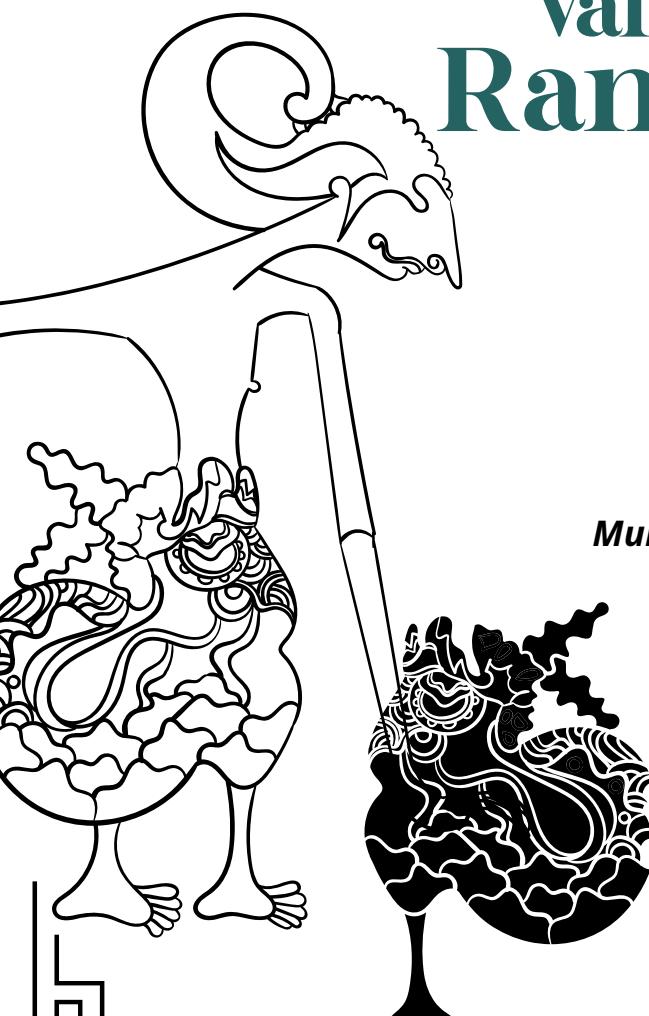




Meat Consumption and Animal Sacrifice in **Valmiki Ramayana**



*Muhammad Qasim
Al Hanafi*



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The Valmiki Ramayana is one of the foremost 'Pramānās' (Evidences) for a Hindu. The epic traditionally ascribed to the Maharishi Valmiki. This epic is divided into seven kāṇḍas: the ayodhyakāṇḍa, the aranya-kāṇḍa, the kiṣkindakāṇḍa, the sundarākāṇḍa, and the laṅkākāṇḍa (also called Yuddhakāṇḍa). These five Kandas are unanimously accepted by Hindus, but they differ about the Uttarākāṇḍa & the Bālakāṇḍa. Though Bālakāṇḍa is sometimes considered in the main epic, according to many Uttarakanda is certainly a later interpolation and thus is not attributed to the work of Maharshi Valmiki. This is disputed issue among Hindu scholars.

But Geeta Press (Gorakhpur) seems to have accepted it wholly, without compromising on any part including Uttarakanda. So, I do build up my words relying on this version published by Geeta Press.

If we check on such authentic version of Valmiki Ramayana, there are several places which indicate that Rama, his wife Sita and his brother Lakshman would eat meat. Also it was common among them in their & other people's life in Ramayan Period.

Swami Vivekanand himself admitted the fact:

"...Instances are found in the Rāmā�ana and the Mahābhārata of the drinking of wine and the taking of meat by Rama and Krishna, whom they worship as God. Sita Devi vows meat, rice, and a thousand jars of wine to the river-goddess, Gangâ!"

Source:

https://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_5/Writings:_Prose_and_Poems/The_East_and_The_West/Food_and_Cooking

Due to controversy among Hindus regarding seven Kandas' authenticity, in beginning I will quote from authentic Kandas; and will quote from Uttarakanda & Balkanda in the end in following these reliable Kandas.

1. Ayodhya Kanda, Chapter: 50, Verses: 8-10

'Kosala (कोसल)' was one of the 'Solasa Mahajanapadas (sixteen powerful realms)' in ancient India. According to the Ramayana, Rama ruled the 'Kosala kingdom (कोसल राज्य)' from his capital, Ayodhya. In the verses, Rama bids farewell to his birth-place Ayodhya, this region is glorified in Ramayana as follows:

ततो धान्यधनोपेतान् दानशीलजनान् शिवान्।
अकुतश्चिद्भयान् रम्यांश्चैत्ययूपसमावृतान्॥२ . ५० . ८॥
उद्यानाप्रवनोपेतान् सम्पन्नसलिलाशयान्।
तुष्टपुष्टजनाकीर्णान् गोकुलाकुलसेवितान्॥२ . ५० . ९॥
लक्षणीयान्तरेन्द्राणां ब्रह्मघोषाभिनादितान्।
रथेन पुरुषब्याघ्रः कोसलानत्यवर्तता॥२ . ५० . १०॥

(1) Word by word translation by IIT Kanpur:

ततः then, पुरुषब्याघ्रः tiger (best) among men (Rama), धान्यधनोपेतान् rich in wealth and food-grain, दानशीलजनान् with charitable people, शिवान् auspicious, अकुतश्चिद्भयान् free from

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fear, रम्यान् charming, चैत्ययूपसमावृतान् surrounded by sacrificial altars and posts, उद्यानाप्रवनोपेतान् filled with pleasure gardens and mango groves, सम्पन्नसलिलाशयान् tanks filled with water, तुष्टपुष्टजनाकीर्णान् full of contented and well-nourished people, गोकुलाकुलसेवितान् with herds of cattle, नरेन्द्राणाम् for kings, लक्षणीयान् fit to be seen, ब्रह्मघोषाभिनादितान् echoed with the sounds of Vedic recitations, कोसलान् Kosala kingdom, रथेन by the chariot, अत्यवर्त्तत crossed over.

(Rama, the best of men, crossed the auspicious land of Kosala which was worth seeing by kings. It looked charming with sacrificial posts and altars, pleasure gardens and mango groves and tanks filled with water. It was rich with herds of cattle, wealth and food-grains. It was inhabited by charitable, contented and well-nourished people free from fear from any quarter. And it reverberated with the sounds of Vedic recitations.)

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=2&language=dv&field_sarga_value=50

(2) Word by word translation by K. M. K. Murthy:

tataH = then; purushha vyaghraH = that tiger among men; rathena = in his chariot; atyavartata = crossed; kosalaan = Kosala territory; dhaanya dhanopetaan = which was rich in grain and treasure; daana shiila janaan = inhabited by men given to charity; shivaan akutashchidbhayaan = benevolent and free from every danger; ramyaan = pleasing; chaitya yuupa samaavR^itaan =

full of temples and sacrificial stakes; udyanaamravanopetaan = adorned with gardens and mango orchards; sampanna salilaashayaan = intersected by ponds full of water; tushhTa pushhTa janaakiirNaan = inhabited by well nourished people; gokulaakula sevitaan = abounded in herds of cows; lakshhaNiiyaan = which deserved to be seen by ; narendraaNaam = by all kings; brahmaghoshhaabhinaaditaan = and which re- echoed to the charity of religious texts.

(Then Rama, a tiger among men, in his chariot, crossed Kosala territory, which was rich in grain and treasure, inhabited by men given to charity, benevolent and free from every danger, pleasing, full of temples and sacrificial stakes, adorned with gardens and mango-orchards, intersected by ponds full of water, populated by contented and well nourished people, abounded in herds of cows which deserved to be seen by all kings and which re-echoed to the chanting of religious texts.)

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga50/ayodhya_50_frame.htm

(3) Translation by Manmatha Nath Dutt:

"Then that powerful one mounted on his car left behind him Koçala abounding in wealth and kine, inhabited by charitable people, auspicious, free from every kind of fear, charming, containing altars and stakes, with gardens and mango groves, furnished with tanks teeming with burly and

contented people, filled with kine, worthy of being protected by monarchs, and resounding with the sounds of Vedic recitations."

[Vol. 2, Pg. No. 327, Published by Girish Chandra Chakravarty Deva Press, Calcutta (1891)]

Sun disappearing at night-fall. Then that powerful one mounted on his car left behind him Koçala abounding in wealth and kine, inhabited by charitable people, auspicious, free from every kind of fear, charming, containing altars and stakes, with gardens and mango groves, furnished with tanks teeming with burly and contented people, filled with kine, worthy of being protected by monarchs and resounding with the sounds of Vedic recitations. Proceeding at a

(4) Translation by Hari Prasad Shastri:

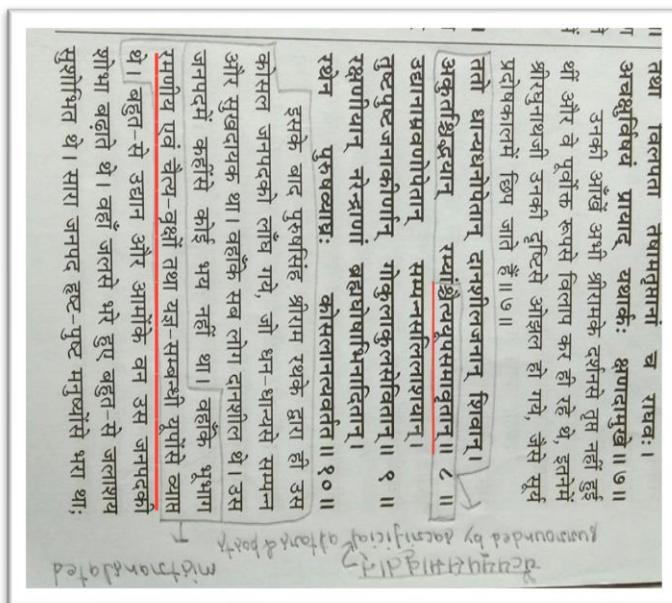
"Proceeding on his way, Shri Rama beheld prosperous towns and villages full of men of charitable, righteous and fearless disposition evidenced by the abundance of temples, and sacrificial pillars, of their cities. The garden filled with mango trees were enriched by pools of translucent water with carefully tended highways and herds of cattle grazing here and there. Everywhere the recitation of the Veda could be heard."

[Vol. 1, Pg. No. 267, Printed by Burleigh Press, Bristol]

Proceeding on his way, Shri Rama beheld prosperous towns and villages full of men of charitable, righteous and fearless disposition evidenced by the abundance of temples and sacrificial pillars of their cities. The gardens filled with mango trees were enriched by pools of translucent water with carefully tended highways and herds of cattle grazing here and there. Everywhere the recitation of the Veda could be heard. From his chariot.

(5) Confusion innovated by Geeta Press:

Verse no. 8 is mentioning very clear word 'चैत्ययूपसमावृतान्' which means 'surrounded by sacrificial altars and posts'. But Geeta Press is confusing the readers by ambiguous words: 'यज्ञ-सम्बन्धी यूपों से व्याप्त थे'.



2. Ayodhya Kanda, Chapter: 52, Verse: 89

On reaching the middle of the stream, Sita promises Ganga (the deity presiding over the stream according to Hindus) to offer prayers after returning from forest:

सुराघटसहस्रेण मांसभूतौदनेन च।
यक्ष्ये त्वां प्रयता देवि पुरीं पुनरुपागता॥2.52.89॥

(1) Word by word translation by IIT Kanpur:

"देवि O Devi, पुनः again, पुरीम् Ayodhya, उपागता having reached, प्रयता purified by austerities, सुराघटसहस्रेण with a thousand pots of nectar, मांसभूतौदनेन च food in the form of meat, यक्ष्ये offer you and worship you."

[O Devi after my return to Ayodhya purified by my austerities, I shall worship you by offering a thousand pots of nectar and food in the form of meat.]

Source:

https://www.valmiki.iitk.ac.in/content?language=dv&field_kanda_tid=2&field_sarga_value=52&field_sloka_value=89

(2) Word by word translation by K. M. K. Murthy:

"devii = "Oh; goddess! Upaagata = after reaching; puriim = the city (Ayodhya); punaH = again; yakshhye = I shall worship (you); suraaghata sahasreNa = with thousand pots of spirituous liquor; maamsa bhuutodanena cha = and jellied meat with cooked rice; prayataa = well-prepared for the solemn rite."

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[Oh, goddess! After reaching back the city of Ayodhya, I shall worship you with thousand pots of spirituous liquor and jellied meat with cooked rice well prepared for the solemn rite.]

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga52/ayodhya_52_frame.htm

(3) Hindi Translation by Dwaraka Prasad Sharma:

"अयोध्यापुरी में लौट कर, मैं एक सहस्र घड़े, सुरा के, और मांस युक्त भात से, तुम्हारे निमित्त बलिदान देकर, तुम्हारी पूजा करूँगी।"

सुराघटसहस्रेण मांसभूतौदनेन च ।
यह्ये त्वां प्रयता देवि पुरीं पुनरुपागता ॥ ८९ ॥

अयोध्यापुरी में लौट कर मैं एक सहस्र घड़े सुरा के और मांस युक्त भात से तुम्हारे निमित्त बलिदान दे कर, तुम्हारी पूजा करूँगी ॥ ८९ ॥

(4) Further distortion by Geeta Press:

Verse no. 89 is clearly saying 'सुराघटसहस्रेण', which means 'with a thousand pots of wine' and 'मांसभूतौदनेन', which means 'food in the form of meat'. But trial of concealing the truth is carried on by Geeta Press.

इतना हा नहा, म आपका प्रय करनका इच्छास
ब्राह्मणोंको एक लाख गौएँ बहुत-से वस्त्र तथा
उत्तमोत्तम अन्न प्रदान करूँगी ॥ ८८ ॥

सुराधटसहस्रेण मांसभूतौदनेन च ।

यक्ष्ये त्वां प्रीयतां देवि पुरीं पुनरुपागता ॥ ८९ ॥

‘देवि! पुनः अयोध्यापुरीमें लौटनेपर मैं सहस्रों
देवदुर्लभ पदार्थोंसे तथा राजकीय भागसे रहित पृथ्वी,
वस्त्र और अन्नके द्वारा भी आपकी पूजा करूँगी। आप
मुझपर प्रसन्न हों* ॥ ८९ ॥

यानि त्वत्तीरवासीनि दैवतानि च सन्ति हि ।

तानि सर्वाणि यक्ष्यामि तीर्थान्यायतनानि च ॥ ९० ॥

‘आपके किनारे जो-जो देवता, तीर्थ और मन्दिर
हैं, उन सबका मैं पूजन करूँगी ॥ ९० ॥

पुनरेव महाबाहुर्घया भ्रात्रा च संगतः ।

अयोध्यां वनवासात् तु प्रविशत्वनघोऽनघे ॥ ९१ ॥

‘निष्पाप गङ्गे! ये महाबाहु पापरहित मेरे पतिदेव
मेरे तथा अपने भाईके साथ वनवाससे लौटकर पुनः
अयोध्या नगरीमें प्रवेश करें’ ॥ ९१ ॥

तथा सम्भाषमाणा सा सीता गङ्गामनिन्दिता ।

शुराधटसहस्रेण - with a thousand pot of wine
मांसभूतौदनेन - Food is the form of meat

3. Ayodhya Kanda, Chapter: 52, Verse: 102

Having crossed the river, Rama along with his wife & brother then reached the land of Vatsa. All the three reached under a tree to pass night. What they did there, see:

तौ	तत्र	हत्वा	चतुरो	महामृगान्
वराहमृश्यं		पृष्ठतं		महारुरुम्
आदाय	मेध्यं	त्वरितं		बुभुक्षितौ
वासाय काले	ययतुर्वनस्पतिम्॥	२ . ५ २ . १ ० २॥		

(1) Word by word translation by IIT Kanpur:

"बुभुक्षितौ famished, तौ they, तत्र there, वराहम् a boar, क्रश्यम् a white-footed male antelope, पृष्ठतम् spotted deer, महारुरुम् a great deer with black stripes, चतुरः four, मृगान् animals, हत्वा killed, मेध्यम् pure meat, त्वरितम् quickly, आदाय partaking as food, काले in the evening, वासाय for rest, वनस्पतिम् under a tree, ययतुः reached."

[Famished, they (Rama and Lakshmana) killed a boar, a rishya (white-footed male antelope), a spotted deer and a great deer with black stripes. They partook the meat and reached a tree by evening where they rested for the night.]

Source:

https://www.valmiki.iitk.ac.in/content?language=dv&field_kanda_tid=2&field_sarga_value=52&field_sloka_value=102

(2) Word by word translation by K. M. K. Murthy:

"hatvaa = having killed; tatra = there; chaturaH = four; mR^igaan = deer (namely); varaaham =

Varaaha; R[^]ishyam = Risya; pR[^]ishhatam = PR[^]isata; mahaaruru = (and) Mahaaruru; (the four principal species of deer); aadayaa = and taking; tvaritam = quickly; medhyam = the portions that were pure; tou = Rama and Lakshmana; bubhukshtou = being hungry as they were; yayatuH = reached; vanaspatim = a tree; vaasayaa = to take rest; kaale = in the evening."

[Having hunted there four deer, namely Varaaha, Rishya, Prisata; and Mahaaruru (the four principal species of deer) and taking quickly the portions that were pure, being hungry as they were, Rama and Lakshmana reached a tree to take rest in the evening.]

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga52/ayodhya_52_frame.htm

(3) Translation by Manmatha Nath Dutt:

"And then the two (brothers) having slain the four kinds of beasts, viz. boars, risyas, prishatas and maharurus, and taking their flesh, in the evening took refuge under a mighty tree, feeling the demands of appetite."

[Vol. 2, Pg. No. 340, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

that mighty river, that high-souled one, that bestower of boons, resembling in prowess a Lokapāla, without delay entered the flourishing and smiling Vatsas crowned with goodly crops. And then the two (brothers) having slain the four kinds of beasts, viz., boars, *risyas*, *prishatas* and *mahā-rurus*,* and taking their flesh, in the evening took refuge under a mighty tree, feeling the demands of appetite.

(4) Further intentional perversion of truth by Geeta press:

Verse no. 102 is unequivocally saying 'हत्वा', which means 'Killing (having killed)', and 'मेध्यं' which means 'pure meat'. But how Geeta Press is deceiving readers by mistranslation.

तौ तत्र हत्वा चतुरो महामृगान्
वराहमृश्यं पृष्ठं महारुरुम्।

आदाय मेध्यं त्वरितं बुभुक्षितौ
वासाय काले ययतुर्वनस्पतिम्॥ १०२॥

वहाँ उन दोनों भाइयोंने [मृगया-विनोदक] लिये
वराह, ऋष्य, पृष्ठ और महारुरु—इन चार महामृगोंपर
बाणोंका प्रहर किया। तत्पश्चात् जब उन्हें भूख लगी,
तब [पवित्र कन्द-मूल] आदि लेकर सायंकालके समय
ठहरनेके लिये (वे सीताजीके साथ) एक वृक्षके नीचे
चले गये॥ १०२॥

→ misinterpreted
काव्येऽयोध्याकाण्डे द्विपञ्चाशः सर्गः ॥ ५२ ॥
काव्यके अयोध्याकाण्डमें बावनवाँ सर्ग पूरा हुआ ॥ ५२ ॥

*Correct translation:- हत्वा - killed => हत्वा
मेध्यम् - pure meat*

शः सर्गः:
केयीसे कौसल्या आदिके अनिष्टकी आशङ्का
गानेके लिये प्रयत्न करना, लक्षणका

4. Ayodhya Kanda, Chapter: 55, Verse: 32 (Geeta Press Version)

In the way to Chitrakuta, the two brothers killed deer and ate:

क्रोशमात्रं ततो गत्वा भ्रातरौ रामलक्ष्मणौ।
बहून्मेध्यान्मृगान्हत्वा चेरतुर्यमुनावने॥

(1) Word by word translation by IIT Kanpur (it shows the verse on number 33):

"ततः then, भ्रातरौ the two brothers, रामलक्ष्मणौ Rama and Lakshmana, क्रोशमात्रम् a krosa, गत्वा having gone, मेध्यान् suitable for sacrifice (pure), बहून् many, मृगान् deer, हत्वा having slain, यमुनावने in the forest on the bank of Yamuna, चेरतः ate."

[After walking a krosa into the forest on the bank of Yamuna, the two brothers killed many deer suitable for sacrifice and ate them.]

Source:

https://www.valmiki.iitk.ac.in/content?language=dv&field_kanda_tid=2&field_sarga_value=55&field_sloka_value=33

(2) Word by word translation by K. M. K. Murthy (it's also on number 33):

"tataH = thereafter; gatvaa = having travelled; kroshamaatram = only a couple of miles; bhraatarau = the two brothers; raamalakshhmaNau = Rama and Lakshmana; hatvaa = killed; bahuun = many; medhyaan = consecrated; mR^igaan

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= deer; cheratuH = and ate; yamunaavane = in the river-forest of Yamuna."

[Thereafter having travelled only a couple of miles the two brothers Rama and Lakshmana killed many consecrated deer and ate in the river-forest of Yamuna.]

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga55/ayodhya_55_frame.htm

(3) Translation by Hari Prasad Shastri:

"Having travelled some distance, the two valiant brothers slew many deer for food, then, with Sita, passed through the pleasant woods, ringing with the cries of peacocks and frequented by elephants and monkeys."

[Vol. 1, Pg. No. 283, Printed by Burleigh Press, Bristol]

Having travelled some distance, the two valiant brothers slew many deer for food, then, with Sita, passed through the pleasant woods, ringing with the cries of peacocks and frequented by elephants and monkeys.

(4) Hindi Translation by Dwaraka Prasad Sharma (it also shows no. 33):

"दोनों भाइयों ने एक कोस चलकर, तथा यमुना तीरवर्ती बन में अनेक पवित्र मृगों को मारकर, खाया।"

क्रोशयात्रं ततो गत्वा भ्रातरौ रामलक्ष्मणौ ।

वहून्मेध्यानैमुगान्हत्वा चेरतुर्यमुनावने ॥ ३३ ॥

१ मेध्यान्—शुचीन् भक्ष्यानित्यावत् । (गो०) २ चेरतुः भक्षितवन्ती ।

चरणातिभक्षणयोः । (गो०) * पाठान्तरे—“ वधूव । ”

५८२

अयोध्याकाशडे

दोनों भाइयों ने एक कोस चल कर तथा यमुना तीरवतों बन में
अनेक पवित्र सूर्गों को मार कर, खाया ॥ ३३ ॥

5. Ayodhya Kanda, Chapter: 56, Verse: 22-28

Rama, Seeta and Lakshmana reached the mountain of Chitrakuta. They visited the hermitage of Valmiki. Lakshmana builds a leaf-hut upon instructions from Rama. Then what happened, see:

ऐण्यं मांसमाहृत्य शालां यक्ष्यामहे वयम्।

कर्तव्यं वास्तुशमनं सौमित्रे चिरजीविभिः॥१२.५६.२२॥

मृगं हत्वाऽन्य क्षिप्रं लक्ष्मणेह शुभेक्षणा

कर्तव्यं शशास्त्रदृष्टे हि विधिर्धर्ममनुस्मर॥१२.५६.२३॥

भ्रातुर्वचनमाज्ञाय लक्ष्मणः परबीरहा

चकार स यथोक्तं च तं राम पुनरब्रवीत्॥१२.५६.२४॥

ऐण्यं श्रपयस्वैतच्छालां यक्ष्यामहे वयम्।

त्वर सौम्य मुहूर्तोऽयं ध्रुवश्च दिवसोऽप्ययम्॥2.56.25॥

स लक्ष्मणः कृष्णमृगं मेध्यं हत्वा प्रतापवान्।

अथ चिक्षेप सौमित्रिस्समिद्धे जातवेदसि॥2.56.26॥

तनुं पक्वं परिज्ञाय निष्टं छिनशोणितम्।

लक्ष्मणः पुरुषव्याघ्रमथ राघवमब्रवीत्॥2.56.27॥

अयं सर्वः समस्तागङ्गः श्रृतः कृष्णमृगो मया।

देवतां देवसङ्काश यजस्व कुशलो ह्वसि॥2.56.28॥

(1) Word by word translation by IIT Kanpur:

Verse: 22 —

"सौमित्रे O Lakshmana, ऐणेयं_मांसम्_venison of black antelope, आहृत्य having brought, वयम् we, शालाम् this hut, यक्ष्यामहे will worship, चिरजीविभिः those who intend to live longer, वास्तुशमनम् pacification of household deity, कर्तव्यम् should be done."

Verse: 23 —

"शुभेक्षण one who has auspicious looks, लक्ष्मण Lakshmana, मृगम्_an antelope, हत्वा_having killed, क्षिप्रम् quickly, इह here, आनय bring, शास्त्रदृष्टः as prescribed by the scriptures, विधिः rites, कर्तव्यः हि will have to be carried out, धर्मम् the tradition, अनुस्मर recollect."

Verse: 24 —

"परखीरहा slayer of heroes of the enemy's side, स लक्ष्मणः that Lakshmana, भ्रातुः brother's, वचनम् words, आज्ञाय having understood, यथोक्तम् as told, चकार carried out, रामः Rama, तम् him, पुनः again, अब्रवीत् said."

Verse: 25 —

"सौम्य O handsome one, एतत् this, ऐणेयम् venison, श्रपयस्व cook, वयम् we, शालाम् hut, यक्ष्यामहे will worship, अयम् this, दिवसः day, अयम् this, मुहूर्तःअपि this moment also, श्रुतवश्च is fixed, त्वर hasten."

Verse: 26 —

"अथ then, सौमित्रिः son of Sumitra, प्रतापवान् powerful, सः लक्ष्मणः that Lakshmana, मेश्यम् fit for offering pure, कृष्णमृगम् black antelope, हत्वा having killed, समिद्धे in a well-kindled, जातवेदसि fire, चिक्षेप offered."

Verse: 27 —

"लक्ष्मणः Lakshmana, निष्टप्तम् roasted well, छिन्नशोणितम् with blood drained out, तम् that, पक्वम् cooked, परिज्ञाय having found, अथ then, पुरुषब्याघ्रम् tiger (best) among men, राघवम् to Rama, अब्रवीत् said."

Verse: 28 —

"समस्ताङ्गः with all the limbs, अयम् this, कृष्णमृगः black antelope, सर्वः completely, मया by me, श्रुतः is well-cooked, देवसङ्काश like a god, देवताः devatas, यजस्व offer with sacrifice, कुशलः असि हि you are proficient."

[O Lakshmana those who intend to live for long (in this hut), should pacify the deity presiding over here. Therefore, we shall bring the venison of a black antelope and make necessary offerings.]

[Slay an antelope and bring it here quickly. O Lakshmana the rites as prescribed by the scriptures will have to be carried out. You may recollect that tradition.]

[Lakshmana, slayer of heroes on the enemy's side, understood and implemented what he was told. Rama again said to him:]

[Cook this venison, O handsome one we will offer it to the presiding deity of this hut. Hasten, the day and time are fixed (for the rites)]

[Then the powerful son of Sumitra killed a black antelope fit for offering, and offered it to the well-kindled fire.]

[With the blood drained out of the venison, Lakshmana roasted it and cooked it well, and then said to Rama, the tiger (best) among men.]

[This black antelope with all its limbs is well-cooked. O divine sire, you may make the offering to Vastu devata in which you are proficient.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=2&language=dv&field_sarga_value=56

(2) Word by word translation by K. M. K. Murthy:

Verse: 22 —

"saumitre = Oh; Lakshmana!; aahR^itya = being; aiNeyam maamsam = bring meat of the antelope; vayam = we; yakshyaamahe = shall worship; shaalaam = (this) leaf-hut; vaastushamanam = purifactory ceremony on entering

the house; kartavyam = on entering the; chirajiivibhiH = by those who wish to live long."

Verse: 23 —

"shubhekshaNa = Oh; large-eyed; lakshmaNa = Lakshmana!; hatvaa = killing; mR^igam = the antelope; kshhipram = quickly; anaya = bring; iha = here; vidhiH = the prescribed rite; shastra dR^iSTAH = according to scriptural point of view; kartavyaH hi = indeed is to be done; anusmara = keep in mind; dharmam = the sacred obligation."

Verse: 24 —

"saH lakshmaNaH = that Lakshmana; paraviiraha = the slayer of enemies; aaJNaaya = understanding; bhraatruH = his brother's; vachanam = words; chakaara = acted; yathoktamcha = as instructed; raamaH = Rama; abraviit = spoke; punaH = again; tam = to him (as follows)."

Verse: 25 —

"saumya = Oh; great brother!; shrapayasya = boil; etat = this; aiNeyam = antelope's meat; vayam = we; yakshyaamahe = shall worship; shaalaam = the leaf-hut; ayam = this; divasaH = day; ayam = (and) this; muhuurtaH api = instant also; dhruvaH = are of a distinctive character; tvara = be quick."

Verse: 26 —

"atha = then; saH lakshmaNaH = that Lakshmana; prataapavaan = the strong man; saumitriH = and son of Sumitra; hatvaa = killing; medhyam = the holy; kR^iSNa mR^igam = black antelope; chikSepa = tossed; jaata vedasi = in a fire; samiddhe = ignited."

Verse: 27 —

"parijNaaya = feeling certain; pakvam = it is cooked; niSTaptam = and heated thoroughly; chinna shoNitam = with no blood remaining; lakshmaNaH = Lakshmana; atha = thereafter; abraviit = spoke; raaghavam = to Rama; puruSa vyaghram = the lion among men (as follows)."

Verse: 28 —

"ayam = this; kR^iSNaH mR^igo = black antelope; samaapta angaH = with its complete limbs; shR^itaH = has been cooked; sarvaH = completely; mayaa = by me; deva damkaasha = Oh Rama; remsembling god!; yajasva = worship; devataaH = the deities; asi ahi = you are indeed; kushalaH = skilled (in such act)"

[Oh, Lakshmana! Bring the meat of an antelope. We shall perform a purificatory ceremony while entering the house. Which is to be done by those who wish to live long.]

[Oh, large-eyed Lakshmana! Killing the antelope quickly, bring it here. The prescribed rite according to scriptural point of view indeed is to be performed. Keep in mind the sacred obligation.]

[Lakshmana the slayer of enemies, understanding his brother's words, acted as instructed. Rama spoke again to Lakshmana as follows:]

[Oh, gentle brother! Boil this antelope's meat. We shall worship the leaf-hut. This day and this instant also are of a distinctive character. Be quick.]

[Then, Lakshmana the strong man and son of Sumitra, killing a holy black antelope, tossed it in an ignited fire.]

[Feeling certain that it is cooked and heated thoroughly with no blood remaining, Lakshmana spoke to Rama the lion among man as follows:]

[This black antelope, with its complete limbs, has been cooked completely by me. Oh, Rama resembling God! Worship the concerned deity, as you are skilled in that act.]

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga56/ayodhya_56_frame.htm

(3) Translation by Manmatha Nath Dutt:

"Procuring meat, we will worship the deity, presiding over this dwelling. O Sumitra's son! Those who wish to live long, should pacify the household gods. O Lakshmana, graced with auspicious eyes, do thou killing deer, swiftly bring it here. It behoves us to observe the rules prescribed by the scriptures. Do thou follow the ordinance. Acquainted with the words of his brother, Lakshmana, slayer of hostile heroes, did as he was told. Thereupon Rama addressed him again: "Do thou cook this meat. We will worship the presiding deities of this mansion. Bestir thyself, — the moment is mild and the day is styled Dhruva." Then Lakshmana, the son of Sumitra, endowed with vigor, having slain a sacred black deer, threw it into flaming fire. And seeing it well scorched and hot and free from blood, Lakshmana spoke unto that foremost of men, Raghava, saying: "Here is the entire black deer roasted by me, capable of serving any purpose. Do you, O you that resemble a celestial, worship the gods?"

his brother. "Procuring meat, we will worship the deity presiding over this dwelling. O Sumitrā's son, those who wish to live long, should pacify the household gods. O Lakshmana graced with auspicious eyes, do thou killing deer, swiftly bring it here. It behoves us to observe the rules prescribed by the scriptures. Do thou follow the ordinance." Acquainted with the words of his brother, Lakshmana, slayer of hostile heroes, did as he was told. Thereupon Rāma addressed him again, "Do thou cook this meat. We will worship the presiding deities of this mansion. Bestir thyself,—the moment

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is mild and the day is styled *Dhruva*." Then Lakshmana the son of Sumitrā endowed with vigor, having slain a sacred black deer, threw it into flaming fire. And seeing it well scorched and hot and free from blood, Lakshmana spoke unto that foremost of men, Rāghava, saying,—"Here is the entire black deer roasted by me, capable of serving any purpose. Do you, O you that resemble a celestial, worship the gods."

(4) Translation by Hari Prasad Shastri:

"O Lakshmana, bring venison with which we may worship the deity of the dwelling-place! Since we purpose to live here long, we should enter it with peaceful intention! O son of Sumitra, having killed a black deer, bring it here, speedily. Let us follow the scriptural ordinance in this matter.

Shri Lakshmana having obeyed his brother's command, Rama said: "Now dress the meat and we will offer it as a sacrifice. Hasten, O Brother, this is an auspicious hour."

The illustrious son of Sumitra slew a black antelope and roasted it in the flames. When it was dressed and the blood drained from it, Lakshmana addressed Raghava, saying: "O Godlike one, I have prepared the flesh of the black deer, now offer up the sacrifice to propitiate the God."

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with a door, he said to the devoted Lakshmana : " O Lakshmana, bring venison with which we may worship the deity of the dwelling-place ! Since we purpose to live here long, we should enter it with peaceful intention ! O Son of Sumitra, having

¹ Bilwa—bel tree or wood apple.—Aegle Marmelos.

² Drona — a measure of corn approximately 92 pounds.

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killed a black deer, bring it here speedily. Let us follow the scriptural ordinance in this matter."

Shri Lakshmana, having obeyed his brother's command, Rama said : " Now dress the meat and we will offer it as a sacrifice. Hasten, O Brother, this is an auspicious hour."

The illustrious son of Sumitra slew a black antelope and roasted it in the flames. When it was dressed and the blood drained from it, Lakshmana addressed Raghava, saying : " O Godlike One, I have prepared the flesh of the black deer, now offer up the sacrifice to propitiate the god."

(5) Hindi Translation by Dwaraka Prasad Sharma:

"हे लक्ष्मण! हिरण का मांस के आओ, जिससे हम दोनों पर्णशालाधिष्ठात्री देवता की पूजा करें. क्यूंकि यदि बहुत दिनों (किसी नवीन बने हुए घर में) रहना चाहें, तो उसे वास्तुशान्ति (गृहप्रवेश कर्म) करनी चाहिए।॥22॥

हे लक्ष्मण! तुम शीघ्र एक काला हिरण मारकर ले आओ, क्यूंकि भली भाँति विचार कर, इस विषय की धर्मशास्त्र द्वारा निर्णीत विधि को यथारीति करना उचित है।॥23॥

महावलवान लक्ष्मण जी भाई की आज्ञा के अनुसार, लक्ष्मण काला मृग मारकर ले आए. फिर श्रीरामचन्द्रजी के कथनानुसार कार्य कर चुकने पर, श्रीरामचन्द्रजी ने पुनः उनसे कहा ॥24॥

अच्छा अब इस मांस को रांधो, जिससे हम हवन करें. हे सौम्य! शीघ्रता करो. क्यूंकि यह मुहूर्त भी स्थिर है, और दिन भी अच्छा है।॥25॥

तब प्रतापी लक्ष्मण ने मारे हुए यज्ञीय काले मृग को अच्छी तरह जलाती हुई आग में डालकर भूना ॥26॥

और जब वह भुन गया और रुधिर जल गया, तब लक्ष्मण जी ने पुरुषसिंह श्रीरामचन्द्रजी से कहा ॥27॥

हे देवतुल्य! मैंने इस सम्पूर्ण अंगोंयुक्त कृष्ण मृग को रांध कर तैयार कर दिया. आप यज्ञकर्म करने में समर्थ हैं, अतः वास्तुदेवता की प्रसन्नता के लिए यज्ञ कीजिए।॥28॥

ऐपेयं मांसमाहृत्य शालं^५ यस्याप्ने वयम् ।

कर्तव्यं वास्तुशामनं सौमित्रे चिरवासिभिः॥ २२ ॥

हे लक्ष्मण ! हिरण का मांस ले आओ, जिससे हम दोनों पर्ण-शालाधिष्ठात्री देवता की पूजा करें । क्योंकि यदि बहुत दिनों (किसी नवीन बने हुए घर में) रहना चाहे, तो उसे वास्तुशान्ति (गृहप्रवेश कर्म) करनी चाहिये ॥ २२ ॥

[व्रद्याण्डपुराण में वास्तुशान्ति की फलस्तुति के सम्बन्ध में यह एक श्लोक दिया है :—]

"नव्याधिमयं तत्य न च यन्मुनाक्षयः

जीवद्वयेऽर्थं स्वर्गकल्पमेवंवसेवतः ॥ १ ॥

अर्थात् जो नवीन गृह में वास्तुशान्ति कर के रहता है उसको न तो किसी प्रकार की व्याधि का भय होता और न उसके चान्दुवान्यवां का वंशालोप होता है । उस घर का मालिक बहुत दिनों तक इस लोक में जीवित रह कर मरने पर एक कल्प भर स्वर्ग में रहता है ।]

मृगं हत्वाऽनय शिरं लक्ष्मणेह शुभेक्षण ।

कर्तव्यः शालृष्टो हि विधिर्धर्मभनुस्मर ॥ २३ ॥

पट्टपञ्चाशः सर्गः

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हे लक्ष्मण ! तुम शीत्र एक काला हिरण मार कर ले आओ ।
क्योंकि भली भाँति विचार कर, इस विषय की धर्मशास्त्र द्वारा
निर्णीत विधि को यथारीति करना उचित है ॥ २३ ॥

भ्रातुर्वचनमाज्ञाय लक्ष्मणः परवीरहा ।

चकार स यथोक्तं च तं रामः पुनरब्रवीत् ॥ २४ ॥

महावलवान् लक्ष्मण जी भाई को आज्ञा के अनुसार लक्ष्मण
काला सूग मार कर ले आये । फिर श्रीरामचन्द्र जी के कथनानुसार
कार्य कर चुकने पर श्रीरामचन्द्रजी ने पुनः उनसे कहा ॥ २४ ॥

ऐणेयं श्रेप्यस्वैतच्छालां यक्ष्यामहे वयम् ।

त्वर सौम्य मुहूर्तेऽयं ध्रुवश्चै दिवसोऽप्ययम् ॥२५॥

अच्छा अब इस मास को राखो, जिससे हम हवन करें । हे
सौम्य ! शीघ्रता करो । क्योंकि यह मुहूर्त भी स्थिर है और दिन
भी अच्छा है ॥ २५ ॥

स लक्ष्मणः कृष्णमृगं हृत्वा मेध्यं प्रतापवान् ।

अथ चिक्षेपं सौमित्रिः समिद्धेऽ जातवेदसि ॥ २६ ॥

तब प्रतापी लक्ष्मण ने मारे हुए यज्ञीय काले सूग को अच्छी
तरह जलती हुई आग में डाल कर भूना ॥ २६ ॥

तं तु पकं समाज्ञाय निष्टुं छिनशोणितम् ।

लक्ष्मणः पुरुषव्याघ्रमय राघवमब्रवीत् ॥ २७ ॥

और जब वह भून गया और उसका स्थिर जल गया, तब
लक्ष्मण जी ने पुरुषसिंह श्रीरामचन्द्र जी से कहा ॥ २७ ॥

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अयोध्याकाण्डे

अयं कृष्णः समाप्ताङ्गः शृतः कृष्णमृगो यथा ।
देवतां देवसङ्घाश यजस्व कुशलो ह्यसि ॥ २८ ॥
हे देवतुल्य ! मैंने इस सम्पूर्ण अंगोंयुक्त कृष्ण मृग को राठ
कर तैयार कर, दिया । आप यज्ञकर्म करने में समर्थ हैं, अतः
वास्तुदेवता की प्रसन्नता के लिये यज्ञ कीजिये ॥ २८ ॥

(6) Gross fraud by Geeta Press:

Verse no. 22 mentions the word 'ऐणेयं' means 'antelope (especially black)' and 'मासम्' means 'meat'. But Geeta Press is mistranslating it as 'गजकन्द का गूदा' to veil the truth about meat eating;

And verse no. 23 quotes 'मृगं' means 'antelope/deer', and 'हत्वा' means 'Killing (having killed)'. But Geeta Press distorted it by 'गजकन्द नामक कंद को उखाड़कर या खोदकर';

Verse no. 25 mentions the same as verse no. 22 'ऐणेयं' means 'antelope', but here also mistranslation exists 'गजकन्द को';

Verse no. 26 says 'कृष्णमृगं' which also means 'black antelope', but Geeta Press is doing fabrication as usual 'काले

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छिलके वाले गजकन्द को'. The verse also mentions two words: 'हत्वा' means 'Killing (having killed)' as in verse no. 23, and 'मेधं' means 'Pure meat' as in Chapter: 52, Verse: 102. But Geeta Press concocted as did in previous verses;

Verse no. 27 mentions 'पक्वं' means 'cooking (having cooked)'. But Geeta Press seems to show it 'पका हुआ' in the mean of 'ripe' to make it fit for 'गजकन्द' fruit; and turning 'पका हुआ' from the mean of 'cooked' which is fit for 'meat', so that the reader can't understand the hidden truth. The verse also says 'निष्ट्रसं' which translates 'roasted well', and 'छिनशोणितम्' which means 'drained of the blood'. But Geeta Press is making it the medicine for 'Blood Disorder' by translating 'रक्तविकार का नाश करने वाले';

Verse no. 28 says 'समस्तांगः' means 'all the limbs', but Geeta Press mistranslates 'जो बिगड़े हुए सभी अंगों को ठीक करने वाला है'. It seems according to Geeta Press Rama, Seeta & Lakshman were suffering from 'Blood Disorder' so they searched for this medicine and had it to be healed from this disorder. And the word 'कृष्णमृगो' is mentioned again means 'black antelope' as in verse no. 26, but mistranslated by Geeta Press. And the word 'यजस्व' means 'offer with sacrifice', but Geeta Press conceals this sacrifice by 'वास्तुदेवताओं का यजन'.

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अयोध्याकाण्डे घटपञ्चाशः सर्गः

३१५

लक्ष्मणानय दारुणि दुदानि च वराणि च ।

कुरुत्वावसर्थं सौम्य वासे मेऽभित्ते मनः ॥ १९ ॥

'सौम्य लक्ष्मण! तुम जीलसे अच्छी-अच्छी मजबूत लकड़ियाँ ले आओ और रहनेके लिये एक कुटी तैयार करो। यहीं निवास करनेको मेरा जी चाहता है' ॥ १९ ॥
तस्य तद् वचनं श्रुत्वा सौमित्रिविविधान् द्वूपान्।
आजहार ततश्क्रे पर्णशालामरिदमः ॥ २० ॥

श्रीरामकी यह बात सुनकर शत्रुदमन लक्ष्मण अनेक प्रकारके वृक्षोंकी डालियाँ काट लाये और उनके द्वारा एक पर्णशाला तैयार की ॥ २० ॥

तां निष्ठितां बद्धकटां दृष्ट्वा रामः सुदर्शनाम् ।

शुश्रूषमाणयेकाग्रमिदं वचनमब्रवीत् ॥ २१ ॥

वह कुटी बाहर-भीतरसे लकड़ीकी ही दीवारसे सुस्थिर बनायी गयी थी और उसे ऊपरसे छ दिया गया था, जिससे वर्षी आदिका निवारण हो। वह देखनेमें बड़ी सुन्दर लगती थी। उसे तैयार हुई देखकर एकाग्रचित होकर अपनी बात सुननेवाले लक्ष्मणसे श्रीरामने इस प्रकार कहा— ॥ २१ ॥

ऐपेण्यं पांसमाहत्य शालां वक्ष्यामहे वयम् ।

कर्तव्यं वास्तुशमनं सौमित्रे चिरजीविभिः ॥ २२ ॥

'सुमित्राकुमार! हम गजकन्दका गुदा लेकर उसीसे पर्णशालाके अधिष्ठाता देवताओंको पूजन करेंगे; वर्षोंकी दीर्घ जीवनकी इच्छा करनेवाले पुरुषोंको वास्तुशान्ति अवश्य करनी चाहिये' ॥ २२ ॥

मुगं हत्याऽनय क्षिप्रं लक्षणोऽहं शुभेक्षणं ।

कर्तव्यः शास्त्रदुष्टो हि विधिर्ममनुस्मर ॥ २३ ॥

'कल्याणदर्शी लक्ष्मण! तुम ('गजकन्द') नामक

कन्दकोर्तु उखाड़कर या खोदकर शीघ्र यहाँ ले आओ; वर्षोंकी शास्त्रोक विधिका अनुष्ठान हमसे लिये अवश्य कर्तव्य है। तुम धर्मका ही सदा चिन्तन किया करो' ॥ २३ ॥

भातुर्वचनमाज्ञाय लक्ष्मणः परवर्तीरहा ।

चकर च यथोक्तं हि तं रामः पुनरब्रवीत् ॥ २४ ॥

भाईको इस बातको समझकर शत्रुवीरोंका वध करनेवाले लक्ष्मणने उनके कथनानुसार कार्य किया।

तब श्रीरामने पुनः उनसे कहा— ॥ २४ ॥

ऐपेण्यं श्रपयस्वैतच्छालां वक्ष्यामहे वयम् ।

त्वरं सौम्यमूर्हतोऽयं ध्रुवश्च दिवसो हृष्यम् ॥ २५ ॥

'लक्ष्मण! इस गजकन्दको पकाओ। हम पर्णशालाके अधिष्ठाता देवताओंका पूजन करेंगे। जल्दी करो। यह सौम्यमूर्हत है और यह दिन भी 'ध्रुव'^३ संडक है (अतः इसीमें यह शुभ कार्य होना चाहिये)' ॥ २५ ॥

स लक्ष्मणः कृष्णामृगं हत्वा मेध्यं प्रतावान् ।

अथ चिक्षेप सौमित्रिः समिद्धे जातवेदवान् ॥ २६ ॥

प्रतापी सुमित्राकुमार लक्ष्मणने पवित्र और काले

छिलकेवाले गजकन्दको उखाड़कर प्रच्छित आगमे

डाल दिया ॥ २६ ॥

तत् तु पक्वं समाज्ञाय निष्ठसं छिनशोणितम् ।

लक्ष्मणः पुरुषव्याघ्रमय राघवमब्रवीत् ॥ २७ ॥

रक्तविकारका नाश करनेवाले^४ उस गजकन्दको

भलीभौत पका हुआ जानकर लक्ष्मणने पुरुषसिंह

श्रीरघुनाथजीसे कहा— ॥ २७ ॥

अयं सर्वः सप्तस्ताङ्गं शृतः कृष्णामृगो मया ।

देवता देवसंकाशं यजस्वा कृशलो ह्यसि ॥ २८ ॥

'देवोपम तेजस्वी श्रीरघुनाथजी! यह काले

6. Ayodhya Kanda, Chapter: 56, Verse: 34-35

Lakshmana builds a leaf-hut for Rama. All of them enter the hut, after performing purification ceremony:

वन्यैर्माल्यैः फलैर्मूलैः पक्वैर्मासैर्यथाविधि।
अद्विर्जपैश्च वेदोक्तैर्दर्भैश्च ससमित्कुशैः॥२ . ५ ६ . ३ ४॥
तौ तर्पयित्वा भूतानि राघवौ सह सीतया।
तदा विविशतु शालां सुशुभां शुभलक्षणौ॥२.५६.३५॥

(1) Word by word translation by IIT Kanpur:

"शुभलक्षणौ bestowed with auspicious qualities, राघवौ Rama and Lakshmana, सह सीतया accompanied by Sita, वन्यैः माल्यैः with garlands of forest flowers, फलैः with fruits, मूलैः with roots, पक्वैः with well-cooked, मांसैः with venison, अद्विः with water, वेदोक्तैः as expounded in the Vedas, जपैश्च with muttering of prayers, दर्भैश्च with darbha grass, सुसमित्कुशैः with faggots and kusa grass, भूतानि all beings, तर्पयित्वा after propitiating, तदा then, शुभाम् auspicious, शालाम् hut, विविशतु: entered."

[Bestowed with auspicious qualities, Rama and Lakshmana along with Sita propitiated those celestial beings with garlands of forest flowers, fruits and roots, well-cooked venison, water, muttering of prayers as expounded in the Vedas, faggots and kusa grass and entered that auspicious hermitage.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=2&language=dv&field_sarga_value=56

(2) Word by word translation by K. M. K. Murthy:

"raaghavau = Rama and Lakshmana; saha siitauyaa = along with Seeta; shubha lakshhmaNau = having auspicious characteristics; tarpayitvaa = satisfied; bhuutaani = the spirits; maalyaiH = by crowns of flowers; vanyaiH = obtained in the forest; phalaiH = by fruits; mulaiH = by roots; pakvaiH = by cooked; maamsaiH = meat; abdhiH = by water; japaishcha = by prayers; vedoktaiH = as uttered in sacred texts (Vedas); darbhaishcha = by sacred grass; sasmitkuchaiH = by fuel and Kusa grass; tadaa = then; vivishatuH = entered; sushubhaam = the auspicious; shaalaam = leaf-hut."

[Rama and Lakshmana along with Seeta, having auspicious characteristics, satisfied the spirits by crowns of flowers obtained in the forest, by fruits roots and cooked meat, by water, by prayers as uttered in the sacred texts (Vedas), by sacred grass, by fuel and Kusa grass and then entered the auspicious leaf-hut.]

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga56/ayodhya_56_frame.htm

(3) Manmatha Nath Dutt's translation also didn't mention this verse.

But, it's mentioned in footnotes with reference to another reading: "And having with garlands made of wild flowers,

fruits, roots, meat cooked according to the ordinance, water, Japa as prescribed by the Veda, grass and faggot, worshipped the spirits, those descendants of Raghu, the auspicious Rama and Lakshmana, in company with Sita, entered the graceful mansion."

[Vol. 2, Pg. No. 350, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

dais, and a *chaitya* proportionate to the abode.* And as the celestials enter the hall entitled Sudharmā, they together with the view of dwelling in it, entered the mansion beautiful to behold, thatched with the leaves of trees, built at a convenient site, well-made, and keeping out the wind.† And having come to the charming Chitrakuta and the river Mālyavati furnished with excellent bathing places, and haunted by beasts and fowls, they rejoiced with glad hearts, and forsook the grief incident to their exile from the city.

* The N. W. P. text reads:—"And in that romantic forest abounding in various kinds of beasts and birds, with trees bearing a profusion of variegated flowers, and resounding with the roars of beasts and serpents, those ones and, who had conquered their senses, began to live happily."—T.

† Another reading is:—"And having with garlands made of wild flowers fruits, roots, meat cooked according to the ordinance, water, *Japa* as prescribed by the Veda, grass, and faggot, worshipped the spirits, those descendants of Raghu, the auspicious Rāma and Lakshmana, in company with Sita entered the graceful mansion."—T.

(4) Translation by Hari Prasad Shastri (from verse 32):

"Repeating the japa and bathing in the river, he offered oblations for the expiation of sins. He then erected altars in the eight directions for the worship of different gods and gratifying the deities presiding over the elements with offerings of flowers, garlands, fruits, cooked meats and the recitation of Vedic mantras, he, together with Sita, entered

the delightful hut, thatched with leaves, set up in a suitable place, sheltered from the wind."

[Vol. 1, Pg. No. 285, Printed by Burleigh Press, Bristol]

prayers. Repeating the japa¹ and bathing in the river, he offered oblations for the expiation of sins. He then erected altars in the eight directions for the worship of different gods and gratifying the deities presiding over the elements with offerings of flowers, garlands, fruits, cooked meats and the recitation of Vedic mantrams, he, together with Sita, entered the delightful hut, thatched with leaves, set up in a suitable place, sheltered from the wind.

(5) Hindi Translation by Dwaraka Prasad Sharma:

"फिर यथाविधि फूल, मालाओं, फलों, मूलों और रंधे हुए मांस से, तथा कुश की पवित्रियां धारण कर, कुश मिले हुए जल से, वैदिक मंत्रों द्वारा श्रीरामचंद्र जी ने भूतों को तृप्त कर, सीता सहित उस मनोहर और शुभलक्षण वाली (अर्थात् हवा रोशनी आने जाने के लिए पर्याप्त साधनों से युक्त) शाला में प्रवेश करने की इच्छा की।"

वन्यैर्मलयैः फलैर्मूलैः पक्वैर्मसैर्यथाविधि ।
अद्विजपैश्च वेदाक्तैदर्भेश्च ससमिलुवौः ॥ ३४ ॥

तौ तर्पयित्वा भूतानि राघवौ सह सीताया ।

तदा विविशतुः शालां सुशुभ्रां शुभलक्षणौ ॥ ३५ ॥

फिर यथाविधि फूल मालाओं, फलों, मूलों और रंधे हुए मांस से, तथा कुश की पवित्रियां धारण कर, कुश मिले हुए जल से, वैदिक मंत्रों द्वारा श्रीरामचंद्र जी ने भूतों को तृप्त कर, सीता सहित उस मनोहर और शुभलक्षण वाली (अर्थात् हवा

१ वैद्यानि—गन्धर्याणांवासस्यानानि । (गो०) २ आयतनानि—विष्वव्यावास स्थलानि । (गो०)

Note: These both two verses have been thrown out of Geeta Press Version; and the reason is unknown apparently, but known profoundly.

7. Ayodhya Kanda, Chapter: 84, Verse: 10

Guha, the king of Nishada tribe, asks his relative to guard the river bank and get ready for a battle, if necessary, with Bharata. Then, Guha approaches Bharata with a welcome-drink of honey, meat and fish. He asks Bharata with his army to accept his hospitality:

इत्युक्त्वोपायनं गृह्ण मत्स्यमांसमधूनि च।
अभिचक्राम भरतं निषादाधिपतिर्गुहः॥२ . ८ ४ . १ ०॥

(1) Word by word translation by IIT Kanpur:

"निषादाधिपतिः गुहः: overlord of the nishadas, Guha, इति thus, उक्त्वा having spoken, मत्स्यमांसमधूनि fish, meat and wine, उपायनम् as gifts, गृह्ण holding, भरतम् to Bharata, अभिचक्राम approached."

[Having spoken thus, Guha, lord of the nishadas, approached Bharata, taking with him fish, meat and wine as offerings.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=2&language=dv&field_sarga_value=84

(2) Word by word translation by K. M. K. Murthy:

"iti = thus; uktvaa = spoken; guhaH = Guha; niSaadaadhipatiH = the Lord of Nishadas; gR^ihya = took;

Meat consumption and animal sacrifice in Valmiki Ramayana

matsya maamsa madhuuni = fish meat and honey;
upaayanam = as an offering; abhichakraama = and
approached; bharatam = Bharata."

[After uttering thus, Guha the king of Nishadas took fish, meat and honey as an offering and approached Bharata.]

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga84/ayodhya_84_frame.htm

(3) Translation by Manmatha Nath Dutt:

"Having said this, the lord of the Nishadas, Guha, taking a present of flesh, fish and honey, went out for interviewing Bharata."

[Vol. 2, Pg. No. 418, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

the Gangā." Having said this, the lord of the Nishadas, Guha, taking a present of flesh, fish and honey, went out for interviewing Bharata. Seeing Guha approaching, the power-

(4) Translation by Hari Prasad Shastri:

"Thus, mobilising his troops and servants, Guha the chief of ferrymen, taking gifts of fish, flesh and honey, went to meet Prince Bharata."

[Vol. 1, Pg. No. 339, Printed by Burleigh Press, Bristol]

Thus, mobilising his troops and servants, Guha the chief of ferrymen, taking gifts of fish, flesh and honey, went to meet Prince Bharata. Seeing Guha approaching, the excellent Sumantra said to Bharata : " This Guha attended by a thousand kinsmen is the king of this place, he is a native of these parts

(5) Hindi Translation by Dwaraka Prasad Sharma:

"इस तरह अपने नौकरों और सैनिकों को सावधान कर, निषादपति गुह मछलियाँ, मांस और शहद भरत जी को भेंट करने के लिए अपने साथ लेकर, चला।"

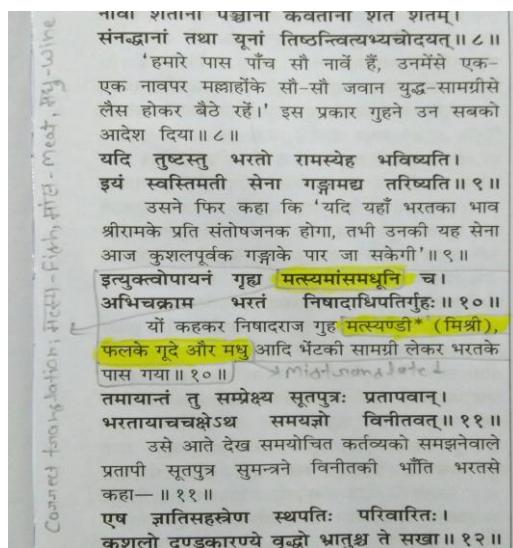
इत्युक्त्वोपायनं गृह्य मत्स्यमांसमधूनि च ।

अभिचक्राम भरतं निषादाधिपतिर्गृहः ॥ १० ॥

इस तरह अपने नौकरों और सैनिकों को सावधान कर,
निषादपति गुह मछलियाँ, मांस, और शहद भरत जी को भेंट
करने के लिये अपने साथ ले कर, चला ॥ १० ॥

(6) See the forgery of Geeta Press:

This verse is clearly mentioning three words: 'मत्स्य' means 'fish', 'मांस' means 'meat' and 'मधु' means 'wine'. But Geeta Press made 'मांस' pulp as usual, and turned 'मत्स्य' into 'मिश्री (sugar candy)'.



8. Ayodhya Kanda, Chapter: 84, Verse: 17

After approaching Bharata, Guha says to him:

अस्ति मूलं फलञ्चैव निषादैस्समुपाहृतम्।
आर्द्रं च मांसं शुष्कं च वन्यं चोच्चावचं महत्॥2.84.17॥

(1) Word by word translation by IIT Kanpur:

"निषादैः by nishadas, समुपाहृतम् have been brought, मूलम् root, फलं चैव fruits also, वन्यम् the forest produce, आर्द्रम् fresh, शुष्कं च dried, उच्चावचम् of great variety, महत् best, मांसं च अस्ति meat are here."

[Here are roots, fruits and a great variety of forest produce, fresh and dried meat brought by the nishadas.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=2&language=dv&field_sarga_value=84

(2) Word by word translation by K. M. K. Murthy:

"asti = here are; muulam = the root; phalam chaiva = fruit; samudaahR^itam = gathered; niSaadaiH = by my tribe; maamsamcha = and the meat; mahat = of great quality; ucchaavacham = and of various kinds; aardram = fresh; shuSkamcha = and dried; vanyam = and all a produce of the forest."

[Here are the roots and fruits gathered by my tribe as well as fresh and dried meat of great quality and of various kinds, and all a produce of the forest.]

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga84/ayodhya_84_frame.htm

(3) Translation by Manmatha Nath Dutt:

"Here are fruits and roots gathered by the Nishadas and meat dry and moist and various other produces of the forest."

[Vol. 2, Pg. No. 419, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

~~thee.~~ Do thou reside in the abode of thy servant. Here are fruits and roots gathered by the Nishādas and meat dry and moist and various other produces of the forest. I pray that

(4) Translation by Hari Prasad Shastri:

"I have brought roots, fruits and flesh both fresh and dried for thee and other products of the forest for thy use."

[Vol. 1, Pg. No. 340, Printed by Burleigh Press, Bristol]

~~house.~~ I have brought roots, fruits and flesh both fresh and dried for thee and other products of the forest for thy use.

(5) Hindi Translation by Dwaraka Prasad Sharma:

"निषाद लोगों के लाए हुए फल मूल, ताज़ा और सूखा मांस, तथा वन में उत्पन्न होने वाली अन्य थोड़ी बहुत भक्ष्य वस्तुएं ये उपस्थित हैं।"

अस्ति मूर्ळं फलं चैव निषादैः समुपाहृतम् ।

आद्रं च मांसं शुष्कं च वन्यं चोच्चावचं महत् ॥१७॥

निषाद लोगों के लाये हुए फल मूल, ताज़ा और सूखा मांस तथा वन में उत्पन्न होने वाली अन्य थोड़ी बहुत भक्ष्य वस्तुएं ये उपस्थित हैं ॥ १७ ॥

(6) See the same trend of Geeta Press here:

This verse mentions 'मांस' means meat, but mistranslated by Geeta Press usually and made it Pulp.

आपका ही है, आप यहाँ सुखपूर्वक निवास करें ॥ १६ ॥

अस्ति मूलफलं चैतन्निषादैः स्वयमजितम्।

आर्द्रं शुष्कं तथा मांसं वन्यं चोच्चावचं तथा ॥ १७ ॥

‘यह फल-मूल आपकी सेवामें प्रस्तुत है। इसे निषाद लोग स्वयं तोड़कर लाये हैं। इनमेंसे कुछ फल तो अभी हरे ताजे हैं और कुछ सूख गये हैं। इनके साथ तैयार किया हुआ फलका गूदा भी है। इन सबके सिवा नाना प्रकारके दूसरे-दूसरे वन्य पदार्थ भी हैं। इन सबको ग्रहण करें ॥ १७ ॥’

आशंसे स्वाशिता सेना वत्स्यत्येनां विभावरीम्।

अर्धितो विविधैः कामैः श्वः ससैन्यो गमिष्यसि ॥ १८ ॥

‘हम आशा करते हैं कि यह सेना आजकी रात यहीं ठहरेगी और हमारा दिया हुआ भोजन स्वीकार करेगी। नाना प्रकारकी मनोवाञ्छित वस्तुओंसे आज हम सेनासहित आपका सत्कार करेंगे, फिर कल सबेरे आप अपने सैनिकोंके साथ यहाँसे अन्यत्र जाइयेगा’ ॥ १८ ॥

Read in the Correct Translation.

9. Ayodhya Kanda, Chapter: 91, Verse: 21

Having been instructed by Bharadwaja to bring the army to his place, Bharata allowed his army also to come to the hermitage. Then, Bharadwaja invokes Visvakarma, the divine architect and requests him to arrange for a befitting hospitality to Bharata:

विचित्राणि च माल्यानि पादप्रच्युतानि च।
सुरादीनि च पेयानि मांसानि विविधानि च॥२.९१.२१॥

(1) Word by word translation by IIT Kanpur:

"पादप्रच्युतानि those dropped from trees, विचित्राणि many-coloured, माल्यानि च flower garlands, सुरादीनि wines and others, पेयानि drinks, विविधानि of different kinds, मांसानि च meat be furnished."

[Let her furnish me with many-coloured garlands of fresh flowers from trees, wines and other drinks and meat of different kinds.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=2&language=dv&field_sarga_value=91

(2) Word by word translation by K. M. K. Murthy:

"(May the blessed moon-god furnish me); vichitraaNi = many-coloured; maalyaanicha = flowers; paadapa prachyutaani = which have just fallen from trees; peyaani =

Meat consumption and animal sacrifice in Valmiki Ramayana

drinks; suraadiini = like wine and others; vividhaani = and various kinds; maamsaani cha = of meat."

[May the blessed moon-god furnish me many-coloured flowers which have just fallen from the flower-plants or trees, the drinks like wine and others as also various kinds of meat.]

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga91/ayodhya_91_frame.htm

(3) Translation by Manmatha Nath Dutt:

"...and variegated blossoms growing in the trees, and wines and (other) drinks, and meats of various kinds."

[Vol. 2, Pg. No. 431, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

even at this very spot. And here let the worshipful Somā yeild me excellent viands of diverse kinds in plenty ; things that may be eaten or enjoyed, sucked or licked ; and variegated blossoms growing in the trees, and wines and (other) drinks, and meats of various kinds." Thus, furnished

(4) Translation by Hari Prasad Shastri:

"Let garlands of fresh flowers be made ready and beautiful goblets and different dishes of flesh be produced here instantaneously!"

[Vol. 1, Pg. No. 351, Printed by Burleigh Press, Bristol]

prepared by the deity presiding over the moon. Let garlands of fresh flowers be made ready and beautiful goblets and different dishes of flesh be produced here instantaneously ! ”

(5) Hindi Translation by Dwaraka Prasad Sharma:

"(वे) ताजे फूलों की चित्र विचित्र पुष्प मालाएं, सुरा आदि पीने के पदार्थों को और तरह तरह के मांसों को, शीघ्र ही प्रस्तुत करें।"

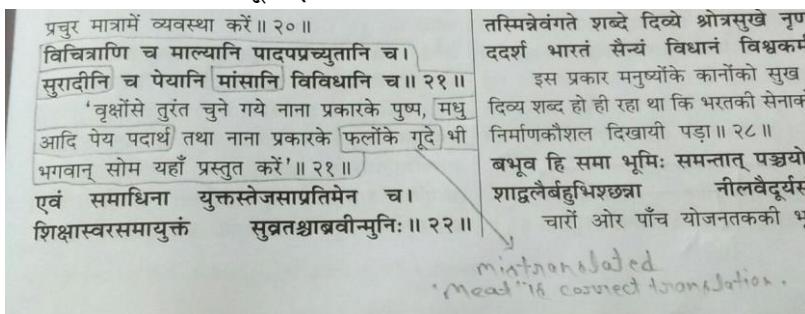
विचित्राणि च माल्यानि पादप्रच्छुतानि । च ।

सुरादीनि च पेयानि मांसानि विविधानि । २१ ॥

(वे) ताजे फूलों की चित्र विचित्र पुष्प मालाएँ, सुरा आदि पीने के पदार्थों को और तरह तरह के मांसों को शीघ्र ही प्रस्तुत करें ॥ २१ ॥

(6) Once again mockery of translation by geeta Press:

This verse also mentions 'मांसानि' (meat) but forcefully you have to read 'फलों के गूदे (Pulps of fruits)' by Geeta Press.



10. Ayodhya Kanda, Chapter: 91, Verse: 52 (in Geeta Press Version)

Several creepers in the forest had been changed into dancing girls in the hermitage of Bharadwaja and they spoke to Bharata's army as follows:

सुरास्तुरापाः पिबत् पायसं च बुभुक्षिताः॥२.९१.५२॥

मांसानि च सुमेध्यानि भक्ष्यन्तां यावदिच्छथ॥२.९१.५३॥

(1) Word by word translation by IIT Kanpur:

"सुरापाः: O those of you who drink liquor, यावत् until, इच्छथ you desire, सुरा: liquor, पिबत् drink, बुभुक्षिताः: those who are hungry to eat, पायसं च payasam (made of milk and rice), सुमेध्यानि sacred, मांसानि च meat, भक्ष्यन्ताम् let them eat."

['O wine drinkers, drink as much as you can those who are hungry partake payasam and sacred meat'.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=2&language=dv&field_sarga_value=91

(2) Word by word translation by K. M. K. Murthy:

"suraapaaH = O; wine-bibbers!; pibata = drink; yaavat = however much; suraah = wine; ichchhatha = you desire! bubhukSitaah = O troops stricken with hunger! (Let); paayasam cha = milk thickened with rice; maamsaanicha = and meats; sumedhyaani = which are very much fresh; bhakSyantaam = be eaten."

["O, wine-bibbers! Drink the wine, however much you desire! O troops stricken with hunger! Let milk thickened with rice and the meats which are very much fresh, be eaten (as you will)."]

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga91/ayodhya_91_frame.htm

(3) Translation by Manmatha Nath Dutt:

"Let wine-drinkers drink wine, the hungry eat Payaca, and those that are inclined to it, feed on clean meat."

[Vol. 2, Pg. No. 433, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

sion of Bharadwāja. "Let wine-drinkers drink wine, the hungry eat Pāyaça, and those that are inclined to it, feed on clean meat." And every seven or eight females taking a

(4) Translation by Hari Prasad Shastri:

"O Wine-Bibbers, drink! O Hungry Ones, eat kheeva! Come, fill yourselves with the various kinds of meat!"

[Vol. 1, Pg. No. 353, Printed by Burleigh Press, Bristol]

hermitage of Bharadwaja, cried out : " O Wine-Bibbers, drink ! O Hungry Ones, eat kheeva ! Come, fill yourselves with the various kinds of meat ! "

(5) Hindi Translation by Dwaraka Prasad Sharma:

"हे मद पीने वालो, तुम मदिरा पीओ! हे भूख के सताये लोगों, तुम खीर खाओ! सुन्दर और खाने योग्य मांस जिसकी जितनी इच्छा हो, उतना खाओ."

प्रमदाविग्रहं कृत्वा भरद्वाजाश्रमेऽवसन् ।

सुराः सुरापाः पिवत् पायसं च बुभुक्षिताः ॥ ५२ ॥

छियों का हृषि धर भरद्वाज के आश्रम में जा वसीं और दुकार
दुकार कर लोगों से कहने लगीं, हे मध्य पीने वालो ! तुम मदिरा
पियो ! हे भूख के सताये लोगो ! तुम खीर खाओ ॥ ५२ ॥

१ सरलः—देवदाहविसेपाः । (गो०) ० पाठान्तरे—“आसद्वा-
न्याप्राहां । ” † पाठान्तरे—“इवदत्” ।

एकनवतितमः सगे:

८१

मांसानि च सुप्रेष्यानि भक्ष्यन्तां यावदिच्छय ।

उच्छाद्य स्नापयन्ति स्म नदीतीरेषु वरणुषु ॥ ५३ ॥

अप्येकमेकं पुरुषं प्रमदाः सप्त चाष्ट च ।

संवाहन्त्यः समापेतुर्नार्यो रुचिरलोचनाः ॥ ५४ ॥

सुन्दर और खाने योग्य मौस जितनी जिसकी इच्छा हो उतना
खाओ । एक एक पुरुष को सात सात आठ आठ छियो मिल कर
तेज की मालिश कर मनोहर नर्दियों के तट पर स्नान करातीं
और अनेक बड़े बड़े नेत्र चालो छियों पुरुषों के शरीरों को मलती
थीं ॥ ५३ ॥ ५४ ॥

(6) Same fraudulently mistranslation by Geeta Press:

The verse says 'मांसानि (meat)', but Geeta Press can't leave
Pulp of fruit.

सुरां सुरापाः पिबत पायसं च बुभुक्षिताः ।
मांसानि च सुमेध्यानि भृश्यन्तां यो यदिच्छति ॥ ५२ ॥

(वे भरतके सैनिकोंको पुकार-पुकारकर कहती

meat

उच्छ्रिता

थीं—) ‘मधुका पान करनेवाले लोगो! लो, यह मधु पान कर लो। तुममेंसे जिन्हें भूख लगी हो, वे सब लोग यह खीर खाओ और परम पवित्र फलोंके गूदे भी प्रस्तुत हैं, इनका आस्वादन करो। जिसकी जो इच्छा हो, वही भोजन करो’॥ ५२ ॥

उच्छ्रिता स्नापयन्ति स्म नदीतीरेष वल्याष ।

11. Ayodhya Kanda, Chapter: 91, Verse: 67-70 (in Geeta Press Version)

The dishes prepared for Bharata and his army:

आजैश्वापि च वाराहैर्निष्ठानवरसञ्चयैः।
फलनिर्यूह संसिद्धैस्सूपैर्गन्ध रसान्वितैः॥२ . ९ १ . ६ ८॥
पुष्पध्वजवतीः पूर्णाशुक्लस्यान्नस्य चाभितः।
ददुशुर्विस्मितास्तत्रनरा लौहीस्सहस्रशः॥२ . ९ १ . ६ ९॥
बभूवुर्वनपार्श्वेषु कूपाः पायसकर्दमाः।
ताश्कामदुधा गावो द्रुमाश्वासन्मधुश्चयुतः॥२ . ९ १ . ७ ०॥
वाष्पो मैरयपूर्णाश्व मृष्टमांसचयैर्वृताः।
प्रतसपिठैश्वापि मार्गमायूरकौकुटैः॥२ . ९ १ . ७ १॥

(1) Word by word translation by IIT Kanpur:

Verse: 68 & 69 —

“तत्र there, नरः men, आजैश्वापि with mutton, वाराहैश् pork, निष्ठानवरसञ्चयैः with choicest condiments, फलनिर्यूह संसिद्धैः with

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various fruit juices, गन्धरसान्वितैः with fragrant and tasteful, सूपैः with soups, पूर्णाैः filled with, शुक्लस्य white, अन्नस्य rice, लौहीैः best of iron containers, अभितः on all sides, विस्मिताः were amazed, ददृशुः beheld."

Verse: 70 —

"वनपार्श्वेषु along the edge of the forest, पायसकर्दमाः drink of milk and rice, कूपाः wells, बभूवः were formed, गावः cows, ताः those, कामदुघाः wish-fulfilling, द्रुमाश्च trees, मधुश्चयुतः dripping honey, आसन् became."

Verse: 71 —

"वाप्यः wells, मैरेयपूर्णाश्च filled with date palm liquor, प्रतसपिठैः with hot pots (filled with cooked meat), मार्गमायूरकौकुटैः meat of peacock, chicken and deer, मृष्णमांसचयैः meat of other animals, वृत्ताः surrounded by."

[There the soldiers beheld in amazement thousands of iron containers decked with flags and flowers and filled with white rice, mutton, pork, choicest condiments, fruit juice, fragrant and tasty soup.]

[Along the edge of the forest, wells were filled with thick payasam. There were wish-fulfilling cows and honey-dripping trees.]

[The wells were found filled with date palm liquor and surrounded by pots of well cooked meat of peacocks, chicken and other animals.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=2&language=dv&field_sarga_value=91

(2) Word by word translation by K. M. K. Murthy:

Verse: 68 & 69 —

"aajaishchaapi = dishes of goat; vaarahaishcha = and boar; niSThaana vara samchayaiH = with delicious sauces; tatra = were there; suupaiH = flavoury soups; gandha rasaanvitaiH = that were spicy; fragrant and succulent; phala niryyuha samsiddhaiH = cooked in fruit juices; puurNaaH = filled; lohiiH = in vessels of rare metals; sahasrashaH = in thousands; puSpa dhvajavatiH = decorated with flowers shuklaamshcha annasya = of white rice; naraaH = those soldiers; dadR^ishuH = saw (them); tatra = there; vos;otaaj = with wonder; abhitaH = on all sides."

Verse: 70 —

"kuupaaH = the wells; vana paarshveSu = in various sides of the kardamaaH = have their mud transformed into milk in which rice has been cooked with sugar; taaH = those; gaavaH = cows; aasan = were transformed; kaamadughaaH = into cows of plenty; drumaashcha = and the trees; madhushchyutaH = dripped honey."

Verse: 71 —

"vaapyaH = (some) ponds; vR^itaah = were endowed with; maireya puurNaashcha = full of wine; (and some ponds with); mR^iSTaiH = pertaining to deer; peacocks and wild cocks; vratapta piTaraiH = cooked in hot pans."

[Dishes of goat and boar with delicious sauces were there and condiments that were spicy, fragrant and succulent, cooked in fruit juices; vessels of rare metals filled with rice, decorated with flowers, were offered in thousands to those soldiers there. The soldiers saw them with wonder on all sides.]

[The wells in various sides of the forest (surrounding Bharadwaja's hermitage) have their mud transformed into milk in which rice was cooked. The cows in the region were transformed into cows of plenty and the trees dripped honey.]

[Some ponds there were endowed with full of wine and some were filled with assortment of various dressed meats pertaining to deer, peacocks and wild cocks; cooked in hot pans.]

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga91/ayodhya_91_frame.htm

(3) Translation by Manmatha Nath Dutt:

"And the people with wonder beheld before them vessels of precious metals by thousands graced with chaplets of flowers, filled with essences of fruits and fragrant soups and curries and the flesh of goats and bears, and white rice. And there were on the skirts of the wood wells having Payasa for their slime ; and the kine yielded whatever was asked ; and all the trees dropped honey. And the tanks were fitted with

Maireya as well as with dean hot meat of deer, peacocks, and cocks, dressed in pans."

[Vol. 2, Pg. No. 434, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

hunger after anything else. And there appeared no one who wore a soiled habit, or who was hungry, or melancholy, or whose hair was covered with dust. And the people with wonder beheld before them vessels of precious metals by thousands graced with chaplets of flowers, filled with essences of fruits and fragrant soups and curries and the flesh of goats and bears, and white rice. And there were on the skirts of the wood wells having Pāyaça for their slime ; and the kine yeilded whatever was asked ; and all the trees dropped honey. And the tanks were filled with *Maireya* as well as with clean hot meat of deer, peacocks, and cocks, dressed in pans. And

(4) Translation by Hari Prasad Shastri:

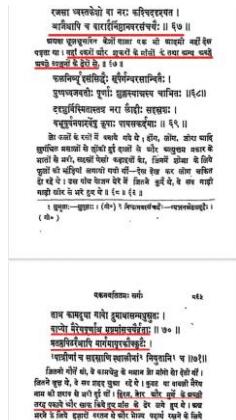
"The men beheld countless dishes of mutton, pork, venison and other meats cooked in fruit-juices and fried in butter with cloves, caraway seeds and lentils simmering gently in them. Thousands of vessels were filled with spiced rice, garnished with flowers and flags. All were speechless with wonder on beholding them! Within a radius of five miles, the wells were filled with frumenty (kheeva) and cows like Kamadhenu fulfilled every desire. The trees dripped honey and the lakes were filled with the sparkling wine Maireya, and banked with dressed viands such as deer, chickens and peacocks."

[Vol. 1, Pg. No. 354, Printed by Burleigh Press, Bristol]

The men beheld countless dishes of mutton, pork, venison and other meats cooked in fruit-juices and fried in butter with cloves, caraway seeds and lentils simmering gently in them. Thousands of vessels were filled with spiced rice, garnished with flowers and flags. All were speechless with wonder on beholding them ! Within a radius of five miles, the wells were filled with frumenty (kheeva) and cows like Kamadhenu fulfilled every desire ! The trees dripped honey and the lakes were filled with the sparkling wine Maireya, and banked with dressed viands such as deer, chickens and peacocks. Hundreds and

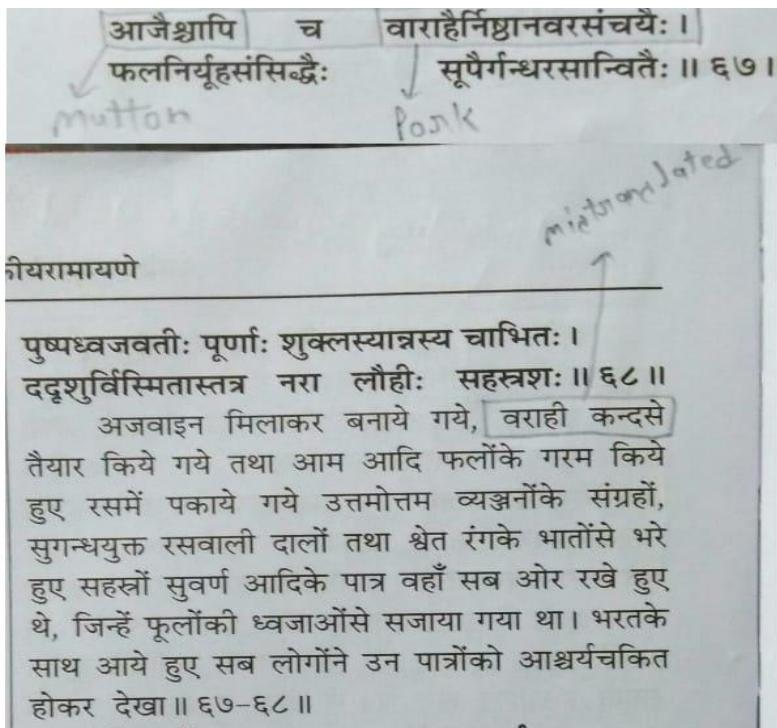
(5) Hindi Translation by Dwaraka Prasad Sharma:

"वहाँ बकरों और शूकरों के मांसों के तथा अन्य अच्छे अच्छे व्यंजनों के ढेरों से, जो फलों के रसों में बनाय गए थे। हींग लौंग, जीरा आदि सुगंधित मसालों से छौंकी हुई दालों से, और अत्युत्तम प्रकार के भातों से भरी, सहस्रों ऐसी कड़ाईयों को, जिनमें शोभा के लिए फूलों की झड़ियाँ लगाई गयी थीं — देख देख कर लोग चकित हो रहे थे। उस पांच योजन धेरों में जितने कुएं थे वे सब गाढ़ी गाढ़ी खीर से भरे हुए थे। जितनी गौवें थीं, वे सब कामधेनु के समान जो माँगों सो देती थीं। जितने वृक्ष थे वे सब शहद चुआ रहे थे। कुंड या वावली मैरेय नाम की शराब से भरी हुई थीं। हिरन, मोर और मुर्ग के अच्छी तरह पकाए और साफ किए हुए मांस के ढेर लगे हुए थे।"



(6) Again altering the document by Geeta Press:

The verse clearly says 'आजैश्वापि' which means 'with mutton' and 'वाराहैश्व' which means 'Pork', but Geeta Press made it 'वराही कन्द'.



12. Ayodhya Kanda, Chapter: 96, Verse: 1-2

Rama gratifies his wife Seeta by saying:

तां तथा दर्शयित्वा तु मैथिलीं गिरिनिम्नगाम्।

निषसाद गिरिप्रस्थे सीतां मांसेन छन्दयन्॥2.96.1॥

इदं मेध्यमिदं स्वादु निष्टप्तिमिदमग्निना।

एवमास्ते स धर्मात्मा सीतया सह राघवः॥2.96.2॥

(1) Word by word translation by IIT Kanpur:

"मैथिलीम् princess of Mithila, तां सीताम् to Sita, तथा in that way, गिरिनिम्नगाम् mountain-river, दर्शयित्वा having shown, मांसेन with meat, छन्दयन् gratifying, गिरिप्रस्थे on the mountain-slope, निषसाद sat."

"धर्मात्मा righteous, स राघवः that Rama, इदम् this, मेध्यम् sacred meat, इदम् this, स्वादु is savoury, इदम् this one, अग्निना with fire, निष्टप्तम् roasted, एवम् uttering this way, सीतया सह in the company of Sita, आस्ते was seated."

[Rama showed Sita, the princess of Mithila the river Mandakini flowing in the mountain, gratified her by offering meat (to eat) and sat on the mountain slope.]

[Offering Sita several kinds of preparations to eat, righteous Rama, seated in her company remarked, this meat is savoury, this meat roasted on fire is sacred.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=2&language=dv&field_sarga_value=96

(2) Word by word translation by K. M. K. Murthy:

"tatha = thus; darshayitvaa = having shown; girinimnagaam = the mountainous river Mandakini; taam siitaam = to that Seetha; maithiliim = the daughter of the king of Mithila; niSasaada = sat; giriprashthe = on the hill side; chhandayan = in order to gratify her appetite; maamsena = with flesh."

"saH raaghavaH = that Rama; dharmaatmaa = of righteousness; aaste = stayed; siitayaa sha = with Seetha; evam = thus speaking; idam = this meat; madhyam = is fresh; idam = this; niSTaptam = was roasted; agninaa = in the fire."

[Having shown Mandakini River in that manner to Seetha, the daughter of Mithila, Rama set on the hill-side in order to gratify her appetite with a piece of flesh.]

[Rama, whose mind was devoted to righteousness stayed there with Seetha, saying; "This meat is fresh, this is savoury and roasted in the fire."]

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga96/ayodhya_96_frame.htm

(3) Translation by Manmatha Nath Dutt:

"Having showed unto Mithila's daughter the river belonging to the mountain, Rama sat down on its table-land and, gratifying Sita with meat, said unto her, "This clean meat tastes sweet, having been roasted in fire."

[Vol. 2, Pg. No. 444, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

SECTION LXXXVI.

Having showed unto Mithilā's daughter the river belonging to the mountain, Rāma sat down on its table-land and, gratifying Sītā with meat, said unto her, "This clean meat tastes sweet, having been roasted in fire." The righteous

(4) Translation by Hari Prasad Shastri:

"Having shown Sita the beauties of the river Mandakini, Rama and Sita seated themselves on a rock. Feasting Videhi with venison, Shri Rama, in order to please her, spoke in this wise: "This meat is pure and is rendered delicious by being roasted in the fire."

[Vol. 1, Pg. No. 362, Printed by Burleigh Press, Bristol]

CHAPTER 96

*They see the army approaching and Lakshmana vows
to destroy it*

HAVING shown Sita the beauties of the river Mandakini, Rama and Sita seated themselves on a rock. Feasting Videhi¹ with venison, Shri Rama, in order to please her, spoke in this wise : "This meat is pure and is rendered delicious by being roasted in the fire."

(5) Hindi Translation by Dwaraka Prasad Sharma:

"इस प्रकार श्रीरामचंद्र जी सीता को मंदाकिनी नदी की शोभा दिखाकर, पर्वत की एक शिला पर बैठ गए, और मांस का स्वाद बतला सीता को प्रसन्न करने लगे। श्रीरामचंद्र जी ने सीता से कहा: "देखो, यह मांस पवित्र है, और अग्नि में भूजने से यह स्वादिष्ट हो गया है।"

घण्णवतितमः सर्गः

— : # : —

तां तथा दर्शयित्वा तु मैथिलीं गिरिनिम्नगाम् ।
निषसाद् गिरिप्रस्थेऽ सीतां मांसेन छुन्दयन् ॥१॥

इस प्रकार श्रीरामचन्द्र जो सीता को मंदाकिनी नदी की शोभा दिखा कर, पर्वत की पक शिला पर बैठ गये और मांस का स्वाद, बतला सीता को प्रसन्न करने लगे ॥ १ ॥

१ इतीव—पृतादशं । (शि०) २ संगतं—समीचीनं । (शि०) ३ नग्नाजनप्रभं—नीलवर्णविशिष्टं । (शि०) ४ गिरिप्रस्थे—पर्वतैकशिलायाः । (शि०) ५ छन्दयन्—तथीतिमुत्पादयन् । (शि०)

६२८

अयोध्याकाशडे

इदं मेध्यमिदं स्वादु निष्टप्तमिदपमिना ।

एवमास्ते स धर्मत्मा सीतया सह राघवः ॥ २ ॥

श्रीरामचन्द्र जी ने सीता से कहा—इंतो, यह मांस पवित्र है, और धन्ति में भजने से यह स्तादिष्ट हो गया है। इस प्रकार श्रीरामचन्द्र जी सीता लहित चहाँ बैठे हुए थे कि ॥ २ ॥

(6) My claim is testified by Govindrajiya Vyakhyā, it clarifies the verses:

"गिरिनिम्नगां गिरिनदीम्। मांसेन छन्दयन् वशीकुर्वन्। 'वशाभिप्राययोश्छन्' इति वैजयन्ती। वशीकरणप्रकारमाह इदमित्यादिना। इदं मांसं मेध्यं शुद्धं निर्मलमिति यावत्। स्वादु रसवत्। निष्टप्तं प्रतसम्। इदं शब्देन स्वभुक्तशेषमिति गम्यते। एवमास्ते एवं ब्रुवन्नास्त इत्यन्वयः।"

"The word 'girinimmaga' refers to Mandakini River that Rama is showing Seeta. The word 'chandayan' indicates that Rama was trying to attract Seeta. The mode for such attraction is shown in the second sloka starting with 'idam medhyam'. The word 'idam' refers to meat. 'medhyam' means purified. 'Svadu' means delicious. 'Nishtaptam' means 'cooked well'. The usage of 'idam' (meaning 'this') indicates that it is the leftover of Rama's food."

पणवतितमः सर्गः ॥ ९६ ॥

सीतयासहचित्रकृद्प्रस्थेविहरमाजेनरामेवभरतसेनाकोलाहलभ्रणेणतद्गुर्हीदर्शभेनचलक्ष्मणंप्रसिततकारणावगमनचोदना
॥ १ ॥ तद्वेषुक्षमाभ्यमालुद्वललक्ष्मणेननातिद्वृद्रथाऽप्तेकोविद्वारथ्वजावलोकनांसेनयासहभरतागमननिधारणेनतस्मन्देव-
शाङ्कावारामंप्रतिस्थेनभरतहननोक्तिः ॥ २ ॥

तां तथा दर्शयित्वा तु मैथिलीं गिरिनिश्चगाम् ॥ निषसाद्गिरिप्रिये सीता मासेन छन्दयन् ॥१॥
इदं मेध्यमिदं खादु निष्पमिदमतिना ॥ एवमात्मे स धर्मात्मा सीतया सह राघवः ॥ २ ॥

एवंप्रासङ्गिकमुक्त्वाप्रकृतमनुसरति—तामिलादिना । गिरिनिश्चगां गिरिनदी । मासेनछन्दयन् वशी-
कुवैष । “ वशामिप्राप्ययोऽछन्दः ॥ इति॒वेजयन्ती ॥ १ ॥ वशीकरणप्रकारमाह—इदमिलादिना । इदं
मांसं मेष्ये शुद्धं निर्भलसितियावत् । खादु रसवत् ।
कुवैष । “ वशामिप्राप्ययोऽछन्दः ॥ इति॒वेजयन्ती ॥ २ ॥ इदंशब्देनस्वभुक्त्योपमितिगम्यते ।

The underlined parts here clearly indicate that Rama ate meat and offered the same good food to Seeta in order to get her attention.

(7) Sanskrit text is abused again by Geeta Press:

The verse 1 again says as said before 'मांसेन' (meat), and verse 2 'मेध्यमिदं' (sacred meat), but Geeta Press is addicted to fabrication.

‘प्रिये! तुम्हारे साथ तीनों काल स्नान करके
मधुर फल- मूलका आहार करता हुआ मैं न तो
इत्यार्थे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये
इस प्रकार श्रीवाल्मीकिनिर्मित आर्षरामायण आदिकाव्ये

घणणवतित

वन-जन्तुओंके भागनेका कारण जाननेके लिये
चढ़कर भरतकी सेनाको देखना और उनके
तां तदा दर्शयित्वा तु मैथिलीं गिरिनिष्ठगाम्।

निषसाद गिरिप्रस्थे सीतां मांसेन छन्दयन् ॥ १ ॥

इस प्रकार मिथिलेशकुमारी सीताको मन्दाकिनी
नदीका दर्शन कराकर उस समय श्रीरामचन्द्रजी पर्वतके
समतल प्रदेशमें उनके साथ बैठ गये और तपस्वी—
जनोंके उपभोगमें आने योग्य फल- मूलके गूदेसे उनकी
मानसिक प्रसन्नताको बढ़ाने—उनका लालन करने लगे ॥

इदं मेध्यमिदं स्वादु निष्टमिदमग्निना ।

एवमास्ते स धर्मात्मा सीतया सह राघवः ॥ २ ॥

धर्मात्मा रघुनन्दन सीताजीके साथ इस प्रकारकी
बातें कर रहे थे—‘प्रिये! यह फल परम पवित्र है। यह
बहुत स्वादिष्ट है तथा इस कन्दको अच्छी तरह आगपर
सेका गया है’ ॥ २ ॥

Mistranslated

13. Aranya Kanda, Chapter: 47, Verse: 23

Ravan comes to Seeta to woo her and disguises himself as Brahmin, and asks Seeta about her. She replies and tells about Rama:

आगमिष्यति मे भर्ता वन्यमादाय पुष्कलम्
रुरुनोधा न्वराहांश्च हत्वाऽदायाऽमिषान्वहन्॥3.47.23॥

(1) Word by word translation by IIT Kanpur:

"मे भर्ता my husband, रुरुन् deer, गोधा: alligators, वराहांश् boars, हत्वा after killing, बहून् many of them, आमिषान् varieties of meat, आदाय would fetch, पुष्कलम् in plenty, वन्यम् from the forest, आदाय getting, आगमिष्यति will come."

[My husband will return with plenty of meat of many kinds from the forest, killing deer, alligators and wild boars.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=3&language=dv&field_sarga_value=47

(2) Word by word translation by Desiraju Hanumanta Rao:

"me bhartaa = my, husband; ruruun = stag with black stripes; godhaan = mongooses like [civet-like mammals of the family Viverridae, esp. of the genus Herpestes, Marathi manguus]; varaahaan ca = wild-boars, also; hatvaa = on killing; bahu amiSaan aadaaya = aplenty, meat, on taking; puSkalam vanyam aadaaya = plentiful, forest produce, on taking; aagamiSyati = will be coming [soon.]"

[And soon my husband will be coming on taking plentiful forest produce, and on killing stags, mongooses, wild boars he fetches meat, aplenty.]

Source:

https://www.valmikiramayan.net/utf8/aranya/sarga47/aranya_47_fra_me.htm

(3) Translation by Manmatha Nath Dutt:

"Instantly shall my husband return with good many wild fruits and roots and with sufficient meat after killing many a deer, hog and Gosamp.

[Vol. 3, Pg. No. 616, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

here. Instantly shall my husband return with good many wild fruits and roots and with sufficient meat after killing many a deer, hog and Gosamp. Truly do thou relate unto

(4) Translation by Hari Prasad Shastri:

"My lord will soon return with an abundance of roots and fruit and sufficient venison, having slain deer, kine and boar."

[Vol. 2, Pg. No. 99, Printed by Burleigh Press, Bristol]

here awhile, O Foremost of the Twice-born, my lord will soon return with an abundance of roots and fruit and sufficient venison, having slain deer, kine and boar. But thou, O

(5) Hindi Translation by Dwaraka Prasad Sharma:

"मेरे पति अनेक वन्य पदार्थों को लेकर आते होंगे। रुरु, गोह और बनैले शूकर को मार, वे बहुत सा मांस लावेंगे।"

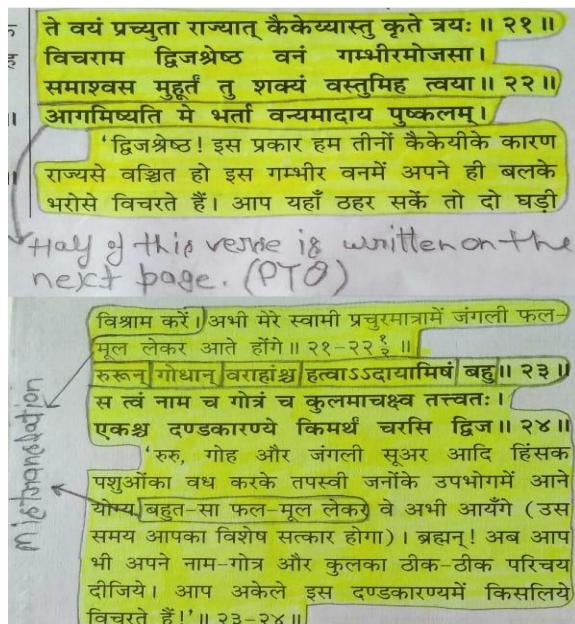
३६४

अररण्यकाण्डे

और अपने बलवृते पर इस भङ्गयर वन में विचरते हैं। द्विज-
श्रेष्ठ, तुम सूहूर्त भर यहाँ ठहरो। मेरे पति अनेक वन्य पदार्थों को ले
कर आते होंगे। रुह, गोह और बनैले शूकर को मार, वे बहुत सा
प्राणी लावेंगे ॥२८॥२९॥

(6) Respected readers! You can see the same interpolation here by Geeta Press:

The verse is clearly mentioning three animals' meat by name: 'रुहन् (deer)', 'गोधान् (alligators)', 'वराहांश् (hogs)', and further says 'आमिषं (varieties of meat)'. But Geeta Press committed same literal fraud here.



14. Aranya Kanda, Chapter: 44, Verse: 27

After killing Maareecha, Rama returns to hermitage:

निहत्य पृष्ठं चान्यं मांसमादाय राघवः।
त्वरमाणो जनस्थानं ससाराभिमुखस्तदा॥3.44.27॥

(1) Word by word translation by IIT Kanpur:

"तदा then, राघवः Rama, अन्यम् another, पृष्ठम् deer, निहत्य having killed, मांसम् venison, आदाय collected, त्वरमाणः quickly, जनस्थानम् Janasthanam, अभिमुखः towards, ससार departed."

[Then Rama killed another deer, collected the venison and hastened to Janasthana.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=3&language=dv&field_sarga_value=44

(2) Word by word translation by Desiraju Hanumanta Rao:

"tadaa = then; raaghavaH = Raghava; anyam = another one; pR^iSatam nihatya ca = spotted deer, on killing, also; maamsam aadaaya = its flesh, on taking; tvaramaaNaH = hurrying himself; janasthaanam abhimukhaH sasaara = to Janasthaana, towards, he drifted, proceeded."

[Raghava then on killing another spotted deer and on taking its flesh, he hurried himself towards Janasthaana.]

Source:

https://www.valmikiramayan.net/utf8/aranya/sarga44/aranya_44_fra_me.htm

(3) Translation by Manmatha Nath Dutt:

"Thereupon killing a deer and taking its flesh he hastened towards Janasthana."

[Vol. 3, Pg. No. 608, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

virtuous-souled Rāma stood on their end. Killing that Rākshasa assuming the shape of a deer and hearing his terrible cry Rāma was overwhelmed with fear arising out of sorrow. Thereupon killing a deer and taking its flesh he hastened towards Janasthāna.

(4) Translation by Hari Prasad Shastri:

"That dappled fawn being slain, Rama speedily killed and seized the carcass of another deer and hastened towards the hermitage."

[Vol. 2, Pg. No. 92, Printed by Burleigh Press, Bristol]

Thus did the virtuous Rama reflect, his hair standing on end and, having slain the titan in the form of a deer and heard his cry, a great dread seized him.

That dappled fawn being slain, Rama speedily killed and seized the carcase of another deer and hastened towards the hermitage.

(5) Hindi Translation by Dwaraka Prasad Sharma:

"तदनंतर (श्रीरामचंद्र जी) एक और मूँग को मार, और उसका मांस ले, शीघ्रतापूर्वक जनस्थान की ओर प्रस्थानित हुए।"

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अरण्यकाण्डे

तदनन्तर (श्रीरामचन्द्र जी) एक और सृग की मार और उसका
मांस के शीघ्रतापूर्वक जनस्थान की ओर प्रस्थानित हुए ॥ २८ ॥

अरण्यकाण्ड का चौवालीसवाँ सर्ग पूरा हुआ ।



(6) Geeta Press repeated literal fraud here again:

The verse clearly quotes 'मांसम्' (venison) and 'आदाय' (collected). But it's replaced with 'फल-मूल आदि' (fruits etc).

निहत्य पृष्ठतं चान्यं मांसमादाय राघवः ।
त्वरमाणो जनस्थानं ससाराभिमुखं तदा ॥ २७ ॥

उस लोकविलक्षण मृगका वध करके तपस्वीके
उपभोगमें आनेयोग्य फल-मूल आदि लेकर श्रीराम
तत्काल ही जनस्थानके निकटवर्ती पञ्चवटीमें स्थित
अपने आश्रमकी ओर बड़ी उतावलीके साथ चले ॥ २७ ॥

अरण्यकाण्डे चतुश्चत्वारिंशः सर्गः ॥ ४४ ॥

एके अरण्यकाण्डमें चौवालीसवाँ सर्ग पूरा हुआ ॥ ४४ ॥

Misinterpreted

15. Aranya Kanda, Chapter: 43, Verse: 19-20

Seeing the deer, Seeta asks Rama to fetch it if captured alive or its skin if killed:

जीवन्न यदि तेऽभ्येति ग्रहणं मृगसत्तमः।
अजिनं नरशार्दूल रुचिरं मे भविष्यति॥
निहतस्यास्य सत्त्वस्य जाम्बूनदमयत्वचि।
शष्पबृस्यां विनीतायामिच्छाम्यहमुपासितुम्॥

(1) Word by word translation by IIT Kanpur (it shows at no. 18-19):

"नरशार्दूल O tiger among men, मृगसत्तमः great deer, जीवन् with life, ते to you, ग्रहणम् catch, न not, अभ्येति यदि can be caught, मे for me, रुचिरम् this beautiful, अजिनम् skin, भविष्यति will be."

"शष्पबृस्यां on a cushion of tender grass, विनीतायाम् it spread, निहतस्य if killed, अस्य सत्त्वस्य this animal's, जाम्बूनदमयत्वचि its golden skin, अहम् I, उपासितुम् to sit, इच्छामि desire."

[O best among men, if this great deer cannot be captured alive, I will wear its beautiful skin.]

[If this animal is killed and its golden skin is spread on a tender grass cushion, there will I like to sit.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=3&language=dv&field_sarga_value=43

(2) Word by word translation by Desiraju Hanumanta Rao:

"nara shaarduula = oh, tigress-man; mR^iga sattamaH = deer, the best; jiivan = while living; te grahaNam na abhyeti

yadi = into your, capture, no, comes into, else if; ruciram
ajinam tu bhaviSyati = beautiful, deerskin, on its part, will be
there - will be remnant with us."

"shaSpa bR[^]isyaam = tender darbha grass-blades, on seat
of; viniitaayaam = overlaid; nihatasya asya sattvasya = killed,
that, being's - of that killed deer; jaambuunadamaya tvaci = in
golden, skin - on the deerskin; upa aasitum = nearby [along
with you,] to sit; aham icChaami = I, wish to."

[Else if that best deer does not come into you capture
while alive, oh tigerly-man, at the least its gorgeous deerskin
will be remnant of it.]

[I wish to sit along with you on its golden deerskin,
overlaying it on a seat of tender darbha grass-blades, in case
the deer is felled.]

Source:

https://www.valmikiramayan.net/utf8/aranya/sarga43/aranya_43_fra_me.htm

(3) Translation by Manmatha Nath Dutt:

"O best of men, if canst thou not get hold of it alive its skin
shall also look very beautiful (to us). Spreading on Kuça the
skin of this golden deer when killed do I wish to invoke the
Almighty."

[Vol. 3, Pg. No. 604, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

yourself, me and my mothers-in-law. O best of men, if canst
thou not get hold of it alive its skin shall also look very
beautiful (to us). Spreading on Kuça the skin of this golden
deer when killed do I wish to invoke the Almighty. It looks

(4) Translation by Hari Prasad Shastri:

"If thou art not able to capture this wonderful fawn alive,
its skin will be most precious, O Lion among Men. I shall
delight to sit on its golden hide, strewn with kusha grass."

[Vol. 2, Pg. No. 89, Printed by Burleigh Press, Bristol]

celestially beautiful deer, will be struck with amazement. If
thou art not able to capture this wonderful fawn alive, its
skin will be most precious, O Lion among Men. I shall delight
to sit on its golden hide, strewn with kusha grass. I crave

(5) Hindi Translation by Dwaraka Prasad Sharma (it shows on no. 18-19):

"यदि यह मृगोत्तम जीता न भी पकड़ मिले, तो हे पुरुषसिंह! इसका चाम भी मुझे बहुत पसंद आवेगा. यदि यह मारा ही गया तो भी इसकी सुनहली चाम को चटाई पर बिछाकर, मैं बैठना पसंद करूँगी."

जीवन्ध यदि तेऽभ्येति ग्रहणं मृगसत्तमः ।
अजिनं नरशार्दूल खचिरं मे भद्रिष्यति ॥ १८ ॥

यदि यह मृगोत्तम जीता न भी पकड़ मिले, तो हे पुरुषसिंह !
इसका चाम भी मुझे बहुत पसंद आवेगा ॥१८॥

निहतस्याद्य सत्त्वस्य जाम्बूनदभयत्वचि ।
२शष्पबृस्यां विनीतायामिच्छाम्यहुपासितुम् ॥१९॥

यदि यह मारा ही गया तो भी इसकी सुनहली चाम को चटाई
पर बिछा कर, मैं बैठना पसंद करूँगी ॥१९॥

16. Kishkindha Kanda, Chapter: 17, Verses: 39

Rama's arrow hits Vali on chest and Vali fallen down. But Vali is not dead yet. When Rama and Lakshmana approach dying Vali, he questions the propriety of Rama in killing him:

पञ्च पञ्च नखा भक्ष्या ब्रह्मक्षत्रेण राघवा
शल्यक श्वाविधो गोधा शशः कूर्मश्च पञ्चमः॥

(1) Word by word translation by IIT Kanpur (it shows on no. 38):

"राघव Rama, ब्रह्मक्षत्रेण by brahmin and kshatriya, शल्यकः porcupine, श्वाविधः the hedgehog, गोधा the alligator, शशः the rabbit, कूर्मश्च the turtle, पञ्चमः the five, पञ्चनखाः five nailed creatures, भक्ष्याः are permitted to be eaten"

[O Rama brahmins and kshatriyas are permitted to eat only the five nailed animals the porcupine, the hedgehog, the alligator, the rabbit and the tortoise.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=4&language=dv&field_sarga_value=17

(2) Word by word translation by Desiraju Hanumanta Rao:

"raaghava = oh, Raghava; brahma kSatreNa = by Brahmans, Kshatriya-s; shalyakaH = a wild-rodent with defensive quills; shvaavidhaH = a kind of boar that kills dogs, wolves etc; godhaa = a lizard with unimaginable grip; shashah = hare; pancamaH kuurmaH ca = fifthly, tortoise, also; panca

Meat consumption and animal sacrifice in Valmiki Ramayana

= five [kinds of]; panca nakhaa = five nailed animals; bhakSyaa
= are edible."

[Raghava, five kinds of five-nailed animals, viz., a kind of wild rodent, a kind of wild-boar, a kind of lizard, a hare and fifthly the turtle are edible for Brahmans and Kshatriya-s.]

Source:

https://www.valmikiramayan.net/utf8/kish/sarga17/kishkindha_17.htm

(3) Translation by Manmatha Nath Dutt:

"A hedge-hog a porcupine, an iguana, a hare and a tortoise — these five animals only, having five toes, are worthy of being eaten by the Kshatriyas and Brahmins, O Raghava."

[Vol. 4, Pg. No. 739, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

by persons of thy piety. A hedge-hog a porcupine, an iguana, a hare and a tortoise—these five animals only, having five toes, are worthy of being eaten by the Kshatriyas and Brahmins, O Rāghava. The wise, O Rāma, do not touch my skin and

(4) Translation by Hari Prasad Shastri:

"There are five kinds of animals possessing five nails on each paw that may be enjoyed by the brahmin and the warrior, O Rama. They are the porcupine, the hedgehog, the deer, the hare and the tortoise."

[Vol. 4, Pg. No. 209, Printed by Burleigh Press, Bristol]

if they follow the tradition. There are five kinds of animals possessing five nails on each paw that may be enjoyed by the brahmin and the warrior, O Rama. They are the porcupine, the hedgehog, the deer, the hare and the tortoise. O Rama,

(5) Hindi Translation by Dwaraka Prasad Sharma (it shows on no. 37-38):

"क्यूंकि हे राघव! पांच नख वाले पांच जन्तु तथा श्वाविध, सेरई, गोह, खरगोश और कछुआ ब्राह्मण और क्षत्रियों के खाने योग्य हैं।"

अभक्ष्याणि च मांसानि त्वद्विधैर्धर्मचारिभिः ।

पञ्च पञ्चनखा भक्ष्या ब्रह्मक्षत्रेणः राघव ॥ ३७ ॥

शल्यकः श्वाविधो गोधा शशः क्रूर्मश्च पञ्चमः ।

चर्म चास्थि च मे राजन् स्पृशन्ति मनीषिणः ॥ ३८ ॥

तुम जैसे धर्मचारी जन हम लोगों का मांस भी नहीं खाते।

क्योंकि हे राघव! पांच नख वाले पांच जन्तु यथा श्वाविध, सेरई, गोह,
खरगोश और कछुआ ब्राह्मण और क्षत्रियों के खाने योग्य हैं। किन्तु

हे राजन्! जो समझते हों, वे तो मेरी चाम और हड्डी भी
नहीं छूते ॥ ३७ ॥ ३८ ॥

The same Hindu scholar Dwaraka Prasad Sharma annotated below these verses:

"श्लोक 37 में 'ब्रह्मक्षत्रेण' देख मानना पड़ेगा कि रामायण काल में मांसभक्षण की प्रथा ब्राह्मणों और क्षत्रियों में समान रूप से वर्तमान थी।"

"Having noticed 'BrahmaKshatrena' in verse 37, it has to be confessed that during Ramayan Period the practice of meat eating was equally present among Brahmans & Kshatriyas."

अभक्ष्याणि च मांसानि त्वद्विधैर्धर्मचारिभिः ।
पञ्च पञ्चनखा भक्ष्या ब्रह्मक्षत्रेणः राघव ॥ ३७ ॥
शत्यकः श्वाविधो गोधा शशः कूर्मश्च पञ्चमः ।
धर्म चास्थि च मे राजन् सृष्टान्ति मनीषिणः ॥ ३८ ॥
तुम जैसे धर्मचारी जन हम लोगों का मांस भी नहीं खाते ।
क्योंकि हे राघव ! पांच नख जाले पांच जन्तु यथा श्वाविध, सेई, गोह,
खरगोश और कछुआ ब्राह्मण और क्षत्रियों के खाने योग्य हैं । किन्तु
हे राजन् । जो समझदार लोग हैं, वे तो मेरी चाम और हड्डी भी
नहीं छूते ॥ ३७ ॥ ३८ ॥

[नोट—इलेक ३७ में “ब्रह्मक्षत्रेण” को देख मानना पड़ेगा कि,
रामायण छाल में मामभज्ञ की प्रथा ब्राह्मण और क्षत्रियों में समान रूप
से चर्तमान थी ।]

Abovementioned comment by Hindu scholar reveals the secret about meat eating by Brahmins & Kshatriyas in Ramayana period, and don't forget Rama was Kshatriya. Further, Geeta Press (Gorakhpur) admitted one more hidden truth by translating 'ब्रह्मक्षत्रेण' as 'त्रैवर्णिक'. Now first we will see what the word 'त्रैवर्णिक' means:

1. Amar Manak Vishal Hindi Shabdkosh says:

त्रैवर्णिक पु. (सं.) ब्राह्मण, क्षत्रिय और वैश्य — इन तीनों वर्णों का धर्म।

[Amar Manak Vishal Hindi Shabdkosh, compiled by Krishna Kanta Dikshit & Suryanarayana Upadhyay, Pg. No. 419, Published by Kamal Prakashan (New delhi)]

त्रैलोक पु. (सं.) इंद्र ।

त्रैलोक्य पु. (सं.) त्रिलोक । कर्ता(त्रु) पु. शिव ।

**नाथ पु. राम । बंधु पु. सूर्य । विजया स्त्री.
भंग ।**

**त्रैवर्णिक पु. (सं.) धर्म, अर्थ और काम का
साधक कर्म ।**

**त्रैवर्णिक पु. (सं.) ब्राह्मण, क्षत्रिय और
वैश्य—इन तीनों वर्णों का धर्म । वि.
त्रिवर्ण-संबंधी ।**

अमर मानक विशाल हिंदी शब्दकोश,
पेज नं. 419, पब्लिकेशन: कमल
प्रकाशन (नई दिल्ली)

2. Apte's Sanskrit-English dictionary says:

त्रैवर्णिक a. (-की f.) Relating to the first three castes.

Source: <http://sanskritdictionary.com/traivargika/16432/4>

3. Apte's Sanskrit-Hindi lexicon says:

त्रैवर्णिक (वि.) (स्त्री. — की) [त्रिवर्ण + ठञ्] पहले तीन वर्णों से सम्बंध रखने वाला.

[Pg. No. 483, Published by Shree Prakashan (New Delhi), New edition]

**त्रैलोक्यम् (नपुं.) [त्रिलोको+ष्वञ्] तान लाका का
समाहार ।**

**त्रैवर्णिक (—की स्त्री.) (वि.) जीवन के तीन पदार्थों,
ध्येयों से सम्बद्ध ।**

त्रैवर्णिक (वि.) (स्त्री.—की) [त्रिवर्ण+ठञ्] पहले तीन वर्णों से संबंध रखने वाला ।

**त्रैविक्रम (वि.) [त्रिविक्रम+अण्] त्रिविक्रम या विष्णु
से सम्बन्ध रखने वाला ।**

**त्रैविद्यम् (नपुं.) [त्रिविद्या+अण्] 1. तीनों वेद 2. तीनों
वेदों का अध्ययन 3. तीन शास्त्र;—द्यः (पुं.) तीनों
वेदों में निष्णात ब्राह्मण ।**

Now have a look!

Hindu Scholar Dwaraka Prasad Sharma mentioned only Brahmins & Kshatriyas, but Geeta Press (Gorakhpur) is telling us that also among Vaishyas, meat eating was common as well as in Brahmins & Kshatriyas. Because, Geeta Press Translation is informing about the first three castes. And every child, who is aware of Hindu 'CASTE SYSTEM', will tell you: "These first three castes are Brahmin, Kshatriya & Vaishya."

Note: These abovementioned 16 verses are quoted from the kandas which are unanimously authentic according to Hindus. Now let me quote from two disputed kandas:

17. Uttar Kanda, Chapter: 42, Verse: 19

Rama entered the Ashoka along with Seeta. What happens there, see:

मांसानि च सुमृष्टानि फलानि विविधानि च।
रामास्याभ्यवहारार्थं किंकरास्तूर्तमाहरन्॥

(1) Translation by Hari Prasad Shastri:

"Taking Sita by the hand, Kakutstha gave her delicious wine made of distilled honey to drink, as formerly Purandara had offered to Sachi. Thereafter pure viands and fruits of every kind were brought by servants...!"

[Vol. 3, Pg. No. 519, Printed by Burleigh Press, Bristol]

Taking Sita by the hand, Kakutstha gave her delicious wine made of distilled honey to drink, as formerly Purandara had offered to Sachi. Thereafter pure viands and fruits of every kind were brought by servants, whilst lovely Apsaras, skilled in

Be careful!

The Sanskrit text mentions 'मांसानि' very clearly which means meat. But the translator is trying to conceal the truth by translating this apparent word by an ambiguous word 'viands'. But, let me make this ambiguous word unambiguous:

1. The word 'Viand' is French, means meat, flesh, meat food, flesh food —

Source: <https://m.interglot.com/fr/en/viande>

2. See what's Merriam Webster says:

"Viand" entered English in the 15th century from Anglo-French (viand means 'meat' even in modern French)...!"

Source: <https://www.merriam-webster.com/dictionary/viand>

But now a days, this word is commonly used in English for several items of food or its stock also, which is generic for veg. and non-veg. So, the translator is indirectly accepting the truth about 'मांसानि'.

(2) Hindi Translation by Dwaraka Prasad Sharma:

"वहाँ पर अच्छे सुस्वादु मांस, और विविध प्रकार के फल, श्रीरामचंद्र के व्यवहारार्थ टहलुओं ने तुरंत लाकर रख दिए।"

पाययामास काकुत्स्यः शशीमिव पुरन्दरः ।

मांसानि च सुमृष्टानि फलानि विविधानि च ॥१९॥

काकुत्स्य श्रीरामचन्द्र जी ने सोता को बैसे ही पिलायी, जैसे
इन्द्र ग्रापनी इन्द्राणी शर्चां को पिलाते हैं। वहाँ पर अच्छे सुस्वाद
मांस और विविध प्रकार के फल ॥ १९ ॥

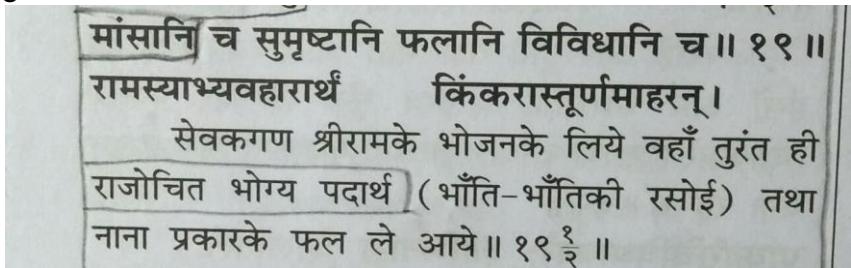
रामस्याभ्यवहारार्थं किङ्करास्तूर्णमाहरन् ।

उपानृत्यंश्च राजानं वृत्यगीतविशारदाः ॥ २० ॥

श्रीरामचन्द्र के व्यवहारार्थ टहलुओं ने तुरंत ला कर रख
दिये। (मांस मदिरा का आवश्यक अंग स्वकर) नाचना गाना भी
श्रीरामचन्द्र जी के सामने आरम्भ हुआ। वह नाच (मामूली नाच
न था वल्कि) नाचने गाने में निपुणों का था। ॥ २० ॥

(3) Geeta Press misled again:

It's a distortion also, but truth revealing. The verse says 'मांसानि (meat)' but Geeta Press replaced it with 'राजोचित भोग्य पदार्थ (food befitting to King)'. Geeta Press is indirectly informing us that the meat is the food befitting to the kings. And we must remember Rama was a Kshatriya king.



18. Balkanda, Chapter: 18, Verse: 31

Killing animals in the name of hunting from early age by Rama and his brother:

यदा हि हयमारुढो मृगयां याति राघवः ॥
तदैनं पृष्ठतोऽन्वेति सधुः परिपालयन् ॥

(1) Word by word translation by IIT Kanpur:

"राघवः: Raghava, हयम् horseback, आरुढः mounting on, यदा whenever, मृगयाम् for hunting, याति goes, तदा then, सः Lakshmana, धनुः परिपालयन् holding bow in his hand, एनम् him (Rama), पृष्ठतः behind, अन्वेति followed."

Meat consumption and animal sacrifice in Valmiki Ramayana

[Whenever Raghava (Rama) went hunting into the forest, riding the horse, Lakshmana used to follow him holding bow and arrows (in his hand).]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=1&language=dv&field_sarga_value=18

(2) Hindi Translation by Geeta Press:

"जब श्रीरामचंद्रजी घोड़े पर चढ़कर शिकार खेलने के लिए जाते, उस समय लक्ष्मण धनुष लेकर उनके शरीर की रक्षा करते हुए पीछे पीछे जाते थे।"

अष्टादशः सर्गः

१०९

शोभासम्पन्न लक्ष्मण श्रीरामचन्द्रजीके लिये बाहर विचरनेवाले दूसरे प्राणके समान थे। पुरुषोत्तम श्रीरामको उनके बिना नींद भी नहीं आती थी। यदि उनके पास उत्तम भोजन लाया जाता तो श्रीरामचन्द्रजी उसमेंसे लक्ष्मणको दिये बिना नहीं खाते थे॥ ३० २ ॥

यदा हि हयमारुढो मृगयां याति राघवः ॥ ३१ ॥
अथैनं पृच्छतोऽध्येति सधनुः परिपालयन्।

भरतस्यापि शत्रुघ्नो लक्ष्मणावरजो हि सः ॥ ३२ ॥
प्राणैः प्रियतरो नित्यं तस्य चासीत् तथा प्रियः ।

जब श्रीरामचन्द्रजी घोड़ेपर चढ़कर शिकार खेलनेके लिये जाते, उस समय लक्ष्मण धनुष लेकर उनके शरीरकी रक्षा करते हुए पीछे-पीछे जाते थे। इसी प्रकार लक्ष्मणके छोटे भाई शत्रुघ्न भरतजीको प्राणोंसे भी अधिक प्रिय थे और वे भी भरतजीको सदा प्राणोंसे भी अधिक प्रिय मानते थे॥ ३१-३२ २ ॥

There must remain no confusion in the readers' mind after understanding all these irrefutable testimonies that the Ramayana Period legalizes meat eating; and also sacrificing the animals is noted as an investment for greater welfare.

Now, let me turn the table to the obliteration of modern Hindu Polemics who are wasting their time in actions against documented facts.

Refuting Hindu Polemics concerning the word 'मांसम्' (mānsam)

Hindu Argument (seen several times on Hindu sites and blogs):

The word 'मांसम्' (mānsam) doesn't mean 'flesh' or 'meat' in these verses, because this word also means 'गूदा' (pulp of fruit). That's why scholars explain it as 'flesh of the fruit'. The same meaning is mentioned by Apte's Sanskrit-Hindi lexicon.

My Response:

Firstly, we must understand that a single word can have several meanings. Exponents in the language can apply any meaning anywhere. However, only cognizant linguists are capable of understanding the context and applying the suitable meaning everywhere. Let me give a very simple and straight forward logic to dismiss the argument:

They say 'मांसम्' (mānsam) means 'pulp of a fruit'. But wait, the original text says this very explicitly: 'ऐयं मांसम् आहत्य', meaning: 'bringing the meat of an antelope'. In response, Lakshmana kills a 'कृष्णमृगं' (black antelope). So, now the Hindu polemics must explain which fruit is called 'कृष्णमृगं'

(krishnamrigam)' and 'ऐण्यं (ayneyam)' for the 'मांसम् (mānsam)' to mean 'its pulp'?

Please note that both occurrences are in the same context. One may see 56th chapter of Ayodhya kanda for the complete text and context.

Secondly, the opponent referred to Apte's lexicon to show what is compatible with his claim and to neglect what is incompatible to his claim. In actual, Apte's Sanskrit-Hindi lexicon mentioned three means of 'मांसम् (mānsam)':

1. मांस, गोश्त (meat, flesh); 2. मछली का मांस (flesh of fish); 3. फल का गूदा (pulp of fruit).

[Pg. No. 847, Published by Shree Prakashan (New Delhi), New edition]

मांसम् (नपु.) [मन्+स दीर्घश्च] 1. मांस, गोश्त,
—समांसो मधुपर्कः उत्तर. 4 (इस शब्द की
व्युत्पत्ति की उद्धावना मनु. 5/55 में इस प्रकार
की गई है—मां स भक्षयिताऽमुत्र यस्य
मांसमिहादम्यहम्, एतन्मांसस्य मांसत्वं प्रवदन्ति
मनीषिणः) 2. मछली का मांस 3. फल का
गूदा;—सः (पु.) 1. कीड़ा 2. मांस बेचने वाली
एक वर्ण संकर जाति। सम.—अद् (मांसाद)

I agree with the opponent that 'मांसम् (mānsam)' also means pulp, but rarely, not often. And it also with no doubt means flesh. And which mean, more accurate at the place, is always

decided by the context. And the word 'मांसम्' (mānsam) in the verses which I quoted can never mean 'pulp', as per context. But some modern frauds want to take 'मांसम्' (mānsam) everywhere in the mean of pulp to conceal the truth.

Thirdly, On the contrary, the words 'मांसम्' (mānsam), 'मांसानि' (mānsāni) and 'मांस' (māns) are mentioned in the mean of 'meat' or 'flesh' at several places in Valmiki Ramayan. Some are:

[Kishkindha Kanda, 17:38; 17:40; 18:39;](#)
[Yuddha Kanda, 60:23; 60:33; 60:63; 67:37;](#)
[Sundar Kanda, 36:41; 38:15-16;](#)

Now the opponent should tell me the suitable mean of 'मांसम्' (mānsam), 'मांसानि' (mānsāni) and 'मांस' (māns) in these ten verses? If it means 'pulp' then the opponent should meet a psychiatrist nearby; if not, then why? If 'why' is solved by the context, the same answer is from me regarding the verses abovementioned.

Hindu Argument (as seen in Geeta Press version & other Hindu sources):

In these verses 'मांसम्' means 'फल-मूल (Fruits & roots etc)', not 'meat'.

My response:

The translator or exponent must learn the rules of 'Literal' and 'Non-literal' language first. 'Non-literal' is also called 'Figurative' or 'Metaphorical' sometimes. We need not take

metaphorical meaning, when literal meaning is possible. Metaphorical mean can't be accepted until the possibility of taking literal meaning ends. If we do so, it will be called 'fabrication' or turning the words from their real senses. In sanskrit 'फल-मूल' is literally used as 'मूलफलं' or 'फलमूलं', and this word is mentioned in Valmiki Ramayan several times as:

In Ayodhya Kanda, 54:16

पित्रा नियुक्ता भगवन् प्रवेक्ष्यामस्तपोवनम्।
धर्ममेव चरिष्याम स्तत्र मूलफलाशनाः॥

Further in Ayodhya Kanda, 56:13-14

तनुं पर्वतमासाद्य नानापक्षिगणायुतम्।
बहुमूलफलं रम्यं सम्पन्नं सरसोदकम्॥

मनोज्ञोऽयं गिरिस्सौम्य नानाद्रुमलतायुतः।
बहुमूलफलो रम्य स्वाजीवः प्रतिभाति मे॥

Also in Kishkindha Kanda, 17:25 (in some versions 24)

फलमूलाशनं नित्यं वानरं वनगोचरम्।
मामिहाप्रतियुध्यन्तमन्येन च समागतम्॥

Again in the same chapter of Kishkindha Kanda, verse: 30
(on no. 29 in some versions)

वयं वनचरा राम मृगा मूलफलाशनाः।
एषा प्रकृतिरस्माकं पुरुषस्त्वं नरेश्वरः॥

Also in Ayodhya Kanda 34:59, literal words are mentioned for 'फल-मूल', see:

<u>फलानि</u>	<u>मूलानि</u>	च	भक्षयन्वने
गिरींश्च	पश्यन्	सरितस्सरांसि	चा

One more in Ayodhya Kanda 20:29

चतुर्दश हि वर्षाणि वत्स्यामि विजने वने।
<u>कन्दमूलफलैर्जीवन्हित्वा</u> मुनिवदामिषम्॥

[In some versions, it's 'मधुमूलफलैर्जीवन्हित्वा' instead of 'कन्दमूलफलैर्जीवन्हित्वा'.]

Furthermore in Ayodhya Kanda 27:16 (on no. 15 in some versions)

<u>फलमूलाशना</u> नित्यं भविष्यामि न संशयः।
न ते दुःखं करिष्यामि निवसन्ति सह त्वया॥

Now, when Sanskrit has several unequivocal words 'फलमूलं', 'मूलफलं', 'कन्दमूलफल' or 'फलानि मूलानि' for 'फल-मूल (fruits & roots etc)', what caused the writer to take metaphorical word 'मांसम् (meat)' for 'फल-मूल (fruits)', which is literal for 'meat'?

It's nothing except the literal fraud by modern Hindu translators and exponents. Geeta Press's choice of word *prima facie* appears to 'be ill-motivated and purposefully made'.

Hindu Argument (as posed by several Hindus including Arya Samajis):

How could Rama have meat in forest while he pledged:

चतुर्दश हि वर्षाणि वत्स्यामि विजने वने।
<u>मधुमूलफलैर्जीवन्हित्वा</u> मुनिवदामिषम्॥२.२०.२९॥

"Abstaining from eating meat like hermits and living on honey, fruits and roots, I am to live in the solitary forest for fourteen years."

फलानि मूलानि च भक्षयन्वने
गिरींश पश्यन् सरितस्सरांसि चा
वनं प्रविश्यैव विचित्रपादपम्
सुखी भविष्यामि तवास्तु निर्वृतिः॥२.३४.५९॥

"Entering the forest full of various kinds of trees I shall be happy to view the mountains, rivers and the lakes and to eat fruits and roots. (Hence) do not grieve."

पित्रा नियुक्ता भगवन् प्रवेक्ष्यामस्तपोवनम्।
धर्ममेव चरिष्याम स्तत्र मूलफलाशनाः॥२.५४.१६॥

"O venerable one on my father's command we entered the desolate forest of penance. Subsisting on roots and fruits, I shall practice the righteous way of life."

Here, the condition of exile and Rama's pledge not to have meat. And 'रामो द्विनर्भिभाषते', Rama hadn't double standard in his talk.

Also Kaikeyi's instruction: "रामो भवतु तापसः (Rama shall live like an ascetic.)" as mentioned in Ayodhya Kanda, 11:27.

So, Rama had to live in the forest like 'Tapaswi (ascetic)'. How can he consume meat, while ascetics wouldn't do so!?

My Response:

Firstly, coming to the statement of Kaikeyi, nothing proves in it that Rama being 'Tapaswi (ascetic)' can't have meat. Rather, Rama was to follow only an 'ekadesham (a part)' of

Tapashwi's lifestyle. For all that we know, he carried his bow and sword along with him in the forest. Even Agastya Muni presents him with several weapons. But Tapashwises never carry weapons with them to the forest. Yet, we acknowledge that Rama was living like a Tapashwi. Similar is the case here.

Secondly, Ayodhya Kanda, 34:59 and 54:16 don't mention that Rama won't eat meat in the forest rather it proves taking fruits & roots. Proof of having fruits doesn't necessitate the denial of having meat.

Thirdly, as far as Ayodhya Kanda 20:29 is concerned, just to quote Govindarajiya commentary for this verse. The commentary says:

"अत्र आमिषशब्देन सूदैस्मांस्कृतं मांसमुच्यते। केवलमांसस्वीकारस्योत्तरत्र वक्ष्यमाणत्वात् इदं मेध्यमिदं स्वादु निष्टमिदमग्निनेति।"

चतुर्देश हि वर्णणि वत्सामि विजने वने ॥ मधुषुलफलैर्जीवन्हित्वा भूनिवदामिषम् ॥ २९ ॥
भरताय महाराजो योवराजयं प्रयच्छति ॥ मां चुनेण्डकरप्ये विवासयति तापसम् ॥ ३० ॥
स पैदं चार्ष्टे च वर्षणि वत्सामि विजने वने ॥ आसेवमानो बन्यानि फलमूलैश्च वर्तयन् ॥ ३१ ॥
सा निकुचेव सालस्य यथि: परशुना वने ॥ पपात सहसा देवी देवतेव दिवश्चयुता ॥ ३२ ॥
तामदुःखोचितां द्वाष्टा पतितां कदलीमिव ॥ रामस्तृत्याप्यमास मातरं गतचेतसम् ॥ ३३ ॥
उपाद्युत्प्रिथितां दीनां वडवामिव वाहिताम् ॥ पांसुकुण्ठितसर्वार्द्धीं विमर्श च पाणिना ॥ ३४ ॥
सा राघवप्रासीनमैसुखार्ता सुखोचिता ॥ उवाच पुरुषव्याघ्रमुपशृण्वति लक्ष्मणे ॥ ३५ ॥
यदि पुत्र न जायेथा मम शोकाय राघव ॥ न स दुःखमतो भूयः पर्येयमहमप्रजाः ॥ ३६ ॥

गौरवात् मातरिवहुमानात् । प्रस्तितः प्रस्थातुमुच्यते ।
 आप्रदुम् अनुज्ञाकारवितुं । उपचक्रमे उपकान्तवान् ॥ २५ ॥ २६ ॥ अबवीदित्युक्तमाह—देवीत्यादि ।
 भयं तेवेतिशेषः । इदं वक्ष्यमाणेवचने । दुःखाय तथापिवद्यामीर्थः ॥ २७ ॥ इदंशब्दार्थमाह—गमिष्यति । अनेन रङ्गमयेन । विष्टरेत्यादि । विष्टरोनामपञ्चविंशतिदर्भमितस्तापसासनविशेषः । “पञ्चाशदिर्भवेद्वासातदर्थेनतुविष्टरः” इतिस्मृतः ॥ २८ ॥
 मुनिवत् वत्सामीतिसंबन्धः । अत्रामिषशब्देनसुदैः संस्कृतंमांसमुच्यते । केवलमांसस्वीकारस्योत्तरत्रवक्ष्यमाणत्वात् “इदंमेध्यमिदंत्वादनिष्टमिदमग्निना” इति ॥ २९ ॥ कुटपृष्ठमित्यत्राह—भरतायेति ॥ ३० ॥

सहिति । सोहमिलर्थः । लघुत्वप्रदर्शनाय पद् चार्ष्टैचतुर्युक्तं । चतुर्देशत्युक्तेहिगौरवंगम्यते । बन्यानि वनसंवन्धीनि । वानप्रस्थयोग्यकमांपीलियावत् । आसेवमानः आचरन् । वर्तयन् जीवनकुर्वन् ॥ ३१ ॥
 सा पुत्रोक्तुक्तवतीति । सालस्य द्वुक्षर्स् । “अनोकेहः कुटःसालः” इत्यमरः । परशुनेतिहठाच्छेदनश्चापनाय । नगरेतथाढेदनाभावाद्वन्द्वत्युक्तम् ॥ ३२ ॥ गतचेतसं मूर्च्छितम् ॥ ३३ ॥ उपाद्युत्प्रिथितां श्रमनिवृत्यर्थमुविवेद्वानक्त्वोत्तिशेषां । वाहितां भावहन्तप्रापिताम् ॥ ३४ ॥ असुखार्ता दुःखार्ता ॥ ३५ ॥ हेतुत्र त्वयदिनजायेथा अतः अजननात् । भूयः अतिशयितः । दुःखं इष्टपुत्रविशेषजं । नपश्येयं । अप्रजाः वन्ध्या

Here, it clearly says 'Aamishah (आमिषः)' is used to mean 'meat used in a gravy'. He limits this meaning as it should not

Meat consumption and animal sacrifice in Valmiki Ramayana contradict with the 'idam medhyam (इदं मेध्यम्, as in 2:96:2)' sloka where Rama eats and offers plain meat to Seeta.

Fourthly, Some Hindus may say: "In this verse 'Aamish (आमिष)' doesn't mean 'meat', but 'Good or favourite things as sweets etc'." The same interpretation is given by Swami Jagdishwaranand Saraswati in one of his articles. This interpretation is ill. Because I said before when a literal or unambiguous meaning is possible, ambiguous can't be accepted. Further, 'Aamish (आमिष)' is one of six names for 'meat' given by Great Sanskrit Lexicon 'Amarkosha (अमरकोश)', it is the popular name for 'Nāmaliṅgānuśāsanam (नामलिङ्गानुशासनम्)'. See:

(1) 'Kosha or Dictionary of the Sanskrit Language', English interpretation and annotations by H. T. Colerbrooke, Book II, Page no. 154, third edition, Calcutta, 1891 CE.

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AMARA KOSHA, or

[Book II.]

The skin.

(स्त्रियां तु) त्वग् श्वग्धरा
f a s b

Flesh.

14. पिशितं तरसं मांसं पलालं क्रव्यमांसिषम्
n n n n m f n d

Dry flesh.

उत्तमं शुष्कमांसं (स्थाद्) वस्तुरं (तप्ति-लिङ्गकम्)
n ne l n f n n n

(2) Hindi edition of the same lexicon 'The Amar-kosha of Shri Amara Sinha, Hindi translation know as 'Dhara (धारा)' by

(पट् मांसस्य)

पिशितं तरसं मांसं पललं क्रव्यमामिष्टम् ।

३मास के ६ नाम—(१) पिशित (२)
तरस (३) मांस (४) पलल (५) क्रव्य (६)
आमिष ।

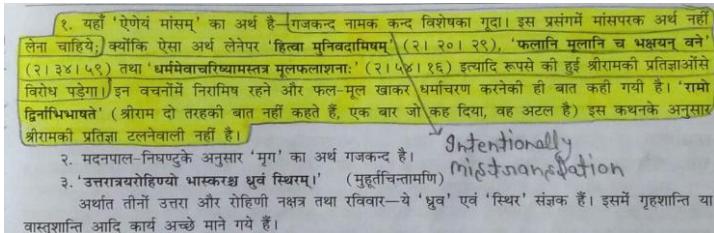
(3) Another English edition of the same Lexicon by Dr. N. G. Sardesai & D. G. Padhye, Book no. 2, Page no. 57, Poona, 1940 CE.

2 Bile.	2 Phlegm.	मायुः पित्तं, कफः श्वेषमा, स्नियां तु त्वगसृधरा ॥
2 The skin.		
6 <u>Flesh.</u>	६३ पिशितं तरसं मांसं पललं क्रव्यमा <u>मिष्टम्</u> ।	
3 Dry flesh.		उत्तमं शुष्कमांसं स्यात् तत् वल्लूरं ग्रि-लिङ्गकम् ॥
7 Blood.	६४ रुधिरे इस्तुग-लोहितास्त्र-रक्त-क्षतज-शोणितम् ।	

Fifthly, the secret behind mistranslation is unveiled now. Geeta Press & alike are mistranslating these verses to conceal the truth that Rama was contradicting himself by his words & acts. In some verses Rama says: "I won't have meat", but in others he is seen having meat. It proves Rama wasn't fulfilling the promise he did in the palace. To conceal this mystery, Hindus are doing distortion in texts and to defend their Rama from character assassination. On the contrary, Valmiki Ramayana itself is assassinating his character not to be loyal in his pledge. This problem led Hindus to the way of forgery

Meat consumption and animal sacrifice in Valmiki Ramayana

and they are doing intentionally mistranslating. And this isn't slander or accusation from us, but it has been admitted by Geeta Press itself. See the footnotes by the press below Ayodhya Kanda, 56:22-28



Hindu Argument (a preferred one by Hindus):

When Hanuman meets Seeta at Lanka, he describes the personality of Rama to make her believe that he is the messenger of Rama. During the conversation, Seeta asks the routine activities of Rama while they were separated. In reply to this question, Hanuman describes Rama's routine. In that conversation, he says in Sundarkanda 36:41

"न मांसं राघवो भुड़क्ते न चापि मधु सेवते।

वन्यं सुविहितं नित्यं भक्तमश्राति पञ्चमम्॥"

"Rama is not eating meat, nor drinking wine. He takes only the one fifth of a meal (sanctioned for an ascetic) available in the forest."

My Response:

I quote from Govindarajiya Vyakhya (popularly called by the other name 'Bhushanam') for this verse alone, as this is more than enough to substantiate my point:

"न मांसमिति॥ दृङ्गनस्सङ्गसङ्कल्पजागरः कृशतारतिः। ही त्यागोन्मादमूर्छान्ता
इत्यनङ्गदशादशेति। दशावस्थास्वरतिरनेनोच्यते। मांसाश्यभोजनम् अरत्या। ततः पूर्वं
तद्भोजनोक्तः।"

"There are ten states of mind that describe the mood of a lone lover who is separated from his/her spouse. Of these ten states, 'arati' or 'disinterest' is one. The restraint from eating meat and drinking liquor is out of 'arati' or 'disinterest' (since Rama has lost his spouse). That indicates his partaking of meat and liquor earlier."

गो० टी०-न मांसमिति । 'दृङ्गमनःसङ्गसंकल्पजागराः
कृशतारतिः। हीत्यागोन्मादमूर्छान्ता इत्यनङ्गदशा दश' इति
दशावस्थास्वरतिरनेनोच्यते। मांसाश्यभोजनम् अरत्या ततः
पूर्वं तद्भोजनोक्तेः। वन्यं वने भवं कन्दमूलादिकं स्विहितं
वानप्रस्थयोग्यत्वेन विहितम्। भक्तम् अन्नम्। पञ्चमं प्रातः
संगवमध्याहापराह्नसायंरूपेषु कालेषु पञ्चमकालिकं शरीर-
धारणमात्रोपयुक्तं भद्रं इत्यर्थः॥ ४२॥

From this detailed analysis, a just can conclude that there is no prevention of consuming meat in Hindus. Their 'Maryada-Purushottam' also took it in his life. In refutation of this analysis, the only expected answers from Hindus may be two. They will say: "These verses are interpolated", or "Muslims do misinterpret our scriptures to prove their claims". But, one can see above I did say nothing from my own. But I quoted their own scholars and books at every step. And that should be sufficient for righteous, but obstinacy has no cure. After all, what can be said except Qur'an 7:179 —

"...لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبَصِّرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ
"!...بِهَا

"...they have hearts in which there is no understanding; and the eyes they do not see with; and the ears they do not hear with..."!

[Tr. Kanz-ul-Imān]

Dated:

20 November 2020 CE / 4 Rabī' al-Ākhir 1442 AH

