

संक्षेप रामायणम् *saṅkṣepa rāmāyaṇam*

वल्मीकेः आदिकाव्य रामायणे बालकाण्डे प्रथमः सर्गः *valmīkeḥ ādikāvya rāmāyaṇe bālakāṇḍe prathamah sargaḥ*

अनुवादकः रामुलु गजवाड *Rāmulu Gajavāḍa*

तपः स्वाध्यायनिरतं तपस्वी वाग्विदां वरम् ।

नारदं परिपप्रच्छ वाल्मीकिर्मुनिपुङ्गवम् ॥ १-१-१

tapah-svādhyāya-nirataṁ tapasvī vāg-vidāṁ varam
nāradaṁ pari-papraccha vālmīkir-muni-puṅgavam ॥ 1-1-1

Vālmīki inquisitively (in detail) asked Nārada paragon among the sages who is ever engaged in austere meditation, well versed in Vedic scriptures, and who was highly skilled in speech 1-1-1

तपः *tapah* = austere meditation, स्वाध्याय *svādhyāya* (*sva* + *adhyāya*) = well versed in scriptures, study of the scriptures, निरतं *nirataṁ* = ever engaged or devoted, तपस्वी *tapasvī* = one who does austere meditation (Valmīki), वाग्विदां *vāgvidāṁ* = knowledgeable in speech with enunciation and correct diction, वरम् *varam* = exalted, noble, नारदं *nāradaṁ* = (to) with Naarada, परिपप्रच्छ *paripapraccha* (*pari* + *papraccha*) = asked very inquisitively, eager to know, वाल्मीकिः *vālmīkiḥ* = Sage Vālmīki, मुनिपुङ्गवम् *muni-puṅgavam* (*muni* + *puṅgavam*) = supreme among the Munis (Divine Sage Nārada) . 1.1.1

कोन्वस्मिन् साम्प्रतं लोके गुणवान् कश्च वीर्यवान् ।

धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः ॥ १-१-२

*konvasmin sāmpratam loke guṇavān kaśca vīryavān |
dharmajñāśca kṛtajñāśca satyavākya dṛḍhavrataḥ || 2*

Who in reality in this world at present is endowed with noble qualities of courage, valor, knower of righteousness, religious duty, grateful nature, and truthful in speech with firm resolve. 1-1-2

Thus Vālmīki inquired Sage Nārada.

कोन्वस्मिन् *konvasmin* (*kah + nu + asmin*) = who indeed In this, सांप्रतं *sāmpratam* = at present, लोके *loke* = in the world, गुणवान् *guṇvān* = person endowed with noble virtues, कश्च *kaśca* (*kah + ca*) = and who, वीर्यवान् *vīryavān* = endowed with courage, धर्मज्ञः च *dharmajñāḥ ca* = and knower and well versed in righteousness, duty, and religious conduct, कृतज्ञः च *kṛtajñāḥ ca* = and grateful in nature, knower of deeds done as help to him and others, सत्य वाक्यो *satya vākya* = truthful in speech, दृढव्रतः *dṛḍha- vrataḥ* (*dṛḍha + vrataḥ*) = firm in resolve and devoted. 1-1-2

चारित्र्येण च को युक्तः सर्वभूतेषु को हितः ।

विद्वान् कः कः समर्थश्च कश्चैकप्रियदर्शनः ॥ १-१-३

*cāritreṇa ca ko yuktaḥ sarva-bhūteṣu ko hitaḥ |
vidvān kaḥ kaḥ samartha-śca kaścaika-priya-darśanaḥ || 3*

Who is endowed with noble character, wise, is for the welfare of all living beings, endowed with learning, adept, capable, and divinely pleasing to behold. 1-1-3

चारित्र्येण च *cāritreṇa ca* = and who is endowed with noble character, कः युक्तः *kaḥ yuktaḥ* = who is wise, सर्वभूतेषु को हितः *sarvabhūteṣu ko hitaḥ* = who is in

welfare of all the living beings , विद्वान् कः *vidvān kaḥ* = who is endowed with learning and adept, कः समर्थः च *kaḥ samarthah ca* = and who is capable, कश्चैकप्रियदर्शनः *kaścaikapriyadarśanaḥ* (*kaḥ + ca + eka + priya + darśanaḥ*) = who is uniquely divinely and pleasing to behold. 3

आत्मवान् को जितक्रोधो द्युतिमान् कोऽनसूयकः ।

कस्य बिभ्यति देवाश्च जातरोषस्य संयुगे ॥ १-१-४

ātmavān ko jita-krodho dyutimān ko'anasūyakaḥ।

kasya bibhyati devāśca jātaroṣasya saṁyuge ॥ 4

Who is self confident with courage, controlled anger, majestic and bright, who has no jealousy, even gods fear, when provoked to anger (in the war). 1-1-4

आत्मवान् को *ātmavān ko* (*ātamavān kaḥ*) = who has subdued his self, courageous, को जितक्रोधो *ko jita-krodho* (*kaḥ + jita + krodhah*) = who has controlled, conquered anger, द्युतिमान् कः *dyutimān kaḥ* = who is majestic, splendor, bright, कोऽनसूयकः *ko'anasūyakaḥ* (*kaḥ + anasūyakaḥ*) = who has no jealousy, कस्य *kasya* = whose, बिभ्यति *bibhyati* = fear, देवाश्च *devāśca* (*devāḥ + ca*) = and gods जात रोषस्य *jāta roṣasya* = arisen to anger (in war), संयुगे *saṁyuge* = provoked. ॥ 1- 1-4 ॥

एतदिच्छाम्यहं श्रोतुं परं कौतूहलं हि मे ।

महर्षे त्वं समर्थोऽसि ज्ञातुमेवंविधं नरम् ॥ १-१-५

etadicchāmyaham śrotuṁ param kautūhalaṁ hi me।

maharṣe tvaṁ samartha'si jñātumevaṁvidhaṁ naram ॥ 5

This is my supreme desire to listen inquisitively and want to know, O! great Sage (Nārada), and you are capable of knowing this kind of a person (with such noble qualities) 1-1-5

एतदिच्छाम्यहं *etadicchāmyaham* (*etat + icchāmi + aham*) = this I want, श्रोतुं *śrotuṁ* = to listen, परमं *paramam* = supreme, कौतूहलं मे *kautūhalaṁ me* = my inquisitiveness, महर्षे *maharṣe* = O! Maharishi, त्वं समर्थोऽसि *tvam salartha's* (*tvam + samarthaḥ + asi*) = you are capable, ज्ञातुमेवंविधं *jñātumevaṁvidham* (*jñātum = to know + evam = so + vidham = kind or sort*) = therefore you this kind of, नरम् *naram* = man || 5

श्रुत्वा चैतत्रिलोकज्ञो वाल्मीकेनारदो वचः ।

श्रूयतामिति चामुन्त्रिय प्रहृष्टो वाक्यमब्रवीत् ॥ १-१-६

śrutvā caitattrilokajño vālmīker-nārado vacaḥ |

śrūyatāmiti cāmuntriya prahr̥ṣṭo vākyaṁabravit || 1-1-6

Nārada the knower of the three worlds, having heard Vālmīki, was glad and addressing invitingly spoke these words. 1-1-6

श्रुत्वा *śrutvā* = having heard, चैतत्रिलोकज्ञो *caitattrilokajño* (*ca + etat + triloka + jñānaḥ = knower*) = and this knower of three worlds, वाल्मीकेनारदो *vālmīker-nārado* (*vālmīkeh + nāradaḥ*) = Naarada (to) Vālmīki, वचः *vacaḥ* = words, श्रूयतामिति *śrūyatāmiti* (*śrūyatām + iti*) = relate thus, चामुन्त्रिय *cāmuntriya* (*ca*

+ *āmuntriya*) = inviting (addressing), प्रहृष्टो *prahṛṣṭo* (*n*) = very delightedly,
वाक्यमब्रवीत् *vākyaṃ abravīt* (*vākyaṃ* + *abravīt*) = said (these) words. || 1-1-6

बहवो दुर्लभाश्चैव ये त्वया कीर्तिता गुणाः ।

मुने वक्ष्याम्यहं बुद्ध्वा तैर्युक्तः श्रूयतां नरः ॥ ७ ॥

bahavo durlabhāścaiva ye tvayā kīrtitā guṇāḥ
mune vakṣyāmy-ahaṃ buddhvā tairyuktaḥ śrūyatām naraḥ

O Sage Vālmiki, virtues are many extolled by you which are not obtainable (by a human). Having known * such a man possessing those (virtues), I will speak making it clear. 1-1-7

* Lord Brahma told Nārada about Rāma, an incarnation of Viṣṇu who has those virtues.

बहवो *bahavo* = manifold, many, दुर्लभाश्चैव *durlabhāścaiva* (*durlabhāḥ* + *ca* + *eva*) = and indeed not attainable, ये *ye* = which, त्वया *tvayā* = by you, कीर्तिता *kīrtitā* = extolled, praised, गुणाः *guṇāḥ* = virtues, मुने *mune* = o! sage, वक्ष्याम्यहं *vakṣyāmyahaṃ* (*vakṣyāmi* + *ahaṃ*) = I will speak, बुद्ध्वा *buddhvā* = having known, तैर्युक्तः *tairyuktaḥ* (*taiḥ* + *yuktaḥ*) = possessing those, श्रूयतां *śrūyatām* = speak clearly, नरः *naraḥ* = man. || 1-1-7

इक्ष्वाकुवंशप्रभवो रामो नाम जनैः श्रुतः ।

नियतात्मा महावीर्यो द्युतिमान् धृतिमान् वशी ॥ ८

ikṣvākuvaṃśaprabhavo rāmo nāma janaiḥ śrutaḥ
niyatātmā mahāvīryo dyutimān dhṛtimān vaśī || 8

It heard from the people a person named Rāma, who is born in the the Ikṣvāku dynasty, is splendrous, of great valor, steadfast, self controlled and with senses under control. 1-1-8 *

* From this sholka it is inferred that at that time Nārada is telling the story of Rāma to Vālimiki and Vālimiki is the contemporary of Rāma.

इक्ष्वाकुवंशप्रभ्वो *ikṣvākuvaṁśaprabhvo* (*ikṣvāku* + *vaṁśa* + *prabhvoh*) = born in the lineage Ikṣvāku dynasty, रामो *rāmo* (*raamah*) = Rāma, नाम *nāma* = name, जनैः *janaiḥ* = by the people, श्रुतः *śrutaḥ* = heard, नियतात्मा *niyatātmā* = self controlled, महावीर्यो *mahāvīryo* (*mahā* + *vīryah*) = highly valorous, द्युतिमान् *dyutimān* = endowed with splendor, splendrous, धृतिमान् *dhṛtimān* = endowed with steadfastness, वशी *vaśī* = whose senses are control.

बुद्धिमान् नीतिमान् वाग्मी श्रीमान् शत्रुनिबर्हणः ।

विपुलांसो महाबाहुः कम्बुग्रीवो महाहनुः ॥ १-१-९

buddhimān nītimān vāgmī śrimān śatrunibarhaṇaḥ।

vipulāṁso mahābāhuḥ kambugrīvo mahāhanuḥ ॥ 1-1-9

He (Rāma) is endowed with descriminative intellect, morals and good character, oratory skills, spiritual and material wealth, destroyer of the enemy, broad shoulders and strong arms, neck is shaped like conch, with high cheek bones. 1-1-9

बुद्धिमान् *buddhimān* = endowed with descriminative intelligence, नीतिमान् *nītimān* = endowed with morals, of good character, वाग्मी *vāgmī* = orator, श्रीमान् *śrimān* = endowed with spiritual and material wealth, शत्रुनिबर्हणः *śatrunibarhaṇaḥ* (*śatru* + *nibarhaṇaḥ*) = destroyer of the enemy, विपुलांसो

vipulāṁso = broad and strong shouldered, महाबाहुः *mahābāhuḥ* = with great and strong shoulders, कम्बुग्रीवो *kambuḡrīvo* = having conch like neck, महाहनुः *mahāhanuḥ* = strong and well shaped chin. 1-1-9

महोरस्को महेष्वासो गूढजत्रुररिन्दमः ।

आजानुबाहु स्सुशिराः स्सुललाट स्सुविक्रमः ॥ १०

mahorasko maheṣvāso gūḡhajatrurarindamaḥ |
ājānubāhu sśuśirāḥ sśulalāṭa sśuvikramaḥ || 10

He (Rāma) is wide chested concealing the collar bone, with long arms reaching down to knees, with a high crowned head, with wide beautiful forehead, bearer of a long bow is the subjugator of the enemies. 10

महोरस्को *mahorasko* (*maha +raskaḥ*) = wide chest, महेष्वासो *maheṣvāso* (*maha + iṣvāsaḥ*) = long bow, गूढजत्रुररिन्दमः *gūḡhajatrurarindamaḥ* (*gūḡdha +jatra + arindamaḥ*)= concealed collar bones with wide chest, and muscular shoulders, अरिन्दमः *arindamaḥ* = enemy subjugator, आजानुबाहुः *ājānubāhuḥ* (*ājānu + bāhuḥ*) = long arms down to knees, सुशिराः *suśirāḥ* = high crowned head, सुललाट *sulalāṭa* = ample forehead, सुविक्रमः *suvikramaḥ* = good pace, walk like a lion.

समः स्समविभक्ताङ्ग स्निग्धवर्णः प्रतापवान् ।

पीनवक्षा विशालाक्षो लक्ष्मीवान् शुभलक्षणः ॥ ११

sama sśamavibhaktāṅgaḥ snigdhavarṇaḥ pratāpavān |
pīnavakṣo viśālākṣo lakṣmīvān shubhalakṣaṇaḥ || 11

He is prosperous, chivalrous, and beautiful looking, poised, has symmetrical parts of the body, muscular and wide chest, wide eyes, and skin is moist and glossy. 11

समः *samaḥ* = equal, similar, समविभक्ताङ्ग *sama + vibhakta + aṅga* = symmetrically distributed parts (of the body), स्निग्धवर्णः *snigdha + varṇaḥ* = glossy or moist (alive), प्रतापवान् *pratāpavān* = valorous, पीनवक्षा *pīnavakṣā* = muscular, broad chest, विशालाक्षो *viśālākṣo (viśāla + akṣaḥ)* = wide eyes, लक्ष्मीवान् शुभलक्षणः *lakṣmīvān shubhalakṣaṇaḥ (lakṣmīvān + shuba + lakṣaṇaḥ)* = endowed with prosperity and beautiful bodily features. 1-1-11

धर्मज्ञं सत्यसन्धश्च प्रजानां च हिते रतः ।

यशस्वी ज्ञानसम्पन्नः सुचिर्वश्यं स्समाधिमान् । १२

*dharmajñaḥ satyasandhaśca prajānāṃ ca hite rataḥ |
yaśasvī jñānasampannaḥ sucirvaśyaḥ ssamādhimān | 12*

He is the knower of Dharma (righteousness), truthful, devoted to welfare of the people, endowed with knowledge and wisdom, self controlled and diligent. 12

धर्मज्ञः *dharmajñaḥ (dharma + jñaḥ)* = knower of Dharma, righteousness, सत्यसन्धश्च *satyasandhaśca (satya + sandhaḥ + ca)* = one who adheres to Truth, प्रजानां *prajānāṃ* = among the people, people's, च *ca* = and, हिते रतः *hite rataḥ* = devoted for the welfare, यशस्वी *yaśasvī* = famous, glorious one, ज्ञानसम्पन्नः *jñānasampannaḥ (jñāna + sampannaḥ)* = endowed with knowledge, wisdom,

सुचिर्वश्यः *sucirvaśyaḥ* (*sucih + vaśyaḥ*) = pure and self controlled, समाधिमान् *samādhimān* = alert, careful in doing, 12

प्रजापतिसमः श्रीमान् धाता रिपुनिषूदनः ।

रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता ॥ १३

prajāpatisamaḥ śrīmān dhātā ripuniṣūdanaḥ |
rakṣitā jīvalokasya dharmasya parirakṣitā || 13

He is equivalent to Brahmā, the creator of all the living beings, endowed with wisdom and wealth, the provider, destroyer of enemies, protector of all living beings, and every way protector of Dharma. 13

प्रजापतिसमः *prajāpatisamaḥ* (*prajāpati + samaḥ*) = equal to Brahmā, the supporter of living beings, श्रीमान् *śrīmān* = one who is endowed with wisdom and wealth, धाता *dhātā* = provider, रिपुनिषूदनः *ripuniṣūdanaḥ* (*ripu + niṣūdanaḥ*) = destroyer of enemies, रक्षिता जीवलोकस्य *rakṣitā + jīva + lokasya* = protector of all the living being of the world, धर्मस्य *dharmasya* = of Dharma or virtue, परिरक्षिता *parirakṣitā* (*pari + rakṣitā*) = all around protector, in all ways. 13

रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता ।

वेदवेदाङ्गतत्त्वज्ञो धनुर्वेदे च निष्ठितः ॥ १४

rakṣitā svasya dharmasya svajanasya ca rakṣitā |
vedavedāṅgatattvajño dhanurvede ca niṣṭhitah || 14

He is the protector of his own self righteousness, protector of his own people, knower of Vedas and their branches, has one pointed determination (concentration), an expert in archery. 14

रक्षिता *rakṣitā* = protector, स्वस्य *svasya* = of his of his own, धर्मस्य *dharmasya* = of Dharma, virtue, स्वजनस्य *svajanasya* (*sva + janasya*) = of his own people, च *ca* = and, रक्षिता *rakṣitā* = protector, वेदवेदाङ्गतत्त्वज्ञो *vedavedāṅgatattvajño* (*veda + vedāṅga + tattva + jñah*) = knower of Vedas and their branches, धनुर्वेदे *dhanurvede* = in knowledge of archery, च *ca* = and, निष्ठितः *niṣṭhitah* = determined, concentrated, one pointed, expert. 14

सर्वशास्त्रार्थतत्त्वज्ञः स्मृतिवान् प्रतिभानवान् ।

सर्वलोकप्रिय स्साधुः अदीनात्मा विचक्षणः ॥ १५

***sarvaśāstrārthatattvajñah smṛtivān pratibhānavān |
sarvalokapriya ssādhuḥ adīnātmā vicakṣaṇah || 15***

He is the knower of the essence of all scriptures and sciences, endowed with excellent memory, of brilliant intelligence, dear to the world, noble and level minded in troubles, farsighted in thinking and wise. 15

सर्वशास्त्रार्थतत्त्वज्ञः *sarvaśāstrārthatattvajñah* (*sarva + śāstrārtha + tattva + jñah*) = knower of all the essence of all scriptures and sciences, स्मृतिवान् *smṛtivān* = one who is endowed with great memory, प्रतिभानवान् *pratibhānavān* = brilliant in intelligence, सर्वलोकप्रियः *sarvalokapriyah* (*sarva + loka + priyah*) = dear to all in the world, साधुरदीनात्मा *sādhuradīnātmā* (*sādhuḥ + adīnātmā*)

= is noble and even minded in difficulties, विचक्षणः *vicakṣaṇaḥ* = farsighted in thinking and wise. 15

सर्वदाऽभिगत स्सद्भिः समुद्र इव सिन्धुभिः ।

आर्य स्सर्वसमश्चैव सदैक प्रियदर्शनः ॥ १६

sarvadā'bhigataḥ sadbhiḥ samudra iva sindhubhiḥ |
āryaḥ sarvasamaścaiva sadaika priyadarśanaḥ || 16

Noble Rāma is pleasing to behold, always accessible to all alike, like all the rivers of Sindhu join the ocean for their final destiny. 16

सर्वदाभिगतः *sarvadāabhigataḥ* (*sarvadā + abhigataḥ*) = always accessible, सद्भिः *sadbhiḥ* = by the Truthful, समुद्र *samudra* = ocean, इव *iva* =like, सिन्धुभिः *sindhubhiḥ* = by the rivers of Sindhu, आर्यः *āryaḥ* = noble and cultured one, सर्वसमश्चैव *sarvasamaścaiva* (*sarva + samah + ca + eva*) = equally to every one (in treating), सदैक *sadaika* (*sadā + eka*) = always to every one, प्रियदर्शनः *priyadarśanaḥ* (*priya + darśanaḥ*) = pleasingly seen, pleasant and beautiful to behold. 16

स च सर्वगुणोपेतः कौसल्यानन्दवर्धनः ।

समुद्र इव गाम्भीर्ये धैर्येण हिमवानिव ॥ १७

sa ca sarvagūṇopetaḥ kausalyānandavardhanaḥ |
samudra iva gāmbhīrye dhairyaṇa himavāniva || 17

He enhances the delight of his mother Kausalyā and is endowed with all noble virtues. He is deep and unfathomable like an ocean (kindness, love) in heart and firmness and courage as profound as Himālayas. 17

स *sa* = he, च *ca* = and, सर्वगुणोपेतः *sarvagunopetaḥ* (*sarva* + *guna* = *upetaḥ*) = embodiment of all noble virtues, कौसल्यानन्दवर्धनः *kausalyānandavardhanaḥ* (*kausalyā* + *ānanda* + *vardhanaḥ*) = enhances the delight his mother Kausalyā, समुद्र इव *samudra iva* = like the ocean, गाम्भीर्ये *gāmbhīrye* = in depth, धैर्येण *dhairyeṇa* = in courage, firmness, हिमवान् *himavān* = endowed with snow, the Himalayas, हिमवानिव *himavāniiva* (*himavān* + *iva*) = like the Himālayas. 17

विष्णुना सदृशो वीर्ये सोमवत्प्रियदर्शनः ।

कालाग्निसदृशः क्रोधे क्षमया पृथिवीसमः ॥ १८

viṣṇunā sadṛśo vīrye somavatpriyadarśanaḥ ।

kālāgnisadṛśaḥ krodhe kṣamayā pṛthivīsamaḥ ॥ 18

He is the replica of Bhagavān Viṣṇu in prowess, and pleasing to behold as the moon. In anger, he appears like the fire at the time of dissolution of the Universe. He is compassionate and forgiving as the Mother Earth. 18

विष्णुना सदृशो *viṣṇunā sadṛśo* (*viṣṇunā* + *sadṛśaḥ*) = replica of Viṣṇu in appearance, वीर्ये *vīrye* = in chivalry, सोमवत्प्रियदर्शनः *somavatpriyadarśanaḥ* (*somavat* + *priya* + *darśanaḥ*) = pleasing to behold like moon, कालाग्निसदृशः *kālāgnisadṛśaḥ* (*kāla* + *āgni* + *sadṛśaḥ* + *krodhe*) = in anger, (he) resembles fire of dissolution of the world at the end of cycle of time, क्षमया *kṣamayā* = by forgiveness, पृथिवीसमः *pṛthivīsamaḥ* (*pṛthavī* + *samaḥ*) = like the earth, Mother earth is always compassionate and forgiving. ॥ 18

धनदेन समस्त्यागे सत्ये धर्म इवापरः ।

तमेवंगुणसम्पन्नं रामं सत्यपराक्रमम् ॥ १९

dhanadena samastyāge satye dharmā ivāparaḥ ।

tamevaṅguṇasampannaṁ rāmaṁ satyaparākramam ॥ 19

Rāma equals Kubera in wealth and bestowing wealth to others. Rāma is another form of Truth and Dharma itself (embodiment of Truth and Dharma itself).* He is enriched with virtuous qualities. Rāma excels others in Truthfulness. 19

धनदेन *dhanadena* = as a bestower of wealth (Kubera), समस्त्यागे *samastyāge* (*samah + styāge*) = in bestowing or giving wealth equally to all. सत्ये *satye* = in Truth, धर्म *dharmā* = in Virtue and duty, इवापरः *ivāparaḥ* (*iva + paraḥ*) = like another Dharma itself, तमेवंगुणसम्पन्नं *tamevaṅguṇasampannaṁ* (*tam + evaṅ + guṇa + sampannaṁ*) = he is enriched with virtuous qualities, रामं *rāmaṁ* = to Rāma, सत्यपराक्रमम् *satyaparākramam* (*satya + para + ākramam*) = in truthfulness he excels (conquers) others. 19 *

* रामो विग्रहवान् धर्मः *rāmo (rāmaḥ) vighrahaṅ dharmāḥ* = Rāma is the very embodiment of Dharma.

ज्येष्ठं श्रेष्ठगुणैर्युक्तं प्रियं दशरथः सुतम् ।

प्रकृतीनां हितैर्युक्तं प्रकृतिप्रियकाम्यया ॥ २०

jyeṣṭhaṁ śreṣṭhaguṇairyuktaṁ priyaṁ daśarathaḥ sutam ।

prakṛtīnāṁ hitairyuktaṁ prakṛtipriyakāmyayā ॥ 20

The eldest son Rāma endowed with higher virtues and ability to govern the kingdom (ministers and government), king Dasharatha intending for the welfare of people and to please them: 20

ज्येष्ठं *jyeṣṭham* = eldest, श्रेष्ठयुक्तं *śreṣṭhayuktam* (*śreṣṭha* + *yuktam*) = combined with higher capabilities, प्रियं *priyam* = dear, दशरथः *daśarathaḥ* = : Daśaratha, सुतम् *sutam* = son, प्रकृतीनां *prakṛtīnām* = among the ministers of the government, हितैर्युक्तं *hitairyuktam* (*hitaiḥ* + *yuktam*) = including the welfare, प्रकृतिप्रियकाम्यया *prakṛtipriyakāmyayā* (*prakṛti*+ *priya* + *kāmyayā*) = intending affectionately for the welfare of the country (kingdom). 20

यौवराज्येन संयोक्तुमैच्छत् प्रीत्या महीपतिः ।

तस्याभिषेकसम्भारान् दृष्ट्वा भार्याऽथ कैकयी ॥ २१

yauvarājyena sañyoktumaicchat prītyā mahīpatiḥ |
tasyābhiṣekasambhārān dṛṣṭvā bhāryātha kaikayī | 21

King Daśaratha desired to invest Rāma as the crown prince of (Ayodhyā) and then Kaikeyī the youngest wife of the king, seeing the preparation of the (anointment) coronation ceremony: 21

यौवराज्येन (*yauva* + *rājyena*) = crown prince, संयोक्तुमैच्छत् (*sañ* + *yoktum* + *aicchat*) = completely desiring to invest, प्रीत्या *prītyā* = affectionately, महीपतिः = Lord of the land, king Dasharatha, तस्य = his (Rāma's), अभिषेक = anointment (as the crown prince), सम्भारान् = the arrangements, दृष्ट्वा = having seen, भार्याथ (*bhāryā* + *atha*) = then the wife, कैकयी = Kaikeyī. 21

पूर्व दत्तवरा देवी वरमेनमयाचत ।

वनवासं च रामस्य भरतस्याभिषेचनम् ॥२२

*pūrvam dattavarā devī varamenamayācata |
vanavāsam ca rāmasya bharatasyābhiṣecanam || 22*

Kaikeyī claiming the boons given by Daśaratha, for the banishment of Rāma to the forest and anointment of Bharata (her son) as the crown prince. 22

पूर्व *pūrvam* = once (before), दत्तवरा *dattavarā* (*datta* + *varā*) = boons given, देवी *devī* = dear (wife), वरमेनमयाचत *varamenamayācata* (*varam* + *enam* + *ayācata*) = claimed (*ayācata*) boons from him, वनवासं *vanavasam* (*vana* + *vanavāsam*) = life of forest, च *ca* = and, रामस्य *rāmasya* = of Rāma, भरतस्याभिषेचनम् *bharatasyābhiṣecanam* (*bharatasya* + *abhiṣecanam*) = anointment of Bharata.

स सत्यवचनाच्चैव धर्मपाशेन संयतः ।

विवासयामास सुतं रामं दशरथः प्रियम् ॥ २३

*sa satyavacanātccaiva dharmapāśena saṁyataḥ |
vivāsayāmāsa sutam rāmaṁ daśarathaḥ priyam || 23*

King Dasratha abandoned his dear son Rāma (into the forest) bound by duty to uphold word of truthfulness (boons given to Kaikeyi). 23

स *sa* = he, सत्यवचनाच्चैव *satyavacanātccaiva* (*satya* + *vacanāt* + *ca* + *eva*) = verily from word of honor (true promise), धर्मपाशेन *dharmapāśena* (*dharma* + *pāśena*) = halter or noose of duty, संयतः *saṁyataḥ* = bound, विवासयामास *vivāsayāmāsa* (*vi* + *vāsayāmāsa*) = displace from home, abandon, सुतं *sutam* = son, रामं *rāmaṁ* = Rāma, दशरथः *daśarathaḥ* = Daśaratha, प्रियम् *priyam* = dear. 23

स जगाम वनं वीरः प्रतिज्ञामनुपालयन् ।

पितुर्वचननिर्देशात् कैकेय्याः प्रियकारणात् ॥ २४

sa jagāma vanaṁ vīraḥ pratijñāmanupālayan |

piturvachananirdeśāt kaikeyyāḥ priyakāraṇāt || 24

That brave Rāma at the directive of his father went to the forest to fulfil the promise given to Kaikeyī by his father and the reason being his father's love for Kaikeyī. 24

स *sa* = he, जगाम *jagāma* = went, वनं *vanaṁ* = forest, वीरः *vīraḥ* = brave one, प्रतिज्ञामनुपालयन् *pratijñāmanupālayan* (*pratijñām* + *anupālayan*) = obeyed, followed the order due to (father's) promise, पितुर्वचननिर्देशात् *piturvachananirdeśāt* (*pituh* + *vacana* + *nirdeśāt*) = from the order of father from word of honor, कैकेय्याः *kaikeyyāḥ* = of Kaikeyī, प्रियकारणात् *priyakāraṇāt* (*priya* + *kāraṇāt*) = from the reason of love (of Kaikeyī). 24

तं व्रजन्तं प्रियो भ्राता लक्षणोऽनुजगाम ह ।

स्नेहात् विनय संपन्नः सुमित्रानन्द वर्धनः ॥ २५

taṁ vrajantaṁ priyo bhrātālakṣamaṇo-'nujagāma ha |

snehāt vinaya sampannaḥ sumitrānanda vardhanaḥ || 25

On His going, departure (to the forest), dear (younger) brother Lakṣmaṇa, who is endowed with humbleness and enhancer of joy and delight of his mother Sumitrā followed with Him (Rāma). * 25

* *Daśaratha* is the father of Rāma and Lakṣmaṇa. *Kausalyā* is the mother of Rāma and Sumitrā is the mother of Lakshmana.

तं व्रजन्तं *taṁ vrajantaṁ* = his going (to the forest), प्रियो *priyo (priya)* = dear, भ्राता *bhrātā* = brother, लक्ष्मणो *lakṣmaṇo (lakṣmaṇah)* = Lakṣmaṇa, अनुजगाम *anujagāma ha* = followed, स्नेहात् *snehāt* = from, विनय *vinaya* = humbleness, संपन्नः *sampannaḥ* = endowed in abundance, सुमित्रानन्द *sumitrānanda (sumitrā + ānanda)* = delight or happiness of Sumitrā, वर्धनः *vardhanaḥ* = enhancer. 25

भ्रातरं दयितो भ्रातुः सौभ्रात्रमनुदर्शयन् ।

रामस्य दयिता भार्या नित्यं प्राणसमा हिता ॥ २६

bhrātaraṁ dayito bhrātuḥ saubhrātramanudarśayan |
rāmasya dayitā bhāryā nityaṁ prāṇasamā hitā | 26

Rama's beloved brother (Lakṣmaṇa) is an ideal example of brotherhood; benevolent and beloved wife (Sitā) was equal to his own life. (Followed Rāma) 26

भ्रातरं *bhrātaraṁ* = brother, दयितो *dayito (dayitaḥ)* = beloved, भ्रातुः *bhrātuḥ* = brother's, सौभ्रात्रमनुदर्शयन् *saubhrātramanudarśayan (saubhrātram + anu + darśayan)* = brotherhood to be exemplified or seen, रामस्य *rāmasya* = of Rāma, दयिता *dayitā* = beloved, भार्या *bhāryā* = wife, नित्यं *nityaṁ* = always, प्राणसमा *prāṇasamā (prāṇa + samā)* = equal to life, हिता *hitā (f)* = benevolent, one who is for the welfare of others. 26

जनकस्य कुले जाता देवमायेन निर्मिता ।

सर्वलक्षणसम्पन्ना नारीणामुत्तमा वधूः ॥ २७

janakasya kule jātā devamāyena nirmitā |

sarvalakṣaṇasampannā nārīṇāmuttamā vadhūḥ || 27 ||

Sitā, born in the family of king Janaka, was endowed with all perfect physical characteristics and beauty as one made by divine potency was a supreme daughter-in-law and the crest-jewel among women. 27

जनकस्य *janakasya* = Janaka's, कुले *kule* = in the family, जाता *jātā* = born, देवमायेन *devamāyena* (*deva-māyena*) = by the Divine potency, निर्मिता *nirmitā* = made, manifested (made by divine potency), सर्वलक्षणसम्पन्ना *sarvalakṣaṇasampannā* (*sarva + lakṣana + sampannā*) = endowed with all perfect physical characteristics and beauty, नारीणामुत्तमा *nārīṇāmuttamā* (*f*) (*nārīṇām + uttamā*) = supreme (jewel) among women kind, वधूः *vadhūḥ* = bride, maiden, a young lady. 27

सीताऽप्यनुगता रामं शशिनं रोहिणी यथा ।

पौरै रनुगतो दूरं पित्रा दशरथेन च ॥ २८ ॥

sītā'pyanugatā rāmaṁ śaśinaṁ rohiṇī yathā |

paurai-ranugato dūraṁ pitrā daśarathena ca || 28 ||

Sitā also went (to the forest, followed) with Rāma like the star Rohiṇī follows the moon (as a close spouse). Father Daśaratha and the citizens (of Ayodhyā) followed to distance. 28

सीताऽप्यनुगता *sītā'pyanugatā* (*sītā + api + anugatā*) = Sitā also went (followed

with), रामं *rāmaṁ* = Rāma, शशिनं *śaśinaṁ* = moon, रोहिणी *rohiṇī* = Rohiṇī (the star), यथा *yathā* = like, पौरैरनुगतो *paurairanugato* (*pauraih + anugatah*) = followed by the citizens, दूरं *dūraṁ* = for a distance, पित्रा *pitṛā* = by the father, दशरथेन च *daśarathena ca* = and by Daśaratha. 28

शृङ्गिबेरपुरे सूतं गङ्गाकूले व्यसर्जयत् ।

गुहमासाद्य धर्मात्मा निषादाधिपतिं प्रियम् ॥ २९ ॥

śṛṅgiberapure sūtaṁ gaṅgākūle vyasarjayat

guhamāsādyā dharmātmā niṣādādhipatiṁ priyam || 29 ||

High souled Rāma let off the charioteer, on reaching dear friend Guha, who was tribal king of Shṛṅgibera town on the banks of Gaṅgā. 29

शृङ्गिबेरपुरे *śṛṅgiberapure* (*śṛṅgivera + pure*) = in Shṛṅgibera (town), सूतं *sūtaṁ* = charioteer, गङ्गाकूले *gaṅgākūle* (*gaṅgā + kūle*) = on the banks of river Gaṅgā, व्यसर्जयत् *vyasarjayat* = let off, गुहमासाद्य *guhamāsādyā* (*guham + āsādyā*) = on getting to Guha (the tribal king), धर्मात्मा *dharmātmā* = virtuous souled (Rāma), निषादाधिपतिं *niṣādādhipatiṁ* (*niṣāda + adhipatiṁ*) = king of the tribals, प्रियम् *priyam* = lovable. 29

गुहेन सहितो रामो लक्ष्मणेन च सीतया ।

ते वनेन वनं गत्वा नदीस्तीर्त्वा बहूदकाः ॥ ३० ॥

guhena sahito rāmo lakṣmaṇena ca sītayā

te vanena vanam gatvā nadīstīrtvā bahūdakaḥ || 30 ||

Rāma along with Sītā, Lakṣmaṇa and Guha. the tribal king crossed from forest to forest and many rivers with plenty of waters. 30

गुहेन *guhena* = with Guha (the tribal king), सहितो *sahito (shaitah)* = along with, रामो *rāmo (rāmah)* = Rāma, लक्ष्मणेन *lakṣmaṇena* = with Lakṣmaṇa, च सीतया *ca sītayā* = and with Sītā. ते *te* = they, वनेन वनं *vanena vanam* = forest to forest, गत्वा *gatvā* = having gone, नदीस्तीर्त्वा *nadīstīrtvā (nadī + tīrtvā)* = having crossed the rivers, बहूदकाः *bahūdakāḥ (bahu + udakāḥ)* = many waters. 30

चित्रकूटमनुप्राप्य भरद्वाजस्य शासनात् ।

रम्यमावसथं कृत्वा रममाणा वने त्रयः ॥ ३१

citrakūṭamanuprāpya bharadvājasya śāsanāt |

ramyamāvasatham kṛtvā ramamāṇā vane trayah || 31

That party of three Rāma, Lakṣmaṇa and Sītā arrived at Chitrakūṭa by the directions of Sage Bhardvāja. They built a pretty cottage in the hills of Chitrakūṭa surrounded by beautiful woods

चित्रकूटमनुप्राप्य *citrakūṭamanuprāpya (citrakūṭam + anuprāpya)* = having reached Citrakūṭa (Citrakūṭa hills with beautiful woods), भरद्वाजस्य *bharadvājasya* = Bharadvāja's, शासनात् *śāsanāt* = directions, रम्यमावसथं *ramyamāvasatham (ramyam + āvasatham)* = beautiful cottage, कृत्वा *kṛtvā* = having erected, रममाणा वने *ramamāṇā vane* = in the beautiful woods, त्रयः *trayah* = three. 32

देवगन्धर्वसङ्काशास्तत्र ते न्यवसन् सुखम् ।

चित्रकूटं गते रामे पुत्रशोकातुरस्तदा ॥ ३२ ॥

*devagandharvasaṅkāśāstatra te nyavasan sukhām |
citrakūṭam gate rāme putraśokāturastadā || 32 ||*

They were living happily like Devās and Gandhravās. On departure of Rāma to Citrakūṭa, then king Daśaratha was stricken with grief. 32

देवगन्धर्व *devagandharva* = Devās & Gandharvās, सङ्काशाः तत्र *saṅkāśāḥ tatra* = resembling or looking like, ते *te* = they, न्यवसन् *nyavasan* = living, सुखम् *sukham* = happily,
चित्रकूटं *citrakūṭam* = to Citrakūṭa, गते *gate* = in going, रामे *rāme* = in Rāma,
पुत्रशोकातुरस्तदा (पुत्र *putra* = son + शोक *śoka* = sorrow + आतुर *ātura* = suffering with anxiety and sorrow of son's (departure), तदा *tadā* = then. 32

राजा दशरथः स्वर्गं जगाम विलपन् सुतम् ।

गते तु तस्मिन् भरतो वसिष्ठप्रमुखैर्द्विजैः ॥ ३३

*rājā daśarathaḥ svargaṁ jagāma vilapan sutam |
gate tu tasmin bharato vasiṣṭhpramukhairdvijaiḥ || 33*

On the departure of king Daśaratha to heaven grieving for his son, Bharata and prominent Brahmins headed by Vasiṣṭha went (to Citrakūṭa). 33

राजा *rājā* = King, दशरथः *daśarathaḥ* = Daśaratha, स्वर्गं *svargaṁ* = heavens,
जगाम *jagāma* = went, died, विलपन् *vilapan* = grieving, सुतम् *sutam* = for the
son, गते *gate* = on departure, तु *tu* = but, तस्मिन् *tasmin* = in that, भरतः
bharataḥ = Bharata, वसिष्ठ *vasiṣṭha* = Vasiṣṭha, प्रमुखैर्द्विजैः *pramukhairdvijaiḥ*

(*pramukhaiḥ + dvijaiḥ*) = by the prominent (by the foremost of the) Brahmins.

नियुज्यमानो राज्याय नैच्छद् राज्यं महाबलः ।

स जगाम वनं विरो रामपादप्रसादकः ॥ ३४ ॥

*niyuujyamāno rājyāya naicchad rājyaṁ mahābalaḥ |
sa jagāma vanaṁ viro rāmapādaprasādakaḥ || 34 ||*

(Brahmanas) impressed on Bharatha for his investiture to rule the kingdom. Mighty Baratha, though capable of ruling the kingdom, did not desire the kingdom and went to forest for the grace at Rāma's feet. 34

नियुज्यमानो *niyuujyamāno* = for investiture, राज्याय *rājyāya* = for the kingdom, नैच्छद् राज्य *naicchad rājyaṁ* (*na + icchat + rājyaṁ*) = not desire the kingdom, महाबलः *mahābalaḥ* (*mahā + balaḥ*) = of great strength (capable of ruling the kingdom), स *sa* (*saḥ*) = he, जगाम *jagāma* = went, वनं *vanaṁ* = (to the) forest, वीरः *vīraḥ* = hero, brave, रामपादप्रसादकः *rāmapādaprasādakaḥ* (*rāma + pāda + prasādakaḥ*) = (for) mercy at the feet of Rāma. 34

गत्वा तु स महात्मानं रामं सत्यपराक्रमम् ।

अयाचद् भ्रातरं रामं आर्यभावपुरस्कृतः ॥ ३५ ॥

*gatvā tu sa mahātmānaṁ rāmaṁ satyaparākramam |
ayācad bhrātaraṁ rāmaṁ āryabhāvapuraskṛtaḥ || 35 ||*

Having gone to the great Souled and Truth abiding one his brother Rāma, Bharata, noble and humble natured reverentially begged to and him and spoke with these words. 35

गत्वा *gatvā* = having gone, तु *tu* = but, स *sa* = he, महा आत्मानं *mahā ātmānam* = great soul, रामं *rāmaṁ* = (to) Rāma, सत्य पराक्रमम् *satya parākramam* = Truth abiding, अयाचद् *ayācad* = asked, begged, भ्रातरं *bhrātaraṁ* = brother, रामम् *rāmam* = to Rāma, आर्य भाव *ārya bhāva* = noble nature, humble, पुरस्कृतः *puraskṛtaḥ* = reverentially, with reverence for elders. 35

त्वमेव राजा धर्मज्ञः इति रामं वचोऽब्रवीत् ।

रामोऽपि परमोदारः सुमुखः सुमहायशा ॥ ३६

tvameva rājā dharmajñāḥ iti rāmaṁ vaco'bravīt |
rāmo'pi paramodāraḥ sumukhaḥ sumahāyaśā || 36

Bharata said to Rāma : "you are verily the king and the knower of Dharma, benevolent and polite, of great fame and of beauty. " 36

त्वम् एव *tvam eva* = verily you (are), राजा *rājā* = the king, धर्मज्ञः *dharmajñāḥ* = knower of Dharma, इति *iti* = thus, रामं *rāmaṁ* = to Rāma, वचः *vacaḥ* = words, अब्रवीत् *abravīt* = said. 35, 36a रामः *rāmaḥ* = Rāma, अपि *api* = also, परम *parama* उदारः *udāraḥ* = supremely benevolent, सु *su* मुखः *mukhaḥ* = polite, of good facial expression, of good demeanor, सु *su* महा *mahā* यशा *yaśā* = great good fame, 36

न चैच्छत् पितुरादेशाद् राजयं रामो महाबलः ।

पादुके चास्य राज्याय न्यासं दत्त्वा पुनः पुनः ॥ ३७

na caicchat piturādeśād rājayaṁ rāmo mahābalaḥ | pāduke
cāsya rājyāya nyāsaṁ dattvā punaḥ punaḥ || 37

Rāma, bound by the command of his father, did not desire the kingdom, though he was of great of fame and strength and gave to Bharata a pair of sandals for custodial care for representing him for the kingdom, turned him away again and again. 37

न *na* च *ca* इच्छत् *icchat* = and even do not desire, पितुः आदेशात् *pituh ādeśāt* = from the command of (his) father, राजयं *rājyaṁ* = the kingdom, रामः *rāmaḥ* = Rāma, महा *mahā* बलः *balah* = of great strength, capable, पादुके *pāduke* = (two) sandals, च *ca* = and, अस्य *asya* = him, राज्याय *rājyāya* = for the kingdom, न्यासं *nyāsaṁ* = giving for care, custodial care, दत्त्वा *dattvā* = having given, पुनः पुनः *punaḥ punaḥ* = again and again, 37

निवर्तयामास ततो भरतं भरताग्रजः ।

स काममनवाप्यैव रामपादावुपस्पृशन् ॥ ३८

nivartayāmāsa tato bharataṁ bharatāgrajaḥ ।
sa kāmamanavāpyaiḥvā rāmapādāvopasprśan ॥ 38

Bharata was turned away by Rāma, and not fulfilling his desire to bring back Rāma to Ayodhyā, touched the feet of Rāma. 38

निवर्तयामास *nivartayāmāsa* = to turn away, ततः *tataḥ* = then, भरतं *bharataṁ* = Bharatha, भरत अग्रजः *bharata agrajaḥ* = Rāma the elder brother of Bharata, स *sa* = he, कामम् *kāmam* = wish, desire, अनवाप्य *anavāpya* = not obtained, not fulfilled, एव *eva* = verily, रामपादौ *rāma pādau* = Rāma's feet, उपस्पृशन् *upasprśan* = touched (bending in reverence). 38

नन्दिग्रामेऽकरोद् राज्यं रामागमनकाङ्क्षया ।

गते तु भरते श्रीमान् सत्यसंधो जितेन्द्रियः ॥ ३९

*nandigrāme'karod rājyaṁ rāmāgamanakāṅkṣayā |
gate tu bharate śrīmān satyasandho jitendriyaḥ || 39*

Bharata attended to the affairs of the kingdom from Nandigrāma and was waiting for the arrival of Rāma; the virtuous, truth abiding, self effulgent and self controlled Rāma, 39

नन्दिग्रामे *nandigrāme* = in the village of Nandigrāma outside Ayodhyā, अकरोत् *akarot* = attended, राज्यं *rājyaṁ* = (affairs of) the kingdom, रामागमन *rāmāgamana* = returning of Rāma to Ayodhyā, काङ्क्षया *kāṅkṣayā* = desiring and waiting, गते *gate* तु *tu* भरते *bharate* = but on the departure, of Bharata, श्रीमान् *śrīmān* = endowed with great virtues, self-effulgent, सत्यसंधः *satyasandhaḥ* = truth bound, जितेन्द्रियः *jitendriyaḥ* = self controlled over the senses. 39

रामस्तु पुनरालक्ष्य नागरस्य जनस्य च

तत्रागमनमेकाग्रे दण्डकान् प्रविवेश ह ॥ ४०

*rāmastu punarālakṣya nāgarasya janasya ca
tatrāgamanamekāgre daṇḍakān praviveśa ha || 40*

Rāma with one pointed concentration and determination, entered the forests fore-seeing the arrival of people of the city. 39

राम तु *rāma tu* = but Rāma, पुनरालक्ष्य *punarālakṣya* = foreseen, नागरस्य *nāgarasya* = of the city, जनस्य *janasya* = people, च *ca* = and (others), तत्र *tatra*

= there, आगमनम् *āgamanam* = coming, एकाग्रे *ekāgre* = of concentrated mind, one pointed, दण्डकान् *daṇḍakān* = the forests, प्रविवेश *praviveśa* = entered. 40

प्रविश्य तु महारण्यं रामो राजीवलोचनः ।

विराधं राक्षसं हत्वा शरभङ्गं ददर्श ह ॥ ४१

praviśya tu mahāraṇyaṃ rāmo rājīvalocanaḥ |
virādhaṃ rākṣasaṃ hatvā śarabhaṅgaṃ dadarśa ha || 41

Lotus eyed Raama having entered the great forest, having killed the demon Virādha, visited the sage Sharabhaṅga. 41

प्रविश्य *praviśya* = having entered, तु *tu* = but, महा अरण्यं *mahā aranyaṃ* = great forest, रामः *rāmaḥ* = Rāma, राजीव लोचनः *rājīvalocanaḥ* = lotus eyed, विराधं *virādhaṃ* = Virādha, राक्षसं *rākṣasaṃ* = rākṣasa, हत्वा *hatvā* = having killed, शरभङ्गं *śarabhaṅgaṃ* = Shrabhaṅga, ददर्श *dadarśa* = saw, visited, ह *ha* = hurrah !

सुतीक्ष्णं चाप्यगस्त्यञ्च अगस्त्यभ्रातरं तथा ।

अगस्त्यवचनाच्चैव जग्राहैन्द्रं शरासनम् ॥ ४२

sutīkṣṇaṃ cāpyagastyañca agastyabhrātaraṃ tathā |
agastyavacanāccaiva jagrahaindraṃ śarāsanam || 42

(Visited) Sutīkṣṇa, Agastya and Agastya's brother also. With the advice of Agastya only, Rāma took, the great bow of Indra. 42

सुतीक्ष्णं *sutīkṣṇaṃ* = Sutīkṣṇa, च *ca* = and, अपि *api* = also, अगस्त्यं *agastyam* = Agastya, च *ca* = and, अगस्त्य भ्रातरं *agastya bhrātaram* = Agastya's brother, तथा

tathā = likewise, in the same way, अगस्त्य *agastya* = Agastya, वचनात् *vacanāt* = from his words (advice), च *ca* = and, एव *eva* = only, जग्राह *jagrāha* = took, इन्द्रं शरासनम् *indram śarāsanam* = (great) bow of Indra,

खड्गं च परमप्रीतः तूणी चाक्षय सायकौ ।

वसत स्तस्य रामस्य वने वनचरैः सह ॥ ४३

*khadgam ca paramapritastūṇī cākṣayasāyakau |
vasata stasya rāmasya vane vanacaraiḥ saha || 43*

Rāma pleasingly accepted a sword and a quiver with unending supply of arrows. While Rāma was living with dwellers of the forest (continued in next shloka), 43

खड्गं *khadgam* = sword, च *ca* = and, परम *parama* = great, प्रीतः *prītaḥ* = pleasingly, with admiration, तूणी *tūṇī* = quiver, च *ca* = and, अक्षय *akṣaya* = unending, सायक *sāyaka* = arrow, वसतस्य *vasatasya* = of the residence, रामस्य *rāmasya* = of Rāma, वने *vane* = in the forest, वनचरैः *vanacaraiḥ* = by the dwellers of the forest, सह *saha* = with. 43

ऋषयोऽभ्यागमन् सर्वे वधायासुररक्षसाम् ।

स तेषां प्रतिशुश्राव राक्षसानां तथा वने ॥ ४४

*rṣayo'bhyaḡaman sarve vadhāyāsurarakṣasām |
sa teṣām pratiśuśrāva rākṣasānām tathā vane || 44*

All the Rṣis approached Rāma, for the elimination of undivine (cruel) Rakṣasās in that forest and Rāma having heard them, (next)

ऋषयो ṛṣayo = Rṣis, अभ्यागमन् abhyāgaman = approached, सर्वे sarve = all, वधाय vadhāya = to eliminate, असुर रक्षसाम् asura rakṣasām = undivine demons, स sa = he, तेषां teṣām = their, प्रति शुश्राव śuśrāva prati = having heard in turn, , राक्षसानां rākṣasānām = among rākṣasās, तथा tathā = likewise, वने vane = in the forest, 44

प्रतिज्ञातश्च रामेण वधः संयति राक्षसाम् ।

ऋषीणामग्नि कल्पानां दण्डकारण्य वासिनाम् ॥ ४५

pratijñātaśca rāmeṇa vadhaḥ saṁyati rākṣasām |
ṛṣīṇāmagni kalpānām daṇḍakāraṇya vāsinām || 45

Rāma promised to eliminate the all the Rākṣasās in the battlefield by the request of Rṣis pure as fire, living in the Daṇḍaka forest.

प्रतिज्ञातश्च *pratijñātaśca* = and made known, and promised, रामेण *rāmeṇa* = by Rāma, वधः *vadhaḥ* = elimination (of enemies), (संयत् *saṁyat* = battle) संयति *saṁyati* = in the battle, राक्षसाम् *rākṣasām* = (to) rākṣasās, ऋषीणाम् *ṛṣīṇām* = among Rṣis, अग्नि कल्पानां *agni kalpānām* = were pure like fire, दण्डक अरण्य *daṇḍaka aranya* = Daṇḍaka forests, वासिनाम् *vāsinām* = among the dwellers (of the forest). 45

तेन तत्रैव वसता जनस्थाननिवासिनी ।

विरूपिता शूर्पणखा राक्षसी कामरूपिणी ॥ ४६

tena tatraiva vasatā janasthānanivāsinī |
virūpitā śūrpaṇakhā rākṣasī kāmārūpiṇī || 46

There lived also a lustful demoness named Śūrpanakhā, a resident of Janasthāna in Daṇḍaka forest was disfigured (for her own wish).

46

तेन *tena* = by him, तत्र एव *tatra eva* = there only, वसता *vasatā* = living, जनस्थान *janasthāna* = Janasthāna (a place in Daṇḍaka forest), निवासिनी *nivāsinī* (f) = resident, विरूपिता *virūpitā* = deformed or disfigured, शूर्पणखा *śūrpanakhā* = Śūrpanakhā, राक्षसी *rākṣasī* = demoness, कामरूपिणी *kāmarūpiṇī* = a lustful woman. 46

ततः शूर्पणखावाक्यात् उद्युक्तान् सर्वराक्षसान् ।

खरं त्रिशिरसं चैव दूषणं चैव राक्षसम् ॥ ४७

tataḥ śūrpanakhāvākyāt udyuktān sarvarākṣasān ।

kharaṁ triśirasam caiva dūṣaṇam caiva rākṣasam ॥ 47

Then, from the words of Shūrpanakhā, the Rākṣasās, Khara, Dūṣaṇa, Triśirasa and all the foot soldiers were provoked to battle with Rāma. 47

ततः *tataḥ* = then, शूर्पणखा *śūrpanakhā* = Shūrpanakhā, वाक्यात् *vākyāt* = from words, उद्युक्तान् *udyuktān* = provoked, सर्वराक्षसान् *sarvarākṣasān* = all the Rākṣasās, खरं *kharaṁ* = Khara, त्रिशिरसं *triśirasam* = Triśirasa, च *ca* = and, एव *eva* = also, दूषणं *dūṣaṇam* = Dūṣaṇa, च *ca* = and, एव *eva* = also, राक्षसम् *rākṣasam* = the Rākṣasas, 47,

निजघान रणे रामः तेषां चैव पदानुगान् ।

वने तस्मिन् निवसता जनस्थान निवासिनाम् ॥ ४८

*nijaghāna raṇe rāmaḥ teṣāṁ caiva padānugān |
vane tasmin nivasatā janasthāna nivāsinām || 48*

Rāma eliminated all the the Rākṣasa foot soldiers, and also Khara, Dūṣaṇa and Trisīrasa in the battle, (killed fourteen thousand Rākṣasās in all), who were the dwellers of Janasthāna. 48

निजघान *nijaghāna* = eliminated, रणे *raṇe* = in the battle, रामः *rāmaḥ* = Rāma, तेषां *teṣāṁ* = in them, च *ca* = and, एव *eva* = even, पदानुगान् *padānugān* = foot followers, soldiers, ने तस्मिन् *vane tasmin* = in that forest, निवसता *nivasatā* = lived, जनस्थान *janasthāna* = Janasthāna, निवासिनाम् *nivāsinām* = the dwellers, the residents,

राक्षसां निहता न्यासन् सहस्राणि चतुर्दश ।

ततो ज्ञातिवधं श्रुत्वा रावणः क्रोधमूर्च्छितः ॥ ४९

rākṣasāṁ nihatā nyāsan sahasrāṇi caturdaśa | 49a

tato jñātivadhāṁ śrutvā rāvaṇaḥ krodhamūrcchitaḥ || 49

Then, Rāvaṇa having heard and knowing of the killing (of fourteen thousand Rākṣasas including his cousins in Janasthāna by Rāma) went into convulsion with anger. 49

राक्षसां *rākṣasāṁ* = the Rākṣasās, निहतानि *nihatāni* = killed, आसन् *āsan* = were, सहस्राणि *sahasrāṇi* = thousands, चतुर्दश *caturdaśa* = fourteen, ततो (ततः) *tato (tataḥ)* = then, ज्ञाति *jñāti* = knowing, वधं *vadhāṁ* = killing (of), vanquishing,

श्रुत्वा *śrutvā* = having heard, रावणः *rāvaṇaḥ* = Rāvaṇa, क्रोध मूर्च्छितः *krodha mūrccchitaḥ* = fainted (convulsed) with anger, 49

सहायं वरयामास मारीचं नाम राक्षसम् ।

वार्यमाणः सुबहुशो मारीचेन स रावणः ॥ ५०

sahāyaṁ varayāmāsa mārīcaṁ nāma rākṣasam |
vāryamāṇaḥ subahuśo mārīcena sa rāvaṇaḥ || 50

And sought the help of the Rākṣasa named Mārīca. Mārīca, repeatedly deterred Rāvaṇa (tried to block from committing a crime) by advising in many ways.

सहायं वरयामास *sahāyaṁ varayāmāsa* = sought desiring for help, मारीचं नाम *mārīcaṁ nāma* = named Mārīca, राक्षसम् *rākṣasam* = Rākṣasa, वार्यमाणः *vāryamāṇaḥ* = deterred (blocked), सुबहुशो *subahuśo* = in many ways, मारीचेन *mārīcena* = by Mārīca, स रावणः *sa rāvaṇaḥ* = that Rāvaṇa. 50

न विरोधो बलवता क्षमो रावण तेन ते ।

अनादृत्य तु तद्वाक्यं रावणः कालचोदितः ॥ ५१

na virodho balavatā kṣamo rāvaṇa tena te |

anādr̥tya tu tadvākyaṁ rāvaṇaḥ kālacoditaḥ || 51

Mārīca advised. "O' Rāvaṇa your rivalry with evil intentions with that strong, formidable and unconquerable opponent Rāma who vanquished fourteen thousand Rākṣasas single-handed is unforgivable. But Rāvaṇa did not care for that word (of Mārīca) driven by will Time (death). 51

न *na* = not, विरोधो *virodho* = enimity, बलवता *balavatā* = with strong formidable (opponent Rāma), ते *te* = your, न क्षमो (न क्षमः) *na kṣamo (na kṣamaḥ)* = unpardonable (act), रावण *rāvaṇa* = Rāvaṇa, तेन *tena* = by him (by Mārīca), अनादृत्य *anādr̥tya* = ignoring, तु *tu* = but, तद्वाक्यं *tadvākyam (tad + vākyam)* = that word, that sentence, that advice (of Mārīca), रावणः *rāvaṇaḥ* = Rāvaṇa, कालचोदितः *kālacoditaḥ (kāla + coditaḥ)* = prompted or driven by time. 51

जगाम सहमारीचः तस्याश्रमपदं तदा ।

तेन मायाविना दूरमपवाह्य नृपात्मजौ ॥ ५२

jagāma sahamārīcaḥ tasyāśramapadam tadā ।

tena māyāvinā dūramapavāhya nṛpātmajau ॥ 52

(Rāvaṇa) along with that trickster Mārīca went near the entrance of (Rāma's) Āśrama and distracted the two sons of king Daśaratha (Rāma and Lakṣmana) to a far distance. 52

जगाम *jagāma* = went, सहमारीचः *sahamārīcaḥ (saha + mārīcaḥ)* = with Mārīca, तस्य *tasya* = his (of Rāma), आश्रमपदं *āśramapadam* = threshold of Āśrama (Rāma's), तदा *tadā* = then, तेन *tena* = by him (Mārīca), मायाविना *māyāvinā* = by the trickster (Mārīca), दूरम् *dūram* = to a distance, अपवाह्य *apavāhya* = having deviated, distracted (from the hermitage), नृपात्मजौ *nṛpātmajau (nṛpa + ātmajau)* = two sons of the king (Rāma and Lakṣmaṇa),

जहार भार्या रामस्य गृध्रं हत्वा जटायुषम् ।

गृध्रं च निहतं दृष्ट्वा हतां श्रुत्वा च मैथिलीम् ॥ ५३

jahāra bhāryāṁ rāmasya ḡḡdhrām hatvā jaṭāyuṣam |
ḡḡdhrām ca nihataṁ dṛṣṭvā hṛtām śrutvā ca maithilīm || 53

Having seen Jaṭāyu (king of the birds) severely hurt to the point of death and having heard Rāma's wife Maithilī (Sītā) was stolen. 53

जहार *jahāra* = stole, भार्या *bhāryāṁ* = the wife (Sītā), रामस्य *rāmasya* = of Rāma, गृध्रं *ḡḡdhrām* = the eagle (the king of the birds), हत्वा *hatvā* = having severely hurt, जटायुषम् *jaṭāyuṣam* = Jaṭāyu (the eagle), गृध्रं *ḡḡdhrām* = the eagle, च *ca* = and, निहतं *nihataṁ* = severely hurt (close to death), दृष्ट्वा *dṛṣṭvā* = having seen, हतां *hṛtām* = stolen, श्रुत्वा *śrutvā* = having heard, च *ca* = and, मैथिलीम् *maithilīm* = Maithilī (Sītā). 53

राघव शशोकसन्तप्तो विललापाऽऽकुलेन्द्रियः ।

ततस्तेनैव शोकेन गृध्रं दग्ध्वा जटायुषम् ॥ ५४

rāghava śśokasantapto vilalāpā'kulendriyaḥ |
tatastenaiva śokena ḡḡdhrām dagdhvā jaṭāyuṣam || 54

Rāma with senses in frenzy was soaked in deep sorrow cried and then with that sorrow only he cremated the bird Jaṭāyu. 54

राघवः *rāghavaḥ* = Rāghava (Rāma), शोकसन्तप्तो *śokasantapto* (*śoka + santapto*) = completely soaked in sorrow, विललाप *vilalāpa* = cried, आकुल इन्द्रियः *ākula indriyaḥ* = with frenzied sense. ततः *tataḥ* = then, तेन *tena* = with that (sorrow), एव *eva* = only, शोकेन *śokena* = with sorrow, गृध्रं *ḡḡdhrām* = eagle, दग्ध्वा *dagdhvā* = having cremated (burnt), जटायुषम् *jaṭāyuṣam* = Jaṭāyu. 54

मार्गमाणो वने सीतां राक्षसं सन्दर्श ह ।

कबन्धं नाम रूपेण विकृतं घोरदर्शनम् ॥ ५५

mārgamāṇo vane sītāṁ rākṣasaṁ sandarśa ha |
kabandhaṁ nāma rūpeṇa vikṛtaṁ ghoradarśanam || 55

On the way during the search for Sītā in the forest, there appeared a deformed and terrible looking Rākṣasa named Kabandha*. 55

* *Kabandha was actually a divine being in heaven, but due to a curse from Indra the king of the divine beings assumed such terrible shape of a Rākṣasa.*

मार्गमाणः *mārgamāṇaḥ* = searching, वने *vane* = in the forest, सीतां *sītāṁ* = Sītā, राक्षसं *rākṣasaṁ* = rākṣasa, सन्दर्श ह *sandarśa ha* = seen indeed, कबन्धं *kabandhaṁ* = Kabandha, नाम *nāma* = named, रूपेण *rūpeṇa* = with form (in appearance), विकृतं *vikṛtaṁ* = deformed and ugly, घोरदर्शनम् *ghoradarśanam* (*ghora + darśanam*) = terrible in appearance. 55

तं निहत्य महाबाहुः ददाह स्वर्गतश्च सः ।

स चास्य कथयामास शबरीं धर्मचारिणीम् ॥ ५६

taṁ nihatya mahābāhuḥ dadāha svargataśca saḥ |
sa cāsya kathayāmāsa śabarīṁ dharmacāriṇīm || 56

Mighty Rāma having killed Kabandha cremated him. While going to heaven, Kabandha told Rāma about a pious lady named Śabarī of Dhārmic (virtuous) conduct. 56

तं *taṁ* = him (Kabandha), निहत्य *nihatya* = having been killed, महाबाहुः *mahābāhuḥ* = mighty armed (Rāma), ददाह *dadāha* = cremated (burnt), स्वर्गतश्च *svargataśca* (*svargataḥ ca*) = and going to heaven, सः *saḥ* = he (Kabandha), च

ca = and, अस्य *asya* = to him (Rāma), कथयामास *kathayāmāsa* = told (described), शबरीं *śabarīm* = Śabarī, धर्मचारिणीम् *dharmacāriṇīm* (*dharma* + *cāriṇīm*) = the lady of Dhārmika and spiritual conduct. 56

श्रमणीं धर्मनिपुणां अभिगच्छेति राघव ।

सोऽभ्यगच्छन् महातेजाः शबरीं शत्रुसूदनः ॥ ५७

śramaṇīm dharmanipuṇām abhigaccheti rāghava |
so'bhyaḡacchan mahātejāḥ śabarīm śatrusūdanaḥ || 57

Kabandha revealed to Rāma the way to Śabarī. Rāma of great effulgence, vanquisher of foes and who is proficient in Dharma, proceeded to the Āśrama of ascetic and pious Śabarī. 57

श्रमणीं *śramaṇīm* = ascetic, pious, धर्मनिपुणां *dharmanipuṇām* = to the one who is proficient in Dharma (Rāma), अभिगच्छन् *abhigacchan* = proceed thus (Śabarī), राघव *rāghava* = o' Rāghava (o' Rāma), सः *saḥ* अभ्यगच्छन् *abhyaḡacchan* = he proceeded, महातेजाः *mahātejāḥ* = of great effulgence, शबरीं *śabarīm* = to śabarīm, शत्रुसूदनः *śatrusūdanaḥ* = the vanquisher of foes. 57

शबर्या पूजितः सम्यक् रामो दशरथात्मजः ।

पम्पातीरे हनुमता सङ्गतो वानरेण ह ॥ ५८

śabaryā pūjitaḥ samyak rāmo daśarathātmajaḥ |
pampātīre hanumatā saṅgato vānareṇa ha || 58

Rāma the (dear) son of Daśaratha, was well worshipped by the pious Śabarī and Rāma met with Hanumān, the Vānara (monkey) on the shores of Pama lake. 58

शबर्या *śabaryā* = by Śabarī, पूजितः *pūjitaḥ* = worshipped, सम्यक् *samyak* = well, रामः *rāmaḥ* = Rāma, दशरथात्मजः *daśarathātmajaḥ* = the son of Daśaratha, पम्पातीरे *pampātīre* = on the banks of Lake Pampa, हनुमता *hanumatā* = with Hanumān, सङ्गतो *saṅgato* (*saṅgath*) = meeting (met), वानरेण *vānareṇa* = with the Monkey, हँ *ha* = hurrah !. 58

हनुमद्वचनाच्चैव सुग्रीवेण समागतः ।

सुग्रीवाय च तत्सर्वं शंसद्रामो महाबलः ॥ ५९

hanumadvacanāccaiva sugrīveṇa samāgataḥ ।

sugrīvāya ca tatsarvaṁ śaṁsadrāmo mahābalaḥ ॥ 59

Rāma of mighty strength, by the word of Hanumān only, met Sugrīva and told him and Hanumān all (about the loss of Sītā). 59

हनुमत् वचनात् *hanumat vacanāt* = by the word of Hanumān, च *ca* = and , also, एव *eva* = verily, सुग्रीवेण *sugrīveṇa* = with Sugrīva, समागतः *samāgataḥ* = came to meet, सुग्रीवाय *sugrīvāya* = to Sugrīva, च *ca* = and, तत् सर्वं *tat sarvaṁ* = all that (about the loss of Sītā), शंसद् रामः *śaṁsad rāmaḥ* = told Rāma, महाबलः *mahābalaḥ* = of mighty strength. 59

आदित स्तद्यथा वृत्तं सीतायाश्च विशेषतः ।

सुग्रीवश्चापि तत्सर्वं श्रुत्वा रामस्य वानरः ॥ ६०

ādita stad-yathā vṛttaṁ sītāyāśca viśeṣataḥ ।

sugrīvaścāpi tatsarvaṁ śrutvā rāmasya vānaraḥ ॥ 60

Sugrīva, the monkey chieftain, also having heard the whole story of Rāma from the beginning, and in particular about the abduction of Sītā. 60

आदितः *āditaḥ* = from the beginning, तत् *tat* = that, यथा वृत्तं *yathā vṛttam* = as it happened, सीताया *sītāyā* = with Sītā, च *ca* = and, विशेषतः *viśeṣataḥ* = in particular, सुग्रीव *sugrīva* = Sugrīva, च *ca* = and, अपि *api* = also, तत्सर्वं *tatsarvaṁ* (*tat sarvaṁ*) = all that, श्रुत्वा *śrutvā* = having heard, रामस्य *rāmasya* = of Rāma, वानरः *vānaraḥ* = the monkey (chieftain). 60

चकार सख्यं रामेण प्रीतिश्चैवाग्निसाक्षिकम् ।

ततो वानरराजेन वैरानुकथनं प्रति ॥ ६१

cakāra sakhyaṁ rāmeṇa prītiśchāvāgnisākṣikam ।

tato vānararājena vairānukathanam prati ॥ 61

Sugrīva, the king of the Vānarās, pleasingly made friendship with Rāma in front of the fire as the witness. He also narrated his feud with Vāli in response to Rāma's story. 61

चकार *cakāra* = made (struck), सख्यं *sakhyaṁ* = friendship, रामेण *rāmeṇa* = with Rāma, प्रीति *prīti* = with love, च *ca* = also, and, एव *eva* = verily, अग्निसाक्षिकम् *agnisākṣikam* (*agni + sākṣikam*) = fire as the witness, ततः *tataḥ* = then, वानरराजेन *vānararājena* = by the king of monkeys Sugrīva), वैर *vaira* = enmity (feud with Vāli, his elder brother), अनुकथनं *anukathanam* = sāga, story, प्रति *prati* (in response to). 61

रामायावेदितं सर्वं प्रणयाद् दुःखितेन च ।

प्रतिज्ञातं च रामेण तदा वालिवधं प्रति ॥ ६२

rāmāyāveditam sarvaṁ praṇayād duḥkhitena ca ।

pratijñātam ca rāmeṇa tadā vālivadhāṁ prati ॥ 62

Sugrīva sorrowfully, but reverentially narrated his complete story to Rāma and took a promise from him to kill Vāli in response (to Vāli's ill treatment) 62

रामाय *rāmāya* = to Rāma, आवेदितं *āveditam* = made known, informed, सर्वं *sarvaṃ* = everything, प्रणयात् *pranayāt* = from reverentially, दुःखितेन *duḥkhitena* = with sorrow, च *ca* = also, प्रतिज्ञातं *pratijñātam* = promised, च *ca* = and, रामेण *rāmeṇa* = with Rāma, तदा *tadā* = then, वालिवधं *vālivadhāṃ* = killing of Vāli, प्रति *prati* = in response (to Vāli's ill treatment of Sugrīva). 62

वालिनश्च बलं तत्र कथयामास वानरः ।

सुग्रीवः शङ्कितश्चासीत् नित्यं वीर्येण राघवे ॥ ६३

vālinaśca balaṃ tatra kathayāmāsa vānaraḥ ।
sugrīvaḥ śaṅkitaścāsīt nityaṃ vīryeṇa rāghave ॥ 63

Sugrīva the monkey chieftain began to tell Rāma, about the strength of Vāli and always doubted from the beginning about the prowess of Rāma to kill Vāli. 63

वालिन बलं *vālina balaṃ* = strength of Vāli, च *ca* = and, तत्र *tatra* = there, कथयामास *kathayāmāsa* (*katha* + *yāmāsa*) = was telling, वानरः सुग्रीवः *vānaraḥ sugrīvaḥ* = Sugrīva the monkey cheftain, शङ्कित *śaṅkita* = doubtful, च *ca* = and, असीत् नित्यं *asīt nityaṃ* = was always, वीर्येण राघवे *vīryeṇa rāghave* = prowess in Rāghava (Rāma). 63

राघव प्रत्ययार्थं तु दुन्दुभेः कायमुत्तमम् ।

दर्शयामास सुग्रीवो महापर्वत सन्निभम् ॥ ६४

*rāghava pratyayārtham tu dundubheḥ kāyamuttamam |
darśayāmāsa sugrīvo mahāparvata sannibham || 64*

Sugrīva showed Rāma the gigantic body (skeleton remains) of Dundubhi resembling a big mountain so that Rāma will believe and confide in him. (about the prowess of Vāli who killed gigantic Dundubhi). 64

राघव *rāghava* = Rāma, प्रत्ययार्थ *pratyayārtham* = confide, तु *tu* = indeed, दुन्दुभेः *dundubheḥ* = Dundhibhi's, कायम् *kāyam* = body, उत्तमम् *uttamam* = supreme, gigantic, huge, दर्शयामास *darśayāmāsa* = was showing, सुग्रीवः *sugrīvaḥ* = Sugrīva, महापर्वत *mahāparvata* = big mountain, सन्निभम् *sannibham* = fully resembling. 64

उत्स्मयित्वा महाबाहुः प्रेक्ष्य चास्थि महाबलः ।

पादाङ्गुष्ठेन चिक्षेप सम्पूर्णं दशयोजनम् ॥ ६५

*utsmayitvā mahābāhuḥ prekṣya cāsthi mahābalaḥ |
pādāṅguṣṭhena cikṣepa sampūrṇam daśayojanam || 65*

Strong and mighty armed Rāma, having seen the bone remains of Dundubhi, silently smiled and tossed them with a toe to a total distance of ten Yojanās (eighty miles). 65

उत्स्मयित्वा *utsmayitvā* = having silently smiled, महाबाहुः *mahābāhuḥ* (*mahā + bāhuḥ*) = the mighty armed one, प्रेक्ष्य *prekṣya* = having seen, च *ca* = and, अस्थि *asthi* = bones (remains of Dundubhi), महाबलः *mahābalaḥ* = the mighty Raama, पादाङ्गुष्ठेन *pādāṅguṣṭhena* = with a toe, चिक्षेप *cikṣepa* = tossed, सम्पूर्णं

sampūrṇam = completely, totally, दशयोजनम् *daśayojanam* (*daśa* + *yojanam*) = ten Yojanās (eighty miles). 65

बिभेद् च पुनस्सालान् सप्तैकेन महेषुणा ।

गिरिं रसातलं चैव जनयन् प्रत्ययं तदा ॥ ६६

bibheda ca punassālān saptaikena maheṣuṇā ।
giriṁ rasātalam caiva janayan pratyayaṁ tadā ॥ 66

Rāma, again, to generate faith (trust) of Sugrīva, with only one single arrow split seven Sāla trees, rent apart a mountain, and pierced into the nether (subterranean) region of the earth. 66

बिभेद् *bibheda* = ripped, split, च *ca* = and, पुनः *punaḥ* = again, सालान् *sālān* = Sāla Trees (*accu.*), सप्त *sapta* = seven, एकेन *ekena* = with only one, महेषुणा *maheṣuṇā* = with a great arrow, गिरिं *giriṁ* = mountain, रसातलं *rasātalam* = into nether world, च *ca* = and, एव *eva* = only, जनयन् *janayan* = for creating, प्रत्ययं *pratyayaṁ* = belief, तदा *tadā* = then. 66

ततः प्रीतमनास्तेन विश्वस्तः स महाकपिः ।

किष्किन्धां रामसहितो जगाम च गुहां तदा ॥ ६७

tataḥ prītamanāstena viśvastaḥ sa mahākapiḥ ।
kiṣkindhāṁ rāmasahito jagāma ca guhāṁ tadā ॥ 67

Then that great monkey Sugrīva, with gladdened heart and confidence in Rāma, came to the cave city of Kiṣkindhā with Rāma.

ततः *tataḥ* = then, प्रीतमनाः *prītamanāḥ* (*prīta* + *manāḥ*) = with gladdened heart, तेन *tena* = by that (heroic act of Rāma), विश्वस्तः *viśvastaḥ* = with belief (in Rāma), स *sa* = he, महाकपिः *mahākapiḥ* = great monkey (Sugrīva), गुहां किष्किन्धां *guhām kiṣkindhām* = the cave city of Kiṣkindhā, राम सहितः *rāma sahitaḥ* = with Rāma, जगाम *jaḡāma* = came, च *ca* = and, तदा *tadā* = then. 67

ततोऽगर्जद्धरिवरः सुग्रीवो हेमपिङ्गलः ।

तेन नादेन महता निर्जगाम हरीश्वरः ॥ ६८

tato'garjaddharivaraḥ sugrīvo hemapiṅgalaḥ ।

tena nādena mahatā nirjaḡāma harīśvaraḥ ॥ 68

Then Sugrīva of golden hue, the best of the monkeys, roared in a loud voice in front the Kiṣkindhā cave. With that loud roar, the Lord of the monkeys, Vāli emerged out of the cave. 68

ततः *tataḥ* = then, अगर्जत् *agarjat* = roared, हारि वरः *hāri varaḥ* = best of the monkeys, सुग्रीवः *sugrīvaḥ* = Sugrīva, हेमपिङ्गलः *hemapiṅgalaḥ* = one with golden color, तेन नादेन *tena nādena* = with that sound, महता *mahatā* = great, loud, निर्जगाम *nir jaḡāma* = came out (from the cave), हरीश्वरः *harīśvaraḥ* = the Lord of the monkeys (Vāli). 68

अनुमान्य तदा तारां सुग्रीवेण समागतः ।

निजघान च तत्रैनं शरेणैकेन राघवः ॥ ६९

anumānya tadā tāraṁ sugrīveṇa samāgataḥ ।

nijaghāna ca tatrainaṁ śareṇaikena rāghavaḥ ॥ 69

Vāli, having convinced (pacified) Tāra (his wife), came to meet Sugrīva, and then Rāma killed him with only one arrow. 69

अनुमान्य *anumānya* = having convinced or pacified, तदा *tadā* = then, तारां *tārāṁ* = Tāra (Vāli's wife), सुग्रीवेण *sugrīveṇa* = with Sugrīva, समागतः *samāgataḥ* = met, निजघान *nijaghāna* = killed, च *ca* = and, तत्र *tatra* = there, एनं *enam* = him (Vāli), शरेण एकेन *śareṇa ekena* = with one arrow, राघवः *rāghavaḥ* = Rāghava (Rāma). 69

ततः सुग्रीववचनात् हत्वा वालिनमाहवे ।

सुग्रीवमेव तद्राज्ये राघवः प्रत्यपादयत् ॥ ७०

tataḥ sugrīvavacanāt hatvā vālinamāhave ।

sugrīvameva tadrājye rāghavaḥ pratyapādayat ॥ 70

Rāma having killed Vāli, while Sugrīva was in combat with Vāli and on the word of Sugrīva installed him as the only king in that kingdom (Kīśkindhā). 70

ततः *tataḥ* = then, सुग्रीव वचनात् *sugrīva vacanāt* = from the word to Sugrīva, हत्वा *hatvā* = having killed, वालिनम् *vālinam* = Vāli, आहवे *āhave* = in the combat (battle), सुग्रीवम् एव *sugrīvam eva* = Sugrīva only, तद्राज्ये *tadrājye* (*tat* + *rājye*) = in that kingdom, राघवः *rāghavaḥ* = Rāghava (Rāma), प्रत्यपादयत् *pratyapādayat* = established (installed). 70

स च सर्वान् समानीय वानरान् वानरर्षभः ।

दिशः प्रस्थापयामास दिदृक्षुर्जनकात्मजाम् ॥ ७१

sa ca sarvān samānīya vānarān vānararṣabhaḥ ।

diśaḥ prasthāpayāmāsa didṛkṣurjanakātmajāṁ ॥ 71

He, Sugrīva the strongest of the monkeys summoned all the monkeys together and dispatched them in all directions to search for Sītā, the daughter of Janaka. 71

स *sa* = he, च *ca* = and, सर्वान् *sarvān* = all, समानीय *samānīya* = called to gather together, वानरान् *vānarān* = the monkeys, वानरर्षभः *vānararṣabhaḥ* = bull (strongest) of the monkeys, , दिशः प्रस्थापयामास *diśaḥ prasthāpayāmāsa* = sent in all directions, dispatched in all directions, दिदृक्षुः *didṛkṣuḥ* = to look, to search, जनकात्मजाम् *janakātmajāṃ* = daughter of Janaka (Sītā). 71

ततो गृध्रस्य वचनात् सम्पातेर्हनुमान् बली ।

शतयोजन विस्तीर्णं पुप्लुवे लवणार्णवम् ॥ ७२

tato gṛdhrasya vacanāt sampāterhanumān balī ।

śatayojanavistīrṇaṃ pupluve lavaṇārṇavam ॥ 72

Hanumān of mighty strength from the words of Sampāti the eagle (elder brother of Jaṭāyu), leaped across the ocean to (Laṅkā) a distance of hundred jōyanās (eight hundred miles). 72

ततः *tataḥ* = then, गृध्रस्य सम्पातेः *gṛdhrasya sampāteḥ* = eagle Sampāti's, वचनात् *vacanāt* = from the words, हनुमान् *hanumān* = Hanumān, बली *balī* = , शतयोजन *śatayojana* = hundred jōjanas (eight hundred miles), विस्तीर्णं *vistīrṇaṃ* = distance, पुप्लुवे *pupluve* = leaped , लवणार्णवम् *lavaṇārṇavam* = (salt water) ocean. 72

तत्र लङ्कां समासाद्य पुरीं रावणपालिताम् ।

ददर्श सीतां घायन्तीं अशोकवनिकां गतम् ॥

*tatra laṅkāṃ samāsādyā purīm rāvaṇapālitām |
dadarśa sītāṃ dyāyantīm aśokavanikāṃ gatām || 73*

There having arrived in the city of Lankā ruled by Rāvaṇa, entered into the Aśoka garden and saw Sītā meditating. 73

तत्र *tatra* = there, लङ्कां *laṅkāṃ* = Lankā, स्मासाद्य *smāsādyā* = having arrived, पुरीं *purīm* = city, रावण पालिताम् *rāvaṇa pālitām* = ruled by Rāvaṇa, ददर्श *dadarśa* = saw, द्यायन्तीम् *dyāyantīm* = meditating, अशोक वनिकां *aśoka vanikāṃ* = into the Aśoka garden, गताम् *gatām* = having gone. 73

निवेदयित्वाऽभिज्ञानं प्रवृत्तिं च विनिवेद्य च ।

समाश्वस्य च वैदेहीं मर्दयामास तोरणम् ॥ ७४

*nivedayitvā'bhijñānaṃ pravṛttiṃ ca vinivedya ca |
samāśvāsya ca vaidehīm mardayāmāsa toraṇam || 74*

Hanumān presented Sītā with Rāma's ring token of remembrance and described his (sorrowful) condition, also consoled her and destroyed the entrance arch (to the palace of Rāvaṇa). 74

निवेदयित्वा *nivedayitvā* = having presented, अभिज्ञानं *abhijñānaṃ* = mark of remembrance (Rāma's ring), प्रवृत्तिं *pravṛttiṃ* = condition (of Rāma), च *ca* = and, विनिवेद्य च *vinivedya ca* = also described, समाश्वस्य च *samāśvāsya ca* = also consoled, वैदेहीं *vaidehīm* = Sītā, मर्दयामास *mardayāmāsa* = destroyed, तोरणम् *toraṇam* = entrance (to the palace of Rāvaṇa). 74

पञ्च सेनाग्रगान् हत्वा सप्तमन्त्रिसुतानपि ।

शूरमक्षं च निष्पिष्य ग्रहणं समुपागमत् ॥ ७५

*pañcasenāgragān hatvā saptamantrisutānapi |
śūramakṣam ca niṣpiṣya grahaṇam samupāgamat || 75*

Heroic Hanumān, having killed five chiefs of army, seven sons of ministers, also punished and killed Akṣakumāra (son of Rāvaṇa) and became captive (to the divine weapon called Brahmāstra, applied by Indrajit, son Rāvaṇa). 75

पञ्चसेन अग्रगान् *pañcasenaagragān* (*pañca + sena + agragān*) = five chiefs of army, हत्वा *hatvā* = having killed, सप्त *sapta* = seven, मन्त्रिसुतान् *mantrisutān* (*mantri + sutān*) = sons of ministers, अपि *api* = also, शूरम् *śūram* = valiant, heroic, अक्षं *akṣam* = akṣa Kumāra, च *ca* = and. निष्पिष्य *niṣpiṣya* = killed having squeezed, (punished and killed), ग्रहणं *grahaṇam* = held, समुपागमत् *samupāgamat* = entered into captivity (custody). 75

अस्त्रेणोन्मुक्त मात्मानं ज्ञात्वा पैतामहा द्वारात् ।

मर्षयन् राक्षसान् वीरो यन्त्रिणस्तान् यदृच्छया ॥ ७६

*astreṇonmukta mātmanaṁ jñātvā paitāmahā dvarāt |
marṣayan rākṣasān vīro yantriṇastān yadṛcchayā || 76*

Hanumān, though knowing, that he was able to free from the influence the divine weapon (Brahmāstra) on his own by a boon from Brahmā, yet he intentionally submitted to the Rākṣasās and was tolerating and let them tie. 76

अस्त्रेण उन्मुक्तम् *astreṇa unmuktam* = ability to free from influence by the weapon, आत्मानं *ātmānam* = by himself (on his own), ज्ञात्वा *jñātvā* = knowing, पैतामहात् वरात् *paitāmahāt varāt* = boon from Brahmā, मर्षयन् *marṣayan* = was tolerating, राक्षसान् *rākṣasān* = Rākṣasās, वीरः *vīrah* = hero, यन्त्रिणस्तान्

yantriṇastān = those who were (Hanumān), यदृच्छया (यद् इच्छया) *yadṛcchayā*
(*yad* + *icchayā* ?) = intentionally, from whose own wish. 76

ततो दग्ध्वा पुरीं लङ्कां ऋते सीतां च मैथिलीम् ।

रामाय प्रिय माख्यातुं पुनरायान् महाकपिः ॥ ७७

tato dagdhvā purīm laṅkāṃ ṛte sītāṃ ca maithilīm ।
rāmāya priya mākhyātum punarāyān mahākapiḥ ॥ 77

The great monkey Hanumān, having burnt the city of Laṅkā, sparing the place where Sītā of Mithilā was (in Aśoka garden), again went back to Rāma to narrate the pleasant news. 77

ततः *tataḥ* = then, दग्ध्वा *dagdhvā* = having burnt, पुरीं लङ्कां *purīm laṅkāṃ* = city of Laṅkā, ऋते *ṛte* = sparing, सीतां *sītāṃ* = Sītā, च *ca* = and, मैथिलीम् *maithilīm* = Maithilī (Sītā), रामाय *rāmāya* = for Rāma, प्रियं *priyaṃ* = pleasant, आख्यातुं *ākhyātum* = to narrate, पुनः *punaḥ* = again, आयात् *āyāt* = got back, महाकपिः *mahākapiḥ* = the great monkey (Hanumān). 77

सोऽभिगम्य महात्मानं कृत्वा रामं प्रदक्षिणम् ।

न्यवेदयत् अमेयात्मा दृष्ट्वा सीतेति तत्त्वतः ॥ ७८

so'bhigamya mahātmānaṃ kṛtvā rāmaṃ pradakṣiṇam ।
nyavedayat ameyātmā dṛṣṭvā sīteti tattvataḥ ॥ 78

That wise Hanumān having approached and circumambulated the great souled Rāma (in reverence), told all the news as it was, thus: "Sītā was seen by me". 78

सः *saḥ* = he, अभिगम्य *abhigamya* = having approached, महात्मानं *mahātmānaṁ* = the great soul, कृत्वा *kṛtvā* = having done, रामं *rāmaṁ* = Rāma, प्रदक्षिणम् *pradakṣiṇam* = circumambulations, न्यवेदयत् *nyavedayat* = presented, अमेयात्मा *ameyātmā* = wise and intellectual, दृष्ट्वा *dṛṣṭvā* = saw, सीता *sītā* = Sitā, इति *iti* = thus, तत्त्वतः *tattvataḥ* = reality (as it is). 78

ततः सुग्रीवसहितो गत्वा तीरं महोदधेः ।

समुद्रं क्षोभयामास शरैरादित्य सन्निभैः ॥ ७९

tataḥ sugrīvasahito gatvā tīraṁ mahodadheḥ ।

samudraṁ kṣobhayāmāsa śarairāditya sannibhaiḥ ॥ 79

Rāma along with Sugrīva having gone and reaching the great ocean shore, the ocean started to go into severe turmoil resembling sun rays. 79

ततः *tataḥ* = then, सुग्रीव सहिता *sugrīva sahitā* = with Sugrīva, गत्वा *gatvā* = having gone, तीरं *tīraṁ* = the shore, महा *mahā* = great, उदधेः *udadheḥ* = of ocean, समुद्रं *samudraṁ* = ocean, क्षोभयामास *kṣobhayāmāsa* = started to turmoil, शरैः *śaraiḥ* आदित्य *āditya* = the sun arrows, piercing sun rays, सन्निभैः *sannibhaiḥ* = resembling. 79

दर्शयामास चात्मानं समुद्रः सरितां पतिः ।

समुद्रवाचनाच्चैव नलं सेतुमुकारयत् ॥ ८०

darśayāmāsa cātmānaṁ samudraḥ saritāṁ patiḥ ।

samudravācanāccaiva nalaṁ setumukārayat ॥ 80

The Lord of the rivers, the ocean deity revealed himself and upon his words (advice) only, Nala was made (appointed) to construct a bridge (across the ocean to Laṅkā). 80

दर्शयामास *darśayāmāsa* = revealed, showed, च *ca* = and, आत्मानं *ātmānam* = himself, समुद्रः *samudraḥ* = ocean, सरितां *saritām* = rivers, पतिः *patiḥ* = Lord, समुद्र वाचनात् *samudra vācanāt* = from the words Lord of ocean, च *ca* = and, एव *eva* = only, नलं *nalam* = Nala, सेतुम् *setum* = bridge, उकारयत् *ukārayat* = made him do, put up to build. 80

तेन गत्वा पुरीं लङ्कां हत्वा रावणमाहवे ।

रामः सीतामनुप्राप्य परां व्रीडामुपागमत् ॥ ८१

tena gatvā purīm laṅkāṁ hatvā rāvaṇamāhave |
rāmaḥ sītāmanuprāpya parām vṛīḍāmupāgamat || 81

Rāma, having gone by that bridge to the City of Laṅkā, having killed Rāvaṇa redeemed Sītā and subsequently came down with much humiliation. 81

तेन *tena* = by that (by that bridge), गत्वा *gatvā* = having gone, पुरीं *purīm* = city, लङ्कां *laṅkāṁ* = Laṅkā, हत्वा *hatvā* = having killed, रावणम् *rāvaṇam* = Rāvaṇa, आहवे *āhave* = in the battle, रामः *rāmaḥ* = Rāma, सीताम् *sītām* = Sītā, अनु प्राप्य *anu prāpya* = subsequently obtaining, परां *parām* = much, व्रीडाम् *vṛīḍām* = humiliation, उपागमत् *upāgamat* = came down. 81

तामुवाच ततो रामः परुषं जनसंसदि ।

अमृष्यमाणा सा सीता विवेश ज्वलनं सती ॥ ८२

*tāmuvāca tato rāmaḥ paruṣaṁ janasaṁsadi |
amṛṣyamāṇā sā sītā viveśa jvalanaṁ satī || 82*

Rāma, upon speaking, harsh and unkind words to Sītā in the assembly of people, that devout Sītā, intolerant of those unkind words (of Rāma), entered into the burning fire (to prove her purity). 82

ताम् *tām* = to her (Sītā), उवाच *uvāca* = spoke, ततः *tataḥ* = thereupon (then), रामः *rāmaḥ* = Rāma, परुषं *paruṣaṁ* = harsh, जन संसदि *jana saṁsadi* = among the assembly of people, अमृष्यमाणा *amṛṣyamāṇā* = intolerant (of Rāma's unkind words), सा *sā* = that, सीता *sītā* = Sītā, विवेश *viveśa* = entered, ज्वलनं *jvalanaṁ* = fire, सती *satī* = devout (devoted only to Rāma). 82

ततोऽग्निवचनात् सीतां ज्ञात्वा विगतकल्मषाम् ।

बभौ रामः सम्प्रहृष्टः पूजितः सर्वदैतैः ॥ ८३

*tato'gnivacanāt sītāṁ jñātvā vigatakalmaṣām |
babhau rāmaḥ samprahṛṣṭaḥ pūjitaḥ sarvadaitaiḥ || 83*

Then Rāma, having known from the words of Agni (fire god) that Sita was sinless, became highly gladdened. He was worshipped by all the gods. 83

ततः *tataḥ* = then, अग्नि वचनात् *agni vacanāt* = from the words of fire god. सीतां *sītāṁ* = Sītā, ज्ञात्वा *jñātvā* = having known, विगतकल्मषाम् *vigatakalmaṣām* (*vigata* + *kalmaṣām*) = without any defect, sinless, pure, बभौ *babhau* = became, रामः *rāmaḥ* = Rāma, सम्प्रहृष्टः *samprahṛṣṭaḥ* = gladdened, पूजितः *pūjitaḥ* = worshipped, honored, सर्वदैतैः *sarvadaitaiḥ* = by all the gods. 83

कर्मणा तेन महता त्रैलोक्यं सचराचरम् ।

सदेवर्षिगणं तुष्टं राघवस्य महात्मनः ॥ ८४

*karmanā tena mahatā trailokyam sacarācaram |
sadevarṣigaṇam tuṣṭam rāghavasya mahātmanaḥ || 84*

By the great and unbelievable act of Rāma (in killing the demoniacal king Rāvaṇa), all the gods, sages, the movable and immovable beings in the three worlds were very happy. 84

कर्मणा *karmanā* = by the action (feat), तेन *tena* = by him (Rāma), महता *mahatā* = great(unbelieveable), त्रैलोक्यं *trailokyam* = in the three worlds, सचराचरम् *sacarācaram* (*sa + carācaram*) = by the movable and immovable beings, सदेवर्षिगणं *sadevarṣigaṇam* (*sa + deva + ṛṣi+ gaṇam*) = with group of devās and Ṛṣis, तुष्टं *tuṣṭam* = glad, happy, राघवस्य *rāghavasya* = of Rāghava (Rāma), महात्मनः *mahātmanaḥ* = the great souled. 84

अभिषिच्य च लङ्कायां राक्षसेन्द्रं विभीषणम् ।

कृतकृत्यस्तदा रामो विज्वरः प्रमुमोद ह ॥ ८५

*abhiṣicya ca laṅkāyām rākṣasendraṁ vibhīṣaṇam |
kṛtakṛtyastadā rāmo vijvarah pramumoda ha || 85*

Rāma, having coronated Vibhīṣaṇa as the king of the Rākṣasās in Laṅkā, accomplished his mission and was free from the fever of uncertainty regarding outcome of war and felt happy. Hurrah indeed. 85

अभिषिच्य *abhiṣicya* = having coronated, च *ca* = and, लङ्कायां *laṅkāyām* = Laṅkā, राक्षसेन्द्रं *rākṣasendraṁ* (*rākṣasendraṁ*) = King of the Rākṣasās, विभीषणम्

vibhīṣaṇam = Vibhīṣaṇa, कृतकृत्य *kṛtakṛtya* = having accomplished the task, fulfilled the mission, तदा *tadā* = then, रामः *rāmaḥ* = Rāma, विज्वरः *vijvaraḥ* = without the fever (without uncertainty about the result of the war), प्रमुमोद *pramumoda* = felt happy, हँ *ha* = hurrah. 85

देवताभ्यो वरं प्राप्य समुत्थाप्य च वानरान् ।

अयोध्यां प्रस्थितो रामः पुष्पकेण सुहृद् वृतः ॥ ८६

devatābhyo varam prāpya samutthāpya ca vānarān |
ayodhyām prasthito rāmaḥ puṣpakeṇa suhr̥d vṛtaḥ || 86

Rāma, having obtained a boon from the Devatās, made all the dead monkeys (in the war) alive and travelled to Ayodhyā in the aircraft named Puṣpaka, surrounded by good hearted friends around him. 86

देवताभ्यो *devatābhyo* = from the Devatās, वरं *varam* = boon, प्राप्य *prāpya* = having obtained, समुत्थाप्य *samutthāpya* = got up well (the dead monkeys got up alive), च *ca* = and, वानरान् *vānarān* = monkeys, अयोध्यां *ayodhyām* = to Ayodhyā, प्रस्थितः *prasthitaḥ* = travelled, रामः *rāmaḥ* = Rāma, पुष्पकेण *puṣpakeṇa* = in the Puṣpaka (plane), सुहृद् *suhr̥t* = good hearted, वृतः *vṛtaḥ* = surrounded. 86

भरद्वाजाश्रमं गत्वा रामः सत्यपराक्रमः ।

भरतस्यान्तिकं रामो हनूमन्तं व्यसर्जयत् ॥ ८७

bharadvājāśramaṁ gatoṁ rāmaḥ satyaparākramaḥ |
bharatasyāntikaṁ rāmo hanūmantam vyasarjayat || 87

Truth abiding Rāma, having gone to the hermitage of the Sage Bharadvāja, let Hanumān off and sent him to Bharata. 87

भरद्वाजाश्रमं *bharadvājāśramam* = the hermitage of the Sage Bharadvāja, गत्वा *gatvā* = having gone, रामः *rāmaḥ* = Rāma, सत्यपराक्रमः *satyaparākramaḥ* = Truth abiding, भरतस्य अन्तिकं *bharatasya antikaṁ* = to Bharata (near to Bharata), रामः *rāmaḥ* = Rāma, हनूमन्तं *hanūmantam* = Hanumān, व्यसर्जयत् *vyasarjayat* = let him off (to go to Bharata). 87

पुनराख्यायिकां जल्पन् सुग्रीवसहितश्च सः ।

पुष्पकं तत् समामारुह्य नन्दिग्रामं ययौ तदा ॥ ८८

punarākhyāyikāṁ jalpan sugrīvasahitaśca saḥ ।

puṣpakam tat samāmāruhya nandigrāmaṁ yayau tadā ॥ 88

Rāma again (from the hermitage of Bharadvāja) having (comfortably) well boarded the aircraft Pushpaka along with Sugrīva, and narrated the episodes (of their journey) and went the village of Nandigrāma.

पुनः *punaḥ* = again, आख्यायिकां *ākhyāyikāṁ* = episodes, जल्पन् *jalpan* = narrating jovially, सुग्रीव *sugrīva* = Sugrīva, सहित *sahita* = with, च *ca* = and, सः *saḥ* = that, पुष्पकं *puṣpakam* = aircraft named Puṣpaka, तत् *tat* = that, समामारुह्य *sam āmāruhya* = well boarded, नन्दिग्रामं *nandigrāmam* = Nandigrāma village, ययौ *yayau* = went, तदा *tadā* = then. 88

नन्दिग्रामे जटां हित्वा भ्रातृभिः सहितोऽनघः ।

रामः सीतामनुप्राप्य राज्यं पुनरवाप्तवान् ॥ ८९

nandigrāme jaṭāṁ hitvā bhrātr̥bhiḥ sahito'naghaḥ ।

rāmaḥ sītāmanuprāpya rājyaṁ punaravāptavān || 89

Rāma, along with his brothers removed (cut) their matted hair in the village of Nandigrāma. That, sinless Rāma having regained Sītā and again got back the kingdom. * 89

* *Rāma regained from Laṅkā.*

* *Rāma was exiled from Ayodhyā, by his father for fourteen years and got back.*

नन्दिग्रामे *nandigrāme* = in the village of Nandigraama, जटां *jaṭāṁ* = matted locks of hair, हित्वा *hitvā* = removed, भ्रातृभिः सहितः *bhrāṭṛbhiḥ sahitaḥ* = along with the brothers, अनघः *anaghaḥ* = sinless, रामः *rāmaḥ* = Rāma, सीताम् *sītām* = Sītām, अनुप्राप्य *anuprāpya* = having regained, राज्यं *rājyaṁ* = kingdom, पुनः *punaḥ* = again, अवाप्तवान् *avāptavān* = regained. 89

प्रहृष्टो मुदितो लोकः तुष्टः पुष्टः सुधार्मिकः ।

निरामयो ह्यरोगश्च दुर्भिक्ष भयवर्जितः ॥ ९०

*prahr̥ṣṭo mudito lokaḥ tuṣṭaḥ puṣṭaḥ sudhārmikaḥ |
nirāmayo hyarogaśca durbhikṣa bhayavarjitaḥ || 90*

(When Rāma came to the throne): The world (all the people) were happily rejoicing, delighted in a festive mood, and contented with abundance. There was no disease, no lack of food and people became free from troubles and fear. 90

प्रहृष्टः *prahr̥ṣṭaḥ* = delighted in a festive mood, मुदितः *muditaḥ* = rejoiced and happy, लोकः *lokaḥ* = world, तुष्टः *tuṣṭaḥ* = exuberant, enthusiastic, पुष्टः *puṣṭaḥ* = abundant, सुधार्मिकः *sudhārmikaḥ* = virtuous, निरामयः *nirāmayaḥ* = without

tribulations, ह्यरोगश्च *hyarogaśca* (*a + rogaḥ + ca*) = without disease, दुर्भिक्ष *durbhikṣa* = without famine or without lack of food, भयवर्जितः *bhayavarjitah* = free from fear. 90

न पुत्रमरणं किञ्चित् द्रक्ष्यन्ति पुरुषाः क्वचित् ।

नार्यश्चाविधवा नित्यं भविष्यन्ति पतिव्रताः ॥ ९१

na putramaraṇam kiñcit drakṣyanti puruṣāḥ kvacit |
nāryaścāvidhavā nityam bhaviṣyanti pativrataḥ || 91

Men do not know any child-mortality, nor women widowed anywhere (during their life time). Women always will be devout to their husbands. 91

न पुत्रमरणं *na putramaraṇam* (*na putra maraṇam*) = no death of sons (no child mortality), किञ्चित् *kiñcit* = any, द्रक्ष्यन्ति *drakṣyanti* = see (*pl.*), know, पुरुषाः *puruṣāḥ* = men, क्वचित् *kvacit* = anywhere, नार्यः *nāryaḥ* = women, च *ca* = and, विधवा *vidhavā* = widows, नित्यं *nityam* = always, भविष्यन्ति *bhaviṣyanti* = will be, पतिव्रताः *pativrataḥ* = devout to their husbands. 91

न चाग्निजं भयं किञ्चिन्नाप्सु मज्जन्ति जन्तवः ।

न वातजं भयं किञ्चिन्नापि ज्वरकृतं तथा ॥ ९२

na cāgnijam bhayam kiñcinnāpsu majjanti jantavaḥ |
na vātajam bhayam kiñcinnāpi jvarakṛtam tathā || 92

There is no fear of fire being set, nor animals being drowned in a flood, nor any wind storms. Likewise there is not any cause for fever by disease. 92

न *na* = not, च *ca* = and, अग्निजं *agnijam* = setting fire, भयं *bhayaṃ* = fear, किञ्चित् *kiñcit* = any, न *na* = no, आप्सु *āpsu* = flood, मज्जन्ति *majjanti* = drowning, जन्तवः *jantavaḥ* = animals, न *na* = not, वातजं *vātajam* = wind storms, भयं *bhayaṃ* = fear, किञ्चित् *kiñcit* = any, न *na* = no, अपि *api* = also, ज्वर *jvara* = fever (with disease), कृतं *kṛtam* = caused, तथा *tathā* = likewise. 92

न चापि क्षुद्भयं तत्र न तस्करभयं तथा ।

नगराणि च राष्ट्राणि धनधान्ययुतानि च ॥ ९३

na cāpi kṣudbhayaṃ tatra na taskarabhayaṃ tathā ।
nagarāṇi ca rāṣṭrāṇi dhanadhānyayutāni ca ॥ 93

There, (in Rāma's kingdom), all the cities and provinces were filled with wealth and grain. There is no fear of hunger nor even from thieves. 93

न *na* = not, च *ca* = and, अपि *api* = even, क्षुद् *kṣuda* = hunger, भयं *bhayaṃ* = fear, तत्र *tatra* = there (Rāma's kingdom), न *na* = no, तस्कर *taskara* = thief, भयं *bhayaṃ* = fear, तथा *tathā* = likewise, नगराणि *nagarāṇi* = cities, च *ca* = and, राष्ट्राणि *rāṣṭrāṇi* = provinces, धन *dhana* = wealth, धान्य *dhānya* = grain, युतानि *yutāni* = filled with, च *ca* = and. 93

नित्यं प्रमुदिताः सर्वे यथा कृतयुगे तथा ।

अश्वमेघशतैरिष्ट्वा तथा बहुसुवर्णकैः ॥ ९४

nityaṃ pramuditāḥ sarve yathā kṛtayuge tathā ।
aśvamedhaśatairīṣṭvā tathā bahusuvāṇakaiḥ ॥ 94

All the people were happy like in Kṛta era (Kṛta Yuga) and like in a hundred performances of horse ceremonies (Aśvamedha Yāgas) with plenty of gold. 94

नित्यं *nityam* = always, प्रमुदिताः *pramuditāḥ* = very happy, सर्वे *sarve* = all, यथा *yathā* = like which, कृतयुगे *kṛtayuge* = in Kṛtayuga, तथा *tathā* = like that, अश्वमेध *aśvamedha* = horse worship (yāga), शतैः *śataiḥ* = with hundred, इष्ट्वा *iṣṭvā* = performing, तथा *tathā* = like that, बहु सुवर्णकैः *bahu suvarṇakaiḥ* = with plenty of gold. 94

गवां कोटययुतं दत्त्वा ब्रह्मलोकं प्रयास्यति ।

असंख्येयं धनं दत्त्वा ब्राह्मणेभ्यो महायशाः ॥ ९५

gavāṃ koṭyayutam dattvā brahmalokam prayāsyati |
asaṅkhyeyam dhanam dattvā brāhmaṇebhyo mahāyaśāḥ ||

Illustrious (famous) Rāma, having given uncountable crores* of cows and wealth to Brahmaṇās, proceeds to the divine abode of Brahma. 95 * One crore is ten million.

गवां *gavāṃ* = cows, कोटययुतं *koṭyayutam* = in crores, दत्त्वा *dattvā* = having given, ब्रह्मलोकं *brahmalokam* = the divine abode, प्रयास्यति *prayāsyati* = proceeds, असंख्येयं *asaṅkhyeyam* = uncountable, large sums, धनं *dhanam* = money, दत्त्वा *dattvā* = having given, ब्राह्मणेभ्यो *brāhmaṇebhyo* (*brāhmaṇebhyaḥ*) = to Brahmanas, महायशाः *mahāyaśāḥ* = highly illustrious. 95

राजवंशान् शतगुणान् स्थापयिष्यति राघवः ।

चातुर्वर्ण्यं चलोकेऽस्मिन् स्वे स्वे धर्मे नियोक्ष्यति ॥ ९६

rājavarṁśān śataguṇān sthāpayiṣyati rāghavaḥ |
cāturvarṇyaṁ caloke'smin sve sve dharme niyokṣyati || 96

Rāma, will establish in this world one hundred Royal multifold dynasties to maintain Dharma with fourfold caste system to maintain perfect balance in the society. 96

राजवंशान् *rājavarṁśān* = Royal dynasties, शतगुणान् *śataguṇān* = hundred fold, स्थापयिष्यति *sthāpayiṣyati* = will establish, राघवः *rāghavaḥ* = Rāma, चातुर्वर्ण्यं *cāturvarṇyaṁ* = four castes, च *ca* = and, अस्मिन् लोके *asmin loke* = in this world, स्वे स्वे *sve sve* = in their respective, धर्मे *dharme* = in duties, नियोक्ष्यति *niyokṣyati* = will follow. 96

दशवर्ष सहस्राणि दशवर्ष शतानि च ।

रामो राज्य मुपासित्वा ब्रह्मलोकं प्रयास्यति ९७

daśavarṣa sahasrāṇi daśavarṣa śatāni ca |

rāmo rājyamupāsivā brahmalokaṁ prayāsyati || 97

Rāma, having ruled the kingdom with love and respect for eleven thousand years will go to the supreme abode of Brahma. 97

दश सहस्राणि *daśa sahasrāṇi* = ten thousand, वर्ष *varṣa* = year (years), दश वर्ष शतानि *daśavarṣa śatān* = ten hundred (one thousand) years, च *ca* = and, रामः *rāmaḥ* = Rāma, राज्यम् *rājyam* = kingdom, उपासित्वा *upāsivā* = having ruled with respect and love, ब्रह्मलोकं *brahmalokaṁ* = supreme abode of Brahma, प्रयास्यति *prayāsyati* = will go. 97

इदं पवित्रं पापघ्नं पुण्यं वेदैश्च सम्मितम् ।

यः पठे द्रामचरितं सर्वपापैः प्रमुच्यते ॥ ९८

*idaṁ pavitraṁ pāpaghnaṁ puṇyaṁ vedaiśca sammitam ।
yaḥ paṭhe drāmacaritaṁ sarvapāpaiḥ pramucyate ॥ 98*

This sacred, sin destroying Rāmāyaṇa, the life story of Rāma, equals the Vedās in teachings. One who reads it will be liberated from all sins. 98

इदं *idaṁ* = this, पवित्रं *pavitraṁ* = sacred, पापघ्नं *pāpaghnaṁ* = destroyer of sins, पुण्यं *puṇyaṁ* = virtuous, वेदैः *vedaiḥ* = with Vedas, च *ca* = and, सम्मितम् *mitam* = equal to, यः *yaḥ* = who, पठेत् *paṭhet* = (should) be read, रामचरितं *rāmacaritaṁ* = life story of Rāma, सर्व पापैः *sarva pāpaiḥ* = from all sins, प्रमुच्यते *pramucyate* = is liberated. 98

एतदाख्यानमायुष्यं पठन् रामायणं नरः ।

सपुत्रपौत्रः सगणः प्रेत्य स्वर्गे महीयते ॥ ९९

*etadākhyāna māyuṣyaṁ paṭhan rāmāyaṇaṁ naraḥ ।
saputrapautraḥ sagaṇaḥ pretya svarge mahīyate ॥ 99*

A person who reads this Rāmāyaṇa, the true history of Rāma (with devotion), his longevity increases and he has a happy life with his family, children and grand children and upon dying will be adored in heaven. 99

एतत् *etat* = this, आख्यानम् *ākhyānam* = true history, (Itihāsa), आयुष्यं *āyuṣyaṁ* = longevity, पठन् *paṭhan* = reading, रामायणं *rāmāyaṇaṁ* = Rāmāyaṇa, नरः *naraḥ*

= man, person, सपुत्र पौत्रः *saputra pautrah* = with children and grand children ,
सगणः *sagaṇah* = with family, प्रेत्य *pretya* = upon dying, स्वर्गे *svarge* = in
heaven, महीयते *mahīyate* = is adored. 99

पठन् द्विजो वागृषभत्वमीयात्

स्यात् क्षत्रियो भूमिपतित्वमीयात् ।

वणिग्जनः पण्यफलत्वमीयात्

जनश्च शूद्रोऽपि महत्त्वमीयात् ॥ १००

paṭhan dvijo vāgṛṣabhatvamīyāt

syāt kṣatriyo bhūmipatitvamīyāt |

vaṇigjanaḥ paṇyaphalatvamīyāt

janaśca śūdro'pi mahattvamīyāt || 100

Upon reading this glorious and Holy Rāmāyaṇa, a twice born Brāhmaṇa (spiritual reborn) obtains strength and command over speech, a warrior obtains victory and lordship of land, a merchant obtains profit in trade and a working person obtains greatness and physical strength. 100

पठन् *paṭhan* = reading (this Rāmāyaṇa), द्विजः *dvijaḥ* = a person having been born two times (spiritually reborn), वाक् *vāk* = speech, ऋषभत्वम् *ṛṣabhatvam* = strength (excellency), ईयात् *īyāt* = gets, obtains, स्यात् *syāt* = if were to be, क्षत्रियः *kṣatriyaḥ* = Kṣatriya, भूमि पतित्वम् *bhūmi patitvam* = Lordship or control (capability to rule) over the land, ईयात् *īyāt* = obtains, वणिक् जनः *vaṇik janaḥ* = a merchant, trader, पण्य फलत्वम् *paṇya phalatvam* = profit from selling merchandise, ईयात् *īyāt* = obtains, च *ca* = and, जनः शूद्रः *janaḥ śūdraḥ* =

working person, अपि *api* = also, महत्त्वम् *mahattvam* = strength, ईयात् *īyāt* = obtain. 100

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे संक्षेपो नाम प्रथमः सर्गः ।

ityārṣe śrīmadrāmāyaṇe vālmīkiye ādikāvye bālakāṇḍe saṅkṣepo nāma prathamah sargaḥ।

Thus ends the first canto called "Saṅkṣepa Rāmāyaṇa" of Bālakāṇḍa of the Glorious Rāmāyaṇa, the very first epic in poetic rendition of Vālmīki Ṛṣi.