who are distraught at heart for the plight of earth have approached the Forefather, Brahma. [1-39-23]

ते प्रसाद्य महात्मानं विषण्णवदनास्तदा ।
ऊचुः परमसन्नस्ताः पितामहमिदं वचः ॥ १.३९.२४ ॥

परम सम्	= who are very, highly,	विषण्ण	= with despondent,	ते	= they, the gods
त्रस्ताः	scared	वदनाः	faces - chap-fallen		
तदा	= then	महात्मानम्	= of great-souled, Fore-	इदम् वचः	= this, sentence, they
		पितामहम्	father - Brahma, get-	ऊचुः	spoke.
		प्रसाद्य	ting the grace of		

They the gods who are very highly scared, and who are chap-fallen, then spoke this sentence to the great-souled Forefather Brahma on gaining his grace. [1-39-24]

भगवन् पृथिवी सर्वा खन्यते सगरात्मजैः ।
बहवश्च महात्मानो हन्यन्ते तलवासिनः ॥ १.३९.२५ ॥

भगवन्	= oh, god Brahma	सर्वा पृथिवी	= entire, earth	सगर आत्मजैः	= by Sagara, sons, being dug
				खन्यते	
जल चारिणः	= water, moving	बहवः च	= many, great souled be-		
तल वासिनः	[aquatic beings,	महात्मानः	ings, also, are being		
रसा तल वासिनः	dwellers in nether-worlds]	वध्यन्ते	destroyed.		

"Oh, god Brahma, the sons of Sagara are digging entire earth, thus aquatic beings and many great-souls are being destroyed. [1-39-25]

अयं यज्ञहरो ऽस्माकमनेनाश्वो ऽपनीयते ।
इति ते सर्वभूतानि निघ्नन्ति सगरात्मजाः ॥ १.३९.२६ ॥

अयम्	= this one is	नः	= our	यज्ञ हरः	= ritual, stealer - hinderer
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अनेन	= by this one	अस्माकम्	= our, [ritual] horse, is	इति	= thus - thinking thus
		अश्वः	carried off		
		अपनीयते			
ते	सगर = those, Sagara"s, sons	सर्वं भूतानि	= all, living beings, they		
आत्मजः		हिंसन्ति	are torturing.		

"This one is the destroyer of our ritual... this one has carried off our ritual horse..." thinking thus and suspecting everyone those sons of Sagara are torturing all the living beings." Thus all the gods have appealed to Brahma. So said Sage Vishvamitra to Raama and others. [1-39-26]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एकोन चत्वारिंशः सर्गः ॥

Thus, this is the 39th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

40 Sarga 40 - चत्वारिंशः सर्गः

Sage Kapila Burns The Sons Of Sagara

Introduction -

Sage Vishwamitra's narration of Sagara's legend is continued. Sagara's sons dig out all the quarters of earth and when they enter northeast to find out the horse thief, there they find Sage Kapila, i.e., Vishnu in the semblance of a sage. When they wanted to attack that sage Kapila, he renders them to heaps of ashes by his yogic powers.

देवतानां वचः श्रुत्वा भगवान् वै पितामहः ।
प्रत्युवाच सुसन्नस्तान् कृतान्तबलमोहितान् ॥ १.४०.१ ॥

भगवान् पितामहः	= esteemed one, Forefather - Brahma	देवतानाम् वचः श्रुत्वा	= of gods, words, on hearing	कृत अन्त बल	= effectuating, end of [all beings,] by might [of Sagara's sons]
मोहितान्	= bewildered ones [gods]	सु सम् त्रस्तान्	= very, highly, scared ones	प्रति वुवाच	= in turn, spoke to - replied
वै	= indeed.				

"On hearing the words of gods, the esteemed Forefather Brahma spoke to them, who are very highly scared, and bewildered by the might of Sagara's sons for they are effectuating the end of all beings." Vishwamitra thus continued his narration. [1-40-1]

यस्येयं वसुधा कृत्स्ना वासुदेवस्य धीमतः ।
महिषी माधवसय स एषा स एव भगवन् प्रभुः ॥ १.४०.२ ॥

कापिलं रूपमास्थाय धारयत्यनिशं धराम् ।
तस्य कोपाग्निना दग्धा भविष्यन्ति नृपात्मजाः ॥ १.४०.३ ॥

कृत्स्ना इयम् वसुधा	= entire, this, earth	एषा माधवसय महिषी	= she is, the consort, of Maadhava	यस्य धीमतः वासुदेवस्य	= whose [to which,] prescient, belongs to Vaasudeva such Vaasudeva
सः एव भगवन् प्रभुः	= He, alone, reverential, lord [Vishnu]	अनिशम् धराम् धारयत्य	= eternally, earth, he bears	कापिलम् रूपम् आस्थाय	= sage Kapila's, semblance of, on donning
नृप आत्मजा	= king's, sons - of Sagara	तस्य कोप अग्निना दग्धा	= in his [Kapila's,] fury's, fire, burnt down	भविष्यन्ति	= they will be - burnt to ashes.

"To whom this Mother Earth belongs in all her entirety, he is that prescient Vasudeva, and she is also the consort of that Maadhava, and that Vishnu eternally props up Mother Earth. Hence, that reverential Vishnu donning the semblance of Sage Kapila will burn down the sons of emperor Sagara to ashes in a fire of fury. [1-40-2, 3]

The islands / continents on earth, द्वीप-स् are "जम्बु- प्लक्ष - शाल्मलि- कुश - क्रौन्च - शाक - पुष्कर. And they are the seven continents. Some say the earth is having nine continents, yet some others prefer eighteen. However entire globe भू देवि belongs to Vishnu as she is his another consort.

पृथिव्याश्चापि निर्भेदो दृष्ट एव सनातनः ।
सगरस्य च पुत्राणां विनाशो ऽदीर्घजीविनाम् ॥ १.४०.४ ॥

पृथिव्याः निर्भेदः च अपि दीर्घ दर्शिनीम्	= earth"s, complete, cleavage, also, even = by far, sighted ones	सगरस्य पुत्राणाम् सनातनः	= Sagara"s, as well as, son"s = by providential an- cients	विनाशः च दृष्ट एव	= complete, ruination, also = envisaged, thus.
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"Even the complete cleavage of the earth, and the complete ruination of Sagara"s sons as well, are envisaged by the providentially farsighted ancients. So said Brahma to gods. [1-40-4]

This is the cosmic routine. Every day of Brahma is one कल्प and in each कल्प Brahma starts to create the universe afresh. Though it is just like the bygone creation it is anew, but the presiding souls of each object of the universe will change. If one soul presides the Sun or the Moon in this era, in the next era they attain a higher step in the ladder of "snakes and ladders" called वैकुण्ठ पालि and a soul-in-wait takes up the job of that Sun or Moon, just as good as the promotions of officials. In this cosmic destruction even the gods or godlike entities will be destroyed if they tend to cause unnecessary ruination to the living beings अनेन बहु प्रणि उपद्रव कारिणाम् देवा अपि वध उपायम् अभीप्सन्ति - दैव हतानाम् च तेषाम् अविचारेण नासो भवत्य एवेति सूचितम् -दृक् This is the same even in the case of Indra. Vishnu in His TrivikRaama incarnation blesses the demonic Emperor Bali with such Indra-hood in some era, when Bali"s sin is counted down, and when merit accrues.

पितामहवचः श्रुत्वा त्रयस्त्रिंशदरिन्दम ।
देवाः परमसंहृष्टाः पुनर्जग्मुर्यथागतम् ॥ १.४०.५ ॥

अरिन्दमः परम संहृष्टाः	= oh, enemy-destroyer - Raama = with utmost, satisfac- tion	पितामह वचः श्रुत्वा यथा आगतम्	= Forefather"s, words, on hearing = as, they came	त्रयः त्रिंशत् देवाः पुनः जग्मुः	= three, thirty, [thirty three,] gods = again, went away.
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On hearing the words of the Forefather Brahma all the thirty three gods went away with utmost satisfaction, as they have come. [1-40-5]

The gods that have come to appeal to Brahma are said to be thirty-three in numbers. It is not that all the count of all the gods who have come. There are others besides the prominent groups of thirty-three god-groups. The thirty-three primary god-groups who have come here are अष्ट वसु-स् "eight Vasu gods" एकादश रुद्रा-स् "eleven Rudra gods" अश्विनि द्वय twin brothers called "ashvini-gods," those that are mostly connected with the administration of earth.

सगरस्य च पुत्राणां प्रादुरासीन्महात्मनाम् ।
पृथिव्यां भिद्यमानायां निर्घातसमनिःस्वनः ॥ १.४०.६ ॥

सगरस्य	= Sagara"s, to sons	पृथिव्याम्	= of earth, while digging	निर्घात समः	= thunder, similar,
पुत्राणाम्		भिद्यमानायाम्	out	निस्वनः	crashing
महा स्वनहः	= unbearable, noise	प्रादुरासीत्	= has emerged - they heard.		

When the sons of Sagara are digging the earth then there emerged an unbearable noise similar to the crashing of a thunder. [1-40-6]

ततो भित्त्वा महीं सर्वे कृत्वा चापि प्रदक्षिणम् ।
सहिताः सागराः सर्वे पितरं वाक्यमब्रुवन् ॥ १.४०.७ ॥

ततः	= then	सर्वाम्	= entire, earth, on break-	प्रदक्षिणम् च	= round trips, also, even,
		महीम्	ing asunder	अपि कृत्वा	on making
सर्वे सगराः	= all of the, Sagara"s sons	भित्त्वा		पितरम्	= to father, words,
		सहिताः	= coming together	वाक्यम्	spoke.
				अब्रुवन्	

Then on hollowing the entire earth, and on making trips around her without finding the horse, all of the sons of Sagara have come together and on going to their father they spoke these words to him. [1-40-7]

परिक्रान्ता मही सर्वा सत्त्ववन्तश्च सूदिताः ।
देवदानवरक्षांसि पिशाचोरगकिन्नराः । ॥ १.४०.८ ॥

न च पश्यामहे ऽश्वं तमश्वहर्तारमेव च ।
किं करिष्याम भद्रं ते बुद्धिरत्र विचार्यताम् ॥ १.४०.९ ॥

सर्वा मही परि	= entire, earth is, over,	सत्त्ववन्तः च	= mighty ones, also	देव दानव	= gods, demons, mon-
क्रान्ता	run - trekked			रक्षांसि	sters, evil-spirits,
				पिशाच उरग	fiends, serpents,
				पन्नगाः	naga-s

सूदिताः	= are eliminated	अश्वम्	= horse	अश्व हर्तारम्	= horse, stealer, like that,
न पश्यामहे	= not, we have seen,	किम्	= what is, to be done by	एव च	also
च	even	करिष्याम	us	ते भद्रम्	= let safe betide you
अत्र बुद्धिः	= in that matter, sagac-				
विचार्यताम्	ity, be pondered on -				
	give a thought to it.				

"Entire earth is trekked and mighty beings like gods, demons, monsters, evil-spirits, fiends, serpents, naga-s are also eliminated, but we have not seen the ritual-horse or its stealer. What we have to do next. Let a thought be given in this matter. Let safeness betide you." So said those princes to their father Sagara. [1-40-8, 9]

तेषां तद्वचनं श्रुत्वा पुत्राणां राजसत्तमः ।
समन्युरब्रवीद्वाक्यं सगरो रघुनन्दन ॥ १.४०.१० ॥

रघुनन्दन	= oh, Raghu's descen-	तेषाम्	= their, of his sons, that,	राज सत्तमः	= king, exalted one,
	dent	पुत्राणाम्	sentence, on hearing	सगरः	Sagara
स मन्युः	= with, fury [infuriated]	तत् वचनम्			
वाक्यम्	spoke, words.	श्रुत्वा			
अब्रवीत्					

On hearing that sentence of his sons, oh, Raama, descendent of Raghu, that exalted king Sagara infuriately spoke these words. [1-40-10]

भूयः खनत भद्रं वो निर्भिद्य वसुधातलम् ।
अश्वहर्तारमासाद्य कृतार्थाश्च निवर्तथ ॥ १.४०.११ ॥

वसुधा तलम्	= earth"s, surface, verily,	भूयः खनत	= further, it may be dug	अश्व हर्तारम्	= horse"s, thief, catch
वि भेद्य	splitting open	वः भद्रम्	= to you, let safety be.	आसाद्य	hold of
कृत अर्थाः	= on achieving, pur-				
निवर्तत च	poses, return [to me,]				
	also				

"Let the earth be dug further, may safety be with you, and verily splitting open the surface of the earth you catch hold of the thief of the horse, and on achieving your purpose you may return to me." In this way Sagara ordered his sons. [1-40-11]

पितुर्वचनमासाद्य सगरस्य महात्मनः ।
षष्टिः पुत्रसहस्राणि रसातलमभिद्रवन् ॥ १.४०.१२ ॥

पितुः	= father"s	मह अत्मनः	= great-souled one, of	वचनम्	= words, on catching up
		सगरस्य	Sagara	आसाद्य	

षष्टिः पुत्र = sixty, sons, thousand
सहस्राणि

रसा तलम् = to netherworld"s, sur-
अभि द्रवन् face, towards, rushed
in.

On catching up the words of their father, the great-souled Sagara, his sixty thousand sons rushed towards the surface of the rasaa tala, the netherworld. [1-40-12] The last but one mantle of the earth from its crust to its inner core, is called रसा तल , in the seven-tier planes called, अतल वितल सुतल तलातल रस्स्तल पाताल। . These are not hells.

खन्यमाने ततस्तस्मिन् ददृशुः पर्वतोपमम् ।
दिशागजं विरूपाक्षं धारयन्तं महीतलम् ॥ १.४०.१३ ॥

ततः तस्मिन् खन्यमाने	= then, there, while dig- ging	पर्वत उपमम्	= which is - mountain, similar	मही तलम्	= [eastern side of] धारयन्तम्	earth"s, surface, which is bearing
विरूपाक्षम् दिशा गजम्	= Viruupaaksa [named,] direction [easterly,] elephant	ददृशुः	= they beheld.			

While digging the earth there they beheld a mountain similar easterly elephant named Viruupaaksha, which is bearing the eastern side of earth"s surface on its head. [1-40-13]

सपर्वतवनां कृत्स्नां पृथिवीं रघुनन्दन ।
शिरसा धारयामास विरूपाक्षो महागजः ॥ १.४०.१४ ॥

रघुनन्दन	= oh, Raghu"s delight - Raama	विरूपाक्षः महा गजः	= by name Viruupaaksa, great elephant	स पर्वत वनाम् कृत्स्नाम् पृथिवीम्	= with, mountains, forests, in its entirety, [eastern side of] earth
शिरसा धारयामास	= by its head, bearing.				

Oh, Raama, the legatee of Raghu, that great easterly elephant Viruupaaksha is bearing the entire eastern earth along with its mountains and forests on its head. [1-40-14]

यदा पर्वणि काकुत्स्थ विश्रमार्थं महागजः ।
खेदाच्चालयते शीर्षं भूमिकम्पस्तदा भवेत् ॥ १.४०.१५ ॥

काकुत्स्थ	= oh, Raama of Kakut- stha	महा गजः	= great, elephant	पर्वणि	= on certain occasions
यदा	= when	विश्रम अर्थम्	= respite, for the pur- pose of -desiring	खेदात् शीर्षम् चालयते	= by tiresomeness, moves, its head
तदा	= then	भूमि कम्पः भवेत्	= earth, quack, occurs.		

On certain occasions, oh, Raama of Kakutstha, when that great-elephant moves its head desiring respite in tiresomeness then earthquakes will occur on earth. [1-40-15]

तं ते प्रदक्षिणं कृत्वा दिशापालं महागजम् ।
मानयन्तो हि ते राम जग्मुर्भित्त्वा रसातलम् ॥ १.४०.१६ ॥

राम	= oh, Raama	ते तम्	= they, to it - elephant	दिशा पालम्	= easterly direction, protector of, to great, elephant
प्रदक्षिणम् कृत्वा	= circumambulations, after making	मानयन्तः	= worshipping it	भित्त्वा रसातलम् जग्मुः	= splitting [earth,] to netherworld, they proceeded.

They circumambulated the great elephant in supplication, oh Raama, and on worshipping that elephant which is the protector of easterly direction they proceeded to netherworld duly splitting the earth. [1-40-16]

ततः पूर्वा दिशं भित्त्वा दक्षिणां बिभिदुः पुनः ।
दक्षिणस्यामपि दिशि ददृशुस्ते महागजम् । ॥ १.४०.१७ ॥

महापद्मं महात्मानं सुमहत्पर्वतोपमम् ।
शिरसा धारयन्तं ते विस्मयं जग्मुरुत्तमम् ॥ १.४०.१८ ॥

ततः पूर्वाम् दिशम् भित्त्वा ते दक्षिणस्याम् दिशि अपि महात्मानम् ददृशुः	= then, eastern, direction, on splitting = they, in the southern, direction, even in = which has venerable character = they saw	पुनः सु महा पर्वत उपमम् महापद्मम् ते उत्तमम् विस्मयम् जग्मुः	= again - then = very, great, mountain, similar to = at Mahapadma [southerly elephant] = [they,] inordinate, astonishment, have undergone.	दक्षिणाम् बिभिदुः शिरसा गाम् धारयन्तम् महा गजम्	= south, split open = by head, [southerly side of] earth, one which is sustaining = mammoth, elephant
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After splitting the eastern direction then they split opened the southern direction, and even in southern direction they beheld an elephant that is similar to a very great mountain, and that is sustaining southerly side of earth on its head, and on seeing that mammoth elephant of venerable character, namely Mahapadma, they went into an inordinate astonishment. [1-40-17, 18]

ते तम् प्रदक्षिणं कृत्वा सगरस्य महात्मनः ।
षष्टिः पुत्रसहस्राणि पश्चिमां बिभिदुर्दिशम् ॥ १.४०.१९ ॥

मह आत्मनः सगरस्य	= great souled, Sagara's	षष्टिः पुत्र सहस्राणि	= sixty, sons, thousand	तम् प्रदक्षिणम् कृत्वा	= to it - to elephant, circumambulations, on making
ते	= they	पश्चिमाम् दिशम् बिम्बितुः	= westerly, direction, scooped out.		

On circumabulating that elephant Mahaapada in supplication, they the sixty thousand sons of great-souled Sagara scooped out the westerly direction. [1-40-19]

पश्चिमायामपि दिशि महान्तमचलोपमम् ।
दिशागजं सौमनसं ददृशुस्ते महाबलाः ॥ १.४०.२० ॥

महाबलाः	= great mighty ones	ते	= they	पश्चिमायाम् दिशि अपि	= in western, direction, even in
महान्तम् अचल उपमम् ददृशुः	= endless, mountain, similar to	सौमनसम्	= Saumanasa - named elephant	दिशा गजम्	= [western] direction, elephant

Even in the westerly direction those great mighty sons of Sagara beheld an infinite and mountain similar elephant of western direction, called Sumanasa. [1-40-20]

तं ते प्रदक्षिणं कृत्वा पृष्ट्वा चापि निरामयम् ।
खनन्तः समुपक्रान्ता दिशं हैमवतीं ततः ॥ १.४०.२१ ॥

ते तम् प्रदक्षिणम् कृत्वा तदा	= they, to it, circumam- bulations, on perform- ing	निरामयम् पृष्ट्वा च अपि	= its well-being, on ask- ing, also, even	खनन्तः	= on digging - the earth
तदा	= then	ततः	= from there]	सोम वतीम् दिशम्	= nectar, which has, that direction, or, which has more Soma juice because rituals are performed there
ओर् हैम वतीम्	= snow, which has] northern direction	सम् उप क्रान्ता	= well, nearby, treated - reached.		

Circumabulating that elephant namely Sumanasa in western side, and even on asking about its well-being, then they reached the northern direction duly digging the earth. [1-40-21]

उत्तरस्यां रघुश्रेष्ठ ददृशुर्हिमपाण्डरम् ।
भद्रं भद्रेण वपुषा धारयन्तं महीमिमाम् ॥ १.४०.२२ ॥

रघु श्रेष्ठ	= oh, Rahu dynasty's, best one - Raama	उत्तरस्याम्	= in the northern direc- tion	हिम पाण्डुरम्	= which elephant is - snow, white
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भद्रेण वपुषा	= with an auspicious, body	इमाम् महीम् धारयन्तम्	= this, earth, which is bearing	भद्रम्	= Bhadra - named elephant
ददृशुः	= they beheld. In the northern direction,				

oh, Raama, they beheld Bhadra, a snow-white elephant with an auspicious body bearing northern side of this earth. [1-40-22]

समालभ्य ततः सर्वे कृत्वा चैनं प्रदक्षिणम् ।
षष्टिः पुत्रसहस्राणि बिभिदुर्वसुधातलम् ॥ १.४०.२३ ॥

ततः सर्वे	= then, all	षष्टिः पुत्र सहस्राणि	= sixty, sons, thousand	एनम्	= it - elephant
समालभ्य	= on touching [reverently]	प्रदक्षिणम् कृत्वा च	= circumambulations [to elephant,] on making, also	वसुधा तलम् बिभिदुः	= earth"s, surface, burrowed.

On touching that elephant reverently and also circumambulating it, those sixty thousands sons of Sagara further burrowed to the surface of the earth. [1-40-23]

ततः प्रागुत्तरां गत्वा सागराः प्रथितां दिशम् ।
रोषादभ्यखनन् सर्वे पृथिवीं सगरात्मजाः ॥ १.४०.२४ ॥

ततः	= then	सागराः	= sons of Sagara	प्रथिताम् प्राक् उत्तराम् दिशम् गत्वा	= auspicious, east, north, to direction, on going
सर्वे सगर आत्मजाः	= all, Sagara"s, sons	रोषात् पृथिवीम् अभ्यखनन्	= rancorously, earth, they tunnelled.		

The sons of Sagara have then gone to the auspicious northeast direction, iishaana digbhaaga, Shiva sthaana, and all those sons of Sagara have tunnelled the earth rancorously. [1-40-24]

ते तु सर्वे महात्मानो भीमवेगा महाबलाः ।
ददृशुः कपिलं तत्र वासुदेवं सनातनम् ॥ १.४०.२५ ॥

हयं च तस्य देवस्य चरन्तमविदूरतः ।
प्रहर्षमतुलं प्राप्ताः सर्वे ते रघुनन्दन ॥ १.४०.२६ ॥

महात्मानः भिमवेग महाबलह कपिलम्	= great-souled ones, of terrible dash, great mighty ones in sage Kapila"s form	ते सर्वे तु सनातनम् वासुदेवम्	= they, all of them, but the Infinite one, Vaa-sudeva - Vishnu	तत्र तस्य देवस्य	= there - northeast from that, god"s
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अ वि दूरतः	= not, very, far - nearby	चरन्तम्	= moving, horse, also	ददृशुः	= they saw
रघुनन्दन	= oh, decedent of Raghu then	हयम् च		अतुलम्	= Matchless delight they obtained.
		ते सर्वे	= they all	प्रहर्षम्	
				अतुलम्	
				प्रप्तः	

But all those great-souled and great-mighty ones with terrible dash have seen the Infinite Vasudeva in the form of sage Kapila there in the northeast, and oh, descendant of Raghu, they have also seen the ritual-horse moving nearby that sage Kapila, thus all of the sons of Sagara obtained a matchless delight. [1-40-25, 26]

ते तं हयहरं ज्ञात्वा क्रोधपर्याकुलेक्षणाः ।
खनित्रलाङ्गलधरा नानावृक्षशिलाधराः ॥ १.४०.२६ ॥
अभ्यधावन्त सङ्क्रुद्धास्तिष्ठ तिष्ठेति चाब्रुवन् ।

ते	= they - princes	तम्	= him - sage Kapila	हय हरम्	= as horse, stealer
यज्ञ हनम्	= ritual-destroyer]	ज्ञात्वा	= on construing	क्रोध	= with fury, agitating, eyes
				पर्याकुल	
				ईक्षणाः	
खनित्र	= crowbars, ploughs,	नाना वृक्ष	= various, trees, boulders,	सम् क्रुद्धाः	= very furiously, to-
लाङ्गल धरा	handlers - wielding	शिला धराः	handlers - wield-	अभ्य धावन्त	wards [sage,] dashed
			ing		
तिष्ठ तिष्ठ इति	= stay, stay, thus, they				
अब्रुवन् च	said - shouted, also.				

The eyes of the princes are agitated in fury in construing the sage Kapila as the stealer of ritual-horse, and they furiously dashed towards him wielding crowbars, ploughs, and various trees and boulders, and shouting at him, "stay, stay." [1-40-27, 28a]

अस्माकं त्वं हि तुरगं यज्ञीयं हतवानसि ॥ १.४०.२८ ॥
दुर्मेधस्त्वं हि सम्प्राप्तान् विद्धि नः सगरात्मजान् ।

दुर् मेधः	= oh, evil, minded - malicious one	त्वम्	= you	अस्माकम्	= ours
यज्ञीयम्	= pertaining to Vedic ritual	तुरगम्	= horse, you have stolen,	सम्प्राप्तान्	= to here who have
		हतवान्	you are, indeed	नः	come, us
		असि हि			
सगर	= as Sagara"s, sons	त्वम् विद्धि	= you, know, in fact.		
आत्मजान्		हि			

You the malicious one, you have indeed stolen our ritual-horse, and in fact, you should know that we who arrived here are the sons of Sagara." Thus Sagara"s sons shouted at sage Kapila. [1-40-28b, 29a]

श्रुत्वा तु वचनं तेषां कपिलो रघुनन्दन ॥ १.४०.२९ ॥
रोषेण महता ऽ विष्टो हुङ्कारमकरोत्तदा ।

रघुनन्दन	= oh, descendant of Raghu	कपिलः तेषाम् तत् वचनम् श्रुत्वा	= Kapila, their, that, sentence, on listening	तदा	= then
महता रोषेण आविष्टः	= with high, anger, beset with	हुम् कारम् अकरोत्	= hum [in dissent,] sound, he made - sage made the sound.		

On hearing their words, oh, Raama, the descendant of Raghu, then sage Kapila is beset with high wrath, and he boomed a "hum" sound at them. [1-40-29b, 30a]

ततस्तेनाप्रमेयेन कपिलेन महात्मना ।
भस्मराशीकृताः सर्वे काकुत्स्थ सगरात्मजाः ॥ १.४०.३० ॥

च। काकुत्स्थ	= oh, Raama of Kakutstha	ततः	= then	अ प्रमेयेण	= of unimaginable power
महात्मना	= by that great-souled one	तेन कपिलेन	= by him, by Kapila	सर्वे सगर	= all of the, Sagara"s, sons
भस्म राशी कृताः	= to ashes, heaps of, rendered as.				

Oh, Raama of Kakutstha, then that great-souled sage Kapila, rather Vishnu with unimaginable power, has rendered all of those sons of Sagara as heaps of ashes by virtue of his "hum" sound. Thus Sage Vishvamitra is narrating the legend of Sagara to Raama and others. [1-40-30b, c]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चत्वारिंशः सर्गः ॥

Thus, this is the 40th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

41 Sarga 41 - एक चत्वारिंशः सर्गः

Sagara'S Grandson Amshuman'S Search For The Horse

Introduction -

Amshuman"s search for horse reveals that Kapila rendered his paternal-uncles to ashes. When he wanted to offer water oblation as obsequies to their souls he did not find water. Then Garuda, the Eagle-vehicle of Vishnu and maternal uncle of Amshuman advises him to get River Ganga onto earth whereby the souls are cleansed and they go to heaven. Amshuman reports the same to King Sagara, but Sagara not finding any way to get River Ganga onto earth departs to heaven at the end of his time.

पुत्रांश्चिरगतान् ज्ञात्वा सगरो रघुनन्दन ।
नस्तारमब्रवीद्राजा दीप्यमानं स्वतेजसा ॥ १.४१.१ ॥

रघुनन्दन	= oh, Raama, descendent of Raghu	राजा सगरः	= king, Sagara	पुत्रान् चिर	= sons, long time back, have gone - for searching horse
ज्ञात्वा	= on knowing, on recalling to mind	स्व तेजसा	= with his own, resplendence, who is resplendent	नस्तारम्	= to grand son, spoke.
		दीप्यमानम्		अब्रवीत्	

"On observing that his sons have gone long time back in search of ritual-horse, oh, Raama, king Sagara spoke this to his grandson, Amshuman, who is radiant with his own self-resplendence." Thus Vishvamitra continued his narration about Sagara. [1-41-1]

शूरश्च कृतविद्यश्च पूर्वैस्तुल्यो ऽसि तेजसा ।
पितॄणां गतिमन्विच्छ येन चाश्वो ऽपवाहितः ॥ १.४१.२ ॥

शूरः च कृत	= [you are a] brave one, also, completed, education [in warfare] such as you are, you	तेजसा	= by magnificence	पूर्वैः तुल्यः	= with [your] fathers [paternal-uncles,] equal to, you are
विद्यः च				असि	
पितृणाम्	= your fathers [paternal-uncles"], course, you	अश्वः येन	= horse, by whom,		
गतिम्		अपहारितः	stolen, also. - you find		
अन्विच्छ	search	च	out.		

"You are brave one and completed your education in warfare, such as you are, you are a coequal to your paternal-uncles in magnificence, thus you search the course of your paternal uncles, also him by whom the horse is stolen." Thus King Sagara started speaking to his grandson Amshuman. [1-41-2]

अन्तर्भौमानि सत्त्वानि वीर्यवन्ति महान्ति च ।
तेषां त्वं प्रतिघातार्थं सासिं गृहीष्व कार्मुकम् ॥ १.४१.३ ॥

अन्तर्भौमानि सत्त्वानि	= underneath, earth, beings - living beings in netherworlds	वीर्यवन्ति	= are intrepid ones	महान्ति च	= extraordinary ones, also
त्वम् तेषाम् प्रतिघातार्थम्	= you, their, retaliation [if they attack you,] for the purpose of	स असिम्	= with, sword	कार्मुकम् गृहीष्व	= bow, you take up - you wield.

"The living beings in netherworlds of earth are intrepid and they are extraordinary also, hence you take your bow along with your sword to retaliate them in the event of their attacking you. [1-41-3]

अभिवाद्याभिवाद्यांस्त्वं हत्वा विघ्नकरानपि ।
सिद्धार्थस्सन्नित्वं मम यज्ञस्य पारगः ॥ १.४१.४ ॥

त्वम्	= you	अभिवाद्यान्	= those that are to be saluted	अभिवाद्य	= on saluting them
विघ्न करान् हत्वा अपि पारगः	= obstructions, causers, killing, even on to other shore, be crossed over	सिद्ध अर्थः सन् सम् निवर्तस्व	= achieved, purpose, on becoming well, return - safely come back.	मम यज्ञस्य	= my, of Vedic-ritual

"On saluting them that are worthy for salutations, and on eliminating them that are the causer of obstructions, you shall achieve your purpose of tracking the ritual-horse, and thus you comeback safely and let my Vedic-ritual be crossed over to the other shore of mortality by you." Thus king Sagara told his grandson Amshuman. [1-41-4]

एवमुक्तोऽशुमान् सम्यक् सगरेण महात्मना ।
धनुरादाय खड्गं च जगाम लघुविक्रमः ॥ १.४१.५ ॥

अम्शुमान्	= Amshuman	मह अत्मना सगरेण	= by great-souled one, by Sagara	एवम् सम्यक् उक्तः	= this way, thoroughly, when said
धनुः खड्गम् च आदाय	= bow, sword, also, on taking	लघु विक्रमः	= in agility, adroit one	जगाम	= proceeded.

When the great-souled king Sagara has thoroughly said in this way, that adroitly agile Amshuman proceeded wielding a bow and a sword. [1-41-5]

स खातं पितृभिर्मार्गमन्तर्भौमं महात्मभिः ।
प्रापद्यत नरश्रेष्ठस्तेन राज्ञाऽभिचोदितः ॥ १.४१.६ ॥

नर श्रेष्ठ	= oh, best one among men - Raama	सः	= he, Amshuman	तेन राज्ञा अभिचोदितः	= by him, that king, motivated by
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महात्मभिः पितृभिः	= by great-souled ones, by fathers - paternal-uncles	अन्तर् भौमम् खातम् मार्गम्	= inside, of earth, hol- lowed, walkway	प्रापद्यत	= he attained - pro- gressed on that path.
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Motivated by the King Sagara, oh, Raama, the best one among men, Amshuman progressed on the walkway that was hollowed out by his great-souled paternal-uncles inside the earth. [1-41-6]

देव दानवरक्षोभिः पिशाचपतगोरगैः ।
पूज्यमानं महातेजा दिशागजमपश्यत ॥ १.४१.७ ॥

महातेजा	= that highly resplen- dent one - Amshuman	देव दानव रक्षोभिः	= by gods, monsters, demons	पिशाच पतग उरगैः	= by imps, vultures, ser- pents
पूज्यमानम्	= being venerated	दिशा गजम् अपश्यत	= directional, elephant, beheld.		

And he that resplendent Amshuman beheld one of the four directional elephant of the earth which is being venerated by gods, monsters, demons, imps, vultures and serpents. [1-41-7]

स तं प्रदक्षिणं कृत्वा पृष्ट्वा चैव निरामयम् ।
पितृन् स परिपप्रच्छ वाजिहर्तारमेव च ॥ १.४१.८ ॥

सः तम्	= he, him [elephant,] प्रदक्षिणम् कृत्वा पितृन्	= about fathers	निरामयम् पृष्ट्वा चैव	= well being, on asking, also, even	सः	= he - Amshuman
			वाजि हर्तारम् एव च	= horse, robber, even, also	परि प प्रच्छ	= in detail, enquired.

On circumambulating that elephant in supplication, and even on enquiring after its well-being, he that Amshuman has enquired in detail with it for his paternal-uncles and even about the robber of the ritual-horse. [1-41-8]

दिशागजस्तु तच्छ्रुत्वा प्रत्याहांशुमतो वचः ।
आसमञ्ज कृतार्थस्त्वं सहाश्वः शीघ्रमेष्यसि ॥ १.४१.९ ॥

महामतिः	= of great perception [elephant]	दिशा गजः तु	= directional, elephant, on its part	तत् श्रुत्वा	= that, on hearing
प्रति उवाच	= in turn, spoke - replied	आसमञ्ज	= oh, son of Asamanja	त्वम् कृत अर्थः	= you, achieving, your mission
सह अश्वः शीघ्रम् एष्यसि	= along with, horse, ex- peditiously, you will proceed - you will re- turn.				

On hearing that enquiry of Amshuman that directional elephant with great perception replied on its part saying, "oh Amshuman, son of Asamanja, on achieving your mission you will return expeditiously along with the horse. [1-41-9]

तस्य तद्वचनं श्रुत्वा सर्वानेव दिशागजान् ।
यथाक्रमं यथान्यायं प्रष्टुं समुपचक्रमे ॥ १.४१.१० ॥

तस्य तत् = his [elephant's,] that, वचनम् word, on hearing श्रुत्वा यथा क्रमम् = according to, position- यथा न्यायम् ing, [i.e., their stand- ing, north, east, south, west etc.,] according to, procedure	सर्वान् एव = all, like that प्रष्टुम् = to ask, he commenced. समुपचक्रमे	दिशा गजान् = directional, elephants
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On hearing that word of that directional elephant he departed from there, and on sequentially reaching other directional elephants that are abiding in other directions of earth, he commenced to ask the same enquiry which he made with the first, according to the positioning of elephants in directions, and according to the established procedures of their venerability. [1-41-10]

तैश्च सर्वैर्दिशापालैर्वाक्यज्ञैर्वाक्यकोविदैः ।
पूजितः सहयश्चैव गन्तासीत्यभिचोदितः ॥ १.४१.११ ॥

वाक्य ज्ञैः = sentence, knowers, वाक्यकोविदैः sentence-making, experts in - articulate, eloquent स हयः = with, horse - taking horse	सर्वैः तैः = by all, of them, di- दिशा पालैः rections, safeguarding च elephants गन्ता = gone, you will be, असि इति thus, motivated. अभिचोदितः	पूजितः = he who is adored
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All the elephants that safeguard the directions of earth which have the faculties of articulation and eloquence have adored Amshuman and motivated him by saying, "you will be going from here taking the horse." [1-41-11]

तेषां तद्वचनं श्रुत्वा जगाम लघुविक्रमः ।
भस्मराशीकृता यत्र पितरस्तस्य सागराः ॥ १.४१.१२ ॥

तेषाम् तत् = of them [elephants,] वचनम् that, word - common श्रुत्वा blessing, on hearing	लघु विक्रमः = nimble-footed - prince	तस्य पितरः = his, fathers - paternal uncles
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सागराः	= sons of Sagara	यत्र	= where	भस्म राशी	= ash, mound, made as
तत्र	= [to there]	जगाम	= he has gone.	कृता	

On hearing that common blessing of all the directional-elephants, he that nimble-footed Amshuman has gone to the place where his paternal-uncles, sons of Sagara, were rendered as mounds of ashes. [1-41-12]

स दुःखवशमापन्नस्त्वसमञ्जसुतस्तदा ।
चुक्रोश परमार्तस्तु वधात्तेषां सुदुःखितः ॥ १.४१.१३ ॥

तदा	= then	सः	= he that	असमन्ज	= Asamanja"s, son -
दुःख वशम्	= anguish, into control,	परम आर्तः	= highly, agonised, but	सुतः	Amshuman
आपन्नः तु	chanced upon, but	तु		तेषाम्	= their - paternal-uncles,
चुक्रोश	= wept.			वधात् सु	at the destruction, ex-
				दुःखितः	tremely, anguished

But he on whom the control of anguish has chanced for not physically seeing his paternal-uncles, that son of Asamanja then wept, as he is highly agonised and extremely anguished at their destruction. [1-41-13]

यज्ञीयं च हयं तत्र चरन्तमविदूरतः ।
ददर्श पुरुषव्याघ्रो दुःखशोकसमन्वितः ॥ १.४१.१४ ॥

दुःख शोक	= by anguish, agony,	पुरुष व्याघ्रः	= tigerly-man - Amshu-	अविदूरतः	= not very far, grazing
समन्वितः	one who is over-		man	चरन्तम्	
यज्ञीयम्	= of Vedic-ritual, horse,	ददर्श	= he beheld.		
हयम् च	also				

That tigerly-man Amshuman who is overwhelmed by agony and anguish, also beheld there the horse of Vedic-ritual that is grazing nearby. [1-41-14]

स तेषां राजपुत्राणां कर्तुकामो जलक्रियाम् ।
स जलार्थम् महातेजा न चापश्यज्जलाशयम् ॥ १.४१.१५ ॥

महातेजा	= great resplendent one	सः	= he	तेषाम् राज	= for them, king"s, sons -
जल क्रियाम्	= [obsequial] water,	जल अर्थम्	= water, for the purpose	पुत्राणाम्	to the departed souls
कर्तुं कामः	oblation, to offer,		of - when searched for	जल	= water, receptacle -
	wanted to			आशयम्	tank, fount
सः न	= he, not, has seen -				
अपश्यत् च	found, also.				

When he that great resplendent Amshuman wanted to offer obsequial waters to the departed sons of Sagara and searched for water he has not found any fount of water. [1-41-15]

विसार्य निपुणां दृष्टिं ततो ऽपश्यत् खगाधिपम् ।
पितृणाम् मातुलं राम सुपर्णमनिलोपमम् ॥ १.४१.१६ ॥

राम	= oh, Raama	ततः	= then	निपुणाम्	= expert, glance, on
				दृष्टिम्	spanning
पितृणाम्	= fathers"	खग	= birds, king of	विसार्य	
मातुलम्	paternal-uncles", maternal uncle	अधिपम्		अनिल	= wind-god, similar to
सु पर्णम्	= rapid, winged - Garuda	अपश्यत्	= he saw.	उपमम्	

Spanning his expert glances, oh, Raama, he then saw the rapid-winged king of birds, namely Garuda, the Eagle-vehicle of Vishnu, who is the maternal uncle of his father and other paternal-uncles, and whose flight will be similar to that of the Wind-god. [1-41-16]

स चैवमब्रवीद्वाक्यं वैनतेयो महाबलः ।
मा शुचः पुरुषव्याघ्र वधोऽयं लोकसम्मतः ॥ १.४१.१७ ॥

महाबलः	= great-mighty	सः वैनतेयः	= he, that son of Vinata - Garuda	एनम्	= to him - to Amshu-
				वाक्यम्	man, sentence, spoke,
पुरुषव्याघ्र	= oh, tigerly-man	मा शुचः	= do not, bemoan	अब्रवीत् च	also
				अयम् वधः	= this, eradication [of
				लोक सम्मतः	your paternal-uncles,] agreeable [worth-
					while] to the worlds.

That great-mighty son of Lady Vinata, namely Garuda, also spoke this word to Amshuman, "do not bemoan, oh, tigerly-man, this eradication of your paternal-uncles is worthwhile to the worlds. [1-41-17]

कपिलेनाप्रमेयेन दग्धा हीमे महाबलाः ।
सलिलं नार्हसि प्राज्ञ दातुमेषां हि लौकिकम् ॥ १.४१.१८ ॥

महा बलाः	= great-mighty ones	हीमे	= these [paternal-uncles of yours]	अप्रमेयेण	= by the Imponderable one, by Kapila
दग्धा हि	= are burnt down, in fact	प्राज्ञ	= oh, observant - Amshuman	एषाम्	= to them, mundane
				लौकिकम्	[obsequial water-
				सलिलम्	oblations,] to offer
न अर्हसि हि	= not, apt of you, in-deed.			दातुम्	

"In fact, Kapila, the Imponderable Sage, has burnt down those great-mighty paternal-uncles of yours, oh, observant Amshuman, as such it will not be apt of you to offer the mundane obsequial water-oblations to

them, indeed. [1-41-18]

गङ्गा हिमवतो ज्येष्ठा दुहिता पुरुषर्षभ ।
तस्यां कुरु महाबाहो पितॄणां तु जलक्रियाम् ॥ १.४१.१९ ॥

पुरुषर्षभ	= man, the best	हिमवतः	= Himavanta"s, elder,	महाबाहुः	= oh, dextrous one
पितॄणाम् तु	= [to your departed]	ज्येष्ठा दुहिता	daughter, Ganga - is		
जल क्रियाम्	fathers [paternal-uncles,] but, water, oblation	गङ्गा	there		
		तस्याम् कुरु	= in her, [in Ganga waters,] you offer - you have to offer.		

"Oh, best one among men, River Ganga is the elder daughter of Himavanta, and oh, dextrous one, you have to offer water-oblation to the departed paternal-uncles of yours in her waters, namely the holy waters of River Ganga. [1-41-19]

भस्मराशीकृतानेतान् प्लावयेल्लोकपावनी ।
तया क्लिन्नमिदं भस्म गङ्गाया लोककान्तया ।
षष्टिं पुत्रसहस्राणि स्वर्गलोकं नयिष्यति ॥ १.४१.२० ॥

लोक पवनी	= world, purifier [Ganga]	भस्म राशी	= ash, mounds, made as	एतान्	= them [sons of Sagara,]
पावत्	= will purify them]	कृतान्		प्लावयेत्	drifts - to heavens
		लोक	= by worlds, adored	तया गङ्गाया	= by her, by Ganga
क्लिन्नम्	= drenched, this, ash	कान्तया			
इदम् भस्म		षष्टिम् पुत्र	= sixty, sons, thousands	स्वर्ग लोकम्	= to empyrean, world,
		सहस्राणि		गमिष्यति	she can lead them.

"World purifier River Ganga will drift them who are rendered as mounds of ashes to heaven, and when she who is much adored by all worlds drenches this ash, that River Ganga herself will lead the sixty-thousand sons of Sagara to heaven. [1-41-20]

निर्गच्छ चाश्वं महाभाग तं गृह्य पुरुषर्षभ ।
यज्ञं पैतामहं वीर संवर्तयितुमर्हसि ॥ १.४१.२१ ॥

महाभाग	= oh, great fortunate one	पुरुष र्षभ	= oh, best one among men	अश्वम्	= horse, on taking, out,
				सम्मृह्य निर-	you go - you may proceed from here
वीर	= oh, brave one	पैतामहम्	= of grand father, Vedic-	गच्छ	
		यज्ञम्	ritual, to carry out, apt		
		निर्वर्तयितुम्	of you.		
		अर्हसि			

"Oh, great fortunate one, oh, best one among men, you may proceed from here with the horse, oh, brave one, it will be apt of you to carry out the Vedic-ritual of your grandfather." Thus Garuda said to Amshuman. [1-41-21]

सुपर्णवचनं श्रुत्वा सौ ऽशुमानति वीर्यवान् ।

त्वरितं हयमादाय पुनरायान्महायशाः ॥ १.४१.२२ ॥

अति वीर्यवान्	= highly, braving one	महायशाः	= highly renowned one	सः	= he, Amshuman
सुपर्ण वचनम्	= great-winged eagle [Garuda"s,] words, on	त्वरितम्	= swiftly, horse, on taking along	अम्शुमान्	
श्रुत्वा	hearing	हयम्		पुनः आयात्	= again, came- returned to his grandfather.

On hearing the words of that great-winged eagle, Garuda, he that highly brave and well-renowned Amshuman swiftly took the horse, and returned to the ritual place of his grandfather, king Sagara. [1-41-22]

ततो राजानमासाद्य दीक्षितं रघुनन्दन ।

न्यवेदयद्यथावृत्तं सुपर्णवचनं तथा ॥ १.४१.२३ ॥

रघु नन्दन	= oh, Raama, the descendant of Raghu	ततः	= then	दीक्षितम्	= under vow, king, on getting at
यथा वृत्तम्	= as has happened	तथा	= all that	राजानम्	
न्यवेदयत्	= submitted - described to Sagara.			आसाद्य	
				सुपर्ण वचनम्	= Garuda"s, words, [also]

Then on reaching the King Sagara, who is under the vow of the ritual, oh, Raama, Amshuman described what all has happened and even the words of Garuda. [1-41-23]

तच्छ्रुत्वा घोरसङ्काशं वाक्यमंशुमतो नृपः ।

यज्ञं निर्वर्तयामास यथाकल्पं यथाविधि ॥ १.४१.२४ ॥

नृपः	= king Sagara	अम्शुमतः	= from Amshuman	घोर सम्काशम्	= unendurable
तत् वाक्यम्	= that, sentence, on hearing	यथा कल्पम्	= as per, scriptures, as per procedure	यज्ञम्	= Vedic ritual, restarted to - firstly - complete, and to see bout Ganga later.
श्रुत्वा		यथा विधि		निर्वर्तयामास	

On hearing those unendurable words from Amshuman, the king Sagara firstly completed the Vedic-ritual scripturally and procedurally. [1-41-24]

स्वपुरं चागमच्छ्रीमानिष्टयज्ञो महीपतिः ।

गङ्गायाश्चागमे राजा निश्चयं नाध्यगच्छत ॥ १.४१.२५ ॥

श्रीमान्	= fortunate one, land,	इष्ट यज्ञः	= having completed, Vedic-ritual	स्व पुरम्	= his own, to capital
महीपतिः	lord - king Sagara	राजा	= king, about Ganga's,	निश्चयम् न	= decision, not, arrived
अगमत्	= arrived	गन्गायाः	arrival, also	अध्यगच्छत	at.
		आगमे च			

On completing the Vedic-ritual King Sagara arrived at his capital, but that king could not arrive at a decision about the arrival of Ganga to the earth. [1-41-25]

अकृत्वा निश्चयं राजा कालेन महता महान् ।
त्रिंशद्वर्षसहस्राणि राज्यं कृत्वा दिवं गतः ॥ १.४१.२६ ॥

महान् राजा	= great, king	महता कालेन	= long, by time - even after	निश्चयम् अ	= resolve, not, getting at
त्रिंशत् वर्ष	= thirty, years, thou-	राज्यम्	= kingdom, on ruling, to	गत्वा	- for Ganga's descent
सहस्राणि	sands	कृत्वा दिवम्	heaven, went to.		
		गतः			

That great king Sagara could not get at any resolve in getting Ganga to earth even after a long time, and on ruling kingdom for thirty-thousand years he went to heaven. Thus Vishvamitra continued his narration about the ancestors of Raama. [1-41-26]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एक चत्वारिंशः सर्गः ॥

Thus, this is the 41st chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

42 Sarga 42 - द्वि चत्वारिंशः सर्गः

King Bhageeratha's Effort To Bring River Ganga On To The Earth

Introduction -

Bhageeratha's effort for bringing Ganga to earth is fulfilled. Amshuman and his son Dileepa could not make any effort to bring the divine river to earth. But Bhageeratha, the son of Dileepa, staunch at heart tries earnestly to get her onto earth. Brahma agreeing for this descent of Ganga designates lord Shiva to bear the burden of the onrush of Ganga, because the earth cannot sustain it.

कालधर्मं गते राम सगरे प्रकृतीजनाः ।
राजानं रोचयामासुरंशुमन्तं सुधार्मिकम् ॥ १.४२.१ ॥

राम	= oh, Raama	सगरे काल धर्मम् गते	= Sagara, by Time's, virtue, gone - on passing away	प्रकृती जनाः	= ministers, subjects
सु धार्मिकम्	= highly, honourable	राजानम्	= as king, predisposed		
अम्शुमन्तम्	one, Amshuman is	रोचयामासुः	to - and enthroned.		

When King Sagara passed away owing to the irrefutable virtue of Time, the ministers and subjects of that kingdom are predisposed towards the highly honourable Amshuman to become their king and they enthroned him accordingly. Thus Vishvamitra continued narration about the predecessors of Raama. [1-42-1]

स राजा सुमहानसीदंशुमान् रघुनन्दन ।
तस्य पुत्रो महानासीदिलीप इति विश्रुतः ॥ १.४२.२ ॥

रघु नन्दन	= oh, Raghu's dynasty	सः	= he, that Amshuman	सु महान्	= as very, exceptional,
		अम्शुमान्		राजा	king, he was there
तस्य	= to him	दिलीप इति	= Dileepa, thus as,	आसीत्	
		विश्रुतः	renowned one	महान् पुत्रः	= marvellous, son, has
				आसीत्	become - took birth.

He that Amshuman turned out to be a very great king, and oh, Raama of Raghu's dynasty, he begot a marvellous son who is renowned as Dileepa. [1-42-2]

तस्मिन् राज्यं समावेश्य दिलीपे रघुनन्दन ।
हिमवच्छिखरे पुण्ये तपस्तेपे सुदारुणम् ॥ १.४२.३ ॥

रघु नन्दन	= oh, Raama, Raghu's descendent	तस्मै दिलीपे	= in him, to Dileepa	राज्यम् सम्	= kingdom, completely
				आदिश्य	ordering - assigning

रम्ये हिमवत् = pleasant, on Hi-
शिखरे malayas, peak of

सु दारुणम् = very, stern, asce-
तपः तेपे sis, [Amshuman,]
undertook.

Assigning the kingdom to Dileepa, oh, Raama of Raghu"s dynasty, Amshuman undertook very stern asceticism on a pleasant peak of Himalayas desiring the descent of River Ganga to earth. [1-42-3]

द्वात्रिंशच्च सहस्राणि वर्षाणि सुमहायशाः ।
तपोवनं गतो राम स्वर्गं लेभे तपोधनः ॥ १.४२.४ ॥

सु महा यशः = of very, great, renown	राजा = king - Amshuman	द्वा त्रिम् = two, three, hundred, शत ओर् thousands, years- त्रिंशत् thirty-two thousand सहस्राम् years वर्षाणि स्वर्गम् लेभे = heaven, achieved.
तपः वन गतः = to ascetic, woods, on going - practising asce- sis	तपः धनः = asceticism, asset - one whose wealth is prac- tising asceticism, but not its reward	

On practising asceticism in ascetic-woods for thirty-two thousand years that highly renowned king Amshuman achieved heaven as he acquired only the wealth of practising the asceticism. [1-42-4] Instead of achieving reward of asceticism in the form of descent of River Ganga, he could achieve only his personal merit of his penance, namely an abode in heaven.

दिलीपस्तु महातेजाः श्रुत्वा पैतामहं वधम् ।
दुःखोपहतया बुद्ध्या निश्चयं नाध्यगच्छत ॥ १.४२.५ ॥

महा तेजाः = great, resplendent, दिलीपः तु Dileepa, on his part	पैतामहम् = of grandfather"s [sixty वधम् श्रुत्वा thousand sons of Sagara,] elimination, on hearing	दुःख = by agony, marred, उपहतया with a mind - at the बुद्ध्या plight of his father Amshuman
निश्चयम् न = decision, not, arrived अध्यगच्छत at.		

The great resplendent Dileepa on hearing the elimination of his grandfathers, the sixty thousand sons of Sagara at the hand of sage Kapila, and with a mind that is marred by the plight of his father Amshuman in absolving the souls of Sagara"s sons, he that Dileepa could not arrive at any decision concerning the descent of Ganga. [1-42-5]

कथं गङ्गावतरणं कथं तेषां जलक्रिया ।
तारयेयं कथं चैनानिति चिन्तापरो ऽभवत् ॥ १.४२.६ ॥

गङ्गा अव = Ganga, alighting, how तरणम् - to make it possible कथम् एतान् = them, how to, cross कथम् over [them from this तारयेयम् च mortal bindings of heaps of ashes,] also अभवत् = he [Dileepa] became.	तेषाम् जल = to them [grandfathers, क्रिया offering] water, obla- tion इति = this way	कथम् = how - to offer चिन्ता परः = to worry, given to
---	---	--

Dileepa became worried as to how River Ganga is to be alighted onto earth from heaven, how water-oblations are to be offered for the souls of Sagara"s sons, and how to cross them, the souls, over this mortal world. [1-42-6]

तस्य चिन्तयतो नित्यं धर्मेण विदितात्मनः ।
पुत्रो भगीरथो नाम जज्ञे परमधार्मिकः ॥ १.४२.७ ॥

विदित = knower, of soul [self- आत्मनः mortified one, or, un- अ विदित clear at mind] आत्मनः तस्य = to him	धर्मेण = righteously भगीरथः = Bhageeratha, known नाम as	नित्यम् = always, who is think- चिन्तयतः ing [about alighting of Ganga to earth] परम = most, virtuous, son, is धार्मिकः पुत्रः born. जज्ञे
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To him who is self-mortified and who is always thinking righteously about the alight of Ganga onto earth, to such a Dileepa a most-virtuous son is born who is renowned by his name Bhageeratha. [1-42-7]

दिलीपस्तु महातेजा यज्ञैर्बहुभिरिष्टवान् ।
त्रिंशद्वर्षसहस्राणि राजा राज्यमकारयत् ॥ १.४२.८ ॥

महा तेजा = great, resplendent राजा = king	दिलीपः तु = Dileepa, on his part त्रिंशत् वर्ष = thirty, years, thou- सहस्राणि sands [thirty thousand years]	बहुभिः यज्ञैः = numerous, by Vedic इष्टवान् rituals, performed राज्यम् = king, kingdom, ruled. अकारयत्
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That great-resplendent king Dileepa on his part performed numerous Vedic-rituals, and he ruled the kingdom for thirty thousand years - to the delight of each of his subjects, but could not find a way to fetch Ganga. [1-42-8]

अगत्वा निश्चयं राजा तेषामुद्धरणं प्रति ।
व्याधिना नरशार्दूल कालधर्ममुपेयिवान् ॥ १.४२.९ ॥

नर शार्दूल = oh, man, the tiger - Raama	राजा = king	तेषाम् उत् = of their, up, lifting [to धरणम् प्रति heaven,] towards - re- garding
--	-------------	---

निश्चयम्	= decision - choice	अ गत्वा	= not, attaining	व्याधिना	= with illness
काल धर्मम्	= Time, virtue of, at-				
उपेयिवान्	tained - expired.				

Oh, tigerly-man Raama, that king Dileepa by not attaining any choice towards the uplifting the souls of his grandparents to heaven by bringing Ganga to earth, he took to illness, and he attained the ultimate virtue of Time, namely the demise. [1-42-9]

इन्द्रलोकं गतो राजा स्वार्जितेनैव कर्मणा ।
राज्ये भगीरथं पुत्रमभिषिच्य नरर्षभः ॥ १.४२.१० ॥

नरऋषभः	= best one among men,	पुत्रम्	= son, Bhageeratha, in	स्व अर्जितेन	= self, acquired, by mer-
राजा	that king - Dileepa	भगीरथम्	kingdom, on anoint-	एव कर्मणा	its of deeds, only
		राज्ये	ing		
		अभिषिच्य			
इन्द्र लोकम्	= Indra"s, abode, went				
गतः	to.				

That best one among men, namely king Dileepa, on anointing his son Bhageeratha in the kingdom went to the abode of Indra, namely the heaven, only by his self-acquired merits of deeds. [1-42-10]

भगीरथस्तु राजर्षिर्धार्मिको रघुनन्दन ।
अनपत्यो महातेजाः प्रजाकामः स चाप्रजः ॥ १.४२.११ ॥

रघुनन्दन	= oh, Raama, Raghu"s	धार्मिकः	= self-righteous one	राज ऋषिः	= kingly, sage
	descendent				
भगीरथः तु	= Bhageeratha, on his	अन् अपत्यः	= without, children	सः महा	= he, that great-king, off-
	part			रजाः प्रजा	spring, longed-for
				कामः	
प्रजाः च	= subjects, and, King-				
	dom: *				

*he placed in the hands of ministers - these two words are to go into the meaning of next verse. Oh, Raama, the legatee of Raghu, but on his part that self-righteous and kingly-sage Bhageeratha is childless, and that great king longed-for offspring. [1-42-11]

मन्त्रिष्वाधाय तद्राज्यं गङ्गावतरणे रतः ।
स तपो दीर्घमातिष्ठद्रोकर्णे रघुनन्दन ॥ १.४२.१२ ॥
ऊर्ध्वबाहुः पञ्चतपा मासाहारो जितेन्द्रियः ।

रघुनन्दन	= oh, Raama, Raghu"s	सः	= he - Bhageeratha]	गन्ग	= alighting, Ganga, in-
	descendent			अवतरणे	terested in
तत् राज्यम्	= that, kingdom	प्रजाः च	= people, and - from	रतः	
			above verse]	मन्त्रिषु	= in ministers, on dele-
				आधाय	gating

ऊर्ध्व बाहुः	= with upraised, hands	पन्च तपाः	= [standing amid] five fires	मासा अहारः	= [once in a] month, with sustenance
जिते इन्द्रियः	= with conquered, senses	गोकर्णे	= at Gokarna [in Himalayas]	दीर्घम् तपः	= long-time - sustained, asceticism
सम् आ तिष्ठत्	= verily, came, sat tight, - firmed up in.				

Interested in the alighting of River Ganga on earth, oh, Raama, the descendent of Raghu, king Bhageeratha delegated his kingdom to the custody of his ministers and people and firmed up himself in sustained asceticism on Mt. Gokarna in Himalayas, and he practise asceticism standing amid five-fires, upraising his hands, with a monthly sustenance and with his sense conquered. [1-42-12, 13a] The five-fires are पन्च अग्नि-स् the four earthly fires in four corners of directions and the sun's fire overhead.

तस्य वर्षसहस्राणि घोरे तपसि तिष्ठतः ॥ १.४२.१३ ॥
अतीतानि महाबाहो तस्य राज्ञो महात्मनः ।
सुप्रीतो भगवान् ब्रह्मा प्रजानां पतिरीश्वरः ॥ १.४२.१४ ॥

महबहो	= oh, dextrous Raama	तस्य घोरे तपसि तिष्ठतः	= his, in severe, asceticism, while sat tight - firmly practising	वर्ष सहस्राणि अतीतानि	= years, thousands, lapsed away
प्रजानाम् पतिः ईश्वरः	= to all beings, master, lord	भगवान् ब्रह्मा	= god, Brahma	तस्य महात्मनः राज्ञः	= of his, great-souled one, of king - in his respect
सु प्रीतः	= well, pleased.				

Thousands of years have rolled by while Bhageeratha stood practising his severe asceticism, oh, dextrous Raama, and then the lord and master of all beings, namely god Brahma, is well pleased with that great-souled king's asceticism. [1-42-13b, 14]

ततस्सुरगुणैस्सार्द्धमुपागम्य पितामहः ।
भगीरथं महात्मानं तप्यमानमथाब्रवीत् ॥ १.४२.१५ ॥

ततः	= then	पितामहः	= Forefather - Brahma	सुर गणैः सार्द्धम्	= gods, along with, assemblages of
उपागम्य	= on arriving	तप्यमानम्	= who is in asceticism - deep in the practise of asceticism	महात्मानम् भगीरथम्	= great-souled one, to Bhageeratha
अथ अब्रवीत्	= thus, spoke.				

Forefather Brahma then arrived along with assemblages of gods, and spoke this way to the great-souled Bhageeratha who is deep in the practise of asceticism. [1-42-15]

भगीरथ महाभाग प्रीतस्ते ऽहं जनेश्वर ।
तपसा च सुतप्तेन वरं वरय सुव्रत ॥ १.४२.१६ ॥

महा राज	= oh, great, king	जन अधिप	= oh, people's, lord	भगीरथ	= oh, Bhageeratha
ते	= your	सु तप्तेन	= perfectly, conducted,	अहम् प्रीतः	= I am, delighted
		तपसा	with asceticism		
सु व्रत	= oh, truly, committed one	वरम् वरय	= boon, you beseech.		

"Oh, great king Bhageeratha, oh, lord of the people, I am delighted with the perfectly conducted asceticism of yours, hence oh, truly committed one, you may beseech for a boon. [1-42-16]

तमुवाच महातेजास्सर्वलोकपितामहम् ।
भगीरथो महाभागः कृताञ्जलिरुपस्थितः ॥ १.४२.१७ ॥

महातेजाः	= great-resplendent one	महाबाहुः	= highly, fortunate one	भगीरथः	= Bhageeratha
कृत अञ्जलि	= making, adjoined-	तम् सर्व	= him, to all, worlds,	उवाच	= spoke to.
पुटः स्थितः	palms, together, remaining	लोक पिता	Forefather		
		महम्			

That great resplendent and highly fortunate king Bhageeratha then remaining with suppliantly adjoined palm fold spoke to him who is the Forefather of all worlds, namely Brahma. [1-42-17]

यदि मे भगवन् प्रीतो यद्यस्ति तपसः फलम् ।
सगरस्यात्मजास्सर्वे मत्तस्सलिलमाप्नुयुः ॥ १.४२.१८ ॥

भगवान्	= oh, god	मे	= in my respect	प्रीतः यदि	= you are satisfied, if
तपसः	= for asceticism, fruit, is	सगरस्य	= Sagara's, sons, all	मत् तः	= from me
फलम्	there, if	आत्मजाः			
अस्ति यदि		सर्वे			
सलिलम्	= water, let them get.				
आप्नुयुः					

"Oh, god, if you are satisfied with my asceticism, and if there is any fruition to the asceticism of mine, let all the sons of Sagara get water oblations through me. [1-42-18]

गङ्गायास्सलिलक्लिन्ने भस्मन्येषां महात्मनाम् ।
स्वर्गं गच्छेयुरत्यन्तं सर्वे मे प्रपितामहाः ॥ १.४२.१९ ॥

एषाम्	= these, of great-souls,	गङ्गायाः	= of Ganga's, by water,	मे सर्वे	= my, all
महात्मनाम्	ashes	सलिलं क्लिन्ने	while being drenched		
भस्मनि		अत्यन्तम्	= eternally to heaven,		
प्रपितामहाः	= great, grandfathers	स्वर्गम्	may depart.		
		गच्छेयुः			

"While the ashes of these great souls are drenched with the waters of Ganga, let all of those great-grandfathers of mine depart to heaven, eternally. [1-42-19]

देया च सन्ततिर्देव नावसीदेत्कुलं च नः ।
इक्ष्वाकूणां कुले देव एष मे ऽस्तु वरः परः ॥ १.४२.२० ॥

देव	= oh, god	इक्ष्वाकूणाम्	= in Ikshvaku"s, dynasty	सन्तत्यै याचे	= for offspring, I pray,
नः कुलम् न	= our, dynasty, not, to	कुले		ह	indeed
अवसीदेत् च	dwindle, also	देव	= oh, god	एष मे परः	= this, mine, other,
				वरः अस्तु	boon, let it be.

"Oh, god, I indeed pray for offspring in our Ikshvaku dynasty, let not our dynasty dwindle as I am issueless, and oh, god, let this be the other boon to me. [1-42-20]

उक्तवाक्यं तु राजानं सर्वलोकपितामहः ।
प्रत्युवाच शुभां वाणीं मधुरां मधुराक्षराम् ॥ १.४२.२१ ॥

सर्वं लोकं	= all worlds, Forefather	उक्त वाक्यम्	= one who has said such sentence - requested such boon - Bhageeratha	राजानम्	= to king
पितामहः		वाणीम्	= in tongue	प्रति उवाच	= in rely, spoke - replied.
शुभाम्	= in auspicious, sweetly,				
मधुराम्	sweet, worded				
मधुर					
अक्षराम्					

The Forefather of all the worlds, Brahma, then replied the king who has spoken in that way, in an auspicious tongue that is sweet-sounding and sweetly worded, as well. [1-42-21]

मनोरथो महानेष भगीरथ महारथ ।
एवं भवतु भद्रं ते इक्ष्वाकुकुलवर्द्धन ॥ १.४२.२२ ॥

महा रथः	= oh, top-speeded	एष मनोरथः	= this, aspiration, is sub-	इक्ष्वाकु कुल	= oh, Ikshvaku"s, dy-
भगीरथ	chariot-rider, Bhageeratha	महान्	lime	वर्धन	nasty, furtherer of
एवम् भवतु	= so it be	भद्रम् ते	= safeness, betide you.		

"Oh, top-speeded chariot-rider Bhageeratha, this aspiration of yours is sublime, and oh, the furtherer of Ikshvaku dynasty, so be it, let safeness betide you. [1-42-22]

इयं हैमवती गङ्गा ज्येष्ठा हिमवतस्सुता ।
तां वै धारयितुं शक्तो हरस्तत्र नियुज्यताम् ॥ १.४२.२३ ॥

राजन्	= oh, king	हैमवती	= from Himavanta born, or one having snow-broth	इयम् गङ्गा	= this, Ganga
हिमवतः	= Himavanta"s, elder,	ताम्	= her, to sustain	शक्तः	= capable one is]
ज्येष्ठा सुता	daughter	धारयितुम्		नियुज्यताम्	= is to be designated -
हरः	= god Shiva	तत्र	= there, therefor - in that matter of sustaining Ganga	वै	commissioned, in fact.

"This Ganga is the one with snow-broth, the elder daughter of Himavanta, and oh, king Bhageeratha, god Shiva alone is capable to sustain her force in the course of her alighting onto earth, and in fact, he is to be commissioned for that purpose. [1-42-23]

गङ्गायाः पतनं राजन् पृथिवी न सहिष्यति ।
तां वै धारयितुं वीर नान्यं पश्यामि शूलिनः ॥ १.४२.२४ ॥

राजन्	= oh king	गङ्गायाः	= Ganga's, downfall	पृथिवी न	= earth, can not, endure
ताम्	= her [Ganga,] to sustain	पतनम्		सहिष्यते	
धारयितुम्		राजन्	= oh, king	शूलिनः	= Trident wielder - god Shiva
अन्यम्	= any other - other than him	न पश्यामि वै	= not, I behold, indeed.		

"Oh, king Bhageeratha, the earth cannot endure the downfall of Ganga and to sustain Ganga, oh, king, indeed I do not behold none other than the Trident-wielder, god Shiva." Thus Brahma spoke to Bhageeratha. [1-42-24]

तमेवमुक्त्वा राजानं गङ्गां चाभाष्य लोककृत् ।
जगाम त्रिदिवं देवस्सह देवैर्मरुद्गणैः ॥ १.४२.२५ ॥

लोक कृत्	= worlds, creator - Brahma	तम्	= to him, to king	एवम् उक्त्वा	= this way, on speaking
गङ्गाम् च	= to Ganga, also, on speaking - having a little talk, saying hello	राजानम्		त्रिदिवम्	= to heaven, proceeded to.
आभाष्य		सह सर्वैः	= with, all, gods, Wind-gods, with groups of	जगाम	
		देवैः मरुद्गणैः			

Speaking this way to the king Bhageeratha and informally greeting Ganga also, that Creator of Worlds, Brahma, left for heaven along with all the groups of gods and Wind-gods. Thus Vishvamitra continued narration about the arrival of River Ganga to earth. [1-42-25]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे द्वि चत्वारिंशः सर्गः ॥

Thus, this is the 42nd chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

43 Sarga 43 - त्रिचत्वारिंशः सर्गः

River Ganga'S Descent Onto Earth

Introduction -

Ganga descends to earth by the extraordinary effort of Bhageeratha. Shiva agrees to the alighting of Ganga on His head and from where she is released into a lake called Bindusarovar, and from there she flows in seven courses. On land Bhageeratha ushers her up to netherworld dug by his ancestors where heaps of ashes of his grandparents are there, and she enters accordingly to inundate those mounds of ashes according salvation to the souls.

देवदेवे गते तस्मिन् सो ऽङ्गुष्ठाग्रनिपीडिताम् ।
कृत्वा वसुमतीं राम संवत्सरमुपासत ॥ १.४३.१ ॥

राम	= oh, Raama	तस्मिन् देव	= that, god, of gods	सः	= he Bhageeratha
वसुमतीम्	= earth	देवे गते	[Brahma,] on leaving	नि पीडिताम्	= fully, pressurising
कृत्वा	= on making so	अङ्गुष्ठ अग्र	= with big toe, tip of		
		वत्सरम्	= for one year, he prayed		
		उपासत	- practised asceticism.		

"When the god of gods Brahma left from there Bhageeratha stood on the tip of his big-toe praying for the mercy of Lord Shiva for one year, while that tip of his big-toe pressurised the earth." Thus Vishvamitra continued his narration about Bhageeratha's effort to bring Ganga to earth. [1-43-1]

Bhageeratha stood on one big-toe with an unwavering intent and bodily movement, and with his hands up-raised in prayer for a period of one year by day and night, sustaining himself on mere air, and thus his yogic concentration increased and that alone pressurised the earth.

अथ संवत्सरे पूर्णे सर्वलोकनमस्कृतः ।
उमापतिः पशुपती राजानमिदमब्रवीत् ॥ १.४३.२ ॥

अथ	= after, one year, on	सर्व लोक	= by all, worlds, vener-	उमा पतिः	= Uma's, consort, ani-
संवत्सरे पूर्णे	completion	नमस्कृतः	ated	पशु पती	mal's, god of, [god
राजानम्	= to king, this, spoke.				Shiva]
इदम्					
अब्रवीत्					

On completion of one year, he who is venerated by all worlds, the consort of Uma and the god of animals from insects to humans, that god Shiva revealed himself and spoke this to the king. [1-43-2]

प्रीतस्ते ऽहं नरश्रेष्ठ करिष्यामि तव प्रियम् ।
शिरसा धारयिष्यामि शैलराजसुतामहम् ॥ १.४३.३ ॥

नर श्रेष्ठ	= oh, among humans, the best one	अहम् ते	= I am, of your - ascesis, happy	तव प्रियम्	= your, cherish, I will
अहम्	= I will	प्रीतः		करिष्यामि	fulfil
		शैल राज	= mountain, king"s - Himavanta"s, daughter -	शिरसा	= by my head, I sustain.
		सुताम्	Ganga	धारयिष्यामि	

Oh, best one among humans, I am delighted with your unwavering effort, and I will fulfil your cherish. I will therefore sustain Ganga, the daughter of king of mountains by my head. [1-43-3]

ततो हैमवती ज्येष्ठा सर्वलोकनमस्कृता ।
तदा सा ऽतिमहद्वृपं कृत्वा वेगं च दुस्सहम् ॥ १.४३.४ ॥
आकाशादपतद्राम शिवे शिवशिरस्युत ।

४ राम	= oh, Raama	ततः	= afterwards	हैमवती ज्येष्ठा	= Himavanta"s, elder daughter
सर्व लोक नमः कृता	= by all, worlds, who is revered - such a Ganga	तदा	= then	अति महत् रूपम्	= supremely, great - unendurable, form
दुः सहम् वेगम् च शिवे	= not, supportable, rapidity, also auspicious	कृत्वा	= on assuming	आकाशात्	= from the sky
		शिव शिरसि अपतत्	= Shiva"s, on head, plunged	उत	= they say.

Afterwards, she who is revered by all the worlds and who is the elder daughter of Himavanta, that Ganga assuming an unendurable form and an insupportable rapidity, they say, then plunged from the sky onto the auspicious head of Shiva. [1-43-4, 5a]

अचिन्तयच्च सा देवी गङ्गा परमदुर्द्धरा ॥ १.४३.५ ॥
विशाम्यहं हि पातालं स्रोतसा गृह्य शङ्करम् ।

परम दुर् धरा	= extremely, un, endurable one	सा देवी गङ्गा	= she, that goddess, Ganga	अचिन्तयत् च	= speculated, also
अहम् स्रोतसा शङ्करम् गृह्य	= I will, by streams, Shankara, on taking - by whisking	पातालम् विशामि हि	= into netherworld, I will enter, indeed.		

She who is an extremely unendurable river that goddess Ganga even speculated saying to herself, "let me enter netherworld, indeed whisking Shiva with my streams." [1-43-5b, 6a]

तस्या वलेपनं ज्ञात्वा क्रुद्धस्तु भगवान् हरः ॥ १.४३.६ ॥
तिरोभावयितुं बुद्धिं चक्रे त्रिणयनस्तदा ।

त्रि नयनः = three, eyed, god, Shiva भगवन् हरः	तस्याः = her, egotism, on discerning ज्ञत्वा तिरोभावयितुम् = to restrain - to pent-up, thinking, made - बुद्धिम् चक्रे thought of.	तदा = then
क्रुद्धः तु = infuriated, on his part - Shiva		

Discerning her egotism god Shiva is infuriated, and then on his part that Three-eyed god Shiva thought to pent her up in the tufts of his head-hair. [1-43-6b, 7a]

सा तस्मिन् पतिता पुण्या पुण्ये रुद्रस्य मूर्धनि ॥ १.४३.७ ॥
हिमवत्प्रतिमे राम जटामण्डलगह्वरे ।

राम = oh, Raama	सा पुण्या = she, that holy river	हिमवत् = to Himalayas, प्रतिमे equalling
जटा मण्डल गह्वरे = in matted hair-tufts, curls of, [similar to] mountain caves - cavernous curls	तस्मिन् = on that, of Rudra's, रुद्रस्य पुण्ये holy, on head मूर्धनि	पतिता = she has fallen - swooped on - and became a detainee in those curls.

And oh, Raama, she that holy River Ganga swooped down into the cavernous curls of matted hair-tufts on the holy head of God Shiva, and she became a detainee in them. [1-43-7b, 8a]

सा कथञ्चिन्महीं गन्तुं नाशक्रोद्यत्तमास्थिता ।
नैव निर्गमनं लेभे जटामण्डलमोहिता ॥ १.४३.८ ॥

सा = she, Ganga	यत्नम् = strive, though sit on आस्थिता - though she strived hard	कथञ्चित् = someway
महीम् = earth, to go - to reach गन्तुम् अन्ततः = from any edge of	न अशक्रोत् = not, capable of निर्गमम् = out, going - exiting, outlet	जटा मण्डलम् = from matted hair-tuft, coils सान एव लेभे = she, not, thus, got - gained no access - hence held there in durance vile.

Though she strove hard in one way or another to reach the earth that Ganga is rendered incapable, as she could not gain access for an outlet from any edge of the coils of matted hair-tufts of Shiva, hence she is held there in durance vile. [1-43-8b, 9a]

तत्रैवाबम्भ्रमद्देवी संवत्सरगणान् बहून् ॥ १.४३.९ ॥
तामपश्यन् पुनस्तत्र तपः परममास्थितः ।

देवी	= goddess - Ganga	बहून्	= for many, years, number of	तत्र एव	= there [in coils of tufts,] alone
आबम्	= round and round, whirled	सम्बत्सर	= her [Ganga,] on not, seeing - Bhageeratha	पुनः तत्र	= again, in that matter - of her descent
भ्रमत्		गणान्			
परम तपः	= in marvellous, penance, firmed up.	ताम् अ			
अस्थितः		पस्यन्			

Goddess Ganga whirled round and round in the coils of tufts alone for many number of years, and when Ganga's emanation from those coils is intangible Bhageeratha again firmed up in a marvellous penance in the matter of her descent to earth. [1-43-9b, 10a]

अनेन तोषितश्चाभूदत्यर्थं रघुनन्दन ॥ १.४३.१० ॥
विससर्ज ततो गङ्गां हरो बिन्दुसरः प्रति ।

रघुनन्दन	= oh, Raama, of Raghu's dynasty	तेन	= with that - ascetic	हरः	= Shiva, very much, delighted, he became
ततः	= thereupon	सः	= he - that Shiva	अत्यन्तम् तोषितः	
विससर्ज च	= released, also.			असीत्	
				गङ्गाम्	= Ganga, Bindu, lake, towards
				बिन्दु सरः	
				प्रति	

Oh, Raama, the legatee of Raghu, with that ascetic of Bhageeratha god Shiva is very much delighted, and thereupon he has also released Ganga aiming at Bindu Lake in Himalayas. [1-43-10b, 11a]

तस्यां विसृज्यमानायां सप्त स्रोतांसि जज्ञिरे ॥ १.४३.११ ॥
ह्लादिनी पावनी चैव नलिनी च तथा ऽपरा ।
तिस्रः प्राचीं दिशं जग्मुर्गङ्गाश्च जलाश्शुभाः ॥ १.४३.१२ ॥

तस्याम्	= of her	विसृज्यमानायम्	= while being released	सप्त	= seven, streams, emerged
ह्लादिनी	= Hladini, Paavani, also	नलिनी च	= Nalini, also, thus	स्रोतांसि	
पावनी चैव	thus	तथा एव च		जज्ञिरे	
तिस्रः	= three	शुभाः गङ्गाः	= auspicious, Ganga-s	शिवा जलाः	= streams having - holy, waters
				प्राचीम्	= towards east, direction, gone - flowed.
				दिशम्	
				जग्मुः	

While god Shiva released Ganga into Bindu Lake seven streams have emerged out of it, and thus three auspicious Ganga-s with holy waters have cruised eastward which are known as Hlaadini, Paavani, and Nalini. [1-43-11b, 12]

सुचक्षुश्चैव सीता च सिन्धुश्चैव महानदी ।
तिस्त्रस्त्वेता दिशं जग्मुः प्रतीचीं तु शुभोदकाः ॥ १.४३.१३ ॥

सुचक्षुः	= Sucakshu	सीता च षेथ	= also	सिन्धुः महा	= Sindhu, excellent,
शुभः उदकाः	= those that have - holy, waters	एताः तिस्रः	= these, three - rivers	नदी एव च	river, thus, also
				प्रतीचीम्	= westerly, to direction,
				दिशम् जग्मु	have gone - flowed.

Also thus Sucakshu, Sita, and the excellent river Sindhu are the other three rivers which streamed to the westward direction with their holy waters. [1-43-13]

सप्तमी चान्वगात्तासां भगीरथमथो नृपम् ।
भगीरथो ऽपि राजर्षिर्दिव्यं स्यन्दनमास्थितः ॥ १.४३.१४ ॥
प्रायादग्रे महातेजा गङ्गा तं चाप्यनुव्रजत् ।

तासम्	= of them	सप्तमी	= seventh Ganga	तदा	= then
भगीरथ	= Bhageeratha"s, char-	महातेजा	= great resplen-	दिव्यम्	= divine, on chariot, sit-
रथम्	iot, followed path,	रजन्नृशि	dent, sagely king,	स्यन्दनम्	ting on
अन्वगात् च	also	भगीरथः	Bhageeratha, even	आस्थितः	
अग्रे	= in front	अपि		गङ्गा च अपि	= Ganga, also, even
तम्	= him, followed.	प्र यात्	= well, journeyed - moved ahead		
अनुव्रजत्					

Of them the seventh Ganga flowed towards the path of Bhageeratha" chariot, and that great-resplendent and kingly sage Bhageeratha sitting in a divine chariot moved ahead and even Ganga followed him. [1-43-14, 15a]

गगनाच्छङ्करशिरस्ततो धरणिमाश्रिता ।
व्यसर्पत जलं तत्र तीव्रशब्दपुरस्कृतम् ॥ १.४३.१५ ॥

गगनात्	= from heaven, to	ततः	= from there, onto earth,	तत्र	= there
शङ्कर शिरः	Sankara"s, head	धरणिम्	she came		
जलम्	= water	आगता		असर्पत	= pushed forward - ad-
		तीव्र शब्द	= with tumultuous,		vanced.
		पुरस्कृतम्	sound, emanating first		

Thus Ganga came from heavens onto Shankara"s head and from there onto the earth, and there on earth her waters advanced with a tumultuous sound advancing them. [1-43-15b, 16a]

The River Ganga is also called as त्रि पथ गा "she courses in three ways..." of which one kind of thinking is that she flowed from Himalayas to heaven, from heaven to Shiva"s head and from there to earth. In the above context also, she is said to have the three-way-flow, i.e., one is eastward flow, second westward flow and the third is southward flow as led by Bhageeratha. The westward river Sindhu is the Indus and the eastward Nalini,

which is now called as river Brahmaputra, while Ganga proper courses a little to south to move towards the ocean.

मत्स्यकच्छपसङ्घैश्च शिशुमारगणैस्तदा ॥ १.४३.१६ ॥
पतद्भिः पतितैश्चान्यैर्व्यरोचत वसुन्धरा ।

तथा	= then	वसुन्धर	= earth is	पतितैः	= already fallen
पतद्भिः च	= still falling, also, thus -	मत्स्य	= of fishes, tortoises,	शिशुमार	= porpoises [toothed
एव	with Ganga"s spates	कच्छप	shoals of, also	गणैः	whales,] number of
अन्यैः च	= with other marine be-	सन्धैः च			
	ings, also]	वि अरोचत्	= verily, shone forth.		

The earth then verily shone forth with the shoals of fish, schools of tortoises, and scores of porpoises and other aquatic beings that have already fallen and that are still falling in step with the spates of Ganga. [1-43-16b, 17a]

ततो देवर्षिगन्धर्वा यक्षास्सिद्धगणास्तदा ॥ १.४३.१७ ॥
व्यलोकयन्त ते तत्र गगनाद्गतां गतां तथा ।

ततः	= later	ते	= they	देव ऋषि	= gods, sages,
				गन्धर्वा यक्षाः	gandharva-s, Yaksha-s
सिद्ध गणाः	= siddha-s, assemblages of	तदा तथा	= then, in that way	गगनात्	= from heaven, to
				गाम् गताम्	earth, proceeded to -
तत्र	= there, they have curi-				reached, swoop of
व्यलोकयन्त	ously seen.				

Later, they the gods, sages, gandharva-s, yaksha-s, and the assemblages of siddha-s have then seen there the swoop of Ganga in that way from heaven to earth, with curiosity. [1-43-17b, 18a]

विमानैर्नगराकारैर्हयैर्गजवरैस्तदा ॥ १.४३.१८ ॥
पारिप्लवगतैश्चापि देवतास्तत्र विष्टिताः ।

तथा	= then	देवताः	= gods	नगर	= city like, in shape and
				आकारैः	size, who are with air-
पारिप्लव	= in franticness, which	हयैः	= with horses - some of	विमानैः	crafts - some of them
गताः	have gone in - horses		them	गज वरैः	= with elephants, best
	prancing, elephants				ones - some of them
तत्र विष्टिताः	= at that place, they en-				
	tered - in firmament.				

Some of the gods with aircrafts that are like cities in their shape and size, and some with horses that are prancing, and some with best elephants that are staggering, at the very sight of plunging Ganga, have entered the firmament at that place. [1-43-18b, 19a]

तदद्भुततमं लोके गङ्गापतनमुत्तमम् ॥ १.४३.१९ ॥
दिदृक्षवो देवगणास्समीयुरमितौजसः ।

लोके	= in world - in universe	अद्भुत तमम्	= marvel, to a higher degree of comparison - highest	उत्तमम्	= benignant
गङ्गा	= Ganga's, plunge	दिदृक्षवः	= anxious to see	अमित	= those that have - unlimited, animation
पतनम्				ओजसः	
देव गणाः	= gods, assemblages,				
समेयुः	have come together.				

This verse implicitly compares her dynamism and the routine dynamism of gods in general. The gods whose animation is unlimited, and who are anxious to see the plunge of Ganga, have come together in assemblages, which plunge is a highest marvel in the universe by a better degree of her illimitable animation than that of gods who came to see, and even benignant to the world in according water and salving souls, which those gods cannot do. [1-43-19b, 20a]

सम्पतद्भिस्सुरगणैस्तेषां चाभरणौजसा ।
शतादित्यमिवाभाति गगनं गततोयदम् ॥ १.४३.२० ॥

गत तोयदम्	= gone, clouds, sky - sky	सम् पतद्भिः	= well, coming falling - falteringly coming - stampeding	सुर गणैः	= gods, hosts of
गगनम्	clear of clouds				
तेषाम्	= with their, ornaments,	शत	= a hundred, suns, as if -	आभाति	= shone forth
आभरण	with glitter of	आदित्यम्	having sky is		
ओजसा		इव			

The glitter of the ornaments of hosts of gods who are in stampede, made the cloudless sky to shine as if it is with a hundred of suns. [1-43-20b, 21a]

शिंशुमारोरगगणैर्मिनैरपि च चञ्चलैः ।
विद्युद्भिरिव विक्षिप्तमाकाशमभवत्तदा ॥ १.४३.२१ ॥

तदा	= at that time	शिंशुमार	= with porpoises, reptiles, scores of	चञ्चलैः	= with wriggling, fishes, even, also - that are falling and rising with streams
		उरग गणैः		मीनैः अपि च	
आकाशम्	= sky	विद्युद्भिः	= flashes of lightning, strewn, as if	अभवत्	= sky - became, became flashy.
		विक्षिप्तैः इव			

At that time, with the falling and rising of scores of porpoises and reptiles, even with the wriggling fishes, the sky became flashy as if flashes of lightning are strewn over it. [1-43-21b, 22a]

पाण्डुरैस्सलिलोत्पीडैः कीर्यमाणैः सहस्रधा ।
शारदाभ्रैरिवाकीर्णं गगनं हंससम्लवैः ॥ १.४३.२२ ॥

सहस्रधा	= in thousands of ways	पाण्डुरैः	= whitish	सलिल उत्	= water's upward, pres-
कीर्यमाणैः	- innumerably, bespat-			पीडैः	sure - born out of =
	tered				with froth
गगनम्	= sky	हंस संम्लवैः	= swans, with flights of	शारदाभ्रैः	= with autumnal, silver-
					clouds
आक्रीणम्	= spread over, as if - the				
इव	sky is.				

Spattered innumerably with the whitish froth from the splashes of Ganga, and stippled with the flights of swans, the sky is as though overspread with silver-clouds of autumn. [1-43-22b, 23a]

क्वचिद्रुततरं याति कुटिलं क्वचिदायतम् ॥ १.४३.२३ ॥
विनतं क्वचिदुद्धूतं क्वचिद्याति शनैश्शनैः ।

क्वचित्	= somewhere	द्रुत तरम्	= speed, in higher de-	याति	= she courses [Ganga]
			gree - precipitately		
क्वचित्	= elsewhere, sinuously,	क्वचित्	= somewhere,	क्वचित्	= elsewhere
कुटिलम्	she courses	आयतम्	straightly, she courses		
याति		याति			
वि नतम्	= verily, head-bent -	याति	= she goes	क्वचित्	= somewhere]
	sloppily				
उत् धूतम्	= up, shoved - gush-	क्वचित्	= elsewhere]	शनैः शनैः	= slowly, slowly -
	ingly, she goes			याति	leisurely and tardily,
					she cruises.

Somewhere Ganga is coursing precipitately, elsewhere sinuously, somewhere else straightly, elsewhere sloppily, somewhere gushingly, and somewhere else her cruise is leisurely and tardily. [1-43-23b, 24a].

Somewhere Ganga is coursing precipitately in declivities, elsewhere sinuously on zigzag lands, somewhere else straightly on uniform lands, elsewhere sloppily in canting lands, somewhere gushingly in craggy lands, and somewhere else her cruise is leisurely in flatlands and tardily in uplands.

सलिलेन एव सलिलम् क्वचित् अभ्याहतम् पुनः ॥ १-४३-२४
मुहुर् ऊर्ध्वं पथम् गत्वा पपात वसुधाम् पुनः ।

क्वचित्	= somewhere	सलिलम्	= water	सलिलेन एव	= by water, alone
पुनः	= again - repeatedly	अभि	= towards, knocking -	मुहुः	= recurrent
		आहतम्	colliding with, crash-		
			ing into		

ऊर्ध्वं पथम् = upper, way on going -
गत्वा billowing upwards

वसुधाम् = on earth, again, has
पुनः पपात fallen - reflux tide
making a nosedive.

Somewhere her water repeatedly knocking against her own water is recurrently billowing upwards only to make nosedive onto earth. [1-43-24b, 25a]

तच्छङ्करशिरोभ्रष्टं भ्रष्टं भूमितले पुनः ।

व्यरोचत तदा तोयं निर्मलं गतकल्मषम् ॥ १.४३.२५ ॥

शम्कर शिरः = on Sankara"s, on head,
भ्रष्टम् that which slipped -
flounced down
गत = rid of, blemish - im-
कल्मषम् peccable
तदा व्यरोचत = then, shone forth -
became outstanding
river.

पुनः = later
निर् मलम् = without, impurity -
immaculate

भूमि तले = on earth"s, surface,
भ्रष्टम् slipped - coasted
down
तत् तोयम् = that, water - of Ganga

That impeccable and immaculate water of Ganga then became outstanding as it has flounced down from heaven primarily onto the head of Shankara, and therefrom it has coasted down onto the earth. [1-43-25b, 26a]

तत्र देवर्षिगन्धर्वा वसुधातलवासिनः ॥ १.४३.२६ ॥

भवाङ्गपतितं तोयं पवित्रमिति पस्पृशुः ।

26b, 27a. = at that place
तत्र
भव अन्ग = from Bhava"s -
पतितम् Shiva"s, body - head,
तोयम् fell from - descended,
water

ऋषि गण = sages, assemblages,
गन्धर्वा gandharva-s and
पवित्रम् इति = holy, [asserting] thus

वसुधा तल = on earth"s, surface,
वासिनः residents of
प स्पृशुः = touched - sipped.

And asserting that the water as holy, because it descended touching the body of Shiva, viz., the head of Shiva, the assemblages of sages, gandharva-s, and those that are residents on the plane of earth have sipped that water at that place. [1-43-26b, 27a]

शापात्प्रपतिता ये च गगनाद्वसुधातलम् ॥ १.४३.२७ ॥

कृत्वा तत्राभिषेकं ते बभूवुर्गतकल्मषाः ।

ये च = those, also
ते = they

शापात् = by curse, from sky -
गगनात् heaven
तत्र = in that - in water of
Ganga

वसुधा तलम् = onto earth"s, surface,
प्रपतिताः fallen down
अभिषेकम् = head-bath, on taking
कृत्वा

गत कल्मषाः	= gone, blemishes - free
बभूवुः	from blemishes, they became.

Also those that have fallen from heaven onto the surface of earth by some curse or the other, they too became blemishless on taking head-bath in the water of Ganga. [1-43-27b, 28a]

धूतपापाः पुनस्तेन तोयेनाथ सुभास्वता ॥ १.४३.२८ ॥
पुनराकाशमाविश्य स्वान् लोकान् प्रतिपेदिरे ।

तेन	= by that - water	सुभ अन्विता	= hallowing, having,	धूत पापाः	= washed away, whose sins are
पुनः	= again, to sky, on entering - transiting skyward	तोयेन	water	पुनः स्वाम्	= again, their own,
आकाशम्		अथ	= then	लोकान्	empyrean-worlds,
आविश्य				प्रतिपेदिरे	they obtained,.

When sins are washed away with the hallowing water of Ganga, they again transited skyward and then obtained their own empyrean worlds once again. [1-43-28b, 29a]

मुमुदे मुदितो लोकस्तेन तोयेन भास्वता ॥ १.४३.२९ ॥
कृताभिषेको गङ्गायां बभूव विगतक्लमः ।

लोकः	= people	भास्वता तेन	= by splendidous, by that, water	मुमुदे	= [people are] blissful
गङ्गायाम्	= in Ganga	कृत	= that have taken, head-bath	वि गत क्लमः	= totally, removed, strain - strain of sins
मुदितः	= [people] blissfully	अभिषेकः			
		बभूव	= [people] became - lived blissfully ever after.		

With her splendidous water people are blissful, and on taking dip-baths in Ganga they are totally removed of the strains of their sins, and they lived blissfully ever after. [1-43-29b, 30a]

भगीरथो ऽपि राजर्षिर्दिव्यं स्यन्दनमास्थितः ।
प्रायादग्रे महातेजास्तं गङ्गा पृष्ठतोऽन्वगात् ॥ १.४३.३० ॥

इति	= in this way]	महा तेजा	= highly resplendent, sagely king,	दिव्यम्	= divine, on chariot, sitting on
अग्रे	= in front	रजःशशि	Bhageeratha	स्यन्दनम्	
गङ्गा पृष्ठतः	= very well - continuously]	भगीरथः		आस्थितः	
सम्यक्		प्र यात्	= well, journeyed - moved ahead	तम्	= him
		अन्वगात्	= Ganga, at his behind, followed - this is continued action.		

In this way, the great-resplendent and kingly sage Bhageeratha sitting in a divine chariot continuously moved ahead and Ganga continually followed him at his behind. [1-43-30b, 31a] This verse is almost similar to the verse No. 14 above. But here, the continuous actions of both the leader and the led are implied with ellipses - "in this way", and "continuously."

देवास्सर्षिगणास्सर्वे दैत्यदानवराक्षसाः ।
गन्धर्वयक्षप्रवरास्सकिन्नरमहोरगाः ॥ १.४३.३१ ॥

सर्वाश्चाप्सरसो राम भगीरथरथानुगाम् ।
गङ्गामन्वगमन् प्रीतास्सर्वे जलचराश्च ये ॥ १.४३.३२ ॥

राम	= oh, Raama	स ऋषि	= with, sages, assem- blages of	देवाः	= gods
सर्वे	= all of the	गणाः		स किन्नर महा	= with kinnara-s, great
गन्धर्व यक्ष	= gandharva-s, yaksha-	दैत्य दानव	= ogres, monsters,	उरगाः	reptiles
प्रवराः	s, the best ones	राक्षसाः	demons	=	all]
अप्सरसः च	= apsara-s, also	सर्पाः	= serpents [or, sarvaaH	भगीरथ रथ	= Bhageeratha"s, char-
		प्रीताः	= becoming delighted	अनुगाः	iot, one who is follow-
गन्गाम्	= after Ganga	अन्वगमन्	= moved after	ये जल चराः	= which, water, moving
च	= also - in fact	सर्वे	= all of them - followed.		beings

Oh, Raama, all of the gods along with the assemblages of sages, ogres, monsters, demons, and even great reptiles with kinnara-s, and gandharva-s with best yaksha-s, and even serpents and apsara-s, have delightfully moved after Ganga who is following the chariot of Bhageeratha, and why they, in fact, all of the aquatic beings have followed Ganga. [31b, 32, 33a]

यतो भगीरथो राजा ततो गङ्गा यशस्विनी ॥ १.४३.३३ ॥
जगाम सरितां श्रेष्ठा सर्वपापविनाशिनी ।

राजा	= king, Bhageeratha	यतः	= whichever [direction he proceeded]	यशस्विनी	= glorious one
भगीरथः		सर्व पाप प्र	= all, sins, complete,	गंगा	= gangaa ततः = to there,
सरिताम्	= among rivers, promi-	णाशिनी	obliterator Such as she	जगाम	= advanced.
श्रेष्ठा	nent - River Ganga		is		

In whichever direction king Bhageeratha has advanced, that glorious River Ganga, who is the prominent river among all the rivers and the complete obliterator of sins, has also moved at his behind in that direction. [1-43-33b, 34a]

ततो हि यजमानस्य जहोरद्भुतकर्मणः ।
गङ्गा सम्प्लावयामास यज्ञवाटं महात्मनः ॥ १.४३.३४ ॥

ततः	= then	गन्गा	= Ganga	यजमानस्य	= who is an officiator of a Vedic-ritual
अद्भुत कर्मणः	= one with marvellous, deeds	महात्मनः	= of great-souled one	जहोः	= of sage Jahnu
यज्ञ वाटम्	= Vedic-ritual, field of ritual	सम्प्लावयामास	= fully, started to inundate.		

While in flow she started to completely inundate the field of Vedic-ritual belonging to the great-souled sage Jahnu, who is of marvellous deeds and who is presently an officiator of an ongoing Vedic-ritual. [1-43-34b, 35a]

तस्या वलेपनं ज्ञात्वा क्रुद्धो जहृश्च राघव ।
अपिबच्च जलं सर्वं गङ्गायाः परमाद्भुतम् ॥ १.४३.३५ ॥

राघव	= oh, Raghava	जहृः च	= sage Jahnu, on his part	तस्याः वलेपनम्	= her, proudness - hubris, on knowing
क्रुद्धः	= becoming irritated	गङ्गायाः सर्वम् जलम् तु	= Ganga"s, all, water, but	परमाद्भुतम्	= causing extreme, marvel
अपिबत्	= drank off.				

But on knowing her hubris, oh, Raghava, that sage Jahnu has become irritated and causing an extreme marvel he drank off all the water of Ganga. [1-43-35b, 36a]

ततो देवास्सगन्धर्वा ऋषयश्च सुविस्मिताः ॥ १.४३.३६ ॥
पूजयन्ति महात्मानं जहृं पुरुषसत्तमम् ।
गङ्गां चापि नयन्ति स्म दुहितृत्वे महात्मनः ॥ १.४३.३७ ॥

ततः	= thereupon	स गन्धर्व देवाः पुरुष सत्तमम्	= with, gandharva-s, gods to human, ablest	ऋषयः च	= sages, also
सु विस्मिताः	= are highly, astounded and they then	गङ्गाम् च	= of Ganga, even	महात्मनम्	= great-souled one
जहृम् पूजयन्ति दुहितृत्वे	= at sage Jahnu, they started to worship in daughterhood	अपि नयन्ति स्म	= even, taken as - to ascribe, deigned to, they are.	महा अत्मनः	= of great-souled sage Jahnu

Thereupon, the gods along with gandharva-s and sages at that extremely marvellous feat of Sage Jahnu are highly astounded, and they then started to worship that ablest human and great-souled sage Jahnu, and even

deigned for the daughterhood of Ganga to that high-souled sage Jahnu. [1-43-36b, 37]

ततस्तुष्टो महातेजाश्श्रोत्राभ्यामसृजत् पुनः ।
तस्माज्जहसुता गङ्गा प्रोच्यते जाह्नवीति च ॥ १.४३.३८ ॥

38. ततः = then, who is delighted तुष्टः तस्मात् = therefore	महातेजाः = great-radiant, godly प्रभुः = sage - Jahnu गन्ना जह्नु = Ganga, sage Jahnu's, सुता = daughter, - she be- came	श्रोत्राभ्याम् = from two ears, created असृजत् = released Ganga जाह्नवि इति = Jahnavi, as, also च
प्र उच्यते = well, said - renowned as.		

That greatly radiant and godly sage Jahnu is then delighted and released Ganga from both of his ears. Therefore Ganga became the daughter of sage Jahnu, and she is also renowned as Jahnavi, after the name of that sage. [1-43-38]

जगाम च पुनर्गङ्गा भगीरथरथानुगा ।
सागरं चापि सम्प्राप्ता सा सरित्प्रवरा तदा ॥ १.४३.३९ ॥
रसातलमुपागच्छत् सिद्ध्यर्थं तस्य कर्मणः ।

गन्ना पुनः = Ganga, again	भगीरथ रथ = Bhageeratha's, char- अनु गा = iot, behind, while moving - following	जगाम च = proceeded, further
तदा = then	सा = she	सरित् प्र वरा = river, exceptionally, superior one
सागरम् च = ocean, also	सम् प्रप्ता = well, reached, even अपि = though	तस्य कर्मणः = his - Bhageeratha's, सिद्ध्यर्थम् = mission, to accomplish
रसातलम् = to rasaatala - nether- world	उप आ = near, coming, gone - गच्छत् = arrived, had to wend her way.	

Even though Ganga again proceeded moving behind the chariot of Bhageeratha and reached the ocean, therefrom she had to wend her way to netherworld, once dug by the sons of Sagara, only to accomplish the mission of Bhageeratha, namely drenching the ashes of Sagara's sons. [1-43-39, 40a] Some take the word सागरम् as the netherworld dug by the sons of Sagara and omit the mention of her ocean-bound travel.

भगीरथो ऽपि राजर्षिर्गङ्गामादाय यत्नतः ॥ १.४३.४० ॥
पितामहान् भस्मकृतानपश्यद्दीनचेतनः ।

रजार्षिः = kingly-sage, भगीरथः = Bhageeratha, even अपि	यत्नतः = making every effort	गन्गाम् = Ganga, on taking - आदाय = ushering
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गत चेतनः =	= with a pitiable, heart -	भस्म कृतन् =	ashes, made as, grand-	अपस्यत् =	he has seen.
दीन चेतनः	became doleful	पितमहान्	parents		

Even kingly-sage Bhageeratha making every effort ushered Ganga to netherworld, but on seeing his grand-
parents rendered to ashes he has become doleful. [1-43-40b, 41a]

अथ तद्भस्मनां राशिं गङ्गासलिलमुत्तमम् ।
प्लावयद्धूतपाप्मानस्स्वर्गं प्राप्ता रघूत्तम ॥ १.४३.४१ ॥

च। रघु =	oh, Raghu, the best	अथ =	then	उत्तमम् =	holy, Ganga"s, water
उत्तम				गन्ना	
तत् =	that, of ashes, mound	प्लावयत् =	inundated	सलिलम्	
भस्मनाम्				पूत पाप्मानः =	cleansing, sins - of
राशिम्					souls of Sagara"s sons
स्वर्गम् प्राप्ता =	heaven, obtained.				

Oh, Raama, the best of Raghu"s dynasty, then Ganga inundated that mound of ashes of Sagara"s six-
thousand sons, by which those souls obtained heaven, while the sins of souls are cleansed with the water
of Ganga. Thus Vishvamitra continued his narration. [1-43-41b, c]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे त्रि चत्वारिंशः सर्गः ॥

Thus, this is the 43rd chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

44 Sarga 44 - चतुर्चत्वारिंशः सर्गः

Brahma Commends Bhageeratha

Introduction -

Brahma commends Bhageeratha in bringing Ganga onto earth which none of his ancestors could do. Brahma blesses Ganga to be the daughter of Bhageeratha. Brahma advises him to offer water-oblations to his manes with the sanctified waters of Ganga.

स गत्वा सागरं राजा गङ्गयानुगतस्तदा ।
प्रविवेश तलं भूमेर्यत्र ते भस्मसात्कृताः ॥ १.४४.१ ॥

सः राजा तदा	= he [Bhageeratha], king, then	गन्गायाः अनु	= by Ganga, followed by	सागरम्	= to ocean - ocean-like
यत्र	= where	गतः		गत्वा	ditch, having gone
there	भूमेः तलम् प्रविवेश	ते	= they - sons of Sagara	भस्मत्	= as ashes, made as
				कृताः	
		earth's, substra- tum, entered.			

King Bhageeratha followed by Ganga has gone to the ocean-like ditch which is dredged up by the sons of Sagara, and entered the subterranean of earth where the sons of Sagara are rendered to ashes. Thus Vishvamitra continued his narration about the Descent of Ganga. [1-44-1]

भस्मन्यथाप्लुते राम गङ्गायास्सलिलेन वै ।
सर्वलोकप्रभुर्ब्रह्मा राजानमिदमब्रवीत् ॥ १.४४.२ ॥

राम	= oh, Raama	अथ	= then	भस्मनि	= ashes, with Ganga's,
				गन्गायाः	waters, while being in-
				सलिलेन	undated
सर्वं लोकं	= all, worlds, Lord,	राजानम्	= to king Bhageeratha,	आप्लुते	
प्रभुः ब्रह्मा	Brahma	इदम्	this, spoke	वै	= indeed.
		अब्रवीत्			

While the waters of Ganga are inundating those ashes, oh, Raama, then Brahma, the lord of all worlds, indeed spoke this to the king Bhageeratha. [1-44-2]

तारिता नरशार्दूल दिवं याताश्च देववत् ।
षष्टिः पुत्रसहस्राणि सगरस्य महात्मनः ॥ १.४४.३ ॥

नर शार्दूल	= oh, tigerly-man - Bhageeratha	महात्मनः	= of great-souled, of	षष्टिः पुत्र	= sixty, sons, thousands
तारिता	= are crossed over - the sea of mortality	सगरस्य	Sagara	सहस्राणि	- sixty thousand sons
		देव वत्	= gods like - as good as, gods	दिवम् याताः	= to heaven, they transited, also.

"Oh, tigerly-man Bhageeratha, the sixty thousands sons of great souled Sagara have crossed over the sea of mortality, and on a par with the gods they have also transited to heaven. [1-44-3]

सागरस्य जलं लोके यावत् स्थास्यति पार्थिव ।
सगरस्यात्मजास्तावत् स्वर्गे स्थास्यन्ति देववत् ॥ १.४४.४ ॥

पार्थिव	= oh, king	सागरस्य	= of oceans, waters	लोके यावत्	= in world, as long as,
तावत्	= till then]	जलम्		स्थास्यति	exists
		सगरस्य	= Sagara"s, sons, all of	देव वत्	= gods, like
		आत्मजाः	them		
दिवि	= in heaven, they will be	सर्वे			
स्थास्यन्ति	abiding.				

"As long as the water of the ocean abides in the world, oh, king, so long the sons of Sagara will abide in heaven like gods. [1-44-4]

इयं हि दुहिता ज्येष्ठा तव गङ्गा भविष्यति ।
त्वत्कृतेन च नाम्नाथ लोके स्थास्यति विश्रुता ॥ १.४४.५ ॥

इयम् गङ्गा	= this, Ganga, also	तव ज्येष्ठा	= your, elder, daughter,	अथ	= hereafter
च		दुहिता	she becomes		
		भविष्यति			
त्वत् कृतेन	= by you, done deed - associated with your action of bringing her to earth	नाम्न च	= by [her] name, also	लोके विश्रुता	= in world, renowned,
				स्थास्यति	she will remain.

"This Ganga will become your eldest daughter and hereafter she will remain renowned in the world with the name associated with your deed of bringing her onto earth. [1-44-5] Otherwise, "by your fatherhood she will be called Bhaageerathi and your names becomes her surname."

गङ्गा त्रिपथगा राजन् दिव्या भागीरथीति च ।
त्रीन् पथो भावयन्तीति ततस्त्रिपथगा स्मृता ॥ १.४४.६ ॥

दिव्या	= one who pertains to heaven - heavenly	गङ्गा	= Ganga	त्रि पथ गा	= triple-path-cruiser, by
				नाम	the name of

भागीरथी च	= Bhaageerathi, also, [also by the name] she will be renowned henceforth	त्रीन् पथः	= three, paths - worlds	भावयन्ति	= sanctifier
इति तस्मत्	= thus, therefore	त्रिपथगा स्मृता	= as triple-path-cruiser, she will be remem- bered.		

"Henceforth heavenly Ganga will be renowned as "Triple-path-cruiser" and "Bhaageerathi," as well, and as this river is sanctifying three worlds, namely, svarga, bhuu, paataala loka-s, "heaven, earth and netherworld" she will be remembered as the traveller on triple path. [1-44-6]

पितामहानां सर्वेषां त्वमत्र मनुजाधिप ।
कुरुष्व सलिलं राजन् प्रतिज्ञामपवर्जय ॥ १.४४.७ ॥

मनुज अधिप	= people's, lord, oh, राजन् king	त्वम्	= you	अत्र	= therein - in Ganga's water
सर्वेषाम्	= to all of, to [your] fore- पितामहानाम् fathers	सलिलम्	= water - libation, you कुरुष्व make - offer water oblation	प्रतिज्ञाम्	= [your] pledge
अप वर्जय	= aside, cast - remove by fulfilling your re- quiescat.				

"You may now offer water-oblations to all of your forefathers in the waters of Ganga, oh, king, the lord of people, thus you may fulfil and do away with the pledge of your requiescat. [1-44-7]

पूर्वकेण हि ते राजंस्तेनातियशसा तदा ।
धर्मिणां प्रवरेणापि नैष प्राप्तो मनोरथः ॥ १.४४.८ ॥

राजन्	= oh, king	ते पूर्वकेण	= by your, ancestor	अति यशसा	= highly, glorious one
धर्मिणाम्	= among righteous ones,	तेन अथ अपि	= by him, it is, [even, even by him]	तदा एष	= at that time - in his life- मनोरथः time, this, aspiration
प्रवरेण	best one - viz., Sagara				
न प्राप्तः	= not, been achieved	but you achieved it.			

"Your ancestor Sagara is a highly glorious one and a best one among righteous persons, oh, king, even then he has not achieved this aspiration of alighting Ganga in his lifetime, but you have achieved it. [1-44-8]

तथैवांशुमता तात लोके ऽप्रतिमतेजसा ।
गङ्गां प्रार्थयता नेतुं प्रतिज्ञा नापवर्जिता ॥ १.४४.९ ॥

वत्स	= oh, son	तथा एव	= like that	लोके अ	= in world, not, equal,
				प्रतिम तेजसा	one by his resplendence
गङ्गाम्	= Ganga, to lead forth,	अम्शुमता	= by Amshuman - your	प्रतिज्ञा न	= vow, not, cast aside -
आनेतुम्	one who prayed for		grandfather even by	अपवर्जिता	dispense with the vow
प्रार्थयत	such		him		- fulfilled.

"Like that, your grandfather Amshuman, who is unequalled in his resplendence in this world and who had been praying for the descent of Ganga, he also could not dispense with this vow on fulfilling it. [1-44-9]

राजर्षिणा गुणवता महर्षिसमतेजसा ।
मत्तुल्यतपसा चैव क्षत्रधर्मस्थितेन च ॥ १.४४.१० ॥

दिलीपेन महाभाग तव पित्राति तेजसा ।
पुनर्न शङ्किता नेतुं गङ्गां प्रार्थयतानघ ॥ १.४४.११ ॥

अनघ	= oh, impeccable Bhageeratha	राजर्षिणा	= by kingly sage	गुणवता	= merited one
महर्षि सम	= great sage, similar to,	मत् तुल्य	= to me, equal, by asce-	क्षत्र धर्म	= kingly, observance,
तेजसा	in resplendence	तपसा एव च	sis, like that, also	स्थितेन च	abided by, also
अति तेजसा	= highly, resplendent one	गङ्गाम्	= for Ganga, who had	तव पित्रा	= your, father also
		प्रार्थयत	been supplicating - throughout his life time		
महाभाग	= by highly fortunate, by	पुनः	= again - in turn	नेतुम् न	= to bring, not, possible.
दिलीपेन	Dileepa			शकिता	

"Oh, impeccable Bhageeratha, even by the kingly-sage Dileepa whose resplendence is kindred to great sages, who is equal to me in his asceticism, who is abided by the observances of ruling Kshatriya class, even by such a highly fortunate and highly resplendent father of yours it was impossible to bring Ganga in his turn, even though he had been supplicating for the descent of Ganga throughout his lifetime. [1-44-10, 11] The content of verse 10 at times will be attributed to verse 9, viz., to Amshuman, rather than to Dileepa.

सा त्वया समतिक्रान्ता प्रतिज्ञा पुरुषर्षभ ।
प्राप्तो ऽसि परमं लोके यशः परमसम्मतम् ॥ १.४४.१२ ॥

पुरुषर्षभ	= oh, best one among men	सा प्रतिज्ञा	= that, pledge	त्वया	= by you
समतिक्रान्ता	= verily, over, crossed -	लोके	= in world	परम	= highly, adorable - by
[सम अति क्रान्ता]	fulfilled			सम्मतम्	all
परमम् यशः	= highest, renown	प्राप्तः असि	= achieved, you have.		

"But, you have accomplished that pledge, oh, the best one among men, and in the world you have achieved highest renown which is highly adorable by all. [1-44-12]

यच्च गङ्गावतरणं त्वया कृतमरिन्दम ।

अनेन च भवान् प्राप्तो धर्मस्यायतनं महत् ॥ १.४४.१३ ॥

अरिन् दम	= oh, enemy, represser	त्वया	= by you	तत् गङ्गा	= that, Ganga, to low,
				अव तरणम्	flowing - descent of
				Ganga	
कृतम्	= is perfected	अनेन	= by that	भवान्	= you
धर्मस्य महत्	= for righteousness, gen-	प्राप्तः	= have acquired.		
आयतनम्	uine, basis				

"That "Descent of Ganga" is perfected by you, oh, enemy-represser, and by this you have acquired a genuine basis for righteousness in this world, and thereby a base for yourself in my world, namely Abode of Brahma. [1-44-13]

प्लावयस्व त्वमात्मानं नरोत्तम सदोचिते ।

सलिले पुरुषव्याघ्र शुचिः पुण्यफलो भव ॥ १.४४.१४ ॥

नर उत्तम	= oh, best among men -	पुरुष श्रेष्ठ	= oh, best among men -	उचिते	= in choicest - holy, wa-
	oh, phenomenal one		oh, persona grata	सलिले	ters - of Ganga
सदा	= always	आत्मानम्	= yourself, you, dip -	शुचिः	= become purified
		त्वम्	drench, take dip-baths		
पुण्यफलो	= merit, be fructified,	प्लावयस्व	thereby		
भव	you become.				

"Oh, phenomenal one, you may always take dip-baths in the holy water of Ganga and oh, persona grata, thereby get purified of sins and thus let your merit be fructified. [1-44-14] The waters of other rivers have a blemish called रजस्वल दोष "the blemish of menstruation." When the sun is in Leo-Cancer, i.e., during monsoon, and when new waters come in, it is as good as menstruation for the ladies called, the rivers. But Ganga is beyond these taboos because it is perennial, hence her is sanctifying. Some more details are given in endnote of this chapter.

पितामहानां सर्वेषां कुरुष्व सलिलक्रियाम् ।

स्वस्ति ते ऽस्तु गमिष्यामि स्वं लोकं गम्यतां नृप ॥ १.४४.१५ ॥

सर्वेषाम्	= for all of the, for fore-	सलिल	= water- oblation, ritu-	ते स्वस्ति	= to you, wellbeing, let
पितामहानाम्	fathers	क्रियाम्	als, you perform	ऽस्तु	there be
गमिष्यामि	= here I go	कुरुष्व		त्वम्	= you]
		नृप	= oh, king		

स्वम्	= to your own, world,
लोकम्	you may go.
गम्प्यताम्	

"You may now perform water-oblations to your forefathers with the water of Ganga, let there be wellbeing to you, and oh, king, here I go to my abode and you too may depart to yours." Thus Brahma said to Bhageeratha.

[1-44-15]

इत्येवमुक्त्वा देवेशस्सर्वलोकपितामहः ।
यथागतं तथागच्छद्देवलोकं महायशाः ॥ १.४४.१६ ॥

सर्वं लोकं	= for all, worlds, forefa-	महायशाः	= great glorious, gods,	इति एवम्	= thus, this way, on say-
पितामहः	ther	देव ईशः	lord of - Brahma	उक्त्वा	ing
यथा	= as came in, like that	देव लोकम्	= to empyrean, world,		
आगतम्		अगच्छत्	went away.		
तथा					

On saying in this way, the forefather of all the worlds, and the great glorious lord of all gods, namely Brahma, went away to his empyrean world as he has come. [1-44-16]

भगीरथो ऽपि राजर्षिः कृत्वा सलिलमुत्तमम् ।
यथाक्रमं यथान्यायं सागराणां महायशाः ॥ १.४४.१७ ॥

कृतोदकश्शुची राजा स्वपुरं प्रविवेश ह ।
समृद्धार्थो नरश्रेष्ठ स्वराज्यं प्रशशास ह ॥ १.४४.१८ ॥

राजऋषिः	= kingly-sage	महायशाः	= greatly renowned one	राजा	= king
भगीरथः	= Bhageeratha, even	यथा क्रमम्	= as per, regular-	सागराणाम्	= for Sagara"s sons -
अपि		यथा न्यायम्	ity [according to		souls of the sons of
			precedency,] as per,		Sagara
			rationale of scriptures		
उत्तमं लोकं	= superior, realms, en-	उत्तमम्	= best, water-oblations,	कृत उदकः	= who had completed
प्रापक	dowing]	सलिलम्	on performing	इतरे	water-oblations, [to
		कृत्वा			other manes]
शुची	= on becoming purified,	स्व पुरम्	= his own, city, [re-	नर श्रेष्ठ	= oh, outstanding man -
	sanctified	प्रविवेश ह]entered, indeed		Raama
समृद्धार्थः	= completely achieved,	स्व राज्यम् प्र	= his own, kingdom,		
	of his purposes	शशास ह	well, ruled, indeed.		

On according those best water-oblations that endow superior realms to the souls of sons of Sagara, according to precedency and the rationale of scriptures, and even on offering water-oblations to other manes that kingly-sage and greatly renowned Bhageeratha is sanctified, and then only that king re-entered his own city, indeed when his purpose is completely achieved, and oh, outstanding man Raama, thus that king Bhageeratha ruled

his kingdom well. [1-44-17, 18]

प्रमुमोद च लोकस्तं नृपमासाद्य राघव ।
नष्टशोकस्समृद्धार्थो बभूव विगतज्वरः ॥ १.४४.१९ ॥

राघव	= oh, Raghava	तम् नृपम्	= him, as king, on [re-]	लोकः	= subjects of kingdom,
		आसाद्य	gaining	प्रमुमोद च	are overjoyed, also

On regaining him as their king the subjects of the kingdom are overjoyed, and oh, Raghava, that king Bhageeratha too is relieved of his febrility as his purpose is achieved and he is happy when devoid of haunting grief of getting Ganga to earth. [1-44-19]

एष ते राम गङ्गाया विस्तरो ऽभिहितो मया ।
स्वस्ति प्राप्नुहि भद्रं ते सन्ध्याकालो ऽतिवर्तते ॥ १.४४.२० ॥

राम	= oh, Raama	गङ्गायाः एष	= Ganga's, this, detailed	मया ते	= by me, to you, de-
		विस्तरः	[legend]	अभिहितः	scribed
स्वस्ति प्राप्नुहि	= prosperity, you attain	ते भद्रम्	= you be blest	सन्ध्या कालः	= vesperal, time, over,
				अति वर्तते	passing - is elapsing.

Oh, Raama, this way I described to you about "The Decent of Ganga" in detail, thus you be blest and prosperous, and as the visceral time is elapsing no more questions from you for now, and let us meditate on Gayatri. But listen to the fruits of listening the legend of गङ्गा अवतरण "The Descent of Ganga" [1-44-20]

धन्यं यशस्यमायुष्यं पुत्र्यं स्वर्ग्यमतीव च ।
यश्श्रावयति विप्रेषु क्षत्रियेष्वतरेषु च ।
प्रीयन्ते पितरस्तस्य प्रीयन्ते दैवतानि च ॥ १.४४.२१ ॥

धन्यम्	= endower of prosperity	यशस्यम्	= endower of renown	आयुष्यम्	= endower of longevity
अथ	= and	पुत्र्यम्	= endower of - progeny,	यः	= he who
		स्वर्ग्यम्	heaven, even, also		
		अपि च	such as this legend is	श्रावयति	= lets to listen - narrates
विप्रेषु	= among Brahmans	क्षत्रियेषु	= among Kshatriya-s,		
		इतरेषु च	among others, also		
तस्य पितरः	= his, manes, will be sat-	दैवतानि च	= gods, also, will be sat-		
प्रियन्ते	isfied	प्रियन्ते	isfied.		

This legend is conducive to achieve prosperity, fame, longevity, progeny and even heaven, and he who nar- rates this legend to others, whether he is from Brahmans or from Kshatriya-s, or for that matter of fact from any other class, his manes will be satisfied, and gods too will be gladdened. [1-44-21, 22a]

इदमाख्यानमव्यग्रो गङ्गावतरणं शुभम् ॥ १.४४.२२ ॥
 यश्शृणोति च काकुत्स्थ सर्वान् कामानवाप्नुयात् ।
 सर्वे पापाः प्रणश्यन्ति आयुः कीर्तिश्च वर्द्धते ॥ १.४४.२३ ॥

काकुत्स्थ	= oh, Kakutstha Raama	इदम् शुभम्	= this, auspicious	आयुश्यम्	= endower of longevity
गङ्गा	= Ganga's descent,	यः शृणोति	= he, who listens he	सर्वान्	= all, wishes, he
अवतरणम्	named legend			कामान्	achieves
अख्यनम्				अवाप्नुयात्	
सर्वे पापाः प्र	= all, sins, completely,	आयुः कीर्तिः	= long life, reputation,		
णश्यन्ति	obliterated	च वर्द्धते	also, enhances.		

Oh, Raama of Kakutstha-s, he who listens to this auspicious legend named "The Descent of Gang," which is an endower of longevity, all his wishes are achieved, all his sins are obliterated, and his reputation and longevity are also enhanced. Thus Vishvamitra concluded the episode of "The Descent of Ganga." [1-44-22b, 23] .

The Descent of Ganga

Ganga Almost every पुराण , mythological treatise, deals with the sanctity of Ganga. It is therefore queried and counter-queried as to why and how she is sanctifying. Many treatises have detailed about it. This river emerges from the nail of the left foot's big-toe of Vishnu as said in Vishnu Puraana: गङ्गा देव अङ्गना अङ्गानाम् अनुलेपना अपि पिञ्जरा। वाम पाद अम्बुज अङ्गुष्ठ नख स्रोतो विनिर्गता। विस्णोर् भिभर्ति याम् भक्त्या सिरसा अहर् निसम् धृवम् - सिवः Hence she took landing on Shiva's head. सङ्करस्य सिरसि भ्रष्टम् पतितम् कल्मष अपहा - महेश्वर तीर्थ "the one who plunged onto Shankara's head and the very same is the remover of sins." Even if that river has fallen onto the head of Shiva at a later time, her original birth place is at the feet of Vishnu hence that river is sacred. After falling on the head of Shiva she is released and she rapidly flowed onto earth. Hence, her speed and rapidity alone are the sanctifying factors. नदी वेगेन सुध्यति - गोविन्द राज "a river cleanses itself by its rapidity." As such, after incarceration by Shiva she flowed rapidly and thus her sanctity is kept up, by her very rapidity. On bearing these sanctifying waters on his head, Shiva became a sanctified Shiva as said at सरित् प्रपरोदकेन तीर्थेन - चन्द्र- मौलि विधृतेन सिवः सिवो आभूत् - भागवतपुराण . Shiva presumed that he is honoured for the falling of Ganga on his head as said at तत् अम्बु पतितम् दृष्ट्वा दधार सिरसा हरः। पावनार्थम् जटा मध्ये - महा भारत Even in आध्यात्म रामायण Sage Vashishta says to Vishnu त्वत् पाद सलिलम् धृत्वा धन्वो भूत् गिरिजा पतिः - आध्यात्म रामायण "on bearing your foot's waters Shiva became pious." In the legend of ट्रिविक्रम , dwarf-ascetic-boy, at one place it is said that due to the pressure of the foot of Vamana, the incarnation of Vishnu, the shell of the universe is pierced and water available outside has gone in and that water belonged to the Divine Ganga. At another place it is said when Brahma washed the feet of Vishnu that water from his

कमन्दुलु "handy vessel" flowed as Ganga. Still at another place it is said that the धर्म itself flowed as Ganga at the behest of Brahma. These three are correlated and said that "when Brahma washed the feet of Vishnu the waters were not sufficient enough to drench, then Brahma ordered धर्म to flow like water, but that too was not enough, and when Vamana pierced the shell of universe then धर्म flowed as Ganga. The योग takes yet another viewpoint of Ganga. Their great गुरु is Shiva, and hence yogis say that every fraction of second Ganga, or चेतन , vitality, flows in ones own body. तत् पाद पद्मजम् गङ्गाम् निपतन्तीम् स्व मूर्धनि। चिन्तयेत् ब्रह्म रन्ध्रेण प्रविशन्तीम् स्वकाम् तनूम्। तया सङ्कालयेत् देहम् बाह्यम् अभ्यन्तरम् मलम्। तत् क्षणात् विरजो मन्त्र जायते स्फटिक उपमम्॥ According to the six-plexus theory चेतन शक्ति , power of vitality, flows through ब्रह्म रन्ध्र "the hole in the mid of the pate" to सहस्रा कमल the multi-petal-lotus, the Internal Capsule or the Reticular Activating System and from there to आज्ञा चक्र " plexus of discrimination" back at the third eye, and from there the vitality flows down the lines of the three spinal nerves, viz., इडा पिन्गल सुषुम्न sympathetic, parasympathetic and central spinal cord. These three are the three replicas of गङ्गा अमुन अन्द् षरस्वति . Their confluence occurs once at आज्ञा चक्र " third eye" and again at the perineum and having gone to the perineum this Ganga activates the dormant particles of vitality to raise them up the spinal system. Thus, the Supreme Yogi Shiva ordains the vitality called Ganga to flow up and down the plexuses, from grey matter down to the perineum, only to activate the system. More Information than this will become unjustifiable here. Ganga is ever holy because she does not have any womanly stigmas. द्वि मासम् सरितह् सर्वा भवन्ति रजस्वलाः - मार्कण्डेय - - सिंह कर्काटकयोः मध्ये सर्वा नद्या रजस्वलाः - व्याघ्रपाद "for two months all the rivers menstruate" Maakandeya Puraana. "When sun in Leo-Cancer all rivers menstruate." that is due to monsoon and new waters, as such bathing in them at that time is prohibitive. But River Ganga perennially draws its river water from Himalayas thus she has no such blemish. For all these diverse opinions the reply is given in Raamayana itself as said in Ayodhya विश्णु पाद उद्भवाम् दिव्यम् - अयोध्य and also at 1-43-7 of Raamayana सा तस्मिन् पुण्या - पुण्ये रुद्रस्य मूर्धनि - रामायण which imports the meaning: "she that pious River Ganga, fell onto the pious head of Shiva," i.e., "without any mutation, both Shiva and Ganga are the sanctifiers by themselves, while helping each other, i.e., Shiva helped Ganga to gain a foothold on His head, while Ganga helped Shiva to become the root cause to bear and release her brunt, and in turn, both of them helped the humankind." Thus, what more can be sanctity than helping the created beings with one's own धर्म ?

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चतुर् चत्वारिंशः सर्गः ॥

Thus, this is the 44th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

45 Sarga 45 - पञ्चत्वारिंशः सर्गः

The Legend Of Churning Milk Ocean

Introduction -

The legend of churning Milk Ocean is narrated to Raama and Lakshmana when they reach and see a city named Vishaala. Vishvamitra narrates how हलहल , the lethal poison as well as आम्रित , the ambrosial elixir emerged from the churning of Milk Ocean, and how Shiva contained the poison and how Vishnu helped the churning in His incarnation as Tortoise.

विश्वामित्रवचश्श्रुत्वा राघवस्सहलक्ष्मणः ।
विस्मयं परमं गत्वा विश्वामित्रमथाब्रवीत् ॥ १.४५.१ ॥

सह लक्ष्मणः	= with, Lakshmana	राघवः	= Raghava	विश्वामित्र	= Vishwamitra's,
, paRaa-	= great, astonishment,	अथ	= then, to Vishvamitra,	वचः श्रुत्वा	words, on listening
mam	gone into	विश्वामित्रम्	addressed.		
vis-		अब्रवीत्			
mayam					
gatvaa					

On listening the narration of Sage Vishwamitra about Ganga's descent along with Lakshmana, Raama went into a great astonishment, and then addressed Vishvamitra. [1-45-1]

अत्यद्भुतमिदं ब्रह्मन् कथितं परमं त्वया ।
गङ्गावतरणं पुण्यं सागरस्यापि पूरणम् ॥ १.४५.२ ॥

ब्रह्मन्	= oh, Brahman	त्वया	= by you, narrated, ex-	इदम् गङ्गा	= this, Ganga's, alight-
		कथितम्	tremely - blessed leg-	अवतरणम्	ing
सागरस्य	= ocean's, [digging]	परमम्	end	पुण्यम्	= [are] sacrosanct
खननम्		पूरणम् अपि	= filling it, even		
अति	= highly, amazing.				
अद्भुतम्					

The blessed legend you have narrated about the digging of an ocean at the behest of Sagara, Ganga's alighting, and Bhageeratha filling it with the water of Ganga is sacrosanct and even highly amazing. [1-45-2]

क्षणभूतेव नौ रात्रिस्संवृत्तेयं महातपः ।
इमां चिन्तयतस्सर्वा निखिलेन कथां तव ॥ १.४५.३ ॥

परन्तप	= oh, enemy-inflamer	तव इमाम्	= your, this, all of the,	निखिलेन	= in entirety
		सर्वम्	episode		
चिन्तयतोः	= while thinking of it	कथाम्		इयम् रात्रिः	= this, night
		नौ	= to us two - Raama, Lakshmana		
क्षण भूत इव	= a moment, became, as if	सम्वृत्त	= rolled by.		

Oh, enemy-inflamer, for two of us entire night rolled by as if it is a single moment while we were thinking about the episode you have narrated in its entirety. [1-45-3]

तस्य सा शर्वरी सर्वा सह सौमित्रिणा तदा ।
जगाम चिन्तयानस्य विश्वामित्रकथां शुभाम् ॥ १.४५.४ ॥

विश्वामित्र	= oh, friend of universe - Vishvamitra	सौमित्रिणा	= Saumitri, along with	तस्यशुभाम्	= about it, auspicious
चिन्तयान्	= while thinking, about	सह		कथाम्	one, about legend
अस्य	it	सा सर्वा	= that, entire, night,		
		शर्वरी जगाम	rolled by.		

While thinking about the auspicious legend of Ganga along with Lakshmana, oh, friend of the universe, Vishvamitra, whole night rolled by. Thus Raama is addressing Vishvamitra. [1-45-4] Here the placement of verses does not give a continuity of narration in this version, insofar as Raama's speech is concerned. Other versions have a continuity of narration.

ततः प्रभाते विमले विश्वामित्रं महामुनिम् ।
उवाच राघवो वाक्यं कृताह्निनकमरिन्दमः ॥ १.४५.५ ॥

ततः	= thereafter	अरिन्दमः	= enemy-oppressor	राघवः	= Raghava
विमले प्रभाते	= fresh, on next dawn	कृत	= who performed,	विश्वामित्रम्	= to Vishvamitra
		आह्निकम्	morning chores of rituals		
तपः धनम्	= who in asceticism, affluent	वाक्यम्	= sentence, spoke.		
		उवाच			

Thereafter on the next fresh dawn the enemy-oppressor Raghava spoke these words to sage Vishvamitra, whose affluence is nothing but asceticism, and who by now has performed his daily chores of rituals. [1-45-5]

गता भगवती रात्रिश्श्रोतव्यं परमं श्रुतम् ।
तराम सरितां श्रेष्ठां पुण्यां त्रिपथगां नदीम् ॥ १.४५.६ ॥

परमम्	= excellent, listenable	भगवती	= deific, night, passed	सरितम्	= among rivers, prominent one, merited -
श्रोतव्यम्	[praiseworthy leg-	रात्रिः गता		श्रेष्ठम्	Ganga
श्रुतम्	end,] listened			पुण्यम्	

त्रि पथ गाम् नदीम्	= three, ways, coursing, river Ganga	तराम्	= we now cross over.
-----------------------	---	-------	----------------------

We have listened the praiseworthy legend of River Ganga, and the deific night has also passed by while listening such a legend, we may now cross over the very same prominent and merited River Ganga, the tri-path-cruiser. [1-45-6]

नौरैषा हि सुखास्तीर्णा ऋषीणां पुण्यकर्मणाम् ।
भगवन्तमिह प्राप्तं ज्ञात्वा त्वरितमागता ॥ १.४५.७ ॥

सुख आस्तीर्णा	= comfortably, blan- keted [floor with mats etc.]	पुण्य कर्मणाम् ऋषीणाम्	= of august, deeds, for sages - suitable for embarkation of great sages	एषा नौः	= this, boat
भगवंतम् इह प्राप्तम्	= your holiness, here, chanced - visited this place	ज्ञात्वा	= on knowing	त्वरितम् आगता	= quickly, [boat] came [fetched by them]
हि	= indeed.				

This boat which is suitable for the embarkation of the sages whose deeds are pious, and which is comfortably blanketed with mats in its deck has come here, and indeed on knowing about the visit of your holiness to this place the sages have fetched it. Thus Raama spoke to Vishvamitra. [1-45-7]

तस्य तद्वचनं श्रुत्वा राघवस्य महात्मनः ।
सन्तारं कारयामास सर्षिसङ्घस्सराघवः ॥ १.४५.८ ॥

तस्य महा आत्मनः राघवस्य स राघवः	= his, great-souled, Raghava"s = with Raghava-s]	तत् वचनम् श्रुत्वा	= that, sentence, on hearing	स ऋषि सन्धस्य	= along with, sages, as- semblages of
कारयामास	= started to make hap- pen.	सन्तारम्	= to cross over [river]	कौशिकः	= , Kaushika - Vishvami- tra]

Hearing the words of great-souled Raghava, Vishvamitra of Kusha dynasty, started to cross over the River Ganga along with the assemblage of sages, and with both the Raghava-s. [1-45-8]

उत्तरं तीरमासाद्य सम्पूज्यर्षिगणं तदा ।
गङ्गाकूले निविष्टास्ते विशालां ददृशुः पुरीम् ॥ १.४५.९ ॥

उत्तरम् तीरम् आसाद्य	= north side, bank, on arriving at	ततः	= then	सम्पूज्य ऋषि गणम्	= honoured, sages, group - who ferried them to here
गङ्गा कूले निविष्टाः	= then, Ganga"s, on bank, sojourned	ते	= they	विशालाम् पुरीम् ददृशुः	= at Vishaala [named city,] they have seen.

Arriving at the northern bank of River Ganga they have honoured the group of sages who ferried them up to here and sent them off. Then sojourning on the riverbank of Ganga they have seen the city called Vishaala. [1-45-9]

ततो मुनिवरस्तूर्णं जगाम सहराघवः ।
विशालां नगरीं रम्यां दिव्यां स्वर्गोपमां तदा ॥ १.४५.१० ॥

ततः	= then	मुनि वरः	= sage, the best - Vishvamisra	सह राघवः	= with, Raghava-s
तदा	= next	रम्याम्	= charming	दिव्याम्	= admirable
स्वर्ग	= to heaven, comparable	विशालाम्	= to Vishaala, city	तूर्णम्	= quickly, went.
उपमाम्		नगरीम्		जगाम	

The great sage Vishvamisra then quickly started along with Raama and Lakshmana to the charming and admirable city Vishaala, which in comparison is like heaven. [1-45-10]

अथ रामो महाप्राज्ञो विश्वामित्रं महामुनिम् ।
पप्रच्छ प्राञ्जलिर्भूत्वा विशालामुत्तमां पुरीम् ॥ १.४५.११ ॥

अथ	= then	महा प्राज्ञः	= highly, perspicacious	प्राञ्जलिः	= with folded palms, on
		रामः	= - who has a flair for knowing, Raama	भूत्वा	becoming
महा मुनिम्	= with great sage, Vishvamisra	उत्तमाम्	= about prominent, Vishaala, city	पप्रच्छ	= enquired about.
विश्वामित्रम्		विशालाम्			
		पुरीम्			

Then Raama, whose flair for knowing everything is high, became suppliant duly adjoining his palms, and enquired about the prominent city Vishala with the great Sage Vishvamisra. [1-45-11]

कतरो राजवंशो ऽयं विशालायां महामुने ।
श्रोतुमिच्छामि भद्रं ते परं कौतूहलं हि मे ॥ १.४५.१२ ॥

महा मुने	= oh, great, sage	विशालायाम्	= in Vishaala - kingdom	अयम् राज	= this, king"s, dynasty,
				वंशः कतमः	which is
श्रोतुम्	= for hearing, I am interested	ते भद्रम्	= safeness betides you	कतः	
इच्छामि				मे परम्	= to me, highly, inquisitiveness is there, indeed.
				कौतूहलम्	
				हि	

Oh, great sage, which dynasty of kings is ruling from this city of Vishaala? Let safeness betide you, I am interested to hear of it and indeed I am highly inquisitive about it. Thus Raama spoke to Vishvamisra. [1-45-12]

तस्य तद्वचनं श्रुत्वा रामस्य मुनिपुङ्गवः ।
आख्यातुं तत्समारेभे विशालस्य पुरातनम् ॥ १.४५.१३ ॥

मुनि पुङ्गवः	= sage, the eminent	तस्य रामस्य	= his, Raama"s	तत् वचनम्	= that, sentence, on
विशालस्य	= Vishaala"s, ancient	तत्	= that - legend	श्रुत्वा	hearing
पुरातनम्				आख्यातुम्	= to narrate, well,
				सम् आरेभे	started to.

Hearing that sentence of Raama then the eminent sage Vishvamitra has commenced to narrate the legend of ancient Vishaala. [1-45-13]

श्रूयतां राम शक्रस्य कथां कथयतश्शुभाम् ।
अस्मिन् देशे तु यद्वृत्तं तदपि शृणु राघव ॥ १.४५.१४ ॥

राम	= oh, Raama	शक्रस्य	= Indra"s, auspicious,	कथयतः	= as narrated, as I heard
श्रूयताम्	= let it be heard	कथाम्	legend	श्रुताम्	
		अस्मिन् देशे	= in this, country, what,	तत् अपि	= that, even]
		यत् वृत्तम्	has happened, indeed		
राघव	= oh Raghava	हि			
		तत्त्वेन शृणु	= in quintessence, you		
			listen.		

Oh, Raama, I will tell you about the auspicious legend of Indra as I was told, and you listen to it as I tell. Oh, Raghava, indeed you may now listen to the quintessence of what has happened in this country. [1-45-14]

पूर्वं कृतयुगे राम दितेः पुत्रा महाबलाः ।
अदितेश्च महाभाग वीर्यवन्तस्सुधार्मिकाः ॥ १.४५.१५ ॥

महाभागा	= oh, highly, fortunate,	पूर्वम् कृत	= once, in Krita, era	दितेः पुत्रा	= Diti"s, sons
राम	Raama	युगे			
महा बलाः	= extremely, energetic	अदितेः च	= Aditi"s, also	वीर्यवन्तः	= vigorous ones
	ones				
सु धार्मिकाः	= highly righteous ones.				

Once in Krita era, oh, Raama, the sons of Lady Diti were extremely energetic, whereas the sons of her younger sister Lady Aditi were vigorous and highly righteous. [1-45-15] Diti is the elder sister of Aditi and the first wife of Sage Kaashyapa. Her sons were originally called asura-s, and later given the nomenclature of राक्षसा -s, the demons. Lady Aditi the second wife of that sage Kaashyapa, gave birth to the progeny of sura-s, later generally called as देवता -s, the gods. These two ladies are the daughters of Daksha Prajaapati.

ततस्तेषां नरश्रेष्ठ बुद्धिरासीन्महात्मनाम् ।
अमरा अजराश्चैव कथं स्याम निरामयाः ॥ १.४५.१६ ॥

ततः = then	नरव्याघ्रः = oh, tigerly-man, Raama	महा अत्मनाम् = great-souled ones, to them
वि जराः = without, decay - without old age	अ मरा = without, death - deathless	तेषाम् चैव = also, likewise
निर् आमयाः = without, illness, mortification	कथम् स्यामः = how, we shall be - how to thrive	बुद्धिः आसीत् = thought - speculation, occurred.

Oh, tigerly-man, Raama, then those great-souls speculated as to "how we can thrive without ageing, illness, and likewise without death." [1-45-16]

तेषां चिन्तयतां राम बुद्धिरासीन्महात्मनाम् ।
क्षीरोदमथनं कृत्वा रसं प्राप्स्याम तत्र वै ॥ १.४५.१७ ॥

चिन्तयताम् = thus thinking, to those, तेषाम् masterminds	तत्र = in that matter	बुद्धिः आसीत् = thought, occurred
विपश्चिताम् क्षीर उद = milk, ocean, churning, मथनम् on performing कृत्वा	तत्र = from it	रसम् प्राप्स्याम वै = elixir, we will get, indeed.

A thought occurred to those masterminds who were thinking on that matter clueing them up, "we indeed can get elixir of life by churning the Milky Ocean." [1-45-17]

ततो निश्चित्य मथनं योक्रं कृत्वा च वासुकिम् ।
मन्थानं मन्दरं कृत्वा ममन्थुरमितौजसः ॥ १.४५.१८ ॥

ततः = then	अ मित = un, limited, energetic ओजसः = ones - both groups	मथनम् = churning, on deciding
वासुकिम् = Vasuki - King of योक्रं कृत्वा Snakes, as churning-rope, on making	मन्दरम् = mountain Mandara, as मन्थानम् stirrer, on making कृत्वा	म मन्थुः = thoroughly, churned - Milky Ocean.

Deciding upon to churn the Milky Ocean then made Vasuki, Thousand-headed King of Snakes, as the churning rope and Mt. Mandara as stirrer, and those brothers whose energy is unlimited have started churning the Milky Ocean thoroughly. [1-45-18]

अथ वर्षसहस्रेण सद्दण्डस्सकमण्डलुः ।
पूर्वं धन्वन्तरिर्नाम अप्सराश्च सुवर्चसः ॥ १.४५.१९ ॥

अथ वर्ष सहस्रेण = later, by years, thousand [after a thousand years]	योक्रं सर्प शिराम्नि च = churning rope, serpent, heads, also	तत्र = in that - friction of churning
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अति विषम् = a great lot of, venom	वमन्तः = disgorged	शिलाः = cliffs [of Mt. Mandara] ददन्शुः = fanged, with fangs. दशनैः
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After a thousand years, the Thousand-headed serpent Vaasuki, which is being used as churning rope, is incapacitated to bear the friction of churning and fanged the cliffs of Mt. Mandara. Thereby a great lot of venom is disgorged from the heads of that serpent Vaasuki, which venom on melting the rocks of Mt. Mandara became the holocaustic poison called हालहल . [1-45-19]

उत्पपाताम् अग्नि संकाशम् हालहल महाविषम् ।
तेन दग्धम् जगत् सर्वम् स देव असुर मानुषम् ॥ १-४५-२०

अग्नि = inferno, similar to संकाशम्	हालहल = halahala, lethal, poi- महा विषम् son	उत् प = started to up, verily, पाताम् fall - started to fulmi- nate - from Mt. Man- dara
तेन = by that	स देव असुर = together with, gods, मानुषम् demons, humans	जगत् = universe, whole, is सर्वम् burnt down. दग्धम्

A lethal poison similar to inferno known as हालहल has started to fulminate therefrom, by which whole universe of gods, non-gods and humans is burnt down. [1-45-20]

अथ देवा महादेवम् शंकरम् शरणार्थिनः ।
जग्मुः पशुपतिम् रुद्रम् त्राहि त्राहि इति तुष्टुवुः ॥ १-४५-२१

ततः = then	देवाः = gods	शरण = shelter, seeking अर्थिनः
महादेवम् = to Cardinal God रुद्रम् = to Rudra	पशु पतिम् = to animal"s, lord of जग्मुः = went to	शम् करम् = Solace, Endower त्राहि त्राहि = save, save us, thus, इति तुष्टुवुः they prayed to Him.

The gods seeking shelter then approached Rudra, the Cardinal God, Endower of Solace, and who husbands all the created animals inclusive of human-animals, namely Shiva, and they prayed to him saying "save, save us." [1-45-21]

एवम् उक्तः ततो देवैः देवेश्वरः प्रभुः ।
प्रादुर् आसीत् ततो अत्र एव शंख चक्र धरो हरिः ॥ १-४५-२२

ततः = then देवैः एवम् = by gods, this way, he is उक्तः addressed - prayed	प्रभुः = the lord शंख चक्र = conch, disc, handling, धरः हरिः Hari - Vishnu	देव ईश्वरः = God of Gods - Shiva ततः = then - in the mean- while
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अत्र एव = to there, only, revealed
 प्रादुर् = himself.
 आसीत्

This way while the gods are praying the Lord and God of Gods, namely Shiva, then handling his disc and conch-shell Vishnu has also revealed himself at that place. [1-45-22]

उवाच एनम् स्मितम् कृत्वा रुद्रम् शूलधरम् हरिः ।
 दैवतैः मध्यमानो तु तत् पूर्वम् समुपस्थितम् ॥ १-४५-२३

तत् त्वदीयम् सुरश्रेष्ठः सुराणाम् अग्रतो हि यत् ।
 अग्र पूजामि इह स्थित्वा गृहाण इदम् विषम् प्रभो ॥ १-४५-२४

हरिः	= Vishnu	स्मितम्	= smile, making [smilingly]	शूल धरम्	= Trident, Wielder of
एनम् रुद्रम्	= to him, to Rudra	कृत्वा		सुर श्रेष्ठः	= oh, among gods, best god
दैवतैः	= by gods, while churning, but	उवाच	= spoke	पूर्वम्	= firstly, emerged - element from Milk Ocean
मध्यमानः तु		यत्	= which]	समुपस्थितम्	= among gods, [you are]
त्वदीयम् हि	= it is yours, isn't it	यत्	= by which reason, by virtue of	सुराणाम्	= foremost god
असि	= you are]	प्रभो	= oh, omniscient god, Shiva	अग्रतः	= as prime, oblation
मत्वा	= deeming it as]	इह स्थित्वा	= in this [position of foremost god,] staying at it - applying yourself to that position	अग्र पूजाम्	= this, poison, you take.
				गृहाण	

"And Vishnu smilingly spoke to wielder of trident Rudra, 'oh, god the best, whatever element that has emerged from the churning of Milk Ocean by gods, that shall belong to you, isn't it. By virtue of your position as the foremost god among gods, oh, omniscient god Shiva, you please accept this poison applying yourself to that position of foremost god, and deeming this poison, haalahala, as a foremost oblation to your godhood. [1-45-23, 24]

इति उक्त्वा च सुरश्रेष्ठः तत्र एव अन्तर्धीयत ।
 देवतानाम् भयम् दृष्ट्वा श्रुत्वा वाक्यम् तु शारङ्गिणः ॥ १-४५-२५
 हालाहलम् विषम् घोरम् संजग्राह अमृत उपमम् ।

सुर श्रेष्ठः इति	= best one among gods	तत्र एव	= there, only, disappeared	सः	= he that Shiva]
उक्त्वा	= Vishnu, this way, on saying	अन्तर्धीयत			

देवतानाम् भयम् दृष्ट्वा	= god"s, scare, on ob- serving	शारङ्गिणः	= the wielder of bow called shaara nga, so, shaara Ngi dhanvan, i.e., Vishnu	वाक्यम् श्रुत्वा	= words, on listening
घोरम् हालाहलम् विषम्	= lethal, halahala, poi- son	अमृत उपमम्	= ambrosia, as if it is	सम् जग्राह	= well taken - gulped the poison.

Saying so Vishnu, the best one among gods, has disappeared then and there only. And on observing the scare of gods and also on paying heed to the words of the Wielder of Bow called शारङ्ग , namely Vishnu, god Shiva gulped that lethal poison, हालाहल , as if it is ambrosia. [1-45-25, 26a] ..

देवान् विसृज्य देवेशो जगाम भगवान् हरः ॥ १-४५-२६
ततो देव असुराः सर्वे मनथू रघुनन्दन।

देव ईशः	= god of gods	भगवान् हरः	= god, Hara - Shiva	देवान् विसृज्य	= gods, on leaving off
जगाम	= went away	रघु नन्दन	= oh Raghu"s dynasty, delight - Raama	ततः देव असुराः सर्वे	= then, gods, non-gods, all
म मनथू	= continued churning.				

The god of gods Hara then left for his abode Kailash parting with other gods, and oh, Raama, the joy of Raghu"s dynasty, the gods and non-gods have continued to churn the Milky Ocean. [1-45-26b, 27a]

प्रविवेश अथ पातालम् मन्थानः पर्वतोत्तमः ॥ १-४५-२७
ततो देवाः स गन्धर्वाः तुष्टुवुः मधुसूदनम्।

अथ	= now	मन्थानः	= stirrer, mountain,	पातालम्	= into netherworld, en- tered - caved in
ततः	= then	पर्वत उत्तमः	= loftiest one	प्रविवेश	
		स गन्धर्वाः	= with, gandharva-s,	मधुसूदनम्	= Madhusuudana to
		देवाः	= gods	तुष्टुवुः	Vishnu, they prayed.

Now the loftiest mountain that is being used as stirrer, namely Mt. Mandara, has caved into the netherworld, thereby the gods along with gandharva-s have prayed to Madhusuudana, the other name of Vishnu. [1-45-27b, 28a]

त्वम् गतिः सर्व भूतानाम् विशेषेण दिवौकसाम् ॥ १-४५-२८
पालयास्मान् महाबाहो गिरिम् उद्धर्तुमर्हसि।

महाबाहो	= oh, ambidextrous one	त्वम् सर्व	= you are, to all, beings,	विशेषेण दिव	= especially, to heaven,
		भूतानाम्	= the recourse	औकसाम्	dwellers
अस्मान्	= us, you protect	गतिः			
पालय		गिरिम्	= mountain, to elevate,		
		उद्धर्तुम्	= apt of you.		
		अर्हसि			

"You alone are the recourse to all beings, especially to the dwellers in heavens, oh ambidextrous god Vishnu, you safeguard us, it will be apt of you elevate the mountain." So prayed gods to Vishnu. [1-45-28b, 29a]

इति श्रुत्वा हृषीकेशः कामठम् रूपमास्थितः ॥ १-४५-२९
पर्वतम् पृष्ठतः कृत्वा शिश्ये तत्र उदधौ हरिः।

हृषीकेशः	= Hrisheeksha, another name of Vishnu, who is beyond corporeal senses, controller of those senses	हरिः	= Hari	इति श्रुत्वा	= thus, on hearing
कामठम्	= tortoise, form, having	पर्वतम्	= mountain [Mt. Mandara,] on back [on tortoiseshell,] on making	तत्र शिश्ये	= therein, that Ocean,
रूपम्	adopted	पृष्ठतः कृत्वा	[positioning]	उदधौ	became recumbent.
आस्थितः					

Hearing the prayer of gods Vishnu, Hrisheeksha, the controller of senses, adopting the form a tortoise and positioning the stirring Mt. Mandara on that tortoiseshell, he lay recumbent at the bottom of Milky Ocean as a base to the stirrer. [1-45-29b, 30a]

पर्वताग्रम् तु लोकात्मा हस्तेनाक्रम्य केशवः ॥ १-४५-३०
देवानाम् मध्यतः स्थित्वा ममन्थ पुरुषोत्तमः।

लोक आत्मा	= Cosmic-Soul	पुरुषः उत्तमः	= Person, Supreme	केशवः	= Keshava i.e., Vishnu
देवानाम्	= of gods, amid, staying	पर्वत अग्रम्	= mountain, peak, but	हस्तेन	= with hand, reached
मध्यतः		तु		आक्रम्य	out - on holding
स्थित्वा					
ममन्थ	= churned - participated in churning.				

Keshava then reached out his hand and grasped the mountaintop as he is the Cosmic-Soul, and thus staying amid gods that Supreme Person Vishnu participated in churning the ocean by holding the stirring mountain upright. [1-45-30b, 31a]

अथ वर्ष सहस्रेण आयुर्वेदमयः पुमान् ॥ १-४५-३१
उदतिष्ठत् सुधर्मात्मा स दण्ड स कमण्डलुः।
पूर्वम् धन्वन्तरिर्नाम अप्सराः च सु वर्चसः ॥ १-४५-३२

अथ वर्ष	= then, years, after thousand	स दण्ड स	= with, arm-rest-stick, with, handy water-vessel	धन्वन्तरिः	= Dhanvantari, named
सहस्रेण		कमण्डलुः		नाम	
आयुः	= Life, Science epitome of, [Aayurveda,] male personality	सु धर्मात्मा	= highly, righteous souled one	सु वर्चसः	= with remarkable, elegance, Apsara-s, also
वेदमयः				अप्सराः च	
पुमान्					

पूर्वम्	= firstly	उदतिष्ठत्	= to up, came, and
		उत् अ	stayed] came up,
		तिष्ठत्	surfaced - from ocean.

After a thousand years of churning, then a male personality, an epitome of Life Sciences, namely aayur veda , a highly righteous soul, named Dhanvantari, has firstly surfaced with his arm-rest-stick and with his handy water-vessel, and then the remarkably elegant Apsara-s, angelic damsels, have emerged next to him from the Milky Ocean. [1-45-31b, 32]

अप्सु निर्मथनादेव रसस्तस्माद्वरस्त्रियः ।
उत्पेतुर्मनुजश्रेष्ठ तस्मादप्सरसो ऽभवन् ॥ १.४५.३३ ॥

मनुज श्रेष्ठ	= oh, among men, the best one - Raama	अप्सु	= in water - of Milk Ocean	निर्	= by absolute churning
तस्मात्	= from that, elixir, only	वर स्त्रियः	= choicest, females	मथनात्	
रसात् एव				उत्पेतुः	= came forth
तस्मात्	= therefore	अप्सरसः	= Apsara-genera, they became - their genera became.		

Choicest females have come out an elixir obtained on absolute churning of the waters of Milk Ocean, oh, best one among men, Raama, thereby that genera of females became Apsara-s. [1-45-33]

षष्टिः कोट्यो ऽभवंस्तासामप्सराणां सुवर्चसाम् ।
असङ्ख्येयास्तु काकुत्स्थ यास्तासां परिचारिकाः ॥ १.४५.३४ ॥

काकुत्स्थ	= oh, descendent of Kakutstha	सु वर्चसाम्	= those with - amazing, dazzle	तासाम्	= of those, of Apsara-s
षष्टिः कोट्यः	= sixty, crores [six hundred millions,] they became [they emerged]	तासाम्	= their	अप्सराणाम्	
अभवन्				याः	= who are the, maidser-vants [of main Apsara-s]
ते	= they are	अ सन्ख्येयाः	= not, countable [innumerable one,] on their part.	परिचारिकाः	

Six hundred millions of such Apsara-s with amazing dazzle have emerged from the churning of Milky Ocean, oh, descendent of Kakutstha, and their maidservants who emerged along with them are innumerable. [1-45-34]

न तास्म प्रतिगृह्णन्ति सर्वे ते देवदानवाः ।
अप्रतिग्रहणादेव तेन साधारणास्मृताः ॥ १.४५.३५ ॥

सर्वे ते देव = all, those, gods, दानवाः = demons अ = by not, espousing प्रतिग्रहणात्	ताः = them - the Apsara fe- males ताः = they [सर्वाः = all]	न प्रतिगृह्णन्ति = not, take a fancy [es- poused,] they are स्म = general, reckoned as, साधारणाः = that way, virtually.
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Anybody either from gods or demons espoused them, and when none espoused them they are virtually reckoned as "general-purpose" Apsara-females. [1-45-35]

In fact these Apsara-s are the nymphs who really did not bother to choose husbands either from gods or from demons and they wanted to be free and out of the institution of marriage. But later they alone have become breeding centres as in the case of Menaka-Vishvamitra et al. Because they have come out from अप्सु रस "waters... elixir, those that emanated from the elixir of water." Etymologically this nomenclature "seems more to be guided by the similarity of sound than anything else," and "we have a case of sound etymology par excellence [in Raamayana,] in सुर असुर and the word असुर is formed from the word असु with the addition of the suffix र and means "one full of र spiritual life i.e., असु and "by curious process of semantical change came to mean a demon." Pt. Satya Vrat - Raamayana - A Linguistic Study.

वरुणस्य ततः कन्या वारुणी रघुनन्दन ।

उत्पपात महाभागा मार्गमाणा परिग्रहम् ॥ १.४५.३६ ॥

रघु नन्दन = oh, descendent of Raghu महाभागा = heaven-sent one, वारुणी = namely Vaaruni	ततः = then परिग्रहम् = espousal, searching मार्ग माणा = for	वरुणस्य = of Varuna [Rain-god,] कन्या = daughter of उत्पपात = came up.
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Oh, descendent of Raghu, then the heaven-sent damsel Vaaruni came up from Milky Ocean searching for her espousal, who is the daughter of Varuna, the Rain-god, and who incidentally is the presiding deity of hard liquors and also called as सुर . [1-45-36]

दितेः पुत्रा न तां राम जगृह्वरुणात्मजाम् ।

अदितेस्तु सुता वीर जगृहुस्तामनिन्दिताम् ॥ १.४५.३७ ॥

राम = oh Raama वीर = oh, brave one - Raama जगृहुः = taken - accepted.	ताम् वरुण = her, that Rain-god, आत्मजाम् = daughter of - Vaaruni अनिन्दिताम् = impeccable one, her ताम्	दितेः पुत्रा न = of Diti, sons, not, taken जगृहुः = - espoused अदितेः सुता = Aditi's, sons, on their तु = part
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Oh, Raama, the sons of Diti, namely asuraa-s, have not espoused that daughter of Rain-god, but oh, brave Raama, the sons of Aditi on their part, namely sura-s, have espoused that impeccable Vaaruni. [1-45-37]

असुरास्तेन दैतेयास्सुरास्तेनादितेस्सुताः ।
हृष्टाः प्रमुदिताश्चासन् वारुणीग्रहणात्सुराः ॥ १.४५.३८ ॥

38. तेन = thereby	दैतेयाः = sons of Diti	असुराः = Asura-s - those that are without, liquor
अदितेः सुताः = Aditi's sons, Suraa-s - those that have liquor thus both are named	वारुणी ग्रहणात् = Vaaruni, on espousing	सुराः = gods
	हृष्टाः = delighted, rejoiced, प्रमुदिताः च also, [gods,] became. आसन्	

Thereby the sons of Diti are called अ सुरा -s, and the sons of Aditi are called सुरा -s, and gods are delighted and rejoiced on espousing Vaaruni. [1-45-38]

उच्चैश्रवा हयश्रेष्ठो मणिरत्नं च कौस्तुभम् ।
उदतिष्ठन्नरश्रेष्ठ तथैवामृतमुत्तमम् ॥ १.४५.३९ ॥

39. नरश्रेष्ठ = oh, best among men, Raama	उच्चैःश्रवा हय श्रेष्ठः = Uccaishravaa, horse, the best one	कौस्तुभम् = Kaustubha, jewel, gem
तथैव = like that	उत्तमम् = Supreme, Ambrosia - अमृतम् the elixir of gods, have उदतिष्ठन् emerged. उत् अ तिष्ठन्]	मणि रत्नम् of a, also च

Then a best horse called Uccaishravaa has emerged, oh, Raama, the best among men, and then a gem of a jewel, called Kaustubha, and like that अमृतम् , the Supreme ambrosial elixir of gods, have also emerged. [1-45-39]

अथ तस्य कृते राम महानासीत्कुलक्षयः ।
अदितेस्तु ततः पुत्रा दितेः पुत्रानसूदयन् ॥ १.४५.४० ॥

राम = Oh Raama	अथ = then	तस्य कृते = to it, owing to ambrosia
महान् = rampant, ethnic कुल क्षयः havoc, has chanced आसीत् दितेः = Diti's, sons are, hav- पुत्रान् ocked. असूदयन्	ततः = then	अदितेः पुत्रा तु = by Aditi's, sons, on their part

Owing to the dispute regarding the possession of that ambrosia, oh, Raama, then there chanced a rampant ethnic havoc, and then the sons of Aditi have havocked the sons of Diti. [1-45-40]

एकतो ऽभ्यागमन् सर्वे ह्यसुरा राक्षसैस्सह ।
युद्धमासीन्महाघोरं वीर त्रैलोक्यमोहनम् ॥ १.४५.४१ ॥

वीर	= oh, brave one - Raama	सर्वे असुरा	= all, asura-s	राक्षसैः सह	= demons, along with
एकताम्	= to one side, arrived at -	त्रै लोच्य	= for three worlds, per-	महा घोरम्	= very, gruesome, war,
अगमन्	allied themselves	मोहनम्	plexing	युद्धम्	occurred.
				आसीत्	

All the asura-s and demons have come to one side against sura-s, and there occurred a very gruesome war which was perplexing to all the triad of universe viz., ethereal, real and surreal spheres. [1-45-41]

यदा क्षयं गतं सर्वं तदा विष्णुर्महाबलः ।
अमृतं सो ऽहरत्तूर्णं मायामास्थाय मोहिनीम् ॥ १.४५.४२ ॥

यदा सर्वम्	= when, everything, an-	तदा	= then	महाबलः सः	= highly capable - om-
क्षयम्	nihilation, waded in			विष्णुः	nicompetent, he, that
गतम्					Vishnu
मोहिनीम्	= Mohini"s, illusory	तूर्णम्	= swiftly, Amrita - Am-		
मायाम्	[power / form,] on	अमृतम्	brosia, [Vishnu] im-		
आस्थाय	assuming	अहरत्	pounded.		

When everything is wading into annihilation then that omnicompetent Vishnu swiftly impounded Amrita, the Divine Elixir, by assuming his illusory power of Mohini. [1-45-42]

Mohini literally means "that which bewitches" and usually described as a feminine or neutral power of Vishnu, personified by a bewitching divine female. Thus Vishnu is said to have assumed a physique of such a voluptuous and bewitching seductress, marvellously limbed, and mantled in see-thru clothing, and thus maddened everybody around her. Then she started to serve Amrita/Ambrosia among the gods and demons on making them to sit on either side of her way. Even the age-old Brihaspati, the Jupiter, sitting in god"s row, has come under her charm and started gazing her from top to toe, pruriently. When Brihaspati saw the feet of that damsel, they appeared as male person"s feet. He further looked at those two feet and beholding them as श्री चरण , "Reverential Divine Feet of Vishnu," with which he covered the three spheres, Brihaspati"s illusion is shattered and he venerated those feet, recognising this as Vishnu"s Maya, illusory power.

ये गताभिमुखं विष्णुमक्षयं पुरुषोत्तमम् ।
सम्पिष्टास्ते तदा युद्धे विष्णुना प्रभविष्णुना ॥ १.४५.४३ ॥

43. अ	= without, perish - Im-	पुरुष	= Person, Supreme	विष्णुम्	= at Vishnu
क्षरम्	perishable, Eternal	उत्तमम्		अभिमुखम्	= towards - confronting,
ये	= which of those - asura-	युद्धे	= in war	गताः	have gone
s					

ते	= they are	प्रभ विष्णुना	= by his blaze, triply - one whose blaze is manifest in the fire, sun and lightning, hence one who has tripleblaze	विष्णुना	= by such - Vishnu
तदा सम्पिष्टाः	= then, pulverised.				

Whoever confronted that Eternal and Supreme Person, namely Vishnu, in that war, then Vishnu whose blaze is threefold as manifest in the sun, fire and lightning, has pulverised him. [1-45-43]

अदितेरात्मजा वीरा दितेः पुत्रान्निजघ्निरे।
तस्मिन् युद्धे महाघोरे दैतेयादित्योर्भृशम् ॥ १.४५.४४ ॥

दैतेयाः	= of Diti"s progeny, of	अस्मिन् घोरे	= in this, horrendous,	वीराः अदितेः	= brave ones, Aditi"s,
अदित्ययोः	Aditi"s progeny	महायुद्धे	great war	आत्मजा	sons gods
दितेः पुत्रान्	= Diti"s, sons - demons	भृशम्	= altogether, massacred.		
		निजघ्निरे			

In this horrendous war between the progeny of Diti, namely demons, and the progeny of Aditi, namely gods, the sons of Aditi being gods, have altogether massacred the demonic sons of Diti. [1-45-44]

निहत्य दितिपुत्रांश्च राज्यं प्राप्य पुरन्दरः ।
शशास मुदितो लोकान् सर्षिसङ्घान् सचारणान् ॥ १.४५.४५ ॥

45. पुरन्दरः	= eliminator of enemy cities - Indra	दिति पुत्रान्	= Diti"s, sons, on elimi- nating	राज्यम् प्राप्य	= divine - kingdom, on acquiring
मुदितः	= becoming happy	स ऋषि	= with, sages, assem- blages, with, caarana-s	लोकान्	= worlds, he ruled.
		सन्धान् स	- celestials	शशास	
		चारणान्			

On eliminating the demonic sons of Diti and on acquiring kingdom of heaven, that eliminator of enemy cities, namely Indra, happily ruled the worlds that are inclusive of sages and caarana-s. Thus Vishvamitra continued his narration about Vishaala city and its emergence. [1-45-45] .

The Churning of Milk Ocean Legend

Once, when Indra was riding his elephant Iravata, Sage Duurvasa came towards him and offered a garland, respecting Indra as the administrator of the universe. Indra decorated that garland on the head of his elephant and that elephant removed it and trampled. By this Duurvasa, who is an angry sage by himself, is angered and

curses Indra to fall from the grace and all his luxurious paraphernalia be submerged in ocean. Accordingly, Indra looses everything and becomes destitute, and he then approaches Vishnu. Vishnu reprimands Indra for ridiculing elderly sages like Duurvasa and then plans to churn the ocean to retrieve all the lost treasures. Thus, the legend and the churning are going on for ages. From the kundalini / power of yoga point of view the churning of ocean is continually going on in everyone's body. The body is the ocean and at its abyss, the triangle in the perineal or sacral plexus is the base of Mt. Mandara. The churning rod is the spinal cord in the rod like backbone and the churning strings are the इड & पिन्गल namely, the sympathetic and parasympathetic systems. The churners are the air elements of vital forces on either side. This total system is held upright by Vishnu because He is नारायण = नर + आयण "one who conducts humans, say created beings, into being and lead them away, again into His own self..." When kundalini power is incited the first results are always negative like, हालाह "the lethal poison..." and all all-ruinous ills befall on us. If this negativity is surrendered to someone who can handle it effortlessly, like Shiva, then the positivity results like अमृत / Ambrosia Even if this elixir of life is readily available, there will be still better lures, lusts, and longings like Mohini and if enchanted by those instantaneous quirks, which are yet another kind of negativity, we will be lost completely, like the demons. Hence "churn the correct way..." is the postulate of yoga.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पञ्चत्वारिंशः सर्गः ॥

Thus, this is the 45th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

46 Sarga 46 - षड्त्वारिंशः सर्गः

Lady Diti Seeks For A Son To Kill Indra

Introduction -

Diti seeks for a son to kill Indra because Indra and other gods have killed her sons in the battle after churning Milk Ocean. But Indra, being her stepson arrives at her place of asceticism, with view to destroy that Indra-killer. On a fateful day when Diti failed to maintain the procedure of vow, Indra enters her womb and dissects the foetus into seven fragments, which later become सप्त मरुत् गण The Seven Wind-gods.

हतेषु तेषु पुत्रेषु दितिः परमदुःखिता ।
मारीचं काश्यपं राम भर्तारमिदमब्रवीत् ॥ १.४६.१ ॥

राम	= oh, Raama	तेषु पुत्रेषु	= those, sons, while being killed	दितिः परम	= Diti, is highly, anguished
मारीचम्	= to husband, son of	इदम्	= this, said.	दुःखिता	
काश्यपम्	Mareechi, to sage	अब्रवीत्			
भर्तारम्	Kaashyapa				

"Oh, Raama, Lady Diti was highly anguished for those sons that are killed and said this to her husband, Sage Kashyapa, the son of Sage Maareechi." Thus Vishvamitra continued narration. [1-46-1]

हतपुत्रास्मि भगवंस्तव पुत्रैर्महाबलैः ।
शक्रहन्तारमिच्छामि पुत्रं दीर्घतपोर्जितम् ॥ १.४६.२ ॥

भगवन्	= oh, god	महा बलैः	= great mighty ones	तव पुत्रैः	= by your, sons
हत पुत्रा	= killed, sons, I am - my	शक्र	= Indra, exterminator of	दीर्घ तपोः	= by sustained, penance,
अस्मि	sons are killed	हन्तारम्		जितम्	one who can be
पुत्रम्	= Son	इच्छामि	= I wish to bear		achievable such a

"Oh, god, I am bereaved of my sons who are killed by your great mighty sons, the sons of your second wife Aditi, as such I wish to bear a son, who is achievable by sustained penance, for he shall be the exterminator of Indra. [1-46-2]

साहं तपश्चरिष्यामि गर्भं मे दातुमर्हसि ।
ईश्वरं शक्रहन्तारं त्वमनुज्ञातुमर्हसि ॥ १.४६.३ ॥

सा अहम्	= such as I am - such a bereaved mother	तपः	= asceticism, I wish to	अनुज्ञातुम्	= permission, to [to accord,] apt of you
त्वम्	= you	चरिष्यामि	undertake	दातुम्	
		ईश्वरम्	= who shall be a ruler of worlds	अर्हसि	
गर्भम् मे	= pregnancy, to me, to			शक्र	= who shall be - Indra,
दातुम्	accord, apt of you.			हन्तारम्	exterminator of with
अर्हसि					such a son

"Such a bereaved mother as I am, I wish to undertake asceticism for a son who shall become an exterminator of Indra, and who shall be the ruler of worlds. As such, it will be apt of you to permit me for asceticism, and further it will be apt of you to accord me pregnancy with such a son." Thus Diti spoke to her husband Kaashyapa. [1-46-3]

A sage's wife requires permission of her husband if she wishes to undertake an individual asceticism, because she will be receiving her own share of merit from her sage-husband's penances and practises, as he is her life-mate.

तस्यास्तद्वचनं श्रुत्वा मारीचः काश्यपस्तदा ।
प्रत्युवाच महातेजा दितिं परमदुःखिताम् ॥ १.४६.४ ॥

तदा	= then	मारीचः	= son of Sage Mareechi	महा तेजा	= great, resplendent sage
काश्यपः	= Kaashyapa	तस्याः तत्	= of her, that, sentence -	परम	= to deeply, mournful,
		वचनम्	request, on hearing	दुःखिताम्	to Diti
प्रति उवाच	= in reply, said.	श्रुत्वा		दितिम्	

On hearing her request the great resplendent sage Kaashyapa, the son of Sage Mareechi, replied Diti, who is deeply mournful. [1-46-4]

एवं भवतु भद्रं ते शुचिर्भव तपोधने ।
जनयिष्यसि पुत्रं त्वं शक्रहन्तारमाहवे ॥ १.४६.५ ॥

तपः धने	= oh, ascetically, wealthy one - Lady Diti	एवम् भवतु	= so, be it	ते भद्रम्	= you, be blest
शुचिः भव	= purity [propriety,] you become [abide by]	त्वम्	= you	आहवे शक्र	= in war, Indra's, exterminator such a
पुत्रम्	= son	जनयिष्यसि	= you will be delivering.	हन्तारम्	

"So be it... oh, ascetically wealthy lady, you be blest, if you abide by the propriety of the practises of asceticism, then you will be delivering a son who can become an exterminator of Indra in war. [1-46-5]

पूर्णे वर्षसहस्रे तु शुचिर्यदि भविष्यसि ।
पुत्रं त्रैलोक्यभर्तारं मत्तस्त्वं जनयिष्यसि ॥ १.४६.६ ॥

त्वम् शुचिः = you, pure [punctilious,] becomes, यदि if त्रै लोच्य = three worlds, exterminator [husbander] भर्तारम्	वर्ष सहस्रे = years, thousand, on पूर्णे तु completing, but पुत्रम् = son	मत्तः = from me [by my grace] जनयिष्यसि = you can deliver.
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"If you can complete a thousand years of asceticism punctiliously, by my grace you can deliver a son who can be a husbander of three worlds." Thus Sage Kaashyapa advised his wife Diti. [1-46-6]

In some other versions the word त्रैलोक्य हन्तारम् is carried forward from earlier verses of Diti, into the speech of Sage Kaashyapa also. Some have it as त्रैलोक्य भर्तारम् "a husbander of three worlds..." Diti may have desired for a "killer." But Kashyapa, as a father of both gods and demons, cannot term the issuing son as an exterminator of three worlds, because the three worlds are in vogue at Kaashyapa's grace. Some attach this adjective to Indra but not to the forthcoming son of Diti.

एवमुक्त्वा महातेजाः पाणिना स ममार्जं ताम् ।
समालभ्य ततस्स्वस्तीत्युक्त्वा स तपसे ययौ ॥ १.४६.७ ॥

महा तेजाः = great resplendent [sage] ताम् पाणिना = her, with hand, wiped ममार्जं - patted सः = he, Kaashyapa]	सः = he, Kaashyapa तम् आलभ्य = her, on touching [her,] ततः then तपसे ययौ = for ascetic practises, departed.	एवम् उक्त्वा = thus, saying स्वस्ति इति = be blest, thus, on saying उक्त्वा ing
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Saying thus that great resplendent sage patted her, and then on his touching her she is consecrated, and then that sage Kaashyapa departed for his ascetic practises, saying "be blest." [1-46-7]

गते तस्मिन्नरश्रेष्ठ दितिः परमहर्षिता ।
कुशप्लवनमासाद्य तपस्तेपे सुदारुणम् ॥ १.४६.८ ॥

नरश्रेष्ठ = oh, best one among men, Raama कुशप्लवम् = [to a sacred place called] Kushaplava, on reaching सम् आसाद्य	तस्मिन् गते = he [Kashyapa], when सति gone सु दारुणम् = highly, rigorous, तपः तेपे asceticism, she practised.	दितिः परम = Diti, is highly, elated हर्षिता
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On the exit of Sage Kaashyapa, oh, best one among men Raama, highly elated Diti reached the sacred place called Kushaplava, on which the present City of Vishala is now standing, and practised a highly rigorous

asceticism. [1-46-8]

तपस्तस्यां हि कुर्वन्त्यां परिचर्यां चकार ह ।
सहस्राक्षो नरश्रेष्ठ परया गुणसम्पदा ॥ १.४६.९ ॥

नर श्रेष्ठ	= oh, best among men Raama	तस्याम् तपः	= of her, asceticism, कुर्वन्त्याम् while practising, truly चरन्त्याम् हि	सहस्राक्षः	= Thousand-eyed god, - Indra
परया गुण सम्पदा	= with surpassing, ve- racities, abundance with	परिचर्याम्	= services, rendered, in- चकार ह deed.		

While she is truly practising asceticism, oh, the best among men Raama, that Thousand-eyed god Indra has indeed rendered services with his abundant and surpassing veracities to her, who is none other than his maternal-aunt. [1-46-9]

अग्निं कुशान् काष्ठमपः फलं मूलं तथैव च ।
न्यवेदयत् सहस्राक्षो यच्चान्यदपि काङ्क्षितम् ॥ १.४६.१० ॥

सहस्र अक्षः	= Thousand, eyed god, Indra	अग्निम्	= fire, Kusha grass, fire- कुशान् wood, water	फलम् तथैव	= fruits, like that, also, च मूलम् tubers
कान्क्षितम् अन्यत्	= [she] wanted - re- quired, other [items]	काष्ठम् अपः यत् च अपि	= whatever, also, even	न्यवेदयत्	= he offered - made available.

The Thousand-eyed god Indra made available fire, firewood, water, the sacred Kusha grass, fruits and like that tubers also, and whatever other items she required in her ascetic practise. [1-46-10]

गात्रसंवहनैश्चैव श्रमापनयनैस्तथा ।
शक्रस्सर्वेषु कालेषु दितिं परिचचार ह ॥ १.४६.११ ॥

शक्रः	= Indra	गात्र	= limbs [body,] mas- सम्बहनैः च sages, also, thus एव	तथा	= likewise
श्रम अप नयनैः	= [bodily] strain, away, sending - by removing	सर्वेषु कालेषु	= in all, times [all the time]	दितिम्	= to Diti, served, indeed. परिचचार ह

All the time Indra indeed served Diti by massaging her body, and other means of removing her bodily strain resulting from her arduous practises. [1-46-11]

अथ वर्षसहस्रे तु दशोने रघुनन्दन ।
दितिः परमसम्प्रीता सहस्राक्षमथाब्रवीत् ॥ १.४६.१२ ॥

रघु नन्दन	= oh, Raama, descendent of Raghu	अथ	= then	वर्ष सहस्रे	= years, thousands, to complete
दश ऊने	= ten, less - less than ten years - 999 years	दितिः परम	= Diti, highly, rejoiced	सहस्र अक्षम्	= to Thousand-eyed
		सम्हृष्टा		अब्रवीत्	god, Indra, spoke to.

Oh, Raama, the descendent of Raghu, when ten years are less to complete the thousand years span of her ascetics, Diti is highly rejoiced as her ambition is going to fructify in just ten more years, and then she spoke to the Thousand-eyed god, Indra. [1-46-12]

तपश्चरन्त्या वर्षाणि दश वीर्यवतां वर ।
अवशिष्टानि भद्रं ते भ्रातरं द्रक्ष्यसे ततः ॥ १.४६.१३ ॥

वीर्यवताम्	= oh, among valiant ones, best one - oh, Indra	तपः चरन्त्या	= asceticism, to me who am practising	दश वर्षाणि	= ten, years, are remaining
वर		ते भद्रम्	= you be, safe.	अवशिष्टानि	
ततः	= then, brother, you can see				
भ्रातरम्					
द्रक्ष्यसे					

"Oh, best one among the valiant ones, Indra, to me who am practising asceticism ten years are remaining to complete, then you can see your brother, you be safe. [1-46-13]

तमहं त्वत्कृते पुत्रं समाधास्ये जयोत्सुकम् ।
त्रैलोक्यविजयं पुत्रं सह भोक्ष्यसि विज्वरः ॥ १.४६.१४ ॥

पुत्र	= oh, son - Indra	यम्	= whom	त्वत् कृते	= for your, reason
जय	= in victory [to conquer you,] enthusiastic one	तम् अहम्	= him, I am, bringing up	पुत्र	= oh, son, Indra
उत्सुकम्		आधास्ये		सह भोक्ष्यसि	= with [him,] you can enjoy,
विज्वर	= without, febrility [of enemies]	त्रै लोका	= three, worlds, victory on		
		विजयम्			

"Oh, son Indra, whom I am bringing up for your reason, I will bring him up as a victory-enthusiast, and oh, son, Indra, along with him conquering the three worlds you can enjoy them, without febrility from your enemies.

OR

"Oh, son Indra, whom I am now bringing up, will be enthusiastic in conquering you, but somehow I will manage him by telling that you are after all his brother, and no harm shall be done to you, and oh, son Indra, if you join him you will get rid of your febrility, caused by his emergence, and then you two can conquer all the three worlds. [1-46-14]

याचितेन सुरश्रेष्ठ पित्रा तव माहात्मना ।
वरो वर्ष सस्र अन्ते मम दत्तः सुतम् प्रति ॥ १-४६-१५

सुर श्रेष्ठ	= oh, best one among gods	याचितेन	= on my prayer	माह आत्मना	= from high-souled one, by your, father-Kaashyapa
वर्ष सस्र	= years, thousand, at the end of	मम सुतम्	= to me, son, towards [for a son]	वरः दत्तः	= boon, is bestowed.

Oh, best one among gods, Indra, on my prayer your high-souled father Sage Kaashyapa bestowed this boon on me for a son, which materialises at the end of thousand years, and only ten more years are to slip by. [1-46-15]

इति उक्त्वा च दितिः तत्र प्राप्ते मध्यन्दिन ईश्वरे ।
निद्रयापहृता देवी पादौ कृत्वाथ शीर्षतः ॥ १.४६.१६ ॥

दितिः	= Diti	इति उक्त्वा	= thus, saying	दिन ईश्वरः	= day"s, lord - Sun
आकाश	= [sky,] in middle, on reaching - at midday	देवी	= that lady	अथ	= then
मध्यम् प्राप्ते	= two feet, headward, on keeping	तत्र	= there in that matter of asceticism	निद्रया	= by sleep, stolen over.
पादौ शीर्षतः				अपहृता	

When Diti was saying thus, the noontime sun was reigning high that lady is stolen over by sleep keeping her feet headward. [1-46-16]

This "keeping feet headward" is variously inferred. While sitting she leaned on her knees and her braid touched feet, thus she became impious. She slept with her head neither towards east nor to south. The ancient cots in India used to have head-side and feet-side finishing. Then she placed head at feet-side and feet at head-side. Even if a cot is not there, though slept on ground, the head shall be positioned eastward or southward, but not to north or west. Finally, she slept at noontime, and for a person under a vow noontime sleep is prohibitive. अनेन व्रतस्थानाम् दिवा स्वापः पाद स्थाने शिरः स्थापनम् च अशुचिकरम् इति सूचितम् - द्रक् Hence her meticulousness is defeated.

दृष्ट्वा तामशुचिं शक्रः पादतः कृतमूर्द्धजाम् ।
शिरस्स्थाने कृतौ पादौ जहास च मुमोद च ॥ १.४६.१७ ॥

शक्रः	= Indra	पादयोः कृत	= at feet-side, placing	मूर्धं जाम्	= from head, emerging ones - head-hair, braid - braid resting on feet
अ शुचिम्	= not, pious one	ताम् दृष्ट्वा	= her [Diti,] on observing	शिरः स्थाने	= head, at the place of, placed, feet
जहास च	= laughed, also, gladdened, also.			कृतौ पादौ	

On observing her who has become impious by placing her head at feet-side and braid falling on feet, Indra is gladdened and laughed at her failed asceticism. [1-46-17]

तस्याश्शरीरविवरं विवेश च पुरन्दरः ।
गर्भं च सप्तधा राम बिभेद परमात्मवान् ॥ १.४६.१८ ॥

राम	= oh Raama	पुरन्दरः	= enemy-fastnesses, destroyer - Indra	तस्याः शरीर	= of her [Diti's,] body's,
प्रविवेश च	= entered, also	परम	= highly, courageous	विवरम्	aperture
		आत्मवान्	one	गर्भम् सप्तधा	= womb [foetus,] into
				चिच्छेद	seven ways [seven fragments,] rent asunder.

Oh, Raama, , being a highly courageous one, Indra the destroyer of enemy fastnesses, entered the body of Diti through her aperture and rent her foetus asunder into seven fragments. [1-46-18]

भिद्यमानस्ततो गर्भो वज्रेण शतपर्वणा ।
रुरोद सुस्वरं राम ततो दितिरबुध्यत ॥ १.४६.१९ ॥

राम	= oh, Raama	ततः	= then	शत पर्वणा	= which has hundred, cutting edges
वज्रेण	= with such Thunder-bolt	भिद्यमानः	= being sliced, womb	सु स्वरम्	= in loud, voiced - clamorously
रुरोद	= wailed	गर्भः	[foetus]		
		ततः दितिः	= then, Diti, is awakened.		
		अबुध्यत			

Oh, Raama, then that foetus wailed clamorously while being sliced with Thunderbolt that has hundred cutting edges, and then Diti woke up. [1-46-19]

मा रुदो मा रुदश्चेति गर्भं शक्रो ऽभ्यभाषत ।
बिभेद च महातेजा रुदन्तमपि वासवः ॥ १.४६.२० ॥

मा रुदः मा रुदः	= do not, scream, do not, scream	इति शक्रः	= thus, Indra, to foetus,	महा तेजा	= great resplendent, Indra
		गर्भम् अभि	said - coaxed	वासवः	
रुदन्तम्	= wailing, even though	अभाषत			
अपि	[foetus is wailing]	बिभेद च	= fragmented it, also.		

"Do not scream, do not scream..." thus Indra was coaxing the foetus, and even though that foetus is screaming piteously the great resplendent Indra has gone on fragmenting it. [1-46-20]

न हन्तव्यो न हन्तव्य इत्येवं दितिरब्रवीत् ।
निष्पपात ततश्शक्रो मातुर्वचनगौरवात् ॥ १.४६.२१ ॥

दितिः	= Diti	न हन्तव्यम्	= not, killable, not kill-	इति एवम्	= thus, that way, spoke
		न हन्तव्यम्	able	अब्रवीत्	[raved]
ततः	= then	शक्रः	= Indra	मातुः वचन	= on [step] mother"s,
				गौरवात्	words [entreaty,]
					owing honour to
निष् पपात	= out, fallen - fell out of womb.				

"Unkillable, unkillable is my foetus..." thus Diti raved in that way, and then Indra fell out of the womb honouring his stepmother"s entreaty. [1-46-21]

प्राञ्जलिर्वज्रसहितो दितिं शक्रो ऽभ्यभाषत ।
अशुचिर्देवि सुप्तासि पादयोः कृतमूर्द्धजा ॥ १.४६.२२ ॥

वज्र सहितः	= Thunderbolt, along with - blood-wet weapon still in hand	शक्रः	= Indra	प्र अञ्जलिः	= humbly, adjoining palms
दितिम्	= to Diti, spoke	देवि	= oh, lady	पादयोः कृत	= on feet, made [touching,] head-hair [braid]
अभ्यभाषत				मूर्द्धजा	
अ शुचिः	= not, pious - you became	मध्य आह्ने	= [in midday] slept, you		
		सुप्ता असि	have.		

Indra humbly folding his palms that are still handling his bloody Thunderbolt spoke to Diti, "oh, lady, you have become impious when your braid touched your feet and when you have gone to sleep in midday, and you vow is thwarted." [1-46-22]

तदन्तरमहं लब्ध्वा शक्रहन्तारमाहवे ।
अभिदं सप्तधा देवि तन्मे त्वं क्षन्तुमर्हसि ॥ १.४६.२३ ॥

अहम्	= I	तत्	= that, chance, on gain-	आहवे शक्र	= in battle, Indra, [who
		अन्तरम्	ing	हन्तारम्	can become] elimina-
		लब्ध्वा		मे तत्	tor
सप्तधा	= in seven ways [seven	देवि	= oh, lady		= my, that - deed
अभिन्दम्	fragments,] frag-				
	mented - the foetus				
त्वम् क्षन्तुम्	= you, to pardon, apt of				
अर्हसि	you.				

Thereby I gained a chance to eliminate him who can eliminate Indra in a battle. Hence I fragmented your foetus into seven fragments, and it will be apt of you to pardon me for that act of mine." So said Indra to lady Diti. Thus, Sage Vishvamitra continued narration about City of Vishaala. [1-46-23]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षट् चत्वारिंशः सर्गः ॥

Thus, this is the 46th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

47 Sarga 47 - सप्त चत्वारिंशः सर्गः

The Legend Of Seven-Maruts, Wind-Gods

Introduction -

The legend of Seven-Maruts, the Seven-Wind gods, and the legend of the kings of Vishaala are narrated to Raama and Lakshmana, while Vishvamitra is narrating the legend of Vishaala. At the request of Diti, Indra blesses the seven segments of her foetus to become सप्त मरुत् गण , Seven Wind gods, and the place where the legend of Indra-Diti has happened, that province later became the City of Vishaala.

सप्तधा तु कृते गर्भे दितिः परमदुःखिता ।
सहस्राक्षं दुराधर्षं वाक्यं सानुनयाब्रवीत् ॥ १.४७.१ ॥

गर्भे सप्तधा तु कृते	= foetus, into seven ways, but, on rendering	दितिः परम दुःखिता	= Diti, highly, anguished	दुराधर्षम् सहस्राक्षम्	= to indomitable one, Thousand-eyed Indra
स अनुनया वाक्यम् अब्रवीत्	= with, appeasement, words, spoke.				

Diti was highly anguished when her foetus is rendered into sevenfold, and spoke these appeasing words to the indomitable Thousand-eyed Indra. Thus Vishvamitra continued his narration about City Vishala. [1-47-1]

ममापराधाद् गर्भो ऽयं सप्तधा विफलीकृतः ।
नापराधो ऽस्ति देवेश तवात्र बलसूदन ॥ १.४७.२ ॥

बल सूदन	= demon Bala, killer of - oh, Indra	देव ईश	= oh, gods, ruler of - Indra	मम अपराधात् अत्र	= my, by misdeed [alone] in that matter
अयम् गर्भः	= this, foetus	सप्तधा शकली विफली कृतः न हि	= in seven, segments [foiled,] made into [sliced] not, indeed.		
तव अपराधः	= your, iniquity				

"Oh, Indra, the eliminator of demon Bala, this foetus of mine is sliced into seven segments owing to my own misdeed, oh, ruler of gods, Indra, indeed there is no iniquity of yours in this matter." Thus Diti started speaking to Indra. [1-47-2]

प्रियं तु कर्तुमिच्छामि मम गर्भविपर्यये ।
मरुतां सप्त सप्तानां स्थानपाला भवन्त्विमे ॥ १.४७.३ ॥

गर्भ विपर्यये = pregnancy, reversal, मम गर्भ [in my, pregnancy, विषये matter of, reversal, विपर्यये happened, though] = सम्भवे सन् from you प्रियम् = a courtesy, I wish to इच्छामि have सप्तानाम् = as seven स्थान पाला = [Airy, Ethereal] places, as rulers	मम = to me इमे = these] मरुताम् = of Wind-gods भवन्तु = let them become.	त्वत् कृतम् = by you, done सप्त = seven [segments of foetus] ते = in your [ruler-ship]
--	---	---

"Though a reversal has happened against my thinking in the matter of my pregnancy, let these seven segments become your seven Wind-gods, the rulers of seven ethereal-places, under your ruler-ship. [1-47-3]

According to mythology there are seven ethereal places in cosmos on which the galaxies and planets are dependent. According to Vishnu Puraana: आवह प्रवहव चैव सम्वहः च उद्वः च तथा। विहा आख्यः प्रैवाहः परावह इति क्रमात्॥ गगनः स्पर्शनः वायु अनिलः च तथा अपरः। प्राणः प्राणेश्वरः जीव इति एते सप्त मारुताः ॥ They are: आवह the air called by this name will be pervading in clouds, thunderbolts, rain, meteors & प्रवह air in solar orbit & सम्वह in lunar orbit & उद्वह in galaxies & विवह in planetary spheres & परिवह in the Seven-Sages sphere & वरावह in north polar regions. These are otherwise called by names गगन स्पर्शन वायु अनिल प्राण प्राणेश्वर जीव . Each of the Marut god has a batch of seven Marut-s, thus they are forty-nine entities, in total.

वातस्कन्धा इमे सप्त चरन्तु दिवि पुत्रक ।
मारुता इति विख्याता दिव्यरूपा ममात्मजाः ॥ १.४७.४ ॥

पुत्रकाः = oh, son, Indra	सप्त इमे मम = seven, of these, my, sons	दिव्य रूपा = with heavenly, forms
वात स्कन्धा = to air divisions, pre-siding deities - let them become presid-ing deities in cosmos	मारुता इति = Maaruta-s, thus, विख्याता renowned	चरन्तु दिवि = let them move, in heaven.

"Oh, son Indra, let these seven sons of mine become the seven presiding deities of Cosmic Air Divisions and let them move in heaven with heavenly forms. [1-47-4]

ब्रह्मलोकं चरत्वेक इन्द्रलोकं तथापरः ।
दिवि वायुरिति ख्यातस्तृतीयो ऽपि महायशाः ॥ १.४७.५ ॥

एकः = one - of the seven	ब्रह्म लोकम् = Brahma"s, abode, चरतु move in - permeate	तथा अपरः = likewise, another one
इन्द्र लोकम् = in Indra"s, heaven	महा यशाः = greatly, celebrated, तृतीयः अपि third one, even	वायुः इति = Wind, thus, reputed as ख्यातः
दिव्य दिवि = Divine, - in Universe, चरतु let him circulate.		

"One from the seven may permeate Brahma's abode, likewise another may permeate the heaven of Indra, and even the third one, let him become a greatly celebrated and reputed as Divine Wind, and he may circulate in entire universe. [1-47-5]

चत्वारस्तु सुरश्रेष्ठ दिशो वै तव शासनात् ।
सञ्चरिष्यन्तु भद्रं ते देवभूता ममात्मजाः ॥ १.४७.६ ॥
त्वत्कृतेनैव नाम्ना च मारुता इति विश्रुताः ।

सुर श्रेष्ठ	= oh, god's, chief	चत्वारः मम	= four, of my, soul, born	तव	= by your, command, in-
त्वत् कृतेन	= by you, given, thus, by	आत्म जाः	ones - sons	शासनात् वै	deed
एव नाम्ना वै	name, indeed	मारुता इति	= Maaruta, thus, be	कालेन	= in time, in directions,
		विश्रुताः	renowned	दिशः सम्	verily, let them perme-
				चरिष्यन्ति हि	ate, indeed
ते भद्रम्	= let safety betide you.				

"Oh, chief of gods, Indra, let four of my sons permeate four directions according to time and at your command, let safety betide you, and let them be renowned verily by the name given by you as "Marut," because you have coaxed the crying fragments of foetus saying, "maa ruda, maa ruda, "do not cry, do not cry..." Thus Diti said to Indra. [1-47-6, 7a]

तस्यास्तद्वचनं श्रुत्वा सहस्राक्षः पुरन्दरः ॥ १.४७.७ ॥
उवाच प्राञ्जलिर्वाक्यं दितिं बलनिषूदनः ।

सहस्र अक्षः	= Thousand-eyed one	पुरम् दरः	= enemy-citadels, de-	बल सूदनः	= demon Bala, destroyer
तस्याः तत्	= of her, that, words, on	प्र अञ्जलिः	= with adjoined- palms,		of - Indra
वचनम्	hearing	दितिम्	to Diti, words, said.		
श्रुत्वा		वाक्यम्			
		उवाच			

On hearing her words, the Thousand-eyed destroyer of enemy's citadels and a demon named Bala, namely Indra, spoke this word to Diti, humbly adjoining his palms. [1-47-7b, 8a]

सर्वमेतद्यथोक्तं ते भविष्यति न संशयः ॥ १.४७.८ ॥
विचरिष्यन्ति भद्रं ते देवरूपास्तवात्मजाः ।

एवं तौ निश्चयं कृत्वा मातापुत्रौ तपोवने ॥ १.४७.९ ॥
जग्मतुस्त्रिदिवं राम कृतार्थाविति नः श्रुतम् ।

ते	= to you [by you]	यथा उक्तम्	= as, said	एतत् सर्वम्	= this, all, will happen
संशयः न	= doubt, without	तव	= you, own offspring	भविष्यति	
		आत्मजाः		देव रूपाः	= gods, in the form of

विचरिष्यन्ति	= will be moving [pervading]	ते भद्रम्	= you be safe so said Indra to Diti	राम	= oh, Raama
तौ	= those two	माता पुत्रौ	= [Diti, the step] mother, [Indra the] son	तपः वने	= in ascetic, forest
एवम्	= in this way, decision,	कृत अर्थ	= fulfilling, their purposes	त्रिदिवम्	= to heaven, they departed
निश्चयम्	on taking			जग्मतुः	
कृत्वा					
इति नः	= thus, for us [by us, the legend is] heard.				
श्रुतम्					

"All this will happen as you have said, undoubtedly, and your offspring, the Maaruta-s, would be pervading in the forms of gods, you be safe." Thus Indra assured Diti. Those two, the stepmother Diti and the stepson Indra, on arriving at a decision in that ascetic forest, departed to heaven fulfilling their purposes. Thus we heard the legend. Thus Vishvamitra continued his narration. [1-47-8b, 9, 10a]

एष देशस्स काकुत्स्थ महेन्द्राध्युषितः पुरा ॥ १.४७.१० ॥
दितिं यत्र तपस्सिद्धामेवं परिचचार सः ।

काकुत्स्थ	= oh, Raama, of Kakutstha	एष	= this is	पुरा	= once
महेन्द्रा	= by Indra, presided over	सः देशः	= that, province	यत्र	= where
अध्युषितः		तपः सिद्धाम्	= in her asceticism, an accomplished one	दितिम्	= to Diti
सः	= he - Indra				
एवम्	= in this way, rendered				
परिचचार	services.				

Oh, Raama of Kakutstha, this province is that one which was once presided over by Indra, and where he rendered services to that accomplished one in her asceticism, namely lady Diti. [1-47-10b, 11a]

इक्ष्वाकोस्तु नरव्याघ्र पुत्रः परमधार्मिकः ॥ १.४७.११ ॥
अलम्बुसायामुत्पन्नो विशाल इति विश्रुतः ।
तेन चासीदिह स्थाने विशालेति पुरी कृता ॥ १.४७.१२ ॥

नरव्याघ्र	= oh, tigerly-man, Raama	इक्ष्वाकोः तु	= to King Ikshvaku, on his part	अलम्बुषायाम्	= throguh queen Alam-busa
परम	= most, righteous one [is born]	विशाल इति	= Vishaala, as,	पुत्रः उत्पन्नः	= a son, is born
धार्मिकः		विश्रुतः	= renowned	विशाल इति	= Vishaala, as known
तेन	= by him - owing to him	इह स्थाने	= at this, place	पुरी कृता	= as,] city, constructed
आसीत्	= is there.				

To king Ikshvaku of Vishaala, oh, tigerly-man Raama, a highly righteous son was born through queen Alam-busa, and he was renowned as Vishaala. There is a city in this place constructed by him and known by his

own name, Vishaala. [1-47-11b, 12]

These Ikshvaku-s of Vishaala are not the Ikshvaku-s of Ayodhya, i.e., of Solar Dynasty. The Bhaagavata Purana says separately in its seventh canto about this dynasty of Ikshvaku-s of Vishaala.

विशालस्य सुतो राम हेमचन्द्रो महाबलः ॥ १.४७.१३ ॥
सुचन्द्र इति विख्यातो हेमचन्द्रादनन्तरः ।

राम	= oh, Raama	महाबलः	= great-mighty one,	विशालस्य	= Vishala"s, son
हेमचन्द्रात्	= from Hemachandra,	हेमचन्द्रः	Hemachandra	सुतः	
अनन्तरः	latter one - son of Hemacandra	सुचन्द्र इति	= Suchandra, as, highly renowned one.		

Oh, Raama, Vishaala"s son is the great-mighty Hemachandra, and Hemachandra"s son is highly renowned as Suchandra.. [1-47-13]

सुचन्द्रतनयो राम धूम्राश्व इति विश्रुतः ॥ १.४७.१४ ॥
धूम्राश्वतनयश्चापि सृञ्जयः समपद्यत ।

राम	= oh, Raama	सुचन्द्र तनयः	= Suchandra"s, son	धूम्राश्व इति	= Dhumra ashva, as, renowned
धूम्राश्वतनयः	= Dhumraashva, son,	सृञ्जयः	= Srinjaya, derived.	विश्रुतः	
च अपि	also, even	समपद्यत			

The son of Suchandra became famous as Dhumraashva, and oh, Raama, Dhumraashva derived his son named Srinjaya. [1-47-14]

सृञ्जयस्य सुतः श्रीमान् सहदेवः प्रतापवान् ॥ १.४७.१५ ॥
कुशाश्वः सहदेवस्य पुत्रः परमधार्मिकः ।

श्रीमान्	= fortunate one, valorous one	सहदेवः	= Sahadeva	सृञ्जयस्य	= is Srinjaya"s, son
प्रतापवान्		सहदेवस्य	= Sahadeva"s, son.	सुतः	
परमधार्मिकः	= most righteous, Kusaashva is,	पुत्रः			
कुशाश्वः					

The fortunate and valorous son of Srinjaya is Sahadeva, and the son of Sahadeva is the most righteous Kusaashva. [1-47-15]

कुशाश्वस्य महातेजाः सोमदत्तः प्रतापवान् ।
सोमदत्तस्य पुत्रस्तु काकुत्स्थ इति विश्रुतः ॥ १.४७.१६ ॥

महातेजाः = highly resplendent, प्रतापवान् = dauntless, Somadatta	कुशाश्वस्य = Kushaashva"s, [son] पुत्रः	सोमदत्तस्य = Somadatta"s, son, on पुत्रः तु = his part
सोमदत्तः is काकुत्स्थ इति = Kakutstha, thus, विश्रुतः highly reputed one.		

The highly resplendent and dauntless Somadatta is the son of Kushaashva and Somadatta"s son is highly reputed as Kakutstha. [1-47-16]

तस्य पुत्रो महातेजाः सम्प्रत्येष पुरीमिमाम् ।
आवसत्यमरप्रख्यः सुमतिर्नाम दुर्जयः ॥ १.४७.१७ ॥

सम्प्रति = presently	एष इमाम् = in this, city पुरीम्	तस्य = his [Kakutstha"s]
पुत्रः महा = son [of Kakutstha,] तेजाः great-resplendent one	परम अमर = highly [godlike,] cele- प्रख्यः brated one	दुर् जयः = un, conquerable one
सुमतिः नाम = Sumati named one	आवसत् = is dwelling.	

Presently that Kakutstha"s son named Sumati, who is a great-resplendent one, an unconquerable one, and a highly celebrated one is dwelling in this city. [1-47-17] These two Ikshvaku and Kakutstha are of Vishaala dynasty. They are not to be confounded with the grandparents of Raama.

इक्ष्वाकोस्तु प्रसादेन सर्वे वैशालिका नृपाः ।
दीर्घायुषो महात्मानो वीर्यवन्तः सुधार्मिकाः ॥ १.४७.१८ ॥

इक्ष्वाकः तु = by Ikshvaku, but, by प्रसादेन the grace of	वैशालिकाः = relating to Vishaala, नृपाः [successive] kings	सर्वे = all of them
दीर्घ आयुषः = had long, life [had longevity]	महात्मानः = great souled ones	वीर्य वन्तः = intrepid ones
सु धार्मिकाः = highly, generous ones [well-off, in generos- ity.]		

By the grace of Ikshvaku, the successive kings of Vishaala have longevity, intrepidity, well-off in generosity, and they were great-souled ones. [1-47-18]

इहाद्य रजनीं राम सुखं वत्स्यामहे वयम् ।
श्वः प्रभाते नरश्रेष्ठ जनकं द्रष्टुमर्हसि ॥ १.४७.१९ ॥

नर श्रेष्ठ = oh, best among men - Raama	अद्य एकाम् = today, one, night रजनीम्	इह = here alone
वयम् = we, gladly, go to sleep सुखम् स्वप्स्यामहे	श्वः प्रभाते = tomorrow, morning	जनकम् = Janaka [King of द्रष्टुम् अर्हसि Mithila,] to see, will be apt of you.

Today we may gladly go to sleep here for a night, and oh, best one among men, and it will be apt of you to see Janaka, the King of Mithila tomorrow morning. Thus Sage Vishvamitra spoke to Raama and Lakshmana. [1-47-19]

सुमतिस्तु महातेजा विश्वामित्रमुपागतम् ।
श्रुत्वा नरवरश्रेष्ठः प्रत्युद्गच्छन्महायशाः ॥ १.४७.२० ॥

महातेजाः	= highly resplendent	नर वर श्रेष्ठः	= among men, best, best	सुमतिः तु	= Sumati [King of
महा यशाः	one, widely, reputed one		of [best among best men]		Vishaala,] on his part
विश्वामित्रम्	= Vishvamitra, to	श्रुत्वा	= on hearing	प्रति	= towards, came - for
उप अगतम्	nearby, came - arrived at the outskirts of city			आगच्छत्	warm welcome.

The best one among best men, a widely reputed and the highly resplendent king of Vishaala, namely Sumati, having heard that Vishvamitra has arrived at the precincts of the city, came to him for a warm welcome. [1-47-20]

पूजां च परमां कृत्वा सोपाध्यायः सबान्धवः ।
प्राञ्जलिः कुशलं पृष्ट्वा विश्वामित्रमथाब्रवीत् ॥ १.४७.२१ ॥

स उपाध्यायः	= with, mentors, with	परमाम्	= excellent, veneration,	प्र अन्जलिः	= with adjoined palms
स बान्धवः	family members - Sumati on arriving with	पूजाम् कृत्वा	on performing		
कुशलम्	= well being, on enquiring about	अथ	= then	विश्वामित्रम्	= to Vishvamitra, spoke.
पृष्ट्वा				अब्रवीत्	

King Sumati arrived along with his mentors and family members, offered an excellent veneration to Vishvamitra, and then spoke to the sage with adjoined palms enquiring about his well being. [1-47-21]

धन्यो ऽस्म्यनुगृहीतो ऽस्मि यस्य मे विषयं मुनिः ।
सम्प्राप्तो दर्शनं चैव नास्ति धन्यतरो मया ॥ १.४७.२२ ॥

यस्य मे	= to which, mine,	मुने	= oh, saint	सम् प्राप्तः	= well, chanced, your
विषयम्	province - to which province, that of mine			दर्शनम्	audience such as I am I am
धन्यः अस्मि	= fortunate, I am	अनुगृहीतः	= much obliged, I am	मम धन्य	= me, fortunate one,
न अस्ति	= not, is there.	अस्मि		तरः	than, higher in degree

To which province you have visited that happens to be mine, thereby I could get an audience of yours without stirring myself from my country, hence none will be more fortunate than me. So said king Sumati to

Vishvamisra. [1-47-22]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्त चत्वारिंशः सर्गः ॥

Thus, this is the 47th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

48 Sarga 48 - अष्टचत्वारिंशः सर्गः

The Legend Of Ahalya

Introduction -

Vishvamitra narrates the legend of Ahalya to Raama and Lakshmana when they arrive at the precincts of Mithila, bidding farewell to the King of Vishaala. Indra is infatuated with Ahalya desires a union with her, for which she complies. However, Gautama catching them unawares curses both Indra and Ahalya.

पृष्ठा तु कुशलं तत्र परस्परसमागमे ।
कथान्ते सुमतिर्वाक्यं व्याजहार महामुनिम् ॥ १.४८.१ ॥

तत्र	= there	परस्पर - परः	= one with the other	समागमे	= on meeting
सुमतिः	= king Sumati, well-being, having asked	परः	Sumati with Vishvamitra	महामुनिम्	= with great-saint,
कुशलम्		कथ आन्ते	= episode, end of [at end of the exchanging greetings]	वाक्यम्	words, started - raised
पृष्ठा				व्याजहार	the topic of Raama and Lakshmana.

When those two, Vishvamitra and Sumati, have met one another there at that place, king Sumati raised the topic of Raama and Lakshmana, after exchanging greetings and enquiring about the well-being of the great-saint Vishvamitra. [1-48-1]

इमौ कुमारौ भद्रं ते देवतुल्यपराक्रमौ ।
गजसिंहगती वीरौ शार्दूलवृषभोपमौ ॥ १.४८.२ ॥

पद्मपत्रविशालाक्षौ खड्गतूणीधनुर्धरौ ।
अश्विनाविव रूपेण समुपस्थितयौवनौ ॥ १.४८.३ ॥

यदृच्छयैव गां प्राप्तौ देवलोकादिवामरौ ।
कथं पञ्चामिह प्राप्तौ किमर्थं कस्य वा मुने ॥ १.४८.४ ॥

मुने	= oh, saint	ते भद्रम्	= you, be safe	देव तुल्य	= with god Vishnu,
गज सिंह	= [like audacious] elephant, [like arrogant] lion, with strides	वीरौ	= two valrous ones	पराक्रमौ	matching, in valour
गती				शार्दूल वृषभ	= [adventurous] tiger,
पद्म पत्र	= lotus, petal, broad, eyed ones	खड्ग तूणी	= sword, quiver, bow, wielding	उपमौ	[adamantine] Holy Bull, in similitude
विशाल अक्षौ		धनुः धरौ		रूपेण	= by physique, Ashwin,
				अश्विनौ इव	the Twin-god brothers, like

सम् उपस्थित यौवनौ	= in the offing, youthful- ness is	देव लोकात्	= from gods', abode	यदृच्छया इव	= at their pleasure, as if
गाम् प्राप्तौ	= on earth, chanced	अ मरौ	= not, dying ones [deathless, immortals]	इव	= as if like
इमौ कुमारौ	= these, youngsters	इह	= here, to this place	पद्भ्याम्	= with two feet by foot- slogging
कथम्	= how	किम् अर्थम्	= what, for	प्राप्तौ	= how, they chanced
कस्य वा	= whose [scions,] are they.				

"These two youngsters, oh, sage, let safety betide you, striding like audacious elephants and arrogant lions, bearing a similitude to adventurous tigers and adamantine bulls, and wielding quivers, swords, and bows, are valorous with their valour matching that of Vishnu, and with their eyes broad like lotus-petals and with youthfulness in the offing they look like the exceptionally beautiful twin-gods, Ashwin-brothers, by their physique. How these two have footslogged and chanced here as though immortals have chanced on earth from the abode of gods at their pleasure What for they have come here, and whose scions are they [1-48-2, 3, 4]

The word deva can easily be said as a 'god' but, this is said to be Vishnu, as implied at 4-43-56 of Kishkindha 'There the Cosmic-Souled God, namely Vishnu...' etc. Now the enquirer himself is no less than a godly king, hence he identified the boys as non-terrestrial. No fatherly person accepts youngsters to footslog miles and miles, and so far this is an unobserved and an uncared for aspect by other sages and saints, because all of those sages and saints are footsloggers. This may be one of the reasons for Dasharatha in refusing to send Raama with Vishvamitra. However, King Sumati, being a glorious and fatherly king brought up this topic. Vishvamitra is giving a 'rehearsal' for these brothers for their real forest trekking later in the legend. Further, if a divine deed is to be done and a benefit therefrom is to be acquired, one has to footslog. Now Raama is going to perform a divine feat called 'bending the bow of Shiva' and thereby winning the hand of an unusual princess Seetha, in marriage. Hence, he footslogged this much distance for siitaa kalyaaNa artham, loka kalyaaNa artham Seetha's marriage, which is for the 'universal goodness.

भूषयन्ताविमं देशं चन्द्रसूर्याविवाम्बरम् ।
परस्परस्य सदृशौ प्रमाणेङ्गितचेष्टितैः ॥ १.४८.५ ॥

किमर्थं च नरश्रेष्ठौ सम्प्राप्तौ दुर्गमे पथि ।
वरायुधधरौ वीरौ श्रोतुमिच्छामि तत्त्वतः ॥ १.४८.६ ॥

नर श्रेष्ठौ	= two best ones among men Raama, Lakshmana	प्रमाण	= by bodily proportions, [and] by facial-language, [and] by gestures	परस्परेण	= to one another, identical
चन्द्र सूर्यौ	= Moon, Sun, [decorate the] firmament, as with	इमम् देशम्	= this, province, they are refurbishing	वर आयुध	= best, weapons, wielders of such a
अम्बरम् इव		भूषयन्तौ		धरौ	
वीरौ	= valiant ones	दुर् गमे पथि	= not, passable, on a route - an arduous path	किम् अर्थम्	= for what, reason, they have chanced here
तत्त्वतः	= in truth, to listen -			सम्प्राप्तौ	
श्रोतुम्	know, I wish to.				
इच्छामि					

These two best ones among men are identical to one another by their bodily proportion, facial-language, and by bodily gestures, and with their presence they refurbish this province like the Moon and Sun brightening the firmament. In truth, I would like to know for what reason these valiant ones who are wielding best weapons have arrived here travelling on an arduous path. Thus, king Sumati asked Vishvamitra. [1-48-5, 6] The word facial-language translated for इन्गित may be an extended expression for the body language." This word is for the voice muted facial expressions, given through smiles, eyebrows, lip movement etc. A person could be analysed by these very expressions as we presently call this as face reading. This is what Sugreeva says when sending Hanuma to Raama and Lakshmana for the first time, "because you are an expert in reading faces, know them by their facial expressions..."

तस्य तद्वचनं श्रुत्वा यथावृत्तं न्यवेदयत् ।
सिद्धाश्रमनिवासं च राक्षसानां वधं तथा ॥ १.४८.७ ॥

तस्य तत्	= his [Sumati's,] that,	सिद्ध आश्रम	= in Accomplishment,	तथा	= like that
वचनम्	word, on hearing	निवासम् च	hermitage, visit [of Raama and Lakshmana,] also		
श्रुत्वा		यथा वृत्तम्	= as, it happened	न्यवेदयत्	= submitted - Vishvamitra informed Sumati.
राक्षसानाम्	= demons, elimination				
वधम्					

On hearing those words of King Sumati, Vishvamitra informed him about the visit of Raama and Lakshmana to the Hermitage of Accomplishment, also about the elimination of demons, as it has happened. [1-48-7a, 7b]

विश्वामित्रवचः श्रुत्वा राजा परमहर्षितः ।
अतिथी परमौ प्राप्तौ पुत्रौ दशरथस्य तौ ।
पूजयामास विधिवत् सत्कारार्हौ महाबलौ ॥ १.४८.८ ॥

राजा = king Sumati	विश्वामित्र = Vishvamitra"s, words, वचः श्रुत्वा on hearing	परम = highly, astonished
परमौ अतिथी = most prominent ones, प्राप्तम् guests, chanced - at his place	सत्कार अर्हौ = for honour, worthy ones	विस्मितः महाबलौ = great-mighty - princes
तौ दशरथस्य = to those two, of पुत्रौ Dasharatha, sons	विधिवत् = customarily, started to पूजयामास honour.	

King Sumati is highly astonished to hear the words of Vishvamitra about the visit of Raama and Lakshmana, and treating them to have come as the most prominent and honour-worthy guests that king started to honour those two great-mighty sons of Dasharatha customarily. [1-48-7c, 8]

ततः परमसत्कारं सुमतेः प्राप्य राघवौ ।
उष्य तत्र निशामेकां जग्मतुर्मिथिलां ततः ॥ १.४८.९ ॥

राघवौ = Raghava-s	ततः = then	सुमतेः परम = from Sumati, high, सत्कारम् honour, on getting प्राप्य
तत्र एकाम् = there, one, night, on निशाम् उष्य staying	ततः = then, to Mithila, they मिथिलाम् moved on. जग्मतुः	

On getting high honours from King Sumati, Raghava-s stayed there along with Vishvamitra and with the community of sages for one night, and then they all have moved on to Mithila. [1-48-9]

तान् दृष्ट्वा मुनयः सर्वे जनकस्य पुरीं शुभाम् ।
साधु साध्विति शंसन्तो मिथिलां समपूजयन् ॥ १.४८.१० ॥

सर्वे मुनयः = all, saints	जनकस्य = Janaka"s	ताम् शुभाम् = that, auspicious, city पुरीम् दृष्ट्वा [Mithila,] on seeing
साधु = splendid, splendid, साधु इति thus, extolled शम्सन्तः	मिथिलाम् = at Mithila, well-सम् worshipped. अपूजयन्	

On seeing Janaka"s auspicious city Mithila, all of the saints who are accompanying Vishvamitra, Raama, and Lakshmana, extolled it saying, Splendid! Splendid! and admired it highly. [1-48-10]

Ayodhya is not fortunate enough to receive any worship from the onlookers, but it will be admired for its fortification. However, Mithila is a venerable city, because by itself it is a temple town and the Vedic-rituals etc., will be going on forever. It is a blessed place as it has Shiva"s Bow, for which bow ritual worship is be ongoing from time immemorial.

मिथिलोपवने तत्र आश्रमं दृश्य राघवः ।
पुराणं निर्जनं रम्यं पप्रच्छ मुनिपुङ्गवम् ॥ १.४८.११ ॥

राघवः	= Raghava	तत्र	= there	मिथिल उप वने	= Mithila, near at, in woodlands - in fringe woods of Mithila
पुराणम्	= age-old	निर् जनम्	= without, people - uninhabited	रम्यम्	= pleasing
आश्रमम् दृश्य	= hermitage, on seeing	मुनि पुन्नावम् पप्रच्छ	= sage, the eminent, asked.		

On seeing a hermitage in the fringes of Mithila, that appeared to be age-old, but now uninhabited, yet pleasing, Raama asked the eminent sage Vishvamitra. [1-48-11]

श्रीमदाश्रमसङ्काशं किं न्विदं मुनिवर्जितम् ।
श्रोतुमिच्छामि भगवन् कस्यायं पूर्व आश्रमः ॥ १.४८.१२ ॥

भगवन्	= oh, venerable one	आश्रम सन्काशम्	= hermitage, semblable with	मुनि वर्जितम्	= by sages, discarded
इदम् किम् नु	= this is, what, really	पूर्वः अयम् आश्रमः कस्य	= previously, this, hermitage, whose is it	श्रोतुम् इच्छामि	= to listen, I wish.

This is semblable to a hermitage but sages seem to have discarded it. Oh, venerable sage, whose is this hermitage previously, I wish to listen of it. Thus, Raama asked Vishvamitra. [1-48-12]

तच्छ्रुत्वा राघवेणोक्तं वाक्यं वाक्यविशारदः ।
प्रत्युवाच महातेजा विश्वामित्रो महामुनिः ॥ १.४८.१३ ॥

वाक्य विशारदः	= in sententiousness, expert	महातेजा	= great resplendent [sage]	विश्वामित्रः	= Vishvamitra
राघवेण उक्तम्	= by Raghava, spoken	तत् वाक्यम्	= that, sentence	श्रुत्वा	= on hearing
महामुनिः प्रति उवाच	= eminent-saint Vishvamitra, in reply, said.				

On hearing that sentence spoken by Raghava, the expert in sententiousness, a great resplendent sage and eminent-saint Vishvamitra replied him in this way. [1-48-13]

हन्त ते कथयिष्यामि शृणु तत्त्वेन राघव ।
यस्यैतदाश्रमपदं शप्तं कोपान्महात्मना ॥ १.४८.१४ ॥

राघव	= oh, Raghava	महा आत्मना	= by [which] great-souled one [Gautama]	कोपान्	= resentfully
शप्तम्	= cursed	एतत् आश्रम	= this, hermitage,	यस्य	= whose is it
तत्त्वेन ते	= factually, to you, I will	पदम्	threshold	हन्त	= what a pleasure - to tell about it to you.
कथयिष्यामि	narrate	शृणु	= listen		

What a pleasure! You may listen as I narrate, Raghava, whose hermitage is this factually, and which great soul has resentfully cursed this. [1-48-14] The pleasure expressed by Vishvamitra is for the arrival of time, for the event of Raama"s grace, in releasing Ahalya from her cursed state.

गौतमस्य नरश्रेष्ठ पूर्वमासीन्महात्मनः ।
आश्रमो दिव्यसङ्काशः सुरैरपि सुपूजितः ॥ १.४८.१५ ॥

नरश्रेष्ठ	= oh, best among men, Raama	दिव्य	= heavenly, glistening	सुरैः अपि सु	= by gods, even, highly
आश्रमः	= this hermitage	सन्काशः		पूजितः	hallowed
		पूर्वम्	= once	मह आत्मनः	= of great-souled one, Gautama"s, was there
				गौतमस्य	
				आसीत्	- belonged to.

Oh, the best one among men Raama, this hermitage with a heavenly glisten, and highly hallowed even by gods, once belonged to the great-souled sage Gautama. [1-48-15]

स चेह तप आतिष्ठदहल्यासहितः पूरा ।
वर्षपूगाननेकांश्च राजपुत्र महायशः ॥ १.४८.१६ ॥

महायशः	= oh, highly renowned	राज पुत्र	= oh, king"s, son, [prince Raama]	पुरा	= once
सः	= he - Gautama	अहल्या	= Ahalya [his wife,]	एकानि	= not, one - numerous
वर्ष पूगानि	= year, cycles of	सहितः	along with an		
		अत्र तप	= there - in this hermitage, in asceticism,		
		आतिष्ठत्	sat tight.		

In this hermitage, oh, prince Raama, once that highly renowned Sage Gautama sat tight in asceticism for numerous cycle of years along with his wife Ahalya. [1-48-16]

तस्यान्तरं विदित्वा तु सहस्राक्षः शचीपतिः ।
मुनिवेषधरो ऽहल्यामिदं वचनमब्रवीत् ॥ १.४८.१७ ॥

शची पतिः	= Sachi Devi"s, husband,	तस्य	= his [Gautama"s]	अन्तरम्	= meantime, gap period [from his stay with his wife in ascetics]
सहस्राक्षः	Thousand-eyed, Indra			भूत्वा	= on becoming [like Gautama]
विदित्वा	= on knowing	मुनि वेष धरः	= sage"s [Gautama"s,] guise, wearing		

अहल्याम् = to Ahalya, this, said.
इदम्
अब्रवीत्

On knowing the meantime of Gautama"s availability at hermitage, Indra, the husband of Shaci Devi and the Thousand-eyed god wearing the guise of sage Gautama and becoming such a sage, approached Ahalya and said this to her. [1-48-17]

ऋतुकालं प्रतीक्षन्ते नार्थिनः सुसमाहिते ।
सङ्गमं त्वहमिच्छामि त्वया सह सुमध्यमे ॥ १.४८.१८ ॥

सु समाहिते	= oh, finely limbed one	अर्थिनः	= indulgers	ऋतु कालम्	= seasonal [conceiving,]
सु मध्यमे	= oh, well-waisted one	अहम् तु	= I, for my part	न प्रतीक्षन्ते	time, not, watch out for
सन्गमम्	= copulation, I, desire.			त्वया सह	= you, along with
इच्छामि					

"Oh, finely limbed lady, indulgers do not watch out for the time to conceive, as such oh, slender-waisted one, I desire copulation with you. [1-48-18]

Vividly: "Oh, Ahalya, Brahma crafted you so well that all your limbs are symmetrically conjoined, so who in the universe will not yearn to have intercourse with you... and on seeing your slender waist and thickset hips I wish to copulate with you now itself... and let there be no fear of safe period or unsafe period for I do not wish to have any progeny of mine from you...

मुनिवेषं सहस्राक्षं विज्ञाय रघुनन्दन ।
मतिं चकार दुर्मेधा देवराजकुतूहलात् ॥ १.४८.१९ ॥

रघुनन्दन	= oh, Rahu"s, legatee	दुर् मेधा	= ill, advisedly	मुनि वेषम्	= in sage"s, guise, of
देव राज	= for god"s, king"s, im-	मतिम्	= mind, made - inclined	सहस्राक्षम्	Thousand-eyed one,
कुतूहलात्	passion	चकार	to have intercourse.	विज्ञाय	[though] knowing

Oh, Raama, the legatee of Raghu, though knowing him as the Thousand-eyed Indra in the guise of her husband Gautama, she is inclined to have intercourse ill-advisedly, only to satisfy the impassion of the King of Gods. [1-48-19] Her thinking is: "This is none but Indra in the guise of my husband, for my husband never asks me like this nor he violates times... I heard that Indra is seeking me for a long time... and when King of Gods expresses such a desire, it cannot be refused... let him have it

अथाब्रवीत्सुरश्रेष्ठं कृतार्थेनान्तरात्मना ।
कृतार्थास्मि सुरश्रेष्ठ गच्छ शीघ्रमितः प्रभो ॥ १.४८.२० ॥
आत्मानं मां च देवेश सर्वदा रक्ष मानद ।

अथ	= then	कृतार्थेन	= fulfilled, means, in	सुरश्रेष्ठम्	= of gods, to the best one
		अन्तर	heart, of hearts		- Indra
अब्रवीत्	= said	अत्मना		कृत अर्था	= fulfilled, purpose -
प्रभो	= oh, lord	सुरश्रेष्ठ	= oh, best of gods	अस्मि	gratified, I am
आत्मानम्	= yourself	इतः शीघ्रम्	= from here, quickly, get	देव ईश	= oh, god"s, ruler
		गच्छ	going	सर्वदा	= always, from Gau-
		माम् च	= me, also	गौतमात्	tama, safeguard.
				रक्ष	

She felt fulfilled in her heart of hearts and then she said this to that best god Indra, "I am gratified in complying with your wish, oh, best of gods, get going oh, lord, from here quickly, oh, ruler of gods, always safeguard yourself and me from Sage Gautama." Thus, Ahalya said to Indra. [1-48-20, 21a]

इन्द्रस्तु प्रहसन् वाक्यमहल्यामिदमब्रवीत् ॥ १.४८.२१ ॥
सुश्रोणि परितुष्टो ऽस्मि गमिष्यामि यथागतम् ।

इन्द्रः तु	= Indra, on his part	प्रहसन्	= smilingly	अहल्याम्	= to Ahalya, this, sen-
				इदम्	tence, said
सु श्रोणि	= oh, well-hipped lady	परि तुष्टः	= quite, delighted, I am	वाक्यम्	
		अस्मि		अब्रवीत्	
				यथा	= as I have come, I will
				आगतम्	go away.
				गमिष्यामि	

Indra on his part smilingly said this word to Ahalya, "oh, well-hipped lady, I am quite delighted, here I go as I have come." [1-48-21b, 22a]

एवं सङ्गम्य तु तया निश्चक्रामोटजात्ततः ॥ १.४८.२२ ॥
स सम्भ्रमात्त्वरन् राम शङ्कितो गौतमं प्रति ।

राम	= oh, Raama	एवम् तया	= thus, with her, having	सः	= he - Indra
सम्भ्रमात्	= by fluster, hastily	सन्गम्य	copulated	ततः	= then
त्वरन्		गौतमम्	= at Gautama, towards		
उटजात्	= from cottage	प्रति शङ्कितः	[his arrival,] uncertain		
			of		
		निष् चक्राम	= out, he came.		

Oh, Raama, Indra then came out of the cottage flustering hurriedly after copulating with her with an uncertainty about the arrival of Sage Gautama. [1-48-22b, 23a]

गौतमं स ददर्शाथ प्रविशन्तं महामुनिम् ।
देवदानवदुर्द्धर्षं तपोबलसमन्वितम् ॥ १.४८.२३ ॥

तीर्थोदकपरिक्लिन्नं दीप्यमानमिवानलम् ।
गृहीतसमिधं तत्र सकुशं मुनिपुङ्गवम् ॥ १.४८.२४ ॥

महातेजा	= great-resplendent one	महातपाः	= great-ascetic	गौतमः	= Gautama
दुष्ट	= to bad, behaved one -	एवम् उक्त्वा	= thus, on saying [cursing]	इमम्	= this one, hermitage,
चारिणीम्	to immodest Ahalya			आश्रमम्	shedding
		रम्ये हिमवत्	= pleasant ones, on Himalayas, peaks	उत्सृज्य	
सिद्ध चारण	= by siddha-s, caarana-s,	शिखरे		तपः तेपे	= asceticism, practised.
सेविते	adored by				

On cursing immodest Ahalya thus, that great-resplendent Sage Gautama shed this hermitage which was once adored by celestials like siddha-s and caarana-s, and that great-ascetic Gautama practised his asceticism on the pleasant peaks of Himalayas. Thus, Vishvamitra continued his narration about the legend of Ahalya. [1-48-33]

दृष्ट्वा सुरपतिस्त्रस्तो विवर्णवदनो ऽभवत् ॥ १.४८.२५ ॥
अथ दृष्ट्वा सहस्राक्षं मुनिवेषधरं मुनिः ।
दुर्वृत्तं वृत्तसम्पन्नो रोषाद्वचनमब्रवीत् ॥ १.४८.२६ ॥

सुर पतिः	= gods, lord of - Indra	दृष्ट्वा	= having seen - the sage	त्रस्तः	= he is scared
विषण्ण	= dreary [colourless],	अथ	= then	वृत्त सम्पन्नः	= in behaviour, rich one [well-behaved Gautama]
विवर्ण वदनः	faced, he became			दुर् वृत्तम्	= ill, behaved one
अभवत्		मुनि वेष धर्म	= saint's, guise, who is wearing - Indra	रोषात्	= by furiousness, words,
मुनिः	= saint [Gautama]	दृष्ट्वा	= on seeing	वचनम्	spoke.
सहस्राक्षम्	= at Thousand-eyed Indra			अब्रवीत्	

On seeing the sage the lord of gods Indra is scared and became dreary-faced. Then the well-behaved Gautama furiously spoke these words on seeing the ill-behaved Thousand-eyed Indra who is donning the guise of a saint. [1-48-25b, 26]

मम रूपं समास्थाय कृतवानसि दुर्मते ।
अकर्तव्यमिदं तस्माद्विफलस्त्वं भविष्यसि ॥ १.४८.२७ ॥

दुर् मते	= oh, dirty, minded one	मम रूपम्	= my, form, taking hold of	इदम्	= this
अ कर्तव्यम्	= not, performable - unacceptable deed	कृतवान्	= effectuated, you have	यस्मात्	= whereby
त्वम्	= you	असि		भविष्यति	= you will become.
		वि फलः	= devoid of, fruits - infecund		

"Oh, dirty-minded Indra, taking hold of my form you have effectuated this unacceptable deed, whereby you shall become infecund." Thus, Gautama cursed Indra. [1-48-27]

गौतमेनैवमुक्तस्य सरोषेण महात्मना ।
पेतुर्वृषणौ भूमौ सहस्राक्षस्य तत्क्षणात् ॥ १.४८.२८ ॥

स रोषेण = with, rancour, by महात्मना great-souled sage	गौतमेन = by Gautama	एवम् = that way, of the one उक्तस्य who is spoken to [cursed, Indra"s]
सहस्राक्षस्य = of Thousand-eyed In- dra	वृषणौ = testicles	तत् = that, very moment क्षणात्
भूमौ पेतुः = onto ground, fell down.		

When that great-souled sage Gautama spoke that way with rancour, the testicles of the cursed Thousand-eyed Indra fell down onto ground at that very moment. [1-48-28]

तथा शप्त्वा स वै शक्रमहल्यामपि शप्तवान् ।
इह वर्षसहस्राणि बहूनि त्वं निवत्स्यसि ॥ १.४८.२९ ॥

वायुभक्षा निराहारा तप्यन्ती भस्मशायिनी ।
अदृश्या सर्वभूतानामाश्रमे ऽस्मिन्निवत्स्यसि ॥ १.४८.३० ॥

शक्रम् तथा = Indra, thus, on cursing शप्त्वा	भार्याम् अपि = wife, even, also, he च शप्तवान् cursed	इह = here
बहूनि वर्ष = many, years, thou- sands of	निवत्स्यसि = you will live - tarry on	वायु भक्षा = air, consuming, with- निर् आहारा out, food
भस्म शायिनी = on ashes - dust, recum- bent	तप्यन्ती = searing [contritely]	सर्व = for all, by beings भूतानाम्
अ दृश्या = un, seen	अस्मिन् = in this, hermitage, you आश्रमे live on. वत्स्यसि	

On cursing Indra thus the sage cursed even his wife saying, "you shall tarry here for many thousands of years to come without food and consuming air alone, and unseen by all beings you shall live on in this hermitage while contritely recumbent in dust. [1-48-29, 30]

यदा चैतद्वनं घोरं रामो दशरथात्मजः ।
आगमिष्यति दुर्द्धर्षस्तदा पूता भविष्यसि ॥ १.४८.३१ ॥

दशरथ = Dasharatha"s, soul- आत्मजः born son	दुर्द्धर्षः = unassailable one	रामः = Raama
यदा = when	घोरम् एतत् = squalid, this, to forest वनम्	आगमिष्यति = arrives

तदा पूता = then, purified, you
भविष्यसि will be.

"When that unassailable son of Dasharatha, namely Raama, arrives at this squalid forest, for it will be henceforth rendered so along with you, then you will be purified. [1-48-31]

तस्यातिथ्येन दुर्वृत्ते लोभमोहविवर्जिता ।
मत्सकाशे मुदा युक्ता स्वं वपुर्धारयिष्यसि ॥ १.४८.३२ ॥

दुर्वृत्ते	= oh, ill-behaved woman	तस्य	= to him - to Raama	आतिथ्येन	= by giving warm welcome
लोभ मोह	= greed, craze, divested of	मुदा युक्ता	= rejoice, with	मत् सकाशे	= in my, proximity
स्वम् वपुः	= your own, body, you wear [assume.]				

"On your welcoming Raama, oh, ill-behaved woman, you will be divested of your greed and craze in which you lingered so far, and then you will assume your own body and then you can be in my proximity, rejoicingly." Thus, Sage Gautama cursed his wife Ahalya. [1-48-32]

एवमुक्त्वा महातेजा गौतमो दुष्टचारिणीम् ।
इममाश्रममुत्सृज्य सिद्धचारणसेविते ।
हिमवच्छिखरे रम्ये तपस्तेपे महातपाः ॥ १.४८.३३ ॥

महातेजा	= great-resplendent one	महातपाः	= great-ascetic	गौतमः	= Gautama
दुष्ट चारिणीम्	= to bad, behaved one - to immodest Ahalya	एवम् उक्त्वा	= thus, on saying [cursing]	इमम्	= this one, hermitage,
				आश्रमम्	shedding
सिद्ध चारण	= by siddha-s, caarana-s, adored by	रम्ये हिमवत्	= pleasant ones, on Himalayas, peaks	उत्सृज्य	
सेविते		शिखरे		तपः तेपे	= asceticism, practised.

On cursing immodest Ahalya thus, that great-resplendent Sage Gautama shed this hermitage which was once adored by celestials like siddha-sand caarana-s, and that great-ascetic Gautama practised his asceticism on the pleasant peaks of Himalayas. Thus, Vishvamitra continued his narration about the legend of Ahalya. [1-48-33]
Thus, this is the 48th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे अष्ट चत्वारिंशः सर्गः ॥

Thus, this is the 48th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

49 Sarga 49 - एकोनपंचाशः सर्गः

Redemption Of Ahalya From Her Curse

Introduction -

Ahalya is redeemed from her curse when Raama enters their hermitage. Vishvamitra while continuing the narration of the legend of Ahalya asks Raama to enter her hermitage where Ahalya is living unseen by anybody. When once Raama steps into that hermitage she manifests herself from her accursed invisible state. She emerges with her divine form and accords guestship to Raama and Lakshmana. Sage Gautama also arrives at this juncture to accept his depurated wife Ahalya.

अफलस्तु ततः शक्रो देवानग्निपुरोधसः ।
अब्रवीत् त्रस्तवदनः सर्षिसङ्घान् सचारणान् ॥ १.४९.१ ॥

ततः	= then	अफलः	= without, fruits - one who is without testicles, emasculated	शक्रः	= Indra
त्रस्त नयनः	= with panicked, eyes	देवान्	= to gods	सिद्ध गन्धर्व	= to siddha-s, gandharva-s, carana-s
अग्नि पुरोगमान्	= Fire-god, in forefront - as helms-god	अब्रवीत्	= spoke.		

"The emasculated Indra then with panicked eyes spoke to gods, siddha-s, gandharva-s, and carana-s, keeping Fire-god as their helms-god. [1-49-1]

कुर्वता तपसो विघ्नं गौतमस्य महात्मनः ।
क्रोधमुत्पाद्य हि मया सुरकार्यमिदं कृतम् ॥ १.४९.२ ॥

महा आत्मनः गौतमस्य मया	= noble-souled sage, for Gautama by me	क्रोधम् उत्पाद्य	= fury, on inciting	तपसः विघ्नम् कुर्वता हि	= to asceticism, hindrance, effectuated indeed.
		इदम् सुर कार्यम् कृतम्	= this, god"s, deed, done - I have accomplished a task of gods		

"I have Indeed incited fury in that noble-souled Sage Gautama by effectuating hindrance in his asceticism, but I have accomplished a task of gods. [1-49-2]

Indra is a position assigned to some high-souled being on acquiring considerable merit. He functions as a CEO of the universe, maintaining seasons, rains, thunders, thunderbolts, crops, earthquakes, and every aspect of nature, whether they are good or bad for us. If any Vedic-ritual were performed, this Indra would be

too happy, as he and his deputies like Rain-god, Fire-god, Air-god, et al., will receive many oblations from that ritual. But if it is तपस् "the practise of asceticism, penance, or asceticism" by single sage, Indra will be highly perturbed. Usually sages will be practising this asceticism for attainment of higher abodes of Brahma, Vishnu, or Shiva. Some practise this to overthrow present Indra and try ascending to his position, or to attain immortality and thereby rout out Indra, as with the case of Ravana. When that practise is about to materialise, Indra sends his agents, like voluptuous celestial beauties, namely the apsara-s, to infatuate those sages with their beauty. Once the sage's concentration fails, his practise becomes futile. Thus, Indra retains his present position. Here, though Sage Gautama did not practise his asceticism for Indra's post, Indra had to hinder it in his own apprehension, and when the fury of Gautama is incited, Gautama's practise also failed and he had to redo his asceticism until he overcomes his passions. Thus, this "causing hindrance" is a divine-act as proclaimed by Indra to other gods. In doing such "divine-acts" Indra will also be maligned, for which the higher gods like Brahma, Vishnu, Shiva, or other higher beings will come to his rescue.

अफलो ऽस्मि कृतस्तेन क्रोधात् सा च निराकृता ।
शापमोक्षेण महता तपो ऽस्यापहृतं मया ॥ १.४९.३ ॥

तेन क्रोधात्	= by him [Gautama,] by anger	अफलः कृतः	= fruitless [testicle-less,] अस्मि rendered, I am	सा च	= she [Ahalya,] also, is
महता शाप	= severe, curse, by re- leasing	अस्य	= his, asceticism, by me,	निराकृता	rejected
मोक्षेण		तपः मया	pre-empted.		
		अपहृतम्			

By Gautama's anger I am rendered testicle-less and his wife Ahalya is also rejected by the sage, and thus by his releasing a severe curse his propriety for asceticism is dwindled, therefore his asceticism is pre-empted by me. [1-49-3]

तस्मात्सुरवराः सर्वे सर्षिसङ्घाः सचारणाः ।
सुरसाध्यकरं सर्वे सफलं कर्तुमर्हथ ॥ १.४९.४ ॥

तत् तस्मात्	= therefore	स ऋषि	= together with, sages,	सर्वे सुर वराः	= oh, all of the, gods, best ones
		सन्ध्याः स	assemblages, with,		
		चारणाः	caarana-s		
सुर कार्य	= divine, deed, under- taken - I acted for the benefit of gods	माम्	= me	यूयम् स	= you all, with, testicles,
करम्				फलम्	to make [me virile,]
				कर्तुम् अर्हथ	apt of you.

"Therefore, oh, all gods with the assemblages of sages and caarana-s, it will be apt of you to make me virile again, as I have acted for the benefit of gods." Thus Indra spoke to all gods. [1-49-4]

शतक्रतोर्वचः श्रुत्वा देवाः साग्निपुरोगमाः ।
पितृदेवानुपेत्याहुः सर्वे सह मरुद्गणैः ॥ १.४९.५ ॥

स अग्निः = with, fire-god, going पुरोगमाः ahead [keeping in देवाः van,] gods	शतक्रतोः = Hundred-Vedic- वचः श्रुत्वा rituals officiator - Indra"s, words, on hearing	सर्वे मरुत् = by all [gods,] Marut, गणैः सह groups, along with
पितृ देवान् = at mane, gods, nearby उपेत्य coming	आहुः = spoke - appealed.	

On hearing the words of the officiator for Hundred-Vedic-rituals, namely Indra, all of the gods and other assemblages of celestials, together with the groups of Marut-gods came to the godly manes keeping the Fire-god in van, and appealed. [1-49-5]

अयं मेषः सवृषणः शक्रो ह्यवृषणः कृतः ।
मेषस्य वृषणौ गृह्य शक्रायाशु प्रयच्छथ ॥ १.४९.६ ॥

अयम् मेषः = this, ram, is with, testi- स वृषणः cles	शक्रः अ = Indra, without, testi- वृषणः कृतः cles, rendered, indeed हि	मेषस्य वृषणौ = ram"s, testicles, on tak- गृह्य ing
शक्राय आशु = for Indra, quickly, be प्रयच्छत given.		

"This ram is with testicles and Indra is indeed rendered testicle-less. Taking the testicles of this ram they may be given to Indra quickly." Thus Fire-god started his appeal to manes. [1-49-6]

अफलस्तु कृतो मेषः परां तुष्टिं प्रदास्यति ।
भवतां हर्षणार्थं च ये च दास्यन्ति मानवाः ।
अक्षयम् हि फलम् तेषाम् यूयम् दास्यथ पुष्कलम् ॥ १-४९-७

अ फलः तु = devoid of, testes, but कृतः मेषः [though going to be,] rendered, ram [this one before you]	भवताम् = for you, complete, पराम् contentment, certainly तुष्टिम् प्र endows दास्यति	ये मानवाः = which of those, hu- अफलः मेषाः mans, [testes-less दास्यन्ति rams, hereafter in sac- rifices,] are going to offer [to you manes] to such of those humans
हर्षण अर्थाय = gratification, purpose of	अ क्षयम् = not, lessened, fruits फलम् हि [benefits.] truly	तेषाम् = for them [to humans,] यूयम् you [manes,] offer दास्यथ plentiful. पुष्कलम्

"This ram that is being offered to you shall now be gelded to give its testes to Indra, and though this ram is deprived of its organ it will be complete and it endows complete satisfaction to you. To those humans who hereafter offer testes-less rams in sacrifices for the purpose of your gratification, you shall truly offer them

plentiful and unmitigated benefits." Thus Agni, the Fire-god spoke to manes. [1-49-7]

The "manes" are the deified souls of dead ancestors. It is customary to offer un-castrated or unmutilated animals in sacrifices to please gods or departed souls. Presently some humans have offered such an un-castrated ram to manes and the manes are about to enjoy it. But the gods have come and Agni, the Fire-god, is asking them to part with such an offering, for the sake of Indra. And when the manes were hesitating to go against the existing rules of ritual, then Agni, the Fire-god, is amending those rules and he is saying a boon-like proclamation. "From now, the manes can enjoy even a castrated ram, if offered by humans on earth, and in turn the manes shall afford plentiful benefits of undiminished value to those offerers, namely humans..."

अग्नेस्तु वचनं श्रुत्वा पितृदेवाः समागताः ।
उत्पाट्य मेषवृषणौ सहस्राक्षे न्यवेशयन् ॥ १.४९.८ ॥

सम्	= who gathered [to collect their share of offering]	पितृ देवाः	= manes, godly ones	अग्नेः	= Agni - the Fire-god's,
आगताः				वचनम्	words, on hearing
मेघ वृषणौ	= ram"s, both testes	उत् पाट्य	= out, pulled [pulled out, extricated]	श्रुत्वा	
				सहस्राक्षे	= to Thousand-eyed Indra, offered.
				न्यवेशयन्	

On hearing the words of Agni, the Fire-god, the manes-gods who gathered to collect their share of offering have extricated that ram"s testes, which is not yet sacrificed but tethered to a sacrificial post, and offered them to the Thousand-eyed Indra. [1-49-8]

तदाप्रभृति काकुत्स्थ पितृदेवाः समागताः ।
अफलान् भुञ्जते मेषान् फलैस्तेषामयोजयन् ॥ १.४९.९ ॥

काकुत्स्थ	= oh, Raama of Kakutstha	सम्	= who have come to collect their share of offering	पितृ देवाः	= manes, godly ones
तदा प्रभृति	= then, onwards	अ फलान्	= without, testes, goats, they are enjoying	तेषाम्	= their [of offerings / of rams or goats]
फलैः	= with testes / benefits	भुञ्जते			
		अयोजयन्	= to join [to join testes to Indra / join benefits to the offerer.		

Oh, Raama of Kakutstha, from then onwards the manes-gods who come to collect their share are enjoying even the goats, even if they do not have testes, to endow benefits thereof to those that offer those goats, and to join the testes of goats to Indra. [1-49-9]

If rams with testes are offered the manes discard the testes of those rams and enjoy the rest of it. Even if a goat is offered they enjoy it, considering it as homogenous to a ram. In either way, the offerer is blessed with

benefits and Indra with testes.

इन्द्रस्तु मेषवृषणस्तदाप्रभृति राघव ।
गौतमस्य प्रभावेन तपसश्च महात्मनः ॥ १.४९.१० ॥

राघव	= oh, Raghava	मह आत्मनः	= great-souled one	गौतमस्य	= Gautama's, by effi-
तपसा च	= asceticism, also	इन्द्रः तु	= Indra, on his part	प्रभावेन	cacy of
मेष वृषणः	= goat, with testes - In- dra has become one having goat's testes.			तदा प्रभृति	= then, onwards

Oh, Raghava, owing to the efficacy of the great-souled Gautama and his asceticism, from then onwards Indra has become one with the testes of a goat. [1-49-10]

तदागच्छ महातेज आश्रमं पुण्यकर्मणः ।
तारयैनां महाभागामहल्यां देवरूपिणीम् ॥ १.४९.११ ॥

महातेज	= oh, great-resplendent Raama	तत्	= therefore	पुण्य कर्मणः	= with pietistic, deeds
महा भागाम्	= highly, fortunate one	देव	= divinity, who is in	आश्रमम्	[done by Gautama,] to
अहल्याम्	= let Ahalya, be atoned.	रूपिणीम्	compose of	आगच्छ	hermitage, you come - enter into
तारय				एनाम्	= her [lady]

Therefore, oh, great-resplendent Raama, enter the hermitage of Gautama whose deeds are pietistic, and atone Ahalya who is highly fortunate and who is in the compose of a divinity. Thus Vishvamitra spoke to Raama. [1-49-11]

विश्वामित्रवचः श्रुत्वा राघवः सहलक्ष्मणः ।
विश्वामित्रं पुरस्कृत्य तमाश्रममथाविशत् ॥ १.४९.१२ ॥

सह लक्ष्मणः	= with, Lakshmana,	विश्वामित्र	= Vishvamitra's, words,	विश्वामित्रम्	= Vishvamitra, keeping
राघवः	Raghava	वचः श्रुत्वा	on hearing	पुरस्कृत्य	afore
आश्रमम्	= hermitage, entered, in-				
प्रविशेत् ह	deed.				

On hearing Vishvamitra's words Raama entered the hermitage along with Lakshmana and keeping Vishvamitra afore. [1-49-12]

ददर्श च महाभागां तपसा द्योतितप्रभाम् ।
लोकैरपि समागम्य दुर्निरीक्ष्यां सुरासुरैः ॥ १.४९.१३ ॥

प्रयत्नान्निर्मितां धात्रा दिव्यां मायामयीमिव ।
धूमेन अभिपरीत अङ्गीम् दीप्ताम् अग्नि सिखाम् इव ॥ १.४९.१४ ॥

सतुषारावृतां साभ्रां पूर्णचन्द्रप्रभामिव ।
मध्ये ऽम्भसो दुराधर्षा दीप्तां सूर्यप्रभामिव ॥ १.४९.१५ ॥

सः	= he that Raama [has seen one who is]	महाभागाम्	= at highly glorious - Ahalya	तपसा	= by asceticism, brightened,
लोकैः अपि	= by worldly beings, even	सुरासुरैः	= by gods, demons	द्योतित	splendour - one who
दुर्निरीक्ष्याम्	= impossible, to stare at - one who cannot be stared at	धात्रा प्र	= by Creator, with careful, contemplation, crafted, contrived	प्रभाम्	has it
माया मयीम्	= phantasmal, completely [entity,] like	तुषार	= by fog, overspread - befogged moonshine	समागम्य	= on coming close
इव		आवृताम्		दिव्याम्	= angelic
पूर्ण चन्द्र	= full, moon's, shine, as	अम्भसः	= waters, in midst of	स अभ्राम्	= with, clouds - beclouded moonshine
प्रभाम् इव		मध्ये		दुराधर्षाम्	= unwatchable
दीप्ताम् सूर्य	= glowing, sun [mirrored sun,] shine, like	धूमेन	= by fumes, around,	दीप्ताम् अग्नि	= flaring, fire, tongue, as
प्रभाम् इव	- she who is lay waste hitherto	अभि परीत	cloaked, limbed, as	सिखाम् इव	with
ददर्श	= he has seen.	अङ्गीम्	with		

She whose splendour is brightened by her asceticism, at whom it is impossible to raise an eye for a stare either for gods, or for demons, or for the worldly beings on coming close to her, whom the Creator has contrived with careful contemplation as an angelic and a completely phantasmal entity, who is like the befogged and beclouded moonshine of a full moon as she is hitherto enshrouded by the dried up leaves and dust, who is like an unwatchable sunshine mirrored in and glowing from the midst of water, for she is hitherto in the midst of denounce, and whose limbs are like the tongues of a flaring fire around which fumes are cloaking, as she is hitherto practising an utmost asceticism subsisting on air alone, which asceticism alone made her like a flaring Ritual Fire, and Raama has seen such a highly glorious Ahalya. [1-49-13, 14, 15]

सा हि गौतमवाक्येन दुर्निरीक्ष्या बभूव ह ।
त्रयाणामपि लोकानां यावद्रामस्य दर्शनम् ॥ १.४९.१६ ॥

सा गौतम	= she - Ahalya, Gautama, by the word of	रामस्य दर्शनम्	= Raama's, manifestation, until	त्रयाणामपि	= three, even, for the worlds
वाक्येन		यावत्		लोकानाम्	

दुर्निरीक्ष्या = indiscernible, became,
बभूव ह indeed.

Ahalya is indeed indiscernible to all the three worlds by the very word of Gautama until the manifestation of Raama. [1-49-16a, b]

शापस्यान्तमुपागम्य तेषां दर्शनमागता ।
राघवौ त्वतिथी तस्याः पादौ जगृहतुस्तदा ॥ १.४९.१७ ॥

शापस्य	= [time of] curse, end, on	तेषाम्	= their [Raama, Laksh-	ततः	= then
अन्तम्	reaching	दर्शनम्	mana,] in to view, she		
उपागम्य		आगता	got		
राघवौ	= two Raghava-s	मुदा	= gladly	तस्याः पादौ	= her [Ahalya's,] feet,
				जगृहतुः	grasped.

On reaching the end of curse she came into the view of Raghava-s, and they too gladly touched her feet in reverence. [1-49-16c, 17a]

स्मरन्ती गौतमवचः प्रतिजग्राह सा च तौ ।
पाद्यमर्घ्यं तथा ऽऽतिथ्यं चकार सुसमाहिता ।
प्रतिजग्राह काकुत्स्थो विधिदृष्टेन कर्मणा ॥ १.४९.१८ ॥

सा च	= she, too	गौतम वचः	= Gautama's, word,	तौ	= them two - Raama, Lakshmana
प्रति जग्राह	= in turn, received	स्मरन्ती	reminiscing	पाद्यम्	= water [for feet-wash,]
		सु समाहिता	= self-consciously	अर्घ्यम् तथा	water [for hand-wash,] like that,
				आतिथ्यम्	guestship
विधि दृष्टेन	= custom, in view of	चकार	= [Ahalya] offered	काकुत्स्थः	= Raama of Kakutstha,
कर्मणा	[customarily,] dutifully			प्रति जग्राह	in turn, acquiesced it.

Reminiscing Gautama's words Ahalya received those two, and self-consciously offered water for feet and hand washing, and like that she also offered guestship customarily and dutifully, and Raama of Kakutstha on his part acquiesced her hospitality. [1-49-18]

पुष्पवृष्टिर्महत्यासीदेवदुन्दुभिः निःस्वनैः ।
गन्धर्वाप्सरसां चापि महानासीत्समागमः ॥ १.४९.१९ ॥

देव दुन्दुभिः	= gods, drum's, with sounds [drumbeats]	महती	= abundant, floral, fall,	गन्धर्व	= gandharva-s, apsara-s,
		पुष्प वृष्टिः	is there [chanced]	अप्सरसाम्	also, even
महान्	= superb, is there [revelled in,] splendid, festivity.	आसीत्		च एव	

There chanced an abundant floral fall from firmament to the drumbeats of god's drums, and the celestials like gandharva-s, apsara-s revelled in a splendid festivity that is superb. [1-49-19]

साधु साध्विति देवास्तामहल्यां समपूजयन् ।
तपोबलविशुद्धाङ्गीं गौतमस्य वशानुगाम् ॥ १.४९.२० ॥

गौतमस्य वश अनु गाम्	= Gautama's, abidance, close, follower - a devotee of Gautama	तपः बल वि शुद्ध अङ्गीम्	= by ascetic, asset of, verily, purified [depurated,] limbed [Ahalya]	ताम् अहल्याम्	= at her, Ahalya
देवाः	= gods	साधु साधु इति	= Gracious!, Goodness!, thus [saying,]	समपूजयन्	= collectively, rever- enced Gods have collectively rever- enced her,

whose limbs are depurated by the asset of her asceticism which is performed as a devotee of Gautama remaining in his directives, saying "Gracious! Goodness!" [1-49-20]

गौतमो हि महातेजा अहल्यासहितः सुखी ।
रामं सम्पूज्य विधिवत् तपस्तेपे महातपाः ॥ १.४९.२१ ॥

महातपाः	= great ascetic - Gau- tama	महातेजा	= great-resplendent one	गौतमः अपि	= Gautama, even
अहल्या सहितः	= Ahalya, reunited with	सुखी	= heartened	रामम् विधिवत् सम्पूज्य	= at Raama, customar- ily, highly revered
तपः तेपे	= ascetic, practised - continued his asceticism.				

Even that great-resplendent Gautama is heartened when he reunited with Ahalya after a long, long a time, and that sage customarily revered Raama for actualising his solemn utterance, and that great-ascetic Gautama continued his asceticism together with Ahalya. [1-49-21]

रामो ऽपि परमां पूजां गौतमस्य महामुनेः ।
सकाशाद्विधिवत् प्राप्य जगाम मिथिलां ततः ॥ १.४९.२२ ॥

रामः अपि	= Raama, even	गौतमस्य महा मुनेः सकाशात्	= of Gautama, great saint, in the manifest- ness of	परमाम् पूजाम् विधिवत् प्राप्य	= high, veneration, con- ventionally, on receiv- ing
ततः	= from there	मिथिलाम् जगाम	= to Mithila, moved ahead.		

Even Raama on receiving a conventionally high veneration in the manifestness of that great-saint Gautama himself, then moved ahead to Mithila. [1-49-22] .

अहल्य - a Myth or a reality ?

The legend of Ahalya is viewed from many viewpoints, because it is unclear whether she is a humanly lady or a divine entity, or a tract of land. The atheists, rather materialists, in their translation of Raamayana take this Ahalya, according to their viewpoint, as an uncultivable tract of land by saying that is a halya un, ploughed...land" Thereby Raama rendered it as a cultivable land in the course of his socio-economic reforms. There are many other instances in relating these mythical accounts of Raamayana to the earthly plane. Another instance is lavaNa asura samhaara elimination of Saline Demon..." and Raama's elimination of this demon is taken as treatment of saline oceanic water as potable waters..." When the mythology is touched upon, it says that Ahalya is lying there as a stone and by the touch of Raama's foot she regained her divinely human form. This is not evident in Valmiki Raamayana. The idea of petrification of Ahalya is brought in from पद्म पुराण which says:

सा ततः तस्य रामस्य पाद स्पर्शनात् महात्मनः ।
अभूत् सुरूपा वनिता समाक्रान्ता महा शिला ॥

by the touch of the feet of that great souled Raama, she was manifest as a divine damsel, getting rid of her stone-shape..." Further, there will be an exchange of words between Indra and Brahma in Uttara Kanda of Raamayana, and there this episode of Ahalya recurs. At that place Brahma defines हल as - distorted shape..." and अ हल्य is one with an impeccable beauty..." Besides the above, Indra will be usually addressed as सहस्र अक्ष - thousand eyed one..." and behind this legend, there is another legend, saying that Gautama's curse to Indra is: since you delighted with Divine Ahalya, who is crafted by Brahma, in carnal pleasures, let there be thousand carnally vaginal apertures on your body..." Then that Indra is agitated for such an appearance, pleads for mercy. Then, the curse is amended saying "instead of vaginal apertures, the apertures on your body will look like eyes..." thus Indra became सहस्र अक्ष। F. Max Muller records in his History of Sanskrit Literature" the commentary of Kumaarila Bhatt, yet another ancient commentator on Raamayana. In the same manner, if it is said the Indra was the seducer of Ahalya. This does not imply that the God Indra committed such a crime, but Indra means the Sun and Ahalya the night, from [the words] अहः the "day" and लिप् the "night" & and as the night is seduced and ruined by the sun of the morning, there is Indra called the paramour of Ahalya. Dharmaakuutam views this as पातित्यम् पतित falling from practise of virtuousness" Such women are said to be

accepted by men after making their amends for their faults. तथा स्वरूप नाशम् कृत्वा वायु भक्ष इत्यादि वयोनूर्प शाप प्रदानेन चापल्यात् सत्कृत् पर पुरुष वृत्ता स्त्री नियमेन शोचयित्वा पुनः सङ्ग्रह्य इति सूचितम्। अभ्यासे तु पातित्यम्। - तथा च गौतमः - निन्दित कर्म अभ्यासि पतितात् त्याग पतितात् त्यागिनः पतिताः - इति - dk

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एको न पञ्चाशः सर्गः ॥

Thus, this is the 49th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of

50 Sarga 50 - पंचाशः सर्गः

Redemption Of Ahalya From Her Curse Cont.

Introduction -

Raama arrives at Mithila along with Lakshmana led on by Vishvamitra. On hearing that Vishvamitra has arrived at their city Mithila, King Janaka proceeds to him welcomingly. On seeing Raama and Lakshmana near at Vishvamitra, Janaka inquisitively asks Vishvamitra about these two princes. Vishvamitra announces them as the sons of Dasharatha and informs about the adventurous deeds the boys have undertaken.

ततः प्रागुत्तरां गत्वा रामः सौमित्रिणा सह ।

विश्वामित्रं पुरस्कृत्य यज्ञवाटमुपागमत् ॥ १.५०.१ ॥

ततः	= then	रामः	= Raama, Soumitri,	विश्वामित्रम्	= Vishvamitra, keeping
		सौमित्रिणा	along with	पुरस्कृत्य	afore
		सह			
प्राक्	= , to east, north, [direction,] on going	जनकस्य	= [Janaka's,] Vedic-		
उत्तराम्		यज्ञ वाटम्	ritual, hall, neared.		
गत्वा		उपागमत्			

Raama then travelled along with Lakshmana towards northeast direction keeping Vishvamitra afore and neared the hall of Vedic ritual of Janaka in Mithila kingdom. [1-50-1] The northeast is an auspicious direction, and even today it is held high for any ritual or in the architecture. This direction is presided over by iishaana The God.

रामस्तु मुनिशार्दूलमुवाच सहलक्ष्मणः ।

साध्वी यज्ञसमृद्धिर्हि जनकस्य महात्मनः ॥ १.५०.२ ॥

सह लक्ष्मणः	= with, Lakshmana,	मुनि	= to saint, tigerly - Vish-	महा	= of noble-souled,
रामः तु	Raama, on his part	शार्दूलम्	vamitra, spoke	आत्मनः	Janaka
		उवाच		जनकस्य	
यज्ञ समृद्धिः	= Vedic-ritual's, bountifulness	साध्वी हि	= is excellent, indeed.		

Raama who is with Lakshmana spoke to the tigerly saint Vishvamitra, the Vedic-ritual of noble-souled Janaka is excellent, indeed with bountifully garnered paraphernalia of the ritual. [1-50-2]

बहूनीह सहस्राणि नानादेशनिवासिनाम् ।
ब्राह्मणानां महाभाग वेदाध्ययनशालिनाम् ॥ १.५०.३ ॥

ऋषिवाटाश्च दृश्यन्ते शकटीशतसङ्कुलाः ।
देशो विधीयतां ब्रह्मन् यत्र वत्स्यामहे वयम् ॥ १.५०.४ ॥

महाभाग	= oh, highly fortunate one [Vishvamisra]	इह	= here - this place	नाना देश	= very many, in
वेद अध्ययन	= Veda, in practices, ex-	ब्राह्मणानाम्	= of Brahmans	निवासिनाम्	provinces, dwellers
शालिनाम्	perts	ऋषि वाटाः	= sages", cottages, also	सहस्राणि	= thousands, many
शकटी शत	= carts, hundreds, rife	च		बहूनि	
सन्कुलाः	with	वयम् यत्र	= we, where, take lodge	दृश्यन्ते	= are appearing
ब्रह्मन्	= oh, Brahman	वत्स्यामहे	such a	देशः	= place - campsite
विधीयताम्	= let it be decided.				

Oh, highly fortunate sage, this place abounds with many thousands of Brahmans who are experts in Vedic practises and who seem to be the dwellers of numerous provinces, and also discernable are the cottages of sages rife with hundreds of carts full with their ceremonial chattels, as such oh, Brahman, a campsite may be decided for us too, as I discern every inch is inhabited. Thus Raama spoke to Vishvamisra. [1-50-3, 4]

रामस्य वचनं श्रुत्वा विश्वामित्रो महामुनिः ।
निवेशमकरोद्देशे विविक्ते सलिलायुते ॥ १.५०.५ ॥

महामुनिः	= great-saint, Vishvami-	रामस्य	= Raama"s, words, on	सलिल	= [refreshing] waters,
विश्वामित्रः	tra	वचनम्	hearing	आयुते	having
विविक्ते देशे	= in an unfrequented, place	श्रुत्वा		अन्विते	
		निवेशम्	= camp, made [ar-		
		अकरोत्	ranged]		

On hearing the words of Raama that great-saint Vishvamisra arranged a camp at an unfrequented place that has refreshing water. [1-50-5]

विश्वामित्रमनुप्राप्तं श्रुत्वा स नृपतिस्तदा ।
शतानन्दं पुरस्कृत्य पुरोहितमनिन्दितम् ॥ १.५०.६ ॥
प्रत्युज्जगाम सहसा विनयेन समन्वितः ।

नृप वरः	= king, the best - Janaka	तदा	= then	विश्वामित्रम्	= Vishvamisra"s, one
अनिन्दितम्	= not, reprobable one	पुरोहितम्	= priest	अनुप्राप्तम्	chanced [at Mithila,]
पुरस्कृत्य	= keeping afore	विनयेन	= with deference, em-	श्रुत्वा	on hearing
		समन्वितः	bodied with [in defer-	शतानन्दम्	= Shataananda
			ence to Vishvamisra]	सहसा	= instantly

प्रति उत् = towards [Vishvami-
जगाम tra,] forged ahead.

On hearing that Vishvamitra has arrived in Mithila, then the best king Janaka instantly forged ahead towards Vishvamitra, keeping his unreprouvable priest Shataananda afore of the team, in deference to Vishvamitra. [1-50-6, 7a]

ऋत्विजो ऽपि महात्मानस्त्वर्घ्यमादाय सत्वरम् ॥ १.५०.७ ॥
विश्वामित्राय धर्मेण ददुर्मन्त्रपुरस्कृतम् ।

महात्मानः	= of the great-souled one - Janaka"s	ऋत्विजः	= administrators of अपि Vedic-ritual, even	स त्वरम्	= with, haste
अर्घ्यम्	= water, on taking	धर्म मन्त्र	= ritual, [sanctified,] in	धर्मेण	= ritually, to Vishvami- विश्वामित्राय tra, offered.
आदाय		पुरस्कृतम्	view of [ritualistically]	ददौ	

Even the Ritvik-s, the administrators of that Vedic-ritual, of the great souled king Janaka arrived with post-haste taking holy waters, and they have ritualistically offered that sanctified water to Vishvamitra. [1-50-7b, 8a]

प्रतिगृह्य तु तां पूजां जनकस्य महात्मनः ॥ १.५०.८ ॥
पप्रच्छ कुशलं राज्ञो यज्ञस्य च निरामयम् ।

महात्मनः	= of great-souled one, जनकस्य Janaka"s	ताम् पूजाम्	= that, veneration, on re- प्रतिगृह्य ceiving Vishvamitra	राज्ञः	= king"s [Janaka"s,]
यज्ञस्य निर्	= of Vedic-ritual, with- आमयम् च out, hindrance [unhin- dered proceedings,] also	पप्रच्छ	= asked after.	कुशलम्	well-being

On receiving that veneration from the great souled Janaka, Vishvamitra asked after the well-being of the king Janaka, as well about the unhindered proceedings of that Vedic-ritual. [1-50-8b, 9a]

स तांश्चापि मुनीन् पृष्ट्वा सोपाध्यायपुरोधसः ॥ १.५०.९ ॥
यथान्यायं ततः सर्वैः समागच्छत् प्रहृष्टवत् ।

सः	= he - Vishvamitra	स उपाध्याय	= with, mentors, clerics, पुरोधसः those, saints	यथा अर्हम्	= as, befitting
कुशलम्	= [well-being] on asking पृष्ट्वा after	ताम् मुनीन्	अथ = then	प्रहृष्टवत्	= as a happy-soul
सर्वैः	= with all, sages, joined ऋषिभिः them.	समागच्छत्			

Then Vishvamitra asked after the well-being of saints, mentors, clerics, as befitting to their order, and joined the company of all of the sages as a happy-souled sage. [1-50-9b, 10a]

अथ राजा मुनिश्रेष्ठं कृताञ्जलिरभाषत ॥ १.५०.१० ॥
आसने भगवन्नास्तां सहैभिर्मुनिसत्तमैः ।

अथ	= then	राजा कृत = king, with palm-fold अञ्जलिः	मुनि श्रेष्ठम् = to eminent-sage Vish- vamitra, spoke
भगवान्	= oh, reverend sage - Vishvamitra	एभिः मुनि = these, saint, eminent सत्तमैः सह ones, along with	आसने = in seat, be seated - आस्ताम् please be seated on a high seat.

The king Janaka adjoining his palms then spoke to that eminent-sage Vishvamitra, oh, reverend sage, please be seated on this high seat, along with these eminent saints in their respective seats. Thus Janaka spoke to Vishvamitra [1-50-10b, 11a]

जनकस्य वचः श्रुत्वा निषसाद महामुनिः ॥ १.५०.११ ॥
पुरोधा ऋत्विजश्चैव राजा च सह मन्त्रिभिः ।

जनकस्य	= Janaka"s, words, on	महामुनिः = great-sage Vishvami- tra	निषसाद = sat down [took his seat]
वचः श्रुत्वा	hearing		
पुरोधा	= [royal] priest	मन्त्रिभिः सह = ministers, along with	राजा च = king, also - took seat.
ऋत्विजः चैव	Shataananda, admin- isters of Vedic-ritual, Ritvik-s, also thus		

On hearing the words of Janaka that great-sage Vishvamitra took his seat, and king Janaka also took seat along with his royal priest Shataananda, and the administrators of that Vedic-ritual, namely Ritvik-s, and along with his ministers. [1-50-11b, 12a]

आसनेषु यथान्यायमुपविष्टान् समन्ततः ॥ १.५०.१२ ॥
दृष्ट्वा स नृपतिस्तत्र विश्वामित्रमथाब्रवीत् ।

अथ	= then	सः नृपतिः = he, the king [Janaka]	तत्र = there
समन्ततः	= all about	यथा न्यायम् = according, to proce- dure [procedurally]	आसनेषु = in seats, who are sit- उपविष्टान् ting
दृष्ट्वा	= on beholding	विश्वामित्रम् = to Vishvamitra, spoke अब्रवीत् to.	

On beholding all of them seated all about in their respective seats as demanded by procedure king Janaka then spoke to Vishvamitra. [1-50-12b, 13a]

अद्य यज्ञसमृद्धिर्मे सफला दैवतैः कृता ॥ १.५०.१३ ॥
अद्य यज्ञफलं प्राप्तं भगवद्दर्शनात्मया ।

13b, 14a. = today अद्य दैवतैः कृता = by gods, effectuated - gods fructified the rit- ual मया यज्ञ = by me, fruit [out- फलम् come,] of Vedic-ritual, प्राप्तम् [deemed to have been] obtained.	मे यज्ञ = my, Vedic-ritual, is en- समृद्धिः riched अद्य = today	स फला = with, fruit - as a fructi- fied one भगवत् = at god [godlike you,] दर्शनात् on viewing
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Today my Vedic ritual is enriched with your advent, whereby I deem that gods have fructified the ritual. Let the ritual be like that. I deem that I have obtained the fruit of the ritual just on seeing godlike you here today. [1-50-13b, 14a]

धन्यो ऽस्म्यनुगृहीतो ऽस्मि यस्य मे मुनिपुङ्गव ॥ १.५०.१४ ॥
यज्ञोपसदनं ब्रह्मन् प्राप्तो ऽसि मुनिभिः सह ।

14b, 15a. = oh, sage, eminent मुनि पुङ्गव यस्य मे = to which [ritual hall,] mine धन्यः अस्मि = honoured, I am, hal- अनुगृहीतः lowed, I am. अस्मि	ब्रह्मन् = oh, Brahman यज्ञ = to Vedic-ritual, hall उपसदनम्	मुनिभिः सह = [so many] sages, along with प्राप्तः असि = arrived, you have such as I am I am
--	---	--

Oh, Brahman, at which Vedic-ritual hall you have arrived along with so many sages that happens to be mine, whereby, oh, eminent saint, I feel that I am honoured and hallowed. [1-50-14b, 15a]

द्वादशाहं तु ब्रह्मर्षे शेषमाहुर्मनीषिणः ॥ १.५०.१५ ॥
ततो भागार्थिनो देवान् द्रष्टुमर्हसि कौशिक ।

ब्रह्मर्षे = oh, Brahma-sage दीक्षाम् = ritual-pledge कौशिक = oh, Kaushika	मनीषिणः = scholars शेषम् = remaining] ततः भाग = then [after those अर्थिनः twelve days,] their देवान् due, desirers of, gods	द्वादश अहम् = twelve, days, only तु आहुः = they are saying द्रष्टुम् अर्हसि = to see, apt of you.
--	---	--

Oh, Brahma-sage, the scholarly Ritvik-s conducting my Vedic-ritual are saying that only twelve more days are remaining to complete the observation of ritual-pledge, and then oh, Kaushika, it will be apt of you to see the gods who arrive at the conclusion of this Vedic-ritual expecting their due in the ritual. So said king Janaka

to Vishvamitra. [1-50-15b, 16a]

इत्युक्त्वा मुनिशार्दूलं प्रहृष्टवदनस्तदा ॥ १.५०.१६ ॥
पुनस्तं परिपप्रच्छ प्राञ्जलिः प्रणतो नृपः ।

नृपः	= king	मुनि	= to sage, the tiger, in	तदा	प्रहृष्ट	= then, with gladdened,
		शार्दूलम्	this way, on saying	वदनः		face
		इति उक्त्वा				
प्राञ्जलिः	= palms-enfolded,	पुनः तम्	= again, him [Vishvami-			
प्रयतः	inquisitively	परिपप्रच्छ	tra,] pointedly asked.			

On speaking to that tigerly sage Vishvamitra in this way, the king again asked the sage pointedly and inquisitively with adjoined palms and with a gladdened face. [1-50-16b, 17a]

इमौ कुमारौ भद्रं ते देवतुल्यपराक्रमौ ॥ १.५०.१७ ॥
गजसिंहगती वीरौ शार्दूलवृषभोपमौ ।

पद्मपत्रविशालाक्षौ खड्गतूणीधनुर्धरौ ॥ १.५०.१८ ॥
अश्विनाविव रूपेण समुपस्थितयौवनौ ।

यदृच्छयैव गां प्राप्तौ देवलोकादिवामरौ ॥ १.५०.१९ ॥
कथं पद्मामिह प्राप्तौ किमर्थं कस्य वा मुने ।

मुने	= oh, saint	ते भद्रम्	= you, be safe	देव तुल्य	= with god Vishnu,
गज सिंह	= [like audacious] ele-	वीरौ	= two valrous ones	पराक्रमौ	matching, in valour
गती	phant, [like arrogant] lion, with strides			शार्दूल वृषभ	= [adventurous] tiger,
				उपमौ	[adamantine] Holy Bull, in similitude
पद्म पत्र	= lotus, petal, broad, eyed ones	खड्ग तूणी	= sword, quiver, bow, wielding	रूपेण	= by physique, Ashwin,
विशाल अक्षौ		धनुः धरौ		अश्विनौ इव	the Twin-god brothers, like
सम्	= in the offing, youthfulness is	देव लोकात्	= from gods", abode	यदृच्छया इव	= at their pleasure, as if
उपस्थित					
यौवनौ					
गाम् प्राप्तौ	= on earth, chanced	अ मरौ	= not, dying ones [deathless, immortals]	इव	= as if like
इमौ कुमारौ	= these, youngsters	इह	= here, to this place	पद्माम्	= with two feet - by foot-slogging
कथम्	= how	किम् अर्थम्	= what, for	प्राप्तौ	= how, they chanced
कस्य वा	= whose [scions,] are they.				

These two youngsters, oh, sage, let safety betide you, striding like audacious elephants and arrogant lions, bearing a similitude to adventurous tigers and adamantine bulls, and wielding quivers, swords, and bows, are valorous with their valour matching that of Vishnu, and with their eyes broad like lotus-petals and with

youthfulness in the offing they look like the exceptionally beautiful twin-gods, Ashwin-brothers, by their physique. How these two have footslogged and chanced here as though immortals have chanced on earth from the abode of gods at their pleasure What for they have come here, and whose scions are they [1-50-17b, 18, 19] These foots are the same as king Sumati"s dialogue at 1-48-2, 3, 4 including अन्वय , parsing.

वरायुधधरौ वीरौ कस्य पुत्रौ महामुने ।
भूषयन्ताविमं देशं चन्द्रसूर्याविवाम्बरम् ॥ १.५०.२० ॥

परस्परस्य सदृशौ प्रमाणेङ्गितचेष्टितैः ।
काकपक्षधरौ वीरौ श्रोतुमिच्छामि तत्त्वतः ॥ १.५०.२१ ॥

महामुने	= oh, great-saint	वर आयुध	= best, weapons, brandishing, valiant ones	कस्य पुत्रौ	= whose, sons are they
चन्द्र सूर्यौ	= Moon, Sun, [brightening the] sky, as with	इमम् देशम्	= this, province, they are	प्रमाण	= by postural [language,] by facial
अम्बरम् इव		भूषयन्तौ	embellishing	इङ्गित	[language,] by body
				चेष्टितैः	[language]
परस्परस्य	= each to each, clonal	काक पक्षधरौ	= crow, wing [similar jet-black curls,] wearing	वीरौ	= about valorous ones
सदृशौ					
तत्त्वतः	= in actuality to listen, I wish.				
श्रोतुम्					
इच्छामि					

Oh, great-saint, whose sons are these two valiant youngsters who are brandishing best weapons They are embellishing this province as the Sun and Moon doeth the sky. Each to each they are clonal by postural-language, by facial-language and by body language. They appear valorous but boyish in their appearance, as their curls are still jet-black like crow-wings. Thus, whether they are immature by age though mature by their valour or so, I wish to listen about them in actuality. [1-50-20, 21] Import of verses is the same as at 1-48-5, 6, with a little difference in अन्वय , parsing.

तस्य तद्वचनं श्रुत्वा जनकस्य महात्मनः ।
न्यवेदयन्महात्मानौ पुत्रौ दशरथस्य तौ ॥ १.५०.२२ ॥

महात्मनः	= great-souled one, his, of Janaka, that, sentence, on hearing	अ मेय	= not, measurable, souled [anima having, Vishvamitra]	तौ	= them two - Raama, Lakshmana
तस्य		आत्मा			
जनकस्य					
तत् वचनम्					
श्रुत्वा					
दशरथस्य	= as Dasharatha"s, sons	न्यवेदयत्	= submitted - announced.		
पुत्रौ					

On hearing the words of great-souled Janaka, Vishvamitra whose anima is immeasurable, has announced that those two as the sons of king Dasharatha. [1-50-22]

सिद्धाश्रमनिवासं च राक्षसानां वधं तथा ।
तच्चागमनमव्यग्रं विशालायाश्च दर्शनम् ॥ १.५०.२३ ॥

अहल्यादर्शनं चैव गौतमेन समागमम् ।
महाधनुषि जिज्ञासां कर्तुमागमनं तथा ॥ १.५०.२४ ॥

एतत्सर्वं महातेजा जनकाय महात्मने ।
निवेद्य विररामाथ विश्वामित्रो महामुनिः ॥ १.५०.२५ ॥

महातेजाः	= great-resplendent one,	सिद्ध आश्रम	= Accomplishment,	तथा	= like that
महामुनिः	great-saint, Vishvami-	निवासम् च	Hermitage, stopover		
विश्वामित्रः	tra		in, also		
राक्षसानाम्	= demons, elimination	अव्यग्रम् तत्र	= indefatigably, to there	विशालायाः	= City of Vishaala, be-
वधम्		आगमनम्	coming - travelling	दर्शनम् च	holding, also
			with him		
अहल्या	= Ahalya, seeing, also	गौतमेन	= with Gautama,	तथा	= likewise
दर्शनम् चैव	thus	समागमम्	[Ahalya"s] reunit-		
			ing		
महा धनुषि	= of great, bow [of	जिज्ञासाम्	= to know about - to	आगमनम्	= coming [hitherward]
	Shiva]	कर्तुम्	have a grasp of it		
एतत् सर्वम्	= all this	महा आत्मने	= to great-souled,	निवेद्य	= on submitting - on in-
		जनकाय	Janaka		forming
विरराम	= then, [he Vishvamitra]				
	paused.				

The highly resplendent great-saint Vishvamitra has informed the high souled Janaka about the coming of Raama and Lakshmana to the Hermitage of Accomplishment, their stopping over there and elimination of demons at that place, their indefatigable travel along with him, beholding City of Vishaala, seeing Ahalya, her reuniting with Sage Gautama, likewise their coming hitherward to gain a grasp of great bow of Shiva. On informing all these incidents to Janaka as well as to Shataananda, who incidentally is the son of Ahalya, sage Vishvamitra paused. [1-50-23, 24, 25] Thus, this is the 50th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पंचाशः सर्गः ॥

Thus, this is the 50th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

51 Sarga 51 - एकपंचाशः सर्गः

The Legend Of Vishvamitra

Introduction -

Enquiring about his father Gautama"s reuniting with his mother Ahalya, Sage Shataananda relates the legend of Vishvamitra. Shataananda greets Raama for his adherence to the rectitude of Vishvamitra, which Vishvamitra gained through a series of self-important exploits, when he was a great king at one time. Shataananda finds worth in informing the biography of Vishvamitra to Raama, because too much of overbearing of kings, as has been done by Vishvamitra, will be unbecoming for kings.

तस्य तद्वचनं श्रुत्वा विश्वामित्रस्य धीमतः ।
हृष्टरोमा महातेजाः शतानन्दो महातपाः ॥ १.५१.१ ॥

गौतमस्य सुतो ज्येष्ठस्तपसा द्योतितप्रभः ।
रामसन्दर्शनादेव परं विस्मयमागतः ॥ १.५१.२ ॥

धीमतः	= intellectual one	तस्य	= his, of Vishvamitra,	महातेजाः	= highly refulgent,
		विश्वामित्रस्य	that, sentence, on	महातपाः	great-ascetic
		तत् वचनम्	hearing		
		श्रुत्वा			
गौतमस्य	= Sage Gautama"s, el-	तपसा	= by asceticism, brightened,	शतानन्दः	= sage Shataananda
ज्येष्ठः सुतः	dest, son	द्योतित प्रभः	radiance - who has it		
			such a		
हृष्ट रोमा	= rejoiced, hair [hair-	राम	= Raama, on seeing at,	परम्	= great, amazement, he
	raising, overjoyed]	सन्दर्शनात्	just by	विस्मयम्	obtained.
		एव		आगतः	

On hearing that sentence of that intellectual sage Vishvamitra, the highly refulgent and the great ascetic Shataananda is overjoyed, and Sage Shataananda, the eldest son of Sage Gautama, and whose radiance is brightened by his own asceticism is highly amazed just on seeing Raama. [1-51-1, 2]

स तौ निषण्णौ सम्प्रेक्ष्य सुखासीनौ नृपात्मजौ ।
शतानन्दो मुनिश्रेष्ठं विश्वामित्रमथाब्रवीत् ॥ १.५१.३ ॥

अथ	= then	शतानन्दः	= Shataananda	निषण्णौ	= the two whose heads
					are bent - bowing sub-
					missively
सुख आसीनौ	= comfortably, seated	एतौ	= those two, king"s sons	मुनिश्रेष्ठम्	= to sage, the eminent, to
		नृपात्मजौ	[princes,] on raptly ob-	विश्वामित्रम्	Vishvamitra, spoke.
		सम्प्रेक्ष्य	serving	अब्रवीत्	

On raptly observing those two princes who are sitting comfortably with their heads bending down submissively, then Shataananda spoke to the eminent sage Vishvamitra. [1-51-3]

अपि ते मुनिशार्दूल मम माता यशस्विनी ।
दर्शिता राजपुत्राय तपोदीर्घमुपागता ॥ १.५१.४ ॥

मुनि शार्दूल	= oh, saint, tigerly Vishvamitra	दीर्घम् तपः	= marathon, asceticism,	यशस्विनी	= glorious one
		उपागता	came near [who meted out]		
मम माता	= my, mother	ते	= by you	राज पुत्राय	= to princes
अपि दर्शिता	= even, is she revealed				

Oh, tigerly saint Vishvamitra, you have revealed my glorious mother Ahalya who meted out a marathon asceticism to the princes - Really! [1-51-4]

अपि रामे महातेजा मम माता यशस्विनी ।
वन्यैरुपाहरत्पूजां पूजार्हे सर्वदेहिनाम् ॥ १.५१.५ ॥

महातेजः	= highly resplendent	मम माता	= my, mother	सर्व देहिनाम्	= by every, one with
यशस्विनी	one, celebrated one - Ahalya				body [with corporeity, corporeal beings]
पूजा अर्हे	= for deference, worthy of, in Raama - in respect of Raama	वन्यैः	= with forest produce - flowers and fruits	पूजाम् अपि	= worship, even, has she performed
रामे				उपाहरत्	

has she worshipped him And the highly resplendent and celebrated mother of mine worshipped Raama, who is worthy of worship by every corporeal being, with forest produce, is it so! [1-51-5]

अपि रामाय कथितं यथावृत्तं पुरातनम् ।
मम मातुर्महातेजो दैवेन दुरनुष्ठितम् ॥ १.५१.६ ॥

महातेजः	= oh, great-resplendent - Vishvamitra	मम मातुः	= my, mother	दैवेन दुरनुष्ठितम्	= by Providence, maltreatment - subjected to
पुरातनम्	= anciently - happened episode	यथा वृत्तम्	= as, happened	रामाय अपि कथितम्	= to Raama, even, , narrated.

Oh, great-resplendent Vishvamitra, you have narrated to Raama about the maltreatment of my mother by the Providence as has happened anciently, isn't it! [1-51-6]

अपि कौशिक भद्रं ते गुरुणा मम सङ्गता ।
माता मम मुनिश्रेष्ठ रामसन्दर्शनादितः ॥ १.५१.७ ॥

कौशिक	= oh, Kaushika	ते भद्रम्	= to you, let safety be	मुनिश्रेष्ठ	= oh sage, the best
मम माता	= my, mother	राम	= Raama"s, by bolding -	मम गुरुणा	= with my, father
		सन्दर्शनात्	giving hospitality etc		
		इतः			
अपि सन्गता	= even, joined - reunited with.				

Oh, the best sage Kaushika, you be safe, my mother is reunited with my father on beholding and giving hospitality to Raama - Really! [1-51-7]

अपि मे गुरुणा रामः पूजितः कुशिकात्मज ।

इहागतो महातेजाः पूजां प्राप्तो महात्मनः ॥ १.५१.८ ॥

कुशिकात्मज	= oh, Kushi"s, son [Kaushika, Vishvami-tra]	रामः	= Raama	मे गुरुणा	= by my, father, even, is
इह आगतः	= here [to Ahalya"s place,] one who came, great-resplendent one [Gautama, Shataananda"s father]	महात्मनः	= from great-souled one [from Raama]	अपि पूजितः	he worshipped
महातेजाः				पूजाम् अपि प्राप्य	= worship, even, has he [Raama] got.

Oh, Kaushika, my father came to my mother"s place from Himalayas! Has the great resplendent father of mine worshipped Raama because the redemption of my mother is per the kindness of Raama! Has this great-souled Raama revered that great resplendent father of mine by according a redemption, ahalyaa daana, the endowment of Ahalya to her husband. [1-51-8]

अपि शान्तेन मनसा गुरुर्मे कुशिकात्मज ।

इहागतेन रामेण प्रयतेनाभिवादितः ॥ १.५१.९ ॥

कुशिकात्मज	= oh, son of Kushika, Vishvamitra	इह आगतेन	= to here [at Ahalya"s place,] who came	पूजितेन	= by a reverential one - Raama [prayatena = by a pure soul - Raama]
रामेण	= by Raama	मे गुरुः	= my, father	शान्तेन	= with a pacified, heart
अपि अभिवादितः	= whether, revered.			मनसा	

Oh, Kaushika, on his arrival at my mother"s place whether this reverential Raama revered my father with a pacified heart without becoming contumelious! Thus sage Shataananda exclaimed at the marvel occurred through Raama. [1-51-9]

तच्छ्रुत्वा वचनं तस्य विश्वामित्रो महामुनिः ।
प्रत्युवाच शतानन्दं वाक्यज्ञो वाक्यकोविदम् ॥ १.५१.१० ॥

महामुनिः विश्वामित्रः	= great-saint, Vishvami- tra	तस्य तत् वचनम् श्रुत्वा	= his, that, sentence, on hearing	वाक्य ज्ञः	= sententious one [Vish- vamisra]
वाक्य कोविदम् शतानन्दम्	= sentence-precisian to sentence, to precision- ist, to Shataananda	प्रति उवाच	= in reply, spoke.		

On hearing that sentence of his, that great-saint and sentence-precisian Sage Vishvamitra, replied the sentence-precisionist Sage Shataananda. [1-51-10]

नातिक्रान्तं मुनिश्रेष्ठ यत्कर्तव्यं कृतं मया ।
सङ्गता मुनिना पत्नी भार्गवेणेव रेणुका ॥ १.५१.११ ॥

मुनिश्रेष्ठ	= oh, sage the best - oh, Shataananda	न अतिक्रान्तम्	= not, over, stepped - nothing left unper- formed	मया यत् कर्तव्यम्	= by me, whatever, per- formable
कृतम्	= that is performed	रेणुका भार्गवेण इव	= Renuka, with [the descendent of] Bhaar- gava or Bhrugu, as with	पत्नी मुनिना सङ्गता	= wife [of sage,] with sage, is reunited.

I have done whatever good is to be done and nothing is left undone, and the wife of the sage, namely Ahalya, is reunited with her husband sage Gautama, as with Renuka who was reunited with sage Jamagani, the descendent of Bhrigu. So said Vishvamitra. [1-51-11]

Renuka is the mother of Parashu Raama, another human incarnation of Vishnu as a Brahmin to struggle with the erring Kshatriya kings of an earlier era. Renuka's husband is Sage Jamadagni, the descendent of Bhrigu or also called as Bhaargava and on certain occasion, Jamadagi, orders his son Parashu Raama to behead her, i.e., Renuka, Parashu Raama's own mother and Parashu Raama unhesitatingly carries out his father's orders. Thus, Parashu Raama is called Bhaargava Raama, with an axe as his unsurpassed weapon. This Parashu Raama confronts Raama of Raamayana after Sita's marriage.

तच्छ्रुत्वा वचनं तस्य विश्वामित्रस्य धीमतः ।
शतानन्दो महातेजा रामं वचनमब्रवीत् ॥ १.५१.१२ ॥

तस्य विश्वामित्रस्य धीमतः	= his, Vishvamitra's, highly intellectual one	तत् वचनम् श्रुत्वा	= that, sentence, on hearing	महातेजाः शतानन्दः	= of high refulgence, Shataananda
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रामम्	= to Raama, sentence,
वचनम्	spoke.
अब्रवीत्	

On hearing those words of that highly intellectual Vishvamitra, high refulgent sage Shataananda spoke these words to Raama. [1-51-12]

स्वागतं ते नरश्रेष्ठ दिष्ट्या प्राप्तो ऽसि राघव ।
विश्वामित्रं पुरस्कृत्य महर्षिमपराजितम् ॥ १.५१.१३ ॥

नरश्रेष्ठ राघव	= oh, best among men, oh, Raghava	स्वागतम् ते	= hail to thee	अ	= not, defeatable one
महर्षिम्	= great-sage, Vishvami-	दिष्ट्या प्राप्तः	= as godsend, chanced,	पराजितम्	
विश्वामित्रम्	tra, keeping afore	असि	you are	स्वागतम् ते	= hail, to thee.
पुरस्कृत्य	[spearheaded by]				

Hail to thee! Oh, best one among men Raama, your arrival is a godsend, not only to Mithila but to entire humanity, and oh, Raghava, as an undefeatable great-sage Vishvamitra spearheads you, so shall your mission be undefeatable, thus hail to thee! [1-51-13]

This statement of Sage Shataananda shall remind us the utterances of Vishvamitra in Dasharatha's court at 1-19-14: अहम् वेद्मि महात्मानम् रामम् ॥ । "I know this great soul Raama, the virtue valiant, even Vashishta and also these saints who are here..." So also, Shataananda being the son of Ahalya and Gautama perceived who this Raama is. Further, when such and such a sage spearheads Raama, Raama ought to know something about the background of his steersman, namely Vishvamitra, basing on which Raama can learn his own lessons. As such, next few chapters are catered to the legend of Vishvamitra through Shataananda.

अचिन्त्यकर्मा तपसा ब्रह्मर्षिरतुलप्रभः ।
विश्वामित्रो महातेजा वेत्स्येनं परमां गतिम् ॥ १.५१.१४ ॥

महातेजा	= highly resplendent,	अ चिन्त्य	= is of un, imaginable,	तपसा	= by asceticism, Brahma-
विश्वामित्रः	Vishvamitra	कर्मा	exploits	ब्रह्मर्षिः	sage
अ मित प्रभः	= of ill, imitable, re-	एनम्	= him, as ultimate,	वेद्म्य	= you have to know
	splendence	परमाम्	course		
वेत्सि	= you [already] know.	गतिम्			

This highly resplendent Vishvamitra's exploits are unimaginable. He attained the highest order of Brahma-sage by his asceticism, thus illimitable is his ascetic splendence, and you have to know him as an ultimate course, not only to you alone, but also to one and all. [1-51-14]

If the text "you already know him..." is adopted there will be nothing left to Shataananda to say more. Hence,

the meaning is said on taking वेद्य "you should know some more..." would be better. Because Vishvamitra is a परम हित सन्धायक "a do-gooder for universal peace" as indicated by his name itself, विश्व "of universe..." मित्र "friend, "friend of universe..."

नास्ति धन्यतरो राम त्वत्तो ऽन्यो भुवि कश्चन ।
गोप्ता कुशिकपुत्रस्ते येन तप्तं महत्तपः ॥ १.५१.१५ ॥

राम	= oh, Raama	भुवि	= on earth	त्वत्तः	= than you
धन्य तरः	= fortunate, better	अन्यः	= another one	कश्चन	= anyone
न अस्ति	= not, is there	येन महत्	= by whom, supreme,	कुशिक पुत्रः	= Kaushika's son
		तपः तप्तम्	asceticism, practised such		namely विश्वामित्रः
			a sage		
ते गोप्ता	= to you, Protector.				

None other than you is fortunate enough on earth, oh, Raama, as you are in the custodial care of Vishvamitra, the scion of Kushika, who has practised supreme asceticism. [1-51-15]

श्रूयतामभिधास्यामि कौशिकस्य महात्मनः ।
यथा बलं यथा वृत्तं तन्मे निगदतः शृणु ॥ १.५१.१६ ॥

महात्मनः	= great-souled, Vish-	बलम् यथा	= prowess, as to how	श्रूयताम्	= I will let you hear -
कौशिकस्य	vamitra"s				hear from me
तत्त्वम्	= quintessence [his leg-	यथा	= as to how	अभिधास्यामि	= I will narrate
वृत्तम्	end]				
तत् मे	= that, from me, while				
निगदतः शृणु	being narrated, you				
	listen.				

What is the prowess of the great-souled Vishvamitra, and what the quintessence of his legend may be heard from me while I narrate it. [1-51-16]

राजाभूदेष धर्मात्मा दीर्घकालमरिन्दमः ।
धर्मज्ञः कृतविद्यश्च प्रजानां च हिते रतः ॥ १.५१.१७ ॥

एष	= he	धर्मात्मा	= probity-souled one	धर्मज्ञः	= in rectitude, well-
			Vishvamitra		versed [proficient]
कृत विद्यः च	= made [perfected,] edu-	प्रजानाम् च	= for people, also, in	अरिन् दमः	= enemies, persecutor of
	cation [perfectionist in	हिते रतः	welfare, proponent of		
	kingcraft,] also				
दीर्घ कालम्	= for long, time, king,				
राजा अभूत्	was there, he was.				

This probity-souled Vishvamitra, being a proficient in rectitude, a perfectionist in kingcraft, a proponent of people's welfare, more so a persecutor of enemies, was there as a king for a long time. [1-51-17]

प्रजापतिसुतस्त्वासीत् कुशो नाम महीपतिः ।
कुशस्य पुत्रो बलवान् कुशनाभः सुधार्मिकः ॥ १.५१.१८ ॥

प्रजापति	= Prajapati's, brainchild	कुशः नाम	= Kusha, named, earth,	आसीत्	= was there
सुतः		मही पतिः	lord [king]		
बलवान्	= powerful one	सु धार्मिकः	= verily, righteous one	कुशनाभः	= Kushanaabha is
कुशस्य पुत्रः	= Kusha's, son.				

There was a king named Kusha, a brainchild of Prjaapati, and Kusha's son was the powerful and verily righteous Kushanaabha. [1-51-18]

कुशनाभसुतस्त्वासीद्गाधिरित्येव विश्रुतः ।
गाधेः पुत्रो महातेजा विश्वामित्रो महामुनिः ॥ १.५१.१९ ॥

गाधिः इति	= Gaadhi, thus, only,	कुशनाभ	= Kushanaabha's, son,	आसीत्	= was there
एव विश्रुतः	verily heard [of highly renowned]	सुतः तु	but		
महातेजाः	= great resplendence,	गाधेः पुत्रः	= Gaadhi's, son.		
महा मुनिः	great-saint, Vishvami-				
विश्वामित्रः	tra				

One who is highly renowned by the name Gaadhi was the son of Kushanaabha, and Gaadhi's son is this great-saint of great resplendence, Vishvamitra. [1-51-19]

विश्वामित्रो महातेजाः पालयामास मेदिनीम् ।
बहुवर्षसहस्राणि राजा राज्यमकारयत् ॥ १.५१.२० ॥

महातेजाः	= great resplendent,	मेदिनीम्	= the earth, was ruling	राजा	= king
विश्वामित्रः	Vishvamitra - the king	पालयामास			
बहु वर्ष	= many, years, thou-	राज्यम्	= kingdom, made		
सहस्राणि	sands	अकारयत्	[ruled.]		

Vishvamitra ruled the earth, and this great-resplendent king ruled the kingdom for many thousands of years. [1-51-20]

कदाचित्तु महातेजा योजयित्वा वरूथिनीम् ।
अक्षौहिणीपरिवृतः परिचक्राम मेदिनीम् ॥ १.५१.२१ ॥

महातेजाः	= great-resplendent king Vishvamitra	कदाचित्	= at one time	वरूथिनीम्	= armies, combining
				योजयित्वा	[marshalling]

अक्षौहिणी परिवृतः	= with Akshauhini unit of army, encircled by - along with	मेदिनीम् परिचक्राम	= earth, he circulated - gone round.
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At one time the great-resplendent king Vishvamitra went round the earth marshalling a unit of akshauhini army. [1-51-21] The army unit called अक्षौहिनि consists of 21,870 elephants, as many chariots, 65,610 cavalry, and 1,09,350 foot soldiers.

नगराणि च राष्ट्राणि सरितश्च तथा गिरीन् ।
आश्रमान् क्रमशो राम विचरन्नाजगाम ह ॥ १.५१.२२ ॥

वसिष्ठस्याश्रमपदं नानावृक्षसुमाकुलम् ।
नानामृगगणाकीर्णं सिद्धचारणसेवितम् ॥ १.५१.२३ ॥

देवदानवगन्धर्वैः किन्नरैरुपशोभितम् ।
प्रशान्तहरिणाकीर्णं द्विजसङ्घनिषेवितम् ॥ १.५१.२४ ॥

ब्रह्मर्षिगणसङ्कीर्णं देवर्षिगणसेवितम् ।
तपश्चरणसंसिद्धैरग्निकल्पैर्महात्मभिः ॥ १.५१.२५ ॥

अब्भक्षैर्वायुभक्षैश्च शीर्णपर्णाशनैस्तथा ।
फलमूलाशनैर्दान्तैर्जितरोषैर्जितेन्द्रियैः ॥ १.५१.२६ ॥

ऋषिभिर्वालखिल्यैश्च जपहोमपरायणैः ।
अन्यैर्वैखानसैश्चैव समन्तादुपशोभितम् ॥ १.५१.२७ ॥

नगराणि राष्ट्रानि च क्रमशः	= cities, provinces, also = sequentially	सरितः तथा गिरीन् विचरन्	= rivers, like that, moun- tains = while moving about	आश्रमान् च	= hermitages, also
नाना मृग गण आकीर्णम्	= very many, animals, herds of, overspread - which is	सिद्ध चारण सेवितम्	= by siddha-s, caaranaa- s, adored by at such a hermitage	नाना पुष्प लता द्रुमम्	= numerous, flowered, climbers, trees - which has
प्रशान्त हरिणा आकीर्णम्	= equable, deer, spread out	द्विज सन्ध निषेवितम्	= birds, flights of, adored by	देव दानव गन्धर्वैः किन्नरैः उपशोभितम्	= gods, demons, gandharva-s, kinnaraa-s, [fre- quented and] embel- lished with
देव ऋषि गण सेवितम्	= godly, sages, assem- blages, adored by	सततम् सन्कुलम्	= always, bustling with	ब्रह्म ऋषि गण सन्कीर्णम्	= Brahma, sage's, as- semblages, compacted with
अग्नि कल्पैः	= Ritual-fire, similar	महात्मभिः	= with great-souled ones	तपः चरण सम् सिद्धैः	= asceticism, practising, well, accomplished ones - with them
				ब्रह्म कल्पैः	= to Brahma, compara- ble ones

महा आत्मभिः शीर्ण पर्ण अशनैः तथा जित दोषैः	= with great-souled ones = dried, leaves, eaters, likewise [some sub- sisting on them] = overcame, peccabilites	अब् भक्षैः फल मूल अशनैः जित इन्द्रियैः	= water, eaters [some subsisting on] = fruits, tubers, eaters [some subsisting on] = overpowered, senses	वायु भक्षैः च दान्तैः ऋषिभिः वालखिल्यैः च सम् अन्तात् वसिष्ठस्य आश्रम पदम्	= [some subsist on,] air, eaters, also = self-controlled ones = with sages, Vaalakhilyaa-s, also = well, up to end - whole of perimeter = Vashishta's, her- mitage's, threshold of
जप होम परायणैः उपशोभितम् राजा आजगाम ह	= meditations, oblations in Ritual-fire, who are occupied with = brightened with = king Vishvamitra, ar- rived, indeed.	अन्यैः वैखानसैः चैव श्रीमत्	= with others, Vaikhaanasa-s, also thus = magnificent one [to such a hermitage of]		

"Moving sequentially about the provinces, cities, rivers likewise mountains, king Vishvamitra arrived at the threshold of a hermitage which is with numerous flowered trees and climbers, overspread with very many herds of animals, adored by the celestials like siddha-s and caarana-s, frequented and embellished with gods, demons, gandharva-s, and kinnara-s, spread out with equable deer, adored by flights of birds, compacted with the assemblages of Brahma-sages, and also with the assemblages of godly-sages who are fully accomplished in their ascesis, where the personal resplendence of each of the great-souled sage is similar to each of the Ritual-fire available in each of the Ritual Fire Altar before which he is sitting, and which hermitage is bustling with the activity of great-souled sages who are comparable to Brahma, among whom some subsist on water alone, and some on air alone, likewise some more on dry leaves, while some on fruits, tubers, and with such of those sages and also with particular sages like Vaalakhilyaa-s, also with others like Vaikhaanasa-s, who are all self-controlled, who have overcame their peccabilites, who have overpowered their senses that hermitage is occupied, and while everyone of the inmates is engaged in meditations and oblations into Ritual-fire, and with such sages and their activity whole of the perimeter of that hermitage is brightened and rendered splendid, and king Vishvamitra arrived at such a magnificent hermitage of Sage Vashishta. [1-51-22, 23, 24, 2125, 26, 27, 28a]

वसिष्ठस्याश्रमपदं ब्रह्मलोकमिवापरम् ।
ददर्श जयतां श्रेष्ठो विश्वामित्रो महाबलः ॥ १.५१.२८ ॥

जयताम् श्रेष्ठ ब्रह्म लोकम् इव	= among vanquishers, best one = Brahma"s, universe, like	महाबलः विश्वामित्रः वसिष्ठस्य आश्रम पदम्	= great-stalwart, Vish- vamitra = Vashishta"s, Her- mitage"s, threshold	अ परम् ददर्श	= not, other [not in other world, this worldly] = has seen.
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And this best one among vanquishers and the great-stalwart Vishvamitra has then seen the hermitage of Vashishta which is like the worldly Universe of Brahma. Thus Sage Shataananda continued his narration.
[1-51-28]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एक पंचाशः सर्गः ॥

Thus, this is the 51st chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

52 Sarga 52 - द्वि पंचाशः सर्ग

He Legend Of Vishvamitra- Contd

Introduction -

Vashishta offers hospitality to Vishvamitra and his armies. Even though the King Vishvamitra is disinclined to pressurise a hermit with such a burdensome affair of hospitality to hosts, Vashishta entreats the king to accept. Vishvamitra had to oblige the same. Vashishta summons his do-all Divine Sacred Cow, Shabala, also known as Kaamadhenu, requests her to generate heaps of tasteful foodstuffs for a royal banquet as well as for military rations.

स दृष्ट्वा परमप्रीतो विश्वामित्रो महाबलः ।
प्रणतो विनयाद्वीरो वसिष्ठं जपतां वरम् ॥ १.५२.१ ॥

महाबलः	= great-mighty, valor-	जपताम्	= [who is] among medi-	तम्	= him, Vashishta, on
वीरः	ous one, Vishvamitra	वरम्	tators, the best sage	वसिष्ठम् दृष्ट्वा	seeing
विश्वामित्रः		विनयात्	= obediently, made an		
परम प्रीतः	= is highly, rejoiced	प्रणतः	obeisance.		

On seeing at that best sage among best meditators Sage Vashishta, the great-mighty and valorous Vishvamitra is highly rejoiced and obediently made an obeisance to the sage. [1-52-1]

स्वागतं तव चेत्युक्तो वसिष्ठेन महात्मना ।
आसनं चास्य भगवान् वसिष्ठो व्यादिदेश ह ॥ १.५२.२ ॥

तव	= to thee, welcome	इति महा	= thus, by great-souled,	भगवान्	= godly, Vashishta
स्वागतम्		आत्मना	Vashishta, is spoken to	वसिष्ठः	
		वसिष्ठेन	[Vishvamitra]		
		उक्तः			
अस्य	= to him [to Vishvami-				
आसनम् च	tra,] seat, also, order-				
व्यादिदेश ह	ing [showing,] indeed.				

The great-souled Vashishta spoke, you are welcome, and that godly sage has indeed shown a high seat to Vishvamitra. [1-52-2]

उपविष्टाय च तदा विश्वामित्राय धीमते ।
यथान्यायं मुनिवरः फलमूलमुपाहरत् ॥ १.५२.३ ॥

तदा = then	मुनि वरः = saint, eminent	उपविष्टाय = to one who is sitting, धीमते courageous one, to विश्वामित्राय Vishvamitra
यथा न्यायम् = according, to custom	फल मूलम् = fruits, tubers, submit- उपाहरत् ted - offered.	

The eminent saint Vashishta then customarily offered fruits and tuber to the courageous Vishvamitra who by now has assumed a seat. [1-52-3]

प्रतिगृह्य च तां पूजां वसिष्ठाद्राजसत्तमः ।
तपोग्निहोत्रशिष्येषु कुशलं पर्यपृच्छत ॥ १.५२.४ ॥

विश्वामित्रो महातेजा वनस्पतिगणे तथा ।
सर्वत्र कुशलं चाह वसिष्ठो राजसत्तमम् ॥ १.५२.५ ॥

राज सत्तमः = king, unsurpassed वसिष्ठात् = from Vashishta	महातेजा = great-resplendent one ताम् पूजाम् = that, deference, on re- प्रतिगृह्य ceiving वनस्पति गणे = regarding trees, clumps of - of flora and implied fauna of hermitage	विश्वामित्रः = Vishvamitra तपः अग्नि = concerning asceticism, होत्र शिष्येषु fire, rituals, disciples कुशलम् = well being
तथा = likewise	वसिष्ठः = Vashishta	सर्वत्र = all round, well-being, कुशलम् च also
पर्यपृच्छत = in turn asked after		
राज सत्तमम् = to king, the matchless, आह said - reported.		

On receiving that deference from Vashishta, then that unsurpassed king Vishvamitra asked after the well-being of the asceticism, Fire-rituals and disciples and their progress in that hermitage, and that great-resplendent Vishvamitra has also asked after the well being of flora and fauna of the hermitage, and Vashishta reported to the matchless king about the all round well-being of every activity. [1-52-4, 5]

सुखोपविष्टं राजानं विश्वामित्रं महातपाः ।
पप्रच्छ जपतां श्रेष्ठो वसिष्ठो ब्रह्मणः सुतः ॥ १.५२.६ ॥

जपताम् = among meditators, श्रेष्ठः supreme one सुख = at ease, on sitting उपविष्टम्	महातपाः = great-ascetic राजानम् = to king, Vishvamitra विश्वामित्रम्	ब्रह्मणः सुतः = Brahma's, son [brain- वसिष्ठः child,] Vashishta पप्रच्छ = asked.
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Vashishta the supreme one among meditators, a great-ascetic, and the brainchild of Brahma has then asked Vishvamitra who is sitting at ease. [1-52-6]

कच्चित्ते कुशलं राजन् कच्चिद्धर्मेण रञ्जयन् ।
प्रजाः पालयसे वीर राजवृत्तेन धार्मिक ॥ १.५२.७ ॥

राजन्	= oh, king	ते कुशलम्	= to you, well-being, I	राजन्	= oh, king
धार्मिकः	= as a righteous one	कच्चित्	hope - All is well!	राज वृत्तेन	= by kingly, righteous-
पालयसे	= are you ruling, hope-	प्रजाः धर्मेण	= people, righteously,	ness	
कच्चित्	fully.	रन्जयन्	while satisfying to		
			their contentment		

"I hope that you are fine! And oh, righteous king, hope that you are ruling people righteously with kingly righteousness to their contentment. [1-52-7]

The kingly righteousness is one component among the four primary concerns of the kingcraft as said at:

न्यायेन आर्जनम् अर्थस्य वर्धनम् पालनम् तथा।
सत्पात्रे प्रतिपत्तिः च राज वृत्तम् चतुर् विधम्॥

"monies are to be earned righteously, they are to be enriched righteously, and safeguarded righteously, and they are to be endowed to righteous deeds or persons, for welfare of the state, righteously..."

कच्चित्ते सम्भृता भृत्याः कच्चित्तिष्ठन्ति शासने ।
कच्चित्ते विजिताः सर्वे रिपवो रिपुसूदन ॥ १.५२.८ ॥

ते भृत्याः	= your, servants	सु भृता	= well-served - are they	शासने	= by rulership, abiding, I
रिपु सूदन	= oh, adversary, van-	कच्चित्	looked after well, I	तिष्ठन्ति	hope
वि जिताः	= surely, vanquished	ते रिपवः	= your, enemies	कच्चित्	
		कच्चित्	= I hope.	सर्वे	= all of them

"I hope your servants are looked after well, hope all of them are abiding by the rulership, oh, vanquisher of adversaries, I hope that you have surely vanquished all of your adversaries. [1-52-8]

कच्चिद्वलेषु कोशेषु मित्रेषु च परन्तप ।
कुशलं ते नरव्याघ्र पुत्रपौत्रे तवानघ ॥ १.५२.९ ॥

परन्तप	= oh, enemy-inflamer	अनघ	= oh, impeccable one	नर व्याघ्र	= oh, man, tigerly
बले च कोशे	= in forces, and, in ex-	तथा	= likewise	ते पुत्र पौत्रे	= your, in sons, in
च मित्रेषु च	chequer, and, among			grandsons	
	friends [confederates,]				
	also				
कुशलम्	= well-being, I hope.				
कच्चित्					

"For you are an impeccable one and an emery-inflamer, oh, tigerly-man, I hope that your forces, exchequer and confederates are fine, and all is well with your sons and grandsons. Thus Vashishta asked the well-being of Vishvamitra. [1-52-9]

सर्वत्र कुशलं राजा वसिष्ठं प्रत्युदाहरत् ।
विश्वामित्रो महातेजा वसिष्ठं विनयान्वितः ॥ १.५२.१० ॥

महातेजा	= great-resplendent,	वसिष्ठम्	= to Vashishta, respect,	सर्वत्र	= everywhere, fineness -
राजा	king, Vishvamitra	विनय	having - respectfully	कुशलम्	everything is fine
विश्वामित्र		अन्वितम्			
वसिष्ठम्	= to Vashishta	प्रति	= in turn [in reply,] ex-		
		उदाहरत्	emplified - replied.		

"The great-resplendent king Vishvamitra respectfully replied Sage Vashishta saying, 'everything is fine.' [1-52-10]

कृत्वोभौ सुचिरं कालं धर्मिष्ठौ ताः कथाश्शुभाः ।
मुदा परमया युक्तौ प्रीयेतां तौ परस्परम् ॥ १.५२.११ ॥

11. धर्म इष्ठौ	= conscientious celebrities of	तौ उभौ	= both of them	परमया मुदा	= heightened, rejoice,
सु चिरम्	= for a very, long, time	ताः कथाः	= those, stories [pleasantries]	युक्तौ	along with
कालम्		परस्परम् -	= one, another	तदा कृत्वा	= thus, on making [exchanging]
तौ	= those two	परः अपरम्		प्रीयेताम्	= gladdened.

Both of those celebrities of conscientious then exchanged pleasantries for a long time with their rejoice heightening and gladdening one another. [1-52-11]

ततो वसिष्ठो भगवान् कथान्ते रघुनन्दन ।
विश्वामित्रमिदं वाक्यमुवाच प्रहसन्निव ॥ १.५२.१२ ॥

रघुनन्दन	= oh, legatee of Raghu - Raama	ततः	= then	भगवान्	= godly sage, Vashishta
कथा अन्ते	= story, at end [of discussions]	प्रहसन् इव	= smilingly, like	वसिष्ठः	
				विश्वामित्रम्	= to Vishvamitra, this,
				इदम्	sentence, spoke.
				वाक्यम्	
				उवाच	

Then at the end of discussions, oh, Raama the legatee of Raghu, that godly Sage Vashishta smilingly spoke this sentence to Vishvamitra. [1-52-12]

आतिथ्यं कर्तुमिच्छामि बलस्यास्य महाबल ।
तव चैवाप्रमेयस्य यथार्हं सम्प्रतीच्छ मे ॥ १.५२.१३ ॥

महाबलः	= oh, great-forceful one - Vishvamitra	अस्य बलस्य	= to this, military force	अ प्रमेयस्य	= without, a match [matchless one]
तव च एव	= to you, also, as well	यथा अहम्	= as, befitting - to your status	आतिथ्यम्	= guestship, to do [to offer,] I wish to [me =
सम्प्रतीच्छ	= well, in turn, you accede]			कर्तुम्	from me]
प्रति	cede] kindly accede to			इच्छामि	
इच्छ	it.				

"I wish to offer guestship befitting to your status, oh, great-forceful king Vishvamitra, to a matchless one like you and to this military force of yours, kindly accept it from me. [1-52-13]

सत्क्रियां हि भवानेतां प्रतीच्छतु मयोद्यताम् ।
राजा त्वमतिथिश्रेष्ठः पूजनीयः प्रयत्नतः ॥ १.५२.१४ ॥

भवान्	= you	मया कृताम्	= by me, done [offered]	एताम् सत्	= all these, good, works
प्रतीच्छतु	= kindly take - accept	राजन्	= oh, king	क्रियाम् तु	[hospitalities,] on their part
प्रयत्नतः	= one to be revered,	अतिथि श्रेष्ठः	= guest, important.	त्वम्	= you are
पूजनीयः	effortfully				

"You may kindly accept all these hospitalities offered by me, oh king, for you are an important guest you ought to be revered effortfully." So said Vashishta to Vishvamitra. [1-52-14] "It is quiet meaningless on the part of this sage, subsisting on wild fruits and tubers, to offer a royal banquet or rations to military and feed to horses and elephants" - is the thinking of King Vishvamitra. For that, the sage is saying that a king is to be revered "effortfully..." But, Vishvamitra is reluctantly evading the so-called hospitality for "royals" and "armies" from a poor hermit.

एवमुक्तो वसिष्ठेन विश्वामित्रो महामतिः ।
कृतमित्यब्रवीद्राजा प्रियवाक्येन मे त्वया ॥ १.५२.१५ ॥

वसिष्ठेन	= by Vashishta, thus,	महामतिः	= highly intellectual,	त्वया	= by you
एवम् उक्तः	said - to the sage	राजा	king, Vishvamitra		
पूजा वाक्येन	= with [just by] reverential, words	विश्वामित्रः		कृतम्	= done[hospitality is deemed to have been offered - and nothing more is required
इति अब्रवीत्	= thus, said.	मे	= to me		

When sage Vashishta said in this way, that highly-intellectual king Vishvamitra said to him, "hospitality is deemed to have been offered to me with your reverential words, it is enough and nothing more is necessary."

[1-52-15]

फलमूलेन भगवन् विद्यते यत्तवाश्रमे ।
पाद्येनाचमनीयेन भगवद्दर्शनेन च ॥ १.५२.१६ ॥

सर्वथा च महाप्राज्ञ पूजार्हेण सुपूजितः ।
गमिष्यामि नमस्ते ऽस्तु मैत्रेणैक्षस्व चक्षुषा ॥ १.५२.१७ ॥

भगवन्	= oh, godly sage	यत् तव	= what, in your, hermitage, obtains with such	फल मूलेन	= with fruits, tubers
पाद्येन	= by water for feet-wash,	आश्रमे	= godlike [you,] by [the very] visualisation, also	पूजा अर्हेण	= [by you who are] for reverence, worthy
आचमनीयेन	= by water for wetting mouth	भगवत् दर्शनेन च	= oh, highly, noetic sage	गमिष्यामि	= I wish to go
सु पूजितः	= [I am] well, revered	सर्वथा	= always	मैत्रेण चक्षुषा	= with a friendly, eye
ते नमः अस्तु	= to you, obeisance, let there be [let it be accepted]			ईक्षस्व	= [regard,] you look upon [us.]

"I am entertained with whatever item that obtains in your hermitage, say fruits, tubers and water for feet-wash and to wet mouth. Why those petty items, I regaled just by seeing you, a godly sage like. Oh, highly noetic sage, by yourself you are a sage worthy to be revered by one and all, such as you are you alone have revered me. Now I wish to take leave, please accept my obeisance to you, and please look upon us with a friendly regard. [1-52-16, 17] The reverential salutation नमस् ते अस्तु is discussed in the endnote.

एवं ब्रुवन्तं राजानं वसिष्ठः पुनरेव हि ।
न्यमन्त्रयत धर्मात्मा पुनः पुनरुदारधीः ॥ १.५२.१८ ॥

एवम्	= in this way,	धर्मात्मा	= virtue-souled one	उदार धीः	= benevolent, minded
ब्रुवन्तम्	[obliquely] speak-				[magnanimous sage]
राजानम्	ing, to king	पुनः एव हि	= again, thus, indeed	पुनः पुनः	= again, again [repeatedly]
वसिष्ठः	= Vashishta				
न्यमन्त्रयत	= entreated.				

Even if the king was speaking in this way obliquely to him, that virtue-souled and magnanimous sage Vashishta entreated the king repeatedly. [1-52-18]

बाढमित्येव गाधेयो वसिष्ठं प्रत्युवाच ह ।
यथाप्रियं भगवतस्तथास्तु मुनिसत्तम ॥ १.५२.१९ ॥

गाधेयः	= Gaadhi's son - Vishvamitra	वसिष्ठम्	= to Vashishta said this	मुनि सत्तम	= oh, saint, eminent
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वाढम् = Agreed!	भगवतः यथा = to godlike you, as to प्रियम् how, it will be pleas- ing	तथा अस्तु = so, be it
इति प्रति = thus, in turn, spoke उवाच ह [replied,] indeed.		

Gaadhi's son Vishvamitra then replied the eminent saint Vashishta, Agreed! As it pleases the godly sage. So be it!" [1-52-19]

एवमुक्तो महातेजा वसिष्ठो जपतां वरः ।
आजुहाव ततः प्रीतः कल्माषीं धूतकल्मषः ॥ १.५२.२० ॥

तथा तेन = thus, that way, by him एवम् उक्तः [Vishvamitra,] who is said	जपताम् वरः = among meditators, the best	धूत कल्मषः = one who is laved, of blemishes
वसिष्ठः = Vashishta कल्माषीम् = speckled cow [namely Shabala]	प्रीतः = is gladdened आ जुहाव = to come, called - started calling.	ततः = then

When Vishvamitra said that way then Vashishta, the best one among meditators, and one whose blemishes are laved is gladdened, and started calling his speckled cow, namely Shabala, yclept Kaamadhenu. [1-52-20]

एह्येहि शबले क्षिप्रं शृणु चापि वाचो मम ।
सबलस्यास्य राजर्षेः कर्तुं व्यवसितो ऽस्म्यहम् ।
भोजनेन महार्हेण सत्कारं संविधत्स्व मे ॥ १.५२.२१ ॥

शबले = oh, amazingly coloured [cow Sha- bala]	क्षिप्रम् एहि = quickly, come, come एहि	मम वचः = my, word, listen, also, शृणु च अपि even
अहम् = I	महा अर्हेण = with highly, भोजनेन delectable, feast [with a royal banquet]	स बलस्य = together with, [all] अस्य राजर्षेः forces, his, to kingly- sage
सत्कारम् = hospitality, to do [to कर्तुम् accord,] prepared, I व्यवसितः am अस्मि	मे = for me, you arrange for संविधत्स्व it.	

"Come on, oh, Shabala! Come quickly and listen to my words. I prepared to accord hospitality with a highly delectable royal banquet to this kingly sage together with all his forces. You arrange it for me. [1-52-21]

यस्य यस्य यथाकामं षड्रसेष्वभिपूजितम् ।
तत्सर्वं कामधुक् क्षिप्रमभिवर्ष कृते मम ॥ १.५२.२२ ॥

दिव्ये काम = oh, divine, desires, धुक् milker [cow]	यस्य यस्य = whose, whose	यद्यद् = तत्
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= what, what - what- ever]	अभिपूजितम् = cherished - savoured	षड् रसेषु = from among - six, savours
तत् सर्वम् = that, in entirety plenti- fully	यथा कामम् = as, [he] wishes [as per his piquancy]	कृते मम = owing to, me - for my sake
अभिवर्ष = now shower.		

Oh, Kaamadhenu, the Divine Cow, the Milker of All-Desires, for my sake you shower whatsoever foodstuff is savoured by whosoever according to one"s own piquancy from each of the six savour, that too plentifully. [1-52-22] The six tastes that shall comprise an Indian meal are: 1] caustic, 2] acidic, 3] sweetish, 4] salty, 5] un-sweetish [bitter,] and 6] alkaline.

रसेनान्नेन पानेन लेह्यचोष्येण संयुतम् ।
अन्नानां निचयं सर्वं सृजस्व शबले त्वर ॥ १.५२.२३ ॥

शबले = oh, Shabala	रसेन अन्नेन = with savourily, masti- cable, drinkables	लेह्य = [with dishes that can be] licked
चोष्येण = [that can be] sucked	संयुतम् = comprised of	सर्वम् = every kind of, food- stuffs, heaps of
सृजस्व = you create	त्वर = be quick.	निचयम्

"Oh, Shabala, you create heaps of savourily foodstuffs comprised of masticable items like crunchy foods, drinkable items like soft-drinks, tasteable items like honey-like viscous dishes, squeezable items like pulpy fruits, and be quick." So said Sage Vashishta to that Sacred Cow, Kaamadhenu, and Vishvamitra continued his narration. [1-52-23] .

namaste... namaskaar... I greet you... namaste... namaskaar... I greet you... The reverential greeting नमस्ते is from the root नम् "bend down a little..." before upper echelons and the word नमस् is usually translated a "salutation by bending a little..." and नमस् कार is the act of doing so. This word नमः न अहम् is "not me..." ते अस्तु but "you, it shall be..." rather, "I have lost my "I-ness" before you as I am humbling myself to your high knowl- edge or, high seat, or elder age..." and let your "your-ness" prevail over me, for I am somewhat an inferior being before you..." is the latent meaning.

This is either vocalised or coupled with the gesture of adjoining palms, and that mudra 'gesture...' is called anjali or as a Latinian friend of ours has provided its Latin counterpart as:

The infinitive is iungere manus ante pectus 'to join hands in front of your chest...' or merely iungere manus 'to join hands...' We can say iungimus manus ante pectus 'we join or fold our hands in front of us...' iungo manus ante pectus 'I fold my hands...' iungite manus ante pectus 'fold your hands in front of you...' This last sentence is the - you, plural - is in command form. Again, you may leave out ante pectus for succinctness.

And if the word iun with a half 'n' nasal is matched with Sanskrit अञ् in अञ्जलि and the word ngo is matched with Sanskrit न्जा as the English 'g' is most often used for Sanskrit 'ja' by Max Muller et al., the two anjali of Sanskrit and iungo Latin have same pronunciation and portent in prayer or traditional salutation.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे द्वि पंचाशः सर्गः ॥

Thus, this is the 52nd chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

53 Sarga 53 - त्रिपंचाशः सर्गः

Vishvamitra Tries To Gain Kaamadhenu

Introduction -

Vishvamitra tries to gain Kaamadhenu, but Sage Vashishta persistently refuses Vishvamitra's bargains and barterers. "When an ordinary cow alone is held sacred and it is an un-marketable commodity, how then can Shabala, a milker of any wish, be given away or bartered for other riches..." is the argument of Vashishta. Yet, Vishvamitra goes on his bidding, but in vain.

एवमुक्ता वसिष्ठेन शबला शत्रुसूदन ।
विदधे कामधुक्कामान् यस्य यस्य यथेप्सितम् ॥ १.५३.१ ॥

शत्रु सूदन	= oh, enemy-chastener, Raama	वसिष्ठेन	= by Vashishta, this way, [she who is] spoken to	कामधुक्	= desire, milker
शबला	= cow with amazing coloured skin - Shabala	यस्य	= whose, whose, as to	कामान्	= fancies of foodstuffs
विदधे	= bestowed.	यस्य यथा ईप्सितम्	how, fancied, all those		

"Oh, enemy-chastener Raama, when the Divine Cow Shabala is spoken in this way by Sage Vashishta, then that milker bestowed each and every fancy, fancied by each and every fancier, according to one's own fancy." Thus Sage Shataananda continued the legend of Shabala or Kaamadhenu, as a part of the legend of Vishvamitra to Raama and others. [1-53-1]

इक्षून् मधूंस्तथा लाजान् मैत्रेयांश्च वरासवान् ।
पानानि च महार्हाणि भक्ष्यांश्चोच्चावचांस्तथा ॥ १.५३.२ ॥

इक्षून् मधून्	= sugar-cane [and its dishes,] honey [and its dishes,] like that, cornflakes, [rice-flakes etc.,]	वर	= best, liquors [or, with best wineglasses]	मैत्रेयान् च	= arracks [Arabic "arak "sweat", "arak al-tamr "alcoholic spirit from dates in Arabia, and from sugar-cane and rice in India,] also
तथा लाजान्		आसवान्		उच्च	= verily, diverse
महा अर्हाणि	= highly [very,] apposite to [royalties and army-men,] drinks, further	तथा	= like that	अवचान्	
पानानि च		शबल विदधे	= Shabala, bestowed.]		
भक्ष्यान् च	= foodstuffs, also				

Shabala bestowed dishes of sugar cane and honey, and flakes of all sorts, like cornflakes, rice-flakes, also best arracks and liquors in best wineglasses, further, the drinks and foodstuffs that are very diverse and verily

apposite to royalties and army-men. [1-53-2]

उष्णाढ्यस्यौदनस्यात्र राशयः पर्वतोपमाः ।
मृष्टान्नानि च सूपाश्च दधिकुल्यास्तथैव च ॥ १.५३.३ ॥

नानास्वादुरसानां च षाडवानां तथैव च ।
भाजनानि सुपूर्णानि गौडानि च सहस्रशः ॥ १.५३.४ ॥

अत्र	= there	उष्ण	= heat, rich in [steamy,]	पर्वत उपमाः	= mountain, similar,
		आढ्यस्य	foods, even	राशयः	stacks - have come up
		ओदनस्य			
		अपि			
मृष्ट अन्नानि	= palatable, foodstuffs	सूपाः च	= cooked pulse"s	तथैव	= like that
च	[side dishes, desserts		dumplings, also		
	of rice,] also				
दधि कुल्याः	= curds, cascades of,	नाना स्वादु	= varied, daintily, soft-	खाण्डवनाम्	= sugar-candies, [or,
च	also	रसानाम् च	drinks, also		SaaDabaanaam =
					juices with six kinds
					of tastes]
तथैव च	= like that, also	सु पूर्णानि	= fully, replete with	भाजनानि	= dishes, [silver hol-
					lowware
ओर्	= delectable foodstuffs	गौडानि च	= [foodstuffs made from	सहस्रशः	= in thousands in no
भोजनानि			the] treacly dumplings		time they have come
			of cane sugar, also		up.

There emerged mountainous stacks of steamy foodstuffs, palatable side-dishes and desserts of rice etc., also the dumplings of cooked pulses, like that the cascades of curds and the other milk products likes butter, ghee, cheese etc. Thousands of silver dishes and hollowware fully replete with daintily soft drinks, like that full with sugar-candy preparations, and with preparations that comprise all the six tastes have come up together with delectable foodstuffs made out of treacly dumplings of cane sugar. [1-53-3, 4]

सर्वमासीत्सुसन्तुष्टं हृष्टपुष्टजनायुतम् ।
विश्वामित्रबलं राम वसिष्ठेनातितर्पितम् ॥ १.५३.५ ॥

5. राम	= oh, Raama	विश्वामित्र	= Vishvamitra"s, forces	सर्वम् एव	= all, like that
		बलम्			
वसिष्ठेन सु	= by Vashishta, well,	सु सन्तुष्टम्	= well, gladdened	हृष्ट पुष्ट जन	= rejoiced, regaled, men,
तर्पितम्	feasted			आयुतम्	consisting, it became.
				आसीत्	

Oh, Raama, all of the men in the forces of Vishvamitra, who are already rejoiced and regaled by the regular feasts accorded by their king Vishvamitra, are now comparatively well gladdened when feasted by Sage Vashishta, in which they rejoiced and regaled, for a good measure. [1-53-5]

विश्वामित्रो ऽपि राजर्षिर्हृष्टः पुष्टस्तदाभवत् ।
सान्तःपुरवरो राजा स ब्राह्मणपुरोहितः ॥ १.५३.६ ॥

तदा	= then	स अन्तः पुर	= with, palace, chamber's, best inmates [royal ladies]	स ब्राह्मण	= with, court-scholars,
राजर्षिः	= kingly sage	विश्वामित्रः	= Vishvamitra, king,	पुरोहितः	royal-priests
		राजा अपि	even	हृष्ट पुष्टः	= exultant, energetic, became.

Partaking that feast together with the best royal ladies of palace chambers, and with the court-scholars and the court-priests even the king Vishvamitra, who by his nature is a kingly sage, became exultant and energetic. [1-53-6]

सामात्यो मन्त्रिसहितः सभृत्यः पूजितस्तदा ।
युक्तः परमहर्षेण वसिष्ठमिदमब्रवीत् ॥ १.५३.७ ॥

तदा	= then	पूजितः	= one who is honoured - Vishvamitra by Vashishta	स अमात्यः	= with, advisers, minister, along with
स भृत्यः	= with, attendants - Vishvamitra	परम हर्षेण युक्तः	= high, admiration, along with	वसिष्ठम्	= to Vashishta, this, spoke.
				इदम्	
				अब्रवीत्	

When honoured along with his advisers, ministers and attendants by way of receiving a royal banquet, king Vishvamitra then in high admiration spoke this to Vashishta. [1-53-7]

पूजितो ऽहं त्वया ब्रह्मन् पूजार्हेण सुसत्कृतः ।
श्रूयतामभिधास्यामि वाक्यं वाक्यविशारद ॥ १.५३.८ ॥

ब्रह्मन्	= oh, Brahman	पूज अर्हेण	= for esteem, meetly [sage of your like]	त्वया	= by you
अहम् पूजितः	= I am, revered [esteemed]	सु सत् कृतः	= well, good, done [shown generous hospitality]	वाक्य विशारद	= oh, sentence, expert of
वाक्यम् अभिधास्यामि	= [a] word, I wish to tell - I say for myself	श्रूयताम्	= that may be listened.		

"You showed me a generous hospitality whereby I am esteemed by an estimable sage like you, oh, expert in sententiousness, now I wish to say for myself to which you may please listen. [1-53-8]

गवाम् शतसहस्रेण दीयताम् शबला मम ।
रत्नं हि भगवन्नेतद्रत्नहारी च पार्थिवः ॥ १-५३-९ ॥
तस्मान्मे शबलां देहि ममैषा धर्मतो द्विज ।

भगवन्	= oh, godly sage	गवाम् शत	= cows, by [barter of]	मम शबला	= to me, Shabala [do-all
एतत्	= this [cow]	सहस्रेण	hundred, thousands	दीयताम्	cow,] may be given
		रत्नम् हि	= gemstone [treasure,]	पार्थिवः रत्न	= king, gemstones [treasures,]
			indeed	हारी च	stealer [gatherer]
द्विज	= oh, Brahman	तस्मात्	= therefore	शबलाम् मे	= Shabala, to me, be bestowed
एषा धर्मतः	= this [cow,] as a rule,			देहि	
मम	mine - belongs to me.				

"Oh, godly sage, this Shabala may be given to me for a barter of a lakh, a hundred thousand, cows. Indeed this do-all cow is a treasure, and the kings are the gatherers of treasures. Therefore bestow this cow to me. As rule this cow also belongs to me." Thus Vishvamitra said to Vashishta. [1-53-9, 10a]

एवमुक्तस्तु भगवान् वसिष्ठो मुनिसत्तमः ॥ १.५३.१० ॥
विश्वामित्रेण धर्मात्मा प्रत्युवाच महीपतिम् ।

विश्वामित्रेण	= by Vishvamitra	एवम् उक्तः	= that way, who is spoken to - Vashishta, on his part	भगवान्	= reverential one, saint,
		तु		मुनि सत्तमः	the eminent, virtue-souled one
वसिष्ठः	= Vashishta	महीपतिम्	= to the king, in turn,	धर्मात्मा	
		प्रति उवाच	spoke - replied.		

When Vishvamitra addressed him in that way, the reverential sage Vashishta, who is a virtue-souled eminent saint, on his part replied the king in this way. [1-53-10b, 11a]

नाहं शतसहस्रेण नापि कोटिशतैर्गवाम् ॥ १.५३.११ ॥
राजन् दास्यामि शबलां राशिभी रजतस्य वा ।

राजन्	= oh, king	अहम्	= I	गवाम् शत	= cows, by hundred,
शबलाम् न	= Shabala, not, I will afford	कोटि शतैः	= by millions, hundreds	सहस्रेण	thousand
दास्यामि		अपि	= of [of cows,] even	न	= I do not give
रजतस्य	= of silver, lots	वा	= either - I do not give.		
राशिभिः					

"I cannot afford Shabala, neither by the barter of a hundred thousand cows, nor by hundreds of millions of cows, nor by lots and lots of silver, either. [1-53-11b, 12a]

न परित्यागमर्ह्यं मत्सकाशादरिन्दम् ॥ १.५३.१२ ॥
शाश्वती शबला मह्यं कीर्तिरात्मवतो यथा ।

अरिन्दम्	= oh, enemy-subjugator	इयम्	= this - cow	मत्	= from my, proximity
				सकाशात्	

परित्यागम् = for abandoning	न अर्हा = not, she is proper one	आत्मवतः = to self-respectful ones
कीर्तिः यथा = respectability, as with	शबला = Shabala is, for me,	
	मह्यम् everlasting [insepara-	
	शाश्वती ble.]	

"Abandoning her from my proximity is unmeet for her, oh, enemy-subjugator, you cannot even subjugate me terroristically and try to wean this cow away from me, as Shabala is everlastingly and inseparably mine, as with the everlasting and inseparable respectability of a self-respectful person. [1-53-12b, 13a]

अस्यां हव्यं च कव्यं प्राणयात्रा तथैव च ॥ १.५३.१३ ॥
आयत्तमग्निहोत्रं च बलिर्होमस्तथैव च ।

हव्यम् च = oblations [for gods,] also	कव्यम् च = oblations [for manes,] also	तथैव च = like that, also
प्राण यात्रा = [my] life"s, journey - cow which makes the journey of my life possible	अग्नि होत्रम् = for Ritual-fire, च enkindler of, also	बलिः = sacrifices - which accords material for sacrifices
तथैव च = like that, also	होमः = conducting sacred rituals of homa-s [Oxford: hom, n. (also = homa)	अस्याम् = in her [in cow,] take आयत्तम् basis - dependant on her

1 the soma plant, 2 the juice of this plant as a sacred drink of the Parsees, [Persian = hom, hum, Avestan = haoma] . This cow makes the journey of my life possible. Oblations to gods or manes, enkindling of Ritual-fire, religious sacrifices, homa-s, the sacred rituals conducted as darsha, paurNa maasi, all are dependent on her. [1-53-13b, 14a]

स्वाहाकारवषट्कारौ विद्याश्च विविधास्तथा ॥ १.५३.१४ ॥
आयत्तमत्र राजर्षे सर्वमेतन्न संशयः ।

राज ऋषे = oh, kingly, sage	स्वाहा कार = swaahaa, syllabified वषट् कारौ utterances, vaSaT, add-on syllabics	तथा = thus
वि विद्याः = divers and numerous, विद्याः च indoctrinations, also आयत्तम् = dependent on	एतत् सर्वम् = everything, in entirety सम्शयः न = doubt, is not there.	अत्र = in this matter [of cow]

This cow is the bedrock for everything in its entirety, and regarding diverse and numerous indoctrinations, and even for add-on syllabics like swaaha, vaSaT, they are all dependent on this cow, there is no doubt about it. [1-53-14b 15a]

When the Fire-Ritual, or होम is conducted each pouring of fluid oblation or each dropping of solid oblation into Fire-Altar is associated with Vedic-hymns addressing the particular receiver-deity, annexed with syllabics

like: स्वाहा स्वाहा काराः at the end of each chant like

इन्द्राय स्वाहा इन्द्राय इदम् न मम ॥
वरुणाय स्वाहा वरुणाय इदम् न मम ॥

"to Indra this is scarified, this is for Indra, not mine... to Rain-god this is sacrificed, this is for Rain-god, not mine..." So also the वषट् is annexed to the hymns addressed to manes. To learn Veda-s one shall be eligible to perform a Fire-ritual, and if Fire-ritual is performed, some basic Vedic hymns are to be learnt, and all this is a cyclic affair, requiring much paraphernalia. This cow supplies everything at wish, without a hassle, either to the teacher or to the taught.

सर्वस्वमेतत्सत्येन मम तुष्टिकरी सदा ॥ १.५३.१५ ॥
कारणैर्बहुभी राजन्न दास्ये शबलां तव ।

एतत्	= this one - cow	सत्येन मम	= in truth, to me, every-	सदा	= always
तुष्टि करी	= gratification, doer [ever-gratifier]	सर्वस्वम्	thing	तथा	= in that way
बहुभी कारणैः	= by so many, reasons	राजन्	= oh, king		
		शबलाम् तव	= Shabala, to you, not, I		
		न दास्ये	afford.		

In truth, this cow is everything to me and ever-gratifier, that way by so many reasons, oh, king, I cannot afford Shabala to you or to anyone. So said Vashishta to Vishvamitra. [1-53-15b, 16a]

वसिष्ठेनैवमुक्तस्तु विश्वामित्रो ऽब्रवीत्ततः ॥ १.५३.१६ ॥
संरब्धतरमत्यर्थं वाक्यं वाक्यविशारदः ।

वाक्य विशारदः विश्वामित्रः	= sententiousness, expert, Vishvamitra	वसिष्ठेन एवम् उक्तः	= by Vashishta, thus, [though] spoken	तदा	= then
अति अर्थम्	= verily, reasoning [argumentatively]	सम् रब्ध तरम्	= with, hastiness, muchly [compellingly]	इदम् वाक्यम् अब्रवीत्	= [this] sentence, spoke.

Though Vashishta spoke thus Vishvamitra being an expert in sententiousness then spoke this sentence compellingly and argumentatively. [1-53-16b, 17a]

हैरण्यकक्ष्याग्रैवेयान् सुवर्णाङ्कुशभूषितान् ॥ १.५३.१७ ॥
ददामि कुञ्जराणां ते सहस्राणि चतुर्दश ।

हैरण्य कक्ष्या ग्रैवेयान्	= golden, girdles, neck-lets	सुवर्णं अङ्कुशं भूषितान्	= golden, goad, adorned with	कुञ्जराणाम्	= such elephants
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चतुर् दश = four, ten, thousands - सहस्राणि fourteen thousand	ते ददामि = I bestow, upon you.
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"I bestow upon you fourteen thousand elephants adorned with golden girdles, golden necklets and golden goads. [1-53-17b, 18a]

हैरण्यानां रथानां ते श्वेताश्वानां चतुर्युजाम् ।
ददामि ते शतान्यष्टौ किङ्किणीकविभूषितान् ॥ १.५३.१८ ॥

श्वेत = with very white, अश्वानाम् horses, four, to yoke चतुर् on युजाम् अष्टौ शतानि = eight, hundred	हैरण्यानाम् = golden, chariots, also रथानाम् च ते ददामि = to you, I will give.	किङ्किणीक = set of tintinnabulating विभूषितान् bells, trimmed up with
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"I will grant you eight hundred golden chariots whichever can be yoked on with four whitely-white horses trimmed up with the sets of tintinnabulating bells. [1-53-18b, 19a]

हयानां देशजातानां कुलजानां महौजसाम् ॥ १.५३.१९ ॥
सहस्रमेकं दश च ददामि तव सुव्रत ।

सु व्रत = on superbly, vowed sage	देश = in countries, born in जातानाम् [famous countries for best horse breeding]	कुल जानाम् = of [high] pedigree, born in
महा = with great [fleetly,] an- ओजसाम् imation [galloping]	हयानाम् = horses	एकम् दश च = one, ten, also - eleven
सहस्रम् = a thousand - eleven thousand horses	तव ददामि = to you, I grant.	

"I grant you, oh, superbly vowed sage, eleven thousand fleetly galloping horses of high pedigree born in best countries of best horse breeding. [1-53-19b, c]

नानावर्णविभक्तानां वयःस्थानां तथैव च ।
ददाम्येकां गवां कोटिं शबला दीयतां मम ॥ १.५३.२० ॥

नाना वर्ण वि = diverse, colours, verily भक्तानाम् [differently,] division- alized	तथैव च = like that, also	वयः = in age, staying [come स्थानाम् of age]
गवाम् = of cows	एकाम् = one, crore [ten mil- कोटिम् lions]	ददामि = I award
मम शबला = to me, Shabala, may be दीयताम् given.		

"I award ten million diversely coloured and differently divisionalized cows, whichever of them will be came of age as milker, thereby, let this do-all cow Shabala be given to me. [1-53-20]

यावदिच्छसि रत्नं वा हिरण्यं वा द्विजोत्तम ।
तावद्दामि तत्सर्वं शबला दीयतां मम ॥ १.५३.२१ ॥

द्विज उत्तम	= oh, Brahman, the eminent	रत्नानि वा	= gemstones, either,	यावत्	= how much, you yearn
तत् सर्वम्	= [all,] everything	हिरण्यम् वा	= gold, or	इच्छसि	
शबला मम	= Shabala, to me, be	तावत्	= that much	ते ददामि	= I gift
दीयताम्	given.				

"Or, oh, eminent Brahman, if you yearn either for gems or gold, I gift that much of everything as much as you can yearn, let Shabala be given to me. Thus Vishvamitra entreated again. [1-53-21]

एवमुक्तस्तु भगवान् विश्वामित्रेण धीमता ।
न दास्यामीति शबलां प्राह राजन् कथञ्चन ॥ १.५३.२२ ॥

धीमता	= by shrewd [king,]	भगवान्	= reverential sage	राजन्	= oh, king
विश्वामित्रेण	Vishvamitra, thus,		Vashishta		
एवम् उक्तः	who is spoken				
कथञ्चन	= whatever - may happen	शबलाम् न	= Shabala, not, I surrender	इति प्र अह	= thus, clearly, said.
		दास्यामि	der		

When the shrewd king Vishvamitra spoke to the reverential sage Vashishta, that sage has clearly said, "whatever it is oh, king, I do not surrender Shabala, the cow." [1-53-22]

एतदेव हि मे रत्नमेतदेव हि मे धनम् ।
एतदेव हि सर्वस्वमेतदेव हि जीवितम् ॥ १.५३.२३ ॥

एतत् एव	= this, alone	मे रत्नम् हि	= for me, gem, indeed	एतत् एव हि	= this, alone, truly, for
				मे धनम्	me, wealth [treasure]
एतत् एव	= this, alone, for me, everything, really,	एतत् एव	= this, alone, life [alter ego,] actually.		
सर्वस्वम् हि		जीवितम् हि			

"Really this alone is my gemmy cow, thus I do not require your jewels or gems... truly, this alone is my treasure, thus I do not require your gilded chariots, horses or elephants... really, this alone is my everything, thus I need nothing from you... and actually, this alone is my alter-ego, thus you cannot separate me from myself. [1-53-23]

दर्शश्च पूर्णमासश्च यज्ञाश्चैवाप्तदक्षिणाः ।
एतदेव हि मे राजन् विविधाश्च क्रियास्तथा ॥ १.५३.२४ ॥

राजन्	= oh, king	मे	= my	दर्शः च	= darsha, also - Vedic-rituals
पौर्ण मासः च	= poorna maasa Vedic-rituals, also	आप्त दक्षिणाः	= worthwhile, donations	यज्ञाः चैव	= Vedic-rituals, like that, also

तथा	= like that	विविधाः	= divers, activities, also	एतत् एव हि	= this, alone, indeed.
		क्रियाः च			

"This alone is my darsha, puurNa maasa rituals, and like that this alone is all my Vedic-rituals with worthwhile donations and oh, king, this essentially is of service in diverse activities of mine. [1-53-24]

अदोमूलाः क्रियाः सर्वा मम राजन्न संशयः ।
बहुना किं प्रलापेन न दास्ये कामदोहिनीम् ॥ १.५३.२५ ॥

राजन्	= oh, king	मम सर्वाः	= my, all, for activities	अतः मूलाः	= in it [in cow,] instated
सन्शयः न	= doubt, there is no	क्रियाः			
		बहुना	= by a lot of, palavering,	काम	= wishes, milker
		प्रलापेन	what is [the us]	दोहिनीम्	
		किम्			
न दास्ये	= not, I give away.	प्रयोजनम्			

"Oh, king, all of my activities are instated in this cow, then wherefore a lot of palavering a bargain or barter I do not give away this milker any wish. So said VashishtaT to Vishvamitra, and thus Sage Shataananda continued his narration of the legend of Sacred Cow. [1-53-25] .

Sacredness of the Cow

If cow is held sacred in India it is held precious all over the world. Whatever is given by a cow, from its milk to cow-dung, it is put to use, even for medicinal purposes, which is evident from insulin and smallpox vaccines. Regarding गो महात्म्यम् "sacredness of cow" Bheeshma speaks at length about the sacredness of cow to Yudhishtar, in Anushaashanika Parva of Maha Bharata. अनेन सकल वैदिक कर्म विद्या जीवनादि करत्वेन अति पवित्रतेन च गवाम् अति महत्म्यम् गवाम् विक्रयतो पर्याप्त वृत्तिकानाम् अत्याशा निषेधः च त्रयम् अपि सूचितम् - द्क्

यज्ञैः अवाप्यते सोमः स च गोषु प्रतिष्ठितः। गोषु सोमः प्रतिष्ठितः - तत्तरीय श्रुति

हव्यम् कव्यम् तर्पणम् शान्ति कर्म यानम् वासो वृद्ध बालस्य तुष्टिः। स्वाहा कार वषट् कारौ गोषु नित्यम् प्रतिष्ठितौ। गावो यज्ञस्य हि फलम् गोषु यज्ञाः प्रतिष्ठिताः। गवाम् मूत्र पुरीषस्य नोद्विजेत कथम्वचन। न च आसाम् माम्सम् अश्नीयात् गवाम् पुष्टिम् तथा आप्नुयात्। ना अतः पर तरम् दानम् न अतः पुण्य तरम् फलम्। त्वचा लोम्ना अथ शृन्गैः वालैः क्षीरेण मेदसा। यज्ञम् वहति सम्भूयकिम् अस्य तत् अभ्यधिकम् ततः॥ महा भारते अनुशाशनिक पर्वाणि युधिष्ठिरम् प्रति भीष्म उवाच एवम् श्रुति स्मृति इतिहास पुराण आदिषु बहु प्रकारेण प्रतिपाद्यमानम् - गो महात्म्यम् - वाचाम गोचरम् इति दिक्प्रदर्शन मात्रम् कृत्वा - वसिष्ठः - विरम्यते - द्क् Here, on hinting in an indirect way about गो महात्म्यम् "the sacredness of

the cow..." and its un-marketability, Sage Vashishta paused his negation, hoping that Vishvamitra will realise, as he is also well-versed in scriptures. ..

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे त्रि पंचाशः सर्गः ॥

Thus, this is the 53rd chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

54 Sarga - 54 चतुः पंचाशः सर्गः

Sacred-Cow Creates Forces To Fightback

Introduction -

The seizure of Kaamadhenu, the Sacred Cow, causes anxiety in her and she urges Vashishta to counteract the atrocity of Vishvamitra. Agreeing to her, the sage asks the Cow to create a force that can subdue the forces of Vishvamitra. Accordingly, that Cow generates newer forces and a war ensues.

कामधेनुं वसिष्ठो ऽपि यदा न त्यजते मुनिः ।
तदास्य शबलां राम विश्वामित्रो ऽन्वकर्षत ॥ १.५४.१ ॥

राम	= oh, Raama	वसिष्ठः मुनिः	= Vashishta, sage	कामधेनुम्	= desire-milker cow
यदा	= when	न त्यजते	= not, gave up	तदा	= then
विश्वामित्रः	= Vishvamitra, that,				
अस्य	Shabala, dragged -				
शबलाम्	started to seize.				
अन्वकर्षत					

"When Sage Vashishta did not yield Kaamadhenu, the milker of any desire, oh, Raama, then Vishvamitra started to seize it." Sage Shataananda continued the narration of the legend of Vishvamitra. [1-54-1]

नीयमाना तु शबला राम राज्ञा महात्मना ।
दुःखिता चिन्तयामास रुदन्ती शोककर्षिता ॥ १.५४.२ ॥

राम	= oh, Raama	महा आत्मना	= by great-soul - a determined one	राज्ञा	= by king - Vishvamitra
नीयमाना	= being led away - dragged her away	शबला	= Shabala, saddened	शोक कर्षिता	= by anguish, stung
रुदन्ती	= while wailing	दुःखिता			
		चिन्तयामास	= mulled over.		

While the determined king Vishvamitra dragged her away from Vashishta, oh, Raama, Shabala is saddened and tearfully mulled over stung by the anguish of her secession from the sage. [1-54-2]

परित्यक्ता वसिष्ठेन किमहं सुमहात्मना ।
याऽहं राजभटैर्दीना हियेयं भृशदुःखिता ॥ १.५४.३ ॥

दीना	= a pitiable one	भृश दुःखिता	= muchly, anguishing one	या अहम्	= which, me - such as I am
राज भृतैः	= by king's, servants	हियेयम्	= who am stolen - being led away	अहम्	= I am - am I

महात्मना वसिष्ठेन परित्यक्ता	= by great-souled, Vashishta, abandoned	किम्	= or what
------------------------------------	--	------	-----------

"A pitiable and highly anguished one, such as I am. I am being dragged away by the servants of the king. Has this great souled Sage Vashishta abandoned me, or what [1-54-3]

किं मया ऽपकृतं तस्य महर्षेर्भावितात्मनः ।
यन्मामनागसं भक्तमिष्टां त्यजति धार्मिकः ॥ १.५४.४ ॥

धार्मिकः	= pietist [Vashishta]	अन्	= less, of error [errorless one]	भक्तम्	= a reverent one
इष्टम्	= cherished one	माम्	= me	यत् त्यजति	= he who [whereby,] leaving off
भावित आत्मनः	= sacred, souled one	तस्य महर्षेः	= to - towards, great-sage	मया	= by me
किम्	= what	अप कृतम्	= misdeed done.		

"Or, did I do any misdeed towards that great sage of sacred soul whereby he is leaving me off. I have always been reverent and a cherished cow to that pietist and am I no errant." That cow eulogised in this manner. [1-54-4]

इति संचिन्तयित्वा तु निःश्वस्य च पुनः पुनः ।
जगाम वेगेन तदा वसिष्ठम् परम ओजसम् ॥ १.५४.५ ॥

निर्द्वय तांस्तदा भृत्यान् शतशः शत्रुसूदन ।
जगामानिलवेगेन पादमूलं महात्मनः ॥ १.५४.६ ॥

शत्रु सूदन	= oh, enemy-subjugator, Raama	सा	= she, the cow]	इति सम्	= thus, on well, thinking
पुनः पुनः	= again, again, on sus- piring, also	तदा	= then	चिन्तयित्वा	
निर्द्वय	= utterly, shoving off	तदा	= then	ताम् शतशः	= them, hundreds of, at- tendants [of king]
परम	= towards highly ener- getic one, to Vashishta	वेगेन जगाम	= hastily, went [rushed to]	अनिलवेगेन	= gust, with speed of
वसिष्ठम्				महात्मनः	= of great-souled one
पाद मूलम्	= to foot, base, she went to.				

On thinking thus and suspiring repeatedly, oh, enemy-subjugator, Raama, then she that Sacred Cow hastily rushed with the speed a gust and went to that highly energetic Vashishta on utterly shoving off hundreds of attendants of the king who are roping her, and then she straight went to the base of the feet of the great-souled Vashishta. [1-54-5, 6]

शबला सा रुदन्ती च क्रोशन्ती चेदमब्रवीत् ।
वसिष्ठस्याग्रतः स्थित्वा मेघदुन्दुभिराविणी ॥ १.५४.७ ॥

सा शबला	= she, that Shabala	रुदन्ती च	= moaning, also, groan- ing, also	वसिष्ठस्य	= of Vashishta, before,
मेघ निःस्वना	= cloud, with bellows - bellowing like thunder of the cloud	क्रोशन्ती च		अग्रतः	staying
		इदम्	= this, spoke.	स्थित्वा	
		अब्रवीत्			

She that moaning and groaning Shabala staying before the Sage Vashishta spoke this bellowing like a thunderous cloud. [1-54-7]

भगवन् किं परित्यक्ता त्वयाहं ब्रह्मणः सुत ।
यस्माद्राजभृता मां हि नयन्ते त्वत्सकाशतः ॥ १.५४.८ ॥

ब्रह्मणः सुत	= oh, Brahma"s, son [brainchild]	भगवन्	= oh, god	अहम्	= I, by you, why, dis- carded
यस्मात्	= whereby	राज भटा	= kings, attendants	परित्यक्ता	
माम् नयन्ते	= me, taking away, in- deed.			त्वत्	= from your, proximity
हि				सकाशतः	

"Oh, Son of Brahma, why I am discarded by you, whereby oh, god, the king"s attendants are weaning me away from your proximity." So Shabala urged Vashishta. [1-54-8]

एवमुक्तस्तु ब्रह्मर्षिरिदं वचनमब्रवीत् ।
शोकसन्तप्तहृदयां स्वसारमिव दुःखिताम् ॥ १.५४.९ ॥

एवम् उक्तः	= thus, spoke to, on his part, Brahma-sage	शोक सन्तप्त	= by worry, worrying, hearted [to worrisome Shabala]	दुःखिताम्	= worried, to his own,
तु ब्रह्मर्षिः		हृदयाम्		स्व सारम्	sister, as with
इदम्	= this, sentence, spoke.			इव	
वचनम्					
अब्रवीत्					

When he is spoken thus, then that Brahma-sage spoke this sentence to worrisome Shabala, whose heart is worrying with worry, as he would speak with his own sister in her worriment. [1-54-9]

न त्वां त्यजामि शबले नापि मे ऽपकृतं त्वया ।
एष त्वां नयते राजा बलान्मत्तो महाबलः ॥ १.५४.१० ॥

शबले	= oh, Shabala	त्वाम् न	= you, not, I am for-	त्वया मे न	= by you, to me, not,
		त्यजामि	swearing	अपकृतम्	misdeed done, even
				अपि	- you too have not
					fouled me
महाबलः	= great-mighty one	एष राजा	= this, king is	मत्तः मत् तः	= from me or
मत्त	= ecstatic by his own	बलात्	= forcibly	त्वाम् नयते	= you, weaning away.
	might - king]				

"Neither I forswear you nor you fouled me, oh, Shabala, this king is forcibly weaning you away from me as he is beside himself with kingly arrogance. [1-54-10]

न हि तुल्यं बलं मह्यं राजा त्वद्य विशेषतः ।
बली राजा क्षत्रियश्च पृथिव्याः पतिरेव च ॥ १.५४.११ ॥

मह्यम्	= of mine, strength -	तुल्यम्	= balanceable [with his]	न हि	= not, isn't it
बलम्	ability				
अद्य	= now, above all	राजा तु	= [he is a] king, on his	राजा बली	= a king, will be mighty
विशेषतः			part		
क्षत्रियः च	= Kshatriya, also	पृथिव्याः	= of earth, lord, even,		
		पतिः एव च	also.		

"My ability is not balanceable with his, isn't it. Above all, on his part he is a king now, and a king will be mighty, he is the lord of the land and a Kshatriya, and thus we have to be subservient to a Kshatriya, isn't it. [1-54-11]

इयमक्षौहिणी पूर्णा सवाजिरथसङ्कुला ।
हस्तिध्वजसमाकीर्णा तेनासौ बलवत्तरः ॥ १.५४.१२ ॥

गजवाजिरथ	= elephants, horses,	हस्ति	= elephants, flags, over-	इयम्	= this, akshauhini [unit
आकुला	chariots, overcrowded	ध्वज सम्	spread with	अक्षौहिणी	of army]
		आकीर्णा			
पूर्णा	= is plethoric	तेन	= thereby	असौ	= he is, in might, higher
				बलवत् तरः	in degree - mightier
					than me.

"This akshauhini unit of army is plethoric, overcrowded with elephants, horses, and chariots, and overspread with flags and elephants, thereby he is mightier than me." Thus Vashishta tried to pacify that Sacred-Cow. [1-54-12]

एवमुक्ता वसिष्ठेन प्रत्युवाच विनीतवत् ।
वचनं वचनज्ञा सा ब्रह्मर्षिमतुलप्रभम् ॥ १.५४.१३ ॥

वसिष्ठेन	= by Vashishta, that	वचनं ज्ञा	= sentence, knower	सा	= she that cow
एवम् उक्ता	way, spoken [to Cow]				

अतुल प्रभम् = to the one with un-balanceable, re- splendence	ब्रह्मर्षिम् = to Brahma-sage	वचनम् = sentence
विनीतवत् = as an obedient one	प्रति उवाच = in turn, spoke - replied.	

She who is spoken that way by Vashishta, that sententious Sacred Cow, Shabala, in her turn obediently spoke this sentence to that Brahma-sage of un-balanceable splendence. [1-54-13]

न बलं क्षत्रियस्याहुर्ब्राह्मणो बलवत्तरः ।
ब्रह्मन् ब्रह्मबलं दिव्यं क्षत्रात्तु बलवत्तरम् ॥ १.५४.१४ ॥

ब्रह्मन् = oh, Brahman	क्षत्रियस्य बलम् = Kshatriya's [sovereignty"s,] might	न आहुः = not, speak of [un- stated as "balavat taraH" mighty, more = mightier than a Brahman"s, i.e., than the might of a sage]
ब्राह्मणः बलवत्तरः = a Brahman [sagacity is,] mightier	क्षत्रात् तु = of Kshatriya"s [of sovereignty"s might,] but	ब्रह्म बलम् दिव्यम् बलवत्तरम् = Brahman"s [Sage"s] might, divine [an- gelic,] mighty, than [mightier.]

"Oh, Brahman, unstated is that the might of sovereignty as mightier than the might of sagacity. A sage is mightier than a sovereign. A sage"s might is mightiest than the mightier sovereign, for a sage"s might is angelic." So Shabala started talking to the sage. [1-54-14]

This is the relevant stanza for the later time debates or essay competitions under the caption of "pen vs. sword... which is mightier..." Here, though Vishvamitra is well aware that a sage's possession cannot be usurped, he resorted to the same. The Sacred Cow is telling the above with intolerance towards Vishvamitra's violation of the norms. सा अपि असहमाना काम दोहिनी शान्त्या क्षमया युक्तम् वशिष्टम् अवोचत् - What a king has got to do with a sage's wealth A sage acquires it with his asceticism and it is not another king's kingdom to conquer.

सर्वं धमज्ञस्या अपि विश्वामित्रस्य एतादृशी बुद्धिः अबूत्।

यस्मै देवा प्रयच्छन्ति पुरुषाय पराभवम् -

बल अवलेपन विश्वामित्रो वशिष्ठ वाक्यम् अनादृत्य ब्रह्मस्व हरेण महा दोषम् जानन् अपि बलात् एव शबलाम् आचकर्ष - द्रुक्

The scriptures, norms, ethics demand that a sagacious person shall not be robbed off his possession, which he acquires by his personal merit. But Vishvamitra"s brain tilted this way because of his all-conquering avarice and he thought that this cow is also conquerable, and gods give such a mind only to see the greedy to fail and thus insulted of their might.

न तु एव कदाचित् स्वयम् राजा ब्रह्मणस्व अददीत - बोधायन सूत्र - अथ अपि उदाहरन्ति -

न विषम् विषम् इति आहुः ब्रह्मस्वम् विषम् उच्यते। ब्रह्मस्वम् पुत्र पौत्र घ्नम् विषम् एकाकिनम् हरेत्।

"a sagacious person"s possession is not to be snatched away - बोधायन सूत्रा-स् "a poison if consumed kills one that consumes it... but the possession of a sagacious person, if tried for consumption, it consumes whole lot of the consumer"s sons, grandsons and his clan itself, besides the consumer...for sage"s possession in itself is a lethal poison..."

अप्रमेयबलं तुभ्यं न त्वया बलवत्तरः ।

विश्वामित्रो महावीर्यस्तेजस्तव दुरासदम् ॥ १.५४.१५ ॥

तुभ्यम्	= to you	अ प्रमेय	= not, matchable [im- mutable,] power - is there	महावीर्यः	= great-mighty, Vish-
त्वया	= than you	बलम्		विश्वामित्रः	vamitra - though he is
तव तेजः	= your, dynamism, is in-	बलवत् तरः	= mighty, more than - mightier than you	न	= he is not
दुरासदम्	vincible.				

"Immutable is your power as you are mightier than great-mighty Vishvamitra and invincible is your dynamism. [1-54-15]

नियुञ्ज मां महातेजस्त्वद्ब्रह्मबलसम्भृताम् ।

तस्य दर्पबलं यत्तन्नाशयामि दुरात्मनः ॥ १.५४.१६ ॥

महातेजः	= oh, highly resplendent one	त्वत् ब्रह्म	= with your, Brahma"s [sagacity"s] power, re- plete with [i.e., me]	माम्	= me
नियुञ्ज	= you ordain	भृताम्		तस्य दर्पम्	= his [Vishvamitra"s,] vanity, valour, ven- ture [to wean me from you]
नाशयामि	= I destroy [I disprove.]	दुरात्मनः	= of bad minded [injudi- cious king]	बलम्	
				यत्नम्	

"Ordain me, oh, highly resplendent sage, who am replete with the power of your sagacity, and I will disprove the vanity, valour, and venture of that injudicious king for this injudicious seizure." Thus Shabala implored the sage Vashishta. [1-54-16]

इत्युक्तस्तु तया राम वसिष्ठस्तु महायशाः ।

सृजस्वेति तदोवाच बलं परबलारुजम् ॥ १.५४.१७ ॥

राम	= oh, Raama	तया इति	= by her, thus, spoken to	सु महा यशाः	= of very, high, glory
वसिष्ठः तु	= Vashishta, on his part	उक्तः		पर बल	= opponent"s, power, overpowering
		तदा	= then	अर्दनम्	

बलम् सृजस्व	= a power, you create	इति उवाच	= thus, [sage] said to her.
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Oh, Raama, when spoken by her thus, that highly glorious Vashishta said to Shabala, the do-all cow, "create a power that can overpower the power of opponent." Vashishta said so to Shabala.[1-54-17]

तस्य तद्वचनं श्रुत्वा सुरभिः सासृजत्तदा ।
तस्या हुम्भारवोत्सृष्टाः पल्लवाः शतशो नृप ॥ १.५४.१८ ॥
नाशयन्ति बलं सर्वं विश्वामित्रस्य पश्यतः ।

तस्य तत् वचनम् श्रुत्वा असृजत् हुम्भा रव उत्सृष्टाः विश्वामित्रस्य पश्यतः	= his, that, sentence, on hearing = created [army] = hum, mooing, sprang forth = of Vishvamitra, while witnessing	सा सुरभिः नृप पल्लवाः सर्वम् बलम् नाशयन्ति	= she, that hope fulfill- ing cow = oh, king - Raama = Pahlava-s = in entirety, army [of Vishvamitra,] annihi- lated.	तदा तस्याः शतशः	= then = of her = in hundreds
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On hearing his sentence, oh, Raama, that Sacred Cow Shabala then created Pahlava kings, sprang forth from her mooing "hums", and hundreds of them annihilated the army of Vishvamitra in its entirety just while Vishvamitra is witnessing it. [1-54-18, 19a]

स राजा परमक्रुद्धः क्रोधविस्फारितेक्षणः ॥ १.५४.१९ ॥
पल्लवान् नाशयामास शस्त्रैरुच्चावचैरपि ।

सः राजा परम क्रुद्धः	= he, king, utterly, infu- riated	क्रोध विस्फारित ईक्षणः	= by anger, wide- opened, eyed	उच्चावचैः शस्त्रैः	= many kinds of, weaponry
पल्लवान् नाशयामास अपि	= Pahlava-s, started to destroy, even.				

King Vishvamitra was utterly infuriated and with wide-eyed anger he started to destroy those Pahlava-s with many a kind of his weaponry. [1-54-19b, 20a]

विश्वामित्रादितान् दृष्ट्वा पल्लवान् शतशस्तदा ।
भूय एवासृजत्कोपाच्छकान् यवनमिश्रितान् ॥ १.५४.२० ॥

विश्वामित्र अदितान् भूय एव शकान्	= by Vishvamitra, sub- dued by = again, thus = Shaka-s	शतशः पल्लवान् दृष्ट्वा यवन मिश्रितान् असृजत्	= hundreds, of Pahlava- s, on seeing = with Yavana-s, min- gled with = she generated.	तदा घोरान्	= then = deadly
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On seeing the subdual of hundreds of Pahlava-s by Vishvamitra, then the Sacred Cow again generated deadly Shaka-s hobnobbed with Yavana-s through her mooing "hums". [1-54-20b, 21a] These Shaka-s and Yavana-s are the Shakas, or the Scythians, or the Indo-Scythians of Max Muller. Some discussion about this is included in the endnote of Kishkindha, Ch. 43. Dharmaakuutam says: तदनु वशिष्ठ अभ्यनुज्ञाता शबला निर्मित पह्व आदि - निकृष्ट जाति - निषूदितम् स्वम् बलम् विश्वामित्र - इति - दृक् These are viewed as deadly, lowly, ruffian class of warriors in Indian viewpoint and created out of thin air by this Sacred Cow.

तैरासीत्संवृता भूमिः शकैर्यवनमिश्रितैः ॥ १.५४.२१ ॥
प्रभावद्भिर्महावीर्यैर्मकिञ्जल्कसन्निभैः ।

प्रभावद्भिः	= by them who have effectuation	महा वीर्यैः	= by them who have bravery	हेम	= those that are golden,
				किञ्जल्क	pistils, similar to
तैः	= with them	यवन	= Yavana-s, associated	सन्निभैः	
		मिश्रितैः	with	शकैः	= with Shaka-s
भूमिः संवृता	= earth, covered, it became.				

Then the earth was pervaded with the Shaka-s associated with Yavana-s, who have effectuation and bravery in overcoming their enemy forces, and who are golden in bodily colour similar to the golden pistils of flowers which complexion is outlandish. [1-54- 21b, 22a]

दीर्घासिपट्टिशधरैर्हेमवर्णाम्बरावृतैः ।
निर्दग्धं तद्वलं सर्वं प्रदीप्तैरिव पावकैः ॥ १.५४.२२ ॥

दीर्घासि	= bowie, knives, broad-	हेम वर्ण	= golden, coloured,	प्रदीप्तैः	= who are - glowing,
पट्टिश धरैः	lances, wielding	अम्बर आवृतैः	dress, clad in with such Yavana-s and Shaka-s	पावकैः इव	fires, as with
तत् सर्वम्	= that, entire, force [of Vishvamitra]	निर्दग्धम्	= is completely, burnt down.		

Yavana-s and Shaka-s, who are wielding bowie knives and broad lances and who are clad in golden coloured dresses, and who looked like glowing fires have completely burnt down entire force of Vishvamitra. [1-54-22, 23a]

ततो ऽस्त्राणि महातेजा विश्वामित्रो मुमोच ह ।
तैस्तैर्यवनकाम्भोजाः पल्लवाश्चाकुलीकृताः ॥ १.५४.२३ ॥

ततः	= then	महातेजाः	= great-resplendent,	अस्त्राणि	= missiles, released, indeed
		विश्वामित्रः	Vishvamitra	मुमोच ह	

तैः तैः	= by them, by them [missiles]	यवन काम्भोजा बर्बराः च	= Yavana-s, Kaambhoja-s, Barbara-s, also	अकुली कृताः	= helter-skelter, rendered to.
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Then that great-resplendent Vishvamisra indeed released his missiles, by which Yavana-s, Kaambhoja-s, and the Barbara-s, are rendered helter-skelter. Thus Sage Shataananda continued his narration of Vishvamisra. [1-54-23b,c.] The Barbara-s are said in this text whereas other mms contain it as Pahlava-s". Even on taking Barbara-s, they are an outlandish clan and the word "Barbara" might have been the ancestor word of the present day "Barbarian." ---

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चतुः पंचाशः सर्गः ॥

Thus, this is the 54th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

55 Sarga 55 - पञ्चपञ्चाशः सर्गः

Vishvamitra Ruins Vashishta'S Hermitage

Introduction -

Vishvamitra ruins Vashishta's hermitage on acquiring missiles at the grace of God Shiva by practising a paramount asceticism. When the forces generated by Wish-Milker Sacred Cow, namely Kaamadhenu, have eliminated Vishvamitra's army and his hundred sons, he felt indignant and pray Shiva for bestowal of unusual missiles. On getting them, he again comes to Sage Vashishta's hermitage and ruins it completely. Then extremely infuriated Sage Vashishta resorts to his Brahma-baton to confront Vishvamitra.

ततस्तानाकुलान् दृष्ट्वा विश्वामित्रास्त्रमोहितान् ।
वसिष्ठश्चोदयामास कामधुक्सृज योगतः ॥ १.५५.१ ॥

ततः	= then	वसिष्ठः	= Vashishta	विश्वामित्र	= Vashishta, by mis-
आकुलान्	= those flurrying	तान् दृष्ट्वा	= them - army, on seeing	अस्त्र	siles, those who are
योगतः सृज	= by yogic [capacity,] you generate [more army]	चोदयामास	= started to motivate - in this way.	मोहितान्	perplexed
				काम धुक्	= oh, wish, milker [Sha- bala]

"Then on seeing the flurrying warriors earlier created by the Sacred Cow, Shabala, who are perplexed by the missiles of Vishvamitra, Vashishta started to motivate her, 'oh, wish-milker, generate more forces by your yogic capacity.' Thus Sage Shataananda continued his narration about the legend of Vishvamitra to Raama. [1-55-1]

तस्या हुम्भारवाज्जाताः काम्बोजा रविसन्निभाः ।
ऊधसस्त्वथ सञ्जाताः पल्लवाः शस्त्रपाणयः ॥ १.५५.२ ॥

योनिदेशाच्च यवनाः शकृद्देशाच्छकास्तथा ।
रोमकूपेषु च ह्येच्छा हारीतास्सकिरातकाः ॥ १.५५.३ ॥

तस्याः हुम्	= of her, from "hum"	रवि सन्निभाः	= Sun, similar in shine,	अथ	= further
कारतः	mooing	काम्बोजा	Kaamboja-s, are born	पल्लवाः	= Pahlava-s, are born
ऊधसः	= from udder	जाताः		सन्जाताः	
योनि देशात्	= from privates, area,	शस्त्र पाणयः	= weapons, in hands	शकृद् देशात्	= from rectal, area,
यवनः च	Yavana-s, also - are born	तथा	= likewise	शकाः	Shaka-s - are born

रोम कूपेषु = from hair, roots, म्लेच्छाः च Mleccha-s, also - are born	स किरातकाः = with, Kirataka-s	हारीताः = Haariitaa-s - are also born.
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From the "hums" of her mooing Kaamboja-s similar to sunshine are born, from her udder Pahlava-s wielding weaponry are born, from the area of her privates Yavana-s, likewise from her rectal area Shaka-s, and from her hair-roots Mleccha-s, Haariitaa-s along with Kirataka-s are issued forth. [1-55-2, 3]

तैस्तैर्निषूदितं सर्वं विश्वामित्रस्य तत्क्षणात् ।
सपदातिगजं साश्वं सरथं रघुनन्दन ॥ १.५५.४ ॥

रघुनन्दन = oh, Raghu"s legatee, Raama	तैः = by them [Yavana-s etc.]	तत् क्षणात् = that, very moment
विश्वामित्रस्य = of Vishvamitra	स पदाति = with, foot-soldiers, गजम् elephants	स अश्वम् स = with horses, with char- iots
तत् सैन्यम् = that, army	नि षूदितम् = utterly, slaughtered.	

At that very moment, oh, Raama the legatee of Raghu, Vishvamitra"s army comprising foot-soldiers, elephants, chariots and horses is utterly slaughtered by the Yavana, Mleccha etc., forces generated by the Sacred Cow. [1-55-4]

दृष्ट्वा निषूदितं सैन्यं वसिष्ठेन महात्मना ।
विश्वामित्रसुतानां तु शतं नानाविधायुधम् ॥ १.५५.५ ॥

अभ्यधावत्सुसंकुद्धं वसिष्ठं जपतां वरम् ।
हुङ्कारेणैव तान् सर्वान् ददाह भगवानृषिः ॥ १.५५.६ ॥

महा आत्मना = by great souled one, वसिष्ठेन by Vashishta	निषूदितम् = utterly slaughtered, सैन्यम् दृष्ट्वा army, on seeing	विश्वामित्र = Vishvamitra"s, sons
शतम् = [a band of] hundred	नाना विध = diverse, sorts of, आयुधम् weapons wielding	सु सम् = very, highly, angering
जपताम् = among meditators, वरम् supreme one, towards	अभ्यधावत् = [that band of hundred sons] sprinted forth	कुद्धम् महान् ऋषिः = [that] great, sage
वसिष्ठम् Vashishta	कारेण एव = by "hum" [blasting,] only	निर् ददाह = completely, burnt down.
तान् सर्वान् = them, all		

On seeing their army utterly slaughtered by the vital spirit of Vashishta, a band of hundred sons of Vishvamitra wielding divers weapons exasperatedly sprinted forth towards that supreme meditator among all meditators. But that great sage Vashishta completely burnt all of them down just by blasting "hum" sounds. [1-55-5, 6]

ते साश्वरथपादाता वसिष्ठेन महात्मना ।
भस्मीकृता मुहूर्तेन विश्वामित्रसुतास्तदा ॥ १.५५.७ ॥

तदा	= then	स अश्व रथ	= with, horses, chariots,	ते विश्वामित्र	= those, Vishvamitra"s,
		पादाताः	foot-soldiers	सुताः	sons
महात्मना	= by the one who has vi-	मुहूर्तेन	= in a wink	भस्मी कृता	= to ashes, rendered.
वसिष्ठेन	tal spirit, by Vashishta				

That sage with vital spirit, Vashishta, then in a wink rendered those sons of Vishvamitra, along with their horses, chariots, and foot-soldiers to ashes. [1-55-7]

दृष्ट्वा विनाशितान् पुत्रान् बलं च सुमहायशाः ।
सव्रीडश्चिन्तयाविष्टो विश्वामित्रोऽभवत्तदा ॥ १.५५.८ ॥

तदा	= then	सु महायशाः	= very, highly, glorious one	विश्वामित्रः	= Vishvamitra
विनाशितान्	= at utterly ruined, sons	बलम् च	= at forces, also	दृष्ट्वा	= on seeing
पुत्रान्		चिन्तया	= with distress, beset by	अभवत्	= he became.
स व्रीडः	= with, disgrace	आविष्टः			

On seeing his sons and his forces are utterly ruined, that very highly glorious Vishvamitra was disgraced and beset by distress. [1-55-8]

समुद्र इव निर्वेगो भग्नदंष्ट्र इवोरगः ।
उपरक्त इवादित्यः सद्यो निष्प्रभतां गतः ॥ १.५५.९ ॥
हतपुत्रबलो दीनो लूनपक्ष इव द्विजः ।

निर्वेगः	= without, speed [tideless]	समुद्र इव	= ocean, as with	भग्न दंष्ट्र	= broken, fang, serpent,
उपरक्त	= less, coloured [shineless, while being eclipsed,] sun, as with	सद्यः	= immediately	उरगः इव	as with
आदित्यः इव				हत पुत्र बलः	= one with - ruined, sons, forces
दीनः लूनपक्ष	= pitiable, clipped, wing	निष्प्रभताम्	= less of, lustre, gone in - plunged into a state.		
द्विजः इव	[wingless,] bird, as with	गतः			

Like a tideless ocean his warfare did not tide him over, like a fangless serpent his hiss of warring could not fang any, like a wingless bird pitiable is his flightless plight of fightback, like a shineless sun in an eclipse, Vishvamitra plunged into a lustreless state of his own illustriousness, when his forces are ruined along with his sons. [1-55-9, 10a]

हतदर्पो हतोत्साहो निर्वेदं समपद्यत ॥ १.५५.१० ॥
स पुत्रमेकं राज्याय पालयेति नियुज्य च ।
पृथिवीं क्षत्रधर्मेण वनमेवान्वपद्यत ॥ १.५५.११ ॥

हत सर्व बल = ruined, all, intrepidity, उत्साहः impetuosity	निर् वेदम् = down, heartedness समपद्यत [indolence,] he ob- tained	सः = he
पृथिवीम् = earth	क्षत्र धर्मेण = by kingcraft's, duties, पालय you rule	इति = saying so
एकम् पुत्रम् = one, son, for kingdom, राज्याय on bidding नियुज्य	वनम् एव = to forests, thus, took अन्वपद्यत recourse.	

When all his intrepidity and impetuosity are ruined an indolence bechanced upon him, and then on bidding one son for the kingdom, "you rule the earth with the duties of kingcraft..." thus saying Vishvamitra took recourse to forests. [1-55-10b, 11]

स गत्वा हिमवत्पार्श्वं किन्नरोरगसेवितम् ।
महादेवप्रसादार्थं तपस्तेपे महातपाः ॥ १.५५.१२ ॥

महातपाः = great, practiser of asce- sis	सः = he [Vishvamitra]	किन्नर उरग = by kinnaraa-s, uragaa- सेवितम् s, adored by
हिमवत् पार्श्वम् = Himalayas, side of	गत्वा = on going	महादेव = Great God's [Shiva's,] प्रसाद अर्थम् beneficence, for the sake of
तपः तेपे = [austere] asceticism, un- dertook,		

On going to the mountainsides of Himalayas, whereat it is adored by kinnaraa-s and uragaa-s, the nymphs and nymphaean serpents, he that great practiser of asceticism, Vishvamitra, undertook an austere asceticism for the sake of beneficence of the Great God, Shiva. [1-55-12]

केनचित्त्वथ कालेन देवेशो वृषभध्वजः ।
दर्शयामास वरदो विश्वामित्रं महाबलम् ॥ १.५५.१३ ॥

अथ = then	केनचित् = at long lost, after time, कालेन तु but	देव ईशः = gods", god
वृषभ ध्वजः = Bull, on his flag	वर दः = boon, giver	विश्वामित्रम् = to Vishvamitra, great- महामुनिम् sainted
दर्शयामास = shown Himself - revealed himself.		

After a long lost time, Shiva, the God of Gods whose flag bears the sign of Holy Bull, has shown himself to that great-saint Vishvamitra, for He is a ready boon-giver. [1-55-13]

किमर्थं तप्यसे राजन् ब्रूहि यत्ते विवक्षितम् ।
वरदो ऽस्मि वरो यस्ते काङ्क्षितः सो ऽभिधीयताम् ॥ १.५५.१४ ॥

राजन्	= oh, king	किम् अर्थम्	= for which, purpose,	ते	= by you
यत्	= what is	तप्यसे	you undertook ascesis	ब्रूहि	= you tell
वर दः अस्मि	= boon, giver, I am	वि वक्षितम्	= tellable - what is intended by you that	सः अभि	= that, may be made
		यः वरः ते	= what, boon, by you,	धीयताम्	known.
		कान्क्षितः	beseeked		

"Oh, king, for which purpose you undertook this ascesis that you may tell me. What is it really intended by you and what boon you seek that be made known to me for I am the boon-giver." Shiva said so to Vishvamitra. [1-55-14]

एवमुक्तस्तु देवेन विश्वामित्रो महातपाः ।
प्रणिपत्य महादेवमिदं वचनमब्रवीत् ॥ १.५५.१५ ॥

देवेन एवम्	= by god, thus, said	महा तपाः	= one with great ascesis,	महादेवम्	= Great God Shiva, on
उक्तः		विश्वामित्र	Vishvamitra	प्रणिपत्य	reverencing
विश्वामित्रः	= Vishvamitra, this,				
इदम्	said.				
अब्रवीत्					

Thus said by God Shiva to Vishvamitra of great ascesis, Vishvamitra on reverencing that Great God Shiva said this way. [1-55-15]

यदि तुष्टो महादेव धनुर्वेदो ममानघ ।
साङ्गोपाङ्गोपनिषदः सरहस्यः प्रदीयताम् ॥ १.५५.१६ ॥

अनघ	= oh, impeccable one	महादेव	= oh, Great God Shiva	तुष्टः यदि	= you are gladdened, if [providing that]
स अन्ग	= with, complemental,	स रहस्यः	= together with, preternatural [doctrines]	धनुः वेदः	= Archery, Holy Writs of
उप अन्ग	supplemental Writs,				
उपनिषदः	summational, Writs [Upanishad-s]				
मम	= to me	प्र दीयताम्	= verily [kindly,] be bestowed.		

"Oh! Mahadeva, the Impeccable Great God... providing that you are gladdened by my ascetic devotion, dhanur veda, the Holy Writ of Archery, with its complemental and supplemental Writs, and along with its summational Upanishad-s, together with its preternatural doctrines... they may kindly be bestowed upon me... [1-55-16]

यानि देवेषु चास्त्राणि दानवेषु महर्षिषु ।
गन्धर्वयक्षरक्षस्सु प्रतिभान्तु ममानघ ॥ १.५५.१७ ॥
तव प्रसादाद्भवतु देवदेव ममेप्सितम् ।

अनघ	= oh, exquisite god	देवेषु	= in [with] gods	दानवेषु	= with fiends, with
गन्धर्व यक्ष	= with gandharva-s,	यानि	= whichever, missiles	महर्षिषु	great-sages
रक्षस्यु	yaksha-s, demons	अस्त्राणि	are there, they	तव प्रसादात्	= by your, blessings
मम	= to me	प्रति भान्तु	= dawn upon [me]	देव देव	= oh, God of Gods
मम	= my, aspiration, be-				
ईप्सितम्	come - let it be ful-				
भवतु	filled.				

Oh, Exquisite God, whichever missile is there either with gods, or fiends, gandharva-s, yaksha-s, and demons, let it dawn upon me. For you alone are the God of Gods your blessings alone can fulfil my aspiration." Thus Vishvamitra entreated God Shiva. [1-55-17, 18a]

एवमस्त्विति देवेशो वाक्यमुक्त्वा गतस्तदा ॥ १.५५.१८ ॥

एवम् अस्तु	= so, be it	इति	= thus	देवेशः	= God of Gods, Shiva
वाक्यम्	= sentence, said [on	तदा गतः	= then, went away		
उक्त्वा	sanctifying Vishvami-	-disappeared.			
	tra]				

"So be it!" On sanctifying Vishvamitra and his aspiration thus, the God of Gods, Shiva disappeared. [1-55-18b]

प्राप्य चास्त्राणि राजर्षिर्विश्वामित्रो महाबलः ।
दर्पेण महतायुक्तो दर्पपूर्णो ऽभवत्तदा ॥ १.५५.१९ ॥

महाबलः	= [who is already a] great-mighty one	महता दर्पेण	= [now] greatest, conceit, conjoined with such a	विश्वामित्रः	= Vishvamitra
तदा	= then	युक्तः		अस्त्राणि	= missiles, on acquiring
दर्प पूर्णः	= conceitedness, plethoric with, he became.	देव ईशात्	= from God of Gods, Shiva	प्राप्य	
अभवत्					

Vishvamitra who is already a mightier Kshatriya, now on acquiring missiles from the God of Gods, Shiva, will he not come forth paired up with mightiest conceit, and then will not his conceitedness be plethoric like a plethoric ocean [1-55-19]

विवर्द्धमानो वीर्येण समुद्र इव पर्वणि ।
हतमेव तदा मेने वसिष्ठमृषिसत्तमम् ॥ १.५५.२० ॥

पर्वणि	= on an auspicious day [in Full Moon day]	समुद्र इव	= ocean, as with	वीर्येण	= by vitality, on the rise
				विवर्द्धमानः	

राम	= oh, Raama	ऋषि	= sage, sagaciously	तदा	= now
		सत्तमम्	mighty one, Vashishta		
हतम् मेने	= dead, deemed as.	वसिष्ठम्			

By vitality Vishvamitra is like an ocean with rough riptide on a Full Moon day, and oh, Raama, he deemed that sagaciously mighty sage Vashishta is now "dead." [1-55-20]

ततो गत्वाश्रमपदं मुमोचास्त्राणि पार्थिवः ।
यैस्तत्तपोवनं सर्वं निर्दग्धं चास्त्रतेजसा ॥ १.५५.२१ ॥

ततः	= then	पार्थिवः	= king - Vishvamitra	आश्रमपदम्	= to hermitage's thresh- old [of Vashishta,] on going
अस्त्राणि	= missiles, released	यैः	= by which [missiles]	तत् सर्वम्	= that, in entirety, as- cetic, woodland
मुमोच	[propelled]				
अस्त्र तेजसा	= by missiles", fire [holo- caust]	निर् दग्धम्	= completely, burnt down.		

Then on going to the threshold of Vashishta 's hermitage that king propelled his missiles, by the holocaust of which missiles that ascetic woodland is completely burnt down in its entirety. [1-55-21]

उदीर्यमाणमस्त्रं तद्विश्वामित्रस्य धीमतः ।
दृष्ट्वा विप्रद्रुता भीता मुनयः शतशो दिशः ॥ १.५५.२२ ॥

धी मतः	= courage, minded [one with sparkling intel- lect]	विश्वामित्रस्य	= of Vishvamitra	तत्	= that, turbo-jetting, missile
दृष्ट्वा	= on seeing	शतशः	= hundreds of, saints	अस्त्रम्	
शतसः दिशः	= in hundreds, of ways	मुनयः		भीता	= are frightened
		वि प्र द्रुता	= very, speedily, fled.		

On seeing the turbo-jetting missiles of Vishvamitra jetted by his sparkling intellect, hundreds of saints were frightened and they very speedily fled in hundreds of ways. [1-55-22]

वसिष्ठस्य च ये शिष्यास्तथैव मृगपक्षिणः ।
विद्रवन्ति भयाद्भीता नानादिग्भ्यः सहस्रशः ॥ १.५५.२३ ॥

वसिष्ठस्य ये	= of Vashishta , who- ever, disciples are there, they	मृग पक्षिणः	= animals, birds	भयात् भीता	= from fear, frightened
शिष्याः		नाना दिग्भ्यः	= to numerous, direc- tions	वि द्रवन्ति	= hastily, fleeing.
सहस्रशः	= in thousands				

Whoever is the disciple of Vashishta and whichever is either animal or a bird, all are utterly frightened and thousands of them have hastily fled to numerous directions. [1-55-23]

वसिष्ठस्याश्रमपदं शून्यमासीन्महात्मनः ।
मुहूर्तमिव निःशब्दमासीदिरिणसन्निभम् ॥ १.५५.२४ ॥

महा	= of broad-minded	शून्यम्	= void, it has become	
आत्मनः	sage, Vashishta "s,	आसीत्		
वसिष्ठस्याश्रमपदं	hermitage, threshold			
मुहूर्तम् इव	= in a wink, just in	इरिण	= arid land - burial	निःशब्दम् = silence, became.
		सन्निभम्	ground, alike	आसीत्

The threshold of that broad-minded Vashishta"s hermitage fell void, and in a wink it has become silent like a burial ground as every shrub, herb and tree is cindery, and every bird, animal and stock is an evacuee. [1-55-24]

वदतो वै वसिष्ठस्य माभैरिति मुहुर्मुहुः ।
नाशयाम्यद्य गाधेयं नीहारमिव भास्करः ॥ १.५५.२५ ॥

भास्करः	= Sun, to mist, as with -	गाधेयम्	= Gadhi"s son - Vish-	अद्य	= now, I will destroy
नीहारम् इव	like sun demisting the		vamitra will be	नाशयामि	
	mist				
मा भै	= do not, fear	इति	= thus	वसिष्ठस्य	= of Vashishta
मुहुः मुहुः	= again, again	वदतः	= [although] saying	विप्रद्रुता	= very, speedily, fled.]
			[shouting at the		
			fleeing inmates of		
			hermitage, they have		

Although Vashishta shouted at them saying time and again, "do not fear, do not fear... now I will dissipate that son of Gaadhi, Vishvamitra, like Sun demisting the mist," all the inmates of hermitage have hastily fled. [1-55-25]

एवमुक्त्वा महातेजा वसिष्ठो जपतां वरः ।
विश्वामित्रं तदा वाक्यं सरोषमिदमब्रवीत् ॥ १.५५.२६ ॥

महातेजाः	= great-resplendent,	एवम् उक्त्वा	= that way, on saying [to	तदा	= then
जपताम्	among best medi-		evacuees]		
वरः वसिष्ठः	tators, the best one,				
	Vashishta				
विश्वामित्रम्	= to Vishvamitra	स रोषम्	= with, rancour	इदम्	= this, sentence, said.
				वाक्यम्	
				अब्रवीत्	

On saying that way to the evacuees, Vashishta, the great-resplendent sage and a best one among best meditators rancorously said this word to Vishvamitra. [1-55-26]

आश्रमं चिरसंवृद्धं यद्विनाशितवानसि ।
दुराचारो ऽसि तन्मूढ तस्मात्त्वं न भविष्यसि ॥ १.५५.२७ ॥

मूढ	= oh, senseless one	चिर सम्	= for a long time, well,	यत्	= by which reason
		वृद्धम्	nourished, hermitage		
विनाशितवान्	= havocked one, you	आश्रमम्		दुर आचारः	= badly, in conduct
असि	have	यत्	= by which	हि	[reprehensible one,]
					indeed you are
तस्मात्	= thereby	त्वम् न	= you, will not, survive.		
		भविष्यसि			

"You senseless king, by which reason you have havocked this hermitage that is well nourished for a long time by me, for that reason you have become a reprehensible one, and thereby you will not survive any longer. [1-55-27]

Vividly: "when I have sensibly nourished the trees, birds and animals or disciples, saints and sages, in indoctrinating them the true धर्म "righteous duty..." observable by each of the birthed being, what necessitated you to harm the harmless "fly anywhere" birds, "new to world" calves and "take what you need" trees and animals... you should have confronted me headlong, instead... but you on seeing such a beatitude of this hermitage, you have become envious in your self-aggrandisement... and as said in an old saying like, "a senseless reprehensible being, may it be a human, animal, bird, or a reptile is unfit to survive for long..." you are now transposable with such a senseless being by this act of yours, which you have undertaken with the notion of "survival of the fittest..." thereby I will now show you who is fit enough to survive, an instructor or an intruder, in effacing your survival..."

इत्युक्त्वा परमक्रुद्धो दण्डमुद्यम्य सत्वरः ।
विधूममिव कालाग्निं यमदण्डमिवापरम् ॥ १.५५.२८ ॥

इति उक्त्वा	= thus, on saying	सत्वरः	= with, haste [post-hastily]	परम क्रुद्धः	= extremely, infuriated
वि धूम काल	= without, fumes, Time,	अपरम् यम	= another, Yama's, ba-	दण्डम्	= a baton
अग्निः इव	Fire, as with	दण्डम् इव	ton, which is like		
उद्यम्य	= Vashishta up heaved.				

On saying thus that extremely infuriated Sage Vashishta post-hastily up-heaved his baton, which is alike the fumeless Ultimate Fire of End Time, and the other baton of Yama, the Terminator, and affronted Vishvamitra.

Thus, Sage Shataananda continued his narration of Vishvamisra's legend. [1-55-28] ..

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पञ्चपञ्चाशः सर्गः ॥

Thus, this is the 55th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

56 Sarga 56 - षट्पञ्चाशः सर्गः

Vashista Nullifies Vishvamitra'S Missiles

Introduction -

Vashishta nullifies Vishvamitra"s missiles just by his Brahma"s baton. All missiles are defused when Vashishta consumed tghem. Vishvamitra launches the highest missile, namely Brahma-missile, which too is consumed by Vashishta, whereby the body of Vashishta becomes a Brahma missile and starts to emit radiation. Then, upon the prayer of gods and saints, Vashishta withdraws the effect of that missile. Vishvamitra on seeing this concludes that mere missiles are of no use and thus he embarks on a sublime asceticism for Brahma-hood.

एवमुक्तो वसिष्ठेन विश्वामित्रो महाबलः ।
आग्नेयमस्त्रमुत्क्षिप्य तिष्ठ तिष्ठेति चाब्रवीत् ॥ १.५६.१ ॥

महाबलः विश्वामित्रः	= great-mighty, Vish- vamitra	वसिष्ठेन एवम् उक्तः	= by Vashishta, this way, spoken to	आग्नेयम् अस्त्रम् उत्क्षिप्य	= fiery, missile, bran- dishing
तिष्ठ तिष्ठ	= withstand, withstand [this missile]	इति अब्रवीत् च	= thus, said [chal- lenged,] also.		

"When Vashishta spoke in this way, the great-mighty Vishvamitra brandishing Fiery-missile challenged Vashishta saying, 'withstand this, withstand this...' Thus, sage Shataananda continued his narration of Vishvamitra's legend. [1-56-1]

ब्रह्मदण्डं समुत्क्षिप्य कालदण्डमिवापरम् ।
वसिष्ठो भगवान् क्रोधादिदं वचनमब्रवीत् ॥ १.५६.२ ॥

भगवान् वसिष्ठः क्रोधात् इदम् वचनम् अब्रवीत्	= reverential one, Vashishta = furiously, this, sen- tence, spoke.	अपरम् काल दण्डम् इव	= the other, Termina- tor"s, baton, like	ब्रह्म दण्डम् सम् उद्यम्य	= Brahma"s, baton, well, raising up
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That reverential sage Vashishta then upraising his Brahma-baton, which is like the other baton of the Terminator, spoke this sentence furiously. [1-56-2]

क्षत्रबन्धो स्थितो ऽस्म्येष यद्वलं तद्विदर्शय ।
नाशयाम्यद्य ते दर्पं शस्त्रस्य तव गाधिज ॥ १.५६.३ ॥

क्षत्र बन्धः = oh, Kshatriya, merit-less	एष = this me	स्थितः अस्मि = staying, I am
यत् बलम् = which, prowess - you have	तत् वि दर्शय = that, entirely, you display	गाधिज = oh, to Gaadhi, one born to - Vishvamitra
अद्य ते दर्पम् = now, your, vanity	तव शस्त्रस्य दर्पम् = your, missile's, [vanity]	नाशयामि = I will ruin.

"I am staying here only, you meritless Kshatriya, you may clearly display whatever prowess you have, oh, Gaadhi's son Vishvamitra, I will now ruin whatever vanity you or your missiles have. [1-56-3]

क च ते क्षत्रियबलं क च ब्रह्मबलं महत् ।
पश्य ब्रह्मबलं दिव्यं मम क्षत्रियपांसन ॥ १.५६.४ ॥

क्षत्रिय पांसन = oh, Kshatriya, abased one	ते क्षत्रिय बलम् क = your, Kshatriya's force [force of belligerence's,] where is	महत् ब्रह्म बलम् क च = supreme, Brahma's [sagacity's,] force, where is
मम दिव्यम् ब्रह्म बलम् पश्य = my, seraphic, Brahma's [sagacity's,] strength, you watch.		

"Where stands the force of belligerence when compared to the supreme force of sagacity, you abased Kshatriya, watch out for my strength of seraphic sagacity. So said Vashishta to Vishvamitra. [1-56-4]

तस्यास्त्रं गाधिपुत्रस्य घोरमाग्नेयमुद्यतम् ।
ब्रह्मदण्डेन तच्छान्तमग्नेर्वेग इवाम्भसा ॥ १.५६.५ ॥

तस्य गाधि पुत्रस्य = his, Gaadhi, son's	उत्तमम् घोरम् तत् आग्नेयम् अस्त्रम् = matchless, deadly, that, Fire, missile	उद्यतम् = projected, bolted]
अम्भसा अग्नेः वेग इव = by water, fire's, speed [rage,] as [silenced] with	ब्रह्म दण्डेन शान्तम् = by Brahma's, baton [of Vashishta,] that, is silenced.	

With his baton of Brahma Vashishta silenced that matchless and deadly Fiery-missile of Gaadhi's son, namely Vishvamitra, as a deluge of water silencing a rage of fire. [1-56-5]

वारुणं चैव रौद्रं च ऐन्द्रं पाशुपतं तथा ।
ऐषीकं चापि चिक्षेप कुपितो गाधिनन्दनः ॥ १.५६.६ ॥

रुषितः गाधि नन्दनः ऐन्द्रम् = rancorously, Gaadhi's, son Indra missile	वारुणम् चैव तथा = Varuna missile, also thus like that	रौद्रम् च पाशुपतम् = Rudra missile, also Paashupata missile
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ऐषीकम् च अपि	= Ishiika, also, even	चिक्षेप	= fusilladed.
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Vishvamitra, the son of Gaadhi then rancorously fusilladed the missiles regulated by gods like Varuna, Rudra, Indra, Paashupata, and even a missile which is projectile through grass blade called Ishiika. [1-56-6]
The accounts of these missiles are narrated in chapters 27, 28 of BalaKanda, where Vishvamitra accords these very missiles to Raama. Hence, their details are not reiterated here but just catalogued.

मानवं मोहनं चैव गान्धर्वं स्वापनं तथा ।
जृम्भणं मादनं चैव सन्तापनविलापने ॥ १.५६.७ ॥

मानवम् मोहनम् चैव	= Humane, Rager, also thus	गान्धर्वम् स्वापनम् तथा	= Stupefier, Hypnotiser, thus	जृम्भणम् मादनम् चैव	= Yawner, Intoxicator, also thus
सन्तापन विलापने	= Humidifier, Weep- inducer.				

Vishvamitra also launched missiles named Humane, Rager, Stupefier, Hypnotiser, Yawner, Intoxicator, also thus Humidifier, Weep-inducer. [1-56-7]

शोषणं दारणं चैव वज्रमस्त्रं सुदुर्जयम् ।
ब्रह्मपाशं कालपाशं वारुणं पाशमेव च ॥ १.५६.८ ॥

शोषणम् दारणम् चैव	= Drainer, Ripper, also thus	वज्रम् अस्त्रम् सु दुर् जयम्	= Thunderbolt, missile, highly, not, conquer- able one	ब्रह्म पाशम् काल पाशम्	= Brahma"s, lasso, Time"s, lasso
वारुणम् पाशम् एव च	= Rain"s, lasso, even, also.				

He also launched the missiles called Drainer and Ripper, and the highly unconquerable Thunderbolt, even the lassos of Brahma, Time and Rain-gods. [1-56-8]

पैनाकास्त्रं च दयितं शुष्कार्द्रं अशनी उभे ।
दण्डास्त्रमथ पैशाचं क्रौञ्चमस्त्रं तथैव च ॥ १.५६.९ ॥

पिनाकम् अस्त्रम् च	= Shiva"s, missile, also	दयितम्	= Baffler [of gandharva- s]	शुष्क आर्द्रं अशनी तथा	= Drier, Drencher, Bolter, like that
दण्ड अस्त्रम् अथ पैशाचम्	= Punisher, missile, then, Monster	क्रौञ्चम् अस्त्रम् तथैव च	= Wrestler, missile, like that, also.		

Also missiles called Shiva, Monster, Punisher, Wrestler and like that the Baffler, Bolter, Drier, Drencher are launched. [1-56-9]

धर्मचक्रं कालचक्रं विष्णुचक्रं तथैव च ।
वायव्यं मथनं चैव अस्त्रं हयशिरस्तथा ॥ १.५६.१० ॥

धर्म चक्रम्	= Virtue, Disc	काल चक्रम्	= Time, Disc	विष्णु चक्रम्	= Vishnu"s, disc, like
वायव्यम्	= Blower, Stirrer, also	अस्त्रम् हय	= missile, Horse, Head,	तथैव च	that, also
मथनम् चैव	thus	शिरः तथा	like that.		

And he launched discs called the Discs of Virtue, Time and Vishnu and he also launched other missiles like the Blower, Stirrer and like that the missile with Horse-head. [1-56-10]

शक्तिद्वयं च चिक्षेप कङ्कालं मुसलं तथा ।
वैद्याधरं महास्त्रं च कालास्त्रमथ दारुणम् ॥ १.५६.११ ॥

शक्ति द्वयम्	= power, pair of [Power of Vishnu, and the Power of Rudra,] also, hurled	कङ्कालम्	= Impeller, Crowbar,	वैद्याधरम्	= Staggerer, great mis-
च चिक्षेप		मुसलम्	like that	महास्त्रम् च	sile, also
काल	= Time, missile, then,	तथा			
अस्त्रम् अथ	lethal one.				
दारुणम्					

A pair of powers are launched, namely Power of Vishnu and the Power of Rudra, like that the Impeller, Crowbar, and a great missile called Staggerer, and then he launched the lethal missile of the Time. [1-56-11]

त्रिशूलमस्त्रं घोरं च कापालमथ कङ्कणम् ।
एतान्यस्त्राणि चिक्षेप सर्वाणि रघुनन्दन ॥ १.५६.१२ ॥
वसिष्ठे जपतां श्रेष्ठे तदद्भुतमिवाभवत् ।

रघु नन्दन	= oh, Raghu"s, descendent	एतानि सर्वाणि अस्त्राणि	= these, all, missiles	अथ	= then
त्रि शूलम्	= Tri, pronged spear [Trident,] missile,	कापालम्	= Skull, Torque	जपताम् श्रेष्ठे	= among meditator"s,
अस्त्रम्		कङ्कणम्		वसिष्ठे	best one, on Vashishta
घोरम् च	deadly one, also	तत्	= [all] that, spectacle,		
चिक्षेप	= triggered off	अद्भुतम् इव	like, it became.		
		अभवत्			

Oh, Raama, the descendent of Raghu, Vishvamitra on triggering off all these missiles then he launched the deadly Trident, Skull and Torque missiles on Vashishta, and whole thing has become a spectacular display of Vishvamitra"s arsenal. [1-56-12, 13a]

तानि सर्वाणि दण्डेन ग्रसते ब्रह्मणः सुतः ।
तेषु शान्तेषु ब्रह्मास्त्रं क्षिप्तवान् गाधिनन्दनः ॥ १.५६.१३ ॥

ब्रह्मणः सुतः	= by Brahma"s, son [Vashishta]	तानि सर्वाणि	= them [missiles,] all	दण्डेन ग्रसते	= by baton, consumed [defused]
तेषु शान्तेषु	= they [missiles,] [when] silenced	गाधि नन्दनः	= Gaadhi"s, son [Vishvamisra]	ब्रह्म अस्त्रम्	= Brahma"s, missile, touched off.

Brahma"s son Vashishta defused all of those missiles just with his baton and when all of them are thus silenced, Gaadhi"s son Vishvamisra touched off Brahma"s missile. [1-56-13b, 14a]

तदस्त्रमुद्यतं दृष्ट्वा देवाः साग्निपुरोगमाः ॥ १.५६.१४ ॥
देवर्षयश्च सम्भ्रान्ता गन्धर्वाः समहोरगाः ।
त्रैलोक्यमासीत् सन्त्रस्तं ब्रह्मास्त्रे समुदीरिते ॥ १.५६.१५ ॥

उद्यतम् तत्	= uplifted [for launching,] that, missile, on seeing	स अग्नि	= with, Fire-god, as their vanguard	देवाः	= gods
अस्त्रम् दृष्ट्वा		पुरोगमाः		सम्भ्रान्ता	= are perplexed
देव ऋषयः च	= godly, sages, also	स महा	= along with, great, reptiles, gandharva-s	सम्	त्रस्तम् = highly, perturbed
ब्रह्म अस्त्रे	= Brahma"s, missile, while being launched	उरगाः			
समुदीरिते		गन्धर्वाः			
सम् तप्तम्	= highly, burnt]	त्रैलोक्यम्	= triad of worlds		
		आसीत्	= became.		

When Vishvamisra brandished and set up Brahma missile for launching, seeing it all the gods keeping the Fire-god at their vanguard, godly sages, reptiles along with gandharva-s are perplexed, and the triad of worlds itself is perturbed. [1-56-14b, 15]

तदप्यस्त्रं महाघोरं ब्राह्मं ब्राह्मेण तेजसा ।
वसिष्ठो ग्रसते सर्वं ब्रह्मदण्डेन राघव ॥ १.५६.१६ ॥

राघव	= oh, Raghava	वसिष्ठः	= Vashishta, with seraphic, resplendence [of his baton]	ब्रह्म दण्डेन	= by Brahma"s, baton
महा घोरम्	= deleteriously, destructive	ब्राह्मेण		सर्वम् ग्रसते	= completely, consumed.
		तेजसा			
		तत् ब्राह्मम्	= that, Brahma, missile, even		
		अस्त्रम् अपि			

Even that deleteriously destructive Brahma"s missile is completely consumed with the seraphic resplendence of Brahma-baton of Sage Vashishta. [1-56-16]

ब्रह्मास्त्रं ग्रसमानस्य वसिष्ठस्य महात्मनः ।
त्रैलोक्यमोहनं रौद्रं रूपमासीत् सुदारुणम् ॥ १.५६.१७ ॥

ब्रह्म अस्त्रम् = Brahma, missile, while ग्रसमानस्य being finished off	महात्मनः = great-souled one, of वसिष्ठस्य Vashishta, appearance रूपम् of	त्रैलोक्य = for Tri-worlds, per- मोहनम् plexing
रौद्रम् = appalling	सु दारुणम् = surely, petrifying, it आसीत् became.	

The appearance of that great-souled Vashishta became appallingly perplexing when he is finishing off that Brahma missile as if to surely petrify the Tri-world. [1-56-17]

रोमकूपेषु सर्वेषु वसिष्ठस्य महात्मनः ।
मरीच्य इव निष्पेतुरग्नेर्धूमाकुलार्चिषः ॥ १.५६.१८ ॥

महात्मनः = great-souled one, of वसिष्ठस्य Vashishta अग्नेः = of radiation, beams मरीच्यः [radiational beams]	सर्वेषु रोम = from all, hair, pits कूपेषु निष्पेतुः इव = out, fallen [ramified,] so to speak.	धूम आकुल = with fumes, rolling up, अर्चिषः with radiated shafts
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From all of the pits of hair of that great-souled Vashishta ramified are the radiational beams and those radiated shafts are rolling up with the fumes of radiation, so to speak. [1-56-18]

प्राज्वलद् ब्रह्मदण्डश्च वसिष्ठस्य करोद्यतः ।
विधूम इव कालाग्निर्यमदण्ड इवापरः ॥ १.५६.१९ ॥

वसिष्ठस्य कर = of Vashishta, by hand, उद्यतः upraised अपरः = another [or, earthly one]	ब्रह्म दण्डः च = Brahma"s, baton, also यम दण्ड इव = Yama, the Termina- tor"s, baton, as if	वि धूम काल = without, fumes, अग्निः इव Time"s, inferno, as if प्रा ज्वलत् = highly, glowing.
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The baton of Brahma gripped in his hand and upraised by Vashishta is highly glowing as if it is the fumeless inferno of Time, and as if it is the earthly baton of Yama, the Terminator. [1-56-19]

ततो ऽस्तुवन् मुनिगणा वसिष्ठं जपतां वरम् ।
अमोघं ते बलं ब्रह्मन् तेजो धारय तेजसा ॥ १.५६.२० ॥

निगृहीतस्त्वया ब्रह्मन् विश्वामित्रो महातपाः ।
प्रसीद जपतां श्रेष्ठ लोकाः सन्तु गतव्यथाः ॥ १.५६.२१ ॥

ततः = then	मुनि गणाः = saint"s, assemblages	जपताम् = among meditators, वरम् the best, at Vashishta, वसिष्ठम् have extolled अस्तुवन्
ब्रह्मन् = oh, Brahman	ते बलम् = your, prowess, is infal- अमोघम् lible	तेजः तेजसा = combustion, [with धारय your own] combustive power, you bear

ब्रह्मन्	= oh, Brahman	त्वया	= by you	महातपाः	= supreme ascetic, Vish-
				विश्वामित्रः	vamitra, is forestalled
				निगृहीतः	
जपताम् श्रेष्ठ	= oh, among meditators,	प्रसीद	= be gracious	लोकाः गत	= [let] worlds, with
the best				व्यथाः सन्तु	shooed away, an-
					guish, survive.

The assemblages of saints then extolled the best meditator Vashishta saying, "oh, Brahman, infallible is your prowess, but bear this combustion of missile by your own combustive power. Though Vishvamitra is a supreme ascetic he is forestalled by you and your seraphic power, but this power of yours is equally anguishing all the worlds. Hence, let the worlds survive shooing away their anguish caused by your prowess. Oh, Brahman, be gracious, for you are the best among the best meditators..." So said saints to Vashishta. [1-56-20, 21]

एवमुक्तो महातेजाः शमं चक्रे महातपाः ।
विश्वामित्रोऽपि निकृतो विनिःश्वस्येदमब्रवीत् ॥ १.५६.२२ ॥

एवम् उक्तः	= thus, spoken to	महातेजाः	= great-resplendent	शमं चक्रे	= composure, brooked
		महातपाः	one, high-ascetic [Vashishta]		
निकृतः	= estranged, Vishvami-	वि निः श्वस्य	= verily, out, breathing -	इदम्	= this, spoke [to him-
विश्वामित्रः	tra, but		suspiring heavily	अब्रवीत्	self.]
अपि					

When that great-resplendent Vashishta is spoken thus by saints and gods he composed himself, and then that estranged Vishvamitra spoke this to himself with heavy suspiration. [1-56-22]

धिग्बलं क्षत्रियबलं ब्रह्मतेजोबलं बलम् ।
एकेन ब्रह्मदण्डेन सर्वास्त्राणि हतानि मे ॥ १.५६.२३ ॥

क्षत्रिय बलम्	= Kshatriya"s, might, fie	ब्रह्म तेजः	= Brahman"s, resplen-	एकेन ब्रह्म	= with only one,
धिक्		बलम्	dence"s, might, is	दण्डेन	Brahma"s, baton
		बलम्	mightier		
मे सर्व	= my, all, missiles, de-				
अस्त्राणि	fused.				
हतानि					

"Fie upon the might of Kshatriya, mightier is the might of Brahman"s resplendence, only with one baton of Brahma all of my missiles are defused. [1-56-23]

तदेतत् समवेक्ष्याहं प्रसन्नेन्द्रियमानसः ।
तपो महत् समास्थाय यद्वै ब्रह्मत्वकारणम् ॥ १.५६.२४ ॥

तत्	= therefore	एतत्	= all thius, on analysing	अहम्	= I, with, quietened,
		समवेक्ष्य		प्रसन्न इन्द्रिय	senses, heart
यत्	= which	ब्रह्मत्व	= Bahaman-hood,	मानसः	
		कारणम् वै	causative of, really	तत्	= that]
महत् तपः	= sublime, ascesis, I em-				
समास्थास्ये	bark on.				

"Therefore on analysing this matter, I with my heart and senses quietened will embark on a sublime ascesis which really will be the causative factor for according Brahma-Sage-hood." So thought Vishvamitra... Thus Sage Shataananda continued his narration of Vishvamitra's legend. [1-56-24] .

brahmatva - brahaman-hood

Firstly the difference between a Brahmin and a Brahman may be differentiated, where a Brahmin is just by his birth in that caste and if he practises numerous ordeals he will attain Brahman-hood. Not all Brahmins are Brahmans and a real Brahman will not look back for his birth details. Throughout this chapter वशिष्ठ is called by वाल्मीकि as जपताम् वरः जपताम् श्रेष्ठः and the like, only to remind us that वशिष्ठ is an eminent meditator of Vedic hymns, all of which culminate into गायत्रि hymn. Thus, वशिष्ठ only weapon is गायत्रि hymn with which he subjugated all the arsenal of विश्वमित्र। The fight between Vishvamitra and Vashishta is not just a fight between a sage and king, but between vidya - avidya & aatma vidya - anaatma vidya "enlightenment and un-enlightenment..." An enlightened one does not spring up at any trivial inconvenience but becomes a horrid being, if that antagonistic assail becomes intolerable for living beings. This is the real essence and nature of a true Brahman, whose arsenal is just a wooden baton and heartfelt गायत्रि hymn. For this Bhagavad Gita says at Ch. 18, verse 42:

शमो दमः तपः शौचमृक्षान्तिः आर्जवम् एव च।
ज्ञानम् विज्ञानम् आस्तिक्यम् ब्राह्मम् कर्म स्वभावजम्॥ Bg Ch.18 V.42

"A Brahman"s virtues, / Prince Born of his nature, are serenity / Self-mastery, religion, purity / Patience, uprightness, learning, and to know / The truth of things which be..." Sir Edwin Arnold.

Thus, Vashishta had never resorted to meaningless curses, menacing arsenal, mutinous retaliation but just swallowed the wrath of a wrathful king. This is brahmaNatva ----

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षट् पंचाशः सर्गः ॥

Thus, this is the 56th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

57 Sarga 57 - सप्तपंचाशः सर्गः

The Legend Of Trishanku

Introduction -

The legend of Trishanku is narrated to Raama, which forms a part of Vishvamitra's legend. When Brahma blesses Vishvamitra to be a kingly-saint, rather than a Brahman-saint, Vishvamitra continues his asceticism in southerly parts of country. In the meantime, one king named Trishanku desired to go to heaven with mortal body and approaches Vashishta who rejects that very suggestion. Then that king approaches the sons of the same Vashishta with the same idea.

ततः सन्तप्तहृदयः स्मरन् निग्रहमात्मनः ।
विनिःश्वस्य विनिःश्वस्य कृतवैरो महात्मना ॥ १.५७.१ ॥

स दक्षिणां दिशं गत्वा महिष्या सह राघव ।
तताप परमं घोरं विश्वामित्रो महत्तपः ॥ १.५७.२ ॥

फल मूल अशनो दान्तैः चचार महत् तपः ।

राघव	= oh, Raghava	ततः	= then	कृत वैरः	= on making, enemy
महात्मना	= with great-souled Vashishta	महातपाः	= that great-ascetic	सः	= he, that Vishvamitra
सन्तप्त हृदयः	= with seething, heart	आत्मनः	= his, subdual, [when-ever] reminisced	विश्वामित्रः	
महिष्या सह	= prime queen, along with	निग्रहम्		विनिःश्वस्य	= suspiring, suspiring
महत् तपः	= supreme, asceticism, practised	स्मरन्		विनिःश्वस्य	
तताप		दक्षिणाम्	= to southern, quarter, on going	परमम्	= a highly, astounding
सु महत्	= very, high, asceticism]	दिशम् गत्वा		घोरम्	
तपः		फल मूल	= fruits, tubers, eating	दान्तैः	= self-collectedly
		अशनः	[subsisting on]		
		चचार	= conducted.		

Oh, Raghava, on making that great-souled Vashishta an enemy, whenever Vishvamitra reminisced over his subdual by Vashishta, he is seethed at heart and heaved sighs repeatedly. Then on going to southern quarter with his prime queen, that great-ascetic Vishvamitra self-collectedly conducted a highly astounding asceticism subsisting only on fruits and tubers. Thus Sage Shatahananda continued his narration of Vishvamitra's legend.

[1-57-1, 2, 3a]

अथास्य जज्ञिरे पुत्राः सत्यधर्मपरायणाः ॥ १.५७.३ ॥
हविष्यन्दो मधुष्यन्दो दृढनेत्रो महारथः ।

१४अ अथ = then, to him अस्य दृढनेत्रः = Dhridhanetra पुत्राः जज्ञिरे = sons, birthed.	हविष्पन्दः = Havispanada महारथः = Mahaaratha	मधुष्पन्दः = Madhuspanada सत्य धर्म = in candour, chivalry, परायणाः conducting
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Then Vishvamitra begot sons named Havispanada, Madhuspanada, Dhridhanetra and Mahaaratha, who conduct themselves in candour and chivalry. [1-57-3]

पूर्णे वर्षसहस्रे तु ब्रह्मा लोकपितामहः ॥ १.५७.४ ॥
अब्रवीन्मधुरं वाक्यं विश्वामित्रं तपोधनम् ।
जिता राजर्षिलोकास्ते तपसा कुशिकात्मज ॥ १.५७.५ ॥

वर्ष सहस्रे = years, thousand, at the पूर्ण close of मधुरम् = mellowly, words वाक्यम् spoke अब्रवीत् राजर्षि = kingly-sages", worlds, लोकाः won over. जिताः	लोक = world"s, grandparent, पितामहः Brahma ब्रह्मा कुशिक = oh, Kushika"s, son आत्मज	तपः धनम् = asceticism, wealthy, to विश्वामित्रम् Vishvamitra ते तपसा = your, by asceticism
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At the close of one thousand years of asceticism Brahma, the Grandparent of all worlds, revealed Himself to Vishvamitra and spoke these words mellowly to ascetically wealthy Vishvamitra, "oh, son of Kushika, Vishvamitra, you have won the worlds of kingly-sages by your asceticism. [1-57-4b, 5]

अनेन तपसा त्वां तु राजर्षिरिति विद्महे ।
एवमुक्त्वा महातेजा जगाम सह दैवतैः ॥ १.५७.६ ॥
त्रिविष्टपं ब्रह्मलोकं लोकानां परमेश्वरः ।

अनेन तपसा = by this, asceticism महातेजाः = great resplendent [Brahma] दैवतैः सह = gods [in convoy,] along with जगाम = went away.	त्वाम् = you लोकानाम् = for worlds, supreme, परम ईश्वरः ruler [Brahma] ब्रह्म लोकम् = to Brahma"s, abode	राज ऋषिः = kingly, sage, thus, इति विद्महे [we] acquiesce [you] एवम् उक्त्वा = that way, on speaking त्रिविष्टपम् = to Heaven
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"We indeed acquiesce you as a kingly-sage by your asceticism." saying so that great resplendent Brahma, the Supreme Ruler of the Worlds, went away to his Abode of Brahma, while the gods in Brahma"s convoy went to Indra"s Heaven. [1-57-6, 7a]

विश्वामित्रो ऽपि तच्छ्रुत्वा हिया किञ्चिदवाङ्मुखः ॥ १.५७.७ ॥
दुःखेन महताविष्टः समन्युरिदमब्रवीत् ।

विश्वामित्रः अपि तत् श्रुत्वा स मन्युः इदम् अब्रवीत्	= Vishvamitra, even, that, on hearing = with, rancour, this, spoke [soliloquised.]	हिया किञ्चित् अवाङ् मुखः	= by disgrace, down, faced	महता दुःखेन आविष्टः	= with high, anguish, prevailing over
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On hearing that Vishvamitra is down-faced with disgrace, and while high anguish prevailed over him, he rancorously soliloquised this. [1-57-7b, 8a]

तपश्च सुमहत्तप्तं राजर्षिरिति मां विदुः ॥ १.५७.८ ॥
देवाः सर्षिगणाः सर्वे नास्ति मन्ये तपःफलम् ।

सु महत् तपः तप्तम्	= very, high, practised [even though]	माम् राज ऋषिः इति	= me, kingly, sage, thus as	स ऋषि गणाः सर्वे देवाः	= with, hermits" obser- vances, all, gods
विदुः	= are recognising	तपः फलम् न अस्ति मन्ये	= of asceticism, fruition, not, is there, I deem.		

"Even though I have practised a very high asceticism, the gods together with the observances of hermits are recognising me just as a "kingly-sage." Thereby I deem that there is no fruition to my asceticism." Thus Vishvamitra thought. [8b, 9a]

एवं निश्चित्य मनसा भूय एव महातपाः ॥ १.५७.९ ॥
तपश्चकार काकुत्स्थ परमं परमात्मवान् ।

काकुत्स्थ	= oh, Raama of Kakut- stha	महातपाः	= great-ascetic	परम आत्मवान्	= obstinate, souled one - self-willed Vishvami- tra
एवम् मनसा निश्चित्य	= thus, in heart, on de- ciding	भूय एव	= again, that way	परमम् तपः चकार	= supreme, asceticism, un- dertook.

Oh, Raama of Kakutstha, deciding in this way in his heart of hearts that self-willed Vishvamitra again under-
took a supreme asceticism as he is a great-ascetic. [1-57-9]

एतस्मिन्नेव काले तु सत्यवादी जितेन्द्रियः ॥ १.५७.१० ॥
त्रिशङ्कुरिति विख्यात इक्ष्वाकुकुलवर्द्धनः ।

एतस्मिन् एव काले तु	= in this, only, time, but	सत्य वादी	= truth, advocate of - ve- racious one	जित इन्द्रियः	= conquered, senses
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इक्ष्वाकु कुल वर्धनः	= Ikshvaku, dynasty, en- hancer	त्रिशङ्कुः इति विख्यात	= Trishanku, thus, renowned such a king is there.
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In this meantime there is a veracious king named Trishanku, an enhancer of Ikshvaku dynasty, and one renowned for his self-conquest. [1-57-10b, 11a]

तस्य बुद्धिः समुत्पन्ना यजेयमिति राघव ॥ १.५७.११ ॥
गच्छेयं सशरीरेण देवानां परमां गतिम् ।
स वसिष्ठं समाहूय कथयामास चिन्तितम् ॥ १.५७.१२ ॥

राघव	= oh, Raghava	स्व शरीरेण	= own, with body	देवानाम्	= of god"s, ultimate,
				परमाम्	course [to heaven]
				गतिम्	
गच्छेयम्	= I will go	यजेयम्	= I perform ritual	इति	= thus
तस्य बुद्धिः	= to his, mind, well,	सः	= he [Trishanku]	वसिष्ठम्	= Vashishta is, well [sin-
सम् उत्पन्ना	cropped up [idea sprang in the mind of Trishanku]			सम् आहूय	cerely,] calling [invit-
					ing]
चिन्तितम्	= what he thought [by				
कथयामास	Trishanku] started to tell.				

Oh, Raghava, an idea sprang up in the mind of Trishanku to perform a ritual by which he will go to heaven with his own body. Then he sincerely invited Vashishta and told him what his thinking is. [1-57-11b, 12]

अशक्यमिति चाप्युक्तो वसिष्ठेन महात्मना ।
प्रत्याख्यातो वसिष्ठेन स ययौ दक्षिणां दिशम् ॥ १.५७.१३ ॥
ततस्तत्कर्मसिद्ध्यर्थं पुत्रांस्तस्य गतो नृपः ।

महात्मना	= by great-souled one,	अ शक्यम्	= not, possible, thus,	वसिष्ठेन	= by Vashishta
वसिष्ठेन	Vashishta	इतिक्तः	said [to Trishanku]		
प्रति	= contra, dictum - con-	सः	= he [Trishanku]	दक्षिणाम्	= to southern, quarter,
आख्यातः	tradicted, repudiated			दिशम् ययौ	journeyed
ततः	= then	नृपः	= king	तत् कर्म	= that, task, realising,
				सिद्धि अर्थम्	purpose of
तस्य	= his [Vashishta"s]	पुत्रान्	= to sons	गतः	= gone to.

But the great-souled Vashishta said it as impossible. Thus repudiated Trishanku went to southerly direction in search of orchestrators for the purpose of realising that task, such a phantasmal ritual that enables him to go to heaven with his body, and that king has gone to the sons of Vashishta. [1-57-13, 14a]

वासिष्ठा दीर्घतपसस्तपो यत्र हि तेपिरे ॥ १.५७.१४ ॥
 त्रिशङ्कुः सुमहातेजाः शतं परमभास्वरम् ।
 वसिष्ठपुत्रान् ददृशे तप्यमानान् यशस्विनः ॥ १.५७.१५ ॥

दीर्घ तपसः	= protractedly, expiating	वासिष्ठा	= sons of Vashishta	यत्र	= where
सु महा तेजाः	= very, greatly [supremely,] luminescent ones	परम भास्वरम्	= highly [superbly,] refulgent ones	तपः तेपिरे हि	= asceticism, practising, indeed
शतम्	= hundred, noble-souled ones	तप्यमानान्	= while expiating	वसिष्ठ पुत्रान्	= Vashishta"s, sons
मनस्विनः		ददृशे	= he has seen [visited.]		
त्रिशङ्कुः गत्वा	= Trishanku [having gone to that place]				

Trishanku has indeed gone to the place where the sons of Vashishta are protractedly expiating, and there he visited the hundred noble-souled sons of Vashishta, who are supremely self-luminescent and superbly self-refulgent by their asceticism. [1-57-14b, 15]

सो ऽभिगम्य महात्मानः सर्वानेव गुरोः सुतान् ।
 अभिवाद्यानुपूर्व्येण हिया किञ्चिदवाङ्मुखः ॥ १.५७.१६ ॥
 अब्रवीत्सुमहात्मानः सर्वानेव कृताञ्जलिः ।

सः	= he Trishanku	महात्मानः	= of noble-souled ones	सर्वान् एव	= all, thus
गुरोः सुतान्	= indoctrinator"s, sons	अभि गम्य	= to near, on reaching	आनु पूर्व्येण	= later, earlier - on observing - observing eldership and youngerhood, sequentially]
अभिवाद्य	= revered	हिया किञ्चित्	= with abashment, a little, down, faced	कृत अञ्जलिः	= on making, palm-fold
सर्वान् एव	= to all of them, thus, to	अवाङ् मुखः			
महात्मनः	= great-souled ones	सः अब्रवीत्	= he, spoke.		

On reaching nigh of those noble-souled sons of the indoctrinator, namely Vashishta, Trishanku revered all of them sequentially according to their age, but with a little down- faced owing to abashment, and spoke to all of those great-souled ones making palm-fold in supplication. [1-57-16]

शरणं वः प्रपद्ये ऽहं शरण्यान् शरणागतः ॥ १.५७.१७ ॥
 प्रत्याख्यातो ऽस्मि भद्रं वो वसिष्ठेन महात्मना ।

शरण आगतः	= shelter, came	अहम्	= I	शरण्यान्	= you shelterers - of the needy
वः	= you	शरणम् प्रपद्ये	= shelter, I seek	वः भद्रम्	= to you, let safety be there

महात्मना	= by	great-souled,
वसिष्ठेन	Vashishta,	repudi-
प्रत्याख्यातः	ated, I am.	
अस्मि		

"I have come as a shelter-seeker seeking the shelter of yours as you are the shelterers of the needy, you all be safe, as the great-souled Vashishta has repudiated me. [1-57-17b, 18a]

यष्टुकामो महायज्ञं तदनुज्ञातुमर्हथ ।
गुरुपुत्रानहं सर्वान्नमस्कृत्य प्रसादये ॥ १.५७.१८ ॥

महा यज्ञम्	= a great [unusual,] rit-	तत्	= therefore	अनुज्ञातुम्	= to give assent, apt of
यष्टु कामः	ual, to perform, I long			अर्थथ	you
	to				
अहम् गुरु	= I am, to mentor"s,	नमः कृत्य	= reverence, on making,		
पुत्रान्	sons, to all	प्रसादये	I am proposing .		
सर्वान्					

"I am longing to perform an unusual ritual and it will be apt of you to give assent to it. Reverencing all of the sons of my mentor Vashishta I am proposing this to you. [1-57-18b, 19]

शिरसा प्रणतो याचे ब्राह्मणांस्तपसि स्थितान् ॥ १.५७.१९ ॥
ते मां भवन्तः सिद्ध्यर्थं याजयन्तु समाहिताः ।
सशरीरो यथाहं हि देवलोकमवाप्नुयाम् ॥ १.५७.२० ॥

शिरसा	= with head, I salute - I	तपसि	= in asceticism, abiding,	याचे	= I beg of you
प्रणतः	truckle to reverence	स्थितान्	Brahmans		
		ब्राह्मणान्			
ते	= such as you are	भवन्तः	= you all	समाहिताः	= assiduously
माम्	= me	सिद्धि अर्थम्	= achievement, for the	याजयन्तु	= get ritual performed
			purpose of		through me
अहम् स	= I, with, my body	यथा	= as to how	देव लोकम्	= god"s, abode [heaven]
शरीरः					
अवाप्नुयाम्	= I can get to.				

"With reverence I truckle before you all Brahmins who are abiding in asceticism. Such as you are I beg you to assiduously get a ritual performed through me, as to how I can get to heaven with my body. [1-57-19b, 20]

प्रत्याख्यातो वसिष्ठेन गतिमन्यां तपोधनाः ।
गुरुपुत्रानृते सर्वान्नाहं पश्यामि काञ्चन ॥ १.५७.२१ ॥

तपः धनाः	= by asceticism, oh, wealthy	वसिष्ठेन	= by Vashishta, repudi-	अहम्	= I
	ones	प्रत्याख्यातः	ated	काञ्चन	= in any way
सर्वान् गुरु	= all of you, mentor"s,	अन्याम्	= another, recourse		
पुत्रान् ऋते	sons, except	गतिम्			
न पश्यामि	= not, I am perceiving.				

"Oh, ascetically wealthy Brahmans, as I am repudiated by Vashishta, I do not perceive another recourse excepting you, who are all the sons of mentor Vashishta. [1-57-21]

इक्ष्वाकूणां हि सर्वेषां पुरोधाः परमा गतिः ।
पुरोधसस्तु विद्वांसस्तारयन्ति सदा नृपान् ॥ १.५७.२२ ॥

सर्वेषाम्	= for all, of Ikshvaku-s	पुरोधाः परमा	= Priest, is ultimate, re-	तस्मात्	= than him [Vashishta]
इक्ष्वाकूणाम्	[kings]	गतिः हि	course, isn't it		
अनन्तरम्	= next-best	सर्वे भवन्तः	= all, you	दैवतम् मम	= gods, to me.

"The Priest is the ultimate recourse for all of the kings in Ikshvaku dynasty, isn't it. Therefore, next to Vashishta you are all the next-best gods to me." Thus Trishanku entreated the hundred sons of Sage Vashishta. Sage Shataananda thus continued narration. [1-57-22] --

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्त पंचाशः सर्गः ॥

Thus, this is the 57th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

58 Sarga 58 - अष्ट पंचाशः सर्गः

Trishanku Seeks Shelter Of Vishvamitra

Introduction -

Trishanku seeks shelter of Vishvamitra when the sons of Vashishta rebuffed him, and even cursed him to become a profaner. Narrating his sad tale and his idealistic idea of going to heaven with mortal body, Trishanku earnestly appeals to Vishvamitra.

ततस्त्रिशङ्कोर्वचनं श्रुत्वा क्रोधसमन्वितम् ।
ऋषिपुत्रशतं राम राजानमिदमब्रवीत् ॥ १.५८.१ ॥

राम	= oh, Raama	त्रिशङ्कोः	= Trishanku's, sentence,	ततः	= then
		वचनम्	on hearing		
ऋषि	पुत्र = sage, sons, hundred	श्रुत्वा		राजानम्	= to king, this, said.
शतम्		क्रोध सम्	= fury, very, conjoined	इदम्	
		अन्वितम्	[infuriated]	अब्रवीत्	

"On hearing the sentence of Trishanku, oh, Raama, the hundred sons of sage Vashishta infuriately said this to that king." Thus, sage Shataananda continued his narration to Raama and others. [1-58-1]

प्रत्याख्यातो हि दुर्बुद्धे गुरुणा सत्यवादिना ।
तं कथं समतिक्रम्य शाखान्तरमुपेयिवान् ॥ १.५८.२ ॥

दुर्बुद्धे	= oh, slow, witted one [king]	सत्य वादिना	= truth, advocator of, by	तम्	= him
		गुरुणा प्रति	mentor [Vashishta,]		
सम्	अति = verily, over, stepping -	आख्यातः	against, said [de-		
क्रम्य	transgressing	असि	nounced,] you are	कथम्	= how
उपेयिवान्	= come nigh of - ap- proaching.	शाखा	= branch, another		
		अन्तरम्			

"You slow-witted king, your veracious mentor has denounced you. But transgressing him how do you approach another branch of the same tree of wisdom, when that very tree rejected you " So the sons of Vashishta have started to denounce Trishanku. [1-58-2]

इक्ष्वाकूणां हि सर्वेषां पुरोधाः परमो गुरुः ।
न चातिक्रमितुं शक्यं वचनं सत्यवादिनः ॥ १.५८.३ ॥

सर्वेषाम्	= for all, Ikshvaku-s	पुरोधाः परमा	= Royal Priest is, ultimate, course, isn't it	सत्य वादिनः	= of truth, advocator's - veracious priest
इक्ष्वाकूणाम्		गतिः हि		न शक्यम्	= not, possible.
वचनम्	= sentence - words of advise	अतिक्रमितुम्	= to transgress		

"The Royal Priest is the ultimate course for all of Ikshvaku-s, isn't it. It is impossible to transgress the word of advise of such a veracious Priest. [1-58-3]

अशक्यमिति चोवाच वसिष्ठो भगवानृषिः ।
तं वयं वै समाहर्तुं क्रतुं शक्ताः कथं तव ॥ १.५८.४ ॥

वसिष्ठः	= Vashishta is, most reverential, sage	सः	= such [a sage]	अ शक्यम्	= not, possible, thus इति
भगवान्		तम्	= that [type of]	क्रतुम्	= ritual
ऋषिः		वयम्	= we	कथम्वचन	= in which way, capable.
उवाच	= has [already] said			शक्ताः	
सम्	= to effectuate				
आहर्तुम्					

"Vashishta is the most reverential sage and such a sage has already said it is impossible to conduct such a Vedic-ritual. Then, in which way we are capable to conduct such a Vedic-ritual [1-58-4]

बालिशस्त्वं नरश्रेष्ठ गम्यतां स्वपुरं पुनः ।
याजने भगवान् शक्तस्त्रैलोक्यस्यापि पार्थिव ॥ १.५८.५ ॥
अवमानं च तत्कर्तुं तस्य शक्यामहे कथम् ।

नर श्रेष्ठ	= for men, the best [here, king of subjects]	त्वम्	= you are, childish	पुनः स्व	= again, [to your] own, city, get back
पार्थिव	= oh, king	बालिशः		पुरम्	
याजने शक्तः	= in orchestration of ritual, is capable	भगवान्	= godlike [Vashishta is]	गम्यताम्	
अव मानम्	= not, reputing [to disrepute]	तत्	= therefore]	त्रैलोक्यस्य	= by [kings] of three worlds
		कर्तुम्	= to do	अपि	
				तस्य	= his [to reputation]
				वयम् कथम्	= we, how, capable of.
				शक्यामहे	

"Oh king of subjects, better get back to your own city again for you are childish. That godlike Vashishta alone is capable to orchestrate any ritual by any king in all the three worlds. Oh, king, how then we are capable to cause a disrepute to his reputation." Thus, the sons of Vashishta refuted Trishanku. [1-58-5, 6a]

तेषां तद्वचनं श्रुत्वा क्रोधपर्याकुलाक्षरम् ॥ १.५८.६ ॥
स राजा पुनरेवैतानिदं वचनमब्रवीत् ।

सः राजा	= that, king	क्रोध	= with fury, highly faltering, having words	तेषाम् तत्	= from them, that, sentence, on hearing
		पर्याकुल		वचनम्	
		अक्षरम्		श्रुत्वा	

पुनः एव = further, thus

एतान् इदम् = to all of them, this, sen-
वचनम् tence, spoke.
अब्रवीत्

On hearing that sentence of theirs which is highly faltering with words of fury that king further spoke this sentence to all of them. So Shataananda continued. [1-58-6b, 7a]

प्रत्याख्यातो ऽस्मि गुरुणा गुरुपुत्रैस्तथैव च ॥ १.५८.७ ॥
अन्यां गतिं गमिष्यामि स्वस्ति वो ऽस्तु तपोधनाः ।

तपः धनाः = oh, ascetically, wealthy [scholars]	भगवता = by godlike [Vashishta]	तथा एव = like that, even
गुरु पुत्रैः = by mentor"s, sons	प्रत्याख्यातः = I am rejected	हि = indeed
अन्याम् = another, objective, I	स्वस्ति वः = safe, to you, betide	
गतिम् wish to reach at	अस्तु	
गमिष्यामि		

"I am indeed rejected by the godlike Vashishta, likewise even by you, the sons of the same mentor, as such oh, ascetically wealthy scholars, in this state obloquy I will resort to another recourse, let safety betide you." So Trishanku bade farewell to the sons of Vashishta, but... [1-58-7b, 8a]

ऋषिपुत्रास्तु तच्छ्रुत्वा वाक्यं घोराभिसंहितम् ॥ १.५८.८ ॥
शेषुः परमसङ्क्रुद्धाश्चण्डालत्वं गमिष्यसि ।

ऋषि पुत्राः = sage"s, sons, on their तु part	घोर अभि = calamity, towards, सम् हितम् well, inclusive of [an idea inclusive of and leading towards a calamitous situation]	तत् वाक्यम् = that, sentence, on श्रुत्वा hearing
परम सम् = highly, verily, with क्रुद्धाः fury	चण्डालत्वम् = state of a [basely] pro- गमिष्यसि faner, you get into	शेषुः = cursed.

But the sons of the sage Vashishta, on hearing that sentence of the king, that is inclusive of and leading to a calamitous situation, have become very highly infuriated and cursed saying, "you shall get into a state of basely profaner." That is the curse issued by the sons of Vashishta to Trishanku. [1-58-8b, 9a]

This expression चण्डाल् has its own impact. The nomenclature of चण्डाल् is not the present day "untouchable" "outcaste" or a "pariah" etc., because he is also a member and an important functionary in Hindu system of castes. In Aranya Kanda Sita admonishes Ravana with the same wording at 3-56-18. The analogy she uses there is to differentiate between functionaries like the Vedic-scholar and the caste-bound Profaner [meaning: one who is not initiated into religious rites or any esoteric knowledge... but socially designated as a Cremator] and between the Altar of Fire and Fire of Pyre, and between the Vedic Ritual and Funeral Rites, both involving

Vedic-hymns. A Vedic scholar, or a true Brahmin may perhaps conduct a यज्ञ but he is no authority to conduct अन्त्य क्रिय "funerals" till its end. At best, a priest's function is until the lighting of the pyre, and even perhaps until कपाल मोक्ष "breakage of cranium..." and from then on it is the function of this चण्डाल् to take care of the corpse consigned to fire and for its complete cremation, since leaving half burnt corpse to vultures and wolves is sinning as well as for unsanitary situations. Thus, if a Vedic scholar conducts जात आदि क्रिया: "rites from birth onwards..." as an initiator, then a चण्डाल् conducts अन्त्य उत्तर क्रिया: "rites of death afterwards..." as a terminator. This verbiage is to demark the relative values of functionaries, according to the maxim "a donkey is to bear and a dog is to bark..." and if their functions are reversed, reversed are our results.

एवमुक्त्वा महात्मानो विविशुस्ते स्वमाश्रमम् ॥ १.५८.९ ॥
अथ रात्र्यां व्यतीतायां राजा चण्डालतां गतः ।

महात्मानः	= those who are great-souls	ते इति उक्त्वा	= they, this way, on saying	स्वम् स्वम्	= [into their] own, [their]
अथ	= then, night, when	राजा	= king, state of basely	आश्रमम्	own, hermitage, entered - they withdrew
रात्र्याम्	elapsed	चण्डालताम्	profaner, entered into.	विविशुः	
व्यतीतायाम्		गतः			

On saying thus those great-souled sons of Vashishta withdrew to one's own hermitage and when that night elapsed into day then the king lapsed into a state of basely profaner. [1-58-9b, 10a]

नीलवस्त्रधरो नीलः परुषो ध्वस्तमूर्द्धजः ।
चित्यमाल्यानुलेपश्च आयसाभरणो ऽभवत् ॥ १.५८.१० ॥

नील वस्त्रधरः	= black, cloths, wearing	नीलः	= a blackamoor	परुषः	= one lacking gentleness or refinement - rugged person
ध्वस्त मूर्द्धजः	= spoiled [shaggy,] head, born [hair, head-hair]	चित्य	= funeral/crematory	माल्य	= wreaths
अनुलेपः च	= smeared items [ashes,] also	आयस आभरणः	= iron, decorations	अभवत्	= rendered into.

He is now wearing blackish cloths which on yestereve were ochry silks, he is now a blackamoor who on yestereve was a gilt-royalty, his head-hair is shaggy which earlier was silkily soft, and his royal garlands which were richly fragrant are now funeral wreaths, and he is besmeared with crematory ashes which were regal emollients, and his royal jewellery is now rendered into iron adornments. [1-58-10b, 11a]

तं दृष्ट्वा मन्त्रिणः सर्वे त्यज्य चण्डालरूपिणम् ।
प्राद्रवन् सहिता राम पौरा ये ऽस्यानुगामिनः ॥ १.५८.११ ॥

राम	= oh, Raama	चण्डाल	= one in profaner"s,	तम् दृष्ट्वा	= him, on seeing
सर्वे	= all	रूपिणम्	mien	पौराः	= citizens
ये अस्य	= subjects, who, follow-	मन्त्रिणः	= ministers	सहिता	= collectively - in
अनुगामिनः	ers [retinue]	त्यज्य	= on deserting him	प्राद्रवन्	masses, took to flight

On seeing him in the mien of a profaner, oh, Raama, all of his ministers and the subjects and his own retinue have deserted him and took to flight in masses. [1-58-11b, 12a]

एको हि राजा काकुत्स्थ जगाम परमात्मवान् ॥ १.५८.१२ ॥
दह्यमानो दिवारात्रं विश्वामित्रं तपोधनम् ।

काकुत्स्थ	= Raama of Kakutstha	परम	= highly [resolutely,]	राजा	= king
एकः दिवा	= for one, day, night	आत्मवान्	soulful one [self-assured one]	तपः धनम्	= to ascetically, prosperous one, to Vishvamitra, went.
रात्रम्		दह्यमानः	= being seethed	विश्वामित्रम्	
				जगाम	

Though that resolutely self-assured king seethed for one night and day for this mishap, then went to the ascetically prosperous Vishvamitra. [1-58-12b, 13a]

विश्वामित्रस्तु तं दृष्ट्वा राजानं विफलीकृतम् ॥ १.५८.१३ ॥
चण्डालरूपिणं राम मुनिः कारुण्यमागतः ।

राम	= oh, Raama	मुनिः	= sage, Vishvamitra, on	वि फली	= without, fruit [failed, precluded one,] made as
चण्डाल	= profaner"s, in mien	विश्वामित्रः तु	his part	कृतम्	
रूपिणम्		तम्	= that, king, on seeing	कारुण्यम्	= sympathy, came -
		राजानम्		आगतः	Vishvamitra became sympathetic.
		दृष्ट्वा			

But on seeing at that mien of the king which is rendered to that of a precluded profaner from kingship and for officiating rituals etc., oh, Raama, sage Vishvamitra because sympathetic. [1-58-13b, 14a] The preclusion of the king by way of his transfiguring into a profaner is not only from his kingship, by which he is debarred from officiating Vedic rituals etc., but also from his ऐहिक आमुष्मिक भोगाः "earthly and heavenly enjoyments..." because a king is a godsend being.

कारुण्यात् स महातेजा वाक्यं परमधार्मिकः ॥ १.५८.१४ ॥
इदं जगाद् भद्रं ते राजानं घोररूपिणम् ।

महा तेजाः	= great-resplendent one	परम धार्मिकः	= highly, generous one	सः	= he that Vishvamitra
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कारुण्यात्	= owing to compassion	घोर दर्शनम्	= who is terrible, in his	ते भद्रम्	= to you, safety and
इदम्	= this, sentence, said.	राजानम्	aspect, to king said		
वाक्यम्			this firstly		
जगाद्					

The great-resplendent sage and highly generous Vishvamitra firstly said to that king who is in a terrible aspect "let safety betide you," and then spoke on this sentence to him. [1-58-14b, 15a]

किमागमनकार्यं ते राजपुत्र महाबल ॥ १.५८.१५ ॥
अयोध्याधिपते वीर शापाच्चण्डालतां गतः ।

महाबल राज	= oh, great-mighty,	ते आगमन	= your, arrival [visit,]	अयोध्या	= Ayodhya"s, chieftain,
पुत्र	king"s, son - prince	कार्यम्	work [purpose,] what	अधिपते वीर	oh, brave one
शापात्	= by curse, state of	किम्	is		
चण्डालताम्	profaner, you got				
गतः	[accurst.]				

"What is the purpose of your visit, oh, great-mighty prince Trishanku, oh, brave lord of Ayodhya, you are accurst to the state of profaner." [1-58-15b, 16a]

अथ तद्वाक्यमाज्ञाय राजा चण्डालतां गतः ॥ १.५८.१६ ॥
अब्रवीत्प्राञ्जलिर्वाक्यं वाक्यज्ञो वाक्यकोविदम् ।

अथ	= then	चण्डालताम्	= state of profaner, ac-	वाक्य ज्ञः	= sentence, knower,
		गतः	curst to	राजा	king - diligent king,
					Trishanku
तत् वाक्यम्	= that, sentence, on lis-	प्राञ्जलिः	= with adjoined-palms,		
आकर्ण्य	tening	वाक्य	to sentence, expert		
		कोविदम्	[sententious Vish-		
		वाक्यम्	vamitra,] sentence,		
		अब्रवीत्	spoke.		

Then that king who is accurst to a state of profaner on listening that sentence, as a diligent sentence maker spoke this sentence with his palms adjoined to the sententious sage Vishvamitra. [1-58-16b, 17a]

प्रत्याख्यातो ऽस्मि गुरुणा गुरुपुत्रैस्तथैव च ॥ १.५८.१७ ॥
अनवाप्यैव तं कामं मया प्राप्तो विपर्ययः ।

गुरुणा	= by mentor	तथा एव च	= like that, also	गुरु पुत्रैः	= by mentor"s, sons
प्रत्याख्यातः	= spurned off, I am	तम् कामम्	= that, aspiration, not,	मया	= by me
अस्मि		अन् अवाप्य	achieved, thus		
		एव			

विपर्ययः	= negative, effect [discrepancy]	प्राप्तः	= bechanced - I obtained.
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"I am spurned off by my mentor Vashishta and also like that by his sons. My aspiration remained unachievable, besides, this discrepancy has bechanced upon me. [1-58-17b, 18a]

सशरीरो दिवं यायामिति मे सौम्य दर्शनम् ॥ १.५८.१८ ॥
मया चेष्टं क्रतुशतं तच्च नावाप्यते फलम् ।

सौम्य	= oh, gentle Vishvamitra	स शरीरः	= with, body, to heaven,	इति मे दर्शन	= thus, my, opinion
		दिवम्	I go		
		यायामि			
मया क्रतु	= by me, rituals, hundred, are performed [earlier]	तत् फलम्	= that, fruit, not,		
शतम् इष्टम्		न अवाप्यते	achieved.		

"Oh, gentle Vishvamitra, my aspiration is nothing but to go to heaven with my body. I have performed hundred rituals but I have not achieved the fruit." Thus Trishanku started tell his sad tale.

अनृतं नोक्तपूर्वं मे न च वक्ष्ये कदाचन ॥ १.५८.१९ ॥
कृच्छ्रेष्वपि गतः सौम्य क्षत्रधर्मेण ते शपे ।

सौम्य	= oh, gentle one	मे	= by me	अनृतम् न	= lie, not, said, heretofore
कदाचन	= any time [hereinafter]	कृच्छ्रेषु गतः	= into predicament, on	उक्त पूर्वम्	
		अपि	going, even if	न वक्ष्ये	= not, going to speak [a lie]
क्षत्र धर्मेण ते	= by Kshatriya"s, virtue,				
शपे	to you, I take pledge.				

"And now if you doubt me to be a liar, I am no liar either. I spoke no lie heretofore, and even if I were to land into any predicament I do not speak lies anytime hereinafter. Oh, gentle sage, this I pledge you upon my virtue of Kshatriya-hood. [1-58-19, 20a] A liar is hell-bound but not the other way as said यज्ञो अनृते न रक्षति ॥ । "a Vedic ritual would not save liars..."

यज्ञैर्बहुविधैरिष्टं प्रजा धर्मेण पालिताः ॥ १.५८.२० ॥
गुरवश्च महात्मानः शीलवृत्तेन तोषिताः ।

बहु विधैः	= with many, kinds of,	प्रजा धर्मेण	= people, conscientiously, reigned over	महात्मानः	= high-souled ones
यज्ञैः इष्टम्	Vedic-rituals, propitiated gods	पालिताः			
गुरवः च	= savants, also	शील वृत्तेन	= by conduct, by comport, pleased.		
		तोषिताः			

"I have propitiated gods with many kinds of Vedic-rituals. I have reigned over people conscientiously. And with my conduct and comport the high-souled savants are also pleased. [1-58-20b, 21a]

धर्मे प्रयतमानस्य यज्ञं चाहर्तुमिच्छतः ।
परितोषं न गच्छन्ति गुरवो मुनिपुङ्गव ॥ १.५८.२१ ॥

मुनि पुङ्गव	= oh, saint, the eminent	धर्मे	= in probity, being a	यज्ञम्	= ritual, to avail of
इच्छतः च	= one who is expectant also in my case	प्रयतमानस्य	pursuant	आहर्तुम्	
न गच्छन्ति	= not, they are getting at - not deriving.	गुरवः	= to mentors	परितोषम्	= complete contentment,

"While I am a pursuant in probity I expect to avail myself of the fruition of this kind of Vedic-ritual. Oh, eminent sage Vishvamitra, but my mentors are not deriving complete contentment by my pursuit. Hence, they shove me off. [1-58-21b, 22a]

दैवमेव परं मन्ये पौरुषं तु निरर्थकम् ।
दैवेनाक्रम्यते सर्वं दैवं हि परमा गतिः ॥ १.५८.२२ ॥

दैवम् एव	= god [here, destiny,]	पौरुषम्	= manly effort, but, less,	दैवेन	= by god [destiny,] sur-
परम् मन्ये	only, ultimate, I deem	तु निर्	meaning - meaning-	आक्रम्यते	mounts, everything
दैवम् परमा	= god [destiny,] ulti-	अर्थकम्	less	सर्वम्	
गतिः हि	mate, course, isn't it.				

"I deem destiny is the only ultimate, and manly efforts are meaningless, for destiny surmounts everything. Destiny is the ultimate course, isn't it [1-58-22b, 23a]

तस्य मे परमार्तस्य प्रसादमभिकाङ्क्षतः ।
कर्तुमर्हसि भद्रं ते दैवोपहतकर्मणः ॥ १.५८.२३ ॥

परम आर्तस्य	= for highly, anguished one	अभि	= forward, looking to - a	दैव उपहत	= by destiny, marred,
तस्य मे	= such as, as I am	कान्क्षतः	sincere requester	कर्मणः	endeavourer
		प्रसादम्	= favour, to do [to ac-	ते भद्रम्	= to you, let safety be
		कर्तुम्	cord,] apt of you		there.
		अर्हसि			

"A highly anguished endeavourer, marred by destiny, a sincere requester, such as I am, it will be apt of you to accord, you be safe, your favour upon me. [1-58-23b, c]

नान्यां गतिं गमिष्यामि नान्यः शरणमस्ति मे ।
दैवं पुरुषकारेण निवर्तयितुमर्हसि ॥ १.५८.२४ ॥

अन्याम्	= alternate, course,	मे अन्यः	= to me, alternative,	दैवम् पुरुष	= god/destiny, in
गतिम् न	not, I wish to course	शरणम् न	shelterer, is not there	कारेण	man"s, mien
गमिष्यामि	through	अस्ति			
नि वर्तयितुम्	= counter, move [vail,]				
अर्हसि	apt of you.				

"In no alternate course I wish to course through and no alternative shelter is there for me. Hence, it will be apt of you, a god in man"s mien, to countervail my destiny." Thus Trishanku prayed for the grace of Vishvamitra... So said Sage Shataananda to Raama and others continuing the legend of Vishvamitra. [1-58-24] ---

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे अष्ट पंचाशः सर्गः ॥

Thus, this is the 58th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

59 Sarga 59 - एकोनषष्टितमः सर्गः

Trishanku Undertakes Vedic Ritual

Introduction -

Vishvamitra undertakes Trishanku's Vedic ritual and sends disciples to invite all Vedic-scholars. Many sages have come except for Vashishta and his sons. Further, the sons of Vashishta have ridiculed this ritual of Vishvamitra and Trishanku. Vishvamitra gets irritated and hurls curses at the sons of Vashishta.

उक्तवाक्यं तु राजानं कृपया कुशिकात्मजः ।
अब्रवीन्मधुरं वाक्यं साक्षाच्चण्डालरूपिणम् ॥ १.५९.१ ॥

उक्त वाक्यम् = spoken, word - one तु who spoke thus, Trishanku, but	साक्षात् = in reality, profaner- चण्डालताम् hood, attained one गतम्	राजानम् = to king
कृपया = piteously, Kushi's, son कुशिक [Vishvamitra] आत्मजः	मधुरम् = mellowly, sentence, वाक्यम् spoke. अब्रवीत्	

"Vishvamitra, the son of Kushi, piteously spoke this mellowly sentence to king Trishanku who spoke thus, and who in reality attained a state of profaner." Thus Sage Shataananda continued his narration. [1-59-1]

ऐष्वाक स्वागतं वत्स जानामि त्वां सुधार्मिकम् ।
शरणं ते भविष्यामि मा भैषीर्नृपपुङ्गव ॥ १.५९.२ ॥

इक्ष्वाकोः = oh, Ikshvaku-s, वत्स progeny, [oh, Trishanku]	स्वागतम् = welcome	त्वाम् सु = you, as highly, right- धार्मिकम् teous [king,] I am जानामि aware अहम् = I
नृप पुन्नाव = oh, king, the best ते शरणम् = to you, haven, I accord. भविष्यामि	मा भैषीः = do not, fear	

"Oh, Trishanku, the legatee of Ikshvaku-s, you are welcome. I am aware that you are a highly righteous king. Oh, the best king, you need not be dismayed, for I accord you haven. [1-59-2]

अहमामन्त्रये सर्वान् महर्षीन् पुण्यकर्मणः ।
यज्ञसाह्यकरान् राजंस्ततो यक्ष्यसि निर्वृतः ॥ १.५९.३ ॥

अहम् = I will	पुण्य कर्मणः = of pious, activities	यज्ञ साह्य = ritual, assistance, ren- करान् derers निर्वृतः = composedly, you can यक्ष्यसि perform ritual.
सर्वान् = all, great-sages, I will महर्षीन् invite आमन्त्रये	ततः राजन् = then, oh, king	

"I will invite all the sages with pious activities who will render assistance in the ritual, oh, king, then you can perform the ritual self-composedly. [1-59-3]

गुरुशापकृतं रूपं यदिदं त्वयि वर्तते ।
अनेन सह रूपेण सशरीरो गमिष्यसि ॥ १.५९.४ ॥

गुरु शाप = by mentor, curse, कृतम् made	यत् इदम् = which, this, form रूपम्	त्वयि वर्तते = in you, is there - which you got by curse
अनेन रूपेण = with this, form, along सह with	स शरीरः = with, body, you can go गमिष्यसि - to heaven.	

"You can go to heaven with this body of yours, as well as with the form which is deformed by the curse of mentor Vashishta through his sons. [1-59-4]

हस्तप्राप्तमहं मन्ये स्वर्गं तव नराधिप ।
यस्त्वं कौशिकमागम्य शरण्यं शरणागतः ॥ १.५९.५ ॥

नरेश्वर = oh, subject's, king	यः त्वम् = which, you	शरण्यम् = [all] sheltering one, कौशिकम् to Kaushika [to Vish- आगम्य vamitra,] having approached
शरण = for shelter, you came आगतः such a one like you अहम् मन्ये = I, deem.	तव = to you	स्वर्गम् हस्त = heaven, in hand, ob- प्राप्तम् tained [handy]

"I deem that heaven is handy to you, oh, king of subjects, as you have approached the all-sheltering Vishvamitra and sought shelter." Thus Vishvamitra solaced Trishanku. [1-59-5]

एवमुक्त्वा महातेजाः पुत्रान् परमधार्मिकान् ।
व्यादिदेश महाप्राज्ञान् यज्ञसम्भारकारणात् ॥ १.५९.६ ॥

महातेजाः = great-resplendent Vishvamitra	एवम् उक्त्वा = thus, on saying	परम = highly, righteous ones धार्मिकान्
महा प्राज्ञान् = astutely, brilliant ones	पुत्रान् = sons	यज्ञ सम्भार = ritual, arrangements, कारणात् to cause [to organise]
व्यादिदेश वि = ordered. आदि देश		

On saying thus to Trishanku that great-resplendent Vishvamitra ordered his highly righteous and astutely brilliant sons to organise the arrangements for the ritual. [1-59-6]

सर्वान् शिष्यान् समाहूय वाक्यमेतदुवाच ह ।
 सर्वानृषिगणान् वत्सा आनयध्वं ममाज्ञया ॥ १.५९.७ ॥
 सशिष्यसुहृदश्चैव सत्विजः सबहुश्रुतान् ।

सर्वान्	= all, disciples, calling	एतत्	= this, sentence, said, in-	वत्साः	= oh, boys]
शिष्यान्	forth	वाक्यम्	deed		
समाहूय		उवाच ह			
मम आज्ञया	= by my, order	स शिष्यान्	= with, [their] disciples,	स ऋत्विजः	= with, ritviks [conduc-
		सुहृदः चैव	friends, also thus		tors of rituals]
सु बहु	= very, many, heard	सर्वान् ऋषि	= all, sages, eminent one	वशिष्ठान्	= [sons] of Vashishta
श्रुतान्	[well-read pundits in	वरान्	and		
	Veda-s]				
आनयध्वम्	= be invited.				

Vishvamitra calling forth all of his disciples said this sentence, "invite all the eminent sages who are well-read in many Veda-s, along with their disciples and friends, and their ritviks, the conductors of rituals, and even the sons of Vashishta, at my order. [1-59-7, 8a]

यदन्यो वचनं ब्रूयान्मद्वाक्यबलचोदितः ॥ १.५९.८ ॥
 तत्सर्वमखिलेनोक्तं ममारब्धेयमनादृतम् ।

अन्यः	= other [someone]	मत् वाक्य	= my, word, forceful-	यत् वचनम्	= whichever, words, if
		बल चोदितः	ness, incited by	ब्रूयात्	speaks
अखिलेन	= by all invitees [who-	उक्तम् अन्	= spoken, not, consider-	तत्	= that [whatever,] all, to
	ever]	आदृतम्	ately	सर्वम् मम	me, reported.
				आरब्धेयम्	

"If someone speaks inconsiderately incited by the forcefulness of my word, whoever speaks it, whichever word it may be, all that is to be reported to me, whatever it is." Thus Vishvamitra ordered his disciples. [1-59-8]

तस्य तद्वचनं श्रुत्वा दिशो जग्मुस्तदाज्ञया ॥ १.५९.९ ॥
 आजग्मुरथ देशेभ्यः सर्वेभ्यो ब्रह्मवादिनः ।

तस्य तत्	= his [of Vishvamitra,]	तत् आज्ञया	= by that, order	दिशः जग्मुः	= to [all] directions, [dis-
वचनम्	that, word, on listen-				ciples] went
श्रुत्वा	ing				
अथ	= then	सर्वेभ्यः	= from all, provinces	ब्रह्म वादिनः	= all, Brahma, advoca-
		देशेभ्यः			tors of [Vedic scholars]
आजग्मुः	= started to arrive.				

On listening that word of Vishvamitra his disciples went to all directions inviting all by his order, and then the Vedic scholars started to arrive from all provinces. [1-59-9 b, 10a]

ते च शिष्याः समागम्य मुनिं ज्वलिततेजसम् ॥ १.५९.१० ॥
उचुश्च वचनं सर्वे सर्वेषां ब्रह्मवादिनाम् ।

ते शिष्याः = they, disciples, all of सर्वे them, on returning समागम्य वचनम् = words [spoken by scholars]	ज्वलित = of fulgent, resplen- तेजसम् dence, to sage मुनिम् उचुः = said - reported.	सर्वेषाम् ब्रह्म = of all, of Vedic, schol- वादिनाम् ars
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All of the disciples have returned to the fulgently resplendent sage Vishvamitra, and reported the words spoken by all the Vedic scholars. [1-59-10b, 11a]

श्रुत्वा ते वचनं सर्वे समायान्ति द्विजातयः ।
सर्वदेशेषु चागच्छन् वर्जयित्वा महोदयम् ॥ १.५९.११ ॥

ते वचनम् = your, sentence [invita- श्रुत्वा tion,] on listening सर्व देशेषु = from all, provinces, अगच्छन् have come.	सर्वे = all, Brahmans, are द्विजातयः coming समायान्ति	महोदयम् = Mahodaya, excepting वर्जयित्वा for
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"On listening your word all the Brahmans from all provinces have started to come and some have already come, leaving alone Mahodaya, the son of Vashishta." Thus, the disciples have started to inform Vishvamitra. [1-59-11b, 12a]

वासिष्ठं तच्छतं सर्वं क्रोधपर्याकुलाक्षरम् ॥ १.५९.१२ ॥
यदाह वचनं सर्वं शृणु त्वं मुनिपुङ्गव ।

मुनि पुङ्गव = oh, sage, the eminent क्रोध = fury, explosive, with पर्याकुल words अक्षरम् यथा = as to how [they said]	सर्वम् = all [that is said] यत् = which] तत् = that	तत् = that, of Vashishta, वासिष्ठम् hundred [sons] शतम् वचनम् आह = words, [they] said सर्वम् त्वम् = all, you, listen. शृणु
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"What all said by those hundred sons of Vashishta is explosively worded in their fury, oh, eminent sage, and what all they have said that you may please listen. [1-59-12b, 13a]

क्षत्रियो याजको यस्य चण्डालस्य विशेषतः ॥ १.५९.१३ ॥
कथं सदसि भोक्तारो हविस्तस्य सुरर्षयः ।

यस्य	= to whom	क्षत्रियः	= a Kshatriya, officiator	विशेषतः	= especially, of a pro-
तस्य सदसि	= in such a, ritual-assembly [of a profaner]	याजकः	= of ritual	चण्डालस्य	= faner
		सुर ऋषयः	= gods, sages	हविः कथम्	= oblation, how, one can
				भोक्तारः	= partake of.

"A Kshatriya is the officiator, and a profaner is the performer. How then the gods or sages can partake of the remnants of oblations in that ritual-assembly, especially that of a profaner " Thus, the sons of Vashishta exclaimed. [1-59-13b, 14a] One who is uninitiated into any esoteric knowledge is venturing to perform a Vedic ritual and a king, who can perform a ritual, but who cannot officiate ritual or teach Veda-s like a Brahman, is officiating it. Thus both of these, officiator and performer have no Vedic sanctity.

ब्राह्मणा वा महात्मानो भुत्वा चण्डालभोजनम् ॥ १.५९.१४ ॥
कथं स्वर्गं गमिष्यन्ति विश्वामित्रेण पालिताः ।

विश्वामित्रेण	= by Vishvamitra, [even though] ruled over [rather, embarrassed]	महात्मानः	= great-souled [sages,]	चण्डाल	= profaner"s, food, by
पालिताः		ब्राह्मणा वा	= Brahmins, either	भोजनम्	= partaking of
स्वर्गम्	= to heavens, how, they go.			भुत्वा	
कथम्					
गमिष्यन्ति					

"Though the Brahmins or the high-souled sages are now embarrassed by Vishvamitra, how can they go to heaven even after their demise, partaking of the food of a profaner [1-59-14b, 15a]

एतद्वचननैष्ठुर्यमूचुः संरक्तलोचनाः ॥ १.५९.१५ ॥
वासिष्ठा मुनिशार्दूल सर्वे ते समहोदयाः ।

मुनि शार्दूल	= oh, sage, the tiger	सह महोदयाः	= with, Mahodaya, all of them	वासिष्ठा	= of Vashishta [his sons]
सम्रक्त	= with reddennig, eyes -	सर्वे		ऊचुः	= spoke.
लोचनाः	= in anger	एतत्	= all these, sentences,		
		वचनम्	= derisive		
		नैष्ठुर्यम्			

"Oh, tigerly sage Vishvamitra, all the sons of Vashishta including Mahodaya spoke these derisive sentences with their eyes reddening in anger." Thus, the disciples reported to Vishvamitra. [1-59-15b, 16a]

तेषां तद्वचनं श्रुत्वा सर्वेषां मुनिपुङ्गवः ॥ १.५९.१६ ॥
क्रोधसंरक्तनयनः सरोषमिदमब्रवीत् ।

मुनि पुन्गवः = sage, the eminent	तेषाम् सर्वेषाम् तत् वचनम् श्रुत्वा इदम् अब्रवीत् = their, all of them, that sentence, on listening this, said.	क्रोध सन्नक्त नयनः = with fury, bloodshot, eyes
स रोषम् = with, rancour		

The eminent sage Vishvamitra having heard those words of the sons of Vashishta from all of his disciples, said this rancorously with bloodshot eyes. [1-59-16b, 17a]

ये दूषयन्त्यदुष्टं मां तप उग्रं समास्थितम् ॥ १.५९.१७ ॥
भस्मीभूता दुरात्मानो भविष्यन्ति न संशयः ।

उग्रम् तपः सम् आस्थितम् यत् दूषयन्ति न संशयः = rigorous, asceticism, verily, abiding in who, reproves no, doubt.	अदुष्टम् दुरात्मानः = not, reprovable one not, irreverent minded	माम् भस्मीभूता भविष्यन्ति = me state of ashes, turns to
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"He who reproves me, who am abiding in rigorous asceticism, and who am an unprovable one by my ascetic merit, that irreverent person will be reduced to ashes, and there is no doubt about it. [1-59-17b, 18a]

अद्य ते कालपाशेन नीता वैवस्वतक्षयम् ॥ १.५९.१८ ॥
सप्तजातिशतान्येव मृतपाः सन्तु सर्वशः ।

ते सप्त जाति शतानि एव सन्तु = they seven, births, hundred, thus - for seven hundred births to come they will become.	अद्य काल पाशेन सर्वशः = now, by Time's, lasso anyway - come what may	वैवस्वत क्षयम् नीता मृत पाः = Yama, [the Terminator's,] to house, dragged dead, eaters [devourers of corpse]
--	--	--

"Now they will be dragged by the lasso of Time to the House of Yama, the Terminator, and from now to seven hundred births to come they take birth as devourers of corpses, come what may. [1-59-18b, 19a]

श्वमांसनियताहारा मुष्टिका नाम निर्घृणाः ॥ १.५९.१९ ॥
विकृताश्च विरूपाश्च लोकाननुचरन्तिमान् ।

निर्घृणाः = without, ruth - ruthless	मुष्टिका नाम = Mushtika, named - sect - taking birth in that sect	श्व मांस नियत आहारा = dog, flesh, always [staple,] as food - eating it
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विकृताः च	= disfigured, also, de-	इमान्	= these, [mortal] worlds
विरूपाः च	formed, also	लोकान्	[in them,] they wander
		अनुचरन्तु	about.

"Those who reprove me will be wandering about these mortal worlds on taking birth as disfigured and deformed beings in the ruthless sect of Mustika-s that always feed on dog"s flesh. [1-59-19b, 20a]

महोदयश्च दुर्बुद्धिर्मामदूष्यं ह्यदूषयत् ॥ १.५९.२० ॥
दूषितः सर्वलोकेषु निषादत्वं गमिष्यति ।

दुर्बुद्धिः	= wrong, headed, Maho-	अदूष्यम्	= not, reproachable one	माम्	= me
महोदयः च	daya, also				
अदूषयत् हि	= he reproached, indeed	सर्व लोकेषु	= by all, world, re-	निषादत्वम्	= tribal-hood, obtains.
he		दूषितः	proached	गमिष्यति	

"That wrong-headed Mahodaya also reproached me, who am irreproachable on my part, hence he gets into tribal-hood and becomes a reproachable tribal for the entire world. [1-59-20b, 21a]

प्राणातिपातनिरतो निरनुक्रोशतां गतः ॥ १.५९.२१ ॥
दीर्घकालं मम क्रोधादुर्गतिं वर्तयिष्यति ।

मम क्रोधात्	= by my, fury	प्राण	= lives, out falling [tak-	निरनुक्रोशताम्	= utter barbarity, on ob-
		अतिपात	ing out, murderous	निर् अनु	taining
		निरतः	bent,] occupied with	क्रोशताम्	
दीर्घ कालम्	= for a long, time	दुर् गतिम्	= worst, living, cycles	गतः	
		वर्तयिष्यति	through.		

"By my fury he obtains an utter barbarity and he will be occupied with a murderous bent, and he cycles through a worst possible living for a long time. [1-59-21b, 22a]

एतावदुक्त्वा वचनं विश्वामित्रो महातपाः ॥ १.५९.२२ ॥
विरराम महातेजा ऋषिमध्ये महामुनिः ।

महा तपाः	= great-ascetic	महातेजा	= highly-resplendent	महामुनिः	= great-sage
विश्वामित्रः	= Vishvamitra	ऋषि मध्ये	= sages, among	एतावत्	= this much, sentence [of
				वचनम्	curse,] on saying
विरराम	= paused.			उक्त्वा	

On saying this much sentence of curse among the sages who have already arrived, that great-resplendent, greatly ascetic, great sage Vishvamitra paused. [1-59-22]

The poet in the last line remembers the sages who have already arrived, only to say that, "had they not come

at the beck and call of Vishvamitra, they too are liable for the above curses, maybe some more curses too, from Vishvamitra. So, knowing this Vedic-ritual of ineligible Trishanku and unqualified Vishvamitra is an improper egotistical extravaganza of Vishvamitra, those who have already come, have come at the cost of their Brahman-hood."

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एको न षष्टितमः सर्गः ॥

Thus, this is the 59th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

60 Sarga 60 - षष्ठितमः सर्गः

Trishanku's Ascension To Heaven

Introduction -

Vishvamitra effectuates Trishanku's travel to heaven, but Indra throws him down as Trishanku has not acquired any merit to reach heaven. Vishvamitra enraged at this starts to replicate universe with constellation of stars and galaxies, and he proceeds to clone even gods. On seeing this chaotic situation, Indra with gods yield to the pertinence of Vishvamitra and allow that which Vishvamitra replicated to survive and also allow Trishanku to inhibit that pseudo Creation, but with an upside down posture.

तपोबलहतान् कृत्वा वासिष्ठान् समहोदयान् ।
ऋषिमध्ये महातेजा विश्वामित्रो ऽभ्यभाषत ॥ १.६०.१ ॥

महातेजा	= great-resplendent	विश्वामित्रः	= Vishvamitra	समहोदयान्	= with, Mahodaya,
तपः बल	= by ascetic power, as	ऋषि मध्ये	= sages, amidst [their	वासिष्ठान्	Vashishta's sons
हतान् ज्ञात्वा	ruined, on knowing	अभ्यभाषत	observance,] said [proclaimed.]		

"The great-resplendent Vishvamitra on knowing through his ascetic power about the ruination of the sons of Vashishta, along with Mahodaya, proclaimed this amidst the observance of sages." Sage Shataananda continued his narration of Trishanku's legend. [1-60-1]

अयमिक्ष्वाकुदायादस्त्रिशङ्कुरिति विश्रुतः ।
धर्मिष्ठश्च वदान्यश्च मां चैव शरणं गतः ॥ १.६०.२ ॥
स्वेन अनेन शरीरेण देवलोकजिगीषया ।

इक्ष्वाकु	= Ikshvaku-s, legatee of	त्रिशङ्कुः इति	= Trishanku, thus, well-	धर्मिष्ठः च	= righteous one, also,
दायादः		विश्रुतः	known one	वदान्यः च	benevolent one, also
अयम्	= he	अनेन	= by him	स्वेन	= his own
शरीरेण	= physical body	देव लोक	= god's, world [heav-	माम्	= me, shelter, he ob-
		जिगीषया	ens,] wishing to win over	शरणम्	tained.
				गतः	

"This legatee of Ikshvaku dynasty is well-known as Trishanku, a righteous and benevolent one. He came under my shelter as he wishes to win over the heaven of gods with his own mortal body." So Vishvamitra started to speak to sages. [1-60-2, 3b]

यथा ऽयं स्वशरीरेण स्वर्गलोकं गमिष्यति ॥ १.६०.३ ॥
तथा प्रवर्त्यतां यज्ञो भवद्भिश्च मया सह ।

अयम्	= he Trishnaku	स्व शरीरेण	= with his own, body	देव लोकम्	= to gods", world [to heaven]
यथा	= as to how, he goes	तथा	= in that way	भवद्भिः	= by you all
गमिष्यति					
मया सह	= me, along with	यज्ञः	= Vedic-ritual, is to be		
		प्रवर्त्यताम्	effectuated.		

"You all scholars have to conduct Vedic-ritual along with in such a way as to how Trishnaku reaches the heaven of gods." Thus Vishvamitra advised the conductors of the ritual. [1-60-3b, 4a]

विश्वामित्रवचः श्रुत्वा सर्व एव महर्षयः ॥ १.६०.४ ॥
ऊचुः समेत्य सहिता धर्मज्ञा धर्मसंहितम् ।

धर्म ज्ञा	= scruples, knowers of	समेताः	= came together	सर्व एव	= all, thus, great sages
विश्वामित्र	= Vishvamitra's, words,	सहसा	= quickly	महर्षयः	
वचः श्रुत्वा	on listening			धर्म	= to righteousness,
ऊचुः	= spoke - discussed			संहितम्	agreeable - words
	among themselves.				

On listening the words of Vishvamitra all those great-sages have come together and quickly discussed among themselves about what is agreeable to righteousness, as they are the knowers of scruples of conducting Vedic-rituals, but such a ritual is desultory. [1-60-4b, 5a]

अयं कुशिकदायादो मुनिः परमकोपनः ॥ १.६०.५ ॥
यदाह वचनं सम्यगेतत्कार्यं न संशयः ।
अग्निकल्पो हि भगवान् शापं दास्यति रोषितः ॥ १.६०.६ ॥

कुशिक	= Sage Kushi's, legatee	परम कोपनः	= extremely, furious one	अयम् मुनिः	= this, saint - Vishvami- tra
दायादः		एतत्	= all this [entirely,]	न सम्शयः	= without, doubting if not
यत् वचनम्	= which, sentence, he	सम्यक्	exhaustively, per- formable [translatable		
आह	said - whatever is said by him	कार्यम्	into deeds of ritual]	रोषितः	= rancorously, curse, he
अग्नि कल्पः	= fire, similar one - Vish- vamitra	भगवान्	= godly [reverential, awesome sage]	शापम्	will give.
				दास्यति	

"Whatever Vishvamitra says let it be translated entirely and exhaustively into deeds called ritual. This Vishvamitra is the legatee of Sage Kushi, and indeed he is a saint similar to Ritual-fire besides being an extremely furious person. Otherwise this awesome sage gives curse, rancorously. [1-60-5b, 6]

तस्मात्प्रवर्त्यतां यज्ञः सशरीरो यथा दिवम् ।
 गच्छेदिक्ष्वाकुदायादो विश्वामित्रस्य तेजसा ॥ १.६०.७ ॥
 तथा प्रवर्त्यतां यज्ञः सर्वे समधितिष्ठत ॥

तस्मात्	= as such, Vedic-ritual,	इक्ष्वाकु	= Ikshvaku's, legatee	विश्वामित्रस्य	= by Vishvamitra's, ritu-
यज्ञः	be conducted	दायादः	[Trishanku]	तेजसा	alistic prowess
प्रवर्त्यताम्					
स शरीरः	= with, body	यथा दिवम्	= as to how [intending	तथा	= like that]
		गच्छेत्	to,] to heavens, goes		
			[enabling to go]		
यज्ञः	= Vedic-ritual, let it be	ततः सर्वे	= therefor, all, well, pre-		
प्रवर्त्यताम्	conducted	सम्	side over.		
		अधितिष्ठत			

"As such, let the Vedic-ritual be conducted intending and enabling Trishanku, the legatee of Ikshvaku, to go to heaven by the ritualist prowess of Vishvamitra, therefor you conduct yourselves and you all preside over it." Thus, the officiators conceded among themselves. [1-60-7, 8a]

एवमुक्त्वा महर्षयः चक्रुस्तास्ताः क्रियास्तदा ॥ १.६०.८ ॥
 याजकश्च महातेजा विश्वामित्रो ऽभवत् क्रतौ ।

महर्षयः	= great-sages, thus, on	तदा	= then	ताः क्रियाः	= those [concerned,]
एवम् उक्त्वा	saying [on conclud-			सम्जहुः	works, they under-
	ing]				took
क्रतौ	= in Vedic-ritual, great-	याजकः	= [principal] officiator,		
महातेजा	resplendent, Vish-	अभवत्	became.		
विश्वामित्रः	vamitra [himself]				

Concluding thus those great-sages undertook concerned works of that Vedic-ritual and the great-resplendent Vishvamitra himself became its principal officiator. [1-60-8b, 9a]

ऋत्विजश्चानुपूर्व्येण मन्त्रवन्मन्त्रकोविदाः ॥ १.६०.९ ॥
 चक्रुः सर्वाणि कर्माणि यथाकल्पं यथाविधि ।

मन्त्र कोविदाः	= in hymnology, experts	ऋत्विजः च	= hymnodists, also	मन्त्रवत्	= inviolably hymnal
यथा कल्पम्	= as per, Kalpa treatise	यथा विधि	= as per, scriptures -	सर्वाणि	= all, ceremonies, me-
			scripturally	कर्माणि	thodically carried out.
				आनुपूर्व्येण	
				चक्रुः	

Those hymnodists who are the experts in hymnodies have scripturally carried out all ceremonies in a methodical way with inviolable hymnal methods, and as per Kalpa treatise, that lays down the rules for conducting such rituals. [1-60-9b, 10a]

ततः कालेन महता विश्वामित्रो महातपाः ॥ १.६०.१० ॥
चकारावाहनं तत्र भागार्थं सर्वदेवताः ।

ततः	= then	महातपाः	= great ascetic, Vish-	महता कालेन	= after a long, time
तत्र	= there [in ritual]	विश्वामित्रः	vamitra	भाग अर्थम्	= allotted [oblations,] for purpose of [receiv- ing]
आवाहनम्	= welcome, made.	सर्व देवताः	= all, gods		
चकार					

After a long time that highly ascetical Vishvamitra welcomed all the gods to receive their allotted oblations in that ritual. [1-60-10b, 11a]

नाभ्यागमंस्तदाहूता भागार्थं सर्वदेवताः ॥ १.६०.११ ॥
तत्र क्रोधसमाविष्टो विश्वामित्रो महामुनिः ।
स्रुवमुद्यम्य सक्रोधस्त्रिशङ्कुमिदमब्रवीत् ॥ १.६०.१२ ॥

तदा	= then	आहूताः	= those that are invited]	सर्व देवताः	= all, gods
भाग अर्थम्	= allotment, for purpose of [receiving]	न	= not, came forward	ततः क्रोध	= then, fury, enveloped
विश्वामित्रः	= Vishvamitra, great-	अभ्यागमन्		समाविष्टः	= in [obsessive with]
महामुनिः	saint	स्रुवम्	= wooden-oblational- scoop	उद्यम्य	= , on lifting up - bran- dishing as if it is a magic wand
स क्रोधः	= with, fury	त्रिशङ्कुम्	= to Trishanku, this,		
		इदम्	said.		
		अब्रवीत्			

Then all of the gods who are invited to partake of the oblation have not come forward to receive their allotments, and then the great-saint Vishvamitra, obsessive with fury, furiously lifted up a wooden-oblational-scoop, and said this to Trishanku. [1-60-11b, 12]

पश्य मे तपसो वीर्यं स्वार्जितस्य नरेश्वर ।
एष त्वां सशरीरेण नयामि स्वर्गमोजसा ॥ १.६०.१३ ॥
दुष्प्रापं स्वशरीरेण दिवं गच्छ नराधिप ।

नर ईश्वर	= oh, people, ruler of - Trishanku	स्व	= personally, achieved	मे तपसः	= my, asceticism", potency
पश्य	= you see [now]	आर्जितस्य		वीर्यम्	
त्वाम् स्व	= you, with own, mortal	एषः	= this me	ओजसा	= with mettle [of mine]
शरीरेण	body	स्वर्गम्	= to heaven, I will lead	नर अधिप	= oh, people's, king
दुष् प्रापम्	= not, attainable, heaven	नयामि	forth		
दिवम्		स्व शरीरेण	= with own, mortal		
		गच्छ	body, you go.		

"Oh, ruler of people, now you shall see the potency of my asceticism which I personally achieved. Such as I am I shall lead you forth to heaven with your own body just by my personal capability. Oh, king of people, now you will go to heaven with your own mortal body, which is otherwise unattainable. [1-60-13, 14a]

स्वार्जितं किञ्चिदप्यस्ति मया हि तपसःफलम् ॥ १.६०.१४ ॥
राजन् स्वतेजसा तस्य सशरीरो दिवं व्रज ।

राजन्	= oh, king	मय	= by me	स्व अर्जितम्	= personally, acquired
तपसः	= asceticism, fruit	किञ्चित्	= [may it be] a little,	अस्ति हि	= is there, isn't it
फलम्		अपि	even		
तस्य	= by that [fruit of my asceticism]	तेजसा	= by that prowess [of asceticism]	त्वम्	= you
स शरीरः	= with own, body, to				
दिवम् व्रज	heaven, you journey.				

"May it be a little, but there is some fruit of my asceticism, isn't it! Oh, king, you will journey to heaven with your own body owing to that prowess of my asceticism." Vishvamitra said so to Trishanku. [1-60-14b, 15a]

उक्तवाक्ये मुनौ तस्मिन् सशरीरो नरेश्वरः ॥ १.६०.१५ ॥
दिवं जगाम काकुत्स्थ मुनीनां पश्यतां तदा ।

काकुत्स्थ	= oh, Raama of Kakutstha	तस्मिन् मुनौ	= that, saint	उक्त वाक्ये	= when he said so
नर ईश्वरः	= people's, ruler [Trishanku]	स शरीरः	= with, mortal body	तदा	= then
मुनीनाम्	= by [other] sages, while	दिवम्	= to heaven, travelled		
पश्यताम्	being seen	जगाम	[soared to.]		

Once the sage Vishvamitra said those words, oh, Raama of Kakutstha, that king Trishanku soared to heaven with his mortal body, before the very eyes of other sages. Sage Shataananda continued. [1-60-15b, 16a]

देवलोकगतं दृष्ट्वा त्रिशङ्कुं पाकशासनः ॥ १.६०.१६ ॥
सह सर्वैः सुरगणैरिदं वचनमब्रवीत् ।

स्वर्ग लोकम्	= heaven, realm of, he	त्रिशङ्कुम्	= at Trishanku, on see-	सर्वैः सुर	= all, gods, multitudes,
गतम्	who has entered	दृष्ट्वा	ing	गणैः सह	together with
पाक शासनः	= demon Paaka, subjugator of [Indra]	इदम्	= this, sentence, said.		
		वचनम्			
		अब्रवीत्			

On seeing Trishanku's entry into the realm of heaven, Indra, the subjugator of demon Paaka, spoke this sentence together with all the multitudes of gods. [1-60-16b, 17a]

त्रिशङ्को गच्छ भूयस्त्वं नासि स्वर्गकृतालयः ॥ १.६०.१७ ॥
गुरुशापहतो मूढ पत भूमिमवाक्छिराः ।

त्रिशङ्को	= oh, Trishanku	स्वर्ग कृत	= heaven, [you have not yet made, [your] haunt	न असि	= not, you are
त्वम् भूयः	= you, again, go [retrace your steps]	गुरु शाप	= by [your] mentor [Vashishta's,] damning, thrashed by	मूढ	= you inane [human]
गच्छ		हतः			
अवाक्छिराः	= with down turned, head [head inversed]	भूमिम् पत	= on earth, you fall down.		
अवाङ्					
शिराः					

"Oh, Trishanku, you have not yet made heaven as your haunt, hence retrace your steps. As you are thrashed by the damning of your mentor Vashishta, you inane human, again fall down on earth, but with your head inversed. [1-60-17b, 18a]

एवमुक्तो महेन्द्रेण त्रिशङ्कुरपतत्पुनः ॥ १.६०.१८ ॥
विक्रोशमानस्त्राहीति विश्वामित्रं तपोधनम् ।

महेन्द्रेण	= by Mahendra, thus,	त्राहि इति	= save me, thus	तपः धनम्	= whose asceticism, is his wealth
एवम् उक्तः	said, Trishanku				
त्रिशङ्कुः		विक्रोशमानः	= loudly, exclaiming	पुनः अपतत्	= again, came back - fell down from sky.
विश्वामित्रम्	= at Vishvamisra				

When Mahendra said so, Trishanku loudly exclaiming at the ascetically wealthy Vishvamisra saying, 'save me, save me,' and fell down from heaven. [1-60-18b, 19a]

तच्छ्रुत्वा वचनं तस्य क्रोशमानस्य कौशिकः ॥ १.६०.१९ ॥
क्रोधमाहारयत्तीव्रं तिष्ठ तिष्ठेति चाब्रवीत् ।

कौशिकः	= Kaushika - Vishvamisra	क्रोश मानस्य	= who is shouting [loudly]	तस्य तत्	= his [Trishanku's,] that, [exclamatory]
तीव्रम्	= abnormal, anger, assumed	तिष्ठ तिष्ठ इति	= wait, wait, thus	श्रुत्वा	sentence, on hearing
रोषम्				अब्रवीत् च	= said, also.
आहारयत्					

On hearing the exclamatory sentence of Trishanku who is shouting it loudly, Vishvamisra assumed an abnormal anger and also said, "wait... wait..." [1-60-19b, 20a]

ऋषिमध्ये स तेजस्वी प्रजापतिरिवापरः ॥ १.६०.२० ॥
सृजन् दक्षिणमार्गस्थान् सप्तर्षीनपरान् पुनः ।

नक्षत्रमालामपरामसृजत् क्रोधमूर्च्छितः ॥ १.६०.२१ ॥
दक्षिणां दिशमास्थाय मुनिमध्ये महायशाः ।

ऋषि मध्ये	= sages, among [himself staying]	सः तेजस्वी	= he, the resplendent Vishvamitra	अपरः	= the other, Creator, as
दक्षिण मार्गस्थान्	= which is available - in southerly, direction	अपरान्	= another	प्रजापतिः इव	= with
सृजन्	= on creating [replicating]	क्रोध मूर्च्छितः	= who in anger, convulsed - angrily - Vishvamitra	सप्त ऋषीन्	= Seven, Sages [Great Bear, Southerly Ursa Major]
महायशाः	= highly reputed one, Vishvamitra	" muni madhye	= saints, amid [himself staying]	दक्षिणाम् दिशम्	= southern, direction, resorting to
असृजत्	= [started] to replicate.			आस्थाय पुनः नक्षत्र वम्श परम्परम्	= further, stars", families" [stereotyped stocks,] sequence

Like the other Creator that resplendent Vishvamitra, himself staying among sages, has replicated Southerly Ursa Major in southerly direction. And still remaining amidst of sages that highly reputed sage Vishvamitra further started to replicate the stereotyped stocks of stars sequentially, resorting to the southern hemisphere, as he is convulsed in anger at Indra. [1-60-20b, 21, 22a]

Ursa Major is a prominent constellation in the northern sky, containing seven bright stars in a pattern variously called the Plough, the Big Dipper, or Charles's Wain. Also called Great Bear. In Latin it is, Ursa = greater (she-) bear. The Indian name to this is: सप्त ऋषि मण्डल Hence Vishvamitra adopted the opposite direction, namely southern direction, for his Creation, which shall be in direct opposition to the natural creation adopted by Almighty. From this point onwards, anything artificially or synthetically created, cloned, or replicated from natural item acquired the name of विश्वामित्र षृष्टि "Vishvamitra's cloning," including the present day hybrids. Whether this Ursa Major like constellation is still available in southern hemisphere - is a point left to astronomers, or stargazers.

सृष्ट्वा नक्षत्रवंशं च क्रोधेन कलुषीकृतः ॥ १.६०.२२ ॥
अन्यमिन्द्रं करिष्यामि लोको वा स्यादनिन्द्रकः ।
दैवतान्यपि स क्रोधात् स्रष्टुं समुपचक्रमे ॥ १.६०.२३ ॥

नक्षत्र वम्शम् च	= stars, families [stereotyped stocks of other galaxies,] also	सृष्ट्वा	= having replicated	क्रोधेन कलुषीकृतः	= fury, blemish, made by [umbrage continued to blemish him]
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अन्यम् = alternative, Indra, I इन्द्रम् will make [clone, so करिष्यामि he surmised]	लोकः = realm [of my creation]	अन् इन्द्रकः = without, Indra
वा स्यात् = or, it will remain ; [say- ing so he]	दैवतान्यपि = God's Even	स क्रोधात् = with, wrath, to clone; स्रष्टुं
सम उप = very, nearly, pro- चक्रमे ceeded [about to proceed to clone - gods startled.		

On replicating the stereotyped stocks of other galaxies and stars, and while fury continued to blemish him Vishvamitra said, "I will now clone an alternative Indra, or let that realm created by me remain without any Indra," and when he is about to proceed to clone even gods in his wrath, the gods are startled. [1-60-22b, 23]

ततः परमसम्भ्रान्ताः सर्षिसङ्घाः सुरासुराः ।
विश्वामित्रं महात्मानमूचुः सानुनयं वचः ॥ १.६०.२४ ॥

ततः परम = then highly, startled सम्भ्रान्ताः	स ऋषि = with, hermits, obser- सन्ध्याः सुर vances, gods, demons असुराः	महात्मानम् = great-souled one, to विश्वामित्रम् Vishvamitra
स अनुनयम् = with, placatory, words वचः	ऊचुः = addressed.	

The gods are highly startled at Vishvamitra's creation, and they along with demons and with observances of hermits addressed the great-souled Vishvamitra with placatory words. [1-60-24]

अयं राजा महाभाग गुरुशापपरिक्षितः ।
सशरीरो दिवं यातुं नार्हत्येह तपोधन ॥ १.६०.२५ ॥

तपः धन = oh, ascetically, wealthy one	महाभाग = oh, great-fortunate Vishvamitra	गुरु शाप = by mentor's, damna- परिक्षितः tion, fallen [damned]
अयम् राजा = this, king	स शरीरः = with, mortal body, to दिवम् heaven, to go यातुम्	न अर्हति एव = not, eligible, at all.

"Oh great-fortunate Vishvamitra, this king Trishnaku is damned by his mentor, hence oh, ascetically wealthy sage, he is not at all eligible to go to heaven with his mortal body." So said gods to Vishvamitra. [1-60-25]

तेषां तद्वचनं श्रुत्वा देवानां मुनिपुङ्गवः ।
अब्रवीत् सुमहद्वाक्यं कौशिकः सर्वदेवताः ॥ १.६०.२६ ॥

मुनि पुङ्गवः = saint, the eminent, कौशिकः Kaushika	तेषाम् = their, gods देवानाम्	तत् वचनम् = that, sentence, on श्रुत्वा hearing
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सर्व देवताः	= to all, gods	सु महत्	= highly, laudable, sen-
		वाक्यम्	tence, spoke.
		अब्रवीत्	

On hearing that sentence of those gods, the eminent saint Kaushika spoke this highly laudable sentence to all of the gods. [1-60-26]

सशरीरस्य भद्रं वस्त्रिशङ्कोरस्य भूपतेः ।
आरोहणं प्रतिज्ञाय नानृतं कर्तुमुत्सहे ॥ १.६०.२७ ॥

वः भद्रम्	= to you all, let safety be there	स शरीरस्य	= with, body	अस्य	= to him, for Trishanku,
				त्रिशङ्कोः	the king
आरोहणम्	= ascending, on promis-	अ नृतम्	= non, truth	भूपतेः	
प्रतिज्ञातम्	ing			कर्तुम्	= to make
न उत्सहे	= not, interested.				

"Let safety betide you all. I have promised to this king Trishanku that he will ascend to heaven with his mortal body, and I am not interested to make it untrue. [1-60-27]

स्वर्गो ऽस्तु सशरीरस्य त्रिशङ्कोरस्य शाश्वतः ।
नक्षत्राणि च सर्वाणि मामकानि ध्रुवाण्यथ ॥ १.६०.२८ ॥

यावल्लोका धरिष्यन्ति तिष्ठन्त्वेतानि सर्वशः ।
मत्कृतानि सुराः सर्वे तदनुज्ञातुमर्हथ ॥ १.६०.२९ ॥

अस्य	= his, to Trishanku	स शरीरस्य	= along with, mortal body	शाश्वतः	= eternally, heaven, let
त्रिशङ्कोः				स्वर्गः अस्तु	it be - let him be in heaven
अथ	= next	यत् मत्	= what [by me,] created [creation]	एतानि	= these, all
नक्षत्राणि	= stars - galaxies	कृतानि		सर्वाणि	
		मामकानि	= as my [creation,] everywhere - in their places - they shall be there as long as	लोकाः	= worlds, as long as, bears [lasts] till then
		सर्वशः		यावत्	
ध्रुवाणि	= firmly, let them be there	सुराः	= gods, all, that, to accede, apt of you.	धरिष्यन्ति	
तिष्ठन्ति		सर्वे तत्			
		अनुज्ञातुम्			
		अर्हथ			

"Let there be eternal heaven to Trishanku with his mortal body. Next, as along as the worlds remain, let all of these stars and galaxies I have created also remain eternally in their places as my creation. It will be apt of you all gods to accede to this." So said Vishvamitra to gods. [1-60-28, 29]

एवमुक्ताः सुराः सर्वे प्रत्यूचुर्मुनिपुङ्गवम् ।
एवं भवतु भद्रं ते तिष्ठन्त्वेतानि सर्वशः ॥ १.६०.३० ॥

गगने तान्यनेकानि वैश्वानरपथाद्वहिः ।
नक्षत्राणि मुनिश्रेष्ठ तेषु ज्योतिषु जाज्वलन् ॥ १.६०.३१ ॥

अवाकिष्ठरास्त्रिशङ्कुश्च तिष्ठत्वमरसन्निभः ।

एवम् उक्ताः	= thus, addressed - gods	सर्वे सुराः	= all, gods	मुनि	= to saint, the eminent
प्रति ऊचुः	= in turn, spoke - replied	एवम् भवतु	= so, be it	पुन्नावम्	
ते भद्रम्	= to you, let safeness be there	एतानि	= these	मुनि श्रेष्ठ	= oh, sage, the best
अन् एकानि	= not, one - numerous	नक्षत्राणि	= stars [you created]	तानि	= those [amazing stars]
बहिः	= outside	गगने सर्वशः	= in firmament, everywhere - in their respective places, let them prevail	वैश्वानर	= Cosmic Person's, stelliform, than the path of
जाज्वलन्	= while gleaming	तिष्ठन्तु		तेषु ज्योतिषु	= in them, circle of stars - circular galaxies you created
अवाङ्	= downward, with head	त्रिशङ्कुः च	= Trishanku, also	अमर	= celestial being, similar
शिराः	= in inverted position	तिष्ठतु	= will remain.	सन्निभः	= in shine

When all the gods are addressed thus they replied the eminent saint Vishvamitra saying, 'so be it! Safe you be! Let all the created objects prevail in their respective places. Those amazing and numerous stars you have created will remain in firmament, but outside the path of stelliform of Cosmic Person. Trishanku will also remain in the circle of stars you created, but upside-down, for Indra's indict cannot be annulled, and he will be gleaming like a star and similar to any celestial. [1-60-30, 31, 32a]

अनुयास्यन्ति चैतानि ज्योतींषि नृपसत्तमम् ॥ १.६०.३२ ॥
कृतार्थं कीर्तिमन्तश्च स्वर्गलोकगतं तथा ।

एतानि	= all these, stars, also	कृत अर्थम्	= achieved, ends	कीर्तिमन्तम्	= acclaimed one, also -
ज्योतींषि च		स्वर्ग लोक	= to heavenly, worlds, gone, as with - some-one	च	with your tour de force
नृप सत्तमम्	= king, the best	गतम् यथा		अनुयास्यन्ति	= they will follow him - circumambulate Trishanku.

"According to their wont to circumambulate someone who has gone to heavenly worlds, all the stars will suppliantly circumambulate this best king Trishanku, who has achieved his ends and who has become an acclaimed one with your tour de force." So said gods to Vishvamitra in deterring his further cloning of a

simulative Universe. [1-60-32b, 33a]

विश्वामित्रस्तु धर्मात्मा सर्वदेवैरभिष्टुतः ॥ १.६०.३३ ॥
ऋषिभिश्च महातेजा बाढमित्याह देवताः ।

सर्व देवैः	= by all, gods	अभिष्टुतः	= revered	महातेजा	= great-resplendent sage
धर्मात्मा	= benign-souled one	विश्वामित्रः तु	= Vishvamitra, on his part	ऋषि मध्ये	= sages, from among
देवताः	= to gods	बाढम्	= Agreed!	इति आह	= thus, said.

Even the benign-souled Vishvamitra, when revered by all gods, that great-resplendent sage without stirring himself from among the sages said to all gods, "Agreed!" [1-60-33]

ततो देवा महात्मानो मुनयश्च तपोधनाः ।
जग्मुर्यथागतं सर्वे यज्ञस्यान्ते नरोत्तम ॥ १.६०.३४ ॥

त्वा नर	= among men, best one - oh, Raama	ततः	= later	यज्ञस्य अन्ते	= Vedic-ritual, at the end of
उत्तम		तपः धनाः	= ascetically, wealthy,	सर्वे यथा	= all, as, they have come,
महात्मानः	= great-souled, gods	ऋषयः च	sages, also	आगतम्	went away.
देवा				जग्मुः	

Oh, best one among men Raama, later at the end of that ritual great-souled gods and ascetically wealthy sages went away as they have come. Thus Sage Shataananda continued the narration of the legend. [1-60-34] .

Trishanku - and his universe

Trishanku is the son of one Suuryaaruna and his original name is Satyavrat and this name Trishanku is his pseudonym. He got this because three sins are attached to him tri shanka-s as said in another work Hari-vamsha. There it is said:

पितुः शाप आदि दोषेन। गुरु दोग्ध्रे वधेन च।
अ-प्रोक्षितो प्रयोगात् च। त्रिविधा तत् व्यतिक्रमः।
एवम् त्रीणि अस्य शङ्कूनि।

One by his father's damnation - when he misbehaved in his kingdom, his father being a righteous king ex-iles him to a wretched place. When his father was exiling him, Trishanku took umbrage at Vashishta, because Vashishta did not come to his rescue. The second blemish is due to the killing Vashishta's milch cow, know-ingly. Trishanku kills that cow, when he did not get any food for the day to feed the son of Vishvamitra. At

that time, he had to protect the wife and three sons of Vishvamisra, as Vishvamisra has gone away to a distant place for his asceticism, leaving his kingdom and family. Then Trishanku comes to the rescue of his family. With that gratitude, now Vishvamisra tries to requite this king in sending him to heaven. The third damnation is for his usage of unsanctified meat of his kill. Thus, Trishanku is the one who carries "three social blemishes" on his head, and added to these is the curse of Vashishta's son Mahodaya, in making him as a profaner. Further, a god or teacher cannot be dragged to one's side or his wishful thinking, but they are to be attained or appeased with constant faith and servitude.

गुरोः अलीकं निर्वन्धो न कर्तव्यः कदाचन।
 अनुमान्य प्रसाः च गुरुं क्रुद्धो युधिष्ठिर।
 शिष्यो गुरौ नरश्रेष्ठ प्रतिकूलम् न सञ्चरेत्। विष्णु पुराण

And if god created the cosmos, a man trying to duplicating it, is as good as going against that writ of that god. Vishvamisra no doubt built many space stations and started cloning gods, leave alone earthly species, but he is forestalled, because he wanted to break the system from within, in which he is and by which he mastered all this expertise. It is as good as cutting the branch of a tree on which he is sitting. Absolute insolence is absolutely condemnable. Hence, Trishanku is still dangling upside down in his so-called heaven. -----

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षष्ठितमः सर्गः ॥

Thus, this is the 60th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

61 Sarga 61 - एकषष्ठितमः सर्गः

Legend Of Shunashshepa

Introduction -

The Legend of शनुःशप is commenced and Sage Shataananda continues this as a part of Vishvamitra's legend. When Raama's grandparent Ambariisha undertook a ritual, Indra impounds that ritual's horse. Then Ambari-isha had to fetch a human-animal in lieu of that lost horse. When none is available one named शनुःशप, son of Sage Riciika, and a nephew of Vishvamitra, offers himself with a barter of riches to his parents.

विश्वामित्रो महात्माथ प्रस्थितान् प्रेक्ष्य तानृषीन् ।
अब्रवीन्नरशार्दूलस्सर्वास्तान् वनवासिनः ॥ १.६१.१ ॥

नर शार्दूल	= oh, manly-tiger Raama	महातेजाः	= great-resplendent,	प्रस्थितान्	= those who started to go back
वन वासिनः	= forest, dwellers	विश्वामित्रः	Vishvamitra	प्रेक्ष्य	= on seeing - giving them farewell
तान्	= to them - to remaining sages	तान् सर्वान्	= them, all, sages		
		ऋषीन्			
		अब्रवीत्	= said.		

"Oh, manly-tiger Raama, on giving farewell to those sages who came at his invitation and who have started to go back after the ritual of Trishanku is over, then that great-resplendent Vishvamitra spoke to all of the sages who are forest dwellers that remained with him." Thus Shatananda continued to narrate the legend of Vishvamitra. [1-61-1]

महान् विघ्नः प्रवृत्तो ऽयं दक्षिणामास्थितो दिशम् ।
दिशमन्यां प्रपत्स्यामस्तत्र तप्स्यामहे तपः ॥ १.६१.२ ॥

दक्षिणाम्	= southern, quarter, de- pending upon	अयम्	= this [Trishanku's episode,] a gross, hindrance, cropped up	अन्याम्	= another, direction, we journey on
दिशम्		महान् विघ्नः		दिशम्	
आस्थितः		प्रवृत्तः		प्रपत्स्यामः	
तत्र तपः	= there, ascesis, we per- form.				
तप्स्यामहे					

"While depending on this southern quarter this gross hindrance has cropped up for my ascesis in the shape of Trishanku's ascent to heaven, hence we will go to another direction, and there we continue ascesis. [1-61-2]

पश्चिमायां विशालायां पुष्करेषु महात्मनः ।
सुखं तपश्चरिष्यामो वरं तद्धि तपोवनम् ॥ १.६१.३ ॥

महात्मनः	= oh, great-souled sages	विशालायाम्	= in a vast one	पश्चिमायाम्	= in western direction
पुष्करेषु	= at holy lakeside	सुखम् तपः	= conveniently, asceticism,	तत् परम्	= that is, august, ascetic-
		चरिष्यामः	we undertake	तपः वनम्	cal, forest, isn't it.
				हि	

"Oh, great-souled sages, we can conveniently undertake our asceticism in the vast of westerly direction where holy lakesides are there. That would be an august ascetical forest, isn't it." Thus Vishvamitra said to fellow sages in his camp. [1-61-3]

एवमुक्त्वा महातेजाः पुष्करेषु महामुनिः ।
तप उग्रं दुराधर्षं तेपे मूलफलाशनः ॥ १.६१.४ ॥

महातेजाः	= most brilliant	महा मुनिः	= great-saint Vishvamitra	एवम् उक्त्वा	= thus, on saying
पुष्करेषु	= in holy lakeside - after reaching them	मूल फल	= tubers, fruits, eating	दुराधर्षम्	= unhindered, rigorous,
		अशनः	[subsisting on]	उग्रम् तपः	asceticism, performed.
				तेपे	

On saying thus that most brilliant and great saint Vishvamitra performed an unhindered and rigorous asceticism subsisting only on fruits and tubers after reaching the lakeside of holy lakes. [1-61-4]

एतस्मिन्नेव काले तु अयोध्याधिपतिर्नृपः ।
अम्बरीष इति ख्यातो यष्टुं समुपचक्रमे ॥ १.६१.५ ॥

एतस्मिन्	= in this, time, only	अम्बरीष इति	= Ambariisha, thus,	अयोध्या	= Ayodhya's, great,
काले एव		ख्यातः	renowned [king]	महान्	lord, [king]
				अधिपतिः	
				नृपः	
यष्टुम्	= to perform Vedic-				
समुपचक्रमे	ritual, embarked on.				

In the meanwhile the great king of Ayodhya, renowned as Ambariisha, embarked on to perform a Vedic-ritual. [1-61-5]

तस्य वै यजमानस्य पशुमिन्द्रो जहार ह ।
प्रणष्टे तु पशौ विप्रो राजानमिदमब्रवीत् ॥ १.६१.६ ॥

यजमानस्य	= of the principal [of ritual,] his, ritual-animal	इन्द्रः जहार	= Indra, stole [im-	पशौ प्रणष्टे	= animal is, verily lost
तस्य पशुम्		ह	pounded,] indeed	सति	[really vanished,] while becoming
विप्रः	= the officiant of ritual,				
राजानम्	to king, this, spoke.				
इदम्					
अब्रवीत्					

But Indra impounded the animal of the principal of that ritual, namely king Ambariisha, and when that animal is really vanished, the officiant Brahman of the ritual spoke this to that king. [1-61-6]

पशुरद्य हृतो राजन् प्रणष्टस्तव दुर्नयात् ।
अरक्षितारं राजानं घ्नन्ति दोषा नरेश्वर ॥ १.६१.७ ॥

राजन्	= oh, king	पशुः	= ritual-animal	अभ्याहृतः	= to here, fetched [by
				अभि आ	you]
प्रणष्टः	= verily lost [gone	नरेश्वर	= oh, king	हृतः	
	astray]			तव दुर्	= by your, bad-conduct
अरक्षितारम्	= not, guarded [ritual	राजानम्	= for king, as blemishes,	नयात्	[incautiousness]
	items]	दोषा घ्नन्ति	will destruct.		

"Oh, king, the animal you have fetched for the ritual has gone astray owing to your incautiousness. Oh, king, unguarded items of the ritual will themselves become destructive blemishes for that king who is performing the ritual. [1-61-7]

प्रायश्चित्तं महद्ध्येतन्नरं वा पुरुषर्षभ ।
आनयस्व पशुं शीघ्रं यावत् कर्म प्रवर्तते ॥ १.६१.८ ॥

पुरुषर्षभ	= oh, man the best	एतत्	= for this - loss of animal	महत्	= a great, making
नरम् वा	= man, or, [as ritual] an-	शीघ्रम्	= quickly, be fetched	प्रायश्चित्तम्	amends - is to be done
पशुम्	imal	आनयस्व		कर्म यावत्	= ritual-deeds, until
				प्रवर्तते	[only after that,] will
					continue.

"Oh, the best man among men, you have to make great amends for the loss of animal as that animal alone which was intended but now missing shall be used in ritual. Or, a man may be fetched as ritual-animal, and only after that the deeds of the ritual can be continued." Thus, the priests of the ritual said to king Ambariisha. [1-61-8]

उपाध्यायवचः श्रुत्वा स राजा पुरुषर्षभ ।
अन्वियेष महाबुद्धिः पशुं गोभिः सहस्रशः ॥ १.६१.९ ॥

पुरुषर्षभ	= oh, man the best,	महा बुद्धिः	= highly intelligent [obe-	उपाध्याय	= teachers", words, on
	Raama	सः राजा	dient king to rules,]	वचः श्रुत्वा	hearing
			king		
सहस्रशः	= with thousands, of	पशुम्	= [human] animal,		
गोभिः	cows [in barter]	अन्वियेष	searched - he tried for.		

On hearing the words of his teacher, oh, the best one among men, Raama, he that highly rule-obedient king tried for a human-ritual-animal for a barter of thousands of cows. [1-61-9]

देशान् जनपदांस्तांस्तान् नगराणि वनानि च ।
आश्रमाणि च पुण्यानि मार्गमाणो महीपतिः ॥ १.६१.१० ॥

स पुत्रसहितं तात सभार्यं रघुनन्दन ।
भृगुतुन्दे समासीनमृचीकं सन्ददर्श ह ॥ १.६१.११ ॥

तात	= oh, dear, Raama	रघुनन्दन	= oh, Raghu"s, legatee	सः मही पतिः	= he that land, lord - that king Ambariisha
तान् तान्	= those, those, provinces	जनपदान्	= villages	नगराणि	= townships, forests,
देशान्				वनानि च	also
पुण्यानि	= pious hermitages,	मार्गमाणः	= while searching	भृगुतुन्दे	= on Mt. Bhrgutunga
आश्रमाणि च	even				
पुत्र सहितम्	= sons, along with	स भार्यम्	= with, wife	सम्	= well, seated [settled]
				आसीनम्	
ऋचीकम्	= at Sage Riciika, well,				
सम् ददर्श ह	he has seen, indeed.				

While that king is searching those and those provinces, villages, forests, townships, and even the pious hermitages, oh, dear Raama, the legatee of Raghu"s dynasty, that king has indeed seen Sage Riciika, who is well settled on Mt. Bhrgutunga along with his sons and wife. [1-61-10, 11]

तमुवाच महातेजाः प्रणम्याभिप्रसाद्य च ।
ब्रह्मर्षिं तपसा दीप्तं राजर्षिरमितप्रभः ॥ १.६१.१२ ॥
पृष्ट्वा सर्वत्र कुशलमृचीकं तमिदं वचः ।

महातेजाः	= great-resplendent	अ मित प्रभः	= not, limitable, in brilliance such a	राजर्षिः	= kingly sage [King Ambariisha]
तपसा दीप्तम्	= by asceticism, brilliant [Sage Riciika]	तम्	= him, great-sage Riciika, on reverencing	अभिप्रसाद्य	= obtaining his grace,
		महर्षिम्		च	also
सर्वत्र	= in every aspect, well-being, on asking	प्रणम्य			
कुशलम्		तम्	= him, to Sage Riciika	इदम् वचः	= this, word, said - King
पृष्ट्वा		ऋचीकम्		उवाच	Ambariisha said.

On reverencing and on obtaining the grace of ascetically brilliant great Sage Riciika, and even on asking him about his wellbeing in every aspect, that kingly sage Ambariisha, who is with great splendence and whose brilliance is illimitable, said this word to that sage. [1-61-12, 13a]

गवां शतसहस्रेण विक्रीणीषे सुतं यदि ॥ १.६१.१३ ॥
पशोरर्थे महाभाग कृतकृत्यो ऽस्मि भार्गव ।

महा भाग	= oh, godlike sage	भार्गव	= oh, successor of Bhrgu	गवाम् शत	= cows, by hundred,
				सहस्रेण	thousand

सुतम् = [your] son	पशोः अर्थे = ritual-animal, for purpose of	विक्रीणीषे = you bargain, if यदि
कृत कृत्यः = done, deed [achieved अस्मि ends,] I will be.		

"Oh, godlike sage, if you bargain your son with a hundred thousand cows for the purpose of a ritual-animal, oh, the successor Sage Bhrigu, I deem my ends are achieved. [1-61-13b, 14a]

सर्वे परिसृता देशा याज्ञीयं न लभे पशुम् ॥ १.६१.१४ ॥
दातुमर्हसि मूल्येन सुतमेकमितो मम ।

सर्वे देशाः = all, provinces, over, परि गता went [went over]	याज्ञियम् = ritual's, animal, not, पशुम् न obtained लभे मूल्येन = for a value	इतः = from [among your sons] दातुम् = to give, apt of you. अर्हसि
एकम् सुतम् = one, son		

"All the provinces are went over but unobtainable is that animal of the ritual, hence it will be apt of you to give me one son from among your sons, for a value." Thus, king Ambariisha bargained with the sage. [1-61-14b, 15a]

एवमुक्तो महातेजा ऋचीकस्त्वब्रवीद्वचः ॥ १.६१.१५ ॥
नाहं ज्येष्ठं नरश्रेष्ठ विक्रीणीयां कथञ्चन ।

एवम् उक्तः = thus, who is addressed	महातेजा = great-resplendent sage	ऋचीकः तु = Riciika, on his part
वचः = word, said	नर श्रेष्ठ = oh, man, the best - king Ambariisha	अहम् = I, in anyway कथञ्चन
अब्रवीत् ज्येष्ठम् न = eldest [son,] not, possibly sell. विक्रीणीयाम्		

When that great-resplendent Sage Riciika is addressed thus, he said this word, "oh, best of men, I cannot possibly sell my eldest son, in anyway." [1-61-15b, 16a]

ऋचीकस्य वचः श्रुत्वा तेषां माता महात्मनाम् ॥ १.६१.१६ ॥
उवाच नरशार्दूलमम्बरीषं तपस्विनी ।

ऋचीकस्य वचः श्रुत्वा = Riciika's, words, on hearing	महा आत्मनाम् = of great souled [sons]	तेषाम् माता = their [sons'], mother
नर शार्दूलम् = to manly tiger, to Ambariisha	इदम् वचः = this, word, said. उवाच	

On hearing the words of Sage Riciika the mother of those great-souled sons spoke this word to the tigerly-man Ambariisha. [1-61-16b, 17a]

अविक्रेयं सुतं ज्येष्ठं भगवानाह भार्गवः ॥ १.६१.१७ ॥
 ममापि दयितं विद्धि कनिष्ठं शुनकं नृप ।
 तस्मात्कनीयसं पुत्रं न दास्ये तव पार्थिव ॥ १.६१.१८ ॥

भगवान्	=	reverential one	भार्गवः	=	sage from Bhaargava dynasty [namely Rici-ika]	ज्येष्ठम्	=	eldest son, not, sellable
इति	=	thus	आह	=	said	सुतम् अ		
शुनकम्	=	Shunaka [Shunaka	मम दयितम्	=	mine, as a cherished	विक्रेयम्		
कनिष्ठम्	=	named,] youngest		=	[son]	पार्थिव	=	oh, king
प्रभो	=	oh, lord	तस्मात्	=	therefore	विद्धि	=	[thereof you must] know
तव न दास्ये	=	to you not, I will give.				कनीयसम्	=	youngest, son, either
						पुत्रम् अपि		

The most reverential sage and the one from Bhaargava dynasty, my husband, said that the eldest son is un-sellable. Thereof oh, lord, you must know that my youngest son, namely Shunaka, is a cherished one for me. Therefore oh, king, I will not give my youngest son to you, either. [1-61-17b, 18]

उक्तवाक्ये मुनौ तस्मिन् मुनिपत्न्यां तथैव च ।
 मातृणाम् च कनीयांसस्तस्माद्रक्षे कनीयसम् ॥ १.६१.१८ ॥

नरश्रेष्ठ	=	oh, best one among men - oh, king	प्रायेण	=	generally	ज्येष्ठाः पितृषु	=	eldest [sons,] for fa-
मातृणाम् च	=	for mothers, also,	तस्मात् रक्षे	=	therefor, I [have to]	वल्लभाः हि		ther, favourites, isn't it
कनीयाम्सः	=	youngest ones,	कनीयसम्	=	tend, youngest one.			
वल्लभाः	=	[favourites]						

Generally eldest sons are fathers" favourites, oh, best king among men, and mothers" favourites are the youngest, isn't it! Therefor, I have to tend my youngest son." Thus, wife Sage Ruciika said to Ambariisha. [1-61-19]

The wife of the Sage Ruciika is Satyavathi, the sister of Vishvamitra whose legend was narrated by Vishvamitra in Bala Ch. 34. This longing for youngest sons by a mother is reflected in Maha Bharata, where Kunti pleads for leaving Sahadeva, the youngest Pandava, from going to forest exile, along with her in the city. In सभा पर्व she says:

सभा पर्वाणि सहदेवम् प्रति कुन्ती वाक्यम् -
 सहदेव निवर्तस्व ननु त्वम् असि मे प्रियः ।
 शरीरात् अपि माद्रेय मामत्यक्षीः कुपुत्रवत् । -
 आश्रम वासे धर्म पुत्रम् प्रति कुन्ती वाक्यम् -
 सहदेव माराज मा प्रमादम् कृथा । - द्रुक्

Kunti, the mother of Pandava-s says: "oh, Sahadeva, you refrain from going on exile as you are a dear son of mine, though Maadri gave you a bodily birth, you are my favourite..." Also, in the period of forest exile she says to Yudhishtar: "oh, king, let no danger occur to Sahadeva... as he is my cherished son..."

उक्तवाक्ये मुनौ तस्मिन् मुनिपत्न्यां तथैव च ।

शुनःशेषः स्वयं राम मध्यमो वाक्यमब्रवीत् ॥ १.६१.२० ॥

राम	= oh, Raama	तस्मिन् मुनौ	= that, by sage	उक्त वाक्ये	= said so, sentence
मुनि पत्न्याम्	= by sage, wife"s, in that	मध्यमः	= intermediate [son,]	स्वयम्	= personally, sentence,
तथैव च	way, only	शुनःशेषः	Shunashepa	वाक्यम्	spoke.
				अब्रवीत्	

Oh, Raama, when that sage"s sentence is so, and his wife"s sentence is also in that way only, their intermediate son, namely Shunashepa, personally spoke this sentence. [1-61-20]

पिता ज्येष्ठमविक्रेयं माता चाह कनीयसम् ।

विक्रीतं मध्यमं मन्ये राजन् पुत्रं नयस्व माम् ॥ १.६१.२१ ॥

राजपुत्र	= oh, prince	पिता ज्येष्ठम्	= father eldest one, as	माता च	= mother, also [said the
		अ विक्रेयम्	un-sellable one, he is	कनीयसम्	same, about] youngest
		आह	telling		son
मध्यमम्	= intermediate - son	विक्रेतम्	= sellable, I deem	माम् नयस्व	= me, you lead forth.
		मन्ये			

"Father said that the eldest son is un-sellable, mother also said the same about youngest one. Then I deem that the intermediary son is sellable. Hence, oh, prince, you may lead me forth. [1-61-21]

अथ राजा महाबाहो वाक्य अन्ते ब्रह्म वादिनः ।

हिरण्यस्य सुवर्णस्य कोटिभी रत्न राशिभिः ॥ १-६१-२२ ॥

गवां शतसहस्रेण शुनःशेषं नरेश्वरः ।

गृहीत्वा परमप्रीतो जगाम रघुनन्दन ॥ १.६१.२३ ॥

महाबाहो	= oh, dextrous Raama	रघु नन्दन	= oh, Raghu"s, legatee, Raama	अथ राजा	= then, king
ब्रह्म वादिनः	= of Brahma [Veda-s,] advocate of	वाक्य अन्ते	= sentence, end of [when he finished his speech]	हिरण्यस्य	= of gold, of silver
कोटिभी	= crores of [ten million]	रत्न राशिभिः	= gemstones, heaps of,	सुवर्णस्य	
गवाम् शत	= cows, hundred, thousand	नरेश्वरः	= king Ambariisha	dattvaa	= on giving]
सहस्रेण				शुनःशेषम्	= Shunashepa is
गृहीत्वा	= on taking	परम प्रीतः	= highly, gladdened	जगाम	= went away.

Oh, dextrous Raama, when that advocate of Veda-s, namely Shunashepa finished his speech, then the king gave gold, silver, and gemstones, each in ten million heaps, and even a hundred thousand cows, and oh, Raama, the legatee of Ragu, that king Ambariisha went away highly gladdened to take Shunashepa with him. [1-61-22, 23]

अम्बरीषस्तु राजर्षी रथमारोप्य सत्वरः ।
शुनःशेपं महातेजा जगामाशुमहायशाः ॥ १.६१.२४ ॥

महातेजा	= great-resplendent	-	महायशाः	= highly renowned	-	राजर्षी	= kingly sage, Ambari-
	king			king		अम्बरीषः तु	isha, on his part
स त्वरः	= with, haste		शुनःशेपम्	= Shunashepa, on char-		आशु जगाम	= hastily, proceeded.
			रथम्	iot, ascending			
			आरोप्य				

That great resplendent and highly renowned king Ambariisha on his part proceeded hastily after ascending Shunashepa onto the chariot that hastily. Thus Sage Shataananda continued his narration. [1-61-24]...

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एक षष्ठितमः सर्गः ॥

Thus, this is the 61st chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

62 Sarga 62 - द्विषष्टितमः सर्गः

Legend Of Shunashshepa [Contd.]

Introduction -

Sage Vishvamitra curses his sons as they defy his orders and accords two esoteric hymns to Shunashshepa, for chanting them in the Vedic-ritual of Ambariisha. Shunashshepa gets longevity on chanting those hymns. Thus Vishvamitra not only creates another universe as in Trishanku's episode, he even accords longevity, or even deathlessness to mortals by his ascetic power. Such as he is, he is the mentor of Raama, and hence Sage Shataananda informs Raama about the capabilities of his own mentor, Vishvamitra, in these many episodes.

शुनःशेपं नरश्रेष्ठगृहीत्वा तु महायशाः ।
व्यश्राम्यत् पुष्करे राजा मध्याह्ने रघुनन्दन ॥ १.६२.१ ॥

नरश्रेष्ठ	= oh, best among men, Raama	रघुनन्दन	= oh, Raghu's, legatee	महायशाः	= highly renowned one,
शुनःशेपम्	= Shunashshepa, on taking	मध्य अह्ने	= in mid, day - at noon- time	राजा	that king Ambariisha
गृहीत्वा				पुष्करे	= at holy lakeside, took
				व्यश्रामत्	rest.

"Oh, Raama, the best one among men and the legatee of Raghu, on taking Shunashshepa that highly renowned king Ambariisha took rest at noontime on the lakeside of Holy Lake." Thus Sage Shataananda continued the legend of Shunashshepa, as a part of Vishvamitra's legend. [1-62-1]

तस्य विश्रममाणस्य शुनःशेपो महायशाः ।
पुष्करक्षेत्रमागम्य विश्वामित्रं ददर्श ह ॥ १.६२.२ ॥
तप्यन्तमृषिभिः सार्द्धं मातुलं परमातुरः ।

तस्य	= his [Ambariisha]	विश्रममाणस्य	= while resting	महायशाः	= highly brilliant, Shu- nashepa
परम आतुरः	= with high, anxiety	ज्येष्ठम्	= elder [main one,] holy	ऋषिभिः	= [other] sages, along
		पुष्करम्	lakeside, having come	सार्थम्	with, performing
		आगम्य		तप्यन्तम्	asceticism
मातुलम्	= maternal uncle, at				
विश्वामित्रम्	Vishvamitra, he [Shu- nashepa] saw, indeed.				
ददर्श ह					

While the king Ambariisha is taking rest that highly brilliant Shunashshepa came to the lakeside of main Holy Lake with high anxiety, and there he indeed saw his maternal uncle Sage Vishvamitra who is performing asceticism along with other sages. [1-62-2, 3a]

विवर्णवदनो दीनस्तृष्णाया च श्रमेण च ॥ १.६२.३ ॥
पपाताङ्के मुनेराशु वाक्यं चेदमुवाच ह ।

राम	= oh, Raama	तृष्णाया च	= by thirst, also, by	विषण्ण	= sulky, faced
दीनः	= became pitiable	श्रमेण च	strain, also	वदनः	
		आशु	= immediately]	मुने अन्के	= in saint Vishvamitra"s,
				पपात	in flank [lap,] fell
					down
इदम्	= this, sentence, said, in-				
वाक्यम्	deed.				
उवाच ह					

Shunashepa became pitiable and sulky faced by strain and thirst, oh, Raama, and he immediately fell in the lap of saint Vishvamitra saying this sentence. [1-62-3b, 4a]

न मे ऽस्ति माता न पिता ज्ञातयो बान्धवाः कुतः ॥ १.६२.४ ॥
त्रातुमर्हसि मां सौम्य धर्मेण मुनिपुङ्गव ।

सौम्य	= oh, peaceable, sage	मे माता न	= to me, mother, not, is	पित न	= father, nor
मुनिपुङ्गव		अस्ति	there		
ज्ञातयः	= cousins, relatives,	माम् धर्मेण	= me, according to saint-		
बान्धवाः	wherefore	त्रातुम्	liness, to protect, apt		
कुतः		अर्हसि	of you.		

"I have no mother or a father to save me. Then wherefore cousins or relatives will be there to protect me. Oh, peaceable saint the eminent, it will be apt of you to protect me according to saintliness. [1-62-4b, 5a]

त्राता त्वं हि मुनिश्रेष्ठ सर्वेषां त्वं हि भावनः ॥ १.६२.५ ॥
राजा च कृतकार्यः स्यादहं दीर्घायुरव्ययः ।
स्वर्गलोकमुपाश्रीयां तपस्तप्त्वा ह्यनुत्तमम् ॥ १.६२.६ ॥

नरश्रेष्ठ	= oh, best one among men - illustrious sage	त्वम्	= you are, to each and	त्वम् भावनः	= you are, apologist -
		सर्वेषाम्	every one, saviour,	हि	upholder - guardian
		त्राता हि	isn"t it		angel, isn"t it
राजा च कृत	= king Ambariisha, also,	अहम् दीर्घ	= I, with long, life	अव्ययः	= not, spent on becom-
कार्यः स्यात्	achieved, [of his] pur-	आयुः			ing imperishable
	pose, let him be				
अन्	= un, excelled, ascetic,	स्वर्ग लोकम्	= heavenly, worlds, I		
उत्तमम्	on performing, indeed	उपाश्रीयाम्	wish to enjoy.		
तपः तप्त्वा हि					

"Oh, illustrious sage, you alone are the saviour to each and every one, isn"t it! You alone are the guardian angel, isn"t it! Hence, let the purpose of the king Ambariisha be achieved, and let longevity come to me, and I on becoming imperishable and indeed on performing an unexcelled ascetic, I wish to enjoy in heavenly

worlds. [1-62-5b, 6]

त्वं मे नाथो ह्यनाथस्य भव भव्येन चेतसा ।
पितेव पुत्रं धर्मात्मस्त्रातुमर्हसि किल्बिषात् ॥ १.६२.७ ॥

अ नाथस्य	= for not, protected one	मे	= to me	सः	= such as you are
त्वम्	= you	भव्येन चेतसा	= with providential, sentiment, indeed	नाथः भाव	= [my] providence, you become
धर्मात्मन्	= oh, virtue-souled one	पिता पुत्रम्	= father, for son, as with	किल्बिषात्	= from misfortune, to
		इव		त्रातुम्	protect, apt of you.
				अर्हसि	

You shall be my providence with a providential sentiment as I stand unprotected, and oh, virtue souled one, it will be apt of you to protect me from misfortune, like a father protecting his own son." Thus Shunashepa appealed to Vishvamitra. [1-62-7]

तस्य तद्वचनं श्रुत्वा विश्वामित्रो महातपाः ।
सान्त्वयित्वा बहुविधं पुत्रानिदमुवाच ह ॥ १.६२.८ ॥

महा तपाः	= of higher asceticism, Vishvamitra	तस्य तत्	= his [of Shunashepa,] that, sentence, on	बहु विधम्	= in many, a way, having
विश्वामित्रः		श्रुत्वा	hearing	सान्त्वयित्वा	ing pacified
पुत्रान् इदम्	= to [his] sons, this, said,				
उवाच ह	indeed.				

On hearing that sentence of Shunashepa and on pacifying him in many ways, Vishvamitra of higher asceticism, indeed said this to his sons. [1-62-8]

यत्कृते पितरः पुत्रान् जनयन्ति शुभार्थिनः ।
परलोकहितार्थाय तस्य कालो ऽयमागतः ॥ १.६२.९ ॥

शुभ अर्थिनः	= positivity, desirers of, parents	यत् कृते	= for what, reason	पर लोक हित	= in other, world, welfare, for the purpose of
पितरः		तस्य	= its [that reason's]	अर्थाय	
पुत्रान्	= sons, engender			अयम् कालः	= this [is that,] time,
जनयन्ति				आगतः	[that] has come.

"For what reason parents engender sons, desiring positivity and for the purpose of welfare in the other worlds, this is the time that has come for fulfilling that reason. [1-62-9]

Vividly: "A father's ambition in begetting sons is to do something good and positive to the society in the present world and when departed a right place is acquired in heavens through these sons, by their yearly death-day rituals etc., and hence you do some good in saving this boy from premature death and earn an apt place for me in heavens..."

अयं मुनिसुतो बालो मत्तश्शरणमिच्छति ।
अस्य जीवितमात्रेण प्रियं कुरुत पुत्रकाः ॥ १.६२.१० ॥

मुनि सुतः = sage"s, son, this,	मत्तः = from me	शरणम् = shelter, aspires
अयम् बालः = youngster		इच्छति = life, just [by giving]
पुत्रकाः = oh, sons	अस्य = to him	जीवित मात्रेण
प्रियम् कुरुत = satisfaction, be given.		

"This youngster is the son of sage and he aspires shelter from me. Hence, oh, sons, give him satisfaction just by giving life to him. [1-62-10]

सर्वे सुकृतकर्माणः सर्वे धर्मपरायणाः ।
पशुभूता नरेन्द्रस्य तृप्तिमग्नेः प्रयच्छत ॥ १.६२.११ ॥

सर्वे = all of you	सु कृत = well, done, pious	सर्वे धर्म = you all, in probity,
नरेन्द्रस्य = of the king	कर्माणः = deeds	परायणाः = have abidance
	पशु भूता = [ritual] animal, on be-coming	अग्नेः तृप्तिम् = to Fire-god, appease-ment, you bestow.
		प्रयच्छत

"You all have done very good pious deeds and you all abide by probity. Hence, you bestow appeasement to Fire-god on your becoming the ritual-animals of king Ambariisha in lieu of this boy Shunashepa. [1-62-11]

नाथवांश्च शुनःशेपो यज्ञश्चाविघ्नितो भवेत् ।
देवतास्तर्पिताश्च स्युर्मम चापि कृतं वचः ॥ १.६२.१२ ॥

शुनःशेपः = Shunashepa will be,	यज्ञः च = Vedic-ritual, also, un,	देवताः = gods, obliterated, also,
नाथनान् च = with protectors, also	अ विघ्नतः = impeded, it will be-	तर्पिताः च = they will be
	भवेत् = come	स्युः
मम वचः च = mine, word, also,		
अपि कृतम् = even, actualised.		

"As a result, Shunashepa will have protectors, Vedic-ritual will be unimpeded, gods will be obliterated, and my word too will be actualised." Thus Vishvamitra said to his sons. [1-62-12]

मुनेस्तु वचनं श्रुत्वा मधुष्यन्दादयः सुताः ।
साभिमानं नरश्रेष्ठ सलीलमिदमब्रुवन् ॥ १.६२.१३ ॥

नर श्रेष्ठ = oh, man the best, Raama	मधुष्यन्द = Madhu syanda, and	
	आदयः = other, sons - of Vish-	
मुनेः वचनम् = sage"s, saying, on	सुताः तु = with, haughtiness	स लीलम् = with, disparage
श्रुत्वा = hearing	स अभिमानम्	
इदम् = this, said.		
अब्रुवन्		

But on hearing the saying of the sage, oh, Raama, the best of men, Madhushyanda and the other sons of Vishvamitra said this, haughtily and disparagingly. [1-62-13]

कथमात्मसुतान् हित्वा त्रायसे ऽन्यसुतं विभो ।
अकार्यमिव पश्यामः श्वमांसमिव भोजने ॥ १.६२.१४ ॥

विभो	= oh, lordly [father]	आत्म	= your own, sons, on	अन्य सुतम्	= other"s, son, how, you
		सुतान् हित्वा	leaving off [sacrificing]	कथम्	save
भोजने श्व	= in dinner, dog"s, meat,	अ कार्यम्	= wrong, doing, we see	त्रायसे	
माम्सम् इव	as [good as]	इव पश्यामः	[we deem.]		

"On sacrificing your own sons how can you save another"s son, oh, lordly father, we deem this as a wrongdoing and as good as dog"s meat in a dinner." Thus the sons of Vishvamitra replied their father. [1-62-14]

Vishvamitra will be nagged by almost all, including his sons, on this "dog-meat-eating." There is a parable in Maha Bharata that Vishvamitra once tried to eat dog"s meat when he did not get any food, but caught red-handedly. Later this has become the curse-theme to Vishvamitra when he cursed Vashishta"s sons. At the present juncture also he curses his own sons with the same theme.

तेषां तद्वचनं श्रुत्वा पुत्राणां मुनिपुङ्गवः ।
क्रोधसंरक्तनयनो व्याहर्तुमुपचक्रमे ॥ १.६२.१५ ॥

मुनि पुङ्गवः	= sage, the eminent	तेषाम्	= their, of sons, that, saying, on listening	क्रोध सन्नक्त	= with fury, reddening, eyes
		पुत्राणाम्		नयनः	
		तत् वचनम्			
		श्रुत्वा			
व्याहर्तुम्	= to speak [to curse,]				
उपचक्रमे	started to.				

On listening that saying of his sons that eminent sage Vishvamitra started to curse them while fury reddened his eyes. [1-62-15]

निस्साध्वसमिदं प्रोक्तं धर्मादपि विगर्हितम् ।
अतिक्रम्य तु मद्वाक्यं दारुणं रोमहर्षणम् ॥ १.६२.१६ ॥

मत् वाक्यम्	= my, word, [you all]	धर्मात् अपि	= according to probity, even	वि गर्हितम्	= verily, recriminatory
अति क्रम्य	on over, stepping - on transgressing				
दारुणम्	= abhorrent	रोम हर्षणम्	= hair-raising	इदम्	= this - in this way
निःसाध्वसम्	= impudently	प्र उक्तम्	= verily, said - pertly replied me.		

"You all have not only transgressed my word, but pertly replied me in an impudent manner which is abhorrent and hair-raising, and recriminatory according to probity. [1-62-16]

श्वमांसभोजिनः सर्वे वासिष्ठा इव जातिषु ।
पूर्ण वर्षसहस्रं तु पृथिव्यामनुवत्स्यथ ॥ १.६२.१७ ॥

सर्वे	= you all	श्व मांस = dog"s, meat, while	पूर्णम् वर्ष = complete, for years,
पृथिव्याम्	= on earth	भोजिनः = subsisting on	सहस्रम् तु = thousand, but
अनुवत्स्यथ	= whirl around.	वासिष्ठा इव = Vashishta"s [sons,] like	जातिषु = in race of [Mustika-s]

"You all will be whirling around the earth totally for a thousand years taking birth in the race that subsists on dog"s meat, like the sons of Vashishta." Thus Vishvamitra cursed his sons. [1-62-17]

कृत्वा शापसमायुक्तान् पुत्रान् मुनिवरस्तथा ।
शुनःशेषमुवाचार्तं कृत्वा रक्षां निरामयम् ॥ १.६२.१८ ॥

मुनि वरः	= saint, the best	पुत्रान् शाप = sons, curse, bounden	कृत्वा = on making - on cursing
तदा	= then	समायुक्तान् = by	आर्तम् = pitiable one, to Shu-
		निरामयाम् = unharmed, invulnera-	शुनःशेषम् = nashepa, spoke.
		रक्षाम् कृत्वा = bility, on making	उवाच

On making his sons bounden by curse, then that best saint spoke to the pitiable Shunashepa, on making unharmed invulnerability to him with sanctifying hymns. [1-62-18]

पवित्रपाशैरासक्तो रक्तमाल्यानुलेपनः ।
वैष्णवं यूपमासाद्य वाग्भिरग्निमुदाहर ॥ १.६२.१९ ॥

वैष्णवम्	= Vishnu"s, sacrificial	पवित्र पाशैः = by sacred, fastener,	रक्त माल्य = with red, garlands,
यूपम्	post, on attaining	बद्धः = when fastened	अनुलेपनः = smeared with [red]
आसाद्य	[when you are fas-		paste such as you are
	tened]		you
वाग्भिः	= with word [with	अग्निम् = to Fire-god, you ad-	
	hymns I am going to	उदाहर = dress [you praise him.]	
	tell]		

"When you are fastened with sacred fastener to the sacrificial post of Vishnu, smeared with red paste and garlanded with red garlands, you praisefully address the Fire-god with the words I going to impart to you in Vedic hymns. [1-62-19]

इमे तु गाथे द्वे दिव्ये गायेथा मुनिपुत्रक ।
अम्बरीषस्य यज्ञे ऽस्मिंस्ततः सिद्धिमवाप्स्यसि ॥ १.६२.२० ॥

मुनि पुत्रक	= oh, saint"s, son	अम्बरीषस्य	= in of Ambariisha, in	इमे द्वे दिव्ये	= these, two, divine,
गायेथा	= be sung [chanted]	अस्मिन् यज्ञे	that, Vedic-ritual	गाथे	songs [hymns]
		ततः सिद्धिम्	= then, aspiration, you		
		अवाप्स्यसि	will obtain.		

"These two divine hymns, oh, son of saint, shall be chanted in the Vedic-ritual of Ambariisha, then you will obtain your aspiration." Thus Vishvamitra taught two Vedic hymns to the boy. [1-62-20]

शुनःशेषो गृहीत्वा ते द्वे गाथे सुसमाहितः ।
त्वरया राजसिंहं तमम्बरीषमुवाच ह ॥ १.६२.२१ ॥

शुनःशेषः	= Shunashepa	सु समाहितः	= very, attentively	ते द्वे गाथे	= those, two, hymns,
राज सिंम्हम्	= to king, the lion	तम्	= to him, to Ambariisha	गृहीत्वा	having taken
उवाच ह	= spoke, indeed.	अम्बरीषम्		त्वरया गत्वा	= instantly [on going to]

Shunashepa having taken those two hymns from Vishvamitra very attentively has instantly gone to that lion-king Ambariisha and indeed spoke to him. [1-62-21]

राजसिंह महासत्त्व शीघ्रं गच्छावहे सदः ।
निर्वर्तयस्व राजेन्द्र दीक्षां च समुपाविश ॥ १.६२.२२ ॥

महाबुद्धे	= oh, highly intellectual one	राज सिंम्ह	= king, the lion	सदः	= to your ritual place]
वयम्	= we, promptly, go to	राजेन्द्र	= oh, king the best	दीक्षाम्	= pledge, apply yourself to
शीघ्रम्				निर्वर्तयस्व	
गच्छावहे		समुदाहर	= said.		
इति	= this way]				

"Oh, king the lion, let us go promptly to your ritual place, oh, best king, you may apply yourself to your pledge in completing the ritual, with me as its sacrificial animal," thus the boy said. [1-62-22]

तद्वाक्यमृषिपुत्रस्य श्रुत्वा हर्षसमुत्सुकः ।
जगाम नृपतिः शीघ्रं यज्ञवाटमतन्द्रितः ॥ १.६२.२३ ॥

नृपतिः	= king	ऋषि पुत्रस्य	= of sage, son"s, that,	हर्ष	= , gladness, along with
		तत् वाक्यम्	sentence, on listening	समन्वितः	[gladdened]
		श्रुत्वा		शीघ्रम्	= immediately, pro-
अ तन्द्रितः	= not, lazily - spiritedly	यज्ञ वाटम्	= to ritual, shed [hall]	जगाम	ceeded.

On listening that sentence of the son of sage, the king Ambariisha is gladdened and proceeded to the ritual hall immediately and spiritedly. [1-62-23]

सदस्यानुमते राजा पवित्रकृतलक्षणम् ।
पशुं रक्ताम्बरं कृत्वा यूपे तं समबन्धयत् ॥ १.६२.२४ ॥

राजा	= king	सदस्य	= officiators", by permis-	तम्	= him [Shunashepa]
पवित्र कृत	= sanctity, prepared,	अनुमते	sion of	कृत्वा	= made [clad him in red
लक्षणम्	with features [got the	रक्त अम्बरम्	= with red, cloth, as rit-		clothes]
	boy is prepared with	पशुम्	ual animal		
	bodily features of				
	sanctity]				
यूपे सम्	= to sacrificial post, se-				
अबन्धयत्	curely fastened.				

The king with the permission of officiators of ritual got the boy prepared as a ritual animal with sanctified bodily features and clad him in red clothes and got him securely fastened to the sacrificial post. [1-62-24]

स बद्धो वाग्भिरग्न्याभिरभितुष्टाव वै सुरौ ।
इन्द्रमिन्द्रानुजं चैव यथावन्मुनिपुत्रकः ॥ १.६२.२५ ॥

बद्धः सः मुनि	= when tied, he, saint"s,	इन्द्रम्	= Indra	इन्द्र	= Indra"s, brother [Up-
पुत्रकः	son - Shunashepa			अनुजम् चैव	endra,] as well as
सुरौ	= these two gods	अग्न्याभिः	= with superior ones	वाग्भिः	= with words [two
					hymns]
यथावत्	= as per [scriptures]	अभितुष्टाव वै	= highly pleased, in-		
			deed.		

When Shunashepa is tied to ritual post he immensely pleased two gods, namely Indra and Upendra as well, with those two hymns he got from Vishvamitra. [1-62-25]

ततः प्रीतः सहस्राक्षो रहस्यस्तुतितर्पितः ।
दीर्घमायुस्तदा प्रादाच्छुनःशोपाय राघव ॥ १.६२.२६ ॥

राघव	= oh, Raghava	ततः	= then	रहस्य स्तुति	= esoteric, by laudation,
सहस्र अक्षः	= thousand, eyed god	प्रीतः	= is gladdened	तोषितः	who is satisfied
	Indra			तदा	= then
शुनःशोपाय	= for Shunashepa	दीर्घम् आयुः	= long, life [longevity,]		
		प्रादात्	bestowed.		

Then the Thousand-eyed Indra who is satisfied with esoteric laudation is gladdened, and oh, Raghava, then he bestowed longevity to Shunashepa. [1-62-26]

स च राजा नरश्रेष्ठ यज्ञस्य च समाप्तवान् ।
फलं बहुगुणं राम सहस्राक्षप्रसादजम् ॥ १.६२.२७ ॥

नरश्रेष्ठ	= oh, best one among men, Raama	राम	= oh, Raama	सः राजा च	= he, that king, also
सहस्राक्ष प्रसाद जम्	= Thousand-eyed Indra"s, grace, caused by	बहु गुणम्	= many, fold	यज्ञस्य फलम् च सम् आप्तवान्	= Vedic-ritual, fruits of, also, well, obtained.

Oh, Raama, the best one among men, he that king Ambariisha also obtained the fruits of that Vedic-ritual in manyfold, resulted from the grace of Thousand-eyed Indra. [1-62-27]

विश्वामित्रो ऽपि धर्मात्मा भूयस्तेपे महातपाः ।
पुष्करेषु नरश्रेष्ठ दशवर्षशतानि च ॥ १.६२.२८ ॥

नरश्रेष्ठ	= oh, best one among men Raama	धर्मात्मा	= virtue-soled sage	महा तपाः	= great ascetic
विश्वामित्रः अपि भूयः तेपे	= Vishvamitra, even again, performed ascesis.	पुष्करेषु	= at Holy place	दश वर्ष शतानि च	= ten, years, hundred, also

Oh, Raama, the best among men, even the virtue-souled great ascetic Vishvamitra again performed ascesis at the same Holy lakeside for another thousand years. Thus Sage Shataananda continued the narration of Vishvamitra"s legend. [1-62-28] ...

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे द्वि षष्ठितमः सर्गः ॥

Thus, this is the 62nd chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

63 Sarga 63 - त्रि षष्ठितमः सर्गः

Legend Of Vishvamitra [Contd.]

Introduction -

On Vishvamitra's performing severe asceticism Brahma accords the sageship of "Great-sage" to him, whereas Vishvamitra's ambition is to acquire the sageship of a "Brahma-sage" Absolute-sageship. In the meanwhile, the celestial wench Menaka arrives at that place and Vishvamitra is enticed by her beauty and spends some years with her. Later, on realising that he should have won over lust, he further undertakes severe asceticism, by which gods are perturbed.

पूर्णे वर्षसहस्रे तु व्रतस्नातं महामुनिम् ।
अभ्यागच्छन् सुराः सर्वे तपःफलचिकीर्षवः ॥ १.६३.१ ॥

वर्ष सहस्रे = years, thousand, while पूर्णं being completed	सर्वे सुराः = all, gods	तपः फल = asceticism, fruit, wish- चिकीर्षवः ing [to accord to Vishvamitra]
व्रत स्नातम् = solemnity, bath of, महामुनिम् great-saint	अभ्यागच्छन् = came towards.	

"When thousand years are completed in asceticism and when that great saint Vishvamitra took a bath of solemnity, all the gods have come forward wishing to accord the fruit of that asceticism to Vishvamitra." Thus Sage Shataananda continued the legend of Vishvamitra. [1-63-1]

अब्रवीत् सुमहातेजा ब्रह्मा सुरचिरं वचः ।
ऋषिस्त्वमसि भद्रं ते स्वार्जितैः कर्मभिः शुभैः ॥ १.६३.२ ॥

2. सु = very, highly, resplendent, महातेजा Brahma	सु रुचिरम् = highly, palatable, वचः words, spoke	त्वम् = you
स्व अर्जितैः = on your own, acquired - undertaken	अब्रवीत् शुभैः कर्मभिः = with auspicious, deeds	ऋषिः असि = sage, you are - you have become
ते भद्रम् = to you, let there be safety.		

The very highly resplendent Brahma spoke to him with highly palatable words, "you have now become a kingly sage by virtue of auspicious deeds you have personally undertaken, let safeness betide you." [1-63-2]
Vividly: "so far, you are a king and by your auspicious deeds now you have become a "kingly sage" राजर्षि and to attain a still higher ब्रह्मर्षि "Absolute sageship" you are not yet merited... as the Absolute sageship will be endowed to those who are above the negative traits of humans, like greed, anger, lust, jealousy etc."

तमेवमुक्त्वा देवेशस्त्रिदिवं पुनरभ्यगात् ।
विश्वामित्रो महातेजा भूयस्तेपे महत्तपः ॥ १.६३.३ ॥

देवेशः	= god of gods [Brahma]	तम् एवम्	= to him, in that way, on	पुनः	= again, towards, to
		उक्त्वा	speaking	त्रिदिवम्	heaven came [came
				अभ्यगात्	back]
				अभि	
				आगात्	
महातेजाः	= a highly vigorous one,	भूयः महत्	= again, great, ascesis,		
विश्वामित्रः	Vishvamitra	तपः तेपे	performed.		

On speaking to Vishvamitra in that way Brahma returned to heaven, and that highly vigorous Vishvamitra again performed a great ascesis. [1-63-3] The word वि in the name of Vishvamitra is taken as the third syllable in Gayatri Hymn.

ततः कालेन महता मेनका परमाप्सराः ।
पुष्करेषु नरश्रेष्ठ स्नातुं समुपचक्रमे ॥ १.६३.४ ॥

नर श्रेष्ठ	= oh, man, the best,	ततः	= then	महता कालेन	= a great, after time - at a
	Raama				long lost time
मेनका परम	= Menaka, high [promi-	पुष्करेषु	= in holy lake, to take		
अप्सराः	nent, apsara -celestial	स्नातुम्	bath, started to -		
	wench	समुपचक्रमे	started a swimming		
			for sport.		

Then at a long lost time Menaka, the prominent apsara, celestial wench, has arrived and started to swim for sport in that holy lake. [1-63-4]

तां ददर्श महातेजा मेनकां कुशिकात्मजः ।
रूपेणाप्रतिमां तत्र विद्युतं जलदे यथा ॥ १.६३.५ ॥

महातेजाः	= great resplendent,	तत्र	= there - in holy lake	जलदे	= in black-cloud,
कुशिक	Kushi"s, son - Vish-			विद्युतम्	electric-flash, as
आत्मजः	vamitra			यथा	with
रूपेण अ	= by mien, not, match-	ताम्	= at her, Menaka, he has		
प्रतिमाम्	abe - an incomparable	मेनकाम्	seen.		
	one	ददर्श			

That great resplendent sage Vishvamitra has seen Menaka who is incomparable in her mien and comparable to an electric-flash in a black-cloud, while she is swimming in the holy lake. [1-63-5]

दृष्ट्वा कन्दर्पवशगो मुनिस्तामिदमब्रवीत् ।
अप्सरः स्वागतं ते ऽस्तु वस चेह ममाश्रमे ॥ १.६३.६ ॥
अनुगृहीष्व भद्रं ते मदनेन सुमोहितम् ।

दृष्ट्वा मुनिः	= having seen, the sage	कन्दर्प वश	= Love-god"s, control,	ताम् इदम्	= to her, this, said
अप्सरः ते	= oh, apsara, to you,	गः	on going into	अब्रवीत्	
स्वागतम्	welcome, is there	मम इह	= mine, here, in her-	मदनेन सु	= by Love-god, be-
अस्तु		आश्रमे वस	mitage, you stay, also	मोहितम्	witched [for you]
माम्	= me	च		ते भद्रम्	= you be safe.
		अनुगृहीष्व	= oblige me		

On seeing her the sage having gone under the sway o Love-god said this to her, "oh, apsara, you are welcome, I invite you to bide in my hermitage. Oblige me who am bewitched by Love-god for you. You be safe. [1-63-6, 7a]

इत्युक्ता सा वरारोहा तत्र वासमथाकरोत् ॥ १.६३.७ ॥
तपसो हि महाविघ्नो विश्वामित्रम् उपागतम् ।

तस्यां वसन्त्यां वर्षाणि पञ्च पञ्च च राघव ॥ १.६३.८ ॥
विश्वामित्राश्रमे राम सुखेन व्यतिचक्रमुः ।

राघव	= oh, Raghava	सा वरारोहा	= she, that beautiful	अथ तत्र	= then, there, stopover,
		इति उक्ता	nymph, thus, she who	वासम्	she made
सौम्य	= oh, gentle Raama	तस्याम्	= by her, in Vishvami-	अकरोत्	
		विश्वामित्र	tra"s, hermitage, while	पञ्च पञ्च च	= five, five [ten,] also
		आश्रमे	staying		
वर्षाणि सुखेन	= years, comfortably,	वसन्त्याम्		तपसः महा	= for asceticism, great, hin-
व्यतिचक्रमुः	elapsed	विश्वामित्रम्	= to Vishvamisra	विघ्नः	drance
उपागतम् हि	= came near [faced				
	with,] indeed.				

When he said thus to her, oh, Raghava, then she made a stopover there and ten years rolled by comfortably, and oh, gentle Raama, because of her staying Vishvamisra is indeed faced with a great hindrance in his asceticism. [1-63-7b, 8, 9a]

अथ काले गते तस्मिन् विश्वामित्रो महामुनिः ॥ १.६३.१० ॥
सव्रीड इव संवृत्तश्चिन्ताशोकपरायणः ।
बुद्धिर्मुनेः समुत्पन्ना सामर्षा रघुनन्दन ॥ १.६३.११ ॥

अथ तस्मिन्	= then, that [ten years,]	महामुनिः	= great-saint, Vishvami-	स व्रीड इव	= with, humiliation, as it
काले गते	time, having elapsed	विश्वामित्रः	tra, with distress, dole-		were
		चिन्ता शोक	ful, he became		
		परायणः		मुनेः	= to saint
संवृत्तः	= enwrapped in	रघुनन्दन	= oh, Raghu"s, legatee		
स अमर्षा	= with, resentment	बुद्धिः	= thought, occurred.		
		समुत्पन्ना			

Then after the lapse of that ten year period Vishvamitra became doleful with distress and he is enwrapped in humiliation, as it were, and, oh, Raama, Raghu"s legatee, then a resentful thought occurred to him. [1-63-9b, 10]

सर्वं सुराणां कर्मैतत्तपोपहरणं महत् ।
अहोरात्रापदेशेन गताः संवत्सरा दश ॥ १.६३.११ ॥
काममोहाभिभूतस्य विघ्नो ऽयं प्रत्युपस्थितः ।

एतत् सर्वम् = this, all - all this is	महत् तपः = great [merit,] of asce- अपहरणम् sis, to defraud	सुराणाम् = all, gods", deed [mis- कर्म chief]
काम मोह = lust, lure, one who is अभिभूतस्य influenced [i.e., me]	दश = ten, years संवत्सरा	अहः रात्रा = days, night, in the अपदेशेन name of - as if they are one day and one night
गताः = rolled by	अयम् विघ्नः = this, hindrance	प्रत्युपस्थितः = above all, to near, प्रति उप came - encountered. स्थितः

"All this is the mischief of gods to defraud me of the great merit of my asceticism. Ten years have rolled by as if they are just a day and a night. Furthermore, I who am under the influence of lust and lure had to encounter this hindrance in my asceticism. [1-63-11, 12a]

विनिश्चसन् मुनिवरः पश्चात्तापेन दुःखितः ॥ १.६३.१२ ॥
भीतामप्सरसं दृष्ट्वा वेपन्तीं प्राञ्जलिं स्थिताम् ।

मेनकां मधुरैर्वाक्यैर्विसृज्य कुशिकात्मजः ॥ १.६३.१३ ॥
उत्तरं पर्वतं राम विश्वामित्रो जगाम ह ।

राम = oh, Raama	मुनिवरः = saint, the best	कुशिक = Kushika"s, son Vish- आत्मजः vamitra
पश्चात्तापेन = with reparation, be- दुःखितः coming emotional, विनिश्चसन् [and] suspiring	भीताम् = one who is scared, प्राञ्जलिम् with well-adjoined स्थिताम् palms, staying [wait- ing]	वेपन्तीम् = one who is shivering
अप्सरसम् = celestial wench, मेनकाम् Menaka, on seeing	मधुरैः वाक्यैः = with pleasant, words	विसृज्य = released [sending her away]
दृष्ट्वा		
सः = he, Vishvamitra	उत्तरम् = northern, [Himalayan पर्वतम् mountain]	जगाम ह = went to, indeed.
विश्वामित्रः		

Oh, Raama, that best saint suspired heavily when he became emotional with reparation. But on seeing the scared celestial wench Menaka, who is shivering and waiting with suppliantly adjoined palms, he sent her away with pleasant words, and he that Vishvamitra indeed went to the northern Himalayan mountain. [1-63-12b, 13, 14a]

स कृत्वा नैष्ठिकीं बुद्धिं जेतुकामो महायशः ।
कौशिकीतीरमासाद्य तपस्तेपे सुदारुणम् ॥ १.६३.१४ ॥

महायशः	= highly celebrated sage	सः	= he	नैष्ठिकीम्	= for sang-froid tem-
जेतु	= to vanquish	कामः	= lust [or, his desire to	बुद्धिम् कृत्वा	perament, resolve, on
दुरासदम्	= unsurpassable, asce-		vanquish Vashishta]	कौशिकी	making
तपः तेपे	sis, performed.			तीरम्	= River Kaushiki, river-
				आसाद्य	bank, on getting at

He that highly celebrated sage who made a resolve to attain a sang-froid temperament and to vanquish lust, performed an unsurpassable asceticism on reaching the riverbank of River Kaushiki. [1-63-14b, 15a]

तस्य वर्षसहस्रं तु घोरं तप उपासतः ॥ १.६३.१५ ॥
उत्तरे पर्वते राम देवतानामभूद्भयम् ।

राम	= oh, Raama	तस्य उत्तरे	= his, at northern,	वर्ष सहस्राणि	= years, thousand
घोरम् तप	= unspeakable, asceticism,	पर्वते	mountain		
उपासतः	while performed rever-	देवतानाम्	= for gods, fear,		
	erently	भयम्	bechanced.		
		अभूत्			

Oh, Raama, while he reverently performed an unspeakable asceticism for a thousand years on the northern mountain, namely Himalayas, then fear occurred to gods. [1-63-15b, 16a]

आमन्त्रयन् समागम्य सर्वे सर्षिगणाः सुराः ॥ १.६३.१६ ॥
महर्षिशब्दं लभतां साध्वयं कुशिकात्मजः ।

स ऋषि	= with, sage"s, assem-	सर्वे सुराः	= all of the, gods	ब्रह्माणम्	= with Brahma]
गणाः	blages	अयम्	= he this, Kushika"s, son	साधु	= duly
समागम्य	= approaching	कुशिक		इति	= thus
महर्षि	= an exalted sage, sound	आत्मजः			
शब्दम्	[name, epithet]	लभताम्	= let him get, may be		
अमन्त्रयन्	= they conveyed.		given		

All gods coming together with assemblages of sages have approached Brahma and conveyed that, "this Vishvamitra, the son of Kushika, may duly be given the epithet of "Maharshi, Exalted Sage." [1-63-16b, 17a]

देवतानां वचः श्रुत्वा सर्वलोकपितामहः ॥ १.६३.१७ ॥
अब्रवीन्मधुरं वाक्यं विश्वामित्रं तपोधनम् ।

सर्वं लोकः = all, worlds", grandparent पितामहः = ent [Brahma] मधुरम् = pleasant, words, वाक्यम् spoke. अब्रवीत्	देवतानाम् = gods", words [advice,] वचः श्रुत्वा on listening	तपः धनम् = to ascetically, wealthy, विश्वामित्रम् to Vishvamitra
---	---	---

On listening the advice of gods, Brahma, the Grandparent of all the worlds, spoke these pleasant words to the ascetically wealthy Vishvamitra. [1-63-17b, 18a]

महर्षे स्वागतं वत्स तपसोऽग्रेण तोषितः ॥ १.६३.१८ ॥
महत्त्वमृषिमुख्यत्वं ददामि तव कौशिक ।

महर्षे = oh, Exalted Sage उग्रेण तपसा = by stern, asceticism [of तोषितः yours,] [I am] glad- dened महत्त्वम् = sublimity	वत्स = my dear कौशिक = oh, Kaushika ऋषि = among sages, मुख्यत्वम् supremacy, I bestow. ददामि	स्वागतम् = welcome तव = to you
--	--	-----------------------------------

"Oh, exalted sage, I welcome you my dear, as I am gladdened by your stern asceticism, oh, Kaushika, I bestow upon you the sublimity and supremacy among sages." [1-63-18b, 19a]

ब्रह्मणस्स वचः श्रुत्वा सर्वलोकेश्वरस्य ह ॥ १.६३.१९ ॥
प्राञ्जलिः प्रणतो भूत्वा सर्वलोकपितामहम् ।

तपः धनः सः = ascetically, wealthy, विश्वामित्रः he, that Vishvamitra पितामहम् = to grandparent, in प्रति उवाच turn, said - replied.	ब्रह्मणः वचः = Brahma's, word, on श्रुत्वा hearing	प्राञ्जलिः = with well-adjoined प्रणतः भूत्वा palms, obeisant, on becoming
--	---	--

"And on hearing the words of Brahma he that ascetically wealthy Vishvamitra became obeisant and replied the Grandparent adjoining his palms suppliantly. [1-63-19b, 20a]

ब्रह्मर्षिशब्दमतुलं स्वार्जितैः कर्मभिः शुभैः ॥ १.६३.२० ॥
यदि मे भगवानाह ततो ऽहं विजितेन्द्रियः ।

"If your Godhead had said that I am a Brahma-sage, a sageship acquired personally by my pious deeds, rather than an exalted sage, then I would have become one who is really self-conquered." Thus Vishvamitra said to Brahma. [1-63-20, 21a]

तमुवाच ततो ब्रह्मा न तावत्त्वं जितेन्द्रियः ।
यतस्व मुनिशार्दूल इत्युक्त्वा त्रिदिवं गतः ॥ १.६३.२१ ॥

ततः ब्रह्मा = then, Brahma, to him, तम् उवाच said	त्वम् जित = you are, with con- इन्द्रियः quered, senses, as तावत् न such, not इति उक्त्वा = thus, on saying, to त्रिदिवम् heavenward, went. गतः	मुनि शार्दूल = oh, sage, the tiger
यतस्व = make an effort - in that direction		

Brahma then said to him, "your senses remain unconquered as such, oh, tigerly sage, make an effort for it."

Saying so Brahma went heavenward. [1-63-21b, 22a]

विप्रस्थितेषु देवेषु विश्वामित्रो महामुनिः ।
ऊर्ध्वबाहुर्निरालम्बो वायुभक्षस्तपश्चरन् ॥ १.६३.२२ ॥

देवेषु = gods	वि प्रस्थितेषु = verily, returning, सत्सु while they are	महामुनिः = great sage, Vishvami- विश्वामित्रः tra
ऊर्ध्व बाहुः = upraised, arms	निर् = without, support - in- आलम्बः securely standing in levitation	वायु भक्षः = air, subsisting on
तपः चरन् = asceticism, undertook.		

While the gods who came here along with Brahma have returned, that great sage Vishvamitra undertook another round of asceticism by standing in levitation, upraising his arms, and subsisting on air alone. [1-63-22b, 23a]

घर्मे पञ्चतपा भूत्वा वर्षास्वाकाशसंश्रयः ॥ १.६३.२३ ॥
शिशिरे सलिलस्थायी रात्र्यहानि तपोधनः ।
एवं वर्षसहस्रं हि तपो घोरमुपागमत् ॥ १.६३.२४ ॥

तपः धनः = ascetically, wealthy one	घर्मे घर्मे = in righteousness / in summer	पञ्च तपाः = five, ascetic-fires, on भूत्वा becoming - among them
वर्षासु = in rain [rainy season,] आकाश [open] sky, taking संश्रयः shelter [as rooftop]	शिशिरे = in winter	रात्रि अहानि = night, day, in water, सलिले शायी reclining
एवम् वर्ष = this way, years, thou- सहस्रम् sand	घोरम् तपः = severe, asceticism, he ob- उपागमत् हि tained - he undertook, indeed.	

In summer he became the Five-Fire Ascetic, in rainy season open sky is his rooftop, and in winter water is his reclining bed even by day or by night, and thus that ascetically wealthy Vishvamitra indeed undertook a severe asceticism in this way, for another thousand years. [1-63-23b, 24] Five fires are four Fires in four directions

and the fifth one is the scorching sun, overhead. An ascetic staying among these five fires will become an ascetic fire. The first word in first foot धर्मे , will also used as घर्मे , as above, in some mms.

तस्मिन् सन्तप्यमाने तु विश्वामित्रे महामुनौ ।
सन्तापः सुमहानासीत् सुराणां वासवस्य च ॥ १.६३.२५ ॥

महा मुनौ	= of great saint	तस्मिन्	= that, Vishvamisra	सम्	= while undertaking
सुराणाम्	= for gods, to Indra,	विश्वामित्रे		तप्यमाने तु	asceticism, but
वासवस्य च	even	सु महान्	= a very, high, burning	आसीत्	= it became.
		सन्तापः	[problem]		

While that great saint is undertaking fervent asceticism it has become a very high burning problem to gods and even to Indra. [1-63-25]

रम्भामप्सरसं शक्रस्सह सर्वैर्मरुद्गणैः ।
उवाचात्महितं वाक्यमहितं कौशिकस्य च ॥ १.६३.२६ ॥

शक्रः	= Indra	सर्वैः मरुत्	= with all, Air-gods", as-	आत्म हितम्	= for himself, advanta-
कौशिकस्य	= to Kaushika's son	गणैः सह	semblages, along with		geous
रम्भाम्	= to Rambha, apsara [ce-	अ हितम् च	= not, advantageous,	वाक्यम्	= words
अप्सरसम्	lestial wench,] spoke.		also		
उवाच					

Then Indra along with all the assemblages of the Air-gods spoke to Rambha, the celestial wench, words that are advantageous to himself, but disadvantageous to the son of sage Kushi, namely Vishvamisra. Thus Sage Shatahananda continued his narration. [1-63-26] ----

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे त्रि षष्ठितमः सर्गः ॥

Thus, this is the 63rd chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

64 Sarga 64 - चतुः षष्ठितमः सर्गः

Legend Of Vishvamitra [Contd.]

Introduction -

Vishvamitra curses Rambha, the celestial wench, knowing that she arrived at the behest of Indra to cause hindrance to his asceticism. But later feels ashamed to loose his tongue and then he is determined to undertake another round of asceticism to conquer his own senses.

सुरकार्यमिदं रम्भे कर्तव्यं सुमहत्त्वया ।
लोभनं कौशिकस्येह काममोहसमन्वितम् ॥ १.६४.१ ॥

रम्भे	= oh, Rambha	इह	= now	कौशिकस्य	= of Vishvamitra
काम मोह	= lust, craving, inclusive	लोभनम्	= called enchanting	सु महत्	= very, great [task]
समन्वितम्	of - a craving caused by lust				
इदम् सुर	= this, god's, task	त्वया	= by you, it is to be un-		
कार्यम्		कर्तव्यम्	dertaken.		

"Oh, Rambha, now you have to undertake this very great task of gods in enchanting Vishvamitra with a craving caused by lust, for lusting after you.' Thus Indra ordered Rambha..." Thus Sage Shataananda continued the legend of Vishvamitra to Raama. [1-64-1]

तथोक्ता साप्सरा राम सहस्राक्षेण धीमता ।
व्रीडिता प्राञ्जलिर्भूत्वा प्रत्युवाच सुरेश्वरम् ॥ १.६४.२ ॥

राम	= oh, Raama	धीमता	= by the intellectual one	सहस्र अक्षेण	= by Thousand-eyed Indra
तथा उक्ता स	= thus, spoken to, she,	व्रीडिता	= diffidently, with well-	सुर ईश्वरम्	= to gods", chief, sen-
अप्सर	celestial wench	प्राञ्जलिः	adjoined-palms	वाक्यम्	tence, in reply, said.
				प्रत्युवाच	

Oh, Raama, when that celestial wench is spoken thus by the Thousand-eyed Indra, she diffidently said to that chief of gods while adjoining her palms suppliantly. [1-64-2]

अयं सुरपते घोरो विश्वामित्रो महामुनिः ।
क्रोधमुत्सृजते घोरं मयि देव न संशयः ॥ १.६४.३ ॥
ततो हि मे भयं देव प्रसादं कर्तुमर्हसि ।

सुर पते	= oh, gods", chief	अयम्	= he, great saint, Vish-	घोरः	= a dangerous one
		महा मुनिः	vamitra is		
		विश्वामित्रः			

देव	= oh, god	मयि	= on me	घोरम्	= deadly, anger, he re-
				क्रोधम्	leases
सम्भयः न	= doubt, is not there	ततः मे	= thereby, for me, fear,	उत्स्रज्यते	
		भयम् हि	indeed	देव	= oh, god
प्रसादम्	= forbearance, to accord,				
कर्तुम्	apt of you.				
अर्हसि					

"Oh, chief of gods, Indra, that great saint Vishvamitra is a dangerous one and undoubtedly he releases his deadly anger on me. Oh, god, thereby I am fearful of him. Hence, oh, god, it will be apt of you to accord forbearance." So said Rambha to Indra. [1-64-3, 4a]

एवमुक्तस्तया राम रम्भया भीतया तदा ॥ १.६४.४ ॥
तामुवाच सहस्राक्षो वेपमानां कृताञ्जलिम् ।

राम	= oh, Raama	भीतया तया	= by fearful one, by her	तदा एवम्	= then, that way, when
सहस्राक्षः	= Thousand-eyed Indra	स भयम्	= with, fear, to her who	उक्तः	he is said
		वेपमानाम्	is shuddering	कृताञ्जलिम्	= she who made palm-
ताम् उवाच	= to her, said.				fold

Oh, Raama, the Thousand-eyed Indra replied Rambha when she spoke to him in that way while shuddering in fear and making palm fold in supplication. [1-64-4b, 5a]

मा भैषि रम्भे भद्रं ते कुरुष्व मम शासनम् ॥ १.६४.५ ॥
कोकिलो हृदयग्राही माधवे रुचिरद्रुमे ।
अहं कन्दर्पसहितः स्थास्यामि तव पार्श्वतः ॥ १.६४.६ ॥

रम्भे	= oh, Rambha	मा भैषी	= you need not, be fear-	ते भद्रम्	= you, will be safe
			ful		
मम	= my, command, you	अहम्	= I	रुचिर द्रुमे	= which has pleasing,
शासनम्	carryout			माधवे	trees, in springtime
कुरुष्व		भूत्वा	= on becoming]	कन्दर्प	= Love-god, along with
हृदय ग्राही	= heart, stealer, black-	स्थास्यामि	= I will stay.	सहितः	
कोकिलः	songbird				
तव पार्श्वतः	= at your, side				

"You need not be fearful, Rambha, carry out my command, safe betides you, I on becoming a heart-stealing black-songbird will be at your side along with Love-god in the pleasing trees of springtime. [1-64-5b, 6]

त्वम् हि रूपम् बहु गुणम् कृत्वा परम भास्वरम् ।
तम् ऋषिम् कौशिकम् रम्भे भेदयस्व तपस्विनम् ॥ १.६४.७ ॥

रम्भे	= oh, Rambha	त्वम् बहु	= you, multi-, multiplex	परम्	= highly, sparkling
रूपम् कृत्वा	= semblance, on assum-	गुणम्		भास्वरम्	
हि	ing [savoir faire,] in-	तपस्विनम्	= ascetical one	तम् ऋषिम्	= him, sage, Kaushika
भेदयस्व	= disengage [from asce-			कौशिकम्	
	sis.]				

"Indeed on your assuming a highly sparkling semblance, and multi-multiplexing your savoir faire, with bon viveurs and bon vivants, you disengage that ascetical sage Kaushika from his ascesis." So said Indra to Rambha. [1-64-7]

सा श्रुत्वा वचनं तस्य कृत्वा रूपमनुत्तमम् ।
लोभयामास ललिता विश्वामित्रं शुचिस्मिता ॥ १.६४.८ ॥

सा तस्य	= she, his [Indra"s,] sen-	अन्	= un, excelled,	ललिता	= lovely lady
वचनम्	tence, on hearing	उत्तमम्	physique, on adopting		
श्रुत्वा		रूपम् कृत्वा			
शुचि स्मिता	= bight, smiles [with	विश्वामित्रम्	= Vishvamitra, she		
	giggly grins]	लोभयामास	started to entice.		

On hearing the sentence of Indra she adopted an unexcelled physique, and on becoming a pulchritudinous damsel she started to entice Vishvamitra with giggly grins. [1-64-8]

कोकिलस्य तु शुश्राव वल्गु व्याहरतः स्वनम् ।
सम्प्रहृष्टेन मनसा तत एनामुदैक्षत ॥ १.६४.९ ॥

सः	= he tht Vishvamitra	वल्गु	= melodiously, saying	कोकिलस्य	= songbird"s, tune, he
		व्याहरतः	[trilling]	स्वनम्	heard
ततः	= then]	सम्प्रहृष्टेन	= with very, highly,	शुश्राव	
		मनसा	gladdened, heart	सः	= he, Vishvamitra]
एनाम्	= at her [at Rambha,]				
अन्वैक्षत	stared.				

Vishvamitra has heard melodious trilling tune of songbird, and while his heart is highly gladdening about the ambience, he incidentally saw and stared at Rambha. [1-64-9]

अथ तस्य च शब्देन गीतेनाप्रतिमेन च ।
दर्शनेन च रम्भाया मुनिः सन्देहमागतः ॥ १.६४.१० ॥

अथ	= then	तस्य शब्देन	= , its [songbird"s,] by	अ प्रतिमेन	= without, match - ex-
			trilling		ceptional

गीतेन च	= by tune, also	रम्भाया	= of Rambha, by [usual,	मुनिः	= sage, wariness, came
		दर्शनेन च	run-of-the-mill, un-	सन्देहम्	to [he is on the qui
			exceptional] tableau,	आगतः	vive.]
			also		

By the exceptional trilling tune of that songbird and by the unexceptional tableau of Rambha the sage is on his qui vive. [1-64-10]

सहस्राक्षस्य तत्कर्म विज्ञाय मुनिपुङ्गवः ।
रम्भां क्रोधसमाविष्टः शशाप कुशिकात्मजः ॥ १.६४.११ ॥

मुनिपुङ्गवः	= saint, the best	कुशिक	= Kushika"s, son, Vish-	तत्	= that, as Thousand-
		आत्मजः	vamitra	सहस्राक्षस्य	eyed Indra"s, deed
विज्ञाय	= on knowing	क्रोध	= in wrath, enwrapped,	कर्म	[escapade]
		समाविष्टः	Rambha, he cursed.		
		रम्भाम्			
		शशाप			

On knowing that as an escapade of the Thousand-eyed Indra, Vishvamitra is enwrapped in wrath and he cursed Rambha. [1-64-11]

यन्मां लोभयसे रम्भे कामक्रोधजयैषिणम् ।
दशवर्षसहस्राणि शैली स्थास्यसि दुर्भगे ॥ १.६४.१२ ॥

दुर्भगे	= you un, lucky female	रम्भे	= oh, Rambha	काम क्रोध	= wonton, wroth, to win
माम्	= me	यत्	= whereof, you entice	जय एषिणम्	over, wisher
शैली	= rock [like,] you will	लोभयसे	thereof	दश वर्ष	= ten, years, thousand
स्थास्यसि	stay - you become a			सहस्राणि	
	statued wastrel.				

"Whereof you tried to entice me who am wishing to win over the wanton and wroth, you unlucky female Rambha, thereof you will become a rocklike statued wastrel. [1-64-12]

ब्राह्मणः सुमहातेजास्तपोबलसमन्वितः ।
उद्धरिष्यति रम्भे त्वां मत्क्रोधकलुषीकृताम् ॥ १.६४.१३ ॥

रम्भे	= oh, Rambha	सु महा तेजाः	= very, high, resplen-	तपः बल	= ascetical, power, hav-
			dent one	सम्	ing
ब्राह्मणः	= a Brahman	मत् क्रोध	= by my, anger, blemish,	अन्वितः	
		कलुषी	made - one blemished	त्वाम्	= you
उद्धरिष्यति	= he redeems.	कृताम्	by my anger		

"A highly resplendent Brahman who is ascetically powerful redeems you, oh, Rambha, who are now blemished by my anger." Vishvamitra cursed Rambha in this way. [1-64-13] This ascetically powerful Brahman-saviour of Rambha is none other than the Sage Vashishta, the brainchild of Brahma. Even though Vishvamitra is at loggerheads with Vashishta, he holds Vashishta in high respect.

एवमुक्त्वा महातेजा विश्वामित्रो महामुनिः ।
अशक्नुवन् धारयितुं क्रोधं सन्तापमागतः ॥ १.६४.१४ ॥

महातेजाः	= great-resplendent one	महामुनिः	= great-saint, Vishvami-	कोपम्	= anger, to contain, not,
		विश्वा मित्रः	tra	धारयितुम्	a capable sage
एवम् उक्त्वा	= thus, on saying - for uttering a curse angrily	सन्तापम्	= compunction, came [to him, he became compunctious.]	अ शक्नुवन्	

Thus the great-resplendent Vishvamitra became compunctious when that great-saint could not contain his anger in uttering an angry curse. [1-64-14]

Angering for trivial reasons, or on trivially inferiors ones is a demeritorious triviality in loosing ascetic power. Irrestrainable temperament will not only ruin the ascetic powers but also breeds a prolonged compunction. Manu defines जित इन्द्रिय as one who श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भक्त्वा घ्रात्वा च यौ नरः। न हृष्यति ग्लायति वा स विज्ञेयो जितेन्द्रियः ॥ - मनु "he who on hearing, touching, seeing, eating, smelling, but neither gladdens nor saddens, is a self-senses-conquered one..." The same is said in Bhagavad Gita, and the whole of कर्म योग deals with the same subject, and it is said there:

तस्मात् त्वम् इन्द्रियाणि आदौ नियम्य भरतर्षभ
पाप्मानम् प्रजहि हि एनम् ज्ञान विज्ञान नाशनम् ॥ गीत ३-४१

He that, being self-contained, hath vanquished doubt, / Disparting self from service, soul from works, / Enlightened and emancipate, my Prince! / Works fetter him no more! Cut then atwain / With sword of wisdom, Son of Bharata! - Sir Edwin Arnold.

तस्य शापेन महता रम्भा शैली तदाभवत् ।
वचः श्रुत्वा च कन्दर्पो महर्षेः स च निर्गतः ॥ १.६४.१५ ॥

तदा	= then	तस्य महता	= by his, great, curse	रम्भा शैली	= Rambha, rocklike
महर्षेः वचः	= of great-saint, words,	शापेन		अभवत्	statue, became
श्रुत्वा	on hearing	कन्दर्पः	= Love-god	सः च	= he [Indra,] also
निर् गतः	= out, gone [took flight.]				

Then Rambha has become a rocklike statue by that great curse of Vishvamitra, and having heard the words of that great-saint Love-god and Indra also took flight. [1-64-15]

कोपेन सुमहातेजास्तपोपहरणे कृते ।
इन्द्रियैरजितै राम न लेभे शान्तिमात्मनः ॥ १.६४.१६ ॥

राम	= oh, Raama	महातेजाः सः	= great-resplendent one, he	कोपेन	= by angering
तपः	= ascetical [merit,] in divesture of, made [owing to]	अजितै	= not, governable, with senses	आत्मनः	= for himself, peace, not, attained.
अपहरणे		इन्द्रियैः		शान्तिम् न लेभे	

Owing to his angering that great-resplendent Vishvamitra is now divested of his ascetical merit, and he has no peace of mind owing to ungovernable senses. [1-64-16]

बभूवास्य मनश्चिन्ता तपोपहरणे कृते ।
नैव क्रोधं गमिष्यामि न च वक्ष्ये कथञ्चन ॥ १.६४.१७ ॥

तपः	= ascetical [merit,] in divesture of, made [owing to]	अस्य मनः	= his, conscience, sentimental, became	क्रोधम् न एव	= wrath, not, thus, I go into [a fit of rage]
अपहरणे		चिन्ता बभूव		गमिष्यामि	
कृते		न च वक्ष्ये	= not, also, talk - put into words.		
कथञ्चन	= in anyway				

His conscience became sentimental owing to the divesture of his ascetical merit, and he soliloquised, "I shall not succumb to wrath in anyway, nor I put my presentiment into words." [1-64-17]

अथवा नोच्छ्वसिष्यामि संवत्सरशतान्यपि ।
अहं विशेषयिष्यामि ह्यात्मानं विजितेन्द्रियः ॥ १.६४.१८ ॥

अथवा	= otherwise	संवत्सर	= years, hundred, even for	न	= not, I respire
अहम्	= I	शतानि अपि		उच्छ्वसिष्यामि	
		विजित	= verily, conquered, senses - until I become conqueror my own senses	आत्मानम्	= myself, I emaciate, indeed.
		इन्द्रियः		शोषयिष्यामि	
				हि	

"Otherwise, I do not even respire for a hundred years for the respiratory gestures will also exhibit moods, and I indeed emaciate myself until I become a real conqueror of my own senses. [1-64-18]

तावद्यावद्धि मे प्राप्तं ब्राह्मण्यं तपसार्जितम् ।
अनुच्छ्वसन्नभुञ्जानस्तिष्ठेयं शाश्वतीः समाः ॥ १.६४.१९ ॥

मे	= to me	तपसा	= by [merit of] asceticism	आर्जितम्	= acquired, Brahman-
				ब्राह्मण्यम्	hood, indeed
यावत्	= till such time	प्राप्तम्	= bechances	हि	
अन्	= without, respiring	अ भुंजाः	= without, food [food-	तावत्	= until then
उच्छ्वसन्	[breathless]		less]	शाश्वती	= for endless, years
तिष्ठेयम्	= bide my time	तप्यमानस्य	= one who is in asceticism	समाः	
मूर्तयः	= my, bodily organs	क्षयम्	= deterioration	मे	= to me
				न यास्यन्ति	= not, undergo, indeed.
				हि	

"Till such time as I acquire Brahman-hood with the merit of my own asceticism I will be breathless and foodless, even if it is going to take endless years, and while I am in asceticism my bodily organs indeed will not undergo any deterioration." So said Vishvamitra to himself. [1-64-19]

एवं वर्षसहस्रस्य दीक्षां स मुनिपुङ्गवः ।
चकाराप्रतिमां लोके प्रतिज्ञां रघुनन्दन ॥ १.६४.२० ॥

रघुनन्दन	= oh, Raghu's, legatee, Raama	सः	= he, the sage, eminent	एवम्	= in this way
लोके अ	= in world, not, parallel	मुनिपुङ्गवः		प्रतिज्ञाम्	= vow, undertook.
प्रतिमाम्	[nonpareil]	वर्षे शस्रस्य	= years, thousands,	चकार	
		दीक्षाम्	commitment		

Thus that eminent sage abided by the commitment to the vow for a thousand years, oh, Raama, the legatee of Raghu, which is a nonpareil vow in the world. Thus Shataananda continued. [1-64-20] ...

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चतुः षष्ठितमः सर्गः ॥

Thus, this is the 64th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

65 Sarga 65 - पञ्चषष्टितमः सर्गः

Legend Of Vishvamitra - Concluded

Introduction -

Vishvamitra becomes Brahma-sage after a prolonged asceticism that made all the worlds to startle. All gods request Brahma to accord the supreme Brahma-sageship on Vishvamitra as he is cleansed of all mortal impurities, and Brahma accords that highest order on him. Thus Sage Shataananda concludes his narration about the legend of Vishvamitra.

अथ हैमवतीं राम दिशं त्यक्त्वा महामुनिः ।

पूर्वा दिशमनुप्राप्य तपस्तेपे सुदारुणम् ॥ १.६५.१ ॥

राम	= oh, Raama	अथ महा मुनिः	= then, great-saint	हैमवतीम् दिशम्	= snowbound, direction - Himalayan area, northern side
त्यक्त्वा	= leaving off	पूर्वाम् दिशम् अनुप्राप्य	= eastern, direction, on arriving	सुदारुणम् तपः तेपे	= highly rigorous, asceticism, undertook.

"That great-saint Vishvamitra then leaving off the snowbound Himalayas on north, oh, Raama, he reached eastern quarter and undertook rigorous asceticism." Thus Sage Shataananda continued the legend of Vishvamitra.

[1-65-1]

मौनं वर्षसहस्रस्य कृत्वा व्रतमनुत्तमम् ।

चकाराप्रतिमं राम तपः परमदुष्करम् ॥ १.६५.२ ॥

राम	= Raama	वर्ष सहस्रस्य	= of years, thousand	अनुत्तमम्	= un, excelled
मौनम्	= muteness	व्रतम्	= vow	कृत्वा	= on making [committing himself]
अप्रतिमम्	= un, matched	परम दुष्करम्	= highly, impracticable	तपः चकार	= asceticism, he performed.

Committing himself to a vow of muteness, oh, Raama, he performed an unexcelled and unmatched asceticism which is highly impracticable for others to perform. [1-65-2]

पूर्णे वर्षसहस्रे तु काष्ठभूतं महामुनिम् ।

विघ्नैर्बहुभिराधूतं क्रोधो नान्तरमाविशत् ॥ १.६५.३ ॥

स कृत्वा निश्चयं राम तप आतिष्ठदव्ययम् ।

राम	= Raama	वर्ष सहस्रे	= years, thousand, on	काष्ठ भूतम्	= woodenly, on becom-
बहुभिः विघ्नैः	= many, by barriers,	पूर्णे तु	completing, even	महा मुनिम्	ing, great-saint
आधूतम्	blasted [at full blast]	क्रोधः हृदय	= fury, in inside [heart of	न आविशत्	= not, entered
सः निश्चयम्	= he, firm determina-	अन्तरम्	hearts,]		
कृत्वा	tion, on making	अ व्ययम्	= not, mitigated, ascetic,		
		तप आतिष्ठत्	stood fast.		

Even on completing a thousand years, even when that great-saint became woodenly, even many barriers are at full blast, oh, Raama, fury has not entered his heart of hearts, for he stood fast in an unmitigated asceticism on making a firm determination. [1-65-3, 4a]

तस्य वर्षसहस्रस्य व्रते पूर्णे महाव्रतः ॥ १.६५.४ ॥

भोक्तुमारब्धवानन्नं तस्मिन् काले रघूत्तम ।

इन्द्रो द्विजातिर्भूत्वा तं सिद्धमन्नमयाचत ॥ १.६५.५ ॥

रघूत्तम	= oh, Raghu-dynasty's best, Raama	तस्य वर्ष	= those, years, thousand	व्रते पूर्णे	= ascetic, while being
महाव्रतः	= one with a rigorous pledge	सहस्रस्य	of		completed
		अन्नम्	= meal, to eat, started to	तस्मिन् काले	= at that, time
		भोक्तुम्			
इन्द्रः	= Indra, Brahman, on	आरब्धवान्			
द्विजातिः	becoming	तम् सिद्ध	= him [Vishvamitra"s,]		
भूत्वा		अन्नम्	readily available,		
		अयाचत्	meal, requested.		

On one day when those thousand years of asceticism with the rigorous pledge of Vishvamitra are being completed, and when he started to eat his meal, oh, Raama, best of Raghu's dynasty, Indra arrived there disguising himself as a Brahman and requested for the readily available meal. [1-65-4b, 5] This meal is prepared by Vishvamitra alone after a thousand years and such self-cooking of food by the ascetics is called, वैश्व देवम् , since it is a sacred preparation अनेन वैश्वदेव अन्ते समागतो अतिथिः स्वयम् उपोष्या अपि स्वीय अन्न प्रदानेन सम्भोज्य इति सूचितम् - दुक्

तस्मै दत्त्वा तदा सिद्धं सर्वं विप्राय निश्चितः ।

निःशेषिते ऽन्ने भगवानभुक्तवैव महातपाः ॥ १.६५.६ ॥

न किञ्चिदवदद्विप्रं मौनव्रतमुपस्थितः ॥

तथा एव आसीत् पुनः मौनम् अनुच्छ्वासम् चकार ह ॥ १-६५-७

भगवान्	= godly Vishvamitra	महा तपाः	= great-ascetic	मौन व्रतम्	= muteness, pledge of,
				उपास्थितः	one who is abiding
निश्चितः	= willingly	तदा	= then	सिद्धम्	such Vishvamitra
					ready [meal]

सर्वम् = all	तस्मैः विप्राय दत्त्वा = for him, to Brahman, gave away	अन्ने निः षेषिते = food, nothing, remained - Indra consumed everything without any leftovers
अ भुत्वा इव = without, taking food [starved himself,] like	विप्रम् किञ्चित् न अवदत् = to Brahman, a little, not, said	तथा = later
पुनः = again	अन् उच्छ्वासम् एव आसीत् = without, breath [with breath-control,] only, he remained	मौनम् चकार ह = muteness, carried on [his asceticism,] indeed.

Then that godly Vishvamitra willingly gave away all the readied meal to that Brahman, and as no meal is leftover by Brahman-Indra, that great-ascetic Vishvamitra starved himself. Vishvamitra did not speak a little to the Brahman in dissent as he is abided by his pledge of muteness, and he again remained in muteness and breath-control. Like that, he indeed carried on his asceticism. [1-65-6, 7]

अथ वर्षसहस्रं वै नोच्छ्वसन् मुनिपुङ्गवः ।
तस्यानुच्छ्वसमानस्य मूर्ध्नि धूमो व्यजायत ॥ १.६५.८ ॥
त्रैलोक्यं येन सम्भ्रान्तमादीपितमिवाभवत् ।

अथ = then	मुनिपुङ्गवः = saint, the eminent is	वर्ष सहस्रम् = years, [another] thousand
न उच्छ्वसत् = without, respiration	अन् उच्छ्वसमानस्य = who is - not, taking breath	तस्य मूर्ध्नि = his, from head
धूमः व्यजायत = fumes, started to emit	येन = by which [fumes]	त्रै लोकेषु सम्भ्रान्तम् = triad, of worlds, startled
आतापितम् इव अभवत् = seared, as if, became.		

That eminent saint remained without respiration for another thousand years, and then fumes have started to emit from the head of sage who is controlling his breath, by which fumes the triad of worlds looked as if it is searing, and this startled all the worlds. [1-65-8, 9a]

ततो देवास्सगन्धर्वाः पन्नगासुरराक्षसाः ॥ १.६५.९ ॥
मोहितास्तेजसा तस्य तपसा मन्दरश्मयः ।
कश्मलोपहताः सर्वे पितामहमथाब्रुवन् ॥ १.६४.१० ॥

ततः = then	देव ऋषि गन्धर्वाः पन्नग उरग राक्षसाः = gods, sages, gandharva-s, serpents, reptiles, demons	तस्य = his [Vishva mitra's]
तेजसा = by resplendence	मोहिता = are puzzled	अथ = then
तपसा = by [his] asceticism	मन्द रश्मयः = dulled, resplendence - of gods and others	कश्मल उपहताः = all of them - blemish, marred by

सर्वे	= all, to Grandparent,
पितामहम्	then, addressed.
अब्रुवन्	

Then the gods, sages, gandharva-s, serpents, reptiles, demons are puzzled at the asceticism of Vishvamitra, and as their own resplendence is dulled by the asceticism of Vishvamitra, thereby they are marred by this blemish of lowered resplendence, then all of them addressed the Grandparent, Brahma. [1-65-9b, 10]

बहुभिः कारणैर्देव विश्वामित्रो महामुनिः ।
लोभितः क्रोधितश्चैव तपसा चाभिवर्द्धते ॥ १.६५.११ ॥

देव	= oh, god	महामुनिः	= great-saint, Vishvami-	बहुभिः	= by many - all, means
लोभितः	= [even if] allured, an-	विश्वामित्रः	tra	कारणैः	
क्रोधितः चैव	gered, also thus	तपसा	= by asceticism, transcend-		
		अभिवर्द्धते	ing.		

"Even if that great-saint Vishvamitra is angered and allured in order to foil his ascetical ascendancy, by all of us and by all means oh, god, he is transcending these lures, angers, and passions by his asceticism. [1-65-11]

न ह्यस्य वृजिनं किञ्चिद्दृश्यते सूक्ष्ममप्यथ ।
न दीयते यदि त्वस्य मनसा यदभीप्सितम् ॥ १.६५.१२ ॥
विनाशयति त्रैलोक्यं तपसा सचराचरम् ।

अथ	= now	अस्य	= his	सूक्ष्मम् अपि	= imperceptible, even
वृजिनम्	= sin - imperfection, in	न दृश्यते हि	= not, appears, really	अस्य	= his, heart, which, felt
किञ्चित्	the least			मनसा यत्	[desire]
न दीयते यदि	= not, given, if	तपसा	= by ascetic [power]	अभीप्सितम्	
त्रैलोक्यम्	= triad of worlds, he			स चर	= with, mobile, sessile
विनाशयति	devastates.			अचरम्	

"Now, even an imperceptible imperfection does not really appear in him, but if his heartfelt desire is not meted out, he will devastate the triad of worlds with his ascetic power. [1-65-12, 13a]

व्याकुलाश्च दिशः सर्वा न च किञ्चित्प्रकाशते ॥ १.६५.१३ ॥
सागराः क्षुभिताः सर्वे विशीर्यन्ते च पर्वताः ।

सर्वाः दिशः	= all, directions, are tu-	किञ्चित् न	= anything, not, bright-	सर्वे सागराः	= all, oceans, are tem-
व्याकुलाः	multuous	प्रकाशते	ening	क्षुभिताः	pestuous
सर्वे पर्वताः	= [all,] mountains, are				
विशीर्यन्ते	eruptive.				

"All the directions are all tumultuous, all the oceans are tempestuous, and all the mountains are eruptive, and nothing is bright. [1-65-13b, 14a]

प्रकम्पते च पृथिवी वायुर्वाति भृशाकुलः ॥ १.६५.१४ ॥
ब्रह्मन्न प्रतिजानीमो नास्तिको जायते जनः ।

रहन्	= oh, Brahma	वसुधा प्र	= earth is, highly, tremu- lous	वायुः	= air is, turbulently,
इह	= now	कम्पते		सम्कुलः	= gusting
		न प्रति	= not, towards, we know	वाति	
		जानीमः	= - we don't know what to do	जनः	= people
न आस्तिकः	= not, theistic, they tend				
जायते	to become.				

"The earth is highly tremulous, air is gusting turbulently, oh, Brahma, people tend to become non-theistic and we do not know what to do. [1-65-14b, 15a]

सम्मूढमिव त्रैलोक्यं सम्प्रक्षुभितमानसम् ॥ १.६५.१५ ॥
भास्करो निष्प्रभश्चैव महर्षेस्तस्य तेजसा ।

त्रैलोक्यम्	= [all beings in] triad of worlds	सम् प्र	= with very, highly, per- turbed, senses	सम्मूढम् इव	= stupefied, as though
तस्य महर्षेः	= his, of grate sage, by	क्षुभित		निष् प्रभः	= without, lustre.
तेजसा	resplendence	मानसम्			
		भास्करः च	= sun is, also		

"All the beings in the triad of the worlds are very highly perturbed at their senses and they are as though stupefied, and when juxtaposed the sun is lustreless before the resplendence of that great sage. [1-65-15b, 16a]

बुद्धिं न कुरुते यावन्नाशे देव महामुनिः ॥ १.६५.१६ ॥
तावत्प्रसाद्यो भगवानग्निरूपो महाद्युतिः ।

देव	= oh, god	महामुनिः	= great saint, Vishvami- tra	नाशे	= in total destruction - of all worlds
यावत्	= before	बुद्धिम् न	= mind, not, going to make up	तावत्	= prior to it
अग्नि रूपः	= Fire-god"s, embodi- ment of	कुरुते		भगवान्	= most reverential one Vishvamisra
प्रसादः	= he is to be placated.	महाद्युतिः	= great-resplendent one		

"Oh, God, great saint Vishvamisra turned out to be the embodiment of Fire-god, and before that great-resplendent and most reverential sage makes up his mind for total destruction of all worlds he is to be placated. [1-65-16b, 17a]

कालाग्निना यथा पूर्वं त्रैलोक्यं दह्यते ऽखिलम् ॥ १.६५.१६ ॥
देवराज्यं चिकीर्षत दीयतामस्य यन्मतम् ।

अखिलम् त्रैलोक्यम्	= entirely, triad of worlds	पूर्वम् काल अग्निना यथा दह्यते	= previously, by End- Time, Fire, as to how, blazed away likewise it is	दह्यते	= burnt now]
देव राज्यम् चिकीर्षत तत्	= of gods, realm, wants to do [be potentate of] = that]	यदि दीयताम्	= if] = may be given.	अस्य यत् मतम्	= whatever, his, predilection is

"As to how the End-Time Fire entirely blazed away the triad of worlds previously, now this sage may do likewise, hence whatever is his predilection that may be given to him, even if he wants to become the potentate on the realm of gods." Thus, all gods appealed to Brahma [1-65-17b, 18a]

ततः सुरगणाः सर्वे पितामहपुरोगमाः ॥ १.६५.१८ ॥
विश्वामित्रं महात्मानं वाक्यं मधुरमब्रुवन् ।

ततः	= then	पितामह पुरोगमाः	= Grandparent, keeping in forefront	सर्वे सुर गणाः	= all, gods", assem- blages
महात्मानम् विश्वामित्रम्	= to great souled one, to Vishvamitra	मधुरम् वाक्यम् अब्रुवन्	= harmonious, word, said.		

Then all the assemblages of gods keeping the Grandparent Brahma in their forefront appeared before that great souled Vishvamitra and said this harmonious word. [1-65-18b, 19a]

ब्रह्मर्षे स्वागतम् ते अस्तु तपसा स्म सु तोषिताः ॥ १-६५-१९
ब्राह्मण्यम् तपसा उग्रेण प्राप्तवान् असि कौशिक ।

ब्रह्मर्षे	= oh, Brahma-sage	ते स्वागतम् अस्तु	= to you, welcome, let there be [you are wel- come]	तपसा सु तोषिताः स्म	= by ascesis, much, con- tented, we are
कौशिक	= oh, Kaushika	उग्रेण तपसा	= by rigorous, ascesis	ब्राह्मण्यम् प्राप्तवान् असि	= Brahman-hood, you obtained, you have.

"Oh, Brahma-sage, you are welcome. We are much contented with your ascesis. Oh, Kaushika, you have achieved Bahaman-hood by your rigorous ascesis. [1-65-19b, 20a]

दीर्घम् आयुः च ते ब्रह्मन् ददामि स मरुद् गणः ॥ १-६५-२०
स्वस्ति प्राप्नुहि भद्रम् ते गच्छ सौयं यथा सुखम् ।

ब्रह्मन्	= oh, Brahman	स मरुत्	= [L,] along with, Marut-	ते	= to you
दीर्घम् आयुः	= long, life, I am bestow-	गणः	= gods", assemblages	ते भद्रम्	= to you, safeness will be
ददामि	ing	स्वस्ति प्राप्नुहि	= blissfulness, betides		there
सौम्य	= oh, gentle [sage]	यथा सुखम्	= as you, please, take		
		गच्छ	leave.		

"Along with the assemblages of Marut-Wind-gods, I bestow upon you a long life. Let blissfulness betide you. You be safe. Oh, gentle sage, you may take leave as you please." Thus, Brahma said to Vishvamitra. [1-65-20b, 21a]

पितामह वचः श्रुत्वा सर्वेषाम् त्रिदिव ओकसाम् ॥ १-६५-२१
कृत्वा प्रणामम् मुदितो व्याजहार महामुनिः ।

महामुनिः	= great-saint	पितामह वचः	= Grandparent"s, word	सर्वेषाम्	= of all, heaven, resi-
श्रुत्वा	= on hearing	मुदितः	= cheerfully	त्रिदिव	dents [words of]
व्याजहार	= said.			ओकसाम् च	
				प्रणामम्	= good devoirs, on per-
				कृत्वा	forming [paying]

On hearing the word of Grandparent Brahma and the other residents of heaven, and on paying good devoirs to all of them that great saint cheerfully said. [1-65-21b, 22a]

ब्राह्मण्यम् यदि मे प्राप्तम् दीर्घम् आयुः तथैव च ॥ १-६५-२२
ॐ कारो अथ वषट् कारो वेदाः च वरयन्तु माम् ।

मे	= to me	ब्राह्मण्यम्	= Brahman-hood, be-	तथैव	= like that
दीर्घम् आयुः	= long, life [eternality,]	प्राप्तम् यदि	fallen, if	ॐ	= Om
च	also - if I got them	अथ	= then	वेदाः च	= Veda-s, even
कारः	= syllable [quintessence of]	वषट् कारः	= vaSaT, syllable [quintessence of]		
माम्	= me, let them patronise.				
वरयन्तु					

"If Brahman-hood and eternality have befallen on me, let the quintessence of AUM and vaSat syllables, and even all Veda-s patronise me. [1-65-22b, 23a]

क्षत्र वेदविदाम् श्रेष्ठो ब्रह्म वेदविदाम् अपि ॥ १-६५-२३
ब्रह्म पुत्रो वसिष्ठो माम् एवम् वदतु देवताः ।
यदि अयम् परमः कामः कृतो यान्तु सुरर्षभाः ॥ १-६५-२४

देवताः = oh, gods	क्षत्र वेद = Kshatriya's, knowl- विदाम् edge [kingcraft,] among geniuses	ब्रह्म वेद = Brahman, knowl- विदाम् अपि edge, among knowers [scholars of Veda-s,] even
श्रेष्ठः = the outstanding one	ब्रह्म पुत्रः = Brahma's, son [brain- child]	वसिष्ठः = Vashishta
माम् एवम् = me, in this way, say वदतु [acknowledge]	अयम् परमः = this, ultimate, yearn- कामः ing	कृतः यदि = done, if
सुर ऋषभाः = gods, the best ones	यान्तु = you may leave.	

"Oh, gods, he who is the outstanding one among the geniuses of kingcraft, and among the scholars of Veda-s as well, even that Vashishta, the brainchild of Brahma, shall acknowledge me in this way as Brahma-sage. Oh, the best gods, you may take leave if you can effectuate this ultimate yearning of mine." Thus Vishvamitra requested the gods. [1-65-23b, 24]

ततः प्रसादितो देवैः वसिष्ठो जपताम् वरः ।
सख्यम् चकार ब्रह्मर्षिः एवम् अस्तु इति च अब्रवीत् ॥ १-६५-२५

ततः देवैः = then, by gods, one प्रसादितः who is besought - Vashishta	जपताम् वरः = among meditators, the वसिष्ठः best, Vashishta [has come to Vishvamitra]	सख्यम् = friendship, made चकार
एवम् = thus	ब्रह्मर्षिः = Brahma-sage, you are अस्तु	इति च = in this way, also, said. अब्रवीत्

Then the best one among meditators Vashishta has come over there when the gods besought him to come, and he made friendship with Vishvamitra. He also said in this way to Vishvamitra, "you are a Brahma-sage." [1-65-25]

ब्रह्मर्षिः त्वम् न संदेहः सर्वम् संपद्यते तव ।
इति उक्त्वा देवताः च अपि सर्वा जग्मुः यथा आगतम् ॥ १-६५-२६

त्वम् ब्रह्मर्षिः = you are, Brahma-sage	सन्देहः न = doubt, is not there	तव सर्वम् = to you, everything, सम्पद्यते will accrue - in ac- cordance with this sageship
इति उक्त्वा = thus, on saying	सर्वा देवताः = all, gods, also, even च अपि	यथा = as, they have come, आगतम् went away. जग्मुः

No doubt, you are a Brahma-sage and everything will accrue to you in accordance with the sublimity of this sageship," and when Vashishta said so to Vishvamitra, all the gods have gone away as they have come. [1-65-26]

विश्वामित्रो अपि धर्मात्मा लब्ध्वा ब्राह्मण्यम् उत्तमम् ।
पूजयामास ब्रह्मर्षिम् वसिष्ठम् जपताम् वरम् ॥ १-६५-२७

धर्मात्मा	=	virtue-souled one,	उत्तमम्	=	supreme, Brahman-	ब्रह्मर्षिम्	=	Brahma-sage, among
विश्वामित्रः		Vishvamisra, even	ब्राह्मण्यम्		hood on getting	जपताम्		meditators, the best
अपि			लब्ध्वा			वरम्		one, at Vashishta
पूजयामास	=	started to reverence.				वसिष्ठम्		

On getting his Brahman-hood even the virtue-souled Vishvamisra started to reverence the supreme among meditators and his counterpart Brahma-sage, namely Vashishta. [1-65-27]

कृत कामो महीम् सर्वाम् चचार तपसि स्थितः ।
एवं त्वनेन ब्राह्मण्यं प्राप्तं राम महात्मना ॥ १-६५-२८ ॥

कृत कामः	=	effectuated, aim -	तपसि स्थितः	=	in ascesis, abiding	सर्वाम्	=	all over, earth, he am-
		whose aim is effectuated				महीम्		bled
राम	=	oh, Raama	महात्मना	=	by great souled one	चचार		
एवम्	=	in this way	ब्राह्मण्यम्	=	Brahman-hood, is	अनेन	=	by him
			प्राप्तम्		achieved.			

When his aim is effectuated Vishvamisra ambled all over the earth abiding in ascesis, and oh, Raama, this great souled sage Vishvamisra achieved Brahman-hood in this way. [1-65-28]

एष राम मुनिश्रेष्ठ एष विग्रहवांस्तपः ।
एष धर्मपरो नित्यं वीर्यस्यैष परायणम् ॥ १-६५-२९ ॥

राम	=	oh, Raama	एष	=	he is	मुनि श्रेष्ठ	=	saint, best
एष	=	he is, embodiment of,	एष नित्यम्	=	he is, always, in righ-	एष वीर्यस्य	=	he is, for fortitude,
विग्रहवान्		ascesis	धर्मः परः		teousness, obliged	परायणम्		dwelling house
तपः					with			stronghold.

Oh, Raama, he is the best saint, he is the embodiment of ascesis, he is always obliged with righteousness, and he is the stronghold for fortitude. [1-65-29]

एवमुक्त्वा महातेजा विरराम द्विजोत्तमः ।
शतानन्दवचः श्रुत्वा रामलक्ष्मणसन्निधौ ॥ १-६५-३० ॥
जनकः प्राञ्जलिर्वाक्यमुवाच कुशिकात्मजम् ।

महातेजाः	=	great-resplendent,	एवम् उक्त्वा	=	that way, on saying,	जनकः	=	King Janaka
द्विजोत्तमः		Brahman, the best	विरराम		took respite			
		[Shataananda]						
राम लक्ष्मण	=	Raama, Lakshmana, in	शतानन्द	=	Shataananda"s,	प्राञ्जलिः	=	with adjoined palms
सन्निधौ		the presence of	वचः श्रुत्वा		words, on listening			

कुशिकात्मजम् = Kushika"s, son sen-
वाक्यम् tence, said to.
उवाच

On narrating the legend of Vishvamitra in this way that best Brahman and great-resplendent Sage Shataananda took respite. And on listening the narration of Sage Shataananda said in the presence of Raama and Lakshmana, king Janaka said this sentence to Kushika"s son, Vishvamitra, with suppliantly adjoined palms. [1-65-30b, 31a]

धन्यो ऽस्म्यनुगृहीतो ऽस्मि यस्य मे मुनिपुङ्गव ॥ १.६५.३१ ॥
यज्ञं काकुत्स्थसहितः प्राप्तवानसि धार्मिक ।

कौशिक	= oh, Kaushika	मुनिपुङ्गव	= oh, sage, the eminent	काकुत्स्थ	= Kakutstha-s, along
यस्य	= which	मे यज्ञम्	= to my, Vedic-ritual	सहितः	with
धन्यो अस्मि	= fortunate I am	अनुगृहीतो अस्मि	= much obliged I am.	प्राप्तवान् असि	= happened to come, you have such as i am

Oh, eminent sage Vishvamitra, you happened to be here at this Vedic-ritual which is conducted by me, oh, Kaushika, that too, along with Raama and Lakshmana, the legatees of Kakutstha, thereby I am fortunate, I am much obliged. [31b, 32a]

पावितो ऽहं त्वया ब्रह्मन् दर्शनेन महामुने ॥ १.६५.३२ ॥
गुणा बहुविधाः प्राप्तास्तव सन्दर्शनात्मया ।

महामुने	= oh, great saint, oh, Brahman	त्वया दर्शनेन	= by you, when see - by your graceful glance	अहम्	= I am, consecrated
तव	= you, by [my] behold-	मय बहु	= many, kinds, of at-	पावितः	
सन्दर्शनात्	ing	विधाः गुणाः प्राप्ताः	tributes [boons,] achieved [by me.]		

Oh, Brahman, I stand consecrated just by your graceful glance, and oh, great saint, I reckon that I have achieved many boons just glancing at you. [1-65-32b, 33a]

विस्तरेण च ते ब्रह्मन् कीर्त्यमानं महत्तपः ॥ १.६५.३३ ॥
श्रुतं मया महातेजो रामेण च महात्मना ।

महा तेजः	= oh, great-resplendent, Brahman	विस्तरेण	= comprehensively, be-	ते	= your]
ब्रह्मन्		कीर्त्यमानम्	ing extolled	महात्मना	= by noble souled,
महत्तपः	= great asceticism	मय	= by me as well as	रामेण	Raama
श्रुतम् वै	= heard, indeed.				

Oh, great-resplendent Brahman, myself and the noble souled Raama have heard about your great asceticism when Sage Shataananda extolled it comprehensively. [1-65-33b, 34a]

सदस्यैः प्राप्य च सदः श्रुतास्ते बहवो गुणाः ॥ १.६५.३४ ॥
 अप्रमेयं तपस्तुभ्यमप्रमेयं च ते बलम् ।
 अप्रमेया गुणाश्चैव नित्यं ते कुशिकात्मज ॥ १.६५.३५ ॥

सदस्यैः सदः = by congregationalists, प्राप्य congregation, [who have] come - who are available in	ते बहवः = your, numerous, endowments, are heard	तुभ्यम् तपः = your, asceticism, is inestimable
ते बलम् च = your, power, also, is अप्रमेयम् infinite	कुशिकात्मज = oh, son of Kushika	ते गुणाः चैव = your, talents, also thus
नित्यम् = everlastingly, invaluable.		

The congregationalists available in this Vedic-ritual congregation have also heard about your numerous endowments. Inestimable is your asceticism, infinite is your power, and oh, son of Kushika, your talents are everlastingly invaluable. [1-65-34b, 35]

तृप्तिराश्चर्यभूतानां कथानां नास्ति मे विभो ।
 कर्मकालो मुनिश्रेष्ठ लम्बते रविमण्डलम् ॥ १.६५.३६ ॥

विभो = oh, lord	आश्चर्य भूतानाम् कथानाम् = wonder, causing, of narratives	मे तृप्तिः न अस्ति = to me, contentment, not, is there
मुनि श्रेष्ठ = oh, saint, the best	रवि मण्डलम् लम्बते = sun's, sphere, dangling	कर्म कालः = ritual, time
अभिवर्तते = is approaching.]		

Oh, lord, there is no contentment to me while listening to your wondrous narratives, but oh nobleman, time for vespertine ritual is fast approaching as sun's sphere is dangling westward. [1-65-36]

श्वःप्रभाते महातेजो द्रष्टुमर्हसि मां पुनः ।
 स्वागतं तपतां श्रेष्ठ मामनुज्ञातुमर्हसि ॥ १.६५.३७ ॥

महातेजः = oh, great-resplendent sage	श्वः प्रभाते = tomorrow, morning	माम् पुनः द्रष्टुम् अर्हसि = me, again to see, apt of you
जपताम् श्रेष्ठ = oh, meditator, the best	स्वागतम् = you are welcome	माम् अनुज्ञातुम् अर्हसि = me [to leave,] to permit, apt of you.

Oh, great-resplendent sage, it will be apt of you to see me tomorrow. Oh, best meditator, it will be apt of you to permit me to leave for now. Thus Janaka sought leave from Vishvamitra. [1-65-37]

एवमुक्तो मुनिवरः प्रशस्य पुरुषर्षभम् ।
विससर्जाशु जनकं प्रीतं प्रीतमनास्तदा ॥ १.६५.३८ ॥

तदा	= then	एवम् उक्तः	= that way, who is spoken to [Vishvamitra,] saint, the best	प्रीतिमान्	= pleased, at heart
प्रीतम्	= pleased, to the best	मुनिवरः	= on praising	प्रीत मनाः	
पुरुष र्षभम्	one among men, to			आशु	= immediately, released
जनकम्	Janaka			विससर्ज	- bid farewell.

When he is spoken in that way, the best saint Vishvamitra is pleased at heart, and praising Janaka, who too is pleased to meet the sage, immediately bid farewell to the best one among men, namely Janaka. [1-65-38]

एवमुक्त्वा मुनिश्रेष्ठं वैदेहो मिथिलाधिपः ।
प्रदक्षिणं चकाराशु सोपाध्यायः सबान्धवः ॥ १.६५.३९ ॥

वैदेहः	= legatee of Videha kingdom	मिथिला	= Mithila's, king	मुनि श्रेष्ठम्	= to saint, the best, in
स उपाध्यायः	= with, teachers, with	अधिपः	= immediately, circumambulations,	एवम् उक्त्वा	this way, on saying
स बान्धवः	relatives	प्रदक्षिणम्	performed.		
		चकार			

This way on saying to the best saint, the king of Mithila and the legatee of Videha lineage, immediately performed circumambulations along with his teachers and relatives to Vishvamitra in veneration. [1-65-39]

विश्वामित्रो ऽपि धर्मात्मा सरामः सहलक्ष्मणः ।
स्ववाटमभिचक्राम पूज्यमानो महर्षिभिः ॥ १.६५.४० ॥

धर्मात्मा	= virtue souled one,	सह रामः स	= with, Raama, with	महर्षिभिः	= by great sages, being
विश्वामित्रः	Vishvamitra, even	लक्ष्मणः	Lakshmana	पूज्यमानः	venerated
अपि					
स्वम् वासम्	= his own, camp, started				
अभिचक्राम	towards.				

Even that virtue souled Vishvamitra started towards his own camp along with Raama and Lakshmana, while being venerated by great sages who are available in the ritual-hall. [1-65-40] ...

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पञ्चषष्टितमः सर्गः ॥

Thus, this is the 65th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

66 Sarga - 66 षट् षष्ठितमः सर्गः

Legend Of Shiva'S Bow

Introduction -

Legend of Shiva's bow is narrated as Vishvamitra asks Janaka to show that bow to Raama and Lakshmana, as they have come this far to have a glimpse of that great bow. Janaka, while narrating its history, makes an offer saying that his daughter Sita will be given in marriage, if only Raama can string the bowstring of Shiva's bow. In the very same sixty-sixth chapter of Kishkindha Kanda, Valmiki narrates the birth of Hanuma through Jambavanta, elaborately. But here Valmiki informs through Janaka about the nature of birth of Sita, very concisely, which gave raise to too much of debate about this enigmatic Sita and her birth. Some points are given in the endnote.

ततः प्रभाते विमले कृतकर्मा नराधिपः ।
विश्वामित्रं महात्मानमाजुहाव सराघवम् ॥ १.६६.१ ॥

ततः प्रभाते विमले	= then, in morning, au- rora	कृत कर्मा नराधिपः	= on performing, duties [morning rites,] king [Janaka]	विश्वामित्रम् महात्मानम्	= Vishvamitra, great souled one
आजुहाव स राघवम्	= invited, with, Raghava-s.				

Then on performing morning time rites in the aurora of next morning, king Janaka invited great souled Vishvamitra, along with Raghava-s. [1-66-1]

तमर्चयित्वा धर्मात्मा शास्त्रदृष्टेन कर्मणा ।
राघवौ च महात्मानौ तदा वाक्यमुवाच ह ॥ १.६६.२ ॥

तम् अर्चयित्वा धर्मात्मा महा आत्मानौ	= him [Vishvamitra,] on reverencing, virtue souled [Janaka] = noble souled ones [Raghava-s]	शास्त्र दृष्टेन कर्मणा	= by scriptures, envis- aged, formalities	राघवौ च	= Raghava-s, also
		तदा वाक्यम् उवाच ह	= then words, spoke, in- deed.		

On reverencing Vishvamitra and the noble souled Raghava-s according to the formalities envisaged by scriptures, then the virtue souled Janaka spoke these words, indeed. [1-66-2]

भगवन् स्वागतं ते ऽस्तु किं करोमि तवानघ ।
भवानाज्ञापयतु मामाज्ञाप्यो भवता ह्यहम् ॥ १.६६.३ ॥

भगवन् = oh, god, welcome, to स्वागतम् ते you, be there अस्तु आज्ञाप्यः = biddable, by you, in- भवता हि deed, I am. अहम्	किम् करोमि = what, I should do, for तव अनघ you, oh, holy sage	भवान् = you, bid, me आज्ञापयतु माम्
--	--	---

Oh, god, you are welcome, oh, holy sage, bid me as to what I should do for you, for I am biddable by you, indeed...
[1-66-3]

एवमुक्तस्तु धर्मात्मा जनकेन महात्मना ।
प्रत्युवाच मुनिर्वीरं वाक्यं वाक्यविशारदः ॥ १.६६.४ ॥

अन्वयवोर्द्ध- = noble souled [fore- ओर्द्ध seer,] by Janaka महात्मना जनकेन वाक्य = sentence, expert विशारदः [wordsmith]	एवम् उक्तः = thus, said सः मुनिः = that sage [Vishvami- tra]	धर्मात्मा = virtue souled [pre- sager] वीरम् = to valiant Janaka, वाक्यम् words, in reply said. प्रत्युवाच
--	--	--

When said thus by the foreseer Janaka, [who can foresee as to why Vishvamitra came with Raghava-s this far, and thus asked him as to what next is to be done,] that sage Vishvamitra, for he is presager and wordsmith, [and who knows what is to be done next,] said these words in reply to that valiant king Janaka. [1-66-4]

पुत्रौ दशरथस्येमौ क्षत्रियौ लोकविश्रुतौ ।
द्रष्टुकामौ धनुःश्रेष्ठं यदेतत्त्वयि तिष्ठति ॥ १.६६.५ ॥

पुत्रौ = sons, of Dasharatha, दशरथस्य these two इमौ यत् एतत् = which [bow,] that one, त्वयि तिष्ठति in you [with you,] have a place.	क्षत्रियौ लोक = Kshatriya-s, in world, विश्रुतौ renowned	द्रष्टु कामौ = to see, desirous, bow, धनुः श्रेष्ठम् marvellous
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These two are the sons of Dasharatha, well-renowned Kshatriya-s in world, and they are desirous to see that marvellous bow which has a place with you... [1-66-5]

एतद्दर्शय भद्रं ते कृतकामौ नृपात्मजौ ।
दर्शनादस्य धनुषो यथेष्टं प्रतियास्यतः ॥ १.६६.६ ॥

एतत् दर्शय = that [bow,] show	भद्रम् ते = bodes well, to you	कृत कामौ = done [come true,] de- नृप आत्मजौ sires, king"s, sons [two princes]
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दर्शनात्	= by beholding, that,	यथा इष्टम्	= as, they like, return
अस्य धनुषः	bow	प्रति यास्यतः	[back,] they go.

You may show that bow, well bodes you, and on beholding that bow the desire of these two princes will come true, and they will go back as they like... [1-66-6]

एवमुक्तस्तु जनकः प्रत्युवाच महामुनिम् ।
श्रूयतामस्य धनुषो यदर्थमिह तिष्ठति ॥ १.६६.७ ॥

एवम् उक्तः	= thus, addressed, but,	प्रत्युवाच	= replied, great sage	श्रूयताम्	= I let you hear, about
तु जनकः	Janaka	महामुनिम्		अस्य धनुषः	that, bow
यत् अर्थम्	= by which, reason,				
इह तिष्ठति	here, it has a place.				

But Janaka replied the great sage Vishvamitra when he was addressed thus, I shall [firstly] tell by which reason that bow has its place here... [1-66-7]

देवरात इति ख्यातो निमेष्षष्ठो महीपतिः ।
न्यासो ऽयं तस्य भगवन् हस्ते दत्तो महात्मना ॥ १.६६.८ ॥

अन्वयवोर्दु- ओर्देर् भगवन्	= oh, godly sage	निमेः	= from Nimi	षष्टः ज्येष्ठः	= sixth [eldest]
देवरात इति	= Devaraata, thus,	महीपतिः	= king	अयम्	= this [bow]
ख्यातः	renowned	महात्मना	= by Sublime Soul	दत्तः	= given.
तस्य हस्ते	= in his, hand, as custo-		[Shiva]		
न्यासः	dial care				

Oh, godly sage, there was a king renowned as Devaraata, sixth one from Nimi, [the originator of our lineage,] and this bow was handed down to him for custodial care by the Sublime Soul, Shiva... [1-66-8]

Comment: Some mms use the word ज्येष्ठः instead of षष्ट for Nimi and then the meaning is that Nimi's eldest son is Devaraata. Basing on the account that is given by Janaka at the time of Raama's marriage with Sita, Devaraata is the sixth one from Nimi, the originator of Janaka's lineage.

दक्षयज्ञवधे पूर्वं धनुरायम्य वीर्यवान् ।
रुद्रस्तु त्रिदशान् रोषात् सलीलमिदमब्रवीत् ॥ १.६६.९ ॥

दक्ष यज्ञ वधे	= Daksha Prajapati's, Vedic-ritual, devastation	पूर्वम्	= once	धनुः आयम्य	= bow, outstretching
रुद्रः तु	= Rudra, but, to all gods	रोषात् स	= rancorously, with,	वीर्यवान्	[bowstring,] mettlesome [god]
त्रिदशान्		लीलम्	playing with [su-		
		इदम्	perciliously,] this,		
		अब्रवीत्	said.		

Once, during the devastation of the Vedic-ritual of Daksha Prajapati, the mettlesome god Rudra, rancorously outstretching the bowstring of this bow, said this to all gods, superciliously... [1-66-9]

यस्माद्भागार्थिनो भागान्नाकल्पयत मे सुराः ।
वराङ्गाणि महार्हाणि धनुषा शातयामि वः ॥ १.६६.१० ॥

यस्मात्	= whereby	भाग अर्थिनः	= portion [of oblations in Vedic-ritual,] desirer	भागान् न अ	= apportioned, not,
मे	= to me	सुराः	= oh, gods	कल्पयत	made
महा अर्हाणि	= highly, revered	धनुषा	= with bow, I will shred	वर अङ्गानि	= best, limbs [heads]
	[heads]	शातयामि		वः	= yours.

"Oh, gods, whereby you have not apportioned my portion [of oblations in Vedic-ritual s, as I am also the] desirer of such portion, [thereby] I will shred the highly revered heads of yours with this bow..." [So said Shiva to gods.] [1-66-10]

ततो विमनसः सर्वे देवा वै मुनिपुङ्गव ।
प्रसादयन्ति देवेशं तेषां प्रीतो ऽभवद्भवः ॥ १.६६.११ ॥

ततः	= then, dismayed, all,	मुनिपुङ्गव	= oh, best saint	प्रसादयन्ति	= on supplicating, God
विमनसः सर्वे	gods truly			देवेशम्	of Gods [Shiva]
देवा वै					
तेषाम् प्रीतः	= of them, glad, He be-				
अभवत् भवः	came, Bhava [another name of Shiva.]				

Then, oh, best saint Vishvamisra, all gods are truly dismayed, and on their supplicating, Bhava, namely Shiva, the God of Gods is gladdened... [1-66-11]

प्रीतियुक्तः स सर्वेषां ददौ तेषां महात्मनाम् ।
तदेतदेवदेवस्य धनूरत्नं महात्मनः ॥ १.६६.१२ ॥
न्यासभूतं तदा न्यस्तमस्माकं पूर्वके विभो ।

प्रीति युक्तः तु	= glad, having [gladly,] but	सर्वेषाम् ददौ	= to all, gave	तेषाम् महा	= to them, great souled
तत् एतत्	= that, this, God of	धनूरत्नम्	= bow, gem of a	आत्मनाम्	gods
देवदेवस्य	God's			महात्मनः	= by Sublime Soul Shiva
न्यासभूतम्	= for custodial care	तदा न्यस्तम्	= then, given	अस्माकम्	= to our, ancestor vibho
				पूर्वजे	= oh, godly saint.

And that Sublime Soul Shiva gladly gave that bow to all of the great souled gods, and oh, godly saint, then those great souled gods gave this gem of a bow of Shiva, the God of Gods, to our ancestor [Devaraata,] for custodial care... [1-66-12, 13a]

अथ मे कृषतः क्षेत्रं लाङ्गलादुत्थिता मया ।
क्षेत्रं शोधयता लब्धा नाम्ना सीतेति विश्रुता ॥ १.६६.१३ ॥

अथ	= later	मे कृषतः	= by me, when plough-	लाङ्गलात्	= from plough [by
		क्षेत्रम्	ing, ritual-field	उत्थिता ततः	plough from furrow,]
					raised, then
क्षेत्रम्	= ritual-field, while pu-	लब्धा	= gained	नाम्ना सीता	= by name [named as,]
शोधयता	rifying [consecrating]			इति विश्रुता	Sita, thus, renowned.

Later, when I was ploughing the ritual field then raised by the plough [from the furrow is a baby girl... since she is] gained while consecrating the ritual-field, she is named as Sita, and thus she is renowned... [1-66-13b, 14a]

भूतलादुत्थिता सा तु व्यवर्द्धत ममात्मजा ।
वीर्यशुल्केति मे कन्या स्थापितेयमयोनिजा ॥ १.६६.१४ ॥

भू तलात्	= earth, from surface,	व्यवर्द्धत मम	= fostered, my [own,]	वीर्य शुल्का	= boldness, bounty, thus
उत्थिता सा	arose [surfaced,] she,	आत्मजा	soul-born girl	इति	
तु	but				
मे	= by me	कन्या	= girl	स्थापिता	= determined
इयम्	= she is	अ योनि जा	= not, uterine, birthed.		

Hers is a non-uterine birth as she surfaced from the surface of the earth, but fostered as my own soul-born girl and I determined [to give her in marriage to a bridegroom where his] boldness is the only bounty, [I receive in that marriage...] [1-66-14b, 15a]

Comment: "Dowry is property or money brought by a bride to her husband" and this is familiar throughout the world. In ancient India, there was a counterpart custom to this, called कन्या शुल्कम् meaning "some bounty, property or money offered by a bridegroom's family to the bride's family" since they are getting a worthy bride, coming into their family, not just as a mere wife of the bridegroom, but to upkeep and promote that family and its progeny. And this dowry or its counterpart is not compulsorily be paid in hard cash, but it may be any kind of gifts mutually exchanged, which has slowly developed into a mega havoc these days. Here Janaka wants the "valour" of his prospective son-in-law as bounty due to him in the marriage of Sita.

भूतलात् उत्थिताम् ताम् तु वर्धमानाम् ममात्मजा ।
वरयामासुः आगम्य राजानो मुनिपुंगव ॥ १.६६.१५ ॥

भूतलात् उत्थिताम् ताम् तु	= from earth"s, surface, surfaced from, her, but	वर्ध मानाम् मम आत्मजाम्	= come of age, my, daughter is	वीर सुल्कतया स्थापितम् उच्छ्रुत्य	= boldness, bounty of, ascribed to be, on my informing having heard my declaration that the bounty for Sita is boldness alone
वरयामासुः आगम्य राजानः	= besought, on coming, kings	मुनिपुन्गव	= oh, eminent sage.		

Oh, eminent sage, as my daughter has surfaced from the surface of earth and has come of age, the kings, [having heard my declaration that the bounty for Sita is boldness alone,] have come and besought for her... [1-66-15b, 16a]

तेषां वरयतां कन्यां सर्वेषां पृथिवीक्षिताम् ॥ १.६६.१६ ॥
वीर्यशुल्केति भगवन् न ददामि सुतामहम् ।

त् तेषाम् वरयताम् कन्याम् वीर्यं शुल्का इति	= to them, who are be- seeching, for girl	सर्वेषाम् भगवन्	= to all oh, godly sage	पृथिवीक्षिताम् न ददामि सुताम् अहम्	= kings not, I gave, daughter, I have.
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To all of those kings who are beseeching for the girl, I have not given my daughter, saying that she will be given for a bounty of boldness... [1-6-16b, 17a]

ततः सर्वे नृपतयः समेत्य मुनिपुङ्गव ॥ १.६६.१७ ॥
मिथिलामभ्युपागम्य वीर्यजिज्ञासवस्तदा ।

त् ततः सर्वे नृपतयः समेत्य वीर्यम् जिज्ञासवः तदा	= then, all, kings, con- voked	मुनिपुन्गव	= oh, eminent sage	मिथिलाम् अभ्युपागम्य	= at Mithila, on arriving
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Then all the kings convoked and on arriving at Mithila, then they wanted to ascertain the calibre [of the bow, vis-a-vis their own...] [1-66-17b, 18a]

तेषां जिज्ञासमानानां वीर्यं धनुरुपाहृतम् ॥ १.६६.१८ ॥
न शेकुर्यहणे तस्य धनुषस्तोलने ऽपि वा ।

तेषाम् = for them, those who जिज्ञासमानानाम् want to ascertain [the calibre of bow]	शैवम् धनुः = Shiva"s, bow, to [their] उप आहतम् proximity, fetched	न शक्नुः = not, capable
ग्रहणे तस्य = in catching hold of, its, धनुषः bow	तोलने अपि = to balance it [joggle,] वा even, or.	

For them, those who wanted to ascertain the calibre of the bow, that bow of Shiva is fetched to their proximity, but they are incapable to joggle it, or even to catch hold of it... [1-66-18b, 19a]

Comment: This bow of Shiva will be transported on a wheeled casket-cart with eight wheels and drawn by five thousand robust persons. This is narrated in next chapter. "It is drawn by five hundred bulls..." आनन्द रामयन says so. In other versions of Raamayana, it is said that many people will pull that casket-cart, as one or two persons cannot haul it. Once, when Sita was playing with other girls, their flowery ball of girl"s rugby goes under this cart. None of her girlfriends is dare enough to near this bow-casket-cart, since it is a reverential casket-cart. But Sita goes there and pushes that casket-cart aside with her left hand, as though it is a garland, and retrieves that flower ball. This capability of Sita in easy handling of Shiva"s bow, becomes a bane to her, when one among the wives of सप्त ऋषि "Seven Sages..." issues a curse to Sita, saying that "Sita will be separated from her husband for some time, of course, for the good of people..." So says the tradition.

तेषां वीर्यवतां वीर्यमल्पं ज्ञात्वा महामुने ॥ १.६६.१९ ॥
प्रत्याख्याता नृपतयस्तन्निबोध तपोधन ।

तेषाम् = their, valorous ones" वीर्यवताम्	वीर्यम् = valour, trivial [value- अल्पम् less,] on knowing ज्ञात्वा	महामुने = oh, great saint
प्रति = counter, said [counter- आख्याता mandated by me]	नृपतयः = kings	तत् निबोध = [by] that, you may तपोधन know, oh, ascetically wealthy Vishvamitra.

Oh, great saint, on knowing the valour of those valorous ones as valueless, I countermanded them... oh, ascetically wealthy Vishvamitra, by that you may know [the sequel of it...] [1-66-19b, 20a]

ततः परमकोपेन राजानो नृपपुङ्गव ॥ १.६६.२० ॥
न्यरुन्धन् मिथिलां सर्वे वीर्यसन्देहमागताः ।

ततः परम = then, with blind, fury, कोपेन kings राजानः	मुनिपुङ्गव = oh, eminent sage	अरुन्धन् = beleaguered, Mithila मिथिलाम्
सर्वे वीर्य = [among] all, about सन्देहम् [their own] val- आगताः our, [self-] mistrust, bechanced.		

Then, oh, eminent sage, those kings beleaguered Mithila in a blind fury, since a self-mistrust bechanced among them all, about their own valour... [1-66-20b, 21a]

आत्मानमवधूतं ते विज्ञाय नृपपुङ्गवाः ॥ १.६६.२१ ॥
रोषेण महताविष्टाः पीडयन् मिथिलां पुरीम् ।

आत्मानम्	= for themselves	अव धूतम्	= to side, swept [brushed off by me]	ते विज्ञाय	= they, on knowing [surmising]
मुनिपुन्गव	= oh, eminent sage	रोषेण महता	= by rancour, high, possessed by	पीडयन्	= to strangle, Mithila,
		आविष्टाः		मिथिलाम्	city.
				पुरीम्	

They surmised for themselves that they are brushed off by me, and they possessed by a high rancour, they strangled the City of Mithila... [1-66-21b, 22a]

ततः संवत्सरे पूर्णे क्षयं यातानि सर्वशः ॥ १.६६.२२ ॥
साधनानि मुनिश्रेष्ठ ततोऽहं भृशदुःखितः ।

ततः	= then, a year, completed [elapsed]	क्षयम्	= decline, went into, in anyway	साधनानि	= possessions [for livelihood]
संवत्सरे पूर्णे		यातानि			
मुनिश्रेष्ठ	= oh, eminent sage	सर्वशः			
		ततः अहम्	= thereby, I was, highly,		
		भृश दुःखितः	anguished.		

Then elapsed is an year and in anyway the possessions for livelihood went into a decline, oh, eminent sage, thereby I am highly anguished [1-66-22b, 23a]

ततो देवगणान् सर्वान् तपसा ऽहं प्रसादयम् ॥ १.६६.२३ ॥
ददुश्च परमप्रीताश्चतुरङ्गबलं सुराः ।

ततः देव	= then, of gods, assemblages, all	तपसा अहम्	= by asceticism, I have, assuaged	ददुः च परम	= gave, also, highly,
गणान्		प्रसादयम्		प्रीताः	gladdened
सर्वान्					
चतुरङ्ग	= fourfold, forces, gods				
बलम् सुराः					

Then I have assuaged the assemblages of gods by my asceticism and gods are also highly gladdened and gave me fourfold forces... [1-66-23b, 24a] Comment: The four components of army are foot soldiers, cavalry, elephant-squadrons, and chariot-warriors.

ततो भग्ना नृपतयो हन्यमाना दिशो ययुः ॥ १.६६.२४ ॥
अवीर्या वीर्यसन्दिग्धाः सामात्याः पापकर्मणः ।

ततः	= then	अ वीर्या	= without, vigour	वीर्यं	= of valour, self-
				सन्दिग्धा	mistrustful [of their own valour]
पाप कारिणः	= evildoers	नृपतयः	= kings	हन्यमाना	= being drubbed
भग्ना	= broken [defeated]	स अमात्याः	= with, ministers [retinue]	दिशः ययुः	= to directions, went [beat a hasty retreat.]

Then those evildoers and self-mistrustful kings while being drubbed [by the heaven-sent army, they have become] vigourless and broken, and they beat a hasty retreat... [1-66-24b, 25a]

तदेतन्मुनिशार्दूल धनुः परमभास्वरम् ॥ १.६६.२५ ॥
रामलक्ष्मणयोश्चापि दर्शयिष्यामि सुव्रत ।

तत् एतत्	= that, this	मुनिशार्दूल	= oh, tigerly sage	धनुः परम	= bow, supremely, radiant
राम	= to Raama, to Laksh-	दर्शयिष्यामि	= I will show, oh, saint of	भास्वरम्	ant
लक्ष्मणयोः	mana, also, even	सुव्रत	sacred vow.		
च अपि					

Oh, tigerly sage this is that supremely radiant bow, and oh, saint of sacred vows, I will show it, even to Raama and Lakshmana... [1-66-25b, 26a]

Comment: Here by the use of word "even" "also" Janaka is reckoning Raama or Lakshmana on par with other kings who have tried their hand in lifting it. As of now, Janaka is not admitting any supremeness or super-humanness to them. In Janaka's asking at verse 4 "what can I do next..." etc., Janaka has sensed as to why this Vishvamitra brought some boys on this long a route, that too by foot. But he is not yet self-assured of Raama's capability or otherwise. Hence, the next verse starts with the clause "if".

यद्यस्य धनुषो रामः कुर्यादारोपणं मुने ।
सुतामयोनिजां सीतां दद्यां दाशरथेरहम् ॥ १.६६.२७ ॥

यदि	= if	अस्य धनुषः	= that, of bow	रामः	= Raama
कुर्यात्	= does [strings,] bow-	मुने	= oh, sage	सुताम् अ	= daughter, non-, uter-
आरोपणम्	string			योनिं जाम्	ine, birthed, Sita
				सीताम्	
दद्याम्	= I offer	दाशरथेः	= to Dasharatha's [son]	अहम्	= I will.

If Raama strings the bowstring of that bow, oh, sage, I will offer my daughter, whose birth is non-uterine, to Dasharatha's Raama... [So said Janaka to Vishvamitra.] [1-66-26b, c] .

Enigmatic Sita and her enigmatic birth

In the endnote of Ch. 56 of Aranya Kanda, some details are given about the enigmatic Sita. Here also some points about her enigmatic birth are presented. In a book of O'Flaherty, Wendy D. Textual Sources for the Study of Hinduism. Pub: University of Chicago Press. ISBN 0-226-61847-1. p.59, Raamayana 1:65, Devanagari manuscript w-1455," it is written that: [Janaka:]

"Now, one day when I was in the sacrificial grounds, I saw the ultimate celestial nymph, Menaka, flying through the sky, and this thought came to me: "If I should have a child in her, what a child that would be!" As I was thinking in this way, my semen fell on the ground. And afterwards, as I was ploughing that field, there arose out of the earth, as first fruits, my daughter, who has celestial beauty and qualities, and can only be won by one whose bride price is his manliness. Since she arose from the surface of the earth, and was born from no womb, she is called Sita, the furrow." And this is said to be in Valmiki Raamayana, and this is being used to justify "the virtually illicit birth of Sita, Lord Raama's wife" - it is unclear as to why and how scholars, as above, are wading through backwaters, called ancillary scripts, in the name of Valmiki Raamayana, and slinging mud on Valmiki or his Raamayana. It would be better to check and recheck their source material for this statement, if it were to be Valmiki Raamayana, on reading the verses 13, 14 and the last one of this chapter, where it is said that the birth of Sita is a non-uterine birth, as there is neither a Menaka, nor a woman, nor any semen.

Sita is considered to be the nature's nature, Primordeale Nature, mahaa prakriti, and when the five elements of nature intermingle into one, that is the Manifest Nature, where the five elements are पृथ्वि आप तेज वायु आकाश "earth, waters, fire, air and space..." and there are many theories of their commingling like, पञ्चीकरण सप्तीकरण quintuplication, and sevenfold commingling etc. The process of creation gives rise to 24 items:

1. 1] empirical or fundamental matter,
2. 2] महत्,
3. 3] अहम्कार,
4. 4-8] five subtle elements,
5. 9-13] five gross elements,
6. 14] mind,
7. 15-19] five sense organs,
8. 20-24] five motor organs,

9. 25] जीवात्म, individual's soul,
10. 26] Brahman, The Absolute.

With these, a created living being is created. This is in the case of mortals and their births. But when Sita is found in the furrow all these things have already happened and there is no question of human pregnancy to be attached to her. Hence Sita is to be taken as Goddess Lakshmi, who is paraa shakti, Vishnu Maya and when she has to take an incarnation to become the prime cause to the effect of eliminating Ravana, no human activity of reproduction can be attached to such beings. If she were to be a human, perhaps she would not have exited from the pyre of fire when she self-immolated, after Raama and Ravana war. Some more information, though unrelated to Valmiki Raamayana, is given hereunder.

लक्ष्मीम्क्षीर समुद्रराजतनयाम् स्त्रीरङ्गधामेश्वरीम्।
दसीभूत समस्त देववनिताम् लोकैकदीपाङ्कुराम् ॥ श्री सुक्तम् ॥

Lakshmi evolved from the Milky Ocean, when gods and demons churned it for amrita, the Divine Elixir, along with it a host of other items like, haalaahala, [cosmic poison,] candra Moon, kalpa vriksha, [Benevolent Divine Tree,] and the medicinal sage-god Dhanvantari holding the golden pot of amrita, have come out as has been explained by Vishvamitra to Raama in this Kanda - Sarga 45.

Vishnu is the all-inclusive deity, known as पुरुष or महा पुरुष ॥ । परमात्म Supreme Person, नारायण one who peregrinates mortals in and out this mortal world, अन्तर्यामि The In-dweller of all beings, and He is the sheshin the Totality, in whom all souls are contained. He is bhagavat where bhaga, derives from the root bhaj meaning Gracious Lord, and vat one who has it. Vishnu possesses six such divine glories षड् गुण विभूति, namely,

1. 1] j naana, Omniscience
2. 2] aishwarya, Providence,
3. 3] shakti, Omnicompetence,
4. 4] bala, Omnipotence,
5. 5] viirya, Immutability.
6. 6] tejas, Resplendence

शक्ति is the सम्बित् the Primary Intelligence of God, while the other five attributes emerge from this samvid and hence shakti is the god's ahamata Personality and Activity. Thus this Shakti of god is personified in mythological lore and is called Shri or Lakshmi, and She is said to manifest herself in, 1] kriyaa shakti, Creative Activity and 2] bhuuti shakti, Creation of God. Hence Vishnu cannot part with His own personality or

creativity i.e., ahamta, which in its feminine form is called shree or Lakshmi. He therefore needs His consort Goddess Lakshmi to be with Him always, untouched by any. Thus, Goddess Lakshmi has to accompany Vishnu in all His incarnations, along with other paraphernalia like his conch-shell, his quoit and mace, and the thousand headed serpent aadi sheSa etc. Such a delightful deity Goddess Lakshmi is a treasure house that can be abducted by the greedy, but she is fickle like ripples लक्ष्मी हि तोय तरन्वा चपला , लक्ष्मी = Goddess Lakshmi हि = indeed, तोय = water, तरन्वा = wave like, चपला = wavering. "Goddess Lakshmi is wavering like the waves of water..." chapala, chanchala, asthira, wavering, faltering, unstable, and maayaa, maa + yaa "whose illusory play she is, or liila play of god. She comes in unnoticeably like the water in a coconut and evaporates innocently into thin air, at Her will. Such as she is she is easily grabbed by the greedy. Hence none can give birth to her except the Mother Nature, and hence she is called mahilaa & mahi + laa where mahi is earth and laa & laH khaNDane triSu aadaane stri because Mother Earth gave birth to Sita, Sita is mahila Hence it is better to avoid assuming her to be an ordinary lady of an ordinary birth, and she may be viewed either legendarily or mythologically, for Valmiki as an epical poet, himself has not chronicled the details of her birth. Even Vishnu is deprived of Her in His incarnations, not only in Raamayana but also in His nRi simha Man-Lion incarnation. There, Maya Lakshmi becomes a tribal woman to bring back the ferocious Lion-Man to his original form. And in other versions of Raamayana, it is said that Ravana abducted Maya Sita, but not real Sita. "When the real Sita herself is an enigma, what if Ravana abducts real or duplicate copy of that Sita..." is the brushed aside adjustment. In either case, it is maya, liila illusory power, sport of Vishnu together with that of Goddess Lakshmi, cause this enigma. Hence, whenever She is thus absconding from Him, Vishnu searches and retrieves Her, for no one in Universe can handle her, nor amass all the wealth. The predestined wealth alone is enjoyable but nothing more can be amassed. So also are the riches in the present day world, come too suddenly and vanish that suddenly. No one is rich ever and anon, and on someday every one is likely to see the ups and downs in his graph of riches. It is Vishnu that retrieves the real wealth back to His abode Vaikuntha, and even punishes anyone for his accumulation of beyond-the-means-wealth. The burning of Lanka by Hanuma in Sundara Kanda is an example to this. In Lakshmi tantra , a Vaishnavaita agama text, She that unrestrainable Goddess Lakshmi declares Herself, as naaraayaNii, vaiSNavii i.e., a coequal of Vishnu, in the play of the universe i.e., in God's liila, saying that: अहम् नारायणी नाम सा सत्ता वैष्णवी परा "I am indeed naaraayaNii i.e. Lakshmi, the Supreme Essence of Vishnu... [Lakshmi Tantra 3.1.] The Hindu mythology bases more on its eighteen Puraana-s, each of the six is rendered to each of the Hindu Trinity, Brahma, Vishnu, and Shiva. A] Vishnu Puraana-s are: - 1] Vishnu, 2] bhaagavata, 3] naaradiiya, 4] garuda, 5] padma. 6] varaaha. B] Brahma Puraana-s : -1] Brahma, 2] brahmaanda, 3] brahma vaivarta, 4] maarkandeya, 5] bhaviSya, 6] vaamana. C]

Shiva Puraana-s : - 1] vaayu, 2] linga, 3] skanda, 4] agni, 5] matsya, 6] kuurma. In all these Puraana-s Goddess Lakshmi is given a laudable place without any sectarian dispute. In the Vaishnavaita Puraana-s, Shiva starts telling the efficacy of Vishnu to Goddess Parvati. While Shaiva mythology places Goddess Parvati, the consort of Shiva, in one half of Shiva's body artha naariishvara tattva, and Vaishnavaita tradition places Goddess Lakshmi in the heart of Vishnu itself, as if it is a Lotus hridaya kamala. This is to depict the inseparable unison of Universal purusha, Male and prakriti , Female, the seed and field. While Valmiki Raamayana names Raama as Raama, the Padma Puraana etc., mythological texts bring in the Vedic texts and prefix shrii of shrii suukta of Rig Veda khila 5-87, which is a feminine counterpart of puruSa suukta of Rig Veda 10-90, for paRaama purusha i.e., Vishnu or Narayana, and thus call Raama of Valmiki as shrii raama. Vaishnavaita mythologies take hold of these and other Vedic references to Vishnu, and treat Vishnu / Narayana and Lakshmi as the inseparable divine couple, who maintain this Universe. The prefix shrii means as "one who takes delight in shrii i.e., Lakshmi, meaning wealth, wealth of any kind. shrii riti prathamam naama lakshmyaa and " if a is the first name of Vishnu, shrii is the first name of Lakshmi. Thus, primarily eight kinds of wealth are established, to be associated with Goddess Lakshmi. They are 1] aadi Lakshmi Wealth a priori 2] dhaanya Lakshmi Cereal Wealth 3] Dhairya Lakshmi Wealth of Courage 4] gaja Lakshmi Elephant Wealth, i.e., Elephantine Wealth of all animals and livestock, santaana Lakshmi Wealth of Progeny, 6] vijaya Lakshmi, Wealth of Victory, 7] vidyaa Lakshmi Wealth of Education, 8] dhana Lakshmi Monetary Wealth. And any thing that need be affluent gets the auspicious prefix shrii or suffix lakshmi, and called raajya Lakshmi , Wealth of Empire, bhaagya lakshmi Wealth of Fortune, and the like... The play of Goddess Lakshmi in the form of Sita is Raamayana. As such, her absence from Raama caused Raama to travel up to Lanka, annihilate the evil, and retrieve her. Sita herself expresses her anguish about Raama's indulgence in a Supreme welfare-state, than in herself, as Mahaakavi Kalidasa, in his epical poem Raghu Vamsha, and depicts what this bhaagya lakshmi has to say, when Raama, basing on some satirical remarks of his lowly subject, deserts Sita in favour of raajya lakshmi when Sita said as below:

उपस्थिताम् पूर्वम् अपास्य लक्ष्मीम् वनम् मया सार्थमसि प्रपन्नः।
तद् आस्पदम् प्राप्य तयाति रोषात् सोढा अस्मि न तद् भवने वसन्ती॥

raghuvamsha Earlier you refused the kingdom-wealth, raajya lakshmi and came to forests, where I was with you. Now that, that kingdom-wealth, raajya lakshmi on winning your affection is jealous of me, who am your bhaagya lakshmi "fortune-wealth..." and she does not let me live in your palace. And thus, Sita departs Raama to forests, at the fag end of Raamayana. Valmiki declares Raamayana is siithaayaaH charitam mahaan... "Sita's impeccable conduct..." by giving her an unusual birth from the furrow of the plough, and

in the end she exits from this world into the same soil, where the earth is called vasundhara, which cleaves under Sita's feet, and takes Sita into her womb again. As such, the reason for Sita to be there in that furrow as baby is said to be a vow of Goddess Lakshmi, in her earlier incarnation as Vedavati. The mythologies go on to say that Vedavati is the brainchild of a sage called Kushadhwaja, and he decides to give Vedavati in marriage none less than Vishnu. But in his lifetime, it is an unfulfilled desire. Then Vedavati starts a rigorous penance to achieve her father's wish. When she is at her culmination point of her penance, Ravana, passing that way in sky sees this beautiful lady, nears, and disturbs her penance. Vedavati coming out of her meditation, curses Ravana saying that she will reincarnate herself, to destroy Ravana and his entire dynasty. Then she causes a yogic fire and immolates herself in it. And Vedavati is reborn as Sita of Raamayana, in an unusual way. Here aananda raamaayaNa has an interesting parable. Once there was a king named Padmaaksha who wanted Lakshmi as his daughter. On practising asceticism Vishnu appears and gives a fruit called maatulunga phala, and girl emerges from out of that fruit, and she is named as Padma. But greedy to possess her, all the wooing kings war with Padmaaksha and his entire family is ruined and Padma jumps into fire and self immolates herself. Later when Vishnu's maaya comes out of an altar of fire, sits in her meditation, Ravana sees her and wants to abduct her. Of course, she is otherwise said to be Vedavati in other texts. But again, she enters the fire altar and reduces herself to ashes. Even then, Ravana searches in those ashes for her. In there, he gets five diamonds of high quality. He comes to Lanka and places those diamonds in a casket and jovially presents them to his wife Mandodari. When Mandodari could not lift the casket Ravana lifts it and opens its lid, as he lifted Mt. Kailash. When the casket is opened, Mandodari finds a baby girl in it and recognises her to be Goddess Lakshmi. Then they consult their teachers about that baby's arrival. Those teachers wishing good for Ravana, advise to get rid off this girl immediately, for he is Goddess Lakshmi, arrived here only to end Ravana and his dynasty. Then Mandodari orders his servants to carry away this baby in a casket by an aircraft and get rid off it. But Ravana rushes after the girl with a sword, to put that girl to sword. Empress Mandodari pacifies Ravana and says Why purchase a later time death now itself at the hand of this baby... let that the casket be buried... Ravana agrees. Mandodari also curses this girl saying, this faithless girl, [for wealth is unfaithful,] will thrive only in a house, where the householder has his senses conquered, and who being an emperor lives like a perfect hermit, and who though wealthy and supreme by himself, will care nothing for the riches but view whole of the world and people as his own soul, with an impartial attitude... Thus this casket is buried in the fields of King Janaka's empire by demons, clandestinely. Mandodari thought that such a person is an impossibility to take birth in this mortal world, to foster this buried girl, and thus presumed her curse to be twisty. But there is King Janaka with all the above attributes. A king without ego, wealthy but living simple,

childless, yet does not crave for one, like King Dasharatha. Hence, he is called raajarSi a saintly king. Sita's birth is to be limitedly understood, as said by Janaka in this chapter. Otherwise, the nuances about the birth of Sita are to be viewed through the viewfinders of mythologies, legends, and above all, through the viewfinders of tradition... but not in the vast of epical poetry, as Valmiki himself has undocumented it... ----

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षट् षष्ठितमः सर्गः ॥

Thus, this is the 66th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

67 Sarga 67 - सप्त षष्ठितमः सर्गः

Rama Breaks Shiva'S Bow

Introduction -

Raama breaks Shiva's bow when he wanted to examine the tautness of its bowstring. Janaka is perplexed, while others swooned at the blast of breaking bow, and Janaka proposes Sita to Raama in marriage. On the approval of Vishvamitra to that proposal, Janaka sends his plenipotentiaries to Ayodhya.

जनकस्य वचः श्रुत्वा विश्वामित्रो महामुनिः ।

धनुर्दर्शय रामाय इति होवाच पार्थिवम् ॥ १.६७.१ ॥

महामुनिः	= eminent-saint, Vish-	जनकस्य	= Janaka's, words, on lis-	रामाय धनुः	= to Raama, bow, may
विश्वामित्रः	vamitra	वचः श्रुत्वा	tening	दर्शय	be shown
इति	= thus	पार्थिवम्	= to king Janaka, said,		
		उवाच ह	indeed.		

On listening to the words of Janaka, the eminent-saint Vishvamitra indeed said to the king Janaka thus as, "let the bow be displayed to Raama..." [1-67-1]

ततः स राजा जनकः सामन्तान् व्यादिदेश ह ।

धनुरानीयतां दिव्यं गन्धमाल्यविभूषितम् ॥ १.६७.२ ॥

ततः सः	= then, he, that king,	सचिवान्	= to ministers, ordered,	गन्ध माल्य	= with sandalwood
राजा जनकः	Janaka	व्यादिदेश ह	indeed	अनुलेपितम्	paste, garlands, be- daubed - decorated with
दिव्यम्	= divine [bow]	धनुः	= bow, be brought.		
		आनीयताम्			

Then king Janaka indeed ordered his ministers, "bring the divine bow which is decorated with sandalwood paste and garlands... [1-67-2]

जनकेन समादिष्टाः सचिवाः प्राविशन् पुरीम् ।

तद्धनुः पुरतः कृत्वा निर्जग्मुः पार्थिवाज्ञया ॥ १.६७.३ ॥

नृणां शतानि पञ्चाशद्व्यायतानां महात्मनाम् ।

मञ्जूषामष्टचक्रां तां समूहुस्ते कथञ्चन ॥ १.६७.४ ॥

जनकेन	= by Janaka, clearly in-	महात्मनाम्	= high souled [minis-	सचिवाः	= ministers, [palace]
समादिष्टाः	structed		ters]	अन्तः पुरम्	chambers on entering
				प्राविशन्	

तत् धनुः	= that, bow	पुरतः कृत्वा	= [their] afore, on keep- ing	निर् जग्मुः	= out, came [from palace-chambers]
ते	= those - miisters	अ मित	= not, limitable, ener- getic ones [wheel cart pullers, not ministers]	व्यायतानाम्	= by tall men
पन्चाशत्	= fifty, hundreds [five thousand men]	अष्ट चक्राम्	= eight, wheeled	नृणाम्	
कथन्चन	= somehow - very diffi- cultly	समूहः	= got it tugged.	ताम्	= that, coffer
				मन्जूषाम्	

Thus clearly instructed by Janaka those high souled ministers have gone out from there and entered the palace-chambers, and they came out with an eight-wheeled coffer in which the bow of Shiva is ensconced, and those ministers got it tugged by five thousand tall men of illimitable energy who somehow tugged it very difficultly, and thus the ministers have re-entered there keeping that bow afore of them. [1-67-3, 4]

तामादाय तु मञ्जूषामायसीं यत्र तद्धनुः ।
सुरोपमं ते जनकमूर्चुर्नृपतिमन्त्रिणः ॥ १.६७.५ ॥

ते नृपति	= they, king's, ministers	यत्र	= in which [coffer]	तत् धनुः	= that, bow is there
मन्त्रिणः					
ताम्	= that, iron, coffer	आदाय	= on fetching	सुर उपमम्	= to god, in simile [like,]
आयसीम्				जनकम्	Janaka, they said.
मन्जूषाम्				ऊचुः	

On fetching that iron coffer wherein that bow is there, those ministers of the king have reported to their godlike King Janaka. [1-67-5]

इदं धनुर्वरं राजन् पूजितं सर्वराजभिः ।
मिथिलाधिप राजेन्द्र दर्शनीयं यदिच्छसि ॥ १.६७.६ ॥

राज इन्द्र	= king, the best	मिथिला	= oh, Mithila's,	राजन्	= oh, king
		अधिप	sovereign		
यत्	= which, evincible, you wished to - such a bow	सर्व राजभिः	= by all, kings, rever- enced	धनुः वरम्	= bow, the select one
दर्शनीयम्					
इच्छसि					
इदम्	= this is - here it is.				

"Oh king and sovereign of Mithila, here is the select bow that is revered by all kings, oh, best king, which you wished to be evincible to the boys, to evince their capabilities... [1-67-6]

तेषां नृपो वचः श्रुत्वा कृताञ्जलिरभाषत ।
विश्वामित्रं महात्मानं तौ चोभौ रामलक्ष्मणौ ॥ १.६७.७ ॥

नृपः	= king Janaka	तेषाम् वचः	= their [of his ministers,] श्रुत्वा words, on listening	कृत	= with palm-fold
महात्मानम्	= noble souled one, to	तौ उभौ राम	= to them, both, Raama,	अन्जलिः	= spoke
विश्वामित्रम्	Vishvamisra	लक्ष्मणौ	Lakshmana[ab- haaSata		to.

On listening the announcement of his ministers the king spoke to the noble souled Vishvamisra and to both Raama and Lakshmana too duly making palm-fold. [1-67-7]

इदं धनुर्वरं ब्रह्मन् जनकैरभिपूजितम् ।
राजभिश्च महावीर्यैरशक्तैः पूरितुं पुरा ॥ १.६७.८ ॥

ब्रह्मन्	= oh, Brahman	जनकैः	= by [the lineage of] Janaka-s	तदा	= then [previously]
पूरितम् अ	= to take aim [with it,] शक्तैः not, efficient ones	महा वीर्यैः	= highly, forceful ones	राजभिः च	= by kings, even
अभि	= venerated [time- honoured bow]	धनु वरम्	= bow, exquisite one, is इदम् this.		

"Here is that exquisite bow, oh, Brahman, which is held as a time-honoured bow by the lineage of Janaka kings, and with which even the highly forceful kings are rendered inefficient to take aim with it, previously... [1-67-8]

नैतत् सुरगणाः सर्वे नासुरा न च राक्षसाः ।
गन्धर्वयक्षप्रवराः सकिन्नरमहोरगाः ॥ १.६७.९ ॥

क्व गतिर्मानुषाणां च धनुषो ऽस्य प्रपूरणे ।
आरोपणे समायोगे वेपने तोलने ऽपि वा ॥ १.६७.१० ॥

एतत्	= this one - the bow to take aim	सर्वे	= all	सुर गणाः	= gods, assemblages
न	= not [capable of]	स असुर	= inclusive of, demigods	राक्षसाः	= demons
स किन्नर महा उरगाः	= inclusive of, kinnaraa- s, great, reptilian [demigods]	गन्धर्व यक्ष प्रवराः	= gandharva-s, yaksha- s, best ones	न च	= not [capable,] also
अस्य धनुषः	= with that, bow	तोलने	= in weighing or, balanc- ing [in brandishing for a proper grip]	आरोपणे	= in bracing bowstring
वेपने	= in twitching the bow- string [for its tautness]	समायोगे	= in placing arrow on bowstring	अपि वा	= even, or
प्र पूरणे	= taking good, aim	क्व गतिः	= by what, course [ca- pability,] among hu- mans, even.		

"None in all the assemblages of gods, inclusive of demigods, demons, gandharva-s, yaksha-s, kinnara-s, or reptilian demigods, is capable enough to take aim with this bow and all are rendered incapable... and then, in brandishing this bow for a proper grip, or in bracing its bowstring to the other end, or in twitching the bowstring for its tautness, or in placing the arrow on bowstring at a proper place for a proper stretchability, or even in taking a good aim with it... what will be that capability of one from among humans... [1-1-9, 10]

तदेतद्धनुषां श्रेष्ठमानीतं मुनिपुङ्गव ।
दर्शयैतन्महाभाग अनयो राजपुत्रयोः ॥ १.६७.११ ॥

मुनिपुङ्गव	= oh, eminent-saint	तत् एतत्	= that [such as it is,]	आनीतम्	= is brought in
		धनुषाम्	this, among bows,		
		श्रेष्ठम्	nonpareil one		
महाभाग	= oh, highly, fortunate sage	एतत्	= this one, to two of		
		अनयोः राज	them, king's, sons		
		पुत्रयोः दर्शय	[princes,] you may show.		

"Oh, eminent-saint, such as it is, this nonpareil bow among all bows is brought in, and oh, highly fortunate sage Vishvamitra, let this be displayed to those two princes..." Thus Janaka said to Vishvamitra. [1-67-11]

विश्वामित्रः स धर्मात्मा श्रुत्वा जनकभाषितम् ।
वत्स राम धनुः पश्य इति राघवमब्रवीत् ॥ १.६७.१२ ॥

विश्वामित्रः तु	= Vishvamitra, on his part	स रामः	= with, Raama	जनकभाषितम्	= Janaka's, spoken word, on listening
वत्स राम	= oh boy, Raama, bow,	इति राघवम्	= thus, to Raghava, said.	श्रुत्वा	
धनुः पश्य	you see	अब्रवीत्			

Vishvamitra on listening the sentence of Janaka along with Raama, on his part said to Raghava, "oh, boy Raama... you may see the bow..." [1-67-12]

महर्षेर्वचनाद्रामो यत्र तिष्ठति तद्धनुः ।
मञ्जूषां तामपावृत्य दृष्ट्वा धनुरथाब्रवीत् ॥ १.६७.१३ ॥

रामः	= Raama	महर्षेः	= by great sage's, word	तत् धनुः यत्र	= that, bow, wherein, it
		वचनात्		तिष्ठति	is ensconced
ताम्	= that, strongbox [the lid of strongbox]	अप आवृत्य	= to side, displacing [unclosing]	धनुः	= bow, on seeing, then,
मन्जूषाम्				दृष्ट्वा अथ	said.
				अब्रवीत्	

Upon the word of the great sage Vishvamitra, Raama on unclosing the lid of that strongbox, wherein that bow is ensconced, saw the bow and said. [1-67-13]

इदं धनुर्वरं ब्रह्मन् संस्पृशामीह पाणिना ।
यत्नवांश्च भविष्यामि तोलने पूरणे ऽपि वा ॥ १.६७.१४ ॥

ब्रह्मन्	= oh, Brahman	इह	= now	इदम् धनुः	= this, bow, supreme
पाणिना	= with hand [hands-on,]	तोलने पूरणे	= in brandishing, in tak-	वरम्	one
संस्पृशामि	I will touch - I wish to get the feel of	अपि वा	ing aim, even, or	यत्नवान्	= a trier, I wish to be-
				भविष्यामि च	come, even.

"Now I wish to get the feel of this supreme bow, oh, Brahman, and I shall try to brandish it, or even try to take aim with it... [1-67-14]

बाढमित्यब्रवीद्राजा मुनिश्च समभाषत ।
लीलया स धनुर्मध्ये जग्राह वचनान्मुनेः ॥ १.६७.१५ ॥

राजा मुनिः च	= king, saint, also	बाढम्	= All right!	इति एव	= thus, only
तम् सम्	= to him - to Raama,	सः मुनेः	= he Raama, upon the	धनुः मध्ये	= bow, at its middle
अभाषत	equally [in chorus,] said	वचनात्	word, of sage	लीलया	[grasping at middle
				जग्राह	handgrip of bow,] playfully, grabbed.

"All Right!" said the saint and king to Raama in chorus, and Raama upon the word of the sage grasping it at the middle handgrip playfully grabbed the bow. [1-67-15]

पश्यतां नृसहस्राणां बहूनां रघुनन्दनः ।
आरोपयत् स धर्मात्मा स लीलम् इव तत् धनुः ॥ १.६७.१६ ॥

धर्मात्मा सः	= virtue souled one	बहूनाम् नृ	= many, people, thou-	तत् धनुः	= that, bow
रघु नन्दनः	[right-minded,] he, that Raghu's, legatee - Raama	सहस्राणाम्	sands of, while witnessing		
स लीलम्	= with, friskiness	पश्यताम्			
इव	[friskily, effortlessly] as though	आरोपयत्	= stringed the bow to take aim.		

While many thousands of men are witnessing that right-minded Raama the legatee of Raghu stringed the bow effortlessly. [1-67-16]

A bow has a definite height and it is a measure of length, from the ages even up to the age Kautilya, who gave many accounts for weights and measures, in his 'Artha Shaastra' a Penguin re-publication. Four अरत्नि-स cubits are one धनु , a bow-length, where one अरत्नि is 18 inches, thus a bow-length is 6 feet and above, taking the standard size of archer as a six-footer and a little above. The bow's height is the height of the archer plus

one measure of his head's height, as the upper end has to tower the archer's head. That being so, this bow belongs to Shiva and its height must be placed more than the human measure of 6 feet, and then it must be some 8 to 10 feet. And 'Raama is no crane-legged boy, as his physique is said to be of 'medium' size, and then how a boy of, say of 4, 4 1/2 feet, could catch the upper end of 8-10 feet bow to bend it...' is the objection. An archer has to stand the bow on ground, clutch its lower end under big toe, and with one hand, he has to bend it, while with the other he catches the bowstring to string the other end. He is not supposed to handle it like a holdall or a briefcase. For this objection it is said in a way that the poet is using the adjective महात्मा to Raama, 'an unfathomable one with an equally unfathomable soul... inasmuch as his duty is concerned...' The minute he touched the bow, it became a spongy stick and it listened to him and bent as he wished. Other way round, Raama is an ambidextrous archer and furthered is his skill by his possession of some divine missiles as given by Vishvamitra. Hence, his dexterity is now multiplied and he can handle any divine or human bow 'effortlessly...'

आरोपयित्वा धर्मात्मा पूरयामास तद्धनुः ।

तद्वभञ्ज धनुर्मध्ये नरश्रेष्ठो महायशाः ॥ १.६७.१७ ॥

वीर्यवान्	= dextrous one	मौर्वीम् आरोपयित्वा च	= bowstring, having stringed, further	पूरयामास	= started to stretch the bowstring [up to his ear to see its tautness] then
महायशाः नरश्रेष्ठो	= Glorious one the one best among men	तत् धनुर् मध्ये बभञ्ज	= that bow middle he broke		

Further, that dextrous one has stringed that bow with bowstring and started to stretch it up to his ear to examine its tautness, but that glorious one who is foremost among men, Raama, broke that bow medially. [1-67-17]

The bow is not broken by itself because of its oldness or dryness, but let us blame Raama for breaking it, as with any other toy which children are apt to damage in their playing. He stretched the bowstring so long until it broke. Neither his mother nor father available here. Otherwise, a 'moral class' would have chanced on him for braking articles in neighbour's houses. The bow is broken in the middle, not at either end, but at handgrip. This shows the strength of his palm on handgrip.

तस्य शब्दो महानासीन्निर्घातसमनिस्वनः ।

भूमिकम्पश्च सुमहान् पर्वतस्येव दीर्यतः ॥ १.६७.१८ ॥

तस्य शब्दः	= its [breakage's,] sound [explosion]	निर् घात	= down, plunging [thunder]	सम	= equal to
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निः स्वनः	= out, bursting [explosiveness]	महान्	= great [explosive,] is	पर्वतस्य	= of mountain, exploding,
सु महान्	= very, great [tremulously]	आसीत्	there [bechanced]	दीर्यतः इव	ing, like [as it happens]
		भूमि कम्पः च	= earth, tremulous, also - has happened.		

Then there bechanced an explosive explosion when the bow is broken, like the explosiveness of down plunging thunder, and the earth is tremulously tremulous, as it happens when a mountain is exploding. [1-67-18]

We can write more words for the above sound as, 'Dhaam, Dhiim, Phut, and DiSkuu...' etc., as long as the-saurus permit. But all that will be nonsensical. An ear-splitting sound has come but it is "OM" the auspicious sonus prima grata, produced once upon a time by Shiva's drum, in order to emanate words through महेश्वर सूत्राणि , which were unintelligible even for the sages like Sanaka, Sananda, Sanat Kumaara et al., and which were deciphered by Nandi, the Holy Bull vehicle of Shiva, to those sages. Here it is Shiva's bow and name of Shiva and all letters that attaches to Him are शं शंकर शंभव , are peace-making letters, as codified in ॐ नमः शम्भवे च मयो भवे च नमः शङ्कराय च मयस्कराय च नमः शिवाय च शिवतराय च। - रुद्रम् - सोम सूक्त - यजुर् Hence the real sound of म् is audible and it is ear-splitting for ordinary audience, since ordinary people cannot possibly face realities, and it is a regularly audible sound for the other four who have not swooned. By the way, it will be impossible for us to listen the chanting of Veda-s, even in these days, in any Vedic school for at least half an hour, as our ears are untuned to their घन पाठ or जट or other sorts of chanting. We feel stranded in some audio studio with fully loaded sound FX. And the pacemaker Raama lifted the bow of the peacemaker Shiva, where the bow itself is "Om". The legendary Indian bow is composed of three parts, unlike Robin Hood's single-piece bow. The lower bowing part, upper bowing part combined by a grip handle, and the bowstring. The three pieces are comparable to the three letters syllabified "Om" - अ उ म , where अ is upper bowing piece of bow, उ , the lower end, and म , the bowstring. The painters usually paint this bow-breaking scene, where Raama will be still handling the upper end in his hand, while the lower part will be falling, and the bowstring will be still dangling onto the upper end. The upper part of bow is अ and this अ is Vishnu अकार अर्थो विष्णुः , and the dangling bowstring is म Goddess Lakshmi, लोक माता मा रमा मन्नाल देवता , dangling on the Supreme Person through thick and thin, and the detached-un-detached lower end is उ , Lakshmana, or any other adherer. A lengthy account of this trilogy is provided in Aranya Kanda, Ch. 11, first verse. And the pacemaker Raama is marrying the world with peace, by stringing the bowstring of peacemaker's bow, and it is not a mere marriage of some prince charming, with a charmy princess. Thus, this sound is the initial impact, impetus, brunt, or whatever, for universal peace, and that way this marriage attains a legendary significance in peace process, though by force.

निपेतुश्च नराः सर्वे तेन शब्देन मोहिताः ।
वर्जयित्वा मुनिवरं राजानं तौ च राघवौ ॥ १.६७.१९ ॥

तेन शब्देन मोहिताः	= by that, by raucous, bewildered	मुनिवरम् राजानम् तौ च राघवौ	= saint eminent Vish- vamitra, king Janaka, those two, also, Raghava-s	वर्जयित्वा	= except for
सर्वे नराः निपेतुः	= all, people, fell down [swooned.]				

Bewildered by that raucous caused by the breakage of bow, all the people swooned, except for that eminent-saint Vishvamitra, king Janaka, and those two Raghava-s, namely Raama and Lakshmana. [1-67-19]

प्रत्याश्वस्ते जने तस्मिन् राजा विगतसाध्वसः ।
उवाच प्राञ्जलिर्वाक्यं वाक्यज्ञो मुनिपुङ्गवम् ॥ १.६७.२० ॥

तस्मिन्	= at that [moment]	जने	= people	प्रति	= being inspirited [reac- customed]
वाक्यज्ञः राजा	= sententious, king Janaka	वि गत साध्वसः	= completely, gone [de- parted,] his discomfi- ture	प्राञ्जलिः	= with palm-fold [rever- entially]
मुनिपुङ्गवम्	= to eminent-saint	वाक्यम् उवाच	= sentence, said.		

While the people are being reaccustomed after their undergoing the shock, at that moment that sententious king Janaka, whose discomfiture has completely departed by now has said this to the eminent-saint Vishvami-
tra with a reverent palm-fold. [1-67-20]

भगवन् दृष्टवीर्यो मे रामो दशरथात्मजः ।
अत्यद्भुतमचिन्त्यं च न तर्कितमिदं मया ॥ १.६७.२१ ॥

भगवन्	= oh, godly sage	दशरथ आत्मजः	= Dasharatha's, son	रामः	= Raama
मे	= by me	दृष्ट वीर्यः	= has seen, gallantry - his gallantry is seen	अति अद्भुतम्	= highly, wondrous
अ चिन्त्यम् च	= not, imaginable	इदम् मय च	= this [incident,] by me [for me]	अ तर्कितम्	= not, discussed - unhoped-for.

"Oh, godly sage, the gallantry of Dasharatha's Raama is evidently seen... and the whys of this boy and where-
fores of his stringing that massive bow are unimaginable to me! More so, humans lifting it! How so This is an
unhoped-for incident for me, besides, breaking it! This a is highly wondrous experience for me... [1-67-21]

जनकानां कुले कीर्तिमाहरिष्यति मे सुता ।
सीता भर्तारमासाद्य रामं दशरथात्मजम् ॥ १.६७.२२ ॥

मे सुता सीता = my, daughter, Sita	दशरथ = Dasharatha's, son, आत्मजम् Raama	भर्तारम् = as husband
आसाद्य = on getting	रामम् जनकानाम् = for Janaka's, lineage कुले	कीर्तिम् = celebrity, brings आहरिष्यति about.

"My daughter Sita on getting Dasharatha's Raama as her husband, she will bring celebrity to the lineage of Janaka-s... [1-67-22]

This verse explains the advantageous status of Sita than Raama in her birth and brought up. मम सुता 'my daughter...' though I have not given her a physical birth, she is godsend to me, and I brought her up as a rarest of rare daughter with all the endowments of Janaka-s lineage which are impeccable... hence she is more than my physical daughter...' सीता 'a furrow... born a furrow, an unusual non-uterine birth than the uterine birth of Raama from his mother Kausalya... hence Sita has a plus point... दशरथ आत्मजम् 'Dasharatha's, son...' a wooable bridegroom... because he is Raama रमयते इति राम 'makes others delightful...' besides this, the saying about an eligible bridegroom is there:

कन्या वरयते रूपम् माता वित्तम् पिता श्रुतम् ।
बान्धवाः शीलम् इच्छन्ति सूप अन्नाम् इतरे जनाः ॥

'a bride cherishes charming mien, a prince-charming, rather... mother of the bridegroom wishes to have money through him... bridegroom's father wants him to be a wise one in dealings with his new wife and old parents... and bridegroom's relatives require of him good demeanour... and other people wish to have dough of cooked pulse-gram, marriage-feasts, rather...' so also my daughter will cherish this boy as his looks are like that of a prince-charming... and the money for his mother, scholarly attitude to his father, good demeanour and feasts etc., to friends and relatives, all he can afford... and on आसाद्य reaching Raama... my daughter brings कीर्ति 'celebrity' to our lineage, which is in singularly unique... because कीर्ति is said in singular number, it will be singularly unique... hence let this boy not negate my proposal as my daughter has many plus points...'

मम सत्या प्रतिज्ञा च वीर्यशुल्केति कौशिक ।
सीता प्राणैर्बहुमता देया रामाय मे सुता ॥ १.६७.२३ ॥

कौशिक = oh, Kaushika	सा वीर्य = she is, bravery's, शुल्का bounty	इति = thus
मम च सत्या = my, commitment, also, came true	प्राणैः बहुमता = than [my] lives, nur- tured well	मे सुता सीता = my, daughter, Sita
रामाय देया = to Raama, giveable - worthy to be given.		

"Oh, Kaushika, my commitment that she is the bounty of bravery has also come true... and my daughter Sita who is nurtured well than my own lives is a worthy bride for Raama... [1-67-23]

भवतो ऽनुमते ब्रह्मन् शीघ्रं गच्छन्तु मन्त्रिणः ।
मम कौशिक भद्रं ते अयोध्यां त्वरिता रथैः ॥ १.६७.२४ ॥

ब्रह्मन्	= oh, Brahman	कौशिक	= oh, Kaushika	भवतः	= by you, in consent -
मम मन्त्रिणः	= my, ministers	त्वरिता	= hastened	अनुमते	= with your consent
रथैः	= by chariots, to Ayodhya	ते भद्रम्	= you be safe.		= speedily
अयोध्याम्	haya, quickly, they go				
शीघ्रम्					
गच्छन्तु					

"Should you give consent, oh, Brahman, my ministers will be hastened to speedily go to Ayodhya in chariots, oh, Kaushika, let safeness betide you, and one and all by this matrimony... [1-67-24]

Annex: 'This boy appears to be straight from the shoulder type, and he may now say boyishly, 'no, no, I just wanted to see and feel the bow, but that poor old bow is broken in my hand, but I have never said that I will marry your daughter without the consent of my father... and I am supposed to marry whomever my father ties down my neck...' knowing him to be such, I want to send proposals to Dasharatha at Ayodhya, that too if you say yes...'

राजानं प्रश्रितैर्वाक्यैरानयन्तु पुरं मम ।
प्रदानं वीर्यशुल्कायाः कथयन्तु च सर्वशः ॥ १.६७.२५ ॥

वीर्य	= she who is bravery's,	प्रदानम्	= sincere, endowment of	सर्वशः	= in detail, [they the
शुल्कायाः	bounty		such a girl in marriage	कथयन्तु	ministers] will narrate
प्रश्रितैः	= by observant, sentences [submissions]	राजानम्	= to king Dasharatha	मम पुरम्	= to my, city, they will
वाक्यैः				आनयन्तु	lead him in.

"With their observant submissions those ministers will narrate in detail about the sincere endowment of Sita as bravery's bounty to Raama, and they will lead king Dasharatha into my city that observantly... [1-67-25]

मुनिगुप्तौ च काकुत्स्थौ कथयन्तु नृपाय वै ।
प्रीति युक्तम् तु राजानमानयन्तु सुशीघ्रगाः ॥ १.६७.२६ ॥

काकुत्स्थौ	= two Kakutstha-s	मुनि गुप्तौ च	= by saint [Vishvami-tra,] as shrouded - under the aegis of, also	नृपाय	= to king Dasharatha
कथयन्तु वै	= they [ministers will] inform, indeed	सु शीघ्र गाः	= very, fast, goes [expeditious ministers] on their going there	प्रीति युक्तम्	= glad, along with [making glad, gladdening him]

राजानम् = king, they will usher
आनयन्तु in.

"Those ministers will also tell the king Dasharatha that both the Kakutstha-s, Raama and Lakshmana, are under the aegis of saint Vishvamitra, and thus gladdening that king they will expeditiously usher in king Dasharatha for marriage..." So said Janaka to Vishvamitra. [1-67-26]

कौशिकश्च तथेत्याह राजा चाभाष्य मन्त्रिणः ।
अयोध्यां प्रेषयामास धर्मात्मा कृतशासनान् ।
यथावृत्तं समाख्यातुमानेतुं च नृपं तदा ॥ १.६७.२७ ॥

कौशिकः च	= Kaushika - Vishvami-	धर्मात्मा	= right-minded one,	मन्त्रिणः	= with ministers, on con-
तथा इति	tra, also, so be it, thus,	राजा च	king Janaka, also	आभाष्य	sulting
आह	said				
तथा	= likewise	यथा वृत्तम्	= as, has happened, in	नृपम्	= king Dasharatha, to
		सम्	full detail, to tell	आनेतुम् च	bring in, also
		आख्यातुम्			
कृत	= one who is made,	अयोध्याम्	= to Ayodhya, started to		
शासनान्	to implement orders	प्रेषयामास	send.		
	[ministers plenipoten-				
	tiary]				

Vishvamitra said, "so be it," and then that right-minded king Janaka on consulting with his ministers started to send his ministers, plenipotentiaries, to Ayodhya to inform Dasharatha in detail as to what has happened, and likewise to bring him to Mithila. [1-67-27] ---

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्त षष्ठितमः सर्गः ॥

Thus, this is the 67th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

68 Sarga 68 - अष्ट षष्ठितमः सर्गः

Janaka Sends Message To Ayodhya

Introduction -

Janaka's delegation arrives at Ayodhya and submits its message to Dasharatha. Listening to the tidings that his son Raama not only lifted the bow of Shiva, but broke it as well, Dasharatha is overjoyed and refers the matter of marriage of Sita with Raama to his ministers and teachers. All of the ministers and sages unanimously agree to that proposal and they are set to travel to Mithila the next day.

जनकेन समादिष्टा दूतास्ते क्लान्तवाहनाः ।
त्रिरात्रमुषिता मार्गे ते ऽयोध्यां प्राविशन् पुरीम् ॥ १.६८.१ ॥

जनकेन समादिष्टा	= by Janaka, clearly ordered	ते दूताः	= those, envoys	मार्गे	= en route
त्रि रात्रम् उषिताः	= three, nights, on so-journing	क्लान्त वाहनाः	= overtired, vehicles [who have got over-tired horses]	ते अयोध्याम् पुरीम् प्राविशन्	= they, in Ayodhya, in city, entered.

Those envoys who are clearly ordered by Janaka entered the city of Ayodhya on sojourning for three nights en route, and whose horses are overtired for they are galloped so fast to loose no time. [1-68-1]

ते राजवचनाद्दूता राजवेश्म प्रवेशिताः ।
ददृशुर्देवसङ्काशं वृद्धं दशरथं नृपम् ॥ १.६८.२ ॥

ते	= they [the envoys]	राज वचनात् गत्वा	= by king, words of [of Dasharatha's consent,] on going [to palace]	राज वेश्म प्रवेशिताः	= king's, residence [palace-chambers,] when they are entered into [given a audience]
देव सन्काशम्	= godly, in gleam	वृद्धम् नृपम् दशरथम्	= elderly, the king, Dasharatha	ददृशुः	= they have seen.

On going to the palace those envoys are given an audience with the consent of Dasharatha, and when they are conducted into the palace-chambers they have seen the elderly king Dasharatha gleaming like a god. [1-68-2]

बद्धाञ्जलिपुटाः सर्वे दूता विगतसाध्वसाः ।
राजानं प्रयता वाक्यमब्रुवन् मधुराक्षरम् ॥ १.६८.३ ॥

सर्वे दूता	= all, legates	बद्ध अञ्जलि पुटाः	= bound [enfolding,] both palms, fold	वि गत साध्वसाः	= completely, gone, angst [on seeing goly Dasharatha]
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राजानम्	= to king	मधुर	= mellowly, worded	प्रश्रितम्	= compliant, sentence
अब्रुवन्	= said.	अक्षरम्		वाक्यम्	

Completely gone is the angst of all the legates on seeing godly Dasharatha, and all of them adjoining palms in reverence said this compliant and mellowly worded sentence to the king. [1-68-3]

Because Dasharatha is caught in the tomfoolery of Kaikeyi he cannot be estimated as an inane personality. It is their domestic cold war. He is famous for his achievements and he fought wars on behalf of no lesser gods. Though Valmiki does not narrate Dasharatha's exploits, other scripts say a lot about them. Hence, whenever Raama's daring, dashing, swashbuckling is to be pictured, he will be indicated as "Dasharatha's son..." That is the reason why the angst of envoys is said in this verse as "vanished" just by a glimpse of that godly personality, which hitherto haunted them as to how to countenance such a powerful personality.

मैथिलो जनको राजा साग्निहोत्रपुरस्कृतम् ।
कुशलं चाव्ययं चैव सोपाध्यायपुरोहितम् ॥ १.६८.४ ॥

मुहुर्मुहुर्मधुरया स्नेहसंयुक्तया गिरा ।
जनकस्त्वां महाराजा पृच्छते सपुरःसरम् ॥ १.६८.५ ॥

महाराज	= oh, exalted emperor [Dasharatha]	मैथिलः	= Mithila's [sovereign]	जनकः	= of Janaka lineage
राजा	= Janaka, king	स अग्नि होत्र पुरस्कृतः	= with, Fire, of Rituals, you who ingratiates yourself with [ever and anon]	स उपाध्याय पुरोहितम्	= along with that of, [your] teachers" priests"
स पुरः सरम्	= with, before, going [afore you a convoys of subjects always precedes, in any event, safeguarding your interests]	त्वाम्	= your [highness]	मधुरया	= mellowly
स्नेह सम्रक्तया गिरा	= friendship, instilled, with words	कुशलम् च	= wellbeing, also	अ व्ययम् चैव	= un, mitigated [prosperity,] also, thus as such
जनकः	= Janaka - the present king	मुहुः मुहुः	= again, again	पृच्छते	= is asking after.

Oh, exalted emperor Dasharatha! Janaka, the lineal king of Janaka-s and the present sovereign of Mithila is asking time and time again with mellowly words instilled with friendliness, after the wellbeing and after the unmitigated prosperity of your highness, along with that of your highness" priests and teachers, also that of your highness" subjects, who always precede your highness in convoys in any event, as your highness are the

one who ingratiate himself with the Ritual-fires, ever and anon... [1-68-4, 5]

पृष्ट्वा कुशलमव्यग्रं वैदेहो मिथिलाधिपः ।
कौशिकानुमते वाक्यं भवन्तमिदमब्रवीत् ॥ १.६८.६ ॥

मिथिल अधिपः वैदेहः कौशिक अनुमते	= Mithila"s, sovereign, Videha [Janaka] = Kaushika, with the en- dorse of	अव्यग्रम् भवन्तम्	= un, ruffled [at heart, sensibly] = to your [highness]	कुशलम् पृष्ट्वा इदम् वाक्यम् अब्रवीत्	= wellbeing, having asked after = this, word, said [to us, that which is sayable to you, his highness is saying this to your highness.]
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His highness Janaka of Videha, and the sovereign of Mithila, having asked after your highness" wellbeing is sensibly saying this word to your highness, with the indorse of Kaushika... [1-68-6]

पूर्वं प्रतिज्ञा विदिता वीर्यशुल्का ममात्मजा ।
राजानश्च कृतामर्षा निर्वीर्या विमुखीकृताः ॥ १.६८.७ ॥

मम आत्मजा विदिता वि मुखी कृताः	= my, soul-born [daugh- ter Sita] = well-known - to all = turned, face [turned back,] made to	वीर्य शुल्का इति कृत अमर्षा च विदिता	= bravery"s, bounty, [thus] = turned out, as ran- corous [kings] = also, [well-known.]	पूर्वम् प्रतिज्ञा राजानः निर् वीर्या	= earlier, solemnly promised [by me] = kings, without, val- our [turned into gut- less kings]
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"Well-known is the solemn promise of mine that my daughter Sita is a bounty for bravery... also well-know is that the kings who came to lift the bow turned out as gutless kings, and then they turned out as rancorous kings at me, and it is also well-known that I turned them back with my guts... [1-68-7]

सेयं मम सुता राजन् विश्वामित्रपुरस्सरैः ।
यदृच्छयागतैर्वीरैर्निर्जिता तव पुत्रकैः ॥ १.६८.८ ॥

राजन् विश्वामित्र पुरस्कृतैः तव निर् जिता	= oh, Emperor Dasharatha = Vishvamitra, keeping afore = your = finally, carried off.	सा इयम् यदृच् छया वीरैः	= such as she is, this - girl = coincidentally [serendipitously] = valorous	मम सुता आगतैः पुत्रकैः	= my, daughter = arrived [at Mithila] = sons / young son
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Oh, Emperor Dasharatha, your young and valorous son who serendipitously arrived at Mithila along with his younger brother Lakshmana, keeping Vishvamitra at his fore, finally carries off this girl, the well-known

daughter of mine... [1-68-8] Usually this verse gives meaning that "two of your valorous sons won Sita..." because of the usage of plural number वीरैः पुत्रकैः But this is counted as "royal we" sort of expression to honour Raama. Hence this क प्रत्यय , though used in the verse, will be read as singular. There is another shade of wording for this verse: सेयम् मम सुता राजन् विश्वामित्स्य शाशनात्। पुरीम् इमाम् समागत्य तव पुरेण निर्जिता ॥ which uses only singular for Raama.

तच्च राजन् धनुर्दिव्यं मध्ये भग्नं महात्मना ।
रामेण हि महाराज महत्यां जनसंसदि ॥ १.६८.९ ॥

महा बाहुः	= oh, highly dextrous - king Dasharatha	दिव्यम्	= divine [bow]	तत् धनुः	= that, bow, gem of a, also
महत्याम्	= a grand, peoples, assembly	महा आत्मना	= by noble-souled,	मध्ये भग्नम्	= in central point, wrecked.
जन सम्सदि		रामेण	Raama		

"Also, oh, highly dextrous king Dasharatha, noble souled Raama wrecked that divine bow, which is a gem of a bow among bows, at its central point before a grand assembly of people... [1-68-9]

अस्मै देया मया सीता वीर्यशुल्का महात्मने ।
प्रतिज्ञां कर्तुमिच्छामि तदनुज्ञातुमर्हसि ॥ १.६८.१० ॥

वीर्य शुल्का	= bravery's, bounty, Sita	अस्मै	= to him, to noble souled [Raama]	मया देया	= by me, is to be given
सीता		महात्मने		इच्छामि	= I wish to
प्रतिज्ञाम्	= solemn promise	कर्तुम्	= to swim over - to keep up		
तत्	= as suh, to give consent,				
अनुज्ञातुम्	apt of you.				
अर्हसि					

"Sita is the bounty for bravery and I shall have to afford her to the noble-souled Raama, as such it will be apt of you to give your consent as I wish to keep up my solemn promise... [1-68-10]

सोपाध्यायो महाराज पुरोहितपुरस्सरः ।
शीघ्रमागच्छ भद्रं ते द्रष्टुमर्हसि राघवौ ॥ १.६८.११ ॥

महाराज	= oh, great emperor	स उपाध्यायः	= with, teachers	पुरोहित	= with priest [namely Vashishta,] keeping ahead
शीघ्रम्	= apace, you come	ते भद्रम्	= safe betides, you	पुरस्कृतः	
आगच्छ				राघवौ द्रष्टुम्	= at both Raghava-s, [Raama and Lakshmana,] to take a look, apt of you.
				अर्हसि	

"Keeping your royal priest Vashishta and other teachers ahead of you, oh, great emperor, I wish you to come apace, let safe betide you, for it will be apt of you to take a look at your ennobled son Raama, and Lakshmana, too... [1-68-11]

प्रीतिं च मम राजेन्द्र निर्वर्तयितुमर्हसि ।
पुत्रयोरुभयोरेव प्रीतिं त्वमपि लप्स्यसे ॥ १.६८.१२ ॥

राजेन्द्र	= oh, king, the best	मम	= my, solemn promise,	त्वम् अपि	= you, even
		प्रतिज्ञाम्	to [make it] maintain-		
		निर्वर्तयितुम्	able, apt of you		
		अर्हसि			
दृत्वा	= on your seeing]	उभयोः	= both, from sons, that	प्रीतिम्	= delight
उपलप्स्यसे	= you, derive.	पुत्रयोः एव	way		

"It will be apt of you to make my solemn promise maintainable, and that way you will derive delight on seeing both of your sons..." [1-68-12] "by the by, you will also derive delight in seeing Sita, for she is also a hyphenated daughter of yours, सुतस्च सुता च तयोः एक शेषः ॥ । with another suffix, in-law..."

एवं विदेहाधिपतिर्मधुरं वाक्यमब्रवीत् ।
विश्वामित्राभ्यनुज्ञातः शतानन्दमते स्थितः ॥ १.६८.१३ ॥

विदेह	= Videha"s, sovereign	विश्वामित्र	= by Vishvamisra, con-	शतानन्द मते	= Sage Shataananda, in
अधिपतिः		अभ्यनुज्ञातः	sentient to [the pro-	स्थितः	counsel, abiding by
			posal]		
एवम्	= in this way	मधुरम्	= sweet [endearing,]		
		वाक्यम्	words, said - and		
		अब्रवीत्	paused.		

Thus the sovereign of Videha kingdom said these endearing words, abiding by the counsel of Sage Shataananda, and Sage Vishvamisra is also consentient to the proposal... Thus the envoys conveyed the proposal and paused. [1-68-13]

दूतवाक्यं तु तच्छ्रुत्वा राजा परमहर्षितः ।
वसिष्ठं वामदेवं च मन्त्रिणो ऽन्यांश्च सो ऽब्रवीत् ॥ १.६८.१४ ॥

राजा	= king - Dasharatha	तत् दूत	= that [word of delegate,	परम हर्षितः	= highly, gladdened
		वाक्यम्	word [message,], on		
		श्रुत्वा	hearing		
वसिष्ठम्	= to Vashishta, to Vaa-	मन्त्रिणः च	= to [other] ministers, as	एवम्	= this way, said.
वामदेवम् च	madeva, also		well	अब्रवीत्	

King Dasharatha is highly gladdened on hearing that message from the delegates, and said this way to Vashishta, Vaamadeva, and to his other ministers, as well. [1-68-14]

गुप्तः कुशिकपुत्रेण कौसल्यानन्दवर्द्धनः ।
लक्ष्मणेन सह भ्रात्रा विदेहेषु वसत्यसौ ॥ १.६८.१५ ॥

असौ	= that [boy] - Raama	कौसल्य	= Kausalya"s, rejoice,	कुशिक पुत्रेण	= by Kushika"s, son
		आनन्द	enhancer	गुप्तः	[Vishvamisra,] taken
		वर्धनः			care
भ्रात्रा	= brother, Lakshmana,	विदेहेषु	= in Videha [kingdom,]		
लक्ष्मणेन सह	along with	वसति	he is living - he is stop- ping over.		

This one Raama, the enhancer of Kausalya"s rejoice, is stopping over at Videha kingdom along with his brother Lakshmana, and Vishvamisra is taking care of both these boys... [1-68-15]

दृष्टवीर्यस्तु काकुत्स्थो जनकेन महात्मना ।
सम्प्रदानं सुतायास्तु राघवे कर्तुमिच्छति ॥ १.६८.१६ ॥

काकुत्स्थः	= of Kakutstha Raama - on his part	महात्मना	= by noble-souled, by	सुतायाः	= of daughter, gift of
		जनकेन दृष्ट	Janaka, one whose	सम्प्रदानम्	bride
		वीर्यः	valour has been ob- served [on observing Raama"s valour] that		
			Janaka		
राघवे कर्तुम्	= in respect of Raghava,				
इच्छति	to do, he wishes.				

On observing the valour of Kakutstha Raama, noble souled Janaka wishes to gift his daughter as bride to Raghava Raama... [1-68-16]

यदि वो रोचते वृत्तं जनकस्य महात्मनः ।
पुरीं गच्छामहे शीघ्रं माभूत्कालस्य पर्ययः ॥ १.६८.१७ ॥

महात्मनः	= noble-souled,	वः रोचते	= to you, interested, if	शीघ्रम्	= quickly, to city
जनकस्य	Janaka"s, what has	यदि		पुरीम्	[Mithila,] we pro-
वृत्तम्	happened to - sur- prised assent to give daughter			गच्छामहे	ceed
कालस्य	= time"s, lapse, let not,				
पर्ययः मा	happen.				
भूत्					

If you all favour the tidings from the noble-souled Janaka as to what has happened in Mithila, we quickly proceed to that city, let not the time lapse... Thus Dasharatha informed his counsel. [1-68-17] The word वृत्तम्

"happening" "history" and it is generally translated as "the history, legend, and the familial characteristics of Janaka..." But when Janaka already is famous through the bow of Shiva, and that bow itself is broken now, no more "verification of antecedents" of Janaka is needed, and it is "what has happened now" i.e., the impossible deed of breaking it.

मन्त्रिणो बाढमित्याहुः सह सर्वैर्महर्षिभिः ।
सुप्रीतश्चाब्रवीद्राजा श्वो यात्रेति स मन्त्रिणः ॥ १.६८.१८ ॥

सर्वैः महर्षिभिः मन्त्रिणः श्वः यात्रा इति	= with, all, great sages, ministers = tomorrow, is the travel, thus	बाढम् इति आहुः मन्त्रिणः अब्रवीत्	= "most welcome", thus, they said = to ministers, said.	सु प्रीतः राजा	= highly, pleased, king
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The ministers along with all of the great sages said in consonance, Most Welcome... and then that highly pleased king Dasharatha said to the ministers, we travel tomorrow... [1-68-18]

मन्त्रिणस्तां नरेन्द्रस्य रात्रिं परमसत्कृताः ।
ऊषुस्ते मुदिताः सर्वे गुणैः सर्वैस्समन्विताः ॥ १.६८.१९ ॥

सर्वैः गुणैः समन्विताः प्रमुदिताः	= with all, talents, gifted with = overjoyed	नरेन्द्रस्य मन्त्रिणः सर्वे रात्रिम् ऊषुः	= of king [Janaka,] ministers on their part = all, that night, they dwelled - in Ayodhya.	परम सत् कृताः	= given grateful hospitality
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The ministers of king Janaka who are gifted with all talents are given grateful hospitality by Dasharatha, and they all dwelt that night in Ayodhya, overjoyed at the successful completion of their august legatine, called सीत कल्याणम् ... [1-68-19]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे अष्ट षष्ठितमः सर्गः ॥

Thus, this is the 68th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

69 Sarga 69 - एकोनसप्ततितमः सर्गः

Dasharatha Arrives At Mithila

Introduction -

Dasharatha arrives at Mithila and Janaka receives him reverentially, as he belongs to a crowning dynasty, called Ikshvaku-s. Then, after the usual exchange of royal pleasantries and protocol, all of them stay in Mithila comfortably.

ततो रात्न्याम् व्यतीतायां सोपाध्यायः सबान्धवः ।
राजा दशरथो हृष्टः सुमन्त्रमिदमब्रवीत् ॥ १.६९.१ ॥

स उपाध्यायः	= with, teachers	स बान्धवः	= with relatives	राजा दशरथः	= king, Dasharatha, who
ततः	= then, night, on being	सुमन्त्रम्	= to Sumantra [his min-	हृष्टः	is heartened
रात्न्याम्	elapsed [into next	इदम्	ister,] this, said.		
व्यतीतायाम्	dawn]	अब्रवीत्			

On the next dawn that heartened king Dasharatha who is with his teachers and his relatives then said this to his minister Sumantra. [1-69-1]

अद्य सर्वे धनाध्यक्षा धनमादाय पुष्कलम् ।
व्रजन्त्वग्रे सुविहिता नानारत्नसमन्विताः ॥ १.६९.२ ॥

अद्य	= now	सर्वे धन	= chancellors, of exche-	पुष्कलम्	= ample, riches, on
		अध्यक्षा	quers	धनम्	drawing
नाना	= numerous, gems	सु विहिता	= well, preparedly	आदाय	
रत्न सम्	[where gems are, upa			अग्रे व्रजन्ति	= in advance, let them
अन्विताः	lakshaNa, the sub-				travel.
	junctive items among				
	the items that are used				
	in marriages from				
	bridegroom"s side,]				
	all-inclusive				

Now let the chancellors of exchequers draw ample riches, gems and numerous other items that are used in the marriage from bridegroom"s side, all-inclusively, and let them travel in advance and let them be well-prepared for any exigency... [1-69-2]

चतुरङ्गं बलं चापि शीघ्रं निर्यातु सर्वशः ।
ममाज्ञासमकालं च यानयुग्यमनुत्तमम् ॥ १.६९.३ ॥

मम	= my	आज्ञा	= order	सम कालम्	= even with, time, also
चतुरन्ग	= quadruple, forces also,	सर्वशः	= from everywhere	च	[in a trice at my order]
बलम् च	even			शीघ्रम् निर्	= quickly, out, go [start
अपि				यातु	off]
अन्	= un, excelled ones	यानम्	= vehicles palanquins,		
उत्तमम्			sedan chairs, litters		
			etc]		
युग्मम्	= that can be yoked				
	[cabined-coaches with				
	horses] & let start.				

Let the quadruple forces start off in a trice from everywhere at my order, and others shall start with unexcelled vehicles like palanquins, sedan chairs, litters etc., and with those that can be yoked with horses, like cabined-coaches and horse-carriages... [1-69-3]

The fourfold army is generally taken as horses, elephants, chariots, and foot soldiers for the word चतुरन्ग बलम् , while some say such an army is moved only when a massive combat is necessary, but not when going to marriages. Thus some say though army is moved, it is as much as required. But this word also qualifies as चतुरन्ग बलम् धन कनक वस्तु वाहन सम्पत्ति , the quadruple opulence, namely "riches, gold, equipage, and vehicles..." where opulence will be the only show in Indian marriages, either of poor or rich. R. C. Dutt comes near to this when telling in his poetic version: "Ride in front with royal riches, gold and gems in bright array

वसिष्ठो वामदेवश्च जाबालिरथ काश्यपः ।

मार्कण्डेयः सुदीर्घायुर्ऋषिः कात्यायनस्तथा ॥ १.६९.४ ॥

एते द्विजाः प्रयान्तव्ये स्यन्दनं योजयस्व मे ।

यथा कालात्ययो न स्याद्दूता हि त्वरयन्ति माम् ॥ १.६९.५ ॥

वसिष्ठः	= Vashishta, Vaa-	अथ	= then	जाबालिः	= Jaabaali, Kaashyapa
वामदेवः च	madeva, also	तथा	= likewise	काश्यपः	
दीर्घ आयुः	= long, lived one - one			ऋषिः	= sage, Kaatyaayana
मार्कण्डेयः च	who has longevity,			कात्यायनः	
	Maarkandeya, also				
एते द्विजाः	= these, Brahmans	अग्रे प्रयान्तु	= in forefront, let them	मे स्यन्दनम्	= my, royal-cariole, let it
			travel	योजयस्व	be yoked [with horses]
काल	= time, lapse, as to how,	दूता माम्	= messengers [of		
अत्ययः यथा	will not, will be there	त्वरयन्ति हि	Janaka,] me, has-		
न स्यात्	do it likewise		tening, indeed.		

Vashishta, Vaamadeva, Jaabaali and Kaashyapa, and the long-lived Maarkandeya, and Sage Kaatyaayana... let these Brahmans travel in forefront... and let horses be yoked to my royal-cariole, and as the messengers of

Janaka are hastening me arrange for the travel without time lapse... Thus Dasharatha ordered. [1-69-4, 5]

वचनात् नरेन्द्रस्य सा सेना चतुरङ्गिणी ।
राजानमृषिभिः सार्द्धं व्रजन्तं पृष्ठतोऽन्वगात् ॥ १.६९.६ ॥

नरेन्द्रस्य	= the best king"s, by the	चतुरङ्गिणी	= quadruple [opulence]	सेना	= [some] army
वचनात्	word of				
ऋषिभिः	= with sages, as well	व्रजन्तम्	= he who is going	राजानम्	= after that king
सार्द्धम्					
पृष्ठतः	= at rearward	अन्वगात्	= followed.		

On the word of that best king the fourfold opulence, and even the fourfold forces up to some extent followed rearward of the king who is going after the sages who are going afore of him. [1-69-6]

गत्वा चतुरहं मार्गं विदेहानभ्युपेयिवान् ।
राजा तु जनकः श्रीमान् श्रुत्वा पूजामकल्पयत् ॥ १.६९.७ ॥

चतुः अहम्	= four, day, route, on go-	विदेहान्	= at Videha kingdom,	राजा	= king, illustrious
मार्गम् गत्वा	ing	अभ्युपेयिवान्	reached nearby -	श्रीमान्	Janaka
		अभि उप एयु	reached fringes of	जनकः	
			Videha		
श्रुत्वा पूजाम्	= on hearing, [welcome]				
अकल्पयत्	ceremonies, arranged.				

Travelling on a four-day-route Dasharatha reached the fringes of Videha kingdom, and on hearing this, the illustrious king Janaka arranged for welcome ceremonies at the outskirts of the city. [1-69-7]

These formalities are still prevalent in marriage functions, in one way or the other, in India, esp. rural India. The bridegroom"s party will be received at the outskirts of the bride"s place, esp. if it were to be a village, then a small function / ceremony will be held laudatory to the bridegroom, and then they are invited into that place of bride like, "meet a party halfway..." type protocol. This is other than बरात् "matrimonial pageantry..."

ततो राजानमासाद्य वृद्धं दशरथं नृपम् ।
जनको मुदितो राजा हर्षं च परमं ययौ ॥ १.६९.८ ॥

ततः	= then	राजा मुदितः	= king, gladdened,	नृपम्	= people"s, paladin,
		जनकः	Janaka	राजानम्	king, senescent, to-
				वृद्धम्	wards Dasharatha
				दशरथम्	
आसाद्य	= at on getting at	परमम्	= [a state of] ecstatic,		
		हर्षम् ययौ	elation, went into.		

Then the king Janaka who is by far gladdened went into a state of ecstatic elation when he met the senescent king and paladin of people, namely Dasharatha, as the pace for the marriage celebrations is quickened because of the immediate arrival of Dasharatha. [1-69-8]

उवाच च नरश्रेष्ठो नरश्रेष्ठं मुदान्वितः ।
स्वागतं ते महाराज दिष्ट्या प्राप्तोऽसि राघव ॥ १.६९.९ ॥
पुत्रयोरुभयोः प्रीतिं लप्स्यसे वीर्यनिर्जिताम् ।

नर श्रेष्ठः	= best among men - Janaka	मुदा अन्वितम्	= glee, included [gleeful one]	नर श्रेष्ठम्	= to man, the best [born in foremost lineage of Raghu-s, Dasharatha, the legatee of Raghu]
श्रेष्ठः वचनम्	= best [commendable,] sentence, said	राघव	= oh, the legatee of Raghu	ते सु	= to you, hearty, welcome
दिष्ट्या प्राप्तः	= providentially, bechanced [you have come,] you are	उभयोः पुत्रयोः	= from both, from sons	आगतम् वीर्यं निर्जिताम्	= by valour, completely won
प्रीतिम् लप्स्यसे	= delight, you get.				

And the best one among men, king Janaka, gleefully said this commendable sentence to Dasharatha, the best legatee of Raghu, oh, king, a hearty welcome to you. Oh, legatee of Raghu, your arrival to my city is just by my providence... you will now get delectation on seeing your sons who won accolades just by their valorousness in the act of raising and breaking Shiva's bow... [1-69-9, 10a]

Though Raama alone broke the bow of Shiva, both Raama and Lakshmana are said to have done it. This is a common unified laudation used for both of them, in view of their insuperable brotherhood, and such a sort of commingling both, for one person's action, can be heard often. For e.g., when Lakshmana misshapes Shuurpanakha, Raama is said to have done, and even both are said to have done that act.

दिष्ट्या प्राप्तो महातेजा वसिष्ठो भगवानृषिः ॥ १.६९.१० ॥
सह सर्वैर्द्विजश्रेष्ठैर्देवैरिव शतक्रतुः ।

महातेजा भगवान् वसिष्ठः ऋषिः	= great-resplendent, godly, Vashishta, the sage	सर्वैः द्विज श्रेष्ठैः सह	= with all, Brahmins, eminent ones, along with	देवैः शतक्रतुः इव	= with gods, Indra [who had to perform "shata" hundred "kratu" Vedic-rituals in his earlier human birth,] as with
दिष्ट्या प्राप्तः	= providentially, bechanced - arrived here.				

Providentially bechanced is the arrival of this great-resplendent and godly sage Vashishta, who arrived here with all of these eminent Brahmans, like Indra himself with all gods... [1-69-10b, 11a]

दिष्ट्या मे निर्जिता विघ्ना दिष्ट्या मे पूजितम् कुलम् ॥ १-६९-११
राघवैः सह संबन्धात् वीर्य श्रेष्ठैः महात्मभिः ।

वीर्य श्रेष्ठैः	= among valorous ones, the best ones	महात्मभिः	= with noble-souled ones, Raghava-s, with	सम्बन्धात्	= [owing to this] hymeneal engagement
दिष्ट्या मे	= providentially, my,	राघवैः सह	ones, Raghava-s, with		
विघ्ना निर्जिता	hindrances, are overcome	दिष्ट्या मे	= providentially, my,		
		कुलम्	lineage, is glorified.		
		पूजितम्			

Providentially my hindrances are overcome by the arrival of godlike sages, and providentially my lineage too is gloried owing to this hymeneal engagement with noble-souled Raghava-s, who are the most valorous among all the valorous people... [1-69-11b, 12a]

श्वः प्रभाते नरेन्द्रेन्द्र निर्वर्तयितुमर्हसि ॥ १-६९-१२ ॥
यज्ञस्यान्ते नरश्रेष्ठ विवाहमृषिसम्मतम् ।

नर श्रेष्ठ	= among men, best in first-born-lineage [because you are born in first and foremost Ikshvaku dynasty, hence you are]	नर इन्द्र	= oh, Indra of Indra-like kings [on earth]	श्वः प्रभाते	= tomorrow, morning
यज्ञस्य अन्ते	= Vedic-ritual, at end of [at the culmination]	ऋषि सत्तमैः	= with Sages, best one's [conducted by, agreeable to for the time and date of marriage]	विवाहम्	= marriage, you
सम्	= to clearly initiate	सम्मतम्		त्वम्	
वर्तयितुम्	[about the talks,				
अर्हसि	celebrations reg. marriage,] apt of you.				

Because you are born in first and foremost Ikshvaku dynasty, hence you are the Indra of Indra-like kings on earth... and hence, it will be apt of you to initiate the celebrations of marriage tomorrow, and the marriage itself after the culmination of the Vedic-ritual in three or four days, and the date and time for the marriage, that which is agreeable to the best sages can be decided, and you can get it performed on that date, through those great sages... [1-69-12b, 13a]

There is controversy about the marriage of Sita with Raama, insofar as its categorisation. Whether it is one of the eight kinds or not, is a debated point. The eight kinds of marriages are ब्राह्म दैव प्राजापत्य आर्ष असुर गन्धर्व राक्षस पैशाच and this topic can be discussed at a later time.

तस्य तद्वचनं श्रुत्या ऋषिमध्ये नराधिपः ॥ १.६९.१३ ॥
वाक्यं वाक्यविदां श्रेष्ठः प्रत्युवाच महीपतिम् ।

वाक्यम्	= sentence, sentence,	नर अधिपः	= people's king	तस्य तत्	= his [Janaka's,] that,
वाक्य विदाम्	among experts, the		[Dasharatha]	वचनम्	sentence, on hearing
श्रेष्ठः	best [sententious one - Dasharatha]			श्रुत्वा	
ऋषि मध्ये	= sages, amongst	महीपतिम्	= to king Janaka	प्रति उवाच	= replied.

On hearing that sentence of king Janaka the sententious king Dasharatha replied the king Janaka from amongst the sages. [1-69-13b, 14a]

प्रतिग्रहो दातृवशः श्रुतमेतन्मया पुरा ॥ १.६९.१४ ॥
यथा वक्ष्यसि धर्मज्ञ तत्करिष्यामहे वयम् ।

प्रति ग्रहः	= in turn, taking [recipien- ency]	दातृ	= donor's [restitutor's]	वशः	= in control of [rests with]
एतत् पुरा	= all this, earlier, by me,	धर्म ज्ञ	= oh, probity, knower of	यथा त्वम्	= as, [whatever you] say
मया श्रुतम्	heard			वक्ष्यसि	
तत् वयम्	= that, we, do.				
करिष्यामहे					

Recipieny rests with the restitutor... so I have heard earlier. Hence, whatever you say, for you are the knower of probity and nothing goes amiss in your astute thinking, that we will do... [1-69-14b, 15a]

The word restitutor is used instead of "donor" because Janaka is restoring the estranged divine pair to their togetherness in this mortal world. R. C. Dutt uses "Gift betokens giver"s bounty..." for this expression.

धर्मिष्ठं च यशस्यं च वचनं सत्यवादिनः ॥ १.६९.१५ ॥
श्रुत्वा विदेहाधिपतिः परं विस्मयमागतः ।

सत्य वादिनः	= truth [principles,] af- firmer of - Dasharatha	धर्मिष्ठम्	= agreeable to the princi- ples of marriages	यशस्यम् च	= agreeable to familial glory
तत्	= that	वचनम्	= sentence	श्रुत्वा	= on listening
विदेह	= Videha, to king of	परम्	= extremely, thrill [of		
अधिपतिः		विस्मयम्	joy,] came over.		
		आगतः			

On listening that sentence of that affirmer of principles, namely Dasharatha, that which is conformable to the principles of marriages and familial glory, a thrill of joy came over the king of Videha. [1-69-15b. 16a]

Usually the bridegroom"s party will be stiff-necked at least till the marriage is over, which has become a nuisance practice in Indian marriages. Here Dasharatha is telling the opposite, by which his words are viewed as agreeable to righteousness of marriages etc., and for which Janaka is surprised.

ततः सर्वे मुनिगणाः परस्परसमागमे ।
हर्षेण महता युक्तास्तां निशामवसन् सुखम् ॥ १.६९.१६ ॥

ततः	= then	सर्वे मुनि गणाः	= then, all, saint's, coalescences	परः पर	= one, to one - each other - assemblages of sages from Vashishta's side with the assemblages of sages of Mithila
सम् आगमे	= on foregathering	महता हर्षेण युक्ताः	= with extreme, rejoice, having	ताम् निशाम्	= that, darkness [night]
सुखम् अवसन्	= happily, resided - they spent.				

Then, on the foregathering of sages from Vashishta's side with the sages of Mithila all the sages have attained extreme joy and they spent that night happily. [1-69-16b, 17a]

अथ रामो महातेजा लक्ष्मणेन समम् ययौ ॥ १-६९-१७
विश्वामित्रम् पुरस्कृत्य पितुः पादौ उपस्पृशन् ।

अथ रामः महातेजा समम् ययौ	= then, Raama, most brilliant one uniformly, proceeded [strutting in step with]	विश्वामित्रम् पुरस्कृत्य पितुः पादौ उपस्पृशन्	= Vishvamitra, keeping ahead father's, feet, to touch.	लक्ष्मणेन	= with Lakshmana
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Then that most brilliant Raama, keeping Vishvamitra ahead, and strutting in step with Lakshmana, strutted to touch the feet of his father Dasharatha. [1-69-17]

राजा च राघवौ पुत्रौ निशाम्य परिहर्षितः ॥ १.६९.१८ ॥
उवास परमप्रीतो जनकेनाभिपूजितः ।

राजा च	= king Dasharatha, also	पुत्रौ राघवौ	= sons, Raghava-s [Raama and Lakshmana, here the epithet's subtext is "the super medallists of Raghu's dynasty]	निशाम्य परिहर्षितः	= on seeing, overly rejoiced
जनकेन सुपूजितः	= by Janaka, highly revered	परम प्रीतः उवास	= highly, contented, resided [in Mithila].		

On seeing his two sons, the super medallists in Raghu's dynasty, King Dasharatha is highly rejoiced and he resided in Mithila with a high contentment, for the reverence of Janaka is that high. [1-69-18]

The expression of "medallists" to the word राघव-स् as above will look odd. So an explanation to this is furnished in the endnote.

जनको ऽपि महातेजाः क्रियां धर्मेण तत्त्ववित् ।
यज्ञस्य च सुताभ्यां च कृत्वा रात्रिमुवास ह ॥ १.६९.१९ ॥

महातेजाः	= great-resplendent one	तत्त्व वित्	= essence of scriptures, knower of	जनकः अपि	= Janaka, even
यज्ञस्य च	= of Vedic-ritual [on hand,] also	सुताभ्याम् च	= of two daughters, also	धर्मेण	= according to scriptures
क्रिया	= ritual acts	कृत्वा	= on making [on performing / initiating]	रात्रिम् उवास ह	= night, resided, indeed [went into the sleep of the just with his palm on chest.]

Even the great-resplendent Janaka on performing ritual acts according to scriptures for the Vedic-ritual on hand, and the preparatory rituals for handing out both of his daughters in marriage, went into the sleep of the just, with his palm on his chest. [1-69-19]

The marriages will be commenced with initial ceremonies called अन्कुर आरोपण आदि क्रियाः for an unhindered marriage function and for the harmonious family life of the newly wed. .

Epithets in Raamayana

'The epithets in Raamayana will be extremely boring and tediously repeated statements...' this is when we see at them in an overall superficial and lexical view. But, to the grammarians, prosodists, aestheticians, and the like, they are a head-breaking headache. A lot of verbal warfare is concurrently going on, perhaps even now, as to which belongs to which expression. To cite an example, here the verse 1-69-18 uses just raaghavau 'a pair of Raghava-s...' for Raama and Lakshmana, and it is no uncommon term to them. But, here this word suddenly assumes a different dimension and aestheticians say that word means 'the pair of brothers who are the decorations, embellishments, and the like, of Raghu's dynasty....' because they dared the bow of Shiva to the extent of its breakage, and by their bold feat they are victorious medallists. While the ancestors in Raghu-s dynasty are pro-gods in seeking Ganga to come to earth etc., this boy Raama has gone against that God, in breaking Shiva's bow. Gita Press' English version puts this as 'the ornaments of Raghu's race...' and R. C. Dutt's poetic version has 'Honoured by the saintly Janak, greeted by his children bold / where the 'boldness' is as explained above. And this 'ornaments' or 'bold boys' or 'medallists' cannot be found in the verse, lexically.

There are many who are baffled and bored at these boring and baffling overused epithets and there are enumerations also, as to how many are increased in Aranya Kanda compared to Ayodhya Kanda etc. In

Aranya, for e.g., Sita is variously called as Janaki, alias Vaidehi, alias Mithila... etc., and this chapter can throw some light, or make a difference between an alias and an epithet, on those that available in Aranya, as those epithets in Aranya bear a link with these few chapters. Even then, it will be inconclusive, as nowhere listed are these epithets or their allusions in their true colour. It is unclear for non-Sanskrit readers, even to vernacular Indians, to know as to how many epithets are truly and correctly translatable, without the assistance of ancient commentaries. Even in those commentaries, there are many epithets that are left out, as those commentators were more bothered to their own tenets like 'Raama is god... Raama is human... Raama is the dharma... Raama is Shiva...' etc., than these epithets. And we are presenting as far as we could muster up information about them. Hence, before the total extinction of Sanskrit grammarians and aestheticians, it is necessary to decode these epithets in Raamayana, thus we humbly feel. -----

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एको न सप्ततितमः सर्गः ॥

Thus, this is the 69th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

70 Sarga 70 - सप्ततितमः सर्गः

Ikshvaaku'S Lineage Detailed

Introduction -

Ikshvaku's bloodline is narrated as custom demands to enquire into the bridegroom's lineage. Vashishta narrates this to Janaka and his brother Kushadhvaja, who is also summoned to participate in the wedding celebrations, and who later has to offer his two daughters to Bharata and Shatrughna. This listing and eulogising ancestors is an adjunctive custom in Indian marriages. Nowadays it is limited to cite only three preceding generations, instead of narrating from the first, since nobody holds his family tree, ready at hand.

ततः प्रभाते जनकः कृतकर्मा महर्षिभिः ।
उवाच वाक्यं वाक्यज्ञः शतानन्दं पुरोहितम् ॥ १.७०.१ ॥

स उपाध्यायः	= with, teachers	स बान्धवः	= with relatives	राजा दशरथः	= king, Dasharatha, who
ततः	= then, night, on being	सुमन्त्रम्	= to Sumantra [his min-	हृष्टः	is heartened
रात्र्याम्	elapsed [into next	इदम्	ister,] this, said.		
व्यतीतायाम्	dawn]	अब्रवीत्			

Then on the next day morning after getting the ritual liturgies performed through sages, he that articulator Janaka articulated this to sage Shataananda, the royal priest. [1-70-1]

भ्राता मम महातेजा यवीयानतिधार्मिकः ।
कुशध्वज इति ख्यातः पुरीमध्यवसच्छुभाम् ॥ १.७०.२ ॥

वार्याफलकपर्यन्तां पिबन्निक्षुमतीं नदीम् ।
साङ्काश्यां पुण्यसङ्काशां विमानमिव पुष्पकम् ॥ १.७०.३ ॥

अति धार्मिकः	= highly, self-righteousness	कुशध्वज इति ख्यातः	= Kushadhvaja, thus, renowned as	महातेजा	= highly brilliant one
मम यवीयान्	= my, younger, brother	इक्षुमतीम्	= River Ikshumati [with sugar-cane juice like waters]	नदीम्	= of River Ikshumati
भ्राता पिबन्	= drinking [supping]	वार्या फलक पर्यन्ताम्	= in water [of moats,] staked trident [bas-tions,] all around	शुभाम्	= auspicious
पुण्य सन्काशाम्	= holiness, equal to - a holy city	सान्काश्याम्	= Saankaasya named city	पुरीम्	= in such city
पुष्पकम् विमानम् इव	= Pushpaka, aircraft, like	अध्यवसत्	= presides over [he is ruling from.]		

My younger brother renowned thus as Kushadhvaja, a highly self-righteous one and a highly brilliant one is ruling from the auspicious and holy city named Saankaasya, which city is surrounded by River Ikshumati as a natural moat, in which moat bastions of tridents are staked all around... and my brother presides over that city as if he is sitting in the Pushpaka aircraft of richly-rich god Kubera, and as though supping the sugarcane juice-like waters of River Ikshumati... [1-70-2, 3] The words वार्या फलक पर्यन्ताम् also mean "that city is surrounded by the plantation of citrus grapefruits that are famous for health keeping.

तमहं द्रष्टुमिच्छामि यज्ञगोप्ता स मे मतः ।
प्रीतिं सोऽपि महातेजा इमां भोक्ता मया सह ॥ १.७०.४ ॥

अहम् तम् द्रष्टुम् इच्छामि	= I, him, to see, I wish	सः मे यज्ञ गोप्ता मतः	= he, my, Vedic-ritual's, protector- benefactor, agreed to be - he is nominated as supplier of all paraphernalia to the ritual	महा तेजा सः अपि	= highly brilliant one, he, even
मया सह इमाम् प्रीतिम् भोक्ता	= me, along with, this [marriage,] joyousness of, will be rejoicer.				

And I wish to see him, as he is the nominated benefactor of this Vedic-ritual of mine, and he too shall become a rejoicer in partaking the joyousness of this marriage... So said Janaka to Shataananda. [1-70-4] Kushadhvaja supplied whole lot of paraphernalia for this Vedic-ritual of Janaka from his auspicious city Saankaasya, and hence he is the benefactor of the ritual.

एवम् उक्तो तु वचने शतानन्दस्य संनिधौ ।
आगताः केचिद् अव्यग्रा जनकः तान् समादिशत् ॥ १-७०-५

शत अनन्दस्य संनिधौ	= Shataananda, in pres- ence of	एवम् वचने उक्ते सति	= that way, words [enunciation,] after saying [on assever- ating,] while being so	अव्यग्रा	= not, flustering [alacritous envoys]
केचित् आगताः	= some [envoys,] have come	जनकः तान् समादिशत्	= Janaka, them, ordered.		

That way when Janaka asseverated that enunciation in the presence of Shataananda, Shataananda in turn ordered and summoned envoys, and then some alacritous envoys have come, whom Janaka ordered to proceed to his brother. [1-70-5]

शासनात् नरेन्द्रस्य प्रययुः शीघ्रवाजिभिः ।
समानेतुं नरव्याघ्रं विष्णुमिन्द्राज्ञया यथा ॥ १.७०.६ ॥

नरेन्द्रस्य शासनात् तु	= by king's, order, just by	इन्द्र आज्ञया विष्णुम् यथा	= Indra, by order of, Vishnu, as with - to fetch Vishnu as per Indra's order	नरव्याघ्रम् समानेतुम्	= manly-tiger [Kushad- hvaja] to fetch
शीघ्र वाजिभिः प्रययुः	= [those envoys that] have speedy, horses, travelled.				

By the order of the king those envoys who have speedy horses have travelled on to city Saankaasya speedily, to lead forth that manly-tiger Kushadhvaja that speedily, which is as good as fetching Vishnu by order of Indra. [1-70-6]

संकास्याम् ते समागंय ददृशुः च कुशध्वजम् ।
न्यवेदयन् यथा वृत्तम् जनकस्य च चिन्तितम् ॥ १.७०.७ ॥

ते	= those envoys	संकास्याम् समागम्य	= in Saankaasya city, on arriving	कुशध्वजम् ददृशुः च	= Kushadhvaja, they have seen, also
यथा वृत्तम्	= as has, happened and	जनकस्य चिन्तितम् च	= Janaka's, thought of [point of view,] even	न्यवेदयन्	= reported.

On arriving in city Saankaasya those envoys have seen king Kushadhvaja and on submitting what has happened to the king about Raama's breaking of Shiva's bow, and they have also submitted the point of view of Janaka regarding marriages of four daughters. [1-70-7] The viewpoint of Janaka is to offset the problem of marriages of both the daughters of his brother Kushadhvaja. Dasharatha has four sons and Janaka presaged a quadruple alliance with him, where Janaka has two daughters and his brother Kushadhvaja has two.

तद् वृत्तम् नृपतिः श्रुत्वा दूत श्रेष्ठैः महा जवैः ।
आज्ञया तु नरेन्द्रस्य आजगाम कुशध्वजः ॥ १-७०-८

नृपतिः कुशध्वजः	= king, Kushadhvaja	महा जवैः	= through great, speeded [of praise- worthy speed]	दूत श्रेष्ठैः	= from envoys, worthy ones
तद् वृत्तम् श्रुत्वा	= that, event, on hearing	नरेन्द्रस्य आज्ञया आजगाम	= by king Janaka's, order, came forth [to Mithila.]		

On hearing that event from the worthy envoys whose speed is praiseworthy, king Kushadhvaja came right away to Mithila by the order of king Janaka. [1-70-8]

स ददर्श महात्मानं जनकं धर्मवत्सलम् ।
 सो ऽभिवाद्य शतानन्दं राजानं चापि धार्मिकम् ॥ १-७०-९ ॥
 राजार्हं परमं दिव्यमासनं चाध्यरोहत ।

सः	= he Kushadhvaja	धर्म वत्सलम्	= towards duty [of an elder brother,] a compassionate one - one who is helping as an elder brother	महात्मानम् जनकम्	= noble souled [insightful,] Janaka
ददर्श	= has seen [addressed himself]	सः	= he Kushadhvaja	शतानन्दम्	= [firstly] to Shataananda and
अति धार्मिकम्	= highly, righteous [fondly, affectionate brother]	जनकम् च	= [next] to Janaka, also	अभिवाद्य	= on reverencing
राज अर्हम्	= for king, befitting	परमम् दिव्यम् आसनम् च	= highly, divine [majestic,] on seat, also	अध्यरोहत अधि आ रोहत	= mounted upon [sat upon.]

Kushadhvaja addressed himself to the insightful one and a compassionate person in the duty of an elder brother, namely Janaka, and on reverencing sage Shataananda firstly, next he has revered his fondly affectionate brother Janaka, and then he sat upon a majestic seat, that which is befitting to kings. [1-70-9, 10a]

उपविष्टाबुभौ तौ तु भ्रातरावतितेजसौ ॥ १-७०-१०
 प्रेषयामासतुर्वीरौ मन्त्रिश्रेष्ठं सुदामनम् ।

अ मित ओजसौ	= of un, limited, self-refulgence	तौ वीरौ	= those two, valorous [distinguished brothers for their righteous acts]	उभौ भ्रातरौ	= both, brothers
उपविष्टौ	= while seated [having assumed high seats]	मन्त्रि श्रेष्ठम् सुदामनम्	= minister, distinguished one, Sudaamana	प्रेषयामासतुः	= started to send.

Both the brothers of unlimited self-refulgence having assumed their high seats, they who are distinguished for their righteous acts have started to send Sudaamana, the distinguished minister. [1-70-10b, 11a]

गच्छ मन्त्रिपते शीघ्रमैक्ष्वाकममितप्रभम् ॥ १-७०-११
 आत्मजैः सह दुर्द्धर्षमानयस्व समन्त्रिणम् ।

मन्त्रि पते	= oh, minister, husband / chief [plenipotentiary]	शीघ्रम्	= immediately	अमित प्रभम्	= to one with - un, limited, resplendence
इक्ष्वाकम्	= to Ikshvaku's [legatee of, Dasharatha]	गच्छ	= you go	दुर् धर्षम्	= un, assailable [invincible king Dasharatha]

स मन्त्रिणम्	= who will be - with, ministers [Vedic celebrants]	आत्मजैः सह	= with his sons	आनयस्व	= lead him forth [hither.]
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Oh, minister plenipotentiary, Sudaamana, you please proceed immediately to king Dasharatha, the legatee of Ikshvaku-s with illimitable resplendence, and let that invincible king Dasharatha be led hither along with his sons and along with his Vedic-celebrants... Thus Janaka ordered Sudaamana, the minister. [1-70-11b, 12a]

औपकार्यं स गत्वा तु रघूणां कुलवर्द्धनम् ॥ १.७०.१२ ॥
ददर्श शिरसा चैनमभिवाद्येदमब्रवीत् ।

सः	= he Sudaamana	औपकार्यम्	= to visitatorial-palace	गत्वा	= on going
रघूणाम्	= of Raghu"s, her-	ददर्श	= seen [appeared before]	एनम् शिरसा	= him, with head [head-
कुल वर्धनम्	itage, promoter of -			अभिवाद्य च	bent, bow down] on
	Dasharatha				hailing, also
इदम्	= this, said.				
अब्रवीत्					

Accordingly Sudaamana has gone to the visitatorial-palace of the promoter of Raghu"s heritage, namely Dasharatha, and he said this on appearing before that king duly bowing down and hailing the king. [1-70-12b, 13a]

अयोध्याधिपते वीर वैदेहो मिथिलाधिपः ॥ १.७०.१३ ॥
स त्वां द्रष्टुं व्यवसितः सोपाध्यायपुरोहितम् ।

वीर	= oh, valiant one	अयोध्या	= oh, Ayodhya",	मिथिला	= Mithila"s, sovereign
		अधिपते	sovereign	अधिपः	
सः वैदेहः	= he, the king of Videha	स उपाध्याय	= with [your] mentors,	त्वाम् द्रष्टुम्	= you, to see [seeking an
	heritage - Janaka	पुरोहितम्	royal-priest	व्यवसितः	audience,] poised for.

Oh, valiant king, oh, sovereign of Ayodhya, his highness the sovereign of Mithila from the heritage of Videha kings is poised for seeking an audience with your highness, along with your highness" royal-priest Vashishta and other mentors... The minister Sudaamana said so to Dasharatha. [1-70-13b, 14a]

मन्त्रिश्रेष्ठवचः श्रुत्वा राजा सर्षिगणस्तदा ॥ १.७०.१४ ॥
सबन्धुरगमत्तत्र जनको यत्र वर्तते ।

तदा	= then	राजा	= king Dasharatha	मन्त्रि श्रेष्ठ	= minister, best one"s,
				वचः श्रुत्वा	words, on hearing
स ऋषि गणः	= , with, sage"s, assem-	स बन्धुः	= with, kinsmen	जनकः यत्र	= Janaka, where, is
	blages			वर्तते	available
तत्र	= there	अगमत्	= came.		

On hearing that best minister's words, then king Dasharatha came to the place where Janaka is available, along with his kinsmen and the assemblages of sages. [1-70-14b, 15a]

स राजा मन्त्रिसहितः सोपाध्यायः सबान्धवः ॥ १.७०.१५ ॥
वाक्यं वाक्यविदां श्रेष्ठो वैदेहमिदमब्रवीत् ।

मन्त्रि सहितः	= ministers, along with	स उपाध्यायः	= with [amongst,] mentors	स बान्धवः	= with, kinsfolk
वाक्य विदाम्	= sentence, experts	राजा	= king Dasharatha	वैदेहम्	= to king from the lineage
श्रेष्ठः	in making, the best			इदम्	of Videha, this, sentence, said.
	[sententious king Dasharatha]			वाक्यम्	
				अब्रवीत्	

That sententious king Dasharatha said this to the king from the lineage of Videha kings, Janaka, who is with his mentors, kinsfolk, and ministers. [1-70-15b, 16a]

विदितं ते महाराज इक्ष्वाकुकुलदैवतम् ॥ १.७०.१४ ॥
वक्ता सर्वेषु कृत्येषु वसिष्ठो भगवानृषिः ।

महाराज	= oh, exalted king Janaka	भगवान्	= godly, sage, Vashishta	इक्ष्वाकु कुल	= Ikshvaku, for bloodline, godlike
सर्वेषु कृत्येषु	= in all, the works [affairs]	ऋषिः वसिष्ठः		दैवतम्	
		वक्ता	= speaker [our internuncio]	ते विदितम्	= to you, known, [you already appreciate.]

Oh, exalted king Janaka, you already appreciate that this godly sage Vashishta is godlike to the bloodline of Ikshvaku-s, and in all affairs he is our internuncio... [1-70-16b, 17a]

विश्वामित्राभ्यनुज्ञातः सह सर्वैर्महर्षिभिः ।
एष वक्ष्यति धर्मात्मा वसिष्ठो मे यथाक्रमम् ॥ १.७०.१७ ॥

तूष्णीम्भूते दशरथे वसिष्ठो भगवानृषिः ।
उवाच वाक्यं वाक्यज्ञो वैदेहं सपुरोधसम् ॥ १.७०.१८ ॥

सर्वैः	= all, great sages, along with	विश्वामित्र	= by Vishvamitra, duly assented	धर्मात्मा एष	= virtue-souled [equanimous,] this, Vashishta
महर्षिभिः		अभि अनु		वसिष्ठः	
सह		ज्ञातः		वक्ष्यतिहे	= will narrate about
यथा क्रमम्	= as per, lineage	मे	= of mine [my bloodline]	वाक्य ज्ञः	= sententious sage
दशरथे	= by Dasharatha	तूष्णीम् भूते	= silent, on becoming - when took pause	वैदेहम्	= to Videha king, sentence, said.
वसिष्ठः	= Vashishta, godly, sage	स पुरोधसाम्	= with, [his] men of the cloth	वाक्यम्	
भगवान्				उवाच	
ऋषिः					

"Should an assent be given by Sage Vishvamitra, along with all the great sages present here, this equanimous Vashishta will narrate about my bloodline, lineally..." And, to the nod of Vishvamitra Dasharatha become reticent, and then the godly and sententious sage Vashishta who is along with his men of the cloth said these sentences to the king of Videha, namely Janaka. [1-70-17b, 18, 19a]

अव्यक्तप्रभवो ब्रह्मा शाश्वतो नित्य अव्ययः ॥ १.७०.१९ ॥
 तस्मान्मरीचिः सञ्जज्ञे मरीचेः काश्यपः सुतः ।
 विवस्वान् काश्यपाज्ज्ञे मनुर्वैवस्वतः स्मृतः ॥ १.७०.२० ॥

अव्यक्त	= un, provable	प्रभवः	= emanated from	शाश्वतः	= timeless
नित्य	= changeless	अव्ययः	= perishless such a	ब्रह्मा	= Brahma - is there
तस्मात्	= from, that [Being,	मरीचेः	= of Mariichi, Kaashyapa,	काश्यपात्	= from Kaashyapa
मरीचिः	Brahma,] Mariichi, is	काश्यपः सुतः	is the son		
सन्जज्ञे	begotten				
विवस्वान्	= Vivasvaan [The Sun]	जज्ञे	= is begotten	वैवस्वतः	= from Vaivasvat [from Sun]
मनुः स्मृतः	= Manu, is said to be the son.				

"The Unprovable emanated the timeless, changeless and perishless Brahma, and from that Being, namely Brahma, Mariichi is begotten, and Kaashyapa is the son of Mariichi, and the Sun is begotten from Kaashyapa, and Manu is said to be the son of the Sun... [1-70-19b, 20]

The अव्यक्त is the 'Unmanifest' of advaita tenet. Here it an 'Unprovable' entity since it cannot be proved by pRaamaaNas 'source of knowledge' like pratyaksha, anumana, tarka, aagama... 'perception, inference, logic, scriptures...' and because Vishnu cannot be deduced by these sources of knowledge, Vishnu Himself becomes the avyakta. And from the viewpoint of mythology, Raamayana has no place for a 'featureless Absolute...' nir guNa brahma of advaita, because Valmiki's initial questions to Narada include ko guNavaan, and thus He is sa guNa brahma. Hence avyakta or aakaasha, a kaasha, 'minus, leeway...' all-pervading... is Vishnu, the 'Unprovable'.

his aakaasha is the often repeated expression in Upanishad-s, telling it to be the aatma, Absolute, abiding in each individual jiiva aatma, Individual Soul.

आकाशो ह वै नाम रूपयोः निर्वहिताः ते यद् अन्तर तद् ब्रह्म तद् अमृतम् स आत्मा - छान्दोग्य - ८-
 को हे वाण्यत्कः प्राणात् य एष आकाश आनन्दो न स्यात् - तैत्तरीय - ७ अनुवाक।
 आकाशोर्थान्तरत्वादिव्यपदेशात् - १-३-
 दहर उत्तरेभ्यः - १-३-१४ - ब्रह्म सूत्र

who is he to be able to balance himself if this aakaasha is not to be there...' Taittarriya & 'that which makes the names and forms is within you alone as your innermost inner-space, that alone is deathless...' Chanandogya & 'akaasha [is Absolute] because it is proclaimed to be something different etc., [from names and forms yet their revealer...] & 'the small [aakaasha] is Absolute because of subsequent texts [which give ample evidence of it...] Brahma Sutra. Hence, it is Vishnu.

Out of the three epithets to Brahma one is 'timeless' because He continues to be in two para artha-s, say 31, 10, 40, 00, 00, 00, 000 human years, without transmutation, yet He continues further. He is 'changeless' as his faculties or His divine being does not undergo any mutation or metamorphosis. He is 'perishless' during the above period and after, since Vishnu gave rise to Him. Up to here is ultramundane order of progeny and the mundane lineage is now continued.

मनुः प्रजापतिः पूर्वमिक्ष्वाकुस्तु मनोः सुतः ।
तमिक्ष्वाकुमयोध्यायां राजानं विद्धि पूर्वकम् ॥ १.७०.२१ ॥

मनुः पूर्वम्	= Manu is, earliest, Pra-	इक्ष्वाकुः	= Ikshvaku is, Manu's,	तम्	= him, that Ikshvaku
प्रजापतिः	jaapati	मनोः सुतः	son	इक्ष्वाकुम्	
अयोध्यायाम्	= in Ayodhya	पूर्वकम्	= as earliest, king, know		
		राजानम्	thus.		
		विद्धि			

Manu is the earliest Prajaapati and Ikshvaku is the son of Manu, and that Ikshvaku is the first king of Ayodhya... know thus... [1-70-21]

इक्ष्वाकोः तु सुतः श्रीमान् कुक्षिः इति एव विश्रुतः ।
कुक्षेः अथ आत्मजः श्रीमान् विकुक्षिः उपपद्यत ॥ १.७०.२२ ॥

श्रीमान्	= legendary one, Kuk-	इक्ष्वाकोः	= Ikshvaku's, son	अथ	= then
कुक्षिः इति	shi, thus, only,	सुतः			
एव विश्रुतः	renowned	श्रीमान्	= famous, Vikukshi, son		
कुक्षेः	= from Kukshi	विकुक्षिः	- originated.		
		आत्मजः			
		उपपद्यत			

The son of Ikshvaku is the legendary Kukshi, thus he is renowned, and the famous Vikukshi is the son of Kukshi... [1-70-22]

विकुक्षेः तु महातेजा बाणः पुत्रः प्रतापवान् ।
विकुक्षेस्तु महातेजा बाणः पुत्रः प्रतापवान् ॥ १-७०-२३

महातेजा	= most brilliant one	प्रतापवान्	= courageous one	बाणः	= Baana
विकुक्षेः पुत्रः	= Vikukshi"s, son	महातेजा	= highly refulgent,	अनरण्यः	= Anaranya is
बाणस्य	= Baana"s [son.]	प्रतापवान्	valiant		

From that most brilliant and courageous Vikukshi, Baana emerged as son, and the highly refulgent and valiant Anaranya is the son of Baana... [1-70-23]

अनरण्यात्पृथुर्जज्ञे त्रिशङ्कुस्तु पृथोः सुतः ।
त्रिशङ्कोरभवत् पुत्रो धुन्धुमारो महायशः ॥ १-७०-२४

अनरण्यात्	= from Anaranya,	त्रिशङ्कुः तु	= Trishanku is, but,	त्रिशङ्कोः	= from Trishanku
पृथुः जज्ञे	Pruthu, born	पृथोः सुतः	Pruthu"s, son		
महायशः	= highly renowned one,				
धुन्धुमारः	Dhundumaara, son,				
पुत्रः अभवत्	emerged as.				

Pruthu is the son of Anaranya, and Trishanku is Pruthu"s son, and the highly renowned Dhundumaara happened to be the son of Trishanku... [1-70-24]

धुन्धुमारात् महातेजा युवनाश्वो महारथः ।
यौवनाश्वसुतस्त्वासीन्मान्धाता पृथिवीपतिः ॥ १-७०-२५

धुन्धुमारात्	= from Dhundumaara	महातेजा	= highly glorious one,	पृथिवी पतिः	= land, lord of - king
		महारथः	speediest charioteer,		
		युवनाश्वः	Yuvanaashva - is the son		
मान्धाता	= Maandhaata	युवनाश्व सुतः	= Yuvanaashva"s, son,		
		असीत्	emerged as.		

Dhundumaara begot a highly glorious and a speediest charioteer Yuvanaashva as son, and Mandhaata emerged as the son of Yuvanaashva... [1-70-25]

मान्धातुस्तु सुतः श्रीमान् सुसन्धिरुदपद्यत ।
सुसन्धेरपि पुत्रौ द्वौ ध्रुवसन्धिः प्रसेनजित् ॥ १-७०-२६

मान्धातुः	= to Maandhaata	सुसन्धिः	= one named Susandhi	श्रीमान् सुतः	= a highly noble, son, engendered
सुसन्धेः अपि	= from Susandhi, even	ध्रुवसन्धिः	= Dhruvasandhi	उदपद्यत	= Prasenajit
द्वौ पुत्रौ	= two, sons - took birth.				

Maandhaata engendered the highly noble Susandhi as son, and even Susandhi engendered two sons, namely Dhruvasandhi and Prasenajit... [1-70-26]

यशस्वी ध्रुवसन्धेस्तु भरतो नाम नामतः ।
भरतात्तु महातेजा असितो नाम जातवान् ॥ १-७०-२७

ध्रुवसन्धेः तु	= from Dhruvasandhi, but	नामतः	= by name, Bharata,	यशस्वी	= an illustrious one - took birth
भरतात् तु	= from Bharata, but	भरतः नाम	named	असित नाम	= Asita, by name, is be- gotten.
		महातेजा	= highly effulgent one	जायत	

From Dhruvasandhi, an illustrious one named as Bharata is begotten, and Bharata begot a highly effulgent son named as Asita... [1-70-27]

यस्यैते प्रतिराजान उदपद्यन्त शत्रवः ।
हैहयास्तालजङ्घाश्च शूराश्च शशिविन्दवः ॥ १-७०-२८

यस्य	= to which [Asita]	हैहय	= Haihaya-s	तालजङ्घाः	= Taalajanghaa-s, also
शूराः	= valiant, Shashabindu-	एते	= these are	च	
शशिविन्दः	s			प्रति राजन	= counter, kings [hostile kings]
शात्रवः	= adversaries, resulted				
उदपत्यन्त	as.				

To which Asita, kings like Haihaya-s, Taalajanghaa-s, and the valiant Shashabindu-s have become adversaries and kings in hostility, he had to wage war with them... [1-70-28]

तांस्तु स प्रतियुध्यन् वै युद्धे राजा प्रवासितः ।
हिमवन्तमुपागम्य भृगुप्रस्रवणे ऽवसत् ॥ १-७०-२९

सः	= he Asita	तान् युद्धे	= them, in war	प्रति युध्यन्	= counter, attacking
प्रवासितः	= exiled [dethroned]	राजा	= king Asita	तदा	= then
भार्याभ्याम्	= two wives, along with	हिमवन्तम्	= Himalayas, on reach-		
सहितः		उपागम्य	ing.		

While counterattacking those kings, Asita is dethroned in war and then he reached Himalayas along with his two wives... [1-70-29]

असितो ऽल्पबलो राजा मन्त्रिभिः सहितस्तदा ।
द्वे चास्य भार्ये गर्भिण्यौ बभूवतुरिति श्रुतम् ॥ १-७०-३०
एका गर्भविनाशाय सपत्न्यै सगरं ददौ।

राजा असितः	= king, Asita	अल्प बलः	= with meagre, army [staying on Hi- malayas]	काल धर्मम्	= Time"s, onus, he drew nigh of - breathed his last at that time
अस्य द्वे	= his, two, wives, preg-	एका	= one [of two wives]	गर्भ विनाश	= pregnancy, ruination
भार्ये गर्भिण्यै	nant, they were			अर्थम्	[abortion,] purpose of
बभूवतुः					

स पत्नै = to co-, wife, toxic इति श्रुति = thus, we heard.
सगरम् ददौ [food,] gave

Asita was with his meagre forces when he was in Himalayas, and there he drew nigh of his Time. At the time of his demise two of his wives were pregnant, and one of two wives gave toxic food to the co-wife for abortion... thus we heard... [1-70-30-31a]

ततः शैलवरं रम्यं बभूवाभिरतो मुनिः ॥ १-७०-३१
भार्गवश्च्यवनो नाम हिमवन्तमुपाश्रितः ।

ततः = then	रम्ये शैल वरे = on mountain, best, अभिरतः beautiful, in fascination	भार्गव = sage Bhrigu's [heir,] च्यवनः नाम Cyavana, named, saint मुनिः
हिमवन्तम् = on Himalayas, taking उपाश्रितः shelter, he was there. बभूव		

There was a saint named Cyavana, the heir of Sage Bhrigu, who in fascination with best and beautiful mountains then taking shelter on Himalayas. [1-70-31b, 32a]

तत्रैका तु महाभागा भार्गवं देववर्चसम् ॥ १-७०-३२
ववन्दे पद्मपत्राक्षी काङ्क्षन्ती सुतमात्मनः ।

महाभागा = highly fortunate one एका = one [from two wives of Asita]	पद्म पत्र अक्षी = lotus, petal, eyed one उत्तमम् = a best, son, desirous of सुतम् कान्क्षन्ती	तयोः = of the two wives] तत्र = there
देव वर्चसम् = godly, in glow, revered. भार्गवम् ववन्दे		

One of the two wives of Asita, the lotus-petal eyed and highly fortunate one queen came there desirous of a best son, and revered the sage who is godly in his glow... [1-70-32b-33a]

तमृषिं साभ्युपागम्य कालिन्दी चाभ्यवादयत् ॥ १-७०-३३
स तामभ्यवदद्विप्रः पुत्रेप्सुं पुत्रजन्मनि ।

सा कालिन्दी = she, that Kaalidi, also च	तम् ऋषिम् = to him, that sage, on अभ्युपागम्य reaching nigh, revered अभ्यवादत	सः = he, that
विप्रः = Brahman - the sage	ताम् = to her - who firstly arrived, who received poison	पुत्र ईप्सुम् = son, who is desiring
पुत्र जन्मनि = in the matter of son's, birth	अभि अवदत् = towards, said.	

Another queen Kaalindi who administer food poison to her co-wife has also come to the sage, and she too revered him. That sage spoke to her who received poison from her co-wife regarding the birth of her son. [1-70-34]

There are variations in reading these lines. While some say that Kaalindi is one who "gave" toxic food to her sister, while some others say that Kaalindi is the one who "received" the poisoned food. Here taking the कालिन्दि च "Kaalindi also..." it is said that "Kaalindi is she who has administered poison..." Since she is also pregnant, coupled with the guilt of poisoning, hence the use of च, she too came to the sage.

तव कुक्षौ महाभागे सुपुत्रः सुमहाबलः ॥ १-७०-३४
महावीर्यो महातेजा अचिरात् सञ्जनिष्यति ।
गरेण सहितः श्रीमान् मा शुचः कमलेक्षणे ॥ १-७०-३५

महाभागे	= oh, highly fortunate lady	तव कुक्षौ	= in your, stomach [womb]	सु महाबलः	= very, highly mighty one
महावीर्यः	= highly vigorous,	सु पुत्रः	= a righteous, son - is there	श्रीमान्	= that illustrious one
महातेजा	= highly refulgent one	अचिरात्	= soon, he takes birth	कमल ईक्षणे	= oh, lotus-petal eyed one
गरेण सहितः	= toxin, along with	सम्जनिष्यति			
मा शुचः	= need not, worry.				

"Oh, highly fortunate lady, a very good son and a very mighty son is there in your womb. Soon you will give birth to a highly vigorous, highly refulgent son and that illustrious one will take birth with toxicity, but there is no need to worry..." So said Sage Cyavana to the queen of Asita who received the poison. [1-70-35]

च्यवनं तु नमस्कृत्य राजपुत्री पतिव्रता ।
पत्या विरहिता तस्मात् पुत्रम् देवी व्यजायत ॥ १-७०-३६

राजपुत्री	= king's, daughter, husband	पत्या	= husband, without [is no more]	देवी	= that lady
पतिव्रता	= band devout	विरहिता	= thereby [by the boon of sage]	पुत्रम्	= son, gave birth to.
च्यवनम्	= to Sage Cyavana, on reverencing	तस्मात्		व्यजायत	

On reverencing Sage Cyavana that husband devout princess whose husband is no more that lady gave birth to a son... [1-70-36]

सपत्न्या तु गरस्तस्यै दत्तो गर्भजिघांसया ।
सह तेन गरेणैव जातः स सगरो ऽभवत् ॥ १-७०-३७

सपत्न्या	= by co-wife	तस्यैः	= to her	गर्भ जिघांसया	= for womb, ruination [for abortion]
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गरः दत्तः = poison, given	तेन गरेण सह = with that, poison, सम्जातः along with, who took birth, hence he	सगरो = Sagara became अभवत्
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Because he took birth along with the poison administered to his mother by her co-wife, he became Sagara, the emperor... [1-70-37]

Parable: When king Asita passed away his queen and this Sagara"s mother wanted to commit self-immolation, but this Sage Cyavana dissuades her from it because she is pregnant, and takes her to his hermitage. When she gave birth to Sagara, Sage Cyavana rears up Sagara and teaches him all of the archery by according आग्नेय अस्त्र Fire-missile etc., kingcraft, and scriptures. On one occasion when Sagara asks for the details about his father, Cyavana had to tell all the legend of Asita and his conflicts with yavana-s, and shaka-s. Sagara becoming furious at Haihaya-s, Taalajanghaa-s, and the valiant Shashabindu-s, wars with them and drives them out of this country. While doing so, Sagara makes यवन-स् तonsured, शक-स् or so-called Scythians, as half-tonsured, and पारद-स् as shaggy haired ones, thus stripping of their Kshatriya-hood. Taking the nearness of name पारद to Persia, it is said that the kings repulsed by Sagara taken domicile in the Middle East and अ आर्यन् or अ आ रिन् is आरन् or present day Iran, and age-old are Indo-Iranian links. Further, the word Asia has its own nearness to the name of king Asita.

सगरस्यासमञ्जस्तु असमञ्जात्तथांशुमान् ।
दिलीपों ऽशुमतः पुत्रो दिलीपस्य भगीरथः ॥ १.७०.३८ ॥

अस्य = from that, Sagara, सगरस्य Asamnja असमन्जः दिलीपः = Diliipa, Amshuman"s, अम्शुमतः son पुत्रः	अथ = then दिलीपस्य = of Diliipa, is भगीरथः Bhageeratha - is the son.	असमन्जात् = from Asamanja, अम्शुमान् Amshuman
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From Sagara it is Asamanja and from Asamanja it is Amshuman, and from Amshuman it is Diliipa, and the son of Diliipa is Bhageeratha... [1-70-38]

भगीरथात्ककुत्स्थश्च ककुत्स्थस्य रघुस्सुतः ।
रघोस्तु पुत्रस्तेजस्वी प्रवृद्धः पुरुषादकः ॥ १.७०.३९ ॥
कल्माषपादो ह्यभवत्तस्माज्जातश्च शङ्खणः ।

भगीरथात् = from Bhageeratha, ककुत्स्थः च Kakutstha, also तेजस्वी = resplendent one, प्रवृद्धः Pravridha	तथा = thus रघोः पुत्रः = Raghu"s, son he alone is	रघुः = it is Raghu, from ककुत्स्थस्य Kakutstha पुरुष आदकः = human flesh, eater
--	---	--

कल्माषपादः	= Kalmashapaada one,	तस्मात्	= from him [Pravrid-
हि अभवत्	indeed, [Pravrid-dha]	शङ्कणः	dha,] Shankana, is
	became	जातः	born.

From Bhageeratha it is Kakutstha, from Kakutstha it is Raghu, and Raghu"s son is the great resplendent Pravrid-dha, who is reduced to a human flesh eater, and he is also known as Kalmashapaada... and from him, that Pravrid-dha, Shankana is born... [1-70-39, 40a]

This Pravrid-dha is really a great king in this lineage, but somewhat arrogant. So, at one time he was subjected to the fury of Vashishta and becomes a man-eating demon. But he too got his mystic powers. When he was trying to issue a counter-curse to Vashishta, by taking water into his hand, his wife Madayanti, being a husband devout wife dissuades him to not to counter all-powerful Vashishta. He on listening to his wife drops that water taken for cursing, onto his own feet. Then his accursed water blemished him via his feet. Hence, he is also termed as Kalmashapaada.

सुदर्शनः शङ्कणस्य अग्निवर्णः सुदर्शनात् ॥ १.७०.४० ॥
शीघ्रगस्त्वग्निवर्णस्य शीघ्रगस्य मरुः सुतः ।
मरोः प्रशुश्रुकस्त्वासीदम्बरीषः पशुश्रुकात् ॥ १.७०.४१ ॥

शन्खणस्य	= Shamkana"s [son is,]	सुदर्शनात्	= from Sudarshana, it is	अग्निवर्णस्य	= of Agnivarna, Shi-
सुदर्शनः	Sudarshana	अग्निवर्णः	Agnivarna	शीघ्रगः	igraga
शीघ्रगस्य	= Shiighraga"s, son, is	मरोः	= from Maru, it is	प्रशुश्रुकात्	= from Prashushruka,
सुतः मरुः	Maru	प्रशुश्रुकः	Prashushruka	अम्बरीषः	Ambariisha, it was -
				आसीत्	the son.

Shankana"s son is Sudarshana, and from Sudarshana it is Agnivarsna... And Shiighraga is the son of Agnivarsna, and Shiighraga"s son is Maru and from Maru it is Prashushruka, and Ambariisha is the son of Prashushruka... [1-70-41]

अम्बरीषस्य पुत्रो ऽभून्नहुषः पृथिवीपतिः ।
नहुषस्य ययातिश्च नाभागस्तु ययातिजः ॥ १.७०.४२ ॥

महीपतिः	= king, Nahusha	अम्बरीषस्य	= Ambariisha"s, son,	नहुषस्य	= Nahusha"s [son is,]
नहुषः		पुत्रः अभूत्	was there	ययातिः	Yayaati
नाभागः	= Naabhaaga, from				
ययाति जः	Yayaati, born.				

Ambariisha"s son was Nahusha, the emperor and Yayaati is the son of Nahusha, but Naabhaaga is born to Yayaati... [1-70-42]

These names Nahusha and Yayaati also occur in other Puraana-s, indicating them in earlier eras to Raamayana period.

नाभागस्य बभूवाज अजादशरथो ऽभवत् ।
अस्मादशरथाज्जातौ भ्रातरौ रामलक्ष्मणौ ॥ १.७०.४३ ॥

नाभागस्य अज भभूव	= Naabhaaga"s, Aja, be- came - son	अजात् दशरथः अभवत्	= from Aja, Dasharatha, is manifest	अस्मात् दशरथात्	= from him, from Dasharatha,
भ्रातरौ राम लक्ष्मणौ जातौ	= brothers, Raama, Lak- shmana, are born.				

Aja was Naabhaaga"s son and from Aja, this Dasharatha is manifest, and from him, from this Dasharatha, these brothers, Raama and Lakshmana are born... [1-70-43]

आदिवंशविशुद्धानां राज्ञां परमधर्मिणाम् ।
इक्ष्वाकुकुलजातानां वीराणां सत्यवादिनाम् ॥ १.७०.४४ ॥

रामलक्ष्मणयोरर्थे त्वत्सुते वरये नृप ।
सदृशाभ्यां नरश्रेष्ठ सदृशे दातुमर्हसि ॥ १.७०.४५ ॥

नरश्रेष्ठ	= oh, best one among men, oh, Janaka	नृप	= oh, king Janaka	आदि	= from the beginning
वम्श	= dynastically [this bloodline]	वि शुद्धानाम्	= spotlessly immaculate [souls]	आदितः	
वीराणाम्	= for indomitable ones	सत्य वादिनाम्	= truth, advocates of - ir- reproachable ones	परम	= immensely, impecca- ble ones
राज्ञाम्	= belonging to kings	राम	= Raama, Lakshmana"s,	इक्ष्वाकु कुल	= in Ikshvaaku blood- line, born in
सदृशाभ्याम्	= to seemly [pair of brothers,] seemly	लक्ष्मणयोः अर्थे	= in respect of	त्वत् सुते	= your, daughters, I es- pouse
सदृशे	daughters of yours	दातुम्	= to espouse to	वरये	
				अर्हसि	= meetly of you.

Oh, best one among men, Janaka, from the beginning this bloodline of Ikshvaaku-s is spotlessly immaculate, immensely impeccable, indomitable, and irreproachable, and in respect of these kings born in this line of blood, oh, king Janaka, I espouse that it will be meetly of you to offer your seemly daughters to this seemly pair of Raama and Lakshmana... So said Vashishta to king Janaka. [1-70-44, 45] ...

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्ततितमः सर्गः ॥

Thus, this is the 70th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

71 Sarga 71 - एकसप्ततितमः सर्गः

Janaka'S Lineage Detailed

Introduction -

Janaka narrates his lineage while offering his daughters as brides to Raama and Lakshmana. In doing so, he elaborates more about his brother Kushadhvaja, whose daughters are the would-be-wives of Bharata and Shatrughna. They even fix the timings for marriage.

एवं ब्रुवाणं जनकः प्रत्युवाच कृताञ्जलिः ।
श्रोतुमर्हसि भद्रं ते कुलं नः परिकीर्तितम् ॥ १.७१.१ ॥

एवम्	= this way, to him who is	जनकः	= Janaka, reverentially	ते भद्रम्	= you be safe
ब्रुवाणम्	saying - to Vashishta	कृतान्जलिः	making palm-fold, in		
		प्रत्युवाच	reply said		
परिकीर्तितम्	= distinguished	नः कुलम्	= of our, lineage	श्रोतुम्	= to listen, apt of you - all
				अर्हसि	of you.

When sage Vashishta said that way, Janaka reverentially made palm fold and said this in reply, "oh, sage, let safeness betide you all... now, it will be apt of you all to listen to our distinguished lineage... [1-71-1]

प्रदाने हि मुनिश्रेष्ठ कुलं निरवशेषतः ।
वक्तव्यं कुलजातेन तन्निबोध महामुने ॥ १.७१.२ ॥

मुनि श्रेष्ठ	= oh, eminent sage	महामुने	= oh, great sage	कुल जातेन	= in [a particular noble] gens, born ones
प्रदाने	= while offering [bride]	निर् अव	= without, a little, re-	कुलम्	= parentage, speakable -
		शेषतः	mainder [completely, in entirety]	वक्तव्यम् हि	to be informed, isn't it
तत् निबोध	= thereby, let all be in-				
	formed of our lineage.				

Oh, eminent sage Vashishta, he who is born in a particular noble gens has to inform about his parentage in its entirety, especially when he offers a bride... thereby oh, great sage, let all be informed of about our lineage... [1-71-2]

राजाभूत् त्रिषु लोकेषु विश्रुतः स्वेन कर्मणा ।
निमिः परमधर्मात्मा सर्वसत्त्ववतां वरः ॥ १.७१.३ ॥

स्वेन कर्मणा	= by his own, accom-	त्रिषु लोकेषु	= in triad, of worlds,	परम धर्म	= uniquely, seraphic,
	plishments	विश्रुतः	renowned one	आत्मा	souled one

सर्व	= among all, stalwart	राजा निमिः	= emperor, Nimi, was
सत्त्ववताम्	[emperors,] best one	अभूत्	there - once upon a
वरः			time.

Once there was an emperor Nimi, who was renowned in the triad of worlds by his own accomplishments, and who was uniquely seraphic-souled and a best one among all stalwart emperors... [1-71-3]

तस्य पुत्रो मिथिर्नाम मिथिला येन निर्मिता ।
प्रथमो जनको नाम जनकादप्युदावसुः ॥ १.७१.४ ॥

मिथिः नाम	= Mithi, named	तस्य पुत्रः	= his, son	प्रथमः	= first, Janaka, by name
मिथि पुत्रकः	= Mithi"s, son, is Janaka	जनकात्	= from Janaka, even,	जनकः नाम	[designated as]
जनकः		अपि	Udaavasu - are born.		
		उदावसुः			

And his son was named as Mithi, and Janaka was Mithi"s son... the first one to be designated as Janaka... and even from that Janaka it is Udaavasu who took birth... [1-71-4]

उदावसोस्तु धर्मात्मा जातो वै नन्दिवर्द्धनः ।
नन्दिवर्द्धनपुत्रस्तु सुकेतुर्नाम नामतः ॥ १.७१.५ ॥

उदावसोः तु	= from Udaavasu, on his part	धर्मात्मा	= noble souled, Nandi-	नन्दिवर्द्धन	= Nandivardhana"s,
		नन्दिवर्द्धनः	vardhana, took birth	पुत्रः तु	son, but
		जातः			
नामतः	= by name, Suketu,				
सुकेतुः नाम	named one.				

From Udaavasu it is noble souled Nandivardhana took birth, and Nandivardhana"s son is named as Suketu, by his name... [1-71-5]

सुकेतोरपि धर्मात्मा देवरातो महाबलः ।
देवरातस्य राजर्षेर्बृहद्रथ इति स्मृतः ॥ १.७१.६ ॥

सुकेतोः अपि	= from Suketu, even	धर्मात्मा	= virtue-souled one	महा बलः	= highly powerful
देवरातः	= Devaraata - is born	देवरातस्य	= from Devaraata,		
		राजर्षेः	kingly sage, Bri-		
		बृहद्रथ इति	hadratha, thus, heard		
		स्मृतः	- him to be his son.		

From Suketu the highly powerful and virtue-souled Devaraata is born, and from that kingly sage Devaraata, it is Brihadratha who took birth, thus we have heard... [1-71-6]

बृहद्रथस्य शूरो ऽभून्महावीरः प्रतापवान् ।
महावीरस्य धृतिमान् सुधृतिः सत्यविक्रमः ॥ १.७१.७ ॥

बृहद्रथस्य	= of Brihadratha	शूरः	= valiant one, highly	महावीरस्य	= of Mahaavira
		प्रतापवान्	brave, courageous		
		महावीरः	one, Mahaaviira,		
		अभूत्	became - took birth		
धृतिमान्	= bold one	सत्य विक्रमः	= truth, valiant	सुधृतिः	= Sudhriti - is the son.

From Brihadratha it is the highly braving, courageous and valiant Mahaaviira has come, and the bold and truth-valiant Sudhriti from Mahaaviira... [1-71-7]

सुधृतेरपि धर्मात्मा दृष्टकेतुः सुधार्मिकः ।
दृष्टकेतोस्तु राजर्षेर्हर्यश्च इति विश्रुतः ॥ १.७१.८ ॥

सुधृतेः अपि	= from Sudhriti, even	धर्मात्मा	= right-minded one	सु धार्मिकः	= highly, generous one
दृष्टकेतुः	= it is Dhristaketu	राजर्षेः	= from kingly sage,	हर्यश्च इति	= Haryashva, thus,
		दृष्टकेतोः	Dhristakeu	विश्रुतः	renowned - son is born.

Form Sudhriti, the right-minded and highly generous Dhristaketu took birth, and from the kingly sage Dhris-taketu it is highly renowned Haryashva is the son... [1-71-8]

हर्यश्चस्य मरुः पुत्रो मरोः पुत्रः प्रतिन्धकः ।
प्रतिन्धकस्य धर्मात्मा राजा कीर्तिरथः सुतः ॥ १.७१.९ ॥

हर्यश्चस्य पुत्रः	= Haryashva"s, son is,	मरोः पुत्रः	= Maru"s, son is, Prati-	प्रतीन्धकस्य	= Pratiindhaka"s, son is
मरुः	Maru	प्रतीन्धकः	indhaka	सुतः	
धर्मात्मा	= noble souled one	राजा	= king, Kiiriratha.		
		कीर्तिरथः			

Haryashva"s son is Maru, and Maru"s, son is Pratiindhaka, and the son of Pratiindhaka"s is noble-souled king Kiirtiratha... [1-71-9]

पुत्रः कीर्तिरथस्यापि देवमीढ इति स्मृतः ।
देवमीढस्य विबुधो विबुधस्य महीध्रकः ॥ १.७१.१० ॥

कीर्तिरथस्य	= of Kiirtiratha, even,	देवमीढ इति	= Devamidha, thus, re-	देवमीढस्य	= of Devamiidha,
अपि पुत्रः	son is	स्मृतः	membered	विबुधो	Vibudha
विबुधस्य	= Vibudha"s, Mahi-				
महीध्रकः	idraka.				

The son of Kiirtiratha is remembered as Devamiidha, and the son of Devamiidha is Vibudha, and Vibudha"s son is Mahiidraka... [1-71-10]

महीध्रकसुतो राजा कीर्तिरातो महाबलः ।
कीर्तिरातस्य राजर्षेर्महारोमा व्यजायत ॥ १.७१.११ ॥

महाबलः = great mighty one	राजा = king, Kiirtiraata is कीर्तिरातः	महीन्द्रक सुतः = Mahiidraka"s, son
राजऋषेः = to sagely king, Kiirti- कीर्तिरातस्य raata	महारोमा = Mahaaroma, born. व्यजायत	

Mahiidraka"s son is the great mighty king Kiirtiraata, and the son born to sagely king Kiirtiraata is Ma-
haaroma... [1-71-11]

महारोम्णस्तु धर्मात्मा स्वर्णरोमा व्यजायत ।
स्वर्णरोम्णस्तु राजर्षेर्ह्रस्वरोमा व्यजायत ॥ १.७१.१२ ॥

महारोम्णः तु = from Mahaaroma, but	धर्मात्मा = virtue-souled one	स्वर्णरोमा = Swarnaroma, is born व्यजायत
राजर्षेः = to kingly sage, स्वर्णरोम्णः Swarnaroma, on तु his part	ह्रस्वरोमा = Hrasvaroma, is born. व्यजायत	

From Mahaaroma it is the virtue-souled Swarnaroma, and from kingly sage Swarnaroma it is Hrasvaroma...
[1-71-12]

तस्य पुत्रद्वयं जज्ञे धर्मज्ञस्य महात्मनः ।
ज्येष्ठो ऽहमनुजो भ्राता मम वीरः कुशध्वजः ॥ १.७१.१३ ॥

धर्मज्ञस्य = that virtue, knower, तस्य from him अहम् ज्येष्ठः = I am, elder	महात्मनः = noble-souled ones वीरः = brave one, Kushad- कुशध्वज hvaja is भ्राता = brother.	पुत्र द्वयम् = sons, a pair of, are जज्ञे born मम = my
अनु जः = later, born [younger]		

Two sons are born to that knower of virtue and noble souled Hrasvaroma, I am the elder, and my younger
brother is this brave Kushadhvaja... [1-71-13]

मां तु ज्येष्ठं पिता राज्ये सो ऽभिषिच्य नराधिपः ।
कुशध्वजं समावेश्य भारं मयि वनं गतः ॥ १.७१.१४ ॥

पिता सः = father, he, that king नराधिप कुशध्वजम् = Kushadhvaja"s, bur- भारम् den [duty to look after]	ज्येष्ठम् माम् = elder me मयि = in me, vesting समावेश्य	राज्ये = in kingdom, anointed अभिषिच्य वनम् गतः = to forests, departed.
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He that king and father of ours, Hrasvaroma, anointing me in kingdom as I am the elder, and vesting the duty
of looking after Kushadhvaja in me, he departed to forests... [1-71-14]

वृद्धे पितरि स्वर्गाते धर्मेण धुरमावहम् ।
भ्रातरं देवसङ्काशं स्नेहात्पश्यन् कुशध्वजम् ॥ १.७१.१५ ॥

वृद्धे पितरि = aged, father, to स्वर् याते = heaven, on departure सति = by friendship [with brotherliness,] while पश्यनेम् = looking after आवहम् = lugging around.	भ्रातरम् = brother and धर्मेण = righteously	देव = god, similar, Kushad- सन्काशम् = hvaja - his upbringing कुशध्वजम् धुरम् = burden [of kingship]
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On the departure of our aged father to heaven, I am looking after this godlike Kushadhvaja with brotherliness and lugging around the burden of this kingship... [1-71-15]

कस्यचित्त्वथ कालस्य साङ्काश्यादगमत् पुरात् ।
सुधन्वा वीर्यवान् राजा मिथिलामवरोधकः ॥ १.७१.१६ ॥

अथ = later सुधन्वा राजा = Sudhanva, a king अगमत् = he came.	कस्यचित् तु = sometime, but, after कालस्य = time मिथिलाम् = Mithila, to beleaguer अवरोधकः	वीर्यवान् = valorous one साम्काश्यात् = from Saamkaasha, city पुरात्
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Then after sometime, a valorous king named Sudhanva came beleaguering Mithila, from his city Saamkaasha... [1-71-16]

स च मे प्रेषयामास शैवं धनुरनुत्तमम् ।
सीता कन्या च पद्माक्षी मह्यं वै दीयतामिति ॥ १.७१.१७ ॥

अनुत्तमम् = unexcelled, Shiva's, शैवम् धनुः = bow इति सः च मे = thus, he, even, me, प्रेषयामास = started to urge.	पद्माक्षी कन्या = lotus-eyed, girl, Sita, सीता च = along with	मह्यम् = to me, be given दीयताम्
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"The unexcelled bow of Shiva shall be given to me, along with the lotus-eyed girl, Sita..." thus he started to urge me... [1-71-17]

तस्या ऽप्रदानाद्ब्रह्मर्षे युद्धमासीन्मया सह ।
स हतो ऽभिमुखो राजा सुधन्वा तु मया रणे ॥ १.७१.१८ ॥

ब्रह्मर्षे = oh, Brahma-sage मया सह = me, with	अप्रदानात् = non, bestowal - for the reason of युद्धम् = war, occurred आसीत्	तस्य = to him रणे = in war, he who af- अभिमुखः = fronted
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सः राजा = he, king, Sudhanva, on सुधन्वा तु his part	मया हतः = by me, put to the sword.
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Oh, Brahma sage Vashishta, for the reason of my non-bestowal of bow or bride he warred with me, and when he affronted me in that war I have put that Sudhanva to the sword... [1-71-18]

निहत्य तं मुनिश्रेष्ठ सुधन्वानं नराधिपम् ।
साङ्काश्ये भ्रातरं वीरमभ्यषिञ्चं कुशध्वजम् ॥ १.७१.१९ ॥

मुनिश्रेष्ठ = oh, best sage	नराधिपम् = lord of people, him, तम् Sudhanva, on elimi- सुधन्वानम् nating निहत्य	भ्रातरम् = brother, valiant one, शूरम् Kushadhvaja कुशध्वजम्
साम्काश्ये = in Saamkaasha, I have अभ्यषिञ्चम् anointed.		

Oh, best sage Vashishta, on eliminating king Sudhanva, I have anointed my valiant brother Kushadhvaja in the kingdom of Saamkaasha... [1-71-19]

कनीयानेष मे भ्राता अहं ज्येष्ठो महामुने ।
ददामि परमप्रीतो वध्वौ ते मुनिपुङ्गव ॥ १.७१.२० ॥

सीतां रामाय भद्रं ते ऊर्मिलां लक्ष्मणाय च ।

महामुने = oh, best saint	एष मे = he is, my, younger, कनीयान् brother भ्राता	अहम् ज्येष्ठः = I am, elder
मुनिपुङ्गव = oh, eminent-saint	परम प्रीतः = highly, gladdened	ते वध्वौ = those, brides, I am be- ददामि stowing
सीताम् = Sita, for Raama रामाय	ऊर्मिलाम् = Urmila, for Laksh- लक्ष्मणाय वै mana, for sure	ते भद्रम् = to you - to all, let there be felicity,.

Oh, best saint Vashishta, this is that younger brother of mine, and I am the elder. Oh, eminent-saint, I am bestowing those brides with a highly gladdened heart... Sita for Raama, and Urmila for Lakshmana, let there be felicity for all... [1-71-20, 21a]

वीर्यशुल्कां मम सुतां सीतां सुरसुतोपमाम् ॥ १.७१.२१ ॥
द्वितीयामूर्मिलां चैव त्रिर्ददामि न संशयः ।
ददामि परम प्रीतो वध्वौ ते मुनिपुङ्गव ॥ १-७१-२२

वीर्य = bravery"s, bounty शुल्काम्	सुर सुत = divine Providence"s, उपमाम् daughter, in simile मुनिपुङ्गव = oh, eminent-saint	मम सुताम् = my, daughter, Sita सीताम् त्रिः वदामि = thrice, I reiterate
द्वितीयाम् = second one, Urmila, ऊर्मिलाम् also thus चैव		

परम प्रीतः	= highly, gladdened	ते वध्वौ	= those, brides, I am be-	सम्शयः न	= doubt, is not there.
		ददामि	stowing		

My daughter Sita is the bounty for bravery and in simile she is the daughter of the divine Providence, and thus the second one Urmila too... oh, eminent-saint, with a highly gladdened heart I reiterate thrice while I bestow those brides, there is no doubt about it... [1-71-21b, 22a]

The thrice reiteration is the threefold commitment मनो वाक् काय करणाः i.e., "the three instruments of communication, mind, voice, and body... so I endow the brides whole-heartedly, clear-articulately, and agleam-physically..." Here this verse is addressed to Vashishta, while other mms say that it is aimed at Dasharatha by placing words "raghunandana" instead of "munipungava."

रामलक्ष्मणयो राजन् गोदानं कारयस्व ह ।
पितृकार्यं च भद्रं ते ततो वैवाहिकं कुरु ॥ १.७१.२३ ॥

च राजन्	= oh, king Dasharatha	राम	= for Raama, Laksh-	गो दानम्	= cow, donation [lexi-
		लक्ष्मणयः	mana		cally, but this is differ-
कारयस्व ह	= make happen, indeed	पितृ कार्यम्	= to manes, ritual, also	ततः	= afterwards, wedding
		च	[get it done]	वैवाहिकम्	celebrations, you
ते भद्रम्	= all be blest.			कुरु	make happen

Oh, king Dasharatha, let the preceding ritual of samaavartna, be undertaken, and let manes be propitiated by the ritual, naandi shraadha, and afterwards you make happen the wedding celebrations ... thus, all will be blest... [1-71-22b, 23]

The wording गो दान differs from the ordinary lexical meaning "cow donation" as the word गावक means body hair and दान is releasing, or let-going, i.e., shaving. When the students return home after the studentship they will be admitted into household after some rituals like shaving off unnecessary hair, taking oil bath etc. गौः द्वयोः तु रश्मिः दृग् बाण स्वर्जं वज्र अम्बु लोमसु - ना ना - गो दानम् चौल वत् कार्यम् शोडाषे अब्दे तदुच्यते। In this there will be a real cow donation also to the teacher of that student, when the students sheds his hair, after the barber attends him. After shaving off the unwanted hair, then समावर्तन is undertaken. The problem pointed out at this place is, that Raama or Lakshmana are born without व्यन्जन केश unwanted hair, except head-hair, as Indian mytholoj n will not give a hairy makeup to these four brothers. "How then Janaka asked to undertake such ceremony, when discardable hair itself is not there..." is the objection. Whether they have hair or not, the ceremony has to go on.

मघा ह्यद्य महाबाहो तृतीये दिवसे विभो ।
 फल्गुन्यामुत्तरे राजंस्तस्मिन् वैवाहिकं कुरु ।
 रामलक्ष्मणयो राजन् दानं कार्यं सुखोदयम् ॥ १.७१.२४ ॥

महाबाहो	= oh, great dextrous Dasharatha	प्रभो	= oh, lord	अद्य मघा हि	= today, [ruling star is] Magha, isn't it
राजन्	= oh, king	तृतीये दिवसे	= on third, day from today	फल्गुन्याम्	= in Phalguni [when star Phalguni comes]
तस्मिन् उत्तरे	= in that, later part [Uttara phalguNi]	वैवाहिकम् कुरु	= wedding, you make happen	राम लक्ष्मणयोः	= for Raama, Lakshmana
सुख उदयम् अर्थे	= for wellbeing, invoking, for purpose of [wellbeing is the only ensuing factor]	दानम् कार्यम्	= bounties, doable [be accorded generously.]		

Oh, great dextrous Dasharatha, the star ruling today is magha, isn't it... oh, lord, on the third from now, say day after tomorrow, when the star phaalguNi comes, in its later part, namelyuttara phalugNi, you may make happen this wedding, and the bounties like go bhuu tila hiraNya aadi i.e., " cows, lands, grains, gold etc., that ensue the wellbeing of Raama and Lakshmana, may be accorded to the eligible generously... [1-71-24]

These old people have meticulously calculated stars and their sidereal times for marriage, but being old, they have forgotten to print the date of wedding on wedding invitations or, at least said about it. Thereby the dating of Raamayana has become a problem, and dating with Raamayana prospered. ...

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एक सप्ततितमः सर्गः ॥

Thus, this is the 71st chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

72 Sarga 72 - द्विसप्ततितमः सर्गः

Marriage Alliance To Bharata, Shatrughna

Introduction -

Vishvamitra proposes the marriages of Bharata and Shatrughna with the two daughters of Kushadhvaja, the younger brother of Janaka. This being a welcome offer, Janaka accords his immediate consent. Then Dasharatha proceeds with the initiatory rituals for the bridegrooms and donates cows and riches.

तमुक्तवन्तं वैदेहं विश्वामित्रो महामुनिः ।
उवाच वचनं वीरं वसिष्ठसहितो नृपम् ॥ १.७२.१ ॥

महामुनिः	= eminent-saint, Vish-	वसिष्ठसहितः	= Vashishta, together	उक्तवन्तम्	= to one who said [about
विश्वामित्रः	vamitra		with		his lineage, Janaka]
वीरम्	= aliant one	तम् वैदेहम्	= to him, ideha, king -	उवाच	= said, words.
		नृपम्	Janaka	वचनम्	

Then the eminent-saint Vishvamitra together with Vashishta said these words to Janaka, the aliant king of ideha, who has just said about his lineage. [1-72-1]

अचिन्त्यान्यप्रमेयानि कुलानि नरपुङ्गव ।
इक्ष्वाकूणां विदेहानां नैषां तुल्योऽस्ति कश्चन ॥ १.७२.२ ॥

नरपुङ्गव	= oh, best one among men	इक्ष्वाकूणाम्	= of Ikshvaku-s, of	कुलानि	= dynasties
अचिन्त्यानि	= not, imaginably [admirable]	विदेहानाम्	ideha-s		
		अप्रमेयाणि	= not, measurably [distinguished]	एषाम् तुल्यः	= to them - kings of dynasties, comparable king
कश्चन	= anyone	न अस्ति	= not, is there.		

The Ikshvaku-s and ideha-s are unimaginably admirable and immeasurably distinguished dynasties, oh, Janaka, the best one among all men, there is no single king comparable to one from these dynasties... [1-72-2]

सदृशो धर्मसम्बन्धः सदृशो रूपसम्पदा ।
रामलक्ष्मणयो राजन् सीता चोर्मिलया सह ॥ १.७२.३ ॥

राजन्	= oh, king	उर्मिलया	= Urmila, with, Sita	राम	= to Raama, Lakshmana
		सह सीता		लक्ष्मणयोः	this espousal is
सदृशः	= behovely	धर्मसम्बन्धः	= righteous, alliance [espousal for dynastical prestige]	रूपसम्पदा	= by winsome, charms
				सदृशः च	[of brides and bridegrooms,] befitting, even.

Oh, king Janaka, these espousals of Sita with Raama and Urmila with Lakshmana is behovely to each other"s dynastical prestige and even it is befitting to the winsome charms of the brides and bridegrooms, but that being so... [1-72-3]

वक्तव्यं च नरश्रेष्ठ श्रूयतां वचनं मम ।

भ्राता यवीयान् धर्मज्ञ एष राजा कुशध्वजः ॥ १.७२.४ ॥

नर श्रेष्ठ	= oh, man, the best [grand sire, that being so]	मम	= by me, mentionable	वचनम्	= words, be heard
यवीयान्	= younger, brother	वक्तव्यम् च	[advisable,] also	श्रूयताम्	
भ्राता		एष राजा	= this, king, Kushad-	धर्म ज्ञः	= probity, at home in.
		कुशध्वजः	hvaja		

Oh, grand sire, you may listen to my words of advise... this younger brother of yours, king Kushadhvaja, is at home in every kind of probity... [1-72-4]

अस्य धर्मात्मनो राजन् रूपेणाप्रतिमं भुवि ।

सुताद्वयं नरश्रेष्ठ पत्न्यर्थं वरयामहे ॥ १.७२.५ ॥

राजन्	= oh, king	नरश्रेष्ठ	= oh, grand sire, Janaka	रूपेण भुवि अ	= by looks, in world, not,
अस्य	= of this, right-minded	सुता द्वयम्	= daughters, pair of	प्रतिमम्	matchable [nonpareil]
धर्मात्मनः	[Kushadhvaja"s]			पत्नि अर्थम्	= wife for the purpose
				वरयामहे	of[to pair off with Bharata and Sha- trughna,] we choose.

Oh, king, the pair of daughters of this right-minded Kushadhvaja is nonpareil in comeliness in this world, hence, oh, grand sire, we choose to pair them off with Bharata and Shatrughna... [1-72-5]

भरतस्य कुमारस्य शत्रुघ्नस्य च धीमतः ।

वरयामस्सुते राजंस्तयोरर्थे महात्मनोः ॥ १.७२.६ ॥

राजन्	= oh, king	कुमारस्य	= young man	भरतस्य	= for Bharata
धीमतः	= smart, for Shatrughna,	महात्मनोः	= right-minded [hon-	सुते वरयेम	= [brothers] daughters,
शत्रुघ्नस्य च	even	तयोः अर्थे	ourable ones,] for		we opt.
			their, sake		

Oh, king, for the sake of those two honourable boys, for that young man Bharata and for that smart man Shatrughna, we opt your brother"s daughters... [1-72-6]

पुत्रा दशरथस्येमे रूपयौवनशालिनः ।

लोकपालोपमाः सर्वे देवतुल्यपराक्रमाः ॥ १.७२.७ ॥

इमे दशरथस्य पुत्राः लोकपालः समाः	= these, Dasharatha's [four] sons world, rulers, equal to	सर्वे देवतुल्यः पराक्रमाः	= all god [ishnu's alour,] ie with, alorous ones.	रूपयौवनः शालिनः	= handsome, youthful- ness, having
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All these four sons of Dasharatha have handsomeness and youthfulness, and they are equal to the four rulers of the world from four quarters, and their alour ies with the alour of God ishnu... [1-72-7]

उभयोरपि राजेन्द्र सम्बन्धेनानुबध्यताम् ।
इक्ष्वाकोः कुलमव्यग्रं भवतः पुण्यकर्मणः ॥ १.७२.८ ॥

राजेन्द्र उभयोः	= oh, best king both,	इक्ष्वाकु कुलम् कुलम्	= Ikshvaku's, [is the im- peccable dynasty] dynasty	पुण्य कर्मणः भवतः कुलम् अपि सम्बन्धेन अव्यग्रम् अनुबध्यताम्	= [having] pious, deeds, your [dynasty,] as well - is an immaculate one by alliance [wed- locks], not, loosely [compactly,] let them be interlocked.
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Oh, best king, let both theses dynasties of yours, the impeccable dynasty of Ikshvaku-s and the immaculate dynasty of yours as well, be interlocked by these wedlock-s... Thus Vishvamitra advised Janaka. [1-72-8]

विश्वामित्रवचः श्रुत्वा वसिष्ठस्य मते तदा ।
जनकः प्राञ्जलिर्वाक्यमुवाच मुनिपुङ्गवौ ॥ १.७२.९ ॥

तदा जनकः प्राञ्जलिः	= then Janaka, with adjoined palms[reverently]	वसिष्ठस्य मते स्थिवा मुनिपुङ्गवौ	= Vashishta's, con- currence [abiding with] = to two eminent-saints - Vishvamitra and Vashishta	विश्वामित्र वचः श्रुत्वा वाक्यम् उवाच	= Vishvamitra's, words, on hearing = sentence, said.
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On hearing the words of Vishvamitra that have the concurrence of Vashishta then Janaka reverently said this to those two eminent-saints. [1-72-9]

कुलं धन्यमिदं मन्ये येषां नो मुनिपुङ्गवौ ।
सदृशं कुलसम्बन्धं यदाज्ञापयथस्वयम् ॥ १.७२.१० ॥

येषाम् कुल सम्बन्धम् यत्	= by which dynastical, alliance by which reason	नः तौ मुनिपुङ्गवौ आज्ञापयथः	= for us] = you two, eminent- saints = you order - you bid fair such	सदृशम् स्वयम् इदम्	= befitting = personally = this dynasty
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कुलम्	=	dynasty [of mine,]
धन्यम् मन्ये		highly honoured, I opine.

By which reason you two eminent-saints personally bid fair to this befitting proposal, thereby I opine that my dynasty is highly honoured... [1-72-10]

एवं भवतु भद्रं वः कुशध्वजसुते इमे ।
पत्न्यौ भजेतां सहितौ शत्रुघ्नभरतावुभौ ॥ १.७२.११ ॥

एवम् भवतु	=	so, be it	वः भद्रम्	=	you, be safe	इमे कुशध्वज	=	these, Kushadhvaja"s,
सहितौ	=	being together [brothers in perfect accord, paired brothers]	शत्रुघ्न भरतौ	=	to Shatrughna Bharata	सुते	=	daughters
पत्न्यौ	=	as wives, they devout themselves.				उभौ	=	two of them

So be it! Safe betides you all! Let the pair of Kushdhvaja"s daughters, namely Maandavi, Shrutakiirti, devout themselves as a pair of wives to the paired brothers, namely Bharata and Shatrughna, respectively... [1-72-11]

एकाह्वा राजपुत्रीणां चतसऽणां महामुने ।
पाणीन् गृह्णन्तु चत्वारो राजपुत्रा महाबलाः ॥ १.७२.१२ ॥

महामुने	=	oh, eminent-saint Vishvamitra	महाबलाः	=	great mighty [mettlesome]	चत्वारः राज	=	four, king"s, sons
एक अह्वा	=	in one, daylight	चतसृणाम्	=	four of the, king"s, daughters	पुत्रा		
			राज			पाणीन्	=	hand, take into
			पुत्रीणाम्			गृह्णन्तु	=	hand [i.e., marry the princesses, assume husband-ship.]

Oh, eminent-saint Vishvamitra, let the palms of four princesses be taken in the palms of these four mettlesome princes in marriage, in the light of one day... [1-72-12]

उत्तरे दिवसे ब्रह्मन् फल्गुनीभ्यां मनीषिणः ।
वैवाहिकं प्रशंसन्ति भगो यत्र प्रजापतिः ॥ १.७२.१३ ॥

ब्रह्मन्	=	oh, Brahman	फल्गुनीभ्याम्	=	in the day where both Phalguni stars are available	यत्र	=	on which day
प्रजापतिः	=	a deity for progeny, namely Bhaga [is the presiding deity]	उत्तरे दिवसे	=	later, day [later part of the day, or, when the star post-Phalguni is ruling]	वैवाहिकम्	=	for wedding [ceremonies on such a day]
मनीषिणः	=	savants	प्रशम्सन्ति	=	acclaim.			

Oh, Brahman, the savants acclaim that part of the day as the best for wedding ceremonies when both of the pre-Phalguni and post-Phalguni stars are available, and on such a time where post-Phalguni is ruling, for which Bhaga is the presiding deity for progeny... So said Janaka to the marriage party. [1-72-13]

There is a lot of commentary from the viewpoint of astrology regarding these stars and days of this marriage. Some have said that उत्तरे दिवसे "on best day..." फल्गुनि पूर्व फल्गुनि "pre-Phalguni... on the best day under pre-Phalguni star..." which usually does not happen, but it is also said to be correct by Maheshvara Tiirtha, as the Moon will be in the 12th house at that time, so the marriage is agreeable..." However the stars for best results of marriages are: रोहिणी मृगशीर्ष्यणि उत्तर फल्गुनी स्वाति इति विवाहस्य नक्षत्राणि। बोधायन सूत्राणि

एवम् उक्त्वा वचः सौम्यम् प्रत्युत्थाय कृताञ्जलिः ।
उभौ मुनि वरौ राजा जनको वाक्यम् अब्रवीत् ॥ १-७२-१४

जनकः राजा = Janaka, king	एवम् = thus, gracious, words, सौम्यम् on saying	प्रति उत्थाय = in turn, getting up [from throne]
कृतान्जलिः = reverently	वचः उक्त्वा उभौ मुनि वरौ = to both, saints, eminent	वाक्यम् = sentence, said. अब्रवीत्

On saying those gracious words thus, king Janaka got up from his throne and coming nigh of both of the eminent-saints, Vishvamitra and Vashishta, reverently said this sentence. [1-72-14]

परो धर्मः कृतो मह्यं शिष्यो ऽस्मि भवतोः सदा ।
इमान्यासनमुख्यानि आसातां मुनिपुङ्गवौ ॥ १.७२.१५ ॥

मह्यम् परः = in my respect, excellent, धर्मः कृतः kind deed [beau geste,] is done	सदा भवतोः = for ever, of yours, शिष्यः अस्मि proselyte, I am - I remain	मुनिपुङ्गवौ = oh, eminent-saints
इमानि = these, seats, important आसन [thrones] मुख्यानि	आस्यताम् = take a seat [preside over.]	

You two, oh, eminent-saints, have done an excellent generous act in my respect, thus I will ever remain your proselyte... you may please preside over these thrones, that of mine, my brother"s, and that of Dasharatha... [1-72-15]

The kind deed done by the two sages, Vishvamitra and Vashishta, is fetching right husbands for his daughters, and for his brother"s daughters, without flattening his own flatties. And this sitting on the three thrones is for assuming symbolic rulership on the three kingdoms, Ayodhya, Mithila, and Saamkaasya, in getting the marriages performed without a hitch.

यथा दशरथस्येयं तथायोध्या पुरी मम ।
प्रभुत्वे नास्ति सन्देहो यथार्हं कर्तुमर्हथ ॥ १.७२.१६ ॥

इयम्	= this [city Mithila]	दशरथस्य	= Dasharatha's	यथा	= as to how it [belongs to]
अयोध्या पुरी	= Ayodhya, city, to me,	प्रभुत्वे	= in governance, doubt	यथा अर्हम्	= as per, aptness, to
मम तथा	likewise [Ayodhya belongs to me]	सन्देहः न	not, is there, [no need for hesitancy]	कर्तुम्	make happen, apt of
		अस्ति		अर्हथः	you.

As to how this city Mithila appertains to Dasharatha, in the same way city of Ayodhya is mine... and there shall be no hesitancy for you two sages in governance on these three kingdoms, thus it will be apt of you to make the marriages happen as aptly as you can... So said Janaka to the sages. [1-72-16]

तथा ब्रुवति वैदेहे जनके रघुनन्दनः ।
राजा दशरथो हृष्टः प्रत्युवाच महीपतिम् ॥ १.७२.१७ ॥

वैदेहे जनके	= ideha"s, Janaka	तथा ब्रुवति	= in that way [in such a hobnobbing way,] while talking	रघु नन्दनः	= Raghu"s, legatee, king,
मही पतिम्	= to king Janaka,			राजा दशरथः	Dasharatha, is glad-
प्रत्युवाच	replied.			हृष्टः	dened and

The legatee of Raghu-s king Dasharatha is gladdened while the legatee of ideha is talking in such a hobnobbing way, and he replied king Janaka in this way. [1-72-17]

युवामसङ्ख्येयगुणौ भ्रातरौ मिथिलेश्वरौ ।
ऋषयो राजसङ्घाश्च भवद्भ्यामभिपूजिताः ॥ १.७२.१८ ॥

मिथिल ईश्वरौ	= oh, kings of Mithila [Kushadhvaja included]	भ्रातरौ	= two brothers	युवाम्	= you both
अ सन्ख्येय	= not, estimable	गुणौ	= [good] manners	भवद्भ्याम्	= by you [are garnered, treasured]
ऋषयः	= sages	राज सङ्घाः च	= kings", coteries, also	अभिपूजिताः	= revered.

Oh, kings of Mithila, Janaka and Kushadhvaja, you two brothers have revered inestimable sages and coteries of kings, as such inestimable good manners are treasured in both of you... [1-72-18]

Annex: "As said in good sayings like, "good company and good discourse are the ery sinews of irtue..." as such, your abilities in making these marriages happen will edge out our limited capabilities... and if we commit any mistake unwittingly, that may besmirch your unblemished personality, because for the first time I am marrying my sons, you shall pardon... by the way, you have performed many marriages, concluding that every

bride is your own daughter-like, thus we hear... thus, your sitting complacently on intrusting all the works of marriages to us, is infeasible... so, you do all the works and we sit comfortably seeing the celebrations..."

स्वस्ति प्राप्नुहि भद्रं ते गमिष्यामि स्वमालयम् ।
श्राद्धकर्माणि सर्वाणि विधास्यामीति चाब्रवीत् ॥ १.७२.१९ ॥

स्वस्ति प्राप्नुहि	= blessedness, gain [enjoy]	ते भद्रम्	= you be safe	स्वम्	= to our, to isitatorial-palace, we depart
श्राद्ध कर्माणि	= tributary, rituals of	विधिवत्	= customarily	गमिष्यामि:	
इति च	= thus, also, said.			विधास्य	= I will carry out
अब्रवीत्				विधास्यामि	

Enjoy that blessedness! Let safe betide you! We now depart to our isitatorial-palace, and we shall customarily carry out the tributary rituals... Dasharatha said thus. [1-72-19]

तमापृष्ट्वा नरपतिं राजा दशरथस्तदा ।
मुनीन्द्रौ तौ पुरस्कृत्य जगामाशु महायशाः ॥ १.७२.२० ॥

तदा	= then	महायशाः	= highly renowned,	तम् नर	= him, sovereign
		राजा दशरथः	king, Dasharatha	पतिम्	[Janaka,] on seeking
तौ मुनीन्द्रौ	= both, eminent-saints,	आशु जगाम	= promptly, departed.	आपृष्ट्वा	[leave of absence]
पुरस्कृत्य	keeping afore				

On seeking leave of absence from the sovereign of people, Janaka, that highly renowned king Dasharatha promptly departed from there, keeping both of the eminent-saints afore, namely Vishvamitra and Vashishta. [1-72-20]

स गत्वा निलयं राजा श्राद्धं कृत्वा विधानतः ।
प्रभाते काल्यमुत्थाय चक्रे गोदानमुत्तमम् ॥ १.७२.२१ ॥

सः राजा	= he that, king	निलयम्	= to isitatorial-palace, on	विधानतः	= procedurally, trib-
	Dasharatha	गत्वा	going to	श्राद्धम् कृत्वा	utary rituals, on
प्रभाते	= in [next] morning	उत्थाय	= on getting up		undertaking
उत्तमम् गो	= in grand [way,]	चक्रे	= he carried out.	काल्यम्	= in opportune time
दानम्	cow, donation				
	[samaavartna,				
	snaataka, initiatory				
	rituals]				

King Dasharatha on going to his isitatorial-palace has procedurally undertaken the tributary rituals, and on getting up in the next morning, he carried out the initiatory rituals of marriages, in a grand way, in which donation of cows is a part. [1-72-21]

गवां शतसहस्राणि ब्राह्मणेभ्यो नराधिपः ।
एकैकशो ददौ राजा पुत्रानुद्दिश्य धर्मतः ॥ १.७२.२२ ॥

नराधिपः	= lord of people, king	पुत्रान्	= for sons	एक एकशः	= each, to each [of four
राजा	Dasharatha			उद्दिश्य	sons,] intended for
ब्राह्मणेभ्यः	= to Brahmans	गवाम्	= cows	शत सहस्रम्	= hundred, thousand,
				च	also
धर्मतः ददौ	= righteously, he do- nated.				

That lord of people king Dasharatha has righteously donated hundred thousand cows to Brahman-s, in the name of each of his four sons. [1-72-22]

सुवर्णशृङ्गाः सम्पन्नाः सवत्साः कांस्यदोहनाः ।
गवां शतसहस्राणि चत्वारि पुरुषर्षभः ॥ १.७२.२३ ॥

वित्तमन्यच्च सुबहुद्विजेभ्यो रघुनन्दनः ।
ददौ गोदानमुद्दिश्य पुत्राणां पुत्रवत्सलः ॥ १.७२.२४ ॥

पुरुष ऋषभः	= man, the bullish [best one]	पुत्र वत्सलः	= sons, affectionate to- wards	रघु नन्दनः	= Raghu"s, legatee
पुत्राणाम्	= sons"	गो दानम्	= cow, donation, in- tended for	सुवर्ण	= golden casing, horns
सु सम्पन्नाः	= ery abundant [milk- ers]	उद्दिश्य		शृङ्गायः	
गवाम्	= cows	स वत्साः	= with, calves	कांस्य	= bell metal, with milk- ing jugs
अन्यत्	= other [kinds of]	चत्वारि	= four	दोहनाः	= hundred, thousands
		सु बहु	= ery, many, assets, also	शत	
		वित्तम् च		सहस्राणि	
				द्विजेभ्यः ददौ	= to Brahman-s, do- nated.

In that cow donation ceremony intended for his sons, he that best one among men and the one who is affectionate towards his sons, Dasharatha, the legatee of Raghu-s, has donated on behalf of each of his sons, four hundred thousand cows, that are abundant milkers, and that have golden casings on their horns, and that are with their calves, and along with milking jugs made with bell metal, and he even donated ery many other kinds of assets to Brahmans. [1-72-23, 24]

ससुतैः कृतगोदानैर्वृतस्तु नृपतिस्तदा ।
लोकपालैरिवाभाति वृतः सौम्यः प्रजापतिः ॥ १.७२.२५ ॥

कृत गो दानैः = having performed, cow, donation [samaavartna, snaataka, initiatory ceremonies]	स सुतैः वृतः = with, sons, encircling [amidst]	सः नृपतिः = he, king, then तदा
लोक पालैः = world, administrators [four principle deities presiding over the four quarters of world,] encircled	सौम्यः = serene, mankind"s, प्रजापतिः इव overlord [Brahma,] like	आभाति = shone forth.

On performing the cow donations and samaavartna, snaataka, the initiatory ceremonies of his sons, as well, he that serene king Dasharatha who is amidst the quartet of his sons, shone forth like serene Brahma, who is quartet-faced, with the quartet of eda-s, and who is the overlord of mankind, amidst the quartet of presiding deities in the quartet of the world. [1-72-25]

The "unnecessarily" repeated word "quartet" refers to धर्म where its manifestation is with four horns, चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे ॥ । "dharma"s horns is a quartet, three are its feet, two are its heads..." so on. When read together with 23, 24 verses, the bullish Dasharatha is said to have the quartet of bullhorn like sons, who are being readied to administer धर्म in the world. ...

1cm

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे द्वि सप्ततितमः सर्गः ॥

Thus, this is the 72nd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

73 Sarga 73 - त्रि सप्ततितमः सर्गः

Sitha's Marriage With Rama

Introduction -

We need not wait for any invitation or wedding card or call for this marriage, as all are welcome, equally and individually. Let us go there straight, without any introductions and preliminaries.

यस्मिंस्तु दिवसे राजा चक्रे गोदानमुत्तमम् ।
तस्मिंस्तु दिवसे शूरो युधाजित् समुपेयिवान् ॥ १.७३.१ ॥

राजा	= king Dasharatha	यस्मिन्	= on which, day, im-	तस्मिन् तु	= on that, but, day
		दिवसे	pressive, cow, dona-	दिवसे	
		उत्तमम् गो	tion [or, initiatory ritu-		
		दानम् चक्रे	als,] made		
शूरः	= valiant, Yuddhajit,				
युधाजित्	turned up.				
सम्					
उपेयिवान्					

On which day the king Dasharatha made the impressive cow donations or, initiatory rites, on that day alone the valiant Yudhaajit turned up. [1-73-1]

पुत्रः केकय राजस्य साक्षाद्भरतमातुलः ।
दृष्ट्वा पृष्ट्वा च कुशलं राजानमिदमब्रवीत् ॥ १.७३.२ ॥

केकय	= Kekaya, king"s, son	साक्षात् भरत	= direct, Bharata"s, ma-	राजानम्	= king Dasharatha, hav-
राजस्य पुत्रः		मातुलः	ternal uncle that Yu-	दृष्ट्वा	ing seen
			taajit		
कुशलम्	= wellbeing, having	इदम्	= to this, said.		
पृष्ट्वा	asked	अब्रवीत्			

Yudhaajit, the son of Kekaya king and the brother of Kaikeyi, thus the direct maternal uncle of Bharata, having seen and asked after the wellbeing of Dasharatha said this to him. [1-73-2]

केकयाधिपती राजा स्नेहात्कुशलमब्रवीत् ।
येषां कुशलकामो ऽसि तेषां सम्प्रत्यनामयम् ॥ १.७३.३ ॥

केकय	= Kekaya"s, ruler, king	स्नेहात्	= friendlily [affection-	येषाम्	= whose
अधिपती		कुशलम्	ately,] wellbeing,		
राजा		अब्रवीत्	asked after		
कुशल कामः	= wellbeing [of all,] in-	तेषाम्	= to them	सम्प्रति	= presently
असि	terested, you are				
अनामयम्	= hale [and healthy.]				

The ruler and king of Kekaya, viz., my father and your father-in-law, has affectionately asked after the well-being of all, and in whose wellbeing you are interested at my place, they are all hale and healthy as of now... [1-73-3]

स्वस्त्रीयं मम राजेन्द्र द्रष्टुकामो महीपतिः ।
तदर्थमुपयातो ऽहमयोध्यां रघुनन्दन ॥ १.७३.४ ॥

रघुनन्दन	= oh, Raghu"s legatee	राजेन्द्र	= oh, best king	महीपतिः	= lord of land [king of Kekaya, my father]
मम स्वस्त्रीयम्	= my, sister"s son - my nephew - Kaikeyi"s Bharata	द्रष्टुकामः	= to see, interested	तत् अर्थम्	= for, that reason
अहम् अयोध्याम् उपयातः	= I am, to Ayodhya, came nearby [sent to.]				

Oh, Raghu"s legatee, oh, best king, my father and the king of Kekaya is interested to see my sister Kaikeyi"s son, Bharata, and for that reason I am sent to Ayodhya... [1-73-4]

श्रुत्वा त्वहमयोध्यायां विवाहार्थं तवात्मजान् ।
मिथिलामुपयातांस्तु त्वया सह महीपते ॥ १.७३.५ ॥
त्वरयाभ्युपयातोऽहं द्रष्टुकामः स्वसुः सुतम् ।

महीपते	= oh, lord of land	तव आत्मजान्	= your, son"s	विवाहार्थम्	= marriage, purpose of
त्वया सह	= with you, along	मिथिलाम् उपयातान्	= to Mithila, went to	अयोध्यायाम् अहम् श्रुत्वा तु	= in Ayodhya, I have heard, on my part
अहम् द्रष्टुकामः	= I, to see, wishing	स्वसुः सुतम्	= sister"s, son [Bharata]	त्वरया अभ्युपयातः अभि उपयात	= promptly, travelled to here.

Oh, lord of the land, in Ayodhya I have heard that you went to Mithila along with your sons for their marriages, and wishing to see my sister"s son Bharata I promptly travelled here... Thus Yudhaajit told Dasharatha. [1-73-5, 6a]

Is this entry of this maternal uncle of Bharata a forced one or does this have any bearing on the flow of epic... is a doubt, though not a question. Further he is saying "my sister"s son" i.e., Bharata alone, instead of "all my nephews..." Whether this episode has a bearing on future events or not, one माम् is entered in Indian epics, like this one and षकुनि माम् in Maha Bharata.

अथ राजा दशरथः प्रियातिथिमुपस्थितम् ॥ १.७३.६ ॥
दृष्ट्वा परमसत्कारैः पूजनार्हमपूजयत् ।

अथ राजा = then, king, Dasharatha	प्रिय = adorable, guest, who	दृष्ट्वा = on seeing about
दशरथः	अतिथिम् arrived [in his presence]	
पूज अर्हम् = for adoration, he who is merited - Yudhaajit	उपस्थितम् = with full, observances	समपूजयत् = well adored

Then king Dasharatha on seeing the adorable guest who arrived in his presence, and who is a merited one for adoration, Dasharatha adored Yudhaajit well, with full observances. [1-73-6b, 7a]

ततस्तामुषितो रात्रिं सह पुत्रैर्महात्मभिः ॥ १.७३.७ ॥
प्रभाते पुनरुत्थाय कृत्वा कर्माणि कर्मवित् ।
ऋषींस्तदा पुरस्कृत्य यज्ञवाटमुपागमत् ॥ १.७३.८ ॥

ततः = then	महात्मभिः = noble-minded, along	ताम् रात्रिम् = that, night, on resting
तत्त्ववित् = duty-bound one	पुत्रैः सह with	उषितः = [morning] observances, on performing
Dasharatha	प्रभाते पुनः = in morning, again, on	
तदा ऋषीन् = then, sages, keeping in	उत्थाय getting up	
पुरस्कृत्य forefront	यज्ञ वाटम् = to Vedic-ritual, hall,	
	उपागमत् arrived.	

Then on taking rest for that night along with his noble-minded sons, and again on getting up in the next morning, and on performing morning-observances as a duty-bound king, Dasharatha arrived at the hall of Vedic-ritual, keeping the sages in his forefront. [1-73-7b-8]

He arrived at the Vedic-ritual hall that he was frequenting for the last few days. Unless invited the bridegroom's party will not enter the marriage hall, and nowadays such an invitation includes a small function also, called वर पूज as every bridegroom will be looked up to as Vishnu, and the bride as Lakshmi. The marriage hall is constructed nearby this Vedic-ritual hall, thus it is to be assumed.

युक्ते मुहूर्ते विजये सर्वाभरणभूषितैः ।
भ्रातृभिः सहितो रामः कृतकौतुकमङ्गलः ॥ १.७३.९ ॥
वसिष्ठं पुरतः कृत्वा महर्षीन्परानपि ।

युक्ते विजये = appropriate, Victory,	सर्व आभरण = all, jewellery, adorned	भ्रातृभिः = brothers, together
मुहूर्ते = opportune hour	भूषितैः with	सहितः = with
रामः = Raama	कृत कौतुक = having performed, marriage-thread [tied to wrist - usually males do it - not mangala suutra],	वसिष्ठम् = with Vashishta
	मन्गलः = auspicious ceremony	

अपरान् अपि महर्षीन्	= others, even, eminent-saint	पुरतः कृत्वा	= keeping, ahead	उपागमत्	= reached his father Dasharatha.]
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Raama arrived at his father together with all of his brothers, keeping sage Vashishta and other eminent-saint ahead of them, on an opportune and appropriate hour called "Victory..." and all the bridegrooms are adorned with all kinds of jewellery appropriate for the wedding time, and all have performed the auspicious ceremony for marriage-thread, conducted prior to the marriage and, all have thread-bands tied around their wrists, as they all have performed an auspicious ceremony antecedent to marriage ceremony. [1-73-9, 10a]

The ceremony for the marriage thread, the sacred thread of marriage for knotting as a necklace of the bride, मन्गल सूत्र is nowadays mixed up with गौरि पूज , and this गौरि पूज took precedence of that ceremony, because गौरि पूज took its roots in the auxiliary Raamayana-s, where Sita is said to have gone to Goddess Parvati's temple, prior to her marriage, to perform गौरि पूज , pledging herself to Raama. The thread bands tied at the wrists of both the bride and bridegroom is as per wedding time vows, to bring them under the pledge of marriage, until its consummation. Indian marriages are time-oriented and every function has to happen on the appointed hour. Hence, the arrival of bridegrooms is also on an opportune hour, which astrologically brings forth success of that event. But some say that this auspicious hour Vijaya occurs in the early part of the day, where this marriage is occurring in the later part of day, hence this time is to be reckoned as one that acquires some victory later in the epic. Brides are not the lone category of people destined to wear jewellery. But bridegrooms are also asked to wear golden ornaments, at least one, on such occasions. The metal gold is said to contain some effect by which a man or a woman will be benefited, health wise: मृता दुर्लभम् मधुमत् सुवर्णम् धनम् जननम् रुणम् दारयिषुनम्॥ after all gold is gold.

वसिष्ठो भगवान् एत्य वैदेहम् इदम् अब्रवीत् ।। १-७३-१०
राजा दशरथो राजन् कृतकौतुकमङ्गलैः ।
पुत्रैर्नरवरश्रेष्ठ दातारमभिकाङ्क्षते ॥ १.७३.११ ॥

भगवान्	= godly, Vashishta	वैदेहम् एत्य	= to Videha king, on going to	इदम्	= this, said [to Janaka]
वसिष्ठः		राजन्	= oh, king	अब्रवीत्	
नर वर श्रेष्ठ	= oh, people, among best ones, best one	पुत्रैः	= with such sons	राजा दशरथः	= king, Dasharatha
कृत कौतुक मन्गलैः	= having performed, marriage-thread, auspicious ceremony			दातारम्	= for donor [of brides,]
				अभिकाङ्क्षते	looking forward.

Then that godly sage Vashishta on going from Vedic-ritual hall to marriage hall said this to Janaka, Oh, best one among best people, oh, king Janaka, having performed the auspicious marriage-thread ceremony, Dasharatha

along with his sons is looking forward for the donor... [1-73-10b, 11]

दातृप्रतिगृहीतृभ्यां सर्वार्थाः प्रभवन्ति हि ।
स्वधर्मं प्रतिपद्यस्व कृत्वा वैवाह्यमुत्तमम् ॥ १.७३.१२ ॥

सर्व अर्थाः = all, values of life पुरुषार्थाः उत्तमम् = best, marriage, on वैवाह्यम् making happen कृत्वा	दातृ प्रति = between benefactor, गृहीतृभ्याम् beneficiary स्व धर्मम् = your, devoir, in turn, प्रति पद्यस्व you achieve.	सम्भवन्ति हि = will happen, isn't it
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In marriages all the puruSaartha-s , the component values of life, namely rightness, riches, revelries, and results of final release will be occurring only if the benefactor and beneficiary meet, isn't it. Hence let king Dasharatha come, and then on actualising this best marriage you too will be doing your best devoir as royal priest... [1-73-12]

Hindu marriage is not a contractual obligation because it protracts over seven life cycles of that couple. Therefore, it is calculated correctly and celebrated sacredly.

इत्युक्तः परमोदारो वसिष्ठेन महात्मना ।
प्रत्युवाच महातेजा वाक्यं परमधर्मवित् ॥ १.७३.१३ ॥

मह आत्मना = by right honourable, वसिष्ठेन इति Vashishta, in this way, उक्तः when said परम धर्म = profound, probity, वित् knower of - Janaka	परम उदारः = unreservedly gener- ous [Janaka] वाक्यम् = sentence, replied. प्रत्युवाच	महातेजा = definitely valiant
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Janaka is not just a decidedly valiant king but he is the profound knower of probity also, besides being an unreservedly generous king, hence he has already made all arrangements, and when he is spoken in this way by Vashishta that king replied this sentence to that right honourable Vashishta. [1-73-13]

कः स्थितः प्रतिहारो मे कस्याज्ञा सम्प्रतीक्षते ।
स्वगृहे को विचारो ऽस्ति यथा राज्यमिदं तव ॥ १.७३.१४ ॥

मे = my कस्य आज्ञा = whose, for order, you सम् प्रति [all] intently, towards, इक्ष्यते seeing [waiting with bated breath] इदम् = this, kingdom, yours, राज्यम् तव as good as. यथा	प्रति हारः = against [entry,] pre- venter [doorman] स्व गृहे = in own, house	कः स्थितः = who, is there कः विचारः = what, hesitancy, is अस्ति there
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Who is that doorman that prevents your entry Or, for whose orders you all await with a bated breath Do you hesitate in your own house, or what This kingdom is as good as yours... isn't so... [1-73-14]

These are neither questions nor surprises, but the usual retorts and repartees usually employed during wedding time by both parties, सम्धि-स् of northerners and सम्मन्दि-स् , of southerners, i.e., the wedding parties. By these rebuttals and ripostes, both the parties come close with each other's family habits or with its members.

कृतकौतुकसर्वस्वा वेदिमूलमुपागताः ।

मम कन्या मुनिश्रेष्ठ दीप्ता वह्नेरिवार्चिषः ॥ १.७३.१५ ॥

मुनिश्रेष्ठ	= oh, eminent-saint	मम कन्या	= my, maids	सर्वस्वा	= absolutely
कृत कौतुक	= having performed,	दीप्ता वह्नेः	= radiant, fire"s, jets of	वेदि मूलम्	= Altar of Ritual-fire, at
मन्त्राला	marriage-thread, [auspicious ceremony]	अर्चिषः इव	flame, as with		its base -
उपागताः	= arrived near - they are already at the Fire-Altar.				

Oh, eminent-saint Vashishta, on absolutely performing the auspicious ceremony for the marriage-thread, and thereby tying thread-band at wrists my daughters have already arrived, and they are at the base of the Altar of Fire, like the irradiant jets of flames of radiant fire... [1-73-15]

सज्जो ऽहं त्वत्प्रतीक्षो ऽस्मि वेद्यामस्यां प्रतिष्ठितः ।

अविघ्नं कुरुतां राजा किमर्थमवलम्बते ॥ १.७३.१६ ॥

सद्यः सज्जः	= already [ready]	अहम्	= I am	अस्याम्	= this one, at Altar, remaining
त्वत् प्रतीक्षः	= for you, waiting, I am	अविघ्नं	= without deterrents	वेद्याम्	
अस्मि		कुरुतां	= of time, let him do [everything] - let this marriage be performed without the impediments owing to bad times of the day - varja tithi	प्रतिष्ठितः	
				राजा किम्	= king, for what, reason, dawdling, indeed.
				अर्थम्	
				विलम्ब्यते हि	

I am already ready and awaiting for you remaining at this Altar of Fire. Let everything be done indeed without any deterrents. What for the king Dasharatha is dawdling... So said Janaka to Vashishta. [1-73-16]

And Vashishta reported this to Dasharatha, and Dasharatha and his coterie then started a wedding-walk, which usually will be dillydallying, inching and poking along, very leisurely. Even today this custom, not custom exactly, the habit of "wedding-walks" is there and a बरात "pageant of bridegroom"s party" covers two

furlong distance in two hours, or even more, keeping the bride's party on tenterhooks.

तद्वाक्यं जनकेनोक्तं श्रुत्वा दशरथस्तदा ।
प्रवेशयामास सुतान् सर्वानृषिगणानपि ॥ १.७३.१७ ॥

तदा	= then	दशरथः	= Dasharatha	जनकेन	= by Janaka, said, that,
				उक्तम् तत्	sentence, on hearing
				वाक्यम्	
				श्रुत्वा	
सुतान्	= sons	सर्वान् ऋषि	= all of the, sages, as-	प्रवेशयामास	= started to enter - the
		गणान् अपि	semblages, even		marriage hall.

On hearing that sentence of Janaka, then Dasharatha started towards marriage hall, and then he started to enter his sons one by one, four in all, into marriage hall along with all of the assemblages of sages. [1-73-17]

ततो राजा विदेहानां वसिष्ठमिदमब्रवीत् ।
कारयस्व ऋषे सर्वामृषिभिः सहधार्मिक ॥ १.७३.१८ ॥
रामस्य लोकरामस्य क्रियां वैवाहिकीं प्रभो ।

ततः	= then	विदेहानाम्	= of Videha bloodline,	वशिष्ठम्	= to Vashishta
		राजा	king [Janaka]		
इदम्	= this way, said	धार्मिक	= oh, knower of punctilios	ऋषे	= oh, Brahma-sage
अब्रवीत्					
प्रभो	= oh, masterly sage	ऋषिभिः सह	= sages, along with	लोक रामस्य	= world, rejoicer
रामस्य	= Raama's	वैवाहिकीम्	= marriage oriented,	सर्वान्	= all, make happen.
		क्रियाम्	works	कारयस्व	

Then that king from Videha bloodline, Janaka, said in this way to Vashishta, Oh, the knower of punctilios, oh, Brahma-sage, oh, masterly sage, along with other sages you make happen all of the marriage ceremonies of Raama, the rejoicer of the world... Thus Janaka spoke to Vashishta. [1-73-18, 19a]

तथेत्युक्त्वा तु जनकं वसिष्ठो भगवानृषिः ।
विश्वामित्रं पुरस्कृत्य शतानन्दं च धार्मिकम् ॥ १.७३.१९ ॥

प्रपामध्ये तु विधिवद्वेदिं कृत्वा महातपाः ।
अलञ्चकार तां वेदिं गन्धपुष्पैः समन्ततः ॥ १.७३.२० ॥

सुवर्णपालिकाभिश्च छिद्रकुम्भैश्च साङ्गरैः ।
अङ्कुराढ्यैः शरावैश्च धूपपात्रैः सधूपकैः ॥ १.७३.२१ ॥

शङ्खपात्रैः सुवैः सुग्भिः पात्रैरर्घ्याभिपूरितैः ।
लाजपूर्णैश्च पात्रीभिरक्षतैरभिसंस्कृतैः ॥ १.७३.२२ ॥

भगवान्	= godly, sage of great	जनकम्	= to Janaka	तथा इति	= so be it, thus, on saying
महातपाः	ascetic, Vashishta,			उत्त्वा	
वसिष्ठः ऋषिः	sage				
धार्मिकम्	= virtuous one, Vish-	शतानन्दम्	= sage Shataananda,	पुरस्कृत्य	= keeping ahead
विश्वामित्रम्	vamitra	च	also		
प्रपा	= cool-thatched	मध्ये	= in mid-point of that	विधिवत्	= procedurally, Altar of
	manorial-shed		shed	वेदीम् कृत्वा	Fire, on arranging
गन्ध पुष्पैः	= with sandal paste,	सुवर्ण	= with golden, concave-	स अन्कुरैः	= with sprigs
	flowers	पालिकाभिः	lids, also		
		च			
छिद्र	= with holes - pots with	चित्र कुम्भैश्च	= with variously	अन्कुर	= sprigs, full of
	holes to let water out]		coloured, pots /	आढ्यैः	
			handy vessels, also		
शरावैः च	= concave earthen-lids,	स धूपकैः धूप	= with, fumes, incense,	शन्ख पात्रैः	= conch-shell, vessels
	also	पात्रैः	censers		
श्रुवैः	= with short-handled	सुग्भिः	= long-handled scoops	अर्घ्य आदि	= oblatory [liquid
	scoops			पूजितैः	items,] and others,
				पूरितैः	sanctified [filled with]
पात्रैः	= with such vessels	लाज पूर्णैः	= toasted rice flakes,	सम्स्कृतैः	= well treated [with
		पात्रीभिः	filled with, with	अक्षितैः अपि	turmeric powder,]
			vessels		with sacred rice
					[vessels filled with]
ताम् वेदीम्	= that, Altar of Fire	समन्ततः	= all over	अलम्	= easily / decorations
चकार	= made - sanctified.				

Thus said, that godly sage Vashishta on saying, so be it, to Janaka, embarked on arranging Altar of Fire keeping sage Vishvamitra and the virtuous sage Shataananda afore of him, and that sage with great asceticism, Vashishta, has arranged an Altar of Fire in the midpoint of the cool-thatched manorial-marriage-shed, decorating it with sandal paste and flowers. Then he promptly sanctified variously coloured handy vessels, and lid-like concave earthen vessels, which are full with just sprouted sprigs, and he sanctified even other golden vessels, censers with fumes of incenses, conch-shell like vessels, and short handled wooden scoops for scooping oblatory items from vessels for putting it in long-handled scoops, and long-handled wooden scoops to drop those oblatory items into Ritual-fire, and vessels filled with oblatory items like ghee, water, milk etc., and vessels filled with toasted rice-flakes and vessels filled with holy yellow-rice duly treated with turmeric, and he sanctified all articles of wedding ceremony by sprinkling holy-yellow-rice, as a kind of dry-ablution. [1-73-19b, 20, 21, 22, 23a]

These are some of the usual paraphernalia for marriage ceremony even now. The sprouting sprigs are symbolic for the prospective sprigs from this marriage, and rice-flakes for the abundance of livelihood of the couple. Usually the concave lid like vessels will be filled with black cotton soil, and on them nine varieties of

grain नव धान्य will be sprinkled to obtain sprigs. Later they are to be kept sacred for some days, watering daily, and then can be implanted in earth, if they survive. There are hosts of shops specialised to sell these items and the shopkeeper firstly asks for information "for bride"s side or for bridegroom"s side " And if we say, "we are from bride"s side" a long-list is presented, [while bridegroom"s side will have a shorter list of items,] and then the shopkeeper mercifully asks "how much is the dowry " If we say this much or that much, he will present a Victorian model push-close pull-open velvet bag. If we exclaim "what for is this, priest has not listed this" then he politely says, "the priests of these days are unaware of customs and the dowry is to be put in that velvet bag and then given, as a royal presentation..." And if we say "we are drained out by the dowry, wherefrom we give royal presentations..." then he will spew fire on us saying "you spend so much on dowry, can't you purchase its velvet bag..." and thereafter a sermon follows about the dying Indian culture at the onslaught of westernisation, while he starts throwing the packets of नव धान्य etc., as though he is giving alms to the beggar. Though Janaka has not purchased such a bag of dowry, he has some more problems with this marriage. A discussion on this is there at later part. Here the sprouted sprigs are the sprouting avengers on the evil, called Ravana.

दर्भैः समैः समास्तीर्य विधिवन्मन्त्रपूर्वकम् ॥ १.७३.२३ ॥
 अग्निमाधाय वेद्यां तु विधिमन्त्रपुरस्कृतम् ।
 जुहावाग्नौ महातेजा वसिष्ठो भगवानृषिः ॥ १.७३.२४ ॥

महातेजा	= great resplendent	मुनिपुन्गव	= eminent-saint	वशिष्ठः	= Vashishta
समैः	= even-sized	दर्भैः	= with sacred grass	विधिवत्	= customarily
मन्त्र पूर्वकम्	= with Vedic-chants, synchronising with	सम्	= neatly, overlaid	विधि मन्त्र	= reverently, Vedic-hymns, preceding [in tune]
तम् वेद्याम्	= on that, Altar of Fire	अग्निम्	= fire, on taking [preparing with two sticks, arani]	पुरस्कृतम्	
		आधाय		अग्नौ जुहाव	= in Altar of Fire, effused oblatinal liquids.

Then that great resplendent and eminent-saint Vashishta neatly overlaid even-sized sacred grass on that Altar of Fire synchronising with Vedic-chants, and on preparing Ritual-fire by rubbing two wooden sticks, called araNi , he placed that fire in the pit of Altar, which is aflame now, and then reverently and in tune with the Vedic-hymns he effused oblatinal liquids into that Altar of Fire, with short-handled and long-handled wooden scoops. [1-73-23b, 24]

श्रीसीताविवाहमहोत्सवघट्टः

ततः सीतां समानीय सर्वाभरणभूषिताम् ।
 समक्षमग्नेः संस्थाप्य राघवाभिमुखे तदा ॥ १.७३.२५ ॥
 अब्रवीज्जनको राजा कौसल्यानन्दवर्द्धनम् ।

ततः	= then	राजा जनकः	= king, Janaka	सर्व आभरण	= all, jewellery, decorated with
सीताम्	= Sita, leading forth	अग्नेः	= of Fire [Altar of Fire,]	भूषिताम्	
समानीय		समक्षम्	before	राघव अभि	= Raghava, towards,
				मुखे	face [face to face, en face]
संस्थाप्य	= on positioning	तदा	= then	कौसल्य	= to Kausalya's, rejoice,
				आनन्द	enhancer [to Raama]
अब्रवीत्	= addressed.			वर्द्धनम्	

Then that king Janaka led forth Sita, who by now is decorated with every variety of bridal jewellery, and on positioning her en face Raghava in the presence of Altar of Fire, then Janaka addressed Raama who is the enhancer of his mother Kausalya's rejoice. [1-73-25, 26a]

By the way, where is this Kausalya Does Raama enrich her happiness without bringing her to his marriage We have not heard of her or of other queens or hosts of his other wives, for the last three, four days. Has she come, at all - Yes, she has come and she is physically present - is the argument of some, basing on Valmiki's style of unrecorded accounts on trivial, or matter of fact scenes. They are implied and implicit. Dasharatha has performed some cow donations, religious functions etc., which he is not supposed to do without his wife at his side. These ladies are implicitly included in the first verse of sixty-ninth chapter: स उपाध्यायः स बान्धवः "with, teachers, with relatives..." and Dasharatha has no near relatives, not exactly relatives, but family, other than his queens and sons. So, they all are in "et cetera... and others" cadre at present. Other way round, it is said in Kshatriya-s only male members will go and get the bride, which has no reasonable or tenable import, as far as marriages are concerned, and where every marriage concerns only with womenfolk and their panoply. Sita is said to have all bridal jewellery, which is not odd or particular to this corner of globe. But it is oddish and exotic jewellery if the bride is from well-to-do family or from royal family. Though not all, some of the jewellery items that are almost extinct now are listed here. सीमन्त प्रलम्ब a pendant clipped at back of head, dangle through the central parting of head-hair, onto the crown of head, with nine-gem-stud locket & शिरोज सूचि diamond studded hair pins on either side of head above ears & नास आभरणम् a round nasal ring & नास भूषणम् single or a pair of nine-gems studded nasal ornament & कर्ण आभरण ताटन्क कर्णिक various kinds of earrings with dangling cups, to which trinket bells dangle & शत यष्टिक hundred stringed pearl necklace & अनुकन्ठी मुक्तावली ग्रैवेयिकम् and many other kinds of necklaces & मेखल three finger width golden cincture, studded with nine-gems, and with fine golden chains dangling like festoons & सप्तकी seven stringed girdle string, where the strings dangle onto hip,

with expanding festoons & केयूरम् bicep-lets & कन्कणम् bracelets and bangles from wrist halfway up forearm & मणि मन्जीर तुला कोटि पाद अन्नाद ankle-let with किन्किणी trinket bell-globules & चूडा मणि a circular jewel at bun of hair from which a gold sheet dangles till the end of braid, on which all zodiac signs are engraved. At the top, on the left and right of this चूडा मणि ornaments in the shape of sun and moon are pinned into jhair, and at the end of braid three / five gold cups studded with hair like strands उप कच will be dangling. This set of braid's ornamentation is said to receive the solar energy to whole of the spine. So goes on and on the list of ornaments, to the delight of the girl wearing them and to the delight of the goldsmith making them. Here there are five Raghava-s and only one कौसल्य आनन्द वर्धन i.e., Raama. Then poet should have simply said "Raama" instead of "Raghava" but there are many Raama-s, Parashu Raama, and Bala Raama and suchlike, and on such calling as "Raama..." Parashu Raama, who is scheduled to enter after marriage, may perhaps enter now, in a faux pas. Then the poet should have said दशरथ आत्मजम् . Then, who will be that single soul from among the four boys of Dasharatha to come forward. And if all the four hear the calling, as "oh, Raghava" all will reply in chorus ok, it is I... then what will happen Avoiding all these irksome situations, the poet gave this stage-direction to Janaka that he should aim at the son of Kausalya, with a subtext, "you are mothered by some human female, whereas my daughter is motherless, rather un-mothered, अ योनि ज non-foetal is her origination, hence it is apt of you to not to belittle her, anytime and anywhere... and you have to keep faith with her, since she outshines in outperforming your task in this so-called incarnation..."

इयं सीता मम सुता सहधर्मचरी तव ।
प्रतीच्छ चैनां भद्रं ते पाणिं गृहीष्व पाणिना ॥ १.७३.२६ ॥

इयम्	= this	सीता	= Sita	मम	= my
सुता	= daughter	सह	= along with / in unison with	धर्म	= duty
चरी	= acquits herself of	तव	= your	प्रति इच्छ	= in turn, you wish for
च	= also	भद्रं ते	= safe betides you	एनाम्	[back, take, wishfully take her back] her
गृहीष्व	= take into	पाणिना	= [your] palm.	पाणिम्	= palm

This is Sita, my daughter, she acquits herself in whatever duty you undertake. Take her wishfully, let safeness betide you, take her palm into your palm... [1-73-26b, 27a]

Or

इयम्	= this [or, here]	सीता	= Sita [stands]	मम सुता	= my, daughter [fair]
तव	= thy	सह धर्म चरी	= to share, the duties of life	प्रतीच्छ	= take from [father,] her
				एनाम्	[as bride]

च = also

ते भद्रम् = bliss betide! you

पाणिम् = hand, join, [into your]
गृहीष्व
पाणिना hand.

Here Sita stands, my daughter fair, / The duties of thy life to share. / Take from her father, take thy bride,
/ Join hand to hand, and bliss betide! / - Ralph T. H. Griffith .

The above is very a convenient and readymade gist of that verse. But the three pronouns in the first stanza इयम् मम तव "this, mine, yours" are supposed to play havoc in deciphering the latent meaning of this verse. Let us look at some of them.

Sita is very much there in the front of Raama, and Janaka might have shown her and told take her..." Why this इयम् i.e., this It is explained as below:

Janaka: This and this alone is Sita, the unique, exceptional and earmarked one for you... do not confuse yourself by looking at Urmila, Maandavi and Shrutakiirti they are for your brothers

Raama: Why she alone is earmarked for me

Janaka: Because she is "Sita "

Raama: What, you mean a furrow, or a sillion... [Sillion is an old word for furrow, not found in dictionaries, but used by poet Hopkins in his "The Windhover" " sheer plod makes plough down sillion]

Janaka: Yes, everything comes out of earth... from coal to gold, flora to fauna, rivers to ridges everything.... a morsel of food comes from a handful of mud in this mortal world.... your being, becoming and belonging in, are manifest only because of that earth and earth enables you to live on her without seeking any requital or reciprocation and earth is the symbol of enduing toleration, though you dig, dung or dredge it.... hence, Sita is the symbol for mortal truth, and mortally tolerant womanhood and you people want to know the Unknown in the skies, but do not wish to know what that is right under your feet... वेदा अहम् एतम् पुरुषम् महान्तम् आदित्य वर्णम् तमसः परस्तात्। if the Supreme Person beyond darkness is knowable, and sages like Vishvamitra know you and tell that you are some Super Soul अहम् वेद्मि महात्मानाम् रामम् सत्य पराक्रमम् - १-१९-१४ likewise you shall know इयम् सीता for she is somebody to match you... have you not mugged up Veda-s, Upanishad-s

Raama: Why not every bit of it... you name, it I tell it

Janaka: How does the fifth mantra of eighth topic in Chaandogya Upanishad reads

Adi Shankara"s commentary: There are three letters that denote the Absolute स त यम् & and the syllable ई on सत् is for easy pronunciation. The letter स indicates immortality and the word त mortality, and the syllable यम् conditions and bridges both the above " Raamanuja comment: The letter सत् is immortality and the letter ति is mortality and यम् conditions both, hence सत्तियम् is indicative of Spiritedness and non-spiritedness "

Madhvaacaarya says: सत् , delivered immortal souls & ति yet to be delivered bounded souls & यम् both the delivered and bounded souls. Janaka: Sita is that यम् the conjunctive, conditioner, bridge between the mortal and immortal, सेतु - एष सेतु इति विधरण the presiding deity of चतन अचेतन dynamic, static beings. oh, Raama, it is said in Vishnu Puraana that Sita is your lookalike, minus your sky-blue complexion, राघवत्वे भवेत् सीता॥ । It is said in yet another scripture, यथ मया जगत् व्याप्तम् - स्व रूपेण स्वभावतः। तया व्याप्तम् इदम् विश्वम् नियन्त्री च तथा ईश्वरी॥ "as to how I am all pervading, likewise She, Goddess Lakshmi, is all pervading and the controller of the universe " and if you want to establish yourself as the protector of this world, you have to take this and this Sita alone, as she is the cause for the desired effect of yours and, she is from Mother Earth रत्न गर्भ and you are a sapphirine boy from a mother, and a sapphire shines only if it is studded in earth-given gold अनर्घम् अपि माणिक्यम् हेम आश्रयम् अपेक्षते otherwise you, your incarnation, your epic, your mission, why one or two, everything concerning you will be futile, and you have to return to your milky abode empty handed, and here on earth, every house breeds one or more Ravana-s

Raama: How am I to conclude "this" as "that..." I mean Goddess Lakshmi

Janaka: Certain aspects are to be inferred because they are unmanifest. Fire on the mountain is unmanifest but smoke is manifest, hence fire is inferred. So also, अयम् ईश्वरी is manifest as इयम् this girl... from सीता furrow, sillion, a narrow trench in ground made by ploughshare... as a small seed manifests into a gigantic banyan tree, and from this the nature of her non-foetal birth, it is to be inferred likewise, and only because of it she is someone above mortals. Because you have come as a mortal she has to take birth as a mortal, as an inseparable entity of yours

Raama: Then why can't she fall from sky or from other planet

Janaka: She cannot. Your connection with this earth is age-old and you love it. Because you love earth, she has to emerge from earth, a lovely act for you.

Raama: Then why मम सुता॥ । she can be fostered in any orphanage

Janaka: Not so. An auspicious thing or being requires a sanctum sanctorum... Mithila is one such... and Videha-s are not just kings of this part of land, but they are priests of pious or holy things like the bow of Shiva. You know the naming of वि देह॥ । it is not "without bodies..." but transcending bodily affairs Thus she chose this as her background and as she presented herself to me as baby girl, I have look upon her as मम सुता "my daughter " And many, many kings sought her hand in marriage, but I refused and they warred with me, whereby I had to call for the forces of gods to counterattack the enemy forces & perhaps, you might not have heard that humans can summon gods & thus gods are at my disposal & a prayer of mine brings them here,

either for a war or for a ritual So, do not take me or my daughter Sita, इयम् सीता मम सुता as some ignoramus and insignificant dullards

Raama: Then why you want me to take back, as though she belonged to me for eons, but lost in a journey

Janaka: Yes, she is yours from ages unknown & I cannot donate her in कन्या दान "bestowal of bride " because your marriage is eternal. But you two have arrived here in human forms, so conduct yourselves in conformity with human customs.... that is why I tell प्रतीच्छ एनाम् " take her back, wishfully " for that saying of mine get no anger on me & भद्रम् ते "let safeness betide" you & by this act of yours पाणिम् गृह्णिष्व पाणिना " you take her palm into your palm " that which is customary in human पाणि ग्रहण महोत्सव "wedding ceremony " & by the way, you always keep your consort in your heart हृदय कमल do not do such things as long as you are on earth for your incarnation will be disclosed.... just take her hand and let not this heavenly discourse be leaked out... lest Ravana may come to know that you are not human and it will be impossible for you to eliminate that evil, thereby

Likewise, let us, the readers of RaamatyaNa, keep this info about Raama un disclosed to Ravana, if any of us meet Ravana by chance.... And we now proceed to the human level import of this verse.

Janaka: " इयम् this girl who has --- मुग्धमनोहरमनोज्ञमोहनात्मकसुकुमारसौन्दर्यलावण्यादौ --- a beauty par excellence [and par problematic beauty as well, for Ravana alone has got more words to extol her beauty, as in Ch. 46 Aranya]

Or

so, इयम् this one is about whom you have heard from day one in the hermitage of Siddha, i.e., when you started towards Mithila

Or

hence, इयम् this one alone is that girl who is on your psyche from the minute you broke that Shiva"s bow, and whom you are envisioning प्रासादे प्रादे च पथि पथि च सा पृष्ठतः सा पुरतः "on verandas of multistoried buildings and in window ledges, on this street and that street, before you, behind you " during these days of your stay in Mithila....

Raama: No, No, No, you are wrong... I did not aim at any girl when aiming to lift that old bow... sorry for your unilateral conclusion...

Janaka: No, my dear boy, the condition I stipulated before your touching that bow is bilateral... I clearly said that my daughter belongs to one who can lift that bow... you were quick enough to grab the girl, rather than the bow... and in that hastiness you even broke that bow... had you declined the girl, you should have declined to lift the bow, also... so, इयम् सीत was the only intention of yours when lifting that bow...

Raama & Maybe.. but we want high-born, high-bred girls --- not fatherless, motherless, birth-less orphans

Janaka: You seem to be a doubting Thomas... that's why I said मम सुता "my daughter " when it is said महता तपसा राम॥ । " by high degree ascetic Dasharatha obtained Raama.. what does it mean So also, I too obtained and fostered this girl with much better ascetic [than your father], and even protected her from warring factions [only to give back to you] & by the way, the environ of Mithila itself is of utmost sanctity and piety... if we are to be lowly subjects, why your guru Vishvamitra brought you here, that too by foot don't think that you are taking this girl for your personal enjoyment, but it is for a calculated purpose... this girl meets that purpose and her wifedom, as well.... hence I said सह धर्मं चरी तव " she will be in toe with your duties"

Or

तव धर्मं सह चरी " whatever is your duty that duty become hers too "..

Raama: Somehow there appears some cacoethes confusion from you, from all the sages, from my father and mothers, even

Janaka: Nothing of that sort is there... if you wish heartily then only you take her... I have not said सीताम् ददामि "I am donating Sita " but I said प्रतीच्छ एनाम् "take her, take her back " or else, she will exit as she came and unfulfilled will be your mission... it is up to you to decide.... no compulsion whatsoever...

Raama: Then, let her take hold of my arrow and walk with me round the Altar of Fire, because, for Kshatriya-s that is the custom...

Janaka: I know, I know, but this marriage does not fit into any of the eight kinds of marriage prescribed for humans... hence I carefully said पाणिम् गृहीष्व पाणिना " take her palm into your palm " The types of ancient marriages as laid down by scriptures are eight kinds. 1] ब्राह्म्य : inviting a celibate scholar after completion of his Vedic studies, and offering a bride with due ceremony & 2] दैव : offering a bride to a ritwiji when he is conducting a Vedic-ritual & 3] आर्ष : giving the bride after donating a cow and ox for the success of Vedic-ritual & 4] प्राजापत्य : offering a bride without seeking anything from the bridegroom, to follow the course of dharma & 5] असुर : giving ample money to bride's party or to bride and marrying her at costs & 6] गन्धर्व : man and woman falling in love and marrying on their own, just out of lust and bodily pleasures & 7] राक्षस : if a bride or bride's part do not agree, by maltreating, torturing and terrorising them, and thereby seizing the bride & 8] पैशाचिक : while the girl is asleep, or making her drunk, or unconscious and then molesting her, by which she becomes a "can't but" bride - a worst kind of marriage.

एतेषु अष्टसु विवाहेषु अयम् विवाहो न को अपि भवितुम् अर्हति - तत् उक्तं लक्षणं अभावात्। तथा हि - न तावत् ब्राह्म्यः इति - आहूय दानं अभावात्। न अपि दैवः - क्षत्रियस्य आर्तिविज्यं अस्मभवत्। न आर्ष - कन्या पित्रो गो मिथुन गो दानं अभावात्। न अपि प्राजापत्यः - वीर्यं शुल्क इति कथनात्। न अपि आसुरः - कन्या पितुः द्रव्य दानं अभावात्। न अपि गान्धर्वः परस्परं अनुरागेण सम्सर्गं अभावात्। न अपि राक्षसः - चेदन् हनन आदिना प्रसह्य कन्यं हरणं अभावात्। न अपि पैशाचिकः - स्व अपप्रमादं अन्यतम् अवस्था अयुक्त्याः। तस्मात् कतमो अयम् विवाह इति चेत् - सह

धर्मं चरी तव - इति उक्त्या प्राजापत्य एव विवाहः - dk

And when none of the eight is unsuitable for Sita's wedding it is brought under the fourth प्राजापत्य - because सह धर्मम् चरति इति प्राजापत्य - आश्वलायन। सम्योग मन्त्रः प्राजापत्ये सह धर्मम् चर्यताम् - गौतम। सह धर्मम् चरताम् इति प्राजापत्यम् - बोधायन। But here something is sought from the bridegroom, in the name of lifting the bow. But that is negated saying the "seeking" is the seeking of material assets, not valour or bravery. It is namesake, and even the nomenclature that Sita is the bounty for valour वीर्यं शुल्क is a namesake & क्षत्रियेषु वीर्यं वर एव श्रेष्ठत्वात् तादृशय कन्याम् प्रदातुम् वीर्यं परिशोधनम् कृतम् इति शुल्क इति कथनात् शुल्क शब्द औपचारिकः। द्रुक् Hence this marriage is for implementation of righteousness and it is treated as extramundane and celebrated every year.

Raama: This marriage does not fit into any category! Then why this marriage at all!

Janaka: To be in tune with this world's tradition... however, this marriage technically comes under the category of प्राजा पत्य

Raama: So, you adjusted the rule books... then why me, let her take my hand...

Janaka: The enjoyer has to grab the object of enjoyment, not vice versa... take her now and भद्रम् ते and "be blest "

Next,

Janaka is asking the bridegroom like a poor Indian father to take a poor and motherless bride Sita.

Janaka: इयम् - "this" girl is a simple match to you who broke the bow of Shiva & सीता " born in furrow" a motherless girl, hence, kindly be merciful towards her & मम सुता " my daughter " rather, a poor fellow's daughter & where I have always been engaged in rituals and ceremonies, thereby I may not have brought her up properly, and thereby if she does talk rashly or behave oddly, like an ill-bred girl, kindly tolerate and correct her & सह घ्नम् चरी इव where इव is " like " just take her like your "custom-bound consort " and let her be useful in ceremonies and rituals, though not for pleasure trips and excursions " & प्रतीच्छ एनाम् "take her " where the bridegrooms usually woo, court and date girls, send many messages to her parents asking for that girl in marriage & but, this girl being an uncommon one, I am begging you to take her & पाणिम् गृहीष्व पाणिना you take her hand as she is hesitating to take your hand, for your hand is strong enough to break an unbreakable bow, she is fearing to take your hand, lest her arm too will be broken & भद्रम् ते "be blest " when you honour our appeal

And there are many, many more shades of meanings derived from this verse, but all culminate to say - "you two are made for each other "

पतिव्रता महाभागा छायेवानुगता सदा ॥ १.७३.२७ ॥
इत्युक्त्वा प्राक्षिपद्राजा मन्त्रपूतं जलं तदा ।

महभाग	= prosperous [Sita will be]	पति व्रता	= husband, devout	सदा छाया इव	= always, shadow, like
अनुगता	= follow [you]	इति उक्त्वा	= thus, saying	राजा	= king
तदा	= then	मन्त्र पूतम्	= hymn, sanctified, wa-	प्राक्षिपत्	= poured forth.
		जलम्	ter		

She who is prosperous and husband-devout, will always be abiding you like your own shadow... So saying that king Janaka then poured forth water into the palms of Raama, which is sanctified with hymns. [1-73-27b, 28a]

Pouring water at the time of donation into the donee's hand symbolises the free flowing will of the donor. The "shadow" expresses नित्य सम्बन्धत्व "ever related entity..." Or, a trace of His लीला विभूति माय . Though they are living separately so far, that farness is now washed off by this holy water.

साधु साध्विति देवानामृषीणां वदतां तदा ।
देवदुन्दुभिनिर्घोषः पुष्पवर्षो महानभूत् ॥ १-७३-२८ ॥

साधु साधु इति देवानाम् ऋषीणाम् वदताम् तदा ।
देव दुन्दुभि निर्घोषः पुष्प वर्षम् महान् अभूत् ।

तदा	= then	साधु साधु	= nice, fine, thus	वदताम्	= while saying [exclaim- ing]
देवानाम्	= [sounds] of gods,	इति		महान् पुष्प	= great, flower, showers,
ऋषीणाम्	sages	देव दुन्दुभि	= heavenly, drums,	वर्षम् अभूत्	occurred.
		निर्घोषः	drumming		

Then there occurred great flower-showers from firmament, while sages and gods staying in firmament have exclaimed, nice... fine... to the drumbeats of heavenly drums. [1-3-28b, 29a]

What happened to these gods when boyish Raama eliminated Tataka and others Are they any lesser feats than this marriage And why this drumming and showering flowers and blessings, when it is "just" a human's marriage Now the cause for the effect is conjoined to Raama to effectuate their plea to Brahma. If the entire arsenal given by Vishvamitra is set-aside for a moment, the "present" now presented by Janaka is the ultimate weapon for the use against Ravana. अप्रमेयम् हि तत् तेजो यस्य सा जनक आत्मजा "unlimited is the energy, to whom Janaka's daughter belongs..." Raama is the instrumental cause in eliminating Ravana, whereas Sita is the efficient cause for it. Lanka is ruined by Sita, through Hanuma with the help of Fire-god, but not by Raama, or all of the monkeys put together. And Raama eliminates the half-dead Ravana. There are some more flower-showers and drumbeats and dances, later.

एवं दत्त्वा तदा सीतां मन्त्रोदकपुरस्कृताम् ।
अब्रवीज्जनको राजा हर्षेणाभिपरिप्लुतः ॥ १.७३.२९ ॥

जनकः राजा = Janaka, the king	एवम् = in that way	मन्त्र उदक = hymn, water, she who is sanctified with
सुताम् = his daughter, Sita, on	हर्षेण = by enthusiasm	पुरस्कृताम् = completely, overly,
सीताम् = handing over		flooded [over-
दत्त्वा		whelmed]
अब्रवीत् = said [this.]		

On handing over his daughter Sita who is duly sanctified with sanctified waters, King Janaka is completely overwhelmed with exhilaration for the successful performance of his bit as a father and he said this. [1-73-29b, 30a]

लक्ष्मणागच्छ भद्रं ते ऊर्मिलामुद्यतां मया ।
प्रतीच्छ पाणिं गृहीष्व माभूत्कालस्य पर्ययः ॥ १.७३.३० ॥

लक्ष्मण = Lakshmana, come on	मया = by me decided to be [-	ऊर्मिलाम् = Urmila
आगच्छ	उद्यताम् = to be given to you]	
प्रतीच्छ = you take - or, say yes	पाणिम् = [her] palm, you take	कालस्य = time"s, lapse, let not,
	गृहीष्व	पर्ययः मा be there
ते भद्रम् = you be safe.		भूत्

Come on, Lakshmana, safe betides you... say yes to Urmila, the one who is decided by me to be given to you... take her palm into yours... lapse not the time... [1-73-30b, 31a]

When Bharata is the elder of Lakshmana, how Lakshmana is called now... is a lingering doubt. That rule "the elder brother"s marriage is first..." does not apply if the brothers are from co-wives: पितृव्य पुत्रे सापत्ने पर नारीषु तेषु वा। विवाह दान यज्नादौ परिवेदो न दूषणम्॥ "the elderliness among the sons of father"s brothers or mothers co-wives, or other sons from other wives, do not count in their marriages, donation ceremonies, of Vedic-rituals... an younger one can be called first on such occasions..."

तमेवमुक्त्वा जनको भरतं चाभ्यभाषत ।
गृहाण पाणिं माण्डव्याः पाणिना रघुनन्दन ॥ १.७३.३१ ॥

जनकः तम् = Janaka, to him [to Lak-	भरतम् च = to Bharata, also, ad-	रघुनन्दन = oh, the delight of
एवम् उक्त्वा = shmana,] that way,	अभ्यभाषत = dressed	Raghu-s - Bharata
having said		
पाणिना = by palm	माण्डव्याः = Maandavi"s, palm	गृहाण = take.
	पाणिम्	

Janaka having said to Lakshmana that way, he also addressed Bharata, Oh, Bharata, the delight of Raghu-s, take Maandavi"s palm into your palm... [1-73-31b-32a]

शत्रुघ्नं चापि धर्मात्मा अब्रवीज्जनकेश्वरः ।
श्रुतकीर्त्या महाबाहो पाणिं गृहीष्व पाणिना ॥ १.७३.३२ ॥

धर्मात्मा	= honourable [Janaka]	मिथिल	= Mithila"s, king -	शत्रुघ्नम् च	= to Shatrughna, also,
अब्रवीत्	= said	ईश्वरः	Janaka	अपि	even
श्रुतकीर्तेःपाणिम्	= Shrutakiirti"s, palm,	महाबाहुः	= oh, dextrous [Shatrughna]	पाणिना	= with your palm
गृहीष्व	you take.				

That honourable king of Mithila even said to Shatrughna, oh, dextrous Shatrughna, take the palm of Shrutaki-irti into yours... [1-73-32b, 33a]

सर्वे भवन्तः सौम्याश्च सर्वे सुचरितव्रताः ।
पत्नीभिः सन्तु काकुत्स्था माभूत्कालस्य पर्ययः ॥ १.७३.३३ ॥

काकुत्स्थाः	= oh, Raama, Lakshmana, Bharata, Shatrughna [brothers]	भवन्तः सर्वे	= you, all	सौम्याः च	= tender-hearted, also
सर्वे सु चरित व्रताः	= all, well, behaved, well-intentioned ones	पत्नीभिः सन्तु	= with wives, you be [a happy married life to you all]	मा भूत् कालस्य पर्ययः	= not, there be, time"s, lapse.

Oh, Raama, Lakshmana, Bharata, Shatrughna ... you all are tender-hearted, well-behaved and well-intentioned brothers from Kakutstha lineage... without lapse of time take up other ceremonies... So said Janaka to bridegrooms. [1-73-33b, 34a]

जनकस्य वचः श्रुत्वा पाणीन् पाणिभिरस्पृशन् ।
चत्वारस्ते चतसृणां वसिष्ठस्य मते स्थिताः ॥ १.७३.३४ ॥

ते चत्वारः	= those [bridegrooms,] [all] four of them	जनकस्य वचः श्रुत्वा	= Janaka"s, words, on hearing	वसिष्ठस्य मते स्थिताः	= in Vashishta"s, opinion [in orchestration of marriage,] abiding
पाणिभिः अस्पृशन्	= with palms = touched - taken into thei palms - all are palminpalmed.	चतसृणाम्	= of [all] four [brides]	पाणीन्	= palms

All the four bridegrooms are palminpalmed with all the four brides, paying heed to Janaka"s words, and abiding in Vashishta"s orchestration of Vedic hymns and procedures. [1-73-34b, 35a] The word "palminpalmed" may look oddish, but it is in fashion with the verb "arminarmed" invented by poet Roger McGhou.

अग्निं प्रदक्षिणीकृत्य वेदिं राजानमेव च ॥ १.७३.३५ ॥
 ऋषींश्चैव महात्मानः सभार्या रघुसत्तमाः ।
 यथोक्तेन तदा चक्रुर्विवाहं विधिपूर्वकम् ॥ १.७३.३६ ॥

महात्मानः	= great souled [bride-grooms]	रघु उद्बहाः	= Raghu, those who emerged from - four brothers	सह भार्या	= with, wives
अग्निम्	= to Ritual-fire	वेदिम्	= to Altar of Fire	राजानम् एव च	= king Janaka, also, that way
ऋषीन् चैव	= to sages, also thus	प्रदक्षिणम्	= circumambulations	कृत्वा	= on performing
तथा	= thus	यथा उक्तेन	= as, said [directed by Vashishta]	विधि पूर्वकम्	= custom, consistent with
विवाहम्	= marriage	चक्रुः	= thus, performed [the deeds of ritual] , they are wed		

On performing circumambulations along with their wives around the Ritual-fire, and around the Altar of Fire, and that way, around king Janaka, the awarder of wives, and around sages as well for they conducted the marriages well, those great-souled bridegrooms that have emerged from Raghu's dynasty on performing further deeds of ritual consistent with custom as directed by Vashishta, they are all wed. [1-73-35b, 36]

Firstly Vashishta enkindled the holy fire and offered oblations in it for the wellbeing of Raama and his brothers, say the bridegrooms. Next, another round of enkindling of holy fire took place in which Raama and brothers have offered marriage time oblations. After accepting the palms of brides, they made circumambulations, and then each couple established its own ritual fire and offered oblations into it. Then each couple had obladed rice-flakes into the fire, and again performed circumambulations to that Ritual-fire, respectively. Thus, the marriage is not a handshake like one-minute affair, as they all shall be before fire, daylong.

पुष्पवृष्टिर्महत्यासीदन्तरिक्षात्सुभास्वरा ।
 दिव्यदुन्दुभिनिर्घोषैर्गीतवादित्रनिस्वनैः ॥ १.७३.३७ ॥

ननृतुश्चाप्सरस्सङ्घा गन्धर्वाश्च जगुः कलम् ।
 विवाहे रघुमुख्यानां तद्द्भुतमदृश्यत ॥ १.७३.३८ ॥

रघु मुख्यानाम् विवाहे	= of Raghu's decedents, celebrated ones, in marriage	अन्तरिक्षात्	= from firmament	सु भास्वरा	= highly, dazzling
महति पुष्प वृष्टिः आसीत्	= rich, flower, shower, is there [occurred]	दिव्य दुन्दुभि निर्घोषैः	= with divine, drums, drumbeats	गीत वादित्र निःस्वनैः	= with vocal, instrumental, tuneful [music]
अप्सरः सन्या ननृतुः	= apsara, promenades of, danced	गन्धर्वाः च कलम् जगुः	= gandharva-s, even, tunelessly, sang	तत् अद्भुतम् अदृश्यत	= that, charming spectacle, appeared.

There occurred rich and highly dazzling flower showers from firmament, and that ambience is filled with the drumbeats of divine drums and with vocal and instrumental music, and promenades of apsara-s danced, and even the gandharva-s sang tunefully, and because it is the marriage of celebrated bridegrooms from Raghu"s dynasty, such a charming spectacle is envisioned.. [1-73-37, 38]

ईदृशे वर्तमाने तु तूर्योद्घुष्टनिनादिते ।
त्रिरग्निं ते परिक्रम्य ऊहुर्भार्या महौजसः ॥ १.७३.३९ ॥

ईदृशे	= this kind of	तूर्य उद्घुष्ट निनादिते	= trumpet, by trum- peting, reverberating [harmonious music of dance, vocal and instrumental]	वर्तमाने	= in ongoingness
mahaujasaH=	highly resplendent ones	ते	= those brothers	त्रिः	= thrice
अग्निम् परि क्रम्य	= to fire, circumambu- lated	भार्याः ऊहुः	= wives, married.		

In this kind of ongoingness of harmonious music of vocal, instrumental and that of dancers, those great re-splendent brothers married their wives on circumabulating the Ritual-fire fire thrice. [1-73-39]

अथोपकार्या जग्मुस्ते सभार्या रघुनन्दनाः ।
राजाप्यनुययौ पश्यन् सर्षिसङ्घः सबान्धवः ॥ १.७३.४० ॥

अथ	= then	ते	= those, Raghu"s, lega- tees	स दारा	= with, wives
उपकार्याम्	= to visitatorial-palace,	रघुनन्दनाः	= king Dasharatha, even	स ऋषि	= with, sages, assem- blages
जग्मुः	went to	राजा अपि	= king Dasharatha, even	सन्धः	= went after.
स बान्धवः	= with, kinfolks	पश्यन्	= with all eyes for	अनुययौ	= went after.

Then those legatees of Raghu went to their visitatorial-palace with their wives, followed by king Dasharatha along with the assemblages of sages, kinfolks, queens and wives included, and Dasharatha feasted his eyes on sons and daughter-in-laws. [1-73-40] ...

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे त्रि सप्ततितमः सर्गः ॥

Thus, this is the 73rd chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

74 Sarga 74 - चतुःसप्ततितमः सर्गः

Parashu Rama'S Arrival

Introduction -

Parashu Raama confronts the wedding party that is returning to Ayodhya from Mithila. On his very entry, the atmosphere becomes pell-mell and a whirlwind ensues. Expecting some problem from this Parashu Raama, the sages like Vashishta and others starts to receive him in a peaceable manner. Not caring anyone around Parashu Raama starts a dialogue with Dasharatha Raama.

अथ रात्र्यां व्यतीतायां विश्वामित्रो महामुनिः ।

आपृष्ट्वा तौ च राजानौ जगामोत्तरपर्वतम् ॥ १.७४.१ ॥

अथ	= then, night, elapse [is becoming true]	महामुनिः	= eminent-saint, Vish-	राजानौ	= [all] kings
रात्र्याम्		विश्वामित्रः	vamitra		
व्यतीतायाम्					
सत्याम्					
तौ च	= both - Raama and Lakshmana, also	आपृष्ट्वा	= on asking [leave of absence]	उत्तर पर्वतम्	= to northern, mountains [Himalayas,] set out.
				जगाम	

When that night is elapsing into the wee hours of next day, then the eminent-saint Vishvamitra on asking for the leave of absence from those kings, Dasharatha and Janaka, and from both Raama and Lakshmana, he set out to northern mountains, namely Himalayas. [1-74-1]

विश्वामित्रे गते राजा वैदेहं मिथिलाधिपम् ।

आपृष्ट्वाथ जगामाशु राजा दशरथः पुरीम् ॥ १.७४.२ ॥

विश्वामित्रः	= Vishvamitra, on departure of	राजा दशरथः	= the ruler to the delight of people, Dasharatha	मिथिला	= Mithila's, king
गते		आ पृष्ट्व इव	= on asking [leave of absence]	अधिपम्	
वैदेहम्	= one who outvies bodily affairs - Janaka			राजा	= king Dasharatha
आशु पुरीम्	= promptly, for city Ayodhya, set forth.				
जगाम					

When Vishvamitra departed that ruler to the delight of people, namely Dasharatha, on asking leave of absence with king Janaka who outvies bodily affairs, promptly set forth for the city of Ayodhya. [1-74-2]

अथ राजा विदेहानां ददौ कन्याधनं बहु ।
गवां शतसहस्राणि बहूनि मिथिलेश्वरः ॥ १.७४.३ ॥

कम्बलानां च मुख्यानां क्षौमकोट्यम्बराणि च ।
हस्त्यश्वरथपादातं दिव्यरूपं स्वलङ्कृतम् ॥ १.७४.४ ॥

ददौ कन्यापिता तासां दासीदासमनुत्तमम् ।

अथ	= then	मिथिलेश्वरः	= Mithila's, king	राजा	= king, from Videha lineage
बहु	= innumerable	कन्या धनम्	= girl's [patrimonial,] riches	विदेहानाम्	= gave
गवाम् बहूनि	= cows, umpteen	शत सहस्राणि	= hundred, thousands [millions of,] excellent	क्षौमान्	= silk, crores of, dresses, also
		मुख्यानाम्	ones, shawls, also	कोटि	
		कम्बलानाम्		अम्बराणि च	
		च			
हस्ति अश्व	= elephants, horses,	दिव्य रूपम्	= divinely, in mien,	अनुत्तमम्	= unexcelled ones
रथ पादातम्	chariots, foot soldiers	स्वलङ्कृतम्	highly decorated		
दासी दासम्	= chambermaids, handmaidens	कन्या शतम्	= girls, hundreds of	तासाम्	= to them [to brides]
ददौ	= [Janaka] gave.				

Then that king Janaka of Mithila, the one from Videha lineage, gave innumerable patrimonial riches. He has also given umpteen number of cows, millions of excellent shawls and silk dresses, and elephants, horses, chariots, foot soldiers, besides hundreds of highly decorated girls, divine in their mien, as unexcelled chambermaids and handmaidens to the brides. [1-74-3, 4, 5a]

हिरण्यस्य सुवर्णस्य मुक्तानां विद्रुमस्य च ॥ १.७४.५ ॥
ददौ परमसंहृष्टः कन्याधनमनुत्तमम् ।

राजा	= king Janaka	सु सम्हृष्टः	= very highly gladdened	हिरण्यस्य	= of gold
सुवर्णस्य	= of silver	मुक्तानाम्	= of pearls	विद्रुमस्य च	= red corals, even
अनुत्तमम्	= beau ideal	कन्या धनम्	= bridal, riches	ददौ	= he gave.

King Janaka gave beau ideal bridal riches in gold, silver, pearls and corals even, for he is very highly gladdened as Sita's marriage came true. [1-74-5b, 6a]

दत्त्वा बहुधनं राजा समनुज्ञाप्य पार्थिवम् ॥ १.७४.६ ॥
प्रविवेश स्वनिलयं मिथिलां मिथिलेश्वरः ।

मिथिलेश्वरः	= Mithila's, sovereign	राजा	= king Janaka	बहु विधम्	= many, kinds [of gifts,] having given
				दत्त्वा	

पार्थिवम्	= king Dasharatha	समनुज्ञाप्य	= on making Dasharatha to bid adieu	स्व निलयम्	= his own, dwelling city
मिथिलाम्	= in Mithila, he entered.				
प्रविवेश					

Having given many kinds of bridal gifts and having accompanied his daughters for a distance, then having received a bid adieu from Dasharatha, that sovereign of Mithila, Janaka, re-entered his own palace in Mithila. [1-74-6, 7a]

It is customary to follow the wedding party up to the outskirts of village or town. In the meantime, there will be two or three hugs of mother and the bride, shedding two or three litres of tears, while the father of the bride secretly wipes his own moist eyes, and the like. Because, this despatch of the bride is considered as another life to her, for she cannot come to her father's house as and when she wants. Even if she comes, she has to return to her husband's place at some point of time, because from now onward 'that' house has become 'her' house. In this particular case of Sita, she does not come to Mithila after this episode and even when Raama abandons her she goes into the womb of her mother, Mother Earth, but not to Mithila. So let us leave Janaka and his queen as they have the satisfaction in marrying their daughter, whose marriage itself is problematical so far, and when that has happened, now some sort of dissatisfaction has cropped up, in leaving her off with some forest ranger, called Raama.

राजाप्ययोध्याधिपतिस्सह पुत्रैर्महात्मभिः ॥ १.७४.७ ॥
ऋषीन् सर्वान् पुरस्कृत्य जगाम सबलानुगः ।

अयोध्या	= Ayodhya's, sovereign,	महात्मभिः	= with noble-souled,	सर्वान्	= all sages, keeping in
अधिपतिः	king Dasharatha, even	पुत्रैः सह	sons, along with	ऋषीन्	fore
राजा अपि				पुरस्कृत्य	
स बल	= with, forces, following	जगाम	= proceeded.		
अनुगः					

Even the king Dasharatha, the sovereign of Ayodhya proceeded with his noble-souled sons, keeping all the sages in the fore, while his forces followed him. [1-74-7b, 8a]

गच्छन्तं तं नरव्याघ्रं सर्षिसङ्घं सराघवम् ।
घोराः स्म पक्षिणो वाचो व्याहरन्ति ततस्ततः ॥ १.७४.८ ॥

स ऋषि	= with, sages, assem-	स राघवम्	= with [young]	गच्छन्तम्	= who is going -
सन्धम्	blages		Raghava-s - Raama,		Dasharatha
			Lakshmana, Bharata,		
			Shatrughna		

नरव्याघ्रम्	= at that tigerly-man [facing Dasharatha]	समन्ततः	= from all around	पक्षिणः	= birds, with horri- घोराः वाचः ble, voice, started to व्याहरन्ति screech.
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But while going with the assemblages of sages and with young Raghava-s, namely Raama, Lakshmana, Bharata, Shatrughna, the sky-bound birds started to screech with startling voice from all around facing that tigerly-man Dasharatha. [1-74-8b, 9a]

भौमाश्चैव मृगाः सर्वे गच्छन्ति स्म प्रदक्षिणम् ॥ १.७४.९ ॥ तान् दृष्ट्वा राजशार्दूलो वसिष्ठं पर्यपृच्छत ।

भौमाः	= concerning earth	चैव	= also thus	सर्वे मृगाः	= all, animals
प्रदक्षिणम्	= leftward, going, they	तान् दृष्ट्वा	= them, on seeing	रज शार्दूलः	= king, the tiger
गच्छन्ति स्म	are				
वसिष्ठम्	= with Vashishta, partic- पर्यपृच्छत ularly asked.				

Also thus, all of the earth bound animals are going his leftward, and on seeing this, albeit he is a tigerly king he is perplexed, and particularly asked Vashishta. [1-74-9b, 10a]

असौम्याः पक्षिणो घोरा मृगाश्चापि प्रदक्षिणाः ॥ १.७४.१० ॥
किमिदं हृदयोत्कम्पि मनो मम विषीदति ।

घोरा वाचः	= startling [voicing]	पक्षिणः	= bird's	असौम्याः	= not, gentle [not favourable, unpropiti- tious]
मृगाः च अपि	= animals, also, even,	हृदय उत्	= heart, to up, beating	इदम् किम्	= this is, what [why so]
प्रदक्षिणाः	going leftward [propiti- tious]	कम्पि	[with one's heart in one's mouth, throb- bing up]		
मम मनः	= my, heart, is sinking				
विषीदति	[throbbing down].				

"Unpropitious is the startling voicing of birds, whereby my heart is throbbing down... and propitious is the leftward going of the animals, thereby my heart is throbbing up... why so " [1-74-10b, 11a]

राज्ञो दशरथस्यैतच्छ्रुत्वा वाक्यं महानृषिः ॥ १.७४.११ ॥
उवाच मधुरां वाणीं श्रूयतामस्य यत्फलम् ।

महान् ऋषिः	= great [instinctual,] sage	राज्ञः	= of king, Dasharatha	एतत् श्रुत्वा	= all [that is said,] on hearing
मधुराम्	= in a soothing, voice,	दशरथस्य		तत्	= that]
वाणीम्	[this] sentence, said	अस्य यत्	= its [auguries',] which,		
वाक्यम्		फलम्	result is there		
उवाच					
श्रूयताम्	= I will let you hear.				

On hearing all that is said by king Dasharatha, the instinctual sage Vashishta said this sentence in a soothing voice, "I will tell apart the result of these auguries... [1-74-11b, 12a]

उपस्थितं भयं घोरं दिव्यं पक्षिमुखाच्च्युतम् ।
मृगाः प्रशमयन्त्येते सन्तापस्त्यज्यतामयम् ॥ १.७४.१२ ॥

पक्षि मुखात् च्युतम्	= bird's, from mouths, fallen [shrieks voiced, foretokening]	दिव्यम्	= providential	घोरम् भयम्	= perilous, trepidation
उपस्थितम्	= [indicate it as] forth- coming	एते मृगाः प्रशमयन्ति	= these, animals' [be- haviour,] mitigable [betokening as]	अयम् सन्तापः त्यज्यताम्	= this, consternation, be forsaken.

"The shrieks voiced by the birds are foretokening the forthcoming providential and perilous trepidation, but the behaviour of these animals is betokening it as mitigable... hence, let this consternation be forsaken... [1-74-12b, 13a]

तेषां संवदतां तत्र वायुः प्रादुर्बभूव ह ।
कम्पयन् पृथिवीं सर्वा पातयंश्च द्रुमान् शुभान् ॥ १.७४.१३ ॥

तेषाम् मेदिनीम् कम्पयन्	= among them earth, [as though] to shake	सम्बदताम् सर्वान् महान् द्रुमान् पातयन्	= while discussing all, gigantic, trees, to fell [shattering]	तत्र वायुः प्रादुर् बभूव ह	= there [whirl] wind, started to whirl, indeed.
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While they are discussing among themselves, a whirlwind started to whirligig there, as though to shake the earth and shatter all gigantic trees. [1-74-13b, 14a]

तमसा संवृतः सूर्यः सर्वा न प्रबभुर्दिशः ॥ १.७४.१४ ॥
भस्मना चावृतं सर्वं सम्मूढमिव तद्वलम् ।

सूर्यः तमसा संवृतः भस्मना आवृतम्	= sun, by murkiness, is enshrouded by ash [simoom, sand- storm,] is enwrapped	सर्वे दिशः न वेदिषुः सम्मूढम् इव	= all, quarters, not, aware ensorcelled, as though - it became.	तत् सर्वम् बलम्	= that, all, army - of Dasharatha
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Murkiness enshrouded the sun, thus everyone is unaware of quarters, a sandstorm enwrapped that army, by which it has become as though ensorcelled. [1-74-14b, 15a]

वसिष्ठश्चर्षयश्चान्ये राजा च ससुतस्तदा ॥ १.७४.१५ ॥
ससज्ज्ञा इव तत्रासन् सर्वमन्यद्विचेतनम् ।

तदा	= then	वसिष्ठ	= Vashishta	अन्ये ऋषयः	= other, sages, also
स सुतः	= with, sons	राजा च	= king, also	च	
तत्र आसन्	= there, they are	अन्यत्	= every other one, ev-	स सन्ना इव	= with, animation, as though
		सर्वम् वि	everything, is without,		
		चेतनम्	animation.		

Then Vashishta and the other sages, the king Dasharatha along with his sons remained there with animation, and everything and every other one available there has become inanimate. [1-74-15b, 16a]

तस्मिंस्तमसि घोरे तु भस्मच्छन्नेव सा चमूः ॥ १.७४.१६ ॥
ददर्श भीमसङ्काशं जटामण्डलधारिणम् ।

भार्गवं जामदग्न्यं तं राजराजविमर्दिनम् ॥ १.७४.१७ ॥
कैलासमिव दुर्द्धर्षं कालाग्निमिव दुस्सहम् ।

ज्वलन्तमिव तेजोभिर्दुर्निरीक्षं पृथग्जनैः ॥ १.७४.१८ ॥
स्कन्धे चासाद्य परशुं धनुर्विद्युद्गणोपमम् ।
प्रगृह्य शरमुख्यं च त्रिपुरघ्नं यथा शिवम् ॥ १.७४.१९ ॥

तस्मिन् घोरे	= in that, catastrophic,	भस्म छन्न इव	= by ashes [sand,] muf-	सा चमूः	= that, military
तमसि	darkness		fled up, as though		
भीम	= calamitous, in looks	जटा मण्डल	= tufted, matted-hair,	राजा राज	= he [who is,] king, of
सम्काशम्		धारिणम्	wearing	विमर्दनम्	kings, subjugator of
कैलासम् इव	= Mt. Kailash, like,	काल अग्निम्	= epoch-end, fire, like,	तेजोभिः	= with his own radiance,
दुर्द्धर्षम्	unassailable one	इव दुःसहम्	unbearable one	ज्वलन्तम्	irradiant, like
				इव	
पृथक्	= by common, people,	परशुम्	= axe, on shoulder,	विद्युत् गण	= electric discharges,
जनैः दुर	one impossible, to	स्कन्धे	clinging	उपमम्	groups, in simile to
निरीक्ष्यम्	gaze at	आसज्य			
धनुः	= bow - bow of Vishnu	उग्रम् शरम्	= terrible [electrocuting	त्रि पुर घ्नम्	= triple, cities, devasta-
		प्रगृह्य च	one,] arrow, claspings,	शिवम् यथा	tor, Shiva, as with
			also		
अयम्	= him, sage Jamadagni's,				
जमदग्ने	Bhaargava, they all				
भार्गवम्	have seen.				
ददर्श					

In that catastrophic darkness, that sand-muffled military of king Dasharatha has seen the son of Sage Jamadagni, namely Bhaargava Raama, the subjugator of kings of kings. He appeared calamitous in his look by wearing tufty matted and unruly head-hair, an unassailable one like Mt. Kailash, an unbearable one like the Epoch-End-Fire, irradiant with his own radiance, hence imperceivable for commoners, and such as he is, he clinched an axe on his right shoulder and clasped a bow in his left hand, that in simile is like a congeries of

electroluminescence, and handling an arrow which is as if ready to electrocute, and he vied in his overall look with the devastator of triple cities, namely God Shiva. [1-74-16b, 17, 18, 19]

तं दृष्ट्वा भीमसङ्काशं ज्वलन्तमिव पावकम् ।
वसिष्ठप्रमुखा विप्रा जपहोमपरायणाः ॥ १.७४.२० ॥
सङ्गता मुनयः सर्वे सञ्जल्युपस्थिता मिथः ।

भीम	= peril, similar [perilous	ज्वलन्तम्	= flaming, Ritual-fire, as	तम् दृष्ट्वा	= him, on seeing
सम्काशम्	in his propensity]	पावकम् इव	with		
जप होम	= meditation, fire-	वसिष्ठ प्रमुखा	= Vashishta, other	सर्वे मुनयः	= all of the, sages, com-
परायणाः	oblation, practisers of,		prominent ones	सङ्गता	ing together
विप्राः	Brahman-s				
अथः मिथः	= up and down	सञ्जल्युः	= started to susurrate.		

On seeing him who is perilous in his propensity and flaming like the Ritual-fire, Vashishta and the other prominent Brahman-s who are the practisers of meditation and fire-oblations have come together and started to susurrate, up and down. [1-74-20, 21a]

कञ्चित्पितृवधामर्षी क्षत्रं नोत्सादयिष्यति ॥ १.७४.२१ ॥
पूर्वं क्षत्रवधं कृत्वा गतमन्युर्गतज्वरः ।
क्षत्रस्योत्सादनं भूयो न खल्वस्य चिकीर्षितम् ॥ १.७४.२२ ॥

पितृ वध	= father's, murder, en-	क्षत्रम् न	= Kshatriya race, not,	पूर्वम् क्षत्र	= previously, Kshatriya-
अमर्षी	venomed by	उत्सादयिष्यति	going to eradicate	वधम् कृत्वा	s, on eliminating
		कञ्चित्	[now,] will he be - or		
			what		
गत मन्युः	= gone [abated,] is his	गत ज्वरः	= gone [alleviated,] is his	भूयः	= again
	anger		frenzy		
क्षत्रस्य	= Kshatriya, for elimina-	अस्य न	= his, not, intended [ac-		
उत्सादनम्	tion	चिकीर्षितम्	tion,] really.		
		खलु			

"Will he eradicate the race of Kshatriya-s even now as he was once envenomed by the murder of his father, or what... abated is his anger and alleviated is his frenzy previously when he eliminated Kshatriya-s... but is he really intending to eliminate Kshatriya-s once again, or what " Thus, those Brahmans talked among themselves. [1-74-21b, 22] An account of Parashu Raama's elimination of Kshatriya clans is given in endnote.

एवमुक्त्वा धर्ममादाय भार्गवं भीमदर्शनम् ।
ऋषयो राम रामेति वचो मधुरमब्रुवन् ॥ १.७४.२३ ॥

ऋषयः	= sages	एवम् उक्त्वा	= thus, saying [after	अर्घ्यम्	= oblational water, on
			susurrus]	आदाय	taking

भीम दर्शनम् भार्गवम्	= a visitation, in his look, towards Bhaargava Raama	राम राम	= oh, Raama, oh, Raama	इति मधुरम् वाक्यम् अब्रुवन्	= thus, sweetly [be- nignly,] sentence [lines of greetings,] while speaking - they approached.
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After their susurrus the sages have approached him, who in his very look is like a visitation, with oblatinal water and addressed him with benign words of greeting like, "oh, Raama, oh, Bhaargava Raama..." [1-74-23]

प्रतिगृह्य तु तां पूजामृषिदत्तां प्रतापवान् ।
रामं दाशरथिं रामो जामदग्न्यो ऽभ्यभाषत ॥ १.७४.२४ ॥

प्रतापवान्	= inexorable one	जामदग्न्यः रामः	= of Jamadagni, Raama	ऋषि दत्ताम्	= sage, given by
ताम् पूजाम् प्रतिगृह्य	= that, deference, on re- ceiving	दाशरथिम् रामम् अभ्यभाषत	= of Dasharatha, to Raama, started to talk.		

On receiving the deference paid by the sage Vashishta, that inexorable Raama of Jamadagni started to talk to Raama of Dasharatha. [1-74-24] .

परशु राम

This Parashu Raama or Bhaargava Raama is believed as the sixth incarnation of Vishnu on earth, prior to Dasharatha Raama. The word parashu 'an axe...' is prefixed to this Raama because he wields a merciless axe. His father was sage Jamadagni and mother Renuka. This Jamadagni is the son of Sage Riciika, a Brahman, and he married Satyavati, the sister of Vishvamitra, a Kshatriya. On certain occasion Jamadagni doubting his wife Renuka's infidelity orders this Parashu Raama to behead her, which he promptly does, but Bhaargava Raama requests his father to bring her back to life. Sage Jamadagni agrees and brings her back to life. This is a kind of entrance test to Parashu Raama, and if he can ruthlessly kill his own mother he does not hesitate to kill any, in future.

During their time, the kings were cruel and homicide was rampant to achieve the desires of the throne, however ruthless it might be. On another occasion when the sons of one Kaartviiryaarjuna sacrifice Sage Jamadagni as a sacrificial human, this Parashu Raama is frenziedly infuriated and starts eliminating all of the enthroned Kshatriya bloodlines on earth. That way he roves over the earth for thirty seven times eliminating Kshatriya-s. He even cuts off the foetuses in wombs of their queens, in order to stop the menacing progeny

and offers the blood of the foetus as oblation. And that blood became five streams called shamanta pancaka. Bhaargava or Parashu Raama practises insurmountable asceticism and appeases God Shiva, and thus acquires divine weaponry. He is indomitable in archery and nothing is unknown to him in the art of archery. Yet, he resorts to an axe to behead cruel kings, physically and personally, without depending upon a distant shooting arrow. He is ciranjiivi 'long living being...' Later when peace is established on earth, this Parashu Raama retires to penance but re-entered here to have a glimpse of Dasharatha Raama. And the purpose and import of his entry at this place, is recorded in later chapters.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे अष्टमः सर्गः ॥

Thus, this is the 74th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

75 Sarga 75 - पञ्चसप्ततितमः सर्गः

Legends Of Shiva And Vishnu Bows

Introduction -

The visitant Parashu Raama narrates the legends of bows of Vishnu and Shiva to Raama. Unheeded of the request of Dasharatha to spare his sons, Parashu Raama addresses Dasharatha Raama directly and asks him to take an aim with the longbow of Vishnu, and if Dasharatha Raama is capable to do so, Parashu Raama says that he will give a duel to him.

राम दाशरथे राम वीर्यं ते श्रूयते ऽद्भुतम् ।
धनुषो भेदनं चैव निखिलेन मया श्रुतम् ॥ १.७५.१ ॥

दाशरथे राम	= oh, Dasharatha's, Raama,	वीर	= oh, valiant one	ते वीर्यम्	= your, valour, as sensational, being heard
धनुषः	= bow's [of Shiva,]	निखिलेन	= thoroughly, by me,	अद्भुतम्	
भेदनम् चैव	smashing, also thus - other things [about your eliminating Tataka]	मया श्रुतम्	heard.	श्रूयते	[being bruited about]

"Oh, valiant Raama of Dasharatha, your valour is bruited as a sensational valour, and sensational is your smashing of Shiva's bow, also thus I have thoroughly heard about your others deeds like elimination of Tataka et cetera... [1-75-1]

तदद्भुतमचिन्त्यं च भेदनं धनुषस्त्वया ।
तच्छ्रुत्वाहमनुप्राप्तो धनुर्गृह्य परं शुभम् ॥ १.७५.२ ॥

तथा	= that way	धनुषः तत्	= bow's, that, smashing	अद्भुतम्	= wondrous
अचिन्त्यम्	= un, imaginable, even	भेदनम्		अहम्	= I have
च		तत् श्रुत्वा	= that [news,] on hearing		
अपरम्	= another, transcending	अनु प्राप्तः	= I happened on [you.]		
शुभम् धनुः	[outranking,] bow. on				
गृह्य	taking				

That way, smashing of that particular bow of Shiva is wondrous and even unimaginable... on hearing that alone I happened upon you, bringing another outranking bow... [1-75-2]

तदिदं घोरसङ्काशं जामदग्न्यं महद्धनुः ।
पूरयस्व शरेणैव स्वबलं दर्शयस्व च ॥ १.७५.३ ॥

घोर सम्काशम्	= catastrophic, in its aspect - bow	जामदग्न्यम्	= [received through Sage] Jamadagni	तत्	= that
इदम्	= this alone	महत्	= great [fateful]	धनुः	= bow
शरेण एव	= with arrow, that way,	स्व बलम्	= own, capability, show		
पूरयस्व	flex [bowstring up to ear]	दर्शयस्व	yourself.		

This alone is that catastrophic bow received through Sage Jamadagni... flex it with an arrow on bowstring stretching up to your ear, and in that way show your capability... [1-75-3]

तदहं ते बलं दृष्ट्वा धनुषो ऽस्य प्रपूरणे ।
द्वन्द्वयुद्धं प्रदास्यामि वीर्यश्लाघ्यस्य राघव ॥ १.७५.४ ॥

तत्	= thereby	अहम्	= I will	अस्य धनुषः	= with this, bow's, in
ते बलम् दृष्ट्वा	= your, strength, on seeing [on examining]	वीर्यं	= [if your] valour, is de-	पूरणे	taking aim
द्वन्द्व युद्धम्	= duel, in combat, I give.	श्लाघ्यम्	serving	अहम् तव	= I will, to you
प्रदास्यामि					

Thereby, on examining your strength in your taking aim with this bow, and should you be deservedly valorous, I will give you a combative duel... So said Parashu Raama to Dasharatha Raama. [1-75-4]

Pt. Satya Vrat cites this in his book "The Raamayana - A Linguistic Study... "As in English, we speak of युद्ध दानम् - giving a fight to the enemy - in Sanskrit, too..." it is giving a duel.

तस्य तद्वचनं श्रुत्वा राजा दशरथस्तदा ।
विषण्णवदनो दीनः प्राञ्जलिर्वाक्यमब्रवीत् ॥ १.७५.५ ॥

तदा	= then	राजा दशरथः	= king, Dasharatha	तस्य तत्	= his [Bhaargava
विषण्ण	= becoming downcast,	दीनः	= pitiable one	वचनम्	Raama,] that, sen-
वदनः	faced			श्रुत्वा	tence, on hearing
				प्राञ्जलिः	= with adjoined-palms,
				वाक्यम्	sentence, said.
				अब्रवीत्	

On hearing that sentence of Bhaargava Raama, then king Dasharatha became a pitiable one, and with a downcast face and adjoined palms said this. [1-75-5]

क्षत्ररोषात् प्रशान्तस्त्वं ब्राह्मणश्च महायशाः ।
बालानां मम पुत्राणामभयं दातुमर्हसि ॥ १.७५.६ ॥

क्षत्र रोषात्	= on Kshatriya-s, from animosity, appeased you are	ब्राह्मणः	= Brahman	महातपाः	= one with high [invio-
प्रशान्तः					lable] asceticism such as
					you are

त्वम् = you	बालानाम् = Youngsters, my sons	अभयम् = no fears, to award, apt
	मम	दातुम् of you.
	पुत्राणाम्	अर्हसि

Aren't you a Brahman with inviolable asceticism, and whose rancour on Kshatriya-s has calmed down long back. Why this hostility again. It'll be apt of you to award aegis to my sons, for they are yet youngsters... [1-75-6]
Vividly: "peace is primary for Brahman-s... though that was once disturbed in you, you redeemed it after your eradicating the then ruthless Kshatriya-s... thus your rancour was appeased then... and you too peacefully retired for inviolable asceticism and acquired still higher bliss by them... do you now wish to violate your own intrinsic nature of peacefulness being a blissful one, being an all-knower, being an elderly Brahman, that too on mere boys...

भार्गवाणां कुले जातः स्वाध्यायव्रतशालिनाम् ।
सहस्राक्षे प्रतिज्ञाय शस्त्रं निक्षिप्तवानसि ॥ १.७५.७ ॥

स्वाध्याय व्रत = self-study [of Vedas,] शालिनाम् vows [self-principled,] conduct themselves	भार्गवाणाम् = in such Bhaargava-s, कुले जातः bloodline, you are born	सहस्राक्षे = to Thousand-eyed In- प्रतिज्ञाय dra, on promising
शस्त्रम् = weapon [wielding]	प्र निक्षिप्तवान् = readily, discarded, असि you have.	

Aren't you from the bloodline of Bhaargava-s who always conduct themselves in self-study of Vedas and self-principled ways... haven't you readily discarded weapon-wielding on your promise to Thousand-eyed Indra... [1-75-7]

Annex: "how can you abnegate your own promise of अस्त्र सन्यास "reclusion from weaponry..." by wielding a weapon now, and thus becoming yourself a self-critical personality, and thus making the entire Brahman-hood as a self-contradictory classis...

स त्वं धर्मपरो भूत्वा काश्यपाय वसुन्धराम् ।
दत्त्वा वनमुपागम्य महेन्द्रकृतकेतनः ॥ १.७५.८ ॥

सः त्वम् = such as you were, you	धर्म परः = probity, dedicatee of, भूत्वा on becoming	काश्यपाय = to Kashyapa, planet वसुन्धराम् earth, on giving away
वनम् = forests on repairing to उपागम्य	महेन्द्र = Mt. Mahendra	दत्त्वा = making कृत
केतनः = made residence [flagged on.]		

Such as you were, you on becoming a dedicatee to probity, haven't you given the planet earth to Kashyapa and haven't you repaired to forests, and haven't you flagged yourself on Mt. Mahendra... [1-75-8]

Annex: "if so, is this for showing the flag or else is it for keeping the flag flying... in anyway, is it inapt of you to eliminate the progeny of your own donee... Kashyapa... and if you say that "I don't kill you all nonentities, but my target is this Raama..." then my reply will be like this...

मम सर्वविनाशाय सम्प्राप्तस्त्वं महामुने ।
न चैकस्मिन् हते रामे सर्वे जीवामहे वयम् ॥ १.७५.९ ॥

महा मुने	= oh, insurmountable sage	त्वम्	= you, for my, total, ru-	सम्प्राप्तः	= chanced upon me
		मम सर्व	ination		
		विनाशाय			
एकस्मिन्	= only one, Raama is,	वयम् सर्वे न	= we, all, not, going to		
रामे हते	eliminated	जीवामहे	live.		

Or, oh, insurmountable sage, have you chanced upon us for a total annihilation of ours... when Raama is singularised and eliminated, nay-said that we all will be living... Thus Dasharatha had gone on appealing in his love for his sons. [1-75-9]

Annex: "should you leave off Raama and eliminate rest of us all, Raama will not live... or, if you leave all of us and eliminate Raama alone, we all don't live... anywise it is an "anywise" annihilation of ours... for I am still living for this Raama, and Raama alone..."

ब्रुवत्येवं दशरथे जामदग्न्यः प्रतापवान् ।
अनादृत्यैव तद्वाक्यं राममेवाभ्यभाषत ॥ १.७५.१० ॥

दशरथे	= by Dasharatha, that	प्रतापवान्	= intransigent one,	तत् वाक्यम्	= that, [merciful] words
एवम् ब्रुवति	way, while speaking	जामदग्न्यः	Jamadagni's [son,		[of Dasharatha]
			Bhaargava Raama]		
अन् आदृत्य	= un, caring for	रामम् एव	= to Raama, alone, ad-		
तु		अभ्यभाषत	dressed.		

While Dasharatha is speaking in that way that intransigent Bhaargava Raama of Sage Jamadagni uncaring for those merciful words of Dasharatha addressed Raama of Dasharatha alone. [1-75-10]

इमे द्वे धनुषी श्रेष्ठे दिव्ये लोकाभिविश्रुते ।
दृढे बलवती मुख्ये सुकृते विश्वकर्मणा ॥ १.७५.११ ॥

इमे द्वे	= these, two	धनुषी	= longbows	श्रेष्ठे	= unsurpassed ones
दिव्ये लोक	= unearthly [well de-	दृढे बलवती	= sturdy, strong	मुख्ये	= important ones
अभिपूजिते	signed by gods,]				[among all bows]
	by worlds, well-				
	worshipped				
विश्वकर्मणा	= by Vishvakarma, the	सु कृते	= well crafted.		
	Divine Architect				

These are the two strong and sturdy unsurpassed longbows, well-designed by gods and well-crafted by Vishvakarma, the Divine Architect, and these are very important among all bows and well-worshipped by all worlds... one broken in your, and the other in my hand... [1-75-11]

अतिसृष्टं सुरैरेकं त्र्यम्बकाय युयुत्सवे ।
त्रिपुरघ्नं नरश्रेष्ठ भग्नं काकुत्स्थ यत्त्वया ॥ १.७५.१२ ॥

नरश्रेष्ठ	= oh, best among men	काकुत्स्थ	= Kakutstha	यत्	= which [bow]
त्वया भग्नम्	= by you, broken	यत्	= that one]	युयुत्सवे	= restive [for a combat]
त्र्यम्बकाय	= for Trymbaka, for Shiva	सुरैः	= by gods, given	त्रिपुर घ्नम्	= [that bow alone is] Tripura Demon, annihilator
अतिसृष्टम्					
एकम्	= one [of the two.]				

Oh, best one among men, out of the two longbows gods gave one to restive Trymbaka, God Shiva for a combat with demon Tripura, and oh, Kakutstha, that bow alone is the annihilator of Tripura, the demon... and you have broken that alone... [1-75-12]

इदम् द्वितीयम् दुर्धर्षम् विष्णोर् दत्तम् सुरोत्तमैः ।
तदिदं वैष्णवं राम धनुः परमभास्वरम् ॥ १.७५.१३ ॥
समानसारं काकुत्स्थ रौद्रेण धनुषा त्विदम् ।

दुर्धर्षम्	= indestructible	इदम्	= this is	द्वितीयम्	= second one
सुर उत्तमैः	= by gods, the choicest	विष्णोः	= to Vishnu, it is given	काकुत्स्थ	= oh, Kakutstha
राम	= Raama	दत्तम्			
वैष्णवम्	= Vishnu, longbow	पर पुरम्	= other's [enemy's]	तत् इदम्	= that one is, this
धनुः	[bow named after Vishnu]	जयम्	citadels, conqueror of		
		इदम् रौद्रेण	= this one has, with		
		धनुषा समान	Rudra's, longbow,		
		सारम्	identical, in essence [efficacy.]		

This is the second one and the choicest gods gave this to Vishnu, thereby this is named after Him as "Vishnu"s bow..." this is an indestructible and enemy-citadel conquering longbow... and this is identical in its efficacy with Rudra"s longbow... [1-75-13, 14a]

तदा तु देवताः सर्वाः पृच्छन्ति स्म पितामहम् ॥ १.७५.१४ ॥
शितिकण्ठस्य विष्णोश्च बलाबलनिरीक्षया ।

अभिप्रायं तु विज्ञाय देवतानां पितामहः ॥ १.७५.१५ ॥
विरोधं जनयामास तयोः सत्यवतां वरः ।

तदा	= then [once]	सर्वाः देवताः	= all, gods	शिति	= blue, throated god
विष्णोः च	= of Vishnu, and	बल अ बल	= [about] powerfulness, less, powerfulness	कण्ठस्य	Shiva"s
पिता महम्	= Grandparent, asking,	सत्यवताम्	= among truthfulness	निरीक्षया	= to see [to estimate]
पृच्छन्ति स्म	they were	वरः	= adherers, the best one	पितामहः	= Grandparent
देवतानाम्	= of gods, intent, on in-	तयोः	= among those two	विरोधम्	= adversity
अभिप्रायम्	ferring		[Vishnu - Shiva]		
विज्ञाय					
जनयामास	= started to create.				

Once, all the gods were asking the Grandparent, Brahma, as to who is powerful and who is less powerful among the blue-throated Shiva and Vishnu... but the Grandparent Brahma on inferring the intent of gods started to create adversity among those two, Shiva and Vishnu, for the Grandparent is the best adherer of truthfulness, as truth cannot be demonstrated on hearsay evidence... [1-75-14b, 15, 16a] ...

Legend: Brahma thought that it would better to enact a dRaama to cleanse the one-sided mentalities of these lesser gods. So, he started to write the script, and himself becoming the writer-director of that dRaama. That script is hereunder. Brahma: Mahadeva, who is the destroyer of Tripura, or say triple-citadels

Shiva: Why It is me, of course...

Brahma: Why do you boast that way of yourself It is the long-arrow of your longbow, isn't it

Shiva: Yes of course...

Brahma: Then Vishnu was presiding deity of that long-bow... isn't it

Shiva: Yes, it is he, but I shot it from my bow... basically, is this a confusion, or, are you playing any part of Narada...

Brahma: Not so, the other day Vishnu was telling that he alone did that master task...

Shiva: How can it be! In the triple of doer-deed-instrument, instrument cannot become the doer... has his language gone topsy-turvy, noun is becoming verb and verb is lost to adjective and...

Brahma: Ok, Ok... we do not care much for grammar as we care more for communication, grammar is paNini"s headache... but what he said is that he alone did it... not you...

Shiva: Then why I am called... why that longbow is given to me... you should have got it done by Vishnu... why calling me... you have unnecessarily spoiled my dance program...

Brahma: Not that... I said what he said... let"s not quarrel among ourselves...

Shiva: I not only quarrel but wage war, if it comes to my interests and my devotees" interest... how many times I have not done so...

Brahma: That is what Vishnu was telling... every time you give a boon to every demon, and involve yourself

in enmeshment, and Vishnu has come to come and rescue... have he forgotten the episode of bhasmaasura... thus Vishnu is saying and asking...

Shiva: Now I don't tolerate... I will take him to task...

Exit Shiva - Enter Vishnu. Brahma reverses the above dialogue and says that to Vishnu

Vishnu: No, No, highly objectionable... I will take him to task... I will take him to task...

Exit All. War Started.

विरोधे च महद्युद्धमभवद्रोमहर्षणम् ॥ १.७५.१६ ॥
शितिकण्ठस्य विष्णोश्च परस्परजिगीषिणोः ।

विरोधे तु	= in animosity, but	परस्पर जय	= each to each, victory,	शिति	= blue, throated Shiva's
विष्णोः च	= of Vishnu, also	एषिणोः	aspiring [for himself]	कण्ठस्य	
		रोम हर्षणम्	= hair, raising one	महत् युद्धम्	= fierce, war, became
				अभवत्	[occurred.]

Owing to their animosity then occurred a fierce and hair-raising war among Shiva and Vishnu, as each aspired victory for himself... [1-75-16b, 17a]

तदा तु जृम्भितं शैवं धनुर्भीमपराक्रमम् ॥ १.७५.१७ ॥
हुङ्कारेण महादेवः स्तम्भितो ऽथ त्रिलोचनः ।

तदा	= then	हुम् कारेण	= by "hum", sound [of Vishnu]	भीम	= ruinously, overpowering, Shiva's, longbow
जृम्भितम्	= yawned [fatigued, broken]	अथ	= then, triple-eyed, Ma-	शैवम् धनुः	
		त्रिलोचनः	hadeva	स्तम्भितः	= motionless [frozen.]
		महादेवः			

By the "hum" sound of Vishnu that ruinously overpowering longbow of Shiva is broken, and the triple-eyed God, Mahadeva, is frozen... [1-75-17b, 18a]

The bow is जृम्भितम् broken by the hum in dissent of Vishnu - Govindaraja. And Maheshvara Tiirtha says that the bow as well as Shiva are rendered जड motionless. There are many legends on this शिव गर्व भन्ना "deflation of Shiva's pride" and some info about is given in endnote.

देवैस्तदा समागम्य सर्षिसङ्घैः सचारणैः ॥ १.७५.१८ ॥
याचितौ प्रशमं तत्र जग्मतुस्तौ सुरोत्तमौ ।

तदा	= then	स ऋषि	= with, sages", assem-	देवैः	= by gods
		सन्धैः स	blages, with, carana-s		
		चारणैः			

तत्र	= there [in that matter of wielding authority]	समागम्य	= coming together	याचितौ	= both Shiva and Vishnu - are appealed
तौ	= those two [Shiva, Vishnu]	सुर उत्तमौ	= gods, superior among	प्रशमम्	= appeasement = जग्मतुः = went into [state of amity.]

Then gods along with the assemblages of sages and celestial carana-s have come together and appealed to those two for appeasement in the matter of wielding authority, and then those two superior gods, Shiva and Vishnu, went into a state of amity... [1-75-18b, 19a]

जृम्भितं तद्धनुर्दृष्ट्वा शैवं विष्णुपराक्रमैः ॥ १.७५.१९ ॥
अधिकं मेनिरे विष्णुं देवाः सर्षिगणास्तदा ।

विष्णु पराक्रमैः	= by Vishnu"s, mettlesomeness	जृम्भितम्	= rendered inert	तत् शैवम् धनुः दृष्ट्वा	= that, Shiva"s, bow, on seeing
तदा स ऋषि गणाः देवाः	= then on, with, sages", assemblages, gods	विष्णुम् अधिकम् मेनिरे	= Vishnu, as paramount, they deemed.		

On seeing the bow of Shiva rendered inert by the mettlesomeness of Vishnu, from then on the gods along with the assemblages of sages deemed Vishnu to be the paramount... [1-75-19b, 20a]

धनू रुद्रस्तु सङ्क्रुद्धो विदेहेषु महायशाः ॥ १.७५.२० ॥
देवरातस्य राजर्षेर्ददौ हस्ते ससायकम् ।

स्-सम्क्रुद्धः	= with indignation	महायशाः	= celebrated, Rudra, on his part	विदेहेषु	= among Videha [kings]
स सायकम् धनू	= with, arrow, longbow	रुद्रः तु राज ऋषेः	= to Kingly, sage	देवरातस्य हस्ते ददौ	= in Devaraata"s, hand, handed over.

That celebrated Rudra on his part with indignation has handed over that longbow, which is already fitted with unloosened arrow, to the sagely king among Videha kings, namely Devaraata... [1-75-20b, 21a]

This longbow of Shiva is reported as given after the devastation of the ritual of Daksha Prajaapati, the father of Sati and the father-in-law of Shiva as said at 1-66-9:

दक्ष यज्ञ वधे पूर्वम् धनुः आयम्य वीर्यवान्।

This ritual of Daksha is a composite of many problems. Shiva neither as god nor as the son-in-law of Daksha is invited to that ritual, Shiva"s consort Sati self-immolates herself in the her father"s ritual, Viira Bhadra and other deputies of Shiva depredate that ritual, and this शिव केशव युद्ध "duelling of Shiva and Vishnu..." happens... all to show - a single person"s disinterestedness ruins even a holy marriage. Here Daksha was uninterested to give his daughter Sati in marriage to Shiva.

इदं च वैष्णवं राम धनुः परपुरञ्जयम् ॥ १.७५.२१ ॥
ऋचीके भार्गवे प्रादाद्विष्णुः सन्यासमुत्तमम् ।

राम	= oh, Raama	सः विष्णुः	= he, that Vishnu	पर पुरम्	= enemy, citadel, conquering
इदम्	= this, Vishnu"s, long-	भार्गवे	= of Bhrigu	ऋचीके	= to Riciika [son of Bhrigu]
वैष्णवम्	bow				
धनुः					
उत्तमम्	= best [trustworthy,] as				
न्यासम्	trust, handed over.				
प्रादात्					

Oh, Raama, this alone is that enemy-citadel conquering longbow of Vishnu, and Vishnu handed over this to Sage Riciika, the son of Bhrigu, as a trustworthy trust... [1-75-21b, 22a]

ऋचीकस्तु महातेजाः पुत्रस्याप्रतिकर्मणः ॥ १.७५.२२ ॥
पितुर्मम ददौ दिव्यं जमदग्नेर्महात्मनः ।

महातेजाः	= great resplendent,	पुत्रस्य	= to his son	अ प्रति	= of un, matchable,
ऋचीकः तु	Riciika, on his part	मम पितुः	= to my, father, Ja-	कर्मणः	deeds
महात्मनः	= to great souled one	जमदग्नेः	madagni	दिव्यम्	= [this] divine [bow]
ददौ	= handed over.				

That great-resplendent Sage Riciika on his part has handed over this divine bow to his son with unmatched deeds of religious merit, who is my father Sage Jamadagni... [1-75-22b, 23a]

The word of Jamadagni means "one who is born in Ritual-fire and having fire as his anima..." जाजमद्य जजाने अहम् जजही ह जजायिषी। जमदग्निः इति ख्यातम् ततो मा विद्धि शोभने॥ where the word जजामन्त is "those who devour oblations repeatedly and at a single time in Vedic-rituals, namely gods & जमु - भक्षणे so I am जजीहि because I sprang up from Ritual-fire... and when the first syllable in ज जामत् is dropped it remained as जमत् and when combined with fire जमत् अग्नि it shortened after dropping मतुप् प्रत्यय to become जमदग्नि so oh, lady know me as one born and having Ritual-fire... or, Vedic-ritual itself..."

न्यस्तशस्त्रे पितरि मे तपोबलसमन्विते ॥ १.७५.२३ ॥
अर्जुनो विदधे मृत्युं प्राकृतां बुद्धिमास्थितः ।

तपः बल	= asceticism, power,	मे पितरि	= my, father	न्यस्त शस्त्रे	= one who has cast-
समन्विते	[though] having				away, weapon [iso-
					lated from arsenal -
					astra sanyaas]

अर्जुनः	= Arjuna, or, Kaartvi- ivya Arjuna [not to be confounded with Ar- juna of Maha Bharata]	प्राकृताम् बुद्धिम् आस्थितः	= primitive [barbarous,] mentality, adhering to	मृत्युम् विदधे	= death, imposed [sub- jected to.]
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Adhering to a barbarous mentality Kaartvaviirya Arjuna put my father to death, when the ascetically powerful father of mine has isolated himself from arsenal... [1-75-23b, 24a]

वधमप्रतिरूपं तु पितुः श्रुत्वा सुदारुणम् ।
क्षत्रमुत्सादयन् रोषाज्जातं जातमनेकशः ॥ १.७५.२४ ॥

पृथिवीं चाखिलां प्राप्य काश्यपाय महात्मने ।
यज्ञस्यान्ते तदा राम दक्षिणां पुण्यकर्मणे ॥ १.७५.२५ ॥

दत्त्वा महेन्द्रनिलयस्तपोबलसमन्वितः ।

राम	= oh, Raama	अ प्रति	= not, similar, in form [type, unregenerate]	सु दारुणम्	= highly, gruesome
पितुः वधम्	= father"s, murder, on	रूपम्		जातम्	= newborn, as newborn
श्रुत्वा	hearing	रोषात्	= with rancour	जातम्	- as and when born
क्षत्रम्	= Kshatriya-s	अन् एकशः	= not, for one time	उत्सादयन्	= extirpating [Kshatriya lineages]
अखिलाम्	= in entirety, planet	यज्ञस्य अन्ते	= Vedic-ritual, at the end of	महात्मने	= to the divine-souled one
पृथिवीम्	earth, on getting	काश्यपाय	= to Sage Kashyapa	दक्षिणाम्	= as ritualistic- generosity, on giving
प्राप्य	[under my control]	तपः बल	= asceticism, powers of,	महेन्द्र	= Mt. Mahendra, in- dweller [I am at present.]
पुण्य कर्मणे	= of pious, observances	समन्वितः	conjoined [with me]	निलयः	
तदा	= then				

Oh, Raama, on hearing the unregenerate and highly perfidious murdering of my father, I rancorously extirpated Kshatriya-s as and when they are born, that too not for one time, but I did so for thirty-seven times going around the earth... and on getting the entire earth under my control I performed Vedic-ritual, and at the end of that Vedic-ritual, I gave all that earth to sage Kashyapa, a sage with divine soul and with pious observances, as a ritualistic-generosity... and I am at present on Mt. Mahendra practising asceticism and thus conjoined are the powers of asceticism in me... [1-75-24b, c, 25, 26a]

श्रुत्वान् धनुषो भेदं ततो ऽहं द्रुतमागतः ॥ १.७५.२६ ॥

तदिदं वैष्णवं राम पितृपैतामहं महत् ।
क्षत्रधर्मं पुरस्कृत्य गृहीष्व धनुरुत्तमम् ॥ १.७५.२७ ॥

राम	= oh, Raama	तत्	= that	धनुषः भेदम्	= longbow"s, breakage
श्रुत्वा	= on hearing	अहम्	= I, therefore, quickly,	क्षत्र धर्मम्	= Kshatriya-hood, fealty to
		ततः द्रुतम्	came		
		आगतः			
पुरः कृत्य	= afore, keeping [in view]	एवम्	= likewise [like the wielding of Shiva"s bow]	पितृ	= father, forefathers
				पैतामहम्	[passed on]
महत्	= supernatural	उत्तमम्	= superlative one	वैष्णवम्	= of Vishnu, longbow,
				धनुः गृहीष्व	you take, you handle.

On hearing about the breakage of Shiva"s longbow, then I promptly came here. Thereby, oh, Raama, wield this supernatural and superlative longbow of Vishnu, which is passed on to me from my forefathers and my father. Keep your fealty to Kshatriya-hood in view, and wield this as you have wielded Shiva"s longbow... [1-75-26b, 27]

योजयस्व धनुश्श्रेष्ठे शरं परपुरञ्जयम् ।
यदि शक्रोषि काकुत्स्थ द्वन्द्वं दास्यामि ते ततः ॥ १.७५.२८ ॥

काकुत्स्थ	= oh, Kakutstha	धनुः श्रेष्ठे	= with longbow, supra-mundane one	पर पुरम्	= enemy, citadels, conquering, arrow
योजयस्व	= you join	शक्तः असि	= capable, you are, if	जयम्	
		यदि		शरम्	
				ततः	= thereafter
द्वन्द्वम्	= a duel, I give, to you .				
दास्यामि ते					

Take an aim with an arrow that conquers enemy"s citadels fixing it on this supramundane longbow... and oh, Kakutstha, should you be capable of it, thereafter I will give you a duel... [1-75-27] .

The odds between Vishnu and Shiva

This is a long drawn bloody quarrel between the two sects of vaiSNavism Vishnu faith and shaivism Shiva faith, over centuries. Here it is doubtlessly expressed in the epic that Vishnu is superior to Shiva. अनेन शिवात् विष्णोः उत्कर्षः प्रतिपादितम् - अयम् एव अर्थः। द्क् "by this Vishnu is proposed to be superior to Shiva..." but it does not mean "every time or everlastingly..." Insofar as the incarnations are concerned, it is Vishnu, but not Shiva. In philosophy, both are one and in theology, they are separate.

सृष्टि स्थिति अन्त कारणात् ब्रह्म विश्णु शिवात्मिकाम्।
स सन्ज्ञाम् याति भगवान् एक एव जनार्दनः ॥
विश्णु पुराण अपि चेत् समरम् प्राप्य भविष्यसि माम् अधिकः। भारत - द्रोण पर्व

एकम् एव अद्वितीयम् ब्रह्म - सत् एव सौमय इदम् अग्रम् अस्सीत् - सर्वम् खल्विदम् ब्रह्म - ब्रह्मा वा इदम् अग्र असीत् - हिरण्य गर्भ समवर्तत अग्रे - अन्तर् बहिः च तत् सर्वम् व्याप्य नारायण स्थितः - एक एव रुद्रो न द्वितीयाय तस्थे - एकम् सद् विप्रा बन्हुधा वदन्ति एकम् सन्तम् बहुधा कल्पयन्ति - अबोध श्रुति where the last one is "when there is only one Absolute wise men and poets create many of his forms..." to explain in ordinary parlance, that too through Puraana-s. This is because of the complexity of Vedas. In fact, Vedas do not tell anything straightaway "this god, that is god..." but asks us, rather intuitively, to infer ourselves about the nature of god, according to our own IQ. And to be precise, Vedic gods are different from Puranic gods and Veda holds on to one Brahman, or The Absolute. The Rain-god, Fire-god, Indra et al are the instrumental gods in knowing that Absolute. The content of Vedas is just like the complexity of complex video game of present day. The more you play you either get yourself addicted to it, or shun it, or get demented by it. Vedas go on saying pure truths in plain terms like:

शम् नः सूर्य उरुचक्षु उदैतु शम् न्श्चतस्रः प्रदीप्तो भवन्तु।

शम् नः ध्रुवयो भवन्तु नः सिन्धवः शम् सन् सन्ति आपः ॥ ऋग्वेद 7-35-8

"Bless that the sun, with extensive radiance, Rises for peace. May the four quarters of horizon, Be auspicious for peace and harmony..." What is so great about the sun or his radiance If we persist in asking why this is said like that, then a dozen other quotes will be brought in to explain the idea behind it. Again another hymn: सहस्र शीर्षा पुरुषः सहस्राक्ष सहस्र पात्। ऋग्वेद् 10-90-1 - "He has thousands of heads, He has thousands of eyes..." It would be ridiculous to think of a god with thousands of heads and thousands of eyes, but if it is explained "He has thousands of heads, to think about mankind, and he has thousands of eyes to watch over the good and bad deeds of mankind... it may be meaningful. Max Muller has this to say about the study of Vedas: Of course, this learning of Vedas by heart is carried on under a strict discipline & it is, in fact, considered as a sacred duty. A native friend of mine... tells me that a boy, who is to be brought up as a student of Rig Veda, has to spend about eight years in the house of his teacher. He has to learn ten books: first, the hymns of Rig ved & then a prose treatise on sacrifices, called the braahmaNa & then the so-called Forest book or aranyaka & then the rules of domestic ceremonies & and lastly, six treatises on pronunciation, grammar, etymology, metre, astronomy, and ceremonial..." India can it what teach us, by Max Muller - a recent republication of Penguin. All the above is for no practical utility in these days, except for an enquiry into that "Brahman." So also there is a probability for phonetic problem uccaraNa doSa in Vedas which causes pratya vaaya a boomeranging bad effect. If we wish to chant its hymn "oh, Indra, slay my enemies..." and if a diphthong or a diagraph is mispronounced it becomes "Oh, Indra, kill me, instead of my enemies..." and it is said to happen that way yad bhaavam tad bhavati... Unless they are practised for a life time, they are un-understandable, hence they are set aside and Puraana-s are brought in their place. Further, the effect of Vedas is said to be declining according to

yuga dharma era theory... What that was available in satya yuga a period where the conflict was only between god and man, for e.g., the legend of Hrishcandra and his truth speaking, which stands tested by almost all gods, but that truthfulness is lessened in treat yuga Raamayana"s period, where the conflict was between man and demons, which dharma is further lessened in dvaapara yuga period of Maha Bharata, where the conflict is among one"s own brothers, and that much dharma of that period is almost extinct in kali yuga which is obvious, from the known history of India, where the conflicts are going on between man and man - husband and wife, father and son, neighbour and neighbour, and so on. This is on par with the four-legged dharma, The Holy Bull, nandi loosing its legs one after the other and now you will see that Bull in any sculpture with half raised right foreleg, where other three went under its belly. So Puraana-s are evolved to throw some light on what Vedas have to say, of course with some religious overtones. Elsewhere we have detailed about Puraana-s of them Shiva and Vishnu Puraana-s are though prominent, but their adherers quarrel tooth and nail about the superiority of Shiva or Vishnu. In Vishnu Puraana many instances of coalescence of Vishnu with Shiva are narrated

त्वत् वाक्य गौरवात् एतत् मया चक्रम् निवर्तितम्।
त्वया यत् अभयम् दत्तम् तत् दत्तम् अखिलम् मया

Krishna says to Shiva at the time of eliminating a demon called Baana Asura, "As you say I have taken back my disc, and if you give a boon I deem all that is given by me..." So many instances can be quoted like this. But here Parashu Raama has no intention to kill Dasharatha Raama, as said in Padma Puraana:

ररक्ष भगवान् - भार्गव रामः - एकम् इक्ष्वाकोस्तु महा कुलम्।
मातामहस्य अन्वयत्वात् रेणुका वचनात् तथा।

"that god Bhaargava Raama safeguarded one great dynasty of Ikshvaku-s, for they are related to his grand-mother, besides at the request of Renuka Devi, his mother..." So, god Bhaargava Raama is a nepotist and saved Dasharatha Raama. Not so, Bhaargava Raama is neither a nepotist nor a god to be worshipped. He is not worshipped because his incarnation is not a full incarnation of Vishnu as Dasharatha Raama. Only the wrathful impetuosity of Vishnu is incarnated like Bhaargava Raama to perform butchery and even infanticide.

भार्गवो अति दृप्तः प्रसिद्धः तदानीम् च क्रोधे अन्ध इति स्व क्षत्रिय वधात् उप्रतम् शस्त्र सन्न्यासम् च परित्यज्य चपल इति विदितः

"Bhaargava Raama is a highly impudent personality and blinded by his wrath, thus to eliminate his own Kshatriya-s [namely his own relatives, Dasharatha and his sons & again the caste system is peeping in, isn"t it!] On overstepping his pledge of renunciation of weaponry, he came... hence his actions are faltering..." appayaa diikshita, a shaivaite. He came here to perform certain unsaid action, which we will see in next episode.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पञ्चसप्ततितमः सर्गः ॥

Thus, this is the 75th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

76 Sarga 76 - षट्सप्ततितमः सर्गः

Parashu Rama'S Pride Is Hurt

Introduction -

Raama takes aim with Vishnu"s longbow and asks Parashu Raama to choose the target to release the arrow, as arrow of that bow cannot go astray. Parashu Raama opts for elimination of his ascetic merit and heavenly realms thereby. Raama releases the bow annihilating that merit and after that, Parashu Raama retreats into oblivion.

श्रुत्वा तज्जामदग्न्यस्य वाक्यं दाशरथिस्तदा ।
गौरवाद्यन्त्रितकथः पितृ राममथाब्रवीत् ॥ १.७६.१ ॥

तदा	= then	दाशरथिः	= Dasharatha"s Raama	जामदग्न्यस्य	= Raama of Jamadagni
तत् वाक्यम्	= that, sentence, on	पितृ	= to father, owing re-	यन्त्रित कथः	= controlled, saying
श्रुत्वा	hearing	गौरवात्	spect to		[courtly-tongued]
अथ रामम्	= then, to Raama of Ja-				
अब्रवीत्	madagni, said.				

On hearing that sentence of Raama of Jamadagni, then Raama of Dasharatha said this to him in a courtly owing to the presence of his father Dasharatha. [1-76-1]

श्रुतवानस्मि यत्कर्म कृतवानसि भार्गव ।
अनुरुन्ध्यामहे ब्रह्मन् पितुरानृण्यमास्थितः ॥ १.७६.२ ॥

भार्गव	= oh, Bhaargava	यत् कर्म	= whatsoever, endeav-	कृतवान्	= undertaken [strived
श्रुतवान्	= heard of them, I have	ब्रह्मन्	= oh, Brahman	असि	for,] you have
अस्मि				पितुः	= father
अ नृण्यम्	= without [free from,] indebtendedness	आस्थितः	= obtained [you have achieved]	अनुरुन्ध्यामहे	= we appreciate you.

Oh, Bhaargava Raama, whatsoever endeavour you have strived for freeing yourself from the indebtendedness towards your father, I have heard of them, and oh, Brahman, we appreciate for your achieving that freeness from your paternal debt, but... [1-76-2]

वीर्यहीनमिवाशक्तं क्षत्रधर्मेण भार्गव ।
अवजानासि मे तेजः पश्य मे ऽद्य पराक्रमम् ॥ १.७६.३ ॥

भार्गव	= oh, Bhaargava Raama	वीर्य हीनम्	= valour, inferior [timorous,] as though	क्षत्र धर्मेण	= by Kshatriya, duty [Kshatriya-hood]
		इव			

अ शक्तम्	= not, capable [to handle the bow]	अव जानासि	= lowly, you deem [de-mean me]	अद्य	= now
मे	= my	तेजः	= sprightliness	पर आक्रमम्	= my, conquering [spiritedness]
पश्य	= you see.				

Oh, Bhaargava Raama, demeaning me as though I am timorous, hence incapable to handle the bow, and hence I am an ignoble one for Kshatriya-hood, is meaningless... come on, now you may see my spiritedness and sprightliness... So said Raama to Bhaargava. [1-76-3]

Up to here both these Raama-s are in close quarters with other few present there. After this dialogue, they have moved a little away from the throng and facing each other as true combatants. A swordsman or an archer needs an arm-length, or sword-length or bow-length, at the least, to swagger his weapon. This place is to be assumed as an isolated place and no one is seeing or listening. This scene has an analogy in Maha Bharata when Krishna teaches Bhagavad Gita to Arjuna. There, it is said, that Krishna froze the time to teach all the eighteen chapters, and none among two sides of warring factions are aware of Krishna, his teachings, or of Arjuna, excepting Sanjaya, who is placed at a distant place and has seen all with his wisdom-eye. Here we have to borrow that wisdom-eye of Sanjaya and see at these two Raama-s and their actions. When their episode is over the mist cast around them, rather on our eyes, will be cleared, when Raama returns to his father. This is said in later verses. Further more, all the people available there are rendered unconscious at the arrival of Bhaargava Raama, and a few like Dasharatha, Vashishta, Raama"s brothers are with senses. So, even if they hear and see this scene, those listeners or seers do no harm in revealing Raama"s godhood to world, or in particular to Ravana.

इत्युक्त्वा राघवः क्रुद्धो भार्गवस्य शरासनम् ।
शरं च प्रति जग्राह हस्ताल्लघुपराक्रमः ॥ १.७६.४ ॥

लघु पर आक्रमः	= nimbly, others, conquering one [nimble-handed vanquisher of opponents]	राघवः	= Raghava	क्रुद्धः	= in high dudgeon
इति उक्त्वा	= thus, speaking	भार्गवस्य हस्तात्	= Bhaargava Raama"s, from hand	वर आयुधम्	= estimable, weapon [longbow of Vishnu]
शरम् च	= arrow, also	प्रति जग्राह	= towards himself, taken [expropriated.]		

Raghava, the nimble-handed vanquisher of his opponents, speaking thus in high dudgeon expropriated that estimable weapon, namely the longbow of Vishnu, from the hand of Bhaargava Raama, along with the long-arrow that is already fitted on it... [1-76-4]

and, along the same lines Raama also said to have extricated the essential nature of Bhaargava..." The above said "distancing" of these two Raama-s has another purpose. Raama has certain innate nature of making his observers enchanted by his very personality. Even Ravana looks at him adoringly in the war scene. This apart, his hand has certain ability to extricate the innate nature of others, should he lay his hand on them. We rarely see him touching or patting others, except for Sita, Lakshmana, Hanuma, and say a squirrel etc. So, it is believed that, Raama has now expropriated the essential nature of Vishnu from Bhaargava Raama, while snatching the bow from his hands. For this Padma Puraana says:

इति उक्त्वा देवी वैष्णव्या शक्त्या तद् गताया सह ।
जग्राह वैष्णवम् चापम् विनयेन च लीलया ॥

"oh, Devi Parvati, saying so Raama took away the Vishnu's anima from Bhaargava Raama, along with bow of Vishnu, sportily and obediently, too..." Thus, Raama of Dasharatha bade goodbye to his earlier incarnation, Parashu Raama, as two swords cannot be in one sheath.

आरोप्य स धनू रामश्शरं सज्यं चकार ह ।
जामदग्न्यं ततो रामं रामः क्रुद्धो ऽब्रवीद्वचः ॥ १.७६.५ ॥

सः रामः	= he, that Raama	धनू आरोप्य	= longbow, on lifting up	शरम्	= arrow, arranged on
चकार ह	= did it [took aim,] in-	ततः रामः	= then, Raama, irefully	सज्यम्	bowstring
इदम्	= this, said.	क्रुद्धः		जामदग्न्यम्	= to Jamadagni's,
अब्रवीत्				रामम्	Raama

On lifting up the bow that is already fitted with an arrow on bowstring, then Raama started to take aim with it, but being indecisive about the target, then Raama of Dasharatha irefully said this to Raama of Jamagadni. [1-76-5]

ब्राह्मणो ऽसीति पूज्यो मे विश्वामित्रकृतेन च ।
तस्माच्छक्तो न ते राम मोक्तुं प्राणहरं शरम् ॥ १.७६.६ ॥

राम	= oh, Raama of Bhaargava	ब्राह्मणः असि	= Brahmana, you are	इति	= by this reason [even if, you are killable]
विश्वामित्र	= Vishvamisra, owing	मे पूज्यः	= to me, venerable	तस्मात्	= thereby
कृतेन च	to [your relationship,] also	मोक्तुम्	= to release	न शक्तः	= not, capable [disinclined to.]
ते प्राण हरम्	= your, life, removing [exterminating,]				
शरम्	arrow				

Oh, Raama of Bhaargava, even if you are a Brahman you are eliminable, but because of your relationship with Vishvamitra, and because you are a venerable one for me, I am disinclined to release this arrow that exterminates your life... [1-76-6]

Bhaargava-s are Brahman-s and a Brahman cannot be killed ब्राह्मणो न हन्तव्य then how Raama is prepared to eliminate a Brahman, subjecting himself to the sin called "Brahman killing..." ब्रह्म हत्या पातक ॥ । There is no sin in eliminating a Brahman who is weaponed and warring.

तथा च भारते राज धर्मे कृष्णम् प्रति भीष्मः -
पित्रून् पितामहान् पितृन् गुरुन् सम्बन्धि बान्धवान्।
मिथ्या प्रवृत्तान् यः सङ्घो निहन्या धर्म एव सः ॥ Maha Bharata, shananti parva.

"It is no sin to eliminated fathers, grandfathers, teachers, and the like [even if they are Brahman-s,] for they are under an illusion, called war..." So said Bhiishma to Krishna and thereby Panadava-s have eliminated Drona, Kripa, Ashvaddhaama and suchlike weaponed Brahman-s in war, but not in peace. There are many more such sayings of Bhiishma. Here Parashu Raama said that he will give a duel to Raama, hence he is no more a Brahman when he raises a weapon. And he is a blood relation of Vishvamitra, and that corner of mercy is not allowing Raama to release the arrow on Parashu Raama.

इमां पादगतिं राम तपोबलसमार्जितान् ।
लोकानप्रतिमान् वा ते हनिष्यामि यदिच्छसि ॥ १.७६.७ ॥

राम	= oh, Bhaargava Raama	इमम्	= this	त्वत् गतिम्	= either, your, motility
				वा	[at the speed of mind, cf., verse 15]
तपः बल	= by ascesis, power of,	अ प्रतिमान्	= un, paralleled, worlds	वा अपि	= or, even
समार्जितान्	earned	लोकान्	[realms of heavens]		
हनिष्यामि	= I wish to eliminate	यत् इच्छसि	= whichever, you wish.		

Oh, Bhaargava Raama, either this motility of yours at the speed of your mind, or even those unparalleled realms of heavens which you have earned by the power of your ascesis, I will eliminate whichever you wish... [1-76-7]

न ह्ययं वैष्णवो दिव्यः शरः परपुरञ्जयः ।
मोघः पतति वीर्येण बलदर्पविनाशनः ॥ १.७६.८ ॥

पर पुरम्	= others", citadels, con-	वीर्येण	= [by its] mettle	बल दर्प	= vigour, vainglory,
जयः	queror			विनाशनः	vanquisher
दिव्यः	= one took birth in di-	अयम्	= this, Vishnu"s, divine,	मोघः	= wastefully
	vine worlds - arrow	वैष्णवः शरः	arrow		
न पतति हि	= not, falls through, isn"t				
	it.				

This Vishnu's divine arrow is the conqueror of opponents' citadels, and a vanquisher of their vigour and vainglory, and it will not fall through wastefully... isn't it! So said archer Raama to axeman Raama. [1-76-8]

The debate on the superiority of Vishnu or Shiva may have its own mythological import, but as far as Raamayana is considered, the eulogy for Vishnu's longbow is intended to suggest the all-powerful capacity of Vishnu in eliminating demons and to lead the epic to its own goal. Dharmaakuutam has to say this: प्रकृते - अधिकम् मेनिरे विश्णुम् - इति रामायण वचनम् तु अग्रे कर्तव्य सकल राक्षस वध हेतु भूत वैष्णव धन्वः प्राशस्त्य प्रतिपादन परम् ज्ञेयम्। Hence the mythological quarrels have no place in Raamayana.

वरायुधधरं रामं द्रष्टुं सर्षिगणाः सुराः ।
पितामहं पुरस्कृत्य समेतास्तत्र सङ्घशः ॥ १.७६.९ ॥

गन्धर्वाप्सरसश्चैव सिद्धचारणकिन्नराः ।
यक्षराक्षसनागाश्च तद्रष्टुं महद्द्भुतम् ॥ १.७६.१० ॥

वर आयुध = extraordinary, धरम् weapon [longbow of Vishnu,] wielder	रामम् = at Raama	द्रष्टुम् = to see
स ऋषि = with, sages", assem- गणाः blages	सुराः = gods	पितामहम् = Grandparent, keeping पुरस्कृत्य afore
सर्वशः = all of the	गन्धर्व = gandharva-s, apsara-s, अप्सरसः also thus	सिद्ध चारण = siddha-s, caaranaa-s, किन्नराः kinnaraa-s
यक्ष = yaksha-s	चैव = sprites	नागाः = reptilian beings
च = also	तत् महत् = that, extremely, amaz- अद्भुतम् ing [event]	द्रष्टुम् = to see
तत्र = to there	समेताः = came together - they forgathered.	

Gods together with the assemblages of sages have come keeping the Grandparent Brahma at their fore, likewise the gandharva-s, apsara-s, siddha-s, caarana-s, kinnaraa-s, yaksha-s, sprites and reptilian beings have also come to see Raama who is now wielding the extraordinary longbow of Vishnu, and extremely amazing event that is going to ensue. [1-76-9, 10] The "amazing event" is not the handing over or taking over of longbow, but it is the transference of the essential nature of Bhaargava Raama to Dasharatha Raama. Nrisimha Puraana has this: ततः परशु रामस्य देहात् निर्गतस्य वैष्णवम्। पश्यताम् सर्व देवानाम् तेजो रामम् उपाविशत्॥

जडीकृते तदा लोके रामे वरधनुर्धरे ।
निर्वीर्यो जामदग्न्यो ऽसौ रामो राममुदैक्षत ॥ १.७६.११ ॥

तदा	= then	रामे	= Raama	वर शर धनुः	= best [inscrutable,] धरे	longbow [with arrow,] while becoming a wielder [when ready to take aim with it]
लोके जडी	= world, insentient, कृते while being rendered as	असौ	= he that, Jamadagni"s,	निर् वीर्यः	= less, of vigour	
रामम्	= at Raama	जामदग्न्यः	Raama			
		रमः				
		उत् ऐक्षत	= up, stared.			

Then, when Raama is ready to take aim with the arrow on that inscrutable longbow, and when the worlds are being rendered as insentient, then that Raama of Jamadagni is rendered vigourless and he stared up at Raama of Dasharatha. [1-76-11]

Vividly: When the aura of Vishnu available in Bhaargava Raama has entered Dasharatha Raama through that inscrutable longbow of Vishnu, Dasharatha Raama"s aura dazzled like that of Vishnu, and that dazzlement of Vishnu"s aura threw the world in a daze, and then that aura-less, thus vigourless Bhaargava Raama has nothing to do except to stare at Vishnu-like Raama, with upraised eyes.

तेजो ऽभिहतवीर्यत्वाज्जामदग्न्यो जडीकृतः ।
रामं कमलपत्राक्षं मन्दं मन्दमुवाच ह ॥ १.७६.१२ ॥

तेजः	= by radiance [of Raama]	अभि हत	= completely, marred, वीर्यत्वात् with such vitality	जडी कृतः	= callous, made as, Ja- जामदग्न्यः madagni"s Raama
कमल पत्र	= to lotus, petal, eyed	रामम्	= to Raama	मन्दम्	= slowly, softly
अक्षम्	one			मन्दम्	
उवाच ह	= he spoke, indeed.				

Raama of Jamadagni is calloused as his vitality is subdued by the radiance of that lotus-petal eyed Raama of Dasharatha, and he spoke to Raama of Dasharatha, slowly and softly. [1-76-12]

काश्यपाय मया दत्ता यदा पूर्वं वसुन्धरा ।
विषये मे न वस्तव्यमिति मां काश्यपो ऽब्रवीत् ॥ १.७६.१३ ॥

13. पूर्वम्	= once	वसुन्धरा	= entire earth	यदा	= when
मय	= by me	काश्यपाय	= for Kashyapa	दत्ता	= was donated
मे विषये	= in my, domain	न वस्तव्यम्	= not, inhabitable	इति काश्यपः	= thus, Kashyapa, to me,
				माम्	told.
				अब्रवीत्	

Once, when I donated entire earth to Sage Kashyapa, Kashyapa told me "uninhabitable is my domain, viz., this earth for you..." thus... [1-76-13] A donor cannot enjoy a gift anymore, once donated to the donee. And if the donor still clings around that donation, it does not come under the true definition of "donation." Hence,

Parashu Raama is asked to depart from this world. Hence he has gone to the ethereal mountain called Mt. Mahendra.

सो ऽहं गुरुवचः कुर्वन् पृथिव्यां न वसे निशाम् ।
कृता प्रतिज्ञा काकुत्स्थ कृता भूः काश्यपस्य हि ॥ १.७६.१४ ॥

सः अहम्	= such as I was, I	गुरु वचः	= my mentor"s, order, to	तदा प्रभृति	= then, afterwards
पृथिव्याम्	= on earth	कुर्वन्	do [observance]	न वसे	= not, I stay [spend]
काकुत्स्थ	= oh, Kakutstha Raama	निशाम्	= during nights	कृता मे	= made over by me
काश्यपस्य ह	= for Kashyapa, indeed.	प्रतिज्ञा	= promise]		

Such as I was, in my observance of my mentor Kashyapa"s order I do not spend nights on this earth from then afterwards, oh, Kakutstha Raama, as I made over this earth for Kashyapa, indeed... [1-76-14]

तदिमां त्वं गतिं वीर हन्तुं नार्हसि राघव ।
मनोजवं गमिष्यामि महेन्द्रं पर्वतोत्तमम् ॥ १.७६.१५ ॥

वीर	= oh, valiant one	राघव	= oh, Raghava	तम् तत्	= thereby
इमम्	= this	मत् गतिम्	= my, motility	हन्तुम् न	= to impair, not, apt of
मनः जवम्	= with cerebation, speed of	पर्वत	= to mountain, par ex-	अर्हसि	you
		उत्तमम्	cellent one, to Mt. Ma-	गमिष्यामि	= I will depart.
		महेन्द्रम्	hendra		

Thereby oh, valiant one, it will be inapt of you to impair this motility of mine, oh, Raghava, I will depart with the speed of cerebation to Mt. Mahendra, a par excellent mountain... [1-76-15]

लोकास्त्वप्रतिमा राम निर्जितास्तपसा मया ।
जहि तान् शरमुख्येन माभूत्कालस्य पर्ययः ॥ १.७६.१६ ॥

राम	= oh, Raama	मय अप्रतिमा	= by me, matchless,	तपसा	= by ascesis, triumphed
तान् शर	= them, with arrow, im-	लोकाः	realms [of heaven]	निर्जिताः	over
मुख्येन जहि	portant [irreversible one,] you hash up	कालस्य	= time"s, lag, let no, be		
		पर्ययः मा	there.		
		भूत्			

But I triumphed over matchless realms of heavens with my ascesis, oh, Raama, you may hash them up with that irreversible arrow... let there be no time-lag... [1-76-16]

अक्षयं मधुहन्तारं जानामि त्वां सुरोत्तमम् ।
धनुषो ऽस्य परामर्शात् स्वस्ति ते ऽस्तु परन्तप ॥ १.७६.१७ ॥

अस्य	= that particular one]	धनुषः	= bow	परामर्शात्	= touch of handling [thereby, your touch of nature]
त्वाम्	= you	अक्षयम्	= not, mutable	सुर ईश्वरम्	= gods, god of
मधु	= Madhu, the demon, as	जानामि	= I realize	परन्तप	= oh, enemy-inflamer
हन्तारम्	exterminator of				
स्वस्ति ते	= blessedness, to you,				
अस्तु	betides.				

I have realized your touch of nature as that of the Immutable Supreme Being, God of Gods, the Exterminator of the demon Madhu, namely Vishnu, by the touch of your handling that bow... oh, enemy-inflamer, blessedness alone betides you... [1-76-17]

एते सुरगणाः सर्वे निरीक्षन्ते समागताः ।
त्वामप्रतिमकर्माणमप्रतिद्वन्द्वमाहवे ॥ १.७६.१८ ॥

समागताः	= collectively came	एते सर्वे सुर	= these, all, gods", as-	अ प्रतिम	= un, equalled, one hav-
अ प्रति	= no, counter, dueller, in	गणाः	semblages of	कर्माणम्	ing achievements
द्वन्द्वम्	conflicts	त्वाम्	= you	निरीक्षन्ते	= they are beholding.
आहवे					

All of these gods who have come collectively are beholding you and your next move, for you are an unequalled one in you achievements and to whom there is no counter-dueller in conflicts... [1-76-18] Parashu Raama is hastening up Dasharatha Raama to finish business quickly, otherwise the nature of Raama and his incarnation will publicized, not by these two Raama-s, but the game watching gods. If these spectators stay for a long time in sky, some airborne demon will let the cat out of the bag.

न चेयं मम काकुत्स्थ व्रीडा भवितुमर्हति ।
त्वया त्रैलोक्यनाथेन यदहं विमुखीकृतः ॥ १.७६.१९ ॥

काकुत्स्थ	= oh, Kakutstha	त्रैलोक्य	= triad of worlds", lord	त्वया	= by you [such as you are]
तव	= by you	नाथेन	of	यत्	= by which [reason]
वि मुखी कृतः	= down, face, made as	अहम्	= I am	व्रीडा	= disgrace
भवितुम्	= to become	इयम्	= this [act of disgrace]		
		न च अर्हति	= not, also, apropos.		

Oh, Kakutstha Raama, you are the lord of the triad of worlds, such as you are, you faced me down, and it is malapropos to say that this is a disgrace to me... [1-76-19]

शरमप्रतिमं राम मोक्तुमर्हसि सुव्रत ।
शरमोक्षे गमिष्यामि महेन्द्रं पर्वतोत्तमम् ॥ १.७६.२० ॥

सु व्रत	= oh, one with ethical, commitments - committed to clear out demons	राम	= oh, Raama	अप्रतिमम्	= unsurpassed, arrow,
शर मोक्षे	= arrow, when unloosed	पर्वत	= mountain, ethereal, to	शरम्	to unloose, apt of you
		उत्तमम्	Mt. Mahendra, I will	मोक्षम्	
		महेन्द्रम्	go.	अर्हसि	
		गमिष्यामि			

It will be apt of you to unloose that unsurpassed arrow, oh, Raama, as you have ethical commitment to wipe out demons as I wiped out menacing kings, and should you unloosen that arrow now I wish to depart to the ethereal mountain Mt. Mahendra, a point of no return for me... So said Parashu Raama to Dasharatha Raama. [1-76-20]

तथा ब्रुवति रामे तु जामदग्न्ये प्रतापवान् ।
रामो दाशरथिः श्रीमांश्चिक्षेप शरमुत्तमम् ॥ १.७६.२१ ॥

जामदग्न्ये	= of Jamadagni, by	तथा ब्रुवति	= that way, while speaking	प्रतापवान्	= venturesome one
रामे तु	Raama, on his part	उत्तमम्	= nonpareil, arrow, shot		
श्रीमान्	= blessed one,	शरम् चिक्षेप	off.		
दाशरथिः	Dasharatha"s, Raama				
रामः					

While Raama of Jamadagni is speaking that way, that venturesome and blessed Raama of Dasharatha shot off that nonpareil arrow from that longbow of Vishnu. [1-76-21]

स हतान् दृश्य रामेण स्वान् लोकान् तपसार्जितान् ।
जामदग्न्यो जगामाशु महेन्द्रं पर्वतोत्तमम् ॥ १.७६.२२ ॥

सः	= he, of Jamadagni	तपसा	= by asceticism, acquired	स्वान्	= all, realms of heavens
जामदग्न्यः		आर्जितान्		लोकान्	
रामेण हतान्	= by Raama, shot-	दृश्य	= having seen	आशु पर्वत	= in a trice, to heavenly,
	blasted			उत्तमम्	mountain, to Mahen-
				महेन्द्रम्	dra, went away [van-
				जगाम	ished.]

On seeing all of his realms of heavens are shot-blasted by Raama of Dasharatha, Raama of Jamadagni vanished in a trice to Mt. Mahendra, the heavenly mountain. [1-76-22] Rather, ready to depart... as he is given some more role-play in next verses.

ततो वितिमिराः सर्वा दिशश्चोपदिशस्तथा ।
सुराः सर्षिगणा रामं प्रशशंसुरुदायुधम् ॥ १.७६.२३ ॥

ततः	= then	सर्वा दिशा	= all, directions	तथा	= likewise
उप दिशः च	= intermediary, directions	वि तिमिराः	= without [dissipated,] darkness	स ऋषि	= with, sages", assemblages, gods
उद्	= one with upraised,	रामम्	= Raama, extolled.		
आयुधम्	weapon	प्रशशम्सुः			

Then dissipated is the darkness in all the divisions and likewise in all the subdivisions of compass, and the gods with the assemblages of sages extolled Raama, in whose hands the longbow is upraised. [1-76-23] Please refer the endnote about this longbow and how it is passed on to Janaka's dynasty.

रामं दाशरथिं रामो जामदग्न्यः प्रशस्य च ।
ततः प्रदक्षिणं कृत्वा जगामात्मगतिं प्रभुः ॥ १.७६.२४ ॥

प्रभुः	= efficient one, [dab hand at axe]	जामदग्न्यः	= Jamadagni, Raama of	दाशरथिम्	= Dasharatha's, Raama,
		रामः		रामम्	on acclaiming
ततः	= then, circumambulations, on making	आत्म	= on his own, way, went	प्रशस्य	
प्रदक्षिणी		गतिम्	away.		
कृत्वा		जगाम			

Then that dab hand at axe, Raama of Jamadagni, on acclaiming, and even on making circumambulations to Raama of Dasharatha, went on his own way into oblivion. [1-76-24] .

Longbows of Shiva and Vishnu

The bestowal of Shiva's bow to the dynasty of Janaka is said variously at various places. In the hermitage Vishvamitra it is said that the bow is given in Vedic-ritual अद्धि पूर्वम् नरश्रेष्ठ दत्तम् सदसि दैवतैः।

1-31-8 In the previous chapter it is said that the bow is given in the hand of देवरात देवरातस्य राज रूषेः ददौ हस्ते स सायकम्।

1-75-20 And earlier it is said to be given in Daksha's ritual दक्ष यज्ञ वधे पूर्वम् धनुः आयम्य वीर्यवान्।

1-66-9 Sita says about this to ascetic Lady Anasuya that Rain-god gave this to Janaka's dynasty महायज्ञे तदा तस्य वरुणेन महात्मना। दत्तम् धनुर् वरम् प्रीत्या तूणी च अक्षय्य सायकौ आयोध्य II-118. These statements, though not self-contradictory, and though they create a little confusion, they all are correct. When Daksha's Vedic-ritual is devastated, Shiva wanted to throw back the useless bow, that was worsted by Vishnu's bow, on the face of gods. But gods fearing for the ire of Shiva requested Shiva to give that bow to Devaraata, on their behalf. Shiva gave it to Devaraata as a trust, through Rain-god Varuna, but Shiva did not bequeath it. Later Janaka on appeasing gods in Vedic-ritual asked them to leave the bow once for all in Janaka Dynasty. Gods have agreed to it. And Raama broke it. Now Dasharatha Raama gives back the other bow of Vishnu brought by Parashu

Raama to the same Rain-god Varuna, who is present there at both Raama-s, in the thin air, when the environ is enshrouded by certain darkness, and when Raama is last seen with that upraised longbow at 1-76-23, and just before darkness is dissipated, Raama gives that bow to Rain-god, according to the first verse in next chapter. Well known is Krishna"s showing his Cosmic Form vishva ruupa to Arjuna, while teaching Bhagavad Gita in Maha Bharata. But that Bharata records Raama"s display of His Cosmic form to Parashu Raama, only at this juncture. In Ch. 89 of अनुशासनिक पर्व of महभारत it is said in detail as:

पश्य माम् स्वेन रूपेण चक्षुः ते वितरामि अहम्।
 ततो राम शरीरे वै राम पश्यति भार्गवः।
 आदित्यान् पवमानान् रुद्रान् साध्यान् च स मरुद् गणान्।
 पितरो हुताशनः चैव नक्षत्राणि ग्रहाः तथा।

and a long account follows on this. But this has not been amplified or explained in other texts, due to unknown reasons. However, it is not part of Valmiki Raamayana.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षट् सप्ततितमः सर्गः ॥

Thus, this is the 76th chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

77 Sarga 77 - सप्तसप्ततितमः सर्गः

Happy Days After Marriages

Introduction -

The wedding party arrives at Ayodhya on the exit of Parashu Raama. Yudhaajit, the maternal uncle of Bharata, who came before marriages, now takes Bharata and Shatrughna to his kingdom. Raama and Lakshmana from then on are engaged in the welfare works of their subjects, at the behest of their father. Raama and Sita will then enter the threshold of their blissful married life.

गते रामे प्रशान्तात्मा रामो दाशरथिर्धनुः ।
वरुणायप्रमेयाय ददौ हस्ते ससायकम् ॥ १.७७.१ ॥

रामे गते	= of Raama of जमदग्नि, on the departure of	प्रशान्त आत्मा दाशरथिः	= quietened, at heart, Dasharatha, Raama of	महायशः	= most glorious one, Raama
धनुः	= longbow of Vishnu	रामः अप्रमेयाय वरुणाय	= to unequalled one, to Rain-god	हस्ते ददौ	= in hand, gave.

On the departure of Raama of Jamadagni, that most glorious Raama of Dasharatha is quietened at heart, and he gave away that longbow of Vishnu into the hand of inimitable Rain-god. [1-77-1]

On this longbow and its giving to god of Rain, some discussion is incorporated in the earlier chapter.

अभिवाद्य ततो रामो वसिष्ठप्रमुखानृषीन् ।
पितरं विह्वलं दृष्ट्वा प्रोवाच रघुनन्दनः ॥ १.७७.२ ॥

ततः वसिष्ठ प्रमुखान् ऋषीन्	= then to Vashishta, important, sages	रघु नन्दनः अभिवाद्य	= Raghu's delight paying respects	रामः विह्वलम् पितरम् दृष्ट्वा	= Raama agitated, father, on seeing
प्रोवाच उवाच	= well, said - placatingly addressed.				

On paying respects to sage Vashishta and to the other important sages, Raama, the delight of Raghu's lineage, placatingly addressed his agitated father Dasharatha. [1-77-2]

जामदग्न्यो गतो रामः प्रयातु चतुरङ्गिणी ।
अयोध्याभिमुखी सेना त्वया नाथेन पालिता ॥ १.७७.३ ॥

जामदग्न्यः रामः गतः	= Jamadagni, Raama of, gone away [gone on his way]	नाथेन	= as its lord	त्वया पालिता	= by you, governed [un- der your wardship]
चतुर् अग्निणी सेना	= fourfold [army / and marriage convoy]	अयोध्या अभिमुखी प्रयातु	= towards, Ayodhya, let it move on.		

Raama of Jamadagni has gone on his way, you may now order the army under your wardship, for which you are the lord, to move on towards Ayodhya... So said Raama to his father. [1-77-3]

रामस्य वचनं श्रुत्वा राजा दशरथः सुतम् ।
बाहुभ्यां सम्परिष्वज्य मूर्ध्नि चाग्राय राघवम् ॥ १.७७.४ ॥

गतो राम इति श्रुत्वा हृष्टः प्रमुदितो नृपः ।
पुनर्जातं तदा मेने पुत्रमात्मानमेव च ॥ १.७७.५ ॥

राजा दशरथः	= king, Dasharatha	रामस्य वचनम् श्रुत्वा	= Raama"s, sentence, on hearing	सुतम् राघवम् बाहुभ्याम् सम्परिष्वज्य	= son, Raghava, with both arms, hugged
मूर्ध्नि उपाग्राय हृष्टः	= forehead, kissed gladdened	रामः प्रमुदितः	= Parashu Raama [further] highly glad- dened	गतः इति श्रुत्वा नृपः	= gone away, thus, to hear king
तदा पुनः जातम्	= then again, born	पुत्रम् मेने	= son [sons] presumed - presumed to have taken a rebirth.	आत्मानम्	= he himself

On hearing the words of Raama king Dasharatha hugged his son with both of his arms, and kissed on the forehead of Raghava, and king Dasharatha is gladdened to listen about the departure of Parashu Raama, and then he is further gladdened in deeming that he and his sons took a rebirth. [1-77-4, 5]

चोदयामास तां सेनां जगामाशु ततः पुरीम् ।
पताकाध्वजिनीं रम्यां तूर्योद्घुष्टनिनादिताम् ॥ १.७७.६ ॥
सिक्तराजपथां रम्यां प्रकीर्णकुसुमोत्कराम् ।

राजप्रवेशसुमुखैः पौरैर्मङ्गलवादिभिः ॥ १.७७.७ ॥
सम्पूर्णां प्राविशद्राजा जनौघैः समलङ्कृताम् ।

राजा	= king	ताम् सेनाम् चोदयामास	= that, legion, ordered to move ahead	ततः	= later
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पताका ध्वजिनीम्	= which has banners, bannerettes - flags	रम्याम्	= beautiful one	तूर्य उद् घुष्ट निनादिताम्	= bugle-horns, high, sounding, reverberated with
सिक्त राज पथा	= wetted, royal, with highways	प्रकीर्ण कुसुम उत्कराम्	= bestrewn, with flow- ers, bunches of	राज प्रवेश सुमुखैः	= by king"s, entry, glee- faced
मन्त्राल पाणिभिः	= welcoming kits, in their hands, with	सम्पूर्णम्	= replete with	जन ओघैः	= by people, swarms of,
पौरैः	urbanites			सम्	well-decorated
रम्याम्	= into such exhilarating,	आशु	= quickly entered	अलम्कृताम्	
पुरीम्	city Ayodhya, went to	प्राविशत्			
जगाम	and				

Then the King Dasharatha ordered that legion to move ahead, and then they all went towards delightful city Ayodhya, whose royal highways are wetted with water, sprinkled with bunches of flowers, decorated with banners and bannerettes up above them, and reverberating with high sounding bugle-horns. Further, those highways are replete with urbanites welcomers who are handling welcoming kits which are golden handy-crates or plates in which lit camphor, fragrant incenses, vermilion powder, flowers to shower on the incomers are arranged, and those highways are well-decorated with throngs of people who are glee-faced at their king"s re-entry, and into such an exhilarating city Ayodhya king Dasharatha and his retinue entered. [1-77-7, 8a]

पौरैः प्रत्युद्गतो दूरं द्विजैश्च पुरवासिभिः ।
पुत्रैरनुगतः श्रीमान् श्रीमद्भिश्च महायशः ॥ १.७७.९ ॥
प्रविवेश गृहं राजा हिमवत्सदृशं पुनः ।

पौरैः	= by citizenry	पुर वासिभिः	= city, dwelling, Brahman-s, also	दूरम्	= from a distance
प्रति उद् गतः	= towards, oppositely, going [people came to receive the king]	द्विजैः च श्रीमद्भिः पुत्रैः च	= illustrious, with sons, also,	अनुगतः	= followed by
श्रीमान् महायशः राजा प्रविवेश	= phenomenal, praise- worthy, king entered.	हिमवत् सदृशम्	= Himalayan [lofty and lordly palazzos,] like	प्रियम् गृहम्	= happy, house and home

When the citizenry and city-dwelling Brahman-s have received him from a distance, that illustrious king Dasharatha followed by his phenomenal and praiseworthy sons then entered his happy house and home, which is like the lofty and lordly Himalayan palazzo. [1-77-8b, 9]

"King entered the house..." is not just an entrance of a character into a scene, but it entails a lot of ceremony called गृह प्रवेश "entering into householder-hood, the second stage of life गार्हपत्य धर्म out of the four stages of living, 1] celibate scholar, 2] householder, 3] repairing to forest or sageship, 4] final release, moksha. पाणि ग्रहण

अनन्तम् क्रियमाणो गृह प्रवेशः - द्रक् where ceremonies go on for hours together.

ननन्द सजनो राजा गृहे कामैः सुपूजितः ।
 कौसल्या च सुमित्रा च कैकेयी च सुमध्यमा ॥ १.७७.१० ॥
 वधूप्रतिग्रहे युक्ता याश्चान्या राजयोषितः ।

राजा = king	गृहे = in palace	कामैः सु = by ambitions, well, पूजितः = revered [when his long cherished ambitions have come true]
स्व जनैः = own, people, [king is] ननन्द = overjoyed	कौसल्या च = Kausalya, also	सुमित्रा च = Sumitra, also
सु मध्यमा = good, at middle [well- waisted]	कैकेयी च = Kaikeyi, also	याः अन्या = which of those, other, राज योषितः = king's, wives - are there, they
वधू प्रतिग्रहे = brides, in receiving, युक्ताः = engaged in	- ननन्दः = overjoyed.	

In palace king Dasharatha is overjoyed when he is surrounded with his own inmates of palace-chambers, and when his long cherished ambitions have come true, while his queens, Kausalya, Sumitra, and slender waisted Kaikeyi and other wives are overjoyed in the functions of receiving the four brides. [1-77-10]

Again this "receiving bride" is an elaborate variety of fun and games of womenfolk will take place, at which place there is almost no entry to men. For example, name telling. An Indian bride, or the later time wife is supposed to not to call her husband by his name. It is a sacred taboo, and her addressing shall be in genderless, person-less, and numberless hooting, cooing or calling like ए जी - ओ जी - एमन्डी - एन्नन्गो - सुनिये so on. To cite one such ceremony it is "naming game." Here the bride is compelled to tell the name of her husband, and she will be hesitating to do so, because of her newness to this house or to her husband. After some teasing attempts, she mutters her husband's name, and then only she will be admitted into certain chamber or room. But dwindling are these games, and dampening is that fun, in these days of readymade marriages. Then why Dasharatha shall be overjoyed at these womanly functions, they do all those womanish things... because, Dasharatha wanted his palace to be in festivity, with just one son. But four are forced on him and they too obtained four brides in one go, hence fourfold is his happiness. It may be observed that Kaikeyi is the lone queen with "beauty" as her attribute, and the problem with her is seeded here alone, saying that enchantment of Dasharatha towards her outweighs his affection to Raama, later.

ततः सीतां महाभागामूर्मिलां च यशस्विनीम् ।
 कुशध्वजसुते चोभे जगृहुर्नृपपत्नयः ॥ १.७७.११ ॥

ततः	= then	नृप योषितः	= kings, wives [women-folk]	महा भागाम्	= highly propitious, Sita
यशस्विनीम्	= highly fortunate, Ur-	उभे सुते च	= both, daughters, also,	सीताम्	
ऊर्मिलाम् च	mila, also	खुशध्वज	of Kushadhvaja	जगृहुः	= received [welcomed.]

Then the womenfolk of the king welcomed the highly propitious Sita and the highly fortunate Urmila too, along with both the daughters of Kushadhvaja, namely Maandavi and Shrutakiirti, with pageantry and festivity. [1-77-11b, 12a]

मङ्गलालापनैश्चैव शोभिताः क्षौमवाससः ।
देवतायतनान्याशु सर्वास्ताः प्रत्यपूजयन् ॥ १.७७.१२ ॥

- ताः सर्वाः	= they, all - brides and bridegrooms	शोभिताः	= shining forth	क्षौम वाससः	= in silks, clad
मन्त्राल	= with benedictory,	होमैः	= with Ritual-fire	आशु	= promptly
आलापनैः	chanting [of Vedic hymns]				
देवता	= god, sanctums, they				
आयतनानि	have worshipped.				
प्रति					
अपूजयन्					

All of the brides and bridegrooms clad in silks promptly worshipped the gods in sanctums to the benedictory chanting of Vedic hymns and Ritual-fires, thus they shone forth like the tongues of Holy Fires of Vedic Altars. [1-77-12b, 13a]

These young couples by themselves are radiant, and they are now clad in radiant silks that glitter wavily like the tongues of fire, and the Ritual-fire s are already there flaring wavily, to the weave-like chanting of Vedic benedictions. With all these waving, flaring, glaring the couples too appeared as the humanly Ritual-fires before the wood burnt Vedic Ritual-fires.

अभिवाद्याभिवाद्यांश्च सर्वा राजसुतास्तदा ।
रेमिरे मुदिताः सर्वा भर्तृभिः सहिता रहः ॥ १.७७.१३ ॥

तदा	= then	सर्वा राज सुताः	= all, king"s, daughters - princesses	अभिवाद्यान्	= those who are respect
				अभिवाद्य च	worthy, on paying re-
					spects to them, also
रहः	= in sequestered [palace-chambers]	भर्तृभिः	= husbands, along with	मुदिताः सर्वा	= gladdened, all
रेमिरे	= luxuriated in.	सहिता			

Then all the princesses paid respects to all of the respectable ones, and they luxuriated in sequestered palace-chambers along with their husbands. [1-77-13b, 14a]

This "paying respects to respectable elders" is but one line. In reality, the torsos of those that pay respects will be put to test, because they have to "pay" by bending and touching the feet of elders, each time to each, पाद अभिवन्दन पै लगे . And if the girls are from jeans or pants culture, [because days have gone,] they will be fresh and new to bridal sari, which itself will be a weight to carry. And many times we see the young brides falling on the blessing couple because her bridal sari gets entangled in the toes of the bride, and she is not yet ready to manage it. So goes on this parade until their backs are broken.

कृतदाराः कृतास्त्राश्च सधनाः ससुहृज्जनाः ॥ १.७७.१४ ॥
शुश्रूषमाणाः पितरं वर्तयन्ति नरर्षभाः ।

नरर्षभाः	= men, the best - bride-	कृत दाराः	= made [come to pass]	कृत अस्त्राः च	= made [accomplished,]
कुमाराः	grooms		marriages		in weaponry, also
स धनाः	= with, riches	स सुहृत्	= with, good hearted,	पितरम्	= father
		जनाः	people [around]		
शुश्रूषमाणाः	= assisting	वर्तयन्ति	= occupied themselves -		
			in welfare of kingdom.		

And those best men among men, Raama, Lakshmana, Bharata, Shatrughna, who are by now accomplished persons in weaponry and whose marriages have also come to pass, occupied themselves in the welfare of kingdom while assisting their father and moving around with good hearted people. [1-77-14b, 15a]

कस्यचित्त्वथ कालस्य राजा दशरथः सुतम् ॥ १.७७.१५ ॥
भरतं कैकेयीपुत्रमब्रवीद्रघुनन्दनः ।

अथ	= then, after some, time	रघुनन्दन	= Rahu"s legatee	राजा दशरथः	= king, Dasharatha
कस्यचित्					
कालस्य					
कैकेयी पुत्रम्	= to Kaikeyi"s, son	सुतम्	= to [his own] son	भरतम्	= to Bharata
अब्रवीत्	= spoke.				

Then after sometime that king Dasharatha, the legatee of Raghu-s, spoke to his and Kaikeyi"s son, Bharata. [1-77-15b, 16a]

अयं केकयराजस्य पुत्रो वसति पुत्रक ॥ १.७७.१६ ॥
त्वां नेतुमागतो वीर युधाजिन्मातुलस्तव ।

पुत्रक	= oh, son	त्वाम् नेतुम्	= you, to take	आगतः	= came [here]
केकेय	= Kekaya, king"s, son	वीरः	= valiant one	तव मातुलः	= your, maternal uncle
राजस्य पुत्रः					
अयम्	= this, Yudhaajit	वसति	= is staying behind.		
युधाजित्					

This is your maternal uncle and the son of king of Kekaya, and this valiant Yudhaajit came here to take you to Kekaya province, and he is staying behind because of your marriage... thus Dasharatha bade farewell to Bharata suggesting that Bharata may now go with Yudhaajit. [1-77-16b, 17a]

श्रुत्वा दशरथस्यैतद्भरतः कैकेयीसुतः ॥ १.७७.१७ ॥
गमनायाभिचक्राम शत्रुघ्नसहितस्तदा ।

कैकेयी सुतः	= Kaikeyi's, son,	दशरथस्य	= Dasharatha's, all that	तदा	= then
भरतः	Bharata	एतत् श्रुत्वा	[opinion,] on hearing		
शत्रुघ्न सहितः	= Shatrughna, along with	गमनाय	= to travel, readied him-		
		अभिचक्राम	self.		

On hearing the opinion of Dasharatha, Bharata, the son of Kaikeyi, then readied himself to travel along with Shatrughna to Kekaya province. [1-77-17b, 18a]

आपृच्छ्य पितरं शूरो रामं चाक्लिष्टकारिणम् ॥ १.७७.१८ ॥
मातःश्चापि नरश्रेष्ठः शत्रुघ्नसहितो ययौ ।

शूरः	= valiant one Bharata	पितरम्	= from father	अ क्लिष्ट	= without, complexities, doer of deeds [uncomplicatedly dextrous in deeds]
रामम् च	= from, Raama	मातृः च अपि	= from mothers, also, even	आपृच्छ्य	= on asking leave
नरश्रेष्ठ	= best one among men Bharata	शत्रुघ्न सहितः	= Shatrughna, along with, travelled.		

That valiant and best one among men Bharata on asking leave from his father, from Raama, an uncomplicatedly dextrous one in undertaking deeds, and even from his mothers, Kaikeyi, Sumitra, and Kausalya, travelled on along with Shatrughna. [1-77-18b, 19a]

युधाजित् प्राप्य भरतम् स शत्रुघ्नम् प्रहर्षितः ॥ १-७७-१९
स्व पुरम् प्रविवेशत् वीरः पिता तस्य तुतोष ह ।

- प्राप्य	= on clinching, Bharata, Shatrughna	युधाजित्	= Yudhaajit	प्रहर्षितः	= is highly gladdened
भरतम्					
शत्रुघ्नम्					
सः वीरः	= he, that, valiant one	स्व पुरम्	= his own, city, entered	तस्य पिता	= his, father, highly rejoiced, indeed.
		प्रविवेशत्		तुतोष ह	

Yudhaajit on clinching not only Bharata, but Shatrughna also, that valiant one is highly gladdened and entered his own city, indeed to the high rejoice of his father, King of Kekaya. [1-77-19b, 20a]

गते च भरते रामो लक्ष्मणश्च महाबलः ॥ १.७७.२० ॥
पितरं देवसङ्काशं पूजयामासतुस्तदा ।

तदा	= then	भरते गते	= Bharata, after departure of	महाबलः	= great mighty Raama [here: masterly proficient Raama]
रामः	= Raama, Lakshmana,	देव	= god, like [godly]	पितरम्	= father
लक्ष्मणः च	also	सन्काशम्			
पूजयामासतुः	= started to worship [square with.]				

After the departure of Bharata, then the masterly proficient Raama along with Lakshmana started to square with the plans and programs of of his godly father for an ideal-sovereignty. [1-77-20b, 21a]

पितुराज्ञां पुरस्कृत्य पौरकार्याणि सर्वशः ॥ १.७७.२१ ॥
चकार रामो धर्मात्मा प्रियाणि च हितानि च ।

मातृभ्यो मातृकार्याणि कृत्वा परमयन्त्रितः ॥ १.७७.२२ ॥
गुरूणां गुरुकार्याणि काले काले ऽन्ववैक्षत ।

रामः	= Raama	पितुः	= father's, directives, keeping afore [in view]	सर्वाणि	= all of the
प्रियाणि च	= agreeable, also	पुरस्कृत्य		पौर कार्याणि	= people's [welfare,] activities
सर्वशः चकार	= in entirety, undertook	हितानि च	= advantageous, also	मातृभ्यः मातृ कार्याणि	= for mothers, mother's, activities [to humour motherly affection]
गुरूणाम्	= to educators, educational, activities	कृत्वा	= on accomplishing	काले काले	= from time, to time [timely]
गुरु कार्याणि					
अन्ववैक्षत	= on examining carefully.				

Raama keeping his father's directives in view undertook welfare activities for the people that are agreeable and even advantageous to them, and in the entirety of those activities, and he undertook activities to humour motherly affection with his mothers, and educational activities with educators, and in a highly self-disciplined manner he used to review them carefully from time to time. [1-77-22b, 22, 23a]

एवं दशरथः प्रीतो ब्राह्मणा नैगमास्तदा ॥ १.७७.२३ ॥
रामस्य शीलवृत्तेन सर्वे विषयवासिनः ।

तेषामतियशा लोके रामः सत्यपराक्रमः ॥ १.७७.२४ ॥
स्वयम्भूरिव भूतानां बभूव गुणवत्तरः ।

एवम्	= that way	रामस्य	= of Raama	शील वृत्तेन	= deportment, comportment
दशरथः	= Dasharatha, is pleased	ब्राह्मणा तथा	= Brahman-s, likewise,	सर्वम् विषय	= in entire, kingdom, in-
प्रीतः		नैगमाः	urbanites	वासिनः प्रीतः	dweller, [are pleased]
लोके	= in world	अति यशा	= who has high, distinction	गुणवत् तरः	= by hallmarks, higher [in degree, de haut en bas]
सत्य	= truthfulness, being	रामः	= Raama	तेषाम्	= for them [for subjects of kingdom]
पराक्रमः	vanquishing point [being vantage point]	स्वयम् भूः	= self, born Brahma, as	बभूव	= became [manifested.]
भूतानाम्	= among living beings	इव	with		

That way Dasharatha is pleased with the deportment and comportment of Raama, likewise the Brahman-s and urbanites, and even all of the indwellers in the entire kingdom are pleased, and he who has high distinction, his truthfulness alone is his vantage point, and whose hallmarks are of higher degree, that Raama has manifested himself to those subjects in the kingdom, and even to all of the living beings in the world, as the Self-Created Brahma. [1-77-23b, 24, 25a]

रामस्तु सीतया सार्द्धं विजहार बहून्तून् ॥ १.७७.२५ ॥
मनस्वी तद्गतस्तस्या नित्यं हृदि समर्पितः ।

- मनस्वी	= hearty, Raama, also	तत्	= her [alone,] one who	तस्याः हृदि	= in her, in heart, well,
रामः च		गतमानस्य	permeated [into her heart]	सम् अर्पितः	dedicated [ensconced in her heart]
सीतया	= Sita, along with	बहून् ऋतून्	= for many, seasons, dis-		
सार्धम्		विजहार	ported.		

Also, that hearty Raama who permeated into the heart of Sita is ensconced in Sita's heart alone, and he disported for many seasons along with Sita. [1-77-25b, 26a]

The other mms use रामः तु instead of रामः च where this तु says a difference. Then, "Raama is busy in welfare and other works of state, तु "but" he is also impassioned for Sita. And he is मनस्वी "hearty one" warm, friendly, spirited etc., are his dispositions for kingdom, people, governmental works तु "but" he is that "hearty" for Sita... Hence तद् गतः - तस्याम् गतः "he pervaded her psyche, hence casketed in her heart... In the other mms it will be तस्याः हृदि नित्यम् समर्पितः "heart of Sita is "always" dedicated to Raama... and that word नित्यम् "always, eternal, everlasting..." couple. So, they may be a couple from time immemorial तु "but" they are as good as a fresh and fervent young couple... बहून् ऋतून् "for many, many seasons to come..." he is disporting with Sita. Why tell seasons when there is calculated calendar with years, decades, and centuries... Not so... their disporting is according to seasons, with seasonal environ, with a seasonable togetherness... विजहार is grammatically a परस्मै पदि

then the fruition goes to the subject, and subject of the verse is Raama, so he alone is the enjoyer and insatiate is his enjoyment with Sita, even during and after बहून् ऋतून् many, and many seasons. निरवधिक परस्पर बद्ध अनुराग अभिवृद्धि " an endless, mutual, conjugal, impassion and its enrichment - the self-content bliss of monogamy.

प्रिया तु सीता रामस्य दाराः पितृकृता इति ॥ १.७७.२६ ॥
गुणाद्रूपगुणाच्चापि प्रीतिर्भूयो ऽभ्यवर्द्धत ।

सीता तु	= Sita is, on her part	पितृ कृता	= by father	इति	= thus [on becoming a wife]
		दाराः	[Dasharatha,] made [assented to,] wife		
रामस्य प्रिया	= Raama"s, beloved one	गुणात्	= by her own virtues	रूप गुणात्	= comeliness, by virtue of, also, even
प्रीतिः	= desirableness - loveliness	भूयः अभिवर्द्धते	= furthermore, burgeoning in him.		

Sita has become the beloved of Raama as she is wedded with the assent of his father Dasharatha, further Raama"s love for Sita burgeoned by virtue of Sita"s own virtues and loveliness. [1-77-26b, 27a] Here the good old saying अति रूपवती सीता - अति मूर्खाः च रावण "Sita is the greatest beauty, Ravana is the highest pigheaded demon..." may be remembered. He loved her for his father"s voice / Had given her and approved the choice: / He loved her for each charm she wore / And her sweet virtues more and more. - Griffith.

तस्याश्च भर्ता द्विगुणं हृदये परिवर्तते ॥ १.७७.२७ ॥
अन्तर्जातमपि व्यक्तमाख्याति हृदयं हृदा ।

भर्ता च	= husband Raama, even	तस्याः हृदये	= in her, heart	द्वि गुणम्	= two, fold [twice as good,] made his mark
हृदयम्	= in heart, interior of,	हृदा व्यक्तम्	= by heart, clearly,	परिवर्तते	
अन्तर्	went into [thoughts in	आख्याति	[both] converse.		
गतम् अपि	heart of hearts]				

Even Raama as her husband made his mark in Sita"s heart twice as good, and they both used to clearly converse about their thoughts in their heart of hearts, just by their hearts. [1-77-27b, 28a]

तस्य भूयो विशेषेण मैथिली जनकात्मजा ॥ १.७७.२८ ॥
देवताभिः समा रूपे सीता श्रीरिव रूपिणी ।

रूपे	= in mien, goddess",	रूपिणी श्रीः	= personified, Goddess	ओर् श्री इव	= prosperity, as though, personified, reshaped]
देवताभिः	identical with	इव	Lakshmi, like	रूपिणी	
समा		जनक	= Janaka"s, soul-born,	सीता	= Sita
मैथिली	= one from Mithila province [a holy land, hence she is Holy]	आत्मजा	[daughter of the loftiest sagacious king Janaka]		

भूयः	= much [indubitably]	सहज गुण	= [natural, traits, heaps	तस्य	= in his [Raama"s]
हृदये	= in heart, meandering,	गण विशेषेण	of] characteristics		
परिवर्तते	rather rejoicing.]				

In her mien Sita is identical with goddesses, and she is like personified Goddess Lakshmi, thus she is the reshaped Divine Prosperity, and as she hails from Holy Mithila she shall be held Holy, and since she is the daughter of Janaka, a loftiest sagacious and invincible king, she is sagely and stately, besides being shapely, and she with all these heaps of natural traits and characteristics, Sita is rejoicing the heart of Raama. [1-77-28b, c]

तया स राजर्षिसुतो ऽभिरामया
समेयिवानुत्तमराजकन्यया ।
अतीव रामः शुशुभेऽतिकामया
विभुः श्रिया विष्णुरिवामरेश्वरः ॥ १.७७.२९ ॥

राज ऋषि	= king, sagely, son of	सः रामः	= such as he is, Raama	अभिकामया	= passionately [she who
सुतः	[Dasharatha]			अभिरामया	makes delight]
उत्तम राज	= with best [irreproach-	समेयिवान्	= conjugated / together	तया	= with her
कन्यया	able,] king"s, daughter		with		
श्रिया	= with Goddess Lak-	अमर ईश्वरः	= gods", god of	विभुः	= The Efficient Cause
	shmi				
विष्णुः इव	= Vishnu, like	मुदा अन्वितः	= elation, combined	अतीव शुशुभे	= much [enthusiasti-
			with		cally,] shone forth.

When passionately conjugated with such a princess from the irreproachable king Janaka, Raama, the son of sagely king Dasharatha, has enthusiastically shone forth like the God of Gods and the Efficient Cause, namely Vishnu, when He is together with Goddess Lakshmi. [1-77-29] The "son of king" suggests that Raama as a prospective king has no paucity for any items of enjoyment. The best "princess" suggests that Sita is no less than him, but now her prosperity edges on that of Raama, because she has Raama as her husband. And how will be their mutual affection and love Many more pages can be written on it, but insufficiently, and perhaps inefficiently. This stanza from a romantic work maalatii maadhaviyam will say how such a love would be:

लीनेन प्रति बिम्बिते इव लिखिते उत्कीर्ण रूपेव च ।
प्रत्युप्तेव च वज्र लेप घटिते इव अन्तर् निखाते इव च ।
सा नः चेतसि कीलितेन विशिखैः चेतो भुवः पन्चभिः ।
चिन्ता सन्तति तन्तु जालेन निबिड स्यूते इव लग्ना प्रिया ॥

"my darling is immersed in my heart as sugar merges in milk, as the Red oleander reflects in a prism, as a portrait painted on canvas, as a picture carved on a stone tablet, as a gem studded in a ring, as bedaubed skin-cream, and as though the five darts of Love-god are nailed fixedly, [which darts usually will be in a

touch-and-go fashion,] and as though stringed with thought-strings of my heartstrings, that are the halters with fastness..."

॥ इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे अष्टमः सर्गः ॥

Thus, this is the 77th, and conclusive chapter of Bala Kanda of Valmiki Raamayana, the First Epic poem of India.

॥ इति बालकाण्डः समाप्तः ॥

॥ श्रीसीतारामचन्द्रार्पणमस्तु ॥

॥ सर्वे जनाः सुखिनो भवन्तु ॥