

Maharshi Dayanand Saraswati Book Series-26

The Rāmāyaṇa of Vālmīki

Critically Edited with Sanskrit Text, Roman Transliteration
and English Commentary

Vol. 1
Bālakāṇḍa

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Introduction

Maharṣi Vālmīki is the author of the great epic, the *Rāmāyaṇa*. The *Rāmāyaṇa* narrates the history of Rāma, who went on fourteen years of exile to fulfil the promise made to his father, Daśaratha, and stepmother, Kaikeyī. During his exile, Rākṣasa (South Indian) king Rāvaṇa abducts his wife Sītā. The entire story is about how Rāma takes the help of Vānaras to search Sītā and wages a war against Rāvaṇa, kills him and returns to Ayodhyā with Sītā, Lakṣmaṇa and all others who had supported him. Vālmīki has beautifully narrated this history in the epic poetry in about 24000 verses. The present edition of the *Rāmāyaṇa* is based upon the critical study of the text and its contents. Through this critically edited and interpreted edition, it has been attempted to present the true picture of Bharat at the age of the *Rāmāyaṇa*. Many of the symbolic legends have been decoded, and their scientific import has been presented both for laity and learned interested in the study and research of the *Rāmāyaṇa* and Bharat at the age of the *Rāmāyaṇa*. For instance, the legend of *Samudra-manthan* [ocean churning] and Gotam and Ahalyā have been presented with their scientific imports. It is to be noted here that Bharatiya history has a remote past, and during this long period, astronomical and historical characters have got mixed up. Scholars are confusing the astronomical characters with those of historical ones on account of the similarity of names. For instance, Kṛṣṇa of Bhāgavat is an astronomical character called the Sun, and Kṛṣṇa of the *Mahābhārata* is a historical character. But later, kathākāras mixed up both characters, creating a historical identity crisis. Legends relating to astronomical characters have figurative or symbolic narrations, and the histories of historical characters are a factual presentation. For example, Bhāgavata's Krishna is associated with Rādhā, where Krishna symbolises the Sun and Rādhā, the earth, being the ādhāra [basis] of life in our solar system. In

contrast, Mahābhārata's Krishna has only one wife, Rukmiṇi, and one son called Pradyumna. In the *Bhāgavata*, gopis dancing around Krishna are planets revolving around the sun, as the word 'gau' has been used in the Vedas in the sense of 'planet'. Krishna's playing on the flute symbolises the flute-like sound emitted by the earth while revolving around the sun. Krishna's association with gaus [cows] indicates the sun's association with rays. In the Vedic Sanskrit, solar rays are called 'gaus [cows]'. Similarly, the legend of Samudra-manhana [ocean churning quoted in the *Rāmāyaṇa* symbolises the earth's rotation around its axis, which has been illustrated in detail in the *Rāmāyaṇa*. The legend of Gautam, Ahalyā and Indra symbolises the astronomical phenomenon of day and night. Gautama symbolises moon ['go' means planet and superlative suffix '-tama' signifies the fastest movement of moon among all celestial bodies in our solar system], as the moon takes one round of the earth within 29 days. Ahalyā symbolises night ['aha' means day and 'laya' means submerging], ahalyā, i.e. night is so called because the day merges into it]. Gautama [the moon] and Ahalyā [night] are depicted as husband and wife because of their eternal association. Indra symbolises sun in the Vedic parlance. When the sun rises, it destroys night. So, Indra is described as the destroyer or paramour of the night [Ahalyā]. All these symbolic legends have been decoded and presented with their scientific imports, both for the general reader and researchers. Hope, both the readers and researchers will appreciate to have the actual and factual history of Bharat at the age of the *Rāmāyaṇa*. Here, it is also informed that one of the *Rāmāyaṇa*'s editions by the name of the present author has also been published by Parimal Publications, which is replete with many typographical and factual errors. The publisher was hurrying to publish the erroneous edition to make money, so the present author never endorsed that edition. In view of the same, it was thought to bring out a true and factual edition of the *Rāmāyaṇa*, so that readers are not misled. The introduction

to this book, in Parimal edition, is given in a manner that places the *Rāmāyaṇa* in the category of mythological literature. The *Rāmāyaṇa* is *itihāsa* [history] written in the style of epic poetry. In our new edition of the *Yogavāsīṣṭha Mahārāmāyaṇa*, containing 12 volumes [ISBN No. 9788187710981 for vol.1 and ISBN No. 978-93-9472410-5 for Complete setrunning], we have already explained in detail Rāma's birth for the curious readers based upon the astronomical interpretation of the internal evidence of the *Rāmāyaṇa*. To sum up, let it be clear here that the *Rāmāyaṇa* is history. Let the light of Bharat shine in our hearts, regardless of where we are on the globe and uplift us spiritually. Let us live in peace and harmony together as one humanity and resolve the issues causing struggle by understanding our true self.

Rāma's Epoch

In the introduction of the Parimal edition of the *Rāmāyaṇa* crediting the present author as editor, the history of Rāma is depicted as a myth. However, we find the *Yogavāsīṣṭha* and the *Rāmāyaṇa* presenting evidence that proves the historicity of the birth of Rāma. The *Yogavāsīṣṭha* also furnishes information regarding the time period of Rāma. In this connection, the following śloka may be referred to

अद्य राम कृते क्षीणे त्रेता सम्प्रति वर्तते - 6/1.27.18

adya rāma kṛte kṣīṇe tretā samprati vartate.

[Meaning] Now, O Rāma, that Satya yuga has gone by, and we are in the Treta yuga when you are born to subdue your enemies.

From the above statement, it is clear that during Rāma's time, the *Satyayuga* had elapsed, and the *Tretā* was in currency. According to the information of the *Mahābhārata* (*Śāntiparva*) Rāma was born in the *sandhi* period of the *Dvāpara* and the *Tretayuga*. Presently, the 28th *Kaliyuga* is in currency. As such, the 28 *Tretāyugas* have passed.

However, Purāṇic sources give more specific information. Accordingly, Rāma was born in the 24th *Tretāyuga*. This period works out, given astronomical calculations, to be around 18 Million years. The calculations are as follows:

Years of 28th Kaliyuga elapsed	=5120
Years of 28th Dvāpara elapsed	=864,000
Years of 28th Tretā elapsed	=1,296,000
Years of 28th Satyayuga elapsed	=1,728,000
Years of 27th Mahāyuga elapsed	=4,320,000
Years of 26th Mahāyuga elapsed	=4,320,000
Years of 25th Mahāyuga elapsed	=4,320,000
Years of 24th Kaliyuga elapsed	=432,000
Years of 24th Dvāpara elapsed	=864,000

Total years = 18149120

Accordingly, the birth of Rāma took place 18149120 [18 Million years] ago. We have some more specific astronomical information about the birth of Rāma from the *Rāmāyaṇa* (1.18.8-9) which is rendered below:

ततो यज्ञे समाप्ते तु ऋतूनां षट् समत्ययुः ।
ततश्च द्वादशे मासे चैत्रे नावमिके तिथौ ॥ 8 ॥

*tato yajñe samāpte tu ṛtūnāṃ ṣaṭ samatyayuh ।
tataścha dvādaśe māse chaitre nāvamike tithau ॥ 8 ॥*

नक्षत्रे अदितिदैवत्ये स्वोच्चसंस्थेषु पंचसु ।
ग्रहेषु कर्कटे लग्ने वाक्पताविन्दुना सह ॥ 9 ॥

*nakṣatre aditidaivatye svaocchasanistheṣu pañchasu;
graheṣu karkaṭe lagne vākpatāvīndunā saha.*

प्रोद्यमाने जगन्नाथं सर्वलोकनमस्कृतम् ।
कौसल्याजनयद् रामं दिव्यलक्षणयुतम् ॥ 10 ॥

*prodyamāne jagannāthaṃ sarvalokanamaskṛtam;
kauśalyājanayad ramaṃ divyalakṣaṇayutam ॥ 10 ॥*

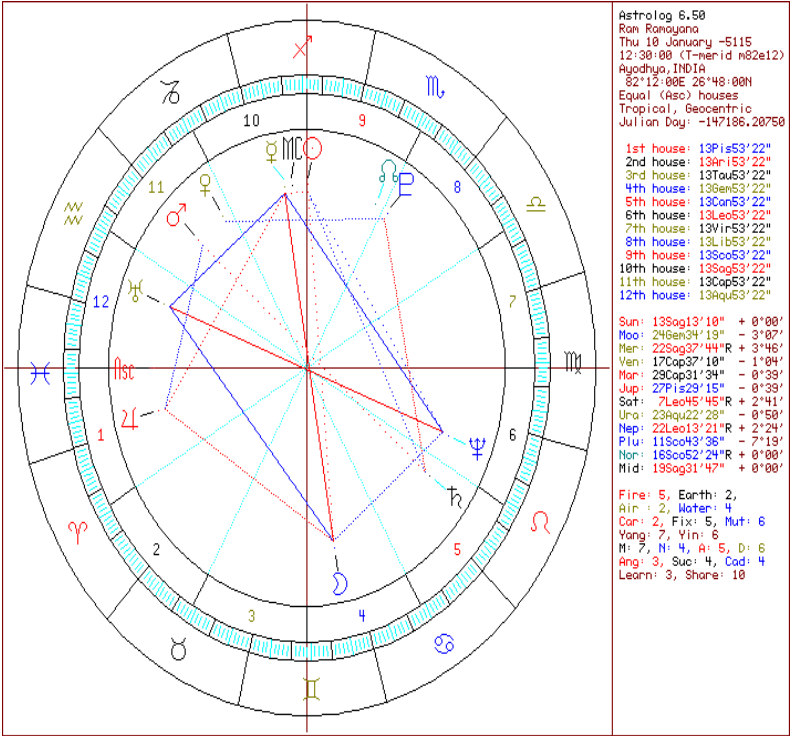
kausalyājanayad rāmaṁ divyalakṣaṇayutam.

[Meaning] When the six seasons had rolled by after the completion of the yajña, in the 12th month of Chaitra on the 9th lulation; in the 'Punarvasu' constellation presided over by the Aditi devatā; when the five planets were in their *uccha* (mandoccha), i.e. the Sun, the Jupiter, the Saturn, the Mars, and the Venus were in their Mandoccha (Apsis). Mandoccha of Bṛhaspati had arisen with Moon at Karka (Cancer) ascendant (Lagna), and Kausalya gave birth to Rāma.

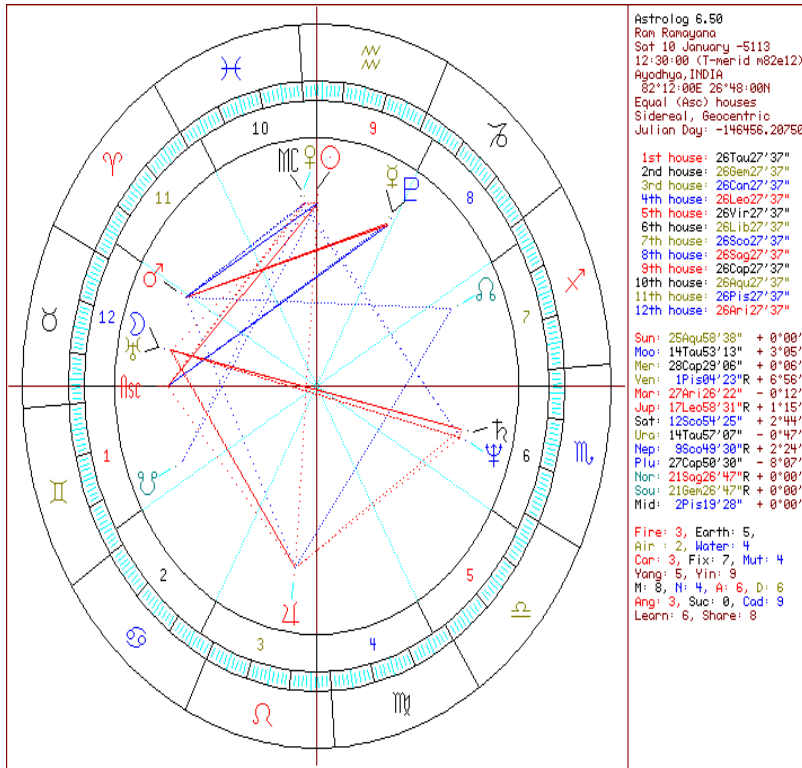
This information has confused some scholars. Here, it may be mentioned that Mrs. Saroj Bala, a retired IRS officer, has been spreading confusion over the last many years regarding the date of birth of Śrī Rāma. According to her (Dating the Era of Lord Rāma, Rupa & co. Delhi, 2005), Śrī Rāma was born on 10th January 5114 BC. She claims that she is getting these results on the basis of Planetarium Gold software, which also produces a sky view of planetary positions as given by the software. Planetariums and other software are not able to predict the *mandoccha* (apsis) of the planets and tell you about the Bharatiya lunar months existing during that period. Here, it may be informed that planetary positions of planets, as suggested by the above author, are based upon the misunderstanding of the śloka of the *Rāmāyaṇa*. Even if we go by this misunderstood concept, these positions are not taking place on 10th January 5114 BC. Even a layman knows that the Sun never enters the Aries sign in January. In 5114 BC, the Sun used to enter the Makara sign on 27th Jan., so on 10th Jan. 5114 BC, the sun was in the Dhanu sign. When the sun is in Makara or Dhanu sign, there may be either Pauṣa or Māgha months. So, there is no question of the commencement of Chaitra month in January. On careful examination of the Horoscope of 5114 BC, prepared with the help of Astrodienst, one will find that on 10th January 5114 BC, the position of various stars according to tropical (See Horoscope 1) and sidereal (See Horoscope 2) calculations is as under

Name of Star	Position (Tropical)	Position (Sidereal)
Sun	Sagittarius	Aquarius
Jupiter	Gemini	Leo
Mars	Aquarius	Aries
Venus	Sagitarus	Pisces
Saturn	Leo	Scorpio

Horoscope 1



Horoscope 2



ASTRODIENST



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So none of planetary positions as wrongly taken to mean from the śloka of the *Rāmāyaṇa* actually tallies with the positions claimed by Saroj Bala. Moreover, as pointed out above, her translation of the *Rāmāyaṇa*'s śloka is also a farfetched one based upon the misunderstanding of the meaning. In the śloka, the mention of the word '*uccha*' in connection with grahas has been wrongly translated as the '*uccha*' position of grahas as is considered in astrology. Here, the author of the *Rāmāyaṇa* is not talking about astrology but astronomy to fix the dateline of Rāma. So, here '*uccha*' stands for the *mandoccha* (highest slow speed) of the grahas. The author of the *Rāmāyaṇa* gives three hints:

1. By the time of the birth of Rāma, the Lagna (ascendant) Karka (Cancer) was on the rise.
2. The Moon and *mandoccha* of the Bṛhaspati were also rising in the Karka sign, which was also the ascendent of that period.
3. The Moon was in conjunction with Punarvasu Nakṣatra of the Karka sign. Here, it may be clarified that the 4th quarter of Punarvasu Nakṣatra was spent in Karka Sign. The longitude of the Karka sign is from 90°-120°, and the longitude of the Punarvasu Nakṣatra is 80°-93.2°. So the 4th quarter of the Punarvasu spending time in Karka sign has longitudes from 90°-93.2°. According to the above mentioned information, *mandoccha* of Bṛhaspati has to be between 90°-93.2°. Here, it may also be known that when a planet or graha is at its *mandoccha* (apsis) at any point, the difference of its true and mean position is also 0 at that point. According to Bhāskarāchārya, *mandoccha* of Bṛhaspati takes 855 revolutions in a period of Kalpa. Accordingly, one revolution of Bṛhaspati's *mandoccha* will take place in $4,320,000,000/855 = 5052631.5789473$ years. As per Paurāṇika sources, already quoted above, Rāma's birth took place in 24th Tretāyuga. We know that till the beginning of the 24th Tretāyuga, 1,936,440,000 years had passed since the beginning of the Kalpa. So, dividing the 1,936,440,000 years by 5052631.5789473 years (one revolution of Bṛhaspati's *mandoccha*), we get the position of Bṛhaspati's *mandoccha* in the beginning of 24th Tretāyuga as $(1,936,440,000 / 5052631.5789473) = 383.25375$. It would mean that Bṛhaspati's *mandoccha* has completed 383 revolutions by the beginning of 24th Tretāyuga and had moved $.25375 \times 360 = 91.35$ degrees, which is the position of Punarvasu Nakṣatra in Karka Sign. This is a solid proof of the exact dateline of Śrī Rāma as per the *Yogavasiṣṭha* that Śrī Rāma was born in the beginning of 24th Tretayuga, i.e. (18149120 years ago as of 2019 AD).

In addition to the above astronomical evidence, we have some other literary and archaeological evidence to support this view. It is also mentioned in the Purāṇas that by Rāma's time, the last phase of the Himalayan upliftment was also over. The above fact is corroborated by the internal evidence of the *Rāmāyaṇa* and archaeological findings. In the *Vālmīki Rāmāyaṇa* (*Sundara Kāṇḍa*, 4.28), it is mentioned that when Hanumāna first reached Rāvaṇa's palace, he saw decked gateways surrounded by four-tusked elephants resembling the white clouds and wild beasts and birds. The verse goes like this:

वारणैश्च चतुर्दन्तैः श्वेताभ्रनिचयोपमैः ।

भूषितैः रुचिरद्वारं मतैश्च मृगपक्षिभिः ॥

vāraṇaiścha chaturdantaiḥ śvetābhranichayopamaiḥ ।

bhūṣitaiḥ ruchiradvāraṁ mattaiścha mṛgapakṣibhiḥ ॥

[Meaning] The inner apartments of Rāvaṇa were adorned with four-tusked elephants resembling white clouds; and possessing graceful gateways attended by deer and chirping birds.

At another place (the *Rāmāyaṇa*, *Sundara Kāṇḍa*, 27.12), Trijaṭā, a Rākṣasī, sees in her dream illustrious Rāma and Lakṣmaṇa mounted on a huge elephant with four tusks elephant resembling a hill. The original verse reads as under:

राघवश्च पुनर्दृष्टश्चतुर्दन्त महागजम् ।

आरूढः शैलसंकाशं चकास सहलक्ष्मणः ॥

rāghavaścha punardṛṣṭaśchaturdanta mahāgajam

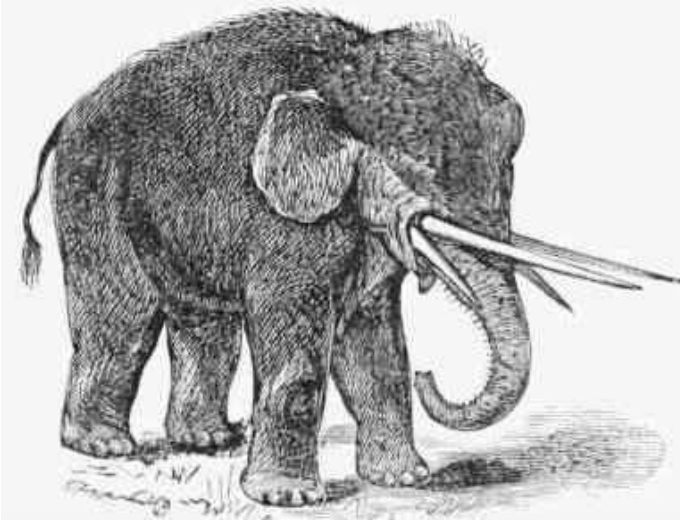
ārūḍha śailasaṅkāśaṁ chakāsa sahalakṣmaṇaḥ

[Meaning] I saw again Lakṣmaṇa appear in effulgence, seated on a huge elephant, having four tusks and resembling a hill.

The mention of four-tusked elephants by Vālmīki is glaring evidence of the fact that elephants with four tusks must have been present during the period of the *Rāmāyaṇa* and Vālmīki. The *Encarta Encyclopædia* informs us about the presence of four-

tusked elephants on the earth between 38 million years ago to 15 million years ago. They are named as Mastodontoidea. Accordingly, Mastodontoidea evolved around 38 million years ago and became extinct about 15 million years ago when the shaggy and two-tusked Mastodons increased in population.

The above proof lends strong support to the authenticity of the tradition of the Purāṇas. Now one may easily understand that the astronomical time calculation system adopted by Vedic seers is only the key to the true chronology of Bharatiya history. Modern historians' calculations are quite misleading and are a proof of their misunderstanding of the Indian knowledge system.



Four tusked elephants of Rāmāyaṇa

The paradox with such historians was that they lacked adequate knowledge of astronomy or Kālagāṇanā. The study of ancient Bharatiya history would not be complete until and unless one is well-versed in astronomy and Sanskrit. Even today, it would be advisable for students of ancient history to

have an additional qualification in astronomy or Kālagāṇanā and Sanskrit. Historians unqualified in Kālagāṇanā and Sanskrit would not be able to do justice to ancient Bharatiya history; rather, they would make a mockery of it.

Non-existent of history is not the weakness of Bharatiya literature, but the actual weakness of the reviewers. There is a dictum in Sanskrit

नैष स्थाणोरपराधो यदेनमन्धो न पश्यति

naiṣa sthāṇoraparādhō yadenamandho na paśyati

Naiṣa sthāṇoraparādhō yadainam andho na paśyati.

'It is not the fault of the pillar if a blind man cannot see it. The actual fault lies with the blind person.'

The Bharatiya concept of history was much more scientific than we have today. Bharatiyas not only tried to record the births, deaths, and posterity of kings, but there was also the provision to register the birth, death, and posterity of even a layman in the society. This tendency is still prevalent around the country's famous Tīrtha sthalas. Go to Hardwar, Allahabad, Srinagar, Gaya and other holy places; you will find their Paṇḍas or Pañjikāras or Registrars who are maintaining the history of laymen by recording their birth, death and posterity at their own level without any help and support from Govt. It is surprising to know that Maithala Brāhmaṇas in Bihar have a tradition of getting the records of seven generations verified by the institution of Pañjikārās before the betrothal ceremony. This all points out the deep sense of history prevalent among the common men in Indian society.

Here it may also be informed that by the time of Alberuni's arrival in India (1031 A.D.), Bharatiya scholars were acquainted with the above epoch of the *Rāmāyaṇa*. Alberuni, in his memoirs (Alberuni's India, E.C. Sachau, London, 1910, Chapter XLIX), clearly support the above epoch of the *Rāmāyaṇa*. According to his calculations, as he was given to understand

during his stay in India by contemporary Indian astronomers, the epoch of the Rāmāyaṇa was 18, 148, 132 years as of 1031 A.D. The above calculations of Alberuni in 1031 A.D. clearly match the period we deduced.

BĀLAKĀNDAM

SARGA 1: NĀRADA BRIEFS VĀLMĪKI ABOUT RĀMA

Divine sage Nārada arrives at the Āśrama of Sage Vālmīki to enlighten him and keep him informed of his duty to author the Rāmāyaṇa (History of Rāma). During the conversation, Vālmīki hears from Nārada about the most virtuous person on earth, namely Rāma. This opening chapter, while appreciating the qualities of Rāma Nārada, gives an outline of Rāmāyaṇa, truly highlighting those aspects that are the keynotes in this epic book, such as virtuosity, generosity, morality, chastity and the like.

Vālmīki Rāmāyaṇa is composed in Śloka Chhanda (Anuṣṭup Chhanda). This Chhanda is based upon Gāyatrī Chhanda of the Vedas.

तपः स्वाध्यायनिरतं तपस्वी वाग्विदां वरम् ।
नारदं परिपप्रच्छ वाल्मीकिर्मुनिपुङ्गवम् ॥ १ ॥

*tapah svādhyāyanirataṁ tapasvī vāgvidāṁ varam ।
nāradaṁ paripaprachchha vālmīkirmunipuṅgavam ॥ 1 ॥*

Vālmīki asked Nārada, the leading saint and scholar of his times, “Who was always occupied with penance and Vedic studies.”

कोन्वस्मिन् साम्प्रतं लोके गुणवान् कश्च वीर्यवान् ।
धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः ॥ २ ॥

*konvasmin sāmprataṁ loke guṇavān kaścha vīryavān ।
dharmajñaścha kṛtajñaścha satyavākyaḥ dṛḍhavrataḥ ॥ 2 ॥*

“Who at the present in this world is most talented and who is endured with good qualities like: to be brave, beautiful, grateful, truthful, and who is also law abiding.”

चारित्रेण च को युक्तः सर्वभूतेषु को हितः ।
विद्वान् कः कः समर्थश्च कश्चैकप्रियदर्शनः ॥ ३ ॥

*chāritreṇa cha ko yuktaḥ sarvabhūteṣu ko hitaḥ ।
vidvān kaḥ kaḥ samarthaścha kaśchaikapriyadarśanaḥ ॥ 3 ॥*

“Who is a man of character and who is engaged in the welfare of all living beings? Who is a scholar and capable who is endowed with unrivalled beauty?”

आत्मवान् को जितक्रोधो द्युतिमान् कोऽनसूयकः ।

कस्य बिभ्यति देवाश्च जातरोषस्य संयुगे ॥ ४ ॥

ātmavān ko jītakrodho dyutimān ko'anasūyakaḥ ।

kasya bibhyati devāścha jātaroṣasya saṁyuge ॥ 4 ॥

“Who has subdued his heart, and controlled his anger, who is endowed with splendour, and devoid of malice; and who enraged in battle, do even the gods fear?”

एतदिच्छाम्यहं श्रोतुं परं कौतूहलं हि मे ।

महर्षे त्वं समर्थोऽसि ज्ञातुमेवंविधं नरम् ॥ ५ ॥

etadichchāmyaham śrotuṁ paraṁ kautūhalaṁ hi me ।

maharṣe tvaṁ samartho'si jñātumevaṁvidhaṁ naram ॥ 5 ॥

“I have a great curiosity to hear of such a person. It is possible, O Maharṣi, that you know about a man of this description.”

श्रुत्वा चैतन्निलोकज्ञो वाल्मीकेनारदो वचः ।

श्रूयतामिति चामन्त्र्य प्रहृष्टो वाक्यमब्रवीत् ॥ ६ ॥

śrutvā chaitatrilokajño vālmīkernārado vachaḥ ।

śrūyatāmiti chāmantraya prahr̥ṣṭo vākyaṁabravīt ॥ 6 ॥

Hearing Vālmīki's words, Nārada, cognizant of the three worlds, said happily, "listen to me!

बहवो दुर्लभाश्चैव ये त्वया कीर्तिता गुणाः ।

मुने वक्ष्याम्यहं बुद्ध्वा तैर्युक्तः श्रूयतां नर ॥ ७ ॥

bahavo durlabhāśchaiva ye tvayā kīrtitā guṇāḥ ।

mune vakṣyāmyaham buddhvā tairyuktaḥ śrūyatāṁ naraḥ

“Rare are the qualities mentioned by you! I will, O sage, having duly considered, describe to you a person who is endowed with them.

इक्ष्वाकुवंशप्रभवो रामो नाम जनैः श्रुतः ।

नियतात्मा महावीर्यो श्रुतिमान् धृतिमान् वशी ॥ ८ ॥

*ikṣavākuvaṁśaprabhavo rāmo nāma janaiḥ śrutaḥ /
niyatātmā mahāvīryo śrutimān dhṛtimān vaśī ॥ 8 ॥*

“There is one, born of the Ikṣvāku lineage, who is known as Rāma. He is the epitome of self-mastery, possessing great power, radiance, patience, and control over his senses.

*बुद्धिमान् नीतिमान् वाग्मी श्रीमाञ्छत्रुनिबर्हणः ।
विपुलांसो महाबाहुः कम्बुग्रीवो महाहनुः ॥ ९ ॥
buddhimān nītimān vāgmī śrīmāñchhatrunibarhaṇaḥ /
vipulāṁso mahābāhuḥ kambugrīvo mahāhanuḥ ॥ 9 ॥*

“He is intelligent; learned in morality; eloquent; crowned with grace; the slayer of foes; broad-shouldered; possessed of mighty arms, a conch-shaped neck and fleshy jaws.

*महोरस्को महेष्वासो गूढजत्रुररिंदमः ।
आजानुबाहुः सुशिराः सुललाटः सुविक्रमः ॥ १० ॥
mahorasko maheṣvāso gūḍhajatrurariṇdamah /
ājānubāhuḥ suśirāḥ sulalāṭaḥ suvikramah ॥ 10 ॥*

“He also has a broad chest and is a powerful lancer, the repressor of foes, having plump collar bones. Arms reaching down to his knees, with a beautiful head and a graceful forehead, endowed with excellent might.

*समः समविभक्ताङ्गः स्निग्धवर्णः प्रतापवान् ।
पीनवक्षा विशालाक्षो लक्ष्मीवाञ्छुभलक्षणः ॥ ११ ॥
samaḥ samavibhaktāṅgaḥ snigdhavarnaḥ pratāpavān /
pīnavakṣā viśālākṣo lakṣamīvāñchhubhalakṣaṇaḥ ॥ 11 ॥*

“And having symmetrical limbs; and of a cool hue, possessed of prowess, having a well-developed chest, with expansive eyes, crowned with auspiciousness and favourable marks.

*धर्मज्ञः सत्यसंधश्च प्रजानां च हिते रतः ।
यशस्वी ज्ञानसम्पन्नः शुचिर्वश्यः समाधिमान् ॥ १२ ॥
dharmajñaḥ satyasandhaścha prajānāṁ cha hite rataḥ /
yaśasvī jñānasampannaḥ śuchirvaśyaḥ samādhimān ॥ 12 ॥*

“Knowing duty; firm in promise; always engaged in the good of his subjects; of accomplished renown; furnished with

knowledge; pure in body and spirit; obedient towards superiors; versed in self-knowledge.”

प्रजापतिसमः श्रीमान् धाता रिपुनिषूदनः ।
रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता ॥ १३ ॥

*prajāpatisamaḥ śrīmān dhātā ripuniṣūdanaḥ ।
rakṣitā jīvalokasya dharmasya parirakṣitā ॥ 13 ॥*

Nārada says: “Like Prajāpati himself; blessed with prosperity; protecting all; the destroyer of enemies, and protector of all living beings.”

रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता ।
वेदवेदाङ्गतत्त्वज्ञो धनुर्वेदे च निष्ठितः ॥१४॥

*rakṣitā svasya dharmasya svajanasya cha rakṣitā ।
vedavedāṅgatattvajño dhanurvede cha niṣṭhitaḥ ॥14 ॥*

“Protector his duties and his countrymen; versed in the profundities of the Vedas and the Vedāṅgas; accomplished in the science and art of Dhanurveda.

सर्वशास्त्रार्थतत्त्वज्ञः स्मृतिमान् प्रतिभानवान् ।
सर्वलोकप्रियः साधुरदीनात्मा विचक्षणः ॥१५॥

*sarvaśāstrārthatatvajñāḥ smṛtimān pratibhānavān ।
sarvalokapriyaḥ sādhanuradīnātmā vichakṣaṇaḥ ॥15 ॥*

“Well-versed in the dicta of all the sciences; brilliant, gifted with a good memory, the darling of all, unreprieved, of unvanquished spirit, and proficient in every branch of learning.

सर्वदाभिगतः सद्भिः समुद्र इव सिन्धुभिः ।
आर्यः सर्वसमश्चैव सदैव प्रियदर्शनः ॥ १६ ॥

*sarvadābhigataḥ sadbhiḥ samudra iva sindhubhiḥ ।
āryaḥ sarvasamaśchaiva sadaiva priyadarśanaḥ ॥ 16 ॥*

“Ever resorted to by the good persons even as the ocean is by the rivers; worthy of being honoured; having an equal regard for all; having graceful and pleasant looks.

स च सर्वगुणोपेतः कौसल्यानन्दवर्धनः ।
समुद्र इव गाम्भीर्ये धैर्येण हिमवानिव ॥१७॥

sa cha sarvagūṇopetaḥ kausalyānandavardhanaḥ ।

samudra iva gāmbhīrye dhairyeṇa himavāniva ॥17॥

“Crowned with all sort of qualities, he enhances the joys of Kausalyā; being like that of the sea in calmness, and that of the Himavat in patience.

विष्णुना सदृशो वीर्ये सोमवत्प्रियदर्शनः ।

कालाग्निसदृशः क्रोधे क्षमया पृथिवीसमः ॥ १८ ॥

viṣṇunā sadṛśo vīrye somavatpriyadarśanaḥ ।

kālāgnisadṛśaḥ krodhe kṣamayā pṛthivīsamaḥ ॥ 18 ॥

“In prowess, he is like Viṣṇu; in beauty, like the Moon. In anger, he resembles the fire raging at the time of dissolution; and in forgiveness, he is like that of the Earth.

धनदेन समस्त्यागे सत्ये धर्म इवापरः ।

तमेवं गुणसम्पन्नं रामं सत्यपराक्रमम् ॥१९॥

ज्येष्ठं ज्येष्ठगुणैर्युक्तं प्रियं दशरथः सुतम् ।

प्रकृतीनां हितैर्युक्तं प्रकृतिप्रियकाम्यया ॥ २० ॥

यौवराज्येन संयोक्तुमैच्छत् प्रीत्या महीपतिः ।

dha nadena samastyāge satye dharma ivāparaḥ ।

tamevaṁ guṇasampannaṁ rāmaṁ satyaparākramam ॥19॥

jyeṣṭhaṁ jyeṣṭhaguṇairyuktaṁ priyaṁ daśarathaḥ sutam ।

prakṛtīnāṁ hitairyuktaṁ prakṛtipriyakāmyayā ॥ 20 ॥

yauvarājyena saṁyoktumaichchhat prītyā mahīpatiḥ ।

“In giving away, he is like Kubera; and in truth, he is like another Dharma. Desirous of doing good to his people, king Daśaratha affectionately, wished to install as heir-apparent his beloved and meritorious eldest son, Rāma, who was of infallible prowess, endued with sterling virtues, and ever intent on the welfare of the people.”

तस्याभिषेकसम्भारान्दृष्ट्वा भार्याऽथ कैकयी ॥ २१ ॥

पूर्वं दत्तवरा देवी वरमेनमयाचत ।

विवासं च रामस्य भरतस्याभिषेचनम् ॥२२॥

tasyābhiṣekasambhārāṇḍṛṣṭvā bhāryā'tha kaikayī ॥ 21 ॥

pūrvam dattavarā devī varamenamayāchata ।

vivāsaṁ cha rāmasya bharatasyābhiṣechanam. ॥ 22 ॥

Beholding the provisions of the installation, Lady Kaikeyī,

who was the king's wife and had previously been promised two boons, even asked him for them. One was the exile of Rāma, and the other was the installation of Bharata as ruler.

स सत्यवचनात् राजा धर्मपाशेन संयतः ।
 विवासयामास सुतं रामं दशरथः प्रियम् ॥ २३ ॥
sa satyavachanāt rājā dharmapāśena saṁyataḥ ।
vivāsayāmāsa sutaṁ rāmaṁ daśarathaḥ priyam. ॥ 23 ॥

Bound by dharma, the truthful king Daśaratha sent his favourite son Rāma on exile.

स जगाम वनं वीरः प्रतिज्ञामनुपालयन् ।
 पितुर्वचननिर्देशात् कैकेय्याः प्रियकारणात् ॥ २४ ॥
sa jagāma vanaṁ vīraḥ pratijñāmanupālayan ।
piturvachananirdeśāt kaikeyyāḥ priyakāraṇāt ॥ 24 ॥

In pursuance of his father's promise, and with the view of compassing the pleasure of Kaikeyī, that heroic Rāma, following the directions of his father Daśaratha, repaired to the forest.

तं व्रजन्तं प्रियो भ्राता लक्ष्मणोऽनुजगाम ह ।
 स्नेहाद् विनयसम्पन्नः सुमित्रानन्दवर्धनः ॥ २५ ॥
 भ्रातरं दयितो भ्रातुः सौभ्रात्रमनुदर्शयन् ।
taṁ vrajantaṁ priyo bhrātā lakṣmaṇo'nujagāma ha ।
snehād vinayasampannaḥ sumitrānandavardhanaḥ ॥ 25 ॥
bhrātaraṁ dayito bhrātuḥ saubhrātramanudarśayan ।

On the eve of his departure for the forest, that enhancer of Sumitrā's joy and favourite of his brother (Rāma), his dear brother Lakṣmana endowed with humility, displaying brotherliness, followed him out of affection.

रामस्य दयिता भार्या नित्यं प्राणसमाहिता ॥ २६ ॥
 जनकस्य कुले जाता देवमायेव निर्मिता ।
 सर्वलक्षणसम्पन्ना नारीणामुत्तमा वधूः ॥ २७ ॥
 सीताप्यनुगता रामं शशिनं रोहिणी यथा ।
 पौरैरनुगतो दूरं पित्रा दशरथेन च ॥ २८ ॥
rāmasya dayitā bhāryā nityaṁ prāṇasamāhitā ॥ 26 ॥
janakasya kule jātā devamāyeva nirmitā ।

sarvalakṣaṇasampannā nārīṇāmuttamā vadhūḥ ॥ 27 ॥
sītāpyanugatā rāmaṁ śaśinaṁ rohiṇī yathā ।
paurairanugato dūraṁ pitrā daśarathena cha ॥ 28 ॥

As Rohiṇī followed with the moon, Rāma's beloved spouse, Sītā, sprung in Janaka's line, created by Brahman himself with His prakṛti, and engaged in acts of good, and furnished with every auspicious mark, and the best of wives, followed Rāma who was followed far by his father Daśaratha along with the citizens.

शृङ्गवेरपुरे सुतं गङ्गाकूले व्यसर्जयत् ।
गुहमासाद्य धर्मात्मा निषादाधिपतिं प्रियम् ॥ २९ ॥
गुहेन सहितो रामो लक्ष्मणेन च सीतया ।
śṛṅgaverapure sutaṁ gaṅgākūle vyasarjayat ।
guhamāsādyā dharmātmā niṣādādhipatiṁ priyam ॥ 29 ॥
guhena sahito rāmo lakṣmaṇena cha sītayā ।

Rāma met with the virtuous and beloved king of the Niṣādas; and then in company with Guha, Lakṣmaṇa, and Sītā, Rāma dismissed his charioteer on the banks of the Ganges at Śṛṅgaverapura.

ते वनेन वनं गत्वा नदीस्तीर्त्वा बहूदकाः ॥ ३० ॥
चित्रकूटमनुप्राप्य भरद्वाजस्य शासनात् ।
रम्यमावसथं कृत्वा रममाणा वने त्रयः ॥ ३१ ॥
te vanena vanam gatvā nadīstīrtvā bahūdakāḥ ॥ 30 ॥
chitrakūṭamanuprāpya bharadvājasya śāsanāt ।
ramyamāvasathanṁ kṛtvā ramamāṇā vane trayaḥ ॥ 31 ॥

Then traveling from one forest to another, and having crossed many broad rivers, they, in accordance with Bharadvāja's directions, arrived at the Chitrakūṭa; Here they constructed a romantic abode and the three began to live there.

देवगन्धर्वसंकाशास्तत्र ते न्यवसन् सुखम्
चित्रकूटं गते रामे पुत्रशोकतुरस्तदा ॥ ३२ ॥
राजा दशरथः स्वर्गं जगाम विलपन् सुतम्
devagandharvasaṁkāśāstatra te nyavasan sukham
chitrakūṭam gate rāme putraśokāturastadā ॥ 32 ॥

rājā daśarathaḥ svargam jagāma vilapan sutam

They spent their days in delight, in the company of Devas and Gandharvas. And when Rāma had reached Chitrakūṭa, king Daśaratha, distressed on account of his son, passed away, bewailing the latter.

गते तु तस्मिन् भरतो वसिष्ठप्रमुखैर्द्विजैः ॥ ३३ ॥

नियुज्यमानो राज्याय नैच्छद् राज्यं महाबलः ।

स जगाम वनं वीरो रामपादप्रसादकः ॥ ३४ ॥

gate tu tasmin bharato vasiṣṭhpramukhairdvijaiḥ ॥ 33 ॥

niyujiyamāno rājyāya naichchhad rājyaṁ mahābalaḥ ।

sa jagāma vanaṁ vīro rāmapādaprasādakaḥ ॥ 34 ॥

When King Daśaratha passed away, the mighty Bharata, although pressed by the Brāhmaṇas headed by Vasiṣṭha to rule the kingdom, did not wish for dominion. He went to the forest with the view to bring over Rāma.

गत्वा तु स महात्मानं रामं सत्यपराक्रमम् ।

अयाचद् भ्रातरं राममार्यभावपुरस्कृतः ॥ ३५ ॥

gatvā tu sa mahātmānaṁ rāmaṁ satyaparākramam ।

ayāchad bhrātaraṁ rāmamāryabhāvapuraskṛtaḥ ॥ 35 ॥

Having come to the great Rāma, endowed with true prowess, he besought his brother respectfully.

त्वमेव राजा धर्मज्ञ इति रामं वचोऽब्रवीत् ।

रामोऽपि परमोदारः सुमुखः सुमहायशाः ॥ ३६ ॥

न चैच्छत् पितुरादेशाद् राज्यं रामो महाबलः ।

पादुके चास्य राज्याय न्यासं दत्त्वा पुनः पुनः ॥ ३७ ॥

निवर्तयामास ततो भरतं भरताग्रजः ।

tvameva rājā dharmajña iti rāmaṁ vacho'bravīt ।

rāmo'pi paramodāraḥ sumukhaḥ sumahāyaśāḥ ॥ 36 ॥

na chaichchhat piturādeśād rājyaṁ rāmo mahābalaḥ ।

pāduke chāsya rājyāya nyāsaṁ dattvā punaḥ punaḥ ॥ 37 ॥

nivartayāmāsa tato bharataṁ bharatāgrajaḥ ।

Bharata said: "You are only the king who is conversant with the duty of a king". But the exceedingly generous, illustrious and mighty Rāma of a cheerful countenance did not wish for

the kingdom in consonance with his father's injunction. And having made over to Bharata, as his substitute on the throne, with his own sandals, Bharata's elder brother made him return.”

स काममनवाप्यैव रामपादावुपस्पृशन् ॥३८॥
 नन्दिग्रामेऽकरोद् राज्यं रामागमनकाङ्क्षया ।
sa kāmamanavāpyaiva rāmapādāvupasprśan ॥38॥
nandigrāme'karod rājyaṁ rāmāgamanakāṅkṣayā ।

Then Bharata, finding his desire not fulfilled, touched Rāma's feet, began to rule from Nandigrāma expecting the return of Rāma.

गते तु भरते श्रीमान् सत्यसंधो जितेन्द्रियः ॥ ३९ ॥
 रामस्तु पुनरालक्ष्य नागरस्य जनस्य च ।
 तत्रागमनमेकाग्रो दण्डकान् प्रविवेश ह ॥४०॥
gate tu bharate śrīmān satyasandho jitendriyaḥ ॥ 39 ॥
rāmastu punarālakṣya nāgarasya janasya cha ।
tatrāgamanamekāgro daṇḍakān praviveśa ha ॥40॥

When the auspicious Bharata, firm in his promise and of subdued sense, had gone away, Rāma again expecting the return of citizens and others, silently entered Daṇḍaka.

प्रविश्य तु महारण्यं रामो राजीवलोचनः ।
 विराधं राक्षसं हत्वा शरभङ्गं ददर्श ह ॥४१॥
 सुतीक्ष्णं चाप्यगस्त्यं च अगस्त्यभ्रातरं तथा ॥
praviśya tu mahāraṇyaṁ rāmo rājīvalochanaḥ ।
virādham rākṣasaṁ hatvā śarabhaṅgaṁ dadarśa ha ॥41॥
sutīkṣṇaṁ chāpyagastyam cha agastyabhṛātaraṁ tathā ॥

Having entered that mighty forest, the lotus eyed Rāma killed the Rākṣasa Virādha, and met Śarabhaṅga, Sutīkṣṇa, Agastya and Agastya's brother.

अगस्त्यवचनाच्चैव जग्राहैन्द्रं शरासनम् ॥४२॥
 खड्गं च परमप्रीतस्तूणी चाक्षयसायकौ ।
agastyavachanāchchaiva jagrahāindram śarāsanam ॥42॥
khaṅgam cha paramapṛītaṣṭūṇī chākṣayaśayakau ।

He then, advised by Agastya, gained the possession of Indra's missile launcher, inexhaustible missiles, and their container.

वसतस्तस्य रामस्य वने वनचरैः सह ॥ ४३ ॥
 ऋषयोऽभ्यागमन् सर्वे वधायासुररक्षसाम् ।
vasatastasya rāmasya vane vanacharaiḥ saha ॥ 43 ॥
ṛṣayo 'bhyāgaman sarve vadhāyāsurarakṣasām ।

While Rāma was dwelling there with the rangers of the forests, the sages came to him in groups, for the destruction of the Asuras and Rākṣasas.

स तेषां प्रतिशुश्राव राक्षसानां तदा वने ॥ ४४ ॥
 प्रतिज्ञातश्च रामेण वधः संयति राक्षसाम् ।
 ऋषीणामग्निकल्पानां दण्डकारण्यवासिनाम् ॥ ४५ ॥
sa teṣāṃ pratiśuśrāva rākṣasānāṃ tadā vane ॥ 44 ॥
pratijñātaścha rāmeṇa vadhaḥ saṁyati rākṣasām ।
ṛṣīṇāmagnikalpānāṃ daṇḍakāraṇyavāsīnām ॥ 45 ॥

Thereupon in the presence of those ascetics resembling the flaming fire, inhabiting the Daṇḍaka forest, Rāma promised to them to slay those Rākṣasas in battle.

तेन तत्रैव वसता जनस्थाननिवासिनी ।
 विरूपिता शूर्पणखा राक्षसी कामरूपिणी ॥ ४६ ॥
tena tatraiva vasatā janasthānanivāsīnī ।
virūpitā śūrpaṇakhā rākṣasī kāmārūpiṇī ॥ 46 ॥

It was while Rāma was living there that, the dweller of Janasthāna, named as the Rākṣasi Śūrpaṇakhā, who was capable of assuming any form at will, was disfigured.

ततः शूर्पणखावाक्यादुद्युक्तान् सर्वराक्षसान् ।
 खरं त्रिशिरसं चैव दूषणं चैव राक्षसम् ॥ ४७ ॥
 निजघान रणे रामस्तेषां चैव पदानुगान् ।
 वने तस्मिन् निवसता जनस्थाननिवासिनाम् ॥ ४८ ॥
 रक्षसां निहतान्यासन् सहस्राणि चतुर्दश ॥
tataḥ śūrpaṇakhāvākyaudyuktān sarvarākṣasān ।
kharāṃ trīśīrasaṃ chaiva dūṣaṇaṃ chaiva rākṣasam ॥ 47 ॥
nijaghāna raṇe rāmasteṣāṃ chaiva padānugān ।

vane tasmin nivasatā janasthānanivāsinām ॥48 ॥
rakṣasāṃ nihatānyāsan sahasrāṇi chaturdaśa ॥

While living there in the society of the inhabitants of Janasthāna, Rāma slew in battle the Rākṣasas named Khara, Triśiras, and Dūṣaṇa, together with their followers, who had all been stirred up by the words of Śurpaṇakhā. In total, fourteen thousand Rākṣasas were slain by Rāma in that battle.

tato jñātivadhāṃ śrutvā rāvaṇaḥ krodhamūrchchhitaḥ ॥49 ॥
sahāyaṃ varayāmāsa mārīchaṃ nāma rākṣasam ।

Having learnt of the destruction of his relatives, Rāvaṇa, infatuated with anger, sought the help of a Rākṣasa named Mārīcha.

चार्यमाणः सुबहुशो मारीचेन स रावणः ॥ ५० ॥
न विरोधो बलवता क्षमो रावण तेन ते ।
अनादृत्य तु तद्वाक्यं रावणः कालचोदितः ॥ ५१ ॥
जगाम सहमारीचस्तस्याश्रमपदं तदा ।
chāryamāṇaḥ subahuśo mārīchena sa rāvaṇaḥ ॥ 50 ॥
na virodho balavatā kṣamo rāvaṇa tena te ।
anādṛtya tu tadvākyaṃ rāvaṇaḥ kālachoditaḥ ॥ 51 ॥
jaḡāma sahamārīchastasyāśramapadaṃ tadā ।

And although strongly dissuaded by Mārīcha as: “You ought not to enter into hostilities with that powerful one. Do you, therefore, O Rāvaṇa, excuse me!” Yet, disregarding those words of Mārīcha, Rāvaṇa, lead by his death, went with Mārīcha’s company in that Āśrama where Rāma was.

न मायाविना दूरमपवाह्य नृपात्मजौ ॥ ५२ ॥
जहार भार्या रामस्य गृध्रं हत्वा जटायुम् ।
tena māyāvinā dūramapavāhya nṛpātmaḡau ॥ 52 ॥
jaḡāra bhāryā rāmasya ḡṛdhraṃ hatvā jaṭāyuṣam ।

Mārīcha, having commanded illusions, drawn far the king’s sons Rāma and Lakṣmaṇa, and Rāvaṇa was successful in kidnapping Rāma’s wife, slaying the person named Ḡṛdhra

Jaṭāyu.

गृध्रं च निहतं दृष्ट्वा हतां श्रुत्वा च मैथिलीम् ॥ ५३ ॥

राघवः शोकसंतप्तो विललापाकुलेन्द्रियः ।

gṛdhraṁ cha nihataṁ dṛṣṭvā hṛtāṁ śrutvā cha maithilīm ॥

rāghavaḥ śokasāntapto vilalāpākulendriyaḥ ।

And beholding the Gṛdhra slain and learning of the kidnapping of Mithilā's daughter, the descendant of Raghu, consumed by sorrow and confused in mind, bewailed in grief.

ततस्तेनैव शोकेन गृध्रं दग्ध्वा जटायुषम् ॥ ५४ ॥

मार्गमाणो वने सीतां राक्षसं संददर्श ह ।

कबन्धं नाम रूपेण विकृतं घोरदर्शनम् ॥ ५५ ॥

तं निहत्य महाबाहुर्ददाह स्वर्गतश्च सः ।

tatastenaiva śokena gṛdhraṁ dagdhvā jaṭāyuṣam ॥ 54 ॥

mārgamāṇo vane sītāṁ rākṣasaṁ saṁdadarśa ha ।

kabandhaṁ nāma rūpeṇa vikṛtaṁ ghoradarśanam ॥ 55 ॥

taṁ nihatya mahābāhurdadāha svargataścha saḥ ।

With desperate sorrow, Rāma did the last rites of Gṛdhra Jaṭāyu and searched for Sītā in that forest; he faced a Rākṣasa named Kabandha. He was of a dreadful and deformed shape. Having encountered him, the mighty-armed one did his last rites. Thus came the end of Kabandha.

स चास्य कथयामास शबरीं धर्मचारिणीम् ॥ ५६ ॥

श्रमणां धर्मनिपुणामभिगच्छेति राघव ।

sa chāsya kathayāmāsa śabarīm dharmachārīṇīm ॥ 56 ॥

śramaṇāṁ dharmanipuṇāmabhigachchheti rāghava ।

And the Kabandha addressed Rāma saying, “O descendant of Raghu, you should visit Śabarī, who is endowed with values and conversant with all duties”.

सोऽभ्यगच्छन्महातेजाः शबरी शत्रुसूदनः ॥ ५७ ॥

शबर्या पूजितः सम्यग् रामो दशरथात्मजः ।

so'bhyagachchhanmahātejāḥ śabarī śatrusūdanah ॥ 57 ॥

śabaryā pūjitaḥ samyag rāmo daśarathātmajaḥ ।

On his visit to Śabarī, that destroyer of foes, who was gifted with exceeding energy, Rāma, the son of Daśaratha, was highly

honoured by Śabari.

पम्पातीरे हनुमता सङ्गतो वानरेण ह ॥ ५८ ॥

हनुमद्वचनाच्चैव सुग्रीवेण समागतः ।

सुग्रीवाय च तत्सर्वं शंसद्रामो महाबलः ॥ ५९ ॥

आदितस्तद् यथावृत्तं सीतायाश्च विशेषतः

pampātīre hanumatā saṅgato vānareṇa ha ॥ 58 ॥

hanumadvachanāchchaiva sugrīveṇa samāgataḥ ।

sugrīvāya cha tatsarvaṁ śaṁsadrāmo mahābalaḥ ॥ 59 ॥

ādītastad yathāvṛttaṁ sītāyāścha viśeṣataḥ

Then Rāma met with Hanumān on the banks of the Pampā. Afterwards, agreeably to Hanumān's advice, the exceedingly powerful Rāma met Sugrīva. Rāma detailed to him especially all regarding Sītā.

सुग्रीवश्चापि तत्सर्वं श्रुत्वा रामस्य वानरः ॥ ६० ॥

चकार सख्यं रामेण प्रीतश्चैवाग्निसाक्षिकम् ।

sugrīvaśchāpi tatsarvaṁ śrutvā rāmasya vānaraḥ ॥ 60 ॥

chakāra sakhyaṁ rāmeṇa prītaśchaivāgnisākṣikam ।

Then the Sugrīva, after having heard all from Rāma was well pleased with him, and in the presence of fire, made friends with him.

ततो वानरराजेन वैरानुकथनं प्रति ॥ ६१ ॥

रामायावेदितं सर्वं प्रणयात् दुःखितेन च ।

tato vānaraājēna vairānukathanam prati ॥ 61 ॥

rāmāyāveditam sarvaṁ praṇayāt duḥkhitena cha ।

Then the king of Vānaras named Sugrīva, out of friendship, mournfully related to Rāma all about his hostilities with Vālī.

प्रतिज्ञातं च रामेण तदा वालिवधं प्रति ॥ ६२ ॥

वालिनश्च बलं तत्र कथयामास वानरः ।

सुग्रीवः शङ्कितश्चासीन्नित्यं वीर्येण राघवे ॥ ६३ ॥

pratijñātaṁ cha rāmeṇa tadā vālivadham prati ॥ 62 ॥

vālinaścha balaṁ tatra kathayāmāsa vānaraḥ ।

sugrīvaḥ śaṅkitaśchāsīnnityam vīryeṇa rāghave ॥ 63 ॥

Then Rāma vowed that he would kill Vālī. Thereupon the Sugrīva described to Rāghava (Rāma) the prowess of Vālī, and

he feared lest Rāma should not prove a match for Vālī.

राघवप्रत्ययार्थं तु दुन्दुभेः कायमुत्तमम् ।

दर्शयामास सुग्रीवो महापर्वतसन्निभम् ॥ ६४ ॥

rāghavapratyayārthaṁ tu dundubheḥ kāyamuttamam ।

darśayāmāsa sugrīvo mahāparvatasannibham ॥ 64 ॥

And with the view of convincing Rāghava (as to Vālī's might), Sugrīva showed to him the huge corpse of Dundubhi, that was resembling a hill.

उत्समयित्वा महाबाहुः प्रेक्ष्य चास्थि महाबलः ।

पादाङ्गुष्ठेन चिक्षेप सम्पूर्णं दशयोजनम् ॥ ६५ ॥

utsamayitvā mahābāhuḥ prekṣaya chāsthi mahābalaḥ ।

pādāṅguṣṭhena chikṣepa sampūrṇaṁ daśayojanam ॥ 65 ॥

And looking at the skeleton, Rāma endued with exceeding prowess, smilingly cast his body off at the distance of full ten yojanas (ninety miles) with just his toe.

बिभेद च पुनस्तालान् सप्तैकेन महेषुणा ।

गिरिं रसातलं चैव जनयन् प्रत्ययं तदा ॥ ६६ ॥

bibheda cha punastālān saptaikena maheṣuṇā ।

giriṁ rasātalaṁ chaiva janayan pratyayaṁ tadā ॥ 66 ॥

With a single mighty hit, Rāma pierced seven palmyra palms, a hill, and Rasātala, to convince Sugrīva.

ततः प्रीतमनास्तेन विश्वस्तः स महाकपिः ।

किष्किन्धां रामसहितो जगाम च गुहां तदा ॥ ६७ ॥

tataḥ prītamanāstena viśvastaḥ sa mahākapiḥ ।

kiṣkindhāṁ rāmasahito jagāma cha guhāṁ tadā ॥ 67 ॥

Thus convinced, the mighty Sugrīva was well pleased. He went with Rāma towards the cave in Kiṣkindhā.

ततोऽगर्जद्धरिवरः सुग्रीवो हेमपिङ्गलः ।

तेन नादेन महता निर्जगाम हरीश्वरः ॥ ६८ ॥

अनुमान्य तदा तारां सुग्रीवेण समागतः ।

निजघान च तत्रैनं शरेणैकेन राघवः ॥ ६९ ॥

tato'garjaddharivaraḥ sugrīvo hemapiṅgalaḥ ।

tena nādena mahatā nirjagāma harīśvaraḥ ॥ 68 ॥

*anumānya tadā tārām sugrīveṇa samāgataḥ ।
nījaghāna cha tatrainam śareṇaikena rāghavaḥ ॥69 ॥*

Having arrived there, that best of Vānaras named Sugrīva, who was of a golden hue, set up loud roars. And at those mighty sounds, out came the lord of Vānaras named Vālī, and having obtained then Tārā's consent, he came before Sugrīva for battle. Then Rāghava killed Vālī on the spot with a single shot.

*ततः सुग्रीववचनाद्धत्वा बालिनमाहवे ।
सुग्रीवमेव तद्राज्ये राघवः प्रत्यपादयत् ॥ ७० ॥
tataḥ sugrīvavachanāddhatvā bālinamāhave ।
sugrīvameva tadrājye rāghavaḥ pratyapādayat ॥ 70 ॥*

In compliance with Sugrīva's request, having slain Vālī in battle, Rāghava conferred the kingdom on Sugrīva.

*स च सर्वान् समानीय वानरान् वानरर्षभः ।
दिशः प्रस्थापयामास दिदृक्षुर्जनकात्मजाम् ॥ ७१ ॥
sa cha sarvān samānīya vānarān vānararṣabhaḥ ।
dīśaḥ prasthāpayāmāsa didṛkṣurjanakātmajāṁ ॥ 71 ॥*

Then that best of Vānaras named Sugrīva having summoned all the various Vānaras, sent them in various directions in search of Janaka's daughter (Sītā).

*ततो गृध्रस्य वचनात् सम्पातेर्हनुमान् बली ।
शतयोजनविस्तीर्णं पुप्लुवे लवणार्णवम् ॥ ७२ ॥
tato gṛdhrasya vachanāt sampāterhanumān balī ।
śatayojanavistīrṇam pupluve lavaṇārṇavam ॥ 72 ॥*

Then, at the suggestion of the Gṛdhra Sampāti, the mighty Hanumān crossed the salty sea, extending over a hundred yojanas (900 miles).

*तत्र लङ्कां समासाद्य पुरीं रावणपालिताम् ।
ददर्श सीतां ध्यायन्तीमशोकवनिकां गताम् ॥ ७३ ॥
tra laṅkāṁ samāsādyā murīm rāvaṇapālītām ।
dadarśa sītām dhyāyantīmāśokavanikāṁ gatām ॥ 73 ॥*

Arriving at the city of Lankā (located on 0°, i.e., the Vedic

prime meridian), ruled by Rāvaṇa, he found Sitā in the midst of an Aśoka garden, absorbed in dhyāna.

निवेदयित्वाभिज्ञानं प्रवृत्तिं विनिवेद्य च ।
समाश्वास्य च वैदेहीं मर्दयामास तोरणम् ॥ ७४ ॥
nivedayitvābhijñānaṁ pravṛttiṁ vinivedya cha ।
samāśvāsyā cha vaidehīm mardayāmāsa toraṇam ॥ 74 ॥

Then having shown her the sign (from Rāma), he related to her all about the friendship between Rāma and Sugrīva, and having convinced Videha's (Janaka's) daughter, he smashed the gate of the place.

पञ्च सेनाग्रगान् हत्वा सप्त मन्त्रिसुतानपि ।
शूरमक्षं च निक्षिप्य ग्रहणं समुपागमत् ॥ ७५ ॥
pañcha senāgragān hatvā sapta mantrisutānapi ।
śūramakṣaṁ cha niṣīpya grahaṇaṁ samupāgamat ॥ 75 ॥

Then having slain five army generals, seven sons of ministers, and the heroic Akṣa, he was captured by the arms of Indrajit.

अस्त्रेणोन्मुक्तमात्मानं ज्ञात्वा पैतामहाद् वरात् ।
मर्षयन् राक्षसान् वीरो यन्त्रिणस्तान् यदृच्छया ॥ ७६ ॥
astreṇonmuktamātmānaṁ jñātvā paitāmahād varāt ।
marṣayan rākṣasān vīro yantriṇastān yadṛchchayā ॥ 76 ॥

Then with the help of missile given by his grandsire, he got himself freed. He forgave those Rākṣasas that were leading him (to Rāvaṇa.)

ततो दग्ध्वा पुरीं लङ्कामृते सीतां च मैथिलीम् ।
रामाय प्रियमाख्यातुं पुनरायान्महाकपिः ॥ ७७ ॥
tato dagdhvā purīm laṅkāmrte sītāṁ cha maithilīm ।
rāmāya priyamākhyātum punarāyānmahākapiḥ ॥ 77 ॥

Then Hanumān having burnt down the city of Laṅka, with the exception of the place occupied by Mithilā's daughter, the mighty one returned, with the intention of delivering the good news to Rāma.

सोऽभिगम्य महात्मानं कृत्वा रामं प्रदक्षिणम् ।

न्यवेदयदमेयात्मा दृष्टा सीतेति तत्त्वतः ॥ ७८ ॥

*so 'bhigamya mahātmānaṁ kṛtvā rāmaṁ pradakṣiṇam /
nyavedadayadameyātmā dṛṣṭā sīteti tattvataḥ ॥ 78 ॥*

Having come before the high-souled Rāma, he did his (Rāma's) circumambulation and addressed him, saying, - "I have truly seen Sītā".

ततः सुग्रीवसहितो गत्वा तीरं महोदधेः ।

समुद्रं क्षोभयामास शरैरादित्यसंनिभैः ॥ ७९ ॥

*tataḥ sugrīvasahito gatvā tīraṁ mahodadheḥ /
samudraṁ kṣobhayāmāsa śarairādityasaṁnibhaiḥ ॥ 79 ॥*

Thereafter accompanied by Sugrīva, Rāma inspected the shore of the mighty ocean, and with missiles producing heat like the sun, agitated the ocean.

दर्शयामास चात्मानं समुद्रः सरितां पतिः ।

समुद्रवचनाच्चैव नलं सेतुमकारयत् ॥ ८० ॥

*darśayāmāsa chātmānaṁ samudraḥ saritāṁ patiḥ
samudravachanāchchaiva nalaṁ setumakārayat ॥ 80 ॥*

Then, the ocean waters are displaced. Following those displaced waters, Nala constructed a bridge over the water to the city of Lāṅka.

तेन गत्वा पुरीं लङ्कां हत्वा रावणमाहवे ।

रामः सीतामनुप्राप्य परां ब्रीडामुपागमत् ॥ ८१ ॥

*tena gatvā purīm laṅkāṁ hatvā rāvaṇamāhave /
rāmaḥ sītāmanuprāpya parāṁ vrīḍāmupāgamat ॥ 81 ॥*

By that bridge Rāma went to the city of Lāṅka and killed Rāvaṇa in battle. Having recovered Sītā, Rāma breathed a great sigh of relief.

तामुवाच ततो रामः परुषं जनसंसदि ।

अमृष्यमाणा सा सीता विवेश ज्वलनं सती ॥ ८२ ॥

*tāmuvācha tato rāmaḥ paruṣaṁ janasaṁsadi /
amṛṣyamāṇā sā sītā viveśa jvalanaṁ satī ॥ 82 ॥*

The case of Sītā's kidnapping was discussed in the assembly of people. Incapable of bearing this insult, the chaste Sītā

underwent the test of Agni (fire).

ततोऽग्निवचनात् सीतां ज्ञात्वा विगतकल्मषाम् ।
कर्मणा तेन महता त्रैलोक्यं सचराचरम् ॥ ८३ ॥
सदेवर्षिगणं तुष्टं राघवस्य महात्मनः ।

*tato 'gnivachanāt sītām jñātvā vigatakalmaṣām ।
karmaṇā tena mahatā trailokyam sacharācharam ॥ 83 ॥
sadevarṣigaṇam tuṣṭam rāghavasya mahātmanaḥ ।*

Thereupon the sinlessness of Sītā was proved by the test of Agni, and devas and ṛṣis in the three worlds become satisfied. This made Rāma exceedingly pleased,

बभौ रामः सम्प्रहृष्टः पूजितः सर्वदैवतैः ॥ ८४ ॥
अभिषिच्य च लङ्कायां राक्षसेन्द्रं विभीषणम् ।
कृतकृत्यस्तदा रामो विज्वरः प्रमुदोद ह ॥ ८५ ॥
*babhau rāmaḥ samprahṛṣṭaḥ pūjitaḥ sarvadaivataiḥ ॥ 84 ॥
abhiṣichya cha laṅkāyām rākṣasendraṁ vibhīṣaṇam ।
kṛtakṛtyastadā rāmo vijvaraḥ pramumoda ha ॥ 85 ॥*

Then installing that foremost of Rākṣasas, called Vibhīṣaṇa on the throne of Laṅkā, Rāma was perfectly comfortable, and rejoiced exceedingly.

देवताभ्यो वरं प्राप्य समुत्थाप्य च वानरान् ।
अयोध्यां प्रस्थितो रामः पुष्पकेण सुहृद्वृतः ॥ ८६ ॥
*devatābhyo varam prāpya samutthāpya cha vānarān ।
ayodhyām prasthito rāmaḥ puṣpakeṇa suhṛdvṛtaḥ ॥ 86 ॥*

Then Rāma obtaining a boon from the Devatās, ordered all the Vānaras to accompany him along with his friends to Ayodhyā on the Puṣpaka.

भरद्वाजाश्रमं गत्वा रामः सत्यपराक्रमः ।
भरतस्यान्तिके रामो हनूमन्तं व्यसर्जयत् ॥ ८७ ॥
*bharadvājaśramaṁ gatvā rāmaḥ satyaparākramaḥ ।
bharatasyāntike rāmo hanūmantam vyasarjayat ॥ 87 ॥*

And repairing to Bharadvāja's Āśrama, Rāma, possessed with true prowess, despatched Hanumān to Bharata.

पुनराख्यायिकां जल्पन् सुग्रीवसहितस्तदा ।

पुष्पकं तत् समारुह्य नन्दिग्रामं ययौ तदा ॥ ८८ ॥

punarākhyāyikāṁ jalpan sugrīvasahitastadā ।
puṣpakam tat samāruhya nandigrāmaṁ yayau tadā ॥ 88 ॥

Then talking over past affairs, accompanied with Sugrīva, Rāma, mounted on the Puṣpaka, departed for Nandigrāma.

नन्दिग्रामे जटां हित्वा भ्रातृभिः सहितोऽनघः ।

रामः सीतामनुप्राप्य राज्यं पुनरवाप्तवान् ॥ ८९ ॥

nandigrāme jaṭāṁ hitvā bhrātṛbhiḥ sahito'naghaḥ ।
rāmaḥ sītāmanuprāpya rājyaṁ punaravāptavān ॥ 89 ॥

Having arrived at Nandigrāma, Rāma devoid of any pāpa karams shaved his head of matted locks along with his brothers, and having regained Sītā, he got back his kingdom.

प्रहृष्टमुदितो रेकस्तुष्टः पुष्टः सुधार्मिकः ।

निरामयो ह्यरोगश्च दुर्भिक्षभयवर्जितः ॥ ९० ॥

prahṛṣṭamudito rekastuṣṭaḥ puṣṭaḥ sudhārmikaḥ ।
nirāmayo hyarogaścha durbhikṣabhayavarjitaḥ ॥ 90 ॥

During his reign, his subjects would enjoy happiness and contentment, become hale, follow dharma, and be devoid of mental problems and diseases. They would also be free from the fear of famine.

न पुत्रमरणं केचिद् द्रक्ष्यन्ति पुरुषाः क्वचित् ।

नार्यश्चाविधवा नित्यं भविष्यन्ति पतिव्रताः ॥ ९१ ॥

na putramaraṇaṁ kechid draṅṣayanti puruṣāḥ kvachit ।
nāryaśchāvidhavā nityaṁ bhaviṣyanti pativrataḥ ॥ 91 ॥

Where no person (father or mother) would witness their son's death, and women would be ever pativrata (never would divorce their husbands because of their ill-treatment) and never bear widowhood.

न चाग्निजं भयं किञ्चिन्नाप्सु मज्जन्ति जन्तवः ।

न वातजं भयं किञ्चिन्नापि ज्वरकृतं तथा ॥ ९२ ॥

न चापि क्षुद्रयं तत्र न तस्करभयं तथा ।

नगराणि च राष्ट्राणि धनधान्ययुतानि च ॥ ९३ ॥

नित्यं प्रमुदिताः सर्वे यथा कृतयुगे तथा ।

*na chāgnijam bhayam kimchinnāpsu majjanti jantavaḥ ।
na vātajam bhayam kimchinnāpi jvarakṛtam tathā ॥ 92 ॥
na chāpi kṣudbhayam tatra na taskarabhayam tathā ।
nagarāṇi cha rāṣṭrāṇi dhanadhānyayutāni cha ॥ 93 ॥
nityam pramuditāḥ sarve yathā kṛtayuge tathā ।*

No fear of conflagration ever chased people, nor did creatures be drowned in water. And no danger will ever come from hunger or thieves. And all lived happily as at the Satyayuga.

Note: Rāma's period was the 24th Tretā. Here Satyayuga means 24th Satyayuga.

अश्वमेधशतैरिष्टा तथा बहुसुवर्णकैः ॥ ९४ ॥

गवां कोट्ययुतं दत्त्वा विद्वद्भ्यो विधिपूर्वकम् ।

असंख्येयं धनं दत्त्वा ब्राह्मणेभ्यो महायशाः ॥ ९५ ॥

राजवंशाञ्छतगुणान् स्थापयिष्यति राघवः ।

चातुर्वर्ण्यं च लोकेऽस्मिन् स्वे स्वे धर्मे नियोक्ष्यति ॥ ९६ ॥

*aśvamedhaśatairīṣṭvā tathā bahusuvārṇakaiḥ ॥ 94 ॥
gavāṃ koṭyayutam dattvā vidvadbhyo vidhipūrvakam ।
asaṅkhyeyam dhanam dattvā brāhmaṇebhyo mahāyaśāḥ ॥
rājavarṇāṇchhataguṇān sthāpayiṣyati rāghavaḥ ।
chāturvarṇyam cha loke'smin sve sve dharṇe niyoḥṣayati ॥*

Having performed hundreds of Aśvamedha yāgas, giving away countless gold to people, thousands of cows to learned persons following the instructions of Śāstra, and countless wealth to famous scholars, there will be born hundreds of royal families in the family line of Rāghava, and he will create an atmosphere where all the four Varṇas will be able to do their nitya karmas (obligatory duties).

Note: Ayuta is ten thousand, and koṭi is ten million.

दशवर्षसहस्राणि दशवर्षशतानि च ।

रामो राज्यमुपासित्वा ब्रह्मलोकं प्रयास्यति ॥ ९७ ॥

*daśavarṣasahasrāṇi daśavarṣaśatāni cha ।
rāmo rājyamupāsitvā brahmalokam prayāsyati ॥ 97 ॥*

And having reigned for ten thousand and as many hundred years (11000 years in different births). Rāma will attain mokṣa.

इदं पवित्रं पापघ्नं पुण्यं वेदैश्च सम्मितम् ।

यः पठेत् रामचरितं सर्वपापैः प्रमुच्यते ॥ ९८ ॥

idaṁ pavitraṁ pāpaghnaṁ puṇyaṁ vedaiścha sammitam ।
yaḥ paṭhet rāmācharitaṁ sarvapāpaiḥ pramuchyate ॥ 98 ॥

He that reads this sacred, pāpa-destroying, merit-bestowing history of Rāma like that of the Veda itself, becomes cleansed from all pāpas (acts causing down-gradation of a human being).

एतदाख्यानमायुष्यं पठन् रामायणं नरः ।

सपुत्रपौत्रः सगणः प्रेत्य स्वर्गे महायते ॥ ९९ ॥

etadākhyānamāyusaṁ paṭhan rāmāyaṇaṁ naraḥ ।
saputrapautraḥ saganah pretya svarge mahāyate ॥ 99 ॥

The man that reads this Rāmāyaṇa throughout his lifetime, enjoys happiness after death along with his sons, grandsons and relations.

पठन् द्विजो वागृषभत्वमीयात्

स्यात् क्षत्रियो भूमिपतित्वमीयात् ।

वणिग्जनः पुण्यफलत्वमीया-

ज्जनश्च शूद्रोऽपि महत्त्वमीयात् ॥ १०० ॥

paṭhan dvijo vāgṛṣabhatvamīyāt
syāt kṣatriyo bhūmipatitvamīyāt ।

vaṇigjanaḥ puṇyaphalatvamīyā-
jjanaścha śūdro'pi mahattvamīyāt ॥ 100 ॥

If a person of Brāhmaṇa sanskāras reads it, he attains excellence in speech; a person of Kṣatriya sankāras will acquire lordship over landed possessions; a person of Vaiśya sanskāras, abundance of wealth in trade; and a person of Śūdra sanskāras, greatness.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे (श्रीमद्रामायणकथासङ्क्षेपो नाम) प्रथमः सर्गः ।।

Thus ends the first sarga of Bālakāṇḍa of the Rāmāyaṇa in

a synopsis of the first-ever epic composed by sage Vālmīki.

SARGA 2: VĀLMĪKI GETS DIVINE INSPIRATION TO COMPILE THE HISTORY

Sage Vālmīki goes to river Tamasā for a bath and sees a couple of birds, of which a hunter kills one. Vālmīki unintentionally utters a śloka out of shock, which is new chhanda, of which he is very much confused as to why such a śloka has come from his tongue. Brahmā appears and ordains Vālmīki to author Rāmāyaṇa, history of Rāma, for which purpose alone Vālmīki had an inspiration of this divine chhanda.

नारदस्य तु तद् वाक्यं श्रुत्वा वाक्यविशारदः ।
पूजयामास धर्मात्मा सह शिष्यो महामुनिम् ॥१॥
nāradasya tu tad vākyaṁ śrutvā vākyaaviśāradaḥ ।
pūjayāmāsa dharmātmā saha śiṣyo mahāmunim ॥1॥

Hearing those words of Nārada, that one (Vālmīki) possessed of Dharma, skilled in speech, together with his disciples, honoured that great sage.

यथावत् पूजितस्तेन देवर्षिनारदस्तथा ।
आपृच्छ्यैवाभ्यनुज्ञातः स जगाम विहायसम् ॥२॥
yathāvat pūjitastena devarṣirnaradastathā ।
āprchchhyaivābhyanuññātaḥ sa jagāma vihāyasam ॥2॥

Having received due honours, Devarṣi Nārada, taking leave of him (Vālmīki), went to his abode in interstellar space.

स मुहूर्तं गते तस्मिन् देवलोकं मुनिस्तदा ।
जगाम तमसातीरं जाह्नव्यास्त्वविदूरतः ॥३॥
sa muhūrtaṁ gate tasmin devalokaṁ munistadā ।
jagāma tamasātirāṁ jāhnavyāstvidūrataḥ ॥3॥

When Nārada had left for interstellar space, that sage (Vālmīki) went to the banks of the Tamasā River not very far from Jāhnavī (Yamunā River).

स तु तीरं समासाद्य तमसाया मुनिस्तदा ।
शिष्यमाह स्थितं पार्श्वे दृष्ट्वा तीर्थमकर्दमम् ॥४॥

*sa tu tīraṁ samāsādyā tamasāyā munistadā ।
śiṣyamāha sthitaṁ pārśve dṛṣṭvā tīrthamakardamam ॥4॥*

Having arrived at the banks of that river, the sage, observing a clean spot devoid of mud, spoke to his disciple standing by.

अकर्दममिदं तीर्थे भरद्वाज निशामय ।
रमणीयं प्रसन्नाम्बु सन्मनुष्यमनो यथा ॥५॥
*akardamamidaṁ tīrthe bharadvāja niśāmaya ।
ramaṇīyaṁ prasannāmbu sanmanuṣyamano yathā ॥5॥*

“O Bharadvāja, behold this clean spot. It is beautiful and contains pleasant waters like the minds of good men.

न्यस्यतां कलशस्तात दीयतां वल्कलं मम ।
इदमेवावगाहिष्ये तमसातीर्थमुत्तमम् ॥६॥
*nyasyatāṁ kalaśastāta dīyatāṁ valkalaṁ mama ।
idamevāvagāhiṣye tamasātīrthamuttamam ॥6॥*

“O child, put down your pitcher and give me my attire. I will bathe in this Tamasā, the best of Tīrthas (holy spots).”

एवमुक्तो भरद्वाजो वाल्मीकेन महात्मना ।
प्रायच्छत मुनेस्तस्य वल्कलं नियतो गुरुः ॥ ७ ॥
*evamukto bharadvājo vālmīkena mahātmanā ।
prāyachchata munestasya valkalaṁ niyato guruḥ ॥ 7 ॥*

Thus, asked by the great Vālmīki, Bharadvāja presented the sage, his respected Guru, with his attire.

स शिष्याहस्तदादाय वल्कलं नियतेन्द्रियः ।
विचचार ह पश्यंस्तत् सर्वतो विपुलं वनम् ॥८॥
*sa śiṣyāhastadādāya valkalaṁ niyatendriyaḥ ।
vichachāra ha paśyanīstat sarvato vipulaṁ vanam ॥8॥*

That one of subdued senses, having received his attire from his disciple, began to range around, surveying that extensive forest.

तस्याभ्याशे तु मिथुनं चरन्तमनपायिनम् ।
ददर्श भगवांस्तत्र क्रौञ्चयोश्चारुनिःस्वनम् ॥९॥
*tasyābhyāśe tu mithunaṁ charantamanapāyinaṁ ।
dadarśa bhagavāṁstatra krauñchayośchāruniḥsvanam ॥9॥*

In the vicinity of the forest, that Bhagwana (reverend one) saw a pair of Krauñchas, emitting melodious sounds, ranging around and never parting from one another.

तस्मात् तु मिथुनादेकं पुमांसं पापनिश्चयः ।

जघान वैरनिलयो निषादस्तस्य पश्यतः ॥१०॥

tasmāt tu mithunādekam pumāṁsaṁ pāpaniścayaḥ ।

jaghāna vairanilayo niṣādatastasya paśyataḥ ॥10॥

At this juncture, a wicked-minded fowler, without any cause of hostility, slew the male partner in the very presence of the sage (Vālmiki).

तं शोणितपरीताङ्गं चेष्टमानं महीतले ।

भार्या तु निहतं दृष्ट्वा रुराव करुणां गिरम् ॥११॥

taṁ śoṇitaparītāṅgaṁ cheṣṭamānaṁ mahītale ।

bhāryā tu nihataṁ dṛṣṭvā rurāva karuṇāṁ giram ॥11॥

Observing him struggling on the earth, bathed in blood, his female companion began to bewail in piteous accents.

वियुक्ता पतिना तेन द्विजेन सहचारिणा ।

ताम्रशीर्षेण मत्तेन पत्रिणा सहितेन वै ॥१२॥

viyuktā patinā tena dvijena sahachāriṇā ।

tāmraśīrṣeṇa mattena patriṇā sahiteṇa vai ॥12॥

At the prospect of her separation from her copper-crested oviparous husband, engaged in sport with extended plumage.

तथाविधं द्विजं दृष्ट्वा निषादेन निपातितम् ।

ऋषेर्धर्मात्मनस्तस्य कारुण्यं समपद्यत ॥१३॥

tathāvidhaṁ dvijaṁ dṛṣṭvā niṣādena nipātitaṁ ।

ṛṣerdharmātmānastasya kāruṇyaṁ samapadyata ॥13॥

Finding the bird in that condition thus brought down by the fowler, the pity of that dharmātmā (soul embedded in dharma) Ṛṣi was excited exceedingly.

ततः करुणवेदित्वादधर्मोऽयमिति द्विजः ।

निशाम्य रुदतीं क्रौञ्चीमिदं वचनमब्रवीत् ॥ १४ ॥

tataḥ karuṇaveditvā dhadharṁ'o'yamiti dvijaḥ ।

niśāmya rudatīm krauñchīmidam vachanamabravīt ॥ 14 ॥

Then considering it to be an act of adharma, with a heart moved with pity, that Brahma-realized one, beholding the weeping Krauñchi, spoke these words.

मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः ।
यत् क्रौञ्चमिथुनादेकमवधीः काममोहितम् ॥१५॥
*mā niśāda pratiṣṭhāṁ tvamagamaḥ śāśvatīḥ samāḥ ।
yat krauñchamithunādekamavadhīḥ kāmamohitam ॥15 ॥*

Fowler! since you have slain one of a pair of Krauñchas, you shall never attain respect!

तस्येत्यं ब्रुवतश्चिन्ता बभूव हृदि वीक्षतः ।
शोकार्तेनास्य शकुनेः किमिदं व्याहृतं मया ॥१६॥
*tasyetthaṁ bruvataśchintā babhūva hṛdi vīkṣataḥ ।
śokārtenāsya śakuneḥ kimidaṁ vyāhṛtaṁ mayā ॥16 ॥*

Having uttered this, he worried himself, what is this that I have said, afflicted with grief for the bird?

चिन्तयन् स महाप्राज्ञश्चकार मतिमान्मतिम् ।
शिष्यं चैवाब्रवीद् वाक्यमिदं स मुनिपुङ्गवः ॥ १७ ॥
*chintayan sa mahāprājñaśchakāra matimānmatim ।
śiṣyaṁ chaivābravīd vākyaṁidaṁ sa munipuṅgavaḥ ॥ 17 ॥*

Resolving thus in his mind, that highly-wise one and best of sages addressed his disciple, saying.

पादबद्धोऽक्षरसमस्तन्त्रीलयसमन्वितः ।
शोकार्तस्य प्रवृत्तो मे श्लोको भवतु नान्यथा ॥१८॥
*pādabaddho 'kṣarasamastantrīlayasamanvitaḥ ।
śokārtasya pravṛtto me śloko bhavatu nānyathā ॥18 ॥*

This speech that I have uttered composed in 3 pādas (3 quaters) of equal 8 syllables each (Anuṣṭupa Chhanda has three pādas of 8 syllables each). It has rhythm and is capable of being chanted to the accompaniment of a stringed instrument. Let it therefore go forth as a śloka!

शिष्यस्तु तस्य ब्रुवतो मुनेर्वाक्यमनुत्तमम् ।
प्रतिजग्राह संतुष्टस्तस्य तुष्टोऽभवन्मुनि ॥१९॥

*śiṣyastu tasya bruvato munervākyamanuttamam /
pratijagrāha saṁtuṣṭastasya tuṣṭo 'bhavanmuni ॥19 ॥*

When the sage had spoken thus, his disciple, well pleased, assented to his excellent speech; and thereat that pious person was gratified.

सोऽभिषेकं ततः कृत्वा तीर्थे तस्मिन् यथाविधि ।
तमेव चिन्तयन्नर्थमुपावर्तत वै मुनिः ॥२०॥
*so 'bhiṣekaṁ tataḥ kṛtvā tīrthe tasmin yathāvidhi /
tameva chintayannarthamupāvartata vai muniḥ ॥20 ॥*

Then having duly performed his ablutions at that holy spot, the reverend sage retraced his steps, pondering over the incidents touching the śloka.

भरद्वाजस्ततः शिष्यो विनीतः श्रुतवान् गुरोः ।
कलशं पूर्णमादाय पृष्ठतोऽनुजगाम ह ॥ २१ ॥
*bharadvājastataḥ śiṣyo vinītaḥ śrutavān guroḥ /
kalaśaṁ pūrṇamādāya pṛṣṭhato 'nujagāma ha ॥ 21 ॥*

His disciple also, accomplished in learning, and of meek demeanour, followed Vālmīki, carrying on his back a pitcher filled with water.

स प्रविश्याश्रमपदं शिष्येण सह धर्मवित् ।
उपविष्टः कथाश्चान्याश्चकार ध्यानमास्थितः ॥२२॥
*sa praviśyāśramapadaṁ śiṣyeṇa saha dharmavit /
upaviṣṭaḥ kathāśchānyāśchakāra dhyānamāsthitaḥ ॥22 ॥*

Having entered the Āśrama along with his disciple, conversant with dharma engaged in diverse kinds of talk, revolved in his mind the circumstances connected with the verses.

आजगाम ततो ब्रह्मा लोककर्ता स्वयं प्रभुः ।
चतुर्मुखो महातेजा द्रष्टुं तं मुनिपुङ्गवम् ॥२३॥
*ājagāma tato brahmā lokakartā svayaṁ prabhuḥ /
chaturmukho mahātejā draṣṭuṁ taṁ munipuṅgavam ॥23 ॥*

It came to pass that desirous of seeing the best of sages, there arrived, that lord and first father of human generation on

this globe, the effulgent Brahmā, well versed in four Vedas.

वाल्मीरिरथ तं दृष्ट्वा सहसोत्थाय वाग्यतः ।
 प्राञ्जलिः प्रयतो भूत्वा तस्थौ परमविस्मितः ॥२४॥
vālmīrīratha taṁ dṛṣṭvā sahasotthāya vāgyataḥ ।
prāñjaliḥ prayato bhūtvā tasthau paramavismitaḥ ॥24॥

Beholding him, Vālmīki rose quickly. He was greatly wonderstruck; humbly and silently, he stood before Brahmā with folded hands.

पूजयामास तं देवं पाद्यार्ध्यासनवन्दनैः ।
 प्रणम्य विधिवच्चैनं पृष्ट्वा चैव निरामयम् ॥२५॥
pūjayāmāsa taṁ devaṁ pādyārdhyāsanavandanaiḥ ।
praṇamya vidhivachchainaṁ pṛṣṭvā chaiva nirāmayam ॥25॥

And with due obeisance, Vālmīki offered that Divine Being water to wash his feet and other things for reception.

अथोपविश्य भगवानासने परमार्चिते ।
 वाल्मीकये च ऋषये संदिदेशासनं ततः ॥ २६ ॥
athopaviśya bhagavānāsane paramārchite ।
vālmīkaye cha ṛṣaye saṁdideśāsanaṁ tataḥ ॥ 26 ॥

Having sat down on a highly-honoured seat, Bhagwan (reverend one) asked him (Vālmīki) to take a seat.

ब्रह्मणा समनुज्ञातः सोऽप्युपाविशदासने ।
 उपविष्टे तदा तस्मिन् साक्षाल्लोकपितामहे ॥२७॥
 तद्गतेनैव मनसा वाल्मीकिर्ध्यानमास्थितः ।
 पापात्मना कृतं कष्टं वैरग्रहणबुद्धिना ॥ २८ ॥
 यत् तादृशं चारुरवं क्रौञ्चं हन्यादकारणात् ।
 शोचन्नेव पुनः क्रौञ्चीमुपश्लोकमिमं जगौ ॥ २९ ॥
brahmaṇā samanujñātaḥ so'pyupāviśadāsane ।
upaviṣṭe tadā tasmin sākṣāllōkapitāmahe ॥27॥
tadgatenaiva manasā vālmīkirdhyānamāsthitaḥ ।
pāpātmanā kṛtaṁ kṛtaṁ vairagrahaṇabuddhinā ॥ 28 ॥
yat tādṛśaṁ chāuravaṁ krauñchaṁ hanyādakāraṇāt ।
śochanneva punaḥ krauñchīmupaślōkamimaṁ jagau ॥ 29

Having been seated in the Grandsire's presence, Vālmīki,

pondering over the same subject, became plunged in thought. What a pāpa (immoral act) has been committed by the wicked-minded one, incited by hostile feeling, that he without cause killed that sweetly-singing Krauñcha! And thereupon, again lamenting that female Krauñcha, he, in grief of heart, mentally recited those verses.

पुनरन्तर्गतमना भूत्वा शोकपरायणः ।
तमुवाच ततो ब्रह्मा प्रहसन् मुनिपुङ्गवम् ॥ ३० ॥
श्लोक एवास्त्वयं बद्धो नात्र कार्या विचारणा ।
मच्छन्दादेव ते ब्रह्मन् प्रवृत्तेयं सरस्वती ॥ ३१ ॥

*punarantargatamanā bhūtvā śokaparāyaṇaḥ ।
tamuvācha tato brahmā prahasan munipuṅgavam ॥ 30 ॥
śloka evāstvayaṁ baddho nātra kār्या vichārāṇā ।
machchhandādeva te brahman pravṛtてyaṁ sarasvatī ॥ 31 ॥*

Then smiling, Brahmā spoke to the excellent sage, Those verses of yours which you have composed in a śloka (metre) shall attain celebrity; no doubt need be entertained in this regard. I also intended so that those verses had come out of your mouth (so that the composition of laukika literature would become possible).

रामस्य चरितं कृत्स्नं कुरु त्वमृषिसत्तम ।
धर्मात्मनो भगवतो लोके रामस्य धीमतः ॥ ३२ ॥
वृत्तं कथय धीरस्य यथा ते नारदाच्छ्रुतम् ।
rāmasya charitaṁ kṛtsnaṁ kuru tvamṛṣisattama ।
dharmātmāno bhagavato loke rāmasya dhīmataḥ ॥ 32 ॥
vṛttaṁ kathaya dhīrasya yathā te nārādāchchhutam ।

O best of Ṛṣis, compose the entire history of Rāma. Relate to the world the history of the dhārmika and intelligent Rāma crowned with qualities as you have heard from Nārada.

रहस्यं च प्रकाशं च यद् वृत्तं तस्य धीमतः ॥ ३३ ॥
रामस्य सहसौमित्रे राक्षसानां च सर्वशः ।
वैदेह्याश्चैव यत् वृत्तं प्रकाशं यदि वा रहः ॥ ३४ ॥
तच्चाप्यविदितं सर्वं विदितं ते भविष्यति ।

rahasyam cha prakāśam cha yad vṛttam tasya dhīmataḥ ॥33
rāmasya sahasaumitre rākṣasānām cha sarvaśaḥ ।
vaidehyāśchaiva yat vṛttam prakāśam yadi vā rahaḥ ॥ 34 ॥
tachchāpyaviditam sarvam viditam te bhaviṣyati ।

Relate all what is known, and all what is unknown to the world, O wise one, concerning Rāma, Lakṣmaṇa, and Videha's daughter, and all the Rākṣasas. And even what is not known to Nārada, shall be unfolded to you.

न ते वागनुता काव्ये काचिदत्र भविष्यति ॥ ३५ ॥
 कुरु रामकथां पुण्यां श्लोकबद्धां मनोरमाम् ।
na te vāganṛtā kāvyē kāchidatra bhaviṣyati ॥ 35 ॥
kuru rāmakathām puṇyāṁ ślokabaddhām manoramām ।

No words of yours in this poem shall contain an untruth. Therefore, now compose into verses this delightful story of Rāma.

यावत् स्थास्यन्ति गिरयः सरितश्च महीतले ॥ ३६ ॥
 तावद् रामायणकथा लोकेषु प्रचरिष्यति ।
yāvat sthāsyanti girayaḥ saritaścha mahītale ॥ 36 ॥
tāvad rāmāyaṇakathā lokeṣu prachariṣyati ।

As long as the mountains and the seas exist on earth, the history of Rāmāyaṇa will remain prevalent among men.

यावद् रामस्य च कथा त्वत्कृता प्रचरिष्यति ॥ ३७ ॥
 तावदूर्ध्वमधश्च त्वमल्लोकेषु निवत्स्यसि ।
yāvad rāmasya cha kathā tvatkṛtā prachariyati ॥ 37 ॥
tāvadūrdhvamadhaścha tvana mallokeṣu nivatsyasi ।

As long as this story of Rāmāyaṇa shall retain its currency, you shall be remembered in human beings and divine beings.

इत्युक्त्वा भगवान् ब्रह्मा तत्रैवान्तरधीयत ।
 ततः सशिष्यो भगवान् मुनिर्विस्मयमाययौ ॥ ३८ ॥
ityuktvā bhagavān brahmā tatraivāntaradhīyata ।
tataḥ saśiṣyo bhagavān munirviśmayamayau ॥ 38 ॥

Having said this, the lord Brahmā disappeared there. And

thereat the sage and his disciples marvelled greatly.

तस्य शिष्यास्ततः सर्वे जगुः श्लोकमिमं पुनः ।

मुहुर्मुहुः प्रीयमाणाः प्राहुश्च भृशविस्मिताः ॥ ३९ ॥

tasya śiṣyāstataḥ sarve jaguḥ ślokamimam punaḥ ।

muhurmuhuḥ prīyamāṇāḥ prāhuścha bhṛṣavismitāḥ ॥ 39 ॥

His disciples sang those verses again and again and, momentarily experiencing pleasure, recited them with exceeding wonder.

समाक्षरैश्चतुर्भिर्यः पादैर्गीतो महर्षिणा ।

सोऽनुव्याहरणाद् भूयः शोकः श्लोकत्वमागतः ॥ ४० ॥

samākṣaraiśchaturbhiryaḥ pādairgīto maharṣiṇā ।

so'nuvyāharaṇād bhūyaḥ śokaḥ ślokatvamāgataḥ ॥ 40 ॥

Those verses, composed of an even number of syllables and furnished with four pādas (quarters), sung by the great saint, have, in virtue of frequent repetition, been associated with a world of pathos and have attained the eminence of a śloka.

तस्य बुद्धिरियं जाता महर्षेर्भावितात्मनः ।

कृत्स्नं रामायणं काव्यमीदृशैः करवाण्यहम् ॥ ४१ ॥

tasya buddhiriyam jāta maharṣerbhāvitātmanaḥ ।

kṛtsnam rāmāyaṇam kāvyamīdṛśaiḥ karavāṇyahaṁ ॥ 41 ॥

Now it is the intention of that illustrious and self-centred sage to compose the entire Rāmāyaṇa in this metre.

उदारवृत्तार्थपदैर्मनोरमै-

स्तदास्य रामस्य चकार कीर्तिमान् ।

समाक्षरैः श्लोकशतैर्यशस्विनो

यशस्करं काव्यमुदारदर्शनः ॥ ४२ ॥

udāravṛttārtthapadairmanoramai-

stadāsya rāmasya chakāra kīrtimān ।

samākṣaraiḥ ślokaśatairyasvino

yaśaskaram kāvyamudāradarśanaḥ ॥ 42 ॥

The great ascetic Vālmīki of gracious appearance and unparalleled renown composed a poetry consisting of hundreds

of verses in melodious measure, couching the significance of the history of Rāma.

तदुपगतसमाससंधियोगं
 सममधुरोपनतार्थवाक्यबद्धम् ।
 रघुवरचरितं मुनिप्रणीतं
 दशशिरसश्च वधं निशामयध्वम् ॥४३॥

tadupagatasamāsasandhiyogaṁ
samamadhuropanatārthavākyabaddham ।
raghuvaracharitaṁ munipraṇītaṁ
daśaśirasaścha vadhaṁ niśāmayadhvam ॥43॥

Listen to the annals of the foremost of Raghu's race, and the destruction of the Ten headed one composed by the ascetic, with Samāsas (compounds), Sandhis (euphonic combinations), Prakṛtis (roots), and Pratayas (suffixes); lucid with sweet and words formed with even number of syllables.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे द्वितीयः सर्गः । ।

Thus ends the second sarga of Balakanda of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 3: VĀLMĪKI GETS INSPIRATION TO COMPILE THE HISTORY

The scheme of compiling the history of Rāmayaṇa in epic form is described here. The whole of the epic is rendered in its quintessence, as to how Sage Vālmīki scheduled the narration of important milestones of the epic.

श्रुत्वा वस्तु समग्रं तद्धर्मार्थसहितं हितम् ।
 व्यक्तमन्वेषते भूयो यद् वृत्तं तस्य धीमतः ॥१॥
śrutvā vastu samagraṁ taddharmārthasahitaṁ hitama ।
vyaktamanveṣate bhūyo yad vṛttaṁ tasya dhīmataḥ ॥1॥

Having heard the entire history of the intelligent Rāma, containing the essence of dharma and artha, Vālmīki again sought to get insight into it.

उपस्पृश्योदकं सम्यङ्मुनिः स्थित्वा कृताञ्जलिः ।

प्राचीनाग्रेषु दर्भेषु धर्मेणान्वेषते गतिम् ॥२॥

upaspr̥śyodakam samyaṅmuniḥ sthitvā kṛtāñjaliḥ ।

prāchīnāgreṣu darbheṣu dharmeṇānveṣate gatim ॥2॥

Having washed his hands and feet with water and having sipped them, sitting himself facing the east on a seat of kuśa grass, with joined palms, he started beholding the history of Rāma with his yogic powers.

रामलक्ष्मणसीताभी राज्ञा दशरथेन च ।

सभार्येण सराष्ट्रेण यत् प्राप्तं तत्र तत्त्वतः ॥ ३ ॥

हसितं भाषितं चैव गतिर्यावच्च चेष्टितम् ।

तत् सर्वं धर्मवीर्येण यथावत् सम्प्रपश्यति ॥ ४ ॥

rāmalakṣmaṇasītābhī rājñā daśarathena cha ।

sabhāryeṇa sarāṣṭreṇa yat prāptam tatra tattvataḥ ॥ 3 ॥

hasitam bhāṣitam chaiva gatiṛyāvachcha cheṣṭitam ।

tat sarvam dharmavīryeṇa yathāvat samprapaśyati ॥ 4 ॥

And by virtue of his Yogic powers, he clearly observed before him Rāma, Lakṣmaṇa, Sītā, and Daśaratha together with his wives in his kingdom, laughing, and talking, and acting, and bearing themselves as in real life.

स्त्रीतृतीयेन च तथा यत् प्राप्तं चरता वने ।

सत्यसंधेन रामेण तत् सर्वं चान्ववैक्षत ॥ ५ ॥

strītr̥tīyena cha tathā yat prāptam charatā vane ।

satyasandhena rāmeṇa tat sarvam chānvavaikṣata ॥ 5 ॥

He also saw all that was endured by Rāma firm in promise, with his wife as the third accompanist roaming in the forest.

ततः पश्यति धर्मात्मा तत् सर्वं योगमास्थितः ।

पुरा यत् तत्र निर्वृत्तं पाणावामलकं यथा ॥६॥

tataḥ paśyati dharmātmā tat sarvam yogamāsthitaḥ ।

purā yat tatra nirvṛttam pāṇāvāmalakam yathā ॥6॥

And like an embolic myrobalan on his palm, that righteous-souled sage by virtue of his yoga, perceived all that had happened as well as all that would happen in the past.

तत् सर्वं तत्त्वतो दृष्ट्वा धर्मेण स महामतिः ।
 अभिरामस्य रामस्य तत् सर्वं कर्तुमुद्यतः ॥७॥
tat sarvaṁ tattvato dṛṣṭvā dharmeṇa sa mahāmatih ।
abhirāmasya rāmasya tat sarvaṁ kartumudyataḥ ॥7॥

Having truly seen everything by virtue of his contemplation, that magnanimous one set about recording the charming Rāma's history.

कामार्थगुणसंयुक्तं धर्मार्थगुणविस्तरम् ।
 समुद्रमिव रत्नाढ्यं सर्वश्रुतिमनोहरम् ॥ ८ ॥
 स यथा कथितं पूर्वं नारदेन महात्मना ।
 रघुवंशस्य चरितं चकार भगवान् मुनिः ॥ ९ ॥
kāmārthaguṇasaṁyuktaṁ dharmārthaguṇavistaram ।
samudramiva ratnādhyam sarvaśrutimanoharam ॥ 8 ॥
sa yathā kathitaṁ pūrvam nāradena mahātmanā ।
raghuvamśasya charitaṁ chakāra bhagavān muniḥ ॥ 9 ॥

And agreeably to what had been related by the mighty-souled Nārada, that reverend saint composed the history of Raghu's line, conferring dharma, artha, kāma and mokṣa, and abounding in gems like to the ocean, and captivating to ear and mind.

जन्म रामस्य सुमहद्वीर्यं सर्वानुकृताम् ।
 लोकस्य प्रियतां क्षान्ति सौम्यतां सत्यशीलताम् ॥१०॥
janma rāmasya sumahadvīryam sarvānukūtām ।
lokasya priyatām kṣānti saumyatām satyaśīlatām ॥10॥

About Rāma's birth, his mighty prowess, kindness to all, his popularity, forbearance, goodness and truthfulness.

नाना चित्राः कथाश्चान्या विश्वामित्रसहायने ।
 जानक्याश्च विवाहं च धनुषश्च विभेदनम् ॥११॥
 रामरामविवादं च गुणान् दाशरथेस्तथा ।
 तथाभिषेकं रामस्य कैकेय्या दुष्टभावताम् ॥१२॥
 विघातं चाभिषेकय रामस्य च विवासनम् ।
 राज्ञः शोकं विलापं च परलोकस्य चाश्रयम् ॥१३॥
 प्रकृतीनां विषादं च प्रकृतीनां विसर्जनम् ।
 निषादाधिपसंवादं सूतोपावर्तनं तथा ॥१४॥

*nānā chitrāḥ kathāśchānyā viśvāmitrasahāyane ।
 jānakyāścha vivāhaṁ cha dhanuṣaścha vibhedanam ॥11 ॥
 rāmarāmavivādaṁ cha guṇān dāśarathestathā ।
 tathābhiṣekaṁ rāmasya kaikeyyā duṣṭabhāvatām ॥12 ॥
 vighātaṁ chābhiṣekaya rāmasya cha vivāsanam ।
 rājñah śokaṁ vilāpaṁ cha paralokasya chāśrayam ॥13 ॥
 prakṛtīnāṁ viṣādaṁ cha prakṛtīnāṁ visarjanam ।*

And the wonderful conversation he had with Viśvāmitra; wedding of Janaka's daughter, and breaking the launcher; the hostilities of Rāma with Rāma (Paraśurāma); and the noble qualities of Daśaratha's son and Rāma's installation; and the enmity of Kaikeyī; and the obstacle in the way of the installation; and the exile of Rāma; and the king's grief, lamentations, and departure for the other regions; and the grief of the subjects, and their dismissal (by Rāma to Ayodhyā); and the tidings of the lord of Niṣādas; and the charioteer's return.

*गङ्गायाश्चापि संतारं भरद्वाजस्य दर्शनम् ।
 भरद्वाजाभ्यनुज्ञानाच्चित्रकूटस्य दर्शनम् ॥१५ ॥
 gaṅgāyāśchāpi saṁtāraṁ bharadvājasya darśanam ।
 bharadvājābhyyanujñānāchchitrakūṭasya darśanam ॥15 ॥*

And the crossing over the river Gaṅga and Rāma's meeting with Bharadvāja; arrival at Chitrakūṭa as per advice of Bharadvāja.

*वास्तुकर्मनिवेशं च भरतागमनं तथा ।
 प्रसादनं च रामस्य पितुश्च सलिलक्रियाम् ॥ १६ ॥
 vāstukarmaniveśaṁ cha bharatāgamanam tathā ।
 prasādanam cha rāmasya pituścha salilakriyām ॥ 16 ॥*

And Rāma's building a mansion there and sojourn; and Bharata's arrival, and his propitiation of Rāma; and Rāma's paaying tributes to his father.

*पादुकाभिषेकं च नन्दिग्रामनिवासनम् ।
 दण्डकारण्यगमनं विराधस्य वधं तथा ॥१७ ॥
 pādukābhiṣekaṁ cha nandigrāmanivāsanam ।
 daṇḍakāraṇyagamanam virādhasya vadhaṁ tathā ॥17 ॥*

And the installation of the sandals; and Bharata's dwelling at Nandigrāma; and Rāma's removal to Daṇḍaka and killing of Virādha.

दर्शनं शरभङ्गस्य सुतीक्ष्णेन समागमम् ।
 अनसूयासमाख्यां च अङ्गरागस्य चार्पणम् ॥१८॥
darśanam śarabhaṅgasya sutīkṣaṇena samāgamam ।
anasūyāsamākhyāṁ cha aṅgarāgasya chārpaṇam ॥18॥

And Rāma's interview with Śarabhaṅga and meeting with Suṭīkṣṇa and Sītā's meeting with Anasūyā, and the latter's offering of Aṅgarāga (cosmetic) to the former.

दर्शनं चाप्यगस्त्यस्य धनुषो ग्रहणं तथा ।
 शूर्पणख्याश्च संवादं विरूपकरणं तथा ॥१९॥
darśanam chāpyagastyasya dhanuṣo grahaṇam tathā ।
śūrpaṇakhyaścha saṁvādaṁ virūpakaraṇam tathā ॥19॥

And Rāma's meeting with Agastya, and his learning the operation of missiles developed by him; and the dialogue of Śūrpaṇakhā and her disfigurement.

वधं खरत्रिशिरसोरुत्थानं रावणस्य च ।
 मारीचस्य वधं चैव वैदेह्या हरणं तथा ॥ २० ॥
vadhaṁ kharatrisīrasorutthānaṁ rāvaṇasya cha ।
mārīchasya vadhaṁ chaiva vaidehyā haraṇam tathā ॥ 20 ॥

The slaughter of Khara and Trisīras; and the exertions of Rāvaṇa; the killing of Mārīcha, and the kidnapping of Vaidehī.

राघवस्य विलापं च गृध्रराजनिबर्हणम् ।
 कबन्धदर्शनं चैव पम्पायाश्चापि दर्शनम् ॥ २१ ॥
rāghavasya vilāpaṁ cha gr̥dhrarājaniibarhaṇam ।
kaṁ bandhadarśanaṁ chaiva pampāyāśchāpi darśanam ॥21॥

Rāghava's lamentations, and the death of the king of Gṛdhras; Rāma's encounter with Kabandha, and his view of Pampā.

शबरीदर्शनं चैव फलमूलाशनं तथा ।
 प्रलापं चैव पम्पाया हनूमदर्शनं तथा ॥ २२ ॥

*śabarīdarśanam chaiva phalamūlāsānam tathā /
pralāpaṁ chaiva pampāyā hanūmaddarśanam tathā ॥ 22 ॥*

Rāma's meeting with Sabarī, and his subsistence there on fruits and roots; Rāma's lamentations at Pampā, and meeting with Hanumāna.

ऋष्यमूकस्य गमनं सुग्रीवेण समागमम् ।
प्रत्ययोत्पादनं सख्यं वालिसुग्रीवविग्रहम् ॥२३॥
*ṛṣyamūkasya gamanam sugrīveṇa samāgamam /
pratyayotpādanam sakhyaṁ vālisugrīvavigraham ॥23॥*

The former's sojourn to the Ṛsyamūka and meeting with Sugrīva; Rāma's raising the confidence of Sugrīva and his friendship with the latter; the encounter between Vālī and Sugrīva.

वालिप्रमथनं चैव सुग्रीवप्रतिपादनम् ।
ताराविलापं समयं वर्षरात्रनिवासनम् ॥२४॥
कोपं राधवसिंहस्य बलानामुपसंग्रहम् ।
दिशः प्रस्थापनं चैव पृथिव्याश्च निवेदनम् ॥ २५ ॥
*vālipramathanam chaiva sugrīvapratipādanam /
tārāvilāpaṁ samayaṁ varṣarātranivāsanam ॥24॥
kopaṁ rādhavasimhasya balānāmupasaṁgraham /
diśaḥ prasthāpanam chaiva pṛthivyāścha nivedanam ॥ 25 ॥*

The elimination of Vālī, and the installation of Sugrīva and Tārā's lamentations; the understanding between Rāma and Sugrīva as to the time for commencing the march. Rāma's stay at the rainy night; and the ire of Rāma the lion of Raghu's race; the levying of forces; and the despatch of envoys in deferent directions; and the assignment by Sugrīva of different quarters to the Vānaras.

अङ्गुलीयकदानं च ऋक्षस्य बिलदर्शनम् ।
प्रायोपवेशनं चैव सम्पातेश्चापि दर्शनम् ॥२६॥
*aṅgulīyakadānam cha ṛkṣasya biladarśanam /
prāyopaveśanam chaiva sampāteśchāpi darśanam ॥26॥*

The making over of his ring by Rāma to Hanumān; Ṛkṣa's

discovery of the cave. The abstemious abode of the Vānaras on the shore of the ocean; Hanumāna's meeting with Sampāti.

पर्वतारोहणं चैव सागरस्यापि लङ्घनम् ।
समुद्रवचनाच्चैव मैनाकस्य च दर्शनम् ॥ २७ ॥
राक्षसीतर्जनं चैव च्छायाग्राहस्य दर्शनम् ।
सिंहिकायाश्च निधनं लङ्कामलयदर्शनम् ॥ २८ ॥

parvatārohaṇam chaiva sāgarasyāpi laṅghanam ।
samudravachanāchchaiva mainākasya cha darśanam ॥ 27 ॥
rākṣasītarjanam chaiva chchhāyāgrāhasya darśanam ।
siṃhikāyāścha nidhanam laṅkāmalayadarśanam ॥ 28 ॥

Hanumāna's ascension of the mountain, and his bounding over the ocean; his sight of the Maināka at the injunction of Ocean; the roaring of Rākṣasis; Hanumāna's killing of Rākṣasī Siṃhikā who was able to capture a person through his shadow; and Hanumāna's sight of Laṅkā

रात्रौ लङ्काप्रवेशं च एकस्यापि विचिन्तनम् ।
आपानभूमिगमनमवरोधस्य दर्शनम् ॥ २९ ॥
दर्शनं रावणस्यापि पुष्पकस्य च दर्शनम् ।
अशोकवनिकायानं सीतायाश्चापि दर्शनम् ॥ ३० ॥

rātrau laṅkāpraveśam cha ekasyāpi vichintanam ।
āpānabhūmīgamanamavarodhasya darśanam ॥ 29 ॥
darśanam rāvaṇasyāpi puṣpakasya cha darśanam ।
aśokavanikāyānam sītāyāśchāpi darśanam ॥ 30 ॥

His entrance by night into Laṅkā; ascertaining of conduct in times of helplessness; his approach to the drinking place of Rāvaṇa; and his sighting of aeroplane Puṣpaka; his walk to the Aśoka forest and sight of Sītā.

अभिज्ञानप्रदानं च सीतायाश्चापि भाषणम् ।
राक्षसीतर्जनं चैव त्रिजटास्वप्नदर्शनम् ॥ ३१ ॥

abhijñānapradānam cha sītāyāśchāpi bhāṣaṇam ।
rākṣasītarjanam chaiva trijaṭāsvapnadarśanam ॥ 31 ॥

His presentation of the ring to Sītā converse with her; and the roaring of Rākṣasīs; and the dream by Trijaṭā.

मणिप्रदानं सीताया वृक्षभङ्गं तथैव च ।
राक्षसीविद्रवं चैव किकराणां निबर्हणम् ॥३२॥

*maṇipradānaṁ sītāyā vṛkṣabhaṅgaṁ tathaiḥ cha ।
rākṣasīvidravaṁ chaiva kiṁkarāṇāṁ nibarhaṇam ॥३२॥*

Sitā's handing a crest jewel to Hanumāna, and the destruction of trees in Aśoka forest, and the flight of the Rākṣasīs, and the liquidation of the servants of Rāvaṇa.

ग्रहणं वायुसूतोश्च लङ्कादाहाभिगर्जनम् ।
प्रतिप्लवनमेवाथ मधूनां हरणं तथा ॥ ३३ ॥

*grahaṇam vāyusūnoścha laṅkādhābhigarjanam ।
pratiplavanamevātha madhūnāṁ haraṇam tathā ॥ ३३ ॥*

The Marut's son (Hanumāna) being taken captive; and his terrible roars while burning down Laṅkā; his bounding back over the ocean; and the forcible possession of beautiful flowers of madhu forest.

राघवाश्वासनं चैव मणिनिर्यातनं तथा ।
संगमं च समुद्रेण नलसेतोश्च बन्धनम् ॥ ३४ ॥

*rāghavāśvāsanam chaiva maṇiniryātanam tathā ।
saṁgamam cha samudreṇa nalasetoścha bandhanam ॥ ३४ ॥*

Hanumāna's consoling Rāghava, and handing him the crest jewel; Rāma's going to seabeach; Nala's constructing the bridge.

प्रतारं च समुद्रस्य रात्रौ लङ्कावरोधनम् ।
विभीषणेन संसर्गं वधोपायनिवेदनम् ॥ ३५ ॥

*pratāraṁ cha samudrasya rātrau laṅkāvarodhanam ।
vibhīṣaṇena saṁsargaṁ vadhopāyanivedanam ॥ ३५ ॥*

The army's crossing of the ocean; and nightly siege of Laṅkā; and Rāma's meeting with Bibhiṣaṇa; the sharing the secret of Rāvaṇa's killing.

कुम्भकर्णस्य निधनं मेघनादनिबर्हणम् ।
रावणस्य विनाशं च सीतावाप्तिमरेः पुरे ॥ ३६ ॥

kumbhakarṇasya nidhanam meghanādanibarhaṇam ।

rāvaṇasya vināśaṁ cha sītāvāptimareḥ pure ॥ 36 ॥

And the killing of Kumbhakarna and Meghanāda; and the destruction of Rāvaṇa, and the recovery of Sītā in the enemy's city.

विभीषणाभिषेकं च पुष्पकस्य च दर्शनम् ।

अयोध्यायाश्च गमनं भरद्वाजसमागमम् ॥ ३७ ॥

vibhīṣaṇābhiṣekaṁ cha puṣpakasya cha darśanam ।

ayodhyāyāścha gamanaṁ bharadvājasamāgamam ॥ 37 ॥

And the coronation of Vibhīṣaṇa, and the sight of Puṣpaka; Rāma's return towards Ayodhyā, and meeting with Bharadvāja.

प्रेषणं वायुपुत्रस्य भरतेन समागमम् ।

रामाभिषेकाभ्युदयं सर्वसैन्यविसर्जनम् ।

स्वराष्ट्ररञ्जनं चैव वैदेह्याश्च विसर्जनम् ॥ ३८ ॥

preṣaṇaṁ vāyuputrasya bharatena samāgamam ।

rāmābhiṣekābhyudayaṁ sarvasainyavisarjanam ।

svarāṣṭrarañjanaṁ chaiva vaidehyāścha visarjanam ॥ 38 ॥

Despatch of Hanumān; and Rāma's meeting with Bharata; and the installation of Rāma; and the dismissal of all the forces.

अनागतं च यत् किञ्चिद् रामस्य वसुधातले ।

तच्चकारोत्तरे काव्ये वाल्मीकिर्भगवानृषिः ॥ ३९ ॥

anāgataṁ cha yat kiñchid rāmasya vasudhātale ।

tachchakārottare kāvye vālmīkirbhagavānṛṣiḥ ॥ 39 ॥

Rāma's pleasing his subjects and reanunciation of Sītā, alleles besides concerning Rāma on earth, that has not yet taken place, have been dealt with by the reverend sage in the following poem.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे तृतीयस्सर्गः । ।

Thus ends the third sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 4: LAVA AND KUŚA SING THE HISTORY

Vālmīki composed Rāmāyaṇa and taught to Lava and Kuśa, the sons of Rāma and Sītā. The two youngsters sing the ballad among the assemblages of sages and saints and win laurels. Rāma, on seeing the boys singing on the streets and Highways of Ayodhyā, brings them to his palace and summons all his brothers and ministers to listen to the ballad. Rāma himself is put in turmoil, for the ballad sung by these youngsters narrates the legend of Sītā. But he himself, maintaining his composure, paid his attention to listening to the 'History of Sītā' called Rāmāyaṇa.

प्राप्तराज्यस्य रामस्य वाल्मीकिर्भगवानृषिः ।

चकार चरितं कृत्स्नं विचित्रपदमर्थवत् ॥१॥

prāptarājyasya rāmasya vālmīkirbhagavānṛṣiḥ ।

chakāra charitaṁ kṛtsnaṁ vichitrapadamarthavat ॥1॥

When Rāma had obtained his kingdom that reverend sage, Vālmīki, composed the entire history (of that hero in) excellent metre and fraught with high meaning.

चतुर्विंशत्सहस्राणि श्लोकानामुक्तवानृषिः ।

तथा सर्गशतान् पञ्च षट्पाण्डानि तथोत्तरम् ॥२॥

chaturviṁśatsahasrāṇi ślokānāmuktavānṛṣiḥ ।

tathā sargaśatān pañcha ṣaṭkāṇḍāni tathottaram ॥2॥

The saint recited twenty-four thousand śloka; and it consists of five hundred Sargas, and is divided into six Kāṇḍas with the Uttara.

कृत्वा तु तन्महाप्राज्ञः सभविष्यां सहोत्तरम् ।

चिन्तयामास को न्वेतत् प्रयुञ्जीयादिति प्रभुः ॥३॥

kṛtvā tu tanmahāprājñaḥ sabhaviṣyāṁ sahottaram ।

chintayāmāsa ko nvetat prayuñjīyāditi prabhuḥ ॥3॥

And having composed it, including as well future incidents to happen afterwards, that lord relected as to who should publish the same before assemblies.

तस्य चिन्तयमानस्य महर्षेर्भावितात्मनः ।

अगृहीतां ततः पादौ मुनिवेषौ कुशीलवौ ॥ ४ ॥

tasya chintayamānasya maharṣerbhāvitātmanaḥ ।

agṛhītān tataḥ pādaḥ muniveṣau kuśīlavau ॥ 4 ॥

And as that great sage of purified soul was thus pounding, in came Kuśa and Lava, in the guise of the sons of ascetics, and touched his feet.

कुशीलवौ तु धर्मज्ञौ राजपुत्रौ यशस्विनौ ।

भ्रातरौ स्वरसम्पन्नौ ददर्शाश्रमवासिनौ ॥ ५ ॥

स तु मेधाविनौ दृष्ट्वा वेदेषु परिनिष्ठितौ ।

वेदोपबृंहणार्थाय तावग्राहयत प्रभुः ॥ ६ ॥

काव्यं रामायणं कृत्स्नं सीतायाश्चरितं महत् ।

पौलस्त्यवधमित्येवं चकार चरितव्रतः ॥ ७ ॥

kuśīlavau tu dharmajñau rājaputrau yaśasvinau ।

bhrātaraḥ svarasampannau dadarśāśramavāsinau ॥5 ॥

sa tu medhāvinau dr̥ṣṭvā vedeṣu pariniṣṭhitaḥ ।

vedopabṛṁhaṇārthāya tāvagrāhayata prabhuḥ ॥6 ॥

kāvyaṁ rāmāyaṇaṁ kṛtsnaṁ sītāyāścharitaṁ mahat ।

paulastyavadhamityevaṁ chakāra charitavrataḥ ॥7 ॥

And he found those illustrious princes the brothers Kuśi and Lava, knowing morality, and living in a Āśrama, and endowed with rhythmic them of a retentive endowment, and initiated into voice, well versed in the Vedas. And finding Vedic studies, that lord thought them how to interpret the Vedas, and that vow-observing one taught then the great Rāmayana in full, treating of Sītā's great life, and the destruction of Paulastya (Rāvaṇa).

पाठ्ये गेये च मधुरं प्रमाणैस्त्रिभिरन्वितम् ।

जातिभिः सप्तभिर्युक्तं तन्त्रीलयसमन्वितम् ॥८ ॥

रसैः शृङ्गारकरुणहास्यरौद्रभयानकैः ।

वीरादिभी रसैर्युक्तं काव्यमेतदगायताम् ॥ ९ ॥

तौ तु गान्धर्वतत्त्वज्ञौ स्थानमूर्च्छनकोविदौ ।

भ्रातरौ स्वरसम्पन्नौ गन्धर्वाविव रूपिणौ ॥ १० ॥

रूपलक्षणसम्पन्नौ मधुरस्वरभाषिणौ ।

बिम्बादिवोत्थितौ बिम्बौ रामदेहात् तथापरौ ॥ ११ ॥
pāṭhye geye cha madhuraṁ pramāṇaistribhiraṇvitaṁ /
jātibhiḥ saptabhīryuktaṁ tantrīlayasamanvitaṁ ॥8 ॥
rasaiḥ śṛṅgārakarūṇahāsyaraudrabhayānakaiḥ /
vīrādibhī rasairyuktaṁ kāvyametadagāyatāṁ ॥ 9 ॥
tau tu gāndharvatattvajñau sthānamūrchchhanakovidau /
bhrātārau svarasampannau gandharvāviva rūpiṇau ॥ 10 ॥
rūpalakṣaṇasampannau madhurasvarabhāṣiṇau /
bimbādivotthitau bimbau rāmadehāt tathāparau ॥ 11 ॥

Those sweet-voiced brothers, resembling Gandharvas in grace, accomplished in music and dancing, and cognizant of Sthāna and Mūrchanā, began to time to the accompaniment of stringed instruments, and fraught with the sentiments of love, pathos, risibility, the irascible, the terrible, and the heroic. And knowing the characteristics that go to make up the Drama, and gifted with mellifluous voices, those blameless princes, coming from Rāma's body, and resembling him (like two images of one body, they were two images of made of Rāma's body).

तौ राजपुत्रौ कात्स्नस्येन धर्ममाख्यानमुत्तमम् ।
वाचोविधेयं तत्सर्वं कृत्वा काव्यमनिन्दितौ ॥१२ ॥
ऋषीणां च द्विजातीनां साधूनां च समागमे ।
यथोपदेशं तत्त्वज्ञौ जगतुः सुसमाहितौ ॥१३ ॥
tau rājaputrau kātsrtsyena dharmyamākhyānamuttamam /
vāchovidheyam tatsarvaṁ kṛtvā kāvyamaninditau ॥12 ॥
ṛṣīṇām cha dvijātīnām sādḥūnām cha samāgame /
yathopadeśam tattvajñau jagatuḥ susamāhitau ॥13 ॥

Even as the reflection of the solar or the lunar disc resembles that disc; got by heart that excellent and moral story in its entirety; and those princes versed in the Fine arts, with a concentrated mind chanted it as they had learnt it, in the assemblies of ascetics and Brahmāṇas and good men.

महात्मानौ महाभागौ सर्वलक्षणलक्षितौ ।
तौ कदाचित् समेतानामृषीणां भावितात्मनाम् ॥ १४ ॥
मध्येसभं समीपस्थाविदं काव्यमगायताम् ।
तच्छ्रुत्वा मुनयः सर्वे वाष्पपर्याकुलेक्षणाः ॥ १५ ॥

साधु साध्विति तावूचुः परं विस्मयमागताः ।

ते प्रीतिमनसः सर्वे मुनयो धर्मवत्सलाः ॥ १६ ॥

mahātmānau mahābhāgau sarvalakṣaṇalakṣitau /

tau kadāचित sametanāmṛṣīpām bhāvitātmanām ॥14 ॥

madhyesabham samīpasthāvidam kāvyamagāyatām /

tachchhrtvā munayaḥ sarve vāspaparyākulekṣaṇāḥ ॥ 15 ॥

sādhu sādhviti tāvūchuḥ param vismayamāgatāḥ /

te prītimanasaḥ sarve munayo dharmavatsalāḥ ॥16 ॥

Once upon a time, those high-souled and pious ones, furnished with every auspicious mark, chanted this poem in an assembly of ascetics of purified souls. Having heard this music, all the ascetics were seized with surprise and with eyes flooded with tears, exclaimed, Well done! Well done! And well pleased, those Ṛṣis cherishing Duty.

प्रशशंसुः प्रशस्तव्यौ गायमानौ कुशीलवौ ।

अहो गीतस्य माधुर्यं श्लोकानां च विशेषतः ॥१७ ॥

praśaśamsuḥ praśastavyau gāyamānau kuśīlavau /

aho gītasya mādhyura ślokānām cha viśeṣataḥ ॥17 ॥

Praised the praiseworthy Kuśa and Lava as they sang, saying: Ah! what charming music! What sweetness of the verses!

चिरनिर्वृत्तमप्येतत् प्रत्यक्षमिव दर्शितम् ।

प्रविश्य तावुभौ सुष्ठु तथाभावमगायताम् ॥१८ ॥

सहितौ मधुरं रक्तं सम्पन्नं स्वरसम्पदा ।

chiranirvṛttamapyetat pratyakṣamiva darśitam /

praviśya tāvubhau suṣṭhu tathābhāvamagāyatām ॥18 ॥

sahitau madhuraṁ raktaṁ sampannaṁ svarasampadā /

All this happened long ago, yet it seems as if we saw it before us. And unified with the theme, both of them singing together sweetly, and at a high pitch, by means of ṣadja and the other notes, they entranced the audience.

एवं प्रशस्यमानौ तौ तपःश्लाघ्यैर्महर्षिभिः ॥ १९ ॥

संरक्ततरमत्यर्थं मधुरं तावगायताम् ।

evam praśasyamānau tau tapaḥślāghyairmaharṣibhiḥ ॥ 19 ॥

saṁraktataramatyartham madhuraṁ tāvagāyatām ।

They two thus went on sweetly singing at a high pitch, praised by those mighty sages priding in their asceticism.

प्रीतः कश्चिन्मुनिस्ताभ्यां संस्थितः कलशं ददौ ॥ २० ॥

प्रसन्नो बल्कलं कश्चित् ददौ ताभ्यां महायशाः ।

अन्यः कृष्णाजिनमदाद् यज्ञसूत्रं तथापरः ॥ २१ ॥

prītaḥ kaśchinmunistābhyāṁ saṁsthitaḥ kalaśaṁ dadau ॥20

prasanno valkalaṁ kaśchit dadau tābhyāṁ mahāyasaḥ ।

anyaḥ kṛṣṇājinaṁ adād yajñasūtraṁ tathāparaḥ ॥ 21 ॥

Some one in the assembly pleased with them presented them with a water-pitcher: and some one of high fame, being delighted, made them a present of a burk garment; and some one gave them a dark deer skin and some holy thread.

कश्चित् कमण्डलुं प्रादान्मौञ्जीमन्यो महामुनिः ।

बृसीमन्यस्तदा प्रादात् कौपीनमपरो मुनिः ॥ २२ ॥

kaśchit kamaṇḍaluṁ prādānmauñjīmanyō mahāmuniḥ ।

bṛsīmanyastadā prādāt kaupīnamaparo muniḥ ॥22 ॥

Some gave a kamaṇḍalu (an earthen or wooden water pot used by an ascetic) and some great saint conferred on them a muñja (grass) made girdle; and some person granted them a bṛsī (the specific seat of an ascetic), and some a kaupīna (a loin-cloth worn by ascetics.)

ताभ्यां ददौ तदा हृष्टः कुठारमपरो मुनिः ।

काषायमपरो वस्त्रं चीरमन्यो ददौ मुनिः ॥ २३ ॥

tābhyāṁ dadau tadā hṛṣṭaḥ kuṭhāramaparo muniḥ ।

kāṣāyamaparo vastraṁ chīramanyō dadau muniḥ ॥ 23 ॥

Then some ascetic, well-pleased, gave them an axe; and some saffron, another a casual clothings.

जटाबन्धनमन्यस्तु काष्ठरज्जुं मुदान्वितः ।

यज्ञभाण्डमृषिः कश्चित् काष्ठभारं तथापरः ॥ २४ ॥

औदुम्बरीं बृसीमन्यः स्वस्ति केचित् तदावदन् ।

आयुष्यमपरे प्राहुर्मुदा तत्र महर्षयः ॥ २५ ॥

ददुश्चैवं वरान् सर्वे मुनयः सत्यवादिनः ।

*jaṭābandhanamanyastu kāṣṭharajjuṃ mudānvitaḥ ।
yajñabhāṇḍamṣiḥ kaśchit kāṣṭhabhāraṃ tathāparaḥ ॥24 ॥
audumbarīm bṛsīmanyaḥ svasti kechit tadāvan ।
āyuṣyamapare prāhur mudā tatra maharṣayaḥ ॥ 25 ॥
daduśchaivāṃ varān sarve munayaḥ satyavādinaḥ ।*

And some, a thread for tying up their matted locks; and some gladly gave a twine for binding sticks for yajña, and some ascetic presented them with a yajña-pot; and some, a quantity of fire-wood; and some, a seat made of udumbara (The glamorous fig tree). And some exclaimed, 'Svasti'; some joyfully cried, "May you be long-lived!" And all those ascetics of truthful speech conferred on them blessings.

आश्चर्यमिदमाख्यानं मुनिना सम्प्रकीर्तितम् ॥२६॥

परं कवीनामाधारं समाप्तं च यथाक्रमम् ।

अभिगीतमिदं गीतं सर्वगीतिषु कोविदौ ॥ २७ ॥

आयुयं पुष्टिजननं सर्वश्रुतिमनोहरम् ।

*āścharyamidamākhyānaṃ muninā samprakīrtitam ॥26 ॥
paraṃ kavīnāmādhāraṃ samāptaṃ cha yathākramam ।
abhigītamidam gītam sarvagītiṣu kovidau ॥ 27 ॥
āyuyam puṣṭijananam sarvaśrutimanoharam ।*

The sages said: Wonderful is the story! O you, that are accomplished in all kinds of music! beautifully have you chanted and finished this poem, charming ear and heart, and conferring long life and prosperity, which will afford themes to poets.

प्रशस्यमानौ सर्वत्र कदाचित्तत्र गायकौ ॥ २८ ॥

रथ्यासु राजमार्गेषु ददर्श भरताग्रजः ।

स्ववेश्म चानीय ततो भ्रातरौ स कुशीलवौ ॥ २९ ॥

पूजयामास पूजाहौ रामः शत्रुनिवर्हणः ।

आसीनः काञ्चने दिव्ये स च सिंहासने प्रभुः ॥ ३० ॥

उपोपविष्टैः सचिवैर्भ्रातृभिश्च समन्वितः ।

दृष्ट्वा तु रूपसम्पन्नौ विनीतौ भ्रातरावुभौ ॥ ३१ ॥

उवाच लक्ष्मणं रामः शत्रुघ्नं भरतं तथा ।

श्रूयतामेतदाख्यानमनयोर्देववर्चसोः ॥ ३२ ॥
विचित्रार्थपदं सम्यगायकौ समचोदयत् ।

praśasyamānau sarvatra kadāchittatra gāyakau ॥ 28 ॥
rathyāsu rājamārgeṣu dadarśa bharatāgrajaḥ ।
svaveśma chāñīya tato bhrātarau sa kuśīlavau ॥ 29 ॥
pūjayāmāsa pūjāhaum̐ rāmaḥ śatrunivarhaṇaḥ ।
āsīnaḥ kāñchane divye sa cha simhāsane prabhuḥ ॥ 30 ॥
upopaviṣṭaiḥ sachivairbhrātr̥bhīścha samanvitaḥ ।
dr̥ṣṭvā tu rūpasampannau vinītau bhrātarāvubhau ॥ 31 ॥
uvācha lakṣamaṇaṁ rāmaḥ śatrughnaṁ bharataṁ tathā ।
śrūyatāmetadākhyānamanayordevavarchasoः ॥ 32 ॥
vichitrārthapadaṁ samyaggāyakau samachodayat ।

And admired everywhere, on one occasion those singers were seen by Bharata's elder brother, in a street of Ayodhyā, sparsely scattered with stalls. And having had the brothers Kuśa and Lava brought under his roof that destroyer of enemies, Rāma, accorded those ones worthy of honour, a respectful reception. And having seated himself on a throne of excellent gold, in the midst of his brothers and counsellors, that lord, Rāma, betolding both the brothers, handsome and of modest demeanour. He spoke to Lakṣmaṇa, Bharata and Śatrughna saying: Do you listen to the story, fraught with excellent sense and composed in excellent measure, as sung by these ones endowed with the divine afflatus. And then he ordered the singers to begin.

तौ चापि मधुरं रक्तं स्वचित्तायतनिःस्वनम् ॥ ३३ ॥
तन्त्रीलयवदत्यर्थं विश्रुतार्थमगायताम् ।
ह्लादयत् सर्वगात्राणि मनांसि हृदयानि च ।
श्रोत्राश्रयसुखं गेयं तद् बभौ जनसंसदि ॥ ३४ ॥

tau chāpi madhuraṁ raktaṁ svachittāyataniḥsvanam ॥ 33 ॥
tantrīlayavadatyartham̐ viśrutārthamagāyatām ।
hlādayat sarvagātrāṇi manāṁsi hṛdayāni cha ।
śrotrāśrayasukhaṁ geyaṁ tad babhau janasaṁsadi ॥ 34 ॥

Thereupon causing the down of the audience to stand on end, and ravishing their minds and hearts, they began to sing

melodiously and distinctly and in as high a pitch as they could command, and in strains rivelling the notes of a Vīṇā. And that song of their enchanted the ear of that assembly.

इमौ मुनी पार्थिवलक्षणान्वितौ
कुशीलवौ चैव महातपस्विनौ ।
ममापि तद् भूतिकरं प्रचक्षते
महानुभावं चरितं निबोधत ॥ ३५ ॥

imau munī pāṛthivalakṣaṇānvitau
kuśīlavau chaiva mahātapasvinau ।
mamāpi tad bhūtikaraṁ prachakṣate
mahānubhāvaṁ charitaṁ nibodhata ॥35 ॥

Rāma said, although these Kuśa and Lava, of rigid penances, look like ascetics, yet they bear on their persons the signs of royalty. And besides, the story conduces to my fame. Do you, therefore, listen to that story fraught with great worth!

ततस्तु तौ रामवचः प्रचोदिता-
वगायतां मार्गविधानसम्पदा ।
स चापि रामः परिषद्गतः शनै-
बुभूषयासक्तमना बभूव ॥ ३६ ॥
tatastu tau rāmavachaḥ prachoditā-
vagāyatāṁ mārghavidhānasampadā ।
sa chāpi rāmaḥ pariṣadgataḥ śanai-
bubhūṣayāsaktamanā babhūva ॥ 36 ॥

And then inspired by Rāma, they began to chant following the singing mode, and Rāma seated in the midst of his court was drawn to the music, anxious for listening his history.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे चतुर्थस्सर्गः ।।

Thus ends the fourth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 5: CITY OF AYODHYĀ

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

सर्वापूर्वमियं येषामासीत् कृत्स्ना वसुंधरा ।
 प्रजापतिमुपादाय नृपाणां जयशालिनाम् ॥१॥
 येषां स सगरो नाम सागरो येन खानितः ।
 षष्टिपुत्रसहस्राणि यं यान्तं पर्यवारयन् ॥२॥
 इक्ष्वाकूणामिदं तेषां राज्ञा वंशे महात्मनाम् ।
 महदुत्पन्नमाख्यानं रामायणमिति श्रुतम् ॥३॥

sarvāpūrvamiyaṁ yeṣāmāsīt kṛtsnā vasum̐dharā ।
prajāpatiṁupādāya nṛpāṇāṁ jayaśālināṁ ॥1॥
yeṣāṁ sa sagaro nāma sāgaro yena khānitaḥ ।
ṣaṣṭiputrasahasrāṇi yaṁ yāntaṁ paryavārayan ॥2॥
ikṣvākūṇāmidam̐ teṣāṁ rājñā vaṁśe mahātmanām ।
mahadutpannamākhyānaṁ rāmāyaṇam̐iti śrutam ॥3॥

This great story of Rāmāyaṇa treats of those victorious kings commencing with Prajāpati, and having Ikṣvāku for their founder, who ruled the entire earth as no other king had done so before them, and in whose line Sagara was born—Sagara who dug the ocean, and whom, while out in progress, sixty-thousand masses followed.

तदिदं वर्तयिष्यावः सर्वं निखिलमादितः ।
 धर्मकामार्थसहितं श्रोतव्यमनसूयता ॥ ४ ॥
tadidaṁ vartayiṣyāvaḥ sarvaṁ nikhilamāditaḥ ।
dharma-kāmārthasahitaṁ śrotavyamanasūyatā ॥ 4 ॥

We shall now chant the entire history of that dynasty from the beginning. Do you, with minds free from ill will, listen to that story conferring merit, profit and pleasure.

कोशलो नाम मुदितः स्फीतो जनपदो महान् ।
 निविष्टः सरयूतीरे प्रभूतधनधान्यवान् ॥५॥
kośalo nāma muditaḥ sphīto janapado mahān ।
niviṣṭaḥ sarayūtīre prabhūtadhanadhānyavān ॥ 5 ॥

There is on the banks of the Sarayū a great and flourishing country called Kośāla abounding all types of prosperity, in which the inhabitants passed their days pleasantly.

अयोध्या नाम नगरी तत्रासील्लोकविश्रुता ।

मनुना मानवेन्द्रेण या पुरी निर्मिता स्वयम् ॥६॥

ayodhyā nāma nagarī tatrāsīllokaviśrutā /

manunā mānavendreṇa yā purī nirmitā svayam ॥6॥

The capital of that country was Ayodhyā famed among men, which was founded by Manu himself that first ruler of humankind.

आयता दश च द्वे च योजनानि महापुरी ।

श्रीमती त्रीणि विस्तीर्णा सुविभक्तमहापथा ॥ ७ ॥

āyatā daśa cha dve cha yojanāni mahāpurī /

śrīmatī trīṇi vistīrṇā suvibhaktamahāpathā ॥ 7 ॥

That beautiful and mighty city was twelve yojanas in length and three in breadth; and was intersected outside with spacious roads laid out orderly.

राजमार्गेण महता सुविभक्तेन शोभिता ।

मुक्तपुष्पावकीर्णेन जलसिक्तेन नित्यशः ॥८॥

rājamārgēṇa mahatā suvibhaktena śobhitā /

muktapūṣpāvakīrṇena jalasiktena nityaśaḥ ॥8॥

And scattered with blown blossoms regularly sprinkled with water; the well-arranged broad high-ways looked beautiful.

तां तु राजा दशरथो महाराष्ट्रविवर्धनः ।

पुरीमावासयामास दिवि देवपतिर्यथा ॥ ९ ॥

tām tu rājā daśaratho mahārāṣṭravivardhanaḥ /

purīmāvāsayaṁāsa divi devapatiryathā ॥ 9 ॥

That one bringing prosperity into great kingdoms, King Daśaratha, lived in that city, like that of the lord of the devas inhabiting Devaloka.

कपाटतोरणवतीं सुविभक्तान्तरापणाम् ।

सर्वयन्त्रायुधवतीमुषितां सर्वशिल्पिभिः ॥ १० ॥

kapāṭatoraṇavartī suvibhaktāntarāpaṇām /

sarvayantrāyudhavatīmuṣitām sarvaśilpibhiḥ ॥ 10 ॥

And the city was furnished with doors and gates, and well-

arranged rows of shops. And it contained all kinds of instruments and arms, and was inhabited by all classes of artisans.

सूतमागधसम्बाधां श्रीमतीमतुलप्रभाम् ।

उच्चाट्टालध्वजवतीं शतघ्नीशतसंकुलाम् ॥ ११ ॥

sūtamāgahasambādhāṁ śrīmatīmatulaprabhām /

uchchāṭṭāladhvajavatīm śataghñīśatasankulām ॥ 11 ॥

And that graceful and matchlessly brilliant city abounded in Sūtas (people who used to narrate the history of kings in their courts) and Māgadhas (people who used to narrate kings' genealogy in their courts). It was crowned with stately edifices with flags and guarded by hundreds of Śatāghnīs (a weapon that was used to fire hundreds of shells and mortars at one time).

वधूनाटकसंघैश्च संयुक्तां सर्वतः पुरीम् ।

उद्यानाम्रवणोपेतां महतीं सालमेखलाम् ॥ १२ ॥

vadhūnāṭakasamghaiścha saṁyuktāṁ sarvataḥ purīm /

udyānāmraṇopetāṁ mahatīm sālamekhalām ॥ 12 ॥

And the mighty city contained theatres for females, and gardens, and mango-groves; and was enclosed by a wall of sāla trees.

दुर्गगम्भीरपरिखां दुर्गामन्यैर्दुरासदाम् ।

वाजिवारणसम्पूर्णा गोभिरुष्टैः खरैस्तथा ॥ १३ ॥

durgagambhīraparikhām durgāmanyairdurāsadām /

vājivāraṇasampūrṇā gobhiruṣṭraiḥ kharaistathā ॥ 13 ॥

And the city was encircled by a inaccessible wall and deep moat, it was not accessible for enemies. And it abounded with elephants and horses, and kine and camels and donkeys.

सामन्तराजसंघैश्च बलिकर्मभिरावृताम् ।

नानादेशनिवासैश्च वणिग्भिरुपशोभिताम् ॥ १४ ॥

sāmantarājasamghaiścha balikarmabhirāvṛtām /

nānādeśanivāsaiścha vaṇigbhirupaśobhitām ॥ 14 ॥

It was thronged with neighbouring kings come to pay

tribute, and inhabited by merchants from various countries.

प्रासादै रत्नविकृतैः पर्वतैरिव शोभिताम् ।

कूटागारैश्च सम्पूर्णाभिन्द्रस्येवामरावतीम् ॥ १५ ॥

prāsā dai ratnavikṛtaiḥ parvatāiriva śobhitām ।

kūṭāgāraiścha sampūrṇāmindrasyevāmarāvatīm ॥ 15 ॥

And adorned with mountain like palaces, glittering with gems, and filled with sporting-places for females like to Indra's Amarāvatī.

चित्रामष्टापदाकारां वरनारीगणायुताम् ।

सर्वरत्नसमाकीर्णा विमानगृहशोभिताम् ॥ १६ ॥

chitrāmaṣṭāpadākārāṁ varanārīgaṇāyutām ।

sarvaratnasamākīrṇā vimānagrḥśaśobhitām ॥ 16 ॥

The city was wonderful to behold, gleaming with gold-burnished ornaments, and inhabited by troops of courtezans, and abounding in all kinds of gems, and graced with royal palaces.

गृहगाढामविच्छिद्रां समभूमौ निवेशिताम् ।

शालितण्डुलसम्पूर्णाभिक्षुकाण्डरसोदकाम् ॥ १७ ॥

grḥgaḍhāmavichchidrāṁ samabhūmau niveśitām ।

śālitāṇḍulasampūrṇābhikṣukāṇḍarasodakām ॥ 17 ॥

And it abounded in paddy and rice, and its water was sweet as the juice of the sugar-care.

दुन्दुभीभिर्मृदङ्गैश्च वीणाभिः पणवैस्तथा ।

नादितां भृशमत्यर्थं पृथिव्यां तामनुत्तमाम् ॥ १८ ॥

dundubhībhirṁrḍaṅgaiścha vīṇābhiḥ paṇavaistathā ।

nāditāṁ bhr̥śamatyartham pṛthivyāṁ tāmanuttamām ॥ 18 ॥

And it resounded with the sounds of musical instruments such as Dundubhis, Mṛdaṅgas, Vīṇās and Paṇavas.

विमानमिव सिद्धानां तपसाधिगतं दिवि ।

सुनिवेशितवेश्मान्तां नरोत्तमसमावृताम् ॥ १९ ॥

vimānamiva siddhānāṁ tapasādhigatam divi ।

suniveśitaveśmāntām narottamasamāṇṛtām ॥ 19 ॥

And that foremost spot of all the earth had houses like aeroplanes designed by experts (Siddhas). Those houses were inhabited by highly noble persons.

ये च बाणैर्न विध्यन्ति विविक्तमपरापरम् ।

शब्दवेध्यं च वितत लघुहस्ता विशारदाः ॥२०॥

सिंहव्याघ्रवराहाणां मत्तानां नदतां वने ।

हन्तारो निशितैः शस्त्रैर्बलाद् बाहुबलैरपि ॥ २१ ॥

तादृशानां सहस्रैस्तामभिपूर्णां महारथैः ।

पुरीमावासयामास राजा दशरथस्तदा ॥ २२ ॥

ye cha bāṇairna vidhyanti viviktamaparāparam ।

śabdavedhyaṁ cha vitata laghuḥastā viśārādāḥ ॥20॥

siṁhavyāghravarāhāṇāṁ mattānāṁ nadatām vane ।

hantāro niśitaiḥ śastrairbalād bāhubalairapi ॥ 21 ॥

tādṛśānāṁ sahasraistāmabhipūrṇāṁ mahārathaiḥ ।

purīmāvasayāmāsa rājā daśarathastadā ॥ 22 ॥

That city had the residence of king Daśaratha and inhabited by thousands of such Mahārathas as were accomplished in quick attack and fighting, as could by force of high quality arms or in armless fight kill furious lions, tigers and boars roaming in the forest.

**Note: A warrior coping with ten thousand persons and protecting both his charioteer and steeds is called Mahārathī.*

तामग्निमद्भिर्गुणवद्भिरावृतां

द्विजोत्तमैर्वेदषडङ्गपारगैः

सहस्रदैः सत्यरतैर्महात्मभि

महर्षिकल्पैर्ऋषिभिश्च केवलैः ॥ २३ ॥

tāmagnimadbhirguṇavadbhirāvṛtām

dvijottamairvedaṣaṇḡapāragaiḥ

saahasradaiḥ satyaratairmahātmabhi

maharṣikalpairṛṣibhiścha kevalaiḥ ॥ 23 ॥

It abounded thousands of scholars who used to perform Agnihotra daily, who were crowned with qualities and wholly devoted to the study of the Vedas and its six Vedāṅgas, who

used to abide by truth, high-souled, resembling great yogis.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे पञ्चमस्सर्गः ।।

Thus ends the fifth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 6: SPLENDOUR OF AYODHYĀ

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

तस्यां पुर्यामयोध्यायां वेदवित् सर्वसंग्रहः ।

दीर्घदर्शी महातेजाः पौरजानपदप्रियः ॥१॥

tasyāṁ puryāmayodhyāyāṁ vedavit sarvasaṅgrahaḥ ।

dirghadarśī mahātejāḥ paurajānapadapriyaḥ ॥1॥

In that city of Ayodhyā resided king Daśaratha, versed in the Vedas, commanding all resources, far-sighted, of mighty prowess, dear to the inhabitants both rural and urban.

इक्ष्वाकूणामतिरथो यज्वा धर्मपरो वशी ।

महर्षिकल्पो राजर्षिस्त्रिषु लोकेषु विश्रुतः ॥ २ ॥

ikṣvākūṇāmatiratho yajvā dharmaparo vaśī ।

maharṣikalpo rājarṣistriṣu lokeṣu viśrutaḥ ॥2॥

He was an Athirathī in the Ikṣvāku line, performing several yajñas, engaged in dharma, self-controlled like a Maharṣi, a royal saint famed in the three worlds.

बलवान् निहतामित्रो मित्रवान् विजितेन्द्रियः ।

धनैश्च संचयैश्चान्यैः शक्रवैश्रवणोपमः ॥३॥

balavān nihatāmitro mitravān vijitendriyaḥ ।

ghanaiścha saṁchayaiśchānyaiḥ śakravaiśravaṇopamaḥ ॥3॥

He possessed strength, was the destroyer of foes, having friends of subdued senses, comparable to Śakra and Vaiśravaṇa by virtue of accumulated riches and other possessions.

यथा मनुर्महातेजा लोकस्य परिरक्षिता ।

तथा दशरथो राजा लोकस्य परिरक्षिता ॥ ४ ॥

*yathā manurmahātejā lokasya parirakṣitā ।
tathā daśaratho rājā lokasya parirakṣitā ॥ 4 ॥*

As the highly-powerful Manu protected the people, Daśaratha did the same.

तेन सत्याभिसंधेन त्रिवर्गमनुतिष्ठता ।
पालिता सा पुरी श्रेष्ठा इन्द्रेणवामरावती ॥५॥
*tena satyābhisandhena trivargamanutiṣṭhatā ।
pālītā sā purī śreṣṭhā indreṇvāmarāvātī ॥5॥*

As Indra rules Amarāvati, that one true to his worlds, and facilitating dharma, artha and kāma for the people, ruled that best of cities.

तस्मिन् पुरवरे हृष्टा धर्मात्मानो बहुश्रुताः ।
नरास्तुष्टा धनैः स्वैः स्वैरलुब्धाः सत्यवादिनः ॥६॥
*tasmin puravare hṛṣṭā dharmātmāno bahuśrutāḥ ।
narāstuṣṭā dhanaiḥ svaiḥ svairalubdhāḥ satyavādinaḥ ॥6॥*

In that excellent city, the men were happy, dhārmika, and widely-read, and each contented with his possessions, and devoid of covetousness, and speaking the truth.

नाल्पसंनिचयः कश्चिदासीत् तस्मिन् पुरोत्तमे ।
कुटुम्बी यो ह्यसिद्धार्थोऽगवाश्वधनधान्यवान् ॥ ७ ॥
*nālpasaṁnichayaḥ kaśchidāsīt tasmin purottame ।
kuṭumbī yo hyasiddhārtho'gavāśvadhanadhānyavān ॥ 7 ॥*

In that prime of cities, there was none who had not at his command a plenteous supply of the good things, and there was no householder who was devoid of energy, land food-stuffs and wealth.

कामी वा न कदर्यो वा नृशंसः पुरुषः क्वचित् ।
द्रष्टुं शक्यमयोध्यायां नाविद्वान् न च नास्तिकः ॥८॥
*kāmī vā na kadaryo vā nṛśaṁsaḥ puruṣaḥ kvachit ।
draṣṭuṁ śakyamayodhyāyāṁ nāvidvān na cha nāstikaḥ ॥8॥*

And one could see nowhere in Ayodhyā persons who were lustful, coward, crooks, or unlettered, or atheist.

सर्वे नराश्च नार्यश्च धर्मशीलाः सुसंयताः ।

मुदिताः शीलवृत्ताभ्यां महर्षय इवामलाः ॥९॥

*sarve narāścha nāryaścha dharmasīlāḥ susaṁyatāḥ ।
muditāḥ śīlavṛttābhyāṁ maharṣaya ivāmalāḥ ॥9॥*

And all men and women were of excellent character, and subdued senses, and a happy frame of mind, and both in respect of occupation and conduct spotless like to the Maharṣis.

नाकुण्डली नामुकुटी नास्रग्वी नाल्पभोगवान् ।

नामृष्टो न नलिताङ्गो नासुगन्धश्च विद्यते ॥१०॥

*nākuṇḍalī nāmukuṭī nāśragvī nālpabhogavān ।
nāmṛṣṭo na nalitāṅgo nāsugandhaścha vidyate ॥10॥*

And all wore ear-rings, diadems and garlands, and abundantly enjoyed the good things of life. And all were clean, had their bodies anointed with unguents and perfumes.

नामृष्टभोजी नादाता नाप्यनङ्गदनिष्कधृक् ।

नाहस्ताभरणो वापि दृश्यते नाप्यनात्मवान् ॥११॥

*nāmṛṣṭabhojī nādātā nāpyanaṅgadaniṣkadhrk ।
nāhastābharaṇo vāpi dṛśyate nāpyanātmavān ॥11॥*

There was no person living on low quality food, abstaining from charity, not wearing Aṅgadas (a bracelet worn upon the upper arm) and Niṣkas (an ornament for the breast or neck) and hand-ornaments and not repressing passions.

नानाहिताग्निर्नायज्वा न क्षुद्रो वा न तस्करः ।

कश्चिदासीदयोध्यायां न चावृत्तो न संकरः ॥१२॥

*nānāhitāgnirnāyajvā na kṣudro vā na taskaraḥ ।
kaśchidāsīdayodhyāyaṁ na chāvṛtto na saṁkaraḥ ॥12॥*

There was not a single person in Ayodhyā not performing daily Agnihotra, or pañcha-mahāyajñas, or mean-minded, or a thief, or engaged in improper occupations, or a person of different varṇa (temperament, qualities and profession) married to a spouse coming from a different varṇa (temperament, qualities and profession).

स्वकर्मनिरता नित्यं ब्राह्मणा विजितेन्द्रियाः ।

दानाध्ययनशीलाश्च संयताश्च प्रतिग्रहे ॥ १३ ॥

*svakarmaniratā nityaṁ brāhmaṇā vijitendriyāḥ ।
dānādhyayanaśīlāścha saṁyatāścha pratigrahe ॥ 13 ॥*

The scholars of subdued senses were always engaged in the performance of duties prescribed for them such as giving away in charity, studying, and hesitating in receiving gifts.

न नास्तिको नानृती वापि न कश्चिदबहुश्रुतः ।

नासूयको न चाशक्तो नाविद्वान् विद्यते क्वचित् ॥ १४ ॥

*na nāstiko nānṛtī vāpi na kaśchidabahuśrutaḥ ।
nāsūyako na chāśakto nāvidvān vidyate kvachit ॥ 14 ॥*

None of them was atheistical or untruthful or bereft of the knowledge of scriptures or detracting or incompetent or illiterate.

नाषडङ्गविदन्नास्ति, नात्रतो नासहस्रदः ।

न दीनः क्षिप्तचित्तो वा व्यथितो वापि कश्चन ॥ १५ ॥

*nāṣaḍaṅgavidannāsti, nāvrato nāsaḥsraḍaḥ ।
na dīnaḥ kṣiptachitto vā vyathito vāpi kaśchana ॥ 15 ॥*

There was no scholar who was not versed in the Vedas and Vedāṅgas, or who had not taken saṅkalpa for achieving mokṣa, or had not imparted knowledge to thousands of persons, or of insane mind, or afflicted.

कश्चिन्नरो वा नारी वा नाश्रीमान् नाप्यरूपवान् ।

द्रष्टुं शक्यमयोध्यायां नापि राजन्यभक्तिमान् ॥ १६ ॥

*kaśchinnaro vā nārī vā nāśrīmān nāpyarūpavān ।
draṣṭuṁ śakyamayodhyāyāṁ nāpi rājanyabhaktimān ॥ 16 ॥*

And no man and no woman was seen devoid of grace or beauty, or lacking in reverence for their nation.

वर्णेष्वर्यचतुर्थेषु देवतातिथिपूजकाः ।

कृतज्ञाश्च वदान्याश्च शूरा विक्रमसंयुताः ॥ १७ ॥

*varṇeṣvāryachaturtheṣu devatātithipūjakāḥ ।
kṛtajñāścha vadānyāścha śūrā vikramasaṁyutāḥ ॥ 17 ॥*

There used to live people from all the four varṇas of Aryas who showed respect to divine scholars and guests; who were endowed with gratitude, true to their words, heroic and possessing prowess.

दीर्घायुषो नराः सर्वे धर्मं सत्यं च संश्रिताः ।

सहिताः पुत्रपौत्रैश्च नित्यं स्त्रीभिः पुरोत्तमे ॥१८॥

*dirghāyūṣo narāḥ sarve dharmam satyam cha samśritāḥ ।
sahitāḥ putrapautraischa nityam strībhiḥ purottame ॥18॥*

And the men were long-lived, and ever abode by dharma and truth and always surrounded by sons, grandsons and women.

क्षत्रं ब्रह्ममुखं चासीत् वैश्याः क्षत्रमनुव्रताः ।

शूद्राः स्वकर्मनिरतास्त्रीन् वर्णानुपचारिणः ॥१९॥

*kṣatram brahmanukham chāsīt vaiśyāḥ kṣatramanuvratāḥ ।
śūdrāḥ svakarmaniratastrīn varṇānupachārīṇaḥ ॥19॥*

The Kṣatriyas (rulers and administrators) used to follow the advice of visionary scholars, and the Vaiśyas followed the guidance of Kṣatriyas (rulers and administrators), and the Sūdras followed their duties and provided services to the other three varṇas.

सा तेनेक्ष्वाकुनाथेन पुरी सुपरिरक्षिता ।

यथा पुरस्तान्मनुना मानवेन्द्रेण धीमता ॥२०॥

*sā tenekṣavākunāthena purī suparirakṣitā ।
yathā purastānmanunā mānavendreṇa dhīmatā ॥20॥*

That city was ably governed by Daśaratha that lord of Ikṣvāku's line, even as the foremost ruler of men, the intelligent Manu, had governed it before him.

योधानामग्निकल्पानां पेशलानाममर्षिणाम् ।

सम्पूर्णा कृतविद्यानां गुहा केसरिणामिव ॥ २१ ॥

*yodhānāmagnikalpānām peśālānāmamarṣiṇām ।
sampūrṇāṁ kṛtavidyānām guhā kesariṇāmiva ॥ 21 ॥*

As the mountain-caves abounds with lions, the city of

Ayodhyā was filled with warriors resembling flaming fire, of simple mind, unforbearing the foes, and accomplished in operation of arms and ammunition.

काम्बोजविषये जातैर्बाह्लीकैश्च हयोत्तमैः ।

वनायुजैर्नदीजैश्च पूर्णा हरिहयोत्तमैः ॥ २२ ॥

kāmbojaviṣaye jātairbāhlikaiścha hayottamaiḥ ।

vanāyujairnadījaiścha pūrṇā harihayottamaiḥ ॥ 22 ॥

The city abounded with excellent horses that cameg from Kamboja, Vāhlika, Vanāyuj and from the banks of the Sindhu. Those horses liked to the best horses of Indra.

विन्ध्यपर्वतजैर्मतैः पूर्णा हैमवतैरपि ।

मदान्वितैरतिबलैर्मतङ्गैः पर्वतोपमैः ॥ २३ ॥

vindhyaparvatajairmattaiḥ pūrṇā haimavatairapi ।

madānvitairatibalaiर्मātāṅgaiḥ parvatopamaiḥ ॥ 23 ॥

The city abounded with fierce elephants born on the Vindhya mountain, the Himavat, filled with juice, of exceeding strength, and resembling hills.

ऐरावतकुलीनैश्च महापद्मकुलैस्तथा ।

अञ्जनादपि निष्क्रान्तैर्वामनादपि च द्विपैः ॥ २४ ॥

भद्रैर्मन्दैर्मृगैश्चैव भद्रमन्द्रमृगैस्तथा ।

भद्रमन्द्रैर्भद्रमृगैर्मृगमन्द्रैश्च सा पुरी ॥ २५ ॥

नित्यमतैः सदा पूर्णा नागैरचलसंनिभैः ।

सा योजने द्वे च भूयः सत्यनामा प्रकाशते ॥ २६ ॥

airāvatakulīnaiścha mahāpadmakulaistathā ।

añjanādapi niṣkrāntairvāmanādapi cha dvipaiḥ ॥ 24 ॥

bhadrairmandrairmugaiśchaiva bhadramandramṛgaistathā ।

bhadramandrairbhadramṛgairmṛgamandraiścha sā purī ॥ 25

nityamattaiḥ sadā pūrṇā nāgairachalasamṇibhaiḥ ।

sā yojane dve cha bhūyaḥ satyanāmā prakāśate ॥ 26 ॥

And with Bhadra, Mandra, and Mṛga* elephants; and those born of the cross of the three, and from the cross of Bhadra and Mandra, and from Bhadra and Mṛga, and from Mṛga and Mandra, superior like to Airāvata, and coming from

Mahāpadma, Añjanā, and Vāmana breeds; fierce, and looking like hills. And that city was over two Yojanas; and truly it was called Ayodhyā. (incapable of being conquered.)

*Note: Those elephants whose limbs are contracted are bhadras; those whose bodies are fat, slack and contracted are Mandras: and those whose bodies are lean and large are Mṛgas.

तां पुरीं स महातेजा राजा दशरथो महान् ।
 शशास शमितामित्रो नक्षत्राणीव चन्द्रमाः ॥२७॥
 तां सत्यनामां दृढतोरणार्गलां
 गृहैर्विचित्रैरुपशोभितां शिवाम् ।
 पुरीमयोध्यां नृसहस्रसंकुलां
 शशास वै शक्रसमो महीपतिः ॥ २८ ॥

*tām purīm sa mahātejā rājā daśaratho mahān ।
 śaśāsa śamitāmitro nakṣatrāṇīva chandramāḥ ॥27॥
 tām satyanāmām dṛḍhatoraṇārgalām
 grhairvichitrairupaśobhitām śivām ।
 purīmayodhyām nṛsahasrasaṅkulām
 śaśāsa vai śakrasamo mahīpatiḥ ॥ 28 ॥*

That city was governed by the great and the exceedingly brilliant King Daśaratha, the repressor of foes, like the moon governs the Nakṣatras.

The lord of earth resembling Śakra governed that city of Ayodhyā, bearing a meaningful name, furnished with strong gates and bolts, graced with excellent edifices, and teeming with thousands of people.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे षष्ठसर्गः । ।

Thus ends the sixth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 7: KING DAŚARATHA'S MINISTERS

The truthful and upright characters of the ministers of Daśaratha are portrayed, who make the rulership meaningful with their virtuous, skilful and efficient administration. Along

with the political ministers, the religious ministry is also portrayed.

तस्यामात्या गुणैरासन्निष्वाकोः सुमहात्मनः ।

मन्त्रज्ञाश्चेङ्गितज्ञाश्च नित्यं प्रियहिते रताः ॥ १ ॥

अष्टौ बभूवूर्वीरस्य तस्यामात्या यशस्विनः ।

शुचयश्चानुरक्ताश्च राजकृत्येषु नित्यशः ॥ २ ॥

tasyāmātyā guṇairāsannikṣavākoḥ sumahātmanaḥ ।

mantrajñāścheṅgitajñāścha nityaṁ priyahite ratāḥ ॥ 1 ॥

aṣṭau babhūvurvīrasya tasyāmātyā yaśasvinaḥ ।

śuchayaśchānuraktāścha rājakṛtyeṣu nityaśaḥ ॥ 2 ॥

That high-souled one of Ikṣvakū's line had competent counsellors, capable of administering business, of diving into the motives of others, and ever intent upon the good of the monarch. And that heroic king had eight famous ministers, pure and devoted to the administration of state.

धृष्टिर्जयन्तो विजय सुराष्ट्रो राष्ट्रवर्धनः ।

अशोको धर्मपालश्च सुमन्त्रश्चाष्टमोऽर्थवित् ॥ ३ ॥

dhr̥ṣṭirjayanto vijaya surāṣṭro rāṣṭravardhanaḥ ।

akopo dharmapālaścha sumantraśchāṣṭamo'rthavit ॥ 3 ॥

They were, Dhṛṣṭi, Jayanta, Vijaya, Surāṣṭra, Rāṣṭravardhana, Aśoka, Dharmapāla and Sumantra the eighth, conversant with economy of state.

ऋत्विजौ द्वावभिमतौ तस्यास्तामृषिसत्तमौ ।

वसिष्ठो वामदेवश्च मन्त्रिणश्च तथापरे ॥ ४ ॥

ṛtvijau dvāvabhimatau tasyāstāmṛṣisattamau ।

vasiṣṭho vāmadevaścha mantriṇaścha tathāpare ॥ 4 ॥

And he had two Rājārṣis beloved to him; viz, those foremost of Ṛṣis named Vasiṣṭha and Vāmadeva who used to supervise Yajñas conducted by the king and perform the duties as ministers.

सुयज्ञोऽप्यथ जाबालिः काश्यपोऽप्यथ गौतमः ।

मार्कण्डेयस्तु दीर्घायुस्तथा कात्यायनो द्विजः ॥ ५ ॥

*suyajño 'pyatha jābālīḥ kāśyapo 'pyatha gautamaḥ /
mārkaṇḍeyastu dīrghāyustathā kātyāyano dvijaḥ ॥5॥*

And he had other Brahmarṣis besides, viz; Suyajña, Jābālī, Kāśyapa, Gautama, the long-lived Markaṇḍeya, and highly educated Kātyāyana.

एतैर्ब्रह्मर्षिभिर्नित्वमृत्विजस्तस्य पौर्वकाः ।
विद्याविनीता ह्रीमन्तः कुशला नियतेन्द्रियाः ॥६॥
श्रीमन्तश्च महात्मानः शस्त्रज्ञा दृढविक्रमाः ।
कीर्तिमन्तः प्रणिहिता यथावचनकारिणः ॥ ७ ॥
तेजः क्षमायशः प्राप्ताः स्मितपूर्वाभिभाषिणः ।
क्रोधात् कामार्थहेतोर्वा न ब्रूयन्तु वचः ॥८॥

*etairbrahmarṣibhirnitvamṛtvijastasya paurvakāḥ /
vidyāvinītā hīmanṭaḥ kuśalā niyatendriyāḥ ॥6॥
śrīmantascha mahātmānaḥ śastrajñā dṛḍhavigramāḥ /
kīrtimantaḥ pragihitā yathāvachanakāriṇaḥ ॥ 7 ॥
tejaḥ kṣamāyaśaḥ prāptāḥ smitapūrvābhībhāṣiṇaḥ /
krodhāt kāmārthahetorvā na brūyuranṭam vachaḥ ॥8॥*

Ever associated in counsel with these Brahmarṣis, his priests and ministers serving the dynasty from father to son. They were learned yet modest, efficient, and conversant with policy. Of subdued-sense, auspicious, and high-souled accomplished in the art of arms, and of high renown, and cautious, and acting according to their word, and possessing energy, forgiveness and fame and ever precluding their speech with a smile, and never committing themselves to a lie either from anger or interest or desire.

तेषामविदितं किञ्चित् स्वेषु नास्ति परेषु वा ।
क्रियमाणं कृतं वापि चरेणापि चिकीर्षितम् ॥ ९ ॥
कुशला व्यवहारेषु सौहृदेषु परीक्षिताः ।
प्राप्तकालं यथा दण्डं धारयेयुः सुतेष्वपि ॥ १० ॥
*teṣāmaviditaṁ kiñchit sveṣu nāsti pareṣu vā /
kriyamāṇaṁ kṛtaṁ vāpi chāreṇāpi chikīrṣitaṁ ॥9॥
kuśalā vyavahāreṣu sauhṛdeṣu parīkṣitāḥ /
prāptakālaṁ yathā daṇḍaṁ dhārayeyuḥ suteṣvapi ॥ 10 ॥*

And they were not unknown to what was done or sought to be done in the midst of their own or a hostile party. They were adept in interaction with people, and well-versed in friendship by the monarch.

कोशसंग्रहणे युक्ता बलस्य च परिग्रहे ।
अहितं चापि पुरुषं न हिंस्युरविदूषकम् ॥११॥

*kośasaṅgrahaṇe yuktā balasya cha parigrahe ।
ahitaṁ chāpi puruṣaṁ na hiṁsyuravidūṣakam ॥11॥*

They were ever busy in replenishing the exchequer and in levying troops. And they did not cherish ill will even towards enemies, when innocent.

वीराश्च नियतोत्साहा राजशास्त्रमनुष्ठिताः ।
शुचीनां रक्षितारश्च नित्यं विषयवासिनाम् ॥ १२ ॥
*vīrāścha niyatotsāhā rājaśāstramanuṣṭhitāḥ ।
śuchīnāṁ rakṣitāraścha nityaṁ viṣayavāsinām ॥ 12 ॥*

And they were heroic, and ever high-spirited, law-abiding, and protecting those citizens that were honest.

ब्रह्मक्षत्रमहिंसन्तस्ते कोशं समपूरयन् ।
सुतीक्ष्णदण्डाः सम्प्रेक्ष्य पुरुषस्य बलाबलम् ॥१३॥
*brahmakṣatramahiṁsantaste kośaṁ samapūrayan ।
sutīkṣṇaḍḍāḥ samprekṣaya puruṣasya balābalaṁ ॥13॥*

And not bearing ill will towards scholars and administrators, and adding to the state exchequer, inflicting punishments according to the offender's capacity.

शुचीनामेकबुद्धीनां सर्वेषां सम्प्रजानताम् ।
नासीत्युरे वा राष्ट्रे वा मृषावादी नरः क्वचित् ॥ १४ ॥
क्वचित्र दुष्टस्तत्रासीत् परदारारतिरनरः ।
प्रशान्तं सर्वमेवासीद् राष्ट्रं पुरवरं च तत् ॥१५॥
*śuchīnāmekabuddhīnāṁ sarveṣāṁ samprajānatām ।
nāsitpure vā rāṣṭre vā mṛṣāvādī naraḥ kvachit ॥ 14 ॥
kvachitra duṣṭastatrāsīt paraṭāraratiranaḥ ।
praśāntaṁ sarvamevāsīd rāṣṭraṁ puravaraṁ cha tat ॥15॥*

During the time when those honest and impartial minds presided over the justice of the kingdom, there was neither in the cities nor the nation any that was a liar, or wicked, or going after others' wives. And peace reigned all around the cities and the nation.

सुवाससः सुवेषाश्च ते च सर्वे शुचिव्रताः ।

हितार्थाश्च नरेन्द्रस्य जाग्रतो नयचक्षुषा ॥ १६ ॥

suvasasaḥ suveṣāścha te cha sarve śuchivratāḥ ।

hitārthāścha narendrasya jāgrato nayachakṣuṣā ॥ 16 ॥

And the ministers wore dignified outfits, and ornaments, and were engaged in observing honesty, and remained ever alert for the welfare of people acting as the justful eyes of king.

गुरोर्गुणगृहीताश्च प्रख्याताश्च पराक्रमैः ।

विदेशेष्वपि विज्ञाताः सर्वतो बुद्धिनिश्चयाः ॥१७॥

gurorguṇagr̥hītāścha prakhyātāścha parākramaiḥ ।

videśeṣvapi vijñātāḥ sarvato buddhiniśchayāḥ ॥17॥

And crowned with virtues they were famed on account of their prowess, known for their intelligence in other countries. And in all climes and times they could manifest their noble qualities.

अभितो गुणवन्तश्च न चासन् गुणवर्जिताः ।

संधिविग्रहतत्त्वज्ञाः प्रकृत्या सम्पदान्विताः ॥ १८ ॥

abhito guṇavantaścha na chāsan guṇavarjitāḥ ।

saṁdhivigrahatattvajñāḥ prakṛtyā sampadānvitāḥ ॥ 18 ॥

They inculcated noble qualities in all aspects and were not devoid of virtues. And they were cognizant of war and peace, and possessed of divinity by nature.

मन्त्रसंवरणे शक्ताः शक्ताः सूक्ष्मासु बुद्धिषु ।

नीतिशास्त्रविशेषज्ञाः सततं प्रियवादिनः ॥१९॥

mantrasaṁvarane śaktāḥ śaktāḥ sūkṣmāsu buddhiṣu ।

nītiśāstraviśeṣajñāḥ satataṁ priyavādinaḥ ॥19॥

And they could keep secrecy and were able to judge the

matter finely; and were well-versed in diplomacy, and ever fair spoken.

ईदृशैस्तैरमात्यैश्च राजा दशरथोऽनघः ।

उपपन्नो गुणोपेतैरन्वशासत् वसुन्धराम् ॥२०॥

īdṛśaistairamātyaiścha rājā daśaratho'naghaḥ ।

upapanno guṇopetairanvaśāsat vasundharām ॥20॥

Surrounded by such ministers endowed with various qualities, the faultless king Daśaratha ruled the earth.

अवेक्ष्यमाणश्चारेण प्रजा धर्मेण रक्षयन् ।

प्रजानां पालनं कुर्वन्नधर्मं परिवर्जयन् ॥ २१ ॥

avekṣayamāṇaśchāreṇa prajā dharmeṇa rakṣayan ।

prajānām pālanam kurvannadharmaṁ parivarjayan ॥ 21 ॥

And gathering intelligence by means of spies, he righteously protected and ruled the people, staying away from adharma.

विश्रुतस्त्रिषु लोकेषु वदान्यः सत्यसंगरः ।

स तत्र पुरुषव्याघ्रः शशास पृथिवीमिमाम् ॥२२॥

viśrutastrīṣu lokeṣu vadānyaḥ satyasamgarah ।

sa tatra puruṣavyāghraḥ śaśāsa pṛthivīmimām ॥22॥

Famed over the three worlds, munificent and firm in promise in battle, the tiger among men ruled over this earth.

नाध्यगच्छद्विशिष्टं वा तुल्यं वा शत्रुमात्मनः ।

मित्रवान्नतसामन्तः प्रतापहतकण्टकः ।

स शशास जगत् राजा दिवि देवपतिर्यथा ॥२३॥

nādhya-gachchhadviśiṣṭam vā tulyam vā śatrumātmanaḥ ।

mitravānnatasāmantaḥ pratāpahatakaṇṭakaḥ ।

sa śaśāsa jagat rājā divi devapatiriyathā ॥23॥

Nor did he ever meet with a foe that was either his equal or superior. He possessed of friends, and obedient commanders, and extricated his thorns by his might. Thus, that king ruled the earth, even as the lord of Devas rules the Devaloka.

तैर्मन्त्रिभिर्मन्त्रहितेनिविष्टै-

वृतोऽनुरक्तैः कुशलैः समर्थैः ।

स पार्थिवो दीप्तिमवाप युक्त-

स्तेजोमयैर्गोभिरिवोदितोऽर्कः ॥ २४ ॥

tairmantribhirmantrahiteniviṣṭai-

vṛto 'nuraktaiḥ kuśalaiḥ samarthaiḥ ।

sa pāṛthivo dīptimavāpa yukta-

stejomayairgobhirivodito'rkaḥ ॥ 24 ॥

Surrounded by such ministers as were engaged in welfare activities, bearing loyalty and integrity towards him, efficient and competent, that king, by virtue of his prowess in subduing others, resembled the sun surrounded by his rays.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे सप्तमस्सर्गः ।।

Thus ends the seventh sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 8: AŚVAMEDHA YAJÑA

Daśaratha decides to perform Aśvamedha yajña to beget children. He being a considerate king in taking conscience of the ministers, he discusses this aspect with the Vedic scholars and ministers of his court.

तस्य चैवंप्रभावस्य धर्मज्ञस्य महात्मनः ।

सुतार्थं तप्यमानस्य नासीद् वंशकरः सुतः ॥ १ ॥

tasya chaivampṛabhāvasya dharmajñasya mahātmanaḥ ।

sutārthaṁ tapyamānasya nāsīd vaṁśakaraḥ sutaḥ ॥ 1 ॥

Although engaged in austerities with the view of begetting a son, the powerful and high-souled king, had no son capable of perpetuating his race.

चिन्तयानस्य तस्यैवं बुद्धिरासीन्महात्मनः ।

सुतार्थं वाजिमेधेन किमर्थं न यजाम्यहम् ॥२ ॥

chintayānasya tasyaivam buddhirāsīnmahātmanaḥ ।

sutārthaṁ vājimedhena kimarthaṁ na yajāmyaham ॥2 ॥

The high souled one thought, “Why do I not perform an Aśvamedha yāga (yāga for strengthening the nation) with the intention of obtaining a son?”

स निश्चितां मतिं कृत्वा यष्टव्यमिति बुद्धिमान् ।
 मन्त्रिभिः सह धर्मात्मा सर्वैरपि कृतात्मभिः ॥३॥
 ततोऽब्रवीन्महातेजाः सुमन्त्रं मन्त्रिसत्तम ।
 शीघ्रमानय मे सर्वान् गुरुस्तान् सपुरोहितान् ॥४॥

*sa niśchitāṁ matim kṛtvā yaṣṭavyamiti buddhimān ।
 mantribhiḥ saha dharmātmā sarvairapi kṛtātmabhiḥ ॥3॥
 tato'bravīnmahātejāḥ sumantram mantrisattama ।
 śīghramānaya me sarvān gurūṁstān sapurohitān ॥4॥*

That highly-energetic, pious and intelligent king, in consultation with all his genius ministers, having made up his mind to perform the yajña, said to that best of ministers named Sumantra, “Do you speedily summon my Gurus, along with the family priests.”

ततः सुमन्त्रस्त्वरितं गत्वा त्वरितविक्रमः ।
 समानयत् स तान् सर्वान् समस्तान् वेदपारगान् ॥ ५ ॥
*tataḥ sumantrastvaritaṁ gatvā tvaritavikramaḥ ।
 samānayat sa tān sarvān samastān vedapāragān ॥ 5 ॥*

Thereupon, going out speedily, Sumantra of swift movements called together all the Gurus, as well as others versed in the Vedas.

सुयज्ञं वामदेवं च जाबालिमथ काश्यपम् ।
 पुरोहितं वसिष्ठं च ये चाप्यन्ये द्विजोत्तमाः ॥६॥
 तान् पूजयित्वा धर्मात्मा राजा दशरथस्तदा ।
 इदं धर्मार्थसहितं श्लक्षणं वचनमब्रवीत् ॥७॥
*suyajñam vāmadevaṁ cha jābālimatha kāśyapam ।
 purohitaṁ vasiṣṭhaṁ cha ye chāpyanye dvijottamāḥ ॥6॥
 tān pūjayitvā dharmātmā rājā daśarathastadā ।
 idaṁ dharmārthasahitaṁ ślakṣaṇam vachanamabravīt ॥7॥*

He summoned Suyajña, Vāmadeva, Jābāli, Kāśyapa, and priest Vasiṣṭha, in addition to other principal scholars. Having greeted them, the virtuous king Daśaratha then spoke to them these sweet words.

मम लालप्यमानस्य सुतार्थं नास्ति वै सुखम् ।

तदर्थं हयमेधेन यक्ष्यामीति मतिर्मम ॥ ८ ॥

mama lālapyamānasya sutārthaṁ nāsti vai sukham /
tadarthaṁ hayamedhena yakṣayāmīti matirmama ॥ 8 ॥

Even after leaving no stone unturned, I could not attain happiness on account of a son, therefore, it is my intention that I should perform an Āśvamedha yāga.

तदहं यष्टुमिच्छामि शास्त्रदृष्टेन कर्मणा ॥

कथं प्राप्स्याम्यहं कामं बुद्धिरत्र विचिन्त्यताम् ॥९॥

tadahaṁ yaṣṭumichchāmi śāstradṛṣṭena karmaṇā /
kathaṁ prāpsyāmyahaṁ kāmam buddhiratra vichintyātām 9

I intend to perform it according to the ordinance of Śāstras. Do you, therefore, consider how I may attain my object.

ततः साध्विति तद्वाक्यं ब्राह्मणाः प्रत्यपूजयन् ।

वसिष्ठप्रमुखाः सर्वे पार्थिवस्य मुखेरितम् ॥१०॥

tataḥ sādhwiti tadvākyaṁ brāhmaṇāḥ pratyapūjayan /
vasiṣṭhapramukhāḥ sarve pāṛthivasya mukheritam ॥10॥

Thereat, all the scholars with Vasiṣṭha at their head, appreciated the idea of king.

ऊचुश्च परमप्रीताः सर्वे दशरथं वचः ।

सम्भाराः सम्प्रियन्तां ते तुरगश्च विमुच्यताम् ॥११॥

सरय्वाश्चोत्तरे तीरे यज्ञभूमिर्विधीयताम् ।

सर्वथा प्राप्स्यसे पुत्रानभिप्रेतांश्च पार्थिव ॥१२॥

यस्य ते धार्मिकी बुद्धिरियं पुत्रार्थमागता ।

ūchuścha paramapritāḥ sarve daśarathaṁ vachaḥ /
sambhārāḥ sambhriyantāṁ te turagaścha vimuchyatām ॥11॥
sarayvāschottare tīre yajñabhūmirvidhīyatām /
sarvathā prāpsyase putrānabhipretāṁścha pāṛthiva ॥12॥
yasya te dhārmikī buddhiriyam putrārthamāgatā /

And exceedingly pleased, they asked Daśaratha, "Order the necessary articles, set the horse free, and prepare the yajña altar on the north bank of the Sarayū. O king, you will certainly redeem your intended desire, as you have thought of a good idea for begetting children."

ततस्तुष्टोऽभवद् राजा श्रुत्वैतद् द्विजभाषितम् ॥१३॥

अमात्यानब्रवीद् राजा हर्षव्याकुललोचनः ।

सम्भाराः सम्प्रियन्तां मे गुरुणां वचनादिह ॥ १४ ॥

समर्थाधिष्ठितश्चाश्वः सोपाध्यायो विमुच्यताम् ।

सरख्याश्चोत्तरे तीरे यज्ञभूमिर्विधीयताम् ॥ १५ ॥

शान्तयश्चापि वर्धन्तां यथाकल्पं यथाविधि ।

शक्यः प्राप्तुमयं यज्ञः सर्वेणापि महीक्षिता ॥ १६ ॥

नापराधो भवेद् कष्टो यद्यस्मिन् क्रतुसत्तमे ।

छिद्रं हि मृगयन्ते स्म विद्वांसो ब्रह्मराक्षसा ॥ १७ ॥

tatastuṣṭo 'bhavad rājā śrutvaitad dvijabhāṣitam ॥13॥

amātyānabravīd rājā harṣavyākulalochanaḥ ।

sambhārāḥ sambhriyantāṁ me gurūṇāṁ vachanādiha ॥ 14

samarthādhiṣṭhitaśchāśvaḥ sopādhyāyo vimuchyatām ।

sarayvāśchottare tīre yajñabhūmīrvidhīyatām ॥ 15 ॥

śāntayaśchāpi vardhantāṁ yathākālpaṁ yathāvidhi ।

śakyaḥ prāptumayaṁ yajñaḥ sarveṇāpi mahīkṣitā ॥ 16 ॥

nāparādho bhaved kaṣṭo yadyasmin kratusattame ।

chhidraṁ hi mṛgayante sma vidvāṁso brahmarākṣasā ॥ 17

Hearing these words of the scholars, the king was highly gratified. He asked his ministers with a delighted grin on his face to procure the necessary articles for yajñā, according to the injunction of his Gurus; and set a horse free protected by a competent person, and followed by one of the chief family priests; prepare the yajña altar on the north bank of the Sarayū; and in due order and according to the Śāstras perform the śānti rites required to secure an uninterrupted completion to the yajña. This yajña cannot be performed by every king. Particular care should be taken that there are no lapses in the performance of yajña, least the fault-finding scholar often known as Brahma-Rākṣasas should create hurdle in the yajña by pointing out shortcomings.

विधिहीनस्य यज्ञस्य सद्यः कर्ता विनश्यति ।

तद्यथा विधिपूर्वं मे क्रतुरेष समाप्यते ॥ १८ ॥

vidhihīnasya yajñasya sadyaḥ kartā vinaśyati ।

tadyathā vidhipūrvam me kratureṣa samāpyate ॥ 18 ॥

The performer of yajña without following the injunction of Śāstras perishes soon. So, this yajña may be completed in a due process.

तथा विधानं क्रियतां समर्थाः साधनेष्विति ।

तथेति चाब्रुवन् सर्वे मन्त्रिणः प्रतिपूजिताः ॥१९॥

tathā vidhānaṁ kriyatāṁ samarthāḥ sādhanēṣviti ।

tatheti chābruvan sarve mantriṇaḥ pratipūjitāḥ ॥19॥

So, ensure that the due process is followed in the execution of this yajña. Thus addressed with due respect, the ministers listened to the king, and said, "So be it."

पार्थिवेन्द्रस्य तद् वाक्यं यथापूर्वं निशम्य ते ।

तथा द्विजास्ते धर्मज्ञा वर्धयन्तो नृपोत्तमम् ॥२०॥

अनुज्ञातास्ततः सर्वे पुनर्जग्मुर्यथागतम् ।

pārthivendrasya tad vākyaṁ yathāpūrvam niśamya te ।

tathā dvijāste dharmajñā vardhayanto nṛpottamam ॥20॥

anujñātāstataḥ sarve punarjagmuryathāgatam ।

Then hearing those words of that best king again, as heard before, conversant with process of yajña, having blessed the king, taking his permission, they returned to their respective places.

विसर्जयित्वा तान् विप्रान् सचिवानिदमब्रवीत् ॥ २१ ॥

ऋत्विग्भिरुपसंदिष्टो यथावत् क्रतुराप्यताम् ।

visarjayitvā tān viprān sachivānidamabravīt ॥ 21 ॥

ṛtvigbhirupasandiṣṭo yathāvat kraturāpyatām ।

Giving a send off to those scholars, the king spoke to his ministers thus, "Arrange the yajña as the family priests have ordered."

इत्युत्त्वानृपशार्दूलः सचिवान् समुपस्थितान् ॥ २२ ॥

विसर्जयित्वा स्वं वेश्म प्रविवेश महामतिः ।

ityuktvānṛpaśārdūlaḥ sachivān samupasthitān ॥ 22 ॥

visarjayitvā svaṁ veśma praviveśa mahāmatih ।

Having said this, that highly intelligent tiger among men

dismissed his ministers, and himself entered into his palace.

ततः स गत्वा ताः पत्नीनिरन्द्रो हृदयंगमाः ॥२३॥

उवाच दीक्षां विशत यक्ष्येऽहं सुतकारणात् ।

tataḥ sa gatvā tāḥ patnīnārendro hṛdayaṅgamāḥ ॥23॥

uvācha dīkṣāṁ viśata yakṣaye 'haṁ sutakāraṇāt ।

Coming there, that king said to his lovely wives that in order to obtain a son, he is going to perform an Aśvamedha yāga.

तासां तेनातिकान्तेन वचनेन सुवर्चसाम् ।

मुखपद्मान्यशोभन्त पद्मानिव हिमात्यये ॥२४॥

tāsāṁ tenātikāntena vachanena suvarchasām ।

mukhapadmānyaśobhanta padmānīva himātyaye ॥24॥

And hearing those sweet words, the countenances of those shining dames looked resplendent, like lotuses after the cold season is over.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे अष्टमस्सर्गः । ।

Thus ends the eighth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 9: HISTORY OF SAGE ṚṢYAŚṚṄGA

Sumantra, the minister of King Daśaratha, narrates the importance of Sage Ṛṣyaśṛṅga and prays the king to invite that sage to preside over the contemplated Vedic yajña, for that Sage's entry into any kingdom is auspicious for that land and people.

एतच्छ्रुत्वा रहः सूतो राजानमिदमब्रवीत् ।

श्रूयतां तत् पुरावृत्तं पुराणे च मया श्रुतम् ॥ १ ॥

etachchhṛutvā rahaḥ sūto rājānamidamabravīt ।

śrūyatām tat purāvṛttaṁ purāṇe cha mayā śrutam ॥ 1 ॥

Hearing all about it, the king's charioteer Sumantra addressed the king in private, saying, Do you listen to what history I have heard myself from the priests!

ऋत्विग्भिरुपदिष्टोऽयं पुरावृत्तो मया श्रुतः ।
 सनत्कुमारो भगवान् पूर्वं कथितवान् कथाम् ॥ २ ॥
 ऋषीणां संनिधौ राजंस्तव पुत्रागमं प्रति ।

ṛtvigbhirupadiṣṭo 'yaṁ purāvṛtto mayā śrutaḥ ।
sanatkumāro bhagavān pūrvam kathitavān kathām ॥ 2 ॥
ṛṣīṇāṁ saṁnidhau rājastava putrāgamam prati ।

I have heard the old history narrated by the priests. Sanatkumāra had narrated it long ago in the presence of the Ṛṣis regarding your having a son.

काश्यपस्य च पुत्रोऽस्ति विभाण्डक इति श्रुतः ॥३॥
 ऋष्यशृङ्ग इति ख्यातस्तस्य पुत्रो भविष्यति ।
 स वने नित्यसंवृद्धो मुनिर्वनचरः सदा ॥४॥

kāśyapasya cha putro 'sti vibhāṇḍaka iti śrutaḥ ॥3 ॥
ṛṣyaśṛṅga iti khyātastasya putro bhaviṣyati ।
sa vane nityasaṁvṛddho munirvanacharaḥ sadā ॥4 ॥

Kaśyapa had a son known by the name of Vibhāṇḍaka. He would get a son called Ṛṣyaśṛṅga. He would grow up in the forest in the company of his father.

नान्यं जानाति विप्रेन्द्रो नित्यं पित्रनुवर्तनात् ।
 द्वैविध्यं ब्रह्मचर्यस्य भविष्यति महात्मनः ॥५॥
 लोकेषु प्रथितं राजन् विप्रैश्च कथितं सदा ।

nānyam jānāti viprendro nityam pitranuvartanāt ।
dvaividhyam brahmacharyasya bhaviṣyati mahātmanaḥ ॥5 ॥
lokeṣu prathitam rājan vipraiścha kathitam sadā ।

He would not know any man or woman save following his father. O king, he would practise two types of Brahmacharya, known in the world and described by scholars.

Note: Those that assume cloth made of woods and girdle and live as Naiṣṭhika Brahmachārī in Gurukula are known as Brahmachārīs of first order; while those that continue to live with their wives but approach them for sex at particular suitable time are considered as Brahmachārīs of second order.

तस्यैवं वर्तमानस्य कालः समभिवर्तत ॥६॥

अग्निं शुश्रूषमाणस्य पितरं च यशस्विनम् ।
 एतस्मिन्नेव काले तु रोमपादः प्रतापवान् ॥७॥
 अङ्गेषु प्रथितो राजा भविष्यति महाबलः ।
 तस्य व्यतिक्रमाद् राज्ञो भविष्यति सुदारुणा ॥८॥
 अनावृष्टिः सुघोरा वै सर्वलोकभयावहा ।

tasyaivam vartamānasya kālaḥ samabhivartata ॥6॥
agnim śuśrūṣamāṇasya pitaram cha yaśasvinam ।
etasminneva kāle tu romapādaḥ pratāpavān ॥7॥
aṅgeṣu prathito rājā bhaviṣyati mahābalaḥ ।
tasya vyatikramād rājño bhaviṣyati sudāruṇā ॥8॥
anāvṛṣṭiḥ sughorā vai sarvalokabhayāvahā ।

When he would spent long time in serving the fire of yajña and his famous sire, the powerful Romapāda of exceeding strength will be famed as king of the Aṅgas. In consequence of some default on his part, there will occur in his kingdom a terrible and dreadful drought.

अनावृष्ट्यां तु वृत्तायां राजा दुःखसमन्वितः ॥९॥
 ब्राह्मणाञ्छ्रुतसंवृद्धान् समानीय प्रवक्ष्यति ।
 भवन्तः श्रुतकर्माणो लोकचारित्रवेदिनः ॥१०॥
 समादिशन्तु नियमं प्रायश्चित्तं यथा भवेत् ।

anāvṛṣṭyāṁ tu vṛttāyāṁ rājā duḥkhasamanvitaḥ ॥9॥
brāhmaṇāñchhrutasamvṛddhān samānīya pravakṣayati ।
bhavantaḥ śrutakarmāṇo lokachāritravedinaḥ ॥10॥
samādiśantu niyamaṁ prāyaśchittaṁ yathā bhavet ।

And filled with grief on account of this drought, the king will call scholars well versed in Veda, and speak to them saying, "You are conversant with the Vedic ritual and the social duties, therefore, tell me how to expiate for this evil."

इत्युक्तास्ते ततो राज्ञा सर्वे ब्राह्मणसत्तमाः ॥११॥
 वक्ष्यन्ति ते महीपालं ब्राह्मणा वेदपारगाः ।

ityuktāste tato rājñā sarve brāhmaṇasattamāḥ ॥11॥
vakṣayanti te mahīpālaṁ brāhmaṇā vedapāragāḥ ।

Thus accosted by the king, those excellent scholars versed in the Vedas, will say to the ruler of earth the following words:

विभाण्डकसुतं राजन् सर्वापायैरिहानय ॥१२॥
 आनीय तु महीपाल ऋष्यशृङ्ग सुसत्कृतम् ।
 विभाण्डकसुतं राजन् ब्राह्मणं वेदपारगम् ।
 प्रयच्छ कन्यां शान्तां वै विधिना सुसमाहितः ॥१३॥

vibhāṇḍakasutaṁ rājan sarvāpāyairihānaya ॥12॥
āniya tu mahīpāla ṛṣyaśṛṅga susatkṛtam ।
vibhāṇḍakasutaṁ rājan brāhmaṇaṁ vedapāragam ।
prayachchha kanyāṁ śāntāṁ vai vidhinā susamāhitaḥ ॥13॥

O king, by all means, bring Vibhāṇḍaka's son Ṛṣyaśṛṅga here. And having duly honoured him, O king, perform the betrothal of your daughter Śāntā with him according to the ordinance of Śāstras.

तेषां तु वचनं श्रुत्वा राजा चिन्तां प्रपत्स्यते ।
 केनोपायेन वै शक्यमिहानेतुं स वीर्यवान् ॥१४॥
teṣāṁ tu vachanaṁ śrutvā rājā chintāṁ prapatsyate ।
kenopāyena vai śakyamihānetuṁ sa vīryavān ॥14॥

And hearing those words of theirs, the king (Romapāda) will begin to think as to how he can bring over that one endowed with energy.

ततो राजा विनिश्चित्य सह मन्त्रिभिरात्मवान् ।
 पुरोहितममात्यांश्च प्रेषयिष्यति सत्कृतान् ॥१५॥
tato rājā viniśchitya saha mantribhirātmavān ।
purohitamamātyāṁścha preṣayiṣyati satkṛtān ॥15॥

Then in consultation with his ministers, the prudent king (Romapāda) will decide to send his priests and his ministers to approach Ṛṣyaśṛṅga.

ते तु राज्ञो वचः श्रुत्वा व्यथिता विनताननाः ।
 न गच्छेम ऋषेर्भीता अनुनेयन्ति तं नृपम् ॥ १६ ॥
te tu rājño vachaḥ śrutvā vyathitā vinatānanāḥ ।
na gachchhema ṛṣerbhītā anuneyanti taṁ nṛpam ॥ 16 ॥

Thereupon hearing the king's words, they will beseech the king with their heads down that they are afraid of the saint

Vibhāṇḍaka's curse if they repaired there alone.

वक्ष्यन्ति चिन्तयित्वा ते तस्योपायांश्च तान् क्षमान् ।

आनेष्यामो वयं विप्रं न च दोषो भविष्यति ॥१७॥

vakṣayanti chintayitvā te tasyopāyāṁścha tān kṣamān ।

āneyāmo vayaṁ vipraṁ na cha doṣo bhaviṣyati ॥17॥

However, they will say that they will bring that Muni following some other means, so that no blame shall accrue to them.

एवमङ्गाधिपेनैव गणिकाभिर्ऋषेः सुतः ।

आनीतोऽवर्षयत् देवः शान्ता चास्मै प्रदीयते ॥१८॥

evamaṅgādhipenaiva gaṇikābhirṛṣeḥ sutaḥ ।

ānīto 'varṣayat devaḥ śāntā chāsmāi pradīyate ॥18॥

Thus by help of courtesans, the saint's son will be brought by the king and then the god (Indra) will pour down showers; and the king (Romapāda) will solemnise marriage of Śāntā with him.

ऋष्यशृङ्गस्तु जामाता पुत्रांस्तव विधास्यति ।

सनत्कुमारकथितमेतावद् व्याहृतं मया ॥१९॥

ṛṣyaśṛṅgastu jāmātā putrāṁstava vidhāsyati ।

sanatkumārakathitametāvad vyāhṛtaṁ mayā ॥19॥

And then your son-in-law Ṛṣyaśṛṅga will help you in begetting sons. I have related to you what Sanatkumāra had communicated to me long before.

अथ हृष्टो दशरथः सुमन्त्रं प्रत्यभाषत ।

यथर्ष्यशृङ्गस्त्वानीतो येनोपायेन सोच्यताम् ॥ २० ॥

atha hr̥ṣṭo daśarathaḥ sumantraṁ pratyabhāṣata ।

yatharṣyaśṛṅgastvānīto yenopāyena sochyatām ॥ 20 ॥

Thereupon king Daśaratha, well pleased, asked Sumantra, now tell me by what means Ṛṣyaśṛṅga was brought over (by Romaapād, the lord of the Aṅgas).

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे नवमः सर्गः । ।

Thus ends the ninth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 10: ṚṢYAŚṚṄGA WAS BROUGHT FROM FOREST

Sumantra, the minister continues his narration to his king Daśaratha, about ṚṣyaśṚṅga's arrival at Aṅga kingdom of King Romapāda and his marriage with Princess Śāntā, the daughter of Romapāda.

सुमन्त्रश्चोदितो राज्ञा प्रोवाचेदं वचस्तदा ।

यथर्ष्यशृङ्गस्त्वानीतो येनोपायेन मन्त्रिभिः ॥ १ ॥

sumantraśchodito rājñā provāchedaṁ vachastadā ।

yatharṣyaśṛṅgastvānīto yenopāyena mantribhiḥ ॥ 1 ॥

Thus, asked by the king, Sumantra said, "I will relate to you how the ministers of Romapāda brought ṚṣyaśṚṅga. Listen with your counsellors!"

रोमपादमुवाचेदं सहामात्यः पुरोहितः ।

उपायो निरपायोऽयमस्माभिरभिचिन्तितः ॥२॥

romapādamuvāchedaṁ sahāmātyaḥ purohitaḥ ।

upāyo nirapāyo 'yamasmābhirabhichintitaḥ ॥2॥

The priest together with the ministers spoke to Romāpada, "The idea that we have hit upon can never fail of effect."

ऋष्यशृङ्गो वनचरस्तपः स्वाध्यायसंयुतः ।

अनभिज्ञस्तु नारीणां विषयाणां सुखस्य च ॥ ३ ॥

ṛṣyaśṛṅgo vanacharastapaḥ svādhyāyasamyutaḥ ।

anabhijñastu nārīṇāṁ viṣayāṇāṁ sukhasya cha ॥ 3 ॥

ṚṣyaśṚṅga has been brought up in woods; and is engaged in austerities and the study of the Vedas. He is ignorant of the pleasure that ensues from contact with women.

इन्द्रियार्थैरभिमतैर्नरचित्तप्रमाथिभिः ।

पुरमानाययिष्यामः क्षिप्रं चाध्यवसीयताम् ॥४॥

*indriyārthairabhimatairnarachittapramāthibhiḥ /
puramānāyayiṣyāmaḥ kṣipraṁ chādhyavasīyatām ॥4॥*

By help of objects attracting the senses, and ravishing the humanbeings, we shall bring him to the city. You, therefore, take a decision soon in this regard.

*गणिकास्तत्र गच्छन्तु रूपवत्यः स्वलंकृताः ।
प्रलोभ्य विविधोपायैरानेयन्तीह सत्कृताः ॥५॥
gaṇikāstatra gachchhantu rūpavatyāḥ svalaṁkṛtāḥ /
pralobhya vividhopāyairāneyantīha satkṛtāḥ ॥5॥*

Let courtezans of comely presence, clad in ornaments, repair there. And by various inducements, they will bring him here.

*श्रुत्वा तथेति राजा च प्रत्युवाच पुरोहितम् ।
पुरोहितो मन्त्रिणश्च तदा चक्रुश्च ते तथा ॥६॥
śrutvā tatheti rājā cha pratyuvācha purohitam /
purohito mantriṇaścha tadā chakruścha te tathā ॥6॥*

Hearing this, the king said to the priest, 'So be it!' Then the priest and ministers acted accordingly.

*वारमुख्यास्तु तच्छ्रुत्वा वनं प्रविविशुर्महत् ।
आश्रमस्याविदूरेऽस्मिन् यत्नं कुर्वन्ति दर्शने ॥ ७ ॥
ऋषेः पुत्रस्य धीरस्य नित्यमाश्रमवासिनः ।
पितुः स नित्यसंतुष्टो नातिचक्राम चाश्रमात् ॥ ८ ॥
vāramukhyāstu tachchhrutvā vanaṁ praviviśurmahat /
āśramasyāvidūre'smin yatnaṁ kurvanti darśane ॥ 7 ॥
ṛṣeḥ putrasya dhīrasya nityamāśramavāsinaḥ /
pituḥ sa nityasaṁtuṣṭo nātichakrāma chāśramāt ॥ 8 ॥*

In accordance with the instructions, the courtezans entered that vast forest; and maintaining some distance from the Āśrama, endeavoured to meet with the sober son of the saint ever dwelling in the woods. Satisfied with serving his sire, he never strayed from the Āśrama.

न तेन जन्मप्रभृति दृष्टपूर्वं तपस्विना ।

स्त्री वा पुमान् वा यच्चान्यत् सत्त्वं नगरराष्ट्रजम् ॥ ९ ॥

*na tena janmaprabhṛti dṛṣṭapūrvam tapasvinā /
strī vā pumān vā yachchānyat sattvaṁ nagararāṣṭrajam ॥9 ॥*

Since his birth he had never before seen men and women, or any other creatures living in cities and towns.

ततः कदाचित् तं देशमाजगाम यदृच्छया ।

विभाण्डकसुतस्तत्र ताश्चपश्यद् वराङ्गनाः ॥ १० ॥

*tataḥ kadāchit taṁ deśamājagāma yadṛchchayā /
vibhāṇḍakasutastatra tāschapaśyad varāṅganāḥ ॥ 10 ॥*

It came to pass that on one occasion, walking about at will, Vibhāṇḍaka's son came to that spot and beheld the courtezans.

ताश्चित्रवेषाः प्रमदा गायन्त्यो मधुरस्वरम् ।

ऋषिपुत्रमुपागम्य सर्वा वचनमब्रुवन् ॥ ११ ॥

*tāschitraveśāḥ pramadā gāyantyo madhurasvaram /
ṛṣiputramupāgamya sarvā vachanamabruvan ॥11 ॥*

Colourfully attired, and singing sweet songs, the women came to the saint's son and said the following words.

कस्त्वं किं वर्तसे ब्रह्मज्ञातुमिच्छामहे वयम् ।

एकस्त्वं विजने दूरे वने चरसि शंस नः ॥ १२ ॥

*kastvaṁ kiṁ vartase brahmañjñātumichchhāmahe vayam /
ekastvaṁ vijane dūre vane charasi śamsa naḥ ॥ 12 ॥*

Who are you? And where are you going, O Brahmadeva? We wish to know all this. And why is it that you range alone this far-off forest?

अदृष्टरूपास्तास्तेन काम्यरूपा वने स्त्रियः ।

हार्दात्तस्य मतिर्जाता आख्यातुं पितरं स्वकम् ॥ १३ ॥

*adṛṣṭarūpāstāstena kām्यarūpā vane striyaḥ /
hārdāttasya matirjātā ākhyātum pitaraṁ svakam ॥13 ॥*

Beholding these beautiful damsels never seen before, he from delight, hastened to inform them of his father's name.

पिता विभाण्डकोऽस्माकं तस्याहं सुत औरसः ।
ऋष्यशृङ्ग इति ख्यातं नाम कर्म च मे भुवि ॥१४॥

pitā vibhāṇḍako'smākaṁ tasyāhaṁ suta aurasah ।
ṛṣyaśṛṅga iti khyātaṁ nāma karma cha me bhuvi ॥14॥

My father is Vibhāṇḍka; and I am his son. My name is Rṣyaśṛṅga and what I do here is known the world over.

इहाश्रमपदोऽस्माकं समीपे शुभदर्शनाः ।
करिष्ये वोऽत्र पूजां वै सर्वेषां विधिपूर्वकम् ॥ १५ ॥

ihāśramapado'smākaṁ samīpe śubhadarśanāḥ ।
kariṣye vo'tra pūjāṁ vai sarveṣāṁ vidhipūrvakam ॥ 15 ॥

Our Āśrama is closeby, come with me; there I shall receive you duly O' lovely dames!

ऋषिपुत्रवचः श्रुत्वा सर्वासां मतिरास वै ।
तदाश्रमपदं द्रष्टुं जग्मुः सर्वास्ततोऽङ्गनाः ॥१६॥

ṛṣiputravachah śrutvā sarvāsāṁ matirāsa vai ।
tadāśramapadaṁ draṣṭuṁ jagmuḥ sarvāstato'ṅganāḥ ॥16॥

Hearing the words of the saint's son, they all consented, and the women went to behold that āśrama.

गतानां तु ततः पूजामृषिपुत्रश्चकार ह ।
इदमर्घ्यमिदं पाद्यमिदं मूलं फलं च नः ॥१७॥

gatānām tu tataḥ pūjāmṛṣiputraśchakāra ha ।
idamarghyamidaṁ pādyamidaṁ mūlaṁ phalaṁ cha naḥ ॥17॥

When they had come there, the saint's son received them hospitably, saying, 'Here is Arghya (water for drinking),' 'Here is pādyā (water for washing the feet),' and 'Here are fruits and roots.'

प्रतिगृह्य तु तां पूजां सर्वा एव समुत्सुकाः ।
ऋषेर्भीताश्च शीघ्रं तु गमनाय मतिं दधुः ॥ १८ ॥

pratigṛhya tu tāṁ pūjāṁ sarvā eva samutsukāḥ ।
ṛṣerbhītāścha śīghraṁ tu gamanāya matiṁ dadhuḥ ॥ 18 ॥

Thereupon they readily received his hospitality, but

actuated by the fear of the Ṛṣi named Vibhāṇḍaka, they made up their minds to depart soon.

अस्माकमपि मुख्यानि फलानीमानि हे द्विज ।

गृहाण विप्र भद्रं ते भक्षयस्व च मा चिरम् ॥१९॥

asmākamapi mukhyāni phalānīmāni he dvija ।

gṛhāṇa vipra bhadraṁ te bhakṣayasva cha mā chiram ॥19॥

They said, you also, O scholar, receive from us these excellent fruits! O erudite scholar! be blessed and eat them without delay.

ततस्तास्तं समालिङ्ग्य सर्वा हर्षसमन्विताः ।

मोदकान् प्रददुस्तस्मै भक्ष्यांश्च विविधाञ्शुभान् ॥२०॥

tatastāstaṁ samāliṅgaya sarvā harṣasamanvitāḥ ।

modakān pradadustasmai bhakṣyāṁścha vividhāṁśubhān ।

Thereupon, hugging him joyfully, they gave him delicious laddus (a type of sweet of round shape) and various other sweets to eat.

तानि चास्वाद्य तेजस्वी फलानीति स्म मन्यते ।

अनास्वादितपूर्वाणि वने नित्यनिवासिनाम् ॥२१॥

tāni chāsvādya tejasvī phalānīti sma manyate ।

anāsvāditapūrvāṇi vane nityanivāsinām ॥21॥

And tasting those things, the glorious one took them for fruits, because he never tasted them before while dwelling in the forest.

आपृच्छ्य च तदा विप्रं व्रतचर्या निवेद्य च ।

गच्छन्ति स्मापदेशात्ता भीतास्तस्य पितुः स्त्रियः ॥ २२ ॥

āpṛchchhya cha tadā vipraṁ vratacharyām nivedya cha ।

gachchhanti smāpadeśāttā bhītāstasya pituḥ striyaḥ ॥ 22 ॥

Then, inspired with the fear of his father, the women pretending the observance of fast, left the āśrama soon.

गतासु तासु सर्वासु काश्यपस्यात्मजो द्विजः ।

अस्वस्थहृदयश्चासीद् दुःखाच्च परिवर्तते ॥ २३ ॥

*gatāsu tāsū sarvāsu kāśyapasyātmajō dvijaḥ ।
asvathahṛdayaśchāsīd duḥkhāchcha parivartate ॥ 23 ॥*

And when they had gone, that Kāśyapa's son (Vibhāṇḍka was the son of Kaśyapa), became sad, suffered from mental depression and became restless.

*tato'paredyustam deśamājagāma sa vīryavān ।
vibhāṇḍakasutaḥ śrīmān manasāchintayanmuhuh ॥24 ॥
manojñā yatra tā dṛṣṭā vāramukhyaḥ svalamkṛtāḥ ।*

And on the next day, the son of Vibhāṇḍaka, endowed with prowess, came to that spot where he had encountered the comely courtezans, adorned with ornaments.

*दृष्ट्वैव च ततो विप्रमायान्तं हृष्टमानसाः ॥ २५ ॥
उपसृत्य ततः सर्वास्तास्तमूचुरिदं वचः ।
एहाश्रमपदं सौम्य अस्माकमिति चाब्रुवन् ॥ २६ ॥
dṛṣṭvaiva cha tato vipramāyāntam hṛṣṭamānasāḥ ॥ 25 ॥
upasṛty tataḥ sarvāstāstamūchuridaṁ vachaḥ ।
ehyāśramapadaṁ saumya asmākamiti chābruvan ॥ 26 ॥*

As soon as they saw him coming, they came forward, and said, "O graceful one, come to our āśrama."

*चित्राण्यत्र बहूनि स्युर्मूलानि च फलानि च ।
तत्राप्येष विशेषेण विधिर्हि भविता ध्रुवम् ॥२७ ॥
chitrāṇyatra bahūni syurmūlāni cha phalāni cha ।
tatrāpyeṣa viśeṣeṇa vidhirhi bhavitā dhruvam ॥27 ॥*

"There are in that āśrama diverse kinds of fruits and roots; and there you be given a more warm welcome.

*श्रुत्वा तु वचनं तासां सर्वासां हृदयङ्गमम् ।
गमनाय मतिं चक्रे तं च निन्युस्तथा स्त्रियः ॥२८ ॥
śrutvā tu vachanaṁ tāsāṁ sarvāsāṁ hṛdayaṅgamam ।
gamanāya matiṁ chakre taṁ cha ninyustathā striyaḥ ॥28 ॥*

Thereupon hearing those words of theirs capable of touching the heart, he became bent upon going, and the women brought him away.

तत्र चानीयमाने तु विप्रे तस्मिन् महात्मनि ।

ववर्ष सहसा देवो जगत् प्रह्लादयस्तदा ॥ २९ ॥

tatra chānīyamāne tu vipre tasmin mahātmani ।

vavarṣa sahasā devo jagat prahlādayastadā ॥ 29 ॥

When that high profile scholar was brought over, there occurred plenteous rain-showers, enlivening the spirits of men.

वर्षेणैवागतं विप्रं तापसं स नराधिपः ।

प्रत्युद्गम्य मुनिं प्रीतः शिरसा च महीं गतः ॥ ३० ॥

varṣeṇaivāgataṁ vipraṁ tāpasam sa narādhipaḥ ।

pratyudgamyā munim prītaḥ śirasā cha mahīm gataḥ ॥30

When the high-profile ascetic had arrived accompanied by showers, the king (Rompāda) approached him in humble guise, bending his head to the ground.

अर्घ्यं च प्रददौ तस्मै न्यायतः सुसमाहितः ।

वव्रे प्रसादं विप्रेन्द्रात्मा विप्रं मन्युराविशेत् ॥ ३१ ॥

arghyaṁ cha pradadau tasmai nyāyataḥ susamāhitaḥ ।

vavre prasādaṁ vipreन्द्रānmā vipraṁ manyurāviśet ॥31 ॥

He offered him Arghya (water to drink) to give him a warm welcome, and very carefully asked for his favour, so that he may not become displeased.

अन्तःपुरं प्रवेश्यास्मै कन्यां दत्त्वा यथाविधि ।

शान्तां शान्तेन मनसा राजा हर्षमवाप सः ॥ ३२ ॥

antaḥpuram praveśyāsmāi kanyāṁ dattvā yathāvidhi ।

śāntām śāntena manasā rājā harṣamavāpa saḥ ॥32 ॥

Taking him to the queen's palace, king Romapāda performed the marriage of his daughter Śāntā with him following a proper procedure in sober mood, and became rejoiced.

एवं स न्यवसत् तत्र सर्वकामैः सुपूजितः ।
ऋष्यशृङ्गो महातेजाः शान्तया सह भार्यया ॥३३॥

*evaṁ sa nyavasat tatra sarvakāmaiḥ supūjitaḥ ।
ṛṣyaśṛṅga mahātejāḥ śāntayā saha bhāryayā ॥33॥*

Thus the high profile Ṛṣyaśṛṅga together with his wife Śāntā, began to live there. His all desires were respectfully addressed.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे दशमस्सर्गः । ।

Thus ends the tenth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 11: DAŚARATHA BRINGS ṚŚYAŚRṂGA TO AYODHYĀ

On the advice of his minister Sumantra, Daśaratha proceeds to Aṅga kingdom to fetch Sage Ṛṣyaśṛṅga and his wife Śāntā to his capital Ayodhyā.

भूय एव हि राजेन्द्र शृणु मे वचनं हितम् ।
यथा स देवप्रवरः कथयामास बुद्धिमान् ॥१॥
*bhūya eva hi rājendra śṛṇu me vachanaṁ hitam ।
yathā sa devapravaraḥ kathayāmāsa buddhimān ॥1॥*

And he said again, O foremost of kings, listen to me as I relate how that intelligent Sanatkumāra, best of Devas, spoke.

इक्ष्वाकूणां कुले जातो भविष्यति सुधार्मिकः ।
नाम्ना दशरथो राजा श्रीमान् सत्यप्रतिश्रवः ॥ २ ॥
*ikṣvākūṇāṁ kule jāto bhaviṣyati sudhārmikaḥ ।
nāmṇā daśaratho rājā śrīmān satyapraśravaḥ ॥ 2 ॥*

In the line of Ikṣvāku will be born a righteous king, named Daśaratha, who will follow dharma. He will be graceful and true to his words.

अङ्गराजेन सख्यं च तस्य राज्ञो भविष्यति ॥
कन्या चास्य महाभागा शान्ता नाम भविष्यति ॥३॥
पुत्रस्त्वङ्गस्य राज्ञस्तु रोमपाद इति श्रुतः ।
तं स राजा दशरथो गमिष्यति महायशाः ॥ ४ ॥

अनपत्योऽस्मि धर्मात्मशान्ताभर्ता मम क्रतुम् ।

आहरेत त्वयाऽऽज्ञप्तः संतानार्थे कुलस्य च ॥५॥

aṅgarājena sakhyam cha tasya rājño bhaviṣyati ॥

kanyā chāsya mahābhāgā śāntā nāma bhaviṣyati ॥3॥

putrastvaṅgasya rājñastu romapāda iti śrutaḥ ।

taṁ sa rājā daśaratho gamiṣyati mahāyaśāḥ ॥ 4 ॥

anapatyo'smi dharmātmanśāntābhartā mama kratum ।

āhareta tvayā'jñaptaḥ saṁtānārthe kulasya cha ॥5॥

That king (Daśratha) will contract friendship with the ruler of the Aṅgas. And the latter will have a highly pious daughter, Śāntā by name. And the (old) king of the Aṅgas will have a son, named Romāpada. And repaireing to him, the highly famous king Daśaratha will speak to Romāpada, O Dharmātmā! I am without issue. Let Śāntā's husband, desired by you, take charge of this yajña of mine, to be performed for begetting a son to perpetuate the race and my lineage.

श्रुत्वा राज्ञोऽथ तद्वाक्यं मनसा स विचिन्त्य च ।

प्रदास्यते पुत्रवन्तं शान्ताभर्तारमात्मवान् ॥६॥

śrutvā rājño'tha tadvākyaṁ manasā sa vichintya cha ।

pradāsyate putravantaṁ śāntābhartāramātmavān ॥6॥

Hearing these words of the king, and having pondered well, he will make over to him Ṛṣyaśṛṅga of subdued senses, together with Śāntā and his children.

प्रतिगृह्य च तं विप्रं स राजा विगतज्वरः ।

आहरिष्यति तं यज्ञं प्रहृष्टेनान्तरात्मना ॥७॥

pratigṛhya cha taṁ vipraṁ sa rājā vigatajvaraḥ ।

āhariṣyati taṁ yajñaṁ prahr̥ṣṭenāntarātmanā ॥7॥

And taking that high profile scholar, that king, with his mind free from anxiety, and with a glad heart, will prepare for that yajña.

तं च राजा दशरथो यशस्कामः कृताञ्जलिः ।

ऋष्यशृङ्गं द्विजश्रेष्ठं वरयिष्यति धर्मवित् ॥८॥

यज्ञार्थं प्रसवार्थं च स्वर्गार्थं च नरेश्वरः ।

लभते च स तं कामं द्विजमुख्याद् विशांपतिः ॥९॥

*taṁ cha rājā daśaratho yaśaskāmaḥ kṛtāñjaliḥ ।
 ṛṣyaśṛṅga dvijaśreṣṭhaṁ varayiṣyati dharmavit ॥8 ॥
 yajñārthaṁ prasavārthaṁ cha svargārthaṁ cha nareśvaraḥ ।
 labhate cha sa taṁ kāmāṁ dvijamukhyād viśāṁpatiḥ ॥9 ॥*

And king Daśaratha, well conversant with his duty as a king and desirous of fame, to obtain offspring and mokṣa, with folded hands, will appoint that best of scholars, Ṛṣyaśṛṅga, to conduct the yajña. And that bringer of good will attain his object at the hands of that foremost of scholars.

पुत्राश्चास्य भविष्यन्ति चत्वारोऽमितविक्रमाः ।
 वंशप्रतिष्ठानकराः सर्वभूतेषु विश्रुताः ॥ १० ॥
 एवं स देवप्रवरः पूर्वं कथितवान् कथाम् ।
 सनत्कुमारो भगवान् पुरा देवयुगे प्रभुः ॥ ११ ॥

*putrāśchāsya bhaviṣyanti chatvāro'mitavikramāḥ ।
 vaṁśapraṭiṣṭhānakarāḥ sarvabhūteṣu viśrutāḥ ॥ 10 ॥
 evaṁ sa devapravaraḥ pūrvam kathitavān kathām ।
 sanatkumāro bhagavān purā devayuge prabhuḥ ॥ 11 ॥*

And four sons of immeasurable prowess will be born to him, bringing fame to the family and known by all. Thus spoke long ago in the Devayuga, that reverend and foremost of Devas, Sanatkumāra.

स त्वं पुरुषशार्दूल समानय सुसत्कृतम् ।
 स्वयमेव महाराज गत्वा सबलवाहनः ॥ १२ ॥

*sa tvaṁ puruṣaśārdūla samānaya susatkṛtam ।
 svayameva mahārāja gatvā sabalavāhanaḥ ॥ 12 ॥*

Therefore, do you, O tiger among men, repairing there, accompanied with your forces and vehicles, yourself, O mighty king, bring Ṛṣyaśṛṅga over with due honours.

सुमन्तस्य वचः श्रुत्वा हृष्टो दशरथोऽभवत् ।
 अनुमान्य वसिष्ठं च सूतवाक्यं निशाम्य च ॥ १३ ॥
 सान्तःपुरः सहामात्यः प्रययौ यत्र स द्विजः ।

*sumantasya vachaḥ śrutvā hṛṣṭo daśaratho'bhavat ।
 anumānya vasiṣṭhaṁ cha sūtavākyaṁ niśāmya cha ॥ 13 ॥
 sāntahpuraḥ sahāmātyaḥ prayayau yatra sa dvijaḥ ।*

Hearing Sumantras words, Daśaratha was exceedingly delighted. Permitted by Vasiṣṭha, he, accompanied by the queens and his ministers, set out for the place where the scholar was.

वनानि सरितश्चैव व्यतिक्रम्य शनैः शनैः ॥ १४ ॥

अभिचक्राम तं देशं यत्र वै मुनिपुङ्गवः ।

vanāni saritaśchaiva vyatikramya śanaiḥ śanaiḥ ॥ 14 ॥

abhichakrāma taṁ deśaṁ yatra vai munipuṅgavaḥ ।

And gradually passing by forests and rivers, he arrived at the place where the foremost of ascetics was.

आसाद्य तं द्विजश्रेष्ठं रोमपादसमीपगम् ॥ १५ ॥

ऋषिपुत्रं ददर्शाथो दीप्यमानमिवानलम् ।

āsādy taṁ dvijaśreṣṭhaṁ romapādasamīpagam ॥15 ॥

ṛṣiputraṁ dadarśātho dīpyamānamivānalam ।

And coming before that best of scholars, he saw that sage's son near Romapāda, like that of a flaming fire.

ततो राजा यथायोग्यं पूजां चक्रे विशेषतः ॥ १६ ॥

सखित्वात् तस्य वै राज्ञः प्रहृष्टेनान्तरात्मना ।

रोमपादेन चाख्यातमृषिपुत्राय धीमते ॥ १७ ॥

सख्यं सम्बन्धकं चैव तदा तं प्रत्यपूजयत् ।

tato rājā yathāyogyam pūjāṁ chakre viśeṣataḥ ॥ 16 ॥

sakhitvāt tasya vai rājñāḥ prahr̥ṣṭenāntarātmanā ।

romapādena chākhyātamṛṣiputrāya dhīmate ॥17 ॥

sakhyam sambandhakam chaiva tadā taṁ pratyapūjayat ।

Then the king received him respectfully and with a delighted mind, on account of the friendship he bore him. He communicated to the intelligent son of the saint, the fact of their bond and then the latter paid homeage to Daśaratha.

एवं सुसकृत्तस्तेन सहोषित्वा नरर्षभः ॥ १८ ॥

सप्ताष्टदिवसान् राजा राजानमिदमब्रवीत् ।

शान्ता तव सुता राजन् सह भर्त्रा विशाम्पते ॥ १९ ॥

मदीयं नगरं यातु कार्यं हि महदुद्यतम् ।

evam susatkṛtastena sahoṣitvā naraṛṣabhaḥ ॥ 18 ॥

*saptāṣṭadivasān rājā rājānamidamabravīt /
śāntā tava sutā rājan saha bhartrā viśāmpate ॥ 19 ॥
madīyaṁ nagaraṁ yātu kāryaṁ hi mahadudyatam /*

Having passed seven or eight days with Romapāda, receiving high honours, that foremost of men, Daśaratha spoke to Romapāda- saying, "Let your daughter, O king, together with her husband, O lord of men, repair to my city. I am going to be engaged in a mighty enterprise."

तथेति राजा संश्रुत्य गमनं तस्य धीमतः ॥ २० ॥
उवाच वचनं विप्रं गच्छ त्वं सह भार्यया ।
ऋषिपुत्रः प्रतिश्रुत्य तथेत्याह नृपं तदा ॥ २१ ॥

*tatheti rājā saṁśrutyā gamanaṁ tasya dhīmataḥ ॥ 20 ॥
uvācha vachanaṁ vipraṁ gachchha tvaṁ saha bhāryayā /
ṛṣiputraḥ pratiśrutyā tathetyāha nṛpaṁ tadā ॥ 21 ॥*

Hearing this as to the journey of that intelligent one, the king said to that high profile scholar "You repair with your wife!" Thereupon the saint's son, conceded to the offer.

स नृपेणाभ्यनुज्ञातः प्रययौ सह भार्यया ।
तावन्योन्याञ्जलिं कृत्वा स्नेहात्संश्लिष्य चोरसा ॥ २२ ॥
ननन्दतुर्दशरथो रोमपादश्च वीर्यवान् ।
ततः सुहृदमापृच्छ्य प्रस्थितो रघुनन्दनः ॥ २३ ॥

*sa nṛpeṇābhyanuññātaḥ prayayau saha bhāryayā /
tāvanyonyāñjaliṁ kṛtvā snehātsaṁśliṣya chorasā ॥ 22 ॥
nanandaturdaśaratho romapādaścha vīryavān /
tataḥ suhṛdamāpṛchchhya prasthito raghunandanaḥ ॥ 23 ॥*

Then with the king's permission, he (R̥śyaśṛṅga) accompanied Daśratha with his wife. Meantime, both the kings clasping each other by the hands, and embracing each other in affection, attained excess of joy. Then Raghu's son (Daśaratha), bidding farewell to his friend (Romapāda), set out.

पौरैषु प्रेषयामास दूतान् वै शीघ्रगामिनः ।
क्रियतां नगरं सर्वं क्षिप्रमेव स्वलंकृतम् ॥ २४ ॥
धूपितं सिक्तसम्पृष्टं पताकाभिरलंकृतम् ।

*paureṣu preṣayāmāsa dūtān vai śīghragāmināḥ ।
kriyatām nagaram sarvaṁ kṣīprameva svalaṁkṛtam ॥ 24 ॥
dhūpitaṁ siktasamprṣṭaṁ patākābhiralāṁkṛtam ।*

He despatched swift messengers to the citizens, saying, Let the entire city be embellished; let it be perfumed with dhūpa, and watered and decked with flags.

ततः प्रहृष्टाः पौरास्ते श्रुत्वा राजानमागतम् ॥ २५ ॥
तथा चक्रुश्च तत् सर्वं राजा यत् प्रेषितं तदा ।
*tataḥ prahrṣṭāḥ paurāste śrutvā rājānamāgatam ॥ 25 ॥
tathā chakruścha tat sarvaṁ rājñā yat preṣitaṁ tadā ।*

Hearing of the news of king's return, the citizens joyfully did every thing as per message they had been communicated.

ततः स्वलंकृतं राजा नगरं प्रविवेश ह ॥ २६ ॥
शङ्खदुन्दुभिनिहादैः पुरस्कृत्वा द्विजर्षभम् ।
*tataḥ svalāṁkṛtaṁ rājā nagaram praviveśa ha ॥ 26 ॥
śaṅkhadundubhinihāдайः puraskṛtvā dvijarṣabham ।*

Then the king, preceded by the foremost of scholars before him, entered the decorated city to the blares of conches and drums.

ततः प्रमुदिताः सर्वे दृष्ट्वा वै नागरा द्विजम् ॥ २७ ॥
प्रवेश्यमानं सत्कृत्य नरेन्द्रेणन्द्रकर्मणा
यथा दिवि सुरेन्द्रेण सहस्राक्षेण काश्यपम् ॥ २८ ॥
*tataḥ pramuditāḥ sarve dṛṣṭvā vai nāgarā dvijam ॥ 27 ॥
praveśyamānaṁ satkṛtya narendreṇendrakarmaṇā
yathā divi surendreṇa sahasrākṣeṇa kāśyapam ॥ 28 ॥*

All the citizens rejoiced exceedingly, beholding that scholar (R̥śyaśṛṅga) entering the city, duly honoured by the king like to Kaśyapa's son entering the Devaloka honoured by Indra.

अन्तःपुरं प्रवेश्यैनं पूजां कृत्वा च शास्त्रतः ।
कृतकृत्यं तदात्मानं मेने तस्योपवाहनात् ॥ २९ ॥
*antaḥpuraṁ praveśyainaṁ pūjāṁ kṛtvā cha śāstrataḥ ।
kṛtakṛtyaṁ tadātmānaṁ mene tasyopavāhanāt ॥ 29 ॥*

Then taking him into the queen's palace, and giving him reception according to the ordinance, the king considered himself as having gained his object, in the presence of that scholar.

अन्तःपुराणि सर्वाणि शान्तां दृष्ट्वा तथागताम् ।

सह भर्त्रा विशालाक्षीं प्रीत्यानन्दमुपागमन् ॥ ३० ॥

antaḥpurāṇi sarvāṇi śāntāṁ dṛṣṭvā tathāgatām ।

saha bhartrā viśālākṣīm prītyānandamupāgaman ॥ 30 ॥

And all the inmates of the female apartment, seeing the large-eyed Śāntā thus arrived with her husband, experienced excess of joy.

पूज्यमाना तु ताभिः सा राज्ञा चैव विशेषतः ।

उवास तत्र सुखिता कञ्चित् कालं सहद्विजा ॥ ३१ ॥

pūjyamānā tu tābhiḥ sā rājñā chaiva viśeṣataḥ ।

uvāsa tatra sukhitā kañchit kālāṁ sahadvijā ॥ 31 ॥

Then honoured by them and the king in especial, she happily spent there some time along with that scholar one.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे एकादशसर्गः ।।

Thus ends the eleventh sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 12: DAŚARATHA IS READY TO PERFORM AŚVAMEDHA YĀGA

King Daśaratha requests the Sages to conduct the Aśvamedha Yāga.

ततः काले बहुतिथे कस्मिंश्चित् सुमनोहरे ।

वसन्ते समनुप्राप्ते राज्ञो यष्टुं मनोऽभवत् ॥१॥

tataḥ kāle bahutithe kasmimśchit sumanohare ।

vasante samanuprāpte rājño yaṣṭum mano'bhavat ॥1॥

Then after a long while, when the charming spring had set in on the earth, the king desired of performing the yajña.

ततः प्रणम्य शिरसा तं विप्रं देववर्णिनम् ।

यज्ञाय वरयामास संतानार्थं कुलस्य च ॥२॥

*tataḥ praṇamya śīrasā taṁ vipraṁ devavarṇinam ।
yajñāya varayāmāsa saṁtānārthaṁ kulasya cha ॥2॥*

Then saluting the high profile scholar (Śṛṅgī Ṛṣi) effulgent like a Deva (divine being), he appointed him to undertake the responsibility of Putreṣṭi-yajña for the purpose of obtaining offspring to perpetuate his line.

तथेति च स राजानमुवाच वसुधाधिपम् ।
सम्भाराः सम्प्रियन्तां ते तुरगश्च विमुच्यताम् ॥३॥
सरय्वाश्चोत्तरे तीरे यज्ञभूमिर्विधीयताम् ।

*tatheti cha sa rājānamuvācha vasudhādhipam ।
sambhārāḥ sambhriyantāṁ te turagaścha vimuchyatām ॥3॥
sarayvāschottare tīre yajñabhūmirvidhīyatām ।*

Then Śṛṅgī Ṛṣi (Rṣyaśṛṅga) said to the emperor, "So be it!". Get the necessary provisions procured, set the horse free, and prepare a yajña altar on the north bank of the Sarayū.

ततोऽब्रवीन्नृपो वाक्यं ब्राह्मणान् वेदपारगान् ॥४॥
सुमन्त्रावाहय क्षिप्रमृत्विजो ब्रह्मवादिनः ।
सुयज्ञं वामदेवं च जाबालिमथ काश्यपम् ॥ ५ ॥
पुरोहितं वसिष्ठं च ये चान्ये द्विजसत्तमाः ।

*tato 'bravīnnṛpo vākyaṁ brāhmaṇān vedapāragān ॥4॥
sumantrāvāhaya kṣipramṛtvijo brahmavādinah ।
suyajñam vāmadevaṁ cha jābālimatha kāśyapam ॥ 5 ॥
purohitam vasiṣṭhaṁ cha ye chānye dvijasattamāḥ ।*

Then the king spoke to Sumantra, saying, O Sumantra, you summon speedily scholars versed in the Vedas and priests excelling in Veda Mantra chanting, namely, Suyajña, Vāmadeva, Jābāli, Kāśyapa, and the priest Vasiṣṭha, together with other excellent scholars.

ततः सुमन्त्रस्त्वरितं गत्वा त्वरितविक्रमः ॥६॥
समानयत् स तान् सर्वान् समस्तान् वेदपारगान् ।

*tataḥ sumantrastvaritaṁ gatvā tvaritavikramaḥ ॥6॥
samānayat sa tān sarvān samastān vedapāragān ।*

Thereupon Sumantra moving swiftly with fast pace, summoned all those scholars versed in the chanting of Veda-mantras.

तान् पूजयित्वा धर्मात्मा राजा दशरथस्तदा ॥ ७ ॥

धर्मार्थसहितं युक्तं श्लक्ष्णं वचनमब्रवीत् ।

tān pūjayitvā dharmātmā rājā daśarathastadā ॥ 7 ॥

dharmārthasahitaṁ yuktaṁ ślakṣaṇaṁ vachanamabravīt ।

Then, honouring them duly, the king Daśaratha who was embodiment of dharma, spoke to them amiable words, consistent with dharma and artha.

मम तातप्यमानस्य पुत्रार्थं नास्ति वै सुखम् ॥ ८ ॥

पुत्रार्थं हयमेधेन यक्ष्यामीति मतिर्मम ।

mama tātapyamānasya putrārthaṁ nāsti vai sukham ॥ 8 ॥

putrārthaṁ havamedhena yakṣyāmīti matirmama ।

While doing lot of penances for begetting a son, I could achieve no happiness on account of child, and, therefore, I have intended to perform an Aśvamedha yāga.

तदहं यष्टुमिच्छामि हयमेधेन कर्मणा ॥ ९ ॥

ऋषिपुत्रप्रभावेण कामान् प्राप्स्यामि चाप्यहम् ।

tadaham yaṣṭumichchāmi hayamedhena karmaṇā ॥ 9 ॥

ṛṣiputrprabhāveṇa kāmān prāpsyāmi chāpyaham ।

So, I would like to perform an Aśvamedha yāga and by the grace of the Ṛṣi's son, I shall redeem my cherished wish.

ततः साध्विति तद्वाक्यं ब्राह्मणाः प्रत्यपूजयन् ॥१०॥

वसिष्ठप्रमुखाः सर्वे पार्थिवस्य मुखाच्युतम् ।

tataḥ sādhwiti tadvākyaṁ brāhmaṇāḥ pratyapūjayan ॥10॥

vasiṣṭhapramukhāḥ sarve pārthivasya mukhāchchryutam ।

Thereupon, the scholars with Vasiṣṭha at their head honoured the words uttered by the king saying, "Well!"

ऋष्यशृङ्गपुरोगाश्च प्रत्यचूर्णपतिं तदा ॥ ११ ॥

सम्भाराः सम्प्रियन्तां ते तुरगश्च विमुच्यताम् ।

सरखाश्चोत्तरे तीरे यज्ञभूमिर्विधीयताम् ॥१२॥

*ṛṣyaśṛṅgapurogāscha pratyūchurnṛpatiṁ tadā ॥ 11 ॥
sambhārāḥ sambhriyantāṁ te turagaścha vimuchyatām ।
sarayvāschottare tīre yajñabhūmirvidhīyatām ॥12 ॥*

The scholars headed by Ṛṣyaśṛṅga addressed the king, saying, "Arrange for the provisions, set the horse free, and prepare the yajña altar on the north bank of the Sarayū river!"

सर्वथा प्राप्स्यसे पुत्रांश्चतुरोऽमितविक्रमान् ।
यस्य ते धार्मिकी बुद्धिरियं पुत्रार्थमागता ॥ १३ ॥

*sarvathā prāpsyase putrāṁśchaturō'mitavikramān ।
yasya te dhārmikī buddhiriyam putrārthamāgatā ॥ 13 ॥*

Since your mind has become so virtuous for obtaining offspring, you shall beget four sons of immeasurable prowess.

ततः प्रीतोऽभवद् राजा श्रुत्वा तु द्विजभाषितम् ।
अमात्यानब्रवीद् राजा हर्षेणेदं शुभाक्षरम् ॥१४ ॥

*tataḥ prīto'bhavad rājā śrutvā tu dvijabhāṣitam ।
amātyānabravīd rājā harṣeṇedaṁ śubhākṣaram ॥14 ॥*

Hearing those words of the scholars, the king was exceedingly delighted and cheerfully spoke these auspicious words to his ministers.

गुरूणां वचनाच्छीघ्रं सम्भाराः सम्प्रियन्तु मे ।
समर्थाधिष्ठितश्चाश्वः सोपाध्यायो विमुच्यताम् ॥१५ ॥

*gurūṇāṁ vachanāchchhīghraṁ sambhārāḥ sambhriyantu me ।
samarthādhīṣṭhitaśchāśvaḥ sopādhyāyo vimuchyatām ॥15 ॥*

In accordance with the directions of Gurus, procure these provisions without delay, set the horse free under the protection of a capable commander followed by a priest.

सरय्वाश्चोत्तरे तीरे यज्ञभूमिर्विधीयताम् ।
शान्तयश्चाभिवर्धन्तां यथाकल्पं यथाविधि ॥ १६ ॥

*sarayvāschottare tīre yajñabhūmirvidhīyatām ।
śāntayaśchābhivardhantāṁ yathākālpaṁ yathāvidhi ॥ 16 ॥*

And prepare a ground for yajña on the north bank of the Sarayū, perform the Śānti-karma for uninterrupted conclusion

of the yajña.

शक्यः कर्तुमयं यज्ञः सर्वेणापि महीक्षिता ।

नापराधो भवेत् कष्टो यद्यस्मिन् क्रतुसत्तमे ॥१७॥

śakyaḥ kartumayaṁ yajñāḥ sarveṇāpi mahīkṣitā ।

nāparādho bhavet kaṣṭho yadyasmin kratusattame ॥17॥

Surely every king is competent to perform this yajña, yet care must be taken that no error occurs in it and nobody is harmed.

छिद्रं हि मृगयन्त्येते विद्वांसो ब्रह्मराक्षसाः ।

विधिहीनस्य यज्ञस्य सद्यः कर्ता विनश्यति ॥१८॥

chhidraṁ hi mṛgayantye te vidvāṁso brahmarākṣasāḥ ।

vidhihīnasya yajñasya sadyaḥ kartā vinaśyati ॥18॥

For flaws in the yajñas are watched by learned Brahma-Rākṣasas. And should it come to be performed in violation of the ordinance, the performer thereof shall meet with instant death or destruction.

तद् यथा विधिपूर्वं मे क्रतुरेष समाप्यते ।

तथा विधानं क्रियतां समर्थाः करणेष्विह ॥ १९ ॥

tad yathā vidhipūrvam me kratureṣa samāpyate ।

tathā vidhānaṁ kriyatāṁ samarthāḥ karaṇeṣviha ॥ 19 ॥

So, take such steps as this yajña of mine may be completed according to the prescribed method.

तथेति च ततः सर्वे मन्त्रिणः प्रत्यपूजयन् ।

पार्थिवेन्द्रस्य तद्वाक्यं यथाज्ञप्तमकुर्वत ॥ २० ॥

tatheti cha tataḥ sarve mantriṇaḥ pratyapūjayan ।

pārthivendrasya tadvākyaṁ yathājñaptamakurvata ॥ 20 ॥

Thereupon honouring those words of the king, the ministers did as ordered.

ततो द्विजास्ते धर्मज्ञमस्तुवन् पार्थिवर्षभम् ।

अनुज्ञातास्ततः सर्वे पुनर्जगमुर्यथागतम् ॥२१॥

tato dvijāste dharmajñamastuvan pārthivarṣabham ।

anujñātāstataḥ sarve punarjagmuryathāgatam ॥21॥

Thereafter, the scholars praised the dharmātmā king and taking leave of the king departed for their respective places.

गतानां तेषु विप्रेषु मन्त्रिणस्तान् नराधिपः ।

विसर्जयित्वा स्वं वेश्म प्रविवेश महामतिः ॥ २२ ॥

gatānām teṣu vipreṣu mantriṇastān narādhipaḥ ।

viśarjayitvā svaṁ veśma praviveśa mahāmatiḥ ॥ 22 ॥

When the scholars had gone, the high profile lord of men dismissing his ministers, entered his palace.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे द्वादशस्सर्गः ।। २२

Thus ends the twelfth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 13 : AŚVAMEDHA COMMENCES

King Daśaratha requests Sage Vasiṣṭha, the Royal Priest to commence works for the Vedic ritual. Sage Vasiṣṭha instructs all the concerned about the discipline to be observed in executing the works. Sage Vasiṣṭha also instructs the minister Sumantra to invite various kings of other countries, and those kings will be received with great hospitality. King Daśaratha along with his wives takes saṅkalpa for the yajña and enters yajña maṇḍapa [hall].

पुनः प्राप्ते वसन्ते तु पूर्णः संवत्सरोऽभवत् ।

प्रसवार्थं गतो यष्टुं हयमेधेन वीर्यवान् ॥१॥

punaḥ prāpte vasante tu pūrṇaḥ saṁvatsaro'bhavat ।

prasavārthaṁ gato yaṣṭraṁ hayamedhena vīryavān ॥1॥

When after a full one year, spring had again set in, the mighty king, intent upon getting offspring, thought of performing Aśvamedha yāga.

अभिवाद्य वसिष्ठं च न्यायतः प्रतिपूज्य च ।

अब्रवीत् प्रश्रितं वाक्यं प्रसवार्थं द्विजोत्तमम् ॥ २ ॥

abhivādya vasiṣṭhaṁ cha nyāyataḥ pratipūjya cha ।

abravīt praśritaṁ vākyaṁ prasavārthaṁ dvijottamam ॥ 2 ॥

Having saluted Vasiṣṭha and duly paid him homage, king Daśratha humbly spoke to Vasiṣṭha, the best of scholars, with the intention of having offspring.

यज्ञो मे क्रियतां ब्रह्मन् यथोक्तं मुनिपुङ्गव ।

यथा न विघ्नाः क्रियन्ते यज्ञाङ्गेषु विधीयताम् ॥ ३ ॥

yajño me kriyatām brahman yathoktaṁ munipuṅgava ।

yathā na vighnāḥ kriyante yajñāṅgeṣu vidhīyatām ॥ 3 ॥

O best of Munis! undertake to perform this yajña for me, according to the ordinance, so that no impediment may happen to it.

भवान् स्निग्धः सुहृन्मह्यं गुरुश्च परमो महान् ।

वोढव्यो भवता चैव भारो यज्ञस्य चोद्यतः ॥ ४ ॥

bhavān snigdhaḥ suhṛnmahyaṁ guruścha paramo mahān ।

voḍhavyo bhavatā chaiva bhāro yajñasya chodyataḥ ॥ 4 ॥

Because you have affection for me, you are not only my kind friend, but prime and great Guru. You should take the responsibility of it.

तथेति च स राजानमब्रवीद् द्विजसत्तमः ।

करिष्ये सर्वमेवैतद् भवता यत् समर्थितम् ॥ ५ ॥

tatheti cha sa rājānamabravīd dvijasattamaḥ ।

kariṣye sarvamevaitad bhavatā yat samarthitam ॥5 ॥

Thereupon that high profile scholar said to the king, " I will do all that you asked me for."

ततोऽब्रवीद् द्विजान् वृद्धान् यज्ञकर्मसु निष्ठितान् ।

स्थापत्ये निष्ठितांश्चैव वृद्धान् परमधार्मिकान् ॥ ६ ॥

कर्मान्तिकाञ्जिल्पकारान् वर्धकीन् खनकानपि ।

गणकाञ्जिल्पिनश्चैव तथैव नटनर्तकान् ॥ ७ ॥

तथा शुची शास्त्रविदः पुरुषान् सुबहुश्रुतान् ।

यज्ञकर्म समीहन्तां भवन्तो राजशासनात् ॥ ८ ॥

tato'bravīd dvijān vṛddhān yajñakarmasu niṣṭhitān ।

sthāpatye niṣṭhitānśchaiva vṛddhān paramadhārmikān ॥6 ॥

karmāntikāñjilpakārān vardhakīn khanakānapi ।

gaṇakāñjilpinaśchaiva tathaiva naṭanartakān ॥7 ॥

*tathā śūchī śāstravidaḥ puruṣān subahuśrutān /
yajñakarma samīhantām bhavanto rājaśāsanāt ॥8 ॥*

He then said to the senior scholars well-up in the affairs of yajña, and experienced architects, and highly dhārmika aged people, and skilled artists, engineers and technocrats, carpenters, diggers, astrologers, artizans, dancers, conductors of theatres, and persons truly learned in various śāstras to carry on the operations of yajña till the end in compliance with royal orders.

इष्टका बहुसाहस्राः शीघ्रमानीयतामिति ।
औपकार्याः क्रियन्तां च राज्ञो बहुगुणान्विताः ॥९ ॥
*iṣṭakā bahusāhasrī śīghramānīyatāmīti /
upakāryāḥ kriyantām cha rājño bahugunānvitāḥ ॥9 ॥*

Fetch bricks by thousands, do raise accomodations for the highly qualified kings.

ब्राह्मणावसथाश्चैव कर्तव्याः शतशः शुभाः ।
भक्ष्यान्नपानैर्बहुभिः समुपेताः सुनिष्ठिताः ॥१० ॥
*brāhmaṇāvasathāśchāiva kartavyāḥ śataśaḥ śubhāḥ /
bhakṣyānnapānairbahubhiḥ samupetāḥ suniṣṭhitāḥ ॥10 ॥*

Make comfortable stay arrangement for scholars by hundreds, replenished with facilities of various foods and drinks.

तथा पौरजनस्यापि कर्तव्याश्च सुविस्तराः ।
आगतानां सुदूराच्च पार्थिवानां पृथक् पृथक् ॥ ११ ॥
वाजिवारणशालाश्च तथा शय्यागृहाणि च ।
भटानां महदावासा वैदेशिकनिवासिनाम् ॥१२ ॥
*tathā pauraṇasyāpi kartavyāścha suvistarāḥ /
āgatānām sudūrāchcha pāṛthivānām prthak prthak ॥ 11 ॥
vājivāraṇaśālāścha tathā śayyāgrhāṇi cha /
bhaṭānām mahadāvāsā vaideśikanivāsinaām ॥12 ॥*

You should provide spacious accomodations to the citizens and separate accommodations to the princes coming from far off places. Stables and sleeping apartments be raised for

warriors coming from foreign countries.

आवासा बहुभक्ष्या वै सर्वकामैरुपस्थिताः ।
 तथा पौरजनस्यापि जनस्य बहुशोभनम् ॥१३॥
 दातव्यमन्नं विधिवत् सत्कृत्य न तु लीलया ।
 सर्वे वर्णा यथा पूजां प्राप्नुवन्ति सुसत्कृताः ॥१४॥
 न चावज्ञा प्रयोक्तव्या कामक्रोधवशादपि ।

*āvāsā bahubhakṣyā vai sarvakāmairupasthitāḥ ।
 tathā paurajanasyāpi janasya bahuśobhanam ॥13॥
 dātavyamannam vidhivat satkṛtya na tu līlayā ।
 sarve varṇā yathā pūjāṁ prāpnuvanti susatkṛtāḥ ॥14॥
 na chāvajñā prayoktavyā kāmakrodhavaśādapi ।*

Stay arrangements with the pantry facilities and other necessary provisions be made for all, exceedingly beautiful accomodations for the the citizens coming from various states be also made. Everybeody should be hosted gracefully and not in a disgraceful manner. People from all varṇas be treated respectfully, none should be disregarded out of lust or passion.

यज्ञकर्मसु ये व्यग्राः पुरुषाः शिल्पिनस्तथा ॥ १५ ॥
 तेषामपि विशेषेण पूजा कार्या यथाक्रमम् ।

*yajñakarmasu ye vyagrāḥ puruṣāḥ śilpinastathā ॥ 15 ॥
 teṣāmapi viśeṣeṇa pūjā kāryā yathākramam ।*

The persons and engineers engaged in job of yajña, should be given special treatment.

ये स्युः सम्पूजिताः सर्वे वसुभिर्भोजनेन च ॥ १६ ॥
 यथा सर्वं सुविहितं न किञ्चित् परिहीयते ।
 तथा भवन्तः कुर्वन्तु प्रीतियुक्तेन चेतसा ॥ १७ ॥

*ye syuḥ sampūjitāḥ sarve vasubhirbhōjanena cha ॥ 16 ॥
 yathā sarva suvihitam na kiñchit parihīyate ।
 tathā bhavantaḥ kurvantu prītiyuktena chetasā ॥ 17 ॥*

Ensure that everbody is very well entertained with gifts and foods, do every thing completely without any lapse. You should carry out everything in a pleasing manner.

ततः सर्वे समागम्य वसिष्ठमिदमब्रुवन् ।
 यथेष्टं तत् सुविहितं न किञ्चित् परिहीयते ॥ १८ ॥

यथोक्तं तत् करिष्यामो न किञ्चित् परिहास्यते ।
 ततः सुमन्त्रमाहूय वसिष्ठो वाक्यमब्रवीत् ॥१९॥
 निमन्त्रयस्व नृपतीन् पृथिव्यां ये च धार्मिकाः ।
 ब्राह्मणान् क्षत्रियान् वैश्याञ्छूद्रांश्चैव सहस्रशः ॥ २० ॥

*tataḥ sarve samāgamyā vasiṣṭhamidamabruvan ।
 yatheṣṭhaṁ tat suvhitam na kiñchit parihīyate ॥ 18 ॥
 yathoktam tat kariṣyāmo na kiñchit parihāsyate ।
 tataḥ sumantramāhūya vasiṣṭho vākyaṁabravīt ॥19॥
 nimantrayasva nṛpatīn pṛthivyām ye cha dhārmikāḥ ।
 brāhmaṇān kṣatriyān vaiśyāñśūdrāñśchaiva sahasraśaḥ ॥20॥*

Then they approached Vasiṣṭha saying, "Everything has been performed properly, without anything being left out. What you say shall be performed without any lapses." Thereafter Vasiṣṭha asked Sumitra to invite from all countries of the world thousands of kings, Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras that are dhārmika.

समानयस्व सत्कृत्य सर्वदेशेषु मानवान् ।
 मिथिलाधिपतिं शूरं जनकं सत्यवादिनम् ॥२१॥
 तमानय महाभागं स्वयमेव सुसत्कृतम् ।
 पूर्वं सम्बन्धिनं ज्ञात्वा ततः पूर्वं ब्रवीमि ते ॥२२॥
*samānayasva satkṛtya sarvadeśeṣu mānavān ।
 mithilādhipatiṁ śūraṁ janakaṁ satyavādinam ॥21॥
 tamānaya mahābhāgaṁ svayameva susatkṛtam ।
 pūrvam sambandhinam jñātvā tataḥ pūrvam bravīmi te ॥22॥*

Invite people from all countries with due honour. You yourself bring the truthful, and heroic Janaka, king of Mithilā with honour. Because he is our old relative, I first mention him.

तथा काशिपतिं स्निग्धं सततं प्रियवादिनम् ।
 सद्गुणं देवसंकाशं स्वयमेवानयस्व ह ॥२३॥
*tathā kāśipatiṁ snigdhaṁ satataṁ priyavādinam ।
 sadgūṇaṁ devasaṁkāśaṁ svayamevānayasva ha ॥23॥*

Then yourself bring the amiable and ever-fair-spoken king of Kāśī, of excellent character, resembling a Deva.

तथा केकयराजानं वृद्धं परमधार्मिकम् ।
श्वशुरं राजसिंहस्य सपुत्रं तमिहानय ॥ २४ ॥

*tathā kekayarājānaṁ vṛddhaṁ paramadhārmikam ।
śvaśuraṁ rājasimhasya saputraṁ tamihānaya ॥ 24 ॥*

Then bring here along with his son, the highly-pious, old king of Kekaya, who is the father-in-law of this tiger of kings (Daśaratha).

अङ्गेश्वरं महेष्वासं रोमपादं सुसत्कृतम् ।
वयस्यं राजसिंहस्य सपुत्रं तमिहानय ॥ २५ ॥

*aṅgeśvaraṁ maheṣvāsaṁ romapādaṁ susatkṛtaṁ ।
vayasyaṁ rājasimhasya saputraṁ tamihānaya ॥ 25 ॥*

Then also bring with due honours the king of Aṅga, and that great expert of military science, the illustrious Romapāda, the friend of that lion among the kings, along with his son.

तथा कोसलराजानं भानुमन्तं सुसत्कृतम् ।
मगधाधिपतिं शूरं सर्वशास्त्रविशारदम् ॥ २६ ॥
प्राप्तिज्ञं परमोदारं सत्कृतं पुरुषर्षभम् ।
राज्ञः शासनमादाय चोदयस्व नृपर्षभान् ।
प्राचीनान् सिन्धुसौवीरान्सौराष्ट्रेयांश्च पार्थिवान् ॥ २७ ॥
दाक्षिणात्यान् नरेन्द्रांश्च समस्तानानयस्व ह ।
सन्ति स्निग्धाश्च ये चान्ये राजानः पृथिवीतले ॥ २८ ॥
तानानय यथा क्षिप्रं सानुगान् सहबान्धवान् ।
एतान् दूतैर्महाभागैरानयस्व नृपाज्ञया ॥ २९ ॥

*tathā kosalarājānaṁ bhānumantaṁ susatkṛtaṁ ।
magadhādhipatiṁ śūraṁ sarvaśāstraviśāradam ॥ 26 ॥
prāptijñam paramodāraṁ satkṛtaṁ puruṣarṣabham ।
rājñah śāsanamādāya chodayasva nṛparṣabhān ।
prāchīnān sindhusauvīrānsaurāṣṭreyānīścha pārthivān ॥ 27 ॥
dākṣiṇātyān narendrānīścha samastānānayasva ha ।
santi snigdhaścha ye chānye rājñah prthivītale ॥ 28 ॥
tānānaya yathā kṣipraṁ sānugān sahabāndhavān ।
etān dūtairmahābhāgairānayasva nṛpājñayā ॥ 29 ॥*

Also invite with due respect the powerful king of Kosala; the heroic, and highly generous king of Magadha, versed in all

Śāstras; and in accordance with the mandate of the king, do invite the foremost kings, and invite the kings of the East, the Sindhu, Sauvīra, Saurāṣṭra, and the South! And speedily invite those kings that are attached to us, together with their friends and followers despatching dignified emissaries. This is royal order.

वसिष्ठवाक्यं तच्छ्रुत्वा सुमन्त्रस्त्वरितं तदा ।

व्यादिशत् पुरुषांस्तत्र राज्ञामानयने शुभान् ॥३०॥

vasiṣṭhavākyaṁ tachchhruvā sumantrastvaritaṁ tadā ।

vyādiśat puruṣāṁstatra rājñāmānayanane śubhān ॥30॥

Having heard those words of Vasiṣṭha, Sumantra speedily sent the emissaries to invite the kings.

स्वयमेव हि धर्मात्मा प्रयातो मुनिशासनात् ।

सुमन्त्रस्त्वरितो भूत्वा समानेतुं महामतिः ॥ ३१ ॥

svayameva hi dharmātmā prayāto muniśāsanāt ।

sumantrarū charito bhūtvā samānetuṁ mahāmatiḥ ॥ 31 ॥

The virtuous Sumantra, in accordance with the injunction of the sage Vasiṣṭha, himself speedily set out for the purpose of inviting the kings.

ते च कर्मान्तिकाः सर्वे वसिष्ठाय महर्षये ।

सर्वं निवेदयन्ति स्म यज्ञे यदुपकल्पितम् ॥३२॥

te cha karmāntikāḥ sarve vasiṣṭhāya maharṣaye ।

sarvaṁ nivedayanti sma yajñe yadupakalpitaṁ ॥32॥

The experts engaged in the job of yajña used to report the progress of the work to the Maharṣi Vasiṣṭha.

ततः प्रीतो द्विजश्रेष्ठस्तान् सर्वान् मुनिब्रवीत् ।

अवज्ञया न दातव्यं कस्यचिल्लीलयापि वा ॥ ३३ ॥

अवज्ञया कृतं हन्याद् दातारं नात्र संशयः ।

tataḥ prīto dvijaśreṣṭhastān sarvān munirabravīt ।

avajñayā na dātavyaṁ kasyachillīlayāpi vā ॥ 33 ॥

avajñayā kṛtaṁ hanyād dātāraṁ nātra saṁśayaḥ ।

Then well pleased with the report of thw work, that best of scholars, the sage Vasiṣṭha, said to them, "Do not give away

disrespectfully or lightly. A gift bestowed with disrespect, indubitably destroy the giver."

ततः कैश्चिदहोरात्रैरुपयाता महीक्षितः ॥ ३४ ॥

बहूनि रत्नान्यादाय राज्ञो दशरथस्य ह ।

tataḥ kaiśchidahorātrairupayātā mahīkṣitaḥ ॥ 34 ॥

bahūni ratnānyādāya rājño daśarathasya ha ।

Then after some days kings began to pour into Daśaratha's city, bringing with them gifts of various kinds of gems.

ततो वसिष्ठः सुप्रीतो राजानमिदमब्रवीत् ॥३५॥

उपयाता नख्याघ्न राजानस्तव शासनात् ।

मयापि सत्कृताः सर्वे यथार्हं राजसत्तमाः ॥३६॥

tato vasiṣṭhaḥ suprīto rājānamidamabravīt ॥35 ॥

upayātā naravyāghra rājānastava śāsanāt ।

mayāpi satkṛtāḥ sarve yathārham rājasattama ॥36 ॥

Thereupon Vasiṣṭha well-pleased said to the king, "O tiger among men, in compliance with your orders the kings have come here; and I too according to protocol, have received those excellent kings with due honour."

यज्ञियं च कृतं सर्वं पुरुषैः सुसमाहितैः ।

निर्यातु च भवान् यष्टुं यज्ञायतनमन्तिकात् ॥३७॥

yajñiyam cha kṛtam sarvaṁ puruṣaiḥ susamāhitaiḥ ।

niryātu cha bhavān yaṣṭum yajñāyatanamantikāt ॥37 ॥

Everything has been carefully made ready for the yajña by the persons concerned. You, therefore, may repair to the place of yajña, for performing the yajña.

सर्वकामैरुपहृतैरुपेतं वै समन्ततः ।

द्रष्टुमर्हसि राजेन्द्र मनसेव विनिर्मितम् ॥ ३८ ॥

sarvakāmairupahṛtairupetaṁ vai samantataḥ ।

draṣṭumarhasi rājendra manaseva vinirmitam ॥ 38 ॥

O you foremost of kings, inspect yourself the place of yajña, where all necessary objects of yajña have been procured and

decorated by persons engaged for the purpose.

तथा वसिष्ठवचनादृष्यशृङ्गस्य चोभयोः ।

दिवसे शुभनक्षत्रे निर्यातो जगतीपतिः ॥ ३९ ॥

tathā vasiṣṭhavachanādṛṣyaśṛṅgasya chobhayoḥ ।

divase śubhanakṣatre niryāto jagatīpatiḥ ॥ 39 ॥

Then at behest of both Vasiṣṭha and Ṛṣyaśṛṅga, the king came to the spot of yajña on a day presided over by an auspicious star.

ततो वसिष्ठप्रमुखाः सर्वे एव द्विजोत्तमाः ।

ऋष्यशृङ्गं पुरस्कृत्य यज्ञकर्मारभस्तदा ॥ ४० ॥

यज्ञवाटं गताः सर्वे यथाशास्त्रं यथाविधि ।

श्रीमांश्च सह पत्नीभी राजा दीक्षामुपाविशत् ॥ ४१ ॥

tato vasiṣṭhapramukhāḥ sarvaṁ eva dvijottamāḥ ।

ṛṣyaśṛṅgaṁ puraskṛtya yajñakarmārabhamstadā ॥ 40 ॥

yajñavāṭaṁ gatāḥ sarve yathāśāstraṁ yathāvidhi ।

śrīmānścha saha patnībhiḥ rājā dīkṣāmupāviśat ॥ 41 ॥

Then, with, Ṛṣyaśṛṅga at their head, Vasiṣṭha and the other main scholars wending to the spot of yajña, began the ceremony, according to the Śāstras and in due form. And the gracious king, in company with his wives, was initiated into the ceremony.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे त्रयोदशः सर्गः । ।

Thus ends the thirteenth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 14: AŚVAMEDHA AS PREAMBLE TO PUTRAKĀMYEṢṬI [YAJÑA FOR PROGENY]

The Aśvamedha yajña of Emperor Daśaratha is started on the banks of Sarayū River. The details of the arrangements for the participants, and visitors along with some aspects of the Aśvamedha yāga are narrated here.

अथ संवत्सरे पूर्णे तस्मिन् प्राप्ते तुरङ्गमे ।

सरखाश्चोत्तरे तीरे राज्ञो यज्ञोऽभ्यवर्तत ॥ १ ॥

atha samvatsare pūrṇe tasmin prāpte turaṅgame ।

sarayvāśchottare tīre rājño yajño 'bhyavartata ॥ 1 ॥

After the expiry of full one year, when the horse of yajña had returned, the yajña, of the king commenced on the north bank of the Sarayū.

ऋष्यशृङ्गं पुरस्कृत्य कर्म चक्रुर्द्विजर्षभाः ।

अश्वमेधे महायज्ञे राज्ञोऽस्य सुमहात्मनः ॥२॥

r̥ṣyaśṛṅgaṁ puraskṛtya karma chakrurdvijarṣabhāḥ ।

aśvamedhe mahāyājñe rājño 'sya sumahātmanaḥ ॥2 ॥

And with R̥ṣyaśṛṅga at their head, the best of scholars began the proceedings in that great Aśvamedha yajña of that Mahātmā king.

कर्म कुर्वन्ति विधिवद् याजका वेदपारगाः ।

यथाविधि यथान्यायं परिक्रामन्ति शास्त्रतः ॥ ३ ॥

karma kurvanti vidhivad yājakā vedapāragāḥ ।

yathāvidhi yathānyāyaṁ parikrāmanti śāstrataḥ ॥ 3 ॥

Vedic scholars and the priests were supervising the yajña duly in consonance with the Śāstras (Kalpa Sūtras).

प्रवर्ग्यं शास्त्रतः कृत्वा तथैवोपसदं द्विजाः ।

चक्रुश्च विधिवत् सर्वमधिकं कर्म शास्त्रतः ॥४॥

अभिपूज्य तदा हृष्टाः सर्वे चक्रुर्यथाविधि ।

प्रातः सवनपूर्वाणि कर्माणि मुनिपुङ्गवाः ॥५॥

pravargya śāstrataḥ kṛtvā tathāivopasadaṁ dvijāḥ ।

chakruścha vidhivat sarvamadhikaṁ karma śāstrataḥ ॥4 ॥

abhipūjya tadā hṛṣṭāḥ sarve chakruryathāvidhi ।

prātaḥ savanapūrvāṇi karmāṇi munipuṅgavāḥ ॥5 ॥

The scholars having performed the pravargya as well as the upasada ceremonies according to the Śāstras, duly completed the additional ceremonies. Then, worshipping Almighty with glad hearts, those foremost of sages duly performed the Prātaḥ-savana ceremony and the other prescribed rites.

ऐन्द्रश्च विधिवद् दत्तो राजा चाभिषुतोऽनघः ।

मध्यंदिनं च सवनं प्रावर्तत यथाक्रमम् ॥६॥

aindraścha vidhivad datto rājā chābhiṣuto 'naghaḥ ।

madhyam̐dinam̐ cha savanam̐ prāvartata yathākramam ॥6 ॥

The oblations of clarified butter first having been offered to Indra, according to the ritual, the king with a purified heart took his bath. Then the Mādhyandin Savana (midday ablutions) took place in order.

तृतीयसवनं चैव राज्ञोऽस्य सुमहात्मनः ।

चक्रुस्ते शास्त्रतो दृष्ट्वा यथा ब्राह्मणपुङ्गवाः ॥७॥

tṛtīyasavanam̐ chaiva rājño'sya sumahātmanaḥ ।

chakruste śāstrato dṛṣṭvā yathā brāhmaṇapuṅgavāḥ ॥7 ॥

Those foremost of scholars, in due form, and according to the Śāstras, officiated at the third savana (Sāyam Savana) of that Mahātmā king.

आह्वयाञ्चक्रिरे तत्र शक्रादीन् विबुधोत्तमान् ।

ऋष्यशृङ्गादयो मन्त्रैः शिक्षाक्षरसमन्वितैः ॥८॥

āhvayāñchakrire tatra śakrādīn vibudhottamān ।

ṛṣyaśṛṅgādayo mantraiḥ śikṣākṣarasamanvitaiḥ ॥8 ॥

The priests presided over by Ṛṣyaśṛṅga, offered oblations by chanting with prescribed pronunciation Indra and other Devatā mantras.

गीतिभिर्मधुरैः स्निग्धैमन्त्राह्वानैर्यथार्हतः ।

होतारो ददुरावाह्य हविर्भागान् दिवौकसाम् ॥९॥

gītibhirmadhuraiḥ snigdhaīmantrāhvānairiyathārhatāḥ ।

hotāro dadurāvāhya havirbhāgān divaukasām ॥9 ॥

The hotā priests, offered ahutis to devatās by chanting mantras and Sāmans in melodious voice.

न चाहुतमभूत् तत्र स्खलितं वा न किञ्चन ।

दृश्यते ब्रह्मवत् सर्वं क्षेमयुक्तं हि चक्रिरे ॥१०॥

na chāhutamabhūt tatra skhalitaṁ vā na kiñchana ।

dṛśyate brahmavat sarvaṁ kṣemayuktaṁ hi chakrire ॥10 ॥

No lapse took place or nothing left out while offering ahutis, and every thing went well.

न तेष्महःसु श्रान्तो वा क्षुधितो वा न दृश्यते ।

नाविद्वान् ब्राह्मणः कश्चिन्नाशतानुचरस्तथा ॥११॥

*na teṣvahaḥsu śrānto vā kṣudhito vā na dṛśyate ।
nāvidvān brāhmaṇaḥ kaśchinnāśatānucharastathā ॥11॥*

And on that day no Vedic scholar ever felt tired, or hungry and there was none that was not learned, or that was none who had hundreds of followers.

ब्राह्मणा भुञ्जते नित्यं नाथवन्तश्च भुञ्जते ।

तापसा भुञ्जते चापि श्रमणाश्चैव भुञ्जते ॥ १२ ॥

वृद्धाश्च व्याधिताश्चैव स्त्रीबालाश्च तथैव च ।

अनिशं भुञ्जमानानां न तृप्तिरुपलभ्यते ॥ १३ ॥

*brāhmaṇā bhuñjate nityaṁ nāthavantaścha bhuñjate ।
tāpasā bhuñjate chāpi śramaṇāśchaiva bhuñjate ॥ 12 ॥
vṛddhāścha vyādhitāśchaiva strībālāścha tathaiva cha ।
anīśaṁ bhuñjamānānāṁ na tṛptirupalabhyate ॥ 13 ॥*

Food was served continually day and night not only to the Vedic scholars, but to the servants, ascetics, labourers, the aged, the infirms, women, and children. Although they ate their fill, yet they know no repletion.

दीयतां दीयतामन्त्रं वासांसि विविधानि च ।

इति संचोदितास्तत्र तथा चक्रुरनेकशः ॥ १४ ॥

*dīyatāṁ dīyatāmantram vāsāṁsi vividhāni cha ।
iti saṁchoditāstatra tathā chakruranekaśaḥ ॥ 14 ॥*

Give food, give clothes of various kinds (was heard all around) and those employed in the task gave away profusely.

अन्नकूटाश्च दृश्यन्ते बहवः पर्वतोपमाः ।

दिवसे दिवसे तत्र सिद्धस्य विधिवत् तदा ॥ १५ ॥

*annakūṭāścha dṛśyante bahavaḥ parvatopamāḥ ।
divase divase tatra siddhasya vidhivat tadā ॥ 15 ॥*

Food was stored in countless heaps resembling hills and was served to all those who were in demand of it.

नानादेशादनुप्राप्ताः पुरुषाः स्त्रीगणास्तथा ।

अन्नपानैः सुविहितास्तस्मिन् यज्ञे महात्मनः ॥ १६ ॥

*nānādeśādanuprāptāḥ puruṣāḥ strīgaṇāstathā /
annapānaiḥ suvihitāstasmin yajñe mahātmanaḥ ॥ 16 ॥*

Men and women coming from various countries to the yajña of that high-souled one were excellently entertained with foods and drinks.

अन्नं हि विधिवत्स्वादु प्रशंसन्ति द्विजर्षभाः ।
अहो तुप्ताः स्म भद्रं ते इति शुश्राव राघवः ॥ १७ ॥
*annam hi vidhivatsvādu praśaṁsanti dvijaṛṣabhāḥ /
aho tṛptāḥ sma bhadraṁ te iti śuśrāva rāghavaḥ ॥ 17 ॥*

The towering scholars said, "The food has been prepared well and taste delicious. We have been gratified. God bless you!" All this was heard by king from all quarters.

स्वलंकृताश्च पुरुषा ब्राह्मणान् पर्यवेषयन् ।
उपासन्ते च तानन्ये सुमृष्टमणिकुण्डलाः ॥ १८ ॥
*svalaṁkṛtāścha puruṣā brāhmaṇān paryaveṣayan /
upāsante cha tānanye sumṛṣṭamaṇikuṇḍalāḥ ॥ 18 ॥*

Persons adorned with ornaments entertained Vedic scholars, and they were assisted by others wearing jewelled pendants.

कर्मन्तरे तदा विप्रा हेतुवादान् बहूनपि ।
प्राहुः सुवाम्मिनो धीराः परस्परजिगीषया ॥१९॥
*karmāntare tadā viprā hetuvādān bahūnapi /
prāhuḥ suvāgmīno dhīrāḥ parasparajigīṣayā ॥19 ॥*

In the interval between two savanas, the scholars, desirous of victory, engaged in various disputations.

दिवसे दिवसे तत्र संस्तरे कुशला द्विजाः ।
सर्वकर्माणि चक्रुस्ते यथाशास्त्रं प्रचोदिताः ॥२०॥
*divase divase tatra saṁstare kuśalā dvijāḥ /
sarvakarmāṇi chakruste yathāśāstraṁ prachoditāḥ ॥20 ॥*

Every day in that yajña, skilful scholars performed varioys rituals according to the Śāstras.

नाषडङ्गविदत्रासीन्नाव्रतो नाबहुश्रुतः ।
सदस्यास्तस्य वै राज्ञो नावादकुशलो द्विजः ॥ २१ ॥

*nāṣaḍaṅgavidatrāsīnnāvrato nābahuśrutaḥ ।
sadasyāstasya vai rājño nāvādakuśalo dvijaḥ ॥ 21 ॥*

ऐसा कोई भी विद्वान विद्वान नहीं था जो वेदों और वेदांगों में पारंगत न हो, जो संकल्प का पालन न करता हो, या जो अच्छी तरह से पढ़ा न हो, न ही राजा का कोई सदस्य ऐसा था जो अच्छी तरह से बहस नहीं कर सकता था ।

There was no learned scholar that was not versed in the Vedas and the Vedāṅgas, that did not observe saṅkalpa, or that was not well read, nor did any member of the king that could not argue ably.

प्राप्ते यूपच्छ्रये तस्मिन् षड्वैल्वाः खादिरास्तथा ।
तावन्तो बिल्वसहिताः पर्णिनश्च तथा परे ॥ २२ ॥
श्लेष्मातकमयस्त्वेको देवदारुमयस्तथा ।
द्वावेव तत्र विहितौ बाहुव्यस्तपरिग्रहौ ॥ २३ ॥

*prāpte yūpāchchhraye tasmīn ṣaḍbailvāḥ khādirāstathā ।
tāvanto bilvasahitāḥ parṇinaścha tathā pare ॥ 22 ॥
śleṣmātakamayastveko devadārumayastathā ।
dvāveva tatra vihitau bāhuvyastaparigrahaḥ ॥ 23 ॥*

जब समय आया, तो 21 अच्छी तरह से बनाए गए यूप स्थापित किए गए, जिनमें से प्रत्येक की माप दो फैली हुई भुजाओं के बराबर थीं । उन यूपों में छह बिल्व के, इतने ही खैर, और इतने ही पलाश के, एक लिसोडे का और दो देवदारु के थे ।

When the time came, 21 well made yūpas each measuring outstretched two arms were installed. Six of them were of bilva, as many of catechu, and as many of Palāśa, and one of Śleṣmātaka, and two of Devadāru.

कारिताः सर्व एवैते शास्त्रज्ञैर्यज्ञकोविदैः ।
शोभार्थं तस्य यज्ञस्य काञ्चनालङ्कृताऽभवन् ॥२४॥
एकविंशतियूपास्ते एकविंशत्यरत्नयः ।
वासोभिरेकविंशद्विरेकैकं समलङ्कृताः ॥२५॥
विन्यस्ता विधिवत् सर्वे शिल्पिभिः सुकृता दृढाः ।
अष्टास्त्रयः सर्व एव श्लक्ष्णरूपसमन्विताः ॥ २६ ॥

*kāritāḥ sarva evaite śāstrajñairyajñakovidaiḥ ।
śobhārthaṁ tasya yajñasya kāñchanālāṅkṛtā bhavan ॥24॥
ekaviṁśatiyūpāste ekaviṁśatyaratnayah ।*

vāsobhirekaviṁśadbhirekaikam samalaṅkṛtāḥ ॥25 ॥
vīnyastā vidhivat sarve śilpibhiḥ sukṛtā dṛḍhāḥ ।
aṣṭāstrayaḥ sarva eva ślakṣaṇarūpasamanvitāḥ ॥ 26 ॥

यज्ञ की कला और विज्ञान में पारंगत व्यक्तियों ने यज्ञशाला को सजाने के लिए यूपों को सोने से अलंकृत करवाया ।

21 यूप इक्कीस अरत्नि (कोहनी से छोटी उंगली की नोक तक की लंबाई) ऊंचे थे । वे आठ कोण के और चिकने थे । उन्हें उचित विधि के अनुसार बनाया गया था । सबको कपड़ों से सजाकर मजबूती से लगाया गया था ।

Persons versed in the arts and science of yajña got yūpas embellished in gold to decorate yajñaśālā.

There were 21 yūpas, each measuring twenty one aratnis (length from elbow to the tip of little finger), having eight angles, and smooth-faced. They were made following due prescription, decked out in pieces of cloth, and and firmly planted.

आच्छादितास्ते वासोभिः पुष्पैर्गन्धैश्च पूजिताः ।
 सप्तर्षयो दीप्तिमन्तो विराजन्ते यथा दिवि ॥ २७ ॥
āchchhādītāste vāsobhiḥ puṣpairgandhaiścha pūjitāḥ ।
saptarṣayo dīptimanto virājante yathā divi ॥ 27 ॥

सभी यूप वस्त्रों में लिपटे हुए थे, और फूलों से सजाए गए थे, वे आकाश में दिखाई देने वाले सप्तर्षियों के समान लग रहे थे ।

All yūpas were wrapped up in cloths, and decorated with flowers, they looked like Saptarṣis appearing in the sky.

इष्टकाश्च यथान्यायं कारिताश्च प्रमाणतः ।
 चितोऽग्निर्ब्राह्मणैस्तत्र कुशलैः शिल्पकर्मणि ॥ २८ ॥
iṣṭakāścha yathānyāyaṁ kārītāścha pramāṇataḥ ।
chito'gnirbrāhmaṇaistatra kuśalaiḥ śilpakarmaṇi ॥ 28 ॥

(यज्ञ के लिए) एक विशेष आकार की आवश्यक संख्या में ईंटें बनाई गईं । शिल्पकला में निपुण विद्वानों ने उन ईंटों से यज्ञकुंड का निर्माण किया ।

Required number of bricks of particular size were made (for the yajña). Scholars accomplished in the craftsmanship

constructed the yajña-kunḍa with those bricks.

स चित्यो राजसिंहस्य संचितः कुशलैर्द्विजैः ।

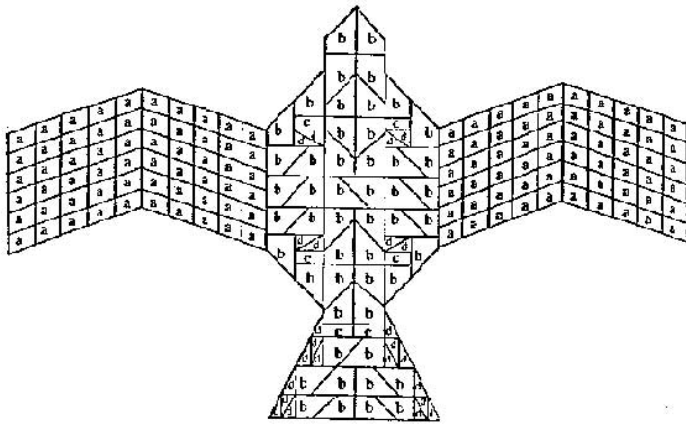
गरुडो रुक्मपक्षो वै त्रिगुणोऽष्टादशात्मकः ॥२९॥

sa chityo rājasimhasya saṁchitaḥ kuśalairdvijaiḥ ।

garuḍo rukmapakṣo vai triguṇo 'ṣṭādaśātmakaḥ ॥29॥

The yajña-vedi for the yajña of that lion among kings was made by expert scholars in the shape of a falcon (note: in falcon-shaped altar or śyena-chiti vedi bricks are arranged in falcon-shaped) with golden wings. Its size was three times bigger than the size of normal altar. In normal altar six layers of bricks are arranged, which is called six chitis, but in this altar, 18 layers of bricks were arranged, so it was 18 chiti altar.

It may be known here that Bricks are arranged so that the resulting arrangement is quite sturdy. This obviously means alternate layers of the bricks used to increase the height of the chiti have be arranged differently so that the bricks could interlock among themselves to provide the necessary stability. The details of the geometry involved in the construction of Śyenaciti is given in the Śulba sūtra texts besides its religious significance.



नियुक्तास्तत्र पशवस्तत्तदुद्दिश्य दैवतम् ।

उरगाः पक्षिणश्चैव यथाशास्त्रं प्रचोदिताः ॥३० ॥

शामित्रे तु हयस्तत्र तथा जलचराश्च ये ।

ऋषिभिः सर्वमेवैतन्नियुक्तं शास्त्रतस्तदा ॥ ३१ ॥

sa chityo rājasīmhasya samchitaḥ kuśalairdvijaiḥ ।

garuḍo rukmapakṣo vai triguṇo 'ṣṭādaśātmakaḥ ॥29 ॥

niyuktāstatra paśavastattaduddiśya daivatam ।

uragāḥ pakṣiṇaśchaiva yathāśāstraṁ prachoditāḥ ॥30 ॥

śāmitre tu hayastatra tathā jalacharāścha ye ।

ṛṣibhiḥ sarvamevaitanniyuktaṁ śāstratastadā ॥ 31 ॥

They collected herbs to be offered as oblations to various devatās named after serpents (such as sarpagandhā), birds (such as kākamāchī) according to the directives of the Śāstras.

For the sake of oblation in the yajña, various herbs named after āśva (such as Āśvagandhā) and water-born herbs and grains, such as bamboo and rice, were arranged in order as per the directive of Śāstras.¹

पशूनां त्रिशतं तत्र यूपेषु नियतं तदा ।

अश्वरत्नोत्तमं तत्र राज्ञो दशरथस्य ह ॥ ३२ ॥

paśūnāṁ trīśataṁ tatra yūpeṣu niyataṁ tadā ।

aśvaratnottamaṁ tatra rājño daśarathasya ha ॥ 32 ॥

Total 300 oblations were arranged alongside the 21 yūpas for the Āśvamedha yajña, the foremost of yajñas, of the king Daśaratha.

कौसल्या तं हयं तत्र परिचर्य समन्ततः ।

कृपाणैर्विससारैनं त्रिभिः परमया मुदा ॥ ३३ ॥

kausalyā taṁ hayaṁ tatra paricharya samantataḥ ।

kṛpāṇairvisasāraināṁ tribhiḥ paramayā mudā ॥ 33 ॥

Then Kausalyā, having performed the circumambulation of the Āśvamedha yajña altar, cut the altar at three places with

¹ These rites are all symbolic. For more details, refer the book "Science of Śrauta Yajñas" authored by present author.

three golden needles and experienced great joy.

Note: Altar of Āśvamedha yajña symbolises sun.

पतत्रिणा तथा सार्धं सुस्थितेन च चेतसा ।

अवसद् रजनीमेकां कौसल्या धर्मकाम्यया ॥३४॥

patatrinā tathā sārdham susthitena cha chetasā ।

avasad rajanīmekāṁ kausalyā dharmakāmyayā ॥34॥

And with the view of reaping the fruit of Āśvamedha yajña, Kauśalyā, with an undisturbed mind passed one night at falcon-shaped fire-altar prepared for the yajña.

होताध्वर्युस्तथोद्गाता हयेन समयोजयन् ।

महिष्या परिवृत्त्याथ वावातामपरां तथा ॥ ३५ ॥

पतत्त्रिणस्तस्य वपामुद्धृत्य नियतेन्द्रियः ।

ऋत्विक्परमसम्पन्नः श्रपयामास शास्त्रतः ॥ ३६ ॥

hotādhvaryustathodgātā hayena samayojayan ।

mahiṣyā parivṛtṭyātha vāvātāmaparāṁ tathā ॥ 35 ॥

patattrinastasya vapāmuddhṛtya niyatendriyaḥ ।

ṛtvikparamasampannaḥ śrapayāmāsa śāstrataḥ ॥ 36 ॥

Brahmā, Hotā, Adhvaryu, and the Udgatā arranged their seats in the four directions of the falcon-shaped Vedī - mahiṣī (eastern direction), Vāvātā (eastern direction), Parivṛkti (north direction) and Dūtaputrī or Pālāgalī (south direction). Then the priest of subdued senses, well-up in rites of yajñā, took up the (cow) ghee in his hands and heated it as per Śāstras while dropping it into the altar of fire.

धूमगन्धं वपायास्तु जिघ्रति स्म नराधिपः ।

यथाकालं यथान्यायं निर्णुदन् पापमात्मनः ॥ ३७ ॥

dhūmagandham vapāyāstu jighrati sma narādhipaḥ ।

yathākālāṁ yathānyāyaṁ nirṇudan pāpamātmanaḥ ॥ 37 ॥

The king Daśaratha had the smell of smoke of ghee oblation as per time and procedure to burn his sanskāras leading him to the birth of lower species.

हयस्य यानि चाङ्गानि तानि सर्वाणि ब्राह्मणाः ।

अग्नौ प्रास्यन्ति विधिवत् समस्ताः षोडशर्त्विजः ॥ ३८ ॥

*hayasya yāni chāṅgāni tāni sarvāṇi brāhmaṇāḥ /
agnau prāsyanti vidhivat samastāḥ ṣoḍaśartvijaḥ ॥ 38 ॥*

Then sixteen priests in the prescribed form offered the various oblations prescribed for Aśvamedha yajña as part of the ritual.

प्लक्षशाखासु यज्ञानामन्येषां क्रियते हविः ।
अश्वमेधस्य यज्ञस्य वैतसो भाग इष्यते ॥ ३९ ॥
त्रयोऽश्वमेधः संख्यातः कल्पसूत्रेण ब्राह्मणैः ।
चतुष्टोममहस्तस्य प्रथमं परिकल्पितम् ॥ ४० ॥
उक्त्यं द्वितीयं संख्यातमतिरात्रं तथोत्तरम् ।
कारितास्तत्र बहवो विहिताः शास्त्रदर्शनात् ॥ ४१ ॥

*plakṣaśākhāsu yajñānāmanyeṣāṃ kriyate haviḥ /
aśvamedhasya yajñasya vaitaso bhāga iṣyate ॥ 39 ॥
trayaho'śvamedhaḥ saṁkhyātaḥ kalpasūtreṇa brāhmaṇaiḥ /
chatuṣṭomamahastasya prathamam parikalpitam ॥ 40 ॥
ukthyam dvitīyam saṁkhyātamatirātram tathottaram /
kāritāstatra bahavo vihitāḥ śāstradarśanāt ॥ 41 ॥*

It is customary in other yajñas to offer the oblations using a spoon like sticks of Plakṣa, but in the Aśvamedha-yāga, a bamboo spoon is used instead. The Aśvamedha yajña, according to the Kalpa-Sūtras and the Brāhmaṇas, is to be performed for three days. One performed on the first day is called Chatuṣṭoma. The ritual on the second day is called Ukthyam; on the third day, it is called Atirātra.

ज्योतिष्ठोमायुषी चैवमतिरात्रौ च विनिर्मितौ ।
अभिजिद्विश्वजिच्चैवमाप्तोर्यामौ महाक्रतुः ॥ ४२ ॥

*jyotiṣṭhomāyusī chaivamatirātro cha nirmitau /
abhijidviśvajichchaivamāptoryāmau mahākratuḥ ॥ 42 ॥*

And then the jyotiṣṭoma, Āyuṣṭoma, Atirātra, Abhijit, Viśvajit, and the Āptoryāma mahāyajñās are performed.

प्राचीं होत्रे ददौ राजा दिशं स्वकुलवर्धनः ।
अध्वर्यवे प्रतीचीं तु ब्रह्मणे दक्षिणां दिशम् ॥ ४३ ॥

उद्गात्रे तु तथोदीचीं दक्षिणैषा विनिर्मिता ।
अश्वमेधे महायज्ञे स्वयंभूविहिते पुरा ॥ ४४ ॥

*prāchīm hotre dadau rājā dīśāṁ svakulavardhanaḥ ।
adhvaryave pratīchīm tu brahmaṇe dakṣiṇām dīśām ॥ 43 ॥
udgātre tu tathodīchīm dakṣiṇaiṣā vinirmitā ।
aśvamedhe mahāyajñe svayambhūvihite purā ॥ 44 ॥*

At the end of this Aśvamedha mahāyajña performed of yore by Svayambhū, that promoter of his dynasty (Ikṣavāku), the king Daśaratha, donated some land in the eastern quarter to Hotā, that one in the western to Adhvaryu, the one in southern to Brahmā, and the one in northern on the Udgātā, as Dakṣiṇās.

क्रतुं समाप्य तु तदा न्यायतः पुरुषर्षभः ।
ऋत्विग्भ्यो हि ददौ राजा धरां तां कुलवर्धनः ॥ ४५ ॥
एवं दत्त्वा प्रहृष्टोऽभूच्छ्रीमानिक्ष्वाकुनन्दनः ।
ऋत्विजस्त्वब्रुवन् सर्वे राजानं गतकिल्बिषम् ॥ ४६ ॥

*kratum samāpya tu tadā nyāyataḥ puruṣarṣabhaḥ ।
ṛtvigbhryo hi dadau rājā dharām tām kulavardhanaḥ ॥ 45 ॥
ēvaṁ dattvā prahr̥ṣṭo 'bhūchchhrīmānikṣavākunandanaḥ ।
ṛtviṣastvabruvan sarve rājānaṁ gatakilviṣam ॥ 46 ॥*

Having completed that yajña, the foremost of men, the king donated to the priests those lands to promote his dynasty; and having donated lands, that gracious descendant of Ikṣvāku experienced high delight. And then the priests spoke to that king, who had all his pāpa sanskāras purged off.

भवानेव महीं कृत्स्नामेको रक्षितुमर्हति ।
न भूम्या कार्यमस्माकं नहि शक्तां स्म पालने ॥ ४७ ॥
रताः स्वाध्यायकरणे वयं नित्यं हि भूमिप ।
निष्क्रयं किञ्चिदेवेह प्रयच्छतु भवानिति ॥ ४८ ॥

*bhavāneva mahīm kṛtsnāmeko rakṣitumarhati ।
na bhūmyā kāryamasmākaṁ nahi śaktāṁ sma pālane ॥ 47
ratāḥ svādhyāyakaṇe vayaṁ nityaṁ hi bhūmipa ।
niṣkrayaṁ kiñchideveha prayachchhatu bhavāniti ॥ 48 ॥*

You alone are worthy to protect the entire land. We do not want the land; nor can we protect it, being, O lord of Earth,

constantly engaged in Vedic studies. Do you, therefore, you can give us something else in barter.

मणिरत्नं सुवर्णं वा गावो यद्वा समुद्यतम् ।

तत् प्रयच्छ नृपश्रेष्ठ धरण्या न प्रयोजनम् ॥४९॥

maṇiratnaṁ suvarṇaṁ vā gāvo yadvā samudyatam ।

tat prayachchha nṛpaśreṣṭha dharanyā na prayojanam ॥49॥

Such as gems, or gold, or kine, or anything else, for, O foremost of kings, we do not want land.

एवमुक्तो नरपतिर्ब्राह्मणैर्वेदपारगैः ।

गवां शतसहस्राणि दश तेभ्यो ददौ नृपः ॥ ५० ॥

दशकोटिं सुवर्णस्य रजतस्य चतुर्गुणम् ।

ēvamukto narapatirbrāhmaṇairvedapāragaiḥ ।

gavāṁ śatasahasrāṇi daśa tebhyo dadau nṛpaḥ ॥ 50 ॥

daśakoṭiṁ suvarṇasya rajatasya chaturguṇam ।

Thus addressed by the scholars versed in the Veda, that best of kings gave them ten lakh (one million) cows, and ten crore (10 million) gold coins, and forty crore (40 million) silver coins.

ऋत्विजस्तु ततः सर्वे प्रददुः सहिता वसु ॥५१॥

ऋष्यशृङ्गाय मुनये वसिष्ठाय च धीमते ।

ततस्ते न्यायतः कृत्वा प्रविभागं द्विजोत्तमाः ॥५२॥

सुप्रीतमनसः सर्वे प्रत्यूचुर्मुदिता भृशम् ।

ṛtvijastu tataḥ sarve pradaduḥ sahitā vasu ॥51॥

ṛṣyaśṛṅgāya munaye vasiṣṭhāya cha dhīmate ।

tataste nyāyataḥ kṛtvā pravibhāgaṁ dvijottamāḥ ॥52॥

suprītamanasaḥ sarve pratyūchurmuditā bhṛśam ।

Then those priests collectively gave that wealth, sage Ṛṣyaśṛṅga and the enlightened sage Vasiṣṭha. Then having received each his share, those foremost of scholars were exceedingly pleased, and said, "We have been highly gratified".

ततः प्रसर्पकेभ्यस्तु हिरण्यं सुसमाहितः ॥५३॥

जाम्बूनदं कोटिसंख्यं ब्राह्मणेभ्यो ददौ तदा ।

*tataḥ prasarpakebhyastu hiraṇyaṁ susamāhitaḥ ॥53 ॥
jāmbūnadaṁ koṭisaṁkhyāṁ brāhmaṇebhyo dadau tadā ।*

Then to those scholars who had come there to see the yajña, the king with due regard gave one crore (10 million) gold coins (made of gold extracted from mines located in Jambunada region).

दरिद्राय द्विजायाथ हस्ताभरणमुत्तमम् ॥ ५४ ॥

कस्मैचिद् याचमानाय ददौ राघवनन्दनः ।

*daridrāya dvijāyātha hastābharaṇamuttamam ॥ 54 ॥
kasmaichid yāchamānāya dadau rāghavanandanaḥ ।*

Then to a certain poor scholar who asked for gifts, the descendant of Raghu gave an excellent ornament from his own arm.

ततः प्रीतेषु विधिवत् द्विजेषु द्विजवत्सलः ॥ ५५ ॥

प्रणाममकरोत् तेषां हर्षव्याकुलितेन्द्रियः ।

*tataḥ prīteṣu vidhivat dvijeṣu dvijavatsalaḥ ॥ 55 ॥
praṇāmamakaroṭ teṣāṁ harṣavyākulitendriyaḥ ।*

When the scholars were thus properly pleased, that king exceedingly loved by scholars, paid respect to them with happiness.

तस्याशिषोऽथ विविधा ब्राह्मणैः समुदाहृताः ॥ ५६ ॥

उदारस्य नृवीरस्य धरण्यां पतितस्य च ।

*tasyāśiṣo'tha vividhā brāhmaṇaiḥ samudāhṛtāḥ ॥ 56 ॥
udārasya nṛvīrasya dharanyāṁ patitasya cha ।*

Thereupon the scholars showered various blessings upon that generous king, bending low to the earth.

ततः प्रीतमना राजा प्राप्य यज्ञमनुत्तमम् ॥ ५७ ॥

पापापहं स्वर्नयनं दुस्तरं पार्थिवर्षभैः ।

ततोऽब्रवीदृष्यशृङ्गं राजा दशरथस्तदा ॥ ५८ ॥

कुलस्य वर्धनं तत् तु कर्तुमर्हसि सुव्रत ।

*tataḥ prītamanā rājā prāpya yajñamanuttamam ॥ 57 ॥
pāpāpahaṁ svarṇayanam dustaram pāṛthivarṣabhaiḥ ।*

tato 'bravīdṛṣyaśṛṅgaṁ rājā daśarathastadā ॥ 58 ॥
kulasya vardhanaṁ tat tu kartumarhasi suvrata ।

Then having successfully completed that excellent, pāpa-destroying and spiritually elevating yajña, which cannot be performed by many foremost kings, king Daśaratha, well pleased, spoke to Ṛṣyaśṛṅga, saying, O sage, always observing good saṅkalpas, you alone are capable to perform the yajña for expansion of my dynasty.

तथेति च स राजानमुवाच द्विजसत्तमः ।
 भविष्यन्ति सुता राजंश्चत्वारस्ते कुलोद्बहाः ॥ ५९ ॥
tatheti cha sa rājānamuvācha dvijasattamaḥ ।
bhaviṣyanti sūtā rājānśchatvāraste kulodvahāḥ ॥ 59 ॥

Thereupon the best of scholars told the king that he would have four sons, as perpetuators of his dynasty.

स तस्य वाक्यं मधुरं निशम्य
 प्रणम्य तस्मै प्रयतो नृपेन्द्रः ।
 जगाम हर्षं परमं महात्मा
 तमृष्यशृङ्गं पुनरप्युवाच ॥ ६० ॥
sa tasya vākyaṁ madhuraṁ niśamya
praṇamya tasmai prayato nṛpendraḥ ।
jagāma harṣaṁ paramaṁ mahātmā
taṁṛṣyaśṛṅgaṁ punarapyuvācha ॥ 60 ॥

Hearing the pleasing words of that sage, that foremost of kings launched before him with the controlled mind and experienced the state of ecstasy. And then that high-souled once again spoke to Ṛṣyaśṛṅga.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे चतुर्दशस्सर्गः । १२

Thus ends the fourteenth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 15: R̥ṢYASŔṆGA OFFICIATES PUTRAKĀMYEṢṬI YAJŔṆA FOR DAŚARATHA

King Daśaratha starts the putrakāmyeṣṭi yajña aiming to beget progeny, under the supervision of Sage R̥ṣyasŕṅga. The Devas, gather to participate in the Aśvamedha yajña conducted by King Daśaratha, are disturbed at the atrocities of Rāvaṇa, and request Brahmā to think of a way to eliminate Rāvaṇa. Viṣṇu arrives there and assures Brahmā and other Devas that he will take birth to eliminate Rāvaṇa.

मेधावी तु ततो ध्यात्वा स किञ्चिदिदमुत्तरम् ।

लब्धसंज्ञस्ततस्तं तु वेदज्ञो नृपमब्रवीत् ॥१॥

medhāvī tu tato dhyātvā sa kiñchididamuttaram ।

labdhasamjñastatastaṁ tu vedajño nṛpamabravīt ॥1॥

Then that intelligent sage, versed in the Vedas, having pondered for a time, and gaining an idea as to which ritual is to be performed, said to the king.

इष्टिं तेऽहं करिष्यामि पुत्रीयां पुत्रकारणात् ।

अथर्वशिरसि प्रोक्तैर्मन्त्रैः सिद्धां विधानतः ॥ २ ॥

iṣṭīm te 'haṁ kariṣyāmi putrīyām putrakāraṇāt ।

atharvaśirasi proktairmantraiḥ siddhām vidhānataḥ ॥ 2 ॥

On your behalf, and with the view of obtaining sons for you, I will by help of mantras that are laid down in the Atharvaveda, duly perform the famous Putrakāmyeṣṭi yajña that bestows offspring on you.

ततः प्राक्रमदिष्टिं तां पुत्रीयां पुत्रकारणात् ।

जुहावाग्नौ च तेजस्वी मन्त्रदृष्टेन कर्मणा ॥ ३ ॥

tataḥ prākramadiṣṭīm tāṁ putrīyām putrakāraṇāt ।

juhāvāgnau cha tejasvī mantradṛṣṭena karmaṇā ॥ 3 ॥

Then with the view of obtaining sons (for the king) that effulgent one set about the putra-kāmyeṣṭi yajña offering oblations into yajña in accordance with the ordinance.

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः ।

भागप्रतिग्रहार्थं वै समवेता यथाविधि ॥ ४ ॥

*tato devāḥ sagandharvāḥ siddhāścha paramarṣayaḥ /
bhāgapratigrahārthaṁ vai samavetā yathāvidhi ॥ 4 ॥*

Then the Devas with the Gandharvas, Siddhas and other esteemed sages assembled there duly with the object of each participating in the yajña.

ताः समेत्य यथान्यायं तस्मिन् सदसि देवताः ।

अब्रुवँल्लोककर्तारं ब्रह्माणं वचनं ततः ॥ ५ ॥

*tāḥ sametya yathānyāyaṁ tasmīn sadasi devatāḥ /
abruvaṁllokakartāraṁ brahmāṇaṁ vachanaṁ tata: ॥ 5 ॥*

And having duly assembled there, the Devas addressed these words to Brahmā, the lord of creatures.

भगवंस्त्वत्प्रसादेन रावणो नाम राक्षसः ।

सर्वान् नो बाधते वीर्याच्छासितुं ते न शक्नुमः ॥ ६ ॥

*bhagavaṁstvatprasādena rāvaṇo nāma rākṣasaḥ /
sarvān no bādhte vīryāchchāsituṁ te na śaknumaḥ ॥6 ॥*

Bhagvan! a Rākṣasa named Rāvaṇa oppresses us all, as you have blessed him with prowess and we are unable to challenge him.

Note: Six attributes of beauty, dignity, excellence, intelligence, distinction, and majesty are called Bhaga, and a person endowed with all these attributes is called Bhagavan. So Bhagavan here is not in the sense of Brahman.

त्वया तस्मै वरो दत्तः प्रीतेन भगवंस्तदा ।

मानयन्तश्च ते नित्यं सर्वं तस्य क्षमामहे ॥ ७ ॥

*tvayā tasmai varo dattaḥ prītena bhagavaṁstadā /
mānayantaścha te nityaṁ sarvaṁ tasya kṣamāmahe ॥ 7 ॥*

O Bhagavan! as you have well-pleased given him a boon, giving due respect to your boon, we are tolerating all his cruel acts.

उद्वेजयति लोकांस्त्रीनुच्छ्रितान् द्वेष्टि दुर्मतिः ।

शक्रं त्रिदशराजानं प्रधर्षयितुमिच्छति ॥ ८ ॥

udvejayati lokāṁstrīnuchchritān dveṣṭi durmatīḥ /

śakraṁ tridaśarājānaṁ pradharṣayitumichchhati ॥ 8 ॥

The wicked-minded one harasses the three worlds furnished with prosperity, and bears ill- will against them and seek the defeat Indra, the king of Tridaśa.

ऋषीन् यक्षान् सगन्धर्वान् ब्राह्मणानसुरांस्तदा ।
अतिक्रामति दुर्धर्षो वरदानेन मोहितः ॥ ९ ॥

*ṛṣīn yakṣān sagandharvān brāhmaṇānasurāṁstadā ।
atikrāmati durdharṣo varadānena mohitaḥ ॥ 9 ॥*

And blinded by the boon given by you, that irrepressible one intends to bring down the Ṛṣis, Yakṣas, Gandharvas, scholars and the Asuras.

नैनं सूर्यः प्रतपति पार्श्वे वाति न मारुतः ।
चलोर्मिमाली तं दृष्ट्वा समुद्रोऽपि न कम्पते ॥ १० ॥

*nainam sūryaḥ pratapati pārsve vāti na mārutaḥ ।
chalormimālī taṁ dṛṣṭvā samudro'pi na kampate ॥ 10 ॥*

He is unfazed by the sun or the wind or the waves of the Ocean.

तन्महन्नोभयं तस्माद् राक्षसाद् घोरदर्शनात् ।
वधार्थं तस्य भगवन्नुपायं कर्तुमर्हसि ॥११॥

*tanmahannobhayaṁ tasmād rākṣasād ghoradarśanāt ।
vadhārthaṁ tasya bhagavannupāyaṁ kartumarhasi ॥11॥*

Therefore, we have great fear from that Rākṣasa of dreadful appearance. O Bhagvan! find out a way for his elimination.

एवमुक्तः सुरैः सर्वैश्चिन्तयित्वा ततोऽब्रवीत् ।
हन्तायं विदितस्तस्य वधोपायो दुरात्मनः ॥१२॥

तेन गन्धर्वयक्षाणां देवतानां च रक्षसाम् ।
अवध्योऽस्मीति वागुक्ता तथेत्युक्तं च तन्मया ॥१३॥

*evamuktaḥ suraiḥ sarvaiśchintayitvā tato'bravīt ।
hantāyaṁ viditastasya vadhopāyo durātmanaḥ ॥12॥
tena gandharvayakṣāṇāṁ devatānāṁ cha rakṣasām ।
avadhyo'smīti vāguktā tathetyuktaṁ cha tanmayā ॥13॥*

Thus addressed by the Devas, he thought for a while and

then said, "I have an idea to eliminate him". He said, 'May I be incapable of being slain by Gandharvas, Yakṣas, Devas, and Rākṣasas," whereat I said, "Be it so!"

नाकीर्तयदवज्ञानात् तद् रक्षो मानुषांस्तदा ।

तस्मात्स मानुषाद्वध्यो मृत्युर्नान्योऽस्य विद्यते ॥१४॥

nākīrtayadavajñānāt tad rakṣo mānuṣāṁstadā ।

tasmātsa mānuṣādvadhyo mṛtyurnānyo'sya vidyate ॥14॥

Showing disrespect to human beings, the Rākṣasa did not at that time mention human beings. Therefore, by human being alone he can be killed and not by any other means.

एतच्छ्रुत्वा प्रियं वाक्यं ब्रह्मणा समुदाहृतम् ।

देवा महर्षयः सर्वे प्रहृष्टास्तेऽभवन्स्तदा ॥ १५ ॥

etachchhruṭvā priyaṁ vākyaṁ brahmaṇā samudāhṛtam ।

devā maharṣayaḥ sarve prahṛṣṭāste'bhavaṁstadā ॥ 15 ॥

Hearing this welcome speech uttered by Brahmā, the Devas and the Maharṣis became exceedingly delighted.

एतस्मिन्नन्तरे विष्णुरुपयातो महाद्युतिः ।

शङ्खचक्रगदापाणिः पीतवासा जगत्पतिः ॥१६॥

वैनतेयं समारुह्य भास्करस्तोयदं यथा ।

तप्तहाटककेयूरो वन्द्यमानः सुरोत्तमैः ॥ १७ ॥

ब्रह्मणा च समागत्य तत्र तस्थौ समाहितः ।

etasminnantare viṣṇurupayāto mahādyutiḥ ।

śaṅkhachakragadāpāṇiḥ pītavāsā jagatpatiḥ ॥16॥

vainateyaṁ samāruhya bhāskarastoyadaṁ yathā ।

taptahāṭakakeyūro vandyamānaḥ surottamaiḥ ॥ 17 ॥

brahmaṇā cha samāgatya tatra tasthau samāhitaḥ ।

In the meanwhile, that lord of the universe, the highly resplendent Viṣṇu, clad in yellow outfit, bearing in his hands the conch, discus, mace, and adorned with burnished Keyūras, (A bracelet worn on the upper arm) arrived there, riding aeroplane named Vainteya like the sun riding on black clouds to accord the gift of rain. Welcomed by the foremost of the

Devas, he drew near Brahmā, and sat down with silence.

तमब्रुवन् सुराः सर्वे समभिष्ट्रय संनताः ॥१८॥

त्वां नियोक्ष्यामहे विष्णो लोकानां हितकाम्यया ।

tamabruvan surāḥ sarve samabhiṣṭraya saṁnatāḥ ॥18॥

tvān̄ n̄iyokṣayāmahe viṣṇo lokānān̄ hitakāmyayā ।

And launching down before him, the Devas spoke to him saying, "O Viṣṇu! for the benefit of the worlds, we shall assign you some work."

राज्ञो दशरथस्य त्वमयोध्याधिपतेर्विभो ॥१९॥

धर्मज्ञस्य वदान्यस्य महर्षिसमतेजसः ।

अस्य भार्यासु तिसृषु ह्रीश्रीकीर्त्यपमासु च ॥ २० ॥

विष्णो पुत्रत्वमागच्छ कृत्वाऽऽत्मानं चतुर्विधम् ।

तत्र त्वं मानुषो भूत्वा प्रवृद्धं लोककण्टकम् ॥२१॥

अवध्यं दैवतैर्विष्णो समरे जहि रावणम् ।

स हि देवान् सगन्धर्वान् सिद्धांश्च ऋषिसत्तमान् ॥ २२ ॥

राक्षसो रावणो मूर्खो वीर्यद्विक्रेण बाधते ।

rājño daśarathasya tvamayodhyādhīpatervibho ॥19॥

dharmaññasya vadānyasya mahārṣisamatejasah ।

asya bhāryāsu tisṛṣu hrīśrīkīrtyapamāsu cha ॥ 20 ॥

viṣṇo putratvamāgachchha kṛtvā"tmānān̄ chaturvidham ।

tatra tvān̄ mānuṣo bhūtvā pravṛddham̄ lokakaṇṭakam ॥21॥

avadhyam̄ daivatairviṣṇo samare jahi rāvaṇam ।

sa hi devān sagandharvān̄ siddhān̄ścha ṛṣisattamān̄ ॥ 22 ॥

rākṣaso rāvaṇo mūrkhō vīryodrekeṇa bādhte ।

O Viṣṇu, dividing his power fourfold, take birth as sons in the three wives, resembling Modesty, Auspiciousness, and Fame, of Ayodhyā's king, Daśaratha, who knows his dharma of king, who is munificent and possessing energy like that of a Maharṣi. Do you, O Viṣṇu, taking birth as human, slay in battle this thorn of the worlds, the pampered Rāvaṇa, incapable of being slain by the gods; for the foolish Rākṣasa by virtue of sublimated prowess, harasses the Devas, the Gandharvas, the Siddhas, and the foremost of Ṛṣis.

ऋषयश्च ततस्तेन गन्धर्वाप्सरसस्तथा ॥ २३ ॥

क्रीडन्तो नन्दनवने रौद्रेण विनिपातिताः ।

ṛṣayaścha tatastena gandharvāpsarasastathā ॥ 23 ॥
kriḍanto nandanavane raudreṇa vinipātītāḥ ।

Bereft of the sense of right and wrong under furry, he knocked down Ṛṣis, Gandharvas and Apsarās sporting in the groves of Nandana.

वधार्थं वयमायातास्तस्य वै मुनिभिः सह ॥ २४ ॥

सिद्धगन्धर्वयक्षाश्च ततस्त्वां शरणं गताः ।

त्वं गतिः परमा देव सर्वेषां नः परंतप ॥ २५ ॥

vadhārtham vayamāyātāstasya vai munibhiḥ saha ॥ 24 ॥
siddhagandharvayakṣāścha tatastvām śaraṇam gatāḥ ।
tvaṁ gatiḥ paramā deva sarveṣām naḥ paramtapa ॥ 25 ॥

It is to eliminate him that accompanied by the ascetics, we have come here; it is for this that the Siddhas and the Gandharvas and the Yakṣas have asked for your help. O Deva, you are the ultimate recourse for all of us, O repressor of foes!

वधाय देवशत्रूणां नृणां लोके मनः कुरु ।

एवं स्तुतस्तु देवेशो विष्णुस्त्रिदशपुङ्गवः ॥ २६ ॥

पितामहपुरोगांस्तान् सर्वलोकनमस्कृतः ।

अब्रवीत् त्रिदशान् सर्वान् समेतान् धर्मसंहितान् ॥ २७ ॥

vadhāya devaśatruṇām nṛṇām loke manaḥ kuru ।
evam stutastu deveśo viṣṇustridaśapuṅgavaḥ ॥ 26 ॥
pitāmahapurogāṁstān sarvalokanamaskṛtaḥ ।
abravīt tridaśān sarvān sametān dharmasamhitān ॥ 27 ॥

For eliminating the foe of Devas, you make up your mind to take birth in the human world. Thus besought, that foremost of Tridaśas and chief of the Devas, Viṣṇu, revered by all, addressed the assembled Tridaśas that followed dharma, with the grandsire at their head, saying.

भयं त्यजत भद्रं वो हितार्थं युधि रावणम् ।

सपुत्रपौत्रं सामात्यं समन्त्रिज्ञातिबान्धवम् ॥ २८ ॥

हत्वा क्रूरं दुराधर्षं देवर्षीणां भयावहम् ।

दशवर्षसहस्राणि दशवर्षशतानि च ॥ २९ ॥

वत्स्यामि मानुषे लोके पालयन् पृथिवीमिमाम् ।

*bhayaṁ tyajata bhadrāṁ vo hitārthaṁ yudhi rāvaṇam ।
saputrapautraṁ sāmātyaṁ samantriṣṭātibāndhavam ॥28 ॥
hatvā krūraṁ durādharṣaṁ devarṣiṇāṁ bhayāvaham ।
daśavarṣasahasrāṇi daśavarṣaśatāni cha ॥ 29 ॥
vatsyāmi mānuṣe loke pālayan pṛthivīmimām ।*

"Renounce fear, for your safety, slaying in battle the wily and irrepressible Rāvaṇa, dreadful to the Ṛṣis and the Devas, his sons, and grandsons, ministers, counsellors, relatives, and acquaintances, I will reside in human world (on this earth) for eleven thousand years ruling this earth.

Note: Here residing eleven thousand years never means that Rāma lived in one life span for 11 thousand years, but he took several births to live for 11 thousand years on this earth.

एवं दत्त्वा वरं देवो देवानां विष्णुरात्मवान् ॥३० ॥

मानुष्ये चिन्तयामास जन्मभूमिमात्मनः ।

*evam dattvā varaṁ devo devānāṁ viṣṇurātmavān ॥30 ॥
mānuṣye chintayāmāsa janmabhūmimathātmanaḥ ।*

Thus bestowing a boon upon the Devas, Viṣṇu of subdued soul started thinking about his birth place in human world on this earth.

ततः पद्मपलाशाक्षः कृत्वाऽऽत्मानं चतुर्विधम् ॥३१ ॥

पितरं रोचयामास तदा दशरथं नृपम् ।

*tataḥ padmapalāśākṣaḥ kṛtvā'tmānaṁ chaturvidham ॥31 ॥
pitarāṁ rochayāmāsa tadā daśarathaṁ nṛpam ।*

Then that one of eyes resembling lotus-petals, dividing his power into fourfolds, chose the king Daśaratha for his father.

ततो देवर्षिगन्धर्वाः सरुद्राः साप्सरोगणाः ।

स्तुतिभिर्दिव्यरूपाभिस्तुष्टुवुर्मधुसूदनम् ॥३२ ॥

*tato devarṣigandharvāḥ sarudrāḥ sāpsarogaṇāḥ ।
stutibhirdivyarūpābhistuṣṭuvurmadahusūdanam ॥32 ॥*

Thereat the Devas, the Ṛṣis, the Gandharvas, the Rudras and

the Apsaras extolled the Slayer of Madhu with excellent eulogies.

तमुद्धतं रावणमुग्रतेजसं
 प्रवृद्धदर्पं त्रिदशेश्वरद्विषम् ।
 विरावणं साधुतपस्विकण्टकं
 तपस्विनामुद्धर तं भयावहम् ॥ ३३ ॥
tamuddhataṁ rāvaṇamugratejasam
pravṛddhadarpaṁ tridaśēśvaradvīṣam ।
virāvaṇaṁ sādhutapasvikaṇṭakaṁ
tapasvināmuddhara taṁ bhayāvaham ॥ 33 ॥

You utterly uproot the haughty Rāvaṇa of fierce prowess and heightened arrogance—that foe of the ruler of Tridaśa, the fright to sage, and the thorn of ascetics.

तमेव हत्वा सबलं सबान्धवं
 विरावणं रावणमुग्रपौरुषम् ।
 स्वर्लोकमागच्छ गतज्वरश्चिरं
 सुरेन्द्रगुप्तं गतदोषकल्मषम् ॥ ३४ ॥
tameva hatvā sabalaṁ sabāndhavaṁ
virāvaṇaṁ rāvaṇamugrapauruṣam ।
svarlokaṁāgachchha gatajvaraśchiraṁ
surendraguptaṁ gatadoṣakalmaṣam ॥ 34 ॥

Eliminating that one of terrible prowess, who harasses the three worlds, with his forces and friends, you come unconcerned back to the Devaloka, ruled by Indra, purged of all activities leading to downfall.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे पंचदशः सर्गः । ।

Thus ends the fifteenth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 16: MIGHTY BEING PRESENTS DIVINE DESSERT AS FRUIT OF YAJÑA

Viṣṇu agrees to take birth on the earth and selects Daśaratha as his father. When Daśaratha is performing the Putrakāmyeṣṭi,

a mighty being commissioned by Prajāpati gives a golden vessel of dessert 'pāyasa' to Daśaratha for distribution among his queens to beget progeny. The three queens on consuming that dessert conceive their children.

ततो नारायणो विष्णुर्नियुक्तः सुरसत्तमैः ।
जानन्नपि सुरानेवं श्लक्ष्णं वचनमब्रवीत् ॥१॥
उपायः को वधे तस्य राक्षसाधिपतेः सुराः ।
यमहं तं समास्थाय निहन्यामृषिकण्टकम् ॥२॥

*tato nārāyaṇo viṣṇurniyuktaḥ surasattamaiḥ ।
jānannapī surānevaṁ ślakṣaṇaṁ vachanamabravīt ॥1॥
upāyaḥ ko vadhe tasya rākṣasādhipateḥ surāḥ ।
yamahaṁ taṁ samāsthāya nihanyāmṛṣikaṇṭakam ॥2॥*

Thus appointed by the foremost of the Devas, Viṣṇu, although cognizant of the means whereby Rāvaṇa was to be eliminated, gently spoke these words, "What, according to you, is the means of elimination of that thorn of the ascetics?"

एवमुक्ताः सुराः सर्वे प्रत्यूचुर्विष्णुमव्ययम् ।
मानुषं रूपमास्थाय रावणं जहि संयुगे ॥३॥
evamuktāḥ surāḥ sarve pratyūchurviṣṇumavyayam ।
mānuṣaṁ rūpamāsthāya rāvaṇaṁ jahi saṁyuge ॥3॥

Thus addressed, the Devas answered Viṣṇu, incapable of deterioration, saying, "Assuming the form of a human being, in battle eliminate Rāvaṇa."

स हि तेपे तपस्तीव्रं दीर्घकालमरिंदमः ।
येन तुष्टोऽभवद् ब्रह्मा लोककृल्लोकपूर्वजः ॥४॥
sa hi tepe tapastīvraṁ dīrghakālamarīṇdamah ।
yena tuṣṭo 'bhavad brahmā lokakṛllokapūrvajāḥ ॥4॥

He, repressor of foes, had for a long course of time performed rigid austerities; and thereat, that creator of humanity, the first-born Brahmā, was well pleased.

संतुष्टः प्रददौ तस्मै राक्षसाय वरं प्रभुः ।
नानाविधेभ्यो भूतेभ्यो भयं नान्यत्र मानुषात् ॥५॥
saṁtuṣṭaḥ pradadau tasmai rākṣasāya varaṁ prabhuḥ ।

nānāvidhebhyaḥ bhūtebhyaḥ bhayaṁ nānyatra mānuṣāt ॥5॥

And propitiated by his penances, Brahmā gave a boon to that Rākṣasa to the effect, that, save man, no fear should come to him from the various beings.

अवज्ञाताः पुरा तेन वरदाने हि मानवाः ।

एवं पितामहात् तस्माद् वरदानेन गर्वितः ॥ ६ ॥

avaññātāḥ purā tena varadāne hi mānavāḥ ।

evaṁ pitāmahāt tasmād varadānena garvitaḥ ॥ 6 ॥

At the time of bestowing boon, he slighted humans and got puffed up with arrogance in consequence of the boon he received from the Grandsire.

उत्सादयति लोकांस्त्रीन् स्त्रियश्चाप्युपकर्षति ।

तस्मात् तस्य वधो दृष्टो मानुषेभ्यः परंतप ॥७॥

utsādayati lokāṁstrīn striyaśchāpyupakarṣati ।

tasmāt tasya vadho dṛṣṭo mānuṣebhyaḥ paramtapa ॥7॥

He commits harassment upon the three worlds and even abducts the fair sex. Therefore, O subduer of enemies, his elimination is envisaged though humans alone.

इत्येतद् वचनं श्रुत्वा सुराणां विष्णुरात्मवान् ।

पितरं रोचयामास तदा दशरथं नृपम् ॥८॥

ityetad vachanaṁ śrutvā surāṇām viṣṇurātmavān ।

pitaraṁ rochayāmāsa tadā daśarathaṁ nṛpam ॥8॥

Hearing this speech of the Devas, Viṣṇu of subdued mind chose the king Daśaratha for his father.

स चाप्यपुत्रो नृपतिस्तस्मिन् काले महाद्युतिः ।

अयजद् पुत्रियामिष्टिं पुत्रेप्सुररिसूदनः ॥९॥

sa chāpyaputro nṛpatistasmin kāle mahādyutiḥ ।

ayajad putriyāmiṣṭim putrepsurarisūdanaḥ ॥9॥

At that time, eagerly wishing to have children, that destroyer of enemies, the resplendent king Daśaratha, who was childless, was performing the Putra-kāmyeṣṭi yajña for getting offspring.

स कृत्वा निश्चयं विष्णुरामञ्च च पितामहम् ।
अन्तर्धानं गतो देवैः पूज्यमानो महर्षिभिः ॥ १० ॥

*sa kṛtvā niśchayaṁ viṣṇurāmantraya cha pitāmaham ।
antardhānaṁ gato devaiḥ pūjyamāno maharṣibhiḥ ॥ 10 ॥*

On taking a decision Viṣṇu took leave of the Grandsire, and vanished there appreciated by Devas and the Maharṣis.

ततो वै यजमानस्य पावकादतुलप्रभम् ।
प्रादुर्भूतं महद् भूतं महावीर्यं महाबलम् ॥११॥
कृष्णं रक्ताम्बरधरं रक्तास्यं दुन्दुभिस्वनम् ।
स्निग्धहर्षक्षतनुजश्मश्रुप्रवरमूर्धजम् ॥ १२ ॥
शुभलक्षणसम्पन्नं दिव्याभरणभूषितम् ।
शैलशृङ्गसमुत्सेधं दृप्तशार्दूलविक्रमम् ॥१३॥
दिवाकरसमाकारं दीप्तानलशिखोपमम् ।
तप्तजाम्बूनदमयीं राजतान्तपरिच्छदाम् ॥१४॥
दिव्यपायससम्पूर्णां पात्रीं पत्नीमिव प्रियाम् ।
प्रगृह्य विपुलां दोर्भ्यां स्वयं मायामयीमिव ॥ १५ ॥

*tato vai yajamānasya pāvakādatulaprabham ।
prādurbhūtaṁ mahad bhūtaṁ mahāvīryaṁ mahābalaṁ ॥11॥
kṛṣṇaṁ raktāmbaradharaṁ raktāsyāṁ dundubhisvanam ।
snigdhaḥharyakṣatanujaśmaśrupravaramūrdhajam ॥ 12 ॥
śubhalakṣaṇasampannaṁ divyābharanabhūṣitaṁ ।
śailaśṛṅgasamutsedhaṁ dṛptaśārdūlavikramam ॥13॥
divākaraśamākāraṁ dīptānalaśīkhopamam ।
taptajāmbūnadamayīm rājatāntaparichchhadām ॥14॥
divyapāyasaśampūrṇāṁ pātrīm patnīmiva priyām ।
pragṛhya vipulām dorbhyām svayaṁ māyāmayīmiva ॥ 15 ॥*

And then himself bearing in his hands a capacious vessel made of burnished gold, with a silver cover, dear like that of a spouse, and resembling the divine creative energy, filled with a dessert called 'Pāyasa', (A preparation of milk, rice, and sugar) from the fire of yajña of Daśaratha, there arose a mighty being, of unparalleled prowess, high energy, and huge strength, black, and wearing a crimson apparel, with a red face, voice resembling the blares of a trumpet, and having moustaches and hairdo like leonine hair, furnished with auspicious marks, and

adorned with divine ornaments, and resembling a mountain-peak, and bearing the prowess of a flaming tiger, and like to the Sun or tongues of flaming fire. And with his eyes fixed upon Daśaratha.

समवेक्ष्याब्रवीद् वाक्यमिदं दशरथं नृपम् ।
प्राजापत्यं नरं विद्धि मामिहाभ्यागतं नृप ॥१६॥

*samavekṣayābravīd vākyaṃidaṃ daśaratham nṛpam ।
prājāpatyaṃ naraṃ viddhi māmihābhyāgataṃ nṛpa ॥16॥*

He addressed the king, saying, "O monarch, take me as a person commissioned by Prajāpati".

ततः परं तदा राजा प्रत्युवाच कृताञ्जलिः ।
भगवन् स्वागतं तेऽस्तु किमहं करवाणि ते ॥१७॥

*tataḥ paraṃ tadā rājā pratyuvācha kṛtāñjaliḥ ।
bhagavan svāgataṃ te'stu kimahaṃ karavāṇi te ॥17॥*

Hearing him speak thus, Daśaratha, with folded hands, said, Lord, you are welcomed. What can I do for you?

अथो पुनरिदं वाक्यं प्राजापत्यो नरोऽब्रवीत् ।
राजन्नर्चयता देवानद्य प्राप्तमिदं त्वया ॥ १८ ॥

*atho punaridaṃ vākyaṃ prājāpatyo naro'bravīt ।
rājannarchayatā devānadya prāptamidaṃ tvayā ॥ 18 ॥*

Thereupon, that person despatched by Prajāpati again spoke thus, "O king, having adored the Devas through oblations offered in the fire of yajña, you have today obtained this."

इदं तु नृपशार्दूल पायसं देवनिर्मितम् ।
प्रजाकरं गृहाण त्वं धन्यमारोग्यवर्धनम् ॥१९॥
भार्याणामनुरूपाणामश्रीतेति प्रयच्छ वै ।
तासु त्वं लप्स्यसे पुत्रान् यदर्थं यजसे नृप ॥२०॥

*idaṃ tu nṛpaśārdūla pāyasaṃ devanirmitam ।
prajākaraṃ gr̥hāṇa tvam dhanyamārogyavardhanam ॥19॥
bhāryāṇāmanurūpāṇāmaśnīteṭi prayachchha vai ।
tāsu tvam lapsyase putrān yadārthaṃ yajase nṛpa ॥20॥*

O tiger of a king, accept this excellent and divinely-

prepared Pāyasa, conferring progeny, health, and affluence, which you are to give to your worthy queens, saying, "Partake it." Through them you will, O king, obtain sons, for obtaining whom you have performed this yajña.

तथेति नृपतिः प्रीतः शिरसा प्रतिगृह्य ताम् ।
 पात्रीं देवान्नसम्पूर्णां देवदत्तां हिरण्मयीम् ॥२१॥
 अभिवाद्य च तद्भूतमद्भुतं प्रियदर्शनम् ।
 मुदा परमया युक्तश्चकाराभिप्रदक्षिणम् ॥२२॥

tatheti nṛpatiḥ prītaḥ śirasā pratigṛhya tām /
pātrīm devānnasampūrṇāṁ devadattāṁ hiraṇmayīm ॥21॥
abhivādya cha tadbhūtamadbhutaṁ priyadarśanam /
mudā paramayā yuktaśchakārābhipradakṣiṇam ॥22॥

Thereupon, saying, "So be it", the king delightedly placed that divinely-bestowed golden vessel filled with the divine Pāyasa upon his head. And having saluted that wonderful being of gracious presence, he in excess of joy began to go round him again and again.

ततो दशरथः प्राप्य पायसं देवनिर्मितम् ।
 बभूव परमप्रीतः प्राप्य वित्तमिवाधनः ॥२३॥
 ततस्तदद्भुतप्रख्यं भूतं परमभास्वरम् ।
 संवर्तयित्वा तत् कर्म तत्रैवान्तरधीयत ॥२४॥

tato daśarathaḥ prāpya pāyasaṁ devanirmitam /
babhūva paramaprītaḥ prāpya vittamivādhanaḥ ॥23॥
tatastadadbhutaaprakhyam bhūtaṁ paramabhāsvaram /
saṁvartayitvā tat karma tatraivāntaradhīyata ॥24॥

Then Daśaratha, having received that divinely prepared Pāyasa, waxed exceeding glad; like that of a pauper attaining plenty. Then that highly effulgent being of a wonderful form, having performed that mission of his, vanished even there.

हर्षरश्मिभिरुद्योतं तस्यान्तः पुरमाबभौ ।
 शारदस्याभिरामस्य चन्द्रस्येव नभोऽशुभिः ॥ २५ ॥

harṣaraśmibhirudyotaṁ tasyāntaḥ puramābabhau /

śāradasyābhirāmasya chandrasyeva nabhoṃ 'śubhiḥ ॥ 25 ॥

And Daśaratha's inner apartment, being graced with the rays of joy, looked like the sky flooded with the lovely beams of the autumnal moon.

सोऽन्तःपुरं प्रविश्यैव कौसल्यामिदमब्रवीत् ॥
पायसं प्रतिगृह्णीष्व पुत्रीयं त्विमात्मनः ॥ २६ ॥

*so 'ntaḥpuram praviśyaiva kausalyāmidamabrīt ॥
pāyaśaṃ pratigrhṇīṣva putrīyaṃ tvimātmanaḥ ॥ 26 ॥*

Then entering the inner apartment, he spoke to Kausalyā, saying, "Take you this, Pāyasa; for this will make you bear a progeny."

कौसल्यायै नरपतिः पायसार्धं ददौ तदा ।
अर्धादर्थं ददौ चापि सुमित्रायै नराधिपः ॥ २७ ॥

*kausalyāyai narapatiḥ pāyaśārdham dadau tadā ।
ardhādardham dadau chāpi sumitrāyai narādhipaḥ ॥ 27 ॥*

Having said this, the king offered to her a half portion of this Pāyasa. Then he conferred upon Sumitrā a fourth of it.

कैकेय्यै चावशिष्टार्धं ददौ पुत्रार्थकारणात् ।
प्रददौ चावशिष्टार्थं पायसस्यामृतोपमम् ॥ २८ ॥
अनुचिन्त्य सुमित्रायै पुनरेव महामतिः ।
एवं तासां ददौ राजा भार्याणां पायसं पृथक् ॥ २९ ॥

*kaikeyyai chāvaśiṣṭārdham dadau putrārthakāraṇāt ।
pradadau chāvaśiṣṭārtham pāyaśasyāmṛtopamam ॥ 28 ॥
anuchintya sumitrāyai punareva mahāmatiḥ ।
evaṃ tāsāṃ dadau rājā bhāryāṇāṃ pāyaśaṃ pṛthak ॥ 29 ॥*

Then in order that she might have a son, king Daśaratha made over to Kaikeyī an equal portion of what remained. And then thinking for a while, he gave to Sumitrā remaining portion of the Pāyasa resembling ambrosia.

ताश्चैवं पायसं प्राप्य नरेन्द्रस्योत्तमस्त्रियः ।
सम्मानं मेनिरे सर्वाः प्रहर्षोदितचेतसः ॥ ३० ॥

tāschaivam pāyaśaṃ prāpya narendrasyottamastriyaḥ ।

sammānaṁ menire sarvāḥ praharṣoditachetasah ॥30 ॥

Thus the king dispensed the Pāyasa to each and all of his wives. And those foremost wives of the king, having received that Pāyasa, became exceedingly delighted, and considered themselves as highly honoured.

ततस्तु ताः प्राश्य तमुत्तमस्त्रियो
महीपतेरुत्तमपायसं पृथक् ।
हुताशनादित्यसमानतेजसो-
ऽचिरेण गर्भान् प्रतिपेदिरे तदा ॥ ३१ ॥
tatastu tāḥ prāśya tamuttamastriyo
mahīpateruttamapāyasaṁ pṛthak ।
hutāśanādityasamānatejaso-
'chireṇa garbhān pratipedire tadā ॥ 31 ॥

Then those excellent queens of the lord of earth, having separately partaken of that choice Pāyasa, shortly bore offspring, resembling fire of the Sun.

ततस्तु राजा प्रतिवीक्ष्य ताः स्त्रियः
प्ररूढगर्भाः प्रतिलब्धमानसः ।
बभूव हृष्टिस्त्रिदिवे यथा हरिः
सुरेन्द्रसिद्धर्षिगणाभिपूजितः ॥ ३२ ॥
tatastu rājā prativīkṣya tāḥ striyaḥ
prarūḍhagarbhāḥ pratilabdhamānasaḥ ।
babhūva hṛṣṭistridive yathā hariḥ
surendrasiddharṣigaṇābhipūjitaḥ ॥ 32 ॥

The king, beholding those pregnant wives of his, got his desire redeemed and became delighted; as Viṣṇu, while being welcomed by the Siddhas and the ascetics.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे षोडशः सर्गः ।।

Thus ends the Sixteenth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 17: BRAHMĀ ORDERS DEVAS TO TAKE BIRTH IN THE MONGOLOID RACE CALLED VĀNARĀS

The Devas took birth in the race of Vānaras (Mongoloid race) at the dictate of Brahmā to come to the aid of Rāma in annihilating Rāvaṇa. The Mongloid race of humans called Vānaras is procreated with a peculiar, mighty physique and particular power to come to the help of Rāma.

पुत्रत्वं तु गते विष्णौ राजस्तस्य महात्मनः ।

उवाच देवताः सर्वाः स्वयंभूर्भगवानिदम् ॥१॥

putratvaṁ tu gate viṣṇau rājāstasya mahātmanah ।

uvācha devatāḥ sarvāḥ svayāmbhūrbhagavānidam ॥1॥

When Viṣṇu had accepted the sonship of that great king, the self-born Brahmā addressed the Devas, saying-

सत्यसंधस्य वीरस्य सर्वेषां नो हितैषिणः ।

विष्णोः सहायान् बलिनः सृजध्वं कामरूपिणः ॥२॥

मायाविदश्च शूरांश्च वायुवेगसमान् जवे ।

नयज्ञान् बुद्धिसम्पन्नान् विष्णुतुल्यपराक्रमान् ॥३॥

असंहार्यानुपायज्ञान् दिव्यसंहननान्वितान् ।

सर्वास्त्रगुणसम्पन्नानमृतप्राशनानिव ॥ ४ ॥

satyasandhasya vīrasya sarveṣāṁ no hitaiṣiṇaḥ ।

viṣṇoḥ sahāyān balinaḥ sṛjadhvaṁ kāmārūpiṇaḥ ॥2॥

māyāvidaścha sūrāṁścha vāyuvegasamān jave ।

nayajñān buddhisampannān viṣṇutulyaparākramān ॥3॥

asaṁhāryānupāyajñān divyasamhananānvitān ।

sarvāstraguṇasampannānamṛtaprāśanāniva ॥ 4 ॥

For assisting Viṣṇu, firm in promise, always seeking the welfare of us all, you create yourself as powerful beings, assuming shapes at will, cognizant of illusions, heroic, furnished with the speed of the wind, versed in morality, possessing intelligence, equalling Viṣṇu's valour, unslayable, knowing the ways and means (of war and peace), gifted with excellent bodies, capable of resisting all weapons, and resembling Devas.

अप्सरःसु च मुख्यासु गन्धर्वीणां तनूषु च ।
 यक्षपन्नगकन्यासु ऋक्षविद्याधरीषु च ॥५॥
 किन्नरीणां च गात्रेषु वानरीणां तनूषु च ।
 सृजध्वं हरिरूपेण पुत्रांस्तुल्यपराक्रमान् ॥६॥

*apsaraḥsu cha mukhyāsu gandharvīṇāṁ tanūṣu cha ।
 yakṣapannagakanyāsu ṛkṣavidyādhariṣu cha ॥5॥
 kinnarīṣāṁ cha gātreṣu vānarīṇāṁ tanūṣu cha ।
 sṛjadhvaṁ harirūpeṇa putrāṁstulyaparākramān ॥6॥*

From the wombs of the various foremost females of human race residing hilly regions of Bharat such as Apsaras, Gandharvis, Yakṣīs, Pannagis, Ṛkṣ, Vidhyādharis, Kinnaris and Vānaris you take birth as mongoloids.

पूर्वमेव मया सृष्टो जाम्बवानृक्षपुङ्गवः ।
 जृम्भमाणस्य सहसा मम वक्त्रादजायत ॥ ७ ॥

*pūrvameva mayā sṛṣṭo jāmbavānṛkṣapuṅgavaḥ ।
 jṛmbhamāṇasya sahasā mama vaktrādajāyata ॥ 7 ॥*

Formerly I had created that foremost of Ṛkṣas (a human race), Jāmbavān, whose birth was suddenly blessed by me while I was yawning.

ते तथोक्ता भगवता तत् प्रतिश्रुत्य शासनम् ।
 जनयामासुरेवं ते पुत्रान् वानररूपिणः ॥ ८ ॥

*te tathoktā bhagavatā tat pratiśrutya śāsanam ।
 janayāmāsurevaṁ te putrān vānararūpiṇaḥ ॥ 8 ॥*

Hearing this mandate of Brahmā, they began to take birth in the form of Mongoloid (Vānara) race of human beings).

ऋषयश्च महात्मानः सिद्धविद्याधरोगाः ।
 चारणाश्च सुतान् वीरान् ससृजुर्वनचारिणः ॥ ९ ॥

*ṛṣayaścha mahātmānaḥ siddhavidyādharoragāḥ ।
 chāraṇāścha sutān vīrān sasṛjurvanachāriṇaḥ ॥ 9 ॥*

This great Ṛṣis, Siddhas, Vidyādharas, Urugas, Chāraṇas, and Sutas were born ranging in woods.

वानरेन्द्रं महेन्द्राभमिन्द्रो वालिनमात्मजम् ।
 सुग्रीवं जनयामास तपनस्तपतां वरः ॥ १० ॥

*vānarendram mahendrābhamindro vālinamātmajam /
sugrīvaṁ janayāmāsa tapanastapatām varaḥ || 10 ||*

And Indra beget as his son that foremost of Vānaras, Vālī, resembling the Mahendra hill, and that best of those doing penances, Sūrya got Sugrīva as his son.

*bṛhaspatistvajanayat tāraṁ nāma mahākapiṁ /
sarvavānaramukhyānām buddhimantamanuttamam || 11 ||*

Bṛhaspati beget the mighty son named Tāra, who was the most excellent and intelligent of the leading Mongoloids.

*dhanadasya sutāḥ śrīmān vānaro gandhamādanaḥ /
viśvakarmā tvajanayannalaṁ nāma mahākapiṁ || 12 ||*

Kuber, the bestower of riches, beget as his son the graceful Gandhamādana, and Viśvakarman beget that mighty Nala.

*pāvakasya sutāḥ śrīmān nīlo'gnisadṛśaprabhaḥ /
tejasā yaśasā vīryādatyarichyata vīryavān || 13 ||*

Agni beget as his son the powerful and graceful Nīla in effulgence like to the fire, who surpassed even his sire in energy, prowess, and renown.

*rūpadraviṇasāṁpannāśvīnau rūpasāṁmatau /
maindaṁ cha dvividaṁ chaiva janayāmāsatuḥ svayam || 14 ||*

And the beautiful Aśvins, endowed with the wealth of loveliness, beget Mainda and Dvivida.

*वरुणो जनयामास सुषेणं नाम वानरम् ।
शरभं जनयामास पर्जन्यस्तु महाबलः ॥ १५ ॥*

*janayāmāsa suṣeṇam nāma vānaram ।
śarabham janayāmāsa parjanyaṣtu mahābalaḥ ॥ 15 ॥*

Varuṇa beget the son named Suṣeṇa; and Parjanya beget Śarabha, possessed of great strength.

मारुतस्यैरसः श्रीमान् हनूमान् नाम वानरः ।
वज्रसंहननोपेतो वैनतेयसमो जवे ॥१६॥
mārutasyaiaurasah śrīmān hanūmān nāma vānaraḥ ।
vajrasamhananopeto vainateyasamo jave ॥16॥

And the Pawan beget the graceful son named Hanumān, endued with a frame hard as adamant; in fleetness like to Vinatā's offspring.

सर्ववानरमुख्येषु बुद्धिमान् बलवानपि ।
ते सृष्टा बहुसाहस्रा दशग्रीववधोद्यताः ॥१७॥
अप्रमेयबला वीरा विक्रान्ताः कामरूपिणः ।
ते गजाचलसंकाशा वपुष्मन्तो महाबलाः ॥१८॥
ऋक्षवानरगोपुच्छाः क्षिप्रमेवाभिजज्ञिरे ।
sarvavānaramukhyeṣu buddhimān balavānapi ।
te sṛṣṭā bahuśāhasrā daśagrīvavadhodyatāḥ ॥17॥
aprameyabalā vīrā vikrāntāḥ kāmārūpiṇaḥ ।
te gajāchalasaṁkāśā vapuṣmanto mahābalāḥ ॥18॥
ṛkṣavānaragopuchchhāḥ kṣipramevābhijāñire ।

He was the most intelligent as well as the most powerful amongst all the leading Vānaras (Mongoloids). Thus produced, there suddenly came into being by thousands, mighty Ṛkṣa (race of human beings), Vānaras (Mongloids), and Gopucchas (another race if humans). They were of immeasurable strength, heroic, powerful, assuming shapes at will, endowed with bodies resembling elephants or hills, even those who would engage in compassing the destruction of the Daśagrīva (Name of Rāvaṇa).

यस्य देवस्य यद्रूपं वेषो यश्च पराक्रमः ॥१९॥
अजायत समं तेन तस्य तस्य पृथक् पृथक् ।
गोलाङ्गुलेषु चोत्पन्नाः किञ्चिदुन्नतविक्रमाः ॥२०॥
yasya devasya yadvapaṁ veṣo yaścha parākramaḥ ॥19॥
ajāyata samam tena tasya tasya pṛthak pṛthak ।

golāṅguḷeṣu chotpannāḥ kiñchidutratavikramāḥ ॥20 ॥

The sons of the Devas retained distinctly the respective hues, forms, and prowess, that characterized their fathers. And those that sprang from the Golāṅgulas (yet another race of humans), possessed even more might.

ऋक्षीषु च तथा जाता वानराः किन्नरीषु च ।

देवा महर्षिगन्धर्वास्ताक्षर्यक्षा यशस्विनः ॥ २१ ॥

नागाः किंपुरुषाश्चैव सिद्धविद्याधरोरगाः ।

बहवो जनयामासुर्हृष्टास्तत्र सहस्रशः ॥२२ ॥

ṛkṣīṣu cha tathā jātā vānarāḥ kinnarīṣu cha ।

devā maharṣigandharvāstārksayayakṣā yaśasvinaḥ ॥ 21 ॥

nāgāḥ kiñpuruṣāśchaiva siddhavidyādharaḥ ॥

bahavo janayāmāsurhṛṣṭāstatra sahasraśaḥ ॥22 ॥

Likewise, Ṛkṣīs and Kinnaris gave birth thousands of Vānaras (Mongoloids), Devas, Maharṣis, Gandharvas, Tārksyas, and famous Yakṣas, Nāgas, and Kiñpuruṣas, Siddhas, Vidyādharas and Uragas.

चारणाश्च सुतान् वीरान् ससृजुर्वनचारिणः ।

वानरान् सुमहाकायान् सर्वान् वै वनचारिणः ॥ २३ ॥

अप्सरःसु च मुख्यासु तथा विद्याधरीषु च ।

नागकन्यासु च तदा गन्धर्वीणां तनूषु च ।

कामरूपबलोपेता यथाकामविचारिणः ॥२४ ॥

chāraṇāścha sutān vīrān sasṛjurvanachārīṇaḥ ।

vānarān sumahākāyān sarvān vai vanachārīṇaḥ ॥ 23 ॥

apsaraḥsu cha mukhyāsu tathā vidyādhārīṣu cha ।

nāgakanyāsu cha tadā gandharvīṇāṃ tanūṣu cha ।

kāmarūpabalopetā yathākāmaṭvichārīṇaḥ ॥24 ॥

And those valient and forest-ranging Chāraṇas as sons. Even the principal Apsaris, the Vidyādharis, the daughters of the Nāgas, and the Gandharvis created as sons heroic Vānaras (Mongoloids) of gigantic bodies, ranging the forests and living on fruits and roots.

सिंहशार्दूलसदृशा दर्पेण च बलेन च ।

शिलाप्रहरणाः सर्वे सर्वे पर्वतयोधिनिः ।।२५।।

*śiṃhaśārdūlasadṛśā darpeṇa cha balena cha /
śilāpraharaṇāḥ sarve sarve parvatayodhinaḥ / 125 //*

All these Vānaras (Mongloids) were endowed with strength; and could assume shapes and repair everywhere, at will. And they were like lions and tigers, both in pride and in prowess. And they fought with crags and hurled hills.

नखदंष्ट्रायुधाः सर्वे सर्वे सर्वास्त्रकोविदाः ।

विचालयेयुः शैलेन्द्रान् भेदयेयुः स्थिरान् द्रुमान् ॥२६॥
*nakhadamaṣṭrāyudhāḥ sarve sarve sarvāstrakovidāḥ /
vichālayeyuḥ śailendrān bhedayeyuḥ sthirān drumān 126 //*

And they fought with weapons called nakhas and danṣṭras, and were accomplished in operation of all types of missiles. And they could move the largest hills; and rip the firm-rooted trees.

क्षोभयेयुश्च वेगेन समुद्रं सरितां पतिम् ।

दारयेयुः क्षितिं पद्भ्यामाप्लवेयुर्महार्णवान् ॥२७॥
*kṣobhayeyuścha vegena samudraṃ saritāṃ patim /
dārayeyuḥ kṣitim padbhyāmāplaveyurmahārṇavān 127 //*

With their speed, they could agitate the lord of rivers, the Ocean. And they could with their kicks rend the Earth, and leap and cross over the mighty ocean.

नभस्तलं विशेष्युश्च गृह्णीयुरपि तोयदान् ।

गृह्णीयुरपि मातङ्गान् मत्तान् प्रव्रजतो वने ॥ २८ ॥
*nabhastalaṃ viśeṣyūścha gṛhṇīyurapi toyadān /
gṛhṇīyurapi mātāṅgān mattān pravrajato vane 128 //*

They could penetrate into the space, and capture the clouds. And they could subdue mad elephants ranging the forest.

नर्दमानांश्च नादेन पातयेयुर्विहङ्गमान् ।

ईदृशानां प्रसूतानि हरीणां कामरूपिणाम् ॥२९॥

शतं शतसहस्राणि यूथपानां महात्मनाम् ।

nardamānāścha nādena pātayeyurvihāṅgamān /

īdṛśānām prasūtāni harīṇām kāmārūpiṇām ||29 ||
śataṁ śatasahasrāṇi yūthapānām mahātmanām ।

And with their roars, they could bring down birds singing. Thus came into being crores (millions) of great leaders of Vānaras (Mongoloids), assuming forms at will.

ते प्रधानेषु यूथेषु हरीणां हरियूथपाः ॥ ३० ॥
 बभूवूर्यूथपश्रेष्ठान् वीरांश्चाजनयन् हरीन् ।
te pradhāneṣu yūtheṣu harīṇām hariyūthapāḥ || 30 ||
babhūvuryūthapaśreṣṭhān vīrāṁśchājanayan harīn ।

And these became the generals of the principal Vānaras (Mongoloids), and they, in their turn, generated heroic Vānaras, the foremost of the generals of regiments.

अन्ये ऋक्षवतः प्रस्थानुपतस्थुः सहस्रशः ॥ ३१ ॥
 अन्ये नानाविधाञ्छैलान् काननानि च भेजिरे ।
anye ṛkṣavataḥ prasthānupatasthūḥ sahasraśaḥ || 31 ||
anye nānāvidhāñchhailān kānanāni cha bhejire ।

Some of these Vānaras (Mongoloids) began to dwell on the top of the Ṛkṣavān mountain (part of eastern Vindhya-chala mountain in central Bharat); while others inhabited various other mountains and forests.

सूर्यपुत्रं च सुग्रीवं शक्रपुत्रं च वालिनम् ॥३२ ॥
 भ्रातरावुपतस्थुस्ते सर्वे च हरियूथपाः ।
 नलं नीलं हनूमन्तमन्यांश्च हरियूथपान् ॥ ३३ ॥
 ते तार्क्ष्यबलसम्पन्नः सर्वे युद्धविशारदाः ।
 विचरन्तोऽर्दयन् सर्वान् सिंहव्याघ्रमहोरगान् ॥ ३४ ॥
sūryaputrāṁ cha sugrīvāṁ śakraputrāṁ cha vālinam ||32 ||
bhrātārāvupatasthuste sarve cha hariyūthapāḥ ।
nalan nīlan hanūmantamanyāṁścha hariyūthapān || 33 ||
te tārkṣyabalasampannaḥ sarve yuddhaviśāradāḥ ।
vīcharanto'rdayan sarvān śimhavyāghramahoragān || 34 ||

All the leaders of Vānaras stayed with those brothers, Sugrīva, the son of Sūrya and Vālī, that of Śakra, and also with Nala, Nīla, and Hanumān, and other leaders of Vānaras. They

all endowed with the might of Garuḍa, and accomplished in fight, they ranged around, pounding lions, and tigers, and mighty Uragas.

महाबलो महाबाहुर्वाली विपुलविक्रमः ।

जुगोप भुजवीर्येण ऋक्षगोपुच्छवानरान् ॥३५॥

mahābalo mahābāhurvālī vipulavikramah ।

jugopa bhujavīryeṇa ṛkṣagopuchchhavanārān ॥35॥

And the mighty-armed Vālī of great prowess and formidable strength protected by virtue of the energy of his arms Ṛkṣas, Gopuchhas, and Vānaras.

तैरियं पृथिवी शूरैः सपर्वतवनार्णवा ।

कीर्णा विविधसंस्थानैर्नानाव्यञ्जनलक्षणैः ॥ ३६ ॥

तैर्मैघवृन्दाचलकूटसंनिभैर्महाबलैर्वानरयूथपाधिपैः ।

बभूव भूर्भूमिशरीररूपैः समावृता रामसहायहेतोः ॥ ३७ ॥

tairiyam pṛthivī śūraiḥ saparvatavanārṇavā ।

kīrṇā vividhasaṁsthānainānāvyañjanalakṣaṇaiḥ ॥ 36 ॥

tairmeghavṛndāchalakūṭasaṁnibhairmahābalairvānarayūthapā dhipaiḥ ।

babhūva bhūrbhīmaśarīrarūpaiḥ samāvṛtā rāmasahāyahetoḥ

This earth, furnished with mountains, and forests, and oceans, began to teem with those heroic generals Vānara-regiments, inhabiting different places, bearing characteristic marks, resembling masses of clouds, mountain-peaks, possessed of mighty strength, and of terrible bodies and visages, in order that they might assist Rāma.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे सप्तदशः सर्गः ।।

Thus ends the seventeenth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 18: BIRTH OF RĀMA, BHARATA, LAKṢMAṆA AND ŚATRUGHNA

After the completion of the Vedic ritual, all the kings and Ṛṣi Ṛṣyaśṛṅga took leave of Daśaratha and went away to their

countries. After some time, Rāma, Lakṣmaṇa, Bharata, and Śatrughna are born. Their virtues in childhood and rituals connected to it are depicted here. Daśaratha then contemplates the marriages of the princes since marrying sons after completion of education is customary. At that juncture, Sage Viśvāmitra arrives at the court of Daśaratha seeking help from the king. Daśaratha gave him an honourable reception.

निर्वृते तु क्रतौ तस्मिन् हयमेधे महात्मनः ।

प्रतिगृह्यामरा भागान् प्रतिजग्मुर्यथागतम् ॥१॥

nirvṛte tu kratau tasmin hayamedhe mahātmanaḥ /

pratiḡrhyāmarā bhāgān pratijagmuryathāgatam ॥1॥

When the Aśvamedha yajña of the great Daśaratha had been completed, the priests accepting each his dakṣiṇā, returned where they had come from.

समाप्तदीक्षानियमः पत्नीगणसमन्वितः ।

प्रविवेश पुरीं राजा संभृत्यबलवाहनः ॥२॥

samāptadīkṣāniyamaḥ patnīgaṇasamanvitaḥ /

praviveśa purīm rājā sambhṛtyabalavāhanaḥ ॥2॥

And the king, having observed all the rules of Dikṣā (initiation into yajña), entered the palace in the company of his queens, servants, army and vehicles.

यथार्हं पूजितास्तेन राज्ञा च पृथिवीश्वराः ।

मुदिताः प्रययुर्देशान् प्रणम्य मुनिपुङ्गवम् ॥३॥

yathārhaṁ pūjitāstena rājñā cha pṛthivīśvarāḥ /

muditāḥ prayayurdeśān praṇamya munipuṅgavam ॥3॥

And the various rulers, having been received suitably by the king, with glad hearts, set out for their own countries, saluting that foremost of ascetics (Rṣyaśṛṅga).

श्रीमतां गच्छतां तेषां स्वगृहाणि पुराततः ।

बलानि राज्ञां शुभ्राणि प्रहृष्टानि चकाशिरे ॥४॥

śrīmatāṁ gachchhatāṁ teṣāṁ svagṛhāṇi purāttataḥ /

balāni rājñāṁ śubhrāṇi prahr̥ṣṭāni chakāśire ॥4 ॥

And clad in bright apparel, the delighted forces belonging to those graceful kings repairing to their own homes, looked exceedingly beautiful.

गतेषु पृथिवीशेषु राजा दशरथः पुनः ।

प्रविवेश पुरीं श्रीमान् पुरस्कृत्य द्विजोत्तमान् ॥ ५ ॥

gateṣu pṛthivīśeṣu rājā daśarathaḥ punaḥ ।

praviveśa purīm śrīmān puraskṛtya dvijottamān ॥ 5 ॥

When the various rulers of the earth had gone away, the graceful king Daśaratha re-entered his palace, with the foremost of scholars at his head.

शान्तया प्रययौ सार्धमृष्यशृङ्गः सुपूजितः ।

अनुगम्यमानो राज्ञा च सानुयात्रेण धीमता ॥६ ॥

एवं विसृज्य तान् सर्वान् राजा सम्पूर्णमानसः ।

उवास सुखितस्तत्र पुत्रोत्पत्तिं विचिन्तयन् ॥७ ॥

śāntayā prayayau sārḍhamṛṣyaśṛṅgaḥ supūjitaḥ ।

anugamyamāno rājñā cha sānuyātreṇa dhīmatā ॥6 ॥

evam vīsṛjya tān sarvān rājā sampūrṇamānasaḥ ।

uvāsa sukhitastatra putrotpattiṁ vichintayan ॥7 ॥

Followed by the intelligent king with his retinue, Ṛṣyaśṛṅga, having been duly honoured, set out with Śāntā. Having thus dismissed them all, the king, his desire fulfilled, began to dwell there happily, expecting sons.

ततो यज्ञे समाप्ते तु ऋतूनां षट् समत्ययुः ।

ततश्च द्वादशे मासे चैत्रे नावमिके तिथौ ॥८ ॥

नक्षत्रेऽदितिदैवत्ये स्वोच्चसंस्थेषु पञ्चसु ।

ग्रहेषु कर्कटे लग्ने वाक्पताविन्दुना सह ॥ ९ ॥

प्रोद्यमाने जगन्नाथं सर्वलोकनमस्कृतम् ।

कौसल्याजनयद् रामं दिव्यलक्षणसंयुतम् ॥ १० ॥

विष्णोरर्धं महाभागं पुत्रमैक्ष्वाकुनन्दनम् ।

लोहिताक्षं महाबाहुं रक्तोष्ठं दुन्दुभिस्वनम् ॥ ११ ॥

कौसल्या शुशुभे तेन पुत्रेणामितेजसा ।

यथा वरेण देवानामदितिर्वज्रपाणिना ॥ १२ ॥

*tato yajñe samāpte tu ṛtūnām ṣaṭ samatyayuh ।
 tataścha dvādaśe māse chaitre nāvamike tithau ॥8 ॥
 nakṣatre'ditidaivatye svaḥchasaṁstheṣu pañchasu ।
 graheṣu karkaṭe lagne vāḥpatāvindunā saha ॥ 9 ॥
 prodyamāne jagannāthaṁ sarvalokanamaskṛtam ।
 kausalyājanayad rāmaṁ divyalakṣaṇasaṁyutam ॥ 10 ॥
 viṣṇoradham mahābhāgaṁ putramaikṣavākunandanam ।
 lohītākṣaṁ mahābāhuṁ raktoṣṭhaṁ dundubhisvanam ॥ 11 ॥
 kausalyā śuśubhe tena putreṇāmitatejasā ।
 yathā vareṇa devānāmaditirvajrapāṇinā ॥ 12 ॥*

And when the six seasons had rolled away after the completion of Yajña, in the 12th month of Chaitra on the 9th lunation; in the 'Punarvasu' constellation presided over by the Aditi devatā; when the five planets were in their uccha (mandoccha), i.e. the Sun, the Jupiter, the Saturn, the Mars, and the Venus were in their Mandoccha (Apsis). Mandoccha of Bṛhaspati had arisen with Moon at Karka (Cancer) ascendant (Lagna), Kausalya gave birth to Rāma, the descendant of Ikṣvāku, furnished with excellent marks, equal to the half power of Viṣṇu, very fortunate, with rosy eyes, and mighty arms, and crimson nether lip, and endowed with a voice like the sound of a kettledrum. Then on having given birth to that son of immeasurable prowess, Kausalyā looked resplendent, like Aditi on having brought forth that foremost of Devas the wielder of the thunder-bolt.

Note: Here The author of Rāmāyaṇa gives two hints:

1. By the time of the birth of Rāma, the lagna (ascendent) Karka (Cancer) was on the rise, and 2. The Moon and Mandoccha of Bṛhaspati were also rising in the Karka sign, which was also the ascendent of during that period. 3. The Moon was in conjunction with Punarvasu Nakṣatra of the Karka sign. Here it may be clarified that the 4th quarter of Punarvasu Nakṣatra spends in Karka Sign. The Longitude of the Karka sign is from 90° to 120° and the longitudes of the Karka sign are 80°-93.2°. So the 4th quarter of Punarvasu spending time in Karka sign has longitudes from 90°-93.2°. According to the above mentioned information, mandoccha of Bṛhaspati has to be

between 90°-93.2° Here it may also be known that when a planet or graha is at its mandoccha (apsis) at any point, the difference of its true and mean position is also 0 at that point. According to Bhāskarāchārya, mandoccha of Bṛhaspati takes 855 revolutions in a period of Kalpa. Accordingly, one revolution of Bṛhaspati's mandoccha will take place in $4,320,000,000/855 = 5052631.5789473$ years. As per Paurāṇika sources, already quoted above, Rāma's birth took place in 24th Tretāyuga. We know that till the beginning of the 24th Tretāyuga 1,936,440,000 years had passed since the beginning of the Kalpa. So, dividing the 1,936,440,000 years by 5052631.5789473 years (one revolution of Bṛhaspati's Mandoccha, we get the position of Bṛhaspati's mandoccha in the beginning of 24th Tretāyuga as $(1,936,440,000 / 5052631.5789473) = 383.25375$. It would mean that Bṛhaspati's mandoccha has completed 383 revolutions by the beginning of 24th Tretāyuga and had moved $.25375 \times 360 = 91.35$ degrees, which is the position of Punarvasu Nakṣatra in Karka Sign. This is a solid proof of the exact dateline of Śrī Rāma as per Yogavasiṣṭha that Śrī Rāma was born in the beginning of 24th Tretayuga, i.e. (18149120 years ago from 2019 AD).

In addition to the above astronomical evidence, we have some other literary and archaeological evidence to support this view. It is also mentioned in Purāṇas that by Rāma's time, the last phase of the Himalayan upliftment was also over. The above fact is corroborated by the internal evidence of Rāmāyaṇa and archaeological findings. In Vālmīki Rāmāyaṇa (Dr. Ravi Prakash Arya, 1998), Sundara Kāṇḍa (4.28), it is mentioned that when Hanumāna first reached Rāvana's palace, he saw decked gateways surrounded by four-tusked elephants resembling the white clouds and wild beasts and birds. The verse goes like this:

वारणैश्च चतुर्दन्तैः श्वेताभ्रनिचयोपमैः ।

भूषितैः रुचिरद्वारं मत्तैश्च मृगपक्षिभिः ॥

vāraṇaiścha chaturdantaiḥ śvetābhranichayopamaiḥ ।

bhūṣitaiḥ ruchiradvāraṁ mattaiścha mṛgapakṣibhiḥ ॥

[Meaning] The inner apartments of Rāvaṇa were adorned with four-tusked elephants resembling white clouds; and possessing graceful gateways attended by deer and chirping birds.

At another place (the *Rāmāyaṇa, Sundara kāṇḍa*, 27.12), Trijaṭā, a Rākṣasī, sees in her dream illustrious Rāma and Lakṣmaṇa mounted on a huge elephant with four tusks elephant resembling a hill. The original verse reads as under:

राघवश्च पुनर्दृष्टश्चतुर्दन्त महागजम् ।

आरूढः शैलसंकाशं चकास सहलक्ष्मणः ॥

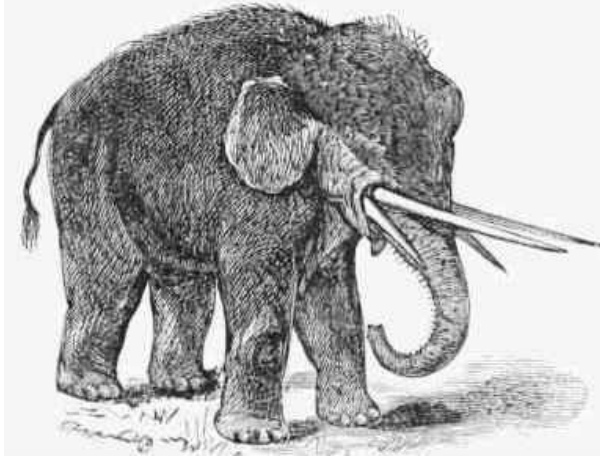
rāghavaśca punardṛṣṭaśchaturdanta mahāgajam

ārūḍha śailasaṅkāśaṁ chakāsa sahalakṣmaṇaḥ

[Meaning] I saw again Lakṣmaṇa appear in effulgence, seated on a huge elephant, having four tusks and resembling a hill.

The mention of four-tusked elephants by Vālmīki is glaring evidence of the fact that elephants with four tusks must have been present during the period of Rāmāyaṇa and Vālmīki. The Encarta Encyclopedia informs us about the presence of four-tusked elephants on earth between 38 million years ago to 15 million years ago. They are named as Mastodontoidea. Accordingly, Mastodontoidea evolved around 38 million years ago and became extinct about 15 million years ago when the shaggy and two-tusked Mastodons increased in population.

The above proof lends strong support to the authenticity of the tradition of Purāṇas. Now one may easily understand that the astronomical time calculation system adopted by Vedic seers is only the key to the true chronology of Indian history. Modern historians' calculations are quite misleading and are proof of their misunderstanding of the Indian knowledge system.



Four tusked elephants of Rāmāyaṇa

The paradox with such historians was that they don't have the adequate knowledge of astronomy or Kālagāṇanā. The fact is that the study of ancient Indian history would not be complete until and unless one is well-versed in astronomy and Sanskrit. Even today, it would be advisable for the students of ancient history to have an additional qualification in astronomy or Kālagāṇanā and Sanskrit. Historians unqualified in Kālagāṇanā and Sanskrit would not be able to do justice to ancient Indian history; rather they would make a mockery of it.

भरतो नाम कैकेय्यां जज्ञे सत्यपराक्रमः ।

साक्षाद् विष्णोश्चतुर्भागः सर्वैः समुदितो गुणैः ॥१३॥

bharato nāma kaikeyyāṁ jajñe satyaparākramaḥ ।

sākṣād viṣṇośchaturbhāgaḥ sarvaiḥ samudito guṇaiḥ ॥13॥

Then was born of Kaikeyī, the one named Bharata, having truth for prowess, endowed with all the virtues, and representing the power equal to fourth of Viṣṇu.

अथ लक्ष्मणशत्रुघ्नौ सुमित्राजनयत्सुतौ ।

वीरौ सर्वास्त्रकुशलौ विष्णोरर्धसमन्वितौ ॥१४॥

atha lakṣmaṇaśatrughnau sumitrājanayatsutau ।

vīrau sarvāstrakuśalau viṣṇorardhasamanvitau ॥14॥

Then Sumitrā gave birth to Lakṣmaṇa and Śatrughna; heroic, and skilled in all weapons, and endowed with power equal to half of Viṣṇu.

पुष्ये जातस्तु भरतो मीनलग्ने प्रसन्नधीः ।

सार्पे जातौ तु सौमित्रौ कुलीरेऽभ्युदिते रवौ ॥ १५ ॥

puṣye jātastu bharato mīnalagne prasannadhīḥ ।

sārpe jātau tu saumitrī kulīre'bhyudīte ravau ॥ 15 ॥

And the fair-minded Bharata was born under the asterism Puṣya and ascendant Pisces, while the two sons of Sumitrā were born at the time of sunrise in Cancer, ascendant under the asterism of Āśleṣā. (The ninth lunar mansion)

राज्ञः पुत्रा महात्मानश्चत्वारो जज्ञिरे पृथक् ।

गुणवन्तोऽनुरूपाश्च रुच्या प्रोष्ठपदोपमाः ॥ १६ ॥

जगुः कलं च गन्धर्वा ननृतुश्चाप्सरोगणाः ।

देवदुन्दुभयो नेदुः पुष्पवृष्टिश्च खात् पतत् ॥ १७ ॥

rājñāḥ putrā mahātmānaśchatvāro jajñire pṛthak ।

guṇavanto'nurūpāścha ruchyā proṣṭhapadopamāḥ ॥ 16 ॥

jaguḥ kalaṁ cha gandharvā nanṛtuśchāpsarogaṇāḥ ।

devadundubhayo neduḥ puṣpavṛṣṭiścha khāt patat ॥ 17 ॥

Thus four great sons were born crowned with different qualities. All were graceful, and in loveliness resembling the constellations Proṣṭhapadā (Purvabhādrapada and Uttarabhādrapada). At the time of their birth, Gandharvas chanted sweet songs, the Apsaras performed dance, Devas sounded kettledrums; and flowers were showered down from the sky.

उत्सवश्च महानासीदयोध्यायां जनाकुलः ।

रथ्याश्च जनसम्बाधा नटनर्तकसंकुलाः ॥ १८ ॥

गायनैश्च विराविण्यो वादनैश्च तथापरैः ।

विरेजुर्विपुलास्तत्र सर्वरत्नसमन्विनाम् ॥ १९ ॥

प्रदेयांश्च ददौ राजा सूतमागधबन्दिनाम् ।

प्रदेयांश्च ददौ राजा सूतमागधबन्दिनाम् ।

ब्राह्मणेभ्यो ददौ वित्तं गोधनानि सहस्रशः ॥ २० ॥

utsavaścha mahānāsīdayodhyāyām janākulaḥ ।

rathyāścha janasambādhā naṭanartakasaṁkulāḥ ॥ 18 ॥
gāyanaścha virāviṇyo vādanaścha tathāpariḥ ।
virejurvipulāstatra sarvaratnasamanvinām ॥19 ॥
pradeyānścha dadau rājā sūtamāgadhabandinām ।
pradeyānścha dadau rājā sūtamāgadhabandinām ।
brāhmaṇebhyo dadau vittaṁ godhanāni sahasraśaḥ ॥ 20 ॥

And high festivities were commenced with huge crowd of people thronging in Ayodhyā. And the spacious highways became filled with players and dancers, glittering with all kinds of gems, and resounding with the music of singers and performers on instruments. And the king bestowed gifts upon bards and genealogists and panegyrists, and he also gave kine by thousands to scholars.

अतीत्यैकादशाहं तु नामकर्म तथाकरोत् ।
ज्येष्ठं रामं महात्मानं भरतं कैकयीसुतम् ॥२१ ॥
सौमित्रिं लक्ष्मणमिति शत्रुघ्नमपरं तथा ।
वसिष्ठः परमप्रीतो नामानि कुरुते तदा ॥ २२ ॥
atītyaikādaśāhaṁ tu nāmakarma tathākarot ।
jyeṣṭhaṁ rāmaṁ mahātmānaṁ bharataṁ kaikayīsutam ॥21
saumitriṁ lakṣmaṇamiti śatrughnamaparaṁ tathā ।
vasiṣṭhaḥ paramaprīto nāmāni kurute tadā ॥ 22 ॥

When the eleventh day had gone by, the king performed the Naming ceremony of his sons. Experiencing great delight, Vasiṣṭha did the naming ceremony. The great eldest son was named Rāma, Kaikeyi's son was named Bharata; and Sumitrā's sons were named Lakṣmaṇa and Śatrughna.

ब्राह्मणान् भोजयामास पौरजानपदानपि ।
अददद् ब्राह्मणानां च रत्नौघममलं बहु ॥ २३ ॥
brāhmaṇān bhojayāmāsa pauraṇapadānapi ।
adadad brāhmaṇānāṁ cha ratnaughamamalaṁ bahu ॥ 23 ॥

And the king feasted scholars as well as the rural and urban inhabitants; he gifted huge number of jewels to the scholars.

तेषां जन्मक्रियादीनि सर्वकर्माण्यकारयत् ।

तेषां केतुरिव ज्येष्ठो रामो रतिकरः पितुः ॥ २४ ॥

बभूव भूयो भूतानां स्वयम्भूरिव सम्मतः ।

सर्वे वेदविदः शूराः सर्वे लोकहिते रताः ॥ २५ ॥

teṣāṃ janmakriyādīni sarvakarmāṇyakārayat ।

teṣāṃ keturiva jyeṣṭho rāmo ratikaraḥ pituḥ ॥ 24 ॥

babhūva bhūyo bhūtānāṃ svayambhūriva sammataḥ ।

sarve vedavidaḥ śūrāḥ sarve lokahite ratāḥ ॥ 25 ॥

Thus he performed the natal rites of the princes. Among all those princes, the eldest, Rāma, like a flagstaff and the special delight of his father, revered by all humans, like the self-born Brahmā. All borthers were versed in the Vedas, heroic, and intent upon the welfare of others.

सर्वे ज्ञानोपसम्पन्ना सर्वे समुदिता गुणैः ।

तेषामपि महातेजा रामः सत्यपराक्रमः ॥ २६ ॥

इष्टः सर्वस्य लोकस्य शशाङ्क इव निर्मलः ।

गजस्कन्धेऽश्वपृष्ठे च रथचर्यासु सम्मतः ॥ २७ ॥

धनुर्वेदे च निरतः पितुः शुश्रूषणे रतः ।

sarve jñānopasampannā sarve samuditā guṇaiḥ ।

teṣāmapī mahātejā rāmaḥ satyaparākramaḥ ॥ 26 ॥

iṣṭaḥ sarvasya lokasya śaśāṅka iva nirmalaḥ ।

gajaskandhe'śvapṛṣṭhe cha rathacharyāsu sammataḥ ॥ 27 ॥

dhanurvede cha nirataḥ pituḥ śuśrūṣaṇe rataḥ ।

All were accomplished in knowledge; and endowed with virtues. Among them all, the exceedingly resplendent Rāma, having true valour, was the favourite of all, and spotless like to the Moon himself. He could ride on elephants and horses, and was an adept in managing military vehicles. he was expert in Dhanurveda and devoted to the care of elderly persons.

बाल्यात् प्रभृति सुस्निग्धो लक्ष्मणो लक्ष्मिवर्धनः ॥ २८ ॥

रामस्य लोकरामस्य भ्रातुर्ज्येष्ठस्य नित्यशः ।

सर्वप्रियकरस्तस्य रामस्यापि शरीरतः ॥ २९ ॥

लक्ष्मणो लक्ष्मिसंपन्नो बहिःप्राण इवापरः ।

न च तेन विना निद्रां लभते पुरुषोत्तमः ॥ ३० ॥

मृष्टमन्नमुपानीतमश्नाति न हि तं विना ।

bālyāt prabhṛti susnigdho lakṣamaṇo lakṣamivardhanaḥ ॥28
rāmasya lokarāmasya bhrāturiyeṣṭhasya nityaśaḥ ।
sarvapriyakarastasya rāmasyāpi śatīrataḥ ॥ 29 ॥
lakṣamaṇo lakṣamisaṁpanno bahi prāṇa ivāparaḥ ।
na cha tena vinā nidrām labhate puruṣottamaḥ ॥ 30 ॥
mṛṣṭamannamupānītamaśnāti na hi taṁ vinā ।

And even from early youth, lovely Lakṣmaṇa, the enhancer of prosperity, was ever attached to his eldest brother Rāma, the delight of all. And like to another life of Rāma, Lakṣmaṇa furnished with richness was in everything attentive to Rāma's wishes, even at the neglect of his own person. And that foremost of persons did not even attain sleep without Rāma's company, nor did he partake any food that was offered, unless Rāma partook it with him.

यदा हि हयमारूढो मृगयां याति राघवः ॥ ३१ ॥
 अथैनं पृष्ठतोऽभ्येति सधनुः परिपालयन् ।
 भरतस्यापि शत्रुघ्नो लक्ष्मणावरजो हि सः ॥ ३२ ॥
 प्राणैः प्रियतरो नित्यं तस्य चासीत् तथा प्रियः ।

yadā hi hayamārūḍho mṛgayāṁ yāti rāghavaḥ ॥ 31 ॥
athainaṁ pṛṣṭhato 'bhyeti sadhanuḥ paripālayan ।
bharatasyāpi śatrughno lakṣamaṇāvaraḥ hi saḥ ॥ 32 ॥
prāṇaiḥ priyatara nityaṁ tasya chāsīt tathā priyaḥ ।

When mounted on horse-back, Rāghava went on hunting game. Lakṣmaṇa followed him as his guard. And that younger brother of Lakṣmaṇa, Śatrughna, likewise became ever dearer to Bharata than life itself.

स चतुर्भिर्महाभागैः पुत्रैर्दशरथः प्रियैः ॥ ३३ ॥
 बभूव परमप्रीतो देवैरिव पितामहः ।

sa chaturbhirmahābhāgaiḥ putrairdaśarathaḥ priyaiḥ ॥ 33 ॥
babhūva paramaprīto devairiva pitāmahāḥ ।

On account of those highly fortunate and well-beloved sons, Daśaratha experienced the excess of joy, like to the Grand-sire on account of the Devas.

ते यदा ज्ञानसम्पन्नाः सर्वे समुदिता गुणैः ॥३४॥

हीमन्तः कीर्तिमन्तश्च सर्वज्ञा दीर्घदर्शिनः ।

तेषामेवं प्रभावाणां सर्वेषां दीप्ततेजसाम् ॥ ३५ ॥

पिता दशरथो हृष्टो ब्रह्मा लोकाधिपो यथा ।

te yadā jñānasampannāḥ sarve samuditā guṇaiḥ ॥34॥

hrīmantaḥ kīrtimantaścha sarvajñā dīrghadarśinaḥ ।

teṣāmevaṁprabhāvāṇāṁ sarveṣāṁ dīptatejasām ॥ 35 ॥

pitā daśaratho hṛṣṭo brahmā lokādhipo yathā ।

And when they came to be furnished with knowledge, crowned with virtues, endowed with bashfulness, fame, to attain wisdom in everything, and to be far-sighted; Daśaratha, the father of such powerful and flamingly effulgent sons, became delighted even like that lord of worlds-Brahmā.

ते चापि मनुजव्याघ्रा वैदिकाध्ययने रताः ॥३६॥

पितृशुश्रूषणरता धनुर्वेदे च निष्ठिताः ।

te chāpi manujavyāghrā vaidikādhyaṇe ratāḥ ॥36॥

pitṛśuśrūṣaṇaratā dhanurvede cha niṣṭhitāḥ ।

Those tigers among men, ever engaged in the study of the Vedas, were accomplished in the Dhanurveda, and always intent upon taking care of their father.

अथ राजा दशरथस्तेषां दारक्रियां प्रति ॥३७॥

चिन्तयामास धर्मात्मा सोपाध्यायः सबान्धवः ।

तस्य चिन्तयमानस्य मन्त्रिमध्ये महात्मनः ॥३८॥

अभ्यागच्छन्महातेजा विश्वामित्रो महामुनिः ।

atha rājā daśarathasteṣāṁ dāraḥkriyāṁ prati ॥37॥

chintayāmāsa dharmātmā sopādhyāyaḥ sabāndhavaḥ ।

tasya chintayamānasya mantrimadhye mahātmanaḥ ॥38॥

abhyāgachchhanmahātejā viśvāmitro mahāmuniḥ ।

Once upon a time, when the virtuous king Daśaratha, surrounded by his priests and friends, was reflecting about the nuptials of his sons, to that great-souled one engaged in thought in the midst of his counsellors came the great Muni Viśvāmitra.

स राज्ञो दर्शनाकाङ्क्षी द्वाराध्यक्षानुवाच ह ॥ ३९ ॥
शीघ्रमाख्यात मां प्राप्तं कौशिकं गाधिः सुतम् ।

sa rājño darśanākāṅkṣī dvārādhyakṣānuvācha ha ॥ 39 ॥
śīghramākhyāta mām prāptaṁ kauśikaṁ gādhinaḥ sutam ।

Desirous of seeing the king, he said to the doorkeepers, "let the king be quickly informed that I, Gādhī's son (Viśvāmitra), sprung in the Kuśika's line, have come."

तच्छ्रुत्वा वचनं तस्य राज्ञो वेश्म प्रदुद्रुवुः ॥४०॥
सम्भ्रान्तमनसः सर्वे तेन वाक्येन चोदिताः ।
ते गत्वा राजभवनं विश्वामित्रमृषिं तदा ॥ ४१ ॥
प्राप्तमावेदयामासुर्नृपायेक्षाकवे तदा ।

tachchhrutvā vachanam tasya rājño veśma pradudruvuh ॥40॥
sambhrāntamanasaḥ sarve tena vākyaena choditāḥ ।
te gatvā rājabhavanam viśvāmitramṛṣim tadā ॥ 41 ॥
prāptamāvedayāmāsurṇpāyekṣavākave tadā ।

Hearing those words of his, they all hurriedly began to run towards the royal chambers. And coming to the royal apartments, they communicated to Ikṣvāku's descendant the arrival of the ascetic Viśvāmitra.

तेषां तद् वचनं श्रुत्वा सपुरोधाः समाहितः ॥४२॥
प्रत्युज्जगाम संहृष्टो ब्रह्माणमिव वासवः ।

teṣāṁ tad vachanam śrutvā sapurodhāḥ samāhitāḥ ॥42॥
pratyujjagāma saṁhrṣṭo brahmāṇamiva vāsavaḥ ।

Hearing those words of theirs, Daśaratha surrounded by his priests, went out delightedly to meet him, like Indra going out to meet Bṛhaspati.

स दृष्ट्वा ज्वलितं दीप्त्या तापसं संशितव्रतम् ॥४३॥
प्रहृष्टवदनो राजा ततोऽर्घ्यमुपहारयत् ।

sa dr̥ṣṭvā jvalitaṁ dīptyā tāpasam saṁśitavratam ॥43॥
prahṛṣṭavadano rājā tato'rghyamupahārayat ।

And having come to that ascetic observing severe self-discipline and of flaming energy, the king with a cheerful

countenance offered him the Arghya.

स राज्ञः प्रतिगृह्यार्घ्यं शास्त्रदृष्टेन कर्मणा ॥ ४४ ॥

कुशलं चाव्ययं चैव पर्यपृच्छन्नराधिपम् ।

sa rājñāḥ pratigr̥hyārg̥hyaṁ śāstradr̥ṣṭena karmaṇā । 144 ॥
kuśalaṁ chāvyayaṁ chaiva paryapṛchchannarādhipam ।

There upon, having accepted the king's Arghya in accordance with the ordinance he enquired of king as to his continued prosperity and well-being.

पुरे कोशे जनपदे बान्धवेषु सुहृत्सु च ॥ ४५ ॥

कुशलं कौशिको राज्ञः पर्यपृच्छत् सुधार्मिकः ।

pure kośe janapade bāndhaveṣu suhṛtsu cha ॥ 45 ॥
kuśalaṁ kauśiko rājñāḥ paryapṛchchhat sudhārmikaḥ ।

And the exceedingly virtuous descendant of Kuśika asked the king concerning the welfare of the exchequer, and the provinces; and the well-being of his friends and acquaintances.

अपि ते संनताः सर्वे सामन्तरिपवो जिताः ॥ ४६ ॥

दैवं च मानुषं चैव कर्म ते साध्वनुष्ठितम् ।

api te saṁnatāḥ sarve sāmantaripavo jitāḥ ॥ 46 ॥
daivaṁ cha mānuṣaṁ chaiva karma te sādhanuṣṭhitam ।

And are the provincial Governors abide by your orders; and have you vanquished your foes? And have you performed well the social and the spiritual duties?

वसिष्ठं च समागम्य कुशलं मुनिपुङ्गवः ॥ ४७ ॥

ऋषींश्च तान् यथान्यायं महाभाग उवाच ह ।

vasiṣṭhaṁ cha samāgamy kuśalaṁ munipuṅgavaḥ ॥ 47 ॥
ṛṣīṁścha tān yathānyāyaṁ mahābhāga uvācha ha ।

And meeting Vasiṣṭha and the other Ṛṣis, that foremost of ascetics of great fortune asked them regarding their welfare.

ते सर्वे हृष्टमनसस्तस्य राज्ञो निवेशनम् ॥ ४८ ॥

विविशुः पूजितास्तेन निषेदुश्च यथार्हतः ।

te sarve hr̥ṣṭamanasastasya rājño niveśanam ॥ 48 ॥
vivisūḥ pūjītāstena niṣeduścha yathārhataḥ ।

And having been properly received by the king, they with glad hearts entered the royal residence and took their seats according to protocol.

अथ हृष्टमना राजा विश्वामित्रं महामुनिम् ॥४९॥
 उवाच परमोदारो हृष्टमभिपूजयन् ।

atha hr̥ṣṭamanā rājā viśvāmitraṁ mahāmuniṁ ॥49 ॥
uvācha paramodāro hr̥ṣṭastamabhipūjayan ।

Then gladly honouring the great ascetic Viśvāmitra, the exceedingly generous king, well-pleased, addressed him saying-

यथामृतस्य सम्प्राप्तिर्यथा वर्षमनूदके ॥ ५० ॥
 यथा सदृशदारेषु पुत्रजन्माप्रजस्य वै ।
 प्रणष्टस्य यथा लाभो यथा हर्षो महोदयः ॥ ५१ ॥
 तथैवागमनं मन्ये स्वागतं ते महामुने ।
 कं च ते परमं कामं करोमि किमु हर्षितः ॥ ५२ ॥

yathāmṛtasya samprāptiriyathā varṣamanūdake ॥ 50 ॥
yathā sadṛśadāreṣu putrajanmāprajasya vai ।
praṇaṣṭasya yathā lābho yathā harṣo mahodayaḥ ॥ 51 ॥
tathaiivāgamanam manye svāgataṁ te mahāmune ।
kaṁ cha te paramam kāmam karomi kimu harṣitaḥ ॥ 52 ॥

" I consider this your arrival like that of the obtaining of ambrosia, like to a shower in a land suffering from drought, like to the birth of sons of worthy wives to him without issue, like that of the recovery of a lost thing, like to the dawning of a mighty joy, O illustrious ascetic, you are well come. What is nearest to your heart that I need to fulfill?

पात्रभूतोऽसि मे ब्रह्मन् दिष्ट्या प्राप्तोऽसि मानद ।

अद्य मे सफलं जन्म जीवितं च सुजीवितम् ॥ ५३ ॥

pātrabhūto'si me brahman diṣṭyā prāpto'si mānada ।
adya me saphalam janma jīvitam cha sujīvitam ॥ 53 ॥

You are worthy of my best services. By luck it is that, O

bestower of honour, I have an opportunity to serve you. Today my birth has become fruitful and my life attained its objective.

यस्माद् विप्रेन्द्रमद्राक्षं सुप्रभाता निशा मम ।
 पूर्वं राजर्षिशब्देन तपसा द्योतितप्रभः ॥५४॥
 ब्रह्मर्षित्वमनुप्राप्तः पूज्योऽसि बहुधा मया ।
 तदद्भुतमभूद्विप्र पवित्रं परमं मम ॥ ५५ ॥

*yasmād viprendramadrākṣaṁ suprabhātā nīśā mama ।
 pūrvam rājarṣīśabdena tapasā dyotitaprabhaḥ ॥54॥
 brahmaṛṣitvamanuprāptaḥ pūjyo'si bahudhā mayā ।
 tadadbhutamabhūdvipra pavitraṁ paramaṁ mama ॥ 55 ॥*

And truly yesterday night has been succeeded by good morning, since I have your Darśana. The title of Rājarṣi already speaks of your glory, and the subsequent status of a Brahmarṣi makes you worthy of manifold homages from me. O scholar your sudden arrival is auspicious to me.

शुभक्षेत्रगतश्चाहं तव संदर्शनात् प्रभो ।
 ब्रूहि यत् प्रार्थितं तुभ्यं कार्यमागमनं प्रति ॥ ५६ ॥
*śubhakṣetragataśchāhaṁ tava saṁdarśanāt prabho ।
 brūhi yat prārthitaṁ tubhyaṁ kāryamāgamanam prati ॥56॥*

O lord, by beholding you, surely my body has been rendered pure. Tell me, what is it that you would have, and what is the purpose of your coming?

इच्छाम्यनुगृहीतोऽहं त्वदर्थं परिवृद्धये ।
 कार्यस्य न विमर्शं च गन्तुमर्हसि सुव्रत ॥ ५७ ॥
 कर्ता चाहमशेषेण दैवतं हि भवान् मम ।
 मम चायमनुप्राप्तो महानभ्युदयो द्विज ।
 तवागमनजः कृत्स्नो धर्मश्चानुत्तमो द्विज ॥ ५८ ॥

*ichchāmyanugrīhīto'haṁ tvadārthaṁ parivṛddhaye ।
 kāryasya na vimarśaṁ cha gantumarhasi suvrata ॥ 57 ॥
 kartā chāhamaśeṣeṇa daivatam hi bhavān mama ।
 mama chāyamanuprāpto mahānabhyudayo dvija ।
 tavāgamanajaḥ kṛtsno dharmaschānuttamo dvija ॥ 58 ॥*

I wish that I may be obliged by doing your will. And, you,

the observer of good saṅkalpa, ought not to hesitate. I will in every way fulfill your wish; for you are my Devatā. O scholar, to me your arrival is a great prosperity, inasmuch as it shall be the means of bringing me entire and excellent dharma, O scholar!

इति हृदयसुखं निशम्य वाक्यं

श्रुतिसुखमात्मवता विनीतमुक्तम् ।

प्रथितगुणयशा गुणैर्विशिष्टः

परमऋषिः परमं जगाम हर्षम् ॥ ५९ ॥

iti hṛdayasukhaṁ niśamya vākyaṁ

śrutisukhamātmavatā vinītamuktam ।

prathitaguṇayaśā guṇairviśiṣṭaḥ

paramaṛṣiḥ paramaṁ jagāma harṣam ॥ 59 ॥

Hearing this soul-soothing, ear-charming, and free-humble speech that was uttered, the illustrious and foremost of ascetics crowned with virtues, and furnished with high reputation, experienced extreme delight.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे अष्टादशः सर्गः । ।

Thus ends the eighteenth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 19: SAGE VIŚVĀMITRA'S ARRIVAL TO TAKE RĀMA ALONG WITH HIM

Sage Viśvāmitra asks King Daśaratha to send Rāma to protect the Vedic yajñā that he is conducting from the Rākṣasas that are constantly disrupting it. The sage asserts to King Daśaratha that he and the other sages in Daśaratha's court know the capabilities of Rāma and though Rāma is in his adolescence, he can safely eliminate the Rākṣasas. But Daśaratha is upset at this request.

तच्छ्रुत्वा राजसिंहस्य वाक्यमद्भुतविस्तरम् ।

हृष्टरोमा महातेजा विश्वामित्रोऽभ्यभाषत ॥ १ ॥

tachchhrtvā rājasimhasya vākyaṁadbhutavistaram ।

hr̥ṣṭaromā mahātejā viśvāmitro'bhyabhāṣata ॥ 1 ॥

Hearing those astonishing words of that lion-like king, the highly resplendent Viśvāmitra is thrilled with joy and said—

सदृशं राजशार्दूल तवैव भुवि नान्यतः ।

महावंशप्रसूतस्य वसिष्ठव्यपदेशिनः ॥ २ ॥

sadṛśaṁ rājaśārdūla tavaiva bhuvi nānyataḥ ।

mahāvaṁśaprasūtasya vasiṣṭhavyapadeśinaḥ ॥ 2 ॥

O tiger of a king, sprung from a great line, and having Vasiṣṭha, for your guide, none of the kings on the earth equals you.

यत् तु मे हृद्गतं वाक्यं तस्य कार्यस्य निश्चयम् ।

कुरुष्व राजशार्दूल भव सत्यव्रतिश्रवः ॥ ३ ॥

yat tu me hṛdgataṁ vākyaṁ tasya kāryasya niśchayam ।

kuruṣva rājaśārdūla bhava satyavratiśravaḥ ॥ 3 ॥

O tiger of a king! take decision in respect of the matter I bear in my heart; and prove firm in promise.

अहं नियममातिष्ठे सिद्ध्यर्थं पुरुषर्षभ ।

तस्य विघ्नकरौ द्वौ तु राक्षसौ कामरूपिणौ ॥४॥

ahaṁ niyamamātiṣṭhe siddhyartham puruṣarṣabha ।

tasya vighnakarau dvau tu rākṣasau kāmārūpiṇau ॥4॥

I have taken a saṅkalpa to perform a yajña for attaining a goal, O foremost of men! And it comes to pass that two Rākṣasas assuming shapes at will, have bent upon disturbing the yajña.

व्रते तु बहुशस्त्रीर्णे समाप्त्यां राक्षसाविमौ ।

मारीचश्च सुबाहुश्च वीर्यवन्तौ सुशिक्षितौ ॥५॥

तौ मांसरुधिरौघेण वेदिं तामभ्यवर्षताम् ।

अवधूते तथाभूते तस्मिन् नियमनिश्चये ॥ ६ ॥

कृतश्रमो निरुत्साहस्तस्माद् देशादपाक्रमे ।

न च मक्रोधमुत्सृष्टुं बुद्धिर्भवति पार्थिव ॥ ७ ॥

vrate tu bahuśāśchīrṇe samāptyāṁ rākṣasāvimau ।

*mārīchaścha subāhuścha vīryavantau suśikṣitau ॥5॥
 tau mām̐sarudhiraugheṇa vedīm tāmabhyavarṣatām ।
 avadhūte tathābhūte tasmin niyamaniśchaye ॥ 6 ॥
 kṛtaśramo nirutsāhastasmād deśādapākrame ।
 na cha makrodhamutsraṣṭum buddhirbhavati pārthiva ॥ 7 ॥*

When the long lasting yajña is about to reach completion, both these Rākṣasas, named Mārīcha and Subāhu, who are accomplished in arms and possessed of prowess, shower flesh and blood upon the altar. When the yajña is thus ravaged and my purpose is thus frustrated, I considered my labours as all lost, and, therefore, have left my country in dejection. And, O king, I cannot bring myself to vent my wrath.

*tathābhūta hi sā charyā na śāpastatra muchyate ।
 svaputrāṁ rājaśārdūlarām̐ satyaparākramam ॥८॥
 kākapakṣadharāṁ vīrāṁ jyeṣṭhāṁ me dātumarhasi
 tathābhūtā hi sā charyā na śāpastatra muchyate ।
 svaputrām̐ rājaśārdūlarām̐ satyaparākramam ॥8॥
 kākapakṣadharam̐ vīram̐ jyeṣṭham̐ me dātumarhasi*

For such is the nature of that business, that it is not proper for one engaged in it to utter a curse. Therefore, O tiger of a monarch, it behoves you to grant me your eldest son, the heroic Rāma of genuine prowess, with the side-locks.

*शक्तो ह्येष मया गुप्तो दिव्येन स्वेन तेजसा ॥९॥
 राक्षसा ये विकर्तारस्तेषामपि विनाशने ।
 श्रेयश्चास्मै प्रदास्यामि बहुरूपं न संशयः ॥ १० ॥
 त्रयाणामपि लोकानां येन ख्यातिं गमिष्यति ।
 न च तौ राममासाद्य शक्तौ स्थातुं कथंचन ॥ ११ ॥
 न च तौ राघवादन्यो हन्तुमुत्सहते पुमान् ।
 वीर्योत्सिक्तौ हि तौ पापौ कालपाशवशं गतौ ॥ १२ ॥
 रामस्य राजशार्दूल न पर्याप्तो महात्मनः ।
 śakto hyeṣa mayā gupto divyena svena tejasā ॥9॥
 rākṣasā ye vikartāsteṣāmapī vināśane ।
 śreyaśchāsmāi pradāsyāmi baturūpam̐ na saṁśayaḥ ॥ 10 ॥
 trayāṇāmapi lokānām̐ yena khyātim̐ gamiṣyati ।*

*na cha tau rāmamāsādyā śaktau sthātuṃ katham̐chana ॥11॥
 na cha tau rāghavādanyo hantumutsahate pumān ।
 vīryotsiktau hi tau pāpau kālapāśavaśam̐ gatau ॥ 12 ॥
 rāmasya rājasārdūla na paryāpto mahātmanaḥ ।*

By virtue of his own divine energy, he, being protected by me, can even destroy those Rākṣasas disturbing the ceremony. And I will, without doubt, confer upon him manifold blessings, by means of which he will secure the golden opinions of the three worlds. And encountering Rāma, they will by no means be able to stand him, nor is there any other who dares to slay them. And puffed up with energy, they have become ensnared at the hands of Kāla, (Yama), O tiger of a monarch, they are no match for Rāma.

न च पुत्रगतं स्नेहं कर्तुमर्हसि पार्थिव ॥ १३ ॥
 अहं ते प्रतिजानामि हतौ तौ विद्धि राक्षसौ ।
 अहं वेद्मि महात्मानं रामं सत्यपराक्रमम् ॥ १४ ॥
 वसिष्ठोऽपि महातेजा ये चेमे तपसि स्थिताः ।
 यदि ते धर्मलाभं तु यशश्च परमं भुवि ॥ १५ ॥
 स्थिरमिच्छसि राजेन्द्र रामं मे दातुमर्हसि ।

*na cha putragataṃ snehaṃ kartumarhasi pārthiva ॥ 13 ॥
 ahaṃ te pratijānāmi hatau tau viddhi rākṣasau ।
 ahaṃ vedmi mahātmānaṃ rāmaṃ satyaparākramam ॥ 14 ॥
 vasiṣṭho'pi mahātejā ye cheme tapasī sthitāḥ ।
 yadi te dharmalābhaṃ tu yaśaścha paramaṃ bhuvi ॥ 15 ॥
 sthiramichchhasi rājendra rāmaṃ me dātumarhasi ।*

O king, you should not indulge in paternal affection. Let me tell you, consider the Rākṣasas as already slain. I know very well Rāma of sterling prowess, as also the highly-energetic Vasiṣṭha and the other ascetics present here. And if you, O king, wish to be benefitted by the dharma and high fame on earth, then hand over Rāma to me!

यद्यभ्यनुज्ञां काकुत्स्थ ददते तव मन्त्रिणः ॥१६॥
 वसिष्ठप्रमुखाः सर्वे ततो रामं विसर्जय ।

yadyabhyyanujñāṃ kākutstha dadate tava mantriṇaḥ ॥16॥

vasiṣṭhapramukhāḥ sarve tato rāmaṁ visarjaya ।

And, O Kākutstha, if your ministers together with other scholars having Vasiṣṭha at their head, consent, then send Rāma!

Note: "Kakud" is an emblem of royalty, and "stha" means residing; meaning a prince, the grandson of Ikṣvāku.

अभिप्रेतमसंसक्तमात्मजं दातुमर्हसि ॥ १७ ॥

दशरात्रं हि यज्ञस्य रामं राजीवलोचनम् ।

नात्येति कालो यज्ञस्य यथायं मम राघव ॥ १८ ॥

तथा कुरुष्व भद्रं ते मा च शोके मनः कृथाः ।

abhipretamasamsaktamātmajaṁ dātumarhasi ॥ 17 ॥

daśarātraṁ hi yajñasya rāmaṁ rājīvalochanam ।

nātyeti kālo yajñasya yathāyaṁ mama rāghava ॥ 18 ॥

tathā kuruṣva bhadraṁ te mā cha śoke manaḥ kṛthāḥ ।

Even this is my wish. You, therefore, part with your son, the lotus-eyed Rāma, for the ten days of the yajña! You take decision, O descendant of Raghu, that the time appointed for the yajña may not be lapsed. God bless you! Let not your mind indulge in grief!

इत्येवमुक्त्वा धर्मात्मा धर्मार्थसहितं वचः ॥ १९ ॥

विरराम महातेजा विश्वामित्रो महामतिः ।

ityevamuktva dharmātmā dharmārthasahitaṁ vachaḥ ॥19 ॥

virarāma mahātejā viśvāmitro mahāmatiḥ ।

Having said these words consistent with dharma and artha, the great-minded and highly powerful Viśvāmitra paused.

स तन्निशम्य राजेन्द्रो विश्वामित्रवचः शुभम् ॥ २० ॥

शोकेन महताविष्टश्चाल च मुमोह च ।

sa tanniśamya rājendro viśvāmitravachaḥ śubham ॥ 20 ॥

śokena mahatāviṣṭaśchālā cha mumoha cha ।

And hearing the auspicious words of Viśvāmitra, that foremost of kings shook with a profound sorrow, and became bewildered.

लब्धसंज्ञस्ततोत्थाय व्यषीदत भयान्वितः ॥ २१ ॥

इति हृदयमनोविदारणं

मुनिवचनं तदतीव शुश्रुवान् ।

नरपतिरभवन्महान् महात्मा

व्यथितमनाः प्रचचाल चासनात् ॥ २२ ॥

labdhasaṁjñastatotthāya vyaśīdata bhayānvitaḥ ॥ 21 ॥

iti hr̥dayamanovidāraṇaṁ

munivachanaṁ tadatīva śuśruvān ।

narapatirabhavanmahān mahātmā

vyathitamanāḥ prachachāla chāsanāt ॥ 22 ॥

Then, having regained his senses, he rose up, and sunk down in fear. Having heard the words of the ascetic, capable of rending the mind and heart, the great king of men became stricken with grief and shook on his seat.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे एकोनविंश सर्गः । ।

Thus ends the nineteenth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 20: DAŚARATHA'S REFUSAL

On enquiring details about those dangerous Rākṣasas that are disturbing sage's yajña, King Daśaratha refuses to send young Rāma along with Sage Viśvāmitra on many an account, and thus confronts the Sage's wrath.

तच्छ्रुत्वा राजशार्दूलो विश्वामित्रस्य भाषितम् ।

मुहूर्तमिव निःसंज्ञः संज्ञावानिदमब्रवीत् ॥ १ ॥

tachchhruvā rājaśārdūlo viśvāmitrasya bhāṣitam ।

muhūrtamiva niḥsaṁjñāḥ saṁjñānvānidamabravīt ॥ 1 ॥

Hearing the words of Viśvāmitra, that tiger among kings remained insensible for a time, and then regaining his senses, spoke the following words:

ऊनषोडशवर्षो मे रामो राजीवलोचनः ।

न युद्धयोग्यतामस्य पश्यामि सह राक्षसैः ॥ २ ॥

ūnaṣoḍaśavarṣo me rāmo rājīvalochanaḥ ।

na yuddhayogyatāmasya paśyāmi saha rākṣasaiḥ ॥2॥

My lotus-eyed Rāma is less than sixteen; and I do not perceive his fitness to cope with Rākṣasas in battle.

इयमक्षौहिणी सेना यस्याहं पतिरीश्वरः ।
अनया सहितो गत्वा योद्धाहं तैर्निशाचरैः ॥३॥

*iyamakṣauhiṇī senā yasyāhaṁ patirīśvaraḥ ।
anayā sahito gatvā yoddhāhaṁ tairniśācharaiḥ ॥3॥*

I have at my disposal an Akṣauhiṇī (A complete army consisting of 1,09,350 foot, 65,610 horse, 21,870 chariots, and 21,870 elephants.) of forces. Marching with this, will I engage with the Rākṣasas.

इमे शूराश्च विक्रान्ता भृत्या मेऽस्त्रविशारदाः ।
योग्या रक्षोगणैर्योद्धुं न रामं नेतुमर्हसि ॥४॥

*ime śūrāścha vikrāntā bhṛtyā me'straviśaradāḥ ।
yogyā rakṣogaṇairyoddhum na rāmaṁ netumarhasi ॥4॥*

And these soldiers of mine are valiant, daring, and accomplished in the use of weapons. They are capable of fighting the Rākṣasas, Therefore, you should not take Rāma.

अहमेव धनुष्पाणिर्गोप्ता समरमूर्धनि ।
यावत् प्राणान् धरिष्यामि तावद् योत्स्ये निशाचरैः ॥५॥

*ahameva dhanuṣpāṇirgoptā samaramūrdhani ।
yāvat prāṇān dhariṣyāmi tāvad yotsye niśācharaiḥ ॥5॥*

And myself with the launcher in hand, stationed at the head of war, will fight with the Rākṣasas till death.

निर्विघ्ना व्रतचर्या सा भविष्यति सुरक्षिता ।
अहं तत्र गमिष्यामि न रामं नेतुमर्हसि ॥६॥

*nirvighnā vratacharyā sā bhaviṣyati surakṣitā ।
ahaṁ tatra gamiṣyāmi na rāmaṁ netumarhasi ॥6॥*

Then well protected, your yajña will hold an unimpeded course. Therefore, I will repair there, but do not take Rāma.

बालो ह्यकृतविद्यश्च न च वेत्ति बलाबलम् ।

न चास्त्रबलसंयुक्तो न च युद्धविशारदः ॥७॥

*bālo hyakṛtavidyascha na cha veti balābalam ।
na chāstrabalasamyukto na cha yuddhaviśāradaḥ ॥7॥*

He is youthful, and unaccomplished. He cannot estimate the strength and weakness of the foe. He is not equipped with the science of missiles, and not versed in fight.

न चासौ रक्षसां योग्यः कूटयुद्धा हि राक्षसाः ।

विप्रयुक्तो हि रामेण मुहूर्तमपि नोत्सहे ॥ ८ ॥

जीवितुं मुनिशार्दूल न रामं नेतुमर्हसि ।

यदि वा राघवं ब्रह्मन् नेतुमिच्छसि सुव्रत ॥९॥

चतुरङ्गसमायुक्तं मया सह च तं नय ।

*na chāsau rakṣasāṁ योग्याḥ kūṭayuddhā hi rākṣasāḥ ।
viprayukto hi rāmeṇa muhūrtamapi notsahe ॥ 8 ॥
jīvitum muniśārdūla na rāmaṁ netumarhasi ।
yadi vā rāghavaṁ brahmaṇ netumichchasi suvrata ॥9॥
chaturaṅgasamayuktaṁ mayā saha cha taṁ naya ।*

He is not a match for Rākṣasas, they being deceitful warriors. Bereft of Rāma, O tiger among ascetics, I cannot live for a moment. Therefore, it behove you not to take him. If, O Brahma realized scholar, it is your intention to take Rāma, then O observer of good saṅkalpas, you also take me along with the Chaturaṅga forces! (an army consisting of foot, horse, elephants, and armed vehicles.)

षष्टिर्वर्षसहस्राणि जातस्य मम कौशिक ॥ १० ॥

कृच्छ्रेणोत्पादितश्चायं न रामं नेतुमर्हसि ।

*ṣaṣṭirvarṣasahasrāṇi jātasya mama kauśika ॥ 10 ॥
kṛcchhreṇotpāditaśchāyaṁ na rāmaṁ netumarhasi ।*

O Kuśika's son, after sixty thousand years span of my human life, I have obtained Rāma after undergoing extreme troubles, it, therefore, is unbecoming of you to take Rāma from me.

चतुर्णामात्मजानां हि प्रीतिः परमिका मम ॥ ११ ॥

ज्येष्ठे धर्मप्रधाने च न रामं नेतुमर्हसि ।

chaturṇāmātmajānāṁ hi prītiḥ paramikā mama ॥ 11 ॥

jyeṣṭhe dharmapradhāne cha na rāmaṁ netumarhasi

And among the four sons of mine, I find my highest delight in Rāma, my first-born, and the most virtuous of them all, therefore, it behoves you not to take Rāma.

किं वीर्या राक्षसास्ते च कस्य पुत्राश्च के च ते ॥ १२ ॥

कथं प्रमाणाः के चैतान् रक्षन्ति मुनिपुङ्गव ।

कथं च प्रतिकर्तव्यं तेषां रामेण रक्षसाम् ॥ १३ ॥

मामकैर्वा बलैर्ब्रह्मन् मया वा कूटयोधिनाम् ।

सर्वं मे शंस भगवन् कथं तेषां मया रणे ॥ १४ ॥

स्थातव्यं दुष्टभावानां वीर्योत्सिक्ता हि राक्षसाः ।

kiṁ vīryā rākṣasāste cha kasya putrāścha ke cha te ॥ 12 ॥

katham pramāṇāḥ ke chaitān rakṣanti munipuṅgava ।

katham cha pratikartavyam teṣāṁ rāmeṇa rakṣasām ॥ 13 ॥

māmakairvā balairbrahman mayā vā kūṭayodhinām ।

sarvaṁ me śaṁsa bhagavan katham teṣāṁ mayā raṇe ॥ 14 ॥

sthātavyam duṣṭabhāvānām vīryotsiktā hi rākṣasāḥ ।

What is the prowess of the Rākṣasas? Whose sons are they? Who are they? What is the size and shape of their bodies? Who protects them, O foremost of ascetics? How shall either Rāma, or my forces, or, O Brahma-realized scholar, I myself be able to stand them in fighting those deceitful warriors-the Rākṣasas? You tell me, O adorable one, puffed up as they are by their prowess, how can I stand them in a fight?

तस्य तद् वचनं श्रुत्वा विश्वामित्रोऽभ्यभाषत ॥ १५ ॥

पौलस्त्यवंशप्रभवो रावणो नाम राक्षसः ।

स ब्रह्मणा दत्तवरस्त्रैलोक्यं बाधते भृशम् ॥ १६ ॥

महाबलो महावीर्यो राक्षसैर्बहुभिर्वृतः ।

श्रूयते च महाराज रावणो राक्षसाधिपः ॥ १७ ॥

साक्षाद्वैश्रवणभ्राता पुत्रो विश्रवसो मुनेः ।

tasya tad vachanaṁ śrutvā viśvāmitro'bhyabhāṣata ॥ 15 ॥

paulastyavaṁśaprabhavo rāvaṇo nāma rākṣasaḥ ।

sa brahmaṇā dattavarastrailokyam bādhati bhṛṣam ॥ 16 ॥

mahābalo mahāvīryo rākṣasairbahubhīrvṛtaḥ ।

śrūyate cha mahārāja rāvaṇo rākṣasādhipaḥ ॥ 17 ॥

sākṣādvaiśravaṇabhrātā putro viśravaṣo muneḥ ।

Hearing those words, Viśvāmitra said, "There is a Rākṣasa named Rāvaṇa, sprung from the line of Pulastya. Having obtained a boon from Brahmā, he boldly opposes three worlds, being possessed of great strength and prowess, and backed by innumerable Rākṣasas. And, O mighty king, I also hear that that lord of the Rākṣasas is the very brother of Vaiśravaṇa and the son of the Muni Viśravā."

यदा न खलु यज्ञस्य विघ्नकर्ता महाबलः ॥ १८ ॥

तेन संचोदितौ तौ तु राक्षसौ च महाबलौ ।

मारीचश्च सुबाहुश्च यज्ञविघ्नं करिष्यतः ॥ १९ ॥

yadā na khalu yajñasya vighnakartā mahābalaḥ ॥ 18 ॥

tena sañchoditau tau tu rākṣasau cha mahābalau ।

mārīchaścha subāhuścha yajñavighnaṁ kariṣyataḥ ॥ 19 ॥

Not only does that one possessed of mighty strength disturb the yajña himself, but incites the powerful Rākṣasas, Mārīca and Subāhu, to create disturbance in the yajña.

इत्युक्तो मुनिना तेन राजोवाच मुनिं तदा ।

नहि शक्तोऽस्मि संग्रामे स्थातुं तस्य दुरात्मनः ॥ २० ॥

ityukto muninā tena rājovācha munim tadā ।

nahi śakto'smi saṁgrāme sthātum tasya durātmanaḥ ॥ 20 ॥

The ascetic having spoken thus, the king answered him, Even it is difficult for me to stand that wicked guy in fight, (what then the young Rāma?)

स त्वं प्रसादं धर्मज्ञ कुरुष्व मम पुत्रके ।

मम चैवाल्पभाग्यस्य दैवतं हि भवान् गुरुः ॥ २१ ॥

sa tvaṁ prasādaṁ dharmajña kuruṣva mama putrake ।

mama chaivālpabhāgyasya daivatam hi bhavān guruḥ ॥ 21 ॥

Therefore, you, O versed in dharma, extend your favour to my son! Unfortune as I am, you are both my Guru and god.

देवदानवगन्धर्वा यक्षाः पतंगपन्नगाः ।

न शक्ता रावणं सोढुं किं पुनर्मानवा युधि ॥ २२ ॥

*devadānavagandharvā yakṣāḥ patagapannagāḥ ।
na śaktā rāvaṇaṁ soḍhuṁ kiṁ punarmānavā yudhi ॥ 22 ॥*

Even the Devas, the Dānavas, the Gandharvas, the Yakṣas and the Nāgas are incapable of facing Rāvaṇa in battle, what then is ordinary man?

स तु वीर्यवतां वीर्यमादत्ते युधि रावणः ।
तेन चाहं न शक्तोऽस्मि संयोद्धुं तस्य वा बलैः ॥ २३ ॥
सबलो वा मुनिश्रेष्ठ सहितो वा ममात्मजैः ।
कथमप्यमरप्रख्यं संग्रामाणामकोविदम् ॥ २४ ॥
बालं मे तनयं ब्रह्मन् नैव दास्यामि पुत्रकम् ।

*sa tu vīryavatām vīryamādatte yudhi rāvaṇaḥ ।
tena chāhaṁ na śakto'smi saṁyoddhuṁ tasya vā balaiḥ ॥23
sabalo vā muniśreṣṭha sahito vā mamātmajaiḥ ।
kathamapyamaraprakhyam saṁgrāmāṇāmakovidam ॥24 ॥
bālaṁ me tanayaṁ brahman naiva dāsyāmi putrakam ।*

That Rāvaṇa is capable of trouncing the powerful warriors in the battle. I will not be able to confront him and his army, O foremost of ascetics, whether I am accompanied with my sons or my forces. And how can I, O scholar, make over to you my son, of tender age, resembling an immortal, who is ignorant of warfare? I will not part with my son.

अथ कालोपमौ युद्धे सुतौ सुन्दोपसुन्दयोः ॥ २५ ॥
यज्ञविघ्नकरौ तौ ते नैव दास्यामि पुत्रकम् ।
मारीचश्च सुबाहुश्च वीर्यवन्तौ सुशिक्षितौ ॥ २६ ॥
*atha kālopamau yuddhe sutau sundopasundayoḥ ॥25 ॥
yajñaviḥṇakarau tau te naiva dāsyāmi putrakam ।
mārīchaścha subāhuścha vīryavantau suśikṣitau ॥26 ॥*

The sons of Sunda and Upasunda resemble Kāla himself in battle, and it is they who are disturbing your yajña. Therefore I will not part with my son. Mārīcha and Subāhu are possessed of prowess, and accomplished in weapons.

तयोरन्यतरं योद्धुं यास्यामि ससुहृद्गणः ।
अन्यथा त्वनुनेष्यामि भवन्तं सहबान्धवः ॥ २७ ॥

tayoranyataram yoddhum yāsyāmi sasuhṛdgaṇaḥ /
anyathā tvanuneṣyāmi bhavantam sahabāndhavaḥ ॥27॥

But with my forces I will repair to encounter one of them. If you do not consent to this, I implore upon you with my friends (to pardon me).

इति नरपतिजल्पनाद् द्विजेन्द्रं
 कुशिकसुतं सुमहान् विवेश मन्युः ।
 सुहुत इव मखेऽग्निराज्यसिक्तः
 समभवदुज्ज्वलितौ महर्षिवह्निः ॥ २८ ॥

iti narapatijalpanād dvijendram
kuśikasutam sumahān viveśa manyuḥ /
suhuta iva makhe'gnirājyasikta:
samabhavadujjvalitau maharṣivahniḥ ॥ 28 ॥

Hearing these words of the king of men, an outrageous ire took possession of that foremost of scholars, Kuśika's son; and the fire of the Maharṣi's wrath flamed up such as a fire fed by ghee (clarified butter) in the yajña.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे विंश सर्गः । 12

Thus ends the twentieth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 21: DAŚARATHA AGREES

The ire of sage Viśvāmitra is shown at king Daśaratha. To pacify sage Viśvāmitra, sage Vaśiṣṭha intervenes and convinces king Daśaratha to send Rāma with sage Viśvāmitra. While doing so, sage Vaśiṣṭha reminds him of the capabilities of sage Viśvāmitra, his knowledge of weaponry. Vaśiṣṭha also suggests that all those weapons will be given to Rāma if Rāma is sent with Viśvāmitra. At last, Daśaratha agrees to send Rāma.

तच्छ्रुत्वा वचनं तस्य स्नेहपर्याकुलाक्षरम् ।
 समन्युः कौशिकौ वाक्यं प्रत्युवाच महीपतिम् ॥ १ ॥

tachchhruṭvā vachanam tasya snehaparyākulākṣaram /
samanyuḥ kauśikau vākyaṁ pratyuvācha mahīpatim ॥ 1 ॥

Hearing those words of Daśaratha full of affection for his son, Viśvāmitra (Kuşika's son), stirred up with anger, answered the king, saying—

पूर्वमर्थं प्रतिश्रुत्य प्रतिज्ञां हातुमिच्छसि ।
राघवाणामयुक्तोऽयं कुलस्यास्य विपर्यय ॥ २ ॥

*pūrvamarthaṁ pratiśrutya pratijñāṁ hātumichchhasi ।
rāghavāṇāmayukto'yaṁ kulasyāsyā viparyaya ॥ 2 ॥*

Having promised me first, you endeavour to renounce that promise of yours. This deviation surely is unworthy of a descendant of Raghus.

यदीदं ते क्षमं राजन् गमिष्यामि यथागतम् ।
मिथ्याप्रतिज्ञः काकुत्स्थ सुखी भव सुहृद्भूतः ॥ ३ ॥
*yadīdaṁ te kṣamaṁ rājan gamiṣyāmi yathāgatam ।
mithyāpratijñāḥ kākutstha sukhī bhava suhṛdvṛtaḥ ॥*

O king! is this becoming of a person like you, if I go empty handed. O Kākutstha's descendant failing in promise, would you be at ease in the company of your officials.

तस्य रोषपरीतस्य विश्वामित्रस्य धीमतः ।
चचाल वसुधा कृत्स्ना देवानां च भयं महत् ॥ ४ ॥
*tasya roṣaparītasya viśvāmitrasya dhīmataḥ ।
chachāla vasudhā kṛtsnā devānāṁ cha bhayaṁ mahat ॥ 4 ॥*

And when the prudent sage Viśvāmitra thus got infuriated, the entire earth began to tremble, and the Devas were scared.

त्रस्तरूपं तु विज्ञाय जगत् सर्वं महानृषिः ।
नृपतिं सुव्रतो धीरो वसिष्ठो वाक्यमब्रवीत् ॥ ५ ॥
*trastarūpaṁ tu vijñāya jagat sarvaṁ mahānṛṣiḥ ।
nṛpatiṁ suvrato dhīro vasiṣṭho vākyaṁ abravīt ॥ 5 ॥*

And knowing that the entire universe was in trepidation, that mighty saint, the sedate Vasiṣṭha observing good saṅkalpas, said these words to the king.

इक्ष्वाकूणां कुले जातः साक्षाद् धर्म इवापरः ।
धृतिमान् सुव्रतः श्रीमान् न धर्मं हातुमर्हसि ॥ ६ ॥

*ikṣavākūṇāṁ kule jātaḥ sākṣād dharma ivāparaḥ ।
dhṛtimān suvrataḥ śrīmān na dharmāṁ hātumarhasi ॥6॥*

Born in the line of Ikṣvāku, you are the embodiment of dharma. Endowed with patience, glorious, and observing auspicious saṅkalpas, you ought not to back out of dharma (your duty as a king).

त्रिषु लोकेषु विख्यातो धर्मात्मा इति राघवः ।
स्वधर्मं प्रतिपद्यस्व नाधर्मं वोढुमर्हसि ॥ ७ ॥

*triṣu lokeṣu vikhyāto dharmātmā iti rāghavaḥ ।
svadharmāṁ pratipadyasva nādharmāṁ voḍhumarhasi ॥ 7 ॥*

The descendant of Raghu is famed over the three worlds as upholder of dharma. Uphold your dharma; for it does not behove you to act in violation of dharma.

प्रतिश्रुत्य करिष्येति उक्तं वाक्यमकुर्वतः ।
इष्टापूर्तवधो भूयात् तस्माद् रामं विसर्जय ॥८॥

*pratiśrutya kariṣyēti uktāṁ vākyamakurvataḥ ।
iṣṭāpūrtavadho bhūyāt tasmād rāmaṁ visarjaya ॥8॥*

If having promised, you do not act up to your words, the merit you have achieved by your good karmas, shall be doomed, therefore you send Rāma!

कृतास्त्रमकृतास्त्रं वा नैनं शक्ष्यन्ति राक्षसाः ।
गुप्तं कुशिकपुत्रेण ज्वलनेनामृतं यथा ॥ ९ ॥

*kṛtāstramakṛtāstraṁ vā naināṁ śakṣyanti rākṣasāḥ ।
guptaṁ kuśikaputreṇa jvalanenāmṛtaṁ yathā ॥ 9 ॥*

Accomplished or not accomplished in operation of missiles, the Rākṣasas cannot dare him. He will be protected by Kuśika's son, like ambrosia by flaming fire.

एष विग्रहवान् धर्म एष वीर्यवतां वरः ।
एष विद्याधिको लोके तपसश्च परायणम् ॥१०॥

*eṣa vighrahaṇ dharma eṣa vīryavatāṁ varaḥ ।
eṣa vidyādhiko loke tapasaścha parāyaṇam ॥10॥*

This one is embodiment of dharma: this one is the foremost

of those possessing prowess. This one surpass all others in learning, and is the refuge of asceticism.

एषोऽस्त्रान् विविधान् वेत्ति त्रैलोक्ये सचराचरे ।

नैनमन्यः पुमान् वेत्ति न च वेत्स्यन्ति केचन ॥११ ॥

eṣo'strān vividhān vetti trailokye sacharāchare ।

nainamanyah pumān vetti na cha vetsyanti kechana ॥11 ॥

This one is cognizant of operation of all kinds of missiles that exist in the three worlds furnished with mobile and immobile things; but others do not know him,—nor yet shall know him hereafter.

न देवा नर्षयः केचिन्नामरा न च राक्षसाः ।

गन्धर्वयक्षप्रवराः सकिन्नरमहोरगाः ॥ १२ ॥

na devā narṣayaḥ kechinnāmarā na cha rākṣasāḥ ।

gandharvayakṣapavarāḥ sakinnaramahoragāḥ ॥ 12 ॥

Neither the Devas, nor the Ṛṣis, nor the Amaras, nor the Rākṣasas, nor the foremost of Gandharvas and Yakṣas, nor the Kinnaras, nor the mighty Uragas can know him.

सर्वान्त्राणि कृशाश्वस्य पुत्राः परमधार्मिकाः ।

कौशिकाय पुरा दत्ता यदा राज्यं प्रशासति ॥१३ ॥

sarvāstrāṇi kṛśāśvasya putrāḥ paramadhārmikāḥ ।

kauśikāya purā dattā yadā rājyaṁ praśāsati ॥13 ॥

In times of yore, while the descendant of Kuśika (Viśvāmitra) was ruling his kingdom, Sons of Kṛśāśva gave him the technology of highly famous missiles.

तेऽपि पुत्राः कृशाश्वस्य प्रजापतिसुतासुताः ।

नैकरूपा महावीर्या दीप्तिमन्तो जयावहाः ॥१४ ॥

te'pi putrāḥ kṛśāśvasya prajāpatisutāsutāḥ ।

naikarūpā mahāvīryā dīptimanto jayāvahāḥ ॥14 ॥

Those sons of Kṛśāśva were the offspring of Prajāpati's daughters. And they were endowed with various forms, and were effulgent and capable of defeating everybody.

जया च सुप्रभा चैव दक्षकन्ये सुमध्यमे ।

ते सूतेऽस्त्राणि शस्त्राणि शतं परमभास्वरम् ॥ १५ ॥

*jayā cha suprabhā chaiva dakṣakanye sumadhyame /
te sūte'strāṇi śāstrāṇi śata paramabhāsvaram ॥ 15 ॥*

And Dakṣa's daughters of elegant waists, Jayā and Suprabhā, developed hundreds of exceedingly effulgent weapons and missiles.

पञ्चाशतं सुतौल्लेभे जया लब्धवरा वरान् ।

वधायासुरसैन्यानामप्रमेयानरूपिणः ॥ १६ ॥

*pañchāśataṁ sutāṁllebhe jayā labdhavarā varān /
vadhāyāsurasainyānāmaprameyānarūpiṇaḥ ॥ 16 ॥*

On getting training for developing arms and missiles, Jayā named daughter of Prajāpati developed fifty weapons of immeasurable strength for the purpose of killing the hosts of the Asuras.

सुप्रभाजनयच्चापि पुत्रान् पञ्चशतं पुनः ।

संहारान् नाम दुर्धर्षान् दुराक्रमान् बलीयसः ॥ १७ ॥

*suprabhājanayachchāpi putrān pañchāśataṁ punaḥ /
saṁhārān nāma durdharṣān durākramān baliyasaḥ ॥ 17 ॥*

Suprabhā named daughter also developed fifty weapons named Saṁhāras. They were so infallible and powerful that nobody was able to bear their attack.

तानि चास्त्राणि वेत्येष यथावत् कुशिकात्मजः ।

अपूर्वाणां च जनने शक्तो भूयश्च धर्मवित् ॥ १८ ॥

*tāni chāstrāṇi vettyeṣa yathāvat kuśikātmajaḥ /
apūrvāṇāṁ cha janane śakto bhūyaścha dharmavit ॥ 18 ॥*

Kuśika's son is adequately conversant with all those weapons. He knows dharma and capable of developing wonderful weapons.

तेनास्य मुनिमुख्यस्य धर्मज्ञस्य महात्मनः ।

न किञ्चिदस्त्यविदितं भूतं भव्यं च राघव ॥ १९ ॥

*tenāsyā munimukhyasya dharmajñasya mahātmanaḥ /
na kiñchidastyaviditaṁ bhūtaṁ bhavyaṁ cha rāghava ॥ 19 ॥*

O descendant of Raghu, there is nothing present, past, or future which is not known by that foremost of ascetics, and cognizant of dharma.

एवं वीर्यो महातेजा विश्वामित्रो महायशाः ।

न रामगमने राजन् संशयं गन्तुमर्हसि ॥ २० ॥

evaṁvīryo mahātejā viśvāmitro mahāyaśāḥ ।

na rāmagamane rājan saṁśayaṁ gantumarhasi ॥ 20 ॥

Such is the prowess of that highly resplendent Viśvāmitra possessed of great energy. Therefore, O king, you should not hesitate in the matter of Rāma's going.

तेषां निग्रहणे शक्तः स्वयं च कुशिकात्मजः ।

तव पुत्रहितार्थाय त्वामुपेत्याभियाचते ॥ २१ ॥

teṣāṁ nigrahaṇe śaktaḥ svayaṁ cha kuśikātmajaḥ ।

tava putrahitārthāya tvāmupetyābhiyāchate ॥ 21 ॥

The descendant of Kuśika is himself capable of repressing the Rākṣasas; and it is in order to your son's welfare that he approached you for his company.

इति मुनिवचनात् प्रसन्नचित्तो

रघुवृषभश्च मुमोद पार्थिवाग्र्यः ।

गमनमभिरुच राघवस्य

प्रथितयशाः कुशिकात्मजाय बुद्ध्या ॥ २२ ॥

iti munivachanāt prasannachitto

raghuvṛṣabhaścha mumoda pāṛthivāgryaḥ ।

gamanamabhirurocha rāghavasya

prathitayaśāḥ kuśikātmajāya buddhyā ॥ 22 ॥

At these words of the ascetic, that foremost of the king, a prominent one in Raghus, well-pleased, became exceedingly delighted. And that famous one, become ready to send Rāma with Kuśika's son.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे एकविंश सर्गः ।।

Thus ends the twenty-first sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 22: RĀMA, LAKṢMAṆA TRAVEL WITH VIŚVĀMITRA TO HIS PLACE OF YAJÑA

King Daśharatha agrees to send Rāma and Lakṣmaṇa along with sage Viśvāmitra. In their course of travel, sage Viśvāmitra imparts a secret knowledge to the young princes Rāma and Lakṣmaṇa, called Balātibala Vidyā (how to identify the strength and weakness of the enemy), by practising which nothing can wither their vigour and vitality.

तथा वसिष्ठे ब्रुवति राजा दशरथः स्वयम् ।

प्रहृष्टवदनो राममाजुहाव सलक्ष्मणम् ॥१॥

tathā vasiṣṭhe bruvati rājā daśarathaḥ svayam ।

prahṛṣṭavadano rāmamājuhāva salakṣmaṇam ॥1॥

Upon Vasiṣṭha's saying this, king Daśaratha himself, on a happy note, summoned Rāma and Lakṣmaṇa.

कृतस्वस्त्ययनं मात्रा पित्रा दशरथेन च ।

पुरोधसा वसिष्ठेन मङ्गलैरभिमन्त्रितम् ॥ २ ॥

स पुत्रं मूर्ध्न्युपाग्राय राजा दशरथस्तदा ॥ ३ ॥

kṛtasvastyayanam mātṛā pitṛā daśarathena cha ।

purodhasā vasiṣṭhena maṅgalairabhimantritam ॥ 2 ॥

sa putraṁ mūrdhnyupāgrāya rājā daśarathastadā ॥ 3 ॥

And when the prayer of wellbeing (Svastivāchana Mantras) had been performed by Rāma's parents, and when the priest Vasiṣṭha had blessed, king Daśaratha kissed his son on forehead with a glad heart, and made him over to the descendant of Kuśika.

ततो वायुः सुखस्पर्शो नीरजस्को ववौ तदा ।

विश्वामित्रगतं रामं दृष्ट्वा राजीवलोचनम् ॥४॥

पुष्पवृष्टिर्महत्यासीद् देवदुन्दुभिनिःस्वनैः ।

शङ्खदुन्दुभिनिर्घोषः प्रयाते तु महात्मनि ॥५॥

tato vāyuḥ sukhasparśo nīrajasko vavaiau tadā ।

viśvāmitragataṁ rāmaṁ dṛṣṭvā rājīvalochanam ॥4॥

puṣpavṛṣṭirmahatyāsīd devadundubhiniḥsvanaiḥ ।

śaṅkhadundubhinirghoṣaḥ prayāte tu mahātmani ॥5॥

Then there blow a soothing breeze free from dust, on witnessing the lotus-eyed Rāma following Viśvāmitra. And as the great soul was about to set out, blossoms began to shower down copiously, accompanied with the natural sounds of kettle-drums and the loud blares of conch.

विश्वामित्रो ययावग्रे ततो रामो महायशाः ।

काकपक्षधरो धन्वी ते च सौमित्रिरन्वगात् ॥६॥

viśvāmitro yayāvagre tato rāmo mahāyāśāḥ ।

kākapakṣadharo dhanvī taṁ cha saumitriranvagāt ॥6॥

Viśvāmitra went ahead followed by the highly famous Rāma, and him followed Sumitrā's son with the side-locks, holding the missile launcher.

कलापिनौ धनुष्पाणी शोभयानौ दिशो दश ।

विश्वामित्रं महात्मानं त्रिशीर्षाविव पन्नगौ ॥ ७ ॥

अनुजग्मतुरक्षुद्रौ पितामहमिवाश्विनौ ।

अनुयातौ श्रिया दीप्तौ शोभयन्तावनिन्दितौ ॥८॥

kalāpīnau dhanuṣpāṇī śobhayānau diśo daśa ।

viśvāmitraṁ mahātmānaṁ triśīrṣāviva pannagau ॥ 7 ॥

anujagmaturakṣudrau pitāmahamivāśvinau ।

anuyātau śriyā dīptau śobhayantāvaninditau ॥8॥

Both equipped with missiles and their propellants, gracing the ten directions and resembling Śeṣanāga, they followed the great Viśvāmitra, like the two stalwart Aśvinīs following the Grand-sire.

तदा कुशिकपुत्रं तु धनुष्पाणी स्वलंकृतौ ।

बद्धगोधाङ्गलित्राणौ खङ्गवन्तौ महाद्युतौ ॥९॥

कुमारौ चारुवपुषौ भ्रातरौ रामलक्ष्मणौ ।

अनुयातौ श्रिया दीप्तौ शोभयेतामनिन्दितौ ॥१०॥

स्थाणुं देवमिवाचिन्त्यं कुमारविव पावकी ।

taḍā kuśikaputraṁ tu dhanuṣpāṇī svalaṁkṛtau ।

baddhagodhāṅgalitrāṇau khaṅgavantau mahādyutī ॥9॥

kumārau chāruvapuṣau bhrātarau rāmalakṣamaṇau ।

*anuyātau śriyā dīptau śobhayetāmaninditau ॥10॥
sthāṇurṇi devanivāchintyaṇi kumārāviva pāvakī ।*

That time Kuśika's son was beautified with the splendour of highly effulgent Rāma and Lakṣmaṇa, who were equipped with missiles, adorned with ornaments, wearing gloves made of iguana-leather, holding scimitars in their hands, such as Śiva was beautified by the company of Skandha and Viśākha.

अध्यर्धयोजनं गत्वा सरय्वा दक्षिणे तटे ॥११॥
रामेति मधुरां वाणीं विश्वामित्रोऽभ्यभाषत ।
गृहाण वत्स सलिलं माभूत् कालस्य पर्ययः ॥१२॥
*adhyardhayojanaṁ gatvā sarayvā dakṣiṇe taṭe ॥11॥
rāmeti madhurāṁ vāṇīṁ viśvāmitro'bhyabhāṣata ।
grhāṇa vatsa salilaṁ mābhūt kālasya paryayaḥ ॥12॥*

Having proceeded over half a yojana, arriving at the right bank of the Sarayū, Viśvamitra addressed Rāma with these sweet words, "O child, sip this water without delay.

मन्त्रग्रामं गृहाण त्वं बलामतिबलां तथा ।
न श्रमो न ज्वरो वा ते न रूपस्य विपर्ययः ॥१३॥
न च सुप्तं प्रमत्तं वा धर्षयिष्यन्ति नैर्ऋताः ।
न बाह्वोः सदृशो वीर्ये पृथिव्यामस्ति कश्चन ॥१४॥
*mantragrāmaṁ grhāṇa tvam balāmatibalāṁ tathā ।
na śramo na jvaro vā te na rūpasya viparyayaḥ ॥13॥
na cha suptaṁ pramattaṁ vām dharṣayiṣyanti nairṛtāḥ ।
na bāhvoḥ sadṛśo vīrye pṛthivyāmasti kaśchana ॥14॥*

Receive these mantras and I will impart the science of Balā and Atibalā, so that you will not feel fatigue or fever or undergo any change of look, and whether asleep or heedless, the Rākṣasas will not be able to surprise you. Might of your arms will be unequalled on this earth.

त्रिषु लोकेषु वा राम न भवेद् सदृशस्तव ।
बलामतिबलां चैव पठतस्तात राघव ॥ १५ ॥
न सौभाग्ये न दाक्षिण्ये न ज्ञाने बुद्धिनिश्चये ।

नोत्तरे प्रतिवक्तव्ये समो लोके तवानघ ॥ १६ ॥

एतद्विद्याद्वये लब्धे न भवेत् सदृशस्तव ।

बला चातिबला चैव सर्वज्ञानस्य मातरौ ॥ १७ ॥

triṣu lokeṣu vā rāma na bhaved sadṛśastava ।

balāmatibalām chaiva paṭhatastāta rāghava ॥ 15 ॥

na saubhāgye na dākṣiṇye na jñāne buddhiniśchaye ।

nottare prativaktavye samo loke tavānagha ॥ 16 ॥

etadvidyādvaye labdhe na bhavet sadṛśastava ।

balā chātibalā chaiva sarvajñānasya mātarau ॥ 17 ॥

O Rāma, no one can be equal to you in all the three worlds.
O Rāghava, O child! Practice this science of Balā and Atibalā.
O free from pāpa, when you have mastered these two kinds of sciences, none in this world will equal you in good fortune, or in talent or in philosophic wisdom, or in taking decision, or in the capacity of replying or rebutting; for Balā and Atibalā are the mother of all knowledge.

क्षुत्पिपासे न ते राम भविष्येते नरोत्तम ।

बलामतिबलां चैव पठतस्तात राघव ॥ १८ ॥

विद्याद्वयमधीयाने यशश्चाथ भवेद् भुवि ।

पितामहसुते ह्येते विद्ये तेजः समन्विते ॥ १९ ॥

kṣutpipāse na te rāma bhaviṣyete narottama ।

balāmatibalām chaiva paṭhatastāta rāghava ॥ 18 ॥

vidyādvayamadhīyāne yaśaśchātha bhaved bhuvi ।

pitāmahasute hyete vidye tejaḥ samanvite ॥ 19 ॥

O Rāma, O foremost of men, if you learn Balā and Atibalā neither hunger nor thirst will disturb you, O descendant of Raghu! And if you use these, you will attain fame on earth. Those sciences fraught with energy are the creation of the Grand-sire, Brahmā.

प्रदातुं तव काकुत्स्थ सदृशस्त्वं हि पार्थिव ।

कामं बहुगुणाः सर्वे त्वय्येते नात्र संशयः ॥ २० ॥

तपसा सम्भृते चैते बहुरूपे भविष्यतः ।

pradātum tava kākutstha sadṛśastvam hi pāthiva ।

kāmaṁ bahugunāḥ sarve tvayyete nātra saṁśayaḥ ॥ 20 ॥

tapasā sambhṛte chaite bahurūpe bhaviṣyataḥ ।

I intend to impart the knowledge of these sciences to you, O Kākutṣtha, as O lord of earth, you are worthy to receive it. You are already possessed of various virtues inculcated by the study of these sciences. You need not entertain any doubt about it. And if you bear them in consonance with the precepts, they will prove of manifold good to you.

ततो रामो जलं स्पृष्ट्वा प्रहृष्टवदनः शुचिः ॥ २१ ॥
प्रतिजग्राह ते विद्ये महर्षेर्भावितात्मनः ।

tato rāmo jalaṁ sprṣṭvā prahrṣṭavadanaḥ śuciḥ ॥ 21 ॥
pratijagrāha te vidye maharṣerbhāvitātmanaḥ ।

Thereat Rāma with a cheerful countenance sipping water with a purified body received those sciences from the Maharṣi of subdued soul.

विद्यासमुदितो रामः शुशुभे भीमविक्रमः ॥ २२ ॥
सहस्ररश्मिर्भगवाञ्शरदीव दिवाकरः ।

vidyāsamudito rāmaḥ śuśubhe bhīmavikramaḥ ॥ 22 ॥
sahasraraśmīrbhagavāñśarādīva divākaraḥ ।

And furnished with the sciences, Rāma of dreadful prowess appeared resplendent, even like the adorable autumnal Sun invested with a thousand rays.

गुरुकार्याणि सर्वाणि नियुज्य कुशिकात्मजे ॥ २३ ॥
ऊषुस्तां रजनीं तत्र सरय्वां ससुखं त्रयः ।

gurukāryāṇi sarvāṇi niyuja kuśikātmaje ॥ 23 ॥
ūṣustāṁ rajanīm tatra sarayvām sasukhaṁ trayaḥ ।

Then Rāma having rendered to Kuśika's son all the duties pertaining to a spiritual guide, the three happily spent that night on the banks of the Sarayū.

दशरथनृपसूनुसत्तमाभ्यां
तृणशयनेऽनुचिते तदोषिताभ्याम् ।
कुशिकसुतवचोऽनुलालिताभ्यां

सुखमिव सा विबभौ विभावरी च ॥२४॥
daśarathanṛpasūnusattamābhyāṁ
tṛṇāśayane'nuchite tadoṣitābhyām ।
kuśikasutavacho'nulālitābhyām
sukhamiva sā vibabhau vibhāvarī cha ॥24॥

And although those excellent sons of Daśaratha lay down together on bed of grass for which they never deserved, yet the sweet conversation of Kuśika's son made that night pleasant.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे द्वाविंश सर्गः ।।

Thus ends the twenty-second sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 23: THEIR SOJOURN AT THE CONFLUENCE OF THE RIVERS GAṄGĀ AND SARAYŪ

Rāma and Lakṣmaṇa proceeding with Viśvāmitra had a break in a Āśrama at the confluence of River Gaṅgā and Sarayū.

प्रभातायां तु शर्वर्या विश्वामित्रो महामुनिः ।
 अभ्यभाषत काकुत्स्थौ शयानौ पर्णसंस्तरे ॥ १ ॥
 कौसल्या सुप्रजा राम पूर्वा संध्या प्रवर्तने ।
 उत्तिष्ठ नरशार्दूल कर्तव्यं दैवमाह्निकम् ॥२॥
prabhātāyāṁ tu śarvaryāṁ viśvāmitro mahāmuniḥ ।
abhyabhāṣata kākutsthau śayānau parṇasamstare ॥ 1 ॥
kausalyā suprajā rāma pūrvāṁ samdhyā pravartane ।
uttiṣṭha naraśārdūla kartavyaṁ daivamāhnikam ॥2॥

And when the night had passed away, the great ascetic spoke to Kākutstha, lying down on a bed of leaves, O Rāma, Kausalyā is fortunate to have you as her son! The first Sandhyā should now be performed. O tiger among men, arise! perform the daily sandhyā.

तम्यर्षेः परमोदारं वचः श्रुत्वा नरोत्तमौ ।
 स्नात्वा कृतोदकौ वीरौ जेपतुः परमं जपम् ॥३॥
tamyarṣeḥ paramodāraṁ vachaḥ śrutvā narottamau ।
snātvā kṛtodakau vīrau jepatuḥ paramaṁ japam ॥3॥

Hearing those benign words of ascetic, those foremost of men, endowed with heroism, took a bath, and, sipping water, began to chant the *Gāyatrī* mantra.

कृताहिकौ महावीर्यौ विश्वामित्रं तपोधनम् ।
अभिवाद्यातिसंहृष्टौ गमनायाभितस्थतुः ॥४॥

*kṛtāhikau mahāvīryau viśvāmitraṁ tapodhanam ।
abhivādyātisaṁhṛṣṭau gamanāyābhitasthatuḥ ॥4॥*

And having performed these daily duties, those exceedingly powerful ones, greeted Viśvāmitra and were ready to start their journey with enthusiasm.

तौ प्रयान्तौ महावीर्यौ दिव्यां त्रिपथगां नदीम् ।
ददृशाते ततस्तत्र सरखाः संगमे शुभे ॥५॥

*tau prayāntau mahāvīryau divyāṁ tripathagāṁ nadīm ।
dadṛśāte tatastatra sarayvāḥ saṁgame śubhe ॥5॥*

And as those ones endowed with exceeding prowess were proceeding, had a glance at the auspicious confluence of the Sarayū and the divine Gaṅgā flowing in three branches.

तत्राश्रमपदं पुण्यमृषीणां भावितात्मनाम् ।
बहुवर्षसहस्राणि तप्यतां परमं तपः ॥६॥

*tatrāśramapadaṁ puṇyamṛṣīṇāṁ bhāvitātmanām ।
bahuvarṣasahasrāṇi tapyatāṁ paramaṁ tapaḥ ॥6॥*

There lay a holy Āśrama, belonging to ascetics of subdued souls, where they had been carrying on their high austerities for thousands of years.

तं दृष्ट्वा परमप्रीतौ राघवौ पुण्यमाश्रमम् ।
ऊचतुस्तं महात्मानं विश्वामित्रमिदं वचः ॥७॥

*taṁ dṛṣṭvā paramapritau rāghavau puṇyamāśramam ।
ūchatustaṁ mahātmānaṁ viśvāmitramidaṁ vachaḥ ॥7॥*

Beholding that sacred Āśrama those descendants of Raghu, exceedingly delighted, spoke to the great Viśvāmitra, these words.

कस्यायमाश्रमः पुण्यः को न्वस्मिन् वसते पुमान् ।
भगवञ्छ्रोतुमिच्छावः परं कौतूहलं हि नौ ॥ ८ ॥

*kasyāyamāśramaḥ puṇyaḥ ko nvasmin vasate pumān ।
bhagavañchhrotumichchāvaḥ paraṁ kautūhalaṁ hi nau ॥8*

Whose is this sacred Āśrama? And who does live here now?
O reverend one, we are desirous of hearing this. Surely, great
is our curiosity.

तयोस्तद् वचनं श्रुत्वा प्रहस्य मुनिपुङ्गवः ।
अब्रवीच्छ्रयतां राम यस्यायं पूर्वं आश्रमः ॥ ९ ॥

*tayostad vachanaṁ śrutvā prahasya munipuṅgavaḥ ।
abravīchchrayatāṁ rāma yasyāyaṁ pūrvaṁ āśramaḥ ॥ 9 ॥*

At those words of theirs, that foremost of ascetics, smiling,
said, “Hear, O Rāma, as to whom the Āśrama has belonged in
past time.”

कन्दर्पो मूर्तिमानासीत् काम इत्युच्यते बुधैः ।
तपस्यन्तमिह स्थाणुं नियमेन समाहितम् ॥१०॥
कृतोद्वाहं तु देवेशं गच्छन्तं समरुद्गणम् ।
धर्षयामास दुर्मेधा हुंकृतश्च महात्मना ॥ ११ ॥

*kandarpo mūrtimānāsīt kāma ityuchyate budhaiḥ ।
tapasyantamiha sthāṇuṁ niyamena samāhitam ॥10॥
kṛtodvāhaṁ tu deveśaṁ gachchhantaṁ samarudgaṇam ।
dharṣayāmaśa durmedhā huṁkṛtaścha mahātmanā ॥ 11 ॥*

Kandarpa, called Kāma by the wise, was once incarnate (on
earth.) And it came to pass that as that lord of the deities,
Sthāṇu, having performed here his austerities in accordance
with the prescribed restrictions, was wending his way in
company with the Maruts, that fool-hardy wight dared to
disturb the equanimity of his mind.

अवध्यातश्च रुद्रेण चक्षुणा रघुनन्दन ।
व्यशीर्यन्त शरीरात् स्वात् सर्वगात्राणि दुर्मतेः ॥१२॥

*avadhyātaścha rudreṇa chakṣuṇā raghunandana ।
vyāśīryanta śarīrāt svāt sarvagātrāṇi durmateḥ ॥12॥*

Thereupon, O descendant of Raghu, uttering a roar, the

high-souled Rudra eyed him steadfastly. And thereat all the limbs of that perverse-hearted one became blasted.

तत्र गात्रं हतं तस्य निर्दग्धस्य महात्मनः ।

अशरीरः कृतः कामः क्रोधाद् देवेश्वरेण ह ॥ १३ ॥

tatra gātraṁ hataṁ tasya nirdagdhasya mahātmanaḥ ।

āśarīraḥ kṛtaḥ kāmaḥ krodhād deveśvareṇa ha ॥ 13 ॥

And on his body being consumed by that high-souled one, Kāma was deprived of his person in consequence of the ire of that foremost among the deities.

अनङ्ग इति विख्यातस्तदाप्रभृति राघव ।

स चाङ्गविषयः श्रीमान् यत्राङ्गं स मुमोच ह ॥ १४ ॥

anaṅga iti vikhyātastadāprabhṛti rāghava ।

sa chāṅgaviṣayaḥ śrīmān yatrāṅgaṁ sa mumocha ha ॥ 14 ॥

O Raghava, from that time forth, he has become known as Anaṅga. And the place where he was deprived of his body is the lovely land of Aṅga.

तस्यायमाश्रमः पुण्यस्तस्येमे मुनयः पुरा ।

शिष्या धर्मपरा वीर तेषां पापं न विद्यते ॥ १५ ॥

tasyāyamaśramaḥ puṇyastasyeme munayaḥ purā ।

śiṣyā dharmaparā vīra teṣāṁ pāpaṁ na vidyate ॥ 15 ॥

This sacred Āśrama belongs to Siva; and these ascetics engaged in pious acts, O hero, have been from father to son, his disciples. And no sin touch them.

इहाद्य रजनीं राम वसेम शुभदर्शन ।

पुण्ययोः सरितोर्मध्ये श्वस्तारिष्यामहे वयम् ॥ १६ ॥

ihādyā rajanīm rāma vasema śubhadarśana ।

puṇyayoḥ saritormadhye śvastariṣyāmahe vayam ॥ 16 ॥

Here, O Rāma, in the midst of the sacred streams, will we spend the night, O you of gracious presence, crossing over on the morrow.

अभिगच्छामहे सर्वे शुचयः पुण्यमाश्रमम् ।

इह वासः परोऽस्माकं सुखं वत्स्यामहे निशाम् ॥ १७ ॥

स्नाताश्च कृतजप्याश्च हुतहव्या नरोत्तम ।

*abhigachchhāmahe sarve śūchayaḥ puṇyamāśramam ।
iha vāsa: paro'smākaṁ sukhaṁ vatsyāmahe niśām ॥17॥
snātāścha kṛtajapyāścha hutahavyā narottama ।*

Let us then, having purified ourselves, enter the holy Āśrama! It is highly desirable for us to sojourn here, here will we happily spend the night, having bathed, and recited the *mantras* and offered oblations to the sacrificial fire, O best of men.

तेषां संवदतां तत्र तपोदीर्घेण चक्षुषा ॥१८॥

विज्ञाय परमप्रीता मुनयो हर्षमागमन् ।

*teṣāṁ saṁvadatāṁ tatra tapodīrghēṇa chakṣuṣā ॥18॥
vijñāya paramapritā munayo haṛṣamāgaman ।*

As they were conversing thus, the ascetics were highly delighted on discovering them by means of their far-reaching spiritual vision and they rejoiced greatly.

अर्घ्यं पाद्यं तथाऽऽतिथ्यं निवेद्य कुशिकात्मजे ॥१९॥

रामलक्ष्मणयोः पश्चादकुर्वन्नतिथिक्रियाम् ।

*arghyaṁ pādyaṁ tathā"tithyaṁ nivedya kuśikātmaje ॥19॥
rāmalakṣamaṇayoḥ paśchādakurvannatithikriyām ।*

Then giving Kuśikas son water to wash his feet and *Arghya*, and extending to him also the rise of hospitality, they next entertained Rāma and Lakṣmaṇa.

सत्कारं समनुप्राप्य कथाभिरभिरञ्जयन् ॥२०॥

यथार्हमजपन् संध्यामृषयस्ते समाहिताः ।

*satkāraṁ samanuprāpya kathābhirabhirañjayan ॥20॥
yathārhamajapan saṁdhyāmṛṣayaste samāhitāḥ ।*

Having experienced their hospitality, they (the guests) delighted them with their talk. And then the Ṛṣis with collected minds recited their evening prayers.

तत्र वासिभिरानीता मुनिभिः सुव्रतैः सह ॥ २१ ॥

न्यवसत्स सुखं तत्र कामाश्रमपदे तथा ।

tatra vāsibhirānītā munibhiḥ suvrataiḥ saha ॥ 21 ॥
nyavasatsa sukhaṁ tatra kāmāśramapade tathā ।

And having been shown their destined place of rest along with ascetics of excellent vows, they happily passed that night in that Āśrama affording every comfort.

कथाभिरभिरामाभिरभिरामौ नृपात्मजौ ।
 रमयामास धर्मात्मा कौशिको मुनिपुङ्गवः ॥ २२ ॥
kathābhirabhirāmābhirabhirāmau nṛpātmaḥ ॥
ramayāmāsa dharmātmā kauśiko munipuṅgavaḥ ॥ 22 ॥

And that foremost of ascetics, the righteous souled son of Kuśika, by means of his excellent converse, charmed the prepossessing sons of the monarch.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे त्रयोविंश सर्गः ।।

Thus ends the twenty-third sarga of Bālakāṇḍa of the Rāmayaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 24: HISTORY OF RĀKṢASĪ TĀṬAKĀ

While crossing over the River Gaṅga, sage Viśvāmitra sails them through its confluence with River Sarayū, which flows at their capital Ayodhyā. The sage leads them to a deadly forest on the other bank of River Gaṅgā and narrates about the ambushing nature of Tāṭakā, preparing him to kill her.

ततः प्रभाते विमले कृताह्निकमरिन्दमौ ।
 विश्वामित्रं पुरस्कृत्य नद्यास्तीरमुपागतौ ॥१॥
tataḥ prabhāte vimale kṛtāhnikamarindamau ।
viśvāmitraṁ puraskṛtya nadyāstīramupāgatau ॥1॥

Then next morning which happened to be fine, those repressors of their foes, with Viśvāmitra at their head, came to the banks of the river.

ते च सर्वे महात्मानो मुनयः संशितव्रताः ।
 उपस्थाप्य शुभां नावं विश्वामित्रमथाब्रुवन् ॥२॥
te cha sarve mahātmāno munayaḥ saṁśītavratāḥ ।

upasthāpya śubhāṁ nāvaṁ viśvāmitramathābruvan ॥2॥

And those great saints observing, having brought an elegant boat, addressed Viśvāmitra, saying.

आरोहतु भवान् नावं राजपुत्रपुरस्कृतः ।

अरिष्टं गच्छ पन्थानं मा भूत् कालस्य पर्ययः ॥ ३ ॥

ārohatu bhavān nāvaṁ rājaputrapuraskṛtaḥ ।

ariṣṭaṁ gachchha panthānaṁ mā bhūt kālasya paryayaḥ ॥3॥

Ascend the boat, with the princes at your head! May your journey be auspicious: let no delay occur.

विश्वामित्रस्तथेत्युक्त्वा तानृषीन् प्रतिपूज्य च ।

ततार सहितस्ताभ्यां सरितं सागरङ्गमाम् ॥४॥

viśvāmitrastathetyuktvā tānṛṣīn pratipūjya cha ।

tatāra sahitastābhyāṁ saritaṁ sāgaraṅgamām ॥4॥

Thereupon saying, “So be it”, and having paid homage to those sages, Viśvāmitra set about crossing that river going to the ocean.

तत्र शुश्राव वै शब्दं तोयसंरम्भवर्धितम् ।

मध्यमागम्य तोयस्य तस्य शब्दस्य निश्चयम् ॥५॥

ज्ञातुकामो महातेजाः सह रामः कनीयसा ।

tatra śuśrāva vai śabdaṁ toyasaṁrambhavardhitam ।

madhyamāgamy toyasya tasya śabdasya niśchayam ॥5॥

jñātukāmo mahātejāḥ saha rāmaḥ kanīyasā ।

It came to pass that while thus engaged, they heard a sound augmented by the dashing of the waves. And having come to the middle of the Stream, the highly energetic Rāma with his younger brother, became curious to ascertain the cause of that sound.

अथ रामः सरिन्मध्यो पप्रच्छ मुनिपुङ्गवम् ॥६॥

वारिणो भिद्यमानस्य किमयं तुमुलो ध्वनिः ।

atha rāmaḥ sarinmadhyo paprachchha munipuṅgavam ॥6॥

vāriṇo bhidyamānasya kimayaṁ tumulo dhvaniḥ ।

And reaching the midstream, Rāma asked that best of sages,

"What is this loud uproar that seems to come slashing the waters?"

राघवस्य वचः श्रुत्वा कौतूहलसमन्वितम् ॥७॥

कथयामास धर्मात्मा तस्य शब्दस्य निश्चयम् ।

rāghavasya vachaḥ śrutvā kautūhalasamanvitam ॥7॥

kathayāmāsa dharmātmā tasya śabdasya niśchayam ।

Hearing Rāghava's words full by curiosity, that righteous-souled one spoke, unfolding the true cause of that noise.

कैलासपर्वते राम मनसा निर्मितं परम् ॥८॥

ब्रह्मणा नरशार्दूल तेनेदं मानसं सरः ।

kailāsaparovate rāma manasā nirmitam param ॥8॥

brahmaṇā naraśārdūla tenedam mānasam saraḥ ।

O Rāma, there is in the Kailāsa mountain an exceedingly beautiful lake, created by Brahmā as per blueprint in his mind, O foremost of men, and hence this watery expanse go by the name of Mānasa lake.

तस्मात् सुस्नाव सरसः सोयोध्यामुपगूहते ॥ ९ ॥

सरःप्रवृत्ता सरयूः पुण्या ब्रह्मसरश्च्युता ।

tasmāt susrāva sarasaḥ soyodhyāmupagūhate ॥ 9 ॥

saraḥpravṛttā sarayūḥ puṇyā brahmasaraśchyutā ।

And the stream that issues from that Mānasa lake, flows through Ayodhyā is this one, the sacred river Sarayū. Because it issues forth from Brahma's Sara, so it is called Sarayū.

तस्यायमतुलः शब्दो जाह्नवीमभिवर्तते ॥१०॥

वारिसंक्षोभजो राम प्रणामं नियतः कुरु ।

tasyāyamatulāḥ śabdo jāhnavīmabhivartate ॥10॥

vārisaṁkṣobhajo rāma praṇāmaṁ niyataḥ kuru ।

And as the Sarayū meets the Jāhnavī, this tremendous uproar is heard, being produced by the collision of the waters. O Rāma, offer homage to them with a concentrated mind.

ताभ्यां तु तावुभौ कृत्वा प्रणाममतिधार्मिकौ ॥११॥

तीरं दक्षिणमासाद्य जग्मतुर्लघुविक्रमौ ।

tābhyām tu tāvubhau kṛtvā praṇāmamatidhārmikau ॥11 ॥
tīraṁ dakṣiṇamāsādyā jagmaturlaghuvikramau ।

Thereupon, both of those exceedingly righteous ones, offered homage to those streams; meanwhile their boat also reached the right bank, after embarking, they proceeded further with vigour.

स वनं घोरसंकाशं दृष्ट्वा नरवरात्मजः ॥१२॥

अविप्रहतमैक्ष्वाकः पप्रच्छ मुनिपुङ्गवम् ।

sa vanam ghorasaṁkāśaṁ dṛṣṭvā naravarātmajaḥ ॥12 ॥
aviprahatamaikṣavākaḥ paprachchha munipuṅgavam ।

And beholding a dreadful and deserted forest, that son of the foremost of men, Ikṣvāku's descendant, asked that best of sages.

अहो वनमिदं दुर्गं झिल्लिकागणसंयुतम् ॥ १३ ॥

भैरवैः श्वापदैः कीर्णं शकुन्तैर्दारुणारवैः ।

नानाप्रकारैः शकुनैर्वाश्यद्भिर्भैरवस्वनैः ॥१४॥

सिंहव्याघ्रवराहैश्च वारणैश्चापि शोभितम् ।

धवाश्वकर्णककुभैर्बिल्वतिन्दुकपाटलैः ॥ १५ ॥

संकीर्णं बदरीभिश्च किं न्विदं दारुणं वनम् ।

aho vanamidaṁ durgam jhillikāgaṇasaṁyutam ॥ 13 ॥

bhairavaiḥ śvāpadaīḥ kīṛṇaṁ śakuntairdāruṇāravaiḥ ।

nānāprakāraiḥ śakunairvāśyadbhirbhairavasvanaiḥ ॥14 ॥

siṁhavyāghravārāhaiścha vāraṇaiśchāpi śobhitam ।

dhavāśvakarṇakakubhairbilvatindukapāṭalaiḥ ॥ 15 ॥

saṁkīṛṇaṁ badarībhiścha kiṁ nvidaṁ dāruṇaṁ vanam ।

Ah! deep is this forest abounding in crickets; and filled with terrible ferocious beasts, and various birds possessed of shocking voices and creaming frightfully; and graced by lion, and tigers, and boars, and elephants; and crowded with *Dhavā* (Grislea Tomentosa). and *Aśvakarṇa* (Vatica Robusta), *Kakubhas* (Arjuna), *Vilvas* (Aegle marmalos) and *Tiṇḍukas* (Diospyros glutinosa) and *Pāṭalas* (Bignonia suave-olens) and

Badarīs (Fujube). Whence is this dreadful forest?

तमुवाच महातेजा विश्वामित्रो महामुनिः ॥१६॥

श्रूयतां वत्स काकुत्स्थ यस्यैतद् दारुणं वनम् ।

tamuvācha mahātejā viśvāmitro mahāmuniḥ ॥16॥

śrūyatām vatsa kākutstha yasyaitad dāruṇam vanam ।

Him answered thus the resplendent and mighty sage Viśvāmitra, you listen, O Kākutstha, as to whom belong this dreadful forest!

एतौ जनपदौ स्फीतौ पूर्वमास्तां नरोत्तम ॥१७॥

मलदाश्च करुषाश्च देवनिर्माणनिर्मितौ ।

etau janapadau sphītau pūrvamāstām narottama ॥17॥

maladāścha karūṣāścha devanirmāṇanirmitau ।

Here were formerly, O foremost of men, two flourishing provinces, named Malada, and Karūṣa, built by extraterrestrial architects.

पुरा वृत्रवधे राम मलेन समभिप्लुतम् ॥१८॥

क्षुधा चैव सहस्राक्षं ब्रह्महत्या समाविशत् ।

purā vṛtravadhe rāma malena samabhiplutam ॥18॥

kṣudhā chaiva sahasrākṣam brahmahatyā samāviśat ।

In days of yore, O Rāma, on the killing of Vṛtra, Sahasrākṣa got defiled and came to have hunger, as he committed Brahmahatyā (pāpa of slaying a Brāhmaṇa).

तमिन्द्रं मलिनं देवा ऋषयश्च तपोधनाः ॥ १९ ॥

कलशैः स्नापयामासुर्मलं चास्य प्रमोचयन् ।

tamindraṁ malinaṁ devā ṛṣayaścha tapodhanāḥ ॥ 19 ॥

kalaśaiḥ snāpayāmāsurmalaṁ chāsya pramochayan ।

When Indra had been thus defiled, the Devas, the Ṛṣis, who were great ascetics, made him bathe with their handy vessels for the riddance of his defilement.

इह भूम्यां मलं दत्त्वा देवाः कारुषमेव च ॥२०॥

शरीरजं महेन्द्रस्य ततो हर्षं प्रपेदिरे ।

*iha bhūmyām malam dattvā devāḥ kārūṣameva cha ||20 ||
śārīrajam mahendrasya tato harṣam prapedire ।*

And the Devas (Extraterrestrial Beings), having cleansed Indra of his defilement, and satiating his hunger, attained exceeding delight on the earth.

निर्मलो निष्करुषश्च शुद्ध इन्द्रो यथाभवत् ॥२१ ॥
ततो देशस्य सुप्रीतो वरं प्रादादनुत्तमम् ।
इमौ जनपदौ स्फीतौ ख्यातिं लोके गमिष्यतः ॥ २२ ॥
मलदाश्च करूषाश्च ममाङ्गमलधारिणौ ।

*nirmalo niṣkarūṣaścha śuddha indro yathābhavat ||21 ||
tato deśasya supṛīto varam prādādanuttamam ।
imau janapadau sphītau khyātiṁ loke gamiṣyataḥ || 22 ||
maladāścha karūṣāścha mamāṅgamaladhāriṇau ।*

And thereat Indra getting rid of defilement, attained his former status. Pleased with this region, he blessed it with an excellent boon, saying, "Since I have got rid of Mala and Karūṣa (i.e. defilement) here, these two places will go by the names of Malada and Karūṣa, shall attain exceeding prosperity and fame on the earth.

साधुसाध्विति तं देवाः पाकशासनमब्रुवन् ॥ २३ ॥
देशस्य पूजां तां दृष्ट्वा कृतां शक्रेण धीमता ।
sādhusādhviti taṁ devāḥ pākaśāsanamabruvan || 23 ||
deśasya pūjām tāṁ dṛṣṭvā kṛtām śakreṇa dhīmatā ।

Beholding the land thus honoured by the intelligent Śakra (Indra), the Devas hailed the decision of subduer of Pāka named Rākṣasa.

एतौ जनपदौ स्फीतौ दीर्घकालमरिंदम ॥ २४ ॥
मलदाश्च करूषाश्च मुदिता धनधान्यतः ।
etau janapadau sphītau dīrghakālamariṁdama || 24 ||
maladāścha karūṣāścha muditā dhanadhānyataḥ ।

O repressor of foes, these two places, Malada and Karuṣa, enjoyed prosperity for a long time and were blessed with grain and wealth.

कस्यचित्त्वथ कालस्य यक्षिणी कारूपिणी ॥ २५ ॥

बलं नागसहस्रस्य धारयन्ती तदा ह्यभूत् ।

kasyachittvatha kālasya yakṣiṇī kārūpiṇī ॥ 25 ॥

balam nāgasahasrasya dhārayantī tadā hyabhūt ।

Then after a spell of time, was born a Yakṣiṇī capable of assuming forms at will, and endowed with the strength of a thousand elephants.

ताटका नाम भद्रं ते भार्या सुन्दस्य धीमतः ॥ २६ ॥

मारीचो राक्षसः पुत्रो यस्याः शक्रपराक्रमः ।

वृत्तबाहुर्महाशीर्षो विपुलास्यतनुर्महान् ॥२७ ॥

tāṭakā nāma bhadram te bhāryāṁ sundasya dhīmataḥ ॥ 26 ॥

mārīcho rākṣasaḥ putro yasyāḥ śakraparākramaḥ ।

vṛttabāhurmahāśīrṣo vipulāsyatanurmahān ॥27 ॥

Her name, my child! was Tāṭakā, and she was the spouse of the intelligent Sunda, whose son is the Rākṣasa, Mārīcha, possessed of the prowess of Indra; having round arms, with a big head, a capacious mouth and a gigantic body.

राक्षसो भैरवाकारो नित्यं त्रासयते प्रजाः ।

इमौ जनपदौ नित्यं विनाशयति राघव ॥ २८ ॥

मलदांश्च करुषांश्च ताटका दुष्टचारिणी ।

rākṣaso bhairavākāro nityaṁ trāsayate prajāḥ ।

imau janapadau nityaṁ vināśayati rāghava ॥ 28 ॥

maladāṁścha karuṣāṁścha tāṭakā duṣṭachārīṇī ।

That Rākṣasa of dreadful form daily terrifies people. And, O descendant of Raghu, Tāṭakā of wicked deeds, daily commits havoc upon the people of these countries, Malada and Karuṣa.

सेयं पन्थानमावृत्य वसत्यत्यर्धयोजने ॥२९ ॥

अत एव च गन्तव्यं ताटकाया वनं यतः ।

स्वबाहुबलमाश्रित्य जहीमां दुष्टचारिणीम् ॥३० ॥

seyam panthānamāvṛtya vasatyatyardhayojane ॥29 ॥

ata eva cha gantavyam tāṭakāyā vanam yataḥ ।

svabāhubalamāśṛitya jahīmām duṣṭachārīṇīm ॥30 ॥

At the distance of over half a *Yojana*, she stays, obstructing the way. And since this forest belong to Tāṭakā, you should repair there; and, resorting to the might of your own arms, slay this one of wicked deeds.

मन्त्रियोगादिमं देशं कुरु निष्कण्टकं पुनः ।

नहि कश्चिदिमं देशं शक्तो ह्यागन्तुमीदृशम् ॥३१॥

manniyogādimaṁ deśaṁ kuru niṣkaṇṭakaṁ punaḥ ।

nahi kaśchidimaṁ deśaṁ śakto hyāgantumīdṛśam ॥31॥

And, following my directions, make this region free from enemies; for no one dare to enter such a place.

यक्षिण्या घोरया राम उत्सादितमसह्यया ।

एतत्ते सर्वमाख्यातं यथैतद् दारुणं वनम् ।

यक्ष्या चोत्सादितं सर्वमद्यापि न निवर्तते ॥३२॥

yakṣiṇyā ghorayā rāma utsāditamasahyayā ।

etatte sarvamākhyātaṁ yathaitad dāruṇaṁ vanam ।

yakṣayā chotsāditaṁ sarvamadyāpi na nivartate ॥32॥

Which is, O Rāma, infested by the dreadful and unbearable Yakṣiṇi. Now I have informed you all about this fearful forest devastated by that Yakṣiṇi. Today also she is not refraining from committing ravages.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे चतुर्विंश सर्गः । ।

Thus ends the twenty-fourth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 25: HISTORY OF RĀKṢASĪ TĀṬAKĀ

Sage Viśvāmitra informs about the birth, marriage and terrorist act of Tāṭakā, and asks Rāma to eliminate her menace without any hesitation of killing a female, for she is atrocious towards the society.

अथ तस्याप्रमेयस्य मुनेर्वचनमुत्तमम् ।

श्रुत्वा पुरुषशार्दूलः प्रत्युवाच शुभां गिरम् ॥१॥

atha tasyāprameyasya munervachanamuttamam ।

śrutvā puruṣaśārdūlaḥ pratyuvācha śubhāṁ giram ॥1 ॥

Hearing this excellent speech of that ascetic of immeasurable energy, that foremost of men answered him in these happy words,

अल्पवीर्या यदा यक्षी श्रूयते मुनिपुङ्गव ।

कथं नागसहस्रस्य धारयत्यबला बलम् ॥२ ॥

alpavīryāṁ yadā yakṣī śrūyate munipuṅgava ।

katham nāgasahasrasya dhārayatyabalā balam ॥2 ॥

O best of ascetics, I have heard that the Yakṣa race is endowed with but small prowess. How can then that one of the weaker sex possess the strength of a thousand elephants?

इत्युक्तं वचनं श्रुत्वा राघवस्यामितौजसः ।

हर्षयन् श्लक्ष्णया वाचा सलक्ष्मणमरिन्दमम् ॥ ३ ॥

विश्वामित्रोऽब्रवीद् वाक्यं शृणु येन बलोत्कटा ।

वरदानकृतं वीर्यं धारयत्यबला बलम् ॥४ ॥

ityuktaṁ vachanaṁ śrutvā rāghavasyāmitaujaśaḥ ।

harṣayan ślakṣṇayā vāchā salakṣmaṇamarindamam ॥ 3 ॥

viśvāmitro'bravīd vākyaṁ śṛṇu yena balotkaṭā ।

varadānakṛtaṁ vīryaṁ dhārayatyabalā balam ॥4 ॥

Hearing this speech that was uttered by Rāghava of immeasurable energy, Viśvāmitra, delighting with his amiable words that subduer of foes, Rāma, and Lakṣmaṇa, said, Do you listen as to the means whereby attaining terrible strength, that one belonging to the weaker sex has come to possess strength and prowess by virtue of a boon.

पूर्वमासीन्महायक्षः सुकेतुर्नाम दीर्यवान् ।

अनपत्यः शुभाचारः स च तेपे महत्तपः ॥५ ॥

pūrvamāsīnmahāyakṣaḥ suketurnāma dīryavān ।

anapatyaḥ śubhāchāraḥ sa cha tepe mahattapaḥ ॥5 ॥

In former times there was a mighty and exceedingly powerful Yakṣa, named Suketu. And he had no issue. And he was of pure practices, and used to perform rigid austerities.

पितामहस्तु सुप्रीतस्तस्य यक्षपतेस्तदा ।

कन्यारत्नं ददौ राम ताटकां नाम नामतः ॥६॥

pitāmahastu suprītastasya yakṣapatestadā ।

kanyāratnam dadau rāma tāṭakāṁ nāma nāmataḥ ॥6॥

And, O Rāma, the Grandsire endowed her with that lord of Yakṣas, conferred upon him a gem of a daughter, by name Tāṭakā.

ददौ नागसहस्रस्य बलं चास्याः पितामहः ।

न त्वेव पुत्रं यक्षाय ददौ चासौ महायशा ॥ ७ ॥

dadau nāgasahasrasya balam chāsyaḥ pitāmahaḥ ।

na tveva putram yakṣāya dadau chāsau mahāyashā ॥ 7 ॥

And the Grandsire endowed her with the strength of a thousand elephants; yet that illustrious one did not bestow a son on that Yakṣa.

तां तु बालां विवर्धन्तीं रूपयौवनशालिनीम् ।

जम्भपुत्राय सुन्दाय ददौ भाय यशस्विनीम् ॥८॥

tām tu bālāṁ vivardhantīm rūpayauvanaśālinīm ।

jambhaputrāya sundāya dadau bhāya yaśasvinīm ॥8॥

When she had grown, and attained youth and beauty, he gave that famous damsel to Jambha's son, Sunda, for wife.

कस्यचित्त्वथ कालस्य यक्षी पुत्रं व्यजायत ।

मारीचं नाम दुर्धर्षं यः शापाद् राक्षसोऽभवत् ॥९॥

kasyachittvatha kālasya yakṣī putram vyajāyata ।

mārīchaṁ nāma durdharṣaṁ yaḥ śāpād rākṣaso'bhavat ॥9॥

After a length of time, that Yakṣī gave birth to a son, named Mārīcha, possessed of irrepressible energy, who became a Rākṣasa in consequence of a curse.

सुन्दे तु निहते राम अगस्त्यमृषिसत्तमम् ।

ताटका सहपुत्रेण प्रधर्षयितुमिच्छति ॥ १० ॥

sunde tu nihate rāma agastyamṛṣisattamam ।

tāṭakā sahaputreṇa pradharṣayitumichchhati ॥ 10 ॥

O Rāma, when Sunda had been destroyed, Tāṭaka along with her son, set her heart upon afflicting that excellent saint Agastya.

भक्षार्थं जातसंरम्भा गर्जन्ती साभ्यधावत् ।
आपतन्तीं तु तां दृष्ट्वा अगस्त्यो भगवानृषिः ॥११॥
राक्षसत्वं भजस्वेति मारीचं व्याजहार सः ।

*bhakṣārthaṁ jātasamrambhā garjantī sābhyadhāvat ।
āpatantīm tu tām dṛṣṭvā agastyo bhagavānṛṣiḥ ॥11॥
rākṣasatvaṁ bhajasveti mārīchaṁ vyājahāra saḥ ।*

And enraged with Agastya, she rushed at him with a roar, intending to devour him. On seeing her thus rushing, that respectable saint, Agastya, said to Mārīcha, "Be a Rākṣasa."

अगस्त्यः परमामर्षस्ताटकामपि शप्तवान् ॥१२॥
पुरुषादी महायक्षी विकृता विकृतानना ।
इदं रूपं विहायाशु दारुणं रूपमस्तु ते ॥१३॥
*agastyah paramāmarṣastāṭakāmapī śaptavān ॥12॥
puruṣādī mahāyakṣī vikṛtā vikṛtānanā ।
idaṁ rūpaṁ vihāyāśu dāruṇaṁ rūpamastu te ॥13॥*

And, in exceeding wrath, Agastya also cursed Tāṭakā. O mighty Yakṣī, since in frightful guise with a frightful face you have desired to eat up a human being, you immediately leave this (your original) shape, and assume of a terrible form!

सैषा शापकृतामर्षां ताटका क्रोधमूर्च्छिता ।
देशमुत्सादयत्येनमगस्त्याचरितं शुभम् ॥१४॥
*saiṣā śāpakṛtāmarṣāṁ tāṭakā krodhamūrchchhitā ।
deśamutsādayatyenamagastyācharitaṁ śubham ॥14॥*

Thus cursed by Agastya, Tāṭakā, overwhelmed with rage, creates terror in this fair region, where Agastya carry on his austerities.

एनां राघव दुर्वृत्तां यक्ष परमदारुणाम् ।
गोब्राह्मणहितार्थाय जहि दुष्टपराक्रमाम् ॥ १५ ॥
enāṁ rāghava durvṛttāṁ yakṣa paramadāruṇām ।

gobrāhmaṇahitārthāya jahi duṣṭaparākramām ॥ 15 ॥

Do you, O descendant of Raghu, for the welfare of yogīs and kine, slay this exceedingly terrible Yakṣī of wicked ways and vile prowess!

नह्येनां शापसंसृष्टां कश्चिदुत्सहते पुमान् ।
निहन्तुं त्रिषु लोकेषु त्वामृते रघुनन्दन ॥१६॥

*nahyenām śāpasamsṛṣṭāṁ kaśchidutsahate pumān ।
nihantuṁ triṣu lokeṣu tvāmṛte raghunandana ॥16॥*

Nor, O son of Raghu, does any one in the three worlds, save you, dare to slay this Yakṣī born of curse.

नहि ते स्त्रीवधकृते घृणा कार्या नरोत्तम ।
चातुर्वर्ण्यहितार्थं हि कर्तव्यं राजसूनुना ॥१७॥

*nahi te strīvadhakṛte ghrṇā kāryā narottama ।
chāturvarṇyahitārthaṁ hi kartavyaṁ rājasūnunā ॥17॥*

Nor should you, O best of men, shrink from slaying a woman; for even this should be accomplished by a prince in the interests of the four Varṇas.

नृशंसमनृशंसं वा प्रजारक्षणकारणात् ।
पातकं वा सदोषं वा कर्तव्यं रक्षता सदा ॥१८॥

*nṛśaṁsamānṛśaṁsāṁ vā prajāraṁkṣaṇakāraṇāt ।
pātakaṁ vā sadoṣaṁ vā kartavyaṁ rakṣatā sadā ॥18॥*

Whether an act be cruel or otherwise, slightly or highly inhumane, it should for protecting the people, be performed by a ruler.

राज्यभारनियुक्तनामेष धर्मः सनातनः ।
अधर्म्यं जहि काकुत्स्थ धर्मो ह्यस्यां न विद्यते ॥१९॥

*rājyabhāranīyuktanāmeṣa dharmah sanātanaḥ ।
adharmyaṁ jahi kākutstha dharmo hyasyām na vidyate ॥19॥*

Of those engaged in the onerous task of government, even this is the eternal rule of conduct. Do you, O Kākutstha, slay this impious one; for she knows no dharma!

श्रूयते हि पुरा शक्रो विरोचनसुतां नृप ।
पृथिवीं हन्तुमिच्छन्तीं मन्थरामभ्यसूदयत् ॥ २० ॥

*śrūyate hi purā śakro virochanasutām nṛpa ।
prthivīm hantumichchhantīm mantharāmabhyasūdayat ॥20 ॥*

We hear, O king, that in days of yore, Śakra slew Virochana's daughter, Mantharā, who had intended to destroy the earth.

विष्णुना च पुरा राम भृगुपत्नी पतिव्रता ।
अनिन्द्रं लोकमिच्छन्तीं काव्यमाता निषूदिता ॥ २१ ॥

*viṣṇunā cha purā rāma bhṛgupatnī pativratā ।
anindram lokamichchhantī kāvyamātā niṣūditā ॥ 21 ॥*

And formerly, O Rāma, Viṣṇu destroyed Kāvya's mother, the devoted wife of Bhṛgu, who wanted to annihilate Indra.

एतैश्चान्यैश्च बहुभी राजपुत्रैर्महात्मभिः ।
अधर्मसहिता नार्यो हताः पुरुषसत्तमैः ।
तस्मादेनां घृणां त्यक्त्वा जहि मच्छासनानृप ॥ २२ ॥

*etaiśchānyaiścha bahubhī rājaputairmahātmabhiḥ ।
adharmasahitā nāryo hatāḥ puruṣasattamaiḥ ।
tasmādenām ghrṇām tyaktvā jahi machchhāsanānnṛpa ॥22 ॥*

By these as well as innumerable princes- foremost of men- have wicked women been slain. Therefore, O king, renouncing antipathy, do you, by my command, slay this one.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे पंचविंश सर्गः । ।

Thus ends the twenty-fifth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 26: ELIMINATION OF RĀKṢASĪ TĀḌAKĀ

Rāma encounters his first problem- Rākṣasī Tāḍakā, also called as Tāḍaka and eliminates her at the orders of sage Viśvāmitra. This is a crucial test put to Rāma by Viśvāmitra in ascertaining whether Rāma follows his dharma or not. Rāma eradicates Tāḍakā based on his self-confidence

मुनेर्वचनमक्लीबं श्रुत्वा नरवरात्मजः ।
राघवः प्राञ्जलिभूत्वा प्रत्युवाच दृढव्रतः ॥ १ ॥

*munervachanamaklībāṁ śrutvā naravarātmapajāḥ ।
rāghavaḥ prāñjalirbhūtvā pratyuvācha dṛḍhavrataḥ ॥ 1 ॥*

Hearing those bold words of the sage, the son of that foremost of men, Rāghava firm in his resolve, with folded hands answered.

पितुर्वचननिर्देशात् पितुर्वचनगौरवात् ।
वचनं कौशिकस्येति कर्तव्यमविशङ्कया ॥२॥
अनुशिष्टोऽस्म्ययोध्यायां गुरुमध्ये महात्मना ।
पित्रा दशरथेनाहं नावज्ञेयं हि तद्वचः ॥३॥

*piturvachananirdeśāt piturvachanagauravāt ।
vachanaṁ kauśikasyeti kartavyamaviśaṅkayā ॥2॥
anuśiṣṭo'smyayodhyāyāṁ gurumadhye mahātmanā ।
pitṛā daśarathenāhaṁ nāvajñeyaṁ hi tadvachaḥ ॥3॥*

In accordance with the desire of my sire and in order to glorify it, I ought fearlessly to do even as Kuśika's son says. And having been desired to that end while at Ayodhyā by that great one, my father Daśaratha, in the midst of the Gurus, I ought not to pass by your words.

सोऽहं पितुर्वचः श्रुत्वा शासनाद् ब्रह्मवादिनः ।
करिष्यामि न संदेहस्ताटकावधमुत्तमम् ॥४॥
*so'haṁ piturvachaḥ śrutvā śāsanād brahmavādināḥ ।
kariṣyāmi na saṁdehastāṭakāvadhamuttamam ॥4॥*

Therefore, commanded by that expounder of the Veda, I, agreeably to my father's mandate, will, without doubt, bring about the death of Tāṭakā.

गोब्राह्मणहितार्थाय देशस्य च हिताय च ।
तव चैवाप्रमेयस्य वचनं कर्तुमुद्यतः ॥५॥
*gobrāhmaṇahitārthāya deśasya cha hitāya cha ।
tava chaivāprameyasya vachanaṁ kartumudyataḥ ॥5॥*

And in the interests of Brahma-realized scholars, cows, and

Devas, I am ready to act as desired by you of immeasurable energy.

एवमुक्त्वा धनुर्मध्ये बद्धा मुष्टिमरिंदमः ।
 ज्याघोषमकरोत् तीव्रं दिशः शब्देन नादयन् ॥६॥
 तेन शब्देन वित्रस्तास्ताटकावनवासिनः ।
 ताटका च सुसंकुद्धा तेन शब्देन मोहिता ॥७॥
evamuktva dhanurmadhye baddhvā muṣṭimarimindamaḥ ।
jyāghoṣamakarot tīvraṁ diśaḥ śabdena nādayan ॥6॥
tena śabdena vitrastāstāṭakāvanavāsinaḥ ।
tāṭakā cha susaṁkruddhā tena śabdena mohitā ॥7॥

Having said this, that repressor of foes, with a clenched fist, made a thunderous missile sound, vibrating all directions. And at those sounds, the dwellers in Tāṭakā's forest were filled with perturbation, and Tāṭakā, also amazed at those sounds, became exceedingly wrathful.

तं शब्दमभिनिध्याय राक्षसी क्रोधमूर्च्छिता ।
 श्रुत्वा चाभ्यद्रवत् क्रुद्धा यत्र शब्दो विनिःसृतः ॥८॥
taṁ śabdamaḥbhiniḍhyāya rākṣasī krodhamūrchchitā ।
śrutvā chābhyadavat kruddhā yatra śabdo viniḥsṛtaḥ ॥8॥

And rendered almost insensible by anger, that Rākṣasī furiously rushed to the spot whence that sound had come.

तां दृष्ट्वा राघवः क्रुद्धां विकृतां विकृताननाम् ।
 प्रमामेनातिवृद्धां च लक्ष्मणं सोऽभ्यभाषत ॥९॥
tāṁ dṛṣṭvā rāghavaḥ kruddhāṁ vikṛtāṁ vikṛtānanām ।
pramāmenātivrddhāṁ cha lakṣmaṇaṁ so'bhyaḥbhāṣata ॥9॥

And beholding that frightful one of hideous visage and colossal proportions, transported with rage, Raghu's descendant spoke to Lakṣmaṇa,

पश्य लक्ष्मण यक्षिण्या भैरवं दारुणं वपुः ।
 भिद्येरन् दर्शनादस्या भीरूणां हृदयानि च ॥१०॥
paśya lakṣmaṇa yakṣiṇyā bhairavaṁ dāruṇaṁ vapuḥ ।
bhidyeraṁ darśanādasyā bhīrūṇāṁ hṛdayāni cha ॥10॥

Behold, O Lakṣmaṇa, the terrible and hideous body of yonder Yakṣiṇī! The sight of her strike terror into the hearts of even the brave.

एतां पश्य दुराधर्षा मायाबलसमन्विताम् ।

विनिवृत्तां करोम्यद्य हृतकर्णाग्रनासिकाम् ॥११॥

etāṁ paśya durādharṣāṁ māyābalasamanvitām ।

vinivṛttāṁ karomyadya hṛtakarṇāgranāsikām ॥11॥

Mark! This irrepressible one, expert in phantom warfare, will I oppose, and deprive her of ears and nose.

न ह्येनामुत्सहे हन्तुं स्त्रीस्वभावेन रक्षिताम् ।

वीर्यं चास्या गतिं चैव हन्यामिति हि मे मतिः ॥१२॥

na hyenāmutsahe hantum strīsvabhāvena rakṣitām ।

vīryaṁ chāsya gatiṁ chaiva hanyāmiti hi me matiḥ ॥12॥

But I dare not slay her, she being protected by virtue of her feminineness. I intend only to oppose her course, and deprive her of her prowess.

एवं ब्रुवाणे रामे तु ताटका क्रोधमूर्च्छिता ।

उद्यम्य बाहुं गर्जन्ती राममेवाभ्यधावत ॥ १३ ॥

evaṁ bruvāṇe rāme tu tāṭakā krodhamūrchchhitā ।

udyamya bāhuṁ garjantī rāmamevābhyadhāvata ॥ 13 ॥

As Rāma was speaking thus, Tāṭakā, deprived of sense through ire, uttering roars, with uplifted arms rushed against him.

विश्वामित्रस्तु ब्रह्मर्षिर्हकारेणाभिभर्त्स्य ताम् ।

स्वस्ति राघवयोरस्तु जयं चैवाभ्यभाषत ॥ १४ ॥

viśvāmitrastu brahmaṛṣirhaṁkāreṇābhībhartsya tām ।

svasti rāghavayorastu jayaṁ chaivābhyabhāṣata ॥ 14 ॥

And thereat the Brahmarṣi, Viśvāmitra, daunted her by "huṁ" sound and blessed descendants of Raghu for their victory.

उद्धुन्वाना रजो घोरं ताटका राघवावुभौ ।

रजोमेघेन महता मुहूर्तं सा व्यमोहयत् ॥१५॥

*uddhunvānā rajo ghoram tāṭakā rāghavāvubhau /
rajomeghena mahatā muhūrtaṁ sā vyamohayat ॥15॥*

And raising thick clouds of dust, Tāṭakā instantly surprised both the descendants of Raghu.

ततो मायां समास्थाय शिलावर्षेण राघवौ ।

अवाकिरत् सुमहतां ततश्चक्रोध राघवः ॥१६॥

*tato māyām sarmāsthāya śilāvarṣeṇa rāghavau /
avākirat sumahatām tataśchakrodha rāghavaḥ ॥16॥*

And then by resorting to phantom warefare, she began to pour upon them a mighty shower of crags which infuriated Raghu's descendant.

शिलावर्षं महत् तस्याः शरवर्षेण राघवः ।

प्रतिवार्योपधावन्त्याः करौ चिच्छेद पत्रिभिः ॥१७॥

*śilāvarṣam mahat tasyāḥ śaravarṣeṇa rāghavaḥ /
prativāryopadhāvantyāḥ karau chichchheda patribhiḥ ॥17॥*

And resisting that mighty shower of crags by combat missiles, Rāghava cut off her hands when she dared hm.

ततश्छिन्नभुजां श्रान्तामभ्याशे परिगर्जतीम् ।

सौमित्रिरकरोत् क्रोधाद्धतकर्णाग्रनासिकाम् ॥१८॥

*tataśchhinnabhujām śrāntāmabhyāśe parigarjatīm /
saumitrirakarot krodhāddhatakarnāgranāsikām ॥18॥*

And with the fore-parts of her arms lopped off, as she was roaring before them, Sumitrā's son waxing anger deprived her of her ears and nose.

कामरूपधरा सा तु कृत्वा रूपाण्यनेकशः ।

अन्तर्धानं गता यक्षी मोहयन्ती स्वमायया ॥१९॥

*kāmarūpadharā sā tu kṛtvā rūpāṇyanekaśaḥ /
antardhānam gatā yakṣī mohayantī svamāyayā ॥19॥*

Thereupon that one capable of assuming forms at will, began to assume various shapes; and to vanish from sight, bewildering her antagonists with her illusory displays.

अश्मवर्षं विमुञ्चन्ती भैरवं विचचार सा ।
 ततस्तावश्मवर्षेण कीर्यमाणौ समन्ततः ॥ २० ॥
 दृष्ट्वा गाधिसुतः श्रीमानिदं वचनमब्रवीत् ।
 अलं ते घृणया राम पापैषा दुष्टारिणी ॥ २१ ॥
 यज्ञविघ्नकरी यक्षी पुरा वर्धेत मायया ।
 वध्यतां तावदेवैषा पुरा संध्या प्रवर्तते ॥ २२ ॥
 रक्षांसि संध्याकाले तु दुर्धर्षाणि भवन्ति हि ।

*aśmavarṣaṁ vimuñchantī bhairavaṁ vichachāra sā ।
 tatastāvaśmavarṣeṇa kīryamāṇau samantataḥ ॥ 20 ॥
 dr̥ṣṭvā gādhisutaḥ śrīmānidaṁ vachanamabravīt ।
 alaṁ te ghr̥ṇayā rāma pāpaiṣā duṣṭvāriṇī ॥ 21 ॥
 yajñaviḡhṇakarī yakṣī purā vardheta māyayā ।
 vadyatāṁ tāvadevaiṣā purā saṁdhyā pravartate ॥ 22 ॥
 rakṣāṁsi saṁdhyākāle tu durdharṣāṇi bhavanti hi ।*

Terribly ranging the field, the Yakṣī hurled stones upon her antagonists. And beholding them enveloped on all sides by that craggy down pour, the auspicious son of Gādhi spoke these words, O Rāma, renounce your antipathy. This one of wicked ways is exceedingly impious. And this yajña-disturbing Yakṣī will, by virtue of her expertise in phantom-warefare, gain more and more power. Do you, therefore, before the arrival of dusk, slay her! The Rākṣasas are incapable of being controlled when evening sets in.

इत्युक्तः स तु तां यक्षीमश्मवृष्ट्याभिवर्षिणीम् ॥ २३ ॥
 दर्शयशब्दवेधित्वं तां रुरोध स सायकैः

*ityuktaḥ sa tu tāṁ yakṣīmaśmavṛṣṭyābhivarṣiṇīm ॥23 ॥
 darśayaśabdavedhitvaṁ tāṁ rurodha sa sāyakaiḥ*

Thus addressed, Rāma, displaying his skill in shooting at hearing of sounds, forestalled that Yakṣī hurling stones.

सा रुद्धा बाणजालेन मायाबलसमन्विता ॥ २४ ॥
 अभिदुद्राव काकुत्स्थं लक्ष्मणं च विनेदुषी ।
 तामापतन्तीं वेगेन विक्रान्तामशनीमिव ॥ २५ ॥
 शरेणोरसि विव्याध सा पपात ममार च ।

sā ruddhā bāṇajālena māyābalasamanvitā ॥ 24 ॥

*abhidudrāva kākutstham lakṣamaṇam cha vineduṣī /
tāmāpatantīm vegena vikrāntāmaśanīmiva ॥ 25 ॥
śareṇorasi vivyādha sā papāta mamāra cha /*

Being thus hemmed in with a network of missiles, she skilful in phantom warfare, rushed against Kākutstha and Lakṣmaṇa, uttering terrible roars. And as that Yakṣī, powerful like a thunder-bolt, was rushing on, Rāma shot at her chest, and thereat she dropped down and died.

तां हतां भीमसंकाशां दृष्ट्वा सुरपतिस्तदा ॥ २६ ॥
साधु साध्विति काकुत्स्थं सुराश्चाप्यभिपूजयन् ।

*tām hatām bhīmasaṅkāśāṁ dṛṣṭvā surapatistadā ॥ 26 ॥
sādhu sādhwiti kākutstham surāśchāpyabhipūjayan /*

Upon seeing that horrendous-shaped (grim-visaged) one slain, the lord of the Devas together with the Devas themselves hailed Kākutstha (Rāma)!

उवाच परमप्रीतः सहस्राक्षः पुरन्दरः ॥ २७ ॥
सुराश्च सर्वे संहृष्टा विश्वामित्रमथाब्रुवन् ।

*uvācha paramapritāḥ sahasrākṣaḥ purandaraḥ ॥ 27 ॥
surāścha sarve saṁhṛṣṭā viśvāmitramathābruvan /*

And exceedingly pleased, the Sahasrākṣa Purandara, together with the delighted Suras, said to Viśvāmitra.

मुने कौशिक भद्रं ते सेन्द्राः सर्वे मरुद्गणाः ॥ २८ ॥
तोषिताः कर्मणानेन स्नेहं दर्शय राघवे ।
प्रजापतेः कृशाश्वस्य पुत्रान् सत्यपराक्रमान् ॥ २९ ॥
तपोबलभृतो ब्रह्मन् राघवाय निवेदय ।

*mune kauśika bhadraṁ te sendrāḥ sarve marudgaṇāḥ ॥ 28 ॥
toṣitāḥ karmaṇānena snehaṁ darśaya rāghave /
prajāpateḥ kṛśāsvasya putrān satyaparākramān ॥ 29 ॥
tapobalabhṛto brahman rāghavāya nivedaya /*

O sage, O Kuśika's son, God bless you! all the Maruts with Indra at their head, have been pleased, now show your special favour upon Raghu's descendant and train him in the operation of weapons developed by Prajāpati Kṛśāsva, of true prowess,

and charged with the energy of *Tapah*.

पात्रभूतश्च ते ब्रह्मस्तवानुगमने रतः ॥ ३० ॥

कर्तव्यं सुमहत् कर्म सुराणां राजसूनुना ।

pātrabhūtaścha te brahmaṁstavānugamane rataḥ ॥ 30 ॥

kartavyam sumahat karma surāṇām rājasūnunā ।

And ever following you, he, O Brāhma-realized sage, is fit to receive them from you. And this son of the king is to accomplish a mighty task in the interests of the Devas.

एवमुक्त्वा सुराः सर्वे जग्मुर्दृष्टा विहायसम् ॥ ३१ ॥

विश्वामित्रं पूजयन्तस्ततः संध्या प्रवर्तते ।

evamuktva surāḥ sarve jagmurdṛṣṭā vihāyasam ॥ 31 ॥

viśvāmitram pūjayantastataḥ saṁdhyā pravartate ।

Saying this, the Suras, having paid homage to Viśvāmitra, joyfully entered the celestial regions.

ततो मुनिवरः प्रीतस्ताटकावधतोषितः ॥ ३२ ॥

मूर्ध्नि राममुपाग्राय इदं वचनमब्रवीत् ।

tato munivaraḥ prītastāṭakāvadhatōṣitaḥ ॥ 32 ॥

mūrdhni rāmamupāgrāya idaṁ vachanamabravīt ।

And now that best of sages, gratified at the elimination of Tāṭakā, kissed (smelt) Rāma's forehead and said these words,

इहाद्य रजनीं राम वसेम शुभदर्शन ॥ ३३ ॥

श्वः प्रभाते गमिष्यामस्तदाश्रमपदं मम ।

ihādya rajanīm rāma vasema śubhadarśana ॥ 33 ॥

śvaḥ prabhāte gamiṣyāmastadāśramapadam mama ।

Here, O Rāma of gracious presence, shall we pass the night; and tomorrow morning, we shall proceed to that Āśrama of mine.

विश्वामित्रवचः श्रुत्वा हृष्टो दशरथात्मजः ॥ ३४ ॥

उवास रजनीं तत्र ताटकाया वने सुखम् ।

viśvāmitravachaḥ śrutvā hr̥ṣṭo daśarathātmajaḥ ॥ 34 ॥

uvāsa rajanīm tatra tāṭakāyā vane sukham ।

Hearing Viśvāmitra's words, Daśaratha's son, glad at heart, happily passed that night in the forest of Tāṭakā.

मुक्तशापं वनं तच्च तस्मिन्नेव तदाहनि ।

रमणीयं विबभ्राज यथा चैत्ररथं वनम् ॥ ३५ ॥

muktaśāpaṁ vanaṁ tachcha tasmitreva tadāhani ।

ramaṇīyaṁ vibabhrāja yathā chaitrarathaṁ vanam ॥ 35 ॥

And being thus freed from terror of Tāṭakā, from that day forth that forest appeared charming, even like to the forest of Chaitraratha.

निहत्य तां यक्षसुतां स रामः

प्रशस्यमानः सुरसिद्धसंघैः ।

उदास तस्मिन् मुनिना सहैव

प्रभातवेलां प्रतिबोध्यमानः ॥ ३६ ॥

nihatya tām yakṣasutām sa rāmaḥ

praśasyamānaḥ surasiddhasaṁghaiḥ ।

udāsa tasmīn muninā sahaiva

prabhātaivelām pratibodhyamānaḥ ॥ 36 ॥

Having thus slain the Yakṣa's daughter, Rāma, honoured by Devas and Siddhas, spent that night with the sage, awakened by the latter at the break of day.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे षड्विंश सर्गः ।।

Thus ends the twenty-sixth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 27: VIŚVĀMITRA GAVE RĀMA MĀNTRIKA (DIVINE) MISSILES

Sage Viśvāmitra, satisfied with the work and conduct of Rāma in abiding by the orders of elders and performing the act that is assigned to him, gives many śāstras and divya astras (missiles) to Rāma. The weaponry is categorised mainly into two types. One is śāstra, operated by hands like a sword, lance or mace, etc. The other is astras - projectiles, missiles, etc., to be operated manually, by remote control or by mantra

(thought). This chapter lists out the māntrika (Divya) missiles that are given to Rāma, and in the next chapter, an account of some combat missiles, called *upasañhāra-astrās*, which can be used to nullify the enemy's missiles. In the endnote of this chapter, some verses describing the nature of *astras* are incorporated.

अथ तां रजनीमुष्य विश्वामित्रो महायशः ।

प्रहस्य राघवं बाक्यमुवाच मधुरस्वरम् ॥ १ ॥

atha tāṁ rajanīmuṣya viśvāmitro mahāyaśaḥ ।

prahasya rāghavaṁ bākyaṁuvācha madhurasvaram ॥ 1 ॥

Having passed that night, the illustrious Viśvāmitra, smiling complacently, sweetly spoke to Rāghava,

परितुष्टोऽस्मि भद्रं ते राजपुत्र महायशः ।

प्रीत्या परमया युक्तो ददाम्यस्त्राणि सर्वशः ॥ २ ॥

parituṣṭo'smi bhadraṁ te rājaputra mahāyaśaḥ ।

prītyā paramayā yukto dadāmyastrāṇi sarvaśaḥ ॥ 2 ॥

I am Pleased with you. God bless you, O highly famous prince! With supreme pleasure, do I grant you all the weapons.

देवासुरगणान् वापि सगन्धर्वोरगान् भुवि ।

यैरमित्रान् प्रसह्याजौ वशीकृत्य जयिष्यसि ॥ ३ ॥

devāsuraṅgān vāpi sagandharvoragān bhuvi ।

yairamitrān prasahyājau vaśīkṛtya jayiṣyasi ॥ 3 ॥

By means of which subduing such antagonists as Devas and Asuras backed on earth by Gandharvas and Uragas, you will in battle be crowned with victory.

तानि दिव्यानि भद्रं ते ददाम्यस्त्राणि सर्वशः ।

दण्डचक्रं महद् दिव्यं तव दास्यामि राघव ॥४॥

धर्मचक्रं ततो वीर कालचक्रं तथैव च ।

विष्णुचक्रं तथात्युग्रमैन्द्रं चक्रं तथैव च ॥५॥

tāni divyāni bhadraṁ te dadāmyastrāṇi sarvaśaḥ ।

daṇḍachakraṁ mahad divyaṁ tava dāsyāmi rāghava ॥4॥

dharmachakraṁ tato vīra kālachakraṁ tathaiṣa cha ।

*viṣṇuchakraṁ tathātyugramaindraṁ chakraṁ tathaiva
cha ॥5 ॥*

All those divine weapons, God bless you, I will confer upon you. And I will confer upon you, O Rāghava, the divine and mighty *Daṇḍachakra*, and *Dharmachakra*, and also *Kālachakra*. And, O foremost of men, I will confer upon you the fierce *Viṣṇuchakra*, and *Indrachakra*.

Note: Chakras are discus type special missiles operated by mantra (thought) which were developed by various experts in ancient times.

वज्रमस्त्रं नरश्रेष्ठ शैवं शूलवरं तथा ।
अस्त्रं ब्रह्मशिरश्चैव ऐषीकमपि राघव ॥६ ॥
ददामि ते महाबाहो ब्राह्ममस्त्रमनुत्तमम् ।
गदे द्वे चैव काकुत्स्थ मोदकीशिखरी शुभे ॥७ ॥
प्रदीप्ते नरशार्दूल प्रयच्छामि नृपात्मज ।
धर्मपाशमहं राम कालपाशं तथैव च ॥८ ॥
वारुणं पाशमस्त्रं च ददाम्यहमनुत्तमम् ।

*vajramastraṁ naraśreṣṭha śaivam śūlavaraṁ tathā ।
astraṁ brahmaśīraśchaiva aiṣīkamapi rāghava ॥6 ॥
dadāmi te mahābāho brāhmamastramanuttamam ।
gade dve chaiva kākutstha modakīśīkharī śubhe ॥7 ॥
pradīpte naraśārdūla prayachchhāmi nṛpātmaja ।
dharmapāśamaham rāma kālapāśaṁ tathaiva cha ॥8 ॥
vāruṇaṁ pāśamastraṁ cha dadāmyahamanuttamam ।*

The weapons like Vajra, Siva's Śūlavara, Brahmaśīra, Aiṣīka, O mighty-armed descendant of Raghu! And, O tiger among men, I will, O king's son, train you in the development and operation of the matchless Brahmāstra, and, O Kākutstha, the two excellent maces, the flaming Modakī and Śīkharī. And, O Rāma, I will confer upon you Dharmapāśa, and Kālapāśa, and the excellent Varunapāśa.

Note: Pāśa was a weapon which was used to capture enemy.

अशनी द्वे प्रयच्छामि शुष्कर्द्रे रघुनन्दन ॥९ ॥

ददामि चास्त्रं पैनाकमस्त्रं नारायणं तथा ।
 आग्नेयमस्त्रं दयितं शिखरं नाम नामतः ॥ १० ॥
 वायव्यं प्रथमं नाम ददामि तव चानघ ।

āsanī dve prayachchhāmi śuṣkārdre raghunandana ॥9॥
dadāmi chāstram painākamastram nārāyaṇam tathā ।
āgneyamastram dayitam śikharam nāma nāmataḥ ॥ 10 ॥
vāyavyam prathamam nāma dadāmi tava chānagha ।

O descendant of Raghu, O devoid of pāpa, I will grant you the two Aśanis [laser missiles both Śuṣka (wet) and Ārdra (dry) types], and the Pināka missile, the Nārāyaṇa missile, the Āgneya missile called Śikhara, and the Vāyavya missile, called Prathama.

अस्त्रं हयशिरो नाम क्रौञ्चमस्त्रं तथैव च ॥ ११ ॥
 शक्तिद्वयं च काकुत्स्थ ददामि तव राघव ।

astram hayaśiro nāma krauñchamastram tathaiva cha ॥ 11 ॥
śaktidvayam cha kākutstha dadāmi tava rāghava ।

O Rāghava, I will give you training for developing and operating missiles called Hayaśiras, and the Krauñca. I will also provide you with two Śaktis, O Kākutstha.

कङ्कालं मुसलं घोरं कापालमथ किङ्किणीम् ॥१२॥
 वधार्थं रक्षसा यानि ददाम्येतानि सर्वशः ।

kaṅkālam musalam ghoram kāpālamatha kiṅkiṇīm ॥12॥
vadhārtham rakṣasā yāni dadāmyetāni sarvaśaḥ ।

And I will give you Kaṅkāla, and the dreadful Muśala, and Kapāla, and Kiṅkiṇī - all those that are intended for slaughtering Rākṣasas.

वैद्याधरं महास्त्रं च नन्दनं नाम नामतः ॥१३॥
 असिरत्नं महाबाहो ददामि नृपरात्मज ।
 गान्धर्वमस्त्रं दयितं मोहनं नाम नामतः ॥ १४ ॥
 प्रस्वापनं प्रशमनं दद्वि सौम्यं च राघव ।

vaidyādharam mahāstram cha nandanam nāma nāmataḥ ॥13॥
asiratnam mahābāho dadāmi nṛparātmaja ।
gāndharvamastram dayitam mohanam nāma nāmataḥ ॥ 14 ॥
prasvāpanam prasamanam dadmi saumyam cha rāghava ।

And, O long-armed one, O son of the best of men, I will give you the excellent missile developed by Vidyādhara, and that excellent scimitar named Nandana, and the favourite Gandharva missile, Mohana, Prasvāpana, Praśamana, and Saumya named missiles, O Rāghava!

वर्षणं शोषणं चैव संतापनविलापने ॥ १५ ॥

मादनं चैव दुर्धर्षं कन्दर्पदयितं तथा ।

गान्धर्वमस्त्रं दयितं मानवं नाम नामतः ॥ १६ ॥

पैशाचमस्त्रं दयितं मोहनं नाम नामतः ।

प्रतीच्छ नरशार्दूल राजपुत्र महायशः ॥ १७ ॥

varṣaṇaṁ śoṣaṇaṁ chaiva saṁtāpanavilāpane ॥ 15 ॥

mādanaṁ chaiva durdharṣaṁ kandarpadayitaṁ tathā ।

gāndharvamastraṁ dayitaṁ mānavaṁ nāma nāmataḥ ॥16 ॥

paiśāchamastraṁ dayitaṁ mohanaṁ nāma nāmataḥ ।

pratīchchha naraśārdūla rājaputra mahāyaśaḥ ॥17 ॥

O tiger among men, do you accept missiles causing Varṣaṇa (rain), Śoṣaṇa (dryness), and Santāpana (heat), and Vilāpana (liquefaction), and Mādana (intoxication) hard to resist, beloved of Kandarpa, and that favourite Gandharva missile, Mānava missile, and the favourite Piśāca missile, O highly famous prince.

तामसं नरशार्दूल सौमनं च महाबलम् ।

संवर्तं चैव दुर्धर्षं मौसलं च नृपात्मज ॥ १८ ॥

सत्यमस्त्रं महाबाहो तथा मायामयं परम् ।

सौरं तेजःप्रभं नाम परतेजोऽपकर्षणम् ॥१९ ॥

सोमस्त्रं शिशिरं नाम त्वाष्ट्रमस्त्रं सुदारुणम् ।

दारुणं च भगस्यापि शीतेषुमथ मानवम् ॥२० ॥

tāmasaṁ naraśārdūla saumanam cha mahābalaṁ ।

saṁvartam chaiva durdharṣaṁ mausalaṁ cha nṛpātmaja ॥18

satyamastraṁ mahābāho tathā māyāmayam param ।

sauram tejaḥprabham nāma paratejo'pakarṣaṇam ॥19 ॥

somāstraṁ śīśīraṁ nāma tvāṣṭramastraṁ sudāruṇam ।

dāruṇam cha bhagasyāpi śīleṣumatha mānavam ॥20 ॥

You, O long-armed Rāma, immediately accept the Tāmasa

missile (causing darkness), O tiger among men, and take the exceedingly powerful Saumana missile, irrepressible Saṁvarta and Mauśala missiles, O son of the king, and take the Satya missile, the supreme Māyāmaya missile, and the Saura missile. Accept this Tejaprabhā missile capable of depriving foes of their power and brilliance, and the missiles known as Soma, Śīsira, Tvāṣṭra, and the terrible Dāruṇa missile belonging to Bhaga, and Siteṣu, and Mānava missiles.

एतान् राम महाबाहो कामरूपान् महाबलान् ।

गृहाण परमोदारान् क्षिप्रमेव नृपात्मज ॥ २१ ॥

etān rāma mahābāho kāmārūpān mahābalān ।

gṛhāṇa paramodārān kṣiprameva nṛpātmaja ॥ 21 ॥

O long-armed king's son, Rāma! receive instantly all these powerful missiles which can be modified as per requirement.

स्थितस्तु प्राङ्मुखो भूत्वा शुचिर्मुनिवरस्तदा ।

ददौ रामाय सुप्रीतो मन्त्रग्राममनुत्तमम् ॥ २२ ॥

sthitastu prāṇmukho bhūtvā śuchirmunivarastadā ।

dadau rāmāya supṛīto mantragrāmamanuttamam ॥ 22 ॥

Then with his face turned towards the east, that foremost of Munis having purified himself, gladly gave the mantras for the operation of these māntrika (divine) missiles to Rāma.

सर्वसंग्रहणं येषां दैवतैरपि दुर्लभम् ।

तान्यस्त्राणि तदा विप्रो राघवाय न्यवेदयत् ॥ २३ ॥

sarvasaṁgrahaṇaṁ yeṣāṁ daivatairapi durlabham ।

tānyastrāṇi tadā vipro rāghavāya nyavedayat ॥23 ॥

Parśurāma also gave to Rāghava all those māntrika missiles, of which are difficult even to be obtained by the Devas.

जपतस्तु मुनेस्तस्य विश्वामित्रस्य धीमतः ।

उपतस्थुर्महार्हाणि सर्वाण्यस्त्राणि राघवम् ॥ २४ ॥

ऊचुश्च मुदिता रामं सर्वे प्राञ्जलयस्तदा ।

इमे च परमोदार किंकरास्तव राघव ॥ २५ ॥

यद्यदिच्छसि भद्रं ते तत्सर्वं करवाम वै ।

*japatastu munestasya viśvāmitrasya dhīmataḥ ।
 upatasthurmahārḥaṇi sarvāṇyastrāṇi rāghavam ॥24 ॥
 ūchuścha muditā rāmaṁ sarve prāñjalayastadā ।
 ime cha paramodāra kimkarāstava rāghava ॥ 25 ॥
 yadyadichchasi bhadraṁ te tatsarvaṁ karavāma vai ।*

As that intelligent sage, Viśvāmitra, chanted mantras, all those invaluable weapons appeared before that descendant of Raghu and as if they, with folded hands and well-pleased, were addressing Rāma - O highly generous one, we are your servants, O Rāghava. Whatever you wish, God bless you, shall by all means be accomplished by us.

Note: Here the weapons were not actually addressing Rāma, but appeared before Rāma as if ensuring him of their full support.

ततो रामः प्रसन्नात्मा तैरित्युक्तो महाबलैः ॥ २६ ॥
 प्रतिगृह्य च काकुत्स्थः समालभ्य च पाणिना ।
 मानसा मे भविष्यध्वमिति तान्यभ्यचोदयत् ॥ २७ ॥

*tato rāmaḥ prasannātmā tairityukto mahābalaīḥ ॥ 26 ॥
 pratigrhya cha kākutsthaḥ samālabhya cha pāṇinā ।
 mānasā me bhaviṣyadhvamiti tānyabhyachodayat ॥ 27 ॥*

Thus Kākutstha Rāma with a delighted heart, accepting them, touched them with his hand, and said, now you will be operated by me.

ततः प्रीतमना रामो विश्वामित्रं महामुनिम् ।
 अभिवाद्य महातेजा गमनायोपचक्रमे ॥ २८ ॥
*tataḥ prītamanā rāmo viśvāmitraṁ mahāmuniṁ ।
 abhivādya mahātejā gamanāyopachakrame ॥ 28 ॥*

Then the exceedingly resplendent Rāma, well pleased, paying reverence to the great sage, Viśvāmitra, prepared to set out.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे सप्तविंश सर्गः ।।

Thus ends the twenty-seventh sarga of Bālakāṇḍa of the

Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 28: VIŚVĀMITRA TEACHES RĀMA ABOUT THE WITHDRAWAL OF MISSILES

Rāma requests sage Viśvāmitra to teach him the technique of withdrawal of māntika missiles. Sage Viśvāmitra teaches him the technique, and while they proceed further in their journey, they have a chance to see a picturesque forest on their way, and Rāma enquires about it.

प्रतिगृह्य ततोऽस्त्राणि प्रहृष्टवदनः शुचिः ।

गच्छन्नेव च काकुत्स्थो विश्वामित्रमथाब्रवीत् ॥ १ ॥

pratigṛhya tato'strāṇi prahṛṣṭavadanaḥ śuciḥ ।

gachchhanneva cha kākutstho viśvāmitramathābravīt ॥ 1 ॥

Having received those weapons with purity, Kākutstha while proceeding with a complacent countenance, spoke these words to sage Viśvāmitra—

गृहीतास्त्रोऽस्मि भगवन् दुराधर्षः सुरैरपि ।

अस्त्राणां त्वहमिच्छामि संहारान् मुनिपुङ्गव ॥ २ ॥

grhītāstro'smi bhagavan durādharṣaḥ surairapi ।

astrāṇāṃ tvahamichchāmi saṁhārān munipuṅgava ॥ 2 ॥

O adorable one, I have received these weapons, incapable of being repressed even by the Devas themselves. Now, O best of sages, I would like to learn their withdrawal technique.

Note: During the Rāmāyaṇa period, technology was so advanced that the weapons could be withdrawn, even after their operation.

एवं ब्रुवति काकुत्स्थे विश्वामित्रो महातपाः ।

संहारान् व्याजहाराथ धृतिमान् सुव्रतः शुचिः ॥ ३ ॥

evam bruvati kākutsthe viśvāmitro mahātapāḥ ।

saṁhārān vyājahārātha dhṛtimān suvrataḥ śuciḥ ॥ 3 ॥

Upon Kākutstha's uttering this, Viśvāmitra of high austerities, endowed with patience, of excellent saṅkalpa, and

pure in heart, communicated to him the technique along with mantras for withdrawing those weapons.

सत्यवन्तं सत्यकीर्तिं धृष्टं रभसमेव च ।
 प्रतिहारतरं नाम पराङ्मुखमवाङ्मुखम् ॥ ४ ॥
 लक्ष्यालक्ष्याविमौ चैव दृढनाभसुनाभकौ ।
 दशाक्षशतवक्त्रौ च दशशीर्षशतोदरौ ॥ ५ ॥
 पद्मनाभमहानाभौ दुन्दुनाभस्वनाभकौ ।
 ज्योतिषं शकुनं चैव नैरास्यविमलावुभौ ॥ ६ ॥
 यौगंधरविनिद्रौ च दैत्यप्रमथनौ तथा ।
 शुचिबाहुर्महाबाहुर्निष्कलिर्विरुचस्तथा ।
 सार्चिमाली धृतिमाली वृत्तिमान् रुचिरस्तथा ॥ ७ ॥
 पितृयः सौमनसश्चैव विधूतमकरावुभौ ।
 परवीरं रतिं चैव धनधान्यौ च राघव ॥ ८ ॥
 कामरूपं कामरुचिं मोहमावरणं तथा ।
 जृम्भकं सर्पनाथं च पन्थानवरुणौ तथा ॥ ९ ॥
 कृशाश्वतनयान् राम भास्वरान् कामरूपिणः ।
 प्रतीच्छ मम भद्रं ते पात्रभूतोऽसि राघव ॥ १० ॥

*satyavantam satyakīrtim dhṛṣṭam rabhasameva cha ।
 pratihārataram nāma parāṇmukhamavāṇmukham ॥4 ॥
 lakṣayālakṣayāvimau chaiva dṛḍhanābhasunābhakau ।
 daśākṣaśatavaktrau cha daśaśīrṣaśatodarau ॥5 ॥
 padmanābhamahānābhau dundunābhasvanābhakau ।
 jyotiṣam śakunaṁ chaiva nairāsyavimalāvubhau ॥6 ॥
 yaugarandharavinidrau cha daityapramathanau tathā ।
 śuchibāhurmahābāhurniṣkalirviruchastathā ।
 sārchimālī dhṛtimālī vṛttimān ruchirastathā ॥7 ॥
 pītrayaḥ saumanasaśchaiva vidhūtamakarāvubhau ।
 paravīram ratim chaiva dhanadhānyau cha rāghava ॥8 ॥
 kāmārūpaṁ kāmāruchiṁ mohamāvaraṇam tathā ।
 jṛmbhakaṁ sarpanātham cha panthānavaruṇau tathā ॥9 ॥
 kṛśāśvatanayān rāma bhāsvarān kāmārūpiṇaḥ ।
 pratīchchha mama bhadram te pātrabhūto'si rāghava ॥10 ॥*

After teaching him the technique of withdrawing missiles, Viśvāmitra gave Rāma some more weapons that were left out in the first phase of teaching. Do you, O Rāma, learn the technique of operation of missiles named Satyavat, Satyakīrti, Dhṛṣṭa,

Rabhasa, Pratihāratara, Parāṇimukha, Avāṇmukha, and also Lakṣya, Alakṣya, Dṛḍhanābha, Sunābha, Daśākṣa, Śatavaktra, Daśasīrṣa, Śatodara, Padmanābha, Mahanābha, Indunābha, Svanābha, Jyotiṣa, Śakuna, Nairāṣya, Vimāla, Yaugandhara, Vinidra, and the two Daityapramathanas, and Śuchibāhu, Mahābāhu, Niṣkali, Virucha, Archimāli, Dhṛtimāli, Vṛttimān, Ruchira, Pitrya, Saumansa, Vidhuta, Makara, Karavīra, Rati, Dhana, and Dhānya, O Rāghava, and Kāmarūpa, Kāmaruchi, Moha, Āvaraṇa and Jṛmbhaka, Sarpanātha, Panthāna, and Varuṇa, these missiles developed by Kṛṣāśva, O Rāma are radiant and can be modified as per requirement. And, God bless you, O descendant of Raghu, you are worthy to receive these missiles.

बाढमित्येव काकुत्स्थः प्रहृष्टेनान्तरात्मना ।

दिव्यभास्वरदेहाश्च मूर्तिमन्तः सुखप्रदाः ॥ ११ ॥

केचिदङ्गारसदृशाः केचित् धूमोपमास्तथा ।

चन्द्रार्कसदृशाः केचित् प्रह्वाञ्जलिपुटास्तथा ॥ १२ ॥

रामं प्राञ्जलयो भूत्वाब्रुवन् मधुरभाषिणः ।

इमे स्म नरशार्दूल शाधि किं करवाम ते ॥ १३ ॥

bāḍhamityeva kākutsthaḥ prahr̥ṣṭenāntarātmanā ।

divyabhāsvavaradehāścha mūrtimantaḥ sukhapradāḥ ॥ 11 ॥

kechidaṅgārasadṛśāḥ kechit dhūmopamāstathā ।

chandrārkasadṛśāḥ kechit prahvāñjalipuṭāstathā ॥ 12 ॥

rāmaṁ prāñjalayo bhūtvābruvan madhurabhāṣiṇaḥ ।

ime sma naraśārdūla śādhi kiṁ karavāma te ॥ 13 ॥

Thereupon, Kākutstha with an overflowing heart with delight, said, "So be it!" And those weapons appeared before Rāma with shining radiation, and their visible shapes and made him happy. And some of them were like (live) coals; and some comparable to smoke; and some were like to the Sun or the Moon. It appeared as if with folded hands, they were speaking to Rāma in sweet voice, "O chief of men, here we are! Do you command as to what we are to do on your behalf."

गम्यतामिति तानाह यथेयं रघुनन्दनः ।

मानसाः कार्यकालेषु साहाय्यं मे करिष्यथ ॥ १४ ॥

gamyatāmiti tānāha yatheyam raghunandanaḥ /
mānasāḥ kāryakāleṣu sāhāyyam me kariṣyatha || 14 ||

Then the descendant of Raghu said, "Go back to your launch pads! Now reside in my mind, do assist me at the hour of need!"

अथ ते रामामच्य कृत्वा चापि प्रदक्षिणम् ।
 एवमस्त्विति काकुत्स्थमुक्त्वा जग्मुर्यथागतम् ॥ १५ ॥
 स च तान् राघवो ज्ञात्वा विश्वामित्रं महामुनिम् ।
 गच्छन्नेवाथ मधुरं श्लक्ष्णं वचनमब्रवीत् ॥ १६ ॥
 किमेतन्मेघसंकाशं पर्वतस्याविदूरतः ।
 वृक्षषण्डमितो भाति परं कौतूहलं हि मे ॥ १७ ॥
atha te rāmāmantraya kṛtvā chāpi pradakṣiṇam /
evamastviti kākutsthamuktvā jagmuryathāgatam || 15 ||
sa cha tān rāghavo jñātvā viśvāmitraṁ mahāmuniṁ /
gachchhannevātha madhuraṁ ślakṣaṇam
vachanamabravīt ||16 ||
kimetanmeghasaṁkāśaṁ parvatasyāvidūrataḥ /
vṛkṣakhaṇḍamito bhāti paraṁ kautūhalaṁ hi me || 17 ||

Thereupon with the permission of Rāma, and having gone round him, they returned to their launch pads. Having learned the operation and withdrawal of various missiles, Kākutstha asked Viśvāmitra in a very sweet and soft voice, "What is yonder grove of trees by the hill, appearing like clouds? Great is my curiosity."

दर्शनीयं मृगाकीर्णं मनोहरमतीव च ।
 नानाप्रकारैः शकुनैर्वल्गुभाषैरलंकृतम् ॥ १८ ॥
darśanīyaṁ mṛgākīrṇaṁ manoharamatīva cha /
nānāprakāraiḥ śakunairvalgubhāṣairalanīkṛtam || 18 ||

It is picturesque, abounds in beasts and is exceedingly charming. It is adorned with various birds chirping sweetly.

निःसृताः स्मो मुनिश्रेष्ठ कान्ताराद् रोमहर्षणात् ।
 अनया त्वगच्छामि देशस्य सुखवत्तया ॥ १९ ॥
niḥsṛtāḥ smo muniśreṣṭha kāntārād romaharṣaṇāt /

anayā tvavagachchhāmi deśasya sukhavattayā ॥ 19 ॥

Now, O foremost of sages, we have come out of a romantic forest and from the pleasantness attaching to this place, I have come to a conclusion.

सर्वं मे शंस भगवन् कस्याश्रमपदं त्विदम् ।
सम्प्राप्ता यत्र ते पापा ब्रह्मघ्ना दुष्टचारिणः ॥ २० ॥
तव यज्ञस्य विघ्नाय दुरात्मानो महामुने ।
भगवंस्तस्य को देशः सा यत्र तव याज्ञिकी ॥ २१ ॥
रक्षितव्या क्रिया ब्रह्मन् मया वध्याश्च राक्षसाः ।
एतत् सर्वं मुनिश्रेष्ठ श्रोतुमिच्छाम्यहं प्रभो ॥ २२ ॥

*sarvaṁ me śaṁsa bhagavan kasyāśramapadaṁ tvidam ।
samprāptā yatra te pāpā brahmaghñā duṣṭachārīṇaḥ ॥20 ॥
tava yajñasya vighñāya durātmāno mahāmune ।
bhagavaṁstasya ko deśaḥ sā yatra tava yājñikī ॥ 21 ॥
rakṣitavyā kriyā brahman mayā vadhyāścha rākṣasāḥ ।
etat sarvaṁ muniśreṣṭha śrotumichchhāmyaham prabho ॥22*

Tell me, O Bhagvan, whose Āśram is this? Have we, O eminent sage, reached that spot where dwell those wicked minded wretches of impious deeds, given to slaughtering Brahma-realized yogīs, who disturb your yajña? Where, O adorable one, is that Āśrama, repairing to which, O Brāhma-realized sage, I am to protect your yajña and to slay the Rākṣasas? All this, O foremost of sages, I desire to hear from you.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे अष्टाविंश सर्गः ।।

Thus ends the twenty-eighth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 29: HISTORY OF VĀMANA

Rāma and Lakṣmaṇa inquisitively enquired into the Siddha-āśrama that once belonged to Viṣṇu took birth as Vāmana. Viśvāmitra narrates about it and how Vāmana, eradicated evil on earth. It is a suggestion to Rāma from sage Viśvāmitra to do likewise in this birth of Rāma also.

अथ तस्याप्रमेयस्य वचनं परिपृच्छतः ।

विश्वामित्रो महातेजा व्याख्यातुमुपचक्रमे ॥ १ ॥

atha tasyāprameyasya vachanam paripṛchchataḥ ।

viśvāmitro mahātejā vyākhyātumupachakrame ॥ 1 ॥

Hearing those words of Rāma of unparalleled prowess, who had asked the question, the highly resplendent sage Viśvāmitra answered.

इह राम महाबाहो विष्णुर्देवनमस्कृतः ।

वर्षाणि सुबहूनीह तथा युगशतानि च ॥ २ ॥

तपश्चरणयोगार्थमुवास सुमहातपाः ।

एष पूर्वाश्रमो राम वामनस्य महात्मनः ॥ ३ ॥

iha rāma mahābāho viṣṇurdevanamaskṛtaḥ ।

varṣāṇi subahūniha tathā yugaśatāni cha ॥ 2 ॥

tapaścharaṇayogārthamuvāsa sumahātapāḥ ।

eṣa pūrvāśramo rāma vāmanasya mahātmanaḥ ॥ 3 ॥

In this Āśrama, O long-armed Rāma, Viṣṇu of great asceticism respected by all Devas, for years upon years, and hundreds of Yugas, dwelt for carrying on his austerities and Yoga. This, O Rāma, was formerly the Āśrama of the great Vāmana.

सिद्धाश्रम इति ख्यातः सिद्धो ह्यत्र महातपाः ।

एतस्मिन्नेव काले तु राजा वैरोचनिर्बलिः ॥ ४ ॥

निर्जित्य दैवतगणान् सेन्द्रान् सहमरुद्गणान् ।

कारयामास तद्राज्यं त्रिषु लोकेषु विश्रुतः ॥ ५ ॥

siddhāśrama iti khyātaḥ siddho hyatra mahātapāḥ ।

etasminneva kāle tu rājā vairochanirbaliḥ ॥ 4 ॥

nirjitya daivatagaṇān sendrān sahamarudgaṇān ।

kārayāmāsa tadrājyaṁ triṣu lokeṣu viśrutaḥ ॥ 5 ॥

This famed as Siddhāśrama because of observing great tapaḥ (asceticism) by that great ascetic. And it came to pass that at this time Virochana's son, king Bālī; having vanquished the Devas with Indra and the Maruts, established his dominion, famous in the three worlds.

यज्ञं चकार सुमहानसुरेन्द्रो महाबलः ।
 बलेस्तु यजमानस्य देवाः साग्निपुरोगमाः ।
 समागम्य स्वयं चैव विष्णुमूचुरिहा श्रमे ॥ ६ ॥

*yajñam chakāra sumahānasurendro mahābalaḥ ।
 balestu yajamānasya devāḥ sāgnipurogamāḥ ।
 samāgamya svayaṁ chaiva viṣṇumūchurihā śrame ॥ 6 ॥*

That mighty chief of the asuras (Bali) performed a yajña and as Balī was performing that yajña, the Devas with Agni at their head, coming to Viṣṇu himself at this Āśrama, addressed him saying,

बलिर्वैरोचनिर्विष्णो यजते यज्ञमुत्तमम् ।
 असमाप्तव्रते तस्मिन् स्वकार्यमभिपद्यताम् ॥ ७ ॥

*balirvairochanirviṣṇo yajate yajñamuttamam ।
 asamāptavrate tasmin svakāryamabhipadyatām ॥ 7 ॥*

Virochana's son, Balī, O Viṣṇu, is doing a grand yajña. Do you, before the yajña is finished, accomplish your own job of protecting the Devas.

ये चैनमभिवर्तन्ते याचितार इतस्ततः ।
 यच्च यत्र यथावच्च सर्वे तेभ्यः प्रयच्छति ॥ ८ ॥

*ye chainamabhivartante yāchitāra itastataḥ ।
 yachcha yatra yathāvachcha sarve tebhyaḥ prayachchhati ॥ 8 ॥*

He duly donates to people coming to him from various regions whatever they ask for.

स त्वं सुरहितार्थाय मायायोगमुपाश्रितः ।
 वामनत्वं गतो विष्णो कुरु कल्याणमुत्तमम् ॥ ९ ॥

*sa tvaṁ surahitārthāya māyāyogamupāśritaḥ ।
 vāmanatvaṁ gato viṣṇo kuru kalyāṇamuttamam ॥ 9 ॥*

O Viṣṇu, resorting to illusory power of yoga, assuming a Dwarf form, accomplish the good of the Devas.

एतस्मिन्नन्तरे राम कश्यपोऽग्निसमप्रभः ।
 अदित्या सहितो राम दीप्यमान इवौजसा ॥ १० ॥
 देवीसहायो भगवान् दिव्यं वर्षसहस्रकम् ।

व्रतं समाप्य वरदं तुष्टाव मधुसूदनम् ॥ ११ ॥

*etasminnantare rāma kaśyapo'gnisamaprabhaḥ /
adityā sahito rāma dīpyamāna ivaujasā ॥ 10 ॥
devīśahāyo bhagavān divyaṁ varṣasahasrakam /
vrataṁ samāpya varadaṁ tuṣṭāva madhusūdanam ॥11 ॥*

In the meantime, O Rāma, the honourable Kaśyapa resembling fire in splendour, and flaming in energy, having the company and with the assistance of the divine Aditi, concluded his Vrata observed since thousands of years, began to appreciate Viṣṇu, the bestower of boon and the destroyer of Madhu.

तपोमयं तपोराशिं तपोमूर्तिं तपात्मकम् ।
तपसा त्वां सुतप्तेन पश्यामि पुरुषोत्तमम् ॥ १२ ॥
तमुवाच हरिः प्रीतः कश्यपं गतकल्मषम् ।
वरं वरय भद्रं ते वरार्होऽसि मतो मम ॥ १३ ॥

*tapomayaṁ taporāśiṁ tapomūrtiṁ tapātmakam /
tapasā tvāṁ sutaptaṇa paśyāmi puruṣottamam ॥ 12 ॥
tamuvācha hariḥ prītaḥ kaśyapaṁ gatakalmaṣam /
varaṁ varaya bhadraṁ te varārho'si mato mama ॥13 ॥*

I can behold you, O best of men, by means of high austerities that you practise austerities, you have accumulated austerities, you are the embodiment of austerities and you are made of austerities. Thereupon exceedingly pleased, Hari spoke to Kaśyapa, with his pāpas purged off, saying, Ask for a boon! O gentleman. I think you deserve a boon.

तच्छ्रुत्वा वचनं तस्य मारीचः कश्यपोऽब्रवीत् ।
अदित्या देवतानां च मम चैवानुयाचितम् ॥१४ ॥
वरं वरद सुप्रीतो दातुमर्हसि सुव्रत ।
पुत्रत्वं गच्छ भगवन्नदित्या मम चानघ ॥१५ ॥

*tachchhrutvā vachanaṁ tasya mārīchaḥ kaśyapo'bravīt /
adityā devatānāṁ cha mama chaivānuyāchitam ॥14 ॥
varaṁ varada suprīto dātumarhasi suvrata /
putratvaṁ gachchha bhagavannadityā mama chānagha ॥15 ॥*

Hearing these words of his, Marīchi's son, Kaśyapa, said, Aditi, the Devatās, and I myself, beseech you this, and, O

bestower of boons, it behove you well pleased to confer on us this boon, O you abider of sañkalpa! O devoid of pāpa, take birth as my son in Aditi.

भ्राता भव यवीयांस्त्वं शक्रस्यासुरसूदन ।
 शोकार्तानां तु देवानां साहाय्यं कर्तुमर्हसि ॥ १६ ॥
bhrātā bhava yavīyāṁstvaṁ śakrasyāsurasūdana ।
śokārtānām tu devānām sāhāyyaṁ kartumarhasi ॥ 17 ॥

Become the younger brother of Śakra, O destroyer of Asuras. It behove you to help the Devas afflicted with grief.

अयं सिद्धाश्रमो नाम प्रसादात् ते भविष्यति ।
 सिद्धे कर्मणि देवेश उत्तिष्ठ भगवन्नितः ॥ १८ ॥
ayaṁ siddhāśrama nāma prasādāt te bhaviṣyati ।
siddhe karmaṇi deveśa uttiṣṭha bhagavannitaḥ ॥ 18 ॥

And this place through your grace will be known as by the name Siddhāśrama. Leave this place, O lord of the Devas, after the work has been accomplished.

अथ विष्णुर्महातेजा अदित्यां समजायत ।
 वामनं रूपमास्थाय वैरोचनिमुपागमत् ॥ १९ ॥
atha viṣṇurmahātejā adityāṁ samajāyata ।
vāmanaṁ rūpamāsthāya vairochanimupāgamat ॥ 19 ॥

And accordingly Viṣṇu of great resplendence took his birth in Aditi. And assuming the form of a Vāmana, he presented himself before Virochana's son.

त्रीन् पदानथ भिक्षित्वा प्रतिगृह्य च मेदिनीम् ।
 आक्रम्य लोकाँल्लोकार्थी सर्वलोकहिते रतः ॥ २० ॥
 महेन्द्राय पुनः प्रादान्नियम्य बलिमोजसा ।
 त्रैलोक्यं स महातेजाश्चक्रे शक्रवशं पुनः ॥ २१ ॥
trīn padānatha bhikṣitvā pratigṛhya cha medinīm ।
ākramya lokāṁllokārthī sarvalokahite rataḥ ॥20 ॥
mahendrāya punaḥ prādānniyamya balimojasā ।
trailokyaṁ sa mahātejāśchakre śakravaśaṁ punaḥ ॥ 21 ॥

And then asking for as much earth as could be covered by

three footsteps, that one ever engaged in the welfare of all creatures; with the object of compassing the good of all, stood occupying the three worlds. That one of exceeding energy restrained Bali, and again made the three worlds subject to Indra's control.

तेनैव पूर्वमाक्रान्त आश्रमः श्रमनाशनः ।
मयापि भक्त्या तस्यैव वामनस्योपभुज्यते ॥ २२ ॥
एनमाश्रममायान्ति राक्षसा विघ्नकारिणः ।
अत्र ते पुरुषव्याघ्र हन्तव्या दुष्टचारिणः ॥ २३ ॥

*tenaiva pūrvamākrānta āśramaḥ śramaṇāśanaḥ ।
mayāpi bhaktyā tasyaiva vāmanasyopabhuḥyate ॥ 22 ॥
enamāśramamāyānti rākṣasā vighnakāriṇaḥ ।
atra te puruṣavyāghra hantavyā duṣṭachāriṇaḥ ॥ 23 ॥*

Formerly he used to dwell in this Āśrama capable of removing fatigue. I also reside in this Āśrama as a mark of respect to Vāmana. But this Āśrama is infested by Rākṣasas creating disturbance in daily activities. O lion among men, here you should eliminate those ones of wicked ways.

अद्य गच्छामहे राम सिद्धाश्रममनुत्तमम् ।
तदाश्रमपदं तात तवाप्येतद् यथा मम ॥ २४ ॥
*adya gachchhāmahe rāma siddhāśramamanuttamam ।
tadāśramapadaṁ tāta tavāpyetad yathā mama ॥ 24 ॥*

Today, O Rāma, we shall repair to this supremely excellent Siddhāśrama. And this Āśrama, O my child, is as much yours as mine.

इत्युत्त्वा परमप्रीतो गृह्य रामं सलक्ष्मणम् ।
प्रविशन्नाश्रमपदं व्यरोचत महामुनिः ।
शशीव गतनीहारः पुनर्वसुसमन्वितः ॥ २५ ॥
*ityuktvā paramaprito gr̥hya rāmaṁ salakṣmaṇam ।
praviśannāśramapadaṁ vyarochata mahāmuniḥ ।
śāsīva gatanīhāraḥ punarvasusamanvitaḥ ॥ 25 ॥*

Saying this, taking Rāma and Lakṣmaṇa, the great sage, experiencing exceeding delight, entered that Āśrama, and

appeared graceful, like with the Moon emerged from mist in conjunction with the *Punarvasu* stars.

तं दृष्ट्वा मुनयः सर्वे सिद्धाश्रमनिवासिनः ।

उत्पत्योत्पत्य सहसा विश्वामित्रमपूजयन् ॥ २६ ॥

यथार्हं चक्रिरे पूजां विश्वामित्राय धीमते ।

तथैव राजपुत्राभ्यामकुर्वन्नतिथिक्रियाम् ॥ २७ ॥

taṁ dṛṣṭvā munayaḥ sarve siddhāśramanivāsinaḥ ।

utpatyotpatya sahasā viśvāmitramapūjayan ॥ 26 ॥

yathārhaṁ chakrire pūjāṁ viśvāmitrāya dhīmate ।

tathaiva rājaputrābhyāmakurvannatithikriyām ॥ 27 ॥

Beholding Viśvāmitra, the sages inhabiting Siddhāśrama, suddenly rising in joy, honoured that intelligent one, and extended to the princes the rites of hospitality.

मुहूर्तमथ विश्रान्तौ राजपुत्रावरिंदमौ ।

प्राञ्जली मुनिशार्दूलमूचतू रघुनन्दनौ ॥ २८ ॥

muhūrtamatha viśrāntau rājaputrāvarindamau ।

prāñjalī muniśārdūlamūchatū raghunandanau ॥ 28 ॥

Having reposed for a while, those unreproved princes, the descendants of Raghu, with folded hands, addressed that foremost of sages.

अद्यैव दीक्षां प्रविश भद्रं ते मुनिपुंगव ।

सिद्धाश्रमोऽयं सिद्धः स्यात् सत्यमस्तु वचस्तव ॥ २९ ॥

adyaiva dīkṣāṁ praviśa bhadraṁ te munipuṅgava ।

siddhāśramo'yaṁ siddhaḥ syāt satyamastu vachastava ॥ 29 ॥

Be you even today initiated to the ceremony. let you be blessed with wellbeing, O best of sages! Let the name of Siddhāśrama verily become fruitful, and let your words come true!

एवमुक्तो महातेजा विश्वामित्रो महानृषिः ।

प्रविवेश तदा दीक्षां नियतो नियतेन्द्रियः ॥ ३० ॥

कुमारावपि तां रात्रिमुषित्वा सुसमाहितौ ।

प्रभातकाले चोत्थाय पूर्वां संध्यामुपास्य च ॥ ३१ ॥

प्रशुची परमं जप्यं समाप्य नियमेन च ।

हुताग्निहोत्रमासीनं विश्वामित्रमवन्दताम् ॥ ३२ ॥

*evamukto mahātejā viśvāmitro mahānṛṣiḥ ।
praviveśa tadā dikṣāṁ niyato niyatendriyaḥ ॥ 30 ॥
kumārāvapi tāṁ rātrimuṣitvā susamāhitau ।
prabhātakāle chotthāya pūrvāṁ saṁdhyāṁupāśya cha ॥31 ॥
praśuchī paramaṁ jāpyaṁ samāpya niyamena cha ।
hutāgnihotramāsīnaṁ viśvāmitramavandatām ॥32 ॥*

Thus addressed, that highly resplendent great sage, with his senses under restraint, caused himself to be initiated into the yajña. And both princes Rāma and Lakṣmaṇa, having passed the night pleasantly, rose in the morning; and having finished their morning sandhyā, with purity and self-restraint, chanted the mantras, performed Agnihotra, and addressed to Viśvāmitra, who was seated.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे एकोनत्रिंशः सर्गः ।।

Thus ends the twenty-ninth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 30: HISTORY OF SIDDHĀŚRAMA

Rāma and Lakṣmaṇa while safeguarding the yajña of Sage Viśvāmitra for six days and nights, on the last night Rākṣasas named Mārīcha and Subāhu come to hinder the yajña. Rāma acts deftly and hits out Mārīcha to a long distance, but kills the other, namely Subāhu. Rāma thus makes the yajña of sage Viśvāmitra a success.

अथ तौ देशकालज्ञौ राजपुत्रावरिन्दमौ ।

देशे काले च वाक्यज्ञावब्रूतां कौशिकं वचः ॥ १ ॥

*atha tau deśakālajñau rājaputrāvarinḍamau ।
deśe kāle cha vākyaññāvabrūtāṁ kauśikaṁ vachaḥ ॥1 ॥*

Then those princes, repressors of foes, cognizant of place, and time, thus spoke to Kuśika's son keeping in view of that particular time and place.

भगवञ्छ्रोतुमिच्छावो यस्मिन् काले निशाचरौ ।

संरक्षणीयौ तौ ब्रूहि नातिवर्तेत तत्क्षणम् ॥ २ ॥

*bhagavañchhrotumichchhāvo yasmin kāle nisācharau /
samrakṣaṇīyau tau brūhi nātivarteta tatkṣaṇam ॥2 ॥*

O Bhagvan! tell us as to the time when we should oppose those rangers of the night! Let not that hour pass away!

एवं ब्रुवाणौ काकुत्स्थौ त्वरमाणौ युयुत्सया ।

सर्वे ते मुनयः प्रीताः प्रशशंसुर्नृपात्मजौ ॥३ ॥

*evam bruvāṇau kākutsthau tvaramāṇau yuyutsayā /
sarve te munayaḥ prītāḥ praśaśamsurnṛpātmajau ॥3 ॥*

Upon the two Kākutsthas' saying this, and finding them prompt for the encounter, those sages well-pleased, appreciated the sons of the king.

अद्यप्रभृति षड्रात्रं रक्षतां राघवौ युवाम् ।

दीक्षां गतो ह्येष मुनिर्मौनित्वं च गमिष्यति ॥४ ॥

*adyaprabhṛti ṣaḍrātraṁ rakṣatām rāghavau yuvām /
dīkṣām gato hyeṣa munirmaunitvaṁ cha gamiṣyati ॥4 ॥*

For six nights from today on, you should protect us. This sage has been initiated into the yajña, and must, therefore, observe taciturnity.

तौ तु तद्वचनं श्रुत्वा राजपुत्रौ यशस्विनौ ।

अनिद्रं षडहोरात्रं तपोवनमरक्षताम् ॥ ५ ॥

उपासांचक्रतुर्वीरौ यत्तौ परमधन्विनौ ।

ररक्षतुर्मुनिवरं विश्वामित्रमरिंदमौ ॥ ६ ॥

*tau tu tadvachanam śrutvā rājaputrau yaśasvinau /
anidraṁ ṣaḍahorātraṁ tapovanamarakṣatām ॥5 ॥
upāsāṁchakraturvīrau yattau paramadhanvinau /
rarakṣaturmunivaram viśvāmitramarindamau ॥6 ॥*

Hearing these words of theirs, those illustrious princes, renouncing sleep, began to guard the Āśrama day and night; and those heroic and versed in dhanurvedyā protected that best of sages and subduer of enemies.

अथ काले गते तस्मिन् षष्ठेऽहनि तदागते ।

सौमित्रिमब्रवीद् रामो यत्तो भव समाहितः ॥ ७ ॥

*atha kāle gate tasmin śaṣṭhe'hani tadāgate /
saumitrimabravīd rāmo yatto bhava samāhitaḥ ॥ 7 ॥*

When time had thus gone by and the sixth day had arrived, Rāma said to Sumitrā's son. Being well equipped, be you vigilant!

रामस्यैवं ब्रुवाणस्य त्वरितस्य युयुत्सया ।
प्रज्ज्वाल ततो वेदिः सोपाध्यायपुरोहिता ॥ ८ ॥
सदर्भचमससुक्का ससमित्कुसुमोच्चया ।
विश्वामित्रेण सहिता वेदिर्ज्ज्वाल सत्विजा ॥ ९ ॥

*rāmasyaivam bruvāṇasya tvaritasya yuyutsayā /
prajajvāla tato vediḥ sopādhyāyapurohitā ॥8 ॥
sadarbhachamasasukkā sasamitkusumochchayā /
viśvāmitreṇa sahitaḥ vediḥprajvāla sartvijā ॥9 ॥*

When Rāma, being eager for encounter, had said this, the fire in the altar of yajña, furnished with Kuśa (sacred grass), Chamas (drink vessels), Sruvā (oblation spoon), samidhās (firewood- sticks) and flowers, flared up suddenly brightening the Chief officiator of yajña, Viśvāmitra and other purohitas around it.

मन्त्रवच्च यथान्यायं यज्ञोऽसौ सम्प्रवर्तते ।
आकाशे च महाञ्छब्दः प्रादुरासीद् भयानकः ॥ १० ॥

*mantravachcha yathānyāyaṁ yajño'sau sampravartate /
ākāśe cha mahāñchhabdaḥ prādurāsīd bhayānakaḥ ॥ 10 ॥*

While the yajña was proceeding well towards its conclusion with the chanting of mantras, there arose a mighty and dreadful uproar in the sky.

आवार्य गगनं मेघो यथा प्रावृषि दृश्यते ।
तथा मायां विकुर्वाणौ राक्षसावभ्यधावताम् ॥ ११ ॥
मारीचश्च सुबाहुश्च तयोरनुचरास्तथा ।
आगम्य भीमसंकाशा रुधिरौघानवासृजन् ॥ १२ ॥

*āvārya gaganam megho yathā prāvṛṣi dṛśyate /
tathā māyām vikurvāṇau rākṣasāvabhyadhāvatām ॥ 11 ॥*

*mārīchaścha subāhuścha tayoranucharāstathā /
āgamyā bhīmasaṁkāśā rudhiraughānavāsrjan ॥12 ॥*

As in the rains, masses of clouds appear enveloping the firmament, two Rākṣasas, in a wizardly manner began to rush towards the altar. And Mārīca and Subāhu together with their followers coming in dreadful forms, began to shower down blood.

तां तेन रुधिरौघेण वेदिं वीक्ष्य समुक्षिताम् ।
सहसाभिद्रुतो रामस्तानपश्यत् ततो दिवि ॥ १३ ॥
तावापतन्तौ सहसा दृष्ट्वा राजीवलोचनः ।
लक्ष्मणं त्वभिसम्प्रेक्ष्य रामो वचनमब्रवीत् ॥ १४ ॥

*tām tena rudhiraughena vedim vīkṣaya samukṣitām /
sahasābhidruto rāmastānapaśyat tato divi ॥ 13 ॥
tāvāpatantau sahasā dṛṣṭvā rājīvalochanaḥ /
lakṣmaṇam tvabhisamprekṣaya rāmo vachanamabravīt ॥14 ॥*

On seeing the altar deluged with gore, Rāma suddenly rushed forward, and behold them in the sky and suddenly seeing them rushing, the lotus-eyed Rāma fixing his gaze at Lakṣmaṇa, said.

पश्य लक्ष्मण दुर्वृत्तान् राक्षसान् पिशिताशनान् ।
मानवास्त्रसमाधूताननिलेन यथा घनान् ॥ १५ ॥
करिष्यामि न संदेहो नोत्सहे हन्तुमीदृशान् ।

*paśya lakṣmaṇa durvṛttān rākṣasān piśitāśanān /
mānavāstrasamādhūtānanilena yathā ghanān ॥15 ॥
kariṣyāmi na saṁdeho notsahe hantumīdṛśān /*

Behold O Lakṣmaṇa, by means of a Mānava weapon, I shall, without doubt, drive away the wicked, ill-behaved and flesh-eating Rākṣasas with the help of Manava missile (missile developed by Manu), even as the wind drive away clouds before it. Surely I cannot bring myself to slay such as these.

इत्युक्त्वा वचनं रामश्चापं संधाय वेगवान् ॥१६ ॥
मानवं परमोदारमस्त्रं परमभास्वरम् ।
विक्षेप परमक्रुद्धो मारीचोरसि राघवः ॥१७ ॥

ityuktvā vachanam rāmaśchāpaṁ saṁdhāya vegavān ॥16 ॥
mānavam paramodāramastraṁ paramabhāsvaram ।
vipkṣepa paramakruddho mārīchorasi rāghavaḥ ॥17 ॥

Saying this, that descendant of Raghu, Rāma, in vehemence fixing on his missile launcher an exceedingly powerful and dazzling Mānava missile, delivered it in great wrath at Mārīcha's chest.

स तेन परमास्त्रेण मानवेन समाहतः ।
 सम्पूर्णं योजनशतं क्षिप्तः सागरसम्प्लवे ॥ १८ ॥
sa tena paramāstreṇa mānavena samāhataḥ ।
sampūrṇam yojanaśataṁ kṣiptaḥ sāgarasamplave ॥ 18 ॥

And hit by that foremost of mānava missiles, Mārīcha dropped in the midst of the ocean at a sheer distance of hundred *Yojanas*.

विचेतनं विघूर्णन्तं शीतेषुबलपीडितम् ।
 निरस्तं दृश्य मारीचं रामो लक्ष्मणमब्रवीत् ॥ १९ ॥
vichetanam vighūrṇantaṁ śīteṣubalapīḍitam ।
nirastaṁ dṛśya mārīchaṁ rāmo lakṣmaṇamabravīt ॥ 19 ॥

Finding Mārīcha senseless, whirling, hit by Śīteṣu named missile (developed by Manu), Rāma said to Lakṣmaṇa.

लक्ष्मण शीतेषु मानवं मनुसंहितम् ।
 मोहयित्वा नयत्येनं न च प्राणैर्वियुज्यते ॥ २० ॥
lakṣmaṇa śīteṣu mānavam manusamhitam ।
mohayitvā nayatyenam na cha prāṇairviyujyate ॥ 20 ॥

Behold, O Lakṣmaṇa, the effect this Śīteṣu named missile developed by Manu. It carries off the targeted person depriving him of his senses, without taking his life.

इमानपि वधिष्यामि निर्घृणान् दुष्टचारिणः ॥
 राक्षसान् पापकर्मस्थान् यज्ञघ्नान् रुधिराशनान् ॥ २१ ॥
imānapi vadhiṣyāmi nirghṛṇān duṣṭachāriṇaḥ ॥
rākṣasān pāpakarmasthān yajñaghnān rudhirāśanān ॥ 21 ॥

But these shameless, wicked, and blood-drinking Rākṣasas,

delighting in wrong-doing, these disturbers of yajñas, will I slaughter.

इत्युत्त्वा लक्ष्मणं चाशु लाघवं दर्शयन्निव ।
 विगृह्य सुमहच्चास्त्रमाग्रेयं रघुनन्दनः ॥ २२ ॥
 सुबाहूरसि चिक्षेप स विद्धः प्रापतद् भूवि ।
 शेषान् वायव्यमादाय निजघ्नान् महायशाः ।
 राघवः परमोदारो मुनीनां मुदमावहन् ॥ २३ ॥

ityuktvā lakṣmaṇaṁ chāśu lāghavaṁ darśayanniva ।
vigṛhya sumahachchāstramāgneyaṁ raghunandanaḥ ॥ 22 ॥
subāhūrasi chikṣepa sa viddhaḥ prāpatad bhūvi ।
śeṣān vāyavyamādāya nijaghāna mahāyaśāḥ ।
rāghavaḥ paramodāro munīnām mudamāvahan ॥ 23 ॥

Having said this, and showing to Lakṣmaṇa his quickness, Raghu's descendant delivered a powerful *Āgneya* missile at Subāhu. Hit by that missile, he fell down upon the ground. Then the illustrious and exceedingly generous Rāghava killed the rest with the Vāyavya missile, bringing delight to those sages.

स हत्वा राक्षसान् सर्वान् यज्ञघ्नान् रघुनन्दनः ।
 ऋषिभिः पूजितस्तत्र यथेन्द्रो विजये पुरा ॥ २४ ॥
sa hatvā rākṣasān sarvān yajñaghnān raghunandanaḥ ।
ṛṣibhiḥ pūjitatatra yathendro vījaye purā ॥ 24 ॥

Having destroyed all those Rākṣasas disturbing yajñas, Raghu's descendant was honoured by the Ṛṣis, such as Indra in day of yore, after having vanquished the Asuras.

अथ यज्ञे समाप्ते तु विश्वामित्रो महामुनिः ।
 निरीतिका दिशो दृष्ट्वा काकुत्स्थमिदमब्रवीत् ॥ २५ ॥
atha yajñe samāpte tu viśvāmitro mahāmuniḥ ।
nirītikā diśo dṛṣṭvā kākutsthāmidamabravīt ॥ 25 ॥

When the yajña had been completed, the great sage Viśvāmitra, beholding all sides cleared of Rākṣasas, spoke to Kākutstha.

कृतार्थोऽस्मि महाबाहो कृतं गुरुवचस्त्वया ।

सिद्धाश्रममिदं सत्यं कृतं वीर महायशः ।

स हि रामं प्रशस्यैवं ताभ्यां संध्यामुपागमत् ॥ २६ ॥

kṛtārtho'smi mahābāho kṛtaṁ guruvachastvayā ।

siddhāśramamidaṁ satyaṁ kṛtaṁ vīra mahāyaśaḥ ।

sa hi rāmaṁ praśasyaivam tābhyāṁ saṁdhyāupāgamat ॥26

O long-armed one, I have got my wish fulfilled; and you have executed your father's mandate. O illustrious hero, you have truly made this a Siddhāśrama. Having thus extolled Rāma, he took Rāma and Lakṣmaṇa, to perform his evening sandhyā.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे त्रिंशः सर्गः । ।

Thus ends the thirteenth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 31: RĀMA SAFEGUARDS VIŚVĀMITRA'S YAJÑA

Sage Viśvāmitra travels to Mithilā kingdom to attend a yajña of King Janaka and also to see the auspicious missile launcher of Śiva that has been kept in the palace of Janaka for ages. The other sages suggest to Rāma that he, too, may go over there along with them to see that marvellous missile launcher. They all proceed from Siddhāśrama towards River Soṇa, a tributary of Gaṅgā, and camp on its bank for a night.

अथ तां रजनीं तत्र कृतार्थौ रामलक्ष्मणौ ।

उषतुर्मुदितौ वीरौ प्रहृष्टेनान्तरात्मना ॥ १ ॥

atha tāṁ rajanīm tatra kṛtārthau rāmalakṣmaṇau ।

uṣaturmuditaṁ vīrau prahṛṣṭenāntarātmanā ॥ 1 ॥

Those heroes, Rāma and Lakṣmaṇa, their objective having secured, with glad hearts passed that night there.

प्रभातायां तु शर्वय कृतपौर्वाह्निकक्रियौ ।

विश्वामित्रमृषींश्चान्यान् सहितावभिजग्मतुः ॥ २ ॥

prabhātāyāṁ tu śarvaya kṛtapaurvāhnikakriyau ।

viśvāmitramṛṣīṁśchānyān sahitāvabhijagmatuḥ ॥2 ॥

And when the night had passed away and the morning had come, they together appeared before the saint, Viśvāmitra and the rest.

अभिवाद्य मुनिश्रेष्ठं ज्वलन्तमिव पावकम् ।

ऊचतुः परमोदारं वाक्यं मधुरभाषिणौ ॥ ३ ॥

abhivādya muniśreṣṭhaṁ jvalantamiva pāvakam ।

ūchatuḥ paramodāraṁ vākyaṁ madhurabhāṣiṇau ॥3 ॥

Having saluted that foremost of sages resembling flaming fire, they addressed him in gentle and sweet voice.

इमौ स्म मुनिशार्दूल किंकरौ समुपागतौ ।

आज्ञापय मुनिश्रेष्ठ शासनं करवाव किम् ॥ ४ ॥

imau sma muniśārdūla kiṅkarau samupāgatau ।

ājñāpaya muniśreṣṭha śāsaṇaṁ karavāva kim ॥4 ॥

These servants of yours, O best of sages, have come before you. Command, O best of sages, what are we to execute now?

एवमुक्ते तयोर्वाक्ये सर्वं एक महर्षयः ।

विश्वामित्रं पुरस्कृत्य रामं वचनमब्रुवन् ॥ ५ ॥

evamukte tayorvākye sarvaṁ eka maharṣayaḥ ।

viśvāmitraṁ puraskṛtya rāmaṁ vachanamabruvan ॥ 5 ॥

Thus addressed by them the Maharṣis with Viśvāmitra at their head spoke thus to Rāma.

मैथिलस्य नरश्रेष्ठ जनकस्य भविष्यति ।

यज्ञः परमधर्मिष्ठस्तत्र यास्यामहे वयम् ॥ ६ ॥

maithilasya naraśreṣṭha janakasya bhaviṣyati ।

yajñaḥ paramadharmaṣṭhastatra yāsyāmahe vayam ॥ 6 ॥

A highly significant yajña, O foremost of men, is to be conducted by Mithilā's king, Janaka. Thither shall we repair.

त्वं चैव नरशार्दूल सहास्माभिर्गमिष्यसि ।

अद्भुतं च धनूरत्नं तत्र त्वं द्रष्टुमर्हसि ॥ ७ ॥

tvaṁ chaiva naraśārdūla sahāsmābhirgamiṣyasi ।

adbhutaṁ cha dhanūratnaṁ tatra tvaṁ draṣṭumarhasi ॥7 ॥

And you, O tiger among men, must accompany us, and there behold a wonderful jewel of a missile.

तद्धि पूर्व नरश्रेष्ठ दत्तं सदसि दैवतैः ।

अप्रमेयबलं घोरं मखे परमभास्वरम् ॥ ८ ॥

taddhi pūrvam naraśreṣṭha dattaṁ sadasi daivataiḥ ।

aprameyabalaṁ ghoram makhe paramabhāsvaram ॥ 8 ॥

And formerly this dreadful and exceedingly effulgent missile of unparalleled power was given by the Devas at the yajña (to king Devarata).

नास्य देवा न गन्धर्वा नासुरा न च राक्षसाः ।

कर्तुमारोपणं शक्ता न कथंचन मानुषाः ॥ ९ ॥

nāsyā devā na gandharvā nāsuraṁ na cha rākṣasāḥ ।

kartumāropaṇam śaktā na katharīchana mānuṣāḥ ॥ 9 ॥

Neither Devas nor Gandharvas, neither Asuras nor Rākṣasas nor humans, can launch it.

धनुषस्तस्य वीर्यं हि जिज्ञासन्तो महीक्षितः ।

न शेकुरारोपयितुं राजपुत्रा महाबलाः ॥ १० ॥

dhanuṣastasya vīryam hi jijñāsanto mahīkṣitaḥ ।

na śekurāropayitum rājaputrā mahābalāḥ ॥ 10 ॥

And desirous of being acquainted with the power of this missile, many kings and princes came, but they, in spite of their mighty strength, failed to launch it.

तद्धनूर्नरशार्दूल मैथिलस्य महात्मनः ।

तत्र द्रक्ष्यसि काकुत्स्थ यज्ञं च परमाद्भुतम् ॥ ११ ॥

taddhanurnaraśārdūla maithilasya mahātmanah ।

tatra drakṣyasi kākutstha yajñam cha paramādbhutam ॥ 11 ॥

There, O Kākutstha, you will have a chance to behold that missile belonging to the great king of Mithilā, as well as his exceedingly wonderful yajña.

तद्धि यज्ञफलं तेन मैथिलेनोत्तमं धनुः ।

याचितं नरशार्दूल सुनाभं सर्वदैवतैः ॥ १२ ॥

*taddhi yajñaphalaṁ tena maithilenottamaṁ dhanuḥ ।
yāchitaṁ naraśārdūla sunābhaṁ sarvadaivataiḥ ॥ 12 ॥*

That rare missile launcher, O lion among men, had been solicited by Mithilā's king as the fruit of his yajña; and the Devas gave it to him.

आयागभूतं नृपतेस्तस्य वेश्मनि राघव ।
अर्चितं विविधैर्गन्धैर्धूपैश्चागुरुगन्धिभिः ॥१३॥
*āyāgabhūtaṁ nṛpatestasya veśmani rāghava ।
architaṁ vividhairgandhairdhūpaischāgurugandhibhiḥ ॥13 ॥*

Now, O descendant of Raghu, in the residence of the king, the missile decorated with aroma of agarwood tree and various other incenses is displayed during the festival of dhanurveda.

एवमुक्त्वा मुनिवरः प्रस्थानमकरोत् तदा ।
सर्षिसङ्घः सकाकुत्स्थ आमन्त्र्य वनदेवताः ॥ १४ ॥
*evamuktvā munivaraḥ prasthānamakarot tadā ।
sarṣisaṅghaḥ sakākutstha āmantraya vanadevatāḥ ॥ 14 ॥*

This having been said, that foremost of sages, in company with Kākutstha and the Ṛṣis, departed. On the eve of setting out, he addressed the forest dwellers as-

स्वस्ति वोऽस्तु गमिष्यामि सिद्धः सिद्धाश्रमादहम् ।
उत्तरे जाह्नवीतीरे हिमवन्तं शिलोच्चयम् ॥ १५ ॥
*svasti vo'stu gamiṣyāmi siddhaḥ siddhāśramādaham ।
uttare jāhnavītīre himavantaṁ śīlochchayam ॥ 15 ॥*

Good Luck! I will, with my desire fulfilled, go from this Siddhāśrama to the Himalayas north of the Jāhnavī (Gaṅgā).

इत्युक्त्वा मुनिशार्दूलः कौशिकः स तपोधनः ।
उत्तरां दिशमुद्दिश्य प्रस्थातुमुपचक्रमे ॥ १६ ॥
*ityuktvā muniśārdūlaḥ kauśikaḥ sa tapodhanaḥ ।
uttarāṁ diśamuddiśya prasthātumupachakrame ॥ 16 ॥*

Having said this, that tiger-like sage, Kuśika's son, an ascetic, set out in a northerly direction.

तं व्रजन्तं मुनिवरमन्वगादनुसारिणाम् ।

शकटीशतमात्रं तु प्रयाणे ब्रह्मवादिनाम् ॥ १७ ॥

taṁ vrajantaṁ munivaramanvagādanusāriṇām ।

śakaṭīśatamātraṁ tu prayāṇe brahmavādinām ॥ 17 ॥

And as that best of sages proceeded, he was followed by Brahma-realized yogīs, carrying the yajña material on an hundred carts.

मृगपक्षिगणाश्चैव सिद्धाश्रमनिवासिनः ।

अनुजग्मुर्महात्मानं विश्वामित्रं तपोधनम् ॥ १८ ॥

mṛgapakṣigaṇāśchaiva siddhāśramanivāsinaḥ ।

anujagmurmahātmānaṁ viśvāmitraṁ tapodhanam ॥ 18 ॥

Birds and beasts dwelling in Siddhāśrama followed the high-souled Viśvāmitra, a great ascetic.

निवर्तयामास ततः सर्षिसङ्घः स पक्षिणः ।

ते गत्वा दूरमध्वानं लम्बमाने दिवाकरे ॥ १९ ॥

वासं चक्रुर्मुनिगणाः शोणाकूले समाहिताः ।

तेऽस्तं गते दिनकरे स्नात्वा हुतहुताशनाः ॥ २० ॥

विश्वामित्रं पुरस्कृत्य निषेदुरमितौजसः ।

रामोऽपि सहसौमित्रिर्मुनींस्तानभिपूज्य च ॥ २१ ॥

जग्रतो निषसादाथ विश्वामित्रस्य धीमतः ।

nivartayāmāsa tataḥ sarṣisaṅghaḥ sa pakṣiṇaḥ ।

te gatvā dūramadhvānaṁ lambamāne divākare ॥ 19 ॥

vāsaṁ chakrurmuniṇaṇāḥ śoṇākūle samāhitāḥ ।

te'staṁ gate dinakare snātvā hutahutāśanāḥ ॥ 20 ॥

viśvāmitraṁ puraskṛty niṣeduramitaujasaḥ ।

rāmo'pi sahasaumitrirmunīmstānabhipūjya cha ॥ 21 ॥

jagrato niṣasādātha viśvāmitrasya dhīmataḥ ।

Having proceeded a long way, when the sun was sloping down, the ascetics rested on the banks of the Śoṇa. And when the sun had set, having bathed and offered oblations to the fire of yajña, those ascetics of immeasurable energy, placing Viśvāmitra in their front, sat down. Rāma also, together with Lakṣmaṇa, having paid homage to those sages, sat down before the intelligent Viśvāmitra.

अथ रामो महातेजा विश्वामित्रं तपोधनम् ॥ २२ ॥

पप्रच्छ मुनिशार्दूलं कौतूहलसमन्वितम् ।

भगवन् को न्वयं देशः समृद्धवनशोभितः ॥ २३ ॥

श्रोतुमिच्छामि भद्रं ते वक्तुमर्हसि तत्त्वतः ।

atha rāmo mahātejā viśvāmitraṁ tapodhanam ॥ 22 ॥

paprachchha muniśārdūlaṁ kautūhalasamanvitam ।

bhagavan ko nvayaṁ deśaḥ samṛddhavanaśobhitaḥ ॥ 23 ॥

śrotumichchhāmi bhadrāṁ te vaktumarhasi tattvataḥ ।

Then Rāma of great effulgence, out of curiosity, asked that foremost of sages, Viśvāmitra, a great ascetic, ‘O honourable, what country is this, graced with richness of woods? I am desirous of hearing this, let you be blessed, kindly let me know this in reality.

नोदितो रामवाक्येन कथयामास सुव्रतः ।

तस्य देशस्य निखिलमृषिमध्ये महातपाः ॥ २४ ॥

nodito rāmaivākyena kathayāmāsa suvrataḥ ।

tasya deśasya nikhilamṛṣimadhye mahātapāḥ ॥ 24 ॥

Thus addressed by Rāma, that one of the high austerities and excellent saṅkalpa began amid the Ṛṣis to describe the luxury of that region.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे एकत्रिंशः सर्गः ।।

Thus ends the thirty-first sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki

SARGA 32 :RĀMA'S VISIT TO MITHILĀ CITY

Sage Viśvāmitra narrates Kuśa's history. Viśvāmitra is the offspring of Kuśa's dynasty. Brahmā gives a boon to Kuśa to beget four sons, and one among them is Kuśanābha. Kuśanābha begets a hundred daughters of exquisite beauty. When Vāyu cherishes them all, those girls refuse him, preferring an arranged marriage with their father. Then Vāyu, in his indignation, disfigures them all.

ब्रह्मयोनिर्महानासीत् कुशो नाम महातपाः ।

अक्लिष्टव्रतधर्मज्ञः सज्जनप्रतिपूजकः ॥ १ ॥

*brahmayonirmahānāsīt kuśo nāma mahātapāḥ /
akliṣṭavratadharmajñāḥ sajjanapratipūjakaḥ ॥ 1 ॥*

Once upon a time there was a great son of Brahmā, of high austerities, named Kuśa, He was cognizant of dharma, and ever engaged in observing saṅkalpas and honouring good men.

स महात्मा कुलीनायां युक्तायां सुमहाबलान् ।

वैदर्भ्यां जनयामास चतुरः सदृशान् सुतान् ॥ २ ॥

कुशाम्बं कुशनाभं च अधूर्तरजसं वसुम् ।

दीप्तियुक्तान् महोत्साहान् क्षत्रधर्मचिकीर्षया ॥ ३ ॥

तानुवाच कुशः पुत्रान् धर्मिष्ठान् सत्यवादिनः ।

क्रियतां पालनं पुत्रा धर्मं प्राप्स्यथ पुष्कलम् ॥ ४ ॥

sa mahātmā kulīnāyām yuktāyām sumahābalān /

vaidarbhyāṁ janayāmāsa chaturāḥ sadṛśān sutān ॥ 2 ॥

kuśāmbaṁ kuśanābhaṁ cha asūrtarajasam vasum /

dīptiyuktān mahotsāhān kṣatradharmachikīrṣayā ॥ 3 ॥

tānuvācha kuśaḥ putrān dharmiṣṭhān satyavādīnaḥ /

kriyatām pālanaṁ putrā dharmam prāpsyatha puṣkalam ॥ 4 ॥

That divine-soul begot on Vaidarbhī, sprung from a respectable line and endowed with all noble qualities, four sons like himself, who were possessed of extraordinary prowess- Kuśāmba, Kuśanābha, Adhūrtarajas, and Vasu, resplendent and highly enthusiastic ones. With the desire to enhance Kṣātra-dharma (Kṣatriya merit) in them, Kuśa said to his truthful and virtuous sons- 'O sons! you engage in the task of governing, and thereby acquire immense merit.'

कुशस्य वचनं श्रुत्वा चत्वारो लोकसत्तमाः ।

निवेशं चक्रिरे सर्वे पुराणां नृवरास्तदा ॥ ५ ॥

कुशाम्बस्तु महातेजाः कौशाम्बीमकरोत् पुरीम् ।

कुशनाभस्तु धर्मात्मा पुरं चक्रे महोदयम् ॥ ६ ॥

असूर्तरजसो नाम धर्मारण्यं महामतिः ।

चक्रे पुरवरं राजा वसुनाम गिरिव्रजम् ॥ ७ ॥

kuśasya vachanaṁ śrutvā chatvāro lokasattamāḥ /

niveśam chakrire sarve purāṇāṁ nṛvarāstadā ॥ 5 ॥

*kuśāmbastu mahātejāḥ kauśāmbīmakarot purīm ।
 kuśanābhastu dharmātmā puram chakre mahodayam ॥ 6 ॥
 asūrtarajaso nāma dharmāraṇyam mahāmatiḥ ।
 chakre puravaram rājā vasunāma girivrajam ॥ 7 ॥*

Hearing Kuśa's words, those four formidable ones and foremost of men founded four cities. Highly energetic Kuśāmba founded the city of Kausāmbī; Kuśanābha, the embodiment of dharma, the metropolis of Mahodaya; the magnanimous Adhūrtarajas, Dharmāraṇya; and king Vasu founded Girivraja, the best of capitals.

*एषा वसुमती नाम वसोस्तस्य महात्मनः ।
 एते शैलवराः पञ्च प्रकाशन्ते समन्ततः ॥ ८ ॥
 सुमागधी नदी रम्या मागधान् विश्रुता ययौ ।
 पञ्चानां शैलमुख्यानां मध्ये मालेव शोभते ॥ ९ ॥
 eṣā vasumatī nāma vasostasya mahātmanaḥ ।
 ete śailavarāḥ pañcha prakāśante samantataḥ ॥ 8 ॥
 sumāgadhī nadī ramyā māgadhān viśrutā yayau ।
 pañchānām śailamukhyānām madhye māleva śobhate ॥ 9 ॥*

This city (otherwise) called Vasumatī belongs to the great Vasu. And the river known by the name of Sumāgadhī flows through the Māgadhas. In the midst of the five foremost of hills, it looks like a garland.

*सैषा हि मागधी राम वसोस्तस्य महात्मनः ।
 पूर्वाभिचरिता राम सुक्षेत्रा सस्यमालिनी ॥ १० ॥
 saiṣā hi māgadhī rāma vasostasya mahātmanaḥ ।
 pūrvābhicharitā rāma sukṣetrā sasyamālīnī ॥ 10 ॥*

And this river Māgadhī, O Rāma, belongs to the divine-souled Vasu, taking an easterly course, and flowing through fertile fields furnished with corn.

*कुशनाभस्तु राजर्षिः कन्याशतमनुत्तमम् ।
 जनयामास धर्मात्मा घृताच्यां रघुनन्दन ॥ ११ ॥
 kuśanābhastu rājarṣiḥ kanyāśatamanuttamam ।
 janayāmaśa dharmātmā ghṛtāchyām raghunandana ॥ 11 ॥*

O descendant of Raghu, the Rājaraṣi Kuśanābha beget an hundred best daughters on Ghṛtācī.

तास्तु यौवनशालिन्यो रूपवत्यः स्वलंकृताः ।
 उद्यानभूमिमागम्य प्रावृषीव शतहृदाः ॥ १२ ॥
 गायन्त्यो नृत्यमानाश्च वादयन्त्यस्तु राघव ।
 आमोदं परमं जग्मुर्वराभरणभूषिताः ॥ १३ ॥
 अथ ताश्चारुसर्वाङ्ग्यो रूपेणाप्रतिमा भुवि ।
 उद्यानभूमिमागम्य तारा इव घनान्तरे ॥ १४ ॥
 ताः सर्वा गुणसम्पन्ना रूपयौवनसंयुताः ।
 दृष्ट्वा सर्वात्मको वायुरिदं वचनमब्रवीत् ॥ १५ ॥

*tāstu yauvanaśālīnyo rūpavatyah svalaṅkṛtāḥ ।
 udyānabhūmimāgamya prāvṛṣīva śatahradāḥ ॥ 12 ॥
 gāyantyo nṛtyamānāścha vādayantyaṣtu rāghava ।
 āmodaṁ paramaṁ jagmurvarābharaṇabhūṣitāḥ ॥ 13 ॥
 atha tāschāruśarvāṅgayo rūpeṇāpratimā bhuvi ।
 udyānabhūmimāgamya tāra iva ghanāntare ॥ 14 ॥
 tāḥ sarvā guṇasampannā rūpayauvanasaṁyutāḥ ।
 dṛṣṭvā sarvātmako vāyurida vachanamabravīt ॥ 15 ॥*

They were youthful, beautiful and like to the lighting in the rainy season, decked in excellent ornaments, coming to their garden were merrily singing and dancing and playing on musical instruments, O Rāghava! their all body parts were charming, they were unparalleled on earth in beauty, and endowed with all qualities, they were furnished with youth and grace such as stars embossed among clouds. Having a glimpse at them, Vāyu said.

अहं वः कामये सर्वा भार्या मम भविष्यथ ।
 मानुषस्त्यज्यतां भावो दीर्घमायुरवाप्स्यथ ॥ १६ ॥
*ahaṁ vaḥ kāmaye sarvā bhāryā mama bhaviṣyatha ।
 mānuṣastyajyatām bhāvo dīrghamāyuravāpsyatha ॥ 16 ॥*

I seek you to be my wives. You renounce this human guise, and attain long lives.

चलं हि यौवनं नित्यं मानुषेषु विशेषतः ।
 अक्षयं यौवनं प्राप्ता अमर्यश्च भविष्यथ ॥ १७ ॥

*chalaṁ hi yauvanaṁ nityaṁ mānuṣeṣu viśeṣataḥ ।
akṣayaṁ yauvanaṁ prāptā amaryaścha bhaviṣyatha ॥ 17 ॥*

Youth verily is unstable, specially with the human beings. After marrying me you will attain unfading youth, and become immortal!

तस्य तद् वचनं श्रुत्वा वायोरक्लिष्टकर्मणः ।
अपहास्य ततो वाक्यं कन्याशतमथाब्रवीत् ॥ १८ ॥
*tasya tad vachanaṁ śrutvā vāyorakliṣṭakarmaṇaḥ ।
apahāsyata tato vākyaṁ kanyāśatamathābravīt ॥ 18 ॥*

Hearing this speech of the Vāyu of ever fresh energy, the damsels ridiculing it, said.

अन्तश्चरसि भूतानां सर्वेषां सुरसत्तम ।
प्रभावज्ञाश्च ते सर्वाः किमर्थमवमन्यसे ॥१९॥
*antaścharasi bhūtānāṁ sarveṣāṁ surasattama ।
prabhāvajñāścha te sarvāḥ kimarthamavamanyase ॥19 ॥*

You know the hearts of all, O foremost of Devas, and we also know your uniqueness. Wherefore, then, you dishonour us?

कुशनाभसुता देव समस्ताः सुरसत्तम ।
स्थानाच्यावयितुं देवं रक्षामस्तु तपो वयम् ॥२०॥
*kuśanābhasutā deva samastāḥ surasattama ।
sthānāchchyāvayitum devaṁ rakṣāmastu tapo vayam ॥20 ॥*

O foremost of Devas, we are the daughters of Kuśanābha O divine one. We can dislodge you from your place, but we refrain from doing so, lest thereby we lose our ascetic merit.

मा भूत्स कालो दुर्मेधः पितरं सत्यवादिनम् ।
अवमन्य स्वधर्मेण स्वयं वरमुपास्महे ॥ २१ ॥
*mā bhūtsa kālo durmedhaḥ pitarāṁ satyavādinam ।
avamanya svadharmeṇa svayaṁ varamupāśmahe ॥ 21 ॥*

May, O foolish one, that time never come, when disregarding our truthful sire, we at our liberty, look for our grooms.

पिता हि प्रभुरस्माकं दैवतं परमं च सः ।

यस्य नो दास्यति पिता स नो भर्ता भविष्यति ॥ २२ ॥

*pitā hi prabhurasmaṅkaṁ daivatam paramam cha saḥ ।
yasya no dāsyati pitā sa no bhartā bhaviṣyati ॥22 ॥*

Our father verily is our master, a prime deva. Of him shall we become the wives to whom our father give us away.

तासां तु वचनं श्रुत्वा हरिः परमकोपनः ।

प्रविश्य सर्वगात्राणि बभञ्ज भगवान् प्रभुः ॥ २३ ॥

ताः कन्या वायुना भग्ना विविशुर्नृपतेर्गृहम् ।

प्रविश्य च सुसम्भ्रान्ताः सलज्जाः सास्रलोचनाः ॥ २४ ॥

*tāsām tu vachanam śrutvā hariḥ paramakopanaḥ ।
praviśya sarvagātrāṇi babhañja bhagavān prabhuḥ ॥23 ॥
tāḥ kanyā vāyunā bhagnā viviśurnṛpatergṛham ।
praviśya cha susambhrāntāḥ salajjāḥ sāśralochanāḥ ॥ 24 ॥*

At these words of theirs, Vāyu, exceedingly enraged, then entered into their bodies, and disfigured them. Their bodies being thus disfigured by Vāyu, those damsels, exceedingly agitated, and overwhelmed with shame, with tears in their eyes entered the residence of the king.

स च ता दयिता भग्नाः कन्या परमशोभनाः ।

दृष्ट्वा दीनास्तदा राजा सम्भ्रान्त इदमब्रवीत् ॥ २५ ॥

*sa cha tā dayitā bhagnāḥ kanyā paramaśobhanāḥ ।
dṛṣṭvā dīnāstadā rājā sambhrānta idamabravīt ॥ 25 ॥*

And finding his exquisitely beautiful and favourite daughters with their limbs disfigured, and despondent, the king bewildered, and spoke thus.

किमिदं कथ्यतां पुत्र्यः को धर्ममवमन्यते ।

कुब्जाः केन कृताः सर्वाश्चेष्टन्त्यो नाभिभाषथ ।

एवं राजा विनिःश्वस्य समाधिं संदधे ततः ॥ २६ ॥

*kimidaṁ kathyatām putrayaḥ ko dharmamavamanyate ।
kubjāḥ kena kṛtāḥ sarvāścheṣṭantyo nābhibhāṣatha ।
evam rājā viniḥśvasya samādhim saṁdadhe tataḥ ॥26 ॥*

You daughters, what is this? Who is it that thus disregards

dharma? By whom have you been disfigured? Why demonstrating your grief, do you not answer me? Having said this, the king heaved a deep sigh and became eager to hear all about it.

इति वाल्मीकिरामायणे आदिकाव्ये बालकाण्डे द्वात्रिंशः सर्गः

Thus comes to an end the 32nd chapter in Bāla Kanda of Vālmīki Rāmāyaṇa, the First Epic poem of world.

SARGA 33 : HISTORY OF BRAHMADATTA

Daughters of Kuśanābha report about the Vāyu's mischief. Pleased at their behaviour, Kuśanābha thinks and arranges for their marriage with Brahmadata, a saintly king. After the marriage, by the touch of the hand of Brahmadata, the girls are rid of their disfigured bodies, and they again become great beauties.

तस्य तद् वचनं श्रुत्वा कुशनाभस्य धीमतः ।

शिरोभिश्चरणो स्पृष्ट्वा कन्याशतमभाषत ॥ १ ॥

tasya tad vachanaṁ śrutvā kuśanābhasya dhīmataḥ ।

śīrobhiścharaṇo spr̥ṣṭvā kanyāśatamabhāṣata ॥ 1 ॥

Hearing those words of the intelligent Kuśanābha, his hundred daughters touching his feet with their heads, said,

वायुः सर्वात्मको राजन् प्रधर्षयितुमिच्छति ।

अशुभं मार्गमास्थाय न धर्मं प्रत्यवेक्षते ॥ २ ॥

vāyuḥ sarvātmako rājan pradharṣayitumichchhati ।

aśubhaṁ mārgamāsthāya na dharmam pratyavekṣate ॥ 2 ॥

O king, Vāyu was wanted to spoil the life of all, having recourse to an improper way; nor did he regard dharma.

पितृमत्यः स्म भद्रं ते स्वच्छन्दे न वयं स्थिताः ।

पितरं नो वृणीष्व त्वं यदि नो दास्यते तव ॥ ३ ॥

pitṛmatyaḥ sma bhadraṁ te svachchhande na vyaṁ sthitāḥ

pitaraṁ no vṛṇīṣva tvaṁ yadi no dāsyate tava ॥ 3 ॥

We said to him, "We have a father, let you be blessed with

wellbeing; we are not independent. Do you ask our father about it, if he consents to give us to you."

तेन पापानुबन्धेन वचनं न प्रतीच्छता ।

एवं ब्रुवन्त्यः सर्वाः स्म वायुनाभिहता भृशम् ॥ ४ ॥

tena pāpānubandhena vachanam na pratīchchhatā ।

evam bruvantyaḥ sarvāḥ sma vāyunābhihatā bhṛśam ॥ 4 ॥

But that wicked one did not listen to our words; and as we were saying this, we were roughly handled by him.

तासां तु वचनं श्रुत्वा राजा परमधार्मिकः ।

प्रत्युवाच महातेजाः कन्याशतमनुत्तमम् ॥ ५ ॥

tāsām tu vachanam śrutvā rājā paramadhārmikaḥ ।

pratyuvācha mahātejāḥ kanyāśatamanuttamam ॥ 5 ॥

Hearing those words of theirs, the highly dhārmika king addressed his hundred beautiful daughters as:

क्षान्तं क्षमावतां पुत्र्यः कर्तव्यं सुमहत् कृतम् ।

ऐकमत्यमुपागम्य कुलं चावेक्षितं मम ॥ ६ ॥

kṣāntam kṣamāvatām putrayaḥ kartavyam sumahat kṛtam ।

aikamatyamupāgamy kulam chāvekṣitam mama ॥ 6 ॥

Forgiveness is the duty of forbearing one. You have displayed it. Well done! You have unanimously kept up the prestige of my house.

अलंकारो हि नारीणां क्षमा तु पुरुषस्य वा ।

दुष्करं तच्च वै क्षान्तं त्रिदशेषु विशेषतः ॥ ७ ॥

यादृशी वः क्षमा पुत्र्यः सर्वासामविशेषतः ।

alaṅkāro hi nārīṇām kṣamā tu puruṣasya vā ।

duṣkaram tachcha vai kṣāntam tridaśeṣu viśeṣataḥ ॥7 ॥

yādṛśī vaḥ kṣamā putrayaḥ sarvāsāmaviśeṣataḥ ।

Alike to men and women, forgiveness is an ornament. You have done a very difficult job by forgiving Vāyu. Pardoning a culprit is very difficult even for Devas. The type of forgiveness, you have displayed cannot be expected of anyone else!

क्षमा दानं क्षमा सत्यं क्षमा यज्ञाश्च पुत्रिकाः ॥ ८ ॥
क्षमा यशः क्षमा धर्मः क्षमायां विष्ठितं जगत् ।

kṣamā dānaṁ kṣamā satyaṁ kṣamā yajñāścha putrikāḥ ॥ 8 ॥
kṣamā yaśaḥ kṣamā dharmāḥ kṣamāyām viṣṭhitam jagat ।

Forbearance is charity; forbearance is truth; forbearance, O daughters, is yajña; forbearance is fame; forbearance is the act of dharma. The universe is established in forbearance.

विसृज्य कन्याः काकुत्स्थ राजा त्रिदशविक्रमः ॥ ९ ॥
मन्त्रज्ञो मन्त्रयामास प्रदानं सह मन्त्रिभिः ।

visṛjya kanyāḥ kākutstha rājā tridaśavikramaḥ ॥ 9 ॥
mantrajño mantrayāmāsa pradānam saha mantribhiḥ ।
deśe kāle cha kartavyam sadṛśe pratipādanam ॥10 ॥

Then dismissing his daughters, the king endowed with the prowess of Devas, and versed in counsel, began to consult with his counsellors about the betrothal of his daughters in respect of time, place, person and equability of lineage.

एतस्मिन्नेव काले तु चूली नाम महाद्युतिः ।
ऊर्ध्वरेताः शुभाचारो ब्राह्मं तप उपागमत् ॥ ११ ॥

etasminneva kāle tu chūlī nāma mahādyutiḥ ।
ūrdhvaretāḥ śubhāchāro brāhmaṁ tapa upāgamat ॥ 11 ॥

It came to pass that at this time, an ascetic named Chūlī, highly effulgent, highly chaste, and of pure practices, was performing austerities to realize Brahman.

तपस्यन्तमृषिं तत्र गन्धर्वी पर्युपासते ।
सोमदा नाम भद्रं ते ऊर्मिलातनया तदा ॥ १२ ॥

tapasyantamṛṣim tatra gandharvī paryupāsate ।
somadā nāma bhadraṁ te ūrmilātanayā tadā ॥ 12 ॥

And as the saint was engaged in austerities, let you be blessed with wellbeing, Urmilā's daughter named Somadā was Gandharva woman- ministered/attended to him.

सा च तं प्रणता भूत्वा शुश्रूषणपरायणा ।

उवास काले धर्मिष्ठा तस्यास्तुष्टोऽभवद् गुरुः ॥ १३ ॥

sā cha tāṁ praṇatā bhūtvā śuśrūṣaṇaparāyaṇā /
uvāsa kāle dharmiṣṭhā tasyāstuṣṭo 'bhavad guruḥ ॥ 13 ॥

That virtuous one, in all humility, for a definite period was engaged in ministering to him. Thereat, her Guru was gratified with her.

स च तां कालयोगेन प्रोवाच रघुनन्दन ।

परितुष्टोऽस्मि भद्रं ते किं करोमि तव प्रियम् ॥ १४ ॥

sa cha tāṁ kālayogena provācha raghunandana /
parituṣṭo 'smi bhadraṁ te kiṁ karomi tava priyam ॥ 14 ॥

O descendant of Raghu, once he said to her, I am gratified, let you be blessed with happiness! What good shall I render you?

परितुष्टं मुनिं ज्ञात्वा गन्धर्वी मधुरस्वरम् ।

उवाच परमप्रीता वाक्यज्ञा वाक्यकोविदम् ॥ १५ ॥

parituṣṭaṁ munim jñātvā gandharvī madhurasvaram /
uvācha paramapritā vākyajñā vākyakovidam ॥ 15 ॥

Thereupon, concluding that the sage was gratified, the Gandharvī, cognizant of words, exceedingly delighted, sweetly addressed that one versed in speech.

लक्ष्म्या समुदितो ब्राह्मया ब्रह्मभूतो महातपाः ।

ब्राह्मेण तपसा युक्तं पुत्रमिच्छामि धार्मिकम् ॥ १६ ॥

lakṣmāyā samudīto brāhmayā brahmabhūto mahātapāḥ /
brāhmeṇa tapasā yuktaṁ putramichchāmi dhārmikam ॥16

You are furnished with the effulgence of aura of Brahma-realization; you have become virtual Brahman; and you are endowed with high austerities. I desire of you a son endowed with dharma and austerities leading to Brahma-realization.

अपतिश्चास्मि भद्रं ते भार्या चास्मि न कस्यचित् ।

ब्राह्मेणोपगतायाश्च दातुमर्हसि मे सुतम् ॥ १७ ॥

apatiśchāsmi bhadraṁ te bhāryā chāsmi na kasyachit /
brāhmeṇopagatāyāścha dātumarhasi me sutam ॥ 17 ॥

I am without a husband, may you be blessed with austereities, and I am no one's wife. I am Brahmachārīṇī (observing Brahmacharya), so should you confer upon me a mānas son (by virtue of your mental power).

तस्याः प्रसन्नो ब्रह्मर्षिर्ददौ ब्राह्ममनुत्तमम् ।

ब्रह्मदत्त इति ख्यातं मानसं चूलिनः सुतम् ॥ १८ ॥

*tasyāḥ prasanno brahmaṛṣirdadau brāhmamanuttamam ।
brahmadatta iti khyātaṁ mānasam chūlinaḥ sutam ॥ 18 ॥*

Thereupon, well pleased with her, Chūlina conferred upon her an excellent son who would be engaged in realizing Brahman, named Brahmadata and known as mānas son of Chūli,

स राजा ब्रह्मदत्तस्तु पुरीमध्यवसत् तदा ।

काम्पिल्यां परया लक्ष्म्या देवराजो यथा दिवम् ॥ १९ ॥

*sa rājā brahmadattastu purīmadhyavasat tadā ।
kāmpilyāṁ parayā lakṣmyā devarājo yathā divam ॥ 19 ॥*

That king, Brahmadata, ruled from the flourishing city of Kāmpilya, even as Indra, the king of the Devas, ruled from Devaloka.

स बुद्धिं कृतवान् राजा कुशनाभः सुधार्मिकः ।

ब्रह्मदत्ताय काकुत्स्थ दातुं कन्याशतं तदा ॥ २० ॥

*sa buddhiṁ kṛtavān rājā kuśanābhaḥ sudhārmikaḥ ।
brahmadattāya kākutstha dātum kanyāśataṁ tadā ॥ 20 ॥*

O Kākutstha, the righteous king Kuśanābha finally decided on giving his hundred daughters upon Brahmadata.

तमाहूय महातेजा ब्रह्मदत्तं महीपतिः ।

ददौ कन्याशतं राजा सुग्रीवेनान्तरात्मना ॥ २१ ॥

*tamāhūya mahātejā brahmadattaṁ mahīpatiḥ ।
dadau kanyāśataṁ rājā sugrīvenāntarātmanā ॥ 21 ॥*

Inviting Brahmadata, that highly energetic ruler of earth, with a glad heart conferred his hundred daughters upon him.

यथाक्रमं तदा पाणिं जग्राह रघुनन्दन ।

ब्रह्मदत्तो महीपालस्तासां देवपतिर्यथा ॥ २२ ॥

yathākramam tadā pāṇim jāgrāha raghunandana /
brahmadatto mahīpālataśāṁ devapatiriyathā ॥ 22 ॥

O descendant of Raghu, king Brahmadatta resembling the lord the Devas in glory, by turns received their hands in marriage.

स्पृष्टमात्रे तदा पाणौ विकुब्जा विगतज्वराः ।

युक्तं परमया लक्ष्म्या बभौ कन्याशतं तदा ॥ २३ ॥

spṛṣṭamātre tadā pāṇau vikubjā vigatajvarāḥ /
yuktaṁ paramayā lakṣmyā babhau kanyāśataṁ tadā ॥ 23 ॥

As soon as he touched them, the hundred daughters were cured of their deformities, became free from desparation, and were endowed with exquisite beauty.

स दृष्ट्वा वायुना मुक्ताः कुशनाभो महीपतिः ।

बभूव परमप्रीतो हर्षं लेभे पुनः पुनः ॥ २४ ॥

sa dṛṣṭvā vāyunā muktāḥ kuśanābho mahīpatiḥ /
babhūva paramapṛīto harṣaṁ lebhe punaḥ punaḥ ॥ 24 ॥

Upon beholding them delivered from (the attack of) Vāyu (vāta-roga), the king Kuśanābha became exceedingly delighted, and rejoiced again and again.

कृतोद्वाहं तु राजानं ब्रह्मदत्तं महीपतिम् ।

सदारं प्रेषयामास सोपाध्यायगणं तदा ॥ २५ ॥

kṛtodvāhaṁ tu rājānaṁ brahmadattaṁ mahīpatim /
sadāraṁ preṣayāmāsa sopādhyāyagaṇaṁ tadā ॥ 25 ॥

He gave a warm send off to that ruler of earth, king Brahmadatta, in company with his queens and the chief priests.

सोमदापि सुतं दृष्ट्वा पुत्रस्य सदृशीं क्रियाम् ।

यथान्यायं च गन्धर्वीं सुषास्ताः प्रत्यनन्दत ।

स्पृष्ट्वा च ताः कन्याः कुशनाभं प्रशस्य च ॥ २६ ॥

somadāpi sutaṁ dṛṣṭvā putrasya sadṛśīm kriyām /
yathānyāyaṁ cha gandhavīm snuṣāstāḥ pratyānandata /
spṛṣṭvā cha tāḥ kanyāḥ kuśanābhaṁ praśasya cha ॥ 26 ॥

Gandharvī Somadā rejoiced exceedingly at the completion of the nuptials of her son; and embracing her daughters-in-law again and again, and extolling her son, she expressed the fullness of her joy.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे त्रयस्त्रिंशः सर्गः । ।

Thus ends the thirty-third sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 34: VIŚVĀMITRA'S ANCESTRY

Viśvāmitra narrates about the birth of Gādhi, his own father and the son of Kuśanābha. Incidentally he narrates about the emergence and prominence of Kauśikī, Viśvāmitra's elder sister, that a river was named after her name.

कृतोद्वाहे गते तस्मिन् ब्रह्मदत्ते च राघव ।

अपुत्रः पुत्रलाभाय पौत्रीमिष्टिमकल्पयत् ॥ १ ॥

kṛtodvāhe gate tasmin brahmadatte cha rāghava ।

aputraḥ putralābhāya pautrīmiṣṭimakalpayat ॥ 1 ॥

O Rāghava, when Brahmadatta was married, that sonless one, (Kuśanābha), with the intention of obtaining an offspring, conducted a putreṣṭi-yajña (yajña for begetting a son).

इष्ट्यां तु वर्तमानायां कुशनाभं महीपतिम् ।

उवाच परमोदारैः कुशो ब्रह्मसुतस्तदा ॥ २ ॥

iṣṭyām tu vartamānāyām kuśanābhaṁ mahīpatim ।

uvācha paramodāraiḥ kuśo brahmasutastadā ॥ 2 ॥

When the yajña had commenced, that son of Brahmā, the exceedingly noble Kuśa, spoke to king Kuśanābha.

पुत्रस्ते सदृशः पुत्र भविष्यति सुधार्मिकः ।

गाधिं प्राप्स्यसि तेन त्वं कीर्तिं लोके च शाश्वतीम् ॥ ३ ॥

putraste sadṛśaḥ putra bhaviṣyati sudhārmikaḥ ।

gādhim prāpsyasi tena tvaṁ kīrtim loke cha śāśvatīm ॥ 3 ॥

O son, there will be born to you a virtuous son like to yourself; you will obtain even Gādhi, and through him

enduring fame in this world.

एवमुक्त्वा कुशो राम कुशनाभं महीपतिम् ।

जगामाकाशमाविश्य ब्रह्मलोकं सनातनम् ॥ ४ ॥

evamuktva kuśo rāma kuśanābhaṁ mahīpatim ।

jagāmākāśamāviśya brahmalokaṁ sanātanam ॥4 ॥

Having said this to king Kuśanābha, Kuśa, O Rāma, entering the space, went to the region of Brahmā (Brahmaloka).

कस्यचित् त्वथ कालस्य कुशनाभस्य धीमतः ।

जज्ञे परमधर्मिष्ठो गाधिरित्येव नामतः ॥ ५ ॥

kasyachit tvatha kālasya kuśanābhasya dhīmataḥ ।

jajñe paramadharmiṣṭho gādhirityeva nāmataḥ ॥5 ॥

Then after sometime, an eminently dhārmika son, named Gādhi, was born to the intelligent Kuśanābha.

स पिता मम काकुत्स्थ गाधिः परमधार्मिकः ।

कुशवंशप्रसूतोऽस्मि कौशिको रघुनन्दन ॥ ६ ॥

sa pitā mama kākutstha gādhiḥ paramadhārmikaḥ ।

kuśavarṇasaprasūto'smi kauśiko raghunandana ॥6 ॥

O Kākutstha, even that highly dhārmika Gādhi is my sire, and, O descendant of Raghu, I am called Kauśika, because of taking birth in Kuśa's lineage.

पूर्वजा भगिनी चापि मम राघव सुव्रता ।

नाम्ना सत्यवती नाम ऋचीके प्रतिपादिता ॥ ७ ॥

pūrvajā bhaginī chāpi mama rāghava suvratā ।

nāmnā satyavatī nāma ṛchīke pratipāditā ॥ 7 ॥

O Rāghava, I had a sister of noble saṅkalpa born before me. Her name was Satyavatī. She was given in marriage to Ṛchikā.

सशरीरा गता स्वर्गं भर्तारमनुवर्तिनी ।

कौशिका परमोदारा प्रवृत्ता च महानदी ॥ ८ ॥

saśarīrā gatā svargaṁ bhartāramanuvartinī ।

kauśikā paramodārā pravṛttā cha mahānadī ॥ 8 ॥

Following her husband, she went up in space at her own. A

mighty river was named after my highly generous sister, Kauśikī.

दिव्या पुण्योदका रम्या हिमवन्तमुपाश्रिता ।

लोकस्य हितकार्यार्थं प्रवृत्ता भगिनी मम ॥ ९ ॥

divyā puṇyodakā ramyā himavantamupāśritā ।

lokasya hitakāryārthaṁ pravṛttā bhaginī mama ॥ 9 ॥

Now in order to compass the welfare of all creatures, a charming river of sacred waters named after my sister, issues from the Himavat mountains.

ततोऽहं हिमवत्पार्श्वे वसामि नियतः सुखम् ।

भगिन्यां स्नेहसंयुक्तः कौशिक्यां रघुनन्दन ॥ १० ॥

tato'haṁ himavatpārsve vasāmi niyataḥ sukham ।

bhaginyāṁ snehasamyuktaḥ kauśikayāṁ raghunandana ॥10

And thenceforth, out of affection for my sister, Kauśikī, I ever dwell happily in the vicinity of the Himalayas, O Rāghava.

सा तु सत्यवती पुण्या सत्ये धर्मे प्रतिष्ठिता ।

पतिव्रता महाभागा कौशिकी सरितां वरा ॥ ११ ॥

sā tu satyavatī puṇyā satye dharme pratiṣṭhitā ।

pativrata mahābhāgā kauśikī saritāṁ varā ॥11 ॥

And that virtuous Kauśikī, Satyavatī, as well established in true dharma, loyal to her own husband, very fortunate, has now a foremost of streams named after her.

अहं हि नियमाद् राम हित्वा तां समुपागतः ।

सिद्धाश्रममनुप्राप्तः सिद्धोऽस्मि तव तेजसा ॥ १२ ॥

ahaṁ hi niyamād rāma hitvā tāṁ samupāgataḥ ।

siddhāśramamanuprāptaḥ siddho'smi tava tejasā ॥12 ॥

And, O Rāma, it is only for the purpose of completing my yajña that leaving her behind, I have come to Siddhāśrama. And now by virtue of your energy, have I attained success.

एषा राम ममोत्पत्तिः स्वस्य वंशस्य कीर्तिता ।

देशस्य हि महाबाहो यन्मां त्वं परिपृच्छसि ॥ १३ ॥

*eṣā rāma mamotpattiḥ svasya vaṁśasya kīrtitā /
deśasya hi mahābāho yanmām tvaṁ paripṛchchasi ॥ 13 ॥*

Now, O Rāma, I have narrated to you circumstances connected with the history of my line and myself, as also of this place, O mighty-armed one, which you had asked me to relate.

*गतोऽर्धरात्रः काकुत्स्थ कथाः कथयतो मम
निद्रामध्येहि भद्रं ते मा भूद् विघ्नोऽध्वनीह नः ॥ १४ ॥
gato'rdharātraḥ kākutstha kathāḥ kathayato mama
nidrāmadhyehi bhadraṁ te mā bhūd dhvanīha naḥ ॥14 ॥*

But, O Kākutstha, while I was speaking, half the night has been spent. Do you now sleep, gentleman, so that you may not feel any difficulty while on the journey.

*निष्पन्दास्तरवः सर्वे निलीना मृगपक्षिणः ।
नैशेन तमसा व्याप्ता दिशश्च रघुनन्दन ॥ १५ ॥
niṣpandāstaravaḥ sarve nilīnā mṛgapakṣiṇaḥ /
naiśena tamasā vyāptā diśāścha raghunandana ॥ 15 ॥*

The trees stand motionless, and the beasts and birds are silent, and, O descendant of Rāghu, all sides have become enveloped in nocturnal gloom.

*शनैर्विसृज्यते संध्या नभो नेत्रैरिवावृतम् ।
नक्षत्रतारागहनं ज्योतिर्भिरवभासते ॥ १६ ॥
śanairvisṛjyate saṁdhyā nabho netrairivāvṛtam /
nakṣatratārāgahanam jyotirbhiravabhāsate ॥16 ॥*

The time of sandhyā (evening twilight) has passed away; and the firmament thick-studded with stars resembling eyes, is illumined up with their light.

*उत्तिष्ठते च शीतांशुः शशी लोकतमोनुदः ।
ह्लादयन् प्राणिनां लोके मनांसि प्रभया स्वया ॥ १७ ॥
uttiṣṭhate cha śītāṁśuḥ śaśī lokatamonudaḥ /
hlādayan prāṇinām loke manāṁsi prabhayā svayā ॥17 ॥*

And that dispeller of darkness, the mild beaming moon is rising, gladdening the hearts of all creatures with his splendour.

नैशानि सर्वभूतानि प्रचरन्ति ततस्ततः ।

यक्षराक्षससङ्घाश्च रौद्राश्च पिशिताशनाः ॥ १८ ॥

naiśāni sarvabhūtāni pracharanti tatastataḥ ।

yakṣarākṣasasaṅghāścha raudrāścha piśitāśanāḥ ॥ 18 ॥

And night-ranging beings, bands of Yakṣas, Rākṣasas, ferocious carnivorous - walk here and there.

एवमुक्त्वा महातेजा विरराम महामुनिः ।

साधुसाध्वति ते सर्वे मुनयो ह्यभ्यपूजयन् ॥ १९ ॥

evamuktva mahātejā virarāma mahāmuniḥ ।

sādhusādhvati te sarve munayo hyabhyapūjayan ॥ 19 ॥

Having said this the great Muni (ascetic) of exceeding effulgence paused, and those ascetics honouring him, said, Excellent! Excellent!

कुशिकानामयं वंशो महान् धर्मपरः सदा ।

ब्रह्मोपमा महात्मानः कुशवंश्या नरोत्तमाः ॥ २० ॥

kuśikānāmayaṁ vaṁśo mahān dharmaparaḥ sadā ।

brahmopamā mahātmānaḥ kuśavaṁśyā narottamāḥ ॥20 ॥

This line belonging to the Kuśikas is exalted and devoted to dharma. And those foremost of men sprung in the Kuśa race are high-souled and like to virtual Brahma.

विशेषेण भवानेव विश्वामित्र महायशः ।

कौशिकी सरितां श्रेष्ठा कुलोद्योतकरी तव ॥ २१ ॥

viśeṣeṇa bhavāneva viśvāmitra mahāyaśaḥ ।

kausīkī saritām śreṣṭhā kulodyotakarī tava ॥21 ॥

And specially you, O illustrious Viśvāmitra, are so. That best of streams, Kauśikī, has added lustre to your lien.

मुदितैर्मुनिशार्दूलैः प्रशस्तः कुशिकात्मजः ।

निद्रामुपागमच्छ्रीमानस्तंगत इवांशुमान् ॥ २२ ॥

muditairmunishārdūlaiḥ praśastaḥ kuśikātmajaḥ ।

nidrāmupāgamachchhṛīmānastanṅgata ivāṁśumān ॥22 ॥

And the auspicious son of Kuśika having been extolled by

those delighted ascetic, the foremost of their order slept, like sun, when setting.

रामोऽपि सहसौमित्रिः किञ्चिदागतविस्मयः ।

प्रशस्य मुनिशार्दूलं निद्रां समुपसेवते ॥ २३ ॥

rāmo'pi sahasaumitriḥ kiñchidāgatavismayaḥ ।

praśasya muniśārdūlaṁ nidrāṁ samupasevate ॥ 23 ॥

Rāma, too, along with Sumitra's son, having been astonished a bit, praised that tiger among ascetics and enjoyed the luxury of slumber.

इति वाल्मीकिरामायणे आदिकाव्ये बालकाण्डे चतुस्त्रिंशः सर्गः ।।

This is the 34th chapter in Bāla Kāṇḍa of Vālmīki Rāmāyaṇa, the first Epic poem of the world.

SARGA 35: HISTORY OF RIVER GAṄGĀ

Sage Viśvāmitra, along with others, reach the banks of River Gaṅgā, and they make their sojourn on that riverbank. When Rāma inquisitively inquires about River Gaṅgā, Viśvāmitra narrates the history of Gaṅgā, as to how she went up into heavens as water vapours by radiation heating the sun from the earth and then ascended the Himalayan mountains as glaciers through the procedure of snowfall and became the daughter of Himavat. Note: these histories do not form the main part of Rāmāyaṇa but were added later by the history tellers.

उपास्य रात्रिशेषं तु शोणाकूले महर्षिभिः ।

निशायां सुप्रभातायां विश्वामित्रोऽभ्यभाषत ॥ १ ॥

upāsya rātriśeṣaṁ tu śoṇākūle maharṣibhiḥ ।

nīśāyāṁ suprabhātāyāṁ viśvāmitro'bhyabhāṣata ॥ 1 ॥

Having in company with the ascetics passed the remainder of the night on the banks of the Śoṇa, Viśvāmitra, when the day broke, spoke,

सुप्रभाता निशा राम पूर्वा संध्या प्रवर्तते ।

उत्तिष्ठोत्तिष्ठ भद्रं ते गमनायाभिरोचय ॥२॥

*suprabhātā niśā rāma pūrvā samdhyā pravartate /
uttiṣṭhottiṣṭha bhadraṁ te gamanāyābhirochaya ॥2 ॥*

O Rāma, the night has passed away, and the morning has come. The hour for performing the first (morning) sandhyā has arrived. Arise! arise! gentleman! Do you prepare for going.

तच्छ्रुत्वा वा वचनं तस्य कृतपूर्वाह्निकक्रियः ।
गमनं रोचयामास वाक्यं चेदमुवाच ह ॥ ३ ॥

*tachchhrutvā vā vachanaṁ tasya kṛtapūrvāhnikakriyaḥ /
gamaṇaṁ rochayāmāsa vākyaṁ chedamuvācha ha ॥ 3 ॥*

Hearing these words, Rāma, having finished his morning routine activities and sandhyā, and ready for departure, said,

अयं शोणः शुभजलोऽगाधः पुलिनमण्डितः ।
कतरेण पथा ब्रह्मन् संतरिष्यामहे वयम् ॥ ४ ॥

*ayaṁ śoṇaḥ śubhajalo 'gādhaḥ pulinamaṇḍitaḥ /
katareṇa pathā brahmaṇ samtariṣyāmahe vayaṁ ॥ 4 ॥*

This is the Śoṇa, of excellent waters, fathomless, and studded with sand-dunes. O Brahmarṣi, by which way shall we cross this river?

एवमुक्तस्तु रामेण विश्वामित्रोऽब्रवीदिदम् ।
एष पन्था मयोद्दिष्टो येन यान्ति महर्षयः ॥ ५ ॥

*evamuktastu rāmeṇa viśvāmitro 'bravīdidam /
eṣa panthā mayoddiṣṭo yena yānti maharṣayaḥ ॥ 5 ॥*

Thus addressed by Rāma, Viśvāmitra replied. The same path has been fixed upon by me, by which the Maharṣis usually go.

एवमुक्त्वा महर्षयो विश्वमित्रेण धीमता ।
पश्यन्तस्ते प्रयाता वै वनानि विविधानि च ॥ ६ ॥

*evam uktvā maharṣayo viśvāmitreṇa dhīmatā /
paśyantaḥ te prayātā vai vanāni vividhāni ca ॥ 6 ॥*

Thus spoken by that astute Sage Viśvāmitra, the other great sages travelled on, indeed, beholding diverse forests.

ते गत्वा दूरमध्वानं गतेऽर्धदिवसे तदा ।

जाह्नवीं सरितां श्रेष्ठां ददृशुर्मुनिसेविताम् ॥ ७ ॥

*te gatvā dūramadhvānam gate'rdhadvase tadā /
jāhnavīm saritām śreṣṭhām dadṛśurmuni-sevitām ॥7॥*

Having proceeded far, when the day had been half spent, they beheld that foremost of streams, the Jāhnavī, frequented by ascetics.

तां दृष्ट्वा पुण्यसलिलां हंससारससेविताम् ।
बभूवुर्मुनयः सर्वे मुदिताः सहराघवाः ॥ ८ ॥

*tām dṛṣṭvā puṇyasalilām haṁsasārasasevitām /
babhūvurmunayaḥ sarve muditāḥ saharāghavāḥ ॥8॥*

Having beheld that river furnished with sacred waters, and frequented by swans and cranes, the ascetics who who accompanied Rāghava were exceedingly delighted.

तस्यास्तीरे तदा सर्वे चक्रुर्वासपरिग्रहम् ।
ततः स्नात्वा यथान्यायं संतर्प्य पितृदेवता ॥ ९ ॥
हुत्वा चैवाग्निहोत्राणि प्राश्य चामृतवद्धविः ।
विविशुर्जाह्नवीतीरे शुभा मुदितमानसाः ॥१०॥
विश्वामित्रं महात्मानं परिवार्य समन्ततः ।

*tasyāstīre tadā sarve chakrurvāsaparigraham /
tataḥ srātvā yathānyāyam saṁtarpya pitṛdevatā ॥ 9 ॥
hutvā chaivāgnihotrāṇi prāśya chāmṛtavaddhaviḥ /
viviśurjāhnavītīre śubhā muditamānasāḥ ॥10॥
viśvāmitraṁ mahātmānam parivārya samantataḥ /*

And they took up their accommodation on the banks of the river. Then having bathed and as per custom offered drinking water to seniors, performed *Agnihotra*, eaten food left out of oblations, those high-souled and auspicious ones, with glad hearts, sat down surrounding Viśvāmitra.

विष्टिताश्च यथान्यायं राघवौ च यथार्हतः ।
सम्प्रहृष्टमना रामो विश्वामित्रमथाब्रवीत् ॥ ११ ॥

*viṣṭhitāścha yathānyāyam rāghavau cha yathārhatāḥ /
samprahṛṣṭamanā rāmo viśvāmితramathābravīt ॥ 11 ॥*

And the descendants of Rāghu also sat down, occupying

prominent places as per protocol. Then Rāma with a heart surcharged with cheerfulness spoke to Viśvāmitra,

भगवच्छ्रोतुमिच्छामि गङ्गां त्रिपथगां नदीम् ।
त्रैलोक्यं कथमाक्रम्य गता नदनदीपतिम् ॥ १२ ॥

*bhagavañchhrotumichchāmi gaṅgāṁ tripathagāṁ nadīm ।
trailokyam kathamākramya gatā nadanadīpatim ॥ 12 ॥*

O adorable one, I desire to hear how the Gaṅgā flowing in three directions and embracing the three worlds (sky, earth and ocean), falls into the lord of streams and rivers (ocean).

चोदितो रामवाक्येन विश्वामित्रो महामुनिः ।
वृद्धिं जन्म च गङ्गाया वक्तुमेवोपचक्रमे ॥ १३ ॥

*chodito rāmaavākyena viśvāmitro mahāmuniḥ ।
vṛddhiṁ janma cha gaṅgāyā vaktumevopachakrame ॥ 13 ॥*

Inspired by Rāma's speech, the great ascetic Viśvāmitra entered upon the history of the Gaṅgā's origin and progress.

शैलेन्द्रो हिमवान् राम धातूनामाकरो महान् ।
तस्य कन्याद्वयं राम रूपेणाप्रतिमं भुवि ॥ १४ ॥

*śailendro himavān rāma dhātūnāmākaro mahān ।
tasya kanyādvayam rāma rūpeṇāpratimam bhuvi ॥ 14 ॥*

O Rāma, Himavat, great mine of ore, is the foremost of mountains. To him originated two rivers (daughters), unparalleled on earth in loveliness.

या मेरुदुहिता राम तयोर्माता सुमध्यमा ।
नाम्ना मेना मनोज्ञा वै पत्नी हिमवतः प्रिया ॥ १५ ॥

*yā meruduhitā rāma tayormātā sumadhyamā ।
nāmnā menā manojñā vai patnī himavataḥ priyā ॥ 15 ॥*

O Rāma, their mother of slender waist, the amiable daughter of Meru, named Menā (clouds on Himalayas were called Menā or Menāka, was the beloved wife of Himavat.

Note: There is a symbolic relationship between husband and wife between a Himalayan mountain and clouds overcasting its peaks.

तस्यां गङ्गेयमभवज्येष्ठा हिमवतः सुता

उमा नाम द्वितीयाभूत् कन्या तस्यैव राघव ॥ १६ ॥

tasyāṁ gaṅgeyamabhavajjyēsthā himavataḥ sutā

umā nāma dvitīyābhūt kanyā tasyaiva rāghava ॥ 16 ॥

From those clouds was born Gaṅgā river (Gangotri glacier) the elder daughter of Himavat; and, O Rāghava, a second daughter was also born to him, named Umā river (Himalayan peaks).

Note: Himalayan mountain had two daughters: glaciers on its peaks and its peaks.

अथ ज्येष्ठां सुराः सर्वे देवकार्यचिकीर्षया ।

शैलेन्द्रं वरयामासुर्गङ्गां त्रिपथगां नदीम् ॥ १७ ॥

ददौ धर्मेण हिमवांस्तनयां लोकपावनीम् ।

स्वच्छन्दपथगां गङ्गां त्रैलोक्यहितकाम्यया ॥ १८ ॥

प्रतिगृह्य त्रिलोकार्थं त्रिलोकहितकाङ्क्षिणः ।

गङ्गामादाय तेऽगच्छन् कृतार्थेनान्तरात्मना ॥ १९ ॥

atha jyēsthāṁ surāḥ sarve devakāryachikīrṣayā ।

śailendraṁ varayāmāsurgāṅgāṁ tripathagāṁ nadīm ॥ 17 ॥

dadau dharmeṇa himavāṁstanayāṁ lokapāvanīm ।

svachchhandapathagāṁ gaṅgāṁ trailokyahitakāmyayā ॥ 18 ॥

pratigṛhya trilokārthaṁ trilokahitakāṅkṣiṇaḥ ।

gaṅgāmādāya te'gachchhan kṛtārthenāntarātmanā ॥ 19 ॥

And it came to pass that once upon a time, the surās (inhabitants of eastern India), with the view of accomplishing their task (of irrigation), besought that foremost of mountains for that river flowing in three worlds (sky in the form of clouds, mountains in the form of glaciers, and plains in the form of flow of river). Himavat following dharma (duty), gave them his daughter flowing everywhere without hindrance, benefitting people of all the places. Thereat in the interests of the three worlds, accepting her, those having the welfare of the three worlds, at heart, went away with Gaṅgā, considering themselves as having attained their desire.

Note: Here it is mentioned the flow of waters from Gangotri

glacier.

या चान्या शैलदुहिता कन्याऽऽसीद् रघुनन्दन ।

उग्रं सुव्रतमास्थाय तपस्तेपे तपोधना ॥ २० ॥

yā chānyā śailaduhitā kanyā"śīd raghunandana ।

ugraṁ suvratamāsthāya tapastepe tapodhanā ॥ 20 ॥

The other daughter of the mountain (mountain peaks), O descendant of Raghu, adopting a stern vow (not to flow, as mountain peaks cannot flow), began to carry on austerities, having asceticism for her wealth (kept standing at one place without any movement).

उग्रेण तपसा युक्तां ददौ शैलवरः सुताम् ।

रुद्रायाप्रतिरूपाय उमां लोकनमस्कृताम् ॥ २१ ॥

ugreṇa tapasā yuktāṁ dadau śailavaraḥ sutām ।

rudrāyāpratirūpāya umāṁ lokanamaskṛtām ॥21 ॥

And that best of mountains gave her daughter Umā (Kailāśa Mānasarovar peak) to unequalled Rudra in marriage. She was furnished with fiery asceticism and respected by all.

Note: The earth's plate tectonic activities are called Śiva Tāṇḍava, and due to this Śiva Tāṇḍava, the origin of the Himalayan mountains took place. So, Kailāśa mountain in the High Himalayas is called the abode of Śiva, and its peak is the wife of Śiva, i.e. Umā or Pārvatī.

एते ते शैलराजस्य सुते लोकनमस्कृते ।

गङ्गा च सरितां श्रेष्ठा उमादेवी च राघव ॥ २२ ॥

ete te śailarājasya sute lokanamaskṛte ।

gaṅgā cha saritāṁ śreṣṭhā umādevī cha rāghava ॥22 ॥

And these, O Rāghava, are the daughters of that king of mountains, respected by all, viz, Gaṅgā (Gangotri Glacier and river Gaṅgā rising from it, which is the foremost of streams, and the Kailāśa Mānasarovar peak, called Umā.

एतत् ते सर्वमाख्यातं यथा त्रिपथगामिनी ।

खं गता प्रथमं तात गंगा गतिमतां वर ॥२३ ॥

सैषा सुरनदी रम्या शैलेन्द्रतनया तदा ।

सुरलोकं समारूढा विपापा जलवाहिनी ॥२४॥

etat te sarvamākhyātārṇ yathā tripathagāminī ।

kharṇ gatā prathamārṇ tāta gaṅgā gatimatām vara ॥23 ॥

saiṣā suranadī ramyā śailendratanayā tadā ।

suralokārṇ samārūḍhā vipāpā jalavāhinī ॥24 ॥

Now, O my child with beautiful gait, I had related to you how that Gaṅgā, flowing with her waters in three diverse directions, first went up in the sky by radiation heating from the sun. Afterwards, it became the daughter of Himalayas when it ascended (fell back) as snow on Himalayan peaks, accumulated there as a glacier, and finally flowed to (Suraloka) the eastern direction, with her waters capable of curing many diseases.

इति वाल्मीकिरामायणे आदिकाव्ये बालकाण्डे पंचत्रिंशः सर्गः ।।

Thus ends the 35th chapter in Bāla Kāṇḍa of Vālmīki Rāmāyaṇa, the First Epic poem of the world.

SARGA 36: HISTORY OF UMĀ AND HER CURSE

This is also the allegorical geological history of Śiva (Indian plate of the earth) and Umā (European plate of the earth). It is not part of the original Rāmāyaṇa. Śiva (Indian plate) had its marriage with (came closer) with Umā (Eurasian plate) and is in the conjugal bliss for a long period (collision). Fearing the result of that prolonged conjugal activity (collision), all Devas pray for the cessation of it because none in any world can carry that offspring (resultant Himalayas). Śiva accepting that request asks them where to discharge the resultant mountain due to this conjugal union (collision). Devas indicate the earth as the taker. Accordingly, origin of Himalayas took place on earth. On the other hand mountain peak born of (fire) volcanic activity was known as Kārtikeya.

उक्तवाक्ये मुनौ तस्मिन्नुभौ राघवलक्ष्मणौ ।

प्रतिनन्द्य कथां वीरावूचतुर्मुनिपुङ्गवम् ॥ १ ॥

*uktavākye munau tasminnubhau rāghavalakṣamaṇau /
pratīnandya kathāṁ vīrāvūchaturmunipuṅgavam ॥1 ॥*

When the ascetic had spoken thus, both the heroes, Rāma and Lakṣmaṇa, saluting that first of sages, said,

धर्मयुक्तमिदं ब्रह्मन् कथितं परमं त्वया ।
दुहितुः शैलराजस्य ज्येष्ठाया वक्तुमर्हसि ।
विस्तरं विस्तरज्ज्ञोऽसि दिव्यमानुषसम्भवम् ॥ २ ॥

*dharmayuktamidaṁ brahman kathitaṁ paramaṁ tvayā /
duhituḥ śailarājasya jyeṣṭhāyā vaktumarhasi /
vistaraṁ vistarajño'si divyamānuṣasambhavam ॥2 ॥*

O Brahmarṣi, you have delivered this noble narration full of knowledge. Now, speak about the elder daughter, Gaṅgā, of the mountain-king. You are extensively conversant with everything relative to human beings or nature.

त्रीन् पथो हेतुना केन प्लावयेल्लोकपावनी ।
कथं गङ्गा त्रिपथगा विश्रुता सरिदुत्तमा ॥ ३ ॥
*rīn patho hetunā kena plāvayellokapāvanī /
kathāṁ gaṅgā tripathagā viśrutā sariduttamā ॥3 ॥*

Why is it that purifier of the worlds flow in three directions? Why is that foremost of streams, Gaṅgā, famous as Tripathgā (wending in three ways).

त्रिषु लोकेषु धर्मज्ञ कर्मभिः कैः समन्विता ।
तथा ब्रुवति काकुत्स्थे विश्वामित्रस्तपोधनः ॥ ४ ॥
*triṣu lokeṣu dharmajña karmabhiḥ kaiḥ samanvitā /
tathā bruvati kākutsthe viśvāmitrastapodhanaḥ ॥4 ॥*

O cognizant of dharma, what are her performances in the three worlds? Thereat Viśvāmitra dedicated for asceticism, began to relate to Kākutstha (Rāma) that history in detail in the midst of the ascetics.

निखिलेन कथां सर्वामृषिमध्ये न्यवेदयत् ।
पुरा राम कृतोद्वाहः शितिकण्ठो महातपाः ॥ ५ ॥
दृष्ट्वा च भगवान् देवीं मैथुनायोपचक्रमे ।

तस्य संक्रीडमानस्य महादेवस्य धीमतः ।

शितिकण्ठस्य देवस्य दिव्यं वर्षशतं गतम् ॥ ६ ॥

nikhilena kathārṁ sarvāmṛṣimadhye nyavedayat ।

purā rāma kṛtodvāhaḥ śitikaṇṭho mahātapāḥ ॥5॥

dṛṣṭvā cha bhagavān devīm maithunāyopachakrame ।

tasya saṁkriḍamānasya mahādevasya dhīmataḥ ।

śitikaṇṭhasya devasya divyaṁ varṣaśataṁ gatam ॥ 6 ॥

In days of yore, O Rāma, the Nilakaṇṭha named (Indian plate) plate under plate tectonics process, having entered into matrimony (collided) with another plate called Umā (Eurasian plate). And as that intelligent Nilakaṇṭha plate was thus engaged in collision into another plate called Umā, a divya hundred years (36000 years) passed away.

न चापि तनयो राम तस्यामासीत् परंतप ।

सर्वे देवाः समुद्युक्ताः पितामहपुरोगमाः ॥७॥

na chāpi tanayo rāma tasyāmāsīt paraṁtapa ।

sarve devāḥ samudyuktāḥ pitāmahapurogamāḥ ॥7॥

And yet, O Rāma, chastiser of foes, no son (mountain ranges) was born (originated) of this process. Thereat all the Devas with the Grandsire at their head became exceedingly anxious.

यदिहोत्पद्यते भूतं कस्तत् प्रतिसहिष्यति ।

अभिगम्य सुराः सर्वे प्रणिपत्येदमब्रुवन् ॥८॥

yadihotpadyate bhūtaṁ kastat pratisahiṣyati ।

abhigamya surāḥ sarve praṇipatyedamabruvan ॥8॥

Who will be able to bear the offspring (origin of mountain range) of this union? And thereupon the Devas repairing to Mahādeva, thus addressed him, saluting low,

देवदेव महादेव लोकस्यास्य हिते रत ।

सुराणां प्रणिपातेन प्रसादं कर्तुमर्हसि ॥९॥

devadeva mahādeva lokasyāsyā hite rata ।

surāṇāṁ praṇipātena prasādaṁ kartumarhasi ॥9॥

O Deva of Devas! O Geat Deva! ever engaged in the welfare

of all, it behove you to be propitious at the humble salutations of the Devas.

न लोका धारयिष्यन्ति तव तेजः सुरोत्तम ।

ब्राह्मेण तपसा युक्तो देव्या सह तपश्चर ॥ १० ॥

na lokā dhārayiṣyanti tava tejaḥ surottama ।

brāhmeṇa tapasā yukto devyā saha tapaśchara ॥ 10 ॥

The worlds, O foremost of Devas, are incapable of bearing your energy (resultant mountain ranges due to plate tectonic activity). Therefore, do you, being furnished with Brāhma energy in company with the Umā (European plate) observe austerities (plate tectonic activity in a measured way).

त्रैलोक्यहितकामार्थं तेजस्तेजसि धारय ।

रक्ष सर्वानिमौल्लोकान् नालोकं कर्तुमर्हसि ॥ ११ ॥

trailokyahitakāmārthaṁ tejastejasi dhāraya ।

raṁksha sarvānimāṁllokān nālokaṁ kartumarhasi ॥ 11 ॥

For the welfare of the worlds, do you preserve your energy within you, so that all the worlds may be protected and not destroyed.

देवतानां वचः श्रुत्वा सर्वलोकमहेश्वरः ।

बाढमित्यब्रवीत् सर्वान् पुनश्चेदमुवाच ह ॥ १२ ॥

devatānāṁ vachaḥ śrutvā sarvalokamaheśvaraḥ ।

bāḍhamityabravīt sarvān punaśchedamuvācha ha ॥12 ॥

Hearing the words of the Devas, the Great Deva of all the worlds said to them, 'So be it!' And addressing them again, he said,

धारयिष्याम्यहं तेजस्तेजस्येव सहोमया ।

त्रिदशाः पृथिवी चैव निर्वाणमधिगच्छतु ॥ १३ ॥

dhārayiṣyāmyaham tejastejasaiva sahomayā ।

tridaśāḥ prthivī chaiva nirvāṇamadhigachchhatu ॥ 13 ॥

I will contain my energy in my body along with Umā, therefore, let the natural forces and earth be at rest!

यदिदं क्षुभितं स्थानान्मम तेजो ह्यनुत्तमम् ।
धारयिष्यति कस्तन्मे ब्रुवन्तु सुरसत्तमाः ॥१४॥

*yadidaṁ kṣubhitaṁ sthānānmama tejo hyanuttamam ।
dhārayiṣyati kastaṁme bruvantu surasattamāḥ ॥14॥*

But tell me, you foremost of Devas, who will sustain the mountain range resulting from our tectonic activity?

एवमुक्तास्ततो देवाः प्रत्यूचुर्वृषभध्वजम् ।
यत्तेजः क्षुभितं ह्यद्य तद्धरा धारयिष्यति ॥ १५ ॥

*evamuktāstato devāḥ pratyūchurvṛṣabhadhvajam ।
yattejah kṣubhitaṁ hyadya taddharā dhārayiṣyati ॥ 15 ॥*

Being thus addressed, the Devas answered Mahādeva Śiva (Indian plate of earth) having the sign of bull-mark, ‘The earth will today bear the resultant mountain ranges, called Himalayas’.

एवमुक्तः सुरपतिः प्रमुमोच महाबलः ।
तेजसा पृथिवी येन व्याप्ता सगिरिकानना ॥ १६ ॥

*evamuktaḥ surapatiḥ pramumocha mahābalaḥ ।
tejasā pṛthivī yena vyāptā sagirikānanā ॥ 16 ॥*

Thus assured, the mighty lord of the Devas let go of this mountain range, and thereat the earth became full of Himalayan mountains and forests.

ततो देवाः पुनरिदमूचुश्चापि हुताशनम् ।
आविश त्वं महातेजो रौद्रं वायुसमन्वितः ॥ १७ ॥

*tato devāḥ punaridamūchuśchāpi hutāśanam ।
āviśa tvaṁ mahātejo raudraṁ vāyusamanvitaḥ ॥17॥*

Then the Devas spoke to the volcanic fire occurring at the boundaries between tectonic plates, “Enter the rocks along with air.”

तदग्निना पुनर्व्याप्तं संजातं श्वेतपर्वतः ।
दिव्यं शरवणं चैव पावकादित्यसंनिभम् ॥ १८ ॥

*tadagninā punarvyāptaṁ sañjātaṁ śvetaparvatam ।
divyaṁ śaravaṇaṁ chaiva pāvakādityasaṁnibham ॥ 18 ॥*

When the volcanic fire entered the rocks of Himalayas, Himalayan ranges developed into a white hill (snow clad peaks), and a forest of glossy reeds, resembling resplendence of the Sun.

यत्र जातो महातेजाः कार्तिकेयोऽग्निसम्भवः ।

अथोमां च शिवं चैव देवाः सर्षिगणास्तथा ॥ १९ ॥

पूजयामासुरत्यर्थं सुप्रीतमनसस्तदा ।

yatra jāto mahātejāḥ kārṭikeyo'gnisambhavaḥ ।

athomān cha śivam chaiva devāḥ sarṣigaṇāstathā ॥19 ॥

pūjayāmāsuratyartham suprītamanasastadā ।

Wherever volcanic eruptions took place, there is born Kārṭikeya (fault mountain). Dhosi Hill in Haryana is known as Kārṭikeya. And thereupon the Devas and the Ṛṣis, with gratified hearts, began to pay enthusiastic adorations to Umā (Eurasian plate) and Śiva (Indian plate).

अथ शैलसुता राम त्रिदशानिदमब्रवीत् ॥ २० ॥

समन्युरशपत् सर्वान् क्रोधसंरक्तलोचना ।

atha śailasutā rāma tridaśānīdamabravīt ॥20 ॥

samanyuraśapat sarvān krodhasaṁraktalochanā ।

Then the Umā (Eurasian plate), O Rāma, addressed the Devas (natural forces), cursing them with eyes reddened in wrath.

यस्मान्निवारिता चाहं संगता पुत्रकाम्यया ॥ २१ ॥

अपत्यं स्वेषु दारेषु नोत्पादयितुमर्हथ ।

अद्यप्रभृति युष्माकमप्रजाः सन्तु पत्नयः ॥ २२ ॥

yasmānnivāritā chāhaṁ saṁgatā putrakāmyayā ॥21 ॥

apatyaṁ sveṣu dāreṣu notpādayitumarhatha

adyaprabhṛti yuṣmākamaprajāḥ santu patnayaḥ ॥22 ॥

While in association with Mahādeva (Indian plate) for obtaining sons, I was prevented by you, for this, you shall not be able yourselves to beget offspring on your wives. And from this day forth, your wives shall remain without issue.

एवमुक्त्वा सुरान् सर्वाञ्छापा पृथिवीमपि ।

अवने नैकरूपा त्वं बहुभार्या भविष्यसि ॥ २३ ॥

evamuktvā surān sarvāñśāśāpa pṛthivīmapi ।

avane naikarūpā tvam bahubhāryā bhaviṣyasi ॥ 23 ॥

Having thus spoke to the Devas, she cursed the Earth also, saying, 'O Earth, you will have multiform surface (lands, deserts, forests, volcanoes, mountains, and ice etc.) and many husbands (means you will not be ruled by one king, but many kings will rule you).'

न च पुत्रकृतां प्रीतिं मत्क्रोधकलुषीकृता ।

प्राप्स्यसि त्वं सुदुर्मेधो मम पुत्रमनिच्छती ॥ २४ ॥

na cha putrakṛtāṁ prītiṁ matkrodhakaluṣīkṛtā ।

prāpsyasi tvam sudurmedho mama putramanichchhatī ॥ 24 ॥

Nor, rendered sully by my anger, you shall have not gratification caused by the children (earthlings), as, O you of wicked understanding, you do not wish me a son!

तान् सर्वान् पीडितान् दृष्ट्वा सुरान् सुरपतिस्तदा ।

गमनायोपचक्राम दिशं वरुणपालिताम् ॥ २५ ॥

tān sarvān pīḍitān dṛṣṭvā surān surapatistadā ।

gamanāyopachakrāma diśaṁ varuṇapālītām ॥ 25 ॥

Witnessing the Surās, thus distressed, the lord of the Surās set out in the direction presided over by Varuṇa (The West).

स गत्वा तप आतिष्ठत् पार्श्वे तस्योत्तरे गिरेः ।

हिमवत्प्रभवे शृङ्गे सह देव्या महेश्वरः ॥ २६ ॥

sa gatvā tapa ātiṣṭhat pārsve tasyottare gireḥ ।

himavatprabhava śṛṅge saha devyā maheśvaraḥ ॥ 26 ॥

Having repaired to the north side of that mountain, Maheśvara (Indian plate), along with the Umā (Eurasian plate), became engaged in austerities on the peak of the mountain that emerged from the Himalayas.

Note: Here, it is pointed out that the northern Himalayas originated first due to plate tectonic activities.

एष ते विस्तरो राम शैलपुत्र्या निवेदितः ।

गङ्गायाः प्रभवं चैव शृणु मे सहलक्ष्मण ॥ २७ ॥

eṣa te vistaro rāma śailaputrayā niveditaḥ ।

gaṅgāyāḥ prabhavaṁ chaiva śṛṇu me sahalakṣmaṇa ॥ 27 ॥

I have now related to you, O Rāma, in detail the history of the marriage of Umā (Eurasian plate) with Śiva (Indian plate). Do you now, together with Lakṣmaṇa, listen to the history of the origin of Gaṅgā?

इति वाल्मीकिरामायणे आदिकाव्ये बालकाण्डे षट्त्रिंशः सर्गः ।।

Here ends the 36th chapter in Bāla Kāṇḍa of Vālmīki Rāmāyaṇa, the First Epic poem of Globe.

SARGA 37: HISTORY OF ORIGIN OF KĀRTTIKEYA

This history is also not part of the original Rāmāyaṇa. It was like other histories added to the main narration of Rāmāyaṇa letter by Kaṭhākāras (history tellers) Sage Viśvāmitra continues his narration about the earthly course of Gaṅgā, her begetting Kārtikeya (Jāmbūnada gold), Krittikā-stars are associated with the origin of gold, so that son (Jāmbūnada gold) was called Kārtikeya. Gold is Superior or chief of all earthly metals.

तप्यमानो तदा देवे सेन्द्राः साग्निपुरोगमाः ।

सेनापतिमभीप्सन्तः पितामहमुपागमन् ॥ १ ॥

tapyamāno tadā deve sendrāḥ sāgnipurogamāḥ ।

senāpatimabhīpsantaḥ pitāmahamupāgaman ॥1 ॥

On that Deva (Śiva) engaged in austerities (volcanic activities), the devas with Indra and Agni at their head, desirous of an Army Chief appeared before the Grand-sire.

ततोऽब्रुवन् सुराः सर्वे भगवन्तं पितामहम् ।

प्रणिपत्य सुरा राम सेन्द्राः साग्निपुरोगमाः ॥ २ ॥

tato'bruvan surāḥ sarve bhagavantaṁ pitāmaham ।

praṇipatya surā rāma sendrāḥ sāgnipurogamāḥ ॥2 ॥

And, O Rāma, devas with Agni and Indra at their head,

launchering to him, addressed the lord Brahmā, the Grand-sir, saying,

येन सेनापतिर्देव दत्तो भगवता पुरा ।

स तपः परमास्थाय तप्यते स्म सहोमया ॥ ३ ॥

yena senāpatirdeva datto bhagavatā purā ।

sa tapaḥ paramāsthāya tapyate sma sahomayā ॥3 ॥

'O God, that lord Śiva (Indian plate) who had formerly given us the Chief, resorting to high asceticism (collision), is practising austerities with Umā (Eurasian plate).

यदत्रानन्तरं कार्यं लोकानां हितकाम्यया ।

संविधत्स्व विधानज्ञ त्वं हि नः परमा गतिः ॥ ४ ॥

yadatrānantaraṁ kāryaṁ lokānāṁ hitakāmyayā ।

saṁvidhatsva vidhānajña tvaṁ hi naḥ paramā gatiḥ ॥4 ॥

Do you now, O you conversant with resources, so order as is advisable in the interests of the worlds! Verily you are our prime way.'

देवतानां वचः श्रुत्वा सर्वलोकपितामहः ।

सान्त्वयन् मधुरैर्वाक्यैस्त्रिदशानिदमब्रवीत् ॥ ५ ॥

devatānāṁ vachaḥ śrutvā sarvalokapitāmahaḥ ।

sāntvayan madhurairvākyaistridaśānidamabravit ॥ 5 ॥

Hearing the words of the devas, the Grand-sire of all creatures, consoling them with soft words, spoke to them:

शैलपुत्र्या यदुक्तं तन्न प्रजाः स्वासु पत्निषु ।

तस्या वचनमक्लिष्टं सत्यमेव न संशयः ॥ ६ ॥

śailaputrayā yaduktaṁ tanna prajāḥ svāsu patniṣu ।

tasyā vachanamakliṣṭaṁ satyameva na saṁśayaḥ ॥ 6 ॥

Even as the Mountain's daughter has said, no children will born to you of your own wives. Her words is infallible of a certainty; there is no doubt about it.

इयमाकाशगङ्गा च यस्यां पुत्रं हुताशनः ।

जनयिष्यति देवानां सेनापतिमरिंदमम् ॥ ७ ॥

*iyamākāśagaṅgā cha yasyām putram hutāśanaḥ ।
janayiṣyati devānām senāpatīmarīṇdamam ॥7॥*

This is the Galaxy, on whom Agni will beget a son-the foe-subduing commander of the Devas.

ज्येष्ठा शैलेन्द्रदुहिता मानयिष्यति तं सुतम् ।
उमायास्तद्वहुमतं भविष्यति न संशयः ॥ ८ ॥
*jyeṣṭhā śailendraduhitā mānayiṣyati taṁ sutam ।
umāyāstadbahumatam bhaviṣyati na saṁśayaḥ ॥8॥*

And the elder daughter of the Mountain (Gaṅgā) will consider that son (Kārttikeya) as brought forth by Umā (geothermal energy); and Umā also will, without doubt, look upon him with regard.

तच्छ्रुत्वा वचनं तस्य कृतार्था रघुनन्दन ।
प्रणिपत्य सुराः सर्वे पितामहमपूजयन् ॥ ९ ॥
*tachchhrutvā vachanam tasya kṛtārthā raghunandana ।
praṇipatya surāḥ sarve pitāmahamapūjayan ॥9॥*

Hearing these words of him, O descendant of Raghu, the suras launching to the Grand-sire, paid him homage.

ते गत्वा परमं राम कैलासं धातुमण्डितम् ।
अग्निं नियोजयामासुः पुत्रार्थं सर्वदेवताः ॥ १० ॥
*te gatvā paramam rāma kailāsam dhātumaṇḍitam ।
agniṁ niyojayāmāsuḥ putrārtham sarvadevatāḥ ॥ 10 ॥*

Then, O Rāma, repairing the Kailāsa mountain teeming with ores of different metals, the devas commissioned Agni (geothermal energy of Himalayas) with the view of having a son born to him (Gaṅgā).

देवकार्यमिदं देव समाधत्स्व हुताशन ।
शैलपुत्र्यां महातेजो गङ्गायां तेज उत्सृज ॥ ११ ॥
*devakāryamidam deva samādhatsva hutāśana ।
śailaputrayām mahātejo gaṅgāyām teja utsrja ॥ 11 ॥*

“O hutāśana (geothermal energy), accomplish this work of devas. O geothermal energy having mighty power, you

discharge your energy into that daughter of the mountain, Gaṅgā.”

देवतानां प्रतिज्ञाय गङ्गामभ्येत्य पावकः ।

गर्भं धारय वै देवि देवतानामिदं प्रियम् ॥ १२ ॥

devatānām pratijñāya gaṅgāmabhyetya pāvakaḥ ।

garbham dhāraya vai devi devatānāmidam priyam ॥12 ॥

Thereupon giving his promise to the devas, geothermal energy approached the bed of Gaṅgā, saying, “O devī, bear pregnancy with energy (geothermal energy) from Śiva (geoplates), for even this is the desire of the devatās.”

इत्येतद् वचनं श्रुत्वा दिव्यं रूपमधारयत् ।

स तस्या महिमां दृष्ट्वा समन्तादवकीर्यत ॥ १३ ॥

ityetad vachanam śrutvā divyaṁ rūpamadhārayat ।

sa tasyā mahimāṁ dṛṣṭvā samantādavakīryata ॥13 ॥

Hearing these words, Gaṅgā assumed a divine appearance. Beholding her mightiness, Agni (geothermal energy) shrank on all sides.

समन्ततस्तदा देवीमभ्यषिञ्चत पावकः ।

सर्वस्रोतांसि पूर्णानि गङ्गाया रघुनन्दन ॥ १४ ॥

samantatastadā devīmabhyāṣiñchata pāvakaḥ ।

sarvasrotāṁsi pūrṇāni gaṅgāyā raghunandana ॥14 ॥

And then Agni (geothermal energy) from all sides discharged its energy into Gaṅgā, and thereat all pores of Gaṅgā became surcharged with it (geothermal energy).

तमुवाच ततो गङ्गा सर्वदेवपुरोगमम् ।

अशक्ता धारणे देव तेजस्तव समुद्धतम् ॥ १५ ॥

दह्यमानाग्निना तेन सम्प्रव्यथितचेतना ।

tamuvācha tato gaṅgā sarvadevapurīgamam ।

āśaktā dhāraṇe deva tejastava samuddhatam ॥15 ॥

dahyamānāgninā tena sampravyathitachetanā ।

O descendant of Raghu. Gaṅgā spoke to him (geothermal energy) staying at the head of all the devas (natural forces), 'O

deva (geothermal energy), I am incapable of sustaining this heat energy of yours: I am burning with that energy, and my consciousness fails me.

अथाब्रवीदिदं गङ्गां सर्वदेवहुताशनः ॥ १६ ॥

इह हैमवते पार्श्वे गर्भोऽयं संनिवेश्यताम् ।

athābravīdidam gaṅgāṁ sarvadevahutāśanaḥ ॥ 16 ॥

iha haimavate pārśve garbho'yaṁ saṁniveśyatām ।

Thereupon that geothermal heat, partaker of all oblations, said to Gaṅgā, 'you bring forth your embryo on the side of this Himalaya mountain!'

श्रुत्वा त्वग्निवचो गङ्गा तं गर्भमतिभास्वरम् ॥ १७ ॥

उत्ससर्ज महातेजाः स्रोतोभ्यो हि तदानघ ।

śrutvā tvagnivacho gaṅgā taṁ garbhamatibhāsvaram ॥17 ॥

utsasarja mahātejāḥ srotobhyo hi tadānagha ।

Hearing Agni's (geothermal energy's) words, Gaṅgā of mighty energy ejected exceedingly effulgent embryo from all its pores, O Rāma, devoid of pāpa actions.

यदस्या निर्गतं तस्मात् तप्तजाम्बूनदप्रभम् ॥ १८ ॥

काञ्चनं धरणीं प्राप्तं हिरण्यमतुलप्रभम् ।

ताम्रं कार्णायिसं चैव तैक्ष्ण्यादेवाभिजायत ॥ १९ ॥

yadasyā nirgataṁ tasmāt taptajāmbūnadaprabham ॥18 ॥

kāñchanam dharaṇīm prāptaṁ hiraṇyamatulaprabham ।

tāmraṁ kārṣṇāyasaṁ chaiva taikṣṇyādevābhijāyata ॥ 19 ॥

And that embryo ejected by Gaṅgā turned into glittering Jāmbunada gold* and reached earth. In this process, copper and iron are also generated from geothermal energy.

*Note: Jāmbūnada gold is produced from the gold dust found in rivers running through the forest of Jamu trees. This is regarded as the finest quality Gold.

मलं तस्याभवत् तत्र त्रपु सीसकमेव च ।

तदेतद्धरणीं प्राप्य नानाधातुरवर्धत ॥ २० ॥

malaṁ tasyābhavat tatra trapu sīsakameva cha ।

tadetaddharaṇīm prāpya nānādhāturavardhata ॥20॥

And the residue have become tin and lead. Thus, embryo on reaching the earth has evolved itself into various other metals.

निक्षिप्तमात्रे गर्भे तु तेजोभिरभिरञ्जितम् ।

सर्वं पर्वतसंनद्धं सौवर्णमभवद् वनम् ॥ २१ ॥

nikṣiptamātre garbhe tu tejobhirabhirañjitaṁ ।

sarvaṁ parvatasamīnaddhaṁ sauvarṇamabhad vanam ॥ 21

As soon as the embryo was laid down on Himalayan mountains, the forest adjoining the mountain were made brilliant by that glittering embryo and virtually assumed golden hue.

जातरूपमिति ख्यातं तदाप्रभृति राघव ।

सुवर्णं पुरुषव्याघ्र हुताशनसमप्रभम् ॥ २२ ॥

jātarūpamiti khyātaṁ tadāprabhṛti rāghava ।

savarṇaṁ puruṣavyāghra hutāśanasamaprabham ॥ 22 ॥

And from that day, O descendant of Raghu, gold became known as Jātarūpa (one that retains its birthtime hue), as it had the effulgence like to that of energy, O foremost of men!

Note: Gold is form of energy.

तं कुमारं ततो जातं सेन्द्राः सह मरुद्गणाः ।

क्षीरसम्भावनार्थाय कृत्तिकाः समयोजयन् ॥ २३ ॥

taṁ kumāraṁ tato jātaṁ sendrāḥ saha marudgaṇāḥ ।

kṣīrasambhāvanārthāya kṛttikāḥ samayojayan ॥ 23 ॥

And when this Jambūnada gold (gold found from gold dust of river Gaṅgā) was thus produced by geothermal energy (Agni), in conjunction with Indra (atmospheric electricity) and the Maruts (winds), Kṛttikā stars, a cluster of six stars, ruled by Agni devatā, were associated with Agni (geothermal energy) to indicate its origin from river waters.

ताः क्षीरं जातमात्रस्य कृत्वा समयमुत्तमम् ।

ददुः पुत्रोऽयमस्माकं सर्वासामिति निश्चिताः ॥ २४ ॥

*tāḥ kṣīraṁ jātamātrasya kṛtvā samayamuttamam /
daduḥ putro 'yamasmākaṁ sarvāsāmiti niśchitāḥ ॥ 24 ॥*

Those Kṛttikās (*uttama samayam kṛtvā*) made a best resolve among themselves that 'surely he shall be their son'-concluding thus, as soon as Jambūnada Gold was born, they began to dispense water to him.

*tatstu devataḥ sarvāḥ kārṭikeya iti bruvan /
putrastrailokyavikhyāto bhaviṣyati na saṁśayaḥ ॥ 25 ॥*

Then he (gold) was called Kārṭikeya among all energy forces, saying, 'This gold beknown in all the three world as Kārṭtikeya'.

*teṣāṁ tad vachanं श्रुत्वा स्कन्नं गर्भपरिस्रवे ।
स्नापयन् परया लक्ष्म्या दीप्यमानं यथानलम् ॥ २६ ॥
teṣāṁ tad vachanam śrutvā skannam garbhaparīsrave /
snāpayan parayā lakṣmyā dīpyamānam yathānalam ॥ 26 ॥*

And hearing those words of theirs, the Kṛttikās (*snāpayan*) gave a bath to that offspring (Jambūnada Gold) that had (*skannam*) issued from (*garbha-parīsrave*) secretion of womb of Gaṅgā, which was radiant like fire.

*स्कन्द इत्यब्रुवन् देवाः स्कन्नं गर्भपरिस्रवे ।
कार्तिकेयं महाबाहुं काकुत्स्थ ज्वलनोपमम् ॥ २७ ॥
skanda ityabruvan devāḥ skannam garbhaparīsrave /
kārṭikeyam mahābāhuṁ kākutstha jvalanopamam ॥ 27 ॥*

And, O Kākutstha, since Kārṭikeya (Jambūnada Gold) had issued from secretion of Gaṅgā's womb, the scholars called that effulgent and mighty-armed one, Skanda.

*प्रादुर्भूतं ततः क्षीरं कृत्तिकानामनुत्तमम् ।
षण्णां षडाननो भूत्वा जग्राह स्तनजं पयः ॥ २८ ॥
prādurbhūtaṁ tataḥ kṣīraṁ kṛttikānāmanuttamam /
ṣaṇṇām ṣaḍānana bhūtvā jagrāha stanajam payaḥ ॥ 28 ॥*

And then the rainfall takes place in the auspicious Kṛttikās, a cluster of six stars; since Kṛttikās have six stars in their cluster, the Jambūnada Gold associated with Kṛttikas is also called Ṣaḍānana (literally six-faced) as if it has tasted the waters of rainfall occurred under the dominance of Kṛttikās.

Note: According to Bṛhatsaṅhitā of Varāhamihira, the clouds those conceive their foetuses in the bright and dark fortnight of Caitra will precipitate in the bright fortnight of Āśvin and the bright fortnight of Kārtika respectively.

*sitapakṣabhavāḥ kṛṣṇe śukle kṛṣṇā dyusambhavā rātrau
naktam prabhavāścāhani sandhyājātāśca sandhyāyām.*

Bṛhat Saṅhitā. 21.8.

गृहीत्वा क्षीरमेकाहं सुकुमारवपुस्तदा ।

अजयत् स्वेन वीर्येण दैत्यसैन्यगणान् विभुः ॥ २९ ॥

gṛhītva kṣīramekāhā sukumāravapustadā ।

ajayat svena vīryeṇa daityasainyagaṇān vibhuḥ ॥29 ॥

Having drunk the waters under dominance of Kṛttikas for one day, that Gold although then possessed of a malleable nature, by virtue of his inborn vigour in one day vanquished the daitya forces (all metals produced on earth).

Note: Gold is best metal on earth used for boosting energy and cure of almost all diseases.

सुरसेनागणपतिमभ्यषिञ्चन्महाद्युतिम् ।

ततस्तममराः सर्वे समेत्याग्निपुरोगमाः ॥ ३० ॥

surasenāgaṇapatimabhyāṣiñchanmahādyutim ।

tatastamamarāḥ sarve sametyāgnipurogamāḥ ॥ 30 ॥

And him possessed of mighty effulgence, the natural forces with Agni (geothermal energy) at their head appointed their chief.

एष ते राम गङ्गाया विस्तरोऽभिहितो मया ।

कुमारसम्भवश्चैव धन्यः पुण्यस्तथैव च ॥ ३१ ॥

भक्तश्च यः कार्तिकेये काकुत्स्थ भुवि मानवः ।

आयुष्मान् पुत्रपौत्रैश्च स्कन्दसालोक्यतां व्रजेत् ॥ ३२ ॥

eṣa te rāma gaṅgāyā vistaro 'bhihito mayā /
kumārasambhavaśchaiva dhanyaḥ puṇyastathaiva cha ॥ 31 ॥
bhaktaścha yaḥ kārṭikeye kākutstha bhuvi mānavaḥ /
āyusmān putrapautraścha skandasālokyatām vrajet ॥ 32 ॥

This way, I have narrated the history of origin of Gaṅgā river to you and the history of origin of (Kumāra Sambhava) Jāmbūnada gold. He who, O Kākutstha, on earth well versed with the properties of Kārṭikeya (Jāmbūnada Gold), is blessed, and thrives with long life along with his sons and grand-sons, and attains body like gold.

इति वाल्मीकिरामायणे आदिकाव्ये बालकाण्डे सप्तत्रिंशः सर्गः ।।

Here ends the 37th chapter in Bāla Kāṇḍa of Vālmīki Rāmāyaṇa, the First Epic poem of Globe.

SARGA 38: EMPERORS IN RĀMA'S DYNASTY AND DESCENT OF GAṄGĀ

Sage Viśvāmitra narrates the name of some prominent emperors belonging to Rāma's dynasty.

तां कथां कौशिको रामे निवेद्य मधुराक्षराम् ।

पुनरेवापरं वाक्यं काकुत्स्थमिदमब्रवीत् ॥ १ ॥

tāṁ kathāṁ kauśiko rāme nivedya madhurākṣarām ।

punarevāparam vākyaṁ kākutsthamidamabravīt ॥1 ॥

Having said those melodious words to Rāma, Kauśika (son of Kuśika, i.e. Viśvāmitra) again spoke to Rāma, the Kākutstha.

अयोध्याधिपतिर्वीर पूर्वमासीन्नराधिपः ।

सगरो नाम धर्मात्मा प्रजाकामः स चाग्रजः ॥ २ ॥

ayodhyādhīpatirvīra pūrvamāsīnnarādhīpaḥ ।

sagaro nāma dharmātmā prajākāmaḥ sa chāgrajaḥ ॥ 2 ॥

Once there was a king of Ayodhyā, named Sagara. And it came to pass that he was following dharma, though eagerly wishing for progeny.

वैदर्भदुहिता राम केशिनी नाम नामतः ।

ज्येष्ठा सगरपत्नी सा धर्मिष्ठा सत्यवादिनी ॥ ३ ॥

vaidarbhāduhitā rāma keśinī nāma nāmataḥ ।

jyeṣṭhā sagarapatnī sā dharmiṣṭhā satyavādinī ॥ 3 ॥

O Rāma, Vidarbha king's daughter, named Keśinī, was the elder wife of Sagara. She was dhārmika and truthful.

अरिष्टनेमेर्दुहिता सुपर्णभगिनी तु सा ।

द्वितीया सगरस्यासीत् पत्नी सुमतिसंज्ञिता ॥ ४ ॥

aṛiṣṭanemerduhitā suparṇabhaginī tu sā ।

dvitīyā sagarasyāsīt patnī sumatisaṁjñitā ॥ 4 ॥

The second wife of Sagara was called Sumati, who was the daughter of Ariṣṭanemi and the sister of Suparṇa.

ताभ्यां सह महाराजः पत्नीभ्यां तप्तवांस्तपः ।

हिमवन्तं समासाद्य भृगुप्रस्रवणे गिरौ ॥ ५ ॥

*tābhyām saha mahārājaḥ patnībhyām taptavāṁstapaḥ ।
himavantam samāsādyā bhṛguprasravaṇe girau ॥ 5 ॥*

And with those wives of his, that mighty king, coming to the Himalayas, began to observe tapas (austerities) on the mountain range called Bhṛgu-prasravaṇa.

अथ वर्षशते पूर्णे तपसाऽऽराधितो मुनिः ।

सगराय वरं प्रादाद् भृगुः सत्यवतां वरः ॥ ६ ॥

*atha varṣasāte pūrṇe tapasā'rādhito muniḥ ।
sagarāya varam prādād bhṛguḥ satyavatām varaḥ ॥ 6 ॥*

When a full hundred years had been completed, the ascetic that had been pleased by means of these austerities, Bhṛgu, best of those endowed with truth, conferred a boon upon Sagara, saying.

अपत्यलाभः सुमहान् भविष्यति तवानघ ।

कीर्तिं चाप्रतिमां लोके प्राप्स्यसे पुरुषर्षभ ॥ ७ ॥

*apatyalābhaḥ sumahān bhaviṣyati tavānagha ।
kīrtim chāpratimām loke prāpsyase puruṣarṣabha ॥ 7 ॥*

O devoid of acts full of pāpa, you shall obtain glorious offspring; and, O foremost of men, you shall attain unparalleled renown in this world.

अपत्यलाभः सुमहान् भविष्यति तवानघ ।

कीर्तिं चाप्रतिमां लोके प्राप्स्यसे पुरुषर्षभ ॥ ७ ॥

*apatyalābhaḥ sumahān bhaviṣyati tavānagha ।
kīrtim chāpratimām loke prāpsyase puruṣarṣabha ॥ 7 ॥*

O devoid of acts full of pāpa, you shall obtain glorious offspring; and, O foremost of men, you shall attain unparalleled renown in this world.

एका जनयिता तात पुत्रं वंशकरं तव ।

षष्ठिं पुत्रसहस्राणि अपरा जनयिष्यति ॥ ८ ॥

*ekā janayitā tāta putram vaṁśakaram tava ।
ṣaṣṭhiṁ putrasahasrāṇi aparā janayiṣyati ॥ 8 ॥*

O beloved king, one of your queens shall bring forth a son

who will perpetuate your race, and the other give birth to sixty thousand sons.

भाषमाणं महात्मानं राजपुत्र्यौ प्रसाद्य तम् ।

ऊचतुः परमप्रीते कृताञ्जलिपुटे तदा ॥ ९ ॥

bhāṣamāṇam mahātmānam rājaputrayau prasādy tam ।

ūchatuḥ paramaprīte kṛtāñjalipuṭe tadā ॥ 9 ॥

As that great souled sage was saying this, those daughters of kings Vidarbha (present day Amaravati and Nagpur regions of Mahārāṣṭra) and Ariṣṭanemi (queens of king), exceedingly delighted, gaining the grace of the sage, addressed him with folded hands.

एकः कस्याः सुतो ब्रह्मन् का बहूञ्जनयिष्यति ।

श्रोतुमिच्छामहे ब्रह्मन् सत्यमस्तु वचस्तव ॥ १० ॥

ekaḥ kasyāḥ suto brahman kā bahūñjanayiṣyati ।

śrotumichchhāmahe brahman satyamastu vachastava ॥ 10 ॥

Who of us, O Venerable Sage, shall produce a single son, and who 60 thousands? This, O Venerable one, we wish to hear. May your boon prove true!

तयोस्तद् वचनं श्रुत्वा भृगुः परमधार्मिकः ।

उवाच परमां वाणीं स्वच्छन्दोऽत्र विधीयताम् ॥ ११ ॥

एको वंशकरो वास्तु बहवो वा महाबलाः ।

कीर्तिमन्तो महोत्साहाः का वा कं वरमिच्छति ॥ १२ ॥

tayostad vachanam śrutvā bhṛguḥ paramadhārmikaḥ ।

uvācha paramām vāṇīm svachchhando'tra vidhīyatām ॥11 ॥

eko vaṇśakaro vāstu bahavo vā mahābalāḥ ।

kīrtimanto mahotsāhāḥ kā vā kaṁ varamichchhati ॥12 ॥

Hearing this, the highly dhārmika Bhṛgu said these significant words, "Let your freewill be brought to bear this issue. Who wishes for what boon, between a single perpetuator of the line, and innumerable sons, possessed of mighty strength, and furnished with fame, and endowed with high spirits?"

मुनेस्तु वचनं श्रुत्वा केशिनी रघुनन्दन ।
पुत्रं वंशकरं राम जग्राह नृपसंनिधौ ॥ १३ ॥

*munestu vachanaṁ śrutvā keśinī raghunandana ।
putraṁ vaiśakaraṁ rāma jagrāha nṛpasamnidhau ॥ 13 ॥*

Hearing the ascetic's words, O descendant of Raghu, Keśinī in the presence of the king chose, O Rāma, a single son to perpetuate the line.

षष्टिं पुत्रसहस्राणि सुपर्णभगिनी तदा ।
महोत्साहान् कीर्तिमतो जग्राह सुमतिः सुतान् ॥ १४ ॥
*ṣaṣṭhiṁ putrasahasrāṇi suparṇabhaginī tadā ।
mahotsāhān kīrtimato jagrāha sumatiḥ sutān ॥ 14 ॥*

And Suparṇa's sister, Sumati, chose sixty thousand sons, high-spirited and furnished with fame.

प्रदक्षिणमृषिं कृत्वा शिरसाभिप्राणम्य तम् ।
जगाम स्वपुरं राजा सभार्यो रघुनन्दन ॥ १५ ॥
*pradakṣiṇamṛṣiṁ kṛtvā śirasābhipraṇamya tam ।
jagāma svapuram rājā sabhāryo raghunandana ॥ 15 ॥*

Then, O son of Raghu, having performed circumambulation to the saint and launched down the head, the king went to his own capital, accompanied by his wives.

अथ काले गते तस्य ज्येष्ठा पुत्रं व्यजायत ।
असमञ्ज इति ख्यातं केशिनी सगरात्मजम् ॥ १६ ॥
*atha kāle gate tasya jyeṣṭhā putraṁ vyajāyata ।
asamañja iti khyātaṁ keśinī sagarātmajam ॥ 16 ॥*

With the passage of time, the elder, Keśinī, bore a son to Sagara, known by the name of Asamañja.

सुमतिस्तु नरव्याघ्र गर्भतुम्बं व्यजायत ।
षष्टिः पुत्रसहस्राणि तुम्बभेदाद् विनिःसृताः ॥ १७ ॥
*sumatistu naravyāghra garbhatumbaṁ vyajāyata ।
ṣaṣṭhiḥ putrasahasrāṇi tumbabhedād viniḥsṛtāḥ ॥ 17 ॥*

And Sumati, O foremost of men, brought forth an embryo containing multiple cells of gourd-shape. Those cells were

separated and were implanted in a pot containing nutrient medium and 60 thousand sons were born in vitro.

घृतपूर्णेषु कुम्भेषु धात्र्यस्तान् समवर्धयन् ।
कालेन महता सर्वे यौवनं प्रतिपेदिरे ॥ १८ ॥

*ghṛtapūrṇeṣu kumbheṣu dhātrayastān samavardhayan ।
kālena mahatā sarve yauvanam pratipedire ॥ 18 ॥*

The nurses fostered those pots containing nutrient medium. After a great length of time, they attained youthfulness.

अथ दीर्घेण कालेन रूपयौवनशालिनः ।
षष्टिः पुत्रसहस्राणि सगरस्याभवन्स्तदा ॥ १९ ॥

*atha dīrghēṇa kālena rūpayauvanaśālinaḥ ।
ṣaṣṭhiḥ putrasahasrāṇi sagarasyābhavanīstadā ॥ 19 ॥*

And after a long lapse of time, Sagara's sixty thousand sons became youthful and handsome.

स च ज्येष्ठो नरश्रेष्ठ सगरस्यात्मसम्भवः ।
बालान् गृहीत्वा तु जले सरय्वा रघुनन्दन ॥ २० ॥
प्रक्षिप्य प्राहसन्नित्यं मज्जतस्तान् निरीक्ष्य वै ।

*sa cha jyeṣṭho naraśreṣṭha sagarasyātmāsambhavaḥ ।
bālān grhītvā tu jale sarayvā raghunandana ॥ 20 ॥
prakṣipyā prāhasannityam majjatastān nirīkṣaya vai ।*

O foremost of men, the eldest son of Sagara (Asmañjas), used to grab children of Ayodhyā, and, O descendant of Raghu, often cast them into the Sarayū, and enjoyed beholding them sinking in the waters.

एवं पापसमाचारः सज्जनप्रतिबाधकः ॥ २१ ॥
पौराणामहिते युक्तः पित्रा निर्वासितः पुरात् ।

*evam pāpasamācāraḥ sajjanapratibādhakaḥ ॥ 21 ॥
paurāṇāmahite yuktaḥ pitrā nirvāsitaḥ purāt ।*

Thus, his father banished him from the city, for he was evil-disposed, injured honest people, and engaged in wrongdoing toward the citizens.

तस्य पुत्रोऽशुमान् नाम असमञ्जस्य वीर्यवान् ॥ २२ ॥
सम्मतः सर्वलोकस्य सर्वस्यापि प्रियंवदः ।

tasya putro'mśumān nāma asamañjasya vīryavān ॥ 22 ॥
sammataḥ sarvalokasya sarvasyāpi priyaṁvadaḥ ।

Asamañja had a son possessed of valour named Anśumāna. He was beloved of all men and fair-spoken towards everyone.

कालधर्मं गते राम सगरे प्रकृतीजनाः ।
राजानं रोचयामासुरंशुमन्तं सुधार्मिकम् ॥ २३ ॥

kāladharmam gate rāma sagare prakṛtījanāḥ ।
rājānam rochayāmāsuramśumantaṁ sudhārmikam ॥ 23 ॥

When Sagara passed away, owing to the dharma of time, people chose the righteous Anśumān as their king.

स राजा सुमहानासीदंशुमान् रघुनन्दन ।
तस्य पुत्रो महानासीद् दिलीप इति विश्रुतः ॥ २४ ॥

sa rājā sumahānāsīdamśumān raghunandana ।
tasya putro mahānāsīd dilīpa iti viśrutaḥ ॥24 ॥

O descendant of Raghu, Anśumān proved a great ruler. His son, the celebrated Dilīpa, was also a great king.

तस्मै राज्यं समादिश्य दिलीपे रघुनन्दन ।
हिमवच्छिखरे रम्ये तपस्तेपे सुदारुणम् ॥ २५ ॥

tasmai rājyaṁ samādiśya dilīpe raghunandana ।
himavachchhikhare ramye tapastepe sudāruṇam ॥25 ॥

O Raghu's son, handing over to Dilīpa his kingdom, Ansumān undertook rigid austerities on the pleasant peak of the Himalayas.

द्वात्रिंशच्छतसाहस्रं वर्षाणि सुमहायशाः ।
तपोवनगतो राजा स्वर्गं लेभे तपोधनः ॥ २६ ॥

dvātrimśachchhatasāhasraṁ varṣāṇi sumahāyaśāḥ ।
tapovanagato rājā svargaṁ lebhe tapodhanaḥ ॥ 26 ॥

Having observed austerities for thirty-two thousand years in the woods, that highly famous king Anśumāna, crowned

with the wealth of asceticism, attained mokṣa.

दिलीपस्तु महातेजाः श्रुत्वा पैतामहं वधम् ।

दुःखोपहतया बुद्ध्या निश्चयं नाध्यगच्छत ॥ २७ ॥

dilīpastu mahātejāḥ śrutvā paitāmahaṁ vadham ।

duḥkhopahatayā buddhyā niśchayaṁ nādhyagachchata ॥

The exceedingly powerful Dilīpa, hearing of the death of his grand-father, was stricken with grief, yet he could not ascertain his course about bringing Gaṅgā to plains, the dream of his grandfather.

कथं गङ्गावतरणं कथं तेषां जलक्रिया ।

तारयेयं कथं चैतानिति चिन्तापरोऽभवत् ॥ २८ ॥

katham gaṅgāvataṛaṇaṁ katham teṣāṁ jalakriyā ।

tārayeyaṁ katham chaitāniti chintāparo'bhavat ॥ 28 ॥

He constantly thought as to how Gaṅgā [snowfall taking place on the peaks of Himalayas] could be brought down from Himalayan glaciers in plains in the form of water across the country.

तस्य चिन्तयतो नित्यं धर्मेण विदितात्मनः ।

पुत्रो भगीरथो नाम जज्ञे परमधार्मिकः ॥ २९ ॥

tasya chintayato nityaṁ dharmeṇa viditātmanaḥ ।

putro bhagīratho nāma jajñe paramadhārmikaḥ ॥ 29 ॥

As that self-realised pious one was always meditating upon this, an eminently virtuous son was born to him named Bhagīratha.

दिलीपस्तु महातेजा यज्ञैर्बहुभिरिष्टवान् ।

त्रिंशद्वर्षसहस्राणि राजा राज्यमकारयत् ॥ ३० ॥

dilīpastu mahātejā yajñairbahubhiriṣṭavān ।

triṁśadvarṣasahasrāṇi rājā rājyamakārayat ॥ 30 ॥

Performing numerous yajñās, the mighty king Dilīpa reigned for thirty thousand years.

अगत्वा निश्चयं राजा तेषामुद्धरणं प्रति ।

व्याधिना नरशार्दूल कालधर्ममुपेयिवान् ॥ ३१ ॥

*agatvā niśchayaṁ rājā teṣāṁuddharaṇaṁ prati ।
vyādhinā naraśārdūla kāladharmamupeyivān ॥ 31 ॥*

And without having arrived at any definite decision in regard to bringing down Gangā, the king, O loins among men, took to illness and breathed his last.

*इन्द्रलोकं गतो राजा स्वार्जितेनैव कर्मणा ।
राज्ये भागीरथं पुत्रमभिषिच्य नरर्षभः ॥ ३२ ॥
indralokaṁ gato rājā svārjītenaiva karmaṇā ।
rājye bhāgīrathaṁ putramabhiṣichya naraṛṣabhaḥ ॥ 32 ॥*

Having installed his son Bhagīratha in the kingdom, that best of men, the king, by virtue of his own good karmas attained mokṣa.

*भागीरथस्तु राजर्षिर्मार्मिको रघुनन्दन ।
अनपत्यो महाराजः प्रजाकामः स च प्रजाः ॥ ३३ ॥
मन्त्रिष्वाधाय तद् राज्यं गङ्गावतरणे रतः ।
तपो दीर्घं समातिष्ठद् गोकर्णे रघुनन्दन ॥ ३४ ॥
bhagīrathastu rājaṛṣirmārmiko raghunandana ।
anapatyo mahārājaḥ prajākāmaḥ sa cha prajāḥ ॥ 33 ॥
mantriṣvādhāya tad rājyaṁ gaṅgāvatarane rataḥ ।
tapo dīrghaṁ samātiṣṭhad gokarṇe raghunandana ॥ 34 ॥*

O descendant of Raghu, that royal saint Bhagīratha was possessed of dharma. And being without issue, and desiring to obtain it, the mighty king monarch delegated his kingdom to the care of his counsellors, and engaged in sustained efforts in Mount Gokarṇa in Himalayas in bringing down Gaṅgā.

*तस्य वर्षसहस्राणि घोरे तपसि तिष्ठतः ॥ ३५ ॥
अतीतानि महाबाहो तस्य राज्ञो महात्मनः ।
tasya varṣasahasrāṇi ghore tapasi tiṣṭhataḥ ॥ 35 ॥
atītāni mahābāho tasya rājño mahātmanaḥ ।*

And as he carried out terrible efforts, a thousand years rolled away.

ततो हैमवती ज्येष्ठा सर्वलोकनमस्कृता ।
तदा सातिमहद्रूपं कृत्वा वेगं च दुःसहम् ॥ ३६ ॥
आकाशादपतद् राम शिवे शिवशिरस्युत ।

tato haimavatī jyeṣṭhā sarvalokanamaskṛtā
tadā sātīmahadrūpaṁ kṛtvā vegaṁ cha duḥsaham ॥36 ॥
ākāśādapataḥ rāma śive śivaśirasyuta ।

Then, O Rāma. that one revered by all, the old glaciated waters, assuming an exceedingly mighty shape, with irresistible speed fell from the high Himalayas upon Śiva's head [middle Himalayas].

अचिन्त्यच्च सा देवी गङ्गा परमदुर्धरा ॥ ३७ ॥
विशाम्यहं हि पातालं स्रोतसा गृह्य शंकरम् ।

achintayachcha sā devī gaṅgā paramadurdharā ॥ 37 ॥
viśāmyahaṁ hi pātālaṁ srotasā gṛhya śaṅkaram ।

And that divine one, Gaṅgā, exceedingly difficult to be stopped, as if willing to enter the eastern sea, carrying off Śaṅkara [Himalayan rocks] by my streams'.

सा तस्मिन् पतिता पुण्या पुण्ये रुद्रस्य मूर्धनि ॥ ३८ ॥
हिमवत्प्रतिमे राम जटामण्डलगह्वरे ।
नैव सा निर्गमं लेभे जटामण्डलमन्ततः ।
तत्रैवाबभ्रमद् देवी संवत्सरगणान् बहून् ॥ ३९ ॥

sā tasmin patitā puṇyā puṇye rudrasya mūrdhani ॥38 ॥
himavatpratime rāma jaṭāmaṇḍalagahvare ।
naiva sā nirgamaṁ lebhe jaṭāmaṇḍalamantataḥ ।
tatraivābabhramad devī saṁvatsaragaṇān bahūn ॥ 39 ॥

O Rāma, as those sacred glaciated waters plunged upon Rudra's head [high Himalayas]; therefrom they reached Shivalik range of mountains and wandered there for many years.

तामपश्यत् पुनस्तत्र तपः परममास्थितः ।
स तेन तोषितश्चासीदत्यन्तं रघुनन्दन ॥ ४० ॥
विससर्ज ततो गङ्गां हरो बिन्दुसरः प्रति ।
तस्यां विसृज्यमानायां सप्त स्रोतांसि जज्ञिरे ॥ ४१ ॥

tāmapaśyat punastatra tapaḥ paramamāsthitaḥ ।

sa tena toṣitaśchāsīdatyantam raghunandana || 40 ||
viśaṣarja tato gaṅgām haro bindusaraḥ prati |
tasyām viśṛjyamānāyām sapta srotāṁsi jajñire || 41 ||

And finding Gaṅgā in whirling in Shivalik plains, Bhagīratha again engaged in spade work and cast Gaṅgā off in the direction of the Bindu lake. And as she was let off, seven streams branched out from her.

ह्लादिनी पावनी चैव नलिनी च तथैव च ॥
 तिस्रः प्राचीं दिशं जग्मुर्गङ्गाः शिवजलाः शुभाः ॥ ४२ ॥
 सुचक्षुश्चैव सीता च सिन्धुश्चैव महानदी ।
 तिस्रश्चैता दिशं जग्मुः प्रतीचीं तु दिशं शुभाः ॥ ४३ ॥

hlādinī pāvanī chaiva nalinī cha tathaiva cha ||
tisraḥ prāchīm diśam jagmurgaṅgāḥ śivajalāḥ śubhāḥ ||42 ||
suchakṣuśchaiva sītā cha sindhuśchaiva mahānadī |
tisraśchaitā diśam jagmuḥ pratīchīm tu diśam śubhāḥ ||43 ||

And the three streams called Hlādinī, Pāvanī and Nalinī of the excellent pure waters took an easterly direction; while the Suchakṣu, the Sītā, and that mighty river the Sindhu flowed on the west.

सप्तमी चान्वगात् तासां भगीरथरथं तदा ।
 भगीरथोऽपि राजर्षिर्दिव्यं स्यन्दनमास्थितः ॥ ४४ ॥
 प्रायादग्रे महातेजा गङ्गा तं चाप्यनुव्रजत् ।
 गगनाच्छंकरशिरस्ततो धरणिमागता ॥ ४५ ॥

saptamī chānvagāt tāsām bhagīratharatham tadā |
bhagīratho'pi rājarṣirdivyaṁ syandanamāsthitaḥ || 44 ||
prāyādagre mahātejā gaṅgā tam chāpyanuvrajat |
gaganāchchhamkaraśīrastato dharaṇimāgatā || 45 ||

The seventh stream, called Gangā, followed the track carved out by the Bhagīratha's earth-digging vehicle. And that royal saint, the exceedingly resplendent Bhagīratha, put into service a superb quality earth-digging vehicle that moved ahead followed by glaciated waters called Gaṅgā. Thus, Gaṅgā descended from the sky upon Śaṅkara's head [snow-clad region of the Himalayas], thence alighting upon the plains.

Note: This description shows the first-time glaciated waters descended into seven streams in plains.

असर्पत जलं तत्र तीव्रशब्दपुरस्कृतम् ।
मत्स्यकच्छपसङ्घैश्च शिशुमारगणैस्तथा ॥ ४६ ॥
पतद्भिः पतितैश्चैव व्यरोचत वसुंधरा ।

asarpata jalam tatra tivrashabdapuraskṛtam ।
matsyakachchhapasaṅghaiścha śiśumāragaṇaistathā ॥ 46 ॥
patadbhiḥ patitaiśchaiva vyarochata vasum̐dharā ।

And there these waters flowed with thundering sounds. And earth looked beautiful with swarms of fallen and falling fishes, tortoises, and porpoises.

ततो देवर्षिगन्धर्वा यक्षसिद्धगणास्तथा ॥ ४७ ॥
व्यलोकयन्त ते तत्र गगनाद् गां गतां तदा ।
विमानैर्नगराकारैर्हयैर्गजवरैस्तदा ॥ ४८ ॥

tato devarṣigandharvā yakṣasiddhagaṇāstathā ॥47 ॥
vyalokayanta te tatra gaganād gām gatām tadā ।
vīmānairnagarākārairhayaairgajavaraistadā ॥ 48 ॥

Then Devas and Ṛṣis and Gandharvas and Yakṣas and Siddhas came in airplanes resembling cities in their shapes, on excellent elephants and horses, to see Gaṅgā descending upon earth.

पारिपल्वगताश्चापि देवतास्तत्र विष्टिताः ।
तद्द्भुतमिमं लोके गङ्गावतरमुत्तमम् ॥ ४९ ॥
pāripalvagatāśchāpi devatāstatra viṣṭhitāḥ ।
tadadbhutamimam loke gaṅgāvataramuttamam ॥ 49 ॥

And the Devas came in Pāripalva named aeroplanes to have a glimpse at this marvel of scene of the descent of Gaṅgā.

दिदृक्षवो देवगणाः समीयुरमितौजसः ।
सम्पतद्भिः सुरगणैस्तेषां चाभरणौजसा ॥ ५० ॥
शतादित्यमिवाभाति गगनं गततोयदम् ।
sampatadbhiḥ suragaṇaisteṣām chābharanaujasā ॥ 50 ॥
śatādityamivābhāti gaganam gatato Yadam ।
didṛkṣavo devagaṇāḥ samīyuramitaujasah ।

And eager to witness the spectacle, Devas of immeasurable energy and brilliance, while landing on the earth from various celestial regions used to fill up the clean sky with the brilliance of their ornaments as if it was packed with hundreds of suns.

विद्युद्भिरिव विक्षिप्तमाकाशमभवत् तदा ।
पाण्डुरैः सलिलोत्पीडैः कीर्यमाणैः सहस्रधा ॥ ५१ ॥
शारदाभ्रैरिवाकीर्णं गगनं हंससंज्वलैः ।

*vidudbhiriva vikṣiptamākāśamabhavat tadā ।
pāṇḍuraiḥ salilotpīḍaiḥ kīryamāṇaiḥ sahasradhā ॥ 51 ॥
śāradā thrairivākīrṇaṁ gaganam haṁsasamplavaiḥ ।*

And the sky was graced by flashing lightning and scattered with thousands of white clouds like foam flakes, appearing as if it was scattered with autumnal clouds swarming with cranes.

क्वचिद् द्रुततरं याति कुटिलं क्वचिदायतम् ॥ ५२ ॥
विनतं क्वचिदुद्धतं क्वचिद् याति शनैः शनैः ।
सलिलेनैव सलिलं क्वचिदभ्याहतं पुनः ॥ ५३ ॥

*kvachid drutataraṁ yāti kuṭilam kvachidāyatam ॥ 52 ॥
vinataṁ kvachidudbhūtaṁ kvachid yāti śanaiḥ śanaiḥ ।
salilenaiva salilam kvachidabhyāhataṁ punaḥ ॥ 53 ॥*

And the river Gaṅgā flowed sometimes rapidly, sometimes in a zig-zag way, and sometimes its volume was very high; sometimes it had a sloping flow, sometimes ascending and sometimes it flowed languidly; and sometimes her waters knocking against her own waters.

मुहूर्ध्वपथं गत्वा पपात वसुधां पुनः ।
तच्छंकरशिरोभ्रष्टं भ्रष्टं भूमितले पुनः ॥ ५४ ॥
व्यरोचत तदा तोयं निर्मलं गतकल्मषम् ।

*muhūrṛdhvapaṭham gatvā papāta vasudhām punaḥ ।
tachchhaṁkaraśīrobhraṣṭam bhraṣṭam bhūmitale punaḥ ॥ 54 ॥
vyarochata tadā toyaṁ nirmalam gatakalmaṣam ।*

Sometimes billowing upwards only to make nosedive onto earth. And the pellucid and pure water fell from Śaṅkara's head

[high Himalayas] to the earth, appeared exceedingly beautiful.

तत्रर्षिगणगन्धर्वा वसुधातलवासिनः ॥ ५५ ॥

भवाङ्गपतितं तोयं पवित्रमिति पस्पृशुः ।

tatrarṣigaṇagandharvā vasudhātalavāsinaḥ ॥ 55 ॥

bhavāṅgapatitaṁ toyam pavitramiti paspṛśuḥ ।

And there the Ṛṣis and the Gandharvas, as well as other inhabitants of the earth, touched the sacred water flowing from Bhava's [Himalaya's] body.

शापात् प्रपतिता ये च गगनाद् वसुधातलम् ॥ ५६ ॥

कृत्वा तत्राभिषेकं ते बभूवुर्गतकल्मषाः ।

धूतपापाः पुनस्तेन तोयेनाथ शुभान्विताः ॥ ५७ ॥

पुनराकाशमाविश्य स्वाँल्लोकान् प्रतिपेदिरे ।

śāpāt prapatitā ye cha gaganād vasudhātalam ॥ 56 ॥

kṛtvā tatrābhiṣekaṁ te babhūvurgatakalmaṣāḥ ।

dhūtapāpāḥ punastena toyenātha śubhānvitāḥ ॥ 57 ॥

punarākāśamāviśya svāṁllokān pratipedire ।

Those waters that had fallen from the sky to the earth, due to a neutralising reaction process among clouds, having irrigated the earth and thereby washed the dirt and impurities of the world, again ascended the sky due to evaporation caused by radiation heating from the sun.

मुमुदे मुदितो लोकस्तेन तोयेन भास्वता ॥ ५८ ॥

कृताभिषेको गङ्गायां बभूव गतकल्मषः ।

mumude mudito lokastena toyena bhāsvatā ॥ 58 ॥

kṛtābhiṣeko gaṅgāyaṁ babhūva gatakalmaṣaḥ ।

Wherever Gaṅgā, people feel delighted and free from impurities after having a dip into her splendorous waters.

ततो हि यजमानस्य जह्नोरद्भुतकर्मणः ॥ ५९ ॥

गङ्गा सम्प्लावयामास यज्ञवाटं महात्मनः ।

tato hi yajamānasya jahnoradbhutamarmaṇaḥ ॥ 59 ॥

gaṅgā samplāvayāmāsa yajñavāṭam mahātmanaḥ ।

Gaṅgā flowing in unrestrained way flooded the yajña ground of the high souled sage Jahnu.

तस्यावलेपनं ज्ञात्वा क्रुद्धो जहुश्च राघव ॥ ६० ॥
 अपिबत् तु जलं सर्वं गङ्गायाः परमाद्भुतम् ।
 ततो देवाः सगन्धर्वा ऋषयश्च सुविस्मिताः ॥ ६१ ॥
 पूजयन्ति महात्मानं जनुं पुरुषसत्तमम् ।

tasyāvalepanaṁ jñātvā kruddho jahruścha rāghava ॥ 60 ॥
apibat tu jalaṁ sarvaṁ gaṅgāyāḥ paramādbhutam ।
tato devāḥ sagandharvā ṛṣayaścha suvismitāḥ ॥ 61 ॥
pūjayanti mahātmānaṁ januṁ puruṣasattamam ।

Thereat, O Rāghava, knowing the fury of Gaṅgā, Jahnu, became disturbed, and restrained her wonderful waters. This act of Jahnu struck the Devas, the Gandharvas, and the Ṛṣis with amazement. They fell to worshipping that foremost of men, the high souled Jahnu.

गङ्गां चापि नयन्ति स्म दुहितृत्वे महात्मनः ॥ ६२ ॥
 ततस्तुष्टो महातेजाः श्रोत्राभ्यामसृजत् प्रभुः ।
 तस्माज्जहसुता गङ्गा प्रोच्यते जाह्नवीति च ॥ ६३ ॥

gaṅgāṁ chāpi nayanti sma duhitṛtve mahātmanaḥ ॥ 62 ॥
tatastuṣṭo mahātejāḥ śrotrābhyāmasṛjat prabhuḥ ।
tasmājjahnusutā gaṅgā prochyate jāhnavīti cha ॥ 63 ॥

And that high souled one, having ensured that these unrestrained waters are not going to create havoc, let divided Gaṅgā into two streams. Therefore, the Gaṅgā goes by the name of Jahnu's daughter and called Jahnvī.

जगाम च पुनर्गङ्गा भगीरथरथानुगा ।
 सागरं चापि सम्प्राप्ता सा सरित्प्रवरा तदा ॥ ६४ ॥
 रसातलमुपागच्छत् सिद्ध्यर्थं तस्य कर्मणः ।

jagāma cha punargaṅgā bhagīratharathānugā ।
sāgarāṁ chāpi samprāptā sā saritpravarā tadā ॥ 64 ॥
rasātalamupāgachchat siddhyarthaṁ tasya karmaṇaḥ ।

Then Gaṅgā followed the track made by Bhagīratha and reached the ocean. Thus the foremost of streams, fulfilling its

objective entered sea.

भगीरथोऽपि राजर्षिर्गङ्गामादाय यत्नतः ॥ ६५ ॥

पितामहान् भस्मकृतानपश्यद् गतचेतनः ।

bhagīratho'pi rājarṣirgaṅgāmādāya yatnataḥ ॥ 65 ॥

pitāmahān bhasmakṛtānapaśyad gatachetanaḥ ।

Having carefully brought Gaṅgā, that royal saint, Bhagīratha, remembered his late grandfather who was not alive to see this great feat.

गङ्गा त्रिपथगा नाम दिव्या भागीरथीति च ।

त्रीन् पथो भावयन्तीति तस्मात् त्रिपथगा स्मृता ॥ ६६ ॥

gaṅgā tripathagā nāma divyā bhāgīrathīti cha ।

trīn patho bhāvayantīti tasmāt tripathagā smṛtā ॥66 ॥

Gaṅgā is called both Tripathagā and Bhāgīrathī. She is known as Tripathagā, because of sanctifying three regions by her presence—as evaporated waters in sky, glaciers on high Himalayan peaks and river waters in plains.

भगीरथस्तु राजर्षिः कृत्वा सलिलमुत्तमम् ।

यथाक्रमं यथान्यायं सागराणां महायशाः ॥ ६७ ॥

कृतोदकः शुची राजा स्वपुरं प्रविवेश ह ।

समृद्धार्थो नरश्रेष्ठ स्वराज्यं प्रशशास ह ॥ ६८ ॥

bhagīrathastu rājarṣiḥ kṛtvā salilamuttamam ।

yathākramam yathānyāyam sāgarāṇām mahāyasaḥ ॥ 67 ॥

kṛtodakaḥ śūchī rājā svapuram praviveśa ha ।

samṛddhārtho naraśreṣṭha svarājyam praśāśa ha ॥68 ॥

The royal sage king Bhagīratha also of high fame [kṛtodakaḥ] having accomplished his Saṅkalpa and purified himself, entered his capital. And attaining exceeding prosperity, that foremost of men ruled his kingdom.

प्रमुमोद च लोकस्तं नृपमासाद्य राघव ।

नष्टशोकः समृद्धार्थो बभूव विगतज्वरः ॥ ६९ ॥

pramumoda cha lokastam nṛpamāsādyā rāghava ।

naṣṭaśokaḥ samṛddhārtho babhūva vigatajvaraḥ ॥ 69 ॥

O descendant of Raghu, having him as their sovereign, the

people rejoiced greatly; and with their problem removed and prosperity secured, they lived in peace of mind.

एष ते राम गङ्गाया विस्तरोऽभिहितो मया ।

स्वस्ति प्राप्नुहि भद्रं ते संध्याकालोऽतिवर्तते ॥ ७० ॥

eṣa te rāma gaṅgāyā vistaro 'bhihito mayā ।

svasti prāpnuhi bhadraṁ te saṁdhyākālo 'tivartate ॥70 ॥

Thus, O Rāma, have I detailed to you the history of Gaṅgā. May you be blessed with wellbeing and prosperity! The evening time is drawing close, so no more questions for now.

धन्यं यशस्यमायुष्यं पुत्र्यं स्वर्ग्यमथापि च ।

यः श्रावयति विप्रेषु क्षत्रियेष्वितरेषु च ॥ ७१ ॥

प्रीयन्ते पितरस्तस्य प्रायन्ते दैवतानि च ।

इदमाख्यानमायुष्यं गङ्गावतरणं शुभम् ॥ ७२ ॥

dhanyaṁ yaśasyamāyusyaṁ putrayaṁ svargyamathāpi cha ।

yaḥ śrāvayati vipreṣu kṣatriyeṣvitareṣu cha ॥71 ॥

priyante pitarastasya prāyante daivatāni cha ।

idamākhyānamāyusyaṁ gaṅgāvataṛaṇaṁ śubham ॥72 ॥

The elders and enlightened bless the one who tells this history of Gaṅgā's descent, conferring prosperity, fame, long life, and heaven to Vipras, Kṣatriyas, and others.

यः शृणोति च काकुत्स्थ सर्वान् कामानवाप्नुयात् ।

सर्वे पापाः प्रणश्यन्ति आयुः कीर्तिश्च वर्धते ॥ ७३ ॥

yaḥ śṛṇoti cha kākutstha sarvān kāmānavāpnuyāt ।

sarve pāpāḥ praṇaśyanti āyuh kīrtiścha vardhate ॥ 73 ॥

O Kākutstha (Rāma), he that listen to the sacred history of Gaṅgā's descent, attain all his desires, and his interest pāpa karmas is diminished, and his life and fame increases.

इति वाल्मीकिरामायणे आदिकाव्ये बालकाण्डे अष्टत्रिंशः सर्गः ।।

Here ends the 38th chapter in Bāla Kāṇḍa of Vālmīki Rāmāyaṇa, the First Epic poem of Globe.

SARGA 39: SECRET OF OCEAN CHURNING

The secret of ocean churning is narrated to Rāma and Lakṣmaṇa when they reach and see a city named Viśāla. Viśvāmitra narrates how hālāhala (darkness), as well as amṛta (daylight), emerges from the process of the ocean, and how Śiva (setting sun) contained the poison (darkness) and how Viṣṇu helped the churning in His incarnation as Tortoise (hard crust of earth).

विश्वामित्रवचः श्रुत्वा राघवः सहलक्ष्मणः ।

विस्मयं परमं गत्वा विश्वामित्रमथाब्रवीत् ॥ १ ॥

viśvāmitravachaḥ śrutvā rāghavaḥ sahalakṣmaṇaḥ ।

vismayaṁ paramaṁ gatvā viśvāmitramathābravīt ॥ 1 ॥

Hearing the words of Viśvāmitra, Rāghava, together with Lakṣmaṇa, was struck with amazement, and spoke to Viśvāmitra, saying:

अत्यद्भुतमिदं ब्रह्मन् कथितं परमं त्वया ।

गङ्गावतरणं पुण्यं सागरस्यापि पूरणम् ॥ २ ॥

atyadbhutamidaṁ brahman kathitaṁ paramaṁ tvayā ।

gaṅgāvataṛaṇaṁ puṇyaṁ sāgarasyāpi pūraṇam ॥ 2 ॥

O Brāhmaṇa, wonderful is the history that you have shared with us, viz, that of Gaṅgā's descent and the replenishing of the Ocean.

क्षणभूतेव नौ रात्रिः संवृत्तेयं परंतप ।

इमां चिन्तयतोः सर्वा निखिलेन कथां तव ॥ ३ ॥

kṣaṇabhūteva nau rātriḥ saṁvṛttēyaṁ param̐tapa ।

imāṁ chintayatoḥ sarvā nikhilena kathāṁ tava ॥ 3 ॥

And, O destroyer of foes, as we had been reflecting upon all this at length, the night rolled by as if it was a matter of moment.

तस्य सा शर्वरी सर्वा मम सौमित्रिणा सह ।

जगाम चिन्तयानस्य विश्वामित्रकथां शुभाम् ॥ ४ ॥

tasya sā śarvarī sarvā mama saumitriṇā saha ।

jagāma chintayānasya viśvāmitra-kathāṁ śubhām ॥ 4 ॥

While pondering over, along with Lakṣmaṇa, the auspicious history narrated by Viśvāmitra, the entire night rolled away.

ततः प्रभाते विमले विश्वामित्रं तपोधनम् ।

उवाच राघवो वाक्यं कृताह्निकमरिंदमः ॥ ५ ॥

tataḥ prabhāte vimale viśvāmitraṁ tapodhanam ।

uvācha rāghavo vākyaṁ kṛtāhnikamarindamaḥ ॥5 ॥

Then, in the morning, which happened to be bright, that subduer of his foes, Raghu's descendant, addressed the ascetic Viśvāmitra, who had finished his routine duties.

गता भगवती रात्रिः श्रोतव्यं परमं श्रुतम् ।

तराम सरितां श्रेष्ठां पुण्यां त्रिपथगां नदीम् ॥ ६ ॥

gatā bhagavatī rātriḥ śrotavyaṁ paramaṁ śrutam ।

tarāma saritāṁ śreṣṭhāṁ puṇyāṁ tripathagāṁ nadīm ॥ 6 ॥

The auspicious night has rolled away, and we shall (again) listen to your wonderful narrations. Let us now cross over this sacred stream, foremost of rivers, Tripathagā (Gaṅgā).

नौरैषा हि सुखास्तीर्णा ऋषीणां पुण्यकर्मणाम् ।

भगवन्तमिह प्राप्तं ज्ञात्वा त्वरितमागता ॥ ७ ॥

naureṣā hi sukhāstīrṇā ṛṣīṇāṁ puṇyakarmaṇām ।

bhagavantamiha prāptaṁ jñātvā tvaritamāgatā ॥ 7 ॥

And learning that you have arrived at this place, the pious ascetics have speedily come hither and brought this vessel blanketed with a spacious, cosy carpet.

Note: During Rāmāyaṇa period, carpeting used to be done in the decks of vessels.

तस्य तद् वचनं श्रुत्वा राघवस्य महात्मनः ।

संतारं कारयामास सर्षिसङ्घस्य कौशिकः ॥ ८ ॥

उत्तरं तीरमासाद्य सम्पूज्यर्षिगणं ततः ।

गङ्गाकूले निविष्टास्ते विशालां ददृशुः पुरीम् ॥ ९ ॥

tasya tad vachanaṁ śrutvā rāghavasya mahātmanaḥ ।

saṁtāraṁ kārāyāmāsa sarṣisaṅghasya kauśikaḥ ॥ 8 ॥
uttaraṁ tīramāsādyā sampūjyaṣṭigaṇaṁ tataḥ ।
gaṅgākūle niviṣṭāste viśālāṁ dadṛśuḥ purīm ॥9 ॥

Hearing those words of the high-souled Rāghava, Kauśika crossed over the crowds of ascetics, and on reaching the north bank, he paid homage to the Ṛṣis. And when they had landed on the banks of the Gaṅgā, they beheld a city named Viśālā.

ततो मुनिवरस्तूर्णं जगाम सहराघवः ।
 विशालां नगरीं रम्यां दिव्यां स्वर्गोपमां तदा ॥ १० ॥
tato munivarastūrṇaṁ jagāma saharāghavaḥ ।
viśālāṁ nagarīm ramyaṁ divyāṁ svargopamāṁ tadā ॥10 ॥

And thereupon speedily that foremost of ascetics in company with Rāghava, looked at Viśālā (vast space between earth and sun), beautiful and elegant like to the svarga (space of Brahman).

अथ रामो महाप्राज्ञो विश्वामित्रं महामुनिम् ।
 पप्रच्छ प्राञ्जलिर्भूत्वा विशालामुत्तमां पुरीम् ॥ ११ ॥
atha rāmo mahāprājño viśvāmitraṁ mahāmunim ।
paprachchha prāñjalirbhūtvā viśālāmuttamāṁ purīm ॥ 11 ॥

Then the highly wise Rāma, with folded hands, asked that great intellectual ascetic Viśvāmitra concerning the excellent city of Viśālā (vast space between earth and sun).

राजवंशोऽयं विशालायां महामुने ।
 श्रोतुमिच्छामि भद्रं ते परं कौतूहलं हि मे ॥ १२ ॥
rājavaṁśo 'yaṁ viśālāyāṁ mahāmune ।
śrotumichchāmi bhadraṁ te paraṁ kautūhalaṁ hi me ॥12 ॥

O mighty ascetic, what royal line reside in yonder large city of space? I desire to hear this, may you be blessed, as great is my curiosity.

तस्य तद् वचनं श्रुत्वा रामस्य मुनिपुङ्गवः ।
 आख्यातुं तत्समारिभे विशालायाः पुरातनम् ॥ १३ ॥

*tasya tad vachanaṁ śrutvā rāmasya munipuṅgavaḥ /
ākhyātum tatsamārebhe viśālāyāḥ purātanam ॥ 13 ॥*

Hearing those words of Rāma, that foremost of ascetics began to relate the history of Viśālā (space between earth and sun), saying:

श्रूयतां राम शक्रस्य कथां कथयतः श्रुताम् ।
अस्मिन् देशे हि यद् वृत्तं शृणु तत्त्वेन राघव ॥१४॥
*śrūyatāṁ rāma śakrasya kathāṁ kathayataḥ śrutām /
asmin deśe hi yad vṛttaṁ śṛṇu tattvena rāghava ॥14 ॥*

Do you listen, O Rāma, to what I had heard from Śakra relating this history; and, O descendant of Raghu, do you listen to all that occurred in this space?

पूर्वं कृतयुगे राम दितेः पुत्रा महाबलाः ।
अदितेश्च महाभागा वीर्यवन्तः सुधार्मिकाः ॥ १५ ॥
*pūrvam kṛtayuge rāma dīteḥ putrā mahābalāḥ /
aditeścha mahābhāgā vīryavantaḥ sudhārmikāḥ ॥ 15 ॥*

Formerly in the first Kṛta age (Satyayuga of the origin of the earth), O Rāma, Diti's (dark part of the earth) highly powerful and fortunate sons (called surās), as well as those of Aditi (lighted part of the earth), possessed of prowess and virtuous.

Note: This is not a historical fact but a figurative story about the earth's rotation around its axis after its origin in our solar system. The eastern part, lighted first by sun rays, is called Aditi, and the western part, which remains in darkness when the sun is in the east, is named Diti. Aditi's sons are figuratively called Asurās (where the sun's rays descend first, that eastern hemisphere) and Diti's sons are called Asuras (where there is darkness, i.e. western hemisphere when the sun is in the east).

ततस्तेषां नरव्याघ्र बुद्धिरासीन्महात्मनाम् ।
अमरा विजराश्चैव कथं स्यामो निरामयाः ॥ १६ ॥
*tatasteṣāṁ naravyāghra buddhirāsīnmahātmanām /
amarā vijarāśchaiva katham syāmo nirāmayāḥ ॥16 ॥*

O foremost of men, they started thinking, “How are we exempted from death and disease (darkness) and get immortality (get light)?”

Note: Here, a question is raised: How does this darkness vanish and light come on the earth? Since both the eastern and western hemispheres witness darkness and light daily, this story is to let us know the origin of the cycle of darkness and light on the earth.

तेषां चिन्तयतां तत्र बुद्धिरासीद् विपश्चिताम् ।

क्षीरोदमथनं कृत्वा रसं प्राप्स्याम तत्र वै ॥ १७ ॥

teṣāṃ chintayatāṃ tatra buddhirāsīd vipāśchitām ।

kṣīrodamathanam kṛtvā rasam prāpsyāma tatra vai ॥17 ॥

And as they thought, it struck them, "By churning the ocean (rotation of the earth in space), we obtain Amṛta (sunlight)".

ततो निश्चित्य मथनं योक्त्रं कृत्वा च वासुकिम् ।

मन्थानं मन्दरं कृत्वा ममन्थरमितौजसः ॥ १८ ॥

tato niśchitya mathanam yoktram kṛtvā cha vāsukim ।

manthānam mandaram kṛtvā mamantharamitaujasah ॥18 ॥

Then, deciding upon churning the ocean [space churning by rotating earth], those of immeasurable energy making Vāsuki (equator of the earth) the cord, and the Mandara (axis of the earth which is an imaginary line that runs from the North pole to the South pole), the churning rod, began to churn the ocean (space).

Note: Equatorial regions of the earth are called Vāsuki nāga, as most of the earth's population lives (√vas meaning ‘to live’) around equatorial regions. Vāsuki (equator) acts as the rod for ocean churning as the earth rotates around its axis at the equator.

अथ वर्षसहस्रेण योक्त्रसर्पशिंसां च ।

उत्पपाताग्रिसंकाशं हालाहलमहाविषम् ।

atha varṣasahasreṇa yoktrasarpaśīrāṃsī cha ।

utpapātāgnisaṃkāśam hālāhalamahāviṣam ।

For thousands of years, it has been happening; the hood of the vāsuki (equator) is serving as the churning cord, and thereat there emerges [hālāhala mahāviṣam] darkness like that of the fire of destruction.

अथ देवा महादेवं शङ्करं शरणार्थिनः ।

जग्मुः पशुपतिं रुद्रं त्राहि त्राहीति तुष्टुवुः ॥ २१ ॥

atha devā mahādevaṁ śaṅkaraṁ śaraṇārthinaḥ ।

jagmuḥ paśupatiṁ rudraṁ trāhi trāhīti tuṣṭuvuḥ ॥ 21 ॥

And thereupon, intending to seek refuge, Devas (forces of light) appeared before that mighty Śaṅkara (setting sun), called variously Paśupati or Rudra, praying to him.

Note: The clash between surās is nothing but the cash between the forces of light and darkness. Light is the cause of creation, and darkness causes decreation. Here, the sun is the master or lord of Devas (forces of light), rising sun is called Hari and the setting sun is also called Śiva.

एवमुक्तस्ततो देवैर्देवदेवेश्वरः प्रभुः ।

प्रादुरासीत् ततोऽत्रैव शङ्खचक्रधरो हरिः ॥ २२ ॥

evamuktastato devairdevadeveśvaraḥ prabhuḥ ।

prādurāsīt tato 'traiva śaṅkhachakradharo hariḥ ॥ 22 ॥

'Save us, Save us.' When that master, the lord of the Devas, was being thus addressed by the Devas (forces of light), there appeared before them Hari (rising sun) bearing the conch (emitting the sound of Om) and the discus (sun's circular shape disc).

उवाचैनं स्मितं कृत्वा रुद्रं शूलधरं हरिः ।

दैवतैर्मथ्यमाने तु यत्पूर्वं समुपस्थितम् ॥ २३ ॥

तत् त्वदीयं सुरश्रेष्ठ सुराणामग्रतो हि यत् ।

अग्रपूजागमिह स्थित्वा गृहाणेदं विषं प्रभो ॥ २४ ॥

uvāchainaṁ smitaṁ kṛtvā rudraṁ śūladharaṁ hariḥ ।

daivatairmathyamāne tu yatpūrvaṁ samupasthitam ॥ 23 ॥

tat tvadīyaṁ suraśreṣṭha surāṇāmagrato hi yat ।

agrapūjāgmiha sthitvā grhāṇedaṁ viṣaṁ prabho ॥ 24 ॥

Smiling Hari (sun) said to the trident-bearing Rudra (setting seun), “O chief of the Devas, since you are the foremost of the Devas, this (darkness called poison) that has come out of the ocean churned by the suras (due to rotation of the earth), O lord, do you receive this poison (darkness) as first offering .”

इत्युत्त्वा च सुरश्रेष्ठस्तत्रैवान्तरधीयत ।

देवतानां भयं दृष्ट्वा श्रुत्वा वाक्यं तु शार्ङ्गिणः ॥ २५ ॥

हालाहलं विषं घोरं संजग्राहामृतोपमम् ।

देवान् विसृज्य देवेशो जगाम भगवान् हरः ॥ २६ ॥

ityuktvā cha suraśreṣṭhastatraivāntaradhīyata ।

devatānāṃ bhayaṃ dṛṣṭvā śrutvā vākyaṃ tu śārṅgiṇaḥ ॥ 25

hālāhalaṃ viṣaṃ ghorāṃ saṃjagrāhāmṛtopamam ।

devān visṛjya deveśo jagāma bhagavān haraḥ ॥ 26 ॥

Having said this, the best of Devas (Sun) vanished there. Witnessing the dismay of the Devas and also hearing the words of Śārṅgiṇa (rising sun), Śiva (setting sun) took in that dreadful poison (darkness) as if it were nectar, and then leaving the Devas, Hara (setting sun) the lord of devas went away.

Note: Here, it is symbolically said that darkness was consumed by the setting Śiva.

ततो देवासुराः सर्वे ममन्थू रघुनन्दन ।

प्रविवेशाथ पातालं मन्थानः पर्वतोत्तमः ॥ २७ ॥

tato devāsuraḥ sarve mamanthū raghunandana ।

praviveśātha pātālāṃ manthānaḥ parvatottamaḥ ॥27 ॥

And then, O descendant of Raghu, as the suras (eastern direction) and asuras (western direction) resumed the churning (rotation of the earth takes place from west to east), that (axis of the earth) foremost part of the earth serving as the cord, starts from north and goes till the end of south.

Note: Suras and asuras both play the role in accomplishment of ocean churning. Suras are eastern direction and asuras represent western direction. The rotation of the earth always takes place from west to east.

ततो देवाः सगन्धर्वास्तुष्टुवुर्मधुसूदनम् ।
 त्वं गतिः सर्वभूतानां विशेषेण दिवौकसाम् ॥ २८ ॥
 पालयास्मान् महाबाहो गिरिमुद्धर्तुमर्हसि ।

*tato devāḥ sagandharvāstuṣṭuvurmādhūsūdanam ।
 tvam̐ gatiḥ sarvabhūtānāṃ viśeṣeṇa divaukasām ॥28 ॥
 pālayāsmān mahābāho girimuddhartumarhasi ।*

Thereupon, the Devas (light) and the Gandharvas (sunrays) extolled the sun, the slayer of Madhu (darkness), saying, 'You are the way of all beings, of the Devas in special. Do you, O mighty-armed one (mighty rayed sun), support us (sun-rays) and support the [giri] earth.'

Note: This figurative story calls the sun Madhusudana (killer of Madhu named darkness) and the sustainer of the earth by its gravitational pull. The sun sustains Earth through its gravitational pull, known as the Earth's resurrection. On the pattern of the same story, the ignorant people, not knowing the truth, started equating the astronomical character 'sun' named 'Madhusudna' (killer of darkness) with the Historical Character 'Kṛṣṇa', also called 'Madhusudana' (killer of foes) and fabricated a false story that Sh. Kṛṣṇa lifted the Govardhana Hill. So, we must be careful when we air such false stories.

Note: Light on the earth was not possible by the earth's rotation alone, had there been no sun in the firmament supporting earth to go around it.

इति श्रुत्वा हृषीकेशः कामठं रूपमास्थितः ॥ २९ ॥
 पर्वतं पृष्ठतः कृत्वा शिष्ये तत्रोदधौ हरिः ।

*iti śrutvā hṛṣīkeśaḥ kāmāṭham rūpamāsthitaḥ ॥ 29 ॥
 parvatam̐ pṛṣṭhataḥ kṛtvā śīṣye tatrodadhau hariḥ ।*

Having heard this, Hṛṣīkeśa (sun), [kāmāṭham rupam āsthāya] acting as the provider of happiness, stood in space, supporting the earth on his back.

Note: The sun is supporting the earth through its gravitational pull.

अथ वर्षसहस्रेण आयुर्वेदमयः पुमान् ॥ ३१ ॥

उदतिष्ठत् सुधर्मात्मा सदण्डः सकमण्डलुः ।

पूर्वं धन्वन्तरिर्नाम अप्सराश्च सुवर्चसः ॥ ३२ ॥

अप्सु निर्मथनादेव सरात् तस्माद् वरस्त्रियः ।

उत्पेतुर्मनुजश्रेष्ठ तस्मादप्सरसोऽभवन् ॥ ३३ ॥

atha varṣasahasreṇa āyurvedamayāḥ pumān ॥31 ॥

udatiṣṭhat sudharmātmā sadaṇḍaḥ sakamaṇḍaluḥ ।

pūrvam dhanvantarirnāma apsarāścha suvarchasaḥ ॥32 ॥

apsu nirmathanādeva sarāt tasmād varastrīyaḥ ।

utpeturmanujaśreṣṭha tasmādapsaraso'bhavan ॥ 33 ॥

This churning has been taking place for thousands of years; from this churning arose the first summer season Jyeṣṭha māsa (June month), an embodiment of Ayurveda. On account of the sun's transit into Dhanu rāśī (sign), magnificent lightning followed in the rainy season. O foremost of men, they are called lightning, as they emerged from the neutralisation reaction process between +ve and -ve clouds or -ve clouds and +ve earth.

न ताः स्म प्रतिगृह्णन्ति सर्वे ते देवदानवाः ।

अप्रतिग्रहणादेव ता वै साधारणाः स्मृताः ॥ ३५ ॥

na tāḥ sma pratigrhṇanti sarve te devadānavāḥ ।

apratigrahaṇādeva tā vai sādharmaṇāḥ smṛtāḥ ॥ 35 ॥

These lightnings are neither included in the Devas (forces of light) nor in the Dānavas (forces of darkness), and in consequence of this, they are known as common to both forces of light and darkness.

वरुणस्य ततः कन्या वारुणा रघुनन्दन ।

उत्पपात महाभागा मार्गमाणा परिग्रहम् ॥ ३६ ॥

varuṇasya tataḥ kanyā vāruṇā raghunandana ।

utpapāta mahābhāgā mārgamāṇā parigraham ॥ 36 ॥

And then, O Raghu's descendant, arose the daughter of Varuṇa (west), i.e. Vāruṇī (western direction), and started seeking her receiver.

दितेः पुत्रा न तां राम जगृह्वरुणात्मजाम् ।
अदितेस्तु सुता वीर जगृहस्तामनिन्दिताम् ॥ ३७ ॥

*diteḥ putrā na tāṁ rāma jagṛhurvaruṇātmajāṁ ।
aditestu sutā vīra jagṛhustāmaninditām ॥37 ॥*

And Diti's sons (asuras, symbol of darkness), O Rāma, did not accept the daughter of Varuṇa (western direction) and Aditi's sons (suras, symbol of light), O hero, received the blameless western direction.

Note: By rotation of the earth, the western direction arose, which was received by aditi's sons called surās (symbol of light), as when the sun occupies the western direction, west is lighted.

सुरास्तेन दैतेयाः सुरास्तेनादितेः सुताः ।
हृष्टाः प्रमुदिताश्चासन् वारुणीग्रहणात् सुराः ॥ ३८ ॥

*asurāstena daiteyāḥ surāstenāditeḥ sutāḥ ।
hr̥ṣṭāḥ pramuditāśchāsan vāruṇīgrahaṇāt surāḥ ॥ 38 ॥*

Hence Diti's son go by the name of Asuras (symbol of darkness); and Aditi's by that of Suras (symbol of light). And the Devas became exceeding glad, on having accepted Vāruṇī.

उच्चैःश्रवा हयश्रेष्ठो मणिरत्नं च कौस्तुभम् ।
उदतिष्ठन्नरश्रेष्ठ तथैवामृतमुत्तमम् ॥ ३९ ॥

*uchchaiḥśravā hayaśreṣṭho maṇiratnaṁ cha kaustubham ।
udatiṣṭhannaraśreṣṭha tathaivāmṛtamuttamam ॥ 39 ॥*

O foremost of men, from this chirning arose ucchaiśravā horses (sun), and also Kaustubha (pole star), the best of maṇis (stars), and similarly the excellent amṛta (light).

अथ तस्य कृते राम महानासीत् कुलक्षयः ।
अदितेस्तु ततः पुत्रा दितिपुत्रानयोधयन् ॥ ४० ॥

*atha tasya kṛte rāma mahānāsīt kulakṣayaḥ ।
aditestu tataḥ putrā ditiputrānayodhayan ॥40 ॥*

O Rāma, tremendous was the carnage for the possession of

amṛt (light); and Aditi's (suras) and Diti's sons (asuras) fought together.

एकतामगमन् सर्वे असुरा राक्षसैः सह ।

युद्धमासीन्महाघोरं वीर त्रैलोक्यमोहनम् ॥ ४१ ॥

ekatāmagaman sarve asurā rākṣasaiḥ saha ।

yuddhamāsīnmahāghoraṁ vīra trailokyamohanam ॥41 ॥

And the Asuras (forces of darkness) assembled together with the Rākṣasas (forces of darkness); and, O hero, mighty was the battle that was fought, striking terror into the three worlds.

Note: West and south directions symbolise darkness. North and east light.

यदा क्षयं गतं सर्वं तदा विष्णुर्महाबलः ।

असृतं सोऽहरत् तूर्णं मायामास्थाय मोहिनीम् ॥ ४२ ॥

yadā kṣayaṁ gataṁ sarvaṁ tadā viṣṇurmahābalaḥ ।

aśṛtaṁ so'harat tūrṇaṁ māyāmāsthāya mohinīm ॥42 ॥

And when everything was destroyed in the struggle for capturing amṛta (light), the highly powerful Viṣṇu (sun), assuming a captivating form speedily stole away amṛta (light).

Means neither the suras (eastern hemisphere) nor asuras (western hemisphere) had a control over light, but it remains with the sun.

ये गताभिमुखं विष्णुमक्षरं पुरुषोत्तमम् ।

सम्पिष्टास्ते तदा युद्धे विष्णुना प्रभविष्णुना ॥ ४३ ॥

ye gatābhimukhaṁ viṣṇumakṣaraṁ puruṣottamam ।

sampiṣṭāste tadā yuddhe viṣṇunā prabhaviṣṇunā ॥43 ॥

Whoever confronted that best of solar bodies, Viṣṇu (sun) in the struggle to capture amṛta (light), were crushed in conflict by dominant Viṣṇu (sun).

अदितेरात्मजा वीरा दितेः पुत्रान् निजघ्निरे ।

अस्मिन् घोरे महायुद्धे दैतेयादित्ययोर्भृशम् ॥ ४४ ॥

aditerātmajā vīrā diteḥ putrān nijaghnire ।

asmin ghore mahāyuddhe daiteyādityayorbhṛśam ॥44 ॥

In this exceedingly dreadful conflict of victory between aditi's son (light) and diti's sons (darkness), darkness was defeated and light emerged victorious.

निहत्य दितिपुत्रांस्तु राज्यं प्राप्य पुरंदरः ।

शशास मुदितो लोकान् सर्षिसङ्घान् सचारणान् ॥४५॥

nihatya ditiputrāṁstu rājyaṁ prāpya purandaraḥ ।

śāśāsa mudito lokān sarṣisaṅghān sachāraṇān ॥45॥

Having annihilated the sons of Diti (darkness) and regained his kingdom, Purandara (sun) happily began to rule the solar system with other (sarṣisaṅghaṇ) constellations and chāraṇas (satellites).

इति वाल्मीकिरामायणे आदिकाव्ये बालकाण्डे एकोनचत्वरिंशः सर्गः ।।

Here ends the 39th chapter in Bāla Kāṇḍa of Vālmīki Rāmāyaṇa, the First Epic poem of Globe.

SARGA 40: ORIGIN OF SEVEN MARUTS [SEVEN LAYERS OF THE ATMOSPHERE]

In this sarge, the origin of the seven layers of the atmosphere of the earth from the geothermal radiation of the earth is described in a figurative manner.

हतेषु तेषु पुत्रेषु दितिः परमदुःखिता ।

मारीचं कश्यपं नाम भर्तारमिदमब्रवीत् ॥१॥

hateṣu teṣu putreṣu ditiḥ paramaduḥkhitā ।

mārīchaṁ kaśyapaṁ nāma bhartāramidamabravit ॥1॥

On annihilation of her sons (darkness) from the globe, Diti afflicted with great grief, thus addressed her husband, Marīci's son, Kaśyapa (sun).

Note: In this astronomical narration, all characters are astronomical/ Marchi is also the sun, and Marchi's son is also the sun. Yāska, the ancient Vedic scholar, very clearly explains this fact. According to him, heavenly bodies themselves are their parts, their brother, sister, mother, father, etc. So, if

someone says sun's son, that also means sun. In human characters only, we find a difference in relations, but in astronomical characters, they themselves are their different relations.

हतपुत्रास्मि भगवंस्तव पुत्रैर्महाबलैः ।

शक्रहन्तारमिच्छामि पुत्रं दीर्घतपोर्जितम् ॥२॥

hataputrāsmi bhagavaṇstava putrairmahābalaīḥ ।

śakrahantāramichchhāmi putraṁ dīrghataporjitam ॥2॥

O adorable one (sun), your powerful sons (solar winds) have slain mine (life on earth). I now wish for a son (magnetic field), who, obtained through long austerities, will be able to deflect (prevent) Śakra (solar wind).

साहं तपश्चरिष्यामि गर्भं मे दातुमर्हसि ।

ईश्वरं शक्रहन्तारं त्वमनुजातुमर्हसि ॥ ३ ॥

sāhaṁ tapaśchariṣyāmi garbhaṁ me dātumarhasi ।

īśvaraṁ śakrahantāraṁ tvamanujāātumarhasi ॥ 3 ॥

I will engage in austerities: it behoves you to grant me such an embryo (magnetic shield), such a slayer (preventer) of Śakra (solar wind) it behoves you to promise me.

तस्यास्तद् वचनं श्रुत्वा मारीचः कश्यपस्तदा ।

प्रत्युवाच महातेजा दितिं परमदुःखिताम् ॥ ४ ॥

tasyāstad vachanaṁ śrutvā mārīchaḥ kaśyapastadā ।

pratyuvācha mahātejā ditiṁ paramaduḥkhitām ॥4॥

Hearing those words of hers (Diti's), Marīci's son, Kaśyapa (sun) of exceeding energy answered the deeply aggrieved Diti, saying.

एवं भवतु भद्रं ते शुचिर्भव तपोधने ।

जनयिष्यसि पुत्रं त्वं शक्रहन्तारमाहवे ॥ ५ ॥

पूर्णे वर्षसहस्रे तु शुचिर्यदि भविष्यसि ।

पुत्रं त्रैलोक्यहन्तारं मत्तस्त्वं जनयिष्यसि ॥ ६ ॥

evaṁ bhavatu bhadraṁ te śuchirbhava tapodhane ।

janayiṣyasi putraṁ tvaṁ śakrahantāramāhave ॥5॥

pūrṇe varṣasahasraṁ tu śuchiryadi bhaviṣyasi ।

putraṁ trailokyahantāraṁ mattastvaṁ janayiṣyasi ॥6 ॥

Be it so. God bless you, do you become pure, O ascetic. If you remain pure, when a full thousand years shall be complete, you will give birth to a son (atmospheric shield) who will deflect Śakra (solar wind) in battle.

एवमुक्त्वा महातेजाः पाणिना सम्मार्ज ताम् ।

तामालभ्य ततः स्वस्ति इत्युक्त्वा तपसे ययौ ॥ ७ ॥

evamuktva mahātejāḥ pāṇinā sammamārja tām ।

tāmālabhya tataḥ svasti ityuktva tapase yayau ॥ 7 ॥

Having said this, that highly energetic one (sun) touched her with his palm. And having touched her, he said, 'Good luck!' and then went away to carry on austerities.

गते तस्मिन् नरश्रेष्ठ दितिः परमहर्षिता ।

कुशप्लवं समासाद्य तपस्तेपे सुदारुणम् ॥ ८ ॥

gate tasmin naraśreṣṭha ditiḥ paramaharṣitā ।

kuśāplavaṁ samāsādya tapastepe sudāruṇam ॥ 8 ॥

When he had gone, Diti (earth), O foremost of men, becoming exceedingly delighted, went to Kuśāplava (where the magnetic field of earth and solar wind meet together) and began practising rigid penances.

तपस्तस्यां हि कुर्वत्यां परिचर्या चकार ह ।

सहस्राक्षो नरश्रेष्ठ परया गुणसम्पदा ॥९ ॥

tapastasyām hi kurvatyām paricharyā chakāra ha ।

sahasrākṣo naraśreṣṭha parayā guṇasampadā ॥9 ॥

O foremost of men, as she was practising austerities, the thousand-eyed Indra (sun having thousands of rays) most dutifully ministered to her.

अग्नि कुशान् काष्ठमपः फलं मूलं तथैव च ।

न्यवेदयत् सहस्राक्षो यच्चान्यदपि काङ्क्षितम् ॥ १० ॥

agni kuśān kāṣṭhamapaḥ phalaṁ mūlaṁ tathaiḥ cha ।

nyavedayat sahasrākṣo yachchānyadapi kāṅkṣitam ॥ 10 ॥

The sun provided for her (earth heat, grass, faggots, water,

fruits, roots, and other things required there.

Note: Here, it is told that the Earth's atmosphere was formed by trees and plants emitting oxygen, and the magnetosphere was formed by geothermal energy.

गात्रसंवाहनैश्चैव श्रमापनयनैस्तथा ।

शक्रः सर्वेषु कालेषु दितिं परिचचार ह ॥ ११ ॥

gātrasaṁvāhanaiśchaiva śramāpanayanaistathā /

śakraḥ sarveṣu kāleṣu ditiṁ parichachāra ha ॥ 11 ॥

And at all times, Śakra (sun) served Diti (earth) by messaging her by its rays, and removing her fatigue.

Note: This is all symbolic showing how sunrays bakes earth. Here, Śakra means both solar wind and geothermal energy.

पूर्णे वर्षसहस्रे सा दशोने रघुनन्दन ।

दितिः परमसंहृष्टा सहस्राक्षमथाब्रवीत् ॥ १२ ॥

pūrṇe varṣasahasre sā daśone raghunandana /

ditiḥ paramasaṁhṛṣṭā sahasrākṣamathābravīt ॥ 12 ॥

When only ten years remained to complete the period of thousand years, Diti (the earth), O descendant of Raghu, being exceedingly delighted, thus spoke to the thousand-eyed one (solar wind).

तपश्चरन्त्या वर्षाणि दश वीर्यवतां वर ।

अवशिष्टानि भद्रं ते भ्रातरं द्रक्ष्यसे ततः ॥ १३ ॥

tapaścharantya varṣāṇi daśa vīryavatāṁ vara /

avaśiṣṭāni bhadraṁ te bhrātaraṁ draṁkṣayase tataḥ ॥ 13 ॥

O best of those endowed with prowess, of me, engaged in austerities, ten years only remain (to complete the period of thousand years.) And after that time, with the blessings of God, you will behold your brother (magnetic field) preventing you.

यमहं त्वत्कृते पुत्र तमाधास्ये जयोत्सुकम् ।

त्रैलोक्यविजयं पुत्र सह भोक्ष्यसि विज्वरः ॥ १४ ॥

yamahaṁ tvatkr̥te putra tamādhāsyē jayotsukam /

trailokyavijayaṁ putra saha bhokṣyasi vijvaraḥ ॥14 ॥

Although I want to bring him to defeat you, yet you will with him enjoy the victory of the three worlds.

याचितेन सुरश्रेष्ठ पित्रा तव महात्मना ।

वरो वर्षसहस्रान्ते मम दत्तः सुतं प्रति ॥ १५ ॥

yāchitena suraśreṣṭha pitrā tava mahātmanā ।

varo varṣasahasrānte mama dattaḥ sutam prati ॥ 15 ॥

On your sire (sun), the best of the celestial bodies having been besought by me, he, O foremost of Devas, granted me the boon that after thousand years, I shall obtain a son (atmosphere and magnetic field).

Note: It wants to say that after the earth's origin from the sun, it took thousands of years to form its atmosphere and magnetic field, which could save the earth from the solar winds.

इत्युक्त्वा च दितिस्तत्र प्राप्ते मध्यं दिनेश्वरे ।

निद्रयापहता देवी पादौ कृत्वाथ शीर्षतः ॥ १६ ॥

ityuktvā cha dīṭistatra prāpte madhyaṁ dineśvare ।

nīdrayāpahatā devī pādau kṛtvātha śīrṣataḥ ॥ 16 ॥

And it came to pass that having said this, the sun being in his meridian, the Diti (earth), with her feet placed at that part of the bed (west) which should contain her head, was overpowered by sleep.

Note: Here, it is informed that sun rays (solar radiation) move on the earth from east to west. Earth's sleeping with her feet placed at the west means that Earth rotates from west to east, which is the direction in which the sun enters the Earth's atmosphere.

दृष्ट्वा तामशुचिं शक्रः पादयोः कृतमूर्धजाम् ।

शिरः स्थाने कृतौ पादौ जहास च मुमोद च ॥ १७ ॥

dṛṣṭvā tāmaśuchīm śakraḥ pādayoḥ kṛtamūrdhajām ।

śiraḥ sthāne kṛtau pādau jahāsa cha mumoda cha ॥ 17 ॥

And thereupon, seeing her resting her feet where she should

place her head (west), and consequently unclean, Śakra (sun) was exceedingly delighted and smiled.

तस्याः शरीरविवरं प्रविवेश पुरंदरः ।

गर्भं च सप्तधा राम चिच्छेद परमात्मवान् ॥ १८ ॥

tasyāḥ śarīravivaraṁ praviveśa puraṇḍaraḥ ।

garbhaṁ cha saptaadhā rāma chichcheda paramātmavān 18

O Rāma, Purandara (sun) entered into her womb (as geothermal energy), and that highly self-controlled one severed the embryo (atmospheric shield of the earth) in seven parts.

भिद्यमानस्ततो गर्भो वज्रेण शतपर्वणा ।

रुदोद सुस्वरं राम ततो दितिरबुध्यत ॥ १९ ॥

bhidyamānastato garbho vajreṇa śataparvaṇā ।

ruroda susvaraṁ rāma tato ditirabudhyata 19

And the embryo (atmospheric shield), being pierced by the thunder-bolt of a hundred sparks, cried at the top of its voice, and thereat Diti awoke.

मा रुदो मा रुदश्चेति गर्भं शक्रोऽभ्यभाषत ।

विभेद च महातेजा रुदन्तमपि वासवः ॥ २० ॥

mā rudo mā rudaścheti garbhaṁ śakro'bhyabhāṣata ।

vibheda cha mahātejā rudantamapi vāsavaḥ 20

'Do not cry, do not cry,' exclaimed Śakra (sun as geothermal energy) and even while it was crying, the resplendent Vāsava (geothermal energy) continued fragmenting it.

न हन्तव्यं न हन्तव्यमित्येवं दितिरब्रवीत् ।

निष्पात ततः शक्रो मातुर्वचनगौरवात् ॥ २१ ॥

na hantavyaṁ na hantavyamityevaṁ ditirabravīt ।

niṣpapāta tataḥ śakro māturvachanagauravāt 21

'Do not slay it; do not slay it' said Diti. Thereupon, in consideration of the honour of Mother Earth, Śakra (geothermal energy) fell out of the womb of Earth, forming seven layers of its atmosphere.

प्राञ्जलिर्वज्रसहितो दितिं शक्रोऽभ्यभाषत ।

अशुचेर्देवि सुप्तासि पादयोः कृतमूर्धजा ॥ २२ ॥

तदन्तरमहं लब्ध्वा शक्रहन्तारमाहवे ।

अभिदं सप्तधा देवि तन्मे त्वं क्षन्तुमर्हसि ॥ २३ ॥

prāñjalirvajrasahito ditiṁ śakro'bhyabhāṣata ।

aśucherdevi suptāsi pādayoḥ kṛtamūrdhajā ॥ 22 ॥

tadantaramaḥaṁ labdhvā śakrahantāramāhave ।

abhidam saptadhā devi tanme tvarṁ kṣantumarhasi ॥ 23 ॥

Then he, with folded palms, spoke to Diti (earth), saying, 'O reverend one, you did sleep with thy feet placed where your head should have lain (westward) and hast therefore become impure. And finding this opportunity, I severed in seven pieces the protection shield that would prevent me in battle. Do you, O reverend one, excuse me.'

Note: The seven Marutas mentioned here are the seven layers of the Earth's atmosphere. They are the troposphere, stratosphere, mesosphere, thermosphere, ionosphere, exosphere, and magnetosphere. The geothermal energy of the earth makes them. This geothermal energy is called Śakra; it is the son of the sun, as the earth inherits geothermal energy from the sun during its origin.

इति वाल्मीकिरामायणे आदिकाव्ये बालकाण्डे चत्वरिंशः सर्गः ।।

Here ends the 40th chapter in Bāla Kāṇḍa of Vālmīki Rāmāyaṇa, the First Epic poem of Globe.

SARGA 41: ORIGIN OF SEVEN MARUTS [SEVEN LAYERS OF THE ATMOSPHERE CONTINUES]

सप्तधा तु कृते गर्भे दितिः परमदुःखिता ।

सहस्राक्षं दुराधर्षं वाक्यं सानुनयाब्रवीत् ॥ १ ॥

saptadhā tu kṛte garbhe ditiḥ paramaduḥkhitā ।

sahasrākṣaṁ durādharṣaṁ vākyaṁ sānunayābravīt ॥ 1 ॥

When the embryo (atmosphere) had been severed in seven, Diti (earth) exceedingly aggrieved humbly spoke to the irrepressible thousand-eyed (geothermal energy), saying,

ममापराधाद् गर्भोज्यं सप्तधा शकलीकृतः ।
नापराधो हि देवेश तवात्र बलसूदन ॥ २ ॥

*mamāparādhād garbho'yaṁ sapta dhā śakalikṛtaḥ ।
nāparādhō hi deveśa tavātra balasūdana ॥2 ॥*

The embryo (atmospheric shield) was fragmented into seven by my fault. O chief of the Devas (geothermal energy), herein you are guilty of no transgression, O deflector of Bala (solar wind).

प्रियं त्वत्कृतमिच्छामि मम गर्भविपर्यये ।
मरुतां सप्त सप्तानां स्थानपाला भवन्तु ते ॥ ३ ॥

*priyaṁ tvatkr̥tamichchāmi mama garbhaviparyaye ।
marutāṁ sapta saptaṇām sthānapālā bhavantu te ॥ 3 ॥*

And since reversal has happened to what I thought of the embryo (atmospheric shield), I hope you make a good turn. Let the seven segments become your seven Maruts, the rulers of seven atmospheric layers.

वातस्कन्धा इमे सप्त चरन्तु दिवि पुत्रक ।
मारुता इति विख्याता दिव्यरूपा ममात्मजाः ॥ ४ ॥

*vātaskandhā ime sapta charantu divi putraka ।
mārutā iti vikhyātā divyarūpā mamātmajāḥ ॥ 4 ॥*

O son, let these seven sons (layers) of mine become the seven presiding deities of [vāta-skandha] atmosphere, becoming famous as Marutas.

ब्रह्मलोकं चरत्वेक इन्द्रलोकं तथापरः ।
दिव्यवायुरिति ख्यातस्तृतीयोऽपि महायशाः ॥ ५ ॥

*brahmalokaṁ charatveka indralokaṁ tathāparaḥ ।
divyavāyuriti khyātaṣṭṛtīyo'pi mahāyaśāḥ ॥ 5 ॥*

Let one range Brahmā's regions (magnetosphere), another Indra's (exosphere), and the highly illustrious third also range around in the ionosphere, known as *Divya Vāyu*.

चत्वारस्तु सुरश्रेष्ठ दिशो वै तव शासनात् ।
संचरिष्यन्ति भद्रं ते कालेन हि ममात्मजाः ॥ ६ ॥

त्वक्तृतेनैव नाम्ना वै मारुता इति विश्रुताः ।

*chatvārastu suraśreṣṭha diśo vai tava śāsanāt ।
saṁchariṣyanti bhadraṁ te kālena hi mamātmajāḥ ॥ 6 ॥
tvatkṛtenaiva nāmnā vai mārutā iti viśrutāḥ ।*

O best of Devas (geothermal energy), by your command, let the four remaining sons of mine, known by the name Maruta, you have mentioned, move about in four lower layers—thermosphere, mesosphere, stratosphere and troposphere.

तस्यास्तद् वचनं श्रुत्वा सहस्राक्षः पुरंदरः ॥ ७ ॥

उवाच प्राञ्जलिर्वाक्यमितीदं बलसूदनः ।

*tasyāstad vachanam śrutvā sahasrākṣaḥ purandaraḥ ॥ 7 ॥
uvācha prāñjalirvākyamitīdam balasūdanaḥ ।*

Hearing her words, that destroyer of Bala; the thousand-eyed Purandara (geothermal energy), with folded palms said:

सर्वमेतद् यथोक्तं ते भविष्यति न संशयः ॥ ८ ॥

विचरिष्यन्ति भद्रं ते देवरूपास्तवात्मजाः ।

*sarvametad yathoktam te bhaviṣyati na saṁśayaḥ ॥ 8 ॥
vichariṣyanti bhadraṁ te devarūpāstavātmajāḥ ।*

All this you have said must come to pass; there is no doubt about it. You be blessed, your sons endowed with celestial forms (atmospheric layers), shall pervade.

एवं तौ निश्चयं कृत्वा मातापुत्रौ तपोवने ॥ ९ ॥

जग्मतुस्त्रिदिवं राम कृतार्थाविति नः श्रुतम् ।

*evam tau niśchayam kṛtvā mātāputrau tapovane ॥ 9 ॥
jagmatustridivam rāma kṛtārthāvitī naḥ śrutam ।*

And it has been heard by us that having thus ascertained in that Tapovana (meeting place of magnetosphere of earth and sun in the space), the mother (earth) and the son (geothermal energy), O Rāma, departed to space fulfilling their purposes.

एष देशः स काकुत्स्थ महेन्द्राध्युषितः पुरा ॥ १० ॥

दितिं यत्र तपःसिद्धामेवं परिचचार सः ।

eṣa deśaḥ sa kākutstha mahendrādhyuṣitaḥ purā || 10 ||
ditim yatra tapaḥsiddhāmevaṁ parichachāra saḥ

Even this (magnetosphere of earth) O Kākutstha, is the place where the mighty Indra (solar wind) meets magnetic field of the earth.

इक्ष्वाकोस्तु नरव्याघ्र पुत्रः परमधार्मिकः ॥ ११ ॥

अलम्बुषायामुत्पन्नो विशाल इति विश्रुतः ।

तेन चासीदिह स्थाने विशालेति पुरी कृता ॥ १२ ॥

ikṣvākostu naravyāghra putraḥ paramadhārmikaḥ || 11 ||

alambuṣāyāmutpanno viśāla iti viśrutaḥ ।

tena chāsīdiha sthāne viśāleti purī kṛtā || 12 ||

O lion among men (Rāma), Ikṣvāku had an exceedingly righteous son born to him of Alambuṣā, known by the name of Viśāla. And here stood a city, built by him, called Viśālā (on the pattern of place in the space where the magnetic field of the earth and solar wind meet).

विशालस्य सुतो राम हेमचन्द्रो महाबलः ।

सुचन्द्र इति विख्यातो हेमचन्द्रादनन्तरः ॥१३॥

viśālasya suto rāma hemachandro mahābalaḥ ।

suchandra iti vikhyāto hemachandrādanantaraḥ ||13 ||

Viśāla's son, O Rāma, was the mighty Hemacandra. And after Hemacandra comes the celebrated Suchandra.

सुचन्द्रतनयो राम धूम्राश्व इति विश्रुतः ।

धूम्राश्वतनयश्चापि सृञ्जयः समपद्यत ॥१४॥

suchandratanayo rāma dhūmrāśva iti viśrutaḥ ।

dhūmrāśvatanayaśchāpi sṛñjayaḥ samapadyata ||14 ||

O Rāma, the son of Suchandra was Dhumrāśva, and then was born Sṛñjaya son to Dhumrāśva.

सृञ्जयस्य सुतः श्रीमान् सहदेवः प्रतापवान् ।

कुशाश्वः सहदेवस्य पुत्रः परमधार्मिकः ॥ १५ ॥

sṛñjayasya sutaḥ śrīmān sahadevaḥ pratāpavān ।

kuśāśvaḥ sahadevasya putraḥ paramadhārmikaḥ || 15 ||

Sṛñjaya's son was the powerful Sahadeva, And Sahadeva's son was the pre-eminently pious Kuśāśva.

कुशाश्वस्य महातेजाः सोमदत्तः प्रतापवान् ।
 सोमदत्तस्य पुत्रस्तु काकुत्स्थ इति विश्रुतः ॥ १६ ॥
 तस्य पुत्रो महातेजाः सम्प्रत्येष पुरीमिमाम् ।
 आवसत् परमप्रख्यः सुमतिर्नाम दुर्जयः ॥ १७ ॥
kuśāśvasya mahātejāḥ somadattaḥ pratāpavān ।
somadattasya putrastu kākutstha iti viśrutaḥ ॥ 16 ॥
tasya putro mahātejāḥ sampratyeṣa purīmimām ।
āvasat paramaprakhyaḥ sumatirnāma durjayaḥ ॥ 17 ॥

Kuśāśva's son was the valorous Somadatta. And now, O Kākutstha, Somadatta's son, the effulgent and invincible and renowned Sumati reside in this mansion.

इक्ष्वाकोस्तु प्रसादेन सर्वे वैशालिका नृपाः ।
 दीर्घायुषो महात्मानो वार्यवन्तः सुधार्मिकाः ॥ १८ ॥
ikṣvākostu prasādena sarve vaiśālikā nṛpāḥ ।
dīrghāyūṣo mahātmāno vāryavantaḥ sudhārmikāḥ ॥ 18 ॥

And by the grace of Ikṣvāku, all the sovereigns of Viśāla are long-loved, and high souled, valorous, and pious.

इहाद्य रजनीमेकां सुखं स्वप्स्यामहे वयम् ।
 श्वः प्रभाते नरश्रेष्ठ जनकं द्रष्टुमर्हसि ॥ १९ ॥
ihādya rajanīmekāṁ sukhaṁ svapsyāmahe vayam ।
śvaḥ prabhāte naraśreṣṭha janakaṁ draṣṭumarhasi ॥ 19 ॥

And here will we happily spend a night; and tomorrow morning you will, O foremost of men, behold Janaka.

सुमतिस्तु महातेजा विश्वामित्रमुपागतम् ।
 श्रुत्वा नरवरश्रेष्ठः प्रत्यागच्छन्महायशाः ॥ २० ॥
sumatistu mahātejā viśvāmitramupāgatam ।
śrutvā naravaraśreṣṭhaḥ pratyāgachchhanmahāyaśāḥ ॥ 20 ॥

And having heard that the Viśvāmitra had come, that best of kings, the effulgent Sumati, appeared before him.

पूजां च परमां कृत्वा सोपाध्यायः सबान्धवः ।

प्राञ्जलिः कुशलं पृष्ट्वा विश्वामित्रमथाब्रवीत् ॥ २१ ॥

*pūjām cha paramām kṛtvā sopādhyāyaḥ sabāndhavaḥ /
prāñjaliḥ kuśalaṁ prṣṭvā viśvāmitramathābravīt ॥ 21 ॥*

Having paid Viśvāmitra high homage together with his priests and friends, and with folded hands enquired after the former's welfare, he addressed Viśvāmitra, saying:

धन्योऽस्यनुगृहीतोऽस्मि यस्य मे विषयं मुने ।

सम्प्राप्तो दर्शनं चैव नास्ति धन्यतरो मम ॥ २२ ॥

*dhanyo'smyanugṛhīto'smi yasya me viṣayaṁ mune /
samprāpto darśanaṁ chaiva nāsti dhanyataro mama ॥ 22 ॥*

Blessed are we, and obliged, whose province, O ascetic, have been graced with your presence. Indeed, none is more fortunate than I am.

इति वाल्मीकिरामायणे आदिकाव्ये बालकाण्डे एकचत्वरिंशः सर्गः ।।

Here ends the 41th chapter in Bāla Kāṇḍa of Vālmīki Rāmāyaṇa, the First Epic poem of Globe.

SARGA 42: ASTRONOMICAL LEGEND OF AHALYĀ (NIGHT)

Vishvāmitra narrates the figurative astronomical legend of Ahalyā (night) to Rāma and Lakṣmaṇa when they arrive at the precincts of Mithilā, bidding farewell to the King of Vishālā. Gautama (Moon) and night have been presented as wife and husband, but Indra (sun) becomes the paramour (destroyer) of Ahalyā (night).

Ahalyā comprises two words—aha+laya= meaning night where day becomes invisible. Similarly, ga means a celestial body moving in space. Gautama is the fastest-moving celestial body in space. In our solar system, the moon is the fastest moving celestial body, as it goes about the earth in 29 days. So it is called Gautama.

पृष्ठा तु कुशलं तत्र परस्परसमागमे ।
कथान्ते सुमतिर्वाक्यं व्याजहार महामुनिम् ॥ १ ॥

*prṣṭvā tu kuśalaṁ tatra parasparasamāgame ।
kathānte sumatirvākyaṁ vyājahāra mahāmuniṁ ॥ 1 ॥*

Having met together they enquired after each other's welfare. And then Sumati spoke to the mighty ascetic, saying:

इमौ कुमारौ भद्रं ते देवतुल्यपराक्रमौ ।
गजसिंहगती वीरौ शार्दूलवृषभोपमौ ॥ २ ॥
पद्मपत्रविशालाक्षौ खड्गतूणधनुर्धरौ ।
अश्विनाविव रूपेण समुपस्थितयौवनौ ॥ ३ ॥
यदृच्छयेव गां प्राप्तौ देवलोकादिवामरौ ।
कथं पद्भ्यामिह प्राप्तौ किमर्थं कस्य वा मुने ॥ ४ ॥

*imau kumārau bhadraṁ te devatulyaparākramau ।
gajasinhagatī vīrau śārdūlavṛṣabhopamau ॥ 2 ॥
padmapatraviśālākṣau khaṅgatūṇadhanurdharau ।
asvīnāvīva rūpeṇa samupasthitayauvanau ॥ 3 ॥
yadṛchchhayeva gāṁ prāptau devalokādivāmarau ।
katham padbhyāmiha prāptau kimarthaṁ kasya vā mune ॥4*

May God bless you, these two youngers boasting the prowess of Devas of elephantine or leonine gait, heroic, resembling tigers or bulls, possessed of expansive eyes like lotus petals, bearing scimitars and missiles and their launchers, like to the Āśvins in grace, endowed with youth, like to Devas, by chance, as if descended from space to the earth, O ascetic, who are these boys, and what for have they come hither, and why also is it that they walk on foot? Whose scions are they?

भूषयन्ताविमं देशं चन्द्रसूर्याविवाम्बरम् ।
परस्परेण सदृशौ प्रमाणेङ्गितचेष्टितैः ॥ ५ ॥
किमर्थं च नरश्रेष्ठौ सम्प्राप्तौ दुर्गमे पथि ।
वरायुधधरौ वीरौ श्रोतुमिच्छामि तत्त्वतः ॥ ६ ॥

*bhūṣayantāvimam deśam chandrasūryāvivāmbaram ।
paraspareṇa sadṛśau pramāṇeṅgitacheṣṭitaiḥ ॥5 ॥
kimarthaṁ cha naraśreṣṭhau samprāptau durgame pathi ।
varāyudhadharau vīrau śrotumichchhāmi tattvataḥ ॥6 ॥*

And adorning all directions, like to the Sun or the Moon adorning the sky, and resembling each other in personal proportions, and expressions, and gestures, and equipped with excellent weapons, and war-like, how have these best of men, come on an arduous path? I Wish to hear all this truly.

तस्य तद् वचनं श्रुत्वा यथावृत्तं न्यवेदयत् ।
 विश्वामित्रवचः श्रुत्वा राजा परमविस्मितः ॥ ७ ॥
 अतिथी परमं प्राप्तौ पुत्रौ दशरथस्य तौ ।
 पूजयामास विधिवत् सत्कारार्हौ महाबलौ ॥ ८ ॥
tasya tad vachanam śrutvā yathāvṛttam nyavedayat ।
viśvāmitravachaḥ śrutvā rājā paramavismitaḥ ॥ 7 ॥
atithī paramam prāptau putrau daśarathasya tau ।
pūjayāmāsa vidhivat satkārahau mahābalau ॥ 8 ॥

Having heard his words, Viśvāmitra informed him all about the visit of Rāma and Lakṣmaṇa. Hearing Viśvāmitra's words, the king was extremely surprised. Having those sons of Daśaratha as his all-worthy guests, he received with respect those highly powerful ones deserving of hospitality.

ततः परमसत्कारं सुमतेः प्राप्य राघवौ ।
 उष्य तत्र निशामेकां जग्मतुर्मिथिलां ततः ॥ ९ ॥
tataḥ paramasatkāram sumateḥ prāpya rāghavau ।
uṣya tatra nīśāmekāṁ jagmaturmithilāṁ tataḥ ॥ 9 ॥

After receiving such a splendid reception from Sumati, Raghu's descendants spent a night there and set out for Mithilā the next day.

तां दृष्ट्वा मुनयः सर्वे जनकस्य पुरीं शुभाम् ।
 साधु साध्विति शंसन्तो मिथिलां समपूजयन् ॥ १० ॥
tām dṛṣṭvā munayaḥ sarve janakasya purīm śubhām ।
sādhau sādhwiti śaṁsanto mithilāṁ samapūjayan ॥ 10 ॥

Beholding Janaka's beauteous city, the ascetics exclaiming, 'Excellent' 'Excellent' admired Mithilā highly.

मिथिलोपवने तत्र आश्रमं दृश्य राघवः ।
 पुराणं निर्जनं रम्यं पप्रच्छ मुनिपुङ्गवम् ॥ ११ ॥

*mithilopavane tatra āśramaṁ dṛśya rāghavaḥ ।
purāṇaṁ nirjanaṁ ramyaṁ paprachchha munipuṅgavam ॥11*

And in a grove at Mithilā, Rāghava saw an ancient, lonely, and romantic āśrama, and asked that foremost of ascetics, saying.

इदमाश्रमसंकाशं किं न्विदं मुनिवर्जितम् ।
श्रोतुमिच्छामि भगवन् कस्यायं पूर्वं आश्रमः ॥ १२ ॥
*idamāśramasaṁkāśaṁ kiṁ nvidaṁ munivarjitaṁ ।
śrotumichchāmi bhagavan kasyāyaṁ pūrva āśramaḥ ॥ 12 ॥*

What is this that look like an āśrama, though without any ascetics? I wish to hear, O reverend one, to whom this āśrama belonged in past?

Note: The āśrama mentioned in Mithilā is not the actual āśrama but symbolises space where the astronomical phenomena of day and night occur involving the symbolic characters of Indra (sun), Gautama (moon), and Ahalaya (night). Actual

तच्छ्रुत्वा राघवेणोक्तं वाक्यं वाक्यविशारदः ।
प्रत्युवाच महातेजा विश्वामित्रो महामुनिः ॥ १३ ॥
*tachchhrutvā rāghaveṇoktaṁ vākyaṁ vākyaśāradaḥ ।
pratyuvācha mahātejā viśvāmitro mahāmuniḥ ॥ 13 ॥*

Hearing this speech addressed by Raghu's descendant, that one versed in speech, the highly energetic and mighty saint, Viśvāmitra, answered.

स चात्र तप आतष्ठिदहल्यासहितः पुरा ।
वर्षपूगान्यनेकानि राजपुत्र महायशः ॥ १६ ॥
*sa chātra tapa ātaṣṭhidahalyāsahitaḥ purā ।
varṣapūgānyanekāni rājaputra mahāyaśaḥ ॥ 16 ॥*

Here, O illustrious prince, Gautama (moon) in company with Ahalyā (night) performed its function for a long series of years.

Note: There is a combination of the Moon and night. They

stay together.

तस्यान्तरं विदित्वा च सहस्राक्षः शचीपतिः ।

मुनिवेषधरो भूत्वा अहल्यामिदमब्रवीत् ॥ १७ ॥

tasyāntaram viditvā cha sahasrākṣaḥ śachīpatiḥ ।

muniveṣadharo bhūtvā ahalyāmidamabravīt ॥ 17 ॥

Knowing the absence period of Gautama (moon), the sun (Śachī's husband) of thousands of rays assuming the form of Gautama thus addressed Ahalyā (night).

Note: When the moon vanishes off the horizon, night ends, and day breaks with the sun's rise. Thus, the sun causes night to decay. In the symbolic legend that has occurred in the Śatpatha Brāhmaṇa, Gautama (moon) and Ahalyā (night) have been presented as husband and wife. And Indra (sun) has been presented as the paramour of night causing its decay. The same legend has been quoted in this chapter as interpolation. However, the interpolator was not aware of the symbolism of this legend and fabricated a meaningless story. The rest of the interpolated ślokas are meaningless, so they are dropped so as not to create confusion. These characters are astronomical, and the event is also astronomical. Still, due to ignorance, the interpolator tries to present all astronomical characters as historical.

इति वाल्मीकिरामायणे आदिकाव्ये बालकाण्डे द्विचत्वरिंशः सर्गः ।।

Here ends the 42nd chapter in Bāla Kāṇḍa of Vālmīki Rāmāyaṇa, the First Epic poem of Globe.

SARGA 43: ARRIVAL IN MITHILĀ

Rāma arrives at Mithilā along with Lakṣmaṇa, led by Viśvāmitra. On hearing that Viśvāmitra has arrived at their city, Mithila, King Janaka welcomes him. On seeing Rāma and Lakṣmaṇa with Viśvāmitra, Janaka inquisitively asks Viśvāmitra about these two princes. Viśvāmitra announces them as the sons of Daśaratha and informs him about the adventurous deeds the

boys have undertaken.

ततः प्रागुत्तरां गत्वा रामः सौमित्रिणा सह ।

विश्वामित्रं पुरस्कृत्य यज्ञवाटमुपागमत् ॥ १ ॥

tataḥ prāguttarāṁ gatvā rāmaḥ saumitriṇā saha ।

viśvāmitraṁ puraskṛty yajñavāṭamupāgamat ॥1 ॥

Then proceeding north-east Rāma in company with Sumitrā's son, placing Viśvāmitra at their head, appeared before King Janaka's place of yajña.

रामस्तु मुनिशार्दूलमुवाच सहलक्ष्मणः ।

साध्वी यज्ञसमृद्धिर्हि जनकस्य महात्मनः ॥ २ ॥

बहूनीह सहस्राणि नानादेवनिवासिनाम् ।

ब्राह्मणानां महाभाग वेदाध्ययनशालिनाम् ॥ ३ ॥

rāmastu muniśārdūlamuvācha sahalakṣmaṇaḥ ।

sādhvī yajñasamṛddhirhi janakasya mahātmanaḥ ॥ 2 ॥

bahūnīha sahasrāṇi nānādevanivāsinām ।

brāhmaṇānām mahābhāga vedādhyayanaśālinām ॥ 3 ॥

And Rāma and Lakṣmaṇa spoke to that tigerly sage, Great is the pomp and splendour of the high-souled Janaka's yajña. And, O pious one, many thousand of Brāhmaṇas inhabiting various regions, and well-read in the Vedas (have come to this yajña);

ऋषिवाटाश्च दृश्यन्ते शकटीशतसंकुलाः ।

देशो विधीयतां ब्रह्मण यत्र वत्स्यामहे वयम् ॥४ ॥

ṛṣivāṭāścha dṛśyante śakaṭīśatasamkulāḥ ।

deśo vidhīyatāṁ brahmana yatra vatsyāmahe vayam ॥4 ॥

And the cottages of seers are thronged with hundreds of vehicles. Do you, O Brāhmaṇa, arrange for some place where we may put up.

रामस्य वचनं श्रुत्वा विश्वामित्रो महामुनिः ।

निवासमकरोद् देशे विविक्ते सलिलान्विते ॥५ ॥

rāmasya vachanam śrutvā viśvāmitro mahāmuniḥ ।

nivāsamakarod deśe vivikte salilānvite ॥5 ॥

Hearing Rāma's words, the mighty sage Viśvāmitra selected for their abode a well-watered spot free from hustle bustle.

विश्वामित्रमनुप्राप्तं श्रुत्वा नृपवरस्तदा ।
 शतानन्दं पुरस्कृत्य पुरोहितमनिन्दितः ॥६॥
 ऋत्विजोऽपि महात्मानस्त्वर्घ्यमादाय सत्वरम् ।
 प्रत्युज्जगाम सहसा विनयेन समन्वितः ॥ ७ ॥
 विश्वामित्राय धर्मेण ददौ धर्मपुरस्कृतम् ।

*viśvāmitramanuprāptaṁ śrutvā nṛpavarastadā ।
 śatānandaṁ puraskṛtya purohitamaninditaḥ ॥6॥
 ṛtvijo'pi mahātmānastvarghyamādāya satvaram ।
 pratyujjagāma sahasā vinayena samanvitaḥ ॥ 7 ॥
 viśvāmitrāya dharmeṇa dadau dharmapuraskṛtam ।*

And hearing of Viśvāmitra's arrival, the best of kings, placing the priests Śātānanda before him, as well as the family priests who were without blemish, speedily taking the *Arghya* (waters for washing feet and hands), at once went out in humble guise, and offered it to Viśvāmitra according to the protocol.

प्रतिगृह्य तु तां पूजां जनकस्य महात्मनः ॥८॥
 पप्रच्छ कुशलं राज्ञो यज्ञस्य च निरामयम् ।
 स तांश्चाथ मुनीन् पृष्ट्वा सोपाध्यायपुरोधसः ॥९॥
 यथार्हमृषिभिः सर्वैः समागच्छत् प्रहृष्टवत् ।

*pratigṛhya tu tāṁ pūjāṁ janakasya mahātmanaḥ ॥8॥
 paprachchha kuśalaṁ rājño yajñasya cha nirāmayam ।
 sa tāṁśchātha munīn prṣṭvā sopādhyāyapurodhasaḥ ॥9॥
 yathārhamṛṣibhiḥ sarvaiḥ samāgachchhat prahṛṣṭavat ।*

Having accepted that homage of the high souled Janaka, the sage enquired after the king's welfare and uninterrupted performance of his yajña. And the king and his priests, having enquired of the sages as to their welfare, cheerfully embraced them all properly.

अथ राजा मुनिश्रेष्ठं कृताञ्जलिरभाषत ॥ १० ॥
 आसने भगवानास्तां सहैभिर्मुनिपुङ्गवैः ।

*atha rājā munisreṣṭhaṁ kṛtāñjalirabhāṣata ॥10 ॥
āsane bhagavānāstāṁ sahaibhirmunipuṅgavaiḥ ।*

Then he with folded hands, spoke to that foremost of sages, saying, O reverend sage, do you along with these eminent sages take your seat.

जनकस्य वचः श्रुत्वा निषसाद महामुनिः ॥ ११ ॥
पुरोधः ऋत्विजश्चैव राजा च सहमन्त्रिभिः ।
आसनेषु यथान्यायनुपविष्टाः समन्ततः ॥ १२ ॥
*janakasya vachaḥ śrutvā niṣasāda mahāmuniḥ ॥ 11 ॥
purodhā ṛtvijaśchaiva rājā cha sahamantribhiḥ ।
āsaneṣu yathānyāyanupaviṣṭāḥ samantataḥ ॥ 12 ॥*

Hearing Janaka's words, the mighty sage sat him down. And the king also, in company with his priests and counsellors, sat down in order of rank.

दृष्ट्वा स नृपतिस्तत्र विश्वामित्रमथाब्रवीत् ।
अद्य यज्ञसमृद्धिर्मे सफला दैवतैः कृता ॥ १३ ॥
*dṛṣṭvā sa nṛpatistatra viśvāmitramathābravīt ।
adya yajñasamṛddhirme saphalā daivataiḥ kṛtā ॥13 ॥*

The king looked into Viśvāmitra's face and said, "Today, by the grace of the gods, has my yajña been crowned with success."

अद्य यज्ञफलं प्राप्तं भगवद्दर्शानामया ।
धन्योऽस्यनुगृहीतोऽस्मि यस्य मे मुनिपुङ्गवः ॥ १४ ॥
*adya yajñaphalaṁ prāptaṁ bhagavaddarśanānmayā ।
dhanyo'smyanugrṛhīto'smi yasya me munipuṅgavaḥ ॥14 ॥*

Have I reaped the fruit of my yajña by beholding your reverend self. Blessed and obliged am I whose place of yajña ground, O Brāhmaṇa, has been graced by you along with these saints.

यज्ञोपसदनं ब्रह्मन् प्राप्तोऽसि मुनिभिः सह ।
द्वादशाहं तु ब्रह्मर्षे दीक्षामाहुर्मनीषिणः ॥ १५ ॥
ततो भागार्थिनो देवान् द्रष्टुमर्हसि कौशिक ।
yajñopasadanam brahman prāpto'si munibhiḥ saha ।

*dvādaśāhaṁ tu brahmarṣe dīkṣāmāhurmaniṣiṇaḥ ॥ 15 ॥
tato bhāgārthino devān draṣṭumarhasi kauśika ।*

Twelve days, O Brahmarṣi, have been fixed for the period of initiation by the sages. On the expiry of that term, you will, O Kauśika, behold the Devas come to the yajña to claim their respective shares.

*इत्युत्त्वा मुनिशार्दूलं प्रहृष्टवदनस्तदा ॥ १६ ॥
पुनस्तं परिपप्रच्छ प्राञ्जलिः प्रयतो नृपः ।
ityuktvā muniśārdūlaṁ prahrṣṭavadanastadā ॥ 16 ॥
punastaṁ paripaprachchha prāñjaliḥ prayato nṛpaḥ ।*

Having said this, the king, with a cheerful countenance and folded hands, again intently asked that foremost of ascetics.

*इमौ कुमारौ भद्रं ते देवतुल्यपराक्रमौ ॥ १७ ॥
गजतुल्यगती वीरौ शार्दूलवृषभोपमौ ।
पद्मपत्रविशालाक्षौ खड्गतूणीधनुर्धरौ ।
अश्विनाविव रूपेण समुपस्थितयौवनौ ॥ १८ ॥
यदृच्छयेव गां प्राप्तौ देवलोकादिवामरौ ।
कथं पद्भ्यामिह प्राप्तौ किमर्थं कस्य वा मुने ॥ १९ ॥
वरायुधधरौ वीरौ कस्य पुत्रौ महामुने ।
भूषयन्ताविमं देशं चन्द्रसूर्याविवाम्बरम् ॥ २० ॥
परस्परस्य सदृशौ प्रमाणेङ्गितचेष्टितैः ।
काकपक्षधरौ वीरौ श्रोतुमिच्छामि तत्त्वतः ॥ २१ ॥
imau kumārau bhadraṁ te devatulyaparākramau ॥17 ॥
gajatulyagatī vīrau śārdūlavṛṣabhopamau ।
padmapatraviśālākṣau khaṅgatūṇīdhanurdharau ।
aśvināvīva rūpeṇa samupasthitayauvanau ॥18 ॥
yadṛchchhayeva gāṁ prāptau devalokādivāmarau ।
kathaṁ padbhyāmiha prāptau kimarthaṁ kasya vā mune ॥19 ॥
varāyudhadharau vīrau kasya putrau mahāmune ।
bhūṣayantāvimaṁ deśaṁ chandrasūryāvivāmbaram ॥20 ॥
parasparasya sadṛśau pramāṇeṅgitacheṣṭitaiḥ ।
kākapakṣadharau vīrau śrotumichchhāmi tattvataḥ ॥ 21 ॥*

These youths, God bless you, like to Devas in prowess, of the gait of lions or elephants, heroic, and resembling tigers or

bulls, of vast eyes like to lotus-petals, bearing scimitars, missile and rocket carriers and launchers, graceful like to the Aśvins, endowed with youth, resembling immortals, as if at their pleasure descended from heaven to the earth, whose sons, O ascetic, are they, and what for have they come, and why again have they come afoot? And bearing excellent arms, whose sons, O mighty sage, are these heroic ones, who grace this place even as the sun and the moon do the sky and resemble each other in bodily proportions, expression, and gestures, wearing curly hair? This I would like to hear.

तस्य तद् वचनं श्रुत्वा जनकस्य महात्मनः ।

न्यवेदयदमेयात्मा पुत्रौ दशरथस्य तौ ॥ २२ ॥

tasya tad vachanaṁ śrutvā janakasya mahātmanaḥ ।

nyavedayadameyātmā putrau daśarathasya tau ॥ 22 ॥

Hearing this speech of the high-souled Janaka, that ascetic of immeasurable soul related to Daśaratha's sons.

सिद्धाश्रमनिवासं च राक्षसानां वधं तथा ।

तत्रागमनमव्यग्रं विशालायाश्च दर्शनम् ॥ २३ ॥

अहल्यादर्शनं चैव गौतमेन समागमम् ।

महाधनुषि जिज्ञासां कर्तुमागमनं तथा ॥ २४ ॥

siddhāśramaṇivāsaṁ cha rākṣasānāṁ vadhaṁ tathā ।

tatrāgamanamavyagraṁ viśālāyāścha darśanam ॥ 23 ॥

ahalyādarśanaṁ chaiva gautamena samāgamam ।

mahādhanuṣi jijñāsāṁ kartumāgamanam tathā ॥ 24 ॥

Their sojourn in Siddhāśrama, the slaughter of the Rākṣasas there, their undaunted journey, the sight of Viśālā, listening to the legend of Ahalyā and Gautama, Rāma's curiosity about the mighty launcher, and their visit there to behold the same.

एतत् सर्वं महातेजा जनकाय महात्मने ।

निवेद्य विररामाथ विश्वामित्रो महामुनिः ॥ २५ ॥

etat sarvaṁ mahātejā janakāya mahātmane ।

nivedya virarāmātha viśvāmitro mahāmuniḥ ॥ 25 ॥

Having related all this to the high-souled Janaka, one

endowed with exceeding energy, the mighty sage Viśvāmitra paused.

इति वाल्मीकिरामायणे आदिकाव्ये बालकाण्डे त्रिचत्वरिंशः सर्गः ।।

Here ends the 43rd chapter in Bāla Kāṇḍa of Vālmīki Rāmayaṇa, the First Epic poem of Globe.

SARGA 44: BIOGRAPHY OF VIŚVĀMITRA

Sage Śātānanda relates the history of Viśvāmitra. Śātānanda greets Rāma for his adherence to the decency of Viśvāmitra, which Viśvāmitra gained through a series of self-important exploits when he was a great king at one time. Śātānanda finds it worth informing Rāma of the biography of Viśvāmitra.

तस्य तद् वचनं श्रुत्वा विश्वामित्रस्य धीमतः ।

हृष्टरोमा महातेजाः शतानन्दो महातपाः ॥ १ ॥

गौतमस्य सुतो ज्येष्ठस्तपसा द्योतितप्रभः ।

रामसंदर्शनादेव परं विस्मयमागतः ॥ २ ॥

tasya tad vachanam śrutvā viśvāmitrasya dhīmataḥ ।

hṛṣṭaromā mahātejāḥ śātānando mahātapāḥ ॥ 1 ॥

gautamasya suto jyeṣṭhastapasā dyotitaprabhaḥ ।

rāmasaṁdārśanādeva param viśmayamāgataḥ ॥ 2 ॥

Hearing the words of the Viśvāmitra, Gautama's eldest son, exceedingly energetic, Śātānanda of rigid austerities, highly effulgent by virtue of his asceticism, wondered greatly at the sight of Rāma.

एतौ निषण्णौ सम्प्रेक्ष्य शतानन्दो नृपात्मजौ ।

सुखासीनौ मुनिश्रेष्ठं विश्वामित्रमथाब्रवीत् ॥ ३ ॥

etau niṣaṇṇau samprekṣaya śātānando nṛpātmapajau ।

sukhāsīnau munīśreṣṭham viśvāmitramathābravīt ॥3 ॥

And seeing the king's sons seated at their ease, he said to that foremost of ascetics, Viśvāmitra.

अपि ते मुनिशार्दूल मम माता यशस्विनी ।

दर्शिता राजपुत्राय तपोदीर्घमुपागता ॥ ४ ॥

api te muniśārdūla mama mātā yaśasvinī ।

darsītā rājaputrāya tapodīrghamupāgatā ॥ 4 ॥

O tigerly sage, did you arrange the meeting of king's son (Rāma) with my illustrious mother, who is engaged in austerities for a long period.

अपि रामे महातेजा मम माता यशस्विनी ।

वन्यैरुपाहरत् पूजां पूजार्हे सर्वदेहिनीम् ॥ ५ ॥

api rāme mahātejā mama mātā yaśasvinī ।

vanyairupāharat pūjāṁ pūjārhe sarvadehinīm ॥ 5 ॥

Did my famous and exalted mother entertain Rāma, worthy of everyone's homage, with the produce of the woods?

अपि मे गुरुणा रामः पूजितः कुशिकात्मज ।

इहागतो महातेजाः पूजां प्राप्य महात्मनः ॥८॥

api me guruṇā rāmaḥ pūjitaḥ kuśikātmaja ।

ihāgato mahātejāḥ pūjāṁ prāpya mahātmanah ॥8 ॥

And, O son of Kauśika, has the highly effulgent Rāma come here after being paid homage by my high-souled revered sire?

अपि शान्तेन मनसा गुरुर्मे कुशिकात्मज ।

इहागतेन रामेण पूजितेनाभिवादितः ॥ ९ ॥

api śāntena manasā gururme kuśikātmaja ।

ihāgatena rāmeṇa pūjitenābhivāditaḥ ॥ 9 ॥

And, O Kuśika's son, was my revered sire of undisturbed mind, saluted by Rāma when he arrived there?

तच्छ्रुत्वा वचनं तस्य विश्वामित्रो महामुनिः ।

प्रत्युवाच शतानन्दं वाक्यज्ञो वाक्यकोविदम् ॥ १० ॥

tachchhrutvā vachanaṁ tasya viśvāmitro mahāmuniḥ ।

pratyuvācha śatānandaṁ vākyaज्ञो vākya-kovidam ॥ 10 ॥

Hearing those words of his, the mighty sage Viśvāmitra, skilled in speech, replied to Śatānanda, proficient in the use of sentence saying.

नातिक्रान्तं मुनिश्रेष्ठ यत्कर्तव्यं कृतं मया ।

संगता मुनिना पत्नी भार्गवेणैव रेणुका ॥ ११ ॥

*nātikrāntaṁ munisreṣṭha yatkartavyaṁ kṛtaṁ mayā /
saṁgatā muninā patnī bhārgaveṇeva reṇukā ॥ 11 ॥*

O best of ascetics [Śatānanda], nothing necessary was left unperformed by me, but everything has been done. And the ascetic's wife [Ahalyā] has been united with him [Gautama], even as Reṇuka was united with Bhṛṅgu's son. [Jamadagni, father of Paruśurāma].

Note: These Gautama and Ahalyā are historical personalities who were the parents of sage Śatānanda. The above mentioned story of Gautama and Ahalyā was about astronomical characters. The later kāthākāras [history teller of Rāmāyaṇa] got confused and mixed of both historical and astronomical characters.

तच्छ्रुत्वा वचनं तस्य विश्वामित्रस्य धीमतः ।
शतानन्दो महातेजा रामं वचनमब्रवीत् ॥ १२ ॥

*tachchhrutvā vachanaṁ tasya viśvāmitrasya dhīmataḥ /
śatānando mahātejā rāmaṁ vachanamabravīt ॥ 12 ॥*

Hearing the speech of the intelligent Viśvāmitra, the exceedingly resplendent Śatānanda said to Rāma.

स्वागतं ते नरश्रेष्ठ दिष्ट्या प्राप्तोऽसि राघव ।
विश्वामित्रं पुरस्कृत्य महर्षिमपराजितम् ॥ १३ ॥

*svāgataṁ te naraśreṣṭha diṣṭyā prāpto'si rāghava /
viśvāmitraṁ puraskṛtya maharṣimaparājitam ॥ 13 ॥*

You are welcome, O chief of men? It is by our luck that, O descendant of Raghu, you have come to us, headed by the respected Maharṣi Viśvāmitra.

अचिन्त्यकर्मा तपसा ब्रह्मर्षिरमितप्रभः ।
विश्वामित्रो महातेजा वेद्येन परमां गतिम् ॥ १४ ॥

*achintyakarmā tapasā brahmarṣirāmitaprabhaḥ /
viśvāmitro mahātejā vedyenāṁ paramāṁ gatim ॥ 14 ॥*

This highly resplendent Viśvāmitra is a Brahmarṣi and of unimaginable exploits by virtue of his asceticism. Him you know as the ultimate course.

नास्ति धन्यतरो राम त्वत्तोऽन्यो भुवि कश्चन ।
गोप्ता कुशिकपुत्रस्ते येन तप्तं महत्तपः ॥ १५ ॥

*nāsti dhanyataro rāma tvatto'nyo bhuvi kaśchana ।
goptā kuśikaputraste yena taptam mahattapaḥ ॥ 15 ॥*

O Rāma, there exists on this earth none so fortunate as you. Your protector is even Kuśika's descendant, by whom high austerities have been performed.

श्रूयतां चाभिधास्यामि कौशिकस्य महात्मनः ।
यथाबलं यथातत्त्वं तन्मे निगतदः शृणु ॥ १६ ॥

*śrūyatām chābhidhāsyāmi kauśikasya mahātmanah ।
yathābalaṁ yathātattvaṁ tanme nigatadaḥ śṛṇu ॥ 16 ॥*

Listen as I exactly describe to you the ascetic power of the high souled Kauśika [Viśvāmitra]. Do you listen to me relating this.

राजाऽऽसीदेष धर्मात्मा दीर्घकालमरिंदमः ।
धर्मज्ञः कृतविद्यश्च प्रजानां च हिते रतः ॥ १७ ॥

*rājā'āsīdeṣa dharmātmā dīrghakālamariṇdamah ।
dharmajñah kṛtavidyaścha prajānām cha hite rataḥ ॥ 17 ॥*

This righteous one was for a long time a king, subduing his enemies, cognizant of dharma [value system and duties], accomplished, and intent upon the welfare of his people.

प्रजापतिसुतस्त्वासीत् कुशो नाम महीपतिः ।
कुशस्य पुत्रो बलवान् कुशनाभः सुधार्मिकः ॥ १८ ॥

*prajāpatīsutastvāsīt kuśo nāma mahīpatiḥ ।
kuśasya putro balavān kuśanābhaḥ sudhārmikaḥ ॥ 18 ॥*

And there was a king named Kuśa, the son of Prajāpati. And Kuśa's son was the powerful and righteous Kuśanābha.

कुशनाभसुतस्त्वासीत् गाधिरित्येव विश्रुतः ।
गाधेः पुत्रो महातेजा विश्वामित्रो महामुनिः ॥ १९ ॥

*kuśanābhasutastvāsīt gādhirityeva viśrutaḥ ।
gādheḥ putro mahātejā viśvāmitro mahāmuniḥ ॥ 19 ॥*

And Kuśanābha's son was Gādhi. And Gādhi's son is the highly effulgent and great ascetic Viśvāmitra.

विश्वामित्रो महातेजाः पालयामास मेदिनीम् ।

बहुवर्षसहस्राणि राजा राज्यमकारयत् ॥ २० ॥

viśvāmitro mahātejāḥ pālayāmāsa medinīm ।

bahuvārṣasahasrāṇi rājā rājyamakārayat ॥ 20 ॥

And Viśvāmitra reigned the earth as a king for thousands of years.

Note: Here thousands of years' reign means for many lives together, he used to be the ruler of the earth.

कदाचित् तु महातेजा योजयित्वा वरूथिनीम् ।

अक्षौहिणीपरिवृतः परिक्राम मेदिनीम् ॥ २१ ॥

kadāchit tu mahātejā yojayitvā varūthinīm ।

akṣauhiṇīparivṛtaḥ parichakrāma medinīm ॥ 21 ॥

It came to pass that once with his one akṣauhiṇī army [consisting of 21,870 chariots, 21,870 elephants, 65,610 horses, and 109,350 infantry soldiers] under his command, he set out for ranging the earth.

नगराणि च राष्ट्राणि सरितश्च महागिरीन् ।

आश्रमान् क्रमशो राजा विचरन्नाजगाम ह । २२ ॥

वसिष्ठस्याश्रमपदं नानापुष्पलताद्रुमम् ।

नानामृगगणाकीर्णं सिद्धचारणसेवितम् ॥ २३ ॥

देवदानवगन्धर्वैः किंनरैरुपशोभितम् ।

प्रशान्तहरिणाकीर्णं द्विजसङ्घनिषेवितम् ॥ २४ ॥

ब्रह्मर्षिगणसंकीर्णं देवर्षिगणसेवितम् ।

तपश्चरणसंसिद्धैरग्निकल्पैर्महात्मभिः ॥ २५ ॥

सततं संकुलं श्रीमद्ब्रह्मकल्पैर्महात्मभिः ।

अब्जक्षैर्वायुभक्षैश्च शीर्णपर्णशिनैस्तथा ॥ २६ ॥

फलमूलाशनैर्दान्तैर्जितदोषैर्जितेन्द्रियैः ।

ऋषिभिर्वालखिल्यैश्च जपहोमपरायणैः ॥ २७ ॥

अन्यैर्वैखानसैश्चैव समन्तादुपशोभितम् ।

वसिष्ठस्याश्रमपदं ब्रह्मलोकमिवापरम् ।

ददर्श जयतां श्रेष्ठो विश्वामित्रो महाबलः ॥ २८ ॥

nagarāṇi cha rāṣṭrāṇi saritaścha mahāgirīn /
āśramān kramaśo rājā vicharannājagāma ha | 22 //
vasiṣṭhasyāśramapadaṁ nānāpuṣpalatādrumam /
nānāmṛgagaṇākīrṇaṁ siddhachāraṇasevitam ||23 //
devadānavagandharvaiḥ kiṁnarairupaśobhitam /
praśāntahariṇākīrṇaṁ dvijasaṅghaniṣevitam ||24 //
brahmaṛṣigaṇasamkīrṇaṁ devaṛṣigaṇasevitam /
tapaścharaṇasaṁsiddhairagnikalpairmahātmabhiḥ || 25 //
satataṁ saṁkulaṁ śrīmadbrahmakalpairmahātmabhiḥ /
abbhakṣairvāyubhakṣaiścha śīrṇaparṇāsanaistathā || 26 //
phalamūlāsanairedāntairjitadoṣairjitendriyaiḥ /
ṛṣibhirvālakhilyaiścha japahomaparāyaṇaiḥ || 27 //
anyairvaikhānasaiśchaiva samantādupaśobhitam /
vasiṣṭhasyāśramapadaṁ brahmalokamivāparam /
dadarśa jayatām śreṣṭho viśvāmitro mahābalaḥ || 28 //

The king went on by turns, ranging cities, kingdoms, rivers, mountains and āśramas. And at length that foremost of conquerors, the mighty Viśvāmitra, upon Vasiṣṭha's āśrama furnished with various blossoming plants and trees; abounding in animals; inhabited by Siddhas [yogīs who attained perfection on self-realisation] and Chāraṇas [genealogists]; graced by Devas [people from the north] and Dānavas [people from the south] and Gandharvas [people from modern-day Gandhar in Afghanistan] and Kinnaras [people from modern-day Kinnaur in Himachal Pradesh]; and filled with peace-loving deer; crowded with Brahma realised sages; with Devarṣis inhabiting it are accomplished ascetic resembling fire due to austerities. This āśrama always teamed with Ṛṣia and high-souled Vālakhilyas and Vaikhānasas resembling Brahma, feeding on water or air, or living on withered leaves, or subsisting on fruits and roots, and self-controlled, and free from blames, and of vanquished senses, and engaged in reciting mantras and performing Agnihotra.

इति वाल्मीकिरामायणे आदिकाव्ये बालकाण्डे चतुश्चत्वरिंशः सर्गः ।।

Here ends the 44th chapter in Bāla Kāṇḍa of Vālmīki

Rāmāyaṇa, the First Epic poem of Globe.

SARGA 45: BIOGRAPHY OF VIŚVĀMITRA CONT..

Vasiṣṭha offers hospitality to Viśvāmitra and his armies. Even though Viśvāmitra is disinclined to pressurise a hermit with such a burdensome affair of hospitality to hosts, Vasiṣṭha implores him to accept. Viśvāmitra had to oblige the same. Vasiṣṭha summons his divine [automatic] catering machine and asks her to create variety of delicious foodstuffs for a royal banquet and for military rations.

तं दृष्ट्वा परमप्रीतो विश्वामित्रो महाबलः ।

प्रणतो विनयाद् वीरो वसिष्ठं जपतां वरम् ॥ १ ॥

taṁ dṛṣṭvā paramaprīto viśvāmitro mahābalaḥ ।

praṇato vinayād vīro vasiṣṭhaṁ japatāṁ varam ॥ 1 ॥

Upon seeing that Vasiṣṭha, foremost of these chanting mantras, the highly powerful and heroic Viśvāmitra, exceedingly delighted and made obeisance to him in humility.

स्वागतं तव चेत्युक्तो वसिष्ठेन महात्मना ।

आसनं चास्य भगवान् वसिष्ठो व्यादिदेश ह ॥ २ ॥

svāgataṁ tava chetyukto vasiṣṭhena mahātmanā ।

āsanaṁ chāsya bhagavān vasiṣṭho vyādideśa ha ॥ 2 ॥

After welcoming him [Viśvāmitra], the high souled and adorable Vasiṣṭha ordered a seat for the former.

उपविष्टाय च तदा विश्वामित्राय धीमते ।

यथान्यायं मुनिवरः फलमूलमुपाहरत् ॥ ३ ॥

upaviṣṭāya cha tadā viśvāmitrāya dhīmate ।

yathānyāyaṁ munivaraḥ phalamūlamupāharat ॥ 3 ॥

And on the intelligent Viśvāmitra having been seated, that best of ascetics properly entertained him with fruits and roots.

प्रतिगृह्य तु तां पूजां वसिष्ठाद् राजसत्तमः ।

तपोऽग्निहोत्रशिष्येषु कुशलं पर्यपृच्छत ॥ ४ ॥

विश्वामित्रो महातेजा वनस्पतिगणे तदा ।

सर्वत्र कुशलं प्राह वसिष्ठो राजसत्तमम् ॥ ५ ॥

pratigṛhya tu tām pūjām vasiṣṭhād rājasattamaḥ ।

tapo'gnihotraśiṣyeṣu kuśalaṁ paryapṛchchata ॥ 4 ॥

viśvāmitro mahātejā vanaspatigane tadā ।

sarvatra kuśalaṁ prāha vasiṣṭho rājasattamam ॥5 ॥

And having accepted Vasiṣṭha's hospitality, that foremost of kings, the exceedingly effulgent Viśvāmitra then enquired Vasiṣṭha of his asceticism, his Agnihotras, disciples, and the trees of āśrama. Thereupon Vasiṣṭha communicated the welfare of all to that best of king, Viśvāmitra.

सुखोपविष्टं राजानं विश्वामित्रं महातपाः ।

पप्रच्छ जपतां श्रेष्ठो वसिष्ठो ब्रह्मणः सुतः ॥ ६ ॥

sukhopaviṣṭaṁ rājānaṁ viśvāmitraṁ mahātapāḥ ।

paprachchha japatām śreṣṭho vasiṣṭho brahmaṇaḥ sutaḥ ॥6 ॥

Then Brahmā's son, Vasiṣṭha, the best of those chanting mantras, asked Viśvāmitra, saying:

कच्चित्ते कुशलं राजन् कच्चिद् धर्मेण रञ्जयन् ।

प्रजाः पालयसे राजन् राजवृत्तेन धार्मिक ॥ ७ ॥

kachchitte kuśalaṁ rājan kachchid dharmeṇa rañjayan ।

prajāḥ pālayase rājan rājavṛttena dhārmika ॥ 7 ॥

O king, is it well with you? And, O king, do you protect your people and keep them happy in consistence with Rājadharmā?

कच्चित्ते सम्भृता भृत्याः कच्चित् तिष्ठन्ति शासने ।

कच्चित्ते विजिताः सर्वे रिपवो रिपुसूदन ॥ ८ ॥

kachchitte sambhṛtā bhṛtyāḥ kachchit tiṣṭhanti śāsane ।

kachchitte vijitāḥ sarve ripavo ripusūdana ॥8 ॥

O destroyer of foes, are you disbursing salaries to your workers and officials in time? Do the people abide by rules and regulations? And, have you vanquished your enemies?

कच्चिद् बलेषु कोशेषु मित्रेषु च परंतप ।

कुशलं ते नरव्याघ्र पुत्रपौत्रे तथानघ ॥ ९ ॥

kachchid baleṣu koṣeṣu mitreṣu cha paramtapa /
kuśalaṁ te naravyāghra putrapautre tathānagha ॥9 ॥

And O repressor of foes, is it well with you as to, O most powerful of men, your forces; exchequer, friends, and, O devoid of immoral acts, sons and grandsons?

सर्वत्र कुशलं राजा वसिष्ठं प्रत्युदाहरत् ।
विश्वामित्रो महातेजा वसिष्ठं विनयान्वितम् ॥ १० ॥

sarvatram kuśalaṁ rājā vasiṣṭhaṁ pratyudāharat /
viśvāmitro mahātejā vasiṣṭhaṁ vinayānvitam ॥10 ॥

Thereupon the highly powerful king, Viśvāmitra, with humility communicated to Vasiṣṭha his complete welfare.

कृत्रा तौ सुचिरं कालं धर्मिष्ठौ ताः कथास्तदा ।
मुदा परमया युक्तौ प्रीयेतां तौ परस्परम् ॥ ११ ॥

kṛtrā tau suchiraṁ kālaṁ dharmiṣṭhau tāḥ kathāstadā /
mudā paramayā yuktau prīyetāṁ tau parasparam ॥11 ॥

Having conversed for a long time, those virtuous ones, experiencing exceeding joy, ministered to each other's delight.

ततो वसिष्ठो भगवान् कथान्ते रघुनन्दन ।
विश्वामित्रमिदं वाक्यमुवाच प्रहसन्निव ॥ १२ ॥

tato vasiṣṭho bhagavān kathānte raghunandana /
viśvāmitramidaṁ vākyaṁuvācha prahasanniva ॥ 12 ॥

Then, O descendant of Raghu, after the conversation had ended, the adorable Vasiṣṭha, smiling, addressed Viśvāmitra, saying-

आतिथ्यं कर्तुमिच्छामि बलस्यास्य महाबल ।
तव चैवाप्रमेयस्य यथार्हं सम्प्रतीच्छ मे ॥ १३ ॥

ātithyaṁ kartumichchāmi balasyāsyā mahābala /
tava chaivāprameyasya yathārhaṁ sampratīchchha me ॥13 ॥

O highly powerful one, I desire to properly entertain you of immeasurable power, as well as your forces, do you,

therefore, accept my hospitality.

सत्क्रियां हि भवानेतां प्रतीच्छतु मया कृताम् ।

राजस्त्वमतिथिश्रेष्ठः पूजनीयः प्रयत्नतः ॥ १४ ॥

*satkriyāṁ hi bhavānetāṁ pratīchchhatu mayā kṛtām /
rājāṁstvamatiṭhiśreṣṭhaḥ pūjanīyaḥ prayatnataḥ ॥ 14 ॥*

Do you receive the hospitality which I extend to you. O king, you are the foremost of guests, and are worthy of diligent homage.'

एवमुक्तो वसिष्ठेन विश्वामित्रो महामतिः

कृतमित्यब्रवीद् राजा पूजावाक्येन मे त्वया ॥ १५ ॥

*evamukto vasiṣṭhena viśvāmitro mahāmatih
kṛtamityabravīd rājā pūjāvākyena me tvayā ॥ 15 ॥*

Being thus addressed by Vasiṣṭha, that highly intelligent ascetic, king Viśvāmitra, said, 'Hospitality is deemed to have been offered to me even by your reverential worlds.'

फलमूलेन भगवन् विद्यते यत् तवाश्रमे ।

पाद्रेणाचमनीयेन भगवद्दर्शनेन च ॥ १६ ॥

*phalamūlena bhagavan vidyate yat tavāśrame /
pādyenāchamanīyena bhagavaddarśanena cha ॥ 16 ॥*

And, O reverend one, even with the fruits and roots in your āśrama, with the water for washing my feet, and for sipping, with the sight of your revered self, have I been offered homage.

सर्वथा च महाप्राज्ञ पूजार्हेण सुपूजितः ।

नमस्तेऽस्तु गमिष्यामि मैत्रेणैक्षस्व चक्षुषा ॥ १७ ॥

*sarvathā cha mahāprājña pūjārheṇa supūjitaḥ /
namaste'stu gamiṣyāmi maitreṇekṣasva chakṣuṣā ॥ 17 ॥*

O great intellectual sage, I have been excellently entertained by you, who is himself worthy of homage. I bow to you. I will go now. Regard me as your friend.

एवं ब्रुवन्तं राजानं वसिष्ठः पुनरेव हि ।

न्यमन्त्रयत धर्मात्मा पुनः पुनरुदारधीः ॥ १८ ॥

*evam bruvantaṁ rājānaṁ vasiṣṭhaḥ punareva hi ।
nyamantrayata dharmātmā punaḥ punarudāradhīḥ ॥ 18 ॥*

As the king was speaking thus, the righteous-souled and generous Vasiṣṭha, again and again, pressed him to accept his hospitality.

बाढमित्येव गाधेयो वसिष्ठं प्रत्युवाच ह ।
यथाप्रियं भगवतस्तथास्तु मुनिपुङ्गव ॥ १९ ॥
*bāḍhamityeva gādheyo vasiṣṭhaṁ pratyuvācha ha ।
yathāpriyaṁ bhagavatastathāstu munipuṅgava ॥19 ॥*

Then Gādhī's son answered Vasiṣṭha, Very well, O best of sages, do whatever you like.

एवमुक्तस्तथा तेन वसिष्ठो जपतां वरः ।
आजुहाव ततः प्रीतः कल्मषीं धूतकल्मषाम् ॥ २० ॥
*evamuktastathā tena vasiṣṭho japatāṁ varaḥ ।
ājuhāva tataḥ prītaḥ kalmāṣa dhūtakalmaṣām ॥20 ॥*

This having been said by him, Vasiṣṭha, the best of those chanting mantras, joyfully called Kalmāṣī [food processing g machine called Śābala] capable of addressing all catering problems.

एह्येहि शबले क्षिप्रं शृणु चापि वचो मम ।
सबलस्यास्य राजर्षेः कर्तुं व्यवसितोऽस्यहम् ।
भोजनेन महार्हेण सत्कारं संविधत्स्व मे ॥ २१ ॥
*ehyehi śabale kṣipraṁ śṛṇu chāpi vacho mama ।
śabalasyāsyā rājarṣeḥ kartuṁ vyavasito 'smyaham ।
bhojanena mahārheṇa satkāraṁ saṁvidhatsva me ॥ 21 ॥*

O Śābala (beautifully coloured)! do you come soon; and listen to me. I intend to give a royal banquet to this royal saint together with his forces. Do you enable me to entertain him by arranging it.

यस्य यस्य यथाकामं षड्रसेष्वभिपूजितम् ।
तत्सर्वं कामधुग् दिव्ये अभिवर्षकृते मम ॥ २२ ॥
yasya yasya yathākāmaṁ ṣaḍraseṣvabhipūjitam ।

tatsarvaṁ kāmādhug divye abhivaṛṣakṛte mama ॥ 22 ॥

And, O divine one, you grant everyone whatever be asked among edibles impregnated with the six tastes, [salty, sweetish, bitter, sour, pungent and astringent].

रसेनान्नेन पानेन लेह्यचोष्येण संयुतम् ।

अन्नानां निचयं सर्वं सृजस्व शबले त्वर ॥ २३ ॥

rasenānnena pānena lehyachoṣyeṇa saṁyutam ।

annānām nichayaṁ sarvaṁ sṛjasva śabale tvara ॥ 23 ॥

O Śabala speedily create variety of foodstuffs comprised of masticable items like crunchy food, drinkable items like soft drinks, tasteable items like honey and chutneys, etc., and suckable items like ice creams and others.

इति वाल्मीकिरामायणे आदिकाव्ये बालकाण्डे पंचचत्वरिंशः सर्गः ।।

Here ends the 45th chapter in Bāla Kāṇḍa of Vālmīki Rāmāyaṇa, the First Epic poem of Globe.

SARGA 46: VIŚVĀMITRA TRIES TO GET THE DIVINE FOOD PROCESSING MACHINE

Viśvāmitra tries to get a divine food processing machine, but Sage Vasiṣṭha persistently refuses Viśhvāmitra's bargains and barterers. 'When an ordinary machine is held sacred and is unmarketable, how then can Śabala, a divine (automated) multi-food processing machine, be given away or bartered for other riches' is the argument of Vasiṣṭha. Yet, Viśvāmitra goes on his bidding, but in vain.

एवमुक्त्वा वसिष्ठेन शबला शत्रुसूदन ।

विदधे कामधुक् कामान् यस्य यस्येप्सितं यथा ॥ १ ॥

evamuktā vasiṣṭhena śabalā śatrusūdana ।

vidadhe kāmādhuk kāmān yasya yasyepsitaṁ yathā ॥1 ॥

Thus addressed by Vasiṣṭha, Śabala, O destroyer of your foes, produced everything that was desired by people overthere.

इक्षून् मधूंस्तथा लाजान् मैरेयांश्च वरासवान् ।
 पानानि च महार्हाणि भक्ष्यांश्चोच्चावचानपि ॥ २ ॥
 उष्णाढ्यस्यौदनस्यात्र राशयः पर्वतोपमाः ।
 मृष्टान्यन्नानि सूपाश्च दधिकुल्यास्तथैव च ॥ ३ ॥
 नानास्वादुरसानां च षड्रसानां तथैव च ।
 भोजनानि सुपूर्णानि गौडानि च सहस्रशः ॥ ४ ॥

*ikṣūn madhūrīstathā lājān maireyāṁścha varāsavān ।
 pānāni cha mahārḥāṇi bhakṣayāṁśchochchāvachānapi ॥ 2 ॥
 uṣṇāḍhyasyaudanasyātra rāśayaḥ parvatopamāḥ ।
 mṛṣṭānyannāni sūpāścha dadhikulyāstathaiva cha ॥ 3 ॥
 nānāśvādurasānām cha ṣaḍrasānām tathaiva cha ।
 bhojanāni supūrṇāni gauḍāni cha sahasraśaḥ ॥4 ॥*

It produced several types of products made of sugar, products of honey, fried rice, and excellent maireyas, (sugarcane juice), preparation of milk, costly drinks, various foodstuffs, heaps of warm rice resembling hills, other kinds of edibles, soups, curd, kheer, karhi and several other delicious dishes abounding in six types of tastes, sufficient food and foodstuffs made of jaggery for all.

सर्वमासीत् सुसंतुष्टं दृष्टपुष्टजनायुतम् ।
 विश्वामित्रबलं राम वसिष्ठेन सुतर्पितम् ॥ ५ ॥
*sarvamāsīt susantūṣṭaṁ dṛṣṭapuṣṭajanāyutam ।
 viśvāmitrabalaṁ rāma vasiṣṭhena sutarpitam ॥5 ॥*

And, O Rāma, the army of Viśvāmitra being superbly entertained by Vasiṣṭha, well-feasted, became exceedingly gratified.

विश्वामित्रो हि राजर्षिर्हृष्टपुष्टस्तदाभवत् ।
 सान्तःपुरवरो राजा स ब्राह्मणपुरोहितः ॥ ६ ॥
*viśvāmitro hi rājarṣirhaṣṭapuṣṭastadābhavat ।
 sāntaḥpuravaro rājā sabrahmaṇapurohitaḥ ॥6 ॥*

And the royal saint, Viśvāmitra himself, together with the priests and Brāhmaṇas and the inmates of the inner apartment, was also heartily filled.

सामात्यो मन्त्रिसहितः सभृत्यः पूजितस्तदा ।
युक्तः परमहर्षेण वसिष्ठमिदमब्रवीत् ॥ ७ ॥

*sāmātyo mantrisahitaḥ sabhṛtyaḥ pūjitastadā ।
yuktaḥ paramaharṣeṇa vasiṣṭhamidamabravīt ॥ 7 ॥*

And being hospitably entertained with his courtiers and counsellors, officials and workers, he, exceedingly delighted, spoke to Vasiṣṭha, saying-

पुजितोऽहं त्वया ब्रह्मन् पूजार्हेण सुसत्कृतः ।
श्रूयतामभिधास्यामि वाक्यं वाक्यविशारद ॥ ८ ॥

*pujito 'haṁ tvayā brahman pūjārheṇa susatkṛtaḥ ।
śrūyatāmabhidhāsyāmi vākyaṁ vākyaviśārada ॥ 8 ॥*

You have given me a warm reception, O Brāhma realised saint, you yourself are worthy of being honoured. Do you, O you conversant with speech, listen to me. I will tell you a word.

गवां शतसहस्रेण दीयतां शबला मम ।
रत्नं हि भगवन्नेतद् रत्नहारी च पार्थिवः ॥ ९ ॥
तस्मान्मे शबलां देहि ममैषा धर्मतो द्विज ।

*gavāṁ śatasahasreṇa dīyatāṁ śabalā mama ।
ratnaṁ hi bhagavannetad ratnahārī cha pāṛthivaḥ ॥ 9 ॥
tasmānme śabalāṁ dehi mamaiṣā dharmato dvija ।*

This food processing machine called Śabalā may kindly be given to me for a hundred thousand kine, O reverend one, verily this one is an excellent asset, and kings must acquire such assets. So, give this Śabalā to me, O twice-born one. As a rule, it belongs to me.

एवमुक्तस्तु भगवान् वसिष्ठो मुनिपुङ्गवः ॥ १० ॥
विश्वामित्रेण धर्मात्मा प्रत्युवाच महीपतिम् ।

*evamuktastu bhagavān vasiṣṭho munipuṅgavaḥ ॥ 10 ॥
viśvāmitreṇa dharmātmā pratyuvācha mahīpatim ।*

Thus addressed by Viśvāmitra, the righteous and adorable Vasiṣṭha, best of ascetics, replied to that lord of earth.

नाहं शतसहस्रेण नापि कोटिशतैर्गवाम् ॥ ११ ॥
 राजन् दास्यामि शबलां राशिभी रजतस्य वा ।
 न परित्यागमर्हेयं मत्सकाशादरिंदम ॥ १२ ॥

nāham śatasahasreṇa nāpi koṭīśatairgavām ॥11 ॥
rājan dāsyāmi śabalāṁ rāśibhī rajatasya vā ।
na parityāgamarheyaṁ matsakāśādarindama ॥12 ॥

O king, neither for a hundred thousand nor for a hundred *Koṭi* of kine, nor yet for heaps of silver, will I part with Śabalā. O subduer of enemies, this one deserves not to be separated from my side.

शाश्वती शबला मह्यं कीर्तिरात्मवतो यथा ।
 अस्यां हव्यं च कव्यं च प्राणयात्रा तथैव च ॥ १३ ॥
śāśvatī śabalā mahyaṁ kīrtirātmavato yathā ।
asyāṁ havyaṁ cha kavyaṁ cha prāṇayātrā tathaiva cha ॥13 ॥

Even like the respect of the self-respectful person, this Śabalā is ever joined with me. My yajña for augmenting natural powers [like rainmaking etc.] and hosting of scholars, samnyāsis and the elders, as well as my subsistence itself, are dependent on it.

आयत्तमग्निहोत्रं च बलिर्होमस्तथैव च ।
 स्वाहाकारवषट्कारौ विद्याश्च विविधास्तथा ॥ १४ ॥
āyattamagnihotraṁ cha balirhomastathaiva cha ।
svāhākāraṇaṣaṭkārāu vidyāścha vividhāstathā ॥ 14 ॥

My Agnihotras, Bali (Offering to animals in one's vicinity), and Homa (domestic activities) depend on it. My Svāhākāras [oblations in yajña] and Vaṣaṭkāras [feeding animals], as well as my various knowledge-imparting programs also depend upon it.

आयत्तमत्र राजर्षे सर्वमेतन्न संशयः ।
 सर्वस्वमेतत् सत्येन मम तुष्टिकरी तथा ॥ १५ ॥
 कारणैर्बहुभी राजन् न दास्ये शबलां तव ।
āyattamatra rājarṣe sarvametanna saṁśayaḥ ।
sarvasvametat satyena mama tuṣṭikarī tathā ॥ 15 ॥

kāraṇairbahubhī rājan na dāsyē śabalām tava ।

Everything depends on it, there is no doubt about it. Verily it is my all; and in it do I find my delight. And many are the reasons, O king, why I cannot give to you Śabalā.'

वसिष्ठेनैवमुक्तस्तु विश्वामित्रोऽब्रवीत् तदा ॥ १६ ॥

संरब्धतरमत्यर्थं वाक्यं वाक्यविशारदः ।

vasiṣṭhenaivamuktastu viśvāmitro'bravīt tadā ॥ 16 ॥

saṁrabdhataramatyarthaṁ vākyaṁ vākyaaviśāradaḥ ।

Thus addressed by Vasiṣṭha, that one versed in speech, named Viśvāmitra, eagerly rejoined.

हैरण्यकक्ष्याग्रैवेयान् सुवर्णाङ्कुशभूषितान् ॥ १७ ॥

ददामि ते कुञ्जराणां ते सहस्राणि चतुर्दश ।

hairanyakakṣyāgraiveyān suvarṇāṅkuśabhūṣitān ॥ 17 ॥

dadāmi te kuñjarāṇāṁ te sahasrāṇi chaturdaśa ।

I shall confer upon you fourteen thousand elephants decked in gold chains, neck-ornaments, and hooks.

हैरण्यानां रथानां च श्वेताश्वानां चतुर्युजाम् ॥ १८ ॥

ददामि ते शतान्यष्टौ किंकिणीकविभूषितान् ।

हयानां देशजातानां कुलजानां महौजसाम् ।

सहस्रमेकं दश च ददामि तव सुव्रत ॥ १९ ॥

नानावर्णविभक्तानां वयःस्थानां तथैव च ।

ददाम्येकां गवां कोटिं शबला दीयतां मम ॥ २० ॥

hairanyānām rathānām cha śvetāśvānām chaturyujām ॥ 18 ॥

dadāmi te śatānyaṣṭau kiṁkiṇīkavibhūṣitān ।

hayānām deśajātānām kulajānām mahaujasām ।

sahasramekaṁ daśa cha dadāmi tava suvrata ॥ 19 ॥

nānāvārṇavibhaktānām vayaḥsthānām tathaiḥ cha ।

dadāmyekāṁ gavāṁ koṭiṁ śabalā dīyatāṁ mama ॥ 20 ॥

I will confer upon you one hundred eight gold vehicles and four pairs of white horses furnished with bells and reins; and, O observer of good saṅkalpas, I will confer upon you one thousand and ten locally born horses of high breeds; and I will confer upon you a cow of a particular breed, in exchange, you

grant me Śabalā.

यावदिच्छसि रत्नानि हिरण्यं वा द्विजोत्तम ।

तावद् ददामि ते सर्वं दीयतां शबला मम ॥ २१ ॥

yāvadichchhasi ratnāni hiraṇyaṁ vā dvijottama ।

tāvad dadāmi te sarvaṁ dīyatām śabalā mama ॥21 ॥

And as much of gems and gold, O best of dvijas, as you will ask for, shall I bestow upon you; do you grant me Śabalā.

एवमुक्तस्तु भगवान् विश्वामित्रेण धीमता ।

न दास्यामीति शबलां प्राह राजन् कथं चन ॥ २२ ॥

evamuktastu bhagavān viśvāmitreṇa dhīmatā ।

na dāsyāmīti śabalāṁ prāha rājan katham chana ॥ 22 ॥

Thus besought by the intelligent Viśvāmitra, that adorable one replied, saying, 'O king, Śabalā I will not give away, regardless of what is offered from you to me.'

एतदेव हि मे रत्नमेतदेव हि मे धनम् ।

एतदेव हि सर्वस्वमेतदेव हि जीवितम् ॥ २३ ॥

दर्शश्च पौर्णमासश्च यज्ञाश्चैवाप्तदक्षिणाः ।

एतदेव हि मे राजन् विविधाश्च क्रियास्तथा ॥ २४ ॥

etadeva hi me ratnametadeva hi me dhanam ।

etadeva hi sarvasvametadeva hi jīvitam ॥ 23 ॥

darśaścha paurṇamāsaścha yajñāśchaivāptadakṣiṇāḥ ।

etadeva hi me rājan vividhāścha kriyāstathā ॥ 24 ॥

This is verily my gem; this is verily my riches; this is verily my everything!; this is verily my subsistence. And this is my Darśa [yajña performed on Amāvasyā or New Moon day] and Paurṇamāsa yajñas [yajña performed on Full Moon day], and this is my various yajñas with dakṣiṇās; and, O king, this is my various rites.

अतोमूलाः क्रियाः सर्वा मम राजन् न संशयः ॥

बहुना किं प्रलापेन न दास्ये कामदोहिनीम् ॥ २५ ॥

atomūlāḥ kriyāḥ sarvā mama rājan na saṁśayaḥ ॥

bahunā kiṁ pralāpena na dāsyē kāmadohinīm ॥ 25 ॥

This, O king, is, without doubt, the root of all my rites. And what is needed for making hue and cry? I will not give it, as the same bestows everything desired.

इति वाल्मीकिरामायणे आदिकाव्ये बालकाण्डे षट्त्वरिंशः सर्गः ।।

Here ends the 46th chapter in Bāla Kāṇḍa of Vālmīki Rāmāyaṇa, the First Epic poem of Globe.

SARGA 47: WAR MACHINE CREATING FIGHTING ROBOTS

The seizure of a food processing machine. Vasiṣṭha counteracts the atrocity of Viśvāmitra by commanding a war machine, creating a robotic army that can subdue the forces of Viśvāmitra. Accordingly, that war machine generates newer forces, and a war ensues.

कामधेनुं वसिष्ठोऽपि यदा न त्यजते मुनिः ।

तदास्य शबलां राम विश्वामित्रोऽन्वकर्षत ॥ १ ॥

kāmadhenum vasiṣṭho'pi yadā na tyajate muniḥ ।

tadāsyā śabalāṁ rāma viśvāmitro'nvakarṣata ॥1 ॥

When the ascetic Vasiṣṭha would not part with the food processing machine providing all types of foodstuffs required, then Viśvāmitra, O Rāma, forced Śabalā away.

सृजस्वेति तदोवाच बलं परबलार्दनम् ॥ १७ ॥

तस्य तद् वचनं श्रुत्वा सुरभिः सासृजत् तदा ।

तस्या हुंभारवोत्सृष्टाः पप्लवाः शतशो नृप ॥ १८ ॥

नाशयन्ति बलं सर्वं विश्वामित्रस्य पश्यतः ।

स राजा परमक्रुद्धः क्रोधविस्फारितेक्षणः ॥ १९ ॥

पप्लवान् नाशयामास शस्त्रैरुच्चावचैरपि ।

विश्वामित्रादितान् दृष्ट्वा पप्लवाञ्छतशस्तदा ॥ २० ॥

भूय एवासृजद् घोराञ्छकान् यवनमिश्रितान् ।

तैरासीत् संवृता भूमिः शकैर्यवनमिश्रितैः ॥ २१ ॥

प्रभावद्भिर्महावीर्यैर्हमकिंजल्कसनिभैः ।

तीक्ष्णासिपट्टिशधरैर्हमवर्णाम्बरावृतैः ॥ २२ ॥

निर्दग्धं तद्वलं सर्वं प्रदीप्तैरिव पावकैः ।

ततोऽस्त्राणि महातेजा विश्वामित्रो मुमोच ह ।

तैस्तै यवनकाम्बोजा बर्बराश्चाकुलीकृताः ॥२३॥

srjāsveti tadovācha balaṁ parabalārdanam ॥17॥

tasya tad vachanaṁ śrutvā surabhiḥ sāsrjat tadā ।

tasyā humbhāravotsṛṣṭāḥ paplavāḥ śataśo nṛpa ॥ 18 ॥

nāśayanti balaṁ sarvaṁ viśvāmitrasya paśyataḥ ।

sa rājā paramakruddhaḥ krodhavisphāritekṣaṇaḥ ॥19॥

paplavān nāśayāmāsa śastrairuchchāvachairapi ।

viśvāmitrārditān dṛṣṭvā paplavāñśataśastadā ॥ 20 ॥

bhūya evāsrjad ghorāñchhakān yavanamiśritān ।

tairāsīt sanivṛtā bhūmiḥ śakairyavanamiśritaiḥ ॥ 21 ॥

prabhāvadbhirmahāvīryairhemakimjalkasamibhaiḥ ।

tīkṣaṇāsipaṭṭiśadharairhemavarṇāmbārāvṛtaiḥ ॥ 22 ॥

nirdagdhaṁ tadbalaṁ sarvaṁ pradīptairiva pāvakaiḥ ।

tato 'strāṇi mahātejā viśvāmitro mumocha ha ।

taistai yavanakāambojā barbarāśchākulīkṛtāḥ ॥23॥

When Viśvāmitra forcefully taking away the foodprocessing machine, Vasiṣṭha, O Rāma, gave command to Surabhi [war machine] to create forces capable of crushing the forces of the enemy.

Hearing those words of his, Surabhi [war machine] created (a robotic army). And, O king, paplavas [fighting robots] by hundreds brought into being by war machine when 'humbhā' sound was made by Vasiṣṭha. Those fighting robots begin even in Viśvāmitra's sight to commit havoc upon his forces. Thereat, exceedingly angered, with eyes expanded in ire, that king commenced to destroy the Paplavas [fighting robots] with various weapons. And beholding the Paplavas by hundreds destroyed by Viśvāmitra, the war machine again created fighter robots resembling like the mix of Śakas and Yavanas. And the war field became thronged with new robots of a mix class of Śakas and Yavanas. This new troop of robots was of dazzling splendour, exceedingly fierce, resembling golden hue, bearing sharp swords and clad in yellow apparel. And that entire army (of Viśvāmitra) was being burnt by them like flaming fires.

Then the exceedingly powerful Viśvāmitra hurled his missiles at them, and with these fighting robots rendered helter-skelter.

SARGA 48: VIŚVĀMITRA RUINS VASIṢṬHA'S HERMITAGE

Viśvāmitra ruins Vasiṣṭha's hermitage by acquiring missiles at the grace of Śiva by observing paramount austerities. When the robotic fighters generated by the war machine eliminated Viśvāmitra's army and his hundred commanders, he felt indignant and prayed Śiva for a bestowal of unusual missiles. On getting them, he again comes to Sage Vasiṣṭha's hermitage and ruins it completely. Then, extremely infuriated Sage, Vasiṣṭha resorts to his Brahma-baton to confront Viśvāmitra.

ततस्तानाकुलान् दृष्ट्वा विश्वामित्रास्त्रमोहितान् ।

वसिष्ठश्चोदयामास कामधुक् सृज योगतः ॥ १ ॥

tatastānākulān dṛṣṭvā viśvāmitrāstramohitān ।

vasiṣṭhaśchodayāmāsa kāmadhuk sṛja yogataḥ ॥ 1 ॥

And beholding them rendered helter-skelter, and overwhelmed by Viśvāmitra's missiles and rockets, Vasiṣṭha gave a command to that desire fulfilling war machine of creating (fresh troops) by its power.

तस्य हुंकारतो जाताः काम्बोजा रविसंनिभाः ।

ऊर्ध्वश्चाथ सम्भूता बर्बराः शस्त्रपाणयः ॥ २ ॥

योनिदेशाच्च यवनाः शकृद्देशाच्छकाः स्मृताः ।

रोमकूपेषु म्लेच्छाश्च हारीताः सकिरातकाः ॥ ३ ॥

tasyā huṁkārato jātāḥ kāmbojā ravisannibhāḥ ।

ūrdhasāchātha sambhūtā barbarāḥ śastrapāṇayaḥ ॥2 ॥

yonideśāchcha yavanāḥ śakṛddeśāchchhakāḥ smṛtāḥ ।

romakūpeṣu mlechchhāścha hārītāḥ sakirātakāḥ ॥3 ॥

From his 'hum' sound, fighter robots from the class of Kambojas were created, resembling the Sun. Afterwards were created robots of Barbara class with arms in their hands; and from its (yoni) receptacle, yavana-class; from its (śakṛt)

waste, Śaka-class; and from the pores of its skin, that mlechchha, Hārīta and Kirāta class robots were created.

Note: The above description shows that during Rāmāyaṇa, scientifically, the society was highly advanced. Ṛṣis used to have war machines producing fighter robots when required.

तैस्तन्निषूदितं सर्वं विश्वामित्रस्य तत्क्षणात् ।

सपदातिगजं साश्वं सरथं रघुनन्दन ॥ ४ ॥

taistanniṣūditam sarvaṁ viśvāmitrasya tatkṣaṇāt ।

sapadātigajam sāśvaṁ saratham raghunandana ॥4 ॥

And, O descendant of Raghu, Viśvāmitra's entire army consisting of foot, elephant, horse, and war vehicles, was exterminated by them.

दृष्ट्वा निषूदितं सैन्यं वसिष्ठेन महात्मना ।

विश्वामित्रसुतानां तु शतं नानाविधायुधम् ॥ ५ ॥

अभ्यधावत् सुसंकुद्धं वसिष्ठं जगतां वरम् ।

हुंकारेणैव तान् सर्वान् निर्ददाह महानृषिः ॥ ६ ॥

dṛṣṭvā niṣūditam sainyam vasiṣṭhena mahātmanā ।

viśvāmitrasutānām tu śataṁ nānāvidhāyudham ॥5 ॥

abhyadhāvat saśamkruddham vasiṣṭham jagatām varam ।

humkāreṇaiva tān sarvān nirdadāha mahānṛṣiḥ ॥6 ॥

Seeing the army annihilated by the high souled Vasiṣṭha, the hundred commanders of Viśvāmitra, equipped with various arms, rushed in high ire against that best of mantra-chanting ones. Thereupon, uttering a 'hum' sound that mighty ascetic burnt them all.

ते साश्वरथपादाता वसिष्ठेन महात्मना ।

भस्मीकृता मुहूर्तेन विश्वामित्रसुतास्तथा ॥ ७ ॥

te sāśvarathapādātā vasiṣṭhena mahātmanā ।

bhasmīkṛtā muhūrtena viśvāmitrasutāstathā ॥ 7 ॥

In a moment, one hundred commanders of Viśvāmitra together with their horses, war vehicles, and foot soldiers were reduced to ashes by the powerful Vasiṣṭha.

दृष्ट्वा विनाशितान् सर्वान् बलं च सुमहायशाः ।

सत्रीडं चिन्तयाविष्टो विश्वामित्रोऽभवत् तदा ॥ ८ ॥

dr̥ṣṭvā vināśītān sarvān balaṁ cha sumahāyāśāḥ ।

savriḍaṁ chintayāviṣṭo viśvāmitro'bhavat tadā ॥ 8 ॥

And witnessing them all destroyed, together with the army, the illustrious Viśvāmitra, filled with shame and anxiety.

समुद्र इव निर्वेगो भग्नद्रंष्ट्र इवोरगः ।

उपरक्त इवादित्यः सद्यो निप्रभतां गतः ॥ ९ ॥

samudra iva nirvego bhagnadram̐ṣṭra ivoragaḥ ।

uparakta ivādityaḥ sadyo nīprabhatāṁ gataḥ ॥ 9 ॥

And like to a tideless ocean or a fangless snake, he instantly became red like the sun devoid of its effulgence during morning and evening.

हतपुत्रबलो दीनो लूनपक्ष इव द्विजः ।

हतसर्वबलोत्साहो निर्वेदं समपद्यत ॥ १० ॥

hataputrabalo dīno lūnapakṣa iva dvijaḥ ।

hata-sarvabalotsāho nirvedaṁ samapadyata ॥ 10 ॥

Having lost his forces and commanders, he appeared like a bird with wings clipped. Losing his entire army, the high spirits and confidence, he fell into despondency.

स पुत्रमेकं राज्याय पालयेति नियुज्य च ।

पृथिवीं क्षत्रधर्मेण वनमेवाभ्यपद्यत ॥ ११ ॥

sa putramekaṁ rājyāya pālayeti niyuja cha ।

pr̥thivīm̐ kṣatradharmeṇa vanamevābhyapadyata ॥11 ॥

Then, entrusting one of his sons with the rule of the kingdom per the kṣatriya tradition, he went into the forest.

स गत्वा हिमवत्पार्श्वे किंनरोरगसेवितम् ।

महादेवप्रसादार्थं तपस्तेपे महातपाः ॥ १२ ॥

sa gatvā himavatpārśve kiṁnaroragasevitam ।

mahādevaprasādārthaṁ tapastepe mahātapaḥ ॥ 12 ॥

Repairing to the slopes of the Himavat inhabited by Kinnaras and Nāgas the mighty ascetic Viśvāmitra began to perform austerities with the view of propitiating Mahādeva.

केनचित् त्वथ कालेन देवेशो वृषभध्वजः ।

दर्शयामास वरदो विश्वामित्रं महामुनिम् ॥ १३ ॥

kenachit tvatha kālena deveśo vṛṣabhadhvajaḥ ।

darśayāmāsa varado viśvāmitraṁ mahāmuniṁ ॥ 13 ॥

On a certain occasion the lord of the Devas, Śiva called Vṛṣadhvaja [with sign of bull in his flag], intending to confer a boon, appeared before the mighty ascetic Viśvāmitra.

किमर्थं तप्यसे राजन् ब्रूहि यत् ते विवक्षितम् ।

वरदोऽस्मि वरो यस्ते काङ्क्षितः सोऽभिधीयताम् ॥ १४ ॥

kimarthaṁ tapyase rājan brūhi yat te vivakṣitam ।

varado'smi varo yaste kāṅkṣitaḥ so'bhidhīyatām ॥ 14 ॥

What for, O king, are you performing penance? Do you unfold what you have to say. I am for conferring a boon. Express what boon you would like to obtain.

एवमुक्तस्तु देवेन विश्वामित्रो महातपाः ।

प्रणिपत्य महादेवं विश्वामित्रोऽब्रवीदिदम् ॥ १५ ॥

evamuktastu devena viśvāmitro mahātapaḥ ।

praṇipatya mahādevaṁ viśvāmitro'bravīdidam ॥ 15 ॥

Thus addressed by Śiva, that performer of mighty austerities, Viśvāmitra, bowing down to him, addressed him, saying-

यदि तुष्टो महादेव धनुर्वेदो ममानघ ।

साङ्गोपाङ्गोपनिषदः सरहस्यः प्रदीयताम् ॥ १६ ॥

yadi tuṣṭo mahādeva dhanurvedo mamānagha ।

sāṅgopāṅgopaniṣadaḥ sarahasyaḥ pradīyatām ॥16 ॥

If, O Mahādeva, you are pleased (with me), confer upon me the science of Dhanurveda with all its secrets, branches, subbranches as well as its virtues of helping from far and near.

यानि देवेषु चास्त्राणि दानवेषु महर्षिषु ।
गन्धर्वयक्षरक्षःसु प्रतिभान्तु ममानघ ॥ १७ ॥

*yāni deveṣu chāstrāṇi dānaveṣu maharṣiṣu ।
gandharvayakṣarakṣaḥsu pratibhāntu mamānagha ॥17 ॥*

O devoid of pāpa-karmas, may all those weapons that are with the Devas and the Dānavas and the Maharṣis and the Gandharvas and the Yakṣas and the Rākṣasa, be revealed to me!

तव प्रसादाद् भवतु देवदेव ममेप्सुतम् ।
एवमस्त्विति देवेशो वाक्यमुक्त्वा गतस्तदा ॥ १८ ॥
प्राप्य चास्त्राणि देवेशाद् विश्वामित्रो महाबलः ।
दर्पेण महता युक्तो दर्पपूर्णोऽभवत् तदा ॥ १९ ॥

*tava prasādād bhavatu devadeva mamepsutam ।
evamastviti deveśo vākyaṃuktvā gatastadā ॥ 18 ॥
prāpya chāstrāṇi deveśād viśvāmitro mahābalaḥ ।
darpeṇa mahatā yukto darpapūrṇo'bhavat tadā ॥19 ॥*

May this desire be granted to me through your grace, O Lord of Devas! Thereupon, saying, 'Be it so' the Lord of the Devas vanished. And obtaining the arms from the Lord of the Devas, the mighty Viśvāmitra, became very haughty, his insolence was greatly accentuated.

विवर्धमानो वीर्येण समुद्र इव पर्वणि ।
हतं मेने तदा राम वसिष्ठमृषिसत्तमम् ॥ २० ॥
*vivardhamāno vīryeṇa samudra iva parvaṇi ।
hataṃ mene tadā rāma vasiṣṭhamṛṣisattamam ॥20 ॥*

Surcharged with energy, like to the sea during the full moon, he considered, O Rāma, as if that foremost of Ṛṣis, Vasiṣṭha, was already slain.

ततो गत्वाऽऽश्रमपदं मुमोचास्त्राणि पार्थिवः ।
यैस्तत् तपोवनं नाम निर्दग्धं चास्त्रतेजसा ॥ २१ ॥
*tato gatvā'śramapadaṃ mumochāstrāṇi pāarthivaḥ ।
yaistat tapovanam nāma nirdagdham chāstratejasā ॥ 21 ॥*

And repairing to Vasiṣṭha's āśrama, the king began to fire

missiles and rockets; and by their energy the Āśrama began to burn.

उदीर्यमाणमस्त्रं तद् विश्वामित्रस्य धीमतः ।

दृष्ट्वा विप्रद्रुता भीता मुनयः शतशो दिशः ॥ २२ ॥

*udīryamāṇamastraṁ tad viśvāmitrasya dhīmataḥ ।
dṛṣṭvā vipradrutā bhītā munayaḥ śataśo diśaḥ ॥ 22 ॥*

Beholding those missiles and rockets fired by the intelligent Viśvāmitra, the ascetics, overtaken by fear, by hundreds began to flee.

वसिष्ठस्य च ये शिष्या ये च वै मृगपक्षिणः ।

विद्रवन्ति भयाद् भीता नानादिग्भ्यः सहस्रशः ॥ २३ ॥

*vasiṣṭhasya cha ye śiṣyā ye cha vai mṛgapakṣiṇaḥ ।
vidravanti bhayād bhītā nānādīgḥyaḥ sahasraśaḥ ॥ 23 ॥*

Vasiṣṭha's disciples as well as the animals and birds inhabiting there, fled in all direction by thousands.

वसिष्ठस्याश्रमपदं शून्यमासीन्महात्मनः ।

मुहूर्तमिव निःशब्दमासीदीरिणसंनिभम् ॥ २४ ॥

*vasiṣṭhasyāśramapadaṁ śūnyamāsīnmahātmanaḥ ।
muhūrtamiva niḥśabdamaśīdīriṇasaṁnibham ॥ 24 ॥*

For a time the Āśrama of the great souled Vasiṣṭha became deserted, and there was pin-drop silence like to a wilderness.

वदतो वै वसिष्ठस्य मा भैरिति मुहुर्मुहुः ।

नाशयाम्यद्य गाधेयं नीहारमिव भास्करः ॥ २५ ॥

*vadato vai vasiṣṭhasya mā bhairiti muhurmuḥuḥ ।
nāśayāmyadya gādheyam nīhāramiva bhāskaraḥ ॥ 25 ॥*

Vasiṣṭha was repeatedly assuring saying, 'Do not fear. Today will I slay Gādhī's son, just as the sun (destroys) the (nīhāram) morning mist.'

एवमुक्त्वा महातेजा वसिष्ठो जपतां वरः ।

विश्वामित्रं तदा वाक्यं सरोषमिदमब्रवीत् ॥ २६ ॥

evamuktvā mahātejā vasiṣṭho japatām varaḥ ।

viśvāmitraṁ tadā vākyāṁ saroṣamidamabravīt ॥26 ॥

Having said this, that best meditators, Vasiṣṭha, in high wrath, addressed Viśvāmitra, saying.

आश्रमं चिरसंवृद्धं यद् विनाशितवानसि ।

दुराचारो हि यन्मूढस्तस्मात् त्वं न भविष्यसि ॥ २७ ॥

āśramaṁ chiraśaṁvṛddhaṁ yad vināśītavānasi ।

durāchāro hi yanmūḍhastasmāt tvaṁ na bhaviṣyasi ॥ 27 ॥

Since, O fool, you have destroyed this Āśrama that had been prospering for a long time, you, illmannered, shall not live long.

इत्युत्त्वा परमक्रुद्धो दण्डमुद्यम्य सत्वरः ।

विधूम इव कालाग्निर्यमदण्डमिवापरम् ॥ २८ ॥

ityuktva paramakruddho daṇḍamudyamya satvaraḥ ।

vidhūma iva kālāgniryamadaṇḍamivāparam ॥ 28 ॥

Saying this, he became exceedingly furious and, like the smoking flame, at universal dissolution, speedily upraised a staff resembling another mace of Yama itself.

इति वाल्मीकिरामायणे आदिकाव्ये बालकाण्डे एकोनपञ्चाशः सर्गः ।।

Here ends the 49th chapter in Bāla Kāṇḍa of Vālmīki Rāmāyaṇa, the First Epic poem of Globe.

SARGA 49: VASIṢṬHA NEUTRALISES VIŚVĀMITRA'S MISSILES

Vasiṣṭha neutralises Viśvāmitra's missiles just by his Brahma's baton. All rockets were defused when Vasiṣṭha destroyed them. Viśvāmitra launches the highest missile, namely the Brahma missile, which too is destroyed by Vasiṣṭha, whereby the body of Vasiṣṭha becomes a Brahma missile and starts to emit radiation. Then, upon the prayer of gods and saints, Vasiṣṭha withdraws that missile. Viśvāmitra, on seeing this, concludes that mere missiles are of no use, and thus he embarks on a sublime austerity for Brahma-hood

एवमुक्तो वसिष्ठेन विश्वामित्रो महाबलः ।
आग्नेयमस्त्रमुद्दिश्य तिष्ठ तिष्ठेति चाब्रवीत् ॥ १ ॥

*evamukto vasiṣṭhena viśvāmitro mahābalaḥ ।
āgneyamastramuddiśya tiṣṭha tiṣṭheti chābravīt ॥ 1 ॥*

Thus addressed by Vasiṣṭha, the mighty Viśvāmitra, aiming a fiery weapon, said, 'Stay! Stay!'

ब्रह्मदण्डं समुद्यम्य कालदण्डमिवापरम् ।
वसिष्ठो भगवान् क्रोधादिदं वचनमब्रवीत् ॥ २ ॥

*brahmadanḍam samudyamya kāladaṇḍamivāparam ।
vasiṣṭho bhagavān krodhādidaṁ vachanamabravīt ॥ 2 ॥*

The reverend Vasiṣṭha also on his part, raising a Brahmadanda resembling another staff of Kāla, exclaimed in wrath.

क्षत्रबन्धो स्थितोऽस्म्येष यद् बलं तद् विदर्शय ।
नाशयाम्यद्य ते दर्पं शस्त्रस्य तव गाधिजः ॥ ३ ॥

*kṣatrabandho sthito'smyeṣa yad balaṁ tad vidarśaya ।
nāśayāmyadya te darpaṁ śastrasya tava gādhijah ॥ 3 ॥*

O wretch of a Kṣatriya! Here am I. Display the might you are master of. Today, O Gādhī's son, I will humble your pride of arms.

Note: People generally say that Viśvāmitra belonged to Brāhmṇa-varṇa, but the Rāmāyaṇa informs us that he belonged to Kṣatriya Varṇa.

क्व च ते क्षत्रियबलं क्व च ब्रह्मबलं महत् ।
पश्य ब्रह्मबलं दिव्यं मम क्षत्रियपांसन ॥ ४ ॥

*kva cha te kṣatriyabalaṁ kva cha brahmabalaṁ mahat ।
paśya brahmabalaṁ divyaṁ mama kṣatriyapānsana ॥ 4 ॥*

You disgrace of the Kṣatriyas, where is your Kṣatriya might, and where my high Brahma energy? Behold my superhuman Brāhma energy.

Note: Energy obtained through Brahma-realisation is called Brāhma-energy.

तस्यास्त्रं गाधिपुत्रस्य घोरमाग्नेयमुत्तमम् ।
ब्रह्मदण्डेन तच्छान्तमग्नेर्वेग इवाम्भसा ॥ ५ ॥

*tasyāstraṁ gādhiputrasya ghoramāgneyamuttamam ।
brahmadaṇḍena tachchhāntamagnerverga ivāmbhasā ॥5 ॥*

And even as water allys the fierceness of a flame, the
Brahma-daṇḍa put down the powerful Āgneya missile fired by
Gādhī's Son.

वारुणं चैव रौद्रं च ऐन्द्रं पाशुपतं तथा ।
एषीकं चापि चिक्षेप कुपितो गाधिनन्दनः ॥ ६ ॥
*vāruṇaṁ chaiva raudraṁ cha aindraṁ pāśupataṁ tathā ।
eśīkaṁ chāpi chikṣepa kupito gādhinandanaḥ ॥6 ॥*

Then Gādhī's son, waxing anger, fired Vāruṇa, Raudra,
Aindra, Pāśupata and Aīṣika missiles.

Note: Here is the mention of the kind of missiles that were
in use during Rāmāyaṇa period.

मानवं मोहनं चैव गान्धर्वं स्वापनं तथा ।
जृम्भणं मादनं चैव संतापनविलापने ॥ ७ ॥
शोषणं दारणं चैव वज्रमस्त्रं सुदुर्जयम् ।
ब्रह्मपाशं कालपाशं वारुणं पाशमेव च ॥ ८ ॥
पिनाकमस्त्रं दयितं शुष्कार्द्रं अशनी तथा ।
दण्डास्त्रमथ पैशाचं क्रौञ्चमस्त्रं तथैव च ॥ ९ ॥
धर्मचक्रं कालचक्रं विष्णुचक्रं तथैव च ।
वायव्यं मथनं चैव अस्त्रं हयशिरस्तथा ॥ १० ॥
शक्तिद्वयं च चिक्षेप कङ्कालं मुसलं तथा ।
वैद्याधरं महास्त्रं च कालास्त्रमथ दारुणम् ॥ ११ ॥
त्रिशूलमस्त्रं घोरं च कालापमथ कङ्कणम् ।
एतान्यस्त्राणि चिक्षेप सर्वाणि रघुनन्दन ॥ १२ ॥
वसिष्ठे जपतां श्रेष्ठे तदद्भुतमिवाभवत् ।
तानि सर्वाणि दण्डेन ग्रसते ब्रह्मणः सुतः ॥ १३ ॥

*mānavāṁ mohanāṁ chaiva gāndharvaṁ svāpanaṁ tathā ।
jṛmbhaṇaṁ mādanaṁ chaiva saṁtāpanavilāpane ॥7 ॥
śoṣaṇaṁ dāraṇaṁ chaiva vajramastrāṁ sudurjayam ।
brahmapāśaṁ kālapāśaṁ vāruṇaṁ pāśameva cha ॥ 8 ॥*

*pinākamastraṁ dayitaṁ śuṣkārṭre āsanī tathā ।
daṇḍāstramatha paisāchaṁ krauñchamastraṁ tathaiva cha
dharmachakraṁ kālachakraṁ viṣṇuchakraṁ tathaiva cha ।
vāyavyaṁ mathanaṁ chaiva astraṁ hayaśirastathā ॥ 10 ॥
śaktidvayaṁ cha chikṣepa kaṅkālaṁ musalaṁ tathā ।
vaidyādharaṁ mahāstraṁ cha kālāstramatha dāruṇam ॥ 11 ॥
triśūlamastraṁ ghoraṁ cha kālāpamatha kaṅkaṇam ।
etānyastrāṇi chikṣepa sarvāṇi raghunandana ॥ 12 ॥
vasiṣṭhe japatāṁ śreṣṭhe tadadbhutamivābhavat ।
tāni sarvāṇi daṇḍena grasate brahmaṇaḥ sutaḥ ॥ 13 ॥*

Mānava, Mohana, Gandharva, Svapna, Jṛmbhaṇa, Mādana, Santāpana, Vilāpana, Śoṣaṇa, Dāruṇa, Vajra hard to combat, Brahmapāśa, Kālāpāśa, Varuṇapāśa, Pināka (developed by Śiva), the two Āsanis— wet and dry, Daṇḍa, Paisācha, the Krauñcha, Dharmachakra, Kālachakra, Viṣṇuchakra, Vāyavya, Mathana, Hayaśiras missiles and also fired two Śaktis. He also fired the mighty missile Vaidyādhara, the terrible Kāla missile, the dreadful Triśūla missile, Kapala, and Kaṅkaṇa missiles; all these missiles were fired by Viśvamitra at that best of meditators [Vasiṣṭha], O descendant of Raghu. It was wonderful to behold. But Brahma's son combated all those using his staff.

तेषु शान्तेषु ब्रह्मास्त्रं क्षिप्तवान् गाधिनन्दनः ।
तदस्त्रमुद्यतं दृष्ट्वा देवाः साग्निपुरोगमाः ॥ १४ ॥
देवर्षयश्च सम्प्रान्ता गन्धर्वाः समहोरगाः ।
त्रैलोक्यमासीत् संत्रस्तं ब्रह्मास्त्रे समुदीरिते ॥ १५ ॥

*teṣu śānteṣu brahmāstraṁ kṣiptavān gādhinandanaḥ ।
tadastramudyataṁ dṛṣṭvā devāḥ sāgnipuragamāḥ ॥ 14 ॥
devarṣayaścha sambhrāntā gandharvāḥ samahoragāḥ ।
trailokyamāsīt samtrastaṁ brahmāstre samudīrite ॥ 15 ॥*

And on those (weapons) being combated, the son of Gādhī fired a Brahmāstra. And on that missile being fired the Devas with Agni at their head, the Devarṣis, the Gandharvas, and the mighty Nāgas, became afflicted with fear. All the three worlds became exceedingly alarmed.

तदप्यस्त्रं महाघोरं ब्राह्मं ब्राह्मेण तेजसा ।

वसिष्ठो ग्रसते सर्वं ब्रह्मदण्डेन राघव ॥ १६ ॥

*tadapyastram mahāghoram brāhmaṁ brāhmeṇa tejasā /
vasiṣṭho grasate sarvaṁ brahmadanḍena rāghava ॥ 16 ॥*

O Raghu's descendant, Vasiṣṭha by virtue of his Brāhma energy completely trounced that terrible Brahmāstra with his Brahmadaṇḍa.

ब्रह्मास्त्रं ग्रसमानस्य वसिष्ठस्य महात्मनः ।

त्रैलोक्यमोहनं रौद्रं रूपमासीत् सुदारुणम् ॥ १७ ॥

*brahmāstram grasamānasya vasiṣṭhasya mahātmanah /
trailokyamohanam raudram rūpamāsīt sudāruṇam ॥17 ॥*

When the great-souled Vasiṣṭha had combated the Brahmāstra, he looked fierce and terrible.

रोमकूपेषु सर्वेषु वसिष्ठस्य महात्मनः ।

मरीच्य इव निष्पेतुरग्रेर्धूमाकुलार्चिषः ॥ १८ ॥

*romakūpeṣu sarveṣu vasiṣṭhasya mahātmanah /
marīchyā iva niṣpeturagnerdhūmākulārchiṣaḥ ॥ 18 ॥*

And from the pores of his body, smoking flames resembling rays of the sun emerged.

प्राज्वलद् ब्रह्मदण्डश्च वसिष्ठस्य करोद्यतः ।

विधूम इव कालाग्रेर्यमदण्ड इवापरः ॥ १९ ॥

*prājvalad brahmadanḍascha vasiṣṭhasya karodyataḥ /
vidhūma iva kālāgneryamadaṇḍa ivāparaḥ ॥ 19 ॥*

And resembling another staff of Yama, the Brahmadaṇḍa raised by Vasiṣṭha's arm flamed like the fire at the universal dissolution.

ततोऽस्तुवन् मुनिगणा वसिष्ठं जपतां वरम् ।

अमोघं ते बलं ब्रह्मस्तेजो धारय तेजसा ॥२० ॥

*tato'stuvan munigaṇā vasiṣṭham japatām varam /
amogham te balaṁ brahmastejo dhāraya tejasā ॥20 ॥*

Then hosts of ascetics appreciated, Vasiṣṭha, saying, 'Your might is infallible. You rein in the (Brāhma) energy, by your own.'

निगृहीतस्त्वया ब्रह्मन् विश्वामित्रो महाबलः ।

अमोघं ते बलं श्रेष्ठ लोकाः सन्तु गतव्यथाः ॥२१॥

nigṛhītastvayā brahman viśvāmitro mahābalaḥ ।

amoghaṁ te balaṁ śreṣṭha lokāḥ santu gatavyathāḥ ॥21॥

O Brahma-realised sage, Viśvāmitra of mighty strength has been subdued by you. Infallible is your extraordinary might. Let the creatures now be relieved from their distress.

एवमुक्तो महातेजाः शमं चक्रे महाबलः ।

विश्वामित्रो विनिकृतो विनिःश्वस्येदमब्रवीत् ॥ २२ ॥

evamukto mahātejāḥ śamaṁ chakre mahābalaḥ ।

viśvāmitro vinikṛto viniḥśvasyedamabravīt ॥ 22 ॥

Thus addressed, that highly resplendent one of rigid austerities, became pacified. Viśvāmitra, being humiliated, heaving a sigh of relief said,

धिग् बलं क्षत्रियबलं ब्रह्मतेजोबलं बलम् ।

एकेन ब्रह्मदण्डेन सर्वास्त्राणि हतानि मे ॥ २३ ॥

dhig balaṁ kṣatriyabalaṁ brahmatejobalaṁ balaṁ ।

ekena brahmadāṇḍena sarvāstrāṇi hatāni me ॥ 23 ॥

'Shame on the Kṣatriya might; the energy begot of Brahma-realisation is energy indeed. By one Brahmadāṇḍa has all my missiles been put to the rout.

तदेतत् प्रसमीक्ष्याहं प्रसन्नेन्द्रियमानसः ।

तपो महत् समास्थाय्ये यद्वै ब्रह्मत्वकारणम् ॥ २४ ॥

tadatāt prasamīkṣyāhaṁ prasannendriyamānasah ।

tapo mahat samāsthāsyē yadvai brahmatvakāraṇam ॥ 24 ॥

Beholding this, I, with a placid mind and senses, will engage in mighty austerities, which shall earn for Brahma-realisation.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे एकोनपञ्चाशत्सर्गः ।।

Thus ends the fourtyninth sarga of Bālakāṇḍa of the Rāmāyaṇa the first epic composed by sage Vālmīki.

SARGA 50: THE HISTORY OF TRIŚAṆKU

The history of Triśaṅku is narrated to Rāma, which forms a part of Viśvāmitra's history. When Brahmā blesses Viśvāmitra to be a Kṣatriya-saint rather than a Brāhmaṇa-saint, Viśvāmitra continues his austerities in southern parts of the country. In the meantime, one king named Triśaṅku desired to go to space and approached Vasiṣṭha, who rejected that very suggestion. Then, that king approaches the sons of the same Vasiṣṭha with the same idea.

ततः संतप्तहृदयः स्मरन्निग्रहमात्मनः ।

विनिःश्वस्य विनिःश्वस्य कृतवैरो महात्मना ॥ १ ॥

स दक्षिणां दिशं गत्वा महिष्या सह राघव ।

तताप परमं घोरं विश्वामित्रो महातपाः ॥ २ ॥

tataḥ saṁtaptahr̥dayaḥ smarannigrahamātmanaḥ ।

vinih̥śvasya vinih̥śvasya kṛtavairo mahātmanā ॥ 1 ॥

sa dakṣiṇām diśaṁ gatvā mahiṣyā saha rāghava ।

tatāpa paramaṁ ghoram̐ viśvāmitro mahātapaḥ ॥ 2 ॥

Then with distressed heart, in consequence of recollecting his humiliation at the hands of Vasiṣṭha, and having made enmity with that great-souled Vasiṣṭha repeatedly sighing, went towards the south, in company with his queen dowager, and became engaged in rigid austerities.

फलमूलाशनो दान्तश्चचार परमं तपः ।

अथास्य जज्ञिरे पुत्राः सत्यधर्मपरायणाः ॥ ३ ॥

हविष्यन्दो मधुष्यन्दो दृढनेत्रो महारथः ।

phalamūlāśano dāntaśchachāra paramam̐ tapaḥ ।

athāsyajajñire putrāḥ satyadharmaparāyaṇāḥ ॥3 ॥

haviṣyando madhuṣyando dṛḍhanetro mahārathaḥ ।

Subsisting on fruits and roots, and restraining his senses, he performed the most rigid austerities. After some time four sons engaged in observing truth and duty, Haviṣyanda, Madhuṣyanda, Dhṛḍhanetra, and Mahāratha were born to him.

पूर्णे वर्षसहस्रे तु ब्रह्मा लोकपितामहः ॥ ४ ॥
 अब्रवीन्मधुरं वाक्यं विश्वामित्रं तपोधनम् ।
 जिता राजर्षिलोकास्ते तपसा कुशिकात्मज ॥ ५ ॥
 अनेन तपसा त्वां हि राजर्षिरिति विद्महे ।

pūrṇe varṣasahasre tu brahmā lokapitāmahaḥ ॥4 ॥
abravīnmadhuraṁ vākyaṁ viśvāmitraṁ tapodhanam ।
jitā rājarṣilokāste tapasā kuśikātmaja ॥ 5 ॥
anena tapasā tvāṁ hi rājarṣirīti vidmahe ।

When a thousand years passed, the Grand-sire of all, Brahmā, addressed the ascetic, Viśvāmitra in pleasing words, saying, 'O son of Kuśika, the places of the Rājarṣis have been attained by you through your austerities. On account of this your austerities, we recognise you as a Rājarṣi.'

एवमुक्त्वा महातेजा जगाम सह दैवतैः ॥ ६ ॥
 त्रिविष्टपं ब्रह्मलोकं लोकानां परमेश्वरः ।

evamuktvā mahātejā jagāma saha daivataiḥ ॥6 ॥
triviṣṭapaṁ brahmalokaṁ lokānām paramēśvaraḥ ।

Having said this, the highly effulgent Brahmā, lord of all worlds went to Tibet in company of the Devas.

विश्वामित्रोऽपितच्छ्रुत्वा हिया किञ्चिदवाङ्मुखः ॥ ७ ॥
 दुःखेन महताविष्ट समन्युरिदमब्रवीत् ।
 तपश्च सुमहत् तप्तं राजर्षिरिति मां विदुः ॥ ८ ॥
 देवाः सर्षिगणाः सर्वे नास्ति मन्ये तपःफलम् ।

viśvāmitro'pitachchhru tvā hriyā kiñchidavāṇmukhaḥ ॥ 7 ॥
duḥkhena mahatāviṣṭa samanyuridamabravīt ।
tapaścha sumahat taptaṁ rājarṣirīti māṁ viduḥ ॥8 ॥
devāḥ sarṣigaṇāḥ sarve nāsti manye tapaḥphalam ।

Hearing this, Viśvāmitra hanging down his head from shame and possessed by a mighty sorrow, said, in piteous accents, 'I have performed rigid austerities, yet the Devas and the Ṛṣis recognise me only as a Rājarṣi. I do not consider the fruit of my asceticism as gained.'

एवं निश्चित्य मनसा भूय एव महातपाः ॥ ९ ॥

तपश्चचार धर्मात्मा काकुत्स्थ परमात्मवान् ।

*evam niśchitya manasā bhūya eva mahātapāḥ ॥9॥
tapaśchachāra dharmātmā kākutstha paramātmavān ।*

Ascertaining this in his mind, that righteous one of high austerities, O Kākutstha (Rāma), again engaged in penances with a composed mind.

एतस्मिन्नेव काले तु सत्यवादी जितेन्द्रियः ॥ १० ॥

त्रिशङ्करिति विख्यात इक्ष्वाकुकुलवर्धनः ।

तस्य बुद्धिः समुत्पन्ना यजेयमिति राघव ॥ ११ ॥

गच्छेयं स्वशरीरेण देवतानां परां गतिम् ।

*etasminneva kāle tu satyavādī jitendriyaḥ ॥ 10 ॥
triśaṅkariti vikhyāta ikṣavākukulavardhanaḥ ।
tasya buddhiḥ samutpannā yajeyamiti rāghava ॥11॥
gachchheyam svaśarīreṇa devatānām parām gatim ।*

O Rāghava, at this time, there lived a celebrated king, renowned in Ikṣvāku's line. His name was Triśaṅku. He was truthful and of subdued senses. He made up his mind to perform a yajña, and to attain mokṣa while being in the present body [in the present life].

Note: Mokṣa cannot be attained in one life.

वसिष्ठं स समाहूय कथयामास चिन्तितम् ॥ १२ ॥

अशक्यमिति चाप्युक्तो वसिष्ठेन महात्मना ।

*vasiṣṭhaṁ sa samāhūya kathayāmāsa chintitam ॥12॥
aśakyamiti chāpyukto vasiṣṭhena mahātmanā ।*

Summoning Vasiṣṭha, he unfolded his mind to him, but the high souled Vasiṣṭha said it was not possible. There is no way getting mokṣa by doing yajña. Mokṣa can be attained by following the practice of Yoga.

प्रत्याख्यातो वसिष्ठेन स ययौ दक्षिणां दिशम् ॥ १३ ॥

ततस्तत्कर्मसिद्ध्यर्थं पुत्रांस्तस्य गतो नृपः ।

वासिष्ठा दीर्घतपसस्तपो यत्र हि तेपिरे ॥ १४ ॥

त्रिशङ्कस्तु महातेजाः शतं परमभास्वरम् ।

वसिष्ठपुत्रान् ददृशे तप्यमानान् मनस्विनः ॥ १५ ॥

pratyākhyāto vasiṣṭhena sa yayau dakṣiṇām diśam ||13 ||
tatastatkarmasiddhyartham putrāṁstasya gato nṛpaḥ |
vāsiṣṭhā dīrghatapastapo yatra hi tepire ||14 ||
triśaṅkastu mahātejāḥ śataṁ paramabhāsvaram |
vasiṣṭhaputrān dadṛṣe tapyamānān manasvinaḥ ||15 ||

Disregarded by Vasiṣṭha, the King went towards the southern quarter, and with the view of securing success in his endeavours, the king approached the place where Vasiṣṭha's sons had for a long time been performing austerities. Highly effulgent Triśaṅku saw the hundred exceedingly brilliant sons of Vasiṣṭha engaged in austerities with a fixed mind on target.

सोऽभिगम्य महात्मानः सर्वानेव गुरोः सुतान् ।
 अभिवाद्यानुपूर्वेण हिया किञ्चिदवाङ्मुखः ॥ १६ ॥
 अब्रवीद् स महात्मानः सर्वानेव कृताञ्जलिः ।
so'bhigamya mahātmānaḥ sarvāneva guroḥ sutān |
abhivādyaṇupūrveṇa hriyā kiñchidavāṇmukhaḥ ||16 ||
abravīd sa mahātmānaḥ sarvāneva kṛtāñjaliḥ |

And approaching all those high-souled sons of his spiritual guide, and paying them reverence, he, hanging down his head from shame, with folded hands, addressed those mighty spirits, saying-

शरणं वः प्रपन्नोऽहं शरण्याञ्छरणं गतः ॥ १७ ॥
 प्रत्याख्यातो हि भद्रं वो वसिष्ठेन महात्मना ।
 यष्टुकामो महायज्ञं तदनुज्ञातुमर्हथ ॥ १८ ॥
śaraṇam vaḥ prapanno'ham śaraṇyāñśaraṇam gataḥ || 17 ||
pratyākhyāto hi bhadram vo vasiṣṭhena mahātmanā |
yaṣṭukāmo mahāyajñam tadanujñātumarhatha || 18 ||

I seek protection of you; and I take refuge in you capable of conferring it. Disregarded have I been, you be blessed, by the great-souled Vasiṣṭha. I want to perform a big yajña, it behove you to command me.

गुरुपुत्रानहं सर्वान् नमस्कृत्य प्रसादये ।
 शिरसा प्रणतो याचे ब्राह्मणास्तपसि स्थितान् ॥ १९ ॥

ते मां भवन्तः सिद्ध्यर्थं याजयन्तु समाहिताः ।
सशरीरो यथाहं वै देवलोकमावाप्नुयाम् ॥२०॥

*guruputrānahaṁ sarvān namaskṛtya prasādaye ।
śīrasā praṇato yāche brāhmaṇāṁstapasi sthitān ॥ 19 ॥
te mām bhavantaḥ siddhyartham yājayantu samāhitāḥ ।
saśarīro yathāhaṁ vai devalokamāvāpnuyām ॥20 ॥*

With the view of paying homage to all sons of my spiritual guide, I bow down my head and beseech the sons of my spiritual guide, who are established in Brahman by ever engaging in austerities. With concentrated minds, you officiate in this yajña so that success may be secured to me and that I may attain mokṣa in this life itself.

प्रत्याख्यातो वसिष्ठेन गतिमन्यां तपोधनाः ।
गुरुपुत्रानृते सर्वान् नाहं पश्यामि कांचन ॥ २१ ॥
*pratyākhyāto vasiṣṭhena gatimanyāṁ tapodhanāḥ ।
guruputrānṛte sarvān nāhaṁ paśyāmi kāmichana ॥ 21 ॥*

Disregarded by the Vasiṣṭha, I do not see any way other than you ascetics, the sons of my spiritual guide.

इक्ष्वाकूणां हि सर्वेषां पुरोधाः परमा गतिः ।
तस्मादनन्तरं सर्वं भवन्तो दैवतं मम ॥ २२ ॥
*ikṣvākūṇāṁ hi sarveṣāṁ purodhāḥ paramā gatiḥ ।
tasmādanantaram sarvaṁ bhavanto daivatam mama ॥ 22 ॥*

To the Ikṣvākus, their preceptor is their prime way. Therefore after him (Vasiṣṭha), even you are the subjects of my adoration.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे पञ्चाशत्सर्गः ।।

Thus ends the fifty-seventh saga of Bālakāṇḍa of the Rāmāyaṇa, the first epic composed by sage Vālmīki.

SARGA 51: TRISĀṆKU SEEKS HELP OF VIŚVĀMITRA

Trisāṅku seeks help of Viśvāmitra when the sons of Vasiṣṭha rebuffed him, and even cursed him to be downgraded. Narrating his sad tale and his idealistic idea of attaining mokṣa

in the present life itself, Triśaṅku earnestly appeals to Viśvāmitra.

ततस्त्रिशङ्कोर्वचनं श्रुत्वा क्रोधसमन्वितम् ।
 ऋषिपुत्रशतं राम राजानमिदमब्रवीत् ॥ १ ॥
 प्रत्याख्यातोऽसि दुर्मेधो गुरुणा सत्यवादिना ।
 तं कथं समतिक्रम्य शाखान्तरमुपेयिवान् ॥ २ ॥

*tatastrīśaṅkorvachanaṁ śrutvā krodhasamanvitam ।
 ṛṣiputraśataṁ rāma rājānamidamabravīt ॥ 1 ॥
 pratyākhyāto'si durmedho guruṇā satyavādinā ।
 taṁ katham samatikramya śākhāntaramupeyivān ॥ 2 ॥*

Hearing Triśaṅku, the hundred sons of the sage, O Rāma, got infuriated and said these words to the king, 'You have been disregarded, O you devoid of understanding, by our truth-telling sire, why then, having passed him by, do you seek for others' help?

इक्ष्वाकूणां हि सर्वेषां पुरोधाः परमा गतिः ।
 न चातिक्रम्यतुं शक्यं वचनं सत्यवादिनः ॥ ३ ॥
*ikṣvākūṇāṁ hi sarveṣāṁ purodhāḥ paramā gatiḥ ।
 na chātikramatuṁ śakyam vachanaṁ satyavādināḥ ॥ 3 ॥*

To the Ikṣvākus, their spiritual guide is last resort, nor is it possible to overrule the truth spoken by truth-telling one.

अशक्यमिति सोवाच वसिष्ठो भगवानृषिः ।
 तं वयं वै समाहर्तुं क्रतुं शक्ताः कथंचन ॥ ४ ॥
*aśakyamiti sovācha vasiṣṭho bhagavānṛṣiḥ ।
 taṁ vayaṁ vai samāhartuṁ kratuṁ śaktāḥ kathamchana ॥ 4*

When a reverend sage Vasiṣṭha said that it was not possible, how can we then undertake that yajña?

बालिशस्त्वं नरश्रेष्ठ गम्यतां स्वपुरं पुनः ।
 याजने भगवाञ्शक्तस्त्रैलोक्यस्यापि पार्थिव ॥ ५ ॥
 अवमानं कथं कर्तुं तस्य शक्ष्यामहे वयम् ।
*bālīśastvaṁ naraśreṣṭha gamyatāṁ svapuram punaḥ ।
 yājane bhagavāñśakṭastrailokyasyāpi pārthiva ॥ 5 ॥
 avamānaṁ katham kartuṁ tasya śakṣyāmahe vayam ।*

You are ignorant, O ruler. Speedily retrace your steps. O king, that adorable one is competent to officiate at the yajña performed by anybody in the three worlds. How can we then disregard him?

तेषां तद् वचनं श्रुत्वा क्रोधपर्याकुलाक्षरम् ॥ ६ ॥

स राजा पुनरेवैतानिदं वचनमब्रवीत् ।

प्रत्याख्यातो भगवता गुरुपुत्रैस्तथैव हि ॥ ७ ॥

अन्यां गतिं गमिष्यामि स्वस्ति वोऽस्तु तपोधनाः ।

teṣāṁ tad vachanam śrutvā krodhaparyākulākṣaram ॥ 6 ॥

sa rājā punarevāitānidaṁ vachanamabravīt ।

pratyākhyāto bhagavatā guruputraistathaiva hi ॥ 7 ॥

anyāṁ gatiṁ gamiṣyāmi svastī vo'stu tapodhanāḥ ।

Hearing those words of theirs, that king, in a state of anger, again addressed them, 'Disregarded by that reverend one as well as by the sons of my spiritual guide, I will go after another way, so peace be to you, ascetics.'

ऋषिपुत्रास्तु तच्छ्रुत्वा वाक्यं घोरभिसंहितम् ॥ ८ ॥

शेषुः परमसंकुद्धाश्चण्डालत्वं गमिष्यसि ।

इत्युक्त्वा मे महात्मानो विविशुः स्वं स्वमाश्रमम् ॥ ९ ॥

ṛṣiputrāstu tachchhrtvā vākyaṁ ghorābhisamhitam ॥8 ॥

śepuḥ paramasaṁkrudhāśchaṇḍālatvaṁ gamiṣyasi ।

ityuktvā me mahātmāno viviśuḥ svaṁ svamāśramam ॥ 9 ॥

The saint's sons, on their part, hearing him with a vehement intent, cursed him in exceeding wrath, 'You shall be downgraded instead of attaining spiritual elevation.' Having said this, those high souled ones entered each into his dwelling.

एको हि राजा काकुत्स्थ जगाम परमात्मवान् ॥ १२ ॥

eko hi rājā kākutstha jagāma paramātmavān ॥12 ॥

Thus left alone by the sons of Vasiṣṭha, O Rāma, the king went to the ascetic Viśvāmitra.

दह्यमानो दिवारात्रं विश्वामित्रं तपोधनम् ॥ १३ ॥

कारुण्यात् स महातेजा वाक्यं परमधार्मिकः ॥१४ ॥

इदं जगाद भद्रं ते राजानं घोरदर्शनम् ।

किमागमनकार्यं ते राजपुत्र महाबल ॥ १५ ॥
अयोद्याधिपते वीर शापाच्चण्डालतां गतः ।

dahyamāno divārātraṁ viśvāmitraṁ tapodhanam ॥ 13 ॥
kāruṇyāt sa mahātejā vākyam paramadhārmikaḥ ॥14 ॥
idaṁ jagāda bhadraṁ te rājānaṁ ghoradarśanam ।
kimāgamanakāryam te rājaputra mahābala ॥ 15 ॥
ayodyādhipate vīra śāpāchchaṇḍālatām gataḥ ।

Beholding the disappointed king, the ascetic, O Rāma, was touched with pity. With compassion, pre-eminently pious and exceedingly energetic sage Viśvāmitra said to the king who was under fear, "Be blessed, O heroic lord of Ayodhyā, you have a fear of being downgraded through a curse, what is the purpose of your coming, O highly powerful king?"

अथ तद्वाक्यमाकर्ण्य राजा चण्डालतां गतः ॥ १६ ॥
अब्रवीत् प्राञ्जलिर्वाक्यं वाक्यज्ञो वाक्यकोविदम् ।

atha tadvākyamākarnya rājā chaṇḍālatām gataḥ ॥16 ॥
abravit prāñjalirvākyam vākyajño vākyakovidam ।

Hearing him, the king proficient in conversation, having a fear of downgradation, with folded hands said to one [viśvāmira] versed in communication.

प्रत्याख्यातोऽस्मि गुरुणा गुरुपुत्रैस्तथैव च ॥ १७ ॥
अनवाप्यैव तं कामं मया प्राप्तो विपर्ययः ।

pratyākhyāto'smi guruṇā guruputraistathaiva cha ॥17 ॥
anavāpyaiva taṁ kāmam mayā prāpto viparyayaḥ ।

Disappointed had I been by my spiritual guide as well as his sons. What I achieved was reverse to what I thought of [instead of attaining elevation, I attained the curse of downfall].

सशरीरो दिवं यायामिति मे सौम्यदर्शन ॥ १८ ॥
मया चेष्टं क्रतुशतं तच्च नावाप्यते फलम् ।

saśarīro divam yāyāmiti me saumyadarśana ॥ 18 ॥
mayā cheṣṭam kratuśataṁ tachcha nāvāpyate phalam ।

O Gentle sage, I had desired to attain mokṣa in the present life itself. I performed a hundred yajñas but did not avail any

fruit.

अनृतं नोक्तपूर्वं मे न च वक्ष्ये कदाचन ॥ १९ ॥

कृच्छ्रेष्वपि गतः सौम्य क्षत्रधर्मेण ते शपे ।

anṛtaṁ noktapūrvam me na cha vakṣaye kadāchana ॥19॥

kṛchchhreṣvapi gataḥ saumya kṣatradharmeṇa te śape ।

I have never before told a lie; and I swear by my Kṣatriya dharma, that albeit fallen in troubled circumstances, I will never do so in future, O gentle one.

यज्ञैर्बहुविधैरिष्टं प्रजा धर्मेण पालिताः ॥ २० ॥

गुरवश्च महात्मानः शीलवृत्तेन तोषिताः ।

धर्मे प्रयतमानस्य यज्ञं चाहर्तुमिच्छतः ॥ २१ ॥

परितोषं न गच्छन्ति गुरवो मुनिपुङ्गव ।

तु दैवमेव परं मन्ये पौरुषं तु निरर्थकम् ॥ २२ ॥

yajñairbahavidhairiṣṭaṁ prajā dharmeṇa pālitaḥ ॥20॥

guravaścha mahātmānaḥ śīlavṛttena toṣitaḥ ।

dharme prayatamānasya yajñaṁ chāhartumichchataḥ ॥21॥

paritoṣaṁ na gachchhanti guravo munipuṅgava ।

tu daivameva param manye pauruṣaṁ tu nirrathakam ॥22॥

I have conducted many yajñas and ruled my people following the tenets of dharma; I have pleased my preceptors with my character and conduct. But, O best of ascetics, now endeavouring to do my duty and intending to perform a yajña, I have failed to enlist my spiritual guides' good graces. Therefore, do I consider destiny as supreme and efforts as nothing?

दैवेनाक्रम्यते सर्वं दैवं हि परमा गतिः ।

तस्य मे परमार्तस्य प्रसादमभिकाङ्क्षतः ।

कर्तुमर्हसि भद्रं ते दैवोपहतकर्मणः ॥ २३ ॥

daivenākramyate sarvaṁ daivaṁ hi paramā gatiḥ ।

tasya me paramārtasya prasādamabhikāṅkṣataḥ ।

kartumarhasi bhadraṁ te daivopahatakarmaṇaḥ ॥ 23 ॥

Density overtake all: Destiny is the supreme resort. Therefore, extremely distressed, I beg your benign favour, may

you be blessed. Whole endeavours have been baffled by density.

नान्यां गतिं गमिष्यामि नान्यच्छरणमस्ति मे ।

दैवं पुरुषकारेण निवर्तयितुमर्हसि ॥ २४ ॥

nānyāṁ gatiṁ gamiṣyāmi nānyachchharāṇamasti me ।

daivam puruṣakāreṇa nivartayitumarhasi ॥ 24 ॥

I have no other way to go or refuge. Can you help me overpower my destiny through efforts?

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे एकपञ्चाशत्सर्गः ।।

Thus ends the fiftyfirst sarga of Bālakāṇḍa of the Rāmāyaṇa the first epic composed by sage Vālmīki.

SARGA 52: TRIŚAṆKU PERFORMS YAJÑA

Viśvāmitra officiates Triśaṅku's yajña and sends disciples to invite all Vedic-scholars. Many sages have come except for Vasiṣṭha and his sons. Further, the sons of Vasiṣṭha have ridiculed this yajña of Viśvāmitra and Triśaṅku. Viśvāmitra gets irritated and hurls curses at the sons of Vasiṣṭha.

उक्तवाक्यं तु राजानं कृपया कुशिकात्मजः ।

अब्रवीन्मधुरं वाक्यं साक्षाच्चण्डालतां गतम् ॥ १ ॥

uktavākyaṁ tu rājānaṁ kṛpayā kuśikātmajaḥ ।

abravīnmadhuraṁ vākyaṁ sāksāchchaṇḍālatāṁ gatam ॥1 ॥

When the king had spoken thus, Kauśika's son, moved with pity, said these soothing words to the king who had befallen from his saṅkalpa.

इक्ष्वाको स्वागतं वत्स जानामि त्वां सुधार्मिकम् ।

शरणं ते प्रदास्यामि मा भैषीर्नृपपुङ्गव ॥ २ ॥

ikṣvāko svāgataṁ vatsa jānāmi tvāṁ sudhārmikam ।

śaraṇaṁ te pradāsyāmi mā bhaiṣīrṇṛpapuṅgava ॥2 ॥

O descendant of Ikṣvāku, you are welcome. I know you well, O highly virtuous one. Refuge will I grant you, so fear not, O best of kings.

अहमामन्त्रये सर्वान् महर्षीन् पुण्यकर्मणः ।

यज्ञसाह्यकरान् राजंस्ततो यक्ष्यसि निर्वृतः ॥ ३ ॥

गुरुशापकृतं रूपं यदिदं त्वयि वर्तते ।

अनेन सह रूपेण सशरीरो गमिष्यसि ॥ ४ ॥

हस्तप्राप्तमहं मन्ये स्वर्गं तव नराधिप ।

यस्त्वं कौशिकमागम्य शरण्यं शरणागतः ॥ ५ ॥

ahamāmantraye sarvān maharṣīn puṇyakarmaṇaḥ ।

yajñasāhyakarān rājamstato yakṣayasi nirvṛtaḥ ॥ 3 ॥

guruśāpakṛtaṁ rūpaṁ yadidaṁ tvayi vartate ।

anena saha rūpeṇa saśarīro gamiṣyasi ॥ 4 ॥

hastaprāptamaham manye svargaṁ tava narādhipa ।

yastvaṁ kauśikamāgamy śaraṇyaṁ śaraṇāgataḥ ॥ 5 ॥

I shall invite all the Maharṣis engaged in noble deeds, who shall assist at the yajña which, O king, you can perform without problem. Even though cursed by the spiritual guru, you will attain mokṣa in this life itself. Since appearing before Kuśika's son, you have taken his refuge; I consider mokṣa, O lord of men, as if within their reach.

एवमुक्त्वा महातेजाः पुत्रान् परमधार्मिकान् ।

व्यादिदेश महाप्राज्ञान् यज्ञसम्भारकारणात् ॥ ६ ॥

evamuktvā mahātejāḥ putrān paramadhārmikān ।

vyādideśa mahāprājñān yajñasambhārakāraṇāt ॥6 ॥

Having said this, that exceedingly brilliant Viśvāmitra ordered his highly virtuous and profoundly wise disciples to make necessary preparations for yajñā.

सर्वाशिष्यान् समाहूय वाक्यमेतदुवाच ह ।

सर्वानृषीन् सवासिष्ठानानयध्वं ममाज्ञया ॥ ७ ॥

सशिष्यान् सुहृदश्चैव सत्विजः सुबहुश्रुतान् ।

sarvāśiṣyān samāhūya vākyametaduvācha ha ।

sarvānṛṣīn savāsiṣṭhānānayadhvaṁ mamājñayā ॥7 ॥

saśiṣyān suhṛdaśchaiva sartvijāḥ subahuśrutān ।

Summoning all his disciples, he said, 'Do you by my command bring here all the Ṛṣis together with Vasiṣṭha's sons; our friends and their disciples and the priests variously versed

in Vedas.'

यदन्यो वचनं ब्रूयान्मद्वाक्यबलचोदितः ॥ ८ ॥

तत् सर्वमखिलेनोक्तं ममाख्येयमनादृतम् ।

yadanyo vachanam brūyānmadvākyaabalachoditaḥ ॥8 ॥

tat sarvamakhilenoktam mamākhyeyamanādṛtam ।

Should any summoned by my orders, speak with disrespect,
do you fully report the matter to me.'

तस्य तद् वचनं श्रुत्वा दिशो जग्मुस्तदाज्ञया ॥ ९ ॥

आजग्मुश्च देशेभ्यः सर्वेभ्यो ब्रह्मवादिनः ।

ते च शिष्याः समागम्य मुनिं ज्वलिततेजसम् ॥ १० ॥

ऊचुश्च ते वचनं सर्वे सर्वेषां ब्रह्मवादिनाम् ।

tasya tad vachanam śrutvā diśo jagmustadājñayā ॥9 ॥

ājagmuratha deśebhyaḥ sarvebhyo brahmavādināḥ ।

te cha śiṣyāḥ samāgamya munim jvalitatejasam ॥ 10 ॥

ūchuścha te vachanam sarve sarveṣāṁ brahmavādinām ।

Hearing his command, they set out in different directions;
and seers well versed in Vedas began to pour in from various
countries. The disciples (of Viśvāmitra) returning, fully
communicated to that ascetic flaming in energy the response of
the Vedic scholars.

श्रुत्वा ते वचनं सर्वे समायान्ति द्विजातयः ॥ ११ ॥

सर्वदेशेषु चागच्छन् वर्जयित्वा महोदयम् ।

śrutvā te vachanam sarve samāyānti dvijātayaḥ ॥11 ॥

sarvadeśeṣu chāgachchhan varjayitvā mahodayam ।

Hearing your message, the Vedic scholars residing in every
part will come here, and some have already arrived, all save
Mahodaya [Vasiṣṭha] and his hundred sons [disciples].

तेषां तद् वचनं श्रुत्वा सर्वेषां मुनिपुङ्गवः ॥ १६ ॥

क्रोधसंरक्तनयनः सरोषमिदमब्रवीत् ।

teṣāṁ tad vachanam śrutvā sarveṣāṁ munipuṅgavaḥ ॥ 16 ॥

krodhasaṁraktanayana: saroṣamidamabravīt ।

Hearing message of his messengers, Viśvāmitra, foremost

of ascetics, with eyes reddened in anger, furiously spoke.

यद् दूषयन्त्यदुष्टं मां तप उग्रं समास्थितम् ॥ १७ ॥

भस्मीभूता दुरात्मानो भविष्यन्ति न संशयः ।

yad dūṣayantyaduṣṭaṁ mām tapa ugraṁ samāsthitam ॥ 17 ॥

bhasmībhūtā durātmāno bhaviṣyanti na saṁśayaḥ ।

Since they have violated my command, not violated by anyone so far, those wicked-minded without doubt, be lose the power of penance.

एतावदुक्त्वा वचनं विश्वामित्रो महातपाः ।

विराम महातेजा ऋषिमध्ये महामुनिः ॥ २२ ॥

etāvaduktva vachanaṁ viśvāmitro mahātapaḥ ।

virarāma mahātejā ṛṣimadhye mahāmuniḥ ॥ 22 ॥

Having uttered this in the assembly of Ṛṣis, that mighty ascetic, the highly powerful Viśvāmitra of fierce asceticism, paused.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे द्विपञ्चाशत्सर्गः ।।

Thus ends the fiftysecond sarga of Bālakāṇḍa of the Rāmāyaṇa, the first ever epic composed by sage Vālmīki.

SARGA 53: TRIŚAṆKU'S EFFORTS OF MOKṢA FAIL

Viśvāmitra helps Triśaṅku attain mokṣa by sharing his saṁskāras of mokṣa, but Indra [Triśaṅku's mind that has stored the saṁskāras of the mundane world] does not let him attain mokṣa.

तपोबलहताञ्जला वसिष्ठान् समहोदयान् ।

ऋषिमध्येमहातेजा विश्वामित्रो ऽभ्यभाषत ॥ १ ॥

tapobalahatāñjātvā vasiṣṭhān samahodayān ।

ṛṣimadhyemahātejā viśvāmitro 'bhyabhāṣata ॥1 ॥

Knowing (by virtue of his Yoga power) Vasiṣṭha's sons together with Vasiṣṭha as reduced to powerless in consequence of his ascetic energy, the highly powerful Viśvāmitra said in the midst of the Ṛṣis.

अयमिक्ष्वाकुदायादस्त्रिशङ्कुरिति विश्रुतः ।
 धर्मिष्ठश्च वदान्यश्च मां चैव शरणं गतः ॥ २ ॥
 स्वनानेन शरीरेण देवलोकजिगीषया ।
 यथायं स्वशरीरेण देवलोकं गमिष्यति ॥ ३ ॥
 तथा प्रवर्त्यतां यज्ञो भवद्विश्च मया सह ।

ayamikṣavākudāyādastrīśaṅkariti viśrutah ।
dharmiṣṭhaścha vadānyaścha mām chaiva śaraṇam gataḥ ॥ 2
svenānena śarīreṇa devalokajigīṣayā ।
yathāyam svaśarīreṇa devalokaṁ gamiṣyati ॥ 3 ॥
tathā pravartyatām yajño bhavadbhiścha mayā saha ।

This descendant of Ikṣvāku, the famous Trīśaṅku, is virtuous and generous, and has taken refuge in me, with the view of attaining the mokṣa in the body of this life itself. Therefore conduct the yajña in a way that he may attain mokṣa in his present life itself.

विश्वामित्रवचः श्रुत्वा सर्व एव महर्षयः ॥ ४ ॥
 ऊचुः समेता सहसा धर्मा धर्मसंहितम् ।
 अयं कुशिकदायादो मुनिः परमकोपनः ॥ ५ ॥
 यदाह वचनं सम्यगेतत् कार्यं न संशयः ।

viśvāmitravachaḥ śrutvā sarva eva maharṣayaḥ ॥ 4 ॥
ūchuḥ sametā sahasā dharmā dharmasamhitam ।
ayam kuśikadāyādo muniḥ paramakopanaḥ ॥5 ॥
yadāha vachanam samyagetat kāryam na saṁśayaḥ ।

Hearing Viśvāmitra's words, the Mahārṣis readily agreed, saying, 'This descendant of Kuśika is a highly short-tempered ascetic, therefore what he said should, without doubt, be performed.'

अग्निकल्पो हि भगवान् शापं दास्यति रोषतः ॥ ६ ॥
 तस्मात् प्रवर्त्यतां यज्ञः सशरीरो यथा दिवि ।
 गच्छेदिक्ष्वाकुदायादो विश्वामित्रस्य तेजसा ॥ ७ ॥

agnikalpo hi bhagavān śāpaṁ dāsyati roṣataḥ ॥ 6 ॥
tasmāt pravartyatām yajñaḥ saśarīro yathā divi ।
gachchhedikṣavākudāyādo viśvāmitrasya tejasā ॥ 7 ॥

The reverend one is like fire and, if angered, may curse us.

Therefore, let us engage in this yajña so that Ikṣvāku's descendant, through the spiritual power of Viśvāmitra, can attain mokṣa.

एवमुक्त्वा महर्षयः संजह्नुस्ताः क्रियास्तदा ॥ ८ ॥

evamuktva maharṣayaḥ sañjahnustāḥ kriyāstadā ॥ 8 ॥

Saying this, the sages performed their respective duties relating to the yajña.

याजकश्च महातेजा विश्वामित्रोऽभवत् क्रतौ ।

ऋत्विजश्चानुपूर्व्येण मन्त्रवन्मन्त्रकोविदाः ॥९॥

चक्रुः सर्वाणि कर्माणि यथाकल्पं यथाविधि ।

yājakaścha mahātejā viśvāmitro'bhavat kratau ।

ṛtvijaśchānupūrvyeṇa mantravanmantrakovidāḥ ॥9 ॥

chakruḥ sarvāṇi karmāṇi yathākalan̄ yathāvidhi ।

In that yajña the highly brilliant Viśvāmitra officiated as the chief priest. Ritvijas [priests] versed in mantras performed every thing in order with mantras, in accordance with scripture and prescription.

ततः कालेन महता विश्वामित्रो महातपाः ॥ १० ॥

चकारावाहनं तत्र भागार्थं सर्वदेवताः ।

नाभ्यागमंस्तदा तत्र भागार्थं सर्वदेवताः ॥ ११ ॥

tataḥ kālena mahatā viśvāmitro mahātapāḥ ॥10 ॥

chakārāvāhanam̄ tatra bhāgārtham̄ sarvadevatāḥ ।

nābhyāgamam̄stadā tatra bhāgārtham̄ sarvadevatāḥ ॥11 ॥

Then after a long time, Viśvāmitra of great austerities invoked there all the Devas for receiving their respective shares; but the Devas did not come to receive them.

ततः कोपसमाविष्टो विश्वामित्रो महामुनिः ।

स्रुवमुद्यम्य सक्रोधस्त्रिशङ्कुमिदमब्रवीत् ॥ १२ ॥

tataḥ kopasamāviṣṭo viśvāmitro mahāmuniḥ ।

sruvamudyamya sakrodhastriśaṅkumidamabravīt ॥ 12 ॥

Thereupon, getting into a wrath, the mighty ascetic Viśvāmitra, lifting up a ladle of yajña, wrathfully said to

Triśaṅku.

पश्य मे तपसो वीर्यं स्वार्जितस्य नरेश्वर ।

एष त्वां स्वशरीरेण नयामि स्वर्गमोजसा ॥ १३ ॥

paśya me tapaso vīryaṁ svārjitasya nareśvara ।

eṣa tvāṁ svaśarīreṇa nayāmi svargamojasā ॥ 13 ॥

O lord of men, do you witness the prowess of my self-earned asceticism. I will get you mokṣa in this life itself which is hard to attain.

दुष्प्रापं स्वशरीरेण स्वर्गं गच्छ नरेश्वर ।

स्वार्जितं किञ्चिदप्यस्ति मया हि तपसा फलम् ॥ १४ ॥

राजन् स्वतेजसा तस्य सशरीरो दिवं व्रज ।

duṣprāpaṁ svaśarīreṇa svargaṁ gachchha nareśvara ।

svārjitaṁ kiñchidapyasti mayā hi tapasā phalam ॥14 ॥

rājansacham tejasā tasya saśarīro divaṁ vraja ।

It is difficult for you to attain mokṣa with the karmas done by you with your body, so I share fruits of karmas done by me to help you attain mokṣa.

उक्तवाक्ये मुनौ तस्मिन् सशरीरो नरेश्वरः ॥ १५ ॥

दिवं जगाम काकुत्स्थ मुनीनां पश्यतां तदा ।

uktavākye munau tasmin saśarīro nareśvaraḥ ॥ 15 ॥

divaṁ jagāma kākutstha munīnāṁ paśyatāṁ tadā ।

On the ascetic saying this, O Kākutstha, that lord of men, attained mokṣa in his life in the presence of the sages.

स्वर्गलोकं गतं दृष्ट्वा त्रिशङ्कुं पाकशासनः ॥ १६ ॥

सह सर्वैः सुरगणैरिदं वचनमब्रवीत् ।

svargalokaṁ gataṁ dṛṣṭvā triśaṅkaṁ pākaśāsanaḥ ॥16 ॥

saha sarvaiḥ suragaṇairidaṁ vachanamabravit ।

And beholding Triśaṅku trying to attain mokṣa with the help of the fruits of karmas of Viśvāmitra, his mind that was the lord of all his kārmic sanskāras, alongwith senses of perception said-

त्रिशङ्को गच्छ भूयस्त्वं नासि स्वर्गकृतालयः ॥ १७ ॥

गुरुशापहतो मूढ पत भूमिमवाक्शिराः ।

triśaṅko gachchha bhūyastvaṁ nāsi svargakṛtālayaḥ ॥17॥

guruśāpahato mūḍha pata bhūmimavākśīrāḥ ।

O Triśaṅku, turn you back. You cannot attain mokṣa, as you are (guruśāpahata) restrained by your powerful kārmic saṁskāras of the material world. Therefore, you will drop down on earth headlong.

Note: The message is that no one can attain mokṣa even if helped by a powerful yogī until and unless his own saṁskāras of the mundane world are completely blasted.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे त्रिपञ्चाशत्सर्गः ।।

Thus ends the fiftythird sarga of Bālakāṇḍa of the Rāmāyaṇa the first ever epic composed by sage Vālmīki.

SARGA 54: LEGEND OF ŚUNAḤSHEPA

The Legend of Śunaḥshepa commences, and sage Śatānanda continues this as a part of Viśvāmitra's legend. When Rāma's grandparent Ambarīṣa undertook yajña of self-realisation, Indra [his mind] impounds that paśus [senses of perceptions] to be to be offered as oblations in this yajña. Then Ambarīṣa had to fetch a person with a subdued mind and senses to offer as oblation material to this yajña. When none is available, one named Śunaḥśepa, son of Sage Ṛchika and a nephew of Viśvāmitra, offers himself in exchange for the value of a hundred thousand cows.

विश्वामित्रो महातेजाः प्रस्थितान् वीक्ष्य तानृषीन् ।

अब्रवीन्नरशार्दूल सर्वास्तान् वनवासिनः ॥ १ ॥

viśvāmitro mahātejāḥ prasthitān vīkṣya tānṛṣīn ।

abravīnnaraśārdūla sarvāntān vanavāsinaḥ ॥ 1 ॥

O tiger among men, seeing those Ṛṣis gone, the highly effulgent Viśvāmitra addressed those inhabitants of the forest.

महाविघ्नः प्रवृत्तोऽयं दक्षिणामास्थितो दिशम् ।
दिशमन्यां प्रपत्स्यामस्तत्र तपस्यामहे तपः ॥ २ ॥

*mahāvighnaḥ pravṛtto 'yaṁ dakṣiṇāmāsthito diśam ।
diśamanyāṁ prapatsyāmastatra tapsyāmahe tapaḥ ॥ 2 ॥*

A mighty disturbance has happened in regard to the southern quarter; let us therefore repairing to another region, carry on austerities.

पश्चिमायां विशालायां पुष्करेषु महात्मनः ।
सुखं तपश्चरिष्यामः सुखं तद्धि तपोवनम् ॥ ३ ॥

*paśchimāyāṁ viśālāyāṁ puṣkareṣu mahātmanaḥ ।
sukhaṁ tapaśchariṣyāmaḥ sukhaṁ taddhi tapovanam ॥3 ॥*

You high souled ones, in the west there are extensive tracts; and there in Puṣkara will we peaceably carry on our austerities. That āśrama is really pleasant.

एवमुक्त्वा महातेजाः पुष्करेषु महामुनिः ।
तप उग्रं दुराधर्षं तेपे मूलफलाशनः ॥ ४ ॥

*evamuktva mahātejāḥ puṣkareṣu mahāmuniḥ ।
tapa ugraṁ durādharṣaṁ tepe mūlaphalāśanaḥ ॥4 ॥*

Having said this, that exceedingly brilliant and mighty muni (ascetic) began to perform terrible austerities, subsisting on fruits and roots.

एतस्मिन्नेव काले तु अयोध्याधिपतिर्महान् ।
अम्बरीष इति ख्यातो यष्टुं समुपचक्रमे ॥ ५ ॥

*etasminneva kāle tu ayodhyādhīpatirmahān ।
ambariṣa iti khyāto yaṣṭuṁ samupachakrame ॥ 5 ॥*

It came to pass that at this time, the mighty lord of Ayodhyā, Ambariṣa, commenced preparations for a yajña.

तस्य वै यजमानस्य पशुमिन्द्रो जहार ह ।
प्रनष्टे तु पशौ विप्रो राजानमिदमब्रवीत् ॥ ६ ॥

*tasya vai yajamānasya paśumindro jahāra ha ।
pranaṣṭe tu paśau vipro rājānamidamabravīt ॥6 ॥*

When he was performing the yajña [of self-realisation], Indra [his mind] stole away his senses of perception, which were to be used as offering material to the yajña of self-realisation. On the offering material being stolen, the priest reported to the king.

Note: Self-realisation is also called Ātma-yajña. In this ātma-yajña, mind and sense organs are the offering material, i.e. they are to be withdrawn from the outside world. If the sense organs are not withdrawn from the outside world, this means the paśu [offering material] of yajña has been stolen by the Indra [mind]. Indra here is mind. It steals the paśus [indriyas].

पशुभ्याहतो राजन् प्रणयस्तव दुर्नयात् ।

अरक्षितारं राजानं घ्नन्ति दोषा नरेश्वर ॥ ७ ॥

paśurabhyāhṛto rājan praṇayastava durnayāt ।

arākṣitāraṁ rājānaṁ ghnanti doṣā nareśvara ॥ 7 ॥

O king, the offering material has been stolen (away) and lost through your negligence. O Lord of men, his own evils destroy the king who fails to control his mind and senses of perception (offering material in the yajña of self-realisation).

प्रायश्चित्तं महद्ध्येतन्नरं वा पुरुषर्षभ ।

आनयस्व पशुं शीघ्रं यावत् कर्म प्रवर्तते ॥ ८ ॥

prāyaścittaṁ mahaddhyetannaraṁ vā puruṣarṣabha ।

ānayasva paśuṁ śīghraṁ yāvat karma pravartate ॥ 8 ॥

O best of men, you will have to do hard expiation in lieu of it, or speedily bring back the offering material [control your senses from going out], so that the yajña of self-realisation can be completed.

उपाध्यायवचः श्रुत्वा स राजा पुरुषर्षभः ।

अन्वियेष महाबुद्धिः पशुं गोभिः सहस्रशः ॥ ९ ॥

upādhyāyavachaḥ śrutvā sa rājā puruṣarṣabhaḥ ।

anvīyeṣa mahābuddhiḥ paśuṁ gobhiḥ sahasraśaḥ ॥ 9 ॥

Hearing the priest's words, that highly intelligent king set out in search of the offering material with a thousand kine (as the price thereof.)

Note: When the king was not able to restrain his mind and senses in the ātma-yajña [yajña of self-realisation], he tried to search other person who had complete control over his mind to be used as offering material in this yajña.

देशाञ्जनपदांस्तांस्तान् नगराणि वनानि च ।

आश्रमाणि च पुण्यानि मार्गमाणो महीपतिः ॥ १० ॥

स पुत्रसहितं तात सभार्यं रघुनन्दन ।

भृगुतुङ्गे समासीनमृचीकं संददर्श ह ॥ ११ ॥

deśāñjanapadāṁstāṁstān nagarāṇi vanāni cha ।

āśramāṇi cha puṇyāni mārgamāṇo mahīpatiḥ ॥10 ॥

sa putrasahitaṁ tāta sabhāryaṁ raghunandana ।

bhṛgutunḡe samāsīnamṛchīkaṁ saṁdadarśa ha ॥ 11 ॥

O dear Rāma, it came to pass that arriving at Bhṛgutunḡa, (A mountain peak) he beheld Ṛchīka seated there in company of his wife and sons.

तमुवाच महातेजाः प्रणम्याभिप्रसाद्य च ।

महर्षिं तपसा दीप्तं राजर्षिरमितप्रभः ॥ १२ ॥

पृष्ट्वा सर्वत्र कुशलमृचीकं तमिदं वचः ।

गवां शतसहस्रेण विक्रीणीषे सुतं यदि ॥ १३ ॥

पशोरर्थे महाभाग कृतकृत्योऽस्मि भार्गव ।

tamuvācha mahātejāḥ praṇamyābhiprasādy cha ।

maharṣi tapasā dīptaṁ rājarṣiramitaprabhaḥ ॥ 12 ॥

prṣṭvā sarvatra kuśalamṛchīkaṁ tamidaṁ vachaḥ ।

gavāṁ śatasahasreṇa vikrīṇīṣe sutaṁ yadi ॥ 13 ॥

paśorarthe mahābhāga kṛtakṛtyo'smi bhārgava ।

O descendant of Raghu, bowing to that Brahmarṣi flaming in asceticism and appeasing him, the exceedingly brilliant royal sage of unparalleled effulgence having enquired as to his welfare, addressed Ṛcīka, 'O highly pious one, O Bhṛgu's son, if I may have a substitute for my offering material, in exchange of the money equal to the value of hundred thousand cows, my

objective will be attained.'

सर्वे परिगता देशा यज्ञियं न लभे पशुम् ॥ १४ ॥

दातुमर्हसि मूल्येन सुतमेकमितो मम ।

sarve parigatā deśā yajñiyam na labhe paśum ॥14 ॥

dātumarhasi mūlyena sutamekamito mama ।

I have ranged in every country but do not find suitable material [person] to offer in the yajña of self-realisation. Therefore, you can spare one of your sons at the cost of a hundred thousand cows.'

एवमुक्तो महातेजा ऋचीकस्त्वब्रवीद् वचः ॥ १५ ॥

नाहं ज्येष्ठे नरश्रेष्ठ विक्रीणीयां कथंचन ।

evamukto mahātejā ṛchīkastvabravīd vachaḥ ॥ 15 ॥

nāham jyeṣṭham naraśreṣṭha vīkrīṇīyāṁ kathamchana ।

Thus addressed the exceedingly brilliant Ṛcīka replied, 'O best of men, my first-born, I will in no way, dispose of.'

ऋचीकस्य वचः श्रुत्वा तेषां माता महात्मनाम् ॥ १६ ॥

उवाच नरशार्दूलमम्बरीषमिदं वचः ।

ṛchīkasya vachaḥ śrutvā teṣāṁ mātā mahātmanām ॥16 ॥

uvācha naraśārdūlamambarīṣamidam vachaḥ ।

Hearing the words of Ṛcīka, the mother of the high souled sons spoke to that foremost of men, Ambarīṣa,

अविक्रेयं सुतं ज्येष्ठे भगवानाह भार्गवः ॥ १७ ॥

ममापि दयितं विद्धि कनिष्ठे शुनकं प्रभो ।

तस्मात् कनीयसं पुत्रं न दास्ये तव पार्थिव ॥ १८ ॥

avikreyaṁ sutam jyeṣṭham bhagavānāha bhārgavaḥ ॥ 17 ॥

mamāpi dayitaṁ viddhi kaniṣṭham śunakam prabho ।

tasmāt kaniyasaṁ putraṁ na dāsyē tava pāṛthiva ॥ 18 ॥

The reverend son of Bhṛgu has said that his first-born cannot be disposed of; do you, O Lord, also know that the youngest, Śunaka, is my favourite. Therefore my youngest son will I not give to you.

Note: All family members of Ṛṣi Ṛchika had subdued their

minds and senses. So, they could be the offering material in the yajña of self-realisation. To be offering material in the yajña of self-realisation, one had to be a saṁnyāsī and abandon the mundane world. The father and mother did not want their eldest and youngest sons to be Saṁnyāsī.

प्रायेण हि नरश्रेष्ठ ज्येष्ठाः पितृषु वल्लभाः ।

मातृणां च कनीयांसस्तस्माद् रक्ष्ये कनीयसम् ॥ १९ ॥

prāyeṇa hi naraśreṣṭha jyeṣṭhāḥ pitṛṣu vallabhāḥ ।

mātrṇām cha kanīyāṁsastasmād rakṣaye kanīyasam ॥ 19 ॥

O foremost of men, the eldest sons are generally the best beloved of their fathers and the youngest of their mothers, therefore the youngest I would retain.

उक्तवाक्ये मुनौ तस्मिन् मुनिपत्न्यां तथैव च ।

शुनःशेषः स्वयं राम मध्यमो वाक्यमब्रवीत् ॥ २० ॥

uktavākye munau tasmin munipatnyām tathaiḥ cha ।

śunaḥśepaḥ svayaṁ rāma madhyamo vākyamabravīt ॥ 20 ॥

And when the ascetic as well as his wife had spoken thus, the second son, Śunaḥśepa, O Rāma, himself said,

पिता ज्येष्ठमविक्रेयं माता चाह कनीयसम् ।

विक्रीतं मध्यमं मन्ये राजपुत्र नयस्व माम् ॥ २१ ॥

pitā jyeṣṭhamavikreyaṁ mātā chāha kanīyasam ।

vikreyaṁ madhyamaṁ manye rājaputra nayasva mām ॥ 21 ॥

My father would not give the eldest; nor my mother the youngest, therefore, I consider the middle one [second] as disposed off. So, O prince, take me.

अथ राजा महाबाहो वाक्यान्ते ब्रह्मवादिनः ।

हिरण्यस्य सुवर्णस्य कोटिभी रत्नराशिभिः ॥ २२ ॥

गवां शतसहस्रेण शुनःशेषं नरेश्वरः ।

गृहीत्वा परमप्रीतो जगाम रघुनन्दन ॥ २३ ॥

atha rājā mahābāho vākyānte brahmavādināḥ ।

hiranyasya suvarṇasya koṭibhī ratnarāśibhiḥ ॥ 22 ॥

gavāṁ śatasahasreṇa śunaḥśepaṁ nareśvaraḥ ।

grhītvā paramapriṭo jagāma raghunandana ॥23 ॥

When that one versed in the Veda [Śunaḥśepa] had ended, that Lord of men, O mighty-armed descendant of Raghu, taking possession of Śunaḥśepa, paid millions of jewels, gold and silver equal to the value of a hundred thousand cows, and went away exceedingly delighted.

अम्बरीषस्तु राजर्षी रथमारोप्य सत्वरः ।

शुनःशेषं महातेजा जगामाशु महायशाः ॥ २४ ॥

ambarīṣastu rājarṣī rathamāropya satvaraḥ ।

śunaḥśepaṁ mahātejā jagāmāśu mahāyaśāḥ ॥ 24 ॥

That royal saint, the exceedingly resplendent and highly famous Ambarīṣa, placing Śunaḥśepa on his royal vehicle, speedily set out.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे चतुष्पञ्चाशस्सर्गः ।।

Thus ends the fifty-fourth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 55: LEGEND OF ŚUNAḤŚEPA CONTINUED

Śunaḥśepa was not ready for mokṣa; he wanted to enjoy the facilities of the material world. So, he requested his maternal grandsire Viśvāmitra to save him from being liberated through the yajña of self-realisation. Sage Viśvāmitra accords two esoteric hymns to Śunaḥśepa for chanting them in the Ātma-yajña [yajña for self-realisation or attaining mokṣa] of Ambarīṣa. Śunaḥśepa gets longevity by chanting those hymns and saves himself from being liberated.

शुनःशेषं नरश्रेष्ठ गृहीत्वा तु महायशाः ।

व्यश्राम्यत् पुष्करे राजा मध्याह्ने रघुनन्दन ॥ १ ॥

śunaḥśepaṁ naraśreṣṭha gṛhītvā tu mahāyaśāḥ ।

vyāśrāmyat puṣkare rājā madhyāhne raghunandana ॥ 1 ॥

O foremost of men, taking Śunaḥśepa, that illustrious king at noon had a break in Puṣkara, O descendant of Raghu.

तस्य विश्रममाणस्य शुनःशेषो महायशाः ।
 पुष्करं ज्येष्ठमागम्य विश्वामित्रं ददर्श ह ॥ २ ॥
 तप्यन्तमृषिभिः सार्धं मातुलं परमातुरः ।
 विषण्णवदनो दीनस्तृष्ण्या च श्रमेण च ॥ ३ ॥

पपाताङ्गे मुने राम वाक्यं चेदमुवाच ह ।
tasya viśramamāṇasya śunaḥśepo mahāyaśāḥ ।
puṣkaraṁ jyeṣṭhamāgamy viśvāmitraṁ dadarśa ha ॥ 2 ॥
tapyantamṛṣibhiḥ sārddhaṁ mātulaṁ paramāturaḥ ।
viṣaṇṇavadano dīnastrṣṇayā cha śrameṇa cha ॥ 3 ॥
papātāṅke mune rāma vākyaṁ chedamuvācha ha ।

And having arrived at the excellent Puṣkara, as the king was taking a break, the famous Śunaḥśepa, very much distressed, happened to see his maternal uncle Viśvāmitra in the company of some Ṛṣis engaged in asceticism. Thereupon, with cheerless face, afflicted with fatigue and thirst, he, O Rāma, flung himself into (Viśvāmitra's) lap and said-

न मेऽस्ति माता न पिता ज्ञातयो बान्धवाः कुतः ॥ ४ ॥
 त्रातुमर्हसि मां सौम्य धर्मेण मुनिपुङ्गव ।
na me'sti mātā na pitā jñātayo bāndhavāḥ kutaḥ ॥ 4 ॥
trātumarhasi māṁ saumya dharmeṇa munipuṅgava ।

I have neither father, mother, relatives, nor friends anywhere. It, therefore, behoves you, O gentle one, to save me in the interests of dharma, O foremost of ascetics.

Note: In fact, Śunaḥśepa was not interested into mokṣa, but wanted to enjoy the facilities of mundane life. He was not willing to be subject of Ātma-yajña, so requesting Viśvāmitra to rescue him from being the subject of yajña.

त्राता त्वं हि नरश्रेष्ठ सर्वेषां त्वं हि भावनः ॥ ५ ॥
 राजा च कृतकार्यः स्यादहं दीर्घायुर्व्ययः ।
 स्वर्गलोकमुपाश्रीयां तपस्तप्त्वा ह्यनुत्तमम् ॥ ६ ॥
trātāṁ tvaṁ hi naraśreṣṭha sarveṣāṁ tvaṁ hi bhāvanaḥ ॥5 ॥
rājā cha kṛtakāryaḥ syādahaṁ dīrghāyuravyayaḥ ।
svargalokamupāśrīyāṁ tapastaptvā hyanuttamam ॥ 6 ॥

O best of men, you are the protector of all and their refuge. May the king have his desire, and may I, at the same time, attain long life and undeteriorating gain mokṣa, having performed supreme austerities!

स मे नाथो ह्यनाथस्य भव भव्येन चेतसा ।
पितेव पुत्रं धर्मात्मस्त्रातुमर्हसि किल्बिषात् ॥ ७ ॥

*sa me nātho hyanāthasya bhava bhavyena chetasā ।
piteva putraṁ dharmātmaṁstrātumarhasi kilviṣāt ॥ 7 ॥*

Do you with a delighted heart become a lord to me, the orphan one. O righteous one, even as a father rescue a son, do you save from this peril.

तस्य तद् वचनं श्रुत्वा विश्वामित्रो महातपः ।
सान्त्वयित्वा बहुविधं पुत्रमिदमुवाच ह ॥ ८ ॥
*tasya tad vachanaṁ śrutvā viśvāmitro mahātapaḥ ।
sāntvayitvā bahuvīdhaṁ putramidamuvācha ha ॥ 8 ॥*

Hearing his words, Viśvāmitra of mighty austerities, pacifying him by every means, spoke to that son:

पवित्रपाशैरासक्तो रक्तमाल्यानुलेपनः ।
वैष्णवं यूपमासाद्य वाग्भिरग्निमुदाहर ॥ १९ ॥
इमे च गाथे द्वे दिव्ये गायेथा मुनिपुत्रक ।
अम्बरीषस्य यज्ञेऽस्मिंस्ततः सिद्धिमवाप्स्यसि ॥ २० ॥
*pavitrapāśairāsakto raktamālyānulepanaḥ ।
vaiṣṇavaṁ yūpamāsādyā vāgbhiragnimudāhara ॥ 19 ॥
ime cha gāthe dve divye gāyethā muniputraka ।
ambarīṣasya yajñe'smīnstataḥ siddhimavāpsyasi ॥ 20 ॥*

Bound with (pāśaiḥ) attractions of (vaiṣṇavam) material world, smeared with red paste and garlanded with red flowers, chant Agni devatā hymn, approaching the yūpa [stake] of yajña; and, O ascetic's son, (at the same time) chant these two verses in that yajña of Ambarīṣa. Then, you will attain success [long life] instead of attaining mokṣa.

शुनःशेषो गृहीत्वा ते द्वे गाथे सुसमाहितः ।
त्वरया राजसिंहं तमम्बरीषमुवाच ह ॥ २१ ॥

*śunaḥśepo gṛhītvā te dve gāthe susamāhitaḥ /
tvarayā rājasimhaṁ tamambarīṣamuvācha ha ॥ 21 ॥*

Thereupon, with a concentrated mind memorizing those two verses, Śunaḥśepa speedily presented himself before that leonine king saying:

राजसिंह महाबुद्धे शीघ्रं गच्छावहे वयम् ।
निवर्तयस्व राजेन्द्र दीक्षां च समुदाहर ॥ २२ ॥
*rājasimha mahābuddhe śīghraṁ gachchhāvahe vayam /
nivartayasva rājendra dīkṣāṁ cha samudāhara ॥ 22 ॥*

O lion among kings, endowed with high intelligence, let us, without delay go to the site of yajña, take up initiatory rites and perform yajña.

तद् वाक्यमृषिपुत्रस्य श्रुत्वा हर्षसमन्वितः ।
जगाम नृपतिः शीघ्रं यज्ञवाटमतन्द्रितः ॥ २३ ॥
*tad vākyamṛṣiputrasya śrutvā harṣasamanvitaḥ /
jagāma nṛpatiḥ śīghraṁ yajñavāṭamatandritaḥ ॥ 23 ॥*

Hearing those words of the ascetic's son, the king, filled with delight, readily at once repaired to the site of yajña.

सदस्यानुमते राजा पवित्रकृतलक्षणम् ।
पशुं रक्ताम्बरं कृत्वा यूपे तं समबन्धयत् ॥ २४ ॥
*sadasyānumate rājā pavitrakṛtalakṣaṇam /
paśuṁ raktāmbaram kṛtvā yūpe taṁ samabandhayat ॥ 24 ॥*

With the consent of his court, the king invested Śunaḥśepa with the sacred symbol of Kuśa grass, dressed him in red apparel, made him sit at the stake of yajña, and bound him with the saṅkalpa [initiated into yajña].

Note: When a person is initiated into the kāmya yajña, a red raw thread is tied to his left wrist and a person is called bound with saṅkalpa.

स बद्धो वाग्भिरग्न्याभिरभितुष्टाव वै सुरो ।
इन्द्रमिन्द्रानुजं चैव यथावन्मुनिपुत्रकः ॥ २५ ॥

*sa baddho vāgbhiragryābhirabhituṣṭāva vai suro /
indramindrānujaṁ chaiva yathāvanmuniputrakaḥ ॥ 25 ॥*

Bound with saṅkalpa, the ascetic's son first of all duly chanted hymns addressig two Devatās —Indra and Upendra.

Note: The hymns of Indra and Upendra were received by him from Viśvāmitra.

ततः प्रीतः सहस्राक्षो रहस्यस्तुतितोषितः ।
दीर्घमायुस्तदा प्रादाच्छुनःशेपाय वासवः ॥ २६ ॥
*tataḥ prītaḥ sahasrākṣo rahasyastutitoṣitaḥ /
dīrghamāyustadā prādāchchunaḥśepāya vāsavaḥ ॥ 26 ॥*

Thereupon, gratified with the excellent eulogy, the Indra of thousand rays conferred upon Śunaḥśepa long life.

स च राजा नरश्रेष्ठ यज्ञस्य च समाप्तवान् ।
फलं बहुगुणं राम सहस्राक्षप्रसादजम् ॥ २७ ॥
*sa cha rājā naraśreṣṭha yajñasya cha samāptavān /
phalaṁ bahugunaṁ rāma sahasrākṣaprasādajam ॥ 27*

And, O foremost of men, that king also, having completed the yajña, obtained the manifold fruit thereof through the grace of the thousand-rayed Indra, O Rāma.

विश्वामित्रोऽपि धर्मात्मा भूयस्तेपे महातपाः ।
पुष्करेषु नरश्रेष्ठ दशवर्षशतानि च ॥ २८ ॥
*viśvāmitro'pi dharmātmā bhūyastepe mahātapaḥ /
puṣkareṣu naraśreṣṭha daśavarṣaśatāni cha ॥ 28 ॥*

O best of men, the Viśvāmitra follower of dharma and of mighty asceticism again carried on austerities at Puṣkara for another ten hundred years.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे पञ्चपञ्चाशत्सर्गः । ।

Thus ends the fiftyfifth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first ever epic composed by sage Vālmiki

SARGA 56: LEGEND OF ŚUNAḤŚEPA CONTINUED

On Viśvāmitra's performing severe austerities, Brahmā confers on him the title of 'Ṛṣi' and 'Maharṣi', whereas Viśvāmitra's ambition is to acquire the title of 'Brahmarṣi'.

पूर्णे वर्षसहस्रे तु व्रतस्नातं महामुनिम् ।

अभ्यगच्छन् सुराः सर्वे तपःफलचिकीर्षवः ॥ १ ॥

pūrṇe varṣasahasre tu vrataśnātam mahāmuniṃ ।

abhyagachchhan surāḥ sarve tapaḥphalachikīrṣavaḥ ॥ 1 ॥

When the thousand years had been completed, and the mighty ascetic had accomplished his vrata [saṅkalpa], the Suras, desirous of conferring upon him the fruit of his penance, appeared before him.

अब्रवीत् सुमहातेजा ब्रह्मा सुरुचिरं वचः ।

ऋषिस्त्वमसि भद्रं ते स्वार्चितैः कर्मभिः शुभैः ॥ २ ॥

abravīt sumahātejā brahmā suruchiraṃ vachaḥ ।

ṛṣistvamasī bhadraṃ te svārchitaiḥ karmabhiḥ śubhaiḥ ॥ 2 ॥

The exceedingly effulgent Brahmā addressed him in soothing words, 'You are henceforth a 'Ṛṣi', good to you, and (this eminence) you have attained through your own laudable efforts.'

तमेवमुक्त्वा देवेशस्त्रिदिवं पुनरभ्यगात् ।

उत्तरं पर्वतं राम विश्वामित्रो जगाम ह ॥ ३ ॥

tamevamuktvā deveśastridivam punarabhyagāt ।

uttaram parvataṃ rāma viśvāmitro jagāma ha ॥ 3 ॥

Having spoken thus to him, the lord of Devas returned to Tridiva [some other celestial region]. Viśvāmitra reached the northern mountains.

स कृत्वा नैष्ठिकीं बुद्धिं जेतुकामो महायशाः ॥ ४ ॥

कौशिकीतीरमासाद्य तपस्तेपे दुरासदम् ।

sa kṛtvā naiṣṭhikīṃ buddhiṃ jetukāmo mahāyasaḥ ॥4 ॥

kauśikītiramāsādya tapastepe durāsadam ।

And practising the Brahmacharya mode of life with the

intention of subduing lust, that highly famous one engaged in arduous austerities on the banks of the Kauśikī [Kosi River].

Note: The Kauśikī River, also known as the Kosi River, is a trans-boundary river that originates in the Himalayas and flows through Nepal, Tibet, and India.

तस्य वर्षसहस्राणि घोरं तप उपासतः ॥ ५ ॥

उत्तरे पर्वते राम देवतानामभूद् भयम् ।

tasya varṣasahasrāṇi ghoram tapa upāsataḥ ॥ 5 ॥

uttare parvate rāma devatānāmabhūd bhayam ।

As he was thus engaged in profound austerities on the northern mountain, for a thousand years, O Rāma, Devas residing in the Himalayan region became surprised.

आमन्त्रयन् समागम्य सर्वे सर्षिगणाः सुराः ॥ ६ ॥

महर्षिशब्दं लभतां साध्वयं कुशिकात्मजः ।

āmantrayan samāgamy sarve sarṣigaṇāḥ surāḥ ॥ 6 ॥

maharṣīśabdāṁ labhatām sādhvayaṁ kuśikātmajāḥ ।

Then consulting each other, the Devas and the Ṛṣis appeared before (Brahmā), saying, Let Kuśika's son obtain the title of a 'Maharṣi'.

देवतानां वचः श्रुत्वा सर्वलोकपितामहः ॥ ७ ॥

अब्रवीन्मधुरं वाक्यं विश्वामित्रं तपोधनम् ।

महर्षे स्वागतं वत्स तपसोग्रेण तोषितः ॥ ८ ॥

devatānām vachaḥ śrutvā sarvalokapitāmahaḥ ॥7 ॥

abravīnmadhuraṁ vākyaṁ viśvāmitraṁ tapodhanam ।

maharṣe svāgataṁ vatsa tapasogreṇa toṣitaḥ ॥8 ॥

Hearing the words of the Devas, the Grand sire of all addressed the ascetic Viśvāmitra, in these sweet words, 'O mighty saint, welcome. I am satisfied with your fierce austerities.

महत्त्वमृषिमुख्यत्वं ददामि तव कौशिक ।

ब्रह्मणस्तु वचः श्रुत्वा विश्वामित्रस्तपोधनः ॥ ९ ॥

प्राञ्जलिः प्रणतो भूत्वा प्रत्युवाच पितामहम् ।

ब्रह्मर्षिशब्दमतुलं स्वार्चितैः कर्मभिः शुभैः ॥ १० ॥

यदि मे भगवन्नाह ततोऽहं विजितेन्द्रियः ।

mahattvamṛṣimukhyatvaṁ dadāmi tava kauśika ।

brahmaṇastu vachaḥ śrutvā viśvāmitrastapodhanaḥ ॥ 9 ॥

prāñjaliḥ praṇato bhūtvā pratyuvācha pitāmaham ।

brahmarṣiśabdamatulaṁ svārchitaiḥ karmabhiḥ śubhaiḥ ॥10

yadi me bhagavannāha tato 'haṁ vijitendriyaḥ ।

O Kauśika, I confer upon you the title of Leading Mahārṣi' or 'Chief Mahārṣi'. 'Hearing Brahmā, the ascetic Viśvāmitra bowing down thus answered the Grandsire with folded hands, the incomparable title of 'Brahmarṣi' is to be won by me by performing sterling works. And since you have not addressed me by that title, it appears that I have not yet succeeded in subduing my senses.

तमुवाच ततो ब्रह्मा न तावत् त्वं जितेन्द्रियः ॥ ११ ॥

यतस्व मुनिशार्दूल इत्युक्त्वा त्रिदिवं गतः ।

tamuvācha tato brahmā na tāvat tvaṁ jitendriyaḥ ॥11 ॥

yatasva muniśārdūla ityuktvā tridivam gataḥ ।

Thereupon Brahmā said to him, 'you have not restrained your senses yet, O tiger among ascetics. Saying this, Brahmā went to his celestial place.

विप्रस्थितेषु देवेषु विश्वामित्रो महामुनिः ॥ १२ ॥

ऊर्ध्वबाहुर्निरालम्बो वायुभक्षस्तपश्चरन् ।

viprasthiteṣu deveṣu viśvāmitro mahāmuniḥ ॥ 12 ॥

ūrdhvbāhurnirālambo vāyubhakṣastapaścharan ।

And when the Devas had gone, the mighty ascetic, Viśvāmitra, with upraised arms, and without any support, and subsisting on air, began to perform penances.

घर्मे पञ्चतपा भूत्वा वर्षास्वाकाशसंश्रयः ॥ १३ ॥

शिशिरे सलिलेशायी रात्र्यहानि तपोधनः ।

एवं वर्षसहस्रं हि तपो घोरमुपागमत् ॥ १४ ॥

gharme pañchatapā bhūtvā varṣāsvākāśasaṁśrayaḥ ॥ 13 ॥

śiśire salileśāyī rātrayahāni tapodhanaḥ ।

evam varṣasahasraṁ hi tapo ghoramupāgamat ॥14 ॥

In summer, the ascetic carried his rigid austerities in five fires and in rains under the open sky, and in winter, day and night, stood submerged in water. Thus passed by a thousand years of terrible penances.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे षट्त्रिंशस्सर्गः ।।

Thus ends the fifty-sixth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 57: LEGEND OF VIŚVĀMITRA CONCLUDED

Viśvāmitra becomes Brahmarṣi after prolonged austerity that made all the worlds startle. All Devas request Brahmā to accord the supreme Brahmarṣi-ship on Viśvāmitra as he is cleansed of all mortal impurities and Brahmā confers that highest order on him. Thus Sage Śatānanda concludes his narration about the legend of Viśvāmitra.

अथ हैमवतीं राम दिशं त्यक्त्वा महामुनिः ।

पूर्वा दिशमनुप्राप्य तपस्तेपे सुदारुणम् ॥ १ ॥

atha haimavatīm rāma diśaṁ tyaktvā mahāmuniḥ ।

pūrvāṁ diśamanuprāpya tapastepe sudāruṇam ॥1 ॥

Forsaking the northern direction, the mighty Muni, O Rāma, betaking himself to the Eastern quarter, became engaged in rigid austerities.

मौनं वर्षसहस्रस्य कृत्वा व्रतमनुत्तमम् ।

चकाराप्रतिमं राम तपः परमदुष्करम् ॥ २ ॥

maunaṁ varṣasahasrasya kṛtvā vratamanuttamam ।

chakārāpratimaṁ rāma tapaḥ paramaduṣkaram ॥2 ॥

Observing the immense vow of silence for a thousand years, he, O Rāma began to perform the most signal and arduous austerities.

पूर्णे वर्षसहस्रे तु काष्ठभूतं महामुनिम् ।

विघ्नैर्बहुभिराधूतं क्रोधो नान्तरमाविशत् ॥ ३ ॥

*pūrṇe varṣasahasre tu kāṣṭhabhūtaṁ mahāmuniṁ /
vighnairbahubhirādihūtaṁ krodho nāntaramāviśat ॥3॥*

When the thousand years had been complete, the great ascetic beccame like the piece of wood. Inspite of many impediments, he was unshaken, anger could not make a place in his mind.

स कृत्वा निश्चयं राम तप आतष्ठिताव्ययम् ।
तस्य वर्षसहस्रस्य वर्ते पूर्णे महाव्रतः ॥ ४ ॥
भोक्तुमारब्धवानन्नं तस्मिन् काले रघूत्तम ।
इन्द्रो द्विजातिर्भूत्वा तं सिद्धमन्नमयाचत ॥ ५ ॥

*sa kṛtvā niśchayaṁ rāma tapa ātaṣṭhitāvyayam /
tasya varṣasahasrasya varte pūrṇe mahāvratāḥ ॥ 4 ॥
bhoktumārabdhavānannaṁ tasmin kāle raghūttama /
indro dvijātirbhūtvā taṁ siddhamannamayāchata ॥5॥*

Firmly determined, he practises uninterrupted austerities, O Rāma. O foremost of the Raghus, he started taking food when his vow of a thousand years was over. At this moment, O best of the Raghus, Indra assuming the guise of a dvija [student], begged for the cooked food.

Note: Dvija literally means ‘twice born’. A person attains first birth from mother’s womb and second birth from the womb of Āchārya. So, dvija means ‘student’ or ‘Brahmachārī’.

तस्मै दत्त्वा तदा सिद्धं सर्वं विप्राय निश्चितः ।
निःशेषितेऽन्ने भगवानभुक्तवैव महातपाः ॥ ६ ॥

*tasmai dattvā tadā siddham sarvaṁ viprāya niśchitaḥ /
niḥśeṣite'anne bhagavānabhuktaiva mahātapāḥ ॥6॥*

Thereupon, he gave away the cooked food to the Vipra [Veda Chanting person], and when the Vipra had thus finished the food, that reverend one of mighty austerities went without foot.

न किञ्चिदवदद् विप्रं मौनव्रतमुपास्थितः ।
तथैवासीत् पुनर्मौनमनुच्छासं चकार ह ॥ ७ ॥

na kiñchidavadad vipraṁ maunavratamupāsthitaḥ /

tathaivāsīt punarmaunamanuchchhvāsaṁ chakāra ha ||7 ||

He did not utter a single word to the Vipra. He then again resumed his silence, keeping his breath suspended.

अथ वर्षसहस्रं च नोच्छ्वसन् मुनिपुङ्गवः ।

तस्यानुच्छ्वसमानस्य मूर्ध्नि धूमो व्यजायत ॥ ८ ॥

atha varṣasahasraṁ cha nochchhvasan munipuṅgavaḥ ।

tasyānuchchhvasamānasya mūrdhni dhūmo vyajāyata ||8 ||

Thereafter, the distinguished ascetic did not breathe for a period of one thousand years. As he restrained his breath, vapours began to issue out of his head.

त्रैलोक्यं येन सम्भ्रान्तमादीपितमिवाभवत् ।

ततो देवर्षिगन्धर्वाः पन्नगोरगराक्षसाः ॥ ९ ॥

मोहितास्तपसा तस्य तेजसा मन्दरश्मयः ।

कश्मलोपहताः सर्वे पितामहमथाब्रुवन् ॥ १० ॥

trailokyam yena sambhrāntam-ādīpitamivābhavat ।

tato devarṣigandharvāḥ pannagoragarākṣasāḥ ||9 ||

mohitāstapasā tasya tejasā mandarāśmayāḥ ।

kāśmalopahatāḥ sarve pitāmahamathābruvan ||10 ||

At this, the three worlds got frightened. It appeared as if they were on fire. Thereafter, bewildered on account of the energy of his asceticism, and their brightness dimmed, afflicted with anguish, the Devarṣis, the Gandharvas, the Pannagas, the Urugas and the Rākṣasas addressed the Pitāmaha [Grand sire Brahmā].

बहुभिः कारणैर्देव विश्वामित्रो महामुनिः ।

लोभितः क्रोधितश्चैव तपसा चाभिवर्धते ॥ ११ ॥

bahubhiḥ kāraṇairdeva viśvāmitro mahāmuniḥ ।

lobhitaḥ krodhitaśchaiva tapasā chābhivardhate ||11 ||

O divine one, various were the means by which we endeavoured to lure the mighty Muni Viśvāmitra with covetousness and lust; but for all that his austerities continued to grow.

नह्यस्य वृजिनं किञ्चिद् दृश्यते सूक्ष्ममप्युत ।
 न दीयते यदि त्वस्य मनसा यदभीप्सितम् ॥ १२ ॥
 विनाशयति त्रैलोक्यं तपसा सचराचरम् ।
 व्याकुलाश्च दिशः सर्वा न च किञ्चित् प्रकाशते ॥ १३ ॥
nahyasya vṛjinam kiñchid dṛśyate sūkṣhamapyuta /
na dīyate yadi tvasya manasā yadabhīpsitam ॥12 ॥
vināśayati trailokyam tapasā sacharācharam /
vyākulāścha diśaḥ sarvā na cha kiñchit prakāśate ॥13 ॥

Nor do we perceive in him ever so little of anger or lust. If you do not confer upon him what he desires to have, he will annihilate the three worlds with all that is moveable and immoveable in them. There will be bewilderment everywhere and nothing will be visible.

सागराः क्षुभिताः सर्वे विशीर्यन्ते च पर्वताः ।
 प्रकम्पते च वसुधा वायुर्वातीह संकुल ॥ १४ ॥
sāgarāḥ kṣubhitāḥ sarve viśīryante cha parvatāḥ /
prakampate cha vasudhā vāyurvātīha saṅkula ॥14 ॥

The oceans are vexed, and the mountains are blasted. The earth trembles, and the winds keep fiercely blowing.

ब्रह्मन् न प्रतिजानीमो नास्तिको जायते जनः ।
 सम्मूढमिव त्रैलोक्यं सम्प्रक्षुभितमानसम् ॥ १५ ॥
brahman na pratijānīmo nāstiko jāyate janah /
sammūḍhamiva trailokyam samprakṣubhitamānasam ॥ 15 ॥

O Brahmā, we do not know how to remedy this. People have ceased to believe in God. People in three worlds are agitated and confused in mind.

भास्करो निष्प्रभाश्चैव महर्षेस्तस्य तेजसा ।
 बुद्धिं न कुरुते यावन्नाशे देव महामुनिः ॥ १६ ॥
 तावत् प्रसाद्यो भगवन्नग्निरूपो महाद्युतिः ।
bhāskaro niṣprabhaśchaiva maharṣestasya tejasā /
buddhim na kurute yāvannāśe deva mahāmuniḥ ॥ 16 ॥
tāvat prasādyo bhagavannagnirūpo mahādyutiḥ /

By virtue of that mighty saint's energy, the sun itself has

been deprived of his splendour. O Deva, great saint Viśvāmitra, the embodiment of fire, is to be pleased before that great-resplendent and most reverential sage makes up his mind for total destruction of all worlds.

कालाग्निना यथा पूर्वं त्रैलोक्यं दह्यतेऽखिलम् ॥ १७ ॥

देवराज्यं चिकीर्षेत दीयतामस्य यन्मनः ।

kālāgninā yathā pūrvam trailokyam dahyate'khilam ॥17॥
devarājyaṁ chikīrṣeta dīyatāmasya yanmanaḥ ।

Before the three worlds are burnt down by the fire raging at the universal dissolution, his desire may be granted even if he wants the dominion of the kingdom of Devas.

ततः सुरगणाः सर्वे पितामहपुरोगमाः ॥ १८ ॥

विश्वामित्रं महात्मानं वाक्यं मधुरमब्रुवन् ।

tataḥ suragaṇāḥ sarve pitāmahapurogamāḥ ॥ 18 ॥
viśvāmitraṁ mahātmānaṁ vākyaṁ madhuramabruvan ।

Then the Devas with Pitāmaha [Grand sire] at their head, addressed the great-souled Viśvāmitra in sweet-words:

ब्रह्मर्षे स्वागतं तेऽस्तु तपसा स्म सुतोषिताः ॥ १९ ॥

ब्राह्मण्यं तपसोग्रेण प्राप्तवानसि कौशिक ।

brahmarṣe svāgataṁ te'stu tapasā sma sutoṣitāḥ ॥ 19 ॥
brāhmaṇyaṁ tapasogreṇa prāptavānasi kauśika ।

'Welcome, O Brahmarṣi! Well pleased have we been with your penances. O son of Kuśika, in consideration of fiery asceticism, you have obtained Brahma-hood [Brahma-realisation].'

दीर्घमायुश्च ते ब्रह्मन् ददामि समरुद्रणः ॥ २० ॥

स्वस्ति प्राप्नुहि भद्रं ते गच्छ सौम्य यथासुखम् ।

पितामहवचः श्रुत्वा सर्वेषां त्रिदिवौकसाम् ॥ २१ ॥

कृत्वा प्रणामं मुदितो व्याजहार महामुनिः ।

dīrghamāyuscha te brahman dadāmi samarudgaṇaḥ ॥ 20 ॥
svasti prāpnuhi bhadraṁ te gachchha saumya yathāsukham ।
pitāmahavachaḥ śrutvā sarveṣāṁ tridivaukasām ॥ 21 ॥

kṛtvā praṇāmaṁ mudito vyājahāra mahāmuniḥ ।

O Brahma-realised one, I, alongwith the Maruts grant you long life. Hail to you! May you be blessed. Now you may go, O gentle one, happily. Mighty ascetic Viśvāmitra was delighted to hear the words of the Grandsire and the Devas residing in various celestial regions. Bowing to all of them he thus spoke-

ब्राह्मण्यं यदि मे प्राप्तं दीर्घमायुस्तथैव च ॥ २२ ॥

ॐकारोऽथ वषट्कारो देवाश्च वरयन्तु माम् ।

क्षत्रवेदविदां श्रेष्ठो ब्रह्मवेदविदामपि ॥ २३ ॥

ब्रह्मपुत्रो वसिष्ठो मामेवं वदतु देवताः ।

यद्ययं परमः कामः कृतो यान्तु सुरर्षभाः ॥ २४ ॥

brāhmaṇyam yadi me prāptaṁ dīrghamāyustathaiva cha22

ōṁkāro'tha vaṣaṭkāro devāścha varayantu mām ।

kṣatravedavidāṁ śreṣṭho brahmavedavidāmapi ॥ 23 ॥

brahmaputro vasiṣṭho māmevam vadata devatāḥ ।

yadyayam paramaḥ kāmaḥ kṛto yāntu surarṣabhāḥ ॥ 24 ॥

If Brahma-hood and long life have been obtained by me, let Omkāra and Vaṣaṭkāra and the Devas crown me; let Devas, foremost of those versed in Kṣtra-Veda as well as of those cognizant of the Brahmaveda, even Brahma's son, Vasiṣṭha, recognise me as 'Brahmaṛṣi'. Having granted this major desire of mine, you can take leave.

ततः प्रसादिते देवैर्वसिष्ठो जपतां वरः ।

सख्यं चकार ब्रह्मर्षिरेवमस्त्विति चाब्रवीत् ॥ २५ ॥

tataḥ prasādite devairvasiṣṭho japatām varah ।

sakhyam chakāra brahmaṛṣirevamastvīti chābravīt ॥ 25 ॥

Then pleased by the Devas, that best of those who chant Vedic mantrass, the Brahmaṛṣi Vasiṣṭha, made friends (with Viśvāmitra) saying, 'So be it'.

ब्रह्मर्षिस्त्वं न संदेहः सर्वं सम्पद्यते तव ।

इत्युक्त्वा देवताश्चापि सर्वा जग्मुर्यथागतम् ॥ २६ ॥

brahmaṛṣistvam na saṁdehaḥ sarvaṁ sampadyate tava ।

ityuktvā devatāśchāpi sarvā jagmuryathāgatam ॥ 26 ॥

'You are a Brahmarṣi. There is no doubt about it, and every thing will accrue to you in accordance with the sublimity of this title. Having said this, Devas went to their respective regions.

विश्वामित्रोऽपि धर्मात्मा लब्ध्वा ब्राह्मण्यमुत्तमम् ।

पूजयामास ब्रह्मर्षिं वसिष्ठं जपतां वरम् ॥२७॥

*viśvāmitro'pi dharmātmā labdhvā brāhmaṇyamuttamam ।
pūjayāmāsa brahmarṣim vasiṣṭhaṁ japatām varam ॥27॥*

That righteous Viśvāmitra also, having attained excellent Brahma-hood, paid his homage to Brahmarṣi Vasiṣṭha, the best among meditators.

कृतकामो महीं सर्वा चचार तपसि स्थितः ।

एवं त्वनेन ब्राह्मण्यं प्राप्तं राम महात्मना ॥ २८ ॥

*kṛtakāmo mahīm sarvām chachāra tapasi sthitaḥ ।
evaṁ tvanena brāhmaṇyam prāptam rāma mahātmanā ॥28॥*

Having attained his objective, began to range the entire earth, staying in asceticism. In this wise, O Rāma, was Brāhmaṇya [Brahma-hood] actually obtained by the high-souled one.

एष राम मुनिश्रेष्ठ एष विग्रहवांस्तपः ।

एष धर्मः परो नित्यं वीर्यस्यैष परायणम् ॥ २९ ॥

*eṣa rāma munīśreṣṭha eṣa vīgrahavāṁstapaḥ ।
eṣa dharmah paro nityam vīryasyaiṣa parāyaṇam ॥ 29 ॥*

O Rāma, he is the foremost of ascetics, an embodiment of asceticism and supreme dharma. He is (parāyaṇam) ultimate repository of ascetic energy.

एवमुक्त्वा महातेजा विरराम द्विजोत्तमः ।

शतानन्दवचः श्रुत्वा रामलक्ष्मणसंनिधौ ॥ ३० ॥

जनकः प्राञ्जलिर्वाक्यमुवाच कुशिकात्मजम् ।

*evamuktva mahātejā virarāma dvijottamaḥ ।
śatānandavachaḥ śrutvā rāmalakṣamaṇasannidhau ॥ 30 ॥
janakaḥ prāñjalirvākyaṁuvācha kuśikātmajam ।*

Having said this, that best of dvijas paused. Hearing Śatānanda's narration delivered in the presence of Rāma and Lakṣmaṇa, Janaka with folded hands addressed the son of Kuśika.

धन्योऽस्म्यनुगृहीतोऽस्मि यस्य मे मुनिपुङ्गव ॥ ३१ ॥

यज्ञं काकुत्स्थसहितः प्राप्तवानसि कौशिक ।

पावितोऽहं त्वया ब्रह्मन् दर्शनेन महामुने ॥ ३२ ॥

dhanyo'smyanugr̥hīto'smi yasya me munipuṅgava ॥ 31 ॥

yajñam kākutsthasahitaḥ prāptavānasi kauśika ।

pāvito'ham tvayā brahman darśanena mahāmune ॥ 32 ॥

Blessed and beholden am I, that you, O Kauśika, accompanied with Kākutstha, hast arrived at my yajña, O best of ascetics. Sanctified am I, O Brahma-realised sage, at your glance.

गुणा बहुविधाः प्राप्तास्तव संदर्शनान्मया ।

विस्तरेण च वै ब्रह्मन् कीर्त्यमानं महत्तपः ॥ ३३ ॥

श्रुतं मया महातेजो रामेण च महात्मना ।

सदस्यैः प्राप्य च सदः श्रुतास्ते बहवो गुणाः ॥ ३४ ॥

guṇā bahuvīdhāḥ prāptāstava saṁdarśanānmayā ।

vistareṇa cha vai brahman kīrtyamānam mahattapaḥ ॥ 33 ॥

śrutam mayā mahātejo rāmeṇa cha mahātmanā ।

sadasyaiḥ prāpya cha sadaḥ śrutāste bahavo guṇāḥ ॥ 34 ॥

I have derived immense benefit from your visit. O Brhamarṣi, your mighty austerities have been related in detail which were heard by me, great-souled Rāma and the assembled courtiers have heard of your various merits.

अप्रमेयं तपस्तुभ्यमप्रमेयं च ते बलम् ।

अप्रमेया गुणाश्चैव नित्यं ते कुशिकात्मज ॥ ३५ ॥

aprameyam tapastubhyamaprameyam cha te balam ।

aprameyā guṇāśchaiva nityam te kuśikātmaja ॥ 35 ॥

Immeasurable is your asceticism; and immeasurable your power; and immeasurable your qualities, O Kuśika's son.

तृप्तिराश्चर्यभूतानां कथानां नास्ति मे विभो ।

कर्मकालो मुनिश्रेष्ठ लम्बते रविमण्डलम् ॥ ३६ ॥

*tr̥ptirāścharyabhūtānām kathānām nāsti me vibho /
karmakālo munīśreṣṭha lambate ravimaṇḍalam ॥ 36 ॥*

I am never, O lord, tired of listening to narration of your marvellous deed. Now, O foremost of ascetics, the sun has set and hour for performing evening sandhyā has arrived.

श्वः प्रभाते महातेजो द्रष्टुमर्हसि मां पुनः ।

स्वागतं जपतां श्रेष्ठ मामनुज्ञातुमर्हसि ॥ ३७ ॥

*śvaḥ prabhāte mahātejo draṣṭumarhasi mām punaḥ /
svāgataṁ japatām śreṣṭha māmānujñātumarhasi ॥ 37 ॥*

Tomorrow morning, O highly effulgent one, you will see me again. Welcome, best of meditators. Now allow me to take leave.

एवमुक्तो मुनिवरः प्रशस्य पुरुषर्षभम् ।

विससर्जाशु जनकं प्रीतं प्रीतमनास्तदा ॥ ३८ ॥

*evamukto munivaraḥ praśasya puruṣarṣabham /
visasarjāśu janakaṁ prītaṁ prītamanāstadā ॥ 38 ॥*

Thus addressed by king, that best of ascetics, extolling that powerful one [Janaka], well pleased, allowed him [Janaka] to leave.

एवमुक्त्वा मुनिश्रेष्ठं वैदेहो मिथिलाधिपः ।

प्रदक्षिणां चकाराशु सोपाध्यायः सबान्धवः ॥ ३९ ॥

*evamuktvā munīśreṣṭhaṁ vaideho mithilādhipaḥ /
pradakṣiṇām chakārāśu sopādhyāyaḥ sabāndhavaḥ ॥ 39 ॥*

Thus addressed, Mithila's king, Vaideha, in company with his priests and friends, circumambulated that foremost of ascetics without delay.

विश्वामित्रोऽपि धर्मात्मा सहरामः सलक्ष्मणः ।

स्ववासमभिचक्राम पूज्यमानो महात्मभिः ॥ ४० ॥

*viśvāmitro'pi dharmātmā saharāmaḥ salakṣmaṇaḥ /
svavāsamabhichakrāma pūjyamāno mahātmabhiḥ ॥40 ॥*

The righteous Viśvāmitra also together with Rāma and Lakṣmaṇa, having been honoured by the high-souled ones, retired to his accommodation.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे सप्तपञ्चाशत्सर्गः ।।

Thus ends the fifty-seventh sarga of Bālakāṇḍa of the Rāmāyaṇa, the first ever epic composed by sage Vālmīki.

SARGA 58: SHIVA'S MISSILE-LAUNCHER

The history of Śiva's missile launcher is narrated as Viśvāmitra asks Janaka to show that launcher to Rāma and Lakṣmaṇa, as they have come this far to have a glimpse of that great bow. Janaka, while narrating its history, makes an offer, saying that his daughter Sītā will be given in marriage if only Rāma can make it ready for launch.

ततः प्रभाते विमले कृतकर्मा नराधिपः ।

विश्वामित्रं महात्मानमाजुहाव सराघवम् ॥ १ ॥

तमर्चयित्वा धर्मात्मा शास्त्रदृष्टेन कर्मणा ।

राघवौ च महात्मानौ तदा वाक्यमुवाच ह ॥ २ ॥

tataḥ prabhāte vimale kṛtakarmā narādhipaḥ ।

viśvāmitraṁ mahātmānamājuhāva sarāghavam ॥ 1 ॥

tamarchayitvā dharmātmā śāstradṛṣṭena karmaṇā ।

rāghavau cha mahātmānau tadā vākyamuvācha ha ॥ 2 ॥

The next morning, which happened to be bright, the lord of men, having performed his routine duties, welcomed Viśvāmitra and Rāghava. Having, in accordance with the Śāstra, paid homage to the former as well as the two high-souled Rāghavas, that virtuous one said,

भगवन् स्वागतं तेऽस्तु किं करोमि तवानघ ।

भवानाज्ञापयतु मामाज्ञाप्यो भवता ह्यहम् ॥३॥

bhagavan svāgataṁ te'stu kiṁ karomi tavānagha ।

bhavānājñāpayatu māmājñāpyo bhavatā hyaham ॥3॥

Hail, O reverend, sir! What shall I do to you, O void of pāpa karmas? You command me; indeed, I deserve to be commanded

by you.

एवमुक्तः स धर्मात्मा जनकेन महात्मना ।

प्रत्युवाच मुनिश्रेष्ठो वाक्यं वाक्यविशारदः ॥ ४ ॥

evamuktaḥ sa dharmātmā janakena mahātmanā ।

pratyuvācha munisreṣṭho vākyaṁ vākyaviśāradaḥ ॥ 4 ॥

Thus addressed by the great-souled Janaka, endowed with a righteous soul, that formost one among ascetics, well versed in speech, answered,

पुत्रौ दशरथस्येमौ क्षत्रियौ लोकविश्रुतौ ।

द्रष्टुकामौ धनुःश्रेष्ठं यदेतत्त्वयि तिष्ठति ॥ ५ ॥

putrau daśarathasyemau kṣatriyau lokaviśrutau ।

draṣṭukāmau dhanuḥśreṣṭhaṁ yadetattvayi tiṣṭhati ॥5 ॥

“These sons of Daśarathawho are Kṣatriyas by merit, profession and nature, famed among men, are eager to behold that best of launchers under your custody.

एतद् दर्शय भद्रं ते कृतकामौ नृपात्मजौ ।

दर्शनादस्य धनुषो यथेष्टं प्रतियास्यतः ॥ ६ ॥

etad darśaya bhadraṁ te kṛtakāmau nṛpātmajau ।

darśanādasya dhanuṣo yatheṣṭhaṁ pratiyāsyataḥ ॥ 6 ॥

“Show it to them. Having a glimpse of that launcher, the king's sons will go back.”

एवमुक्तस्तु जनकः प्रत्युवाच महामुनिम् ।

श्रूयतामस्य धनुषो यदर्थमिह तिष्ठति ॥ ७ ॥

evamuktastu janakaḥ pratyuvācha mahāmunim ।

śrūyatāmasya dhanuṣo yadarthamiha tiṣṭhati ॥ 7 ॥

Thus addressed, Janaka replied to the great sage, "Listen, why does the launcher lie here?"

देवरात इति ख्यातो निमः षष्ठो महीपतिः ।

न्यासोऽयं तस्य भगवन् हस्ते दत्तो महात्मनः ॥ ८ ॥

devarāta iti khyāto nimeḥ ṣaṣṭho mahīpatiḥ ।

nyāso'yaṁ tasya bhagavan haste datto mahātmanaḥ ॥ 8 ॥

There was a king known by the name of Devarāta. He born in the sixth generation of Nimi. O Bhagvan, this launcher was given to the hands of that great souled Devarāt as a trust.

दक्षयज्ञवधे पूर्वं धनुरायम्य वीर्यवान् ।
 रुद्रस्तु त्रिदशान् रोषात्सलीलमिदमब्रवीत् ॥९॥
 यस्माद् भागार्थिनो भागं नाकल्पयत मे सुराः ।
 वराङ्गानि महार्हणि धनुषा शातयामि वः ॥ १० ॥

*dakṣayajñavadhe pūrvam dhanurāyamy vīryavān ।
 rudrastu tridaśān roṣātsalīlamidamabravīt ॥9॥
 yasmād bhāgārthino bhāgaṁ nākalpayata me surāḥ ।
 varāṅgāni mahārhaṇi dhanuṣā śātayāmi vaḥ ॥ 10 ॥*

Formerly with the view of destroying Dakṣa's yajña, the velourous (Śiva), having this launcher in ready mode spoke to the Devas in ire, 'Since, you celestial beings, denied me participating in this yajña, which I wanted to participate. I will sever your heads with my missiles.'

ततो विमनसः सर्वे देवा वै मुनिपुङ्गव ।
 प्रसादयन्त देवेशं तेषां प्रीतोऽभवद् भवः ॥ ११ ॥
 tato vīmanasaḥ sarve devā vai munipuṅgava ।
 prasādayanta deveśam teṣām prīto 'bhavad bhavaḥ ॥11॥

Thereat, O best among ascetics, with agitated minds, the Devas propitiated that lord of the Devas [Śiva], and Bhava [Śiva] was pleased with them.

प्रीतियुक्तस्तु सर्वेषां ददौ तेषां महात्मनाम् ।
 तदेतद् देवदेवस्य धनूरत्नं महात्मनः ॥ १२ ॥
 न्यासभूतं तदा न्यस्तमस्माकं पूर्वजे विभौ ।
 prītiyuktastu sarveṣāṁ dadau teṣām mahātmanām ।
 tadetad devadevasya dhanūratnaṁ mahātmanaḥ ॥ 12 ॥
 nyāsabhūtaṁ tadā nyastamasmākaṁ pūrvaje vibhau ।

Well-pleased with them, Śiva gave this launcher to those high-souled ones. This jewel of a launchers belongs to the high souled Lord of Devas [Śiva], which was ultimately deposited as a trust to our ancestor.

अथ मे कृषतः क्षेत्रं लाङ्गुलादुत्थिता ततः ॥ १३ ॥

क्षेत्रं शोधयता लब्धा नाम्ना सीतेति विश्रुता ।

भूतलादुत्थितां सा तु व्यवर्धत ममात्मजा ॥ १४ ॥

atha me kṛṣataḥ kṣetraṁ lāṅgulādutthitā tataḥ ॥ 13 ॥

kṣetraṁ śodhayatā labdhā nāmnā sīteti viśrutā ।

bhūtalādutthitāṁ sā tu vyavardhata mamātmajā ॥14 ॥

As I was ploughing the agricultural field, I came across arose a baby girl [escaped by someone secretly in darkness], as I found her while tilting the field from the furrow, she has been named Sītā [furrow] and brought up by me as my daughter.

भूतलादुत्थितां तां तु वर्धमानां ममात्मजाम् ।

वीर्यशुल्केति मे कन्या स्थापितेयमयोनिजा ॥ १५ ॥

वरयामासुरागत्य राजानो मुनिपुङ्गव ।

वीर्यशुल्केति भगवन् न ददामि सुतामहम् ॥ १६ ॥

ततः सर्वे नृपतयः समेत्य मुनिपुङ्गव ।

मिथिलामप्युपागम्य वीर्यं जिज्ञासवस्तदा ॥ १७ ॥

bhūtalādutthitāṁ tāṁ tu vardhamānāṁ mamātmajāṁ

vīryaśulketi me kanyā sthāpiteyamayonijā ॥15 ॥

varayāmāsurāgatya rājāno munipuṅgava ।

teṣāṁ varayatāṁ kanyāṁ sarveṣāṁ prthivīkṣitāṁ ॥16 ॥

vīryaśulketi bhagavan na dadāmi sutāmaham ।

tataḥ sarve nṛpatayaḥ sametya munipuṅgava ॥17 ॥

mithilāmapyupāgamya vīryaṁ jijñāsavastadā ।

She, the child I unearthed and raised as my own, was to be wed to a man of proven prowess in marriage. This was my solemn vow. Many kings journeyed to this place, each seeking to claim my daughter. Yet, I withheld her, declaring that she was destined for a man of unparalleled prowess. This decree drew a multitude of kings to Mithilā, each eager to prove their worth.

तेषां जिज्ञासमानानां शैवं धनुरूपाहतम् ॥ १८ ॥

न शेकुर्ग्रहणे तस्य धनुषस्तोलनेऽपि वा ।

teṣāṁ jijñāsamānānāṁ śaivam dhanurūpāhṛtam ॥18 ॥

na śekurgrahaṇe tasya dhanuṣastolane'pi vā ।

On their being curious about their prowess, the launcher of Śiva was showed to them; but they could neither hold nor wield it.

तेषां वीर्यवतां वीर्यमल्पं ज्ञात्वा महामुने ॥ १९ ॥

प्रत्याख्याता नृपतयस्तन्निबोध तपोधन ।

ततः परमकोपेन राजानो मुनिपुङ्गव ॥ २० ॥

अरुन्धन् मिथिलां सर्वे वीर्यसंदेहमागताः ।

आत्मानमवधूतं मे विज्ञाय नृपपुङ्गवाः ॥ २१ ॥

रोषेण महताविष्टाः पीडयन् मिथिलां पुरीम् ।

teṣāṃ vīryavatāṃ vīryamalpaṃ jñātvā mahāmune ॥ 19 ॥

pratyākhyātā nṛpatayastannibodha tapodhana ।

tataḥ paramakopena rājāno munipuṅgava ॥ 20 ॥

arundhan mithilāṃ sarve vīryasaṁdehamāgatāḥ ।

ātmānamavadhūtaṃ me vijñāya nṛpapuṅgavāḥ ॥ 21 ॥

roṣeṇa mahatāviṣṭāḥ pīḍayan mithilāṃ purīm ।

O great Muni, finding those powerful kings to be but endowed with small prowess, I rejected them. Hear what then happened, O you of ascetic wealth. Then, O best of anchorites, in high ire, the kings, doubtful of their prowess, laid siege to Mithilā. Those potent princes, inflamed with anger and considering themselves humiliated by me, began to harass the city of Mithilā.

ततः संवत्सरे पूर्णे क्षयं यातानि सर्वशः ॥ २२ ॥

साधनानि मुनिश्रेष्ठ ततोऽहं भृशदुःखितः ।

tataḥ saṁvatsare pūrṇe kṣayaṃ yātāni sarvaśaḥ ॥ 22 ॥

sāadhanāni munīśreṣṭha tato'haṃ bhṛśaduḥkhitaḥ ।

O Best among ascetics, when a year had been completed, all resources of living were entirely exhausted, and at this, I was exceedingly aggrieved.

ततो देवगणान् सर्वास्तपसाहं प्रसादयम् ॥ २३ ॥

ददुश्च परमप्रीताश्चतुरङ्गबलं सुराः ।

tato devagaṇān sarvānistapasāham prasādayam ॥ 23 ॥

daduścha paramapritāśchaturaṅgabalaṃ surāḥ ।

Then I sought to please the Devas by my austerities; and well-pleased Devas granted me a Chaturaṅga army [four divisions of army—armed vehicles, elephants, horses and infantry].

ततो भग्ना नृपतयो हन्यमाना दिशो ययुः ॥२४॥

अवीर्या वीर्यसंदिग्धाः सामात्याः पापकारिणः ।

tato bhagnā nṛpatayo hanyamānā diśo yayuḥ ॥24॥

avīryā vīryasāṁdigdhāḥ sāmātyāḥ pāpakāriṇaḥ ।

Those kings, facing drubbing and defeat, went helter skelter and beat a hasty retreat, together with their ministers, bereft of vigour, and confidence in their strength.

तदेतन्मुनिशार्दूल धनुः परमभास्वरम् ॥ २५ ॥

रामलक्ष्मणयोश्चापि दर्शयिष्यामि सुव्रत ।

tadetanmuniśārdūla dhanuḥ paramabhāsvaram ॥ 25 ॥

rāmalakṣmaṇayośchāpi darśayiṣyāmi suvrata ।

O Tiger among ascetics, faithful to vows, this highly effulgent launcher will I show to Rāma and Lakṣmaṇa.

यद्यस्य धनुषो रामः कुर्यादारोपणं मुने ।

सुतामयोनिजां सीतां दद्यां दाशरथेरहम् ॥ २६ ॥

yadyasya dhanuṣo rāmaḥ kuryādāropanaṁ mune ।

sutāmayonijāṁ sītāṁ dadyāṁ dāśaratheraham ॥26॥

If Rāma succeeds in lifting it, I [Daśaratha] will give my fostered daughter Sītā to him.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे अष्टपञ्चाशत्सर्गः । ।

Thus ends the fifty-eighth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first ever epic composed by sage Vālmīki.

SARGA 59: RĀMA FIRES ŚIVA'S LAUNCHER

Rāma lifts Śiva's launcher which got blasted when he wanted to fire it. Janaka is perplexed, while others swooned at the blast, and Janaka proposes Sītā to Rāma. On the approval of Viśvāmitra to that proposal, Janaka sends his ministers to

Ayodhyā communicating all news and to bring Daśaratha to Mithilā.

जनकस्य वचः श्रुत्वा विश्वामित्रो महामुनिः ।

धनुर्दर्शय रामाय इति होवाच पार्थिवम् ॥ १ ॥

janakasya vachaḥ śrutvā viśvāmitro mahāmuniḥ ।

dhanurdarśaya rāmāya iti hovācha pārthivam ॥1 ॥

Hearing Janaka's words, the great sage Viśvāmitra said to the king, 'Show the launcher to Rāma'.

ततः स राजा जनकः सचिवान् व्यादिदेश ह ।

धनुरानीयतां दिव्यं गन्धमाल्यानुलेपितम् ॥ २ ॥

tataḥ sa rājā janakaḥ sachivān vyādideśa ha ।

dhanurānīyatām divyaṁ gandhamālyānulepitam ॥ 2 ॥

Thereupon the king Janaka commanded his ministers, saying, 'Bring the wonderful launcher furnished with unguents and garlands'.

जनकेन समादिष्टाः सचिवाः प्राविशन् पुरम् ।

तद्धनुः पुरतः कृत्वा निर्जग्मुरमितौजसः ॥ ३ ॥

janakena samādiṣṭāḥ sachivāḥ prāviśan puram ।

taddhanuḥ purataḥ kṛtvā nirjagmuramitaujaśaḥ ॥ 3 ॥

Commanded by Janaka, the ministers entered the city; and placing the launcher in their front, those, endowed with immeasurable energy, came out.

नृणां शतानि पञ्चाशद् व्यायतानां महात्मनाम् ।

मञ्जूषामष्टचक्रां तां समूहस्ते कथंचन ॥ ४ ॥

nṛṇāṁ śatāni pañchāśad vyāyatānām mahātmanām ।

mañjūṣāmaṣṭachakrām tāṁ samūhaste katham̐chana ॥4 ॥

Having placed it on an eight-wheeled vehicle drawn with difficulty by 5000 persons of well-developed frames.

तामादाय सुमञ्जूषामायसीं यत्र तद्धनुः ।

सुरोपमं ते जनकमूचुर्नृपतिमन्त्रिणः ॥ ५ ॥

tāmādāya sumañjūṣāmāyasīm yatra taddhanuḥ ।

suropamaṁ te janakamūchurnṛpatimantriṇaḥ ॥5॥

And having brought that launcher in an iron casket mounted on a vehicle, the royal ministers spoke to Janaka, resembling a Deva [celestial being].

इदं धनुर्वरं राजन् पूजितं सर्वराजभिः ।
मिथिलाधिप राजेन्द्र दर्शनीयं यदीच्छसि ॥ ६ ॥

*idaṁ dhanurvaraṁ rājan pūjitaṁ sarvarājabhiḥ ।
mithilādhipa rājendra darśanīyaṁ yadīchchasi ॥6॥*

Here is the best of the launchers, O king, worshipped by all sovereigns. O foremost of kings, lord of Mithilā, if it pleases you, we may show it to Rāma.

तेषां नृपो वचः श्रुत्वा कृताञ्जलिरभाषत ।
विश्वामित्रं महात्मानं ताबुभौ रामलक्ष्मणौ ॥ ७ ॥

*teṣāṁ nṛpo vachaḥ śrutvā kṛtāñjalirabhāṣata ।
viśvāmitraṁ mahātmānaṁ tābubhau rāmalakṣmaṇau ॥ 7 ॥*

Hearing them, the king with folded palms said to the high-souled Viśvāmitra as well as Rāma and Lakṣmaṇa,

इदं धनुर्वरं ब्रह्मज्ञनकैरभिपूजितम् ।
राजभिश्च महावीर्यैरशक्तैः पूरितं तदा ॥ ८ ॥

*idaṁ dhanurvaraṁ brahmañjanakairabhipūjitaṁ ।
rājabhiścha mahāvīryairasaktaiḥ pūritaṁ tadā ॥8॥*

This best of launchers, O Brahma-realised one, has always been respected by the Janakas; as also by mighty kings incapable (*puritaṁ*) feeding it with missiles.

नैतत् सुरगणाः सर्वे सासुरा न च राक्षसाः ।
गन्धर्वयक्षप्रवराः सकिन्नरमहोरगाः ॥ ९ ॥
क्व गतिर्मानुषाणां च धनुषोऽस्य प्रपूरणे ।
आरोपणे समायोगे वेपने तोलने तथा ॥ १० ॥

*naitat suragaṇāḥ sarve sāsurā na cha rākṣasāḥ ।
gandharvayakṣaprarāḥ sakinnaramahoragāḥ ॥9॥
kva gatirmānuṣāṇāṁ cha dhanuṣo'sya prapūraṇe ।*

āropane samāyoge vepane tolane tathā ॥10 ॥

Neither the Devas, nor the Asuras, nor the Rākṣasas, nor the Gandharvas, nor the Yakṣas, nor the Kinnaras, nor the mighty Urugas have succeeded in loading missiles in it, mount it on the vehicle, fixing the target, operating or wielding it, how then can an ordinary soldier do it.

तदेतद् धनुषां श्रेष्ठमानीतं मुनिपुङ्गव ।
दर्शयैतन्महाभाग अनयो राजपुत्रयोः ॥ ११ ॥

*tadetad dhanuṣāṁ śreṣṭhamānītaṁ munipuṅgava ।
darśayaitanmahābhāga anayo rājaputrayoḥ ॥ 11 ॥*

This foremost of launchers has been brought here, and O, chief of ascetics, exalted one, showed it to the king's sons.

विश्वामित्रः सरामस्तु श्रुत्वा जनकभाषितम् ।
वत्स राम धनुः पश्य इति राघवमब्रवीत् ॥ १२ ॥

*viśvāmित्रaḥ sarāmastu śrutvā janakabhāṣitam ।
vatsa rāma dhanuḥ paśya iti rāghavamabravīt ॥ 12 ॥*

Hearing Janaka's words, Viśvāmित्रa said to Rāghava, O Rāma, my child, behold the launcher.

महर्षेर्वचनाद् रामो यत्र तिष्ठति तद्धनुः ।
मञ्जूषां तामपावृत्य दृष्ट्वा धनुरथाब्रवीत् ॥ १३ ॥

*maharṣervachanād rāmo yatra tiṣṭhati taddhanuḥ ।
mañjūṣāṁ tāmapāvṛtya dṛṣṭvā dhanurathābravīt ॥ 13 ॥*

At the words of the Maharṣi, Rāma, opening the casket, have a glimpse at the launcher and said:

इदं धनुर्वरं दिव्यं संस्पृशामीह पाणिना ।
यत्नवांश्च भविष्यामि तोलने पूरणेऽपि वा ॥ १४ ॥

*idaṁ dhanurvarāṁ divyaṁ saṁspṛśāmiha pāṇinā ।
yatnavāṁścha bhaviṣyāmi tolane pūraṇe'pi vā ॥ 14 ॥*

Shall I touch this divine launcher with my hand, and shall I also strive to wield and load missiles in it?

बाढमित्यब्रवीद् राजा मुनिश्च समभाषत ।

लीलया स धनुर्मध्ये जग्राह वचनान्मुनेः ॥ १५ ॥
 पश्यतां नृसहस्राणां बहूनां रघुनन्दनः ।
 आरोपयत् स धर्मात्मा सलीलमिव तद्धनुः ॥ १६ ॥
 आरोपयित्वा धर्मात्मा पूरयामास तद्धनुः ।
 तद् बभञ्ज धनुर्मध्ये नरश्रेष्ठो महायशाः ॥ १७ ॥
 तस्य शब्दो महानासीन्निर्घातसमनिःस्वनः ।
 भूमिकम्पश्च सुमहान् पर्वतस्येव दीर्यतः ॥ १८ ॥
 निपेतुश्च नराः सर्वे तेन शब्देन मोहिताः ।
 वर्जयित्वा मुनिवरं राजानं तौ च राघवौ ॥ १९ ॥

*bāḍamityabravīd rājā muniścha samabhāṣata ।
 līlayā sa dhanurmadhye jagrāha vachanānmuneḥ ॥ 15 ॥
 paśyatām nṛsahasrāṇām bahūnām raghunandanāḥ ।
 āropayat sa dharmātmā salīlamiva taddhanuḥ ॥ 16 ॥
 āropayitvā dharmātmā pūrayāmāsa taddhanuḥ ।
 tad babhañja dhanurmadhye naraśreṣṭho mahāyaśāḥ ॥ 17 ॥
 tasya śabda mahānāsīnnirghātasamaniḥsvanaḥ ।
 bhūmikampaścha sumahān parvatasyeva dīryataḥ ॥ 18 ॥
 nipetuścha narāḥ sarve tena śabdena mohitāḥ ।
 varjayitvā munivaram rājānam tau cha rāghavau ॥ 19 ॥*

Then, both the king and the ascetic gave a green signal. At the words of the sage, in the presence of several thousands of men, the son of Raghu, (*salīlam*) with exceeding ease, mounted the launcher on its vehicle, loaded it, and that foremost of men enjoying high fame when about to fire the launcher, it got blasted. It generated a mighty sound like the bursting of a thunder-clap causing terrible tremors of the earth and splitting of mountains. Overwhelmed by the noise, all fell down and fainted except the best of ascetics [Viśvāmitra], the king and the two Rāghavas.

प्रत्याश्रस्ते जने तस्मिन् राजा विगतसाध्वसः ।
 उवाच प्राञ्जलिर्वाक्यं वाक्यज्ञो मुनिपुङ्गवम् ॥ २० ॥

*pratyāśvaste jane tasmin rājā vigatasādhvasaḥ ।
 uvācha prāñjalirvākyaṁ vākyaज्ञो munipuṅgavam ॥20 ॥*

When the people recovered and comforted, the king [Janaka] conversant with speech, without apprehension, with

folded hands, addressed that best of ascetics:

भगवन् दृष्टवीर्यो मे रामो दशरथात्मजः ।

अत्यद्भुतमचिन्त्यं च अतर्कितमिदं मया ॥ २१ ॥

bhagavan dṛṣṭavīryo me rāmo daśarathātmajaḥ ।

atyadbhutamachintyaṁ cha atarkitamidaṁ mayā ॥ 21 ॥

O reverend one, I have beheld the prowess of Daśaratha's son. This is a marvellous and inconceivable feat I had ever thought of.

जनकानां कुले कीर्तिमाहरिष्यति मे सुता ।

सीता भर्तारमासाद्य रामं दशरथात्मजम् ॥ २२ ॥

janakānām kule kīrtimāhariṣyati me sūtā ।

sītā bhartāramāsādya rāmaṁ daśarathātmajam ॥ 22 ॥

My Daughter, Sītā, being united with Daśaratha's son, Rāma, as her husband, will bring glory to Janaka's dynasty.

मम सत्या प्रतिज्ञा सा वीर्यशुल्केति कौशिक ।

सीता प्राणैर्बहुमता देया रामाय मे सुता ॥ २३ ॥

mama satyā pratijñā sā vīryaśulketi kauśika ।

sītā prāṇairbahumatā deyā rāmāya me sūtā ॥ 23 ॥

My promise that Sītā will be wedded to a person with proven prowess, has come true, O son of Kuśika. Sītā is dearer to me than life. I will give her in marriage to Rāma.

भवतोऽनुमते ब्रह्मज्शीघ्रं गच्छन्तु मन्त्रिणः ।

मम कौशिक भद्रं ते अयोध्यां त्वरिता रथैः ॥ २४ ॥

राजानं प्रश्रितैर्वाक्यैरानयन्तु पुरं मम ।

प्रदानं वीर्यशुल्कायाः कथयन्तु च सर्वशः ॥ २५ ॥

bhavato'numate brahmañśīghraṁ gachchhantu mantriṇaḥ ।

mama kauśika bhadraṁ te ayodhyāṁ tvaritā rathaiḥ ॥ 24 ॥

rājānaṁ praśritairvākyaairānayanantu puram mama ।

pradānaṁ vīryaśulkāyāḥ kathayantu cha sarvaśaḥ ॥ 25 ॥

O Brahma-realised sage [Brahmaṛṣi], by your permission let my ministers speedily, O Kauśika, move to Ayodhyā in vehicles; and with (*praśritaiḥ*) humble request bring the king to my

capital. Let them communicate to him all about the matrimony of Sītā with Rāma, in consequence of his proven prowess.

मुनिगुप्तौ च काकुत्स्थौ कथयन्तु नृपाय वै ।

प्रीतियुक्तं तु राजानमानयन्तु सुशीघ्रगाः ॥ २६ ॥

muniguptau cha kākutsthau kathayantu nṛpāya vai ।

prītiyuktaṁ tu rājānamānayantu suśīghragāḥ ॥ 26 ॥

Let them report the king about the welfare of the Kākutsthas [Rāma and Lakṣmaṇa] protected by the ascetic [Viśvāmitra]; and let them, speedily bring the delighted king.

कौशिकस्तु तथेत्याह राजा चाभाष्य मन्त्रिणः ।

अयोध्यां प्रेषयामास धर्मात्मा कृतशासनान् ।

यथावृत्तं समाख्यातुमानेतुं च नृपं तथा ॥ २७ ॥

kauśīkastu tathetyāha rājā chābhāṣya mantriṇaḥ ।

ayodhyāṁ preṣayāmāsa dharmātmā kṛtaśāsanān ।

yathāvṛttaṁ samākhyātum ānetuṁ cha nṛpaṁ tathā ॥27 ॥

Thereupon, Kuśika's son said, 'So be it', and the righteous king summoned his ministers and despatched them to Ayodhyā (*kṛta-śāsanān*) with his letter to communicate all news to the king and bring him to Mithilā.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे एकोनषष्टितमस्सर्गः ।।

Thus ends the fifty-ninth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first ever epic composed by sage Vālmiki.

SARGA 60: JANAKA SENDS ENVOY TO AYODHYĀ

Janaka's envoy arrives at Ayodhyā and submits its message to Daśaratha. Listening to the news that his son Rāma not only lifted Śiva's launcher but blasted it as well, Daśaratha is overjoyed and refers the matter of Sītā's marriage to Rāma to his ministers and teachers. All of the ministers and sages unanimously agree to that proposal, and they are set to travel to Mithilā the next day.

जनकेन समादिष्टा दूतास्ते क्लान्तवाहनाः ।

त्रिरात्रमुषिता मार्गे तेऽयोध्यां प्राविशन्पुरीम् ॥१॥

janakena samādiṣṭā dūtāste klāntavāhanāḥ ।
trirātramuṣitā mārge te'yodhyāṁ prāviśanpurīm ॥1॥

Thus commissioned by Janaka, the envoys, having spent three nights on the way, entered the city of Ayodhyā with their conveyances needing rest.

ते राजवचनाद् गत्वा राजवेश्म प्रवेशिताः ।
ददृशुर्देवसंकाशं वृद्धं दशरथं नृपम् ॥२॥
te rājavachanād gatvā rājaveśma praveśitāḥ ।
dadṛśurdevasaṁkāśaṁ vṛddhaṁ daśarathaṁ nṛpam ॥2॥

In accordance with the royal commission entering the king's palace, they saw the aged king Daśaratha, resembling a celestial being.

बद्धाञ्जलिपुटाः सर्वे दूता विगतसाध्वसाः ।
राजानं प्रश्रितं वाक्यमब्रुवन् मधुराक्षरम् ॥३॥
मैथिलो जनको राजा साग्निहोत्रपुरस्कृतः ।
मुहुर्मुहुर्मधुरया स्नेहसंरक्तया गिरा ॥४॥
कुशलं चाव्ययं चैव सोपाध्यायपुरोहितम् ।
जनकस्त्वं महाराज पृच्छते सपुरःसरम् ॥५॥
baddhāñjalipuṭāḥ sarve dūtā vigatasādhvasāḥ ।
rājānaṁ praśritaṁ vākyaṁ abruvan madhurākṣaram ॥3॥
maithilo janako rājā sāgnihotraturaskṛtaḥ ।
muhurmuhurmadhurayā snehasamraktayā girā ॥4॥
kuśalaṁ chāvvyayaṁ chaiva sopādhyāyapurohitam ।
janakastvaṁ mahārāja prachchate sapuraḥsaram ॥5॥

Free from apprehension, the envoys, with folded hands, addressed the king in sweetly humble accents, saying, O mighty king, Mithilā's lord, King Janaka, in company with his priests, reverentially and repeatedly enquires about your health and complete welfare along with your priests and servants.

पृष्ट्वा कुशलमव्यग्रं वैदेहो मिथिलाधिपः ।
कौशिकानुमते वाक्यं भवन्तमिदमब्रवीत् ॥६॥
prṣṭvā kuśalamavyagraṁ vaideho mithilādhipaḥ ।
kauśikānumate vākyaṁ bhavantamidamabravīt ॥6॥

Having enquired after your complete welfare, Mithilā's Lord, Vaideha, by permission of Kauśika, sends you this messages:

पूर्वं प्रतिज्ञा विदिता वीर्यशुल्का ममात्मजा ।

राजानश्च कृतामर्षा निर्वीर्या विमुखीकृताः ॥७॥

pūrvaṁ pratijñā viditā vīryaśulkā mamātmaajā ।

rājānaścha kṛtāmarṣā nirvīryā vimukhīkṛtāḥ ॥7॥

You know the vow I had made formerly, to give my daughter to him that would prove his prowess. The kings, in consequence of their having been proved powerless, became indignant and went back.

सेयं मम सुता राजन् विश्वामित्रपुरस्कृतैः ।

यदृच्छयागतै राजन् निर्जिता तव पुत्रकैः ॥ ८ ॥

तच्च रत्नं धनुर्दिव्यं मध्ये भग्नं महात्मना ।

रामेण हि महाबाहो महत्यां जनसंसदि ॥९॥

seyam mama sutā rājan viśvāmitrapuraskṛtaiḥ ।

yadṛchchayāgatai rājan nirjitā tava putrakaiḥ ॥ 8 ॥

tachcha ratnaṁ dhanurdivyaṁ madhye bhagnaṁ

mahātmanā ।

rāmeṇa hi mahābāho mahatyāṁ janasaṁsadi ॥9॥

This daughter of mine, O King, has been won by your son, who arrived casually led by Viśvāmitra. O Long armed king, that divine jewelled launcher blasted at middle amidst of large assembly by the high souled Rāma.

अस्मै देया मया सीता वीर्यशुल्का महात्मने ।

प्रतिज्ञां तर्तुमिच्छामि तदनुज्ञातुमर्हसि ॥ १० ॥

asmai deyā mayā sītā vīryaśulkā mahātmane ।

pratijñāṁ tartumichchāmi tadanujñātumarhasi ॥ 10 ॥

I must give Sītā to him as a bride-price for the prowess of this eminent Rāma. I request your consent to fulfil my vow.

सोपाध्यायो महाराज पुरोहितपुरस्कृतः ।

शीघ्रमागच्छ भद्रं ते द्रष्टुमर्हसि राघवौ ॥११॥

*sopādhyāyo mahārāja purohitapuraskṛtaḥ ।
śīghramāgachchha bhadraṁ te draṣṭumarhasi rāghavau ॥11 ॥*

Please, come quickly, great king, headed by your priests, to see two Rāghavas.

*प्रतिज्ञां मम राजेन्द्र निर्वर्तयितुमर्हसि ।
पुत्रयोरुभयोरेव प्रीतिं त्वमुपलप्स्यसे ॥ १२ ॥
pratijñāṁ mama rājendra nirvartayitumarhasi ।
putrayorubhayoreva prītiṁ tvamupalapsyase ॥ 12 ॥*

I will not only be delivered from this vow, but you will also attain the joy to see your two sons.

*एवं विदेहाधिपतिर्मधुरं वाक्यमब्रवीत् ।
विश्वामित्राभ्यनुज्ञातः शतानन्दमते स्थितः ॥ १३ ॥
evaṁ videhādhīpatiṁmadhuraṁ vākyaṁabravīt ।
viśvāmitrābhyanujñātaḥ śatānandamate sthitaḥ ॥ 13 ॥*

Thus spoke sweetly the lord of Videha approved by by Viśvāmitra and staying by the opinions of Śatānanda.

*दूतवाक्यं तु तच्छ्रुत्वा राजा परमहर्षितः ।
वसिष्ठं वामदेवं च मन्त्रिणश्चैवमब्रवीत् ॥ १४ ॥
dūtavākyaṁ tu tachchhruṭvā rājā paramaharṣitaḥ ।
vasiṣṭhaṁ vāmadevaṁ cha mantriṇaśchaivamabravīt ॥ 14 ॥*

Hearing the words of the envoys, the king exceedingly rejoiced, addressed Vasiṣṭha, Vāmadeva and his ministers saying:

*गुप्तः कुशिकपुत्रेण कौसल्यानन्दवर्धनः ।
लक्ष्मणेन सह भ्रात्रा विदेहेषु वसत्यसौ ॥ १५ ॥
guptaḥ kuśikaputreṇa kausalyānandavardhanaḥ ।
lakṣmaṇena saha bhrātrā videheṣu vasatyasau ॥ 15 ॥*

“Protected by Kuśika's son, that enhancer of Kausālya's joy stays in Videha with his brother, Lakṣmaṇa.”

*दृष्टवीर्यस्तु काकुत्स्थो जनकेन महात्मना ।
सम्प्रदानं सुतायास्तु राघवे कर्तुमिच्छति ॥ १६ ॥*

*dr̥ṣṭavīryastu kākutstho janakena mahātmanā /
sampradānaṁ sutāyāstu rāghave kartumichchati ॥16 ॥*

“The great souled Janaka has witnessed the prowess of Kākutstha; and he wishes to give his daughter to Rāghava.”

यदि वो रोचते वृत्तं जनकस्य महात्मनः ।
पुरीं गच्छामहे शीघ्रं मा भूत् कालस्य पर्ययः ॥ १७ ॥
*yadi vo rochate vṛttaṁ janakasya mahātmanah /
purīm gachchhāmahe śīghraṁ mā bhūt kālasya paryayaḥ ॥17*

“If this news from Janaka pleases you, then let us go quickly to his capital. Let there be no delay.”

मन्त्रिणो बाढमित्याहुः सह सर्वैर्महर्षिभिः ।
सुप्रीतश्चाब्रवीद् राजा श्वो यात्रेति च मन्त्रिणः ॥ १८ ॥
*mantriṇo bāḍhamityāhuḥ saha sarvairmaharṣibhiḥ /
suprītaśchābravīd rājā śvo yātreti cha mantriṇaḥ ॥ 18 ॥*

The ministers and the Maharṣis replied, “Excellent!” At this the king was highly delighted and said to them, “Our journey will commence tomorrow.”

मन्त्रिणस्तु नरेन्द्रस्य रात्रिं परमसत्कृताः ।
ऊषुः प्रमुदिताः सर्वे गुणैः सर्वैः समन्विताः ॥ १९ ॥
*mantriṇastu narendrasya rātriṁ paramasatkṛtāḥ /
ūṣuḥ pramuditāḥ sarve guṇaiḥ sarvaiḥ samanvitāḥ ॥19 ॥*

Excellently ministered the ministers of king (Janaka), endowed with all merits, spent that night in joy.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे षष्टितमः सर्गः ।।

Thus ends the sixtieth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first ever epic composed by sage Vālmīki.

SARGA 61: DAŚARATHA’S ARRIVAL IN MITHILĀ

Daśaratha arrives at Mithilā and Janaka receives him reverentially, as he belongs to a crowning dynasty, called Ikṣvāku-s. Then, after the usual exchange of royal pleasantries and protocol, all of them stay in Mithilā comfortably

ततो रात्र्यां व्यतीतायां सोपाध्यायः सबान्धवः ।

राजा दशरथो हृष्टः सुमन्त्रमिदमब्रवीत् ॥ १ ॥

*tato rātrayām vyatītāyām sopādhyāyaḥ sabāndhavaḥ ।
rājā daśaratho hṛṣṭaḥ sumantramidamabravit ॥1 ॥*

Then, when the night had passed, King Daśaratha, in the presence of his priests and relatives, well-pleased, spoke to Sumantra:

अद्य सर्वे धनाध्यक्षा धनमादाय पुष्कलम् ।

व्रजन्त्वग्रे सुविहिता नानारत्नसमन्विताः ॥ २ ॥

*adya sarve dhanādhyakṣā dhanamādāya puṣkalam ।
vrajantvagre suvihitā nānāratnasamanvitāḥ ॥ 2 ॥*

“Today let the officers in charge of the treasury, taking plenty of wealth, and various gems, go ahead of us under proper escort.”

चतुरङ्गबलं चापि शीघ्रं निर्यातु सर्वशः ।

ममाज्ञासमकालं च यानं युग्ममनुत्तमम् ॥ ३ ॥

*chaturaṅgabalaṁ chāpi śīghraṁ niryātu sarvaśaḥ ।
mamājñāsamakālaṁ cha yānaṁ yugmamanuttamam ॥ 3 ॥*

“And let the four divisions of army proceed speedily with and elegant vehicles with combined coaches the moment I give command.”

वसिष्ठो वामदेवश्च जाबालिरथ कश्यपः ।

मार्कण्डेयस्तु दीर्घायुर्ऋषिः कात्यायनस्तथा ॥ ४ ॥

एते द्विजाः प्रयान्त्वग्रे स्यन्दनं योजयस्व मे ।

यथा कालात्ययो न स्याद् दूता हि त्वरयन्ति माम् ॥ ५ ॥

*vasiṣṭho vāmadevaścha jābāliratha kaśyapaḥ ।
mārkaṇḍeyastu dīrghāyurṛṣiḥ kātyāyanastathā ॥4 ॥ ।
ete dvijāḥ prayāntvagre syandanam yojayasva me ।
yathā kālātyayo na syād dūtā hi tvarayanti mām ॥ 5 ॥*

“Have the dvijas — Vasiṣṭha, Vamadeva, Jābāli, Kaśyapa, Mārkaṇḍeya endowed with long life and the Ṛṣi Katyāyana go on ahead. Then have my vehicle ready, so that no time is lost, as the envoys are urging me make haste.”

वचनाच्च नरेन्द्रस्य सेना च चतुरङ्गिणी ।

राजानमृषिभिः सार्धं ब्रजन्तं पृष्ठतोऽन्वयात् ॥ ६ ॥

vachanāchcha narendrasya senā cha chaturaṅgiṇī ।

rājānamṛṣibhiḥ sārddham vrajantaṁ prṣṭhato'nvayāt ॥ 6 ॥

At these words of the king, the four-divisions of army followed the king travelling in the company of the Ṛṣis.

गत्वा चतुरहं मार्गं विदेहानभ्युपेयिवान् ।

राजा च जनकः श्रीमाञ्श्रुत्वा पूजामकल्पयत् ॥ ७ ॥

ततो राजानमासाद्य वृद्धं दशरथं नृपम् ।

मुदितो जनको राजा प्रहर्षं परमं ययौ ॥ ८ ॥

gatvā chaturaham mārgaṁ videhānabhyupeyivān ।

rājā cha janakaḥ śrīmāñśrutvā pūjāmakalpayat ॥ 7 ॥

tato rājānamāsādya vṛddham daśaratham nṛpam ।

mudito janako rājā prahaṛṣaṁ paramaṁ yayau ॥8 ॥

After spending four days on the way, they arrived at Videha. Hearing of Daśaratha's arrival, his majesty king Janaka prepared a grand welcome. He experienced great delight having met the aged king Daśaratha.

उवाच च नरश्रेष्ठो नरश्रेष्ठं मुदाऽन्वितः ।

स्वागतं ते महाराज दिष्ट्या प्राप्तोऽसि राघव ॥ ९ ॥

uvācha cha naraśreṣṭho naraśreṣṭham mudānvitam ।

svāgataṁ te mahārāja diṣṭyā prāpto'si rāghava ॥ 9 ॥

Best of men Janaka filled with joy, spoke these words, to another best of men, “Welcome, great king.” “It is my good fortune that you have come, O descendant of Raghu.”

पुत्रयोरुभयोः प्रीतिं लप्स्यसे वीर्यनिर्जिताम् ।

दिष्ट्या प्राप्तो महातेजा वसिष्ठो भगवानृषिः ॥ १० ॥

सह सर्वैर्द्विजश्रेष्ठैर्देवैरिव शतक्रतुः ।

putrayorubhayoḥ prītiṁ lapsyase vīryanirjitām ।

diṣṭyā prāpto mahātejā vasiṣṭho bhagavānṛṣiḥ ॥ 10 ॥

saha sarvairdvijaśreṣṭhairdevairiva śatakratuḥ ।

You will experience great joy earned by your two sons by their prowess. It is also my good fortune that the highly

resplendent and reverend sage Vasiṣṭha, accompanied by the foremost of dvijas [educated people], like Indra by Devas has also come.

दिष्ट्या मे निर्जिता विघ्ना दिष्ट्या मे पूजितं कुलम् ॥ ११ ॥

राघवैः सह सम्बन्धाद् वीर्यश्रेष्ठर्महाबलैः ।

diṣṭyā me nirjitā vighnā diṣṭyā me pūjitam kulam ॥ 11 ॥
rāghavaiḥ saha sambandhād vīryaśreṣṭharmahābalaiḥ ।

By luck, I have overcome the obstacle; by luck, my family has attained renown, in consequence of relation with the exceedingly powerful Rāghavas, distinguished by valour.

श्वः प्रभाते नरेन्द्र त्वं संवर्तयितुमर्हसि ॥ १२ ॥

यज्ञस्यान्ते नरश्रेष्ठ विवाहमृषिसत्तमैः ।

śvaḥ prabhāte narendra tvaṁ samvartayitumarhasi ॥ 12 ॥
yajñasyānte naraśreṣṭha vivāhamṛṣisattamaiḥ ।

O king, the foremost of men, tomorrow at dawn after the completion of the yajña, you should perform the marriage with approval by the sages.

तस्य तद् वचनं श्रुत्वा ऋषिमध्ये नराधिपः ॥ १३ ॥

वाक्यं वाक्यविदां श्रेष्ठः प्रत्युवाच महीपतिम् ।

tasya tad vachanam śrutvā ṛṣimadhye narādhipaḥ ॥ 13 ॥
vākyaṁ vākyaavidāṁ śreṣṭhaḥ pratyuvācha mahīpatim ।

Hearing his speech amid the sages, the Lord of men [Daśaratha], foremost among eloquent, replied to the Lord of the earth [Janaka]:

प्रतिग्रहो दातृवशः श्रुतमेतन्मया पुरा ॥ १४ ॥

यथा वक्ष्यसि धर्मज्ञ तत् करिष्यामहे वयम् ।

pratigraho dātṛvaśaḥ śrutametānmayā purā ॥ 14 ॥
yathā vakṣyasi dharmajña tat kariṣyāmahe vayam ।

“Long ago I heard that a gift rests with the giver. Whatever you say, O cognizant with dharma, we will follow.”

तद् धर्मिष्ठं यशस्यं च वचनं सत्यवादिनः ॥ १५ ॥
श्रुत्वा विदेहाधिपतिः परं विस्मयमागतः ।

tad dharmiṣṭhaṁ yaśasyaṁ cha vachanaṁ satyavādinaḥ ॥15॥
śrutvā videhādhipatiḥ paraṁ vismayamāgataḥ ।

Hearing these words, agreeable to the principles of dharma and familial glory, of the truthful king, the lord of Videha was thrilled.

ततः सर्वे मुनिगणाः परस्परसमागमे ॥ १६ ॥
हर्षेण महता युक्तास्तां रात्रिमवसन् सुखम् ।

tataḥ sarve munigaṇāḥ parasparasamāgame ॥16॥
harṣeṇa mahatā yuktāstāṁ rātrimavasan sukham ।

Then the ascetics experiencing great delight, passed the night comfortably in each other's company.

राजा च राघवौ पुत्रौ निशाम्य परिहर्षितः ॥ १७ ॥
उवास परमप्रीतो जनकेनाभिपूजितः ।

rājā cha rāghavau putrau niśāmya parihaṛṣitaḥ ॥17॥
uvāsa paramaprīto janakenābhipūjitaḥ ।

And the king, overjoyed on beholding his sons, the Rāghavas passed (the night) in exceeding delight, excellently entertained of Janaka.

जनकोऽपि महातेजाः क्रिया धर्मेण तत्त्ववित् ।
यज्ञस्य च सुताभ्यां च कृत्वा रात्रिमुवास ह ॥ १८ ॥

janako'pi mahātejāḥ kriyā dharmeṇa tattvavit ।
yajñasya cha sutābhyāṁ cha kṛtvā rātrimuvāsa ha ॥ 18 ॥

The exceedingly effulgent Janaka also, versed in rituals and dharma, having completed the yajña and performed all the preliminary rites for the nuptials of his daughters, reposed for the night.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे एकषष्टितमस्सर्गः । ।

Thus ends the sixty-first sarga of Bālakāṇḍa of the Rāmāyaṇa, the first ever epic composed by sage Vālmiki.

SARGA 62: IKṢVĀKU DYNASTY

Ikṣvāku's family line is narrated as custom demands to enquire into the bridegroom's lineage. Vasiṣṭha narrates this to Kuśadhvaja, who is also summoned to participate in the wedding celebrations and who later has to wed his two daughters to Bharata and Śatrughna. This narration of the family tree is custom in Indian marriages. Nowadays, it is limited to citing only three preceding generations instead of narrating from the first since nobody holds his family tree ready at hand.

ततः प्रभाते जनकः कृतकर्मा महर्षिभिः ।

उवाच वाक्यं वाक्यज्ञः शतानन्दं पुरोहितम् ॥ १ ॥

tataḥ prabhāte janakaḥ kṛtakarmā maharṣibhiḥ ।

uvācha vākyaṁ vākyaññaḥ śatānandaṁ purohitam ॥1 ॥

Then next morning Janaka completed yajña and other rituals in the company of the Maharṣis, and addressed the priest Śatānanda:

भ्राता मम महातेजा यवीयानतिधार्मिकः ।

कुशध्वज इति ख्यातः पुरीमध्यवसच्छुभाम् ॥ २ ॥

वार्याफलकपर्यन्तां पिबन्निक्षुमतीं नदीम् ।

सांकाश्यां पुण्यसंकाशां विमानमिव पुष्पकम् ॥ ३ ॥

bhrātā mama mahātejā yaviyānatidhārmikaḥ ।

kuśadhvaja iti khyātaḥ purīmadhyavasachchhubhām ॥2 ॥

vāryāphalakaparyantāṁ pibannikṣumatīṁ nadīm ।

sāṁkāśyāṁ puṇyasaṁkāśāṁ vimānamiva puṣpakam ॥3 ॥

“My highly glorious, mighty and eminently dhārmika [righteous] younger brother, known by the name of Kuśadhvaja, dwells in the holy city of Sāṁkāśyā, whose (vāryāphalaka-paryantām) ramparts are surrounded by pointed weapons, which is laved by the river Ikṣumatī, and which resembles the aerial vehicle, Puṣpaka.”

तमहं द्रष्टुमिच्छामि यज्ञगोप्ता स मे मतः ।

प्रीतिं सोऽपि महातेजा इमां भोक्ता मया सह ॥ ४ ॥

*tamaham draṣṭumichchhāmi yajñagoptā sa me mataḥ ।
prītiṁ so'pi mahātejā imāṁ bhoktā mayā saha ॥ 4 ॥*

“I wish to see him; he oversees my yajña. That highly energetic one will share the joy of this occasion with me.”

एवमुक्ते तु वचने शतानन्दस्य संनिधौ ।
आगताः केचिदव्यग्रा जनकस्तान् समादिशत् ॥ ५ ॥
*evamukte tu vachane śatānandasya saṁnidhau ।
āgatāḥ kechidavyagrā janakastān samādiśat ॥ 5 ॥*

This having been said to Śatānanda, some competent persons presented themselves; and Janaka commanded them (to set ot) for Sāṅkāśyā.

शासनात् तु नरेन्द्रस्य प्रययुः शीघ्रवाजिभिः ।
समानेतुं नरव्याघ्रं विष्णुमिन्द्राज्ञया यथा ॥ ६ ॥
*śāsanāt tu narendrasya prayayuḥ śīghravājibhiḥ ।
samānetuṁ naravyāghraṁ viṣṇumindrājñayā yathā ॥ 6 ॥*

As commanded by the king, they rode away swift horses, to bring Kuśadhvaṇa, the tiger among men, like [bringing] Viṣṇu at the command of Indra.

सांकाश्यां ते समागम्य ददृशुश्च कुशध्वजम् ।
न्यवेदयन् यथावृत्तं जनकस्य च चिन्तितम् ॥ ७ ॥
*sāṅkāśyāṁ te samāgamy dadṛśuścha kuśadhvajam ।
nyavedayan yathāvṛttaṁ janakasya cha chintitam ॥ 7 ॥*

Arriving at Sāṅkāśyā, they presented their credentials before Kuśadhvaṇa, and delivered to him the message of Janaka.

तद्वृत्तं नृपतिः श्रुत्वा दूतश्रेष्ठैर्महाजवैः ।
आज्ञया तु नरेन्द्रस्य आजगाम कुशध्वजः ॥ ८ ॥
*tadvṛttaṁ nṛpatiḥ śrutvā dūta śreṣṭhahairmahājavaiḥ ।
ājñayā tu narendrasya ājagāma kuśadhvajah ॥ 8 ॥*

Hearing that message conveyed by those foremost of envoys came with great speed, Kuśadhvaṇa came right away to Mithilā at the command of the king Janaka.

स ददर्श महात्मानं जनकं धर्मवत्सलम् ।
 सोऽभिवाद्य शतानन्दं जनकं चातिधार्मिकम् ॥ ९ ॥
 राजार्हं परमं दिव्यमासनं सोऽध्यरोहत ।

*sa dadarśa mahātmānaṁ janakaṁ dharmavatsalam ।
 so'bhivādya śatānandaṁ janakaṁ chātidhārmikam ॥9 ॥
 rājārhaṁ paramaṁ divyamāsanāṁ so'dhyarohata ।*

He met the high-souled Janaka lover of dharma. Having saluted Śatānanda as well as the eminently virtuous Janaka, he occupied a majestic seat worthy of a king.

उपविष्टावुभौ तौ तु भ्रातरावमितद्युती ॥ १० ॥
 प्रेषयामासतुर्वीरौ मन्त्रिश्रेष्ठं सुदामनम् ।
 गच्छ मन्त्रिपते शीघ्रमिक्ष्वाकुममितप्रभम् ॥ ११ ॥
 आत्मजैः सह दुर्धर्षमानयस्व समन्त्रिणम् ।

*upaviṣṭāvubhau tau tu bhrātarāvamitadyutī ॥10 ॥
 preṣayāmāsaturvīrau mantriśreṣṭhaṁ sudāmanam ।
 gachchha mantripate śīghramikṣavākumamitaprabham ॥11 ॥
 ātmajaiḥ saha durdharṣamānayasva samantriṇam ।*

Having been seated, both the heroic brothers of immeasurable splendour addressed that foremost of ministers, Sudāmana, “Go speedily bring the irrepressible Ikṣvāku of immeasurable splendour along with his sons and ministers.”

औपकार्यां स गत्वा तु रघूणां कुलवर्धनम् ॥ १२ ॥
 ददर्श शिरसा चैनमभिवाद्येदमब्रवीत् ।

*aupakāryāṁ sa gatvā tu raghūṇāṁ kulavardhanam ॥12 ॥
 dadarśa śirasā chainamabhivādyedamabravīt ।*

Thereupon, repairing to the (*aupakāryam*) camp of that enhancer of the race of the Raghus, he saw Daśaratha, and saluting him with bowed head, addressed him:

अयोध्याधिपते वीर वैदेहो मिथिलाधिपः ॥ १३ ॥
 स त्वां द्रष्टुं व्यवसितः सोपाध्यायपुरोहितम् ।

*ayodhyādhipate vīra vaideho mithilādhīpaḥ ॥ 13 ॥
 sa tvāṁ draṣṭuṁ vyavasitaḥ sopādhyāyapurohitam ।*

“O heroic lord of Ayodhyā, Vaideha, the lord of Mithilā, is

eager to see you along with your preceptors and priests.”

मन्त्रिश्रेष्ठवचः श्रुत्वा राजा सर्षिगणस्तथा ॥ १४ ॥

सबन्धुरगमत् तत्र जनको यत्र वर्तते ।

mantriśreṣṭhāvachāḥ śrutvā rājā sarṣigaṇastathā ॥14 ॥

sabandhuragamat tatra janako yatra vartate ।

Hearing the words of that best of ministers, the king accompanied by the Ṛṣis and his relatives, came to Janaka.

राजा च मन्त्रिसहितः सोपाध्यायः सबान्धवः ॥ १५ ॥

वाक्यं वाक्यविदां श्रेष्ठो वैदेहमिदमब्रवीत् ।

rājā cha mantrisahitaḥ sopādhyāyaḥ sabāndhavaḥ ॥ 15 ॥

vākyaṁ vākyavidāṁ śreṣṭho vaidehamidamabravīt ।

In company with his ministers, preceptors and priests, the king, foremost of those skilled in speech, spoke to Vaideha:

विदितं ते महाराज इक्ष्वाकुकुलदैवतम् ॥ १६ ॥

वक्ता सर्वेषु कृत्येषु वसिष्ठो भगवानृषिः ।

viditaṁ te mahārāja ikṣvākukuladaivatam ॥16 ॥

vaktā sarveṣu kṛtyeṣu vasiṣṭho bhagavānṛṣiḥ ।

“Great king! you know that the reverend sage Vasiṣṭha is the spiritual guide of our race; and in matters he functions as a spokesman.”

विश्वामित्राभ्यनुज्ञातः सह सर्वैर्महर्षिभिः ॥ १७ ॥

एष वक्ष्यति धर्मात्मा वसिष्ठो मे यथाक्रमम् ।

viśvāmitrābhyanujñātaḥ saha sarvairmaharṣibhiḥ ॥ 17 ॥

eṣa vakṣyati dharmātmā vasiṣṭho meṁ yathākramam ।

And permitted by Viśvāmitra and all the Maharṣis, this one of a righteous soul will relate my genealogy.

तूष्णींभूते दशरथे वसिष्ठो भगवानृषिः ॥ १८ ॥

उवाच वाक्यं वाक्यज्ञो वैदेहं सपुरोधसम् ।

tūṣṇīm̐bhūte daśarathe vasiṣṭho bhagavānṛṣiḥ ॥ 18 ॥

uvācha vākyaṁ vākyajñō vaidehaṁ sapurodhasam ।

On Daśaratha observing silence, the reverend sage Vasiṣṭha,

versed in communication, addressed Vaideha and his purohita:

अव्यक्तप्रभवो ब्रह्मा शाश्वतो नित्य अव्ययः ॥ १९ ॥

तस्मान्मरीचिः संजज्ञे मरीचेः कश्यपः सुतः ।

विवस्वान् कश्यपाज्ज्ञे मनुर्वैवस्वतः स्मृतः ॥ २० ॥

avyaktaprabhavo brahmā śāśvato nitya avyayaḥ ॥ 19 ॥

tasmānmarīciḥ sañjajñe marīcheḥ kaśyapaḥ sutaḥ ।

vivasvān kaśyapājñjñe manurvaivasvataḥ smṛtaḥ ॥ 20 ॥

The (śāśvata) long lived, (nitya) taking birth in every creation cycle, and (avyayaḥ) having imperishable [name and acts] Brahmā whose birth is unknown [because he was among those who were born first on the earth]. In Brahmā's lineage sprang Marīci; Kaśyapa was born in the lineage of Marīci. Vivasvān was born in the lineage of Kaśyapa; and Manu was born in the lineage of Vivasvat.

Note: The present time cycle is called Vaivasvata manvantara which is fourteenth in series. The present Manvantara started 122, 533, 126 years ago.

मनुः प्रजापतिः पूर्वमिक्ष्वाकुश्च मनोः सुतः ।

तमिक्ष्वाकुमयोध्यायां राजानं विद्धि पूर्वकम् ॥ २१ ॥

manuḥ prajāpatiḥ pūrvamikṣavākuścha manoḥ sutaḥ ।

tamikṣavākumayodhyāyāṁ rājānaṁ viddhi pūrvakam ॥ 21

This Manu is called Prajāpati [first originator of humanity in the present Manvantara. Ikṣvāku is born in the lineage of Manu. This Ikṣvāku should be known as the founder of kingdom of Ayodhyā.

Note: Here all names have not been quoted, but the names of only predominant personalities have been quoted.

इक्ष्वाकोस्तु सुतः श्रीमान् कुक्षिरित्येव विश्रुतः ।

कुक्षेरथात्मजः श्रीमान् विकुक्षिरुदपद्यत ॥ २२ ॥

ikṣavākostu sutaḥ śrīmān kukṣirityeva viśrutaḥ ।

kukṣerathātmajaḥ śrīmān vikukṣirudapadyata ॥ 22 ॥

In Ikṣvāku's family was born Kukṣī and Vikukṣī was born to

the family of Kukṣī.

विकुक्षेस्तु महातेजा बाणः पुत्रः प्रतापवान् ।

बाणस्य तु महातेजा अनरण्यः प्रतापवान् ॥ २३ ॥

vikukṣestu mahātejā bāṇaḥ putraḥ pratāpavān ।

bāṇasya tu mahātejā anaraṇyaḥ pratāpavān ॥ 23 ॥

Exceedingly energetic and powerful Bāṇa was born to Vikukṣī's family. Highly energetic and powerful Anaraṇya was born in Bāṇa's family.

अनरण्यात् पृथुर्जज्ञे त्रिशङ्कुस्तु पृथोरपि ।

त्रिशङ्कोरभवत् पुत्रो धुन्धुमारो महायशाः ॥ २४ ॥

anaraṇyāt pṛthurjajñe triśaṅkustu pṛthorapi ।

triśaṅkorabhavat putro dhundhumāro mahāyaśāḥ ॥ 24 ॥

In the family line of Anaraṇya sprang Pṛthu; in Prithu's family line was born Triśaṅku, and in Triśaṅku's family line was born highly famous Dhundhumāra.

धुन्धुमारात्महातेजा युवनाश्वो महारथः ।

युवनाश्वसुतश्चासीन्मन्धाता पृथिवीपतिः ॥ २५ ॥

dhundhumārān mahātejā yuvanāśvo mahārathaḥ ।

yuvanāśvasutaśchāsīnmāndhātā pṛthivīpatiḥ ॥ 25 ॥

Mahāratha was born in the family line of Dhundhumāra; Yuvanāśva sprang in the family of Dhundhumāra; and Māndhātā, lord of earth belonged to the family line of Yuvanāśva.

मान्धातुस्तु सुतः श्रीमान् सुसंधिरुदपद्यत ।

सुसंधेरपि पुत्रौ द्वौ ध्रुवसंधिः प्रसेनजित् ॥ २६ ॥

māndhātustu sutaḥ śrīmān susaṁdhirudapadyata ।

susaṁdherapi putrau dvau dhruvasaṁdhiḥ prasenajit ॥ 26 ॥

In the family line of Māndhātā was born Susandhi; Susandhi's family line had Dhruvasandhi and Prasenajit.

यशस्वी ध्रुवसंधेस्तु भरतो नाम नामतः ।

भरतात् तु महातेजा असितो नाम जायत ॥ २७ ॥

यस्यैते प्रतिराजानं उदपद्यन्त शत्रवः ।

हैहयास्तालजङ्घाश्च शूराश्च शशबिन्दवः ॥ २८ ॥

*yaśasvī dhruvasaṁdhestu bharato nāma nāmataḥ ।
bharatāt tu mahātejā asito nāma jāyata ॥27 ॥
yasyaite pratirājānaṁ udapadyanta śatravaḥ ।
haihayāstālajaṅghāścha sūrāścha śaśabindavaḥ ॥ 28 ॥*

But the family line of Dhruvasandhi had a famous king named Bharata. Bharata's family line had Asita; Asita had his enemies in the Haihayas, the Tālajaṅghas, and the Śaśabindus.

तांश्च स प्रतियुध्यन् वै युद्धे राजा प्रवासितः ।

हिमवन्तमुपागम्य भार्याभ्यां सहितस्तदा ॥ २९ ॥

*tānścha sa pratiyudhyan vai yuddhe rājā pravāsitaḥ ।
himavantamupāgamyā bhāryābhyāṁ sahitaḥ ॥ 29 ॥*

While being in war with them, he escaped to the snow clad Himālayas in company with his two queens.

असितोऽल्पबलो राजा कालधर्ममुपेयिवान् ।

द्वे चास्य भार्ये गर्भिण्यौ बभूवतुरिति श्रुतिः ॥ ३० ॥

एका गर्भविनाशार्थं सपत्न्यै सगरं ददौ ।

*asito 'lpabalo rājā kāladharmamupeyivān ।
dve chāsya bhārye garbhīṇyau babhūvaturiti śrutiḥ ॥ 30 ॥
ekā garbhavināśārthan sapatnyai sagaraṁ dadau ।*

Asita was very weak ruler who breathed his last in the Himalayas. It is given to understand that his two wives were in the family way; one with the intention of destroying the embryo of another administered poison to her.

ततः शैलवरे रम्ये बभूवाभिरतो मुनिः ॥ ३१ ॥

भार्गवश्च्यवनो नाम हिमवन्तमुपाश्रितः ।

तत्र चैका महाभागा भार्गवं देववर्चसम् ॥ ३२ ॥

ववन्दे पद्मपत्राक्षी काङ्क्षन्ती सुतमुत्तमम् ।

तमृषिं साभ्युपागम्य कालिन्दी चाभ्यवादयत् ॥ ३३ ॥

*tataḥ śailavare ramye babhūvābhirato muniḥ ॥ 31 ॥
bhārgavaśchyavano nāma himavantamupāśritaḥ ।
tatra chaikā mahābhāgā bhārgavaṁ devavarchasam ॥32 ॥
vavande padmapatrākṣī kāṅkṣanti sutamuttamam ।*

taṁṛṣiṁ sābhyupāgamyā kālindī chābhyavādayat ॥ 33 ॥

It came to pass that at this time, Bhṛgu's son, the ascetic Chyavana, was engaged in penances on the Himalayas, the foremost of mountains. One of fortunate wives called Kālindī with eyes resembling lotus-petals, saluting Bhrigu's son endowed with lustre of a sun, desiring the boon of an excellent son, went close that sage and saluted him.

स तामभ्यवदद् विप्रः पुत्रेप्सुं पुत्रजन्मनि ।
तव कुक्षौ महाभागे सुपुत्रः सुमहाबलः ॥ ३४ ॥
महावीर्यो महातेजा अचिरात् संजनिष्यति ।
गरेण सहितः श्रीमान् मा शुचः कमलेक्षणे ॥ ३५ ॥

*sa tāmabhyavadad vipraḥ putrepsuṁ putrajanmani ।
tava kukṣau mahābhāge suputraḥ sumahābalaḥ ॥34 ॥
mahāvīryo mahātejā achirāt saṁjaniṣyati ।
gareṇa sahitaḥ śrīmān mā śuchaḥ kamalekṣaṇe ॥ 35 ॥*

The vipra said to her, who was desiring of son born to her, “From your womb, O fortunate one! will shortly be born an excellent son called Sagara [*gara* means poison, because she was poisoned, so the son going to be born even after poison was called Sagara]. He will be highly powerful, and exceedingly energetic, and possessed of mighty strength, and graceful. Therefore, do you not grieve, O lotus eyed one!

च्यवनं च नमस्कृत्य राजपुत्री पतिव्रता ।
पत्या विरहिता तस्मात् पुत्रं देवी व्यजायत ॥ ३६ ॥
*chyavanam cha namaskṛtya rājaputrī pativrataḥ ।
patyā virahitā tasmāt putraṁ devī vyajāyata ॥36 ॥*

Having paid reverence to Chyavana, that reverend princess, devoted only to her husband, although bereft of her husband, gave birth to a son.

सपत्न्या तु गरस्तस्यै दत्तो गर्भजिघांसया ।
सह तेन गरेणैव संजातः सगरोऽभवत् ॥ ३७ ॥
*sapatnyā tu garastasyai datto garbhajighāṁsayā ।
saha tena gareṇaiva saṁjātaḥ sagaro'bhavat ॥37 ॥*

Since, intending to destroy her foetus she was administered poison by her co-wife, Sagara was born even after the administration of (*gara*) poison, he was named so.

सगरस्यासमञ्जस्तु असमञ्जादथांशुमान् ।

दिलीपऽशुमतः पुत्रो दिलीपस्य भगीरथः ॥ ३८ ॥

sagarasyāsamañjastu asamañjādathānśumān ।

dīlīpa'sumataḥ putro dilīpasya bhagīrathaḥ ॥ 38 ॥

In the family line were born famous Asamañja, and Anśumat. Dilipa was born in the family of Ansumat, and Bhagīratha in the family line of Dilīpa.

भगीरथात् ककुत्स्थश्च ककुत्स्थाच्च रघुस्तथा ।

रघोस्तु पुत्रस्तेजस्वी प्रवृद्धः पुरुषादकः ॥ ३९ ॥

bhagīrathāt kakutsthaścha kakutsthāchcha raghustathā ।

raghostu putrastejasvī pravṛddhaḥ puruṣādakaḥ ॥ 39 ॥

From Bhagīratha's family line sprang Kākutstha; and from Kākutstha's family line Raghu. Raghu's family line gave effulgent Pravṛdha, who was the destroyer of Purus.

कल्माषपादोऽप्यभवत् तस्माज्जातस्तु शङ्खणः ।

सुदर्शनः शङ्खणस्य अग्निवर्णः सुदर्शनात् ॥ ४० ॥

kalmāṣapādo'pyabhavat tasmājjātastu śaṅkhaṇaḥ ।

sudarśanaḥ śaṅkhaṇasya agnivarṇaḥ sudarśanāt ॥ 40 ॥

He came to be known by the name of Kalmāṣapāda.² In his family line was born Śaṅkhaṇa. Sudarśana was born in Śaṅkhaṇa's family line and Agnivarṇa was born in Sudaśana's family line.

शीघ्रगस्त्वग्निवर्णस्य शीघ्रगस्य मरुः सुतः ।

मरोः प्रशुश्रुकस्त्वासीदम्बरीषः प्रशुश्रुकात् ॥ ४१ ॥

² He incurred Vasiṣṭha's curse and was turned into a Rākṣasa. He took up water, intending to clear scores with Vasiṣṭha, but at the request of his wife, he desisted, pouring down the water at his own feet. Hence the name of Kalmāṣapāda.

*śighragastvagnivarnasya śighragasya maruḥ sutaḥ /
maroḥ praśuśrukastvāsīdambarīṣaḥ praśuśrukāt ॥ 41 ॥*

Śighraga was born in the family line of Agnivarna; Maru was born Śighraga's family line. Maru's family line gave birth to Praśuśruka, and from Praśuśruka's family line sprung Ambarīṣa.

अम्बरीषस्य पुत्रोऽभून्नहुषश्च महीपतिः ।
नहुषस्य ययातिस्तु नाभागस्तु ययातिजः ॥ ४२ ॥
नाभागस्य बभूवाज अजाद् दशरथोऽभवत् ।
अस्माद् दशरथाज्जातौ भ्रातरौ रामलक्ष्मणौ ॥ ४३ ॥

*ambarīṣasya putro 'bhūnnahuṣaścha mahīpatiḥ /
nahuṣasya yayātistu nābhāgastu yayātijaḥ ॥ 42 ॥
nābhāgasya babhūvāja ajāḍ daśaratho 'bhavat /
asmād daśarathājātau bhrātarau rāmalakṣmaṇau ॥43*

Ambarīṣa's family line gave Nahuṣa, lord of earth. Nahuṣa's family line provided Yayāti, and yayāti's family line gave birth to Nābhāga. Nābhāga's family line gave birth to Aja; from Aja sprung Daśaratha. Both brothers Rāma and Lakṣmaṇa are the son of Daśaratha.

आदिवंशविशुद्धानां राज्ञां परमधर्मिणाम् ।
इक्ष्वाकुकुलजातानां वीराणां सत्यवादिनाम् ॥ ४४ ॥
रामलक्ष्मणयोरर्थे त्वत्सुते वरये नृप ।
सदृशाभ्यां नरश्रेष्ठ सदृशे दातुमर्हसि ॥ ४५ ॥

*ādivaṃśaviśuddhānām rājñām paramadharmiṇām /
ikṣvākukulajātānām vīrāṇām satyavādinām ॥44 ॥
rāmalakṣmaṇayorathe tvatsute varaye nṛpa /
sadṛśābhyām naraśreṣṭha sadṛśe dātumarhasi ॥45 ॥*

O king, we solicit the hands of your daughters in the interests of Rāma and Lakṣmaṇa belonging to the heroic, truthful and pious sovereigns born in Ikṣvāku's line which is purely the first family line on the earth in this Vaivasvata Manvantara. Best of men! give your worthy daughters to the equally qualified bridegrooms.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे द्विषष्टितमस्सर्गः । ।

Thus ends the sixty-second sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki

SARGA 63: JANAKA'S FAMILY LINE

Janaka narrates his lineage while giving his daughters as brides to Rāma and Lakṣmaṇa. In doing so, he elaborates more about his brother Kuśadhvaṇa, whose daughters are the would-be-wives of Bharata and Śatrughna. They even fix the timings for marriage.

एवं ब्रुवाणं जनकः प्रत्युवाच कृताञ्जलिः ।
 श्रोतुमर्हसि भद्रं ते कुलं नः परिकीर्तितम् ॥ १ ॥
 प्रदाने हि मुनिश्रेष्ठ कुलं निरवशेषतः ।
 वक्तव्यं कुलजातेन तन्निबोध महामते ॥ २ ॥
evaṃ bruvāṇaṃ janakaḥ pratyuvācha kṛtāñjaliḥ ।
śrotumarhasi bhadraṃ te kulaṃ naḥ parikīrtitam ॥1 ॥
pradāne hi muniśreṣṭha kulaṃ niravaśeṣataḥ ।
vaktavyaṃ kulajātena tannibodha mahāmate ॥ 2 ॥

When Vasiṣṭha had spoken thus, with folded hands, Janaka answered, “God bless you, now listen to our genealogy. In the matter of giving a daughter in marriage, foremost of ascetics! The scion of a noble family should recount his ancestry from beginning to end. Highly intellectual one! listen to the same.

राजाभूत् त्रिषु लोकेषु विश्रुतः स्वेन कर्मणा ।
 निमिः परमधर्मात्मा सर्वसत्त्ववतां वरः ॥ ३ ॥
rājābhūt triṣu lokeṣu viśrutaḥ svena karmaṇā ।
nimiḥ paramadharmātmā sarvasattvavatāṃ varaḥ ॥3 ॥

There was once a king famed over the three worlds by his own acts, called Nimi, eminently pious and the mightiest of all kings.

तस्य पुत्रो मिथिर्नाम जनको मिथिपुत्रकः ।
 प्रथमो जनको राजा जनकादप्युदावसुः ॥ ४ ॥
tasya putro mithirnāma janako mithiputrakaḥ ।
prathamo janako rājā janakādapyudāvasuḥ ॥4 ॥

In his family line was born a king named Mithi, and Mithi's family line was born Janaka, first. In the family line of this first king Janaka sprang Udāvasu.

उदावसोस्तु धर्मात्मा जातो वै नन्दिवर्धनः ।

नन्दिवर्धसुतः शूरः सुकेतुर्नाम नामतः ॥ ५ ॥

udāvasostu dharmātmā jāto vai nandivardhanaḥ ।

nandivardhasutaḥ śūraḥ suketurnāma nāmataḥ ॥5 ॥

In Udāvasu's family line was born the pious-souled Nandivardhana and in Nandivardha's family line was the heroic Suketu.

सुकेतोरपि धर्मात्मा देवरातो महाबलः ।

देवरातस्य राजर्षेर्बृहद्रथ इति स्मृतः ॥ ६ ॥

suketorapi dharmātmā devarāto mahābalaḥ ।

devarātasya rājarṣerbṛhadratha iti smṛtaḥ ॥6 ॥

Suketu's family line had the mighty and righteous Devarata. Rājarṣi Devarāta's family line gave birth to Bṛhadratha.

बृहद्रथस्य शूरोऽभून्महावीरः प्रतापवान् ।

महावीरस्य धृतिमान् सुधृतिः सत्यविक्रमः ॥ ७ ॥

bṛhadrathasya śūro'bhūnmahāvīraḥ pratāpavān ।

mahāvīrasya dhṛtimān sudhṛtiḥ satyavikramaḥ ॥ 7 ॥

Bṛhadratha's family line gave birth to the heroic and valorous Mahāvīra. Mahāvīra's family line had Sudhṛti, endowed with fortitude and truly valorous.

सुधृतेरति धर्मात्मा धृष्टकेतुः सुधार्मिकः ।

धृष्टकेतोश्च राजर्षेर्हर्यश्च इति विश्रुतः ॥ ८ ॥

sudhṛterati dharmātmā dhṛṣṭaketuḥ sudhārmikaḥ ।

dhṛṣṭaketoścha rājarṣerharyaśva iti viśrutaḥ ॥8 ॥

Sudhṛti's family tradition had the pious-souled and eminently righteous Dhṛṣṭaketu. In the Rājarṣi Dhīṣṭaketu's family line was born Haryaśva.

हर्यश्चस्य मरुः पुत्रो मरोः पुत्रः प्रतीन्धकः ।

प्रतीन्धकस्य धर्मात्मा राजा कीर्तिरथः सुतः ॥ ९ ॥

*haryaśvasya maruḥ putro maroḥ putraḥ pratīndhakaḥ /
pratīndhakasya dharmātmā rājā kīrtirathaḥ sutaḥ ॥9॥*

Haryaśva's family line had Maru; Maru's family line was blessed with Pratīndhaka. Pratīndhaka's family line had the righteous king Kīrtiratha.

पुत्रः कीर्तिरथस्यापि देवमीढ इति स्मृतः ।
देवमीढस्य विबुधो विबुधस्य महीध्रकः ॥ १० ॥
*putraḥ kīrtirathasyāpi devamīḍha iti smṛtaḥ /
devamīḍhasya vibudho vibudhasya mahīdhraḥ ॥10॥*

Kīrtiratha's family line had Devamīḍha; Devamīḍha's Vibudha; and Vibudha's Mahīdhra.

महीध्रकसुतो राजा कीर्तिरातो महाबलः ।
कीर्तिरातस्य राजर्षेर्महारोमा व्यजायत ॥ ११ ॥
*mahīdhraḥsuto rājā kīrtirāto mahābalaḥ /
kīrtirātasya rājarṣermahāromā vyajāyata ॥ 11 ॥*

Mahīdhra's family line had the mighty king Kīrtirāta. The Rājarṣi Kīrtirāta had in his family line Mahāromā.

महारोम्णस्तु धर्मात्मा स्वर्णरोमा व्यजायत ।
स्वर्णरोम्णस्तु राजर्षेर्हस्वरोमा व्यजायत ॥ १२ ॥
*mahāromṇastu dharmātmā svarṇaromā vyajāyata /
svarṇaromṇastu rājarṣerhasvaromā vyajāyata ॥ 12 ॥*

Mahāromā's family line had the virtuous Svarṇaromā. The Rājarṣi Svarṇaromā's family line had Hrasvaromā.

तस्य पुत्रद्वयं राज्ञो धर्मज्ञस्य महात्मनः ।
ज्येष्ठोऽहमनुजो भ्राता मम वीरः कुशध्वजः ॥ १३ ॥
मां तु ज्येष्ठं पिता राज्ये सोऽभिषिच्य पिता मम ।
कुशध्वजं समावेश्य भारं मयि वनं गतः ॥ १४ ॥
*tasya putradvayaṁ rājño dharmajñasya mahātmanah /
jyeṣṭho'hamanujo bhrātā mama vīraḥ kuśadhvaḥ ॥ 13 ॥
mām tu jyeṣṭhaṁ pitā rāḥye so'bhiṣichya pitā mama /
kuśadhvaḥ samāveśya bhāraṁ mayi vanaṁ gataḥ ॥ 14 ॥*

This high souled king Hrasvaromā, conversant with dharma,

had two sons: I am the elder one, the younger is my brother Kuśadhvaṇa. My father consecrated me, the elder, as king, and consigning Kuśadhvaṇa to my care retired to the forest.

वृद्धे पितरि स्वयति धर्मेण धुरमावहम् ।

भ्रातरं देवसंकाशं स्नेहात् पश्यन् कुशध्वजम् ॥ १५ ॥

vṛddhe pitari svaryāte dharmeṇa dhuramāvaham ।

bhrātaraṁ devasaṁkāśaṁ snehāt paśyan kuśadhvaṇam ॥ 15 ॥

Ever since my aged father left for heavenly abode, I am ruling in accordance with the tenets of dharma and looked upon my godlike brother Kuśadhvaṇa with affection.

कस्यचित्त्वथ कालस्य सांकाश्यादागतः पुरात् ।

सुधन्वा वीर्यवान् राजा मिथिलामवरोधकः ॥ १६ ॥

kasyachittvatha kālasya sāmkaśyādāgataḥ purāt ।

sudhanvā vīryavān rājā mithilāmavarodhakaḥ ॥16 ॥

Once upon a time, a powerful king named Sudhanvā came from Sāṁkāśyā intending to lay siege of Mithilā.

स च मे प्रेषयामास शैवं धनुरनुत्तमम् ।

सीता च कन्या पद्माक्षी मह्यं वै दीयतामिति ॥ १७ ॥

sa cha me preṣayāmāsa śaivam dhanuranuttamam ।

sītā cha kanyā padmākṣī mahyaṁ vai dīyatāmiti ॥ 17 ॥

He sent a message to me, saying, “You must give me the unsurpassed launcher of Śiva, as well as your daughter, the lotus-even Sītā.”

तस्याप्रदानान्महर्षे युद्धमासीन्मया सह ।

स हतोऽभिमुखो राजा सुधन्वा तु मया रणे ॥ १८ ॥

tasyāpradānānmaharṣe yuddhamāsīnmayā saha ।

sa hato'bhimukho rājā sudhanvā tu mayā raṇe ॥ 18 ॥

In consequence of my not acceding to his command, king Sudhanvā, Maharṣi entered into hostilities with me; but he was both defeated and slain by me in the encounter.

निहत्य तं मुनिश्रेष्ठ सुधन्वानं नराधिपम् ।

सांकाश्ये भ्रातरं शूरमभ्यषिञ्चं कुशध्वजम् ॥ १९ ॥

*nihatya taṁ munisreṣṭha sudhanvānaṁ narādhipam /
sāṅkāśye bhrātaraṁ sūramabhyāṣiṅchaṁ kuśadhvajam ॥19*

Foremost of ascetics! slaying king Sudhanvā, I installed in Sāṅkāśya my heroic brother Kuśadhvaja as a ruler.

कनीयानेष मे भ्राता अहं ज्येष्ठो महामुने ।
ददामि परमप्रीतो वध्वौ ते मुनिपुङ्गव ॥ २० ॥
*kaniyāneṣa me bhrātā ahaṁ jyeṣṭho mahāmune /
dadāmi paramaprīto vadhvau te munipuṅgava ॥20 ॥*

This one, great sage! is my younger brother, and I am his elder. Best of ascetics! well pleased will I give in marriage these two daughters as your daughter-in-law.

सीतां रामाय भद्रं ते ऊर्मिलां लक्ष्मणाय वै ।
वीर्यशुल्कां मम सुतां सीतां सुरसुतोपमाम् ॥ २१ ॥
द्वितीयामुर्मिलां चैव त्रिवदामि न संशयः ।
ददामि परमप्रीतो वध्वौ ते मुनिपुङ्गव ॥ २२ ॥
*sītāṁ rāmāya bhadraṁ te ūrmilāṁ lakṣmaṇāya vai /
vīryaśulkāṁ mama sutāṁ sītāṁ surasutopamām ॥21 ॥
dvitīyāmurmilāṁ chaiva trirvadāmi na saṁśayaḥ /
dadāmi paramaprīto vadhvau te munipuṅgava ॥ 22 ॥*

Sītā to Rāma, God bless you, and Urmilā to Lakṣmaṇa. I say it on oath thrice, so there can be no doubt about this betrothal. I will with a great pleasure give you, best of ascetics! these two daughters as brides.

रामलक्ष्मणयो राजन् गोदानं कारयस्व ह ।
पितृकार्यं च भद्रं ते ततो वैवाहिकं कुरु ॥ २३ ॥
*rāmalakṣmaṇayo rājan godānaṁ kārayasva ha /
pitṛkāryaṁ cha bhadraṁ te tato vaivāhikaṁ kuru ॥ 23 ॥*

Your majesty, have Godāna [act of donating a cow in charity] ritual performed for Rāma and Lakṣmaṇa followed by Pitṛkārya [gifts to elderly persons of the family of bridegroom], god bless you, then the marriage ceremony itself.

मघा ह्यद्य महाबाहो तृतीयदिवसे प्रभो ।

फलगुन्यामुत्तरे राजंस्तस्मिन् वैवाहिकं कुरु ।

रामलक्ष्मणयोरर्थे दानं कार्यं सुखोदयम् ॥ २४ ॥

maghā hyadya mahābāho tṛtīyadivase prabho /

phalgunyāmuttare rājanistasmin vaivāhikaṁ kuru /

rāmalakṣmaṇayorathe dānaṁ kāryaṁ sukhodayam ॥24 ॥

Today the moon is in the star Maghā, long-armed lord! On third day, your majesty, when the moon will be in Uttara-Phalgunī Nakṣtra [star], perform the marriage ceremony. For invoking blessings upon Rāma and Lakṣmaṇa, distribute gifts.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे त्रिषष्टितमस्सर्गः ।।

Thus ends the sixtythird sarga of Bālakāṇḍa of the Rāmāyaṇa, the first ever epic composed by sage Vālmīki.

SARGA 64: MARRIAGE ALLIANCE FOR BHARATA AND ŚATRUGHNA

Viśvāmitra proposes the marriage of Bharata and Śatrughna with the two daughters of Kuśadhvaja, the younger brother of Janaka. This being a welcome offer, Janaka accords his immediate consent. Then Daśaratha proceeds with the initiatory rituals for the bridegrooms and donates cows and riches.

तमुक्तवन्तं वैदेहं विश्वामित्रो महामुनिः ।

उवाच वचनं वीरं वसिष्ठसहितो नृपम् ॥ १ ॥

tamuktavantaṁ vaidehaṁ viśvāmitro mahāmuniḥ /

uvācha vachanaṁ vīraṁ vasiṣṭhasahito nṛpam ॥1 ॥

When Vaideha had spoken thus, the great ascetic Viśvāmitra, supported by Vasiṣṭha addressed that heroic king, saying:

अचिन्त्यान्यप्रमेयाणि कुलानि नरपुङ्गव ।

इक्ष्वाकूणां विदेहानां नैषां तुल्योऽस्ति कश्चन ॥ २ ॥

achintyānyaprameyāṇi kulāni narapuṅgava /

ikṣvākūṇāṁ videhānāṁ naiṣāṁ tulyo'sti kaśchana ॥2 ॥

“Best among men, the family lines of the Ikṣvākus and the Vaidehas are unthinkable and incomparable. No other family line can compete with them.

सदृशो धर्मसम्बन्धः सदृशो रूपसम्पदा ।

रामलक्ष्मणयो राजन् सीता चोर्मिलया सह ॥ ३ ॥

sadṛśo dharmasambandhaḥ sadṛśo rūpasampadā ।

rāmalakṣmaṇayo rājan sītā chormilayā saha ॥3 ॥

Your majesty, this lawful union of Rāma and Lakṣmaṇa with Sītā and Urmilā is fit by all means, the more so, because of their equal grace.

वक्तव्यं च नरश्रेष्ठ श्रूयतां वचनं मम ।

भ्राता यवीयान् धर्मज्ञ एष राजा कुशध्वजः ॥ ४ ॥

अस्य धर्मात्मनो राजन् रूपेणाप्रतिमं भुवि ।

सुताद्वयं नरश्रेष्ठ पत्न्यर्थं वरयामहे ॥ ५ ॥

भरतस्य कुमारस्य शत्रुघ्नस्य च धीमतः ।

वरये ते सुते राजस्तयोरर्थे महात्मनोः ॥ ६ ॥

vaktavyam cha naraśreṣṭha śrūyatām vachanam mama ।

bhrātā yavīyān dharmajña eṣa rājā kuśadhvaḥ ॥ 4 ॥

asya dharmātmano rājan rūpeṇāpratimanam bhuvī ।

sutādvayam naraśreṣṭha patnyartham varayāmahe ॥5 ॥

bharatasya kumārasya śatrughnasya cha dhīmataḥ ।

varaye te sute rājanstayorathe mahātmanoh ॥6 ॥

Now, noblest of men, listen to my words. This younger brother of yours, king Kuśadhvaḥ, who is conversant with dharma. Your majesty, this embodiment of dharma has two daughters who are unrivaled for beauty on the earth. Best of men, we would request you to give them in marriage as wives for the prince Bharat and wise Śatrughna.

पुत्रा दशरथस्येमे रूपयौवनशालिनः ।

लोकपालसमाः सर्वे देवतुल्यपराक्रमाः ॥ ७ ॥

putrā daśarathasyeme rūpayauvanaśālinaḥ ।

lokapālasamāḥ sarve devatulyaparākramāḥ ॥ 7 ॥

These sons of Daśaratha are endued with youth and beauty,

resembling the Lokapālas, and possessed of the prowess of Devas.

उभयोरपि राजेन्द्र सम्बन्धेनानुबध्यताम् ।

इक्ष्वाकुकुलमव्यग्रं भवतः पुण्यकर्मणः ॥ ८ ॥

ubhayorapi rājendra sambandhenānubadhyatām ।

ikṣvākukulamavyagraṁ bhavataḥ puṇyakarmaṇaḥ ॥8 ॥

Therefore, chief of sovereigns! bind these two princes also [Bharata and Śatrighna] in nptial knot. Ikṣvāku family line flawless and your family line too performs all good deeds.

विश्वामित्रवचः श्रुत्वा वसिष्ठस्य मते तदा ।

जनकः प्राञ्जलिर्वाक्यमुवाच मुनिपुङ्गवौ ॥ ९ ॥

viśvāmitravachaḥ śrutvā vasiṣṭhasya mate tadā ।

janakaḥ prāñjalirvākyamuvācha munipuṅgavau ॥9 ॥

Hearing Viśvāmitra's words embodying the sentiments of Vasiṣṭha, Janaka with folded hands addressed both the foremost of ascetics, saying,

कुलं धन्यमिदं मन्ये येषां तौ मुनिपुङ्गवौ ।

सदृशं कुलसम्बन्धं यदाज्ञापयतः स्वयम् ॥ १० ॥

kulaṁ dhanyamidaṁ manye yeṣāṁ tau munipuṅgavau ।

sadṛśaṁ kulasambandhaṁ yadājñāpayataḥ svayam ॥ 10 ॥

“I consider my line as blessed; since both best of ascetics themselves describe this alliance as equal.”

एवं भवतु भद्रं वः कुशध्वजसुते इमे ।

पत्न्यौ भजेतां सहितौ शत्रुघ्न भरतावुभौ ॥ ११ ॥

evaṁ bhavatu bhadraṁ vaḥ kuśadhvasute ime ।

patnyau bhajetaṁ sahitaḥ śatrughna bharatāvubhau ॥11 ॥

Whatever you wish, that would be done, god bless you. Let these daughters of Kuśadhvaja together become the wives of Śatrughna and Bharata.

एकाह्ना राजपुत्रीणां चतसृणां महामुने ।

पाणीन् गृह्णन्तु चत्वारो राजपुत्रा महाबलाः ॥ १२ ॥

ekāhnā rājaputrīṇāṁ chatasṛṇāṁ mahāmune ।

pāṇīn grhṇantu chatvāro rājaputrā mahābalāḥ ॥12 ॥

On the same day, great sage! let the four highly powerful princes espouse the hands of the princesses.

उत्तरे दिवसे ब्रह्मन् फल्गुनीभ्यां मनीषिणः ।

वैवाहिकं प्रशंसन्ति भगो यत्र प्रजापतिः ॥ १३ ॥

uttare divase brahman phalgunībhyāṁ manīṣiṇaḥ ।

vaivāhikam praśamsanti bhago yatra prajāpatiḥ ॥ 13 ॥

Brahma-realised one, the learned recommend that marriage ceremonies be conducted on the second Phalgunī Nakṣatra [Uttara-Phalgunī] which is (*prajāpati*) presided by Bhaga Devatā.

एवमुक्त्वा वचः सौम्यं प्रत्युत्थाय कृताञ्जलिः ।

उभौ मुनिवरौ राजा जनको वाक्यमब्रवीत् ॥ १४ ॥

evamuktva vachaḥ saumyaṁ pratyutthāya kṛtāñjaliḥ ।

ubhau munīvarau rājā janako vākyamabravīt ॥ 14 ॥

Having said these amiable words, king Janaka arose and with folded hands addressed both the foremost of ascetics:

परो धर्मः कृतो मह्यं शिष्योऽस्मि भवतोस्तथा ।

इमान्यासनमुख्यानि आस्यतां मुनिपुङ्गवौ ॥ १५ ॥

paro dharmah kṛto mahyaṁ śiṣyo'smi bhavatostathā ।

imānyāsanamukhyāni āsyatām munipuṅgavau ॥ 15 ॥

“I have performed highest act of dharma (by these nuptials). I am your disciple. You both best of sages, occupy these leading thrones (belonging to us).”

यथा दशरथस्येयं तथायोध्या पुरी मम ।

प्रभुत्वे नास्ति संदेहो यथार्हं कर्तुमर्हथ ॥ १६ ॥

yathā daśarathasyeyam tathāyodhya purī mama ।

prabhutve nāsti saṁdeho yathārham kartumarhatha ॥ 16 ॥

“Even as this kingdom is to Daśaratha, Ayodhyā is to me. Therefore, do not entertain any doubts as to your authority. Do as you deem fit and suitable.”

तथा ब्रुवति वैदेहे जनके रघुनन्दनः ।

राजा दशरथो हृष्टः प्रत्युवाच महीपतिम् ॥ १७ ॥

*tathā bruvati vaidehe janake raghunandanaḥ ।
rājā daśaratho hr̥ṣṭaḥ pratyuvācha mahīpatim ॥17 ॥*

As Vaideha Janaka spoke in this manner, Raghu's descendent, king Daśaratha, well pleased answered that king, saying:

युवामसंख्येयगुणौ भ्रातरौ मिथिलेश्वरौ ।

ऋषयो राजसङ्घाश्च भवद्भ्यामभिपूजिताः ॥ १८ ॥

*yuvāmasaṁkhyeyaguṇau bhrātarau mithileśvarau ।
ṛṣayo rājasaṅghāścha bhavadbhyāmabhipūjitāḥ ॥ 18 ॥*

“Countless are the virtues are possessed by you two brothers, lords of Mithilā; and Ṛṣis and Sovereigns are ever honoured by you.

स्वस्ति प्राप्नुहि भद्रं ते गमिष्यामः स्वमालयम् ।

श्राद्धकर्माणि विधिवद्विधास्यामि इति चाब्रवीत् ॥ १९ ॥

*svasti prāpnuhi bhadraṁ te gamiṣyāmaḥ svamālayam ।
śrāddhakarmāṇi vidhivadvidhāsyāmi iti chābravit ॥ 19 ॥*

“Be safe, be blessed, let us retire to our camps to pay homage to our elders.”

तमापृष्ट्वा नरपतिं राजा दशरथस्तदा ।

मुनीन्द्रौ तौ पुरस्कृत्य जगामाशु महायशाः ॥ २० ॥

*tamāpṛṣṭvā narapatiṁ rājā daśarathastadā ।
munīndrau tau puraskṛtya jagāmāśu mahāyaśāḥ ॥20 ॥*

Taking leave of that king of men, the illustrious Daśaratha, placing those foremost of ascetics in his front, went away.

स गत्वा निलयं राजा श्राद्धं कृत्वा विधानतः ।

प्रभाते काल्यमुत्थाय चक्रे गोदानमुत्तमम् ॥ २१ ॥

sa gatvā nilayaṁ rājā śrāddham kṛtvā vidhānataḥ ।

prabhāte kālyamutthāya chakre godānamuttamam ॥ 21 ॥

Reaching his quarters, the king performed the paid homage

duly to the elderly persons, arose the next morning, and made excellent gifts of kine.

गवां शतसहस्रं च ब्राह्मणेभ्यो नराधिपः ।

एकैकशो ददौ राजा पुत्रानुद्दिश्य धर्मतः ॥ २२ ॥

*gavāṁ śatasahasraṁ cha brāhmaṇebhyo narādhipaḥ ।
ekaikaśo dadau rājā putrānuddīśya dharmataḥ ॥ 22 ॥*

To learned persons, the king gave away money equal to hundreds of thousands of cow, intended for each of his son.

वित्तमन्यच्च सुबहु द्विजेभ्यो रघुनन्दनः ।

ददौ गोदानमुद्दिश्य पुत्राणां पुत्रवत्सलः ॥ २४ ॥

*suvarṇaśṛṅgāḥ sampannāḥ savatsāḥ kāmśyadohanāḥ ।
gavāṁ śatasahasrāṇi chatvāri puruṣarṣabhaḥ ॥ 23 ॥
vittamanyachcha subahu dvijebhyo raghunandanaḥ ।
dadau godānamuddīśya putrāṇāṁ putravatsalaḥ ॥ 24 ॥*

And that descendent of Raghu, affectionate towards children gave away additional wealth to the dvijas [educated ones] intending Godāna on behalf of his sons.

Note: Godāna here means a donation of a cow or donation of money equal to the value of the cow.

स सुतैः कृतगोदानैर्वृतः सः नृपतिस्तदा ।

लोकपालैरिवाभाति वृतः सौम्यः प्रजापतिः ॥ २५ ॥

*sa sutaiḥ kṛtagodānairvṛtaḥ saḥ nṛpatistadā ।
lokapālairivābhāti vṛtaḥ saumyaḥ prajāpatiḥ ॥ 25 ॥*

Having performed Godāna along with his sons, the king surrounded by his sons looked like to gracious Prajāpati surrounded by the Lokapālas.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे चतुष्पष्टितमस्सर्गः ।।

Thus ends the sixtyfourth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first ever epic composed by sage Vālmīki.

SARGA 65: SĪTĀ'S MARRIAGE WITH RĀMA

We need not wait for any invitation or wedding card or call

for this marriage, as all are welcome, equally and individually. Let us go there straight, without any introductions and preliminaries.

यस्मिंस्तु दिवसे राजा चक्रे गोदानमुत्तमम् ।
तस्मिंस्तु दिवसे वीरो युधाजित् समुपेयिवान् ॥ १ ॥
पुत्रः केकयराजस्य साक्षाद्भरतमातुलः ।
दृष्ट्वा पृष्ट्वा च कुशलं राजानमिदमब्रवीत् ॥ २ ॥

yasmin̄stu divase rājā chakre godānamuttamam ।
tasmīn̄stu divase vīro yudhājīt samupeyivān ॥1 ॥
putraḥ kekayarājasya sākṣādbharatamātulaḥ ।
dṛṣṭvā pṛṣṭvā cha kuśalaṁ rājānamidamabravīt ॥ 2 ॥

The day on which the king performed Godāna, the heroic Yudhājīt, son to the king of the Kekayas and maternal uncle to Bharata, arrived. Having seen the king Daśaratha and enquired after his welfare, he said to him.

केकयाधिपती राजा स्नेहात् कुशलमब्रवीत् ।
येषां कुशलकामोऽसि तेषां सम्प्रत्यनामयम् ॥ ३ ॥
स्वस्रीयं मम राजेन्द्र द्रष्टुकामो महीपतिः ।
तदर्थमुपयातोऽहगयोध्यां रघुनन्दन ॥ ४ ॥
kekayādhīpatī rājā snehāt kuśalamabravīt ।
yeṣāṁ kuśalakāmo'si teṣāṁ sampratyanāmayam ॥3 ॥
svasrīyaṁ mama rājendra draṣṭukāmo mahīpatiḥ ।
tadarthamupayāto'hagayodhyāṁ raghunandana ॥4 ॥

“The lord of the Kekayas affectionately enquires after your welfare, saying, “They whose welfare you seek are hale and hearty. Foremost of kings, desirous of seeing my sister Kekayī's son Bharata, I repaired to Ayodhyā, delight of Raghus!”

श्रुत्वा त्वहमयोध्यायां विवाहार्थं तवात्मजान् ।
मिथिलामुपयातांस्तु त्वया सह महीपते ॥ ५ ॥
त्वरयाभ्युपयातोऽहं द्रष्टुकामः स्वसुः सुतम् ।
śrutvā tvahamayodhyāyāṁ vivāhārthaṁ tavātmajān ।
mīthilāmupayātāṁstu tvayā saha mahīpate ॥5 ॥
tvarayābhyupayāto'haṁ draṣṭukāmaḥ svasuḥ sutam ।

“Learning at Ayodhyā that your sons for the purpose of

marriage have, Lord of earth, come to Mithilā with you, I came here speedily to see my sister's son.”

अथ राजा दशरथः प्रियातिथिमुपस्थितम् ॥ ६ ॥

दृष्ट्वा परमसत्कारैः पूजनार्हमपूजयत् ।

atha rājā daśarathaḥ priyātithimupasthitam ॥6 ॥

dṛṣṭvā paramasatkāraiḥ pūjanārhamapūjayat ।

Then king Daśaratha, having that dear guest with him, rendered to him all the respect that he deserved.

ततस्तामुषितो रात्रिं सह पुत्रैर्महात्मभिः ॥ ७ ॥

प्रभाते पुनरुत्थाय कृत्वा कर्माणि तत्त्ववित् ।

ऋषींस्तदा पुरस्कृत्य यज्ञवाटमुपागमत् ॥ ८ ॥

tatastāmuṣito rātriṁ saha putrairmahātmabhiḥ ॥ 7 ॥

prabhāte punarutthāya kṛtvā karmāṇi tattvavit ।

ṛṣīṁstadā puraskṛtya yajñavāṭamupāgamat ॥ 8 ॥

Then having passed the night in the company of his high-souled sons, he got up in the morning, and completed his routine duties. He reached the place of yajña, headed by the Ṛṣis.

युक्ते मुहुर्ते विजये सर्वाभरणभूषितैः ।

भ्रातृभिः सहितो रामः कृतकौतुकमङ्गलः ॥ ९ ॥

वसिष्ठं पुरतः कृत्वा महर्षीनपरानपि ।

वसिष्ठो भगवानेत्य वैदेहमिदमब्रवीत् ॥ १० ॥

yukte muhurte vijaye sarvābharaṇabhūṣitaiḥ ।

bhrāṭṛbhiḥ sahito rāmaḥ kṛtakautukamaṅgalaḥ ॥9 ॥

vasiṣṭhaṁ purataḥ kṛtvā maharṣīnaparānapi ।

vasiṣṭho bhagavānetya vaidehamidamabravīt ॥10 ॥

Then, at the opportune muhurta [a unit of time equal to 48 minutes] called Vijaya [time between 2 PM to 2:48 PM], Rāma with Vasiṣṭha as well as other Maharṣis at his head, and accompanied by his brothers adorned with various ornaments, had all necessary nuptial rites done. Then the reverend Vasiṣṭha, coming to Vaideha, spoke as follows:

राजा दशरथो राजन् कृतकौतुकमङ्गलैः ।
 पुत्रैर्नरवरश्रेष्ठो दातारमभिकाङ्क्षते ॥ ११ ॥
 दातृप्रतिग्रहीतृभ्यां सर्वार्थाः सम्भवन्ति हि ।
 स्वधर्मं प्रतिपद्यस्व कृत्वा वैवाह्यमुत्तमम् ॥ १२ ॥

*rājā daśaratho rājan kṛtakautukamaṅgalaiḥ ।
 putrainaravaraśreṣṭho dātāramabhikāṅkṣate ॥11 ॥
 dātṛpratigrahīṭṛbhyāṁ sarvārthāḥ sambhavanti hi ।
 svadharmaṁ pratipadyasva kṛtvā vaivāhyamuttamam ॥12 ॥*

“Your majesty! foremost of sovereigns! and chief among the best men! King Daśaratha, accompanied by his sons, who have performed all the nuptial rites, looks forward to meeting you, the bestower (of the bride). The meeting of the giver and receiver is indispensable to achieving all objectives. Therefore, fulfil your duty by performing this excellent marriage.”

इत्युक्तः परमोदारो वसिष्ठेन महात्मना ।
 प्रत्युवाच महातेजा वाक्यं परमधर्मवित् ॥ १३ ॥
*ityuktaḥ paramodāro vasiṣṭhena mahātmanā ।
 pratyuvācha mahātejā vākyaṁ paramadharmavit ॥ 13 ॥*

Thus addressed by the high souled Vasiṣṭha, Janaka, the exceedingly generous and energetic one, versed in dharma answered, saying:

कः स्थितः प्रतिहारो मे कस्याज्ञां सम्प्रतीक्षते ।
 स्वगृहे को विचारोऽस्ति यथा राज्यमिदं तव ॥ १४ ॥
 कृतकौतुकसर्वस्वा वेदिमूलमुपागताः ।
 मम कन्या मुनिश्रेष्ठ दीप्ता वह्नेरिवार्चिषः ॥ १५ ॥
*kaḥ sthitaḥ pratihāro me kasyājñāṁ sampratīkṣate ।
 svagr̥he ko vichāro'sti yathā rājyamidaṁ tava ॥14 ॥
 kṛtakautukasarvasvā vedimūlamupāgatāḥ ।
 mama kanyā muniśreṣṭha dīptā vahnirivārciṣaḥ ॥ 15 ॥*

“Who is on duty as guard? Whose orders are you waiting for? This kingdom is mine, so it is verily yours. Who hesitates in his own house? O foremost of sages, my daughters resembling flames of fire, having performed all the nuptial rites,

are sitting close to the dais.”

सद्योऽहं त्वत्प्रतीक्षोऽस्मि वेद्यामस्यां प्रतिष्ठितः ।

अविघ्नं क्रियतां सर्वं किमर्थं हि विलम्ब्यते ॥ १६ ॥

sadyo'haṁ tvatpratīkṣo'smi vedyāmasyāṁ pratiṣṭhitaḥ ।

avighnaṁ kriyatāṁ sarvaṁ kimarthaṁ hi vilambyate ॥16 ॥

Standing by the altar, I had been waiting for you. Perform everything without hindrance. What is the need to delay it further?

तद् वाक्यं जनकेनोक्तं श्रुत्वा दशरथस्तदा ।

प्रवेशयामास सुतान् सर्वानृषिगणानपि ॥ १७ ॥

tad vākyaṁ janakenoktaṁ śrutvā daśarathastadā ।

praveśayāmāsa sutān sarvāṇṛṣigaṇānapi ॥17 ॥

Hearing the words uttered by Janaka, Daśaratha had his sons and all Ṛṣis enter the marriage pavilion.

ततो राजा विदेहानां वसिष्ठमिदमब्रवीत् ।

कारयस्व ऋषे सर्वामृषिभिः सह धार्मिक ॥ १८ ॥

रामस्य लोकरामस्य क्रियां वैवाहिकीं प्रभो ।

tato rājā videhānāṁ vasiṣṭhamidamabravīt ।

kārayasva ṛṣe sarvāmṛṣibhiḥ saha dhārmika ॥ 18 ॥

rāmasya lokarāmasya kriyāṁ vaivāhikīṁ prabho ।

Janaka, the king of the Videhas, then, spoke to Vasiṣṭha, “Pious sage, have all nuptial ceremonies of Rāma, rejoicer of people, in company with the Ṛṣis, performed.”

तथेत्युक्त्वा तु जनकं वसिष्ठो भगवानृषिः ॥ १९ ॥

विश्वामित्रं पुरस्कृत्य शतानन्दं च धार्मिकम् ।

प्रपामध्ये तु विधिवद् वेदिं कृत्वा महातपाः ॥ २० ॥

अलं चकार तां वेदिं गन्धपुष्पैः समन्ततः ।

सुवर्णपालिकाभिश्च चित्रकुम्भैश्च साङ्कुरैः ॥ २१ ॥

अङ्गुराढ्यै शरावैश्च धूपपात्रैः सधूपकैः ।

शङ्खपात्रैः सुवैः सुग्भिः पात्रैरर्घ्यादिपूजितैः ॥ २२ ॥

लाजपूर्णैश्च पात्रीभिरक्षतैरपि संस्कृतैः ।

दर्भैः समैः समास्तीर्य विधिवन्मन्त्रपूर्वकम् ॥ २३ ॥

अग्निमाधाय वेद्यां तु विधिमन्त्रपुरस्कृतम् ।

जुहावाग्नौ महातेजा वसिष्ठो मुनिपुङ्गवः ॥ २४ ॥

tathetyuktvā tu janakaṁ vasiṣṭho bhagavānṛṣiḥ ॥19 ॥

viśvāmitraṁ puraskṛtya śatānandaṁ cha dhārmikam ।

prapāmadhye tu vidhivad vedim kṛtvā mahātapāḥ ॥20 ॥

alaṁchakāra tāṁ vedim gandhapuṣpaiḥ samantataḥ ।

suvarṇapālīkābhiścha chitrakumbhaiścha sāṅkuraiḥ ॥21 ॥

aṅkurāḍhyai śarāvaiścha dhūpapātraiḥ sadhūpakaiḥ ।

śaṅkhapātraiḥ sruvaiḥ srugbhiḥ pātrairarghyādīpūjitaiḥ ॥22 ॥

lājapūrṇaiścha pātriḥhirakṣatairapi saṁskṛtaiḥ ।

darbhaiḥ samaiḥ samāstūrya vidhivanmantrapūrvakam ॥23 ॥

*agnimādhāya vedyāṁ tu vidhimantrapuraskṛtam juhāvāgnau
mahātejā vasiṣṭho munipuṅgavaḥ ॥ 24 ॥*

Thereupon, saying, "So be it", to Janaka, his holiness [sage Vasiṣṭha] of high austerities, with Viśvāmitra and the pious Śatānanda in his front, constructed an altar agreeably to the scriptures, decking it out with fragrant flowers all around, golden ladles, variegated water-pots, platters with ears of barley, containers of *Dhūpa* [fragrance stick], conchs, ladles, vessels furnished with Arghyas, vessels containing fried paddy, sanctified *Akṣatas*. Vasiṣṭha put the darbha grass of equal proportion around the altar, chanting the prescribed mantras. The highly energetic Vasiṣṭha placed the fire on the altar with prescribed mantras and offered oblations.

ततः सीतां समानीय सर्वाभरणभूषिताम् ।

समक्षमग्नेः संस्थाप्य राघवाभिमुखे तदा ॥ २५ ॥

अब्रवीज्जनको राजा कौसल्यानन्दवर्धनम् ।

इयं सीता मम सुता सहधर्मचरी तव ॥ २६ ॥

प्रतीच्छ चैनां भद्रं ते पाणिं गृहीष्व पाणिना ।

पतिव्रता महाभागा छायेवानुगता सदा ॥ २७ ॥

tataḥ sītāṁ samānīya sarvābharaṇabhūṣitām ।

samakṣamagneḥ saṁsthāpya rāghavābhimukhe tadā ॥ 25 ॥

abravījjanako rājā kausalyānandavardhanam ।

iyāṁ sītā mama sutā sahadharmacharī tava ॥26 ॥

pratīchchha chaināṁ bhadraṁ te pāṇim gṛhṇīṣva pāṇinā ।

pativratā mahābhāgā chhāyevānugatā sadā ॥ 27 ॥

Then, bringing Sītā adorned with various ornaments and having her seated before Rāghava in the presence of Agni, king Janaka addressed Rāma, the enhancer of Kausalyā's joy: "This Sītā is my daughter. She will be your lawful life partner. Accept her and be blessed. Hold her hands by yours. Being a devoted wife, this highly fortunate Sītā would always follow you like a shadow."

इत्युत्त्वा प्राक्षिपद् राजा मन्त्रपूतं जलं तदा ।

साधुसाध्विति देवानामृषीणां वदतां तदा ॥ २८ ॥

ityuktvā prākṣipad rājā mantrapūtaṁ jalaṁ tadā ।

sādhusādhviti devānāmṛṣīṇāṁ vadatāṁ tadā ॥ 28 ॥

Saying this, the king sprinkled water sanctified with mantras. Then the Devas and Ṛṣis exclaimed, Excellent! Excellent!

देवदुन्दुभिनिर्घोषः पुष्पवर्षा महानभूत् ।

एवं दत्त्वा सुतां सीता मन्त्रोदकपुरस्कृताम् ॥ २९ ॥

अब्रवीज्जनको राजा हर्षेणाभिपरिप्लुतः ।

लक्ष्मणागच्छ भद्रं ते ऊर्मिलामुद्यतां मया ॥ ३० ॥

प्रतीच्छ पाणिं गृहीष्व मा भूत् कालस्य पर्ययः ।

devadundubhinirghoṣaḥ puṣpavarṣāṁ mahānabhūt ।

evaṁ dattvā sutāṁ sītā mantrodakapuraskṛtām ॥29 ॥

abravījjanako rājā harṣeṇābhipariplutaḥ ।

lakṣamaṇāgachchha bhadraṁ te ūrmilāmudyatāṁ mayā ॥30

pratichchha paṇiṁ grhīṣva mā bhūt kālasya paryayaḥ ।

The devas sounded kettle-drums, and flowers were showered in abundance. Having thus handed over his daughter Sītā, by sprinkling waters sanctified with mantras, King Janaka, overflowing with delight, said, "Come forward, Lakṣmaṇa, be blessed, accept Urmilā, decided by me to be given to you. Hold her hands, let there be no delay about it.

तमेवमुक्त्वा जनको भरतं चाभ्यभाषत ॥ ३१ ॥
गृहाण पाणिं माण्डव्याः पाणिना रघुनन्दन ।

tamevamuktvā janako bharataṁ chābhyabhāṣata ॥31 ॥
gṛhāṇa pāṇim māṇḍavyāḥ pāṇinā raghunandana ।

Having addressed Lakṣmaṇa thus, Janaka spoke to Bharata, saying, “Descendant of Raghu, hold Māṇḍavī's hand by yours own.”

शत्रुघ्नं चापि धर्मात्मा अब्रवीन्मिथिलेश्वरः ॥ ३२ ॥
श्रुतकीर्तेर्महाबाहो पाणिं गृहीष्व पाणिना ।
सर्वे भवन्तः सौम्याश्च सर्वे सुचरितव्रताः ॥ ३३ ॥
पत्नीभिः सन्तु काकुत्स्था मा भूत् कालस्य पर्ययः ।

śatrughnaṁ chāpi dharmātmā abravīnmithileśvaraḥ ॥ 32 ॥
śrutakīrtermahābāho pāṇim gṛhīṣva pāṇinā ।
sarve bhavantaḥ saumyāścha sarve sucharitavratāḥ ॥ 33 ॥
patnībhiḥ santu kākutsthā mā bhūt kālasya paryayaḥ ।

The righteous lord of Mithila spoke also to Śatrughna, saying, “You of mighty arms, hold Śrutakīrti's hand by your own. You all are gentle and taken a vow for sound character. Be, you Kākutsthas, united with your wives. Let there be no delay about it.”

जनकस्य वचः श्रुत्वा पाणीन्याणिभिरस्पृशन् ॥ ३४ ॥
चत्वारस्ते चतसृणां वसिष्ठस्य मते स्थिताः ।
अग्निं प्रदक्षिणं कृत्वा वेदिं राजानमेव च ॥ ३५ ॥
ऋषींश्चापि महात्मानः सहभार्या रघूत्तमाः ।
यथोक्तेन ततश्चक्रुर्विवाहं विधिपूर्वकम् ॥ ३६ ॥
पुष्पवृष्टिर्महत्यासीदन्तरिक्षात् सुभास्वरा ।

janakasya vachaḥ śrutvā pāṇīnyāṇibhiraspṛśan ॥ 34 ॥
chatvāraste chatasṛṇāṁ vasiṣṭhasya mate sthitāḥ ।
agniḥ pradakṣiṇaṁ kṛtvā vedim rājānameva cha ॥ 35 ॥
ṛṣīmśchāpi mahātmānaḥ sahabhāryā raghūttamahāḥ ।
yathoktena tataśchakrurvivāhaṁ vidhipūrvakam ॥ 36 ॥
puṣpavṛṣṭirmahatyāsīdantarikṣāt subhāsvarā ।

Hearing Janaka's words, four eminent Raghus holding the hands of four sisters by their hands as directed by Vasiṣṭha,

went round the fire of altar, the king, and the high-souled Ṛṣis. Thus did they perform their marriage ceremony in the prescribed manner. There was a heavy shower of bright flowers from sky.

दिव्यदुन्दुभिनिर्घोषैर्गीतवादित्रनिःस्वनैः ॥ ३७ ॥

ननृतुश्चाप्सरःसङ्घा गन्धर्वाश्च जगुः कलम् ।

विवाहे रघुमुख्यानां तदद्भुतमदृश्यत ॥ ३८ ॥

divyadundubhinirghoṣairgītavāditraniḥsvanaiḥ ॥ 37 ॥

nanṛtuśchāpsaraḥsaṅghā gandharvāścha jaguḥ kalam ।

vivāhe raghumukhyānāṃ tadadbhutamadṛśyata ॥ 38 ॥

Devas sounded kettle-drums, the apsaras danced and the Gandharvas sang melodiously at the wedding of the foremost of the Raghus. It was truly miraculous.

ईदृशे वर्तमाने तु तूर्योद्घुष्टनिनादिते ।

त्रिरग्निं ते परिक्रम्य ऊर्ध्वभार्या महौजसः ॥ ३९ ॥

īdṛśe vartamāne tu tūryodghuṣṭaninādite ।

triragni te parikramya ūhurbhāryā mahaujasaḥ ॥ 39 ॥

To the blowing of trumpets, those exceedingly powerful princes, thrice going round the fire with their wives (*ūhuḥ*) tied their nuptial knots.

अथोपकार्या जग्मुस्ते सभार्या रघुनन्दनाः ।

राजाप्यनुययौ पश्यन् सर्षिसङ्घः सबान्धवः ॥ ४० ॥

athopakāryāṃ jagmuste sabhāryā raghunandanāḥ ।

rājāpyanuyayau paśyan sarṣisaṅghaḥ sabāndhavaḥ ॥40 ॥

Thereafter, the descendants of Raghu, along with their wives, departed for their camps, escorted by the king, the sages and other relatives.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे पञ्चषष्टितमस्सर्गः । ।

Thus ends the sixtyfifth sarga of Bālākāṇḍa of the Rāmāyaṇa, the first ever epic composed by sage Vālmīki.

SARGA 66: PARAŚURĀMA'S ARRIVAL

Paraśurāma confronts the wedding party returning to Ayodhyā from Mithilā. On his very entry, the atmosphere becomes charged. Expecting some problems from this Paraśurāma, the sages like Vasiṣṭha and others try to receive him peaceably. Not caring anyone around, Paraśurāma starts a dialogue with Daśaratha.

अथ रात्र्यां व्यतीतायां विश्वामित्रो महामुनिः ।

आपृष्ट्वा तौ च राजानौ जगामोत्तरपर्वतम् ॥ १ ॥

atha rātrayām vyatītāyām viśvāmitro mahāmuniḥ ।

āpṛṣṭvā tau cha rājānau jagāmottaraparvatam ॥1॥

Then when the night had passed away, the mighty Muni Viśvāmitra, taking leave of the two kings, set out for the Northern mountains.

विश्वामित्रे गते राजा वैदेहं मिथिलाधिपम् ।

आपृष्ट्वैव जगामाशु राजा दशरथः पुरीम् ॥२॥

viśvāmitre gate rājā vaideham mithilādhipam ।

āpṛṣṭdaiva jagāmāśu rājā daśarathaḥ purīm ॥2॥

When Viśvāmitra had gone away, king Daśaratha, taking leave of Mithilā's lord, Vaideha, quickly prepared for setting out for his own capital.

अथ राजा विदेहानां ददौ कन्याधनं बहु ।

गवां शतसहस्राणि बहूनि मिथिलेश्वरः ॥ ३ ॥

कम्बलानां च मुख्यानां क्षौमान् कोट्यम्बराणि च ।

हस्त्यश्वरथपादातं दिव्यरूपं स्वलंकृतम् ॥ ४ ॥

ददौ कन्याशतं तासां दासीदासमनुत्तमम् ।

हिरण्यस्य सुवर्णस्य मुक्तानां विदुमस्य च ॥ ५ ॥

atha rājā videhānām dadau kanyāadhanam bahu ।

gavām śatasahasrāṇi bahūni mithileśvaraḥ ॥ 3 ॥

kambalānām cha mukhyānām kṣaumān koṭyambarāṇi cha ।

hastyaśvarathapādātām divyarūpaṁ svalaṅkṛtam ॥ 4 ॥

dadau kanyāśatam tāsām dāsīdāsamanuttamam ।

hiraṇyasya suvarṇasya muktānām vidumasya cha ॥5॥

Then, the king of the Videhas, lord of Mithilā gave lavish gifts to his daughters, including many hundreds of thousands of cows, the finest blankets, and fine silk garments and a number of common cloths. He also gifted elephants, horses, vehicles, beautifully adorned godlike troops. He gifted them superior class hundred male and female servants, as well as much gold, silver, pearls and coral.

ददौ राजा सुसंहृष्टः कन्याधनमनुत्तमम् ।
 दत्त्वा बहुविधं राजा समनुज्ञाप्य पार्थिवम् ॥६॥
 प्रविवेश स्वनिलयं मिथिलां मिथिलेश्वरः ।
 राजाप्ययोध्याधिपतिः सह पुत्रैर्महात्मभिः ॥७॥
 ऋषीन् सर्वान् पुरस्कृत्य जगाम सबलानुगः ।

dadau rājā susaṁhṛṣṭaḥ kanyādhanamanuttamam ।
dattvā bahuvīdham rājā samanujñāpya pāṛthivam ॥6॥
praviveśa svanīlayaṁ mithilāṁ mithileśvaraḥ ।
rājāpyayodhyādhipatiḥ saha putrairmahātmabhiḥ ॥7॥
ṛṣīn sarvān puraskṛtya jagāma sabalānugaḥ ।

Having given diverse kinds of gifts to his daughters, the king, the lord of Mithilā, bidding adieu to the king of earth [Daśaratha], returned his own capital. The lord of Ayodhyā, accompanied by his high-souled sons, and headed by all Ṛṣis, started on the journey, followed by his own army.

गच्छन्तं तु नरव्याघ्रं सर्पिसङ्घं सराघवम् ॥ ८ ॥
 ददर्श भीमसंकाशं जटामण्डलधारिणम् ।
 भार्गवं जामदग्न्येयं राजा राजविमर्दनम् ॥ १७ ॥
 कैलासमिव दुर्धर्षं कालाग्निमिव दुःसहम् ।
 ज्वलन्तमिव तेजोभिर्दुर्निरीक्ष्यं पृथग्नैः ॥ १८ ॥
 स्कन्धे चासज्य परशुं धनुर्विद्युद्गणोपमम् ।
 गृह्य शरमुग्रं च त्रिपुरघ्नं यथा शिवम् ॥ १९ ॥

gachchhantaṁ tu naravyāghra sarṣisaṅghaṁ sarāghavam ॥8॥
dadarśa bhīmasaṁkāśaṁ jaṭāmaṇḍaladhāriṇam ।
bhārgavaṁ jāmādagnyeyaṁ rājā rājavimardanam ॥17॥
kailāsamiva durdharṣaṁ kālāgnimiva duḥsaham ।
jvalantamiva tejobhirdurnirīkṣayaṁ pṛthagjanaiḥ ॥ 18 ॥
skandhe chāsajya paraśuṁ dhanurvidyudgaṇopamam ।

gṛhya śaramugraṁ cha tripuraghnaṁ yathā śivam ॥19 ॥

As that tiger-like king Daśaratha was on his way, in the company of Rāghava and the Ṛṣis, he saw the dreadful-looking man, wearing on head matted locks, unassailable as Mount Kailāsa and as irresistible as the fire of universal dissolution, flaming in energy, incapable of being looked at by the unrighteous, with his axe on his shoulder, equipped with a launcher like to the lighting, and fierce missiles, looking like Śiva, the slayer of Tripura.

तं दृष्ट्वा भीमसंकाशं ज्वलन्तमिव पावकम् ।

वसिष्ठप्रमुखा विप्रा जपहोमपरायणाः ॥ २० ॥

संगता मुनयः सर्वे संजजल्पुरथो मिथः ।

taṁ dṛṣṭvā bhīmasaṁkāśaṁ jvalantamiva pāvakaṁ ।

vasiṣṭhapramukhā viprā japahomaparāyaṇāḥ ॥20 ॥

saṁgatā munayaḥ sarve saṁjajalpuratho mithaḥ ।

Beholding him of dreadful appearance like flaming fire, the Vipras, headed by Vasiṣṭha, who used to be engaged in meditation and yajña, gathered together with sages and began to discuss the matter with each other.

कच्चित् पितृवधामर्षी क्षत्रं नोत्सादयिष्यति ॥ २१ ॥

पूर्वं क्षत्रवधं कृत्वा गतमन्युर्गतज्वरः ।

क्षत्रस्योत्सादनं भूयो न खल्वस्य चिकीर्षितम् ॥ २२ ॥

kachchit pitṛvadhāmarṣī kṣatraṁ notsādayiṣyati ॥ 21 ॥

pūrvam kṣatравadham kṛtvā gatamanyurgatajvaraḥ ।

kṣatrasyotsādanam bhūyo na khalvasya chikīṛṣitam ॥ 22 ॥

“Surely, he is not intent upon once more to exterminate the Kṣatriyas enraged because of the killing of his father [by Kārtavīrya Arjuna]. Long ago, having killed the Kṣatriyas, he pacified his ire and grief. Therefore, the annihilation of the Kṣatriya once again can never be his endeavour.”

एवमुत्तवार्ष्यमादाय भार्गवं भीमदर्शनम् ।

ऋषयो रामरामेति मधुरं वाक्यमब्रुवन् ॥ २३ ॥

evamuktvarṣyamādāya bhārgavaṁ bhīmadarśanam ।

ṛṣayo rāmarāmeti madhuram vākyamabruvan ॥23 ॥

Having said this, the Ṛṣis gave a warming reception to Bhṛgu's son of dreadful appearance and addressed him in soothing words, saying, “Rāma! Rāma!”

प्रतिगृह्य तु तां पूजामृषिदत्तां प्रतापवान् ।

रामं दाशरथिं रामो जामदग्न्योऽभ्यभाषत ॥ २४ ॥

pratigrhya tu tām pūjāmṛṣidattām pratāpavān ।

rāmaṁ dāśarathim rāmo jāmadagnyo'bhyabhāṣata ॥ 24 ॥

Accepting that homage rendered to him by the Ṛṣis, the powerful, Jamadagni's son, Rāma, addressed Rāma, the son of Daśaratha.

Note: One [Paraśu] Rāma, son of Jamadagni spoke to another Rāma, son of Daśaratha.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे षट्षष्टितमः सर्गः ।।

Thus ends the sixtysixth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 67: ŚIVA AND VIṢṆU'S LAUNCHERS

Paraśurāma narrates the history of the bows of Viṣṇu and Śiva to Rāma. Ignoring the request of Daśaratha to spare his sons, Paraśurāma addresses Rāma directly and asks him to load the launcher of Viṣṇu. If Rāma is capable of doing so, Paraśurāma will challenge him to a one-on-one fight.

राम दाशरथे वीर वीर्यं ते श्रूयतेऽद्भुतम् ।

धनुषो भेदनं चैव निखिलेन मया श्रुतम् ॥ १ ॥

rāma dāśarathe vīra vīryaṁ te śrūyate'dbhutam ।

dhanuṣo bhedanaṁ chaiva nikhilena mayā śrutam ॥1 ॥

Mighty Rāma, son of Daśaratha, I have heard of your extraordinary power and the blast of launcher.

तदद्भुतमचिन्त्यं च भेदनं धनुषस्तथा ।

तच्छ्रुत्वाहमनुप्राप्तो धनुर्गृह्यापरं शुभम् ॥ २ ॥

तदिदं घोरसंकाशं जामदग्न्यं महद्भुतः ।

पूरयस्व शरेणैव स्वबलं दर्शयस्व च ॥ ३ ॥

*tadadbhutamachintyaṁ cha bhedanāṁ dhanuṣastathā /
tachchhrutvāhamanuprāpto dhanurgrhyāparaṁ śubham ॥2
tadidaṁ ghorasaṁkāśaṁ jāmadagnyaṁ mahaddhanuḥ /
pūrayasva śareṇaiva svabalaṁ darśayasva cha ॥ 3 ॥*

Having heard of the launcher's extraordinary and inconceivable blast, I have come here with another splendid launcher. So, load this mighty and dreadful launcher of Jamadagni with missiles and display your prowess.

तदहं ते बलं दृष्ट्वा धनुषोऽप्यस्य प्रपूरणे ।
द्वन्द्वयुद्धं प्रदास्यामि वीर्यश्लाघ्यमहं तव ॥ ४ ॥

*tadahaṁ te balaṁ dṛṣṭvā dhanuṣo'pyasya prapūraṇe /
dvandvayuddhaṁ pradāsyāmi vīryaślāghyamahaṁ tava ॥4 ॥*

If I see your power in loading this launcher with missiles, having appreciated your prowess, I shall offer you one to one combat.

तस्य तद् वचनं श्रुत्वा राजा दशरथस्तदा ।
विषण्णवदनो दीनः प्राञ्जलिर्वाक्यमब्रवीत् ॥ ५ ॥
क्षत्ररोषात् प्रशान्तस्त्वं ब्राह्मणश्च महायशाः³ ।
बालानां मम पुत्राणामभयं दातुमर्हसि ॥ ६ ॥
भार्गवाणां कुले जातः स्वाध्यायव्रतशालिनाम् ।
सहस्राक्षे प्रतिज्ञाय शस्त्रं प्रक्षिप्तवानसि ॥ ७ ॥

*tasya tad vachanaṁ śrutvā rājā daśarathastadā /
viṣaṇṇavadano dīnaḥ prāñjalirvākyamabravīt ॥5 ॥
kṣatrarōṣāt praśāntastvaṁ brāhmaṇaścha mahāyaśāḥ /
bālānāṁ mama putrāṇāmabhayaṁ dātumarhasi ॥6 ॥
bhārgavāṇāṁ kule jātaḥ svādhyāyavrataśālīnām /
sahasrākṣe pratijñāya śastraṁ prakṣiptavānasi ॥ 7 ॥*

Hearing his words, King Daśaratha became pitiable. With a downcast face and folded hands, he said, "You have quenched your anger against the Kṣatriyas, and you have realised Brahman

³ Here plural has been used in place of singular in a respectful address.

and has great renown. It, therefore, behoves you to dispel the fears of my young sons. You are born in the family line of Bhṛgu devoted to the study of the Vedas and observing saṅkalpas. You have renounced arms, giving a promise in the presence of Indra.

स त्वं धर्मपरो भूत्वा कश्यपाय वसुंधराम् ।
दत्त्वा वनमुपागम्य महेन्द्रकृतकेतनः ॥ ८ ॥

*sa tvaṁ dharmaparo bhūtvā kaśyapāya vasuṁdharām ।
dattvā vanamupāgamy mahendrakṛtaketanaḥ ॥8 ॥*

Embracing a life of dharma, conferring the earth upon Kaśyapa, you retired to the forest, making your residence on the Mahendra mountain.

मम सर्वविनाशाय सम्प्राप्तस्त्वं महामुने ।
न चैकस्मिन् हते रामे सर्वे जीवामहे वयम् ॥ ९ ॥

*mama sarvavināśāya samprāptastvaṁ mahāmune ।
na chaikasmin hate rāme sarve jīvāmahe vayam ॥9 ॥*

Great sage, you have come here to eradicate my entire family. If Rāma is slain, none of us will survive.

ब्रुवत्येवं दशरथे जामदग्न्यः प्रतापवान् ।
अनादृत्य तु तद्वाक्यं राममेवाभ्यभाषत ॥ १० ॥

*bruvatyevaṁ daśarathe jāmadagnyaḥ pratāpavān ।
anādṛtya tu tadvākyaṁ rāmamevābhyabhāṣata ॥10 ॥*

Thus addressed by Daśaratha, the powerful son of Jamadagni, disregarding his words, thus addressed Rāma,

इमे द्वे धनुषी श्रेष्ठे दिव्ये लोकाभिपूजिते ।
दृढे बलवती मुख्ये सुकृते विश्वकर्मणा ॥ ११ ॥

*ime dve dhanuṣī śreṣṭhe divye lokābhipūjite ।
dṛḍhe balavatī mukhye sukṛte viśvakarmaṇā ॥ 11 ॥*

“These two excellent divine launchers are extraordinary and well known throughout the world. They are stout and robust. They are best of all developed and designed by Viśvakarmā.”

Note: Divine here means that which is operated by the

power of mantra.

अनुसृष्टं सुरैरेकं त्र्यम्बकाय युयुत्सवे ।

त्रिपुरघ्नं नरश्रेष्ठ भग्नं काकुत्स्थ यत्त्वया ॥ १२ ॥

anusṛṣṭaṁ surairekaṁ trayambakāya yuyutsave ।

tripuraghnaṁ naraśreṣṭha bhagnaṁ kākutstha yattvayā ॥12 ॥

One of these, best of men, was given by the Devas to Trayambaka for fighting a war, which destroyed Tripura. Kākutstha, that has been blasted by you.

इदं द्वितीयं दुर्धर्षं विष्णोर्दत्तं सुरोत्तमैः ।

तदिदं वैष्णवं राम धनुः परपुरञ्जयम् ॥ १३ ॥

idaṁ dvitīyaṁ durdharṣaṁ viṣṇordattaṁ surottamaiḥ ।

tadidaṁ vaiṣṇavaṁ rāma dhanuḥ parapurañjayam ॥13 ॥

This second launcher, which is indestructible, was given to Viṣṇu, by the chiefs of the Devas. Rāma, this launcher belonging to Viṣṇu, capable of conquering enemies' citadels, is,

समानसारं काकुत्स्थ रौद्रेण धनुषा त्विदम् ।

तदा तु देवताः सर्वाः पृच्छन्ति स्म पितामहम् ॥ १४ ॥

शितिकण्ठस्य विष्णोश्च बलाबलनिरीक्षया ।

अभिप्रायं तु विज्ञाय देवतानां पितामहः ॥ १५ ॥

विरोधं जनयामास तयोः सत्यवतां वरः ।

samānasāraṁ kākutstha raudreṇa dhanuṣā tvidam ।

tadā tu devatāḥ sarvāḥ prchchhanti sma pitāmaham ॥14 ॥

śitikaṇṭhasya viṣṇoścha balābalanirīkṣayā ।

abhiprāyaṁ tu vijñāya devatānāṁ pitāmahaḥ ॥ 15 ॥

virodhaṁ janayāmāsa tayoḥ satyavatāṁ varaḥ ।

Kākutstha! equal in energy to the launcher belonging to Rudra. Once upon a time, the Devas tried to ascertain the strength and weakness of the launchers of Viṣṇu and Śiva from the Grandsire, Brahmā. Understanding the intention of the Devas provoked a quarrel between them [Viṣṇu and Śiva].

विरोधे तु महद् युद्धमभवद् रोमहर्षणम् ॥१६ ॥

शितिकण्ठस्य विष्णोश्च परस्परजयैषिणोः ।

*virodhe tu mahad yuddhamabhad romaharṣaṇam ||16 ||
śītikanṭhasya viṣṇoścha parasparajayaṣiṇoḥ ।*

Upon that quarrel breaking out, there took place a great battle between Viṣṇu and Śiva, each burning to beat the other down.

*tadā tu jūrṭi śaivam dhanupaparākramam ||17 ||
humkāreṇa mahādevaḥ svasthiti'tha trilochanaḥ ।*

Then Śiva's dreadful launcher failed and by the roar of 'hum' sound of Viṣṇu Mahadeva became paralyzed.

*devaistadā samāgamya sarṣisaṅghaiḥ sachāraṇaiḥ || 18 ||
yāchitau praśamam tatra jagmatustau surottamau ।*

Then Devas with the Ṛṣis and the Chāraṇas descended there requested both of them, the foremost of Devas, to keep peace. So, both of them maintained peace.

*jṛmbhitam tad dhanurdṛṣṭvā śaivam viṣṇuparākramaiḥ ||19 ||
adhikam menire viṣṇum devāḥ sarṣigaṇāstadā*

Beholding that launcher of Śiva rendered unfunctional by Viṣṇu's prowess, the Devas with the Ṛṣis acknowledged Viṣṇu as the more powerful.

*dhanū rudrastu saṁkruddho videheṣu mahāyasaḥ ||20 ||
devarātasya rājarṣerdadau haste sasāyakam ।*

The enraged Rudra of high fame made over the launcher along with its missiles to the hands of the Rājarṣi, Devarāta of Videha.

इदं च वैष्णवं राम धनुः परपुरञ्जयम् ॥ २१ ॥
 ऋचीके भार्गवे प्रादाद् विष्णुः स न्यासमुत्तमम् ।

idaṁ cha vaiṣṇavaṁ rāma dhanuḥ parapurañjayam ॥21 ॥
ṛchīke bhārgave prādād viṣṇuḥ sa nyāsamuttamam ।

Rāma, this launcher belonging to Viṣṇu, capable of conquering citadles of enemy, was handed over as a trust to Ṛchika, the son of Bhṛgu by Viṣṇu.

ऋचीकस्तु महातेजाः पुत्रस्याप्रतिकर्मणः ॥ २२ ॥
 पितुर्मम ददौ दिव्यं जमदग्नेर्महात्मनः ।

ṛchīkastu mahātejāḥ putrasyāpratikarmaṇaḥ ॥ 22 ॥
piturmama dadau divyaṁ jamadagnermahātmanaḥ ।

The exceedingly resplendent Ṛchika made over the divine launcher to his son of immeasurable prowess, my father, the Mahātmā [great-souled] Jamadagni.

न्यस्तशस्त्रे पितरि मे तपोबलसमन्विते ॥ २३ ॥
 अर्जुनो विदधे मृत्युं प्राकृतां बुद्धिमास्थितः ।

nyastaśastre pitari me tapobalasamanvite ॥ 23 ॥
arjuno vidadhe mṛtyuṁ prākṛtāṁ buddhimāsthitaḥ ।

When my father laid his arms down being equipped with the arms of austerities, Kārtavīrya Arjuna [Sahasrabāhu], murdered him obsessed with barbarous mentality.

वधमप्रतिरूपं तु पितुः श्रुत्वा सुदारुणम् ।
 क्षत्रमुत्सादयं रोषाज्जातं जातमनेकशः ॥ २४ ॥
 पृथिवीं चाखिलां प्राप्य कश्यपाय महात्मने ।
 यज्ञस्यान्तेऽदं राम दक्षिणां पुण्यकर्मणे ॥ २५ ॥

vadhamapratirūpaṁ tu pituḥ śrutvā sudāruṇam ।
kṣatramutsādayaṁ roṣājñātaṁ jātamanekaśaḥ ॥ 24 ॥
pṛthivīṁ chākhilāṁ prāpya kaśyapāya mahātmane ।
yajñasyānte'dadaṁ rāma dakṣiṇāṁ puṇyakarmaṇe ॥ 25 ॥

Thereupon, learning of the lamentable and ghastly murder of my father, I [Paraśurāma] decimated the the Kṣatriyas again and again out of fury as they were born and reborn. Then, Rāma, bringing under sway the whole earth, I, on the

completion of yajña, gifted it to the Mahātmā Kaśyapa of noble acts as Dakṣiṇā.

दत्त्वा महेन्द्रनिलयस्तपोबलसमन्वितः ।

श्रुत्वा तु धनुषो भेदं ततोऽहं द्रुतमागतः ॥ २६ ॥

dattvā mahendranilayastapobalasamanvitaḥ ।

śrutvā tu dhanuṣo bhedaṁ tato 'haṁ drutamāgataḥ ॥ 26 ॥

Having made this gift, I started dwelling in the Mahendra hill equipped with ascetic energy, when, I heard about the blasting of launcher, I came here as swiftly as possible.

तदेवं वैष्णवं राम पितृपैतामहं महत् ।

क्षत्रधर्मं पुरस्कृत्य गृहीष्व धनुरुत्तमम् ॥ २७ ॥

योजयस्व धनुःश्रेष्ठे शरं परपुरंजयम् ।

यदि शक्तोऽसि काकुत्स्थ द्वन्द्वं दास्यामि ते ततः ॥ २८ ॥

tadevaṁ vaiṣṇavaṁ rāma pitṛpaitāmahaṁ mahat ।

kṣatradharmaṁ puraskṛtya grhīṣva dhanuruttamam ॥27 ॥

yojayasva dhanuḥśreṣṭhe śaraṁ parapuraṁjayam ।

yadi śakto 'si kākutstha dvandvaṁ dāsyāmi te tataḥ ॥ 28 ॥

Rāma, here is Viṣṇu's great launcher, which belonged to my father and my grandfather before him. Now take it and follow the dharma of the kṣatriyas. Load it with missiles capable of conquering enemies' citadels. Kākutstha [Rāma], if you succeed, I shall then challenge you to one on to one combat.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे सप्तषष्ठितमस्सर्गः ।।

Thus ends the sixty-seventh saga of Bālakāṇḍa of the Rāmayaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 68: PARAŚURĀMA'S PRIDE IS HURT

Rāma aims with Viṣṇu's launcher and asks Paraśurāma to choose the target, as the missile of that launcher cannot go to waste. Paraśurāma opts for the elimination of the world attained by him through the power of his asceticism. Rāma fires the missile, annihilating those worlds, and after that, Paraśurāma retreats into his abode.

श्रुत्वा तु जामदग्न्यस्य वाक्यं दाशरथिस्तदा ।
गौरवाद्यन्त्रितकथः पितु राममथाब्रवीत् ॥ १ ॥

*śrutvā tu jāmadaḡnyasya vākyaṁ dāśarathistadā ।
gauravādyantritaḥ pitū rāmamathābravīt ॥1 ॥*

Hearing the words of the son of Jamadagni, Rāma, the son of Daśaratha, (*yantritakathaḥ*) delimiting the conversation (*gauravāt pituḥ*) due to the presence of his father, intercepted Paraśurāma saying,

कृतवानसि यत् कर्म श्रुतवानस्मि भार्गव ।
अनुरुध्यामहे ब्रह्मन् पितुरानृण्यमास्थितः ॥ २ ॥

*kṛtavānasi yat karma śrutavānasmī bhārgava ।
anurudhyāmahe brahman piturānṛṇyamāsthitaḥ ॥2 ॥*

“Bhṛgu's descendent, I have heard of your endeavours. Brahma realised sage, I commend you for discharging your duty to repay the debt to your father.”

वीर्यहीनमिवाशक्तं क्षत्रधर्मेण भार्गव ।
अवजानासि मे तेजः पश्य मेऽद्य पराक्रमम् ॥ ३ ॥

*vīryahīnamivāśaktaṁ kṣatradharmeṇa bhārgava ।
avajānāsi me tejaḥ paśya me'dya parākramam ॥ 3 ॥*

But, descendent of Bhṛgu, you underrate my energy as though I am devoid of valour and incompetent to discharge the duty of a Kṣatriya; today, witness my valour and vigour.

इत्युक्त्वा राघवः क्रुद्धो भार्गवस्य वरायुधम् ।
शरं च प्रतिजग्राह हस्ताल्लघुपराक्रमः ॥ ४ ॥

*ityuktvā rāghavaḥ kruddho bhārgavasya varāyudham ।
śaraṁ cha pratijagrāha hastāllaghuparākramaḥ ॥4 ॥*

Saying this, the enraged Rāghava, took up Bhṛgu's noble launcher, together with the missile.

आरोप्य स धनू रामः शरं सज्यं चकार ह ।
जामदग्न्यं ततो रामं रामः क्रुद्धोऽब्रवीदिदम् ॥ ५ ॥

*āropya sa dhanū rāmaḥ śaraṁ sajyaṁ chakāra ha ।
jāmadaḡnyaṁ tato rāmaṁ rāmaḥ kruddho'bravīdidam ॥5 ॥*

Loading the launcher with the missile, he set the same ready for fire. Then enraged Rāma [of Daśaratha] addressed Rāma of Jamadagni, saying,

ब्राह्मणोऽसीति पूज्यो मे विश्वामित्रकृतेन च ।

तस्माच्छक्तो न ते राम मोक्तुं प्राणहरं शरम् ॥ ६ ॥

brāhmaṇo'sīti pūjyo me viśvāmitrakṛtena cha ।

tasmāchchhakto na te rāma moktuṁ prāṇaharam śaram ॥6

“You are a Brāhmaṇa and a relative of Viśvāmitra [Paraśurāma was the grand son of Viśvāmitra's sister], so respectable to me. Therefore, Paraśurāma, I cannot fire this deadly missile on you.

इमां वा त्वद्गतिं राम तपोबलसमर्जितान् ।

लोकानप्रतिमान् वापि हनिष्यामीति मे मतिः ॥ ७ ॥

न ह्ययं वैष्णवो दिव्यः शरः परपुरंजयः ।

मोघः पतति वीर्येण बलदर्पविनाशनः ॥ ८ ॥

imāṁ vā tvadgatiṁ rāma tapobalasarjitān ।

lokānapratimān vāpi haniṣyāmīti me matiḥ ॥ 7 ॥

na hyayaṁ vaiṣṇavo divyaḥ śaraḥ parapurāṁjayaḥ ।

moghaḥ patati vīryeṇa baladarpavināśanaḥ ॥8 ॥

However, I shall reduce to ashes, Paraśurāma, your retreat or incomparable worlds you have attained through the power of your asceticism. This divine missile belonging to Viṣṇu, capable of conquering enemies' citadels, never goes to waste but crushes with its power the pride and prowess of foes.

वरायुधधरं रामं द्रष्टुं सर्षिगणाः सुराः ।

पितामहं पुरस्कृत्य समेतास्तत्र सर्वशः ॥ ९ ॥

varāyudhadharam rāmaṁ draṣṭuṁ sarṣigaṇāḥ surāḥ ।

pitāmahaṁ puraskṛtya sametāstatra sarvaśaḥ ॥9 ॥

With the object of beholding Rāma, holding technologically advanced arms, there assembled Surās and the Ṛṣis, with the Pitāmaha [Grand sire] Brahmā at their head.

गन्धर्वाप्सरसश्चैव सिद्धाचारणकिन्नराः ।

यक्षराक्षसनागाश्च तद् द्रष्टुं महद्भुतम् ॥१०॥

gandharvāpsarasaśchaiva siddhāchāraṇakinnarāḥ ।

yakṣarākṣasanaṅgāścha tad draṣṭuṁ mahadadbhutam ॥

The Gandharvas, the Apsaras, the Siddhas, the Chāraṇas, the Kinnaras, the Yakṣas, the Rākṣasas and the Nāgas came to see that great marvel.

जडीकृते तदा लोके रामे वरधनुर्धरे ।

निर्वीर्यो जामदग्न्योऽसौ रामो राममुदैक्षत ॥ ११ ॥

jaḍīkṛte tadā loke rāme varadhanurdhare ।

nirvīryau jāmadagnyo'sau rāmo rāmamudaikṣata ॥ 11 ॥

Then, as the world stood stunned and Rāma was in possession of the best launcher, Jamadagni's son robbed of his power kept staring at Rāma.

तेजोभिर्गतवीर्यत्वाज्जामदग्न्यो जडीकृतः ।

रामं कमलपत्राक्षं मन्दं मन्दमुवाच ह ॥ १२ ॥

tejobhirgatavīryatvājāmadagnyo jaḍīkṛtaḥ ।

rāmaṁ kamalapatrākṣaṁ maṇḍaṁ maṇḍamuvācha ha ॥ 12 ॥

Son of Jamadagni was stunned seeing his power sapped by the power of lotus-eyed Rāma, and spoke to him in a very feeble voice,

काश्यपाय मया दत्ता यदा पूर्वं वसुंधरा ।

विषये मे न वस्तव्यमिति मां काश्यपोऽब्रवीत् ॥ १३ ॥

kāśyapāya mayā dattā yadā pūrvam vasuṁdharā ।

viṣaye me na vastavyamiti mām kāśyapo'bravīt ॥ 13 ॥

“When formerly I gifted the earth to Kāśyapa [son of Kaśyapa], he said to me, ‘You must no longer stay in my realm.’”

सोऽहं गुरुवचः कुर्वन् पृथिव्यां न वसे निशाम् ।

तदाप्रभृति काकुत्स्थ कृता मे काश्यपस्य ह ॥ १४ ॥

so'haṁ guruvachaḥ kurvan pṛthivyām na vase niśām ।

tadāprabhṛti kākutstha kṛtā me kāśyapasya ha ॥14 ॥

“In accord with the command of my spiritual guide, ever since that time, I have never spent a night on the earth. I made him this promise, Kākutstha.”

तामिमां मद्वर्तिं वीर हन्तुं नार्हसि राघव ।
मनोजवं गमिष्यामि महेन्द्रं पर्वतोत्तमम् ॥ १५ ॥
tāmimāṁ madgatiṁ vīra hantuṁ nārhasi rāghava ।
manojavaṁ gamiṣyāmi mahendraṁ parvatottamam ॥ 15 ॥

Therefore, heroic Raghava, please do not destroy my retreat. I shall now wend my way to Mahendra, the best of hills, with the speed of the mind.

लोकास्त्वप्रतिमा राम निर्जितास्तपसा मया ।
जहि ताञ्छरमुख्येन मा भूत् कालस्य पर्ययः ॥ १६ ॥
lokāstvapratiṁā rāma nirjitāstapasā mayā ।
jahi tāñchharamukhyena mā bhūt kālasya paryayaḥ ॥ 16 ॥

However, Rāma, you can destroy the worlds I have conquered by the power of my asceticism, with that foremost of missiles. Let there be no delay about it.

अक्षय्यं मधुहन्तारं जानामि त्वां सुरेश्वरम् ।
धनुषोऽस्य परामर्शात् स्वस्ति तेऽस्तु परंतप ॥ १७ ॥
akṣayyaṁ madhuhantāraṁ jānāmi tvāṁ sureśvaram ।
dhanuṣo'sya parāmarśāt svasti te'stu paraṁtapa ॥ 17 ॥

Even from your handing of this launcher I know you to be Viṣṇu, the chief of the Devas and imperishable slayer of Madhu. Hail to you, vanquisher of foes!

एते सुरगणाः सर्वे निरीक्षन्ते समागताः ।
त्वामप्रतिमकर्माणमप्रतिद्वन्द्वमाहवे ॥ १८ ॥
ete suragaṇāḥ sarve nirīkṣante samāgatāḥ ।
tvāmapratimakarmāṇamapratidvandvamāhave ॥ 18 ॥

All these Devas assembled here are beholding in you a person of unparalleled deeds, and without an antagonist in fight.

न चेयं तव काकुत्स्थ व्रीडा भवितुमर्हति ।
त्वया त्रैलोक्यनाथेन यदहं विमुखीकृतः ॥ १९ ॥

*na cheyaṁ tava kākutstha vrīḍā bhavitumarhati ।
tvayā trailokyanāthena yadaham vimukhīkṛtaḥ ॥ 19 ॥*

Kākutstha, I need not be ashamed (because of this discomfiture) if I have been defeated by you, the lord himself of the three worlds.

शरमप्रतिमं राम मोक्तुमर्हसि सुव्रत ।
शरमोक्षे गमिष्यामि महेन्द्रं पर्वतोत्तमम् ॥ २० ॥

*śaramapratimaṁ rāma moktumarhasi suvrata ।
śaramokṣe gamiṣyāmi mahendraṁ parvatottamam ॥ 20 ॥*

Rāma, you of noble vows, can now fire this peerless missile (from the launcher), on your firing the missile. I shall repair to Mahendra, the foremost of mountains.

तथा ब्रुवति रामे तु जामदग्न्ये प्रतापवान् ।
रामो दाशरथिः श्रीमांश्चिक्षेप शरमुत्तमम् ॥ २१ ॥
*tathā bruvati rāme tu jāmadagnye pratāpavān ।
rāmo dāśarathiḥ śrīmānśchikṣepa śaramuttamam ॥21 ॥*

When Jamadagni's son, Paraśurāma, had said this, the valrous and graceful son of Daśaratha fired that excellent missile.

स हतान् दृश्य रामेण स्वौलोकांस्तपसार्जितान् ।
जामदग्न्यो जगामाशु महेन्द्रं पर्वतोत्तमम् ॥ २२ ॥
*sa hatān dṛśya rāmeṇa svāñlokāṁstapasārjitān ।
jāmadagnyo jagāmāśu mahendraṁ parvatottamam ॥ 22 ॥*

Witnessing the destruction by Rāma of worlds earned by his own austerities, Jamadagni's son speedily started for the best of mountains, the Mahendra.

ततो वितिमिराः सर्वा दिशश्चोपदिशस्तथा ।
सुराः सर्षिगणा रामं प्रशशंसुरुदायुधम् ॥ २३ ॥
*tato vitimirāḥ sarvā diśaśchopadiśastathā ।
surāḥ sarṣigaṇā rāmaṁ praśaśamsurudāyudham ॥ 23 ॥*

Then all the quarters became cleared of gloom; and the Devas and Ṛṣis praised Rāma when he had shot the missile.

रामं दाशरथिं रामो जामदग्न्यः प्रपूजितः ।

ततः प्रदक्षिणीकृत्य जगामात्मगतिं प्रभुः ॥ २४ ॥

Jamadagni's son Paraśurāma, having gone round Rāma, the son of Daśaratha, and honoured (by all), set out (for his own abode).

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे अष्टषष्टितमस्सर्गः ।।

Thus ends the sixty-eighth sarga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

SARGA 69: HAPPY DAYS AFTER MARRIAGE

The wedding party arrives at Ayodhyā on the exit of Paraśurāma. Yudhājit, the maternal uncle of Bharata, who came before marriage, now takes Bharata and Śatrughna to his kingdom. Rāma and Lakṣmaṇa, from then on, are engaged in their people's welfare works at their father's behest. Rāma and Sītā enter the threshold of their blissful married life.

गते रामे प्रशान्तात्मा रामो दाशरथिर्धनुः ।

वरुणायाप्रमेयाय ददौ हस्ते महायशाः ॥ १ ॥

gate rāme praśāntātmā rāmo dāśarathirdhanuḥ ।

varuṇāyāprameyāya dadau haste mahāyaśāḥ ॥ 1 ॥

When Paraśrāma had departed, Daśaratha's son the illustrious Rāma, of undisturbed mind, made over the launcher to the hands of Varuṇa of immeasurable strength.

अभिवाद्य ततो रामो वसिष्ठप्रमुखानृषीन् ।

पितरं विह्वलं दृष्ट्वा प्रोवाच रघुनन्दनः ॥ २ ॥

abhivādya tato rāmo vasiṣṭhapramukhānṛṣīn ।

pitarāṁ vihvālāṁ dṛṣṭvā provācha raghunandanaḥ ॥2 ॥

Then saluting the Ṛṣis headed by Vasiṣṭha, Rāma, the descendant of Raghu, seeing his father agitated, addressed him, saying,

जामदग्न्यो गतो रामः प्रयातु चतुरङ्गिणी ।
अयोध्याभिमुखी सेना त्वया नाथेन पालिता ॥ ३ ॥

*jāmadagnyo gato rāmaḥ prayātu chaturaṅgiṇī ।
ayodhyābhīmukhī senā tvayā nāthena pālītā ॥ 3 ॥*

“Now that Jamadagni's son, Paraśurāma has gone away, let all the four divisions of army maintained by you as their lord, march in the direction of Ayodhyā.”

रामस्य वचनं श्रुत्वा राजा दशरथः सुतम् ।
बाहुभ्यां सम्परिष्वज्य मूर्ध्नुपाग्राय राघवम् ॥ ४ ॥
गतो राम इति श्रुत्वा हृष्टः प्रमुदितो नृपः ।
पुनर्जातं तदा मेने पुत्रमात्मानमेव च ॥ ५ ॥

*rāmasya vachanam śrutvā rājā daśarathaḥ sutam ।
bāhubhyāṁ sampariṣvajya mūrdhnyupāgrāya rāghavam ॥4 ॥
gato rāma iti śrutvā hṛṣṭaḥ pramudito nṛpaḥ ।
punarjātaṁ tadā mene putramātmānameva cha ॥5 ॥*

Hearing Rāma's words, king Daśaratha embraced his son with his arms, and smelt Rāghava's forehead; and hearing that Paraśurāma had gone, the king became exceedingly delighted, and considered himself and his son as having attained a second birth.

चोदयामास तां सेनां जगामाशु ततः पुरीम् ।
पताकाध्वजिनीं रम्यां तूर्योद्भुष्टनिनादिताम् ॥ ६ ॥
सिक्तराजपथारम्यां प्रकीर्णकुसुमोत्कराम् ।
राजप्रवेशसुमुखैः पौरैर्मङ्गलवादिभिः ॥ ७ ॥
सम्पूर्णां प्राविशद् राजा जनौघैः समलंकृताम् ।
घौरैः प्रत्युद्गतो दूरं द्विजैश्च पुरवासिभिः ॥ ८ ॥
पुत्रैरनुगतः श्रीमाञ्छ्रीमद्भिश्च महायशाः ।
प्रविवेश गृहं राजा हिमवत्सदृशं प्रियम् ॥ ९ ॥

*chodayāmāsa tāṁ senāṁ jagāmāśu tataḥ purīm ।
patākādhvajinīm ramyāṁ tūryodbuṣṭanināditām ॥6 ॥
siktarājapathāramyāṁ prakīrṇakusumotkarām ।
rājapraveśasumukhaiḥ paurair maṅgalavādibhiḥ ॥7 ॥
sampūrṇāṁ prāviśad rājā janaughaiḥ samalanīkṛtām ।
ghauraiḥ pratyudgato dūraṁ dvijaiścha puravāsibhiḥ ॥8 ॥*

*putrairanugataḥ śrīmāñśrīmadbhischa mahāyaśāḥ ।
praviveśa grhaṁ rājā himavatsadṛśaṁ priyam ॥9 ॥*

He directed his army, which speedily arrived at the city. When he reached Ayodhūā, it lookd well decorated with flags and banners, lovely to behold, and resounding with the sounds of trumpets, with its high-ways sprinkled with water and strewn with flowers, crowded with citizens looking cheerful on account of the king's arrival, singing auspicious songs. He was received by the citizens as well as the dvijas and people coming forward a long way. He was followed by his graceful sons and entered his own palace, looking like a Himalayan mountain.

ननन्द स्वजनै राजा गृहे रामैः सुपूजितः ।
कौसल्या च सुमित्रा च कैकेयी च सुमध्यमा ॥ १० ॥
वधूप्रतिग्रहे युक्ता याश्चान्या राजयोषितः ।
*nananda svajanai rājā gr̥he rāmai: supūjitaḥ ।
kausalyā cha sumitrā cha kaikeyī cha sumadhyamā ॥ 10 ॥
vadhūpratigrahe yuktā yāśchānyā rājayoṣitaḥ ।*

Entertained by his own relatives (*kāmaiḥ*) with all objects of enjoyment, the king rejoiced exceedingly. Kausalyā, Sumitrā and Kaikeyī of slender waist, other women [servants] in the palace of the king, were busy, receiving the brides.

ततः सीतां महाभागामूर्मिलां च यशस्विनीम् ॥ ११ ॥
कुशध्वजसुते चोभे जगृहर्नुपयोषितः ।
मङ्गलालापनैश्च शोभिताः क्षौमवाससः ॥ १२ ॥
देवतायतनान्याशु सर्वास्ताः प्रत्यपूजयन् ।
अभिवाद्याभिवाद्यांश्च सर्वा राजसुतास्तदा ॥ १३ ॥
रेमिरे मुदिताः सर्वा भर्तृभिर्मुदिता रहः ।
*tataḥ sītāṁ mahābhāgāmūrmilāṁ cha yaśasvinīm ॥ 11 ॥
kuśadhvasute chobhe jagṛhurn̐payoṣitaḥ ।
maṅgalālāpanaiścha śobhitāḥ kṣaumavāsasaḥ ॥12 ॥
devatāyatanānyāśu sarvāstāḥ pratyapūjayan ।
abhivādyābhivādyām̐ścha sarvā rājasutāstadā ॥13 ॥
remire muditāḥ sarvā bhartṛbhir̥muditā rahaḥ ।*

The royal spouses received the highly fortunate Sītā and the

glorious Urmilā, both the daughters of Kuśadhvaya. Clad in silken apparel, they went to the houses of elderly persons to seek their blessings and paid homage to those who deserved the same. All the princesses were delighted and enjoyed their private lives with their husbands.

कृतदाराः कृतास्त्राश्च सधनाः ससुहृज्जनाः ॥ १४ ॥

शुश्रूषमाणाः पितरं वर्तयन्ति नरर्षभाः ।

kṛtadārāḥ kṛtāstrāścha sadhanāḥ sasuhṛjjanāḥ ॥14 ॥

śuśrūṣamāṇāḥ pitaraṁ vartayanti naraṛṣabhāḥ ।

Having thus getting wedded, acquired arms, wealth and friends, those foremost among men, engaged in the care of their father.

तेषामतियशा लोके रामः सत्यपराक्रमः ॥ २४ ॥

स्वयंभूरिव भूतानां बभूव गुणवत्तरः ।

teṣāmatiyaśā loke rāmaḥ satyaparākramaḥ ॥ 24 ॥

svayaṁbhūriḥ bhūtānāṁ babhūva guṇavattaraḥ ।

Truly powerful Rāma surpassed all his brothers in name and fame. He was considered more meritorious than all beings like that of Brahmā.

रामश्च सीतया सार्धं विजहार बहूनृतून् ॥ २५ ॥

मनस्वी तद्गतमनास्तस्या हृदि समर्पितः ।

rāmaścha sītayā sārdham vijahāra bahūnṛtūn ॥25 ॥

manasvī tadgatamanāstasyā hṛdi samarpitaḥ ।

In the company of Sītā, Rāma, passed many seasons. He was wise, devoted his mind to Sītā, with his heart dedicated to her.

प्रिया तु सीता रामस्य दारा पितृकृता इति ॥ २६ ॥

गुणाद् रूपगुणाच्चापि प्रीतिर्भूयोऽभिवर्धते ।

तस्याश्च भर्ता द्विगुणं हृदये परिवर्तते ॥ २७ ॥

priyā tu sītā rāmasya dārā pitṛkṛtā iti ॥26 ॥

guṇād rūpaguṇāchchāpi prītirbhūyo'bhivardhate ।

tasyāścha bhartā dviguṇaṁ hṛdaye parivartate ॥ 27 ॥

Sītā was dear to Rāma, for she was the wife her father had

given him. Yet, because of her virtue and beauty, his love for her went on increasing. Sītā also in her heart cherished her husband twice as much.

अन्तर्जातपि व्यक्तमाख्याति हृदयं हृदा ।

तस्य भूयो विशेषेण मैथिली जनकात्मजा ।

देवताभिः समा रूपे सीता श्रीरिव रूपिणी ॥ २८ ॥

antarjātamapi vyaktamākhyāti hṛdayaṁ hṛdā ।

tasya bhūyo viśeṣeṇa maithilī janakātmajā ।

devatābhiḥ samā rūpe sītā śrīriva rūpiṇī ॥ 28 ॥

By her own heart [mind], Sītā used to read Rāma's heart [mind]. The daughter of Janaka, Mithilā's lord, resembled a goddess in grace and, like Śrī (goddess of wealth) herself in loveliness.

तया स राजर्षिसुतोऽभिकरामया

समेयिवानुत्तमराजकन्यया ।

अतीव रामः शुशुभे मुदान्वितो

विभुःश्रिया विष्णुरिवामरेश्वरः ॥ २९ ॥

tayā sa rājarṣisuto 'bhirāmayā

sameyivānuttamarājakanyayā ।

atīva rāmaḥ śūśubhe mudānvito

vibhuḥśriyā viṣṇurivāmareśvaraḥ ॥ 29 ॥

Delightful Rāma, son of the Rājarṣi Daśaratha, united with the most charming princess [Sītā], looked graceful, even like the lord Viṣṇu, the chief of Devas, on being joined with Śrī [Lakṣmī].

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे एकोनसप्ततितमःसर्गः । ।

Thus ends the sixty-ninth saga of Bālakāṇḍa of the Rāmāyaṇa, the first-ever epic composed by sage Vālmīki.

इति श्रीरामायणे बालकाण्डं समाप्तम् ।

iti śrīrāmāyaṇe bālakāṇḍaṁ samāptam

END OF THE BĀLAKĀṆḌA