Divine sage Narada arrives at the hermitage of Sage Valmiki in order to enlighten him and keep him informed of his duty to author the epic poem Ramayana. In the dialogue between these two sages, Valmiki elicits from Narada about most virtuous person on earth, namely Rama. In this opening chapter, while eulogizing Rama Narada gives an outline of Ramayana, truly highlighting those aspects that are the keynotes in this epic, like virtuosity, generosity, morality, chastity and the like.

Valmiki Ramayana is said to have been composed basing on each of the letters of Gayatri Hymn, staring a verse with that letter, and a thousand books are composed for each letter. Though that classification, or dividing verses in thousand chapters is unavailable now, the twenty-four verses identified with the 24 letters of Gayatri hymn, called as Gayatri Ramayana, is available and it is given in the endnote of this page. In tune with the scheme of Gayatri, Ramayana starts the first verse with letter ta an auspicious letter.

An Appeal to Readers

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

A thoughtful-meditator, an eternally studious sage about the Truth and Untruth, a sagacious thinker, and a sublime enunciator among all expert enunciators is Narada, and with such a Divine Sage Narada, the Sage-Poet Valmiki is inquisitively enquiring about a man who is a composite for all merited endowments in his form and calibre. [1-1-1]
The efficacy of Opening Verse

The very opening word tapaH has diverse meanings. In a way it means j-naana acuity, and it is 'thinking' tap aalocane 'thinking on the Absolute, where that Absolute's thinking itself is tapaH - yasya j-naanam tapaH thus Narada is one who is a constant thinker of the Absolute. Or, he who always practises kR^icChrandraaayaNaadi vrataH - nitya naimittika karma anuSTHaana paraH the rigorous practises enshrined in Veda-s. It means the Absolute itself tapaH para brahma shabda vaca, brahmai tad upaastvai tat tapaH 'that which is contemplated upon that is tapaH, meaning Vedanta , Upanishads. Let many Veda-s are learnt and recited mechanically it becomes a rote learning, unless, a thought is given as for what it is being recited, an on whom. Thus Narada has no rote learning, but still trying to get full picture of that Absolute. And the swaadhyaaya is Veda, and its regular practise, tapo hi swaadhyaayaH. Veda itself is the Knowledge, that is why it is said svadhyaan na pramiditavyam - taittariiya upaniSad Then, it also means as the Absolute. Thus Narada being a complete embodiment of Veda-s, is the proper sage to clear the doubts of Valmiki

The Divine Sage Narada is the brainchild of god Brahma brahma maanasa putra. His name has meanings like naara =knowledge; da= awarder; naarada= the rain cloud. Any cloud rains on its own without any requisition from Mother Earth. So Narada is naaram dadaati iti naarada 'one who accords knowledge concerning the humans...' or, naaram dyati - khaNdati - iti naarada 'one who annihilates the ignorance...' or, 'one who accords knowledge about the Absolute, or Supreme Person. Though a Divine Sage, having all these attributes, Narada has no conclusive information about hari liilaa vibhuuti 'Supreme Person's playful acts...' hence he continuously and constantly ponders over that Absolute to get the real essence of that Absolute, or Supreme Person. This is for himself, and not in respect of his reacting with others.

Then this word vaak means: enunciator - as given above; This word also means Veda - anaadi nidhano hi eSaa vaak utschR^iSTaa Veda-s emerged from that Absolute, hence vaak is identifiable with that Absolute; and this is grammar - vaak yoga viddduSyati ca apashabde as such vaak is identifiable with grammar. And vaak vid vareNya is 'one who has complete information derived from Veda-s, or, one who elucidates and enunciates what he has learned from Veda-s to others,'

There are four epithets of Narada here: atha n˜radasya catv˜ri viþeÿaõ˜ni | tath˜ - tapo nirati - iti anena viþeÿaõena sarva s˜marthyam pratip˜ditam | sva adhy˜ya nirata - iti anena yat kiñcit vadati tat veda ukta dharma anuuguãatay˜ eva vadati iti s˜c†tam | vak vidam vara - anena vakÍtrtaãam pratipÁtadam | muni pungava - iti anena atindriya abhiñÁtvakam sÁ†tam | agre tri loka þa iti anena viþeÿaõena loka traya sañãcÁ†na pratyaããatayÁ† sat asat vastu abhisãñÁ†taãam pratipÁtadam | etai viþeÿaõai - sarvajñÁ†tvam - sarva jana mÁ†nÁ†tvam - sarva utkÁ†tva mahÁ†myam - ca sÁ†tam | tÁ†dÁ†sám nÁ†radam bhagavÁ†n valmikih sarva guãa samiÁ†ti rÁ†pam puruÁ†sam - paprccha - dharmakÁ†tam "By these four epithets of Narada, viz., tapo nirata because he is a 'thoughtful-thinker evermore...' his all-expertise in knowledge is proposed... svadhyaaya nirata because he is 'eternally studious sage in scriptures [about the Truth and Untruth...'] whatever he says it abides by the everlasting canonical sayings of Veda... vaak vidaam vara because his sayings are rooted in canons he is the best enunciator and elucidator... muni pungava 'because he is such a sublime sage he is transcendental... and as a traveller among all the three worlds he is aware of Truth and Untruth... and with such Sage Narada, Sage Valmiki enquired about a man, on earth, who is a composite in his form, for all merited endowments...' Dharmakututam. This commentary is by Tryambakaraaya Makhi [1690's to 1728] and this can be called not just yet another commentary on Ramayana, but an Encyclopaedia of Indian Culture. This was published under the scheme of 'Editing and Publication if Rare Manuscripts, Govt. of India, Ministry of Scientific Research and Cultural Affairs' and it is available with Tanjore Saraswati Mahal Library, Tanjavore, Tamil Nadu State, India.

There are numerous and voluminous commentaries on Ramayana, bulkier than the epic itself, deciphering latent meanings of Ramayana as above. And to list a few of many commentaries on Ramayana: 1) kataka vyaaakhya, by shrii katata; 2) raamayaNa tilakam - raamaabhiraamii : by shrii naagojii bhatt; 3) raamayaNa bhuusNaNam by shrii govindaraaja; 4) raamayaNa shiromaNi by shrii shivasahaaya; 5) raamayaNa tattva diiipika by shrii maheshwara tiirtha; 6) raamaayaNa vyaaakhya shrii raamanaujuacaarya; 7) viveka tilaka by
This stanza equally applies to Sage Valmiki, the taught, by way of the use of words tapaH, svaadhyaaya, tapasvii, thus both of them are experts in their own sphere of teacher-student relationship. The word tapaH denotes Veda-s themselves, in which both the Sages are well-versed, svaadhyaaya means, pondering over what that is learnt, i.e. japa. tapasvii= sharanagaatI Total renunciation of their selves in the Almighty. Routine recitation of Veda-s will become futile if an iota of inclination in the Almighty and self-surrender to that Almighty is not there. tasm˜nnye˜sam eÿ˜m tapasam atiriktam ˜hu× - taittatrŸya n˜r˜yaõam - 20

Hence, these two sages have commenced to deliver Ramayana, which itself is the epic of virtuous living, to this world.

That being so, Valmiki is asking the same Narada as to who is Absolute-like, Absolute-similar or comparable human, with some of many traits of that Absolute. For this, Narada starts his narration with an exclamation bahavo durlabhbaa ca guNaaH kiirtitaa at seventh verse. Thus, there are bulky and voluminous commentaries on Ramayana, bulkier than the epic itself, hence due to paucity of time, and in eagerness to post the main epic firstly, let us take a pause in these declinations and niceties of verbiage, as it will be uncouth to go on dwelling one these intricate derivation at that staring itself.

However the epic starts with the word auspicious word ta as said in ta kaaro vigha naashakaH, ta kaaro saukhya daayakaH...
Who is he conduct-wise blent with good-conduct... who in respect of all beings is benign... who is adept and also the ablest one... also uniquely goodly to look to... [1-1-3]

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

Which / what / who gets newness moment by moment, that alone is pleasant...

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

Comment: Here the word aatma is not the usual 'soul' but courage aatma jive dhāritvam dehe svabhāvam paramātmam -amara kosha and the word krodha is taken as the nominative of other six negative attitudes ari SaT varga upalakshaNa -kaama, krodha, lobha, moha, mada, maatsarya 'desire, ire, avarice, fancy, fancy, defiance, conceit...' and by the coupling of word ca with devaaH in devaaH + ca it means that, 'not only the enemies like demons and others... but also the friendly gods too are afraid of his ire...' The 'non-jealous nature' is the 'God's tolerance of disloyalty...' and 'unlike the heavenly gods like Indra and others, who will be intolerant of disloyalty...' this man in question shall be tolerant of disloyal persons, subjects, or demons and shall be intolerant of them who go against the established tradition.

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

Comment: Valmiki wanted to know about that man - a man with godly qualities. Valmiki's thinking aloud, about the qualities of his prospective hero of this epic, is the very opening questions put to an Omniscient Sage Narada. Both the sages know of Rama and his deeds. Even then Valmiki asks Narada, "who is that man with godly qualities?" If Narada tells that Rama is Vishnu Himself, there is nothing left for Valmiki to compose his epic, because there are numerous mythologies Puraana-s that have already adored God Vishnu. If Narada tells that Rama is so-and-so king, again Valmiki
need not attempt to author about some king, however great that king might be. As such, Valmiki wanted to know about a human being with godly attributes, because many acts of Rama, like killing Vali, testing Seetha's chastity, deserting her at the end etc. are both conducive and contradictory puzzles.

The attributes of the hero of Ramayana, as required by Valmiki, are 16 sixteen in number. 1 - gunavān 2 - viryavān 3 - dharmajñāḥ 4 - kṛta-jñāḥ 5 - satya vakyāḥ 6 - dhrdha vrataḥ 7 - caráita vān 8 - sarva bhūteṣu hitāḥ 9 - vidvān 10 - samarthaḥ 11 - priyadarśana 12 - atmān 13 - jita krodhaḥ 14 - dyutīmaṇ 15 - anāsyakāḥ 16 - bibhyatidevāḥ

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

### Shrutva cha etat prilokākhā vālmikake: nārdoh vach: I

Shrutatam ēṃ tā amāntvam prādhūto vākṣyam ābhavītu II 2-5-6

6. shrutvāḥ+cā+etat= on listening, also, all those; vaṃśikēḥ= of Valmiki; vācaḥ= words; naaradāḥ= Narada; trī+loka+jñāḥ= three, worlds, preceptor of; shrūyataam+iti= I will relate, thus; saamantrya+cha= on beckoning [Valmiki,] also; pra+hṝṣṭāḥ= verily, gladly; vaākyam+abraviit= sentence [words,] spoke.

On listening all those words of Valmiki, Sage Narada, the preceptor of all the three worlds, very gladly said thus, "I will relate ..." also on beckoning at Sage Valmiki, [to listen attentively,] spoke these words... [1-1-6]

Comment: The preceptor of three worlds, where the three worlds are bhūṣa loka, bhūvar loka, suvar loka this world, the intermediary heaven, the heavens themselves.

### Vahuḥ trūmbhāḥ: č eva ye tāya kīrītita gūnaḥ: I

Mune vāṣyāṁ āhū mūdva tē: ukṛ: śrūyatam niṣṭā II 1-1-7

7. anvaya/word-order: mune= oh, sage Valmiki; bahavaḥ= many [or, infinite merits]; duṛ+labhaaḥ= not, attainable, [unattainable by conscious development or effort,] ca+eva= also, that way [for ordinary humans]; ye+guNāḥ= which, merits; kīrtitāḥ+tāvaata= extolled, by you; taīḥ+ yuktāḥ= those [facets,] one who has [the possessor of those merits]; naRaḥ= [of that] man; shrūyataam = I make it clear; aham+buddhvaā= I will, having known [from Brahma]; vakṣhyaami= I speak on.

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

Comment: Narada came hither to impart the legend of Rama, as Brahma already imparted the same to him, and wanted him to impart these very attributes to Valmiki to compose Ramayana. It is a coincidence of interests Valmiki and those of Narada and Brahma.

### Ishvāku vēṣa prabhāro rāmo naṁ jāne: śrūt: I

Niyat āttama mahāvīryaṁ dhūtimanuśū, dhūtimanuśū prabhāro II 1-2-8

8. ikshvāku+vamṣhaH+prabhavaH= Ikshvaku, dynasty, as his birthplace [emerged from Ikshvaku dynasty]; raamaH+naama= Rama, named; shrūtaH+janaH= heard thus, by people; niyata+aatmaa= controlled, souled [conscientious]; mahaā+viiryaH= highly valorous one; dyutiimaṇ= resplendent one; dhR̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄́vā́ś= controller [of vice and vile [or,] senses.]

"One emerged from Ikshvaku dynasty and known to people thus as Rama by his name, and he is conscientious, highly valorous, resplendent, steadfast and a controller of vice and vile... [and his
Comment: For the attributes explained by Narada there are some Vedanta imports. From niyata atma to vashii these are the attributes of the Supreme Being, Absolute of Brahman. svaraupa nirupaka lakshNaH . This niyata atma is 'immutable Absolute, this is the postulate of any Upanishad: ya atmaaa apahata paapmaa virajo vimR^ityur viShoko... 8-7-1, Chaandogya Upanishad. mahaa viiraH = acintya vividha vicitra shaktivatA Absolute is Omnicompetent paraa asya shaktiH vividhaa iva shruuyate svaaabhaavikii j-naana bala kriya ca 6-8, Shwetaasvahatra Upanishad. The word dyutimaan is for the attribute of Self-Resplendent Absolute, or, Resplendence of Consciousness. tam eva bhaantam anvibushta sarvaam tasya bhavaas sarvaam idam bhaati 2-11, Mundaka Upanishad. And the dhR^itiHmaan is Sublime Bliss, according to Vyjanti dhR^itiH tu tuSTIH santoSaH and as said in aanando brahama - aanandaat eva khalu imaani bhutaani jaayante 6, Taittiriya Upanishad. Next, vashii Absolute is the Omnipotent on the entire Universe. eko vahii sarva bhuta antaraatmaa 2-5-12, Katha Upanishad and sarvasya vashii sarvasya iswaanaH and the like. The rest of the attributes of Rama as said by Narada are identifiable with the causative factors of that Absolute in Creation, and the process of Creation is the self-expression of the Absolute.

Comment: When his physique is extolled, suddenly a weapon is said, in saying that 'his is longbow...' this is called 'jump-cut in narration...' It is not so, his lengthy arms are said firstly and those arms can wield a conch-shell, and cheekbones high... [1-1-9]

Comment: The Absolute is an adept one in creating the Creation yat sarvaH=naH sarva= vit. He is niitimaan one who maintains the rhythm of universe as said at eSa setuH vidharaNa eSaam loka naama sambhedaaya... He is propitious because shriiH kaanti sampadoH lakshmyaam... gleaming, glistering richness of prosperity emanates from him. The following stanzas describe the physical qualities an Emperor should have by birth, as per saamudrika shastra, the physiognomic treatise of astrology.

Comment: When his physique is extolled, suddenly a weapon is said, in saying that 'his is longbow...' this is called prakrama bhanga doSa 'jump-cut in narration...' It is not so, his lengthy arms are said firstly and those arms can wield a great bow that can eliminate enemies, both physical and psychological ones like ariSaD varga shatru like desire, ire, avarice, conceit etc., as detailed in verse 4 above.

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Comment: When his physique is extolled, suddenly a weapon is said, in saying that 'his is longbow...' this is called prakrama bhanga doSa 'jump-cut in narration...' It is not so, his lengthy arms are said firstly and those arms can wield a great bow that can eliminate enemies, both physical and psychological ones like ariSaD varga shatru like desire, ire, avarice, conceit etc., as detailed in verse 4 above.
"He is medium-sized physically, with limbs poised symmetrically, sinew-chested, wide-eyed, complexioned glossily... he is a prosperous personality with all the providential features, and thus he is self-resplendent... [1-1-11]

Comment: Up to here the godly physical aspect bhagavad vigraha is explained that which is perceptible by the adherents as said in Chaandogya Upanishad: ya cSo antaraadiyute hiraNmayaH puruSo DR^ishyate... 1-6-6. From now on, the features that are reliable for the adherers are said.

12. dharma+j~naH= rectitude, knower, satya+sandhaH+ca= truth, bidden, also; praajaanaam+ca= prudence, proficient; suchiH= clean [in conduct]; vashyaH= self-controlled; samaadhimaan= diligent one.

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

Comment: Here to the compound satya sandhaH ca 'ca' is added, but here it means nothing special but to plus the features into one man. At such places this can be dropped.

13. prajaa+patiH+samaH= people's, god [Omniscient, Brahma,] equals; shriimaan= exalted one; dhaataa= sustainer [of all worlds]; ripuH+ni+SuudanaH= enemy [enemies,] complete, eliminator; rakshitaaH+jiiva+ lokasya = guardian, living beings, in worlds; dharmasya+pari+rakshitaaH = of probity, in entirety, guards.

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

Comment: 'These features show the aspects of Rama's incarnation...' Govindaraja. 'These features are available only in the Supreme Person, but unobtainable in any other...' Maheshvara Tiirtha. These two, Govindaraja and Maheshvara Tiirtha, and another Tilaka are the reputed commentaries on Ramayana among many commentaries.

14. rakshitaa+svasya+dharmasya= champion, of his own, righteousness [self-righteous]; rakshitaa+sva+ janasya+ca= champions, his own, people's [adherents', welfare,] also; veda+veda+ aN^ga= in Veda-s, Veda's, ancillaries; tatvaj~naH= scholar in essence of Veda-s; dhanur+vede+ca= in the science of archery, also; mSTitaH= an expert.

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

Comment: These are the ancillary subjects of Vedas called anga part and upa anga sub-part. The main parts of Veda-s are siksha ritual rigor vyakarana grammar chandas prosody jyotish astrology nirukta recital rules kalpa procedure rules. This apart, the dhanur veda science of archery, itself is treated as 'an exclusive Veda taught to warriors...' The dhanur Veda is not to be construed as simple bow and arrow and 'shooting the target' education. It is a 'scripture on missiles' that existed in those ages.
Down the memory lane, O. A. Vijayan, the eminent Indian journalist has reflected in The Illustrated Weekly of India, that the Soviet scholar Dr. A. A. Gorbovsky said in his article with heading Ancient India may have had N-arms, in the Statesman, with dateline Moscow, Sept. 8, 1986. Among other things, the scientist observes by the stanzas that describe the disaster caused by such astra-s, now loosely termed as a well crafted bow and sky rocketing arrows, as below:

'A blazing shaft which possessed all the effulgence of smokeless fire was let off... all directions were enveloped by darkness... the very elements seemed to be perturbed... the sun seemed to turn... the universe, scorched with heat, seemed to be in fever... the survivors lost their hair and nails... for years the sun and sky remained shrouded with clouds.'

Thus the narration goes on. This is the account of Brahma astra, as in Maha Bharata, the other Epic of India. Thus the Dhanur Veda may be taken as the canon of missile sciences, which fortunately has not been handed over to the successive generations, lest everything would have been annihilated by now. In Ramayana too, which is much earlier to Mahabharata, there are elaborate accounts of such astra-s in the coming chapters. Sage Vishvamitra, who is well-versed in warfare, gives many such weapons to Rama. For now, these bow and arrow references may not be taken as those of Robin Hood.

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15. sarva+shaastra+arthaH+tatvaj~naH= all, scriptures, their meaning, their essence, knower of; smR^itimaan= memory excellent; pratibhaannavaaan= brilliant; sarva+loka+priyaH= all, worlds, esteemed by; saadhuH= gentle; a+diina+aatmaa= not down, hearted [level-headed even in severe trouble]; vichakSaNaH= clear-headed [in discriminating and distinguishing.]

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

16. sarvadaa+abhigataH+sadbhiH= always, accessible, by clean-minded ones; samudra+sindhubhiH +iva= an ocean, for rivers, likewise; auryaH= reachable [or, reverential ones]; sarva+samaH+ca+ eva = all, treats equally, also, thus; sadaa+eva+priya+darshanaH= ever, thus [the same,] pleasant, in look [ever a feast to eye.]

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

Comment: Here it is said 'he is reachable by all clean-minded ones...' sat pravartana, sad budhhi... and those that approach him with a sacrilegious intent, will meet their end at his hand. sarva samaH means, that he does not discriminate people by their caste, creed, or by that individual's philosophy etc., like tribal boatman Guha, low-birthed Shabari, and nihilist Sage Jaabaali et. al. jaati guNa vR^itti aadi bheda a-bhaavaat jaati guNa vR^itti aadi bheda a-bhaavaat jaati guNa vR^itti aadi bheda a-bhaavaat jaati guNa vR^itti aadi bheda a-bhaavaat And the word eva in saa eva priya danhanaH indicates 'always...' 'unvarying in his demeanour with anyone...' Govindaraja. And by the simile of ocean to Rama, for rivers there is no other course except an ocean; thus, the living beings, may it be humans or birds like Jataayu, have no other recourse than Rama.
is like an ocean as his inmost heart is unfathomable, and like the kingly Himalayan, icy-mountain, his fortitude is unalterable... [1-1-17]

Comment: Rama at times is said to be 'the son of Kausalya...' than the son Dasharatha, because the word Kausalya does not signify his mother alone, the daughter of King of Kosala, but it has meanings like kshema, kushala, saamarthya, puNya, nipuNata 'safeness, soundness, capability, merit, expertise...' and this also signifies Queen Kausalya's worshipping of Vishnu. When dynasty, valour, braveness etc., are said, Rama's name will be attached with Dasharatha. An ocean is not a bottomless one but an unfathomable one. So also Rama's heart has a reachable bottom, where pearls, gems, and other treasures of virtues are abounding, and it can be reached with a heartily approach. For a hard-hearted one Rama's heart becomes an unfathomable abyss and he will get lost in it. girayoh varṣa dhārabbhir haryamāna na vīvadhuḥ |

abhīḥyā manā vyasanaiḥ yathā adhyaśa caetasā ||

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

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

Comment: Here the 'valour' is to cause harm to enemy, while remaining himself unharmed... svasya a-vikaara eva parasya vikaara aapadanam Rama Tilaka. 'Though Rama is Vishnu, but by nature of his incarnation as human, he is different from Vishnu upaadhi bheda... Hence Vishnu has become another entity than Rama... Or, his valour is selvesame to Vishnu's valour because he is selvesame Vishnu...' Govindaraja. 'As there is none other in similitude, he is compared Vishnu, insofar as valour is concerned...' Maheshvara Tiirtha. Earth personally does not grieve when people tread on it, trample, dig, cut, or whatever is done to her. Likewise Rama personally gets unaffected, whatever harm is done to him, but he becomes wrathful, if that harm is committed to dharma.

Thitherto, the Bala Kanda is narrated by these narrations of sparkled in Ikshvaku dynasty 'Rama's incarnation...' highly propitious marriage with Seetha, knows Art of Archery receiving missiles from Vishvamitra...' From now poet tells the Ayodhya Kanda, and a gist of this magnum opus is given here itself. This narration is known as baala ramayana - saṃskhepa raamyana meaning that it is aimed at youngsters as it has been told in an abridged version. In the endnote, details about this version and still abridged version, called Gayatri Ramayana, are given.

Readers may find an inordinate use of ellipses in translation of the epic. But they are 'a must.' Dr. Satya Vrat, the author of Ramayana - A Linguistic Study says: 'Ellipsis is the peculiarity of the style of the older works like Ramayana... their writings, as they stood, yielded incomplete sense which has to be supplemented by adhyādhaara, viz., supply of words, that would fit in the context... Indeed, in most cases the ellipsis could be readily understood and would suggest the word or words that would make it up...' We therefore request the readers to go by the meaning of the context, than by the order of words, for there is a saying... paATha krama artha kramo baliyaH... So this adhyādhaara, supply of words, [though supplied in brackets,] may not be that faithful while rendering from Sanskrit to English.
"Rama being the possessor of suchlike merits, truthfulness alone is his courage, embodied with best intrinsic values, ever involved in the welfare of people, besides being the dear and eldest son of Dasharatha, thus the god of the Land Dasharatha intended to embody such a Rama, with the crown prince-hood, to all intents and purposes of country's welfare, affectionately... [1-1-29b, 20, 21a]

"Then on seeing the arrangements for the anointment of Rama as crown-prince, Kaikeyi, the dear wife and a queen of Dasharatha, claimed boons, which boons were once accorded to her by Dasharatha alone, from him, viz., the banishment of Rama and anointment of Bharata, too... [1-2-21b, 22]

"King Dasharatha, who is bounden by his word's truthfulness and the halter of his kingly obligation, he started to displace Rama, his dear son... [1-1-23]

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

[1-1-24]

"In whom humbleness and the natural brotherly affection of a brother are abounding, such a fondly younger brother of Rama, namely Lakshmana, heartily followed in tow indeed, his forest going brother Rama, exemplifying the ideals of brotherhood, thus becoming an augmenter of his mother Sumitra's happiness... [1-1-25, 26a]

"Seetha, the best among ladies, a possessor of all best qualities [befitting to an ideal lady], as though fashioned by a Divine marvel she is born in Janaka's family and became Dasharatha's daughter-in-law, and she is the loving wife of Rama, and his an ever-amiable alter ego, even she followed Rama [to forests], as with Lady Rohini following the Moon... [1-1-26b, 27, 28a]"
Sentence 1: "That virtue-souled Rama is followed by citizenry and even his father Dasharatha in tow for a distance [when exiting from Ayodhya,] and on getting at Guha, the tribal chief and a loveable friend of Rama on the bank of River Ganga in a town called Sringaberapura, teamed with Guha, Seetha, and Lakshmana, Rama left off the charioteer [and a minister of his father, namely Sumantra, who charioted them thither...]

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

Sentence 2: "That trio of Seetha, Rama and Lakshmana on treading forest after forest, and on crossing rivers with plethoric waters, [and on reaching the hermitage of] Sage Bharadwaja, and by the ordainment of that sage, on arriving of Chitrakuta, and on setting up a handsome cottage [at the hillside,] they [who have enjoyed every comfort in Ayodhya, in no less a degree they enjoyed every comfort here also and] that trio exuberated themselves in woods at Chitrakuta, similar to gods and celestials, and lived happily..."

Comment: In another way the meaning is: te avane te avane te avane te avane 'they, protecting each other...' te ramamaaNaaH 'those two Rama and Seetha, frolicsomely delighted, enjoyed the essence of forest-faring...' smkaasha similar to Vishnu or Narayana's enjoyment of kriiDaa rasa 'the essence of His playful acts...' and Lakshmana enjoyed the essence of his servitude sevaa rasa and where deva = devii ca devaH ca devau deva = devii ca devaH ca devau deva = devii ca devaH ca devau deva = devii ca devaH ca devau 'either goddess or god... it but the Almighty...' gandharva = gaanam dhaarayatigandharva = gaanam dhaarayati or where deva = devii ca devaH ca devau 'either goddess or god... it but the Almighty...'

Comment: In another way tevane vanam gatvaa 'playfully, to forests, they went...' It is a play for them to enter the forest to resolve the purpose of Ramayana and their incarnations.
"On Rama's going to Chitrakuta thus, King Dasharatha is aggrieved by the grief for son and went to heavens grieving for son... [1-1-32b, 33a]

"Concerning the departure of Dasharatha to heavens, though Sage Vashishta and other Brahmans were impressing upon him for his investiture in kingship, and though Bharata is highly effectual to rule such a kingdom, but Bharata undesired the kingdom, and that self-denying Bharata, [for he is aloft the greed, grouse, and gripe,] went to forests to pray for mercy at the feet of Rama... [1-1-33b. 34]

"But on reaching that great-souled Rama, a vanquisher just by his truthfulness, Bharata humbly and reverentially begged of his brother... 'Oh! Knower of Probity, you alone shall be the king...' thus is the avowed word of Bharata... [1-1-35, 36a]
su+mukhaH+api= readily, willing one, even [but not 'good faced one']

su+mahaa+yashaH+api= of very, greatly, reputed [endower,] even; mahaa+balaH+api= highly, capable [in eliminating enemies with a single arrow, or, endower of whatever sought by his adherers,] even; raamaH= Rama; na+ca+icChat= not, also, desired; raajyam= kingdom pituH+aadesaat [+ca]= by father's, owing to directives, [also.]

"Rama, even though he is a really benevolent one, even though he is a readily willing one, even though he is a greatly reputed one for endowments and even though he is a highly capable endower [of whatever sought by his adherers, even then] Rama undesired the kingdom, [to keep up his own pledge and,] also owing to his father's directives... [1-1-36b, 37a]

Comment: In the compound na ca icChat the 'ca' indicates that though he is disagreeing now, but said to have agreed to take up the kingdom after the period of exile as stipulated in the exilic terms.

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paÊke c ASy raJyay Nyasm! dÅva pun> pun>. 1£1£37

invtRyamas ttae -rtm! -rt A¢j>,

37b, 38a: anvaya/word-order: bharata+agra+jaH= by Bharata's, elder, born [elder-brother of Bharata, namely Rama]; raajyaaya= for kingdom; asya= to him [to Bharata]; paaduke+ nyaasam +datvaa= sandals, for custodial care, on giving; tataH+bharatam+ nivartayaamaasa = then, Bharata is, started to be turned away; punaH+punaH= again, again [persuasively.]

"Rama being the elder brother of Bharata, on giving his sandals to that Bharata for custodial care of kingdom [till his return after the period of exile,] then he that Rama started to turn away Bharata, persuasively... [1-1-37b, 38a]

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38b, 39a: saH+kaamam+an+avaapaya+eva= he [Bharata,] desire, not, fulfilled, thus; raama+paadau+ upaspR^ishan= Rama's feet, on touching; nandigraame+akarot+raajyam= from Nandigrama [a village,] carried on, kingdom; raama+aagamana+kaankshayaa= Rama's, arrival, expectant of.

"Unfulfilled is the desire of Bharata [in taking back Rama to kingdom, hence] on touching Rama's feet [and taking sandals, he returned from Chitrakuta, and without ruling from capital Ayodhya,] he carried on the kingdom from a village called Nandigrama, expectant of Rama's arrival... [1-1-38b, 39a]

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gate+tu+bharate= on departure, but, of Bharata; shriimaan= effulgent [Rama for his self-effulgence just marred by Bharata's arrival, but regained...]
nan+kaamam+an+avaapaya+eva= he [Bharata,] desire, not, fulfilled, thus; raama+paadau+ upaspR^ishan= Rama's feet, on touching; nandigraame+akarot+raajyam= from Nandigrama [a village,] carried on, kingdom; raama+aagamana+kaankshayaa= Rama's, arrival, expectant of.

"On the departure of Bharata, Rama the effulgent one, [for his self-effulgence is just marred by Bharata's arrival, but regained...]

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39b, 40: gate+tu+bharate= on departure, but, of Bharata; shriimaan= effulgent [Rama for his self-effulgence just marred by Bharata's arrival, but regained...]. satya+sandhaH= truth, bound [for his truthfulness is undeterred even by the supplication of Bharata]; jita+indriyaH= conquered, senses [[for the lure of kingdom has not conquered his senses]; raamaH+tu+punaH+ aalakshya= Rama, but, again, thought about; naagarasya + janasya + ca= of citizens, of ordinary subjects, also; tatra+ aagamanam= to that place, their arrival; eka+ agraH = one, targeted [determinedly, or decidedly]; daNDaka+aranyakH= in to Dandaka, forests; pravivesha + ha= [he] entered, indeed.

"On the departure of Bharata, Rama the effulgent one, [for his self-effulgence is just marred by Bharata's arrival, but regained... the truth-bound one, [for his truthfulness is undeterred even by the supplications of Bharata, Kausalya, and even Kaikeyi...} and a self-controlled one, [for the lure of
kingdom has not controlled his senses, such as he is,] he that Rama but again thought about the arrival of citizens and other subjects to that place...[and even Bharata may also frequent it...] hence Rama indeed entered Dandaka forest, determinedly [about his plighted promise to undergo exile and decidedly about the elimination of demons...]

Comment: In this compound naagarasya janasya ca the 'ca' is indicative of Bharata, who may make habit of frequenting Chitrakuta, for one reason or the other.

That lotus-eyed Rama on his entering the vast of Dandaka forest eliminated the demon Viraadha, and indeed descried Sage Sharabhanga, also even Sage Suteekhsna, also Sage Agastya and likewise Sage Agastya's brother... [1-1-41, 42a]

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

By the word of Sage Agastya Rama took a bow of Indra, a sword and two quivers also, that ever-replenish arrows in them, [from Sage Agastya, which Indra once gave to Sage Agastya,] and Rama is highly pleased [to receive befitting weaponry...] [1-1-42b, 42a]

While Rama is staying in forest with other forest moving ascetics, vaanaprashta-s, all the high-ranking sages approached him for the elimination of monsters and menacers... [1-1-42b, 43a]
Rama conceded to the supplications of those that are in the forest, which the demons made as their abode, and Rama also promised those sages, whose glow is like that of the Ritual-fire and the dwellers of Dandaka forest, to eliminate all of the demons, in combat... [1-1-44b, 45]

Vividly: 'Though Rama is in peaceable get-up, and as a family man is with his wife, the sages being no simpletons, for their resplendence is like that of Ritual-fire and they are capable of living in that deadly forest only by their sagacious calibre, and though by themselves they can eliminate the demons by their ascetic capability, but wanted some divine medium to undertake that task, as that so-called divinity alone perpetrated these demons and proffered all boons on them, they spotted Rama’s real reality and requested him alone, because they know why and what for Rama came this far, that too with Seetha, because the sages of Dandaka forest really aid and abet this Rama, the offender of demons, and lead him and Seetha to the real place of action, collectively... Seetha nags Rama a lot, on this subject in Aranya Kanda.

The word asura is declined as asu asu asu asu = taker; i.e., life taking demon, while the word sura sura sura sura = nectar consuming one, the divine. In later chapters of this canto, accounts are given as how these were created and named.

While Rama is living there in Dandaka forest only, a demoness named Shurpanakha, a resident of Janasthaana, [a place in Dandaka forest,] and a guise-changer by her mere wish, is misshaped...
[1-1-46]

Comment: This is metonymy. Rama did not do it himself, but his brother Lakshmana does this act of cutting the nose and ears of this demoness, which is the twisting point of the story. She is so named as Shurpanakha because her like fingernails are like winnowing fans, shuurpa tulya nakhaa iti shuurpanakha; shuurpa = winnowing fan; tulya = like; nakhaa = fingernails. She is the sister of Ravana, and she is the actual trouble-shooter in the epic.

Then Rama eliminated all of the fourteen demons in combat, who came at him rebelliously [in the first round] by the provokes of Shurpanakha, and then also their chiefs [and the cousins of Shurpanakha and Ravana,] called Khara, Trishira, Dushana thus, and then also all [the fourteen
thousand myrmidons like] demons... [1-1-47, 48a]

Rama eliminated fourteen thousand demons in all, the inhabitants of that forest, during his stay in that very forest... [1-1-48b, 49a]

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

Ravana is deterred by Maareecha time and again telling, 'Oh, Ravana, unpardonable will be your rivalry with that formidable Rama, [as fourteen thousand clansmen of ours could not surmount him...]’ [1-1-50b, 51a]

Then heedless of Maareecha's advice and ushered by the time [of his own doom], Ravana advanced to the threshold of Rama's hermitage, along with Maareecha... [1-1-51b, 52a]
When that trickster Mareecha distantly distracted the princes Rama and Lakshmana from Rama's hermitage, then Ravana stole Seetha, the wife of Rama, on putting the eagle Jataayu to sword, which came to rescue her...

Then with an added misery Rama alone cremated that eagle Jataayu, and while searching for Seetha in forest, he indeed saw a demon named Kabandha, who is misshapen in his look and monstrous to look to...

Comment: Jataayu is a friend of Rama's farther Dasharatha and thus it is fatherly eagle to Rama and its death is as worse as his father's death. Secondly, an eagle being the highly sophisticated search engine, it is dying, so an additional misery is bechanced to the misery of loosing Seetha, and for search, either.
eliminated; dadaaH= cremated; svargataH+ca= heavensward; also; saH+ca= he [that Kabandha], also [when going to heaven]; kthayaamaasa= started to tell; asya= to him [to Rama.] raaghava= oh, Raghava; dharma+caariNiim= of right conduct; dharma+nipuNaam= in rightness, expert; shramanaam= ascetic lady; shabariiim= to Shabari; abhigachchha+iti= proceed to, thus.

"When that dextrous Rama eliminated and cremated demon Kabandha heavensward, [and when that Kabandha is vanishing heavensward] he started to tell thus, 'oh, Raghava, proceed to the ascetic lady of right-conduct and an expert in rightness, namely Shabari... [and vanished...]’ thus... [1-1-56, 57a]

57b, 58a: saH+abhi+aagachchhat= he [Rama,] closely, arrived at; maha+tejaaH= great, resplendent; shabariiim= at Shabari; shatru+suudanaH= enemy eliminator; shabaryaaH+ puujitaH+ samyak= by Shabari, venerated, thoroughly; raamaH+dasaratha+aatmajaH= Rama, Dasharatha’s son.

"He that great-resplendent and enemy-eliminator Rama, the son of Dasharatha, arrived close at Shabari, and Shabari venerated him, thoroughly... [1-1-57b, 58a]

Comment: By mentioning the name of Dasharatha it is indicated that the hospitality given by this ascetic lady Shabari is more satisfactory to Rama, than that which was accorded by his own father Dasharatha. Govindaraja. Next verse onwards the episodes in Kishkindha are introduced. Now Rama meets Hanuma, the Vaanara. Traditionally this character is taken as a monkey god. vanena= in forests, charait= moves about, iti= thus; therefore vaanara = 'forest-ranger' is the declination of the term. It neither means an absolute monkey-hood or absolute god-hood, but these vanara-s are the great characters in this epic, humanoid forest ranging monkey-humans. These Vanara-s have their rich traditions, which we will come across in Kishkindha Kanda proper. For now they may be taken as great heroes, but hereinafter referred to as 'monkeys' or 'vanara-s' for an easy comprehension and as custom demanded.

58b, 59a: pampaa+tiire=Pampa lake, on its banks; hanumataa+sangataH= with Hanuma, [Rama] met; vaanareNa+ha= with vanara, indeed; hanumat+vachanaat+ca= Hanuma’s, upon word, also; sugriiveNa+ samaagataH= to Sugreeva, approached [befriended.]

"On the banks of Lake Pampa Rama met the vanara Hanuma... and upon the word of Hanuma alone, Rama indeed befriended Sugreeva... [1-1-58b, 59b]

59b, 60a: sugriivaaya+ca= to Sugreeva, also: tat+saavam+shamshat= all that, detailed [in general]: raamaH= Rama: mahaabalaH= highly, dynamic Rama; aaditaaH+tat+yyathaa+ +vR^iittam= from beginning, that, as happened; siithaayaH+ca= Seetha’s [abduction] also; viisheshhataH= in particular.

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

Comment: Here the use of 'highly dynamic...' to Rama is to indicate that though he himself is capable enough to resolve the riddle called Ravana, but as a human, he needs some agency since humans in such difficulties are usually in need of a helping hand for such resolves. As such, Rama has to befriend Sugreeva and it is necessary to narrate all sad episodes to his friend.
"Even Sugreeva on listening all the events of Rama, that vanara befriended him, where the witness is flaring fire, for it alone is auspicious... [1-1-60b, 61a]

"Also then that woeful king of monkeys, Sugreeva, woefully informed to Rama, about his saga of feud [with his brother Vali in reply to Rama's query], in friendship and in its entirety... [1-1-61b, 62a]

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

Comment: Vali, the elder brother of Sugreeva, is another principle character of Ramayana. He is capable of rendering oblations to gods in the wee hours in a single day in four oceans on four sides of the globe, by his swinging from one ocean to the other. He is mightier than Ravana, the chief villain of the epic, and Ravana is subdued by Vali's strength. As a preamble to the incident of eliminating mighty Ravana in the last book of the epic, this episode of eliminating a still mightier monkey is the stepping-stone for the climactic victory.
"Also Sugreeva always remained doubtful about the powers of Raghava and only by reason of his confiding in Raghava, [even by reason of Raghava to confide in the powers of Vali,] Sugreeva started to show the massive remains of demon Dundubhi, similar to a great mountain... [1-1-63b, 64]

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

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

Govindaraja cleaves the compound *utsmayitvaa* to *ut smayitvaa* and takes *ut* 'to up...' and fixes it to *cikshepa* to mean *ut cikshepa* 'up-heaved and hurled...' and *smayitva* comes to mean 'smiling self-assuredly, or smiling self-composedly...' And Maheshvara Tiirtha says that 'when all-wise-knowers are not able to know what I am, there is no surprise if a monkey in a remote forest doubts my capability... let him see a speck of it... thus he smiled in apomb...' And the *maha baahuH* means not just 'yards and yards of lengthy arms...' but 'one who does unimaginable deeds...' and his arms are the unusual instruments to perform a tasks.

That omni-dextrous Rama ripped seven sala trees with only one great arrow, [which not only rived the trees but also rent through] a mountain, and to the nethermost subterranean of earth, thus to inculcate certainty in Sugreeva... [1-1-66]

Comment: The *rasaatala* is deepest subterranean plane, and it forms the base of other planes called, *atala, vitala, sutala, atala, vitala, sutala, atala, vitala, sutala, atala, vitala, sutala, atala, vitala, sutala,* underneath its surface of earth at its core.

"Then Sugreeva's heart is gladdened at [the prospect of his success, and] that great monkey on confiding in Rama also advanced to Kishkindha along with Rama, even to the cave... [an
unapproachable cave of Vali... [1-1-67]

Then that best monkey Sugreeva, whose body-hue is golden, war-whooped [at the cave, and from his cave] Vali, the king of monkeys, emerged out at that loud shout... [1-1-68]

Then Vali came out only on pacifying Tara, [his wife, who deterred Vali as she doubted that Sugreeva must have come with Rama,] then Vali met Sugreeva head on... and therein that duel Raghava eliminated Vali, only with one arrow... [1-1-69]

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

Sugreeva being the ablest among monkeys, on summoning all of the monkeys sent them forth in all directions in search of Seetha, the daughter of Janaka... [1-1-71]

Comment: Sugreeva is acclaimed to be a strict disciplinarian, as his orders are inviolable by any. Even now the proverbial saying exists that a "command by elders is to be followed like sugreeva aaj~na 'Sugreeva's order' which is to be implemented even at each other's throats, but can not be refuted, lest those throats will be nipped off.
ततो गृहस्त्य वचनात् संपाते: हनुमान् कली ।

शात योजन विस्तीर्णांम् पूर्वः लक्षण अण्ववस् ॥ १-२-७२ ॥

72. tataH+gR+idhrasya+yachanaat= then, by eagle's, upon word; sampateH= [named] Sampaati; hanumaan + balii= Hanumna, efficacious one; shata+yojana+vistiirNam= hundred, yojana, breadth-wise; pupluve = leaped forth; lavaNa+aarNavam= salty, ocean.

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

तत्र लक्षाम् समसायदुर्गरुरः राज्य पालिताम्।

दद्धर्म सीताम् ध्यान्तीम् अशोक विनिक्रम् गताम् ॥ १-२-७३ ॥

73. tatra+lankaam+samaasaadya= therein, at Lanka, on reaching; puriim+raavaNa+paalitam= city, Ravana, ruled by; dadarsha+siithaam= seen, Seetha; dhyaantiim= meditating; ashoka+ vanikaam+gataam= in Ashoka, gardens, entered [lodged.]

"Hanuma on reaching Ravana ruled city-state Lanka, therein the Ashoka gardens he saw Seetha, wherein she is lodged and meditating [on Rama alone...] [1-1-73]

निवेदयित्वा अभिहानम् पुर्वितम् च निवेद्य च।

समाधात्वस्य च वैदेहीम् मद्याक्षमात्र तोरणम् ॥ १-२-७४ ॥

74. nivedayitva=abhiij~naanam= on presenting, mark of identification [remembrancer, emblematic ring of Rama,]; pravR+ittim+ca+nivedya+ca= disposition of Rama, also, on delineating, also; samaashvasya+ ca+ vaidehiim= on solacing, thus, Vaidhehi; mardayaamasa+ ca+ vaidehiim= on solacing, thus, Vaidhehi; mardayaamasa+ thoraNam= started to smash, welcome-arch [of Ashoka gardens.]

"Hanuma on presenting the remembrancer, [an emblematic ring of Rama to Seetha,] also on delineating the sad disposition of Rama to her, thus on solacing Vaidhehi, Hanumna started to smash the welcome-arch [of those beautiful Ashoka gardens...] [1-1-74]

पंच सेन अधिमान् हत्वा सस मंगल सुतानूः अपि।

शरुम् अक्ष्मे च निनिपथ्य ग्रहणम् समुपागमति ॥ १-२-७५ ॥

75. pa-nca+sena+agragaan+hatva= five, army, chiefs, on wiping out; sapta+mantri+sutaan + api= seven, minister's, sons, even; shuuram+aksham+ca+nischaya= valiant, Aksha, also, kneaded down; grahaNam+ sam +upaagamat= captivity, [Hanuma] duly, entered into.

"Hanuma on wiping out five army chiefs, seven sons of ministers, and kneaded down Aksha Kumara, a gallant demon, [but, by a powerful weapon darted by Indrajit, the son of Ravana, Hanuma,] duly entered into a captivity... [1-1-75]

अखेण उमुक्तम् आत्मानम् ज्ञात्वा पैतामहादुरात् ।

मर्यादे राजसान् वीरे यश्चिनि: तानु यद्धच्छया ॥ १-२-७६ ॥
Though the release from the weapon's captivity is known to him by the boon of Brahma, and though he is valiant [enough to pulverise all the demons, but to see and talk to Ravana, thus to gauge the strength of enemy,] Hanuma is intentionally tolerant of the demons who fastened [him and their making monkey of him, while they dragged him to the court of Ravana...]

"Hanuma burnt that city Lanka after [an audience with Ravana,] except where Seetha, the princess of Mithila is, and to narrate the pleasant news [of locating Seetha] to Rama, he again got back, for he is a great monkey...

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

Then, Rama along with Sugreeva [and other monkeys] on going to seashore of that Great Ocean, and when Ocean-god, [is unyielding to give way, then] Rama, started to turmoil the Ocean-god, with his arrows, as with Sun-god who puts an ocean to turmoil with his sunrays...
80. darshayaamaasa+aatmaanam+samudraH= revealed, himself, Samudra, Ocean-god; saritaam+ patiH = rivers, husband of; samudra+vachanaat+ca+eva= Ocean-god, upon the word of, also, even; nalam+setum+ aakaarayat = by Nala, bridge, put up to build.

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

Comment: Nala, a Vanara engineer, had a boon from his mother. In his childhood, he used to throw playthings into water, only to see them floating. But they were all submerged. His mother then gave a boon to him, saying that whatever articles he throws in waters they will float, may they be toys or stones or boulders. Here that boon is taken advantage of, and a boulder bridge is built on oceanic waters. This is the gist of Great War canto.

81. tena+gatvaa+puriim+lankaam= by that [bridge,] on going, to the city, Lanka; hatvaa+raavaNam+ aahave= on eliminating, Ravana, in battle; raamaH+siitaam+anupraapya= Rama, Seetha is, on redeeming; paraam+vriiDaam+upaagaamat= much, humiliation, came down with.

"On going to the city Lanka by that bridge, and on eliminating Ravana in battle, and on redeeming Seetha, Rama came down with much humiliation... [since her redeeming in enemy's place may become controversial...] [1-1-81]

82. taam+uvaaca+tataH= to her, [he] spoke, then; raamaH= Rama; paruSam= unkindly; jana+ samsadi = among people's, assemblages; amR^ishhyamaaNaa+saas+siitaa= intolerant, she is, Seetha; vivesha+ jvalanam + satii= entered into, burning fire, pristine one [Seetha.]

"Then Rama spoke to her unkindly, among people's assemblages [of monkeys, demons, and others,] such as she is pristine, intolerant [of those unkindly words,] she entered the burning fire... [1-1-82]
84. sa+deva+R^\text{\textasciitilde}ish+gaNam= with, gods, hermits, observance; tuSTham= exultant; raaghavasya = of Raghava; maha+aatmanaH= of great, souled one; babhau+raamaH+sam+p+ra+hR^\text{\textasciitilde}isTaH= self-resplendent, Rama, very, highly, gladdened; puujitaH+sarva+devatIaH= revered, by all, gods.

"All gods with the observance of hermits are exultant [for the accomplishment] of the great souled Raghava, and Rama when reverenced by all the gods, he is very highly gladdened and became self-resplendent... [1-1-84]

85. abhishhichya+ca+lakaayaam= enthroned, in Lanka; raakshasa+indram+vibhi\text{\textasciitilde}shaNam = demons', chieftain, Vibheeshana; kR^\text{\textasciitilde}ita+kR^\text{\textasciitilde}itya+tadaa= fulfilled, task, then; raamaH= Rama; vi+jvaraH+p+ mumoda + ha= rid of, febrility, highly, rejoiced, indeed.

"On enthroning Vibheeshana, the chieftain of demons, in Lanka, then while his task is fulfilled, Rama is rid of febrility and he is highly rejoiced, indeed... [1-1-85]

86. devataabhy\text{\textasciitilde}aH+varam+praapya= from gods, boon, on obtaining; sam+utthaapya+ca+ vaanaraaan= really, got [dead monkeys] up, also, monkeys; ayodhyaam+prasthitaH= towards Ayodhya, travelled; raamaH= Rama; pushhpakeNa= by Pushpaka aircraft; su+hR^\text{\textasciitilde}it= good, hearted ones; vR\text{\textasciitilde}itaH= around him.

"On obtaining boon from gods got all of the [dead] monkeys up [on their feet as though woken up from sleep,] and he travelled towards Ayodhya by Pushpaka, the aircraft, with all the good hearted ones around him... [1-1-86]

87. bharadvaaja+aashramam+gatvaa= Sage Bharadwaja's, hermitage, on going; raamaH= Rama; satya+ paraakramaH= truth-valorous; bharatasya+antikam= Bharata, to the near of; raamaH= Rama; hanuumantam + vyasarjayat= Hanuma, is sent.

"On going to the hermitage of Sage Bharadwaja, that truth-valorous Rama sent Hanuma to the near of Bharata, [beforehand...] [1-1-87]
Then on well-boarding Pushpaka aircraft again [after leave the hermitage of Bharadwaja,] and
telling episodes jovially [to Sugreeva and others about the events in the days of his exile in forests,
while flying overhead of the very same places,] Rama travelled to Nandigrama...

"Then the world is highly regaled and rejoiced, exuberant and abundant, also rightly righteous,
trouble-free, disease-free, and free from fear of famine... [1-1-90]

Comment: When it is said that 'women are un-widowed and their husbands are ever living...' Dasharatha's widows can
be pointed to contradict this statement. But it is said 'when a woman is with her son/sons living, though her husband
dies, she is still a 'wife of somebody...' thus she is still un-widowed.
waters, drown, cattle; na+vaata+ja+bhayam= no, wind, caused, fear; kimchit+api= in the least, also; jvara+kR^itam+tathaa= fever [disease,] caused by, thus; na+ca+api+kshudbhayam= not, also, even, fear of hunger; tatra= there; taskara+bhayam+tathaa = of thief, fear from, as well.

"They are also fearless of wildfires, and fearless of gale-storms or of diseases in the least, and there they are fearless of neither hunger nor of thieves, nor their cattle get drowned in floodwaters, as well... [1-1-92, 93a]

नगराणि च राज्याणि धन धान्य युतानि च || १-१-९३

नित्यम् प्रसुदिताः सर्वेऽ यथा कृत चुरु तथा ||

93b, 94a: nagaraaNi+cu+raasTraNi= in townships, also, in [remote] provinces; dhana+ dhana+ yutaani+ ca= wealth [coin,] grain, having [replete,] also; nityam+pра+meditaH+ sarve= always, highly, gladdened, all [people]; yathaa+kR^ita+yu+ge+tathaa= as was, Krita era, so is.

"May it be a township or a remote province, it is replete with coin and grain, and all the people are ever highly gladdened... [and by Rama's reign the world] is as if it was in Krita era... [1-1-93b, 94a]

अधमेव शतः: इतव तथा भव सुर्वान्कः: || १-२-९४

गराम् कोषस्युत्तमं द्वित्तास्वद्यो विधि पूर्वकम्।

असंस्त्वेयम् धनम् द्वित्ता ब्रह्मणों महायाशा: || १-२-९५

94b, 95a: anvaya/word-order: mahaa+yashaaH= highly, illustrious [Rama]; ashvamedha+ shataI= Horse Rituals, hundreds; bahu+svarNaKaiH= plenteous, gold [rituals, wherein gold is donated]; jSThvaa= on performing; tathaa= like that; gavaam+kO+ti+ayutam= cows, in crores [millions,] ten thousand; a+sankhyaa+am= not, countable; dhana= wealth; braahmaNebyahI= to Brahmans; vidvabhyaH= to scholars; vidhi puurvakam = customarily; dattvaa= on donating; [brahma+lokam= to Brahma's, abode, he will proceed.]

"That highly illustrious Rama, on performing hundreds of Horse-Rituals and rituals wherein plenteous gold is bounteously donated, like that millions of cows and uncountable wealth is given to Brahmans and scholars, [he will proceed to Brahma's abode, in future...] [1-1-94b, 95a]

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

राज वंशानू शत गृहानू स्थाप इत्यति राघवः ||

चातुर्वर्ग्र्थम् च लोके असिंम् स्वे स्वे धर्मम् निथ्यहृदयिः || १-२-९६

96. raja+vamshaan+sata+guNaan= kingly, dynasties, in hundredfold; sthaapaiSyati= can [potentially capable to,] establish,; raaghaava= Raghava; chaatur+varNyam+cu+a+ [niyokshyati]= four, caste-system, even, [he can maintain]; loke+asasmin= in world, this one; sve+sve+dharme+ niyokshyat= their, their, probity, posist in.

"In this world Raghava is potentially capable to establish kingly dynasties in hundredfold and he is capable to maintain the four-caste system even, and posit each in his own probity, [may it be caste-bound or provincial-kingdom-bound probity, to achieve a perfect social harmony...] [1-1-96]"
On reverencing the kingdom for ten thousand years plus another one thousand years, [i.e. for a total of eleven thousand years,] Rama voyages to the abode of Brahma...

Comment: In *rama raajyam upaasitvaa...* the word used is *upaasana* is not ruling by sceptre but 'reverentially idolised the kingdom...' as one would regard or treat his personal god with reverence. Rama thus reverenced his kingdom as a devotee of his subjects and this is the concept of *raama raajya*.

This Ramayana is holy, sin-eradicating, merit-endowing, and conformable with the teachings of all Vedas... and whoever reads this Legend of Rama, he will be verily liberated of all his sins...

This narrative is for enriching lifespan, and if Ramayana, the peregrination of Rama, is read by any man he will be with his sons and grand sons and with assemblages of kinfolks, servants etc., [as long as he is in this mortal world and] on his demise, he will be adored in heaven...

If a Brahmin, [one from teaching-class,] reads this Ramayana, he obtains impetuosity in his speech, and should he be Kshatriya person, [from ruling-class,] he obtains land-godship, and should...
he be Vyshya person, [from trading-class,] he accrues monetary-gains, and should he be even a Shudra person, [from working-class,] he acquires his personal-excellence..." [Thus Sage Narada gave a gist o Ramayana to Sage-poet Valmiki.] [1-1-100]

Endnote

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

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

Valmiki composed Ramayana according to the letters of Gayatri Hymn and they are identified with the following verses in all cantos: slokena prati sahasram prathame kramat | gayatri askaram ekaikam sthayamasa vai muniḥ ||
Thus, this is the 1st chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
Sage Valmiki goes to River Tamasa for a bath and sees a couple of birds, of which a hunter kills one. Valmiki unintentionally utters a poem, which is rich in grammar and new in metre, of which he is very much confused as to why such a poem has come from his tongue. Brahma, the presiding deity of letters appears and ordains Valmiki to author Ramayana, excellent epic of Rama, for which purpose alone he gave such divine meter and grammar to him.

1. naaradasya+tu= of Narada, but; tat+vaakyam+shrutvaa= that, sentence, on hearing; vaakya+vishaaрадaH = sentence-maker, the eminent [Valmiki]; dharmaatmaa= virtue minded one [Valmiki]; mahaa muniH= great sage [Valmiki]; saha+shiSyaH= along with, disciples; puujayaamaasa = started to revere [Narada.]

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

2. deva+R^ishi= divine, sage; saH= he, Narada; tena= by him [by Valmiki]; thathaa= that way; yathavat+ puujitaH= befittingly, when worshipped; apR^icCha+eva= on seeking [permission to leave,] only; abhyanuj~nataH = having permitted [by Valmiki]; vihaayasam= heaven-ward; jagaama= went away.

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

3. tasmin= he, that Narada; muhuurtam+devalokam+gate= in a moment [after,] god’s world, heavens, having gone; tadaa= then; saH+muniH= he, that sage Valmiki; jaahnavaat+avi + duurataH= from Jahnavi river, not, far-off from [nearby to Jahnavi river]; tamasaa+tiiram+ jagaama= Tamasa, riverbanks, proceeded to.

A while after the departure of Narada to heavens, Valmiki proceed to the riverbanks of Tamasa, which are not far-off form River Jahnavai [i.e., River Ganga.] [1-2-3]
Then Valmiki drew nigh of River Tamasa's riverbanks, and on beholding an un-filthy strand of that river, he spoke to his disciple available at his side. [1-2-5]

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

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

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

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

That godly sage, being in its vicinity, but not fearing any danger; charantam= moving about, flying there about; chaaru+nisvanam= charmingly, calling; krounchayoH= two krouncha birds [ a lovely birds, not herons]; midhunam= a couple; dararsha= he saw.
There godly sage Valmiki saw a couple of lovely krouncha birds, in the vicinity of that river's foreshore, flying there about in togetherness, [and of course, fearless of any calamity,] and calling charmingly [1-2-9]

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

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

Then on seeing the wailing female krounchi bird, compassion haunting him and apperceiving the killing of male bird as unjust, the sage uttered this sentence... [1-2-14]
"Oh! Ill-fated Hunter, by which reason you have killed one male bird of the couple, when it is in its lustful passion, thereby you will get an ever-lasting reputation for ages to come..." [1-2-15]

Comment: This is a celebrated stanza of Sanskrit literature, and controversial too, in deciphering its meaning. The separation of compound tvanagama = tu, ama, gamaH. We are told that this is the first verse of human origin with metrical rules and grammar. Earlier to this, only Vedic stanzas were available with their complicated compositional rules. This is the verse where this epic, Ramayana is said to have triggered off. The above given meaning is just a dictionary meaning. This verse has many comportments of which a few are given hereunder:

1) This verse is taken as mangalacarana to Ramayana, for any epic has to have mangala adni mangala madhyani mangala antani [A good pious beginning, pious middle and pious end.] Thus this verse has the letter maa at its start and maa is laksmi vacaka in Sanskrit. It is ladi varnah The first letter - loka mat maa ramam mangala devata thus amara ksha says for Goddess Lakshmi.

2) There is another declaration attributing this to Ravana. Ravana is the one who tortures others for his benefit. Itaram saadayati piti Dayati iti niSaada - thus: Oh! Ravana; krounch+ midhunaat = from the couple of Rama and Seetha, who are flying from forest to forest like nest-less birds; ekam = one is, Seetha is; avadhii = as good as killing [her with your torture of abducting; pratIStAam = your glory in Lanka, at its zenith, as per the kindness of Brahma; maa+agama = never get, hereafter. But this declination is not held right, for it is like a curse, shaapa, and no epic shall start with a bad omen.

3) Next, this verse is said from the perspective of Rama alone. Sage Narada gave the details of the legend to Sage Valmiki and Brahma orders that the legend of Rama is to be recorded. But Ramayana is full of pathos, karuNa - shoka rasa pratIStAana. If it is to be penned the writer too shall have heart that can outpour that mood. So when Valmiki is at the river banks Rama, say Vishnu, came in the guise of a tribal, as with other mythological episodes like kirataarjuniya etc., and killed one bird. Valmiki reacted immediately and Vishnu's test is complete. But in exciting the mood of such holy sage, Rama gets a curse in this verse - maa nishaada.

4) The generally accepted meaning of this verse is this. Any epic's gist is to be said at the start or, at its commencement --- kavya artha sucanaam kasci adya eva nirupaye --- Thus the above verse included the meaning of whole of the epic, Ramayana.

i) maa+nisada = Goddess Lakshmi and Vishnu's marriage in their incarnations as Rama and Setha - depicts -- Bala Kanda.

ii) pratIStAam+tvam+agama = renown, you get - by following your father's orders you have repaired to forests, without any political upheaval, thus get an everlasting renown as an obliging son --- depicts -- Ayodhya Kanda.

iii) shashvatii+samaa = by dwelling in forest and eradicating demons and helping the saints and sages thus, you achieve an everlasting praise - depicts -- Aranaya Kanda.

iv) krounchayoh = from the atrocious couple; -- krounca gati kau~Ncha+ mithunaat = the atrocious Vali, and Tara couple; ekam=kaamamohitam = one, passion filled, i.e., Vali, avadhii= you killed Vali - depicts - Kishkindha Kanda.

v) krouncha +mithunaat= from the couple of lovely passionate birds - here Rama and Seetha; niSaada he Ravana, kaama
lustfully, ekam one [i.e., Seetha]; avadhii = almost killed, i.e., her residing in Lanka is as good as death; this depicts - Sundara Kanda.

vi] krouinchaa+mithunaat = from the atrocious, couple - Ravana and Mandodari; ekam avadhii one - Ravana, is killed - depicts - Yuddha Kanda.

vii] kaama+mohtam = by desire, fascinated [kama also means a longing, desire, let alone lusting]; Seetha is fascinated by her desire to see sage's wives in uttara Ramayana and thus she is left in hermitage by Lakshmana. Hence vii canto uttara Ramayana is also suggested.

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

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

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

This verse he uttered is in four-quarters, each quarter with equally posited eight syllables. This is called anuSTubh metre in Sanskrit poetry. The eight syllables are, mà ni sà da pra tì śām tva | ma ga ma sa śva tih sa ma --

Each quarter is paada in Sanskrit, pæde in Latin; with two quarters in first stanzas, and two stanzas one verse. This is apart, there are other rules like caesura yatì ; alliteration praasa ; and other compositional rules. It has come out of shoka sorrow, so the format is named as sloka. And, shloka also means yashas, kiirti renown.

Even the disciple happily received what that is articulated by the saint, a unique articulation, by which the saint too, became happy. [1-2-19]
Then that saint on performing his bathing in that ford according to custom, and still thinking on the purport of his utterance, he returned towards his hermitage. [1-2-20]

Comment: This is mid-day bath for these hermits.

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

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

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

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

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

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

Comment: The deities do not usually arrive on their own, but reveal themselves after a great penance, or on raising hue and cry as is done by demon devotees. Here Brahma, one among the Trinity of Hindu mythology, arrives on his own, to execute a divine deed through Valmiki, i.e. authoring the epic, Ramayana.
his seat with his palms adjoined humbly, he stood aside, as he is spellbound. [1-2-24]

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

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

Then god Brahma, who is seated on a high seat, very highly worshipped by Valmiki, also beckoned at Valmiki to take a seat. [1-2-26]

Even though Valmiki sat on his seat when duly permitted by Brahma, and though the Grandparent of the worlds is manifestly sitting before him, but the same broodings on those happenings occurred on that day have recurred on his mind. [1-2-27-28a]

"He that tribal hunter, who killed a cutely calling krounch bird for no good reason than intending to capture the kill, is an evil souled one that caused hardship..." [1-2-28b-29a]
Remaining in melancholic mood Valmiki turned his mind to the depth of thinking, and again thinking only on the krouncha bird he sung the same verse, involuntarily. [1-2-29b-30a]

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

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

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

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

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

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

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

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

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

Comment: A poet never says poetry to satisfy his own instincts, but to imbue an involuntary imagination or passion in others when read or heard by the so called others. It is the empathy of that poetry. For Kalidasa it is śṛṅgara, passion, for Bhavabhuti it is pity 'eko āsathā karuNa...' for Valmiki it is pathos, shoka. For this Kavi Kalidas says: nisāda viddha anāđa
There are two texts for this one is, shlokaH shlokatam aagataH... meaning that the verse originally structured metrically can now can be sung. Second is shlokaH shlokatvam aagataH... the pathos of the poet attained the status of verse that is now being sung by the disciples, thus anyone can recite it.

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

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

That epic which is with uncomplicated compounds, conjunctions and conjugations, and which has expressive sentences that are well-knit and led evenly and sweetly, and that legend of the best one from Raghu's dynasty, namely Rama, which also includes the extermination of the Ten-headed evil named Ravana, that may be listened as narrated by the sage. [1-2-43]

Thus, this is the 2nd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 3

Introduction

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

1. dharmatma= virtue-souled one, Valmiki; dharma artha sahitam= probity, prosperity, abounding in; hitam= propitious one [too]; tat= that; vastu samagram= essence of the epic, in its entirety; shrutvaa = on hearing; = tasya dhiimataH

vyaktam bhuuyaH

anveSate = that which is known [in detail,] further, searched for.

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

2. muniH= that saint; praachiina agreSu = eastward, having apices; darbheSu= sacred darbha grass [and its mat]; sthitvaa= on abiding, on sitting; udakam upaspR^ishya= water, on touching; kR^ita a~njali= making palm fold in reverence; dharmeNa= yogaja dharmeNa - [dharmaakuutam]= by yogic dharma; samyak= comprehensively; anveSate gatim= is searching, for course [of Ramayana.]

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

Comment: Touching/sipping waters aachamana, pariSechana, before undertaking any auspicious work, including daily meal, is customary, because water cleanses the internal system, both mind and body.

3-4. raama lakshmaNa siitaabhiH= of Rama, Lakshmana and Sītā; raaj~naa dasharathena ca= by king, Dasharatha, also; sa bhaaryeNa [raameNa]= along with, wife - Rama along with his wife; sa raaSTreNa= along with, kingdom - when Rama was in State; yat praaptam= what, bechanced; tatra [yaa] gatiH= in that, [which,] course is there; yaavat ceSTitam ca= everything, [they] have done, and; hastitam bhaaSitam ca eva= their smiles, their conversations, also, thus; tat sarvam= that, entirely; tatvataH= veritably; yathaavat= as it is; dharma viiryeNa= by the power of his ascesis, or by the power given by Brahma; sam pra pashyati= wholly, clearly, seen.
Of Rama, Lakshmana and Seetha, also of King Dasharatha and his wives, and what bechanced on Rama when he was in kingdom Ayodhya; Valmiki veritably discerned all that. Their smiles, their conversations, their deeds and the succession of events as well, of all them the sage saw wholly and clearly by the yogic power conferred by Brahma... [1-3-4]

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

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

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

Comment: The pleasures and gains of the humans are puruSaartha-s, in its axiological meaning. Hindus have four such puruSaartha-s [namely human values,] dharma probity artha prosperity, kaama pleasures, and finally moksha, blessedness. Of these four only the first three, dharma, artha, kaama are usually referred, and they are called tri-varga . The final one moksha is not often quoted. Dharma is the driving force. chodanaa lakshaNaartha dharmAH - Jaimini. Hence dharma is the prescribed conduct, either by scriptures or by the society, and it does not entail any merit or demerit, but just an obligatory conduct or duty or, say 'categorical imperative' of Kant. And the other two, artha, kaama, are the means of dharma, and all leading to moksha. These two great epics Ramayana and Mahabharata are structured on these puruSaartha-s alone. Thus though Ramayana is abounding with the accounts of richness and glory of all kinds of wealth, which is secondary to human values, its main import is the virtuosity of human living. The ocean, though abounding with other less valuable items like conch shells, mother-of-pearl shells etc., its gems beneath all these peripherals are of high value. Thus this is an ear pleasing by its musical melody and heart pleasing by its meaningful wording. Further, it is pleasant for its import is in accordance with all the scriptures.
That godly saint Valmiki composed the legend of Rama, the legatee of Raghu, exactly as the divine-soul Narada narrated it earlier. [1-3-9]

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

Narrated are very many other amusing stories, Rama's breaking the great bow; his marriage with Janaki after with the help of Sage Vishvamitra... [1-3-11]

Dispute of Rama and Parashurama; the merits of Rama, the son of Dasharatha; and the preparations for anointing of Rama as crown prince; Queen Kaikeyi's vicious intentions... [1-3-12]

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

Comment: Rama is shri Rama one who delights in shri, where shri is Goddess Lakshmi. Where as Parashurama delights in his axe parashu axe; and Balarama, the brother of Krishna delights in his own bala might.

Disruption in royal unction of Raghava; his exile to forests; King Dasharatha's grief and bewailing, and thus his departing to other worlds... [1-3-13]
The grief of the subjects; Rama leaving them off; his conversing with tribal chief Guha; returning the charioteer Sumantra to kingdom from forests, leaving the trio at the banks of river Ganga... all these elements are well-described. [1-3-14]

Crossing over River Ganga; looking up Sage Bharadwaja; their look up at Chitrakuta on Sage Bharadwaja's advise... [1-3-15]

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

Enthroning shoe-sandals of Rama by Bharata; Bharata's living in a village Nandigrama; Rama's going to Dandaka forests; killing the demon named Viradha... [1-3-17]

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

Also even Rama's seeing the Sage Agastya, and likewise taking a great bow from that sage... also the palaver of Surpanakha, the demoness, and defacing her, likewise... [1-3-19]
The killing demons like Khara, Trishirasa and the upsurge of Ravana thereby, and also killing demon Mareecha, and Ravana's abduction of Vaidehi, likewise... [1-3-20]

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

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

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

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

Comment: This *raatri* usually means night. But it includes day also. When saying *tritraatra, dasha raatra*, in conducting rituals it includes daytime also. On the whole it is total rainy season that is admirably narrated in Kishkindha Kanda.
The wrath of Raghava, the lion, at the delay caused by Sugreeva, and Sugreeva's foregathering of all troops, and sending them to all quarters, and Sugreeva's description of earth's topography to monkey-troops... [1-3-25]

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

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

Hanuma's killing the demoness Surasa, and his seeing of Simhika, a rapacious creature of gigantic origin, which captures its prey by the shadow, and Hanuma's killing that Simhika, and his seeing the mountain of Lanka, called Mt. Trikuta, on which the state of Lanka is built, Valmiki described them all. [1-3-28]

In night Hanuma's entry into Lanka, for being lonely his thinking over the course to search for Seetha, and his going to the liquor consumption place, and also his seeing the palace chambers of Ravana... [1-3-29]
Hanuma's seeing Ravana, and also his seeing Pushpaka, the divine aircraft, and in Ashoka gardens, his seeing Seetha also... [1-3-30]

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

Seetha's giving her bejeweled hairslide to be shown to Rama, Hanuma's uprooting of the trees of that beautiful Ashoka gardens, thereby the demonesses fleeing in scare, his killing the guards of that garden... [1-3-32]

The capture of Hanuma, the son of Air-god, by the magical missile of Indrajit, son of Ravana, and also Hanuma's burning down Lanka, and his blaring at the demons, also his return flight from Lanka... and on his way back Hanuma's seeing a honey garden, and the appropriation of honey... [1-3-33]

Hanuma's action in presenting the jewel sent by Seetha solaces Raghava, and thus the meeting of Rama with the Ocean, and Nala's building the bridge on ocean... [1-3-34]
sansargam vibhiSaNena vadha upaaya nivedanam=meeting, with Vibheeshana, killing, scheme, telling.

Crossing over the ocean by the boulder bridge built by Nala, and seizure of Lanka in night, and Vibheeshana, the younger brother of Ravana, whom Ravana banished, comes to meet Rama, and his telling the scheme to kill Ravana to Rama...[1-3-35]

Kumbakarnasya nishanan=Kumbhakarna, destruction of; meghanaada nibarhnam=Meghanada, elimination of; raavaNasya vinasham ca=Ravana's, annihilation, also; sitaa avaaptim areH pure=Seetha, restitution of, in enemy's, city.

Destruction of Kumbhakarna, another brother of Ravana, and the elimination of Mehanatha, the valiant fighter and son of Ravana, and the annihilation of Ravana, and also retrieval of Seetha in enemy's city, [which is a kind of disgrace to Rama and a successive event follows thereon,] all these are narrated in the epic. [1-3-36]

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

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

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

Comment: In this verse, some take the word uttare as Uttara Ramayana, the events occurring after his crowning, Seetha's departure to forest, birth of Lava and Kusha, the sons of Rama and a battle between father and sons etc., are ascribed to Valmiki. But to some commentators, as per the format of this chapter, which surveys what Valmiki has scheduled to write, it is unacceptable since the word uttare occurs for only one occasion, hence cannot mean next canto. Thus, they say, Uttara Ramayana cannot be ascribed to Valmiki. Hence the word uttare here is taken to mean henceforth, hereinafter of the epic.
Thus, this is the 3rd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

### Verse Locator for Book I : Bala Kanda - Book Of Youthful Majesties : Chapter 3

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

1. bhagavaan R^iSiH= godly, saint, Valmiki; praapta raajasya raamsya= on retrieval, of kingdom, by Rama; vichitra padam= admirably, worded; kR^itsnam= in entirety; charitam= legend; arthavat = meaningfully; chakaara= composed.
The godly saint Valmiki composed Ramayana on Rama's retrieving kingdom, wording admirably and meaningfully. [1-4-1]

2. R^iSiH= sage Valmiki; slokaanaam= verses; chatur vimsat sahasraaNi= twenty-four, thousand; tathaa= that way; pancha sarga shataan= five, chapters, hundreds; SaT kaaNDaani cha = six, books, also; tatha uttaram= that way, an end piece; uktvaan= said.
Sage Valmiki said Ramayana in twenty four thousand verses, in six hundred chapters, in six books, likewise an end-piece too. [1-4-2]

The twenty-four are the letters in Gayatri hymn. Ramayana's scheming is based on Gayatri hymn and for this: atra catur vimśati sānkhyyo uktya catur vimśati aksara gayatri tulyatac xúcitam | prathama adhyaye - tapah svādhyāya - ityatra prathamam ta karasya - sargapraṇāte - īti etasmin padye - mahatva miyāt - ityatra yat - īti aksaraśya grahanat api gayatri rūpattvam xúcitam - dharmakātām

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

The transcendental aspect of Ramayana and its content is explained in 18 terms by ancient commentator Govindaraja.

1] Rama's Absoluteness, *paramaatma tattva*
2] Ideation to know Him, *upaaya*
3] Dedication in Him, *kainkarya*
4] Human aspect, *puruSaakaara*
5] Diviner, *adhiakaara*
6] Resolve in God, *adhikaara paaratantrya*
7] God's resolve in Dedicate, *bhagavat paaratantrya*
8] Knowledge of five Meanings, *artha pancaka j~naana*
9] Self-denial, *akincinatvam*
10] Teacher selecting, *saccaarya varaNam*
11] Climax, *autkaNThata*
12] Behaviour, *pravartana*
13] Residence, *vaasa sthaana*
14] Two Narayana hymns, *naaraayaNa mantra dvaya*
15] Gayatri, *Gayatri hymn*
16] Negating negative-thinking, *durvicaara parihaara*
17] negating Love for Living, *samsaara jihaasa*
18] 64 Divinely Arts, *cataSaSTi kalamayatva*

Of them we take up the 15th Gayatri.

The identification of Gayatri with Ramayana scheme is explained in many ways. By *tat savitR^i* the features and attributes of the Absolute as per narrations in Bala Kanda. 

Then Lava and Kusha who are in the attire of hermits have touched the feet of that contemplative soul Valmiki, who is now thoughtful. [1-4-4]
On seeing that pair intellectuals who are proficient in Veda-s that self-reliant sage Valmiki made those two to memorize the epic, as the epic Ramayana is composed only to reinforce the import of Veda-s, as an ancillary. [1-4-6]

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

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


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

The Indian categorization of aesthetics \( \text{rasa} \) -s is in nine emotions. \( \text{sr^isingaa} \) [romance] haasa , [humour] shoka , [grief] krodha , [fury] utsaaha , [enthusiasm, bravery] bhaya , [fright] jugupsa , [disgust] vismaya [amaze.]

of two kinds - a) sambhoga, [being with his/her partner,] b) vipralamba [not being with his/her partner.]

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

### To the One skaṁbhagāya mā ca grahaṇāḥ
dāvam ca grahaṇāḥ

#### तौ तु गान्धर्व तत्वोः स्थान मूल्यन्ति कौमिदैः | आत्मी स्वर संपन्नोः गण्धर्ववः इव रूपिणी | १-४-१०

10. tau tu gaandharva tatvaj-nau= they are, musical art, conversant with; sthaana muurchhana kovidau = pause, pitch of voice, proficient in; bhraatarau svara sampannou= two brothers, voice, wealthy; gandharva iva ruupiNau= celestial singers, like, in appearance.

They are conversant with the art of music and proficient with the pitch and pausing their voices, and those two brothers have not only a wealthy voice, but they also look like celestial singers.

[1-4-10]

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

### रूपः लक्षण संपन्नोः मूर्त्व भाषणोः |

#### विवादः इव उद्धोति विवीर् राम देहातुः तथा अयथा | १-४-११

11. ruupa lakshaNa sampannau=in appearance, charm, privileged with; madhura svara bhashaNau= melodiously, voiced, in voicing; bimbaat iva uthiitaau bimbau= [from original] reflection, like, issued forth, reflections; raama dehaat= from Rama's, body; tatha aparau = like that, separately.

They have charm in their appearance and melodiousness in their voice, they are like the two reflections of one original object, and thus they came out from the body of Rama, separately.

[1-4-11]

Vishnu's reflection is Rama, and Kusha, Lava are two reflections of Rama, and thus, in turn, these two princes are adorable like Vishnu, as in bimba-pratibimba nyaya, image-reflection syndrome.

### तौ राज पुत्रौः काल्यंत्यं धर्मयमु आद्यानाम् उत्तमम् |

#### वाच्यः विधेयम् तत्तु सर्वं कृत्वा काव्यम् अनिन्दित्तैः | १-४-१२

12. tau raja putrau kaartsnyena= they, king's, sons [princes,] in entirety; dharmyam aakhyanam uttamam = virtue expounding, epic, best; vaachaH vidheyam tat sarvam= by voice, preserved [memorized,] all that; kR^itva kaavyam a+ninditaau= doing so, epic, without, fault.

They the princes have memorized that virtue-expounding epic, the best; in its entirety and in doing so, they rendered that epic faultlessly. [1-4-12]
They sung the epic as schooled, well aware of its content and intent, among the assemblages of sages, scholars and also of eminent persons, with their best concentration [1-4-13]

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

On hearing that, the eyes of all the sages were overspread with tears of happiness, and they appreciated saying, 'splendid, splendid is this...' [1-4-15b-16a]

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

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

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

While the great saints of blessed asceticism are appreciating that way, those two melodiously sang very effectually and very meaningfully. [1-4-19b-20a]

And someone, a pleased saint, got up and bestowed a handy vessel to them... another reputed sage, lauding them contributed a jute robe. [1-4-20b-21a]
And another sage bestowed a black-deerskin, and like that yet another a sacred thread... someone gave a water-pot and another great saint a girdle of maunja grass to singers, while that way another contributed an under cloth; another sage gladly contributed a hatchet to them, another a saffron clothe, and yet another saint bestowed a cloth-wrapper; another delivered tuft-headband also, and another enchanted for their singing ballad handed out a sacrificial vessel, and another a bundle of firewood sticks, and yet another gave a plank-seat of audumbari wood, and other called forth blessings, and someone then happily chanted bless-hymns for longevity... there by all the truth-avowing saints, those that are great sages have thus bestowed boons. [1-4-21b-26a]

"Surprising is this well-said rendering of Valmiki... it is the subsistence for tomorrow's poets... and this is completed sequentially, as well... [1-4-26b-27a]

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

"Surprising is this well-said rendering of Valmiki... it is the subsistence for tomorrow's poets... and this is completed sequentially, as well... [1-4-26b-27a]
While this song that generates longevity and prosperity, and one that is melodious one to all ears is being sung everywhere in streets and king’s ways and while those two singers who are experts in singing any kind of music are being appreciated everywhere, Rama has seen them. [1-4-27b-29a]

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

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

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

Rama said to thus, 'Let this ballad be keenly heard from these divinely resplendent brothers, for it contains versatile words and meanings...' and thus he motivated the singers. [1-4-32b-33a]
33b-c. tau cha api madhuram= those two, even, melodiously; raktam svachitaayata niHsvanam= effectually, with clear and clarified, voices; tantrii laya vat= string-instrument, rhythmic, like; atyartham= very; vishruta artham agaayataam= clear, meaningful [intonation,] have sung.

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

34. shrota aasraya sukham= for all ears, bearing, comfort; geyam= that song; jana sansadi= in people's, gathering; sarva gatraaNi= for all bodies [courtiers]; manamsi hR^idayani cha= minds, hearts, also; hlaadayat= enthralling.; tat babhau= that, shone forth.

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

35. imau munii paarthiva lakshaNa anvitau= these two, saints, kingly, features, possessing; kushii lavau cha eva maha tapasvinau= Kusha, Lava, also, thus, great, hermits; mamaa api tat bhuuiti karam= to me, also, that, good fortune, endowing; mahanubhaavam charitam prachakshyate = the great efficacious, legend, they tell; nibodhata= listen it. "These two saint-like Kusha and Lava, who also possess kingly features, but they are great hermits... this narration is endowing good fortune to me also, listen to that great efficacious legend [of Seetha...]") [So said Rama to those courtiers.] [1-4-35]

Here Rama tells that this legend is 'efficacious' for it is the legend of Seetha, and should it be Rama's alone, he will get the blemish of self-gloration, aatma prashamsaa doSa, and brave heroes of legends cannot be subjected to such a blemish. And to listen to the legend of his dearest, who at present is not with him, gives a kind of consolation, and thus he is asking all of us to listen to siitaayaH caritam mahaan...

36. tataH= then; tau= those two, Lava and Kusha; raama vacaH prachoditau= Rama's, words, motivated by; maarga vidhaana sampadaa= in maarga system, well-versed in; agaayataam= sang; parishat gataH= in congregation, available; saH
raama api= he, that Rama, even; shanaiH bhubhunSay= again, to pacify his mind; aasakta manaH babhhuva= interested, at heart, became. 

Then those two singers, motivated by Rama's words, sang the ballad in maarga system, for they are well versed in it, then even Rama, who is also in the congregation, again to pacify his mind, [for the story of Seetha puts his mind to turmoil,] became interested at heart [to continue listening Seetha's story... ] [1-4-36]

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

Verse Locator for Book I : Bala Kanda - Book Of Youthful Majesties : Chapter 4
Chapter [Sarga] 5

Introduction

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

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

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

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

Being such a legend, we two wish to relate this Ramayana entirely and completely from the beginning, which is endowed with the values and means of probity, prosperity, and pleasure seeking... and this be listened without any caviling. [1-5-4]
A great kingdom named Kosala, a joyous and a vast one well flourishing with monies and cereals, is snugly situated on the riverbanks of Sarayu. [1-5-5]

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

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

Yojana is an ancient measure of distance, where one yojana roughly equals to 8 to 10 miles. Its account is like this: 1 angula is 3/4 inch; 4 angula-s are = one dhanu graha - bow grip; 8 angula-s are = one dhanu muSTi - fist with thumb raised; 12 angula-s are = 1 vitasti - distance between tip of thumb and tip of last finger when palm is stretched; 2 vitasti-s = 1 aratni -s = cubit; 4 aratni-s = one danDa, dhanuS - bow height - 6 ft; 10 danDa-s = 1 rajju 60 ft; 2 rajju-s = 1 paridesha - 120 ft; 2,000 dhanuS-s = one kroSha, and also called gorTa - 4,000 yards; 4 kroSha-s = 1 yojana - thus one yojana is 9 to 10 miles. But the British Revenue measurement scaled it down to 5 miles, and all the dictionaries say that one yojana is 5 miles. But traditionally it is held as 10 miles. More info on these measures can be had from The Artha Shaastra of Kautilya - a republication of Penguin.

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

That city is surrounded with gateways and archways; the front yards of buildings are well laid; it is 2 von 6 01.04.04 15:47

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lodges all kinds of machinery, weaponry and craftsmen, and king Dasharatha dwells in such a city. [1-4-10]

11. suuta maagadha sambaadhaam= eulogists, panegyrists, muchly crammed with; shriimatiim atula prabhaam= prosperous one, [city,] highly, splendorous; uchchaTTaala dhvajavatiim= bastions, flags she has; shataghni shata samkulaam= canons, hundreds, of batteries.

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

Comment: This shataghni literally that which can kill a thousand people, and it is said to be a canon and also said to be thorny weapon: sataghnï catu× tal˜ loha kaõ÷aka sañcit˜ | aya× kaõ÷aka sañcchann˜ mahatŸ þil˜ -- elaborate accounts of this shataghni, kshipaNi are there in yajur aaraNyaka.

12. vadhuu naaTaka sanghaiH cha samyuktaam = danseuses, theatrical, groups, also, she contains, accommodates; sarvataH purii= everywhere, in city; udyaana aamra vana upetaam= gardens, mango, brakes, surrounding it; mahatiim saala mekhalaam= great [wide,] fort wall, as cincture ornament.

That city Ayodhya accommodates groups of danseuses and theatrical personnel, and she is surrounded everywhere with the gardens and brakes of mango trees, and her wide fort-wall is like her cincture ornament. [1-5-12]

13. durga gambhiira parikhaam= impassable, profound, moats; durgaam anyaiH duraasadaiH = impossible [to trespass,] by others, by invaders; vaajii vaarana sampuurNam= horses, elephants, abounding; gobhiH uSTraiH kharaiH tatha= cows, camels, donkeys, likewise.

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

14. saamanta raaja sanghaiH cha= with provincial, kings', throngs of, also; bali karmabhiH aavR^itam = dues, paying, pervaded by; naa naa desha nivaasaiH cha= various, countries, residents of; vaNikbhiH upa shobhtaam= with traders too, verily, lustrous.

With the throngs of provincial kings who come hither to pay dues pervade that city, and she is verily lustrous with residents of various other countries, and with traders, too. In such a city Dasharatha dwells. [1-5-14]
Buildings are ornamentally studded with precious gems, and with such multi-storied sky scrappers she is adorned, and filled with them she is like Amaravati, the capital of Indra. [1-5-15]

Amazing is Ayodhya for its lay-out is like a game board called aSTapadi, and with its flocks of beautiful women moving thereabout, where all kinds of precious gems are heaped up, and where its seven storied buildings are picturesque. [1-5-16]

The housing is very dense and there is no place or ground unutilized, and all are constructed on well-levelled lands, and rice-grain is plentiful while the drinking water tastes like sugar cane juice. [1-5-17]

That city is sounding with the drumbeats of great drums, and with musical rhythm instruments like mridanga, cymbals, and with string instruments like Veena etc., and on earth she is uniquely the best city. [1-5-18]

Great drums, called dundubhi, placed on castle walls and at central places to drum the times of the day or night, or at the arrivals of the noblemen or to keep the sentry whistles. As well, the melodious tunes from string instruments like Veena or rhythmic instrument mridanga and from various other instruments are always made available to the citizens, as a sort of background music, since royalty sponsors these performing arts.

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

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

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

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

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

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

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

http://www.valmikiramayan.net/bala/sarga5/balasans5.htm
Introduction

The riches and happiness enjoyed by the people, under the rein of Emperor Dasharatha, along with the details of its valiant heroes, elephants, horses and the town planning are narrated.
from that best city Ayodhya, as Indra rules heaven from his capital Amaravati. [1-6-5]

6. tasmin pura vare in that, city, the best; naraah h kR^iSTaa= people, exuberant; dharmaitmanaH bahu shrutaH = virtuous ones, variously, heard [learnt]; = joyous, svaH svaH= of their, their; dhanaH= with riches; tuSTtaaH= satisfied; a+lubdhaaH= not, greedy; satya vaadin= truth, advocating ones.

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

7. na alpa sannichaya= none, meagre, in accumulations; kaschit aasit= anyone, is there, in that; pura uttama= city, the great; kuTumbii= a householder; yaH hi= who, really; a siddha artha= unearned, means; a gaava= without, cows; ashva= horses; dhanaa= monies; dhanayavaaa= cereals, the one with them.

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

8. kaamii vaa= lustful one, either; na kadaryaH vaa= none, miserly one, either; nR^ishamsaH= cruel one; puruSaH= person; a vidvaan cha= none, unscholarly, also [nondescripts]; naastikaH= non-believers; kvachit= anywhere; ayodhyayaam= in Ayodhya; draSTum na sakyam= to see, not, possible.

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

9. sarve naraaH cha= all the males, also; naaryaaH cha= females, also; dharma shiilaah= virtue, minded; su samyataaH= well, self-controlled ones; shiila vR^ittaabhyaam= in character and conduct; muditaah= self-satisfied ones; maharSayaH iva= great, saints, like; a malaaH= without, a blemish.

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

10. na a+kunDalii= without, earrings; na vidyate= not, known - not there; a+mukuTii= without, headgear; a+sragvrii= without, garlands; na= not there; alpa bhogavaan= lowly, enjoyer; na= not there; a+mR^iSTaaH= without oil-baths; na= not there; a+lipta angaH= without, cream-coated, body; na= not there; a+sungandhaH cha= un-perfumed, also; na= not there.

In that city none is there without his earrings, headgear, or garlands, none is an enjoyer of lowly things, or misses his regular oil-baths, or with an un-creamed body with sandalwood paste or with other body cream, or with an un-perfumed physique. [1-6-10]
Earrings are the indicators of scholarship, and there are grades in their make and design, on par with the education one receives. The headgears present their social status, while other decorations are to exhibit their lavishness.

| 11. | a+mRiSTa bhojii= not, eating stomachfuls - on an empty stomach, not famished; a+daata= none, uncharitable; na dR*ishyate= not, seen; na api= none, even; ana–NgadaniSkadhR*r*i= with undecorated body ornaments; na= unseen; na a+hasta aabharaNaH= none, without, arms' ornaments; va api= either, also; na an+aatma vaan= none, without, a heart. |
| There is none who is famished, an uncharitable one in his nature, one with an undecorated body with ornaments like bracelets or chest plates, and there is none without a heart. [1-6-11] |

| 12. | na an+aahita agniH= none, without, sacrificial, fires; a+yajvaa= non performer of rituals; na kshudraH= none, mean or low; va= or; na taskaraH= none, a thief; kaschit= someone; aasiit= is there; ayodhyaayaam= in Ayodhya; na cha= none, also; aavR^irittaH na sankaraH= immoral, nor bastardised. |
| There is none someone who is without sacrificial fires, and none without performing sacrificial rituals, and none is low in living; neither an immoral, nor a bastard nor even a thief, can be found in Ayodhya. [1-6-12] |

| 13. | sva karma nirataa= in one's own, rituals, works, engaged in; nityam= always; brahmaNaa= Brahmana-s; vijitendriyaH= with conquered, senses; dana adhyana shiilaH cha= donating, practicing, minded, also; samyataaH cha= principled, also; pratigrahe= in accepting donations. |
| The sense-controlled scholarly Vedic Brahmans are always engaged in their rituals, and they donate the education of Vedas to their students, as well practice their own, and while receiving donations they are principle-minded. [1-6-13] |

| 14. | naastikaH na = atheist, none; anR^itii= liar; vaa api= or, either; na kaschit= none, anyone; a+bahu shrutaH= not, much, heard [learned]; na asuuyakaH= none, jealous; na cha= not, also; ashaktaH= disabled; na a+vidvaan= none, un, scholarly; vidyate tada= is found, thus. |
| There is no atheist, no liar, and none is less learnt in Veda-s, and no one is found to be jealous, or disabled, or unscholarly person. [1-6-14] |
with mental turmoil; vaa= or; vyathitaH= agonised one; vaa api= or, even; kaschana= anywhere.
None can be found anywhere in Ayodhya without the knowledge of the six ancillaries of Veda-s like astrology, prosody, grammar etc., none a non-performer of the prescribed rituals, and none a non-donor in thousands, thus none with a saddened heart, turmoil in mind or agonised in will is there. [1-6-15]

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

In the four-caste system, from the first caste to the last, everyone is a worshipper of deities and guests and everyone is also faithful, illustrious, valiant, and each one is a brave one. [1-6-17]

Longevity is there for all of the people, all are with virtuosity and truthfulness, and they lived in that best city along with their sons, grandsons and their ladies. [1-6-18]

The warrior class Kshatriya-s is turned towards the Brahmans, the scholarly class, for intellectual and religious support. The trading class, Vyasya-s, is the follower of the Kshatriya-s, the ruling class, for the state's economy is dependent on the rulership. And the fourth one, Shuddra-s, the working class, while performing its own duties, is always working for the other castes. [1-6-19]

The word 'caste' - Spanish and Portuguese casta 'lineage, race, breed' is distasteful, it is used here for an easy communication. Latin classis 'assembly' or section of society would be more suitable.
That city is well protected by that king from Ikshwaku dynasty namely Dasharatha, like Manu, the foremost king of mankind in earlier times. [1-6-20]

**Kambhoja viSaye= Kaambhoja, the country; jaataiH= born in; baahlikaiH= in Baahlika country; haya uttamaH= horses, the best ones; vanayu jaiH= Vanaayu, born; nadii jaiH= rivers, born; cha= also; puurNaa= full with; hari haya uttamaH= like Indra's, horse, the best ones; vanaayu jaiH= Vanaayu, born; nadii jaH= rivers, born; cha= also; puurNaa= full with; hari haya uttamaH= like Indra's, horse, the best ones.** [1-6-22]

That city is full with best horses born in countries like Kaambhoja, Baahlika, Vanaayu, and also in river-bed counties, which are like the horse of Indra namely ucChiashrava. [1-6-21]

It is said that the horses born in the rivers [nadii+jai] are brought to the city Ayodhya. They are not water horses but horses born at the place where the historically prominent Seven Rivers of Indus Valley Rivers flow. Here again an account of countries is given as a glimpse. These countries Kambhoja, Bhaliha, Vanaayu may not be taken as the provincial countries within the present day India. Prior to the present-day peninsular India, the belt from Himalayas to Alps had a great rapport in cultural and trade exchanges without demarcations of east or west, which paved the way for Alexander, the Great, towards India. 

That city Ayodhya is replete with firebrand like skillful warriors that are intolerant of insults, and who have prosecuted their education in archery, chariot-wars, swordplay etc. and with them it is like a cave replete with lions. [1-6-21]

**utaatmaiH= like Indra's, horse, the best ones; vanaayu jaiH= Vanaayu, born; nadii jaH= rivers, born; cha= also; puurNaa= full with; hari haya uttamaH= like Indra's, horse, the best ones; vanaayu jaiH= Vanaayu, born; nadii jaH= rivers, born; cha= also; puurNaa= full with; hari haya uttamaH= like Indra's, horse, the best ones.** [1-6-22]

That city is full with best horses born in countries like Kaambhoja, Baahlika, Vanaayu, and also in river-bed counties, which are like the horse of Indra namely ucChiashrava. [1-6-21]

It is said that the horses born in the rivers [nadii+jai] are brought to the city Ayodhya. They are not water horses but horses born at the place where the historically prominent Seven Rivers of Indus Valley Rivers flow. Here again an account of countries is given as a glimpse. These countries Kambhoja, Bhaliha, Vanaayu may not be taken as the provincial countries within the present day India. Prior to the present-day peninsular India, the belt from Himalayas to Alps had a great rapport in cultural and trade exchanges without demarcations of east or west, which paved the way for Alexander, the Great, towards India. 

That city Ayodhya is replete with firebrand like skillful warriors that are intolerant of insults, and who have prosecuted their education in archery, chariot-wars, swordplay etc. and with them it is like a cave replete with lions. [1-6-21]

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24. *Iraavata* = Iravata [the Elephant of Indra]; *kuliiinaH cha* = from that breed of; *mahapadma kulaiH* = from Mahapadma breed; *tatha *= thus; *anjanaaH api* = From Anjana breed, also; *niSkraantaH* = derived from; *vaamanaaH api cha* = from Vamana breed, too; *dvipaiH* = elephants.

High bred from the classes of Iravata, the Elephant of Lord Indra, and from Mahapadma, Anjana and Vamana, too...are the elephants of that city. [1-6-24]

It is said that eight elephants from eight corners called *aSTa diggaja* support the Universe. And these eight elephants have their presiding deities. From those eight elephants, four are prominent. They are *Iraavata*, the Elephant of Indra, *anjana*, the Elephant of *varuNa*, the Rain-god, *vaamana*, the Elephant of Yama, the Lord of Death, and another is *punDariika*. Thus, the elephants of Ayodhya are termed as divine breed.

25-26a. *saH purii*= that city; *bhadrat*= class of Bhadra; *mandrat*= class of Mandra; *mR^iga*= class of mriga; *cha eVaa*= like that; *bhadra mandra mR^igaH tatha*= a mixture of these three; *bhadra mandraH*= bhadra and mandra; *bhadra mR^igaH*= bhadra and mriga; *mR^iga mandraH*= mriga and mandra, also; *nitya mattaH*= always, vigorous; *naagaiH*= elephants; *achala sannibhaiH*= mountain, like; *sadaa purNaa*= always, full with.

That city is always full with vigorous and mountain like elephants bred mainly from three classes viz., Bhadra, Mandra and Mriga. And inter-bred among these three main classes are Bhadra-Mandra, Mandra-Mriga, Bhadra-Mriga and the like. [1-6-25-26a]

The *bhadra* is the elephant class for King's ride, called *bhadra gaja*. It is a state elephant with high honors and for occasional or ceremonial use. *mandra* and *mR^iga* are classes of breed tamed and used in wars or for the ride of other nobility. These are the essential mammals used for other lifting and carrying works.

26b-c. *raajaa*= king; *dasharathaaH naama*= Dasharatha, named; *yasyaam*= in which [city]; *vasan*= while residing; *jagat*= world; *apaalaya*= ruled; *saa*= she that Ayodhya; *bhuuyaH*= further - outside also; *dvya yojaanes*= two, yojana-s; *satya naama*= true to its name; *prakaashate*= shines forth [well fortified.]

While residing in which city King Dasharatha ruled the world that city is further fortified up to two more yojana-s outside city, true to its name a yodhya, an un-assailable one. [1-6-26]

27. *maha tejaaH*= he, the great, resplendent; *mahaan*= admirable one; *raaja dasharathaaH*= king, Dasharatha; *shamitaaH*= silenced, enemies; *taam puriim*= that, city; *chandramaH nakshatranii*= moon, for the stars, like; *sashaasa*= ruled.

In which city the great resplendent and admirable king Dasharatha resided, he ruled the world from that city with silenced enemies, like the moon governing the stars. [1-6-27]
With gorgeous arches, castle-door-bars and with amazingly built houses that city is magnificent and auspicious one, and full with thousands of provincial kings too, and king Dasharatha, a coequal of Indra, indeed ruled that city which is true to its name. [1-6-28]

Thus, this is the 6th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
The truthful and upright characters of the ministers of Dasharatha are portrayed, who make the rulership meaningful with their virtuous, skilful and efficient administration. Along with the political ministers, the religious ministry is also portrayed.

The misters for the great soul from Ikshvaku kings of Emperor Dasharatha, are epitomised ones of their tactfulness, adroitness and are always obliged to undertake welfare activities of their king and the kingdom. [1-7-1]

Eight ministers are there for that valiant and glorious King Dasharatha, who are clean at heart and are involved in the works of the king and kingdom at all time. [1-7-2]

Dhristi, Jayantha, Vijaya, Suraashtra, Raashtravardhana, Akopa, Dharmapaala, are seven, and Sumantra is the eighth one. [1-7-3]

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Eight ministers are there for that valiant and glorious King Dasharatha, who are clean at heart and are involved in the works of the king and kingdom at all time. [1-7-2]
Two venerable saints of eminence are religious ministers for they are authorities in Vedic rituals, namely Vashishta and Vamadeva, who are the acquiescent with religious matters, and apart from these two some more religious ministers are also there to King Dasharatha. [1-7-4]

Suyajna, Jabaali, Kashyapa, Gautama, Maarkandeya, Deerghaayu, and Kaatyaayana are the scholarly Brahmans acting as religious ministers, and along with them there are also Brahma-sages who are always the ancestral ritual scholars for Dasharatha’s family. [1-7-5, 6a]

All the ministers are well versed in scriptures, they shun bad deeds, skilful ones in their duties with their senses regulated. Those great souls are affluent, knowers of all sciences, firmly courageous, and they are distinguished and quiet-souls, and those ministers are true to their word. They are magnificent, patient and famed ones and they smile afore they converse. [1-7-6b, 8a]

They never speak untruthful words in anger or in greed or for monetary reasons either. There is nothing unknown to them, even a little, in their own country or in the others either, or about everything that is happening or has happened, or that is going to happen, for they know them through agents. [1-7-8b, 9]

They speak in administration; KushalaaH= efficient; sauhR^ideSu= in their friendships; pariikshitaaH= well examined [by the king]; sutaaH api= to their sons, even; praapta kaalam yathaa= comes, time, according to [if situation demands]; daNdam dhaarayeyu= punishment, they impose.
They are efficient in administration and their friendships are well examined by the king, and those ministers impose punishment even on their own sons, if situation demands it. [1-7-10]

11. kosha samagrahane yuktaa= treasury, in collections, dutiful; balasya cha parigrah= of armies, also, militarising; a+hitam cha api puruSam= unfriendly, also, even, a person; a+vi+duushakam= not, really, blameworthy; na himsyuH= do not, torture.

In collections to their treasury and to militarise their armies they are dutiful, even an unfriendly person will not be tortured, if he were not really blameworthy. [1-7-11]

12. viiraH= valiant; niyata utsaaha= engineered enthusiasm; raaja shastraam= political science; anuSTitaH= administrators of; viSaya vaasinam= in kingdom, dwelling ones [subjects of kingdom.]; suchiinaam= clean persons; nityam= at all times; rakshitaaraH= protectors.

They are valiant ones with engineered enthusiasm, administrators of political science, clean persons and protectors of subjects of their kingdom at all times. [1-7-12]

13. brahma kshatram= Brahmans, Kshatriya-s; te a+himsantaH= they, do not, persecute; kosham samapuurayan= treasury, to fill up; puruSasya= person's; bala a+balam= strength, weakness; samprekshya = after assessing; sutilikshNa danDaaH= high, degree, punishment givers.

They do not persecute Brahman-s and Kshatriya-s to fill-up the treasury, and high degree punishments will be given on assessing that person's, or the offender's strength and weakness. [1-7-13]

14. suchiinaam= decent ones; ekabudhinaam= one, minded, [in league with]; sarveSaam= all of them; sampraajaanataam= administering; kwachit= anywhere; pure vaa raaSTre vaa= in capital, or, in kingdom, either; mR^iSa vaadH naraH= lies, speaking, person [liar]; na aasiit= is not, there.

All of those ministers are clean administrators of kingdom, and are in league with each other, as such there is none anywhere, either in capital or in country, a liar. [1-7-14]

15. tatra= there; duSTAaH= evil-minded; para daara ratoH naraH= in other's, wife, interested, man; kaschit na aasiit = anyone, none, is there; sarvam raaSTram= all, kingdom; tat pura varam cha= that, capital, also; prashaantaam eva aasiit= undisturbed, only, it is there.

None with an evil-mind or with an interest in other man's wife is there, and thus on whole in the kingdom and also like that in the capital, there is an undisturbed society. [1-7-15]
Well-dressed and well-decorated and they the ministers of King Dasharatha, observe decency in the interest of the king and also of the kingdom, with diligence and with a truthful-eye. [1-7-16]

They acquired good qualities from their mentors and they are renowned by their expertise, and even in foreign countries they are famous for their intellectual determinations in all affairs. [1-7-17]

Versatile and virtuous are they the ministers and there is none who discarded his virtuosity, and they are the determiners of truce or war, and by their nature they possess opulence. [1-7-18]

They are capable to keep up the confidentialities of strategies, and also capable to apply their mind even in micro-affairs, and they know moral science comprehensively, and above all, they are gentle articulators. [1-7-19]

With such effectual and good-natured ministers the king exalted Dasharatha ruled the eart. [1-7-20]

With such effectual and good-natured ministers the king exalted Dasharatha ruled the eart. [1-7-20]
He that most generous one among men, Dasharatha, while observing through spies, and to protect people righteously, and to give a good governance to them, he forsook unrighteousness and became a generous king avowed to truthfulness alone, and thus he that Dasharatha ruled the earth, which rulership is renowned in all the three worlds. [1-7-21,22]

Emperor Dasharatha has not encountered either a superior or an equal in his kingship, and to him there are many friends, subdued are his provincial kings and eliminated is thorniness by his own valour. He thus ruled the world like Indra would in Heaven. [1-7-23]

In the company of those ministers, who are conducive to the strategies, interested in the king and subjects as well, skilful and efficient ones, he that King Dasharatha obtained brilliance, like the rising Sun along with resplendent sunrays. [1-7-24]

Thus, this is the 7th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
Dasharatha decides to perform an elaborate Vedic ritual, called Aswametha yajna, Horse Ritual, to beget children. He being a considerate king in taking conscience of the courtiers, he discusses this aspect with the Vedic scholars and ministers of his court, beforehand.

To him, to such an effectual and virtuously great-souled King Dasharatha, a dynasty-enriching son is not begotten though his heart is burning to beget children. [1-8-1]

To that anguished great-soul, a thought occurred this way, "To beget sons, why should not I perform Horse ritual...[and thus appease the gods in order to beget worthy sons...]" [1-8-2]
nischitaam matim kR^itva = resolved, mind, on making; tataH= then; mantri sattamam sumantram= best of ministers, to Sumantra; abraviit= addressed; sa purohitaan= with, clerics; taan sarvaan= them, all; me guruun= my teachers; shiighram aanaya= quickly, fetch.

That intellectual and a conscientious king having resolved with all of his sagacious ministers that such a Vedic ritual is performable, then addressed best ne among ministers, namely Sumantra, ‘fetch all my teachers and clerics, quickly...’ [1-8-3,4]

5. tataH= then; tvaritaH vikramaH= in quickness, dauntless; sumantraH= Sumantra; tvaritam gatvaa= quickly, gone; suyajnam= Suyajna; vaamadevam= Vaama Deva; cha= also; atha= then; jaabaalim= Jaabaali; kaashyapam= Kaashyapa; purohitam= the clerics; vashisTham cha= Vashishta, also; ye anye dwija uttamaaH = those, other, Brahman-s, eminent ones; veda paaragaan= Vedic scholars are there; samaanayat= fetched; taan sarvaan= them, all.

Then Sumantra gone quickly, for he in quickness is a dauntless one, and fetched all of the clerics like Suyajna, Vaama Deva, Jaabala, Kshyapa, and even Sage Vashishta, and also those other eminent Brahman that are Vedic scholars. [1-8-5,6]

7. dharmaatmaa raajaa dasarathaH= virtuous king, Dasharatha; tadaa= then; taan puujayitvaa= them, on adoring; idam= this; dharma artha sahitam= justification, meaning, having; shlakshnam vachanam abraviit= impressible, sentence, spoke to.

Then on adoring them virtuous King Dasharatha spoke this impressive sentence that included justification and meaning. [1-8-7]

8. sutartham= for sons; laalasyamaanasya= tumultuous, mind; mama= my; sukham= quietude; na asti= not there; vai= verily; tat artham= for that, reason; haya medhena = by Horse Ritual; yakshhyami= Vedic worship; iti= thus; matiH mama= thinking, of mine.

"My mind is tumultuous without quietude for I have no sons... for that reason, I wish perform Aswametha, Vedic Horse Ritual... this is my thinking... [1-8-8]
9. tat aham = therefore, I; shastra dR^iSTena = scriptures, point of view [as enshrined in]; karmaNaa= rite-oriented; yaSTum icChami= to perform ritual, I contemplate to; katham= how; praapyaami= I get; kaamam = my desire; buddhiH atra vicintyataaam= contemplation, for that, be thought of.

"Therefore, I contemplate to perform that ritual as enshrined in the scriptures and as a rite-oriented one as well... let this contemplation of mine be well thought of... and as to how my desire to beget sons will be fulfilled... [1-8-9]

10. tataH= then; vashiSThaH= Sage Vashishta; braahmaNaaH= Brahman-s; pramukhaaH sarve= important personalities, all of them; paarthivasya mukha iiritam= from king's, mouth, voiced; tat vaakyam= that, sentence [idea]; saadhuh iti= splendid, it is; prati apuujayan= in turn, honoured him

Then the Brahman scholars along with Sage Vashishta and all other important personalities in their turn have blessed and honoured him, saying that "splendid is this idea..." thus, for that which is voiced by the king. [1-8-10]

11. sarve= all of them; parama priitaH= very, happy; dasaratham= to Dasharatha; vachaH= these words; uchuH cha= they said, also; sambhaaraaH= paraphernalia; sambhriyantaam= be provided; te turagaH cha vimuchyataam= your, horse, also, be released.

All of them becoming happy have also said to King Dasharatha, "let the paraphernalia be provided, and your ritual-horse be released... [1-8-11]

12, 13a. paarthiva= oh king; sarvathaa= by all means; praapyaase= you will beget; abhipretaancha= as you desired; putraan= sons; sarayvaalI ca uttare tire= River Sarayu's, on northern banks; yaj~na bhuumiH vidhiyataam= ritual, ground, be arranged yasya te= to whom, like you; dhaarmikii buddhiH iyam= virtuous, thought, like this; putra artham aagataa= to beget sons, suggested itself to.

"Oh, king, by all means you will beget sons as you desired, since you, to whom an upright thinking has suggested itself... let the ritual ground be arranged on the northern banks of River Sarayu..." So said the scholars. [1-8-12, 13a]
Then King Dasharatha is gladdened on hearing the sayings of those Brahmans. And with happiness lurching on his eyes the king spoke to the ministers, "As advised by my Vedic teachers let the paraphernalia be procured...

On the northern banks of River Sarayu the ritual ground be arranged... and the Ritual-Horse be released monitored by capable warriors, along with the religious teachers..." So said the king.

Let peace invocations be prevailing and prospering, as ordained in the scriptures and tradition...if it is possible for the correct performance to obtain results of this ritual, and if it is possible to conduct this ritual without any difficult faults during its performance, then all the kings on earth would have performed it...

Scholarly Brahma-demons will be hunting for the faults alone in the course of this ritual... should the procedure of this ritual be deprived of its set rules, the performer gets ruined...

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Scholarly Brahma-demons will be hunting for the faults alone in the course of this ritual... should the procedure of this ritual be deprived of its set rules, the performer gets ruined... [1-8-17b, 18a]

"Scholarly Brahma-demons will be hunting for the faults alone in the course of this ritual... should the procedure of this ritual be deprived of its set rules, the performer gets ruined..." [1-8-17b, 18a]
Therefore, you all shall see as to how this ritual of mine be conducted and concluded procedurally, and all of you are evidently experts in conducting such rituals... isn’t it! [1-8-18b, 19a]

Vedic Brahmans are to be very cautious and vigilant while performing the ritual in the order of ritual acts, faultless rendering of the Vedic hymns and other observant items of the Vedic canon. Should they by overconfidence or by negligence commit any mistake or fault, they take rebirth as Brahma-demons. After taking rebirth as such demons they, with their inherent jealousy and ire will always be hunting for such mistakes in other’s ritual performances. If they cannot find one, they cause certain hindrances in that performance, so that the performer may commit mistakes and get ruined in the present life span and then take rebirth as Brahma-demon. Hence, every Vedic-ritual performer shall be vigilant.

On listening the words of the king all the ministers adored and assured him saying, ‘It will be conducted faultlessly as has been conducted earlier...” [1-8-19b, 20a]

On hearing those words of that best king, and what that is spoken earlier, then the virtue knowing Brahman scholars hailing that best king took leave of him and wentaway as they have come. [1-8-20b, 21a]

Then on sending off those Brahman scholars, the king spoke this way to the ministers... “As advised by the Vedic scholars this ritual shall be conducted, procedurally...” [1-8-21b, 22A]
Tha tigerly-king and highly intellectual Dasharatha, on saying thus to his ministers who are still in his audience, sent away those ministers also, and he entered his palace. [1-8-22b, 23a]

And on approaching his wives, that best king's heartily dear ones, he said to them, “I am performing a Vedic ritual for the reason of begetting sons, and you all shall enter a vow...” [1-8-23b, 24a]

On hearing those words of the king, the lustrous countenances of the queens have become more gleaming, like the blooming lotuses after the clearance of dew-fall. [1-8-24b, c]

Thus, this is the 8th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book I : Bala Kanda - The Youthful Majesties : Chapter 8
Sumantra, the minister of King Dasharatha, details the importance of Sage Rishyasringa and beseeches the king to invite that sage to preside over the contemplated Vedic ritual, for that Sage's entry into any kingdom is auspicious for that land and people.

"Oh, king, I have earlier heard of this present advice given to you by Vedic scholars, as godly Sage Sanatkumara has once narrated an account about the arrival of your sons in the presence of other sages, and sage Sanat Kumara said... [1-9-2, 3a]"
3b, 4. kaashyapasya ca= for Sage Kashyapa; putraH asti= son, was there; vibhaaNDaika iti shrutaH= Vibhaandaka, thus, known as; tasya putraH= his son [Vibhandaka’s son,] will be; R^ishyasringa iti khyaat= Rishyasringa, thus, renowned; bhavishyati= will be there; saH muniiH vane nitya samvR^iddhaH= he, that saint [Rishyasringa,] always, in forest, grown up; vana chara sadaa= [that sage] Rishyasringa, forest, dwelling, always.

"He said that "Sage Kashyapa has a son known as Vibhaandaka, and his son will be the renowned Sage Rishyasringa, and that Sage Rishyasringa will grow up in forests, and will always be dwelling in forest... [1-9-3b, 4]

Here the word used by Sumantra is tava putra aagamam , it renders as 'the arrival of your sons', meaning that sons of King Dasharatha arrive from Heavens, but not through an ordinary parturition. Even earlier in time to that of Dasharatha, Sage Sanatkumara predicted the 'arrival' of Vishnu as Rama. The birth-event associated with Rishyasringa’s name is that he is born with a horn on the crown of his head. Thus he is named as Rishyasringa, i.e., R^iSi the Sage; shR^i~NgashR^i~NgashR^i~NgashR^i~Nga horn; a Sage with a horn on his forehead at his birth time. This being the mythological import, he is an acme among sages, as shR^i~Nga shR^i~Nga shR^i~Nga shR^i~Nga also means a peak.

5. vipra indraH= Brahman, the best; na anyam jaanaati= not, others, knowing [not knowing others]; nityam pitra anu vartamaat= always, father, abiding; dvai vidhyam= hindrance, [or, two kinds]; brahma charyasya= of his celibacy; bhaviSyasi= he will be following/will occur to him; mahaatmanaH= to that great soul.

"Not knowing others, that Brahman the best, namely Rishyasringa, will always be abiding his father and he will follow celibacy of two kinds Brahmanical vows namely vratitva , praajaapatya...

Or

Not knowing others that Brahman the best, will always be abiding his father, lest his renowned celibacy always praised by the Brahmans, will be hindered. [1-9-5]

The word dvaividhyam also means two kinds of celibacy, vratitva and praajaapatyam. One, as a bachelor and the other after marriage, voluntarily distancing away from his wife on certain forbidden days like full moon and new moon days, during daytime, eclipses, and other astronomical occurrences and some more. This kind of self-imposed celibacy is one way of observing sustained family planning methods, instead of resorting to medicaments. Here, this word is more nearer to mean 'hindrance', than to mean the 'two way celibacy' as deciphered by some commentators.

6. lokeSu prathitam= in the world, famous; raajan= O King; vipraiH cha kathitam sadaa= by Brahmans, praised, always; tasya evam vartamaanasya= him, thus, with that conduct; kaalaH sam abhi vartata= time, will pass on.

"In the world he becomes famous for his celibacy, oh king, and he will always be praised by Brahmans, and thus time will pass on with that kind of his conduct, [1-9-6]
Sage Rishyasringa looses no time with his servitor-ship to the Sacrificial Fire and also to his celebrated father, and during this period alone there will be a famed and very strong king Romapaada, a valiant in Anga country... [1-9-7, 8a]

"But by a violation of righteousness of that king there will be a shocking and devastating famine in that country...[1-9-8b, 9]

"While the famine is besetting that king Roamapada will be afflicted with grim, and on summoning Brahmans and learned scholars he will address them... [1-9-9b, 10a]

"All of you are well versed in rituals and knowers of the world history... order me how to how the purification from sin will be... [1-9-10b, 11a]
scholarly ones; veda paaragaaH brahmaNaa= Brahmans, Veda scholars; mahaipalaam= to the king; te vakshyanti= they, will say; raajan= oh king; vibhaaNDaaka sutam= Sage Vibhandaka’s son; sarva upaayaiH= by all, methods; iha aanaya= here, you fetch.

"’Thus said by king those scholarly Brahmans and Vedic scholars will say to the king, ‘oh, king, son of Sage Vibhaandaka, namely Rishyasringa, is to be fetched by all methods... [1-9-11b, 12]

13. mahaipala= oh king; aanaya= on bringing; R^ishyasR^ingam= Rishyasringa; vibhaaNDaaka sutam= Vibhaandaka’s son; braahmaNam veda paaragam= Brahman, Veda, scholar; susatkR^itam= well, honoured one; samaahitaH= with good care; kanyaam shaantaam vidhinaa prayacCha= girl [daughter,] Shanta, procedurally, you give [in marriage.]

"Oh! King, having brought Sage Rishyasringa and honouring him well with good care, procedurally give him your daughter Shanta in marriage to that Vedic Brahman and the son of Sage Vibhaandaka... [1-9-13]

14. teSaam tu=their, but; vachanam= words; shrutvaa= having listening; raajaa=the king; chintaam prapatsyate=thought, will obtain [becomes thoughtful]; kena upaayena= by which, means; shakyaam= possible; saH viiryavaan=he, who has controlled his senses; iha aanetum= to here, be fetched.

"On listening them the king becomes thoughtful about the idea by which it is possible to bring that self-controlled sage to his place... [1-9-14]

15. tataH= then; raajaa= the king; vinishchitya= decides; saha= along with; mantriBhiH=ministers; aatmavaan= one with intelligence; purohitam= clergymen; aamatiyaam cha= ministers, also; tataH= then; preshyati= will send.

"Then that intellectual king decides along with ministers, to dispatch clergymen and ministers, honouring them well, and then sends them... [1-9-15]

16. te tu= they, but; raajnaH vachaH= king’s, words; shrutvaa= on hearing; vyathitaH= awestruck; vi nata aananaaH= lowering, faces; na gacChena= [we] can not go; R^iSeH bhiitaaH=of that sage, afraid of; anuneshyanti= plead for mercy; tam nripam= of that, king.

"They on hearing king’s words are awestruck and lowering their faces they will say, 'we can not go
there as we are afraid of sage Vibhandaka, father of Rishyasringa...' [1-9-16]

17. chintayitaa te vakSyanti= after thinking over, they [as a second thought,] will say; tat kshamaan upaayaam tasya= that, plan, to bring the sage; vayam vipram aaneshhyaamaH= will fetch, we, that Brahman, Rishyasringa,; na cha doshaH bhavishyati= no, also, stigma will occur.

"After thinking over they will say as a second thought, and having found a solution with a plan to bring that sage, 'we will fetch that Brahman and also by that no stigma will occur...' [1-9-18]

18. evam anga adhipena eva= thus, Anga country's, king [Romapaada.] thus; gaNikaabhiH= by courtesans; R^iSeH sutaH= Sage's, son [Rishyasringa]; aaniitaH= [sage will be] brought; [then] devaH avarSayat= god, Rain-god, rains, will give rain; shaanta pradiiyate cha= Shanta, to him, will be given, also.

"Thus by the king of Anga kingdom and by his courtesans the son of sage Rishyasringa will be brought and the presiding deity for rains will showers rains, and Shanta will also be given in marriage to that sage...' [1-9-18]

19. RishyasringaH tu jaamaataa= Rishyasringa, but, son-in-law; putraan tava vidhaasyati= sons, to you, bless with; etaavat vyaahR^itam mayaa= all this, retold, by me; sanatkumaara kathitam= Sanatkumaara, as said by.

"Sage Rishyasringa, son-in-law of Romapaada, King of Anga ad as well as to you, if invited to our kingdom he will bless you to beget sons, oh! King... so said Sage Sanatkumaara to other sages and all this is retold by me." [Thus the charioteer and the Minister Sumantra completed his narration in confidence to King Dasharatha.] [1-9-19]

Comment: Sage Rishyasringa is also a son-in-law to King Dasharatha. Princess Shanta, in a distant relationship is a daughter to King Dasharatha in relation and the adopted daughter of Romapaada, the King of Anga. Thus Sumantra's saying son-in-law also means Dasharatha's son-in-law, besides Romapada's.

20. athaH hR^iSTaH dasharathaH= then, delighted, Dasharatha; sumantram prati abhaaSata= to Sumantra, in turn, spoke; yathaa R^iSyashR^it= NgH aaniitaH= how, Rishyasringa, brought [to Anga Kingdom]; yena upaayena sa ucchayaatam= by what, idea, that be said.

Then King Dasharatha is delighted and in turn spoke to Sumantra "By what idea Rishyasringa is brought to Anga kingdom, that shall be said..." [1-9-20]
Thus, this is the 9th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book I : Bala Kanda - The Youthful Majesties : Chapter 9
Sumantra, the minister continues his narration to his Emperor Dasharatha, about Rishyashringa's arrival at Anga kingdom of King Romapaada and his marriage with Princess Santha, the daughter of Romapada.

Sumantra, thus motivated by King Dasharatha, said well unto king these words "Oh! King, how and with which idea Sage Rishyasringa is brought by the ministers [of Romapada,] all that will be spoken... that may be listened from me with ministers...[1-10-1]

"To King Romapaada, his clergyman along with other ministers have spoken this way ' This one, a non-harmful plan is thought over by us... [1-10-2]

"Rishyasringa is a forest-dweller absorbed in penance and study of Vedic scriptures, and he is not aware of women, or of worldly-matters and of pleasures also...[1-10-3]

"In the sense of sense objects, pleasing ones; nara+chitta+pramaathibhiH= men's, mind, disquieting;
puram+aanayishhyaamaH= to city, we wish to bring; kshipram+ca+ adhyavasiyataaam= immediately, let it be decided.

"The pleasing objects of senses will be disquieting the minds of men, [and alluring with them we] wish bring him to the city... Let it be decided quickly... [1-10-4]

5. gaN’ikaarH+tata+gacchantu= courtesans, there, they go; ruupavyaH+sya+alankR^itaalH= beautiful ones, well decorated ones; pralobhya+vividha+upayaH= tempting, by many a, feint; aaneSyanti+iha+ satkR^itaalH= bring him, hither, well gifted [by you, oh king.]

"Beautiful and well decorated courtesans will go there for tempting that Sage with many a feint and bring him hither, and they [the courtesans] be well gifted...[by you...oh king.] [1-10-5]

6. shrutvaa+tatha+iti= hearing, let it be, so; raajaa+ca+pratiuvaacha+purohitam= king, also, replied, to priest; purohitaaH+mantriNaH+cha= priests, ministers, also; tathaaa+chakruH+cha+i+t+ tatha= that way, carried out, also, they, thus.

"Hearing that the King replied the priest, "Let it be so..." and then the priests and ministers carried out that way... thus... [1-10-6]

7. vaara+mukhyaaH+tu+tat+shrutvaa= courtesans, best of them, that, hearing; vanam+pravivishuH + mahat= forests, entered, great [forests]; aashramasya+a+vi+duure+asmin= of hermitage, not, very, far away, that one; yatnam+kurvanti+darshane= trials, they made, for his appearance.

"The best of the courtesans hearing that [order of the king,] have entered those great forests... and not very far [from that hermitage, they camped, and] made their trials for his appearance. [1-10-7]

Comment: Any dictionary would give the meaning of courtesan as 'whore' or as 'court mistress'. But in Indian context, the courtesan is not to be taken in such a lenient way as just a prostitute or a whore. They belong to a caste/class of artists. Juxtaposed to the Four-Caste system there was a deva dasi [Temple Dancers] system, which is the artist's class. On their receiving enough education and skills in the performing arts and as per their capabilities, they will be nominated as Court Dancers or Temple Dancers and the like. Ancients recognised sixty-four arts chatuSaSTi kalaa, which include right from music, dance, and drama, sculpture, painting etc., to the art of thievery. Kings in their political or sovereign pursuits variedly used these Deva Daasis, the courtesans.

8. R^isheH+putrasya+dhiirsya= Sage’, son, dauntless one; nityam+aashrama+vaasinaH= always hermitage, dwelling; pituH+saH+nitya+sa+atri+chakraama +cha+aashramaat= not, stirred out of, also, from hermitage.

"That dauntless son of the sage who always kept his father satisfied [by obeying all the stipulations of his father,] and who never stirred out of that hermitage, [is awaited by the courtesans.] [1-10-8]

Comment: Any dictionary would give the meaning of courtesan as 'whore' or as 'court mistress'. But in Indian context, the courtesan is not to be taken in such a lenient way as just a prostitute or a whore. They belong to a caste/class of artists. Juxtaposed to the Four-Caste system there was a deva dasi [Temple Dancers] system, which is the artist's class. On their receiving enough education and skills in the performing arts and as per their capabilities, they will be nominated as Court Dancers or Temple Dancers and the like. Ancients recognised sixty-four arts chatuSaSTi kalaa, which include right from music, dance, and drama, sculpture, painting etc., to the art of thievery. Kings in their political or sovereign pursuits variedly used these Deva Daasis, the courtesans.

9. na+tena+janma+prabR^iti= not, by him, birth, onwards; dR^ishhTa+puurvam+tapasvin= are seen, earlier, by hermit; strii+va+pumaan= female, or, male; vaa+yat+cha= either, those, also; anyat+sattvam+ nagara+ raaSTrajam= other, objects, of city, or of countryside.
"Unseen by the hermit... from the time of birth onwards, is any female, or a male, or also those others objects [of pleasure], either of city or countryside... [1-10-9]

Comment: Rishyasringa is thus not aware of gender differentiation or exposed to any other object of pleasure, either urban or rural, and thus his father conditioned him to achieve some supreme ritual ideal.

"Then once at that place by chance arrived is that son of Vibhandaka, and saw them there, those comely ladies... [1-10-10]

"They the lustful women amazingly attired and singing melodious tunes, all of them neared the sage's son and spoke these words... [1-10-11]

"Who you are? Why you move hereabout? Oh! Brahmin, we are interested to know why you lonely move in these deep and desolate forests... tell us." [1-10-12]

"By him unseen are the images in forest with desirable womanly forms... in friendliness, he is inclined to tell them about his father. [1-10-13]

"My father is Sage Vibhandaka and I am his true descent son. I am known as Rishyasringa, by my name and birth-event... on earth..."

Comment: The birth-event associated with his name is that he is born with a horn on the crown of his head. Thus he is named as Rishyasringa, i.e., R^iSi= the Sage; sR^i~Nga= horn; a Sage with a horn, and this here he recalls his birth time event.
"Here only is our hermitage...very near, Oh! August Ones! I wish to perform worship to you all verily there, ceremonially and as ordained...[thus said the sage to the courtesans.] [1-10-15]

"On hearing the words of sage's son, all those courtesans are verily inclined to see the threshold of that hermitage, then all the women went... [1-10-16]

"On going there, then the Sage's son performed worship saying "Here is hand-wash, here is feet-wash, here are tuber fruits, here are juicy fruits of ours..." [1-10-17]

Comment: This portrays the exclusion of the sage's son from the rest of the world by his father. He worshipped the courtesans, as he would worship super-natural deities, by saying the above words, which will usually be used in ritual worship of Hindu deities. He being a fruitarian has offered the courtesans the tuber fruits like sweet potatoes etc., which are ridiculous to urbanites, that too to the pleasuring courtesans.

"On receiving that kind of worship, all of them are much enthused, but dread at the arrival of the sage [Vibhandaka,] they quickly made-up their mind to make away from there. [1-10-18]

"These are our verily important fruits Oh! Brahmin, take them... be you safe, oh! Holy One... eat them before long....' [Said courtesans to Rishyasringa.] [1-10-19]
"Then they the courtesans embraced him well and all of them with mirthfulness coming on, presented sweet-balls and other varieties of auspicious sweetmeats to him. [1-10-20]

"Having relished the sweets, that resplendent sage supposed them to be fruits only, for he did not taste sweets earlier, as he always lived in forests... [1-10-21]

"Taking leave of the Sage Rishyasringa on pretence that they also have to perform devotional deeds, they the courtesans departed from there... fearing Rishyasringa's father [and the curses that he may hurl on his arrival at the hermitage...] [1-10-22]

"After the departure of all them, [the courtesans,] that Brahmin Rishyasringa, the grandson of Sage Kaashyapa, also became disturbed at heart and even behaved in sadness... [1-10-23]

"Then on the next day that potent Sage Rishyasringa, son of Vibhaandaka, arrived at that place [where he saw the women the day before,] recollecting in mind repetitively [about those delightful women...] [1-10-24]
"Where they the delightful ones were seen, the well-decorated courtesans [yesterday at that place arrived is the sage.] Then on seeing the arrival of that Brahmin, [the courtesans] are happy at heart [and neared him...] [1-10-25]

"Then nearing him, all of those courtesans said unto him these words " Oh! The Gentle One! Welcome to the threshold of our hermitage... [1-10-26]

"There are excellent things...good tuber fruits and fruits also, and there will be a very distinctive hospitality... definitely [to you, at our place...] [1-10-27]

"On hearing all those heart-pleasing words of all of them, the courtesans, he made up his mind to go over there, and those women thus took him away [to their place their country, Anga Kingdom...][1-10-28]

"Then on bringing that Brahmin, the Great Soul, there [to Anga kingdom,] rained immediately is the Deity of Rain, for the delight of world... [1-10-29]

"To that Brahmin... coming along with rains into his own kingdom [namely Anga Kingdom,] the king Romapada gone towards that sage and bowed his head down touching the ground...[1-10-30]

Comment: The salutation in prostration on the ground is usually performed before Gods or Deities, in reverence. It is called saaSTaanga praNaama = sa+aSTa+anga+praNaama saaSTaanga praNaama = sa+aSTa+anga+praNaama saaSTaanga praNaama = sa+aSTa+anga+praNaama saaSTaanga praNaama = sa+aSTa+anga+praNaama
"Offered water customarily with dedication and the king besought beneficence of the best one, Rishyasringa [to save from] the fury of his father Sage Vibhandaka, [after knowing the king’s pursuit in bringing Rishyasringa to this country... ] [1-10-31]

"On entering the palace, to that Rishyasringa Princess Shanta is given as his bride [and married them] as per custom, and then that King Romapada with a peaceful mind obtained rejoice...

"Thus he lived there with all his desires fulfilled and also well worshipped... that great fulgent Rishyasringa, along with his wife Shanta... " [Thus said Sumantra to King Dasharatha.] [1-10-33]

Thus, this is the 10th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book I : Bala Kanda - Book Of Youthful Majesties : Chapter 10
On the advice of his minister Sumantra, Dasharatha proceeds to Anga kingdom to fetch Sage Rishyasringa and his wife Shanta to his capital Ayodhya.

Minister Sumantra continued, "oh, the great king, I will further narrate all that has been said by Sanat Kumara, the best one among all deities, kindly listen to these favourable words." [1-11-1]

Sage Sanat Kumara belongs to the bygone era of Ikshvaku dynasty. Please refer to the account regarding the era-system if ancient India at endnote.

"A king named Dasharatha will be born into Ikshwaku dynasty who will be very virtuous, resplendent and truthful one to his vow." Said Sanat Kumara, the Sage. [1-11-2]

" king Dasharatha will befriend the king of Anga and the king of Anga will beget a fortunate girl named Shanta. [1-11-3]
Shanta is said to be the daughter of Dasharatha and given to Romapada in adoption, and Rishyasringa marries her alone. This is what Sumantra says to Dasharatha at 1-9-19.

The son of the king of Anga, the earlier king of Anga kingdom, will be known as Romapada, or also know as Chitraratha, and the highly renowned king Dasharatha approaches Romapada. [1-11-4]

Then king Dasharatha says to king of Anga "oh, righteous one, I am childless and hence I intend to perform a Vedic ritual. Let the husband of your daughter Shanta, Sage Rishyasringa, preside over that Vedic ritual at you behest, for the sake of progeny in my dynasty. [1-11-5]

"On hearing those words of king Dasharatha that benevolent soul Romapada, the king of Anga, considers heartily and agrees to send the one who endows progeny by rituals, namely Sage Rishyasringa his son-in-law. [1-11-6]

The words pradaasyate putravantam are read in some translations as 'Rishyasringa who already has a son...' while others read it as 'a sage who endows progeny by putra kameSti ritual...' But in Maha Bharata father Vibhandaka says to Rishyasringa to comeback after begetting a son, which Rishyasringa did not concede. So taking this some say Rishyasringa has a son. But it is generally accepted that putravantam as aahitaagni, Vedic ritualist of eminence, according to scripture.

The words pratiyogitati tam vgamam antratmanam are read in some translations as 'Dasharatha; pratigR^ihyam tam vipram= on receiving, him, Brahman [Rishyasringa]; vigata jwaraH=rid of, fever - uneasiness; pra hR^iSTena antaraatmanam= very felicitousness, in depths of heart; tam yaj~nam=
"On receiving that Brahman, Sage Rishyasringa, at the behest of his father-in-law, that king Dasharatha gets rid of his febrile condition and will accomplish that Vedic ritual, feeling very felicitous in the depths of his heart. [1-11-7]

8,9. raajaa= that king; yashaH kaamaH= glory, desiring one; dharama vit= virtue, knower of; nara iiswara= peoples' lord; dasharathaH= king Dasharatha; kR^ita anjaliH= with adjoined-palms; dvija sreSTam= Brahman, the best - Rishyasringa; yajna artham= for ritual, intending to; prasava artham cha= for progeny, intending, also; svarga artham cha= for heavenly abodes, also; vara ishyati= to request, he is inclined; saH vishaam patiH= he that, to [all the] quarters of earth, king of - king [Dasharatha]; dvija mukhyaat= by Brahman, eminent; labhate tam kaamam cha= accomplishes, those, desires, also.

"That king, the desirer of glory, the knower of virtue and the lord of people, namely Dasharatha will be requesting that best Brahman Rishyasringa with his palms adjoined in supplication for the conduct of ritual, for progeny and even for his heavenly abodes, and that king of all the quarters of earth will accomplish those desires from that eminent Brahman Rishyasringa. [1-11-8,9]

Heavenly abodes are dependent on begetting sons: aputrasya gatir n˜sti svargo naivaca naivaca

There is no way out [in other worlds] for those without sons... shruti scripture. Hence the request of Dasharatha is that way.

10. putraaH cha asya bhaviSyanti= sons, also, to him [Dasharatha,] will be; chattraaH amita vikramaH= four [in all,] abounding, in valour; yamsha pratishtaana karaaH= dynasty's, reputation, enriching ones; sarva bhuuteSu vishrutaaH= among, all beings, renowned ones.

"There will be four sons to king Dasharatha that abound with valour, enrich dynasty's reputation and they will be renowned among all beings." Thus said Sage Sanatkumaara to other sages. [1-11-10]

'Sons and Paradise are intimately connected in Indian belief. A man desires above every thing to have a son to perpetuate his race, and to assist with sacrifices and funeral rites to make him worthy to obtain a lofty seat in heaven or to preserve that which he has already obtained.' Gorresio via Ralph T. H. Griffith [1870-1874].
Narada, said this legend in earlier Divine Era, called krita yuga..." thus Sumantra continued his narration to Dasharatha. [1-11-11]

Comment: Please refer endnote for yuga / era classification.

12. puruSa shardula= manly, tiger; mahaaraaja= oh, great king; saH tvam= such as, you are; saha bala vaahanaH svaayam eva gatvaa= with, staff, transport in person, only, on proceeding; samaanaa su satkR^itam= he be brought, well adored.

"Oh, great king the manly-tiger, he that Sage Rishyasringa be led here on your proceeding in person with staff and transport and on adoring him well personally." Thus Sumantra concluded his narration. [1-11-12]

13, 14a. sumantrasya vachaH shrutvaa= Sumantra's, words [of advise,] on hearing; dasharathaH hR^iSTaH abhavat= Dasharatha, gladsome, be became; suutavaakyam= charioteer's words; vasiSTham= to Vashishta; nishaamya ca= on getting those words listened b Vashishta from Sumantra - on reporting, also; anumaanya ca= making [Vashishta ] agreeable [to the words of Sumantra,] even; sa antaHpuraH= with inmates of palace chambers; saha amaatyaH=with, ministers; prayayau yatra sa dvijaH= travelled to, where, that, Brahman is there.

On hearing the word of advise from charioteer, Dasharatha became gladsome and made Sumantra to reiterate to that sage also, for his approval, then Dasharatha travelled to the place where that Brahman Rishyasringa is, along with the inmates of palace-chambers and ministers too. [1-11-13, 14a]

While the chief priest Vashishta is officiator of all rituals no king can invite another priest to perform something without the consent of the officiating priest. Hence the consent of Vasishta is obtained, after asking Sumantra to reiterate what all was said, to sage Vashishta also. anena pr˜cŸna ®tvik abhyanujñanena na eva anya ˜neya× -- dharm˜k¨tam

14b, 15a. shanaiH shanaiH= slowly, slowly; vanaani saritaH cha eva= forests, rivers, also, thus; vyatikramya= crossing over; yatra sa dvijaH= where, that, Brahman is; tam desham= in that, kingdom; abhicakraama entered.

On crossing over the rivers and forests slowly and steadily Dasharatha entered that kingdom where that eminent Brahman is there. [1-11-14b, 15a]
Then Dasharatha saw that best Brahman who is nearby king Romapada, and who is resplendent like ritual fire. [1-11-15b, 16a]

Then king Romapada gladdened at heart of hearts paid excellent respects to king Dasharatha procedurally and in view of their friendship. [1-11-16b, 17a]

Then Romapada informed the wise sage Rishyasringa about the friendship and relation with Dasharatha, and then that sage worshipped king Dasharatha in his return. [1-11-17b, 19a]

Thus well received by king Romapada, king Dasharatha spent seven to eight days with him, and then spoke this to king Romapada. [1-11-18b, 19a]

"Oh, lord of subjects, your daughter Princess Shanta may go over my city Ayodhya along with her husband Rishyasringa, as oh, king, I am contemplating to perform a great Vedic ritual, indeed." So said Dasharatha to Romapada. [1-11-19b, 20a]
"So it shall be" said King Romapada agreeing to their travel with King Dasharatha, and addressed these words to that Brahman sage and his son-in-law, Sage Rishyasringa "You may proceed along with your wife." [1-11-20b, 21a]

Here Ralph T. H. Griffith's translation [1870-1874] has that Shanta is the daughter of Dasharatha: 'This king,' he said, 'from days of old / A well beloved friend I hold. / To me this pearl of dames he gave / From childless woe mine age to save, / The daughter whom he loved so much, / Moved by compassion's gentle touch. / In him thy S'antá's father see: / As I am even so is he...

Then Rishyasringa agreed and replied to the king Romapada "So it will be done" and then having been permitted by the king he set forth along with his wife. [1-11-21b, 22a]

Those valiant kings greeted each other with thanksgiving palm-fold, and in friendship they embraced each other and gladdened. [1-11-22b, 23a]

Then King Dasharatha who set forth to Ayodhya bade farewell to his friend King Romapada, and he firstly sent quick-footed messengers to Ayodhya to inform his citizens about his arrival along with Sage Rishyasringa. [1-11-23b, 24a]
"Let the entire city of Ayodhya be well decorated very quickly, let her streets be sprinkled with water and then swept, let the flags of welcome be hoisted.." Thus, king Dasharatha ordered messengers that are sent beforehand. [1-11-24b, 25a]

Then on hearing the arrival of their king all the citizens felt very happy and readily performed all those works exactly as ordered by their king. [1-11-25b, 26a]

Then king Dasharatha keeping Rishyasringa before him entered the well-decorated city Ayodhya amidst the full sounding of conch shells and drumbeats. [1-11-26b, 27a]

Then all the citizens are very happy on seeing that Brahman, Sage Rishyasringa, who is well honoured and being entered into the city by their king Dasharatha, as has been done once by Indra when he entered sage Kashyapa's son Vamana, the dwarfish boy and the incarnation of Vishnu, into heavens, and thus those citizens felt that their human lord Dasharatha vies with divine lord Indra. [1-11-27b, 28]

The simile of Indra to king Dasharatha is in two ways. Dasharatha ruled kingdom like Indra who rules Heavens. The
word Indra *karmaNa* also refers to the deeds of Dasharatha, in helping the gods' forces combating the demonic forces. Thus the deeds performed by Dasharatha are like those of Indra's. Here Dasharatha is bringing Sage Rishyasringa to Ayodhya. Earlier Indra led Vamana, the dwarf-boy to heavens. Vamana is the incarnation of Vishnu in early ages and after Vamana suppressed Bali, the Emperor to netherworlds, Indra took Vamana to heavens. Thus Dasharatha is like Indra on earth, both by his virtue and deed. Incidentally, Vamana i.e., Vishnu, is the son-incarnate to Sage Kaashyapa, while sage Rishyasringa is the grandson of the same Kaashyapa. Thus Sage Kaashyapa is instrumental to these two incarnations. Through the divine grace of Sage Rishyasringa, the same Vishnu is going to take birth as Rama, while sage Kashyapa is a grandparent of Rama in this era, and while he alone was Vishnu's father when Vishnu incarnated as Dwarf boy Vamana.

Dasharatha entered the sage into the palace chambers and worshipped him there as ordained in the scriptures, and in bringing the Sage here into his country, king Dasharatha believed that his desired is fulfilled. [1-11-28]

On seeing her, the broad-eyed Shanta, who came there along with her husband all the ladies of palace derived happiness for the homecoming of their own daughter, as it were. [1-11-29]

Shanta thus being admired by all of them, and in an exceptional manner by Dasharatha, comfortably resided there along with her husband, the Vedic scholar Rishyasringa. [1-11-30]

The Ritwik is not just a reciter of Veda-s but more a director or conductor of whole orchestration of the Vedic ritual, which involves lots of rules, in reciting hymns, in performing deeds and all in their exactness. The whole lots of works that need be performed have the order of precedence like prime, auxiliary or adjunctive in their ordinance. A Ritwik is the elated scholar who keeps track of these activities while other scholars recite hymns as directed by these Ritwik-s. Hence, Ritwik-hood is the highest.
The Four Era system, chaturyuga, has the following components: satya yuga or krita yuga 17, 28, 000 years of duration. This is the era of Rama's ancestors of Ikshvaku dynasty, or the Solar dynasty. treta yuga 12, 96, 000 years. This is the period of Epic Maha Bharata with an admixture of Solar and Lunar dynasties ruling. kali yuga 4, 32, 000 years. The present period obtaining from the ruination of Maha Bharata civilisation.

One cycle of the above four eras is called one mahaa yuga and seventy-one [71] of such of the Fourfold Eras mahaa yuga-s will become one manvantara. Manu-Epoch, the time scale attributed to one Manu, the Supreme Ruler of Mankind. There are total fourteen such Manu-epochs and six of them over in the present manvantara, the time-scale.

The completed Manu cycles are 1. svaayambhu manu, 2. svaarochiSa manu, 3. auuttami manu, 4. taamasa manu, 5. raivata manu, 6. chaaksha manu. Presently we are in the Seventh cycle called vaivasvata manvantara, and there are seven more manvantara-s to come, starting with 8. surya saavarni Manu, 9. dharma saavarni, 10. daksha savarni, 11. rudra saavarni, 12. brahma saavrani, 13. rouchya manu, 14. bhoutya manu.

Such fourteen Manu time cycles will be said to be a Day of Brahma, the Absolute. Ramayana is said to have happened in kR^ita yuga, the second Manu time cycle. The earlier one is satya yuga, in which the ancestors of Rama, descendants of Raghu dynasty, like Saagara, Harishchandra et al, were the rulers, which is called Ikshvaku dynasty.

Thus, this is the 11th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book I : Bala Kanda - The Youthful Majesties : Chapter 11
Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 12

Introduction

King Dasharatha requests the Sages to conduct the Vedic ritual for which the sages indent paraphernalia, which the ministers are ordered to supply forthwith. This chapter is almost a replication of chapter 8, excepting the inclusion of references to Sage Rishyasringa who by now is available in Ayodhya.

1. tataH= later; bahu tithe kale= after lapse of some time; kasmin chit= on one; vasante= spring season; samanupraapte= on the arrival of; raajan= to the king; yaSTum= to perform ritual; manaH= mind; abhavat= happened, [desired].

After a lapse some time when spring season has come the king Dasharatha desired to perform the Vedic ritual. [1-12-1]

Please refer to endnote for Indian seasons and months for vasanta / spring season.

2. tataH= then; deva varNinam= deity like, in glow; tam vipram= to that Brahman; shirasaa= [by suppliantly bowing his] head; prasaadya= having convinced; kulasya santaana artham = for dynasty's, unending progeny, to beget; yaj~naaya= to conduct ritual; varayaamaasa= beseeched.

Then bowing his head before that Brahman Rishyasringa, who has deity like glow, and beseeched him to conduct the Vedic ritual to beget unending progeny in his dynasty. [1-12-2]

3. su satkritaaH= well honoured; saH= he, the Sage; tatha iti cha= 'thus only'; raajaanaam= to the king; uvaacha= said; sambhaaraaH= paraphernalia; sambhriyantaam= be garnered; vimuchyataam= be released; te= your; turagaH cha= ritual horse, also.

The well-honoured sage Rishyasringa said to the king, "So it shall be, let the paraphernalia for ritual be garnered and let your ritual horse be released." [1-12-3]
The King Dasharatha said to his best minister Sumantra, "Let the Vedic scholars and ritual conductors like Sages Suyajna, Vaamadeva, Jaabali, and Kaashyapa, along with the family priest Vashishta, and those other Vedic Brahmins who are there, they all be invited swiftly." [1-12-4,5]

Then Sumantra being a quickest person went quickly and fetched all those Vedic scholars and clergymen. [1-12-6]

The virtuous king Dasharatha having offered due worships to all the sages and saints brought in by Sumantra, uttered these words which are with virtue and meaningful in an impressible manner. "My mind is tumultuous without quietude for I have no sons, and hence I am thinking of performing the Vedic Horse Ritual. [1-12-7, 8]"
Therefore I wish to perform the ritual as enshrined in the scriptures and by the divine influence of the Sage's son Rishyasringa I will get my desires fulfilled. [1-12-9]

"Splendid, Splendid is this idea," said the Brahman scholars blessing the king. The Sage Vashishta along with all other important personalities have applauded the idea came out of the king's voice. Other Vedic scholars and clergymen keeping Rishyasringa at helm of affairs sake the king in appreciation "Let the paraphernalia be garnered and your ritual horse be released."[1-12-10, 11]

"To whom such a virtuous thinking of begetting sons through Vedic ritual has come, such as you are, you will by all means get four sons with boundless valour." The Vedic seers thus blessed Dasharatha. [1-12-12]

Then the king is gladdened to hear the blessing advises of the Vedic scholars, he that king spoke to the other ministers of his court, with happiness derived from those good words. [1-12-13]
The king said, "As advised by my Vedic teachers the paraphernalia for my ritual be procured. Let the ritual horse be well guarded in its journey by gallant men and also followed by religious teachers be released, as per tradition. Let the ritual place be decided on the northern banks of Sarayu River. Let the peace invocations be prevailing and prospering as ordained in the scriptures and tradition. All the kings on this earth would have performed this Horse Ritual, if only they can perform this without a mistake. Thus, this is a great and difficult ritual The Brahma-demons will be hunting for the faults performed in the rituals. Further, the performer of the ritual also gets ruined if there were be to be faults. That is why this ritual shall be conducted faultlessly till its conclusion, and with absolute adherence to the scriptures, since all of you assembled here are efficient ones in conducting ritual without faults. [1-12-14,15,16,17,18, 19]
Indian seasons

The Indian yearly time-cycle is two-kind, one on northern solstice and the other southern solstice. And seasons are twelve and every two months is a season, and they are calculated by almanacs basing on the stars position every year. They roughly compare with the following Gregorian months as below:

<table>
<thead>
<tr>
<th>No.</th>
<th>R^itu</th>
<th>Season</th>
<th>Hindu months</th>
<th>Gregorian months</th>
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<tr>
<td>1</td>
<td>hemantha</td>
<td>Winter</td>
<td>margashirSa to pouSa</td>
<td>December to February</td>
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<tr>
<td>2</td>
<td>shishira</td>
<td>Cold</td>
<td>maagha to phaalguna</td>
<td>February to April</td>
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<tr>
<td>3</td>
<td>vasantha</td>
<td>Spring</td>
<td>chaitra to vaishaakha</td>
<td>April to June</td>
</tr>
<tr>
<td>4</td>
<td>griiSma</td>
<td>Hot</td>
<td>jyeSTha to aashaaDha</td>
<td>June to August</td>
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<tr>
<td>5</td>
<td>varSa</td>
<td>Rainy</td>
<td>shraavaNa to bhaadrapada</td>
<td>August to October</td>
</tr>
<tr>
<td>6</td>
<td>sharat</td>
<td>post-rainy</td>
<td>aashviyiiyu to kaartiika</td>
<td>October to December</td>
</tr>
</tbody>
</table>

Thus, this is the 12th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
### Sarga 12 in English Prose

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http://www.valmikiramayan.net/bala/sarga12/balasans12.htm
Chapter [Sarga] 13

Introduction

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

Comment: The performer of such Vedic rituals is to perform preliminary rituals for a period of one year in order to attain eligibility to perform the final one. Here Dasharatha is said to have completed such preludes as he is entered into the Vedic ritual place in the springtime of the succeeding year referred in last chapter.

King Dasharatha lauding Sage Vashishta customarily, and adored by him in turn, said these words very humbly to that eminent Brahmin, desiring progeny... [1-13-2]

"Let my ritual be performed traditionally, oh eminent Brahman... and let not obstacles occur even in its ancillary functions... thus it may be ordained... [1-13-3]
"You are friendly and kind-hearted... and my very reverent teacher too... you alone shall shoulder the burden of the commenced ritual [in all good faith and credence.] [1-13-4]

"So be it," said that revered Brahmin to king, "And I will conduct all accordingly, that which is well requested by you..." [1-13-5]

Then summoned are the construction supervisors, brick-makers, carpenters, earth-diggers, accountants, and sculptors by Sage Vashishta. So also actors and dancers... [1-13-7]

Thus flawless scholars in scriptures and those men who are well read in Veda-s, [and addressed
them saying,] "Performance of the ritual be organised by the order of the king... [1-13-8]

9. iSTakaa+bahu+sahasrii= bricks, many, thousands; shiighram+aniyataam+iti = quickly, be brought, thus; upakaaryaH+kriyantaam+cha= royal palaces [guest houses], be built, also; raajaanaam= for kingly [guests]; bahu+guNaanvitaa= very many, facilities included.

"Bricks in many thousands be brought quickly and royal palaces [as temporary guesthouses] be built for the kingly guests, with very many facilities included in them... [1-13-9]

10. brahmaNaa+aavasathaa+cha+eva+kartvyaaa= for Brahmins, accommodation, like that only, be built; shatashaH+shubhaaH= hundreds of, sanctified houses; bhakshya+anna+paana= with eatables, foods, potables; bahubhiH+sam+upetaa+suniSTitaaH= very many, well endowed, well established.

"For accommodating Brahmins hundreds of sanctified houses be built like that only... with very many eatables, foods, and potables... well endowed and well established... [1-13-10]

11. tathaa+paura+janasya+api= so also, city, dwellers too; kartavyaa+cha+su+vistaraaH= be built, also, very, palatial; aagataanaam+su+duuraat+cha= to those arriving, from distant places, also; paarthivaanaam + pR^ithak+pR^ithak= to kings, separately, separately.

"So also for city dwellers too, very palatial houses be built separately... and for the kings arriving from distant places also... separately... [1-13-11]

12. vaajivaaraNa+shalaaH+cha= for horses, stables, also; tathaa+shayyaa+gR^ihaaNi+cha= like that, reposing, stalls, also; bhaTaanaam+mahat+aavaasam= for soldiers, great, billets; vaideshika+ nivaasinaam= foreign-country, dwellers of.

"For horses stables, and like that reposing stalls [for elephants...] and for soldiers great billets be built... for those foreign-country dwellers [arriving in here on their horses and elephants along with their soldiers...] [1-13-12]

13. aavaasaH+bahu+bhakshyaaH+vaai= lodgings, with many foods, verily; sarva+kaamaiH+upasthitaaH = all, utilities, arranged; tathaa+paura+jansya+api= thus, for this city dwellers also; janasya+bahu+shobhanam = for [other] people, very, grand [food be given.]

"These lodgings, with many foods and utilities are to be arranged verily, for the people of this city and for others too [coming from distant countries,] and a very grand [food be given...] [1-13-13]
"Food be given dutifully... but not just illusively, treating them well, and the people of all the castes shall be well honoured, as they would get their due respect... [1-13-14]

"And no disrespect be shown, even when overcome by passion or anger at those men who are preoccupied in the works of the ritual and at those architects too..." [1-13-15]

"They be adored exceptionally, as they deserve... those men [involved in these works] shall be well respected with funds and foods also... [1-13-16]

"Thus all this be well organised, and not in the least be neglected. Thus you all shall administer in all your affection and good spirits..." [Thus, spoke Sage Vashishta to the organisers] [1-13-17]

"As said by you we will do so and not the least, will be slighted..." [Said the artisans to Sage Vashishta.] Sage Vashishta then called for Sumantra and said these words. [1-13-19]
"Invite all the virtuous kings on this earth...Brahmins, Kshatriya-s, Vaisya-s, Shuudra-s... all them thus in thousands...[Said Sage Vashishta to Sumantra...][1-13-20]

"And all the people from all the kingdoms be invited honourably... Janaka, the King of Mithila, valiant one and an advocate of truth... [1-13-21]

"Him you invite, King Janaka of Mithila, that great estimable one... and thus I telling you firstly... [1-13-22]

"Thus that King of Kashi who is always a friendly, affectionate and a well behaved one... he shall be verily fetched by you personally... [1-13-23]

"Likewise, King of Kekaya, an elderly, very virtuous, and also the father-in-law of our Lion- King Dasharatha, here he be fetched by you along with his sons... [1-13-24]
yashashvinam= illustrious one.
"Lord of Anga kingdom, user of great bow... Romapada [be invited] well honoured, for he is the friend of our lion-king Dasharatha, and he be fetched, that illustrious one... [1-13-25]

"Like that King of Kosalas namely Bhanumanta, be honoured well, King of Magadha, a brave one and a profound one in all scriptural knowledge... [be invited likewise] [1-13-26]

"Like that King of Magadha, Praaptijna, the kind-hearted, and best one among kings, be well honoured [and invited. Further] taking the orders of King Dasharatha and motivated by those orders, the kings of Sindhu, Sauviira and Sauraastra kingdoms may also be invited... [1-13-27]

"Kings of southern kingdoms also, all of them be invited and should there be any other friends and other friendly kings on the surface of the earth... [1-13-28]

"Them, be invited as early as possible with all their followers, relatives... and all these kings be invited by envoys of great devotion... by the orders of our king..." [Thus Sage Vashishta said to minister Sumantra.] [1-13-29]
That virtuous Sumantra, became brisk upon sage's words and personally journeyed to fetch all the rulers on the earth... [1-13-31]

All those artisans [engaged till the end of ritual works] have reported to Vashishta, the details of all those ritual works that are accomplished. [1-13-32]

Then, satisfied is Vashishta, the eminent Brahmin, spoke this way to all of them, "Nothing to be endowed to anyone with disrespect or deceptively, either... [1-13-33]

"The deeds done with disrespect will kill the donor and there is no doubt about it." [Said Sage Vashishta.] Then in some days and nights arrived are many kings... [1-13-34]

And those kings brought precious gems for Dasharatha [as gifts.] Then Sage Vashishta well pleased said this to King Dasharatha... [1-13-35]

"Arrived are the kings [from distant kingdoms.] Oh! Tigerly-man, at your behest... and they are..."
well honoured by me also as per their status... oh, Great King... [1-13-36]

"The ritual works are also completed entirely by the well coalescent men, thus you may start towards the ritual place that is nearby, to perform your ritual...[Said Sage Vashishta to King Dasharatha.] [1-13-37]

"All the desirable [paraphernalia] is arranged and made available everywhere, and that ritual hall, you may pore over for it looks built by just wish... verily... [1-13-38]

Thus, on the advice of both Sage Vashishta and also Sage Rishyasringa, on a good day while the ruling star of the day is favourable, King Dasharatha came forth towards the ritual hall. [1-13-39]

Comment: In undertaking auspicious works, Hindus watch out for date, day, and the star of the day, called *tithi, vaara, nakshatra* in accordance with astrological import. In addition to these three are two more *yoga* and *karaNa*, which when added together this becomes *panchaanga*, five-aspects of time, which are essential to verify before conducting any auspicious work.

Then Sage Vashishta and other eminent Brahmans keeping the Sage Rishyasringa ahead of them entered the ritual hall, to commence the ritual works thus... [1-13-40]

On entering the ritual hall, all of them as per canons and custom, that glorious king along with his wives undertook vow of ritual... [1-13-41]
Thus, this is the 13th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book I : Bala Kanda - Book Of Youthful Majesties : Chapter 13
Introduction

The Horse Ritual of Emperor Dasharatha is started on the banks of Sarayu River. The details of the arrangements for the participants, and visitors along with some aspects of the Vedic Ritual are narrated.

Comment: In aswametha yaga, a well-decorated horse will be let out with an insignia on its forehead challenging any king to capture it and face the wrath of releasing king. If any one captures the horse, he shall be strong enough to incite a war. Otherwise, the valour and invincibility of releasing king is well established and he may proceed with the ritual proper. Now that the ritual horse released during last year by King Dasharatha has come back without being captured by anyone, thus establishing the invincibility of King Dasharatha, he now can commence the ritual proper.
to, conduct, as per scriptures.

Works are being performed customarily by those well-versed conductors of Vedic rituals, called ritviks, as per canon and rules, and they started to conduct [everything] scripturally. [1-14-3]

4. pravargyam+shastra+kaH+kR^itvaa= pravargya ritual, as per scriptures, on performing; tathaa+eva+upasada+dvijaH = like that, upasada ritual, Brahmans; chakruH+cha+vidhivat+sarvam= performed, also, customarily, all of them; adhikam+karma+shastra+kaH= and other, works too, as per scriptures.

On performing pravargya ritual as per scripture, like that upasada ritual too, those Brahmans performed customarily all of those other rituals [incidental to the main one,] scripturally. [1-14-4]

5. abhipuujya+tadaa+hR^iSTaaH= worshipping, then, content; sarve+chakruH+yathaa+vidhi = all of them, performed, as enjoined; praataH+savana+puurva= early morning, savana rituals and its ancillary; muni+pungavaH= sages, distinguished.

All of those distinguished sages are then content with that worshipping, that which is performed as enjoined, they conducted the early morning savana ritual and its ancillaries... [1-14-5]

6. indraH+cha+vidhivat+dattaH= [oblations addressed to] Indra, God of Heavens, as ordained; = given; raajaa+cha+abhiSutaH+anaghaH= soma raja creeper, well squeezed [for the juice,] flawless one; madhyandinam+cha+savanam= in mid-day, too, savana ritual; pravartataH+yathaa+kaH= conducted, as per sequence.

The oblations addressed to Indra, God of Heavens, [and the chieftain deity for all yaj~na-s] are well given and as ordained soma creeper is well crushed to squeeze the flawless soma juice. Thus, the mid-day savana ritual is well conducted as per sequence. [1-14-6]

Comment: Soma creeper is Sacrostemma Brevistigma of Asclepiadacea family and some other scholars hold the view that it is of Sarcostema Viminalis family.

7. tR^itiya+savanam+cha+eva= third, savana ritual, also, like that; raaj~naH+asya+su+mahaatmanaH = king's, that one, great exalted one; chakruH+te+shastra+kaH= performed, they, as per scripturress; dR^iSTvaa+tatha+brahmaNa+pungavaH= on seeing, verifying, thus, Brahmans, proficient ones.

The third savana, ritual of that great-exalted king Dasharatha is also verily performed thus duly verifying the scriptures, by those proficient Brahmans. [1-14-7]
Performed are invocations for God Indra and other deities there, by Rishyasringa and other best scholars with their well lettered and intonated Vedic hymns. [1-14-8]

By singing [ samaVedic hymns] sweetly and harmoniously and inviting with Vedic hymns, hotaa-s, invocators, welcomed the celestials for partaking oblations. [1-14-9]

There is no unburnt oblation resulted in that fire-ritual nor even a small mishap slipped in the performance of ritual. Everything appeared [canonically correct and] hymn oriented. It is performed verily in a secure way. [1-14-10]

In these days of ritual, no person is there found to be weary or hungry, and neither an unscholarly Brahman is there, nor any one without at least a hundred followers [viz., apprentices.] [1-14-11]
12. brahmanaa+bhunjate+nityam= Brahmans, fed, anytime; naatha+vantaH= masters, having [persons who have their masters i.e., servants] bhunjate= are fed; taapasaas+bhunjate++cha+aapi= sages, are fed, also, even; shramaNaH+cha+eva+bhunjate+thathaa = pilgrims, also, thus, are fed, thus.

Given anytime, the Brahmans, servants, sages, and pilgrims are fed with food [for their arrival at the place of boarding is unpredictable and is dependent on their duties for Brahmans, and by their masters for servants, and for pilgrims, they do not have a particular time of arrival or departure...]

[1-14-12]

Comment: Some scholars tend to conclude that Ramayana might have been written in post Buddhist period by finding the words like shramaNa etc., the famous wandering Buddhist monk sect. shramaNa in Sanskrit means only a pilgrim and pilgrimage is an ordained aspect of salvation as per Indra is the friend of traveller...therefore wander... aitareya brahmaNa 

[VII.33.3] The Buddhist shramaNa are the wandering monks in search of converts whereas Hindu shramana-s are pure sanyasi-s wandering for their own salvation.

13. vR^iddhaaH+ca+vyaadhitaaH+ca+eva= elderly people, sick ones, also, thus; strii+baalaaH+ thatha+eva+ca= women, children, like that, only; anisham+bhunjamaanaanaam= always, dining on thus; na+tR^iptiH+upalabhyate= no, satisfaction to complete the meal, attained.

Elderly people, sick ones, women and children though dining on always thus, no satisfaction to complete the meal is attained [for themselves, as the food served is that pleasant.]

Or

Elderly people, sick ones, women and children though dining on always thus, there is no satisfaction to Emperor Dasharatha [for it appeared to be too meagre a serving and a lot more is to be served.] [1-14-13]

14. diiyataam+diiyataam+annam= 'Be given, Be given' food; vaasaamsi+vividhaani+ca= clothing, variously, also; iti+samchoditaH+tatra= thus, directed by, there; tathaa+chakruH+anekasaH= like that, distributed, innumerably.

"Food be given abundantly, clothing be given variously" are the directives [and at the behest of which, the king's men there at the ritual place have] distributed innumerably. [1-14-14]

15. anna+kuuTaaH+ca+dR^ishyante= food stuff, heaps, also, appearing; bahavaH+parvata+upamaa= many, mountainous, in similitude; divase+divase+tatra= day by day, there; siddhasya+vidhivat+ tadaa = made available, customarily, thus.

Heaps of foodstuffs are also appearing there... many of them and in similitude mountainous... made available there, customarily and day after day... [1-14-15]
Arrived there from different countries are men and women in folks thus, they are all well-pleased with [the sumptuous] food and drink, in that ritual of that great-souled Dasharatha...

"Oh! King, the food is prepared perfectly and it is palatably relishable..." [some said so... while some more said, "Oh! Satisfied we are! Blessed are you..." thus said the eminent Brahmans, and King Dasharatha of Raghu dynasty [heard those sayings, as well.]

Well-decorated men have served food to Brahmans, while others who wore well-decorated and gem-studded earrings helped them.

During the gap-periods of ritual works, those eminent Brahmans, and good debaters, very well debated intellectual debates to defeat one another, mutually.

Divyase divyase tatra samstare kushala dhina:
Sarva karmaNi chakruH+te= all, works, performed, they; yathaa+ shashtram+pra+choditaaH= as contianed, in scriptures, well, motivated.
Day by day there in those rituals, expert Brahmans are well motivated and they have performed all ritual works as contained in scriptures. [1-14-20]

न अष्टझ्व विद्य अत्र आसीद्व न अवतो न अवहृत्वः ।

सदस्यः तत्त्वे वे राज्यो न अवादु कुत्राला हिजः ॥ १-१४-२१ ॥

21. na+a+SaDanga+vit+atra+asii= none, not, in six, branches of Veda, knowing, there, available; na+a+ vrataH=none, not, vowed scholar; na+a+bahu+shrutaH= none, not, many [scriptures,] heard; sadasyaaH + tasya+vai+raaj-naíH= members, of ritual, verily, of king; na+a+vaada= none, non, debating person; kushalaan+dwiijaH= scholarly, Brahmans.

There is no scholar without the knowledge of the six branches of Vedas, none who is not an avowed scholar, none who heard less of the scriptures [i.e., unlearned in the scriptures,] and there is none among the members of the ritual of that king Dasharatha, who is incapable of debating, thus all are scholarly Brahmans. [1-14-21]


प्रासे यूपे: उच्चृथ्ये तरिम्मू पढ़ वेल्वा: खादिरा: तथा ।

तावन्ती विल्व सहिता: परिणः: च तथा अपरे ॥ १-१४-२२ ॥

22. praapte+yuupa+ucChraye= on attaining, wooden ritual posts, staking [time]; tasmin= in ritual; SaT+ bailwaah= six, Bilwa wood; khaadiraH+tathaa= of Khadira wood, thus; taavantaH+bilwa+sahtaaH= same number of, nearer to Bilwa posts; parNiaH+ca+tatha+apare= of Parnina wood, also, like that, further.

When the time came to stake wooden ritual posts, [called yupa sthambha, ] six posts of bilwa wood [Egle Marmelos,] six posts of khadira wood [Mimosa catech,] and further the same number of posts of Parnina wood [Butea frondosa,] are staked. [1-14-22]

शेष्मातकमय्र: दित्तो देवदारमयः: तथा ।

झवेव त्य विहिती बाहु व्यस्त परितही ॥ १-१४-२३ ॥

23. sleshmaatakamayaH= of Sleshmaataka wood; diSTaH= stipulated; devadaarumayaH +tathaa= of Devadaaru wood, thus; dwaa+eva+tatra+vihiitou= two of them, thus, there, staked; baahu+vyasta+ parigrahou = arms, extended, touching [at arms length.]

One post of sleshmaataka wood [Gorida myxa] as stipulated and two of devadaaru wood [Uvaria longifolia] are staked. Then the distance between each post is maintained at arms' length. [1-14-23]

कारिता: सर्व प्येते शाख्भाइ: याकोविबिदे: ।

शोभाधामः तत्त्व यज्ञस्य काचन अरत्कृत अभवनः ॥ १-१४-२४ ॥

24. karitaaH+sarva+evai+te = carved, all [posts,] thus, by them; shaatra+j+naíH= scripture, authorities; yaj–na+kovidaiH= ritual, scholars; shobha+aratham+tasya+yaj–nasya = for elegance, purpose, of that, ritual; kaanchana+alankR^ita+abhaovan= gold-panes, decorated, they are [posts are]

Thus, those authorities on scriptures have carved all the posts, for they are scholars in rituals and for the purpose of elegance, the posts are decorated with gold panes on them. [1-14-24]
एक विशालि यूँः ते एक विशालि अरलयः।

वासोभि: एक विशालि: एकैकरम् समर्थकृतः। ॥ १४-२५॥

25. eka+vimshat+yuupaaH+te= one, twenty [twenty-one,] posts, they are; eka+vimshat+aratnayaH = one, twenty, elbow to fingertip measure [cubit]; vaasobhiH+eka+ vimshadbhi= by cloths, twenty-one; eka + ekam +sama+alankR^itaH= one to, each post, well, decorated.

They are twenty-one posts and the height of each post is twenty-one aratni [a cubit, measure from the elbow to the tip of the little finger.] All the twenty-one posts are decoratively clothed with one cloth to each post. [1-14-25]

विन्यस्तः विधिवतः सर्वः विशिष्टपथः सुकृताः हटाः।

अष्ट आशयः सर्वं एवं श्लक्षणं रूपं समन्वितः। ॥ १४-२६॥

26. vinyasthaa+vihivat+sarve= implanted, procedurally, all; shilpibhiH+su+kR^itaa+ dhR^iDhaa= by artisans, well, designed, strong [posts]; aSTa+aasrayaH= octahedral surfaces; sarva+eva= all of them, thus; shlakSNa+ruupa+samavitaH= smoothened, surface shapes, having.

Implanted procedurally are all the posts, well designed by artisans and they are all strong posts with octahedral surfaces. [1-14-26]

आच्छादितः: ते वासोभि: पुष्पे: गन्धे: च पूजिता:।

सम श्लक्ष्यो दीर्घिमन्तो विराजन्ते यथा दिवि। ॥ १४-२७॥

27. aacChaaditaaH= draped; te= them; vaasobhiH= with clothing; pushpaiH= with flowers; gandhaiH+ ca= with perfumes; puujitaaH= adorned; sapta+R^iSayaH= Seven Sages; diiptimantaH= sparkling; viraajante= resplendent; yathaa= as in; divi= Heavens.

Draped are the ritual posts in clothing and decorated with flowers and adorned with perfumes, they are resplendent like the sparkling of the Seven Sages in Heavens. [1-14-27]

Comment: The Seven Sages is the constellation of stars in the Ursa Major [The Great Bear] and is called sapta rishi mandala. The Indian names of the Seven Sages are 1) atri, 2) angiirasa, 3) pulastya, 4) pulaha, 5) kratu, 6) mariichi, 7) vashiSTha.

इष्टकः च यथा न्यायम् कारिता: च प्रमाणतः।

चित्तोऽभिः: ब्रह्मण्: तत्र कुसङ्क: शिष्टकर्मिणः। ॥ १४-२८॥

28. iSTakaaH+yathaa+nyaayam= bricks, as per, rules; kaaritaaH+ca+pramaaNataH= well designed, also, with standard measurements; chitaH+agniH+brahmaNaiH+tatra= layered, Altar of Fire, by Brahmins, there; kushalaH+sHila+karmani= experts, architects.

The bricks for Altar of Fire are well designed and made to the standard measurements as per rules. The Brahmans who are experts in the architecture of laying Fire Altar, [by calculating the ritual field with a one-ply rope and decide where the Altar shall be] and there the Altar is layered well with bricks, [1-14-28]

Comment: The construction of Fire Altar itself is a ritual, called iSTika chayana, where each brick is to be consecrated
with hymns. On completion of the layering of bricks to the required shape, i.e., that of an eagle-like platform for a garuda yaj~na vedi etc. abhiSeka [Holy head bath] is performed to the brick-work of the Altar by pouring milk and other sacred liquids to the chanting of Vedic hymns.

 comentario: garuDa , the Divine Eagle is the vehicle of God Vishnu with an all-pervading vision and fastest wings. He is the only one who once brought amrita, the Divine Elixir, at his mother's behest. Hence, the Altar of Fire is given the shape of this Divine Eagle, with its wings and tail outstretched, head turned downward, and the eyes looking eastward. yaj~na is also termed as suparNa suparNa suparNa suparNa " [i.e., su = good, parNa = winged, carrier of the oblations with its golden wings to heavens. Or its wings are glittering with gold - sahasram hiraõya þakalai× prati dinam agnim prokÿati - 'every day with thousands of gold chips oblate the fire... ' scriptures say so. So the Altar of Fire is glittering with thousands of gold chips sprinkled every day.]

 The animals are readied there and they are [tied to the wooden posts, yuupa sthambha, and each animal is] designated to such and such deities, and serpents and birds are also thus readied as per the directives of scriptures. [1-14-30]

 The Sages who conduct the ritual have arranged the animals for this animal sacrifice, like horse and other aquatic animals [tortoise etc..] as per scriptures. [1-14-31]
Three hundred animals are tied to the ritual posts, along with the ritual horse of that King Dasharatha, which horse is gem of horses and a best one, indeed. [1-14-32]

Kausalya, did she kill the horse? This is the first doubt. According to some ancient commentators who were antagonists not only to animal slaughter but also Vedic system, it is said that here Kausalya did not butcher the horse. What she did was a symbolic act of piercing the horse with three golden needles, as said in some rulebooks of ritual.

Accepting the last sentence that the 'ritual horse is avowedly an emblem of universally manifested Being...' the hardcore Hindus reject this idea that 'no animal is Sacrificed...' which satisfies only the then Jains, Buddhists and other Animal Welfare Associations. They, the hardcore Hindus question 'if this horse is not sacrificed/killed, how then can the High Priest dropped its omentum into Altar of Fire at verse 1-14-36, and how all available there have smelt it, for the consummation of ritual ? This placing of horse's omentum is also there in Maha Bharata

Even today there is a practise of putting some gut or nerve of a sacrificed cow on the shoulder of a Brahman boy when his upanayana samskaara 'sacred-thread ceremonial initiation into Brahmanism...' is conducted. The availability of this gut/nerve now, is not because it is preserved from Ramayana times, but because the Vedic rituals have once again surfaced in their true colour in beef-eating British Raj.

The stoppage of animal sacrifices is only after Ashoka, the Great... Ashoka is not only great for massacring people but also in 'mutilating the Vedic practices...' He banned the animal sacrifices and it is evident from all his edicts, especially the one called Erragudi edict. These edicts can be seen at 3w.cs.colostate.edu/~malaiya/ashoka.html - as this is an academic web page. At that time of Ashoka, the fearful Vedic pundits altered the actual animal to that of a handmade toy called piSTa pashu 'animal-figure made out of dough...' Therefore, when there is no ban on animal slaughter in the time of Ramayana or at least
up to the time of Maha Bharata, this horse is not fashionably let off, just with three golden needle punctures. As such, this sacrificial horse is killed, butchered, or slaughtered, or call what you may... by Kausalya alone, neither the other two queens, namely Sumitra and Kaikeyi, are present, nor all the three queens stayed with that dead horse for a night, as is evident in these verses. These are the squeezed meanings and pinDita arthaaH of commentatrs.

Whether only Kausalya killed this horse or the two other queens, namely Sumitra and Kaikeyi have also participated in this? This is the next query: ‘all the three have participated...’ is the reply given by commentators taking one word of Kausalya, the other two queens are that word's upa lakshNa 'meaning included...' as said in the rule book as at: sauvarnibhi sucheebhi patnayo avsasyasipathan kalayanti - sruti - sauvarnibhibh sucheebhih patnayo avsasya api pathan kalpayanta - prakkodah tat pratyancibhibh . Apart from this, the early time commentators also contrived the actual words like meat, liquor, sacrifice to mean differently, softly and ear-pleasingly, verily acceptable to pro-Jains, pro-Buddhists, and pro-no-animal-killers. Commentator Shiromani is one with them.

But Valmiki has not said any details as to how the ritual is to be conducted etc., in these verses. It is said that only 'Kausalya...' tribhiH kR^ipaaNaiH vishashaasaH 'with three knives, killed, slaughtered...' and the like. As such, horse is dead... may its soul rest in peace...

\[34.\] anvaya/word-order: tadaa= then [on killing the horse]; kausalyaa= Kausalya; su+sthitena= very, firmly [firm-minded]; chetasaa+ca= with heart [heartily,] also; dharma+kaamaayaa= propriety [insofar as the ritual rules,] desiring; patatriNaa= with the horse of Ashvamedha ritual, or, with flown away five-birds, calle fivle-lives of horse]; sa+artham= with, purpose [resolutely]; ekaam= one; rajaniim= night; avasat= stayed.

Then, [on killing the horse] Kausalya very firmly and heartily desiring the propriety [insofar as the results of ritual are concerned,] she stayed with that [dead] horse of Ashvamedha ritual, [whose five-lives, took to wings like five-birds...]

Comment: The consolidation of this verse's meaning is in continuation with the above verse. The word patatri has many meanings right from Rig Veda's verbiage. One is generally a winged bird, thus, the five-birds called the five-lives of the horse, took to wings from the horse's body and the horse is dead, in general sense. And the horse is sacrificed, since it is a particular horse of Ashvamedha. Why the horse of Ashvamedha is called patatri? Because the horse of Ashvamedha is a flier, like a bird or time, unlike a racehorse. The very first hymn of Brihadaranyaka Upanishad says uSaa vaa ashvasya medhasya shiraH | suuryaH cakshuH... samvastara aatmaa ashavasya medhasya... medhasya shiraH | suuryaH cakshuH... samvastara aatmaa ashavasya medhasya... Hence there is no more or no less is said in Valmiki Ramayana, and if some try to get pinDita arthapinDita arthapinDita arthapinDita artha 'squeezed meaning...' from ancillary texts and hearsay sayings, there is none to blame, but themselves.

\[35.\] hotaa+adhvaryuH+tathaa+udgaataa= hotaa, adhvaryu, thus, udgaataa, [the three officiating priests of the ritual]; hastena+samojayan= by hand, took; mahiSyaa+pari+R^itityaa+atha= crowned queen, neglected wife of king, then; vaavaataam+ca= concubine of king, also; aparam+tathaa= next, thus.

Thus, the officiating priests of the ritual, namely hota,adhwaryu and udgaata have received in their hand the Crowned Queen, the neglected wife of the king, and a concubine of the king, next [as a symbolic donation in the ritual by the performer, the king.] [1-14-35]

Comment: There will be four officiating priests for these Vedic rituals. 1. brahma , 2. hota , 3. adhvaryu , 4. udgaata , to whom the king has to donate his inner core properties like wives, lands etc. By practice a king has to marry four wives. The four women of the king are krt)a abhiseka mahiSt parivrttiH upeksita | vavata bghogini pattr a prada palakal mata ||
1. mahiṣī = Queen, 2. parivṛtti = neglected women, 3. vaavaata = concubine, 4. paalaakali = goblet-maid. The order of donation is that the Queen to brāhma, concubine to hota, neglected woman to udgaata, and the goblet-maid to the adhwaryu. Here, though the brāhma ritvik is not cited along with paalaakali, goblet-maid, they are implied. The donation is symbolic and later bartering with some valuable items it is redeemed. Govindaraja.

The wording, ' hastena samayojayan...' is expressed by some others, that the priests took these wives by hand to bring them in contact with the dead horse as a customary rite...’ ambe ambaalyake iti patnii mudaanayatiambe ambaalyake iti patnii mudaanayatiambe ambaalyake iti patnii mudaanayatiambe ambaalyake iti patnii mudaanayat.

Govindaraja.

36. patatriNaH+tasya+vapaam= horse's, fat [omentum]; udhR^itya+niyata+indriyaH= took up, one with controlled senses; R^itwik+parama+sampannaH= ritwik, priest, very, wealthy in knowledge; shrapayamaasa + shaastrataH= cooked, as per scriptures.

Then the priest, one with controlled senses and rich in scriptural wealth, took up the omentum [fat] of the horse and cooked it as per scriptures [dropping into the altar of fire to bake as a food to the celestials.] [1-14-36]

Comment: This placing horse's omentum into Altar of Fire has been twisted by some commentators and some non-violent touch is given to this act, in saying that a medicinal plant is offered in altar and its smell is smelt. Here ashvagandha, a medicinal plant is substituted for omentum of the horse for the word patriNaa and for vapa it is said as that plant's organic substance. When the sequence is running on horse and horse's body part how a medical plant is brought in, is unclear.

Some say that the horse will not have omentum so the flesh of its heart is taken and dropped into Altar na ashvasya vapaa vidyate The, taking support of another scripture where it is said nanveDaam pashuunaam tejnyaa avadyanti avadyanti ashvasya... Thus teja 'flesh of heart...' is obliterated. Thus it is horse and horse's body part that are sacrificed. When these many rules are there, saying that the vapa is a medicinal plant ashwagandha ... how far its genuine? - is the counter question. Perhaps pro-Jain, pro-Buddhist vegetarians are either repulsive or too scared to accept that in the era of Ramayana the ritual practises and dietary habits were different, as can be found out by Rama-Vali debate, and from the words of Rama himself when he was extolling Sage Agastya in Aranya Kanda. Perhaps the yuga dharma or Sage Agastya's admonition in saying ' no-ram-meat-to-Brahmans...' of that era, at the time of his digesting ram-turned-demons like Vaataapi and Ilvala, is indigestible to these softener-commentators.

37. dhuuma+gamdham+vapaaya+tu= smoke's, smell, of fat [omentum being cooked]; jighrati+sma+ naraadhipaH= smelled, King; yathaa+kaalam+yathaa+nyaayam= as per time, as per procedure; mirNudan + paapam+aatmanaH= to cleanse, sin, in soul.

The Smell of the smoke of fat is smelt by the king, as per time and procedure to cleanse the sin in soul. [1-14-37]

This smelling of the smoke coming from the cooking of omentum is also there in Maha Bharata and that verse is quoted in the note to verse 1-14-33 above.
38. hayasya+yaani+ca+sangaani= of horse, those, also, body-parts; taani+sarvaaNi+bhraahmanaH = they too, all of them, Brahmans; agnou+praasyanti+vidhivat= into fire, delivered, as per procedure; samastaaH + shodasha+R^itwijaH= all of them [body-parts of horse,] by sixteen, priests.

The other body parts of the sacrificed horse too, all of them, are well delivered into the sacrificial fire as per procedure [and to the chanting of Vedic hymns] by the sixteen ritwiks, the officiating priests. [1-14-38]

39. plakSa+shaakhaasu+yaj~naanaam= plaksha tree, with its branches, ritual's; anyeSaam+kriyate+ haviH= other ritual's, will be done, oblation; aswamedhasya+yaj~nasya= in Horse ritual; vaitasaH+ bhaagaH+iSyate= on Vaitasa creeper, oblation, is to be done.

In other rituals, [other than Horse ritual,] the oblation offered into sacrificial fire with the [spoon-like] sticks of plaksha tree [Ficus Venosa,] whereas the offerings made in Horse ritual will be with those of vetasa creeper. [A rattan plant, cane.] [1-14-39]

40. tri+ahaH+aswamedhaH= three, days, Horse ritual [be performed]; sam+khyataaH= verily said [stipulated]; kalpa+suutreNa+bhraahmanaH= in kalpa, rules, by Brahmana-s; chatuSTomam+ahaH+tasya= chatuhstoma, day, of that; prathamam+parikalpitam= as first one, be arranged.

The Horse Ritual is stipulated to be performed for three days as laid down in kalpa sutra-s, [the rules governing such rituals] and by brahmaNa-s, [the penultimate parts of Veda-s] and the one performed on the first day is called chatuhstoma ritual. [1-14-40]

41. ukthyam= ukthyam; dvitiiyam+sam+khyataam= second one, verily, said [stipulated]; atiraatram+ tatha+uttaram= atiraatri, thus, next one; kaaritaaH+tatra bahavaH= are performed, there, many more; vihitaaH +shaashastra+darshanaat= preordained, as per scriptural, as evinced.

The ritual on the second day is called ukthyam, and the next one performed on third day is called atiraatri. These apart, many of the preordained rituals are performed there, as evinced in scriptural [directives.] [1-14-41]

Comment: The horse-ritual is conducted only for three days. But Dasharatha got it performed with more variously connected rituals, in all his eagerness to appease gods for progeny.
The jyothishtoma, aayushi, and also two atiraatri rituals are well performed. And also rituals of great kind like abhijit, vishwajit, aptoryaama are performed. [1-14-42]

The King, the improver of his own dynasty, donated eastern side to hota, western to adhvaryu, and southern to brahma... [1-14-43]

To udgaata northern side is given in donation. These were the donations stipulated for that great ritual, ashwamedha, as ordained by the Self-Created deity, [God Brahma from whose four faces the four Vedas have emanated] in earlier times. [1-14-44]

On completing the ritual thus, and to justify rules of the ritual, that best man Dasharatha, donated those lands to the officiating priests, called ritwiks, as a promoter of his own dynasty. [1-14-45]
Thus on giving away [the vast expanses of his kingdom,] gladdened he is, the one born in Ikshvaaku dynasty. But all the ritwik priests said unto the King Dasharatha, who is now rid of his sins... [1-14-46]

47. bhavaan+eva+mahiim+kR^itsnaam= you, alone, earth, in its entirety; ekaH+rakSitum+arhati = alone, to protect, capable; na+bhumyaa+kaaryam+asmaakam= no, with lands, work [use,] for us; na+hi+ shaktaa+sma+paalane= not, indeed, capable of, we are, to rule.

"You alone are capable to protect the earth in its entirety, and there is no use for us with these lands, and indeed we are incapable to rule it... either... [Thus the priests are addressing the king.]

48. rataaH+svaadhyaaya+karaNe= preoccupied, self study, teachings; vayam+nityam+hi bhuumi+pa= we, always, verily, oh, land God; niSkrayam+kimchit+eva= in barter [with something else,] any modest thing, alone; iha+prayacChatu+bhavaan+iti= now, be given, by you, thus.

"We are always verily preoccupied with self-study and teaching of Scriptures, Oh! Lord of the Land... thus in barter, you may give us something else... any modest thing... " [1-14-48]

49. maNi+ratnam+suvarNam+vaa= gems, best, gold, or; gaavaH+yat+vaa+ samudyatam= cows, whatever, else, [whatever that is,] available; tat+pra+yacCha nara+shreSTa= that, verily, give, man, the best; dharaNyaa+na+prayojanam= vast expanses, no usage.

"Let best gems, gold, or cows or anything else that is available... you may verily give us... as these vast expanses are of no use..." [So said the scholars to king] [1-14-49]

50. evam+uktaH+narapatiH= thus, said, people's king; brahmaNaHi+veda+ paaragaaH= by Brahmans, Vedic, scholars; gavaam+shata+sahasraaNi+dasha= cows, hundred, thousand, ten] ten lakhs i.e., 10,00,000, a million]; tebhyaH+dadou+nR^ipaH= to them, gave, king.

Thus requested by the Brahmans, the Vedic scholars, the King of People Dasharatha, gave them million cows... and that king [also gave...] [1-14-50]
51. dasha+kotiH+suvarnasya= ten of, ten million, of gold [coins]; rajatasya+chatur+ guNam= of silver [coins,] four, times [of gold coins]; ritwijA+ca+tataH+sarve= to priests, then, to all; pra+daduH+ sahitaa+ vasu= verily, gave away, collectively, that wealth.

Ten of ten million [coins of] gold are given and the silver, four times [greater than the gold coins, i.e., four tens of ten million coins.] Then the ritwik-s, the priests [who received gold and silver from the king] collectively gave that wealth [to Sage Rishyasringa and Sage Vashishta, for distribution among the priests, as per their due.] [1-14-51]

Comment: Silver is prohibited for 'ritual bestowal...' in such rituals, but here it is being given as barter for the lands earlier donated, hence it is an acceptable item in barter.

52. R^iSyasR^ingaaya+munaye+vashiSThaaya+ca+dhiimate= to Rishyasringa, Sage, to Sage Vashishta, also, intellectuals; tataH+te+nyaayataH+kR^itvaa= then, to them, justifiably, have made; pra+vibhaagam + dwijottamaaH= well, dividends, to those Brahman priests.

To Sage Rishyasringa and Sage Vashishta, [given is that total donation received from the king and these two sages] made dividends justifiably to all those Brahman priests. [1-14-52]

53. su+priita+manasaH+sarve= well, satisfied, at heart, all of them; prati+uuchuH+ muditaaH+ bhR^isham = in turn, said, happy [we are,] by far; tataH+prasarpakebhyaH+tu= then, those who have come to see the ritual, even; hiraNyam+susamaahitaH= gold, composedly [the king...]

Well satisfied at heart [on receiving their due] all of them have in turn said unto the king, "We are happy, by far..." Then to the other Brahmans who arrived there to see the ritual, King Dasharatha composedly... [made donations...] [1-14-53]

54. jaambuunadam= [the gold that has come out] of Jambu river; koti+samkhyam= one crore [ten million,] in number; braahmaNebhyaH+dadau+tada= to Brahmans, donated, then; daridraaya+ dwijaaya+ atha= impoverished, Brahman, then; hasta+aabharaNam+uttamam= hand's, ornament, excellent one.

The gold [so named fo it came from River Jaambu,] is given to Brahmans in ten million [coins, who came to see the ritual.] Then, to one of the impoverished Brahman, King Dasharatha gave away an excellent ornament of his hand... [1-14-54]
55. kasmaH+chit+yaachamaanaaya+dadau= to some, one, beseeching one, gave; raaghava+nandana = Raghava’s descendent; tataH+priiteSu+vidhiva= then, contented, in dutif ulness; dwijeSu+ dwija+vatsalaH= towards Brahmans, Brahman, patron.
To someone who is beseeching, that descendent of Raghava dynasty gave [his hand ornament.]
Then contended with his dutif ulness towards Brahmans, that patron of Brahmans [venerated…]

56. praNaamam+akarot+teSaam= veneration, he did, at them; harSa+vyaakula+ indriyaH= with happiness [coming on,]
fluttering, senses; tasya+aashiSaH+atha+vividhaa= their, blessings, then, many; braahmaNaI+sam+udiiritaaH= by Brahmans, well, chanted.
The king venerated them the Brahmans with his senses fluttering with happiness. Then the Brahmans have well chanted many blessings on the venerating King Dasharatha...

Comment: The blessings are also Vedic hymns and particular parts of Vedic hymns are chanted for particular occasion called aashiirwachana mantra-s ‘blessing hymns...’ To date this practice is continued where a Brahman priest is commissioned to perform even a domestic ritual. In effect, it shall be construed that these are not the blessings of the Brahman priests who are chanting, but it is the blessing of Veda itself.

57. udaarasya+nR^i+viirasya= benevolent, king, valiant one; dharaNyaam+patitasya+ ca= on ground, prostrated, also; tataH+priita+manaa+raajaa= then, satisfied, at heart, king; praapya+ yaj~nam +anuttamam= to achieved, [performance of] the ritual, efficacious.
That benevolent King Dasharatha, valiant among all the kings, prostrated on ground, [to perform saaSTaanga namaskaara, then the Brahman scholars rendered blessing hymns of Veda.] Then satisfied at heart is that king in achieving [the successful completion of] the efficacious ritual, namely, ashvametha yaaga. [1-14-57]

58. paapa+apaham+swar+nayanam= sin, removing, to heaven, leading; dustaram+ parthiva rSahhaiH = impossible to, [ordinary] kings, best ones; tataH+abraviit+R^iSyasR^i ingam = then, said, to Rishyasringa; raajaa+dasharatha+tadaa= king, Dasharatha, then.
Then Dasharatha, who [successfully] completed that ritual which removes sin and leads to heaven and an impossible ritual for many best kings, said unto Sage Rishyasringa...

Comment: The blessings are also Vedic hymns and particular parts of Vedic hymns are chanted for particular occasion called aashiirwachana mantra-s ‘blessing hymns...’ To date this practice is continued where a Brahman priest is commissioned to perform even a domestic ritual. In effect, it shall be construed that these are not the blessings of the Brahman priests who are chanting, but it is the blessing of Veda itself.
"Oh! Sage, for the expansion of my dynasty, you alone are apt to perform [an appropriate] ritual, oh great ritualist... [Said King Dasharatha to Sage Rishyasringa and] he that Sage Rishyasringa, that best Brahman, said to the king. "Oh! King, There will be four sons to you... the promoters of your dynasty... [1-14-59]

The King Dasharatha on hearing the sweet words of Sage Rishyasringa, that Leader of Kings went into a state of ecstatical happiness and in supplication at him that great soul, Rishyasringa, again said to him... [1-14-60]

yajna - the Vedic Ritual

Vedic yajna-s are the rituals of many kinds. Mainly there are 21 types of these yajna-s, 1] sapta paaka yajna-sare 7; 2] sapta havis yajna-s are 7; 3] sapta soma yajna-s are 7. Apart from these rituals, there are rituals for the overall development of society at large, called abhyudayaka yajna-s and under them categorised are: 1] ashvanmedha, 2] raajasuuya , 3] paundareeka, 4] br̄ihaspati sava, and some more are there. These grand scale rituals require a great patronage and support, not only of money but also of a variety of paraphernalia that go into the ritual. Hence only kings and emperors of yester years could conduct them.

The yaaga shaala The Hall of Vedic ritual will be erected with platforms containing areas 1] yuupa stambha-s wooden posts for which the animals are tied. There will be 21 such posts, staked around the Vedic ritual hall, along with a half post staked near at the main altar; 2] uttara vedi, posterior platform; 3] dasha pada, platform for scholars; 4] havirdhaana, place for obligatory paraphernalia; 5] sadas, assemblage; 6] agnihotra shaala, place of sacrificial fire; 7] vedi, main Altar of Fire; 8] patnii shaala, place for the wife of the performer and other females. The main activity of the ritual is around the vedi, the 7th item as above, where a garuda vedi, an Eagle shaped Alter of Fire will be constructed with bricks, where the brick laying and paving itself is a ritual, called ishtikaa chayana. Into this yajna vedi, Altar of Fire, all the oblations are poured.

The Hindu temples will be built in accordance with the layout of yajna shaala, since the daily puuja, at home
or in a temple, is a miniscule, equable to Hall of Vedic Ritual. The layout of the temple is comparable to the above layout of yajna shaala.

1] dhavaja sthambha, flagpost; 2] bali griha, sacrificial house; 3] bali pīṭha sacrificial platform, where usually the fruits, coconuts, prasada, food items etc., are presented to the deity firstly, before the devotee partakes them, as a kind of sacrifice; 4] havirādha, preparatory places for havis, the food for sacrifice, usually in north-east or south-west corners; 5] mandapa open hall, where Vedic recitations are chanted; 6] garbhā griha, sanctum sanctorum, in this there are two places one is, 7] pratishtha, the place where the picturesque idol is installed, and the other, 8] shakti sthaana, where the power of the installed deity will be installed, in the form of an yantra, a geometrical layout or other form. [For more information, please turn to The cultural Heritage of India, Vol IV, Religion.]

The next epitome of yajna, is human body. It is said that deho devalayaḥ proktah ‘human body itself is a temple...’ The above places of Ritual Hall or a Temple are located on body as this: 1] sthūpu [kalasha], the top most golden pot of flagpoist of temple; 2] maha nashi the right nostril and kshudra nasi, left nostril; 3] shikhara, temple tower; 4] ghāTa, neck like structure; 5] prastaaram, shoulder like structure of temple; 6] paada, trunk of temple; 7] adhiśtaana, elevation; 8] upa pīṭha, secondary seating. This is compared with human body as: Item 1] to human pate with hair-locks; 2] eye - on right and nose on left [for humans have one-eyed vision of God, where God is Omniscient; 3] face; 4] neck; 5] shoulders; 6] arms; 7] leg and thigh; 8] foot.

‘A temple is not a home of god but it is the form of god... the temple layout is the extended form of the rhythm of the innerspace of humans, called dahara aakaasha similar to cosmos of the universe...’ [cf. What is a temple? What is its significance? Ganapathi Sthapati, Vaastu Vedic Research Foundation, Chennai, India.] Thus human body itself is identified with the temple, and the temple in turn with Vedic yajna shaala, and therefore it is said to keep the body clean and mind pure... which again is a Vedic import.

The grand scale yajna-s as described in these epics like Ramayana and Maha Bharata are non-existent. But in recent times, such types of yajna-s were conducted on two occasions, once in 1975 and again in 1990. Here are some excerpts from The Indian Express, daily newspaper, published during May 1990: ‘Prof. Frits Staal, with financial assistance from several American funding agencies including the Smithsonian Institute and the Rockefeller Foundation, organized the agni chayana ritual in 1975. In spite of innumerable hurdles, Staal succeeded in persuading the elderly nambudri-s [scholarly priests of Vedic lore] to put together a team of ritualists old and young, give them through training, hold rehearsals for several months and finally put up performance for filming and documentation. Staal followed this up with the publication of his book called Agni...’

Readers who are interested to know more about yajna, the Vedic ritual, may please look for the works of Prof. Frits Staal, Indologist, at whose instance such rituals were conducted in Southern India. The two-volume book of Prof. Frits Staal: AGNI: The Vedic Ritual of the Fire Altar, running over some two thousand pages. Another book is The Mantra, which is an attempt to analyse the Vedic Hymns, published by State University of New York Press, State University Plaza, Albany, N.Y., 12246, also now available with Indian Book Centre, Delhi

According to Staal, a Vedic ritual is very different from a health cure, a psychoanalyst session, an anthropological meeting or a religious service. Staal maintains that a Vedic ritual follows its own principles and leads a life of its own. He points out that a Vedic ritual requires very detailed and specific knowledge. He estimates that the extent of specialised knowledge needed to put the sacrificial altar together ritually is on a par with the extent of technical knowledge required to build an aeroplane. ‘The bird shaped altar is in fact a kind of aeroplane...’ says Stall ‘only it takes off in a different way...’ Scientific evaluations were also made on the changes occurred on physical and metaphysical levels on the individuals who performed the ritual, by experts from Canada and in association with Prague Institute of Czechoslovakia. Kirlion photography was also undertook by Mrs. Rose Mary Steel from London to record aura or the Electro-magnetic radiation around the human organism and hundreds of pictures of not only the performers but also of the visiting people and of their finger tips are recorded.

Usually at the end of any Vedic ritual the Hall of Ritual, a thatched shed, will be put to fire. This called puurNa aahuti, complete oblation into fire. And then a rain occurs. It used to rain every time when the ritual is
totally offered as an oblation into fire at the conclusion of such a ritual. ‘The association between the yajna and rain is indelible. Did it rain on [the day of puurNa aahuti] i.e., May 9, 1990? It did...’ The Illustrated Weekly of India, May 27, 1990.

Thus, this is the 14th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book I : Bala Kanda - Book Of Youthful Majesties : Chapter 14
King Dasharatha commences the putrakaameSTi ritual aimed at begetting progeny, under the aegis of Sage Rishyasringa. The Celestial beings gather to receive the oblations of the Horse Ritual conducted by King Dasharatha. They are perturbed at the atrocities of Ravana, and request Lord Brahma to think for a way out to eliminate Ravana. Lord Vishnu arrives there and pacifies Brahma and other celestials, with an assurance that He will incarnate as human, to eliminate Ravana.

That intellectual Sage Rishyasringa contemplated for a while, and gaining indications, [as to which ritual is to be performed,] and then that sage, Knower of Veda-s, said unto the King Dasharatha...

"I will conduct the ritual of yours... one that bestows sons, [called putra kaameSTi] which is in the preamble of adharva-veda, with procedural hymns contained therein..." [1-15-2]

Then that resplendent Sage Rishyasringa commenced that putrakaameSTi ritual, for the king to beget sons, offering oblations into sacred fire with [meticulous] hymns, and ritual acts as well. [1-15-3]
Then the deities along with celestial beings, siddha-s, [the souls that obtained salvation,] and also other esteemed sages [who by now are the residents of Heavens,] have assembled there duteously to receive their part of the oblations. [1-15-4]

**Comment:** These celestial beings having attained salvation and living in their heavenly abodes, do not re-enter these mortal worlds. They assemble in their cosmic zone, up above the Fire Altar of the Vedic ritual, whenever a yajna is conducted on earth, to receive oblations.

Those deities assembling there in that congregation as per procedure [to receive oblations from the ritual of Dasharatha] then spoke to Brahma, the Creator of Worlds. [1-15-5]

**Comment:** Hindu mythology has no devils, but has only rakshasa-s, who can hardly be called demons, either. This clan of rakshasa-s are the fallen angels who take birth as mortals. They have their Vedic education, perform Vedic rituals and penance etc., and get the patronage of any one of the gods among the Hindu Trinity, viz., Brahma, Vishnu, and Shiva. On attaining the cherished boons, they suddenly revolt against their own patron deities and commence the atrocities only to conquer the Heavens, which is impossible for a mortal. In order to snub the upsurge of such violence or the unnatural ascension to Heaven, the deity who gave the boons seeks the help of any of the other two of the Trinity. Then from the Trinity, one will take birth as mortal, called the incarnation of god on earth. This will be usually the Lord Vishnu, who incarnates himself to eradicate the evils created by the intrepid rakshasa-s.

Here the celestials bring in a preamble for Vishnu's incarnation as Rama and thus the topic of Ravana occurs in this chapter of Ramayana. Ravana need not be taken as a wicked, devilish or a monstrous being. He is a Brahmin, well versed in all Vedas, musicologist, and a great king of Lanka, with unlimited riches, which Hanuma burns down in Sundara Kaanda and has very many of his clansmen with their vast dominions, who will be routed by Rama in Aranya Kaanda. Though, Lord Brahma and Lord Shiva bless Ravana with boons, Ravana has already flouted all the norms and started ascension to Heavens in which course he did not hesitate to torture any one who becomes his personal hurdle or cherish. Hence it is inevitable for the Trinity to curb Ravana's atrocities, and the Lord Vishnu will now be requested by all the deities to incarnate himself on earth. As such, the expression of the word "DEMON" may not always be taken as a wicked, ugly and monstrous looking devil or Satan, as per the religious conceptualisation of evil.
In Hinduism evil is not a separate entity, but available in the same personification and resides along with virtue, like the two sides of a coin. These raakshasa-s are also mortals, extraordinary human beings with extraordinary powers like god incarnates. But, with wickedness in their will, monstrosity in mind and a conqueror’s ambition in their heart, they are rendered as demons.

Comment: There are eight celestial functionary gods in Hindu mythology that keep the cycle of natural law going, and each one is assigned with each of the eight sides of the Universe. They are, 1] Indra, Lord of Heaven - East, 2] Agni, Lord of Fire - southeast, 3] Yama, Lord of Death - South, 4] Nairuti, Lord of Demons - southwest, 5] Varuna, Lord of Rain - west, 6] Vayu, Lord of Air northwest, 7] Kubera, Lord of Wealth Management - north, 8] Eesana, Lord of Bliss - northeast. The governance of all these deities is Indra’s function, since he is the Lord of Heaven too.

Comment: The sura and a-sura nomenclature for the celestial beings is the one that is commonly found in Vedic literature. sura is a celestial being and asura is its antonym, usually referred as a demon. Here it is not so because there are many asuras made their abode in heaven, like Rahu, Ketu, and others who attain salvation in this mortal life. Even Ravana came from Heaven, and returns there only at the end of the war with Rama. Thus a-suras are not earthly demons but celestial beings of a kind like other celestials, namely yaksha, gandharva, kinnara, kimpurusha etc.

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When all the deities spoke to Brahma thus, He thought and said unto them "Aha! The idea to kill that evil-minded Ravana is discerned... [1-15-12]

"By Ravana [besought is this boon,] '...by gandharva, yaksha celestials, or by gods, or by other demons I shall not be killed...' thus these words were uttered by him, and I also said 'thus only...' [So said Brahma to gods.] [1-15-13]

"He, that demon did not verbalise about humans then with his disrespect to humans, and that is why... by human only he will be killed and his death does not occur otherwise, evidently... [Said Lord Brahma.] [1-15-14]

On hearing all the well explaining words of Brahma, all the deities and great sages, all are well pleased. [1-15-15]

Comment: Vishnu is a four handed deity. He handles a Divine Lotus suggesting that He is the creator -- sRI karta. An ever-cycling disc, [called sudarshana chakra ] is handled symbolising His ever-lasting dynamism. He is the maintainer of that continuous dynamism of already created Universe --- sthithi karta. A mace [called kaumodakii ] for pounding and eradicating the evil -- samhaara karta and a conch-shell, [called paanchajanya ] which produces the sound of His voice i.e., Om, listening to which salvation, mUKTI, is achieved, by the true devotee. He is entered here without a lotus in hand; meaning that there is no need for a creation afresh and the other items are enough to deal with Ravana. If the Lotus is not handled, that hand is taken as a blessing hand, abhaya hasta, and He is giving that a+bhaya no fear... assurance, now.
Mounted on Garuda, the Eagle-vehicle of Lord Vishnu, like Lord Sun mounted black-cloud... wearing golden bracelets, and the venerable Supreme of all gods... [1-15-17]

Comment: The expression of that Vishnu has come on his eagle-vehicle, has a cross-reference to the previous chapter's garuDa yajna vedi, Eagle-shaped Altar of Fire. That Altar will be laid in the shape of a golden eagle, with assumption that Garuda, also called suparna, will quickly carry the oblations unto the deities specified in Vedic hymn. This Garuda, has already carried the oblations offered by King Dasharatha, to the chanting of Vedic hymns by Sage Rishyasringa, unto Lord Vishnu. So Lord Vishnu is coming mounted on the same meritorious carrier, namely Garuda. Secondly the simile of Lord Sun's coming mounted on a black cloud, yajna has got an inseparable combination with rainfall. Since the ritual of Dasharatha is going to fructify, the rainfall is due on earth. Hence Lord Sun collecting all the merits called waters, of oceans, called the rituals of Dasharatha, is coming riding on a black cloud, to shower rains, because the silver cloud is futile to do so. Hence Lord Vishnu and Lord Sun both are ready now shower their graces, namely eradicating the evil called Ravana, and showering the earth with coolant rains.

Lord Vishnu having met Brahma stood there contemplating. All of the deities then addressed Lord Vishnu after offering prayers and bowing down... [1-15-18]

"Oh! Lord Vishnu, we nominate you... desiring prosperity in all the worlds, [to become the son of...] Dasharatha, King of Ayodhya... Oh! God... [1-15-19]

"Of that virtuous renowned King, and who has the resplendence of great sages... in his three wives, who have the similitude with hrii hrii hrii hrii [virtue], shrii shrii shrii shrii [affluence], and kiirti kiirti kiirti kiirti [glory...][1-15-20]
"Oh! Vishnu, You manoeuvre to quadruple yourself and take birth there, [in wombs of the wives of Dasharatha,] and you on taking human birth... [have to eradicate that Ravana,] who is on the increase and became thorny to the worlds... [1-15-21]

"Unkillable is he by gods, Oh! Vishnu, thus you kill that Ravana in a war... for, he verily [is torturing] the celestials like gandharva-s, souls that have attained salvation like siddha-s, and hermits of high eminence... [1-15-22]

"He, that insolent demon Ravana, with his invigorated valour... is torturing the Sages too, then by him [tortured are] gandharva-s also, thus... [1-15-21]

"When [gandharva-sa and apsarasaa-s are] delighting in the Nandana gardens, [the Heavenly gardens, they are] fiercely knocked down [from heavens by him...] and for the purpose of killing him verily... that Ravana, we have come along with hermits... [1-15-24]

"Thus, along with, siddha-s, gandharva-s, yaksha-s... in you we take refuge, for you are the ultimate recourse for all us. Oh! God, the tormentor of enemies...[1-15-25]

"Thus, along with, siddha-s, gandharva-s, yaksha-s... in you we take refuge, for you are the ultimate recourse for all us. Oh! God, the tormentor of enemies...[1-15-25]
Vishnu, among divinities, the Supreme.

"To kill the enemies of divinity give a thought [to take birth] in human's world... " Thus appealed by all celestials Lord Vishnu, the Lord of Divinity and the Supreme among divinities... [1-15-26]

To them, [who are appealing this far] keeping Brahma, creator of World ahead of them, that one who is revered bin all worlds, Lord Vishnu spoke to all of them these virtue-abounding words... [1-15-27]

"Get rid off the fear... safety be upon you, for the sake of welfare... in a war... killed is that Ravana... with his sons and grandsons, and with his ministers [and forces too,] along with his friends, cousins and relatives... [1-15-28]

"On killing that cruel and evil-minded one, Ravana, who became dreadful to deities and sages... for ten thousand and ten hundred years... [eleven thousand years... I reside on earth... ] [1-15-29]

"I reside in human world to rule this earth... " [Said Lord Vishnu to all gods.] On giving the boon that God of gods, Lord Vishnu, the kind-hearted... [1-15-30]

Lord Vishnu thought about His birthplace in the mortal world in His mind, and then that lotus-petal-eyed one, manifested Himself as four-fold... [1-15-31]
Lord Vishnu then chose Dasharatha as his father. Then all the groups of gods, sages, gandharva-s, with rudra-s, and apsara-s, offered prayers to that divinely picturesque Madhusuudana...

Comment: Lord Vishnu, in early times killed a ghastly demon called Madhu and his brother Kaitabha, hence He is also called Madhusuudana. This is one of the thousand names of Vishnu.

"Oh! Lord Vishnu, that uprising Ravana with his ghastly pomposity and exacerbating arrogance, and who hates Indra, the Lord of Gods... and who makes the saints sages to bawl and he who has become a thorn in the side of hermits... annihilate him, that Ravana, the dreaded one..." [The gods thus appealed to Vishnu.] [1-15-33]

Thus, having killed that Ravana, who by his furious vainglory is agonising all the worlds, along with all his forces and kinsmen, return to your Heavenly abode... getting rid of the febrility for a long-lasting time, return to Your Heavenly abode Vaikuntha, which is inaccessible to gods or Indra even and an abode without flaw or blemish. [1-15-34]
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Book I: Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 16

Introduction

Lord Vishnu is requested by all gods to incarnate Himself as a human on earth. King Dasharatha while performing the Vedic ritual called \textit{putrakaameSTi}, a deity called praajaapatya purusha arises from the sacrificial fire to give a golden vessel of divine sweet dessert to Dasharatha for distribution among his queens, to beget progeny. The three queens on eating the sweet divine dessert conceive their children.

Lord Narayana thus nominated by best gods, that Omnipresent Vishnu, though He knows [as to why He should incarnate on earth,] spoke these words to gods, in a gentle way. [1-16-1]

Comment: The name Vishnu indicates His all pervading Omnipresence. He has thousand names called Vishnu sahasra naama, each name elucidating His attributes.

Thus spoken that way, all gods said unto that Eternal Vishnu, " On taking hold of a human form, kill Ravana in a war..." [1-16-3]
"Oh! Vishnu, the Destroyer of Enemies, he that Ravana verily undertook vehement penance for a long period and the Creator of Worlds, Brahma... who is born before all these worlds... satisfying verily... [1-16-4]

"Satisfying well with Ravana's penance Oh! God Vishnu, Lord Brahma gave boon to him that there should be no danger to his life from any kind of being, except humans... [1-16-5]

"He slighted away humans earlier at the time of accordance of boon by forefather Brahma, and by that boon alone, arrogantly... [1-16-6]

"He is torturing all the three worlds, and even abducting the women also... Hence, his death is envisaged through humans alone... [1-16-7]

Thus on hearing all that speech of gods, Vishnu, the heart-full one, has chosen King Dasharatha to be his father [in human world.] [1-16-8]

Even he, that King Dasharatha is also sonless and during that time alone, that great resplendent
enemy destroying King Dasharatha is performing **putrakaameSTi** ritual desiring sons... [1-16-9]

Lord Vishnu deciding Himself, took leave of Brahma, disappeared and went away from there, while the great sages offering prayers... [1-16-10]

Then, from Dasharatha's Fire of Altar, for he is the performer of the ritual... verily emerged a Divine Being, [called **yana puruSa** ] with an unparallelled resplendence, greatly vigorous and energetic...[1-16-11]

And his enriching features are auspicious, and the decor of his ornaments is divine... and in height, he is like a mountain peak, and in vigour, an energetic tiger...[1-16-13]

In appearance, he is like the day giving Sun and in similitude like the glowing apex of flame, and with a golden vessel made from the molten gold and covered with a silver lid... [1-16-14]
15. divya+paayasa+sampuurNaam= divine, sweet-dessert, full of; patriim= golden vessel [is carried by him like]; patniim+iva= wife, like; priyaam= dear one; pragR^iha= carrying it [handling it]; vipulaam+ dorbhyaam + svayam= a big vessel, in two hands, personally; maayaamayiim+iva= an illusion, like.

And that golden vessel is full with the divine sweet dessert, and He is handling that big vessel himself with his two hands so dearly as he would handle his dear wife and it looked like a divine illusion... [1-16-15]

16. sama+vekSyaH+abraviit= looked around, said; vaakyam+idam+dasharatham+nR^ipam= words, this way, to Dasharatha, king; praajaapatyam+naram+viddhi+maam= by Prajaapati, Person [Being,] know thus, me; lha+abhyaagatam+nR^iipaH= at here, arrived, oh, King.

That divine person looked around and said to King Dasharatha these words "Oh! King, know me as the Being of Prajaapati, thus arrived here [at the behest of the Lord of Vedic Rituals... Prajaapati...] [1-16-16]

17. tataH+param+tadaa+raajaa= there after, thus, king; prati+uvaacha+kR^ita+anjaliH= in turn, said, adjoining, palms [greeting]; bhagavan= Oh! God; svaagatam+te+astu= welcome, to you, be; kim+aham+ karavaaNi +te= what shall, I, do for you.

There after, King Dasharatha having greeted with palms adjoining said in turn, " Oh! God, welcome to you, and what shall I do for you?" [1-16-17]

18. athaH+punaH+idam+vaakyam= then, again, these, words; praajaapatyH+naraH+abraviit= by Prajaapati, Being, said; raajan= Oh! King; archayataa+devaan+adya= offering prayers, to gods, today; praaptam+idam+tvayaa= obtained, this one, by you.

Then again, that Divine Being sent by Prajaapati, said these words, " Oh! King, by offering prayers to gods today, you have obtained this [the sweet dessert in golden vessel...] [1-16-18]
purpose, you performed ritual, Oh! King.

"Give this to your eligible wives... telling them 'eat it.' Verily in them you will acquire sons, for which purpose you performed this ritual... oh, king... [1-16-20]

Agreeing contentedly the King has taken that vessel onto his head, which is God-given, full with divine food, and a golden one... [1-16-21]

Revering that Being, the Prajapati Purusha, [or yajna purusha,] an astonishing and delightful one for sight, and along with great happiness, King Dasharatha performed circumambulations, [around that Being, who is amid the ritual fire in the Altar of Fire, and Dasharatha encircled that being in reverence, holding that golden vessel with divine dessert on his head.] [1-16-22]

Then King Dasharatha on obtaining that dessert prepared by gods has become very glad as a pauper would on his obtaining wealth. [1-16-23]

Then that Divine Being, astonishing in its figure and well glowing in form, having completed that work [of giving the golden vessel of dessert] disappeared from there. [1-16-24]

Lit up with beams of happiness, King Dasharatha's palace chambers shone forth, as the winter's sky would with the rays of brightening moon... [1-16-25]
Then Dasharatha on entering palace chambers spoke this to Queen Kausalya, "Receive this dessert to beget your sons..." [1-16-26]

Comment: This divine dessert is meant for the 'eligible' queens, as informed the Ritual Being and also in order to maintain the divinity of Ram's birth. In the context of seed and field, the field has no equal importance to the seed [biija kshetra nyaya]. Hence the seed is divine in the form of dessert and fields are therefore shall 'be eligible' for the seedling. As such the First Queen and Empress Kausalya is being addressed firstly, and given firstly.

To Queen Kausalya, the king then gave half of the dessert, and to Queen Sumitra he gave half of the remaining half [one fourth...] [1-16-27]

To Kaikeyi he gave half of the remaining half [one eighth] of the dessert, with a desire to beget sons... that ambrosial dessert... [1-16-28]

He thought a while and gave the remnant portion [one eight] to Queen Sumitra. Thus, the king distributed the dessert to his wives differently. [1-16-29]

Comment: This is a much-discussed distribution by the traditionalists. Adhyatma Ramayana, a treatise that postulates god-hood to Rama, gives a well-constructed argument about these shares of dessert and the resultant births of the four brothers, viz., Rama, Lakshmana, Bharata, and Shatrughna, in accordance with these shares. In its simplest terms and as contained in these verses, Queen Kausalya got half of the dessert as an Empress, paTTa mahiSi. paTTa mahiSi. paTTa mahiSi. paTTa mahiSi. Sumitra gets one-fourth in the first round and after a rethink by Dasharatha, gets another one-eighth portion. Kaikeyi gets only a one-eighth quantity, as she is the third queen. Thus, Kausalya gives birth to Rama, Sumitra to Lakshmana and Shatrughna, and Kaikeyi to Bharata. The quantum of apportionment of the dessert does not make Rama all-powerful or Bharata the least. Since the Absolute is indivisible into parts, the dessert that is divided is not to be taken as the Absolute himself, but a kind of medium through which the incarnation is made possible. There is another declination enquiring whether the incarnation of Rama is full or partial, puurNa avatara puurNa avatara puurNa avatara puurNa avatara... Rama is Lord Vishnu Himself while Bharata and Shatrughna are His Disc and Conch-shell, while Lakshmana is the thousand headed snake [aadi sesha] on whose coils Lord Vishnu reclines. The whole dessert is divine and parts of it do not signify and inter-divided god-hoods. Hence, the apportionment of the dessert is done in order to keep up the hierarchy of the queen-hoods and their status. Throughout this magnum opus Rama never said that he is god or an incarnate of god, but called himself, nimitta maatra, a casual relation to the course of events. Should Rama be the incarnation of the Almighty Himself, He has little or no necessity to incarnate the weaponry along with Himself. They are
at his beck and call at any time. Thus, Rama is neither a half nor one-fourth incarnation of the Absolute nor a dividend of the whole, but an incarnate of the virtuously ideal personality of Lord Vishnu, *maryaada purushottama Rama*.

Incidental to this apportionment of the dessert, the aspect of eldest son is also studied. Rama is the first-born and thus the eldest. This is because the dessert is given to Queen Kausalya in the first instance, and half of the whole vessel. She immediately consumed to lionise her share and as an Empress. Sumitra waited a while till apportionment to Kaikeyi is complete. Kaikeyi got her portion but waited till her elder sister Sumitra completes her drink. In the meanwhile Dasharatha thought a while, as said in the verse, and gave Sumitra another one-eighth part. Sumitra then consumed her two parts. Later Kaikeyi drinks her dividend. These timings of drink makes, as per some cementations, Rama is born as the eldest one whereby he becomes eligible to be nominated as crown prince, in the later episodes.

They also thus on getting the king’s dessert, those august ladies felt it a reward for them all, with gladness upraising in their hearts... [1-16-30]

Then they the great ladies on consuming the king’s great dessert quickly conceived pregnancies with the resplendence equalling Lord Fire and Lord Sun. [1-16-31]

Comment: A synecdochic expression to indicate that Lord Sun and Lord Fire, the enliveners of living beings, *pratyaksha naraayaNa* in those wombs and their resplendence is out shining.

The King Dasharatha well discerning that his queens are pregnant and on confirmation of the same, again regained his lost heart [for sons.] He became happy like Lord Vishnu, [who will always be happy when] worshipped by the Lord of Gods, namely Indra, and other great souls, sages, and other heavenly groups in the Heaven. [1-16-32]

Thus, this is the 16th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
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Introduction

The gods become progenitors of many of Vanara heroes at the dictate of Lord Brahma, to come to the aid of Rama in annihilating Ravana. The emergence of the monkey-like race, with their mighty physique and power, are narrated in this episode.

After Lord Vishnu left to attain the sonship of King Dasharatha, that Supreme-soul, Brahma the Self-created addressed all of the gods this way. [1-17-1]

"To that virtue avowing and courageous Lord Vishnu, and who is the well-wisher of all of us, helpmates be procreated who shall be mighty and guise changers by their wish... [1-17-2]

"Marvellers in wizardry and valiant ones, whose travel shall be equal to the speed of the wind, moralists... embodiments of intellect and in valence equalling Lord Vishnu...[1-17-3]
"They shall be indestructible, knowers of ideation, divine bodied, and also the knowers of attributes of all kinds of weaponry, like you who thrive on ambrosia [like you, who conquered thirst and hunger by taking amR\^ita... thus they also should be untiring and persistent in their efforts.]

[1-17-4]

From the bodies of prominent apsara-s and gandharva-s, and from the bodies of the girls of yaksha, pannaga, and from bears and vidyaadhara-as also... [1-17-5]

"From the bodies of kinnara-s and female-monkeys, the monkey-shaped progeny be procreated, whose valour shall equal [with yours...] [1-17-6]

"In earlier times, Jaambavanta, Bear, the Best, was created by me, and he suddenly came forth from my yawning face... [1-17-7]

Those gods thus addressed by god Brahma, and agreeing that order of Brahma they have parented those sons, who are monkey-like in their appearance. [1-17-8]

The great-souled sages, along with siddha, vidyaadhara, chaarana [the celestial groups] have created valiant and forest moving sons. [1-17-9]
10. vaanara+ indra= monkeys, prominent one; mahendra+ aabham= Mahendra mountain, like; IndraH= Lord Indra [created]; vaalinam= Vali; sugriivam= Sugreeva is; janayaamaasa= created by; tapanaH= humidifier [the Sun]; tapataam+ varaH= among the humidifiers, the great.

Lord Indra created Vali, the prominent one among the Vaanara-s, and who is like Mahendra Mountain [in strength.] Lord Sun, the great humidifier among all known humidifiers, created Sugreeva. [1-17-10]

11. bR^ihaspatistu+ ajanayat+ taaram+ naama= Brihaspati, Jupiter, issued forth, Tara named; maha+ kapim= great, monkey; sarva+ vaanara+ mukhyaanaam= among all, Vaanaras, the important one; buddhimantam= intelligent; an+ uttamaam= none, better than him.

Brihaspati, the Jupiter issued forth the monkey named Tara, [a male monkey-hero, but not the wife of Vali,] an intelligent and important one among all and there is none better him in intelligence. [1-17-11]

12. dhanadasya+ sutaH= Lord of Wealth management, Kubera's, son; shriimaan= effulgent one; vaanaraH= Vaanara, monkey is; gandhamaadanaH= named Gandhamaadana; Viswakarma+ tu= Divine Architect, Vishvakarma's; ajanayan= procreated; Nala+ naama= Nala named; maha+ kapim= great, monkey.

The Lord of Wealth mangement, Kubera's son is Gandhamaadana, the effulgent monkey, while Vishvakarma, the Divine Architect procreated the great monkey called Nala. [1-17-12]

13. paavakasya+ sutaH= Lord of Fire, Agni's son; shriimaan= bright one; Neela; agni+ sadR^isha+ prabhaH= fire, like, blaze; tejasaa+ yashasaa+ viiryaat= with resplendence, reputation, courage; atyarichyata + vaanaraan= meritorious, monkey.

The bright son of Agni, God of Fire is Neela whose blaze is fire-like and in resplendence, reputation and courage... he is a meritorious monkey. [1-17-13]

14. ruupa+ draviNa+ sampannau= beautifulness, wealth, having [beauty being their wealth and property]; ashvinau= Ashvini gods [two of them]; ruupa+ sammatau= beauty, blessed with; mainda+ dividam+ cha+ eva= Mainda, Dvivida named, also, thus; janayaamaasathuH+ svayam= have procreated, personally.

The wealth of Ashwini gods, two of them, is their beautiful appearance. They have personally procreated two monkeys namely Mainda and Dvivida with beautiful appearance... [1-17-14]
mahaabalah= great mighty one.

Varuna, God of Rain procreated Sushena, the monkey, and Parjanya, the God of Thunderclouds created Sharabha, the great mighty one. [1-17-15]

Varuna, God of Rain procreated Sushena, the monkey, and Parjanya, the God of Thunderclouds created Sharabha, the great mighty one. [1-17-15]

The direct son of Maruti, the Lord of Wind... is the radiant Hanuma, the mighty one with his diamond-like body [indestructible] and he equals in his swiftness Lady Vinata's son [namely Garuda, the Divine Eagle, the vehicle of Lord Vishnu.] [1-17-16]

That Hanuma, among all monkey chiefs is an intelligent and valiant one, too. Those gods created many thousands of such monkeys and readied to kill the ten-headed demon [namely Ravana.] [1-17-17]

Those brave ones strength is immeasurable... courageous and attain any form or shape at their wish, and elephantine and mountainous are their bodies, and mightiest they are... [1-17-18]

Thus gods procreated them the monkeys equalling His and His [merits,] separately, and in female langoors [long-tailed monkeys] some are born with better valour [than their procreators...]

Valmiki Ramayana - Bala Kanda
http://www.valmikiramayan.net/bala/sarga17/balasans17.html
In female bears also born are the monkeys, and in kinnara females too... and from gods, great-sages, gandharva-s, taarkshya-s, yaksha-s; yashaswinaH= renowned ones.

Naaga, kimpurusha, siddha, vidyaadharaa, uraga are gladdened [to create helpmates to Lord Vishnu on earth, and these celestial groups] procreated thousands of monkeys. [1-17-22]

ChaaraNa groups also birthed sons, valiant and forest moving monkeys and all of them are with great bodies and they are forest rangers...[1-17-23]

In prominent females of apsara-s, vidyadharii-s, naaga girls and also in gandharva groups, and from their bodies, endowed with mightiness those monkeys [are procreated who are] guise-changers at their will, fast-movers at their wish. [1-17-24]

They resemble like lions and tigers in their pride and might, and all of them thwack with boulders and they are the whackers with trees... [1-17-25]
Their own nails and fangs are their weaponry, and yet all of them know about all kinds of the other war weaponry, and they can vacillate the greatest mountains, uproot the firm-rooted trees...

Comment: In the ensuing final war with Ravana and his troops, only Rama and Lakshmana will use missiles. The vaanaraa soldiers use stones, trees, and their own fangs, teeth and nails. The golden maces or clubs handled by Hanuma, Sugreeva, and Vali etc. are for more mythical ornamentation. Should it be for glorification of the characters, Vaanaraas, as tricksters they can change their stone clubs to glittering golden maces as well. But they were never at the mercy of the tactical weaponry. However, these Vaanaraas are well versed in the knowledge of such tactical weaponry, only to save themselves from their usage against them. In Sundara Kanda Hanuma will be tied bound by a magical weapon called Brahma astra when he is in Lanka. Though knowing well of the release from that Brahma astra, Hanuma does not utilise that knowledge. Thus they keep distanced from the all-destructive war weaponry.

Also they can speedily agitate the Lord of Rivers, the Ocean... tear asunder the ground with their two feet, and can leap great oceans...

They can enter the spheres of sky and also seize the clouds, and they even catch the impassioned elephants tumultuously moving about in the forests, [thus disturbing the order and tranquillity of the forests.]...[further procreated...]

With their blaring sounds they fell the flying birds, and this kind of monkey groups are procreated who are guise-changers at their wish...

Hundreds of hundred thousand [one crore,] such chiefs of warriors, great souls they are, and they, those prominent monkey generals of battalions... [further procreated...]

Valmiki Ramayana - Bala Kanda http://www.valmikiramayan.net/bala/sarga17/balasans17.htm
31. babhuuvuH+ yuuthatpa+ shreSTaaH= became, among generals, prominent ones; viiraam+ cha+ ajanayan+ hariin= gallant ones, also, procreated, monkeys; anye+ R^ikSavataH+ prasthaan= others, Mt. Riskshavat, ridges; upatasthu+ sahasrashaH= inhabited, in thousands.

And they became prominent generals in monkey-battalions, and those gallant ones too procreated other monkeys... some others inhabited on the ridges Mt. Rikshavat in thousands...

32. anye+ naanaa+ vidhaan= others, many kinds of; shailaan+ kaananaani+ ca+ bhejire= mountains, forests, also, reached; suurya+ putram cha+ sugriivam= Sun’s, son also, Sugreeva; shakra+ putram+ ca+ vaalinam= Indra’s son, Vali.

Others reached many kinds of mountains and forest. Son of Lord Sun is Sugreeva, and son of Lord Indra is Vali... [who are brothers...]

33. bhraatarou+ upasthu+ te= brothers, adored, they are [Vali and Sugreeva]; sarve+ cha+ hari+ yuudhapaaH= by all, thus, monkeys, chiefs; Nala; Neela; Hanumanta; anyaaH+ cha= others, also; hari+ yuudhapaan= monkey, generals.

Adored are these brothers, Vali and Sugreeva. The chiefs of monkey forces, like Nala, Neela and Hanuma and all other monkey generals, adore them...

34. te+ taarkshya+ bala+ sampannaH= they, like Divine Eagle, Garuda, might, graced with; sarve+ yuddha+ vishaaradaaH= all, warfare, experts; vi+ charantaH+ ardayan= verily, moving about, thwarted; darpaat+ simha+ vyaaghra+ mahaa+ uragaan= by their pride, lion, tiger, great, snakes [and the like.]

They the monkeys graced with the might like that of Garuda, the Divine Eagle and with expertise in warfare proudly moved about [in those forests, mountains] and thwarted the lions, tigers and great serpents, [and the like...]

35. mahaa+ balaH+ mahaa+ baahuH= great, sinewy, great, shouldered; Vali; vipula+ vikramaH= intensely, mighty; jugopa+ bhuja+ viiryeNa= verily, protected, by shoulder’s, strength; R^iksha= bears; gopucCha= langoors; vaanaraan= monkeys.

Vali, the great sinewy and great shouldered one verily protected with his shoulder-strength alone all the bears, langoors, and monkeys [for he is their king.] 1-17-35

Comment: The reference to ‘shoulders of Vaali’ here reminds us of a parable said about the supremacy of Vaali over Ravana. One morning Vaali is seated at seashore to offer morning arghya, oblation to gods. Ravana on seeing Vaali approached from his behind and started to tease, presuming it to be simple monkey. Vaali disturbed and in his morning chores is said to have clutched Ravana under his armpit, and dipped Ravana in seven seas within a few hours, wherever he offered morning water-oblations. Vaali is such a mighty being in entire monkey-generation.
With them, those braving Vanara-s with their numerous physiques and with diverse body patterns, this earth is strewn along with similar clouds and mountains... [1-17-36]

By them, who resemble cloud-clusters and mountain-ranges, the very mighty Vanara chiefs, the earth's appearance became robust bodied, by them who spread over it, for the reason of helping Rama... [1-17-37]

Thus, this is the 17th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 18

Introduction

After the completion of Vedic ritual, all the kings and Sage Rishyasringa took leave of King Dasharatha and went away to their countries. After some time Rama, Lakshmana, Bharata, and Shatrughna are born. Their virtues in childhood and rituals connected thereto are depicted. King Dasharatha then contemplates the marriages of the princes, for, marrying sons after completion of education is customary, and it is called, daara kriya. At that juncture Sage Vishvamitra arrives at the court of Dasharatha seeking help from the king. Dasharatha receives him adoring in high esteem.

On completion of that ashvamedha yajna, the Horse Ritual of great-souled King Dasharatha, and on taking their portion [of oblations,] the gods returned as they have come [to their heavens.] [1-18-1]

On completing the rules of the avowed Vedic ritual, the king entered Ayodhya city with the company of his queens, and along with his servants, guards, and vehicles. [1-18-2]'

The kings [who arrived there for the ritual,] are well honoured by King Dasharatha. All of those god-like kings on earth are gladdened and travelled to their countries, adoring the eminent Sage Vashishta. [1-18-3]

The return of those magnificent kings to their own countries from that city Ayodhya... with their sprucely
cavalcades of those kings are gladdening and radiant...

On the departure of visiting kings, King Dasharatha, that gifted one [with his divinely gifts of sons in the ritual] entered the city Ayodhya, keeping eminent Brahmin priests ahead of him [in the procession.] [1-18-5]

Along with his wife Shanta, Sage Rishyasringa well adored by King Dasharatha also travelled, followed by King Romapada [his father-in-law and an invitee to the ritual] with other co-travellers [i.e., Romapada entourage.] [1-18-6]

Thus leaving all of them whole-heartedly, King Dasharatha dwelled there joyfully... dwelling on the birth of his sons. [1-18-7]

On completion of ritual, six seasons have passed by and the in the twelfth month, chaitra [April-May] on the ninth day [of that chaitra month...]. [1-18-8]

Where the ruling star of the day being punarvasu, whose presiding deity is Aditi and when five of the nine planets [viz., Sun, Mars, Jupiter, Saturn, and Venus] are at their highest positing and when Jupiter is with Moon... [1-18-9]

Comment: Hindu seasons are six, one each for two months. Cf. Bala Kanda endnote of 12th chapter.
And when the Moon is entering Cancer... Queen Kausalya gave birth to Rama, who is adored by all the worlds, and with all the divine attributes...

That greatly blessed epitome of Lord Vishnu, and the one who took birth to delight the Ikshwaku dynasty, with lotus-red eyes, lengthy arms, and with roseate lips, and voice like drumbeat...

Queen Kausalya is brightened up by that son, who has unlimited resplendence... and she is like Aditi, the mother of Indra, the eminent one among gods, and who handles Thunderbolt [vajraayudha, as his weapon.]

Bharata named prince born to Queen Kaikeyi whose truthfulness is his valour and precisely embodying attributes of Vishnu, Bharata is the fourth provenance [of Vishnu.]

Comment: The fractions of the incarnation, like one fourth of Vishnu etc. are to be reckoned as the share of the dessert consumed by the queens, but not as a cleaved portion of Lord Vishnu, Who is an indivisible entity. The chaturdha amsa in other way denotes the four embodiments of Lord Vishnu. There are many discussions by traditionalists as to whether Rama's incarnation is a full one or in parts, knowing pretty well that the Absolute cannot be cleaved into these many parts.

Then, Queen Sumitra gave birth to her sons Lakshmana and Shatrughna. They are valiant ones and experts in all kinds of weaponry... and they are the embodiment of the essence of Lord Vishnu.

Bharata, the serene minded, is born under Pisces where puSyami is the star of day. The sons of Sumitra, namely Lakshmana and Shatrughna are born in Cancer itself [like Rama], where aaSreSa is the star of the day and they are born when sun is rising.
The King Dasharatha's sons are great souls and four are them born separately... they are virtuous, charming, and by brilliance they are in similitude with two stars of puurva bhadra and two of uttara bhadra. [1-18-16]

Comment: These astronomical statements of the births are to indicate the elderliness of Rama over the other three brothers. Rama is born on the ninth day of Chaitra and Bharata on the tenth day. There are even elaborate horoscopes drawn for each of these brothers basing on these accounts.

The celestial singers sang melodiously and the divine dancing groups also danced. The divine drums are drummed and Heavens rained flowers... [1-18-17]

There is a great festivity in Ayodhya with many people piling in streets pressurising them, the streets with their treading, and with groups of actors, dancers, and singers... [1-18-18]

The streets are full and with singers too, well sounding their musical instruments and like that by others widely strewn are all kinds of diamonds [and other gems in appreciation at the singers and dancers...]

Gifts are also given to charioteers, bard singers, and panegyrists, and to the Brahmins given are thousands of cows and funds. [1-18-20]

Elapsed are eleven days and the naming ceremony is performed, and then the eldest one is named as Rama, Kaikeyi's son as Bharata... [1-18-21]
The sons of Sumitra are named as Lakshmana and Shatrughna. Vashishta, the chief priest, gladdened at heart, gave these names thus. [1-18-22]

**Comment:** The word 'Rama' is defined as *ramante sarvē janāṁ guṇam āmin iti ramah "...in whom all the people take delight, for his virtuousness, thus he is Rama." The name Rama is very old says padma purāṇa: *śrīyāḥ kamāla vasāṅa rāmaṁ aham mahāprabhūḥ | tasmā śrī rāma iti asya nāma svadhir purāṇam ||* padma purāṇa

Bharata is defined -- bhārata rājya bharañat or bibharti iti bhārata Bharata bears the burden of the kingdom of Rama during Rama's exile.

Lakshmana is -- ikṣūnam aksmi sampannāḥ or lakṣmi asya astiti lakṣmāna - Lakshmana favoured flourisher. The wealth of selfless dedication is in him, hence Lakshmana. One who is endowed with favoured dedication, kainkarya lakṣhana lakṣhīta. Lakshmana is a hearty dedication to Rama and he always wishes to reside by the side of his brother.

Shatrughna is -- śatrūn hanta iti śatrughna or śatrughno nitya śatrugnaḥ -- Shatrughna is always an enemy destroyer.

The naming ceremony acquires a particular significance, because Vashishta, the purohitā [puraa = future; hitaH = well-wisher] well wishing advisor about the future of the kingdom, named these princes with a vision into the future.

The Brahmins are fed well along with urbanites and villagers and he gifted Brahmins many valuable gems, unlimitedly. [1-18-23]

All are intellectuals and all of them possess air of probity. Among them, the great resplendent one is Rama, truly, valorous one. He that eldest one Rama became acceptable to all beings a self-emerged god. All are scholars in Veda-s, valiant ones and all are interested in the welfare of the world... [1-18-25]

All are intellectuals and all of them possess air of probity. Among them, the great resplendent one is Rama,
who is truly a valorous one. [1-18-26]

Rama is the dearest one to all in the worlds, like a stainless moon, and he is admittedly [a champion] in riding on the shoulders of elephants and on horsebacks, and also in steering the chariots... [1-18-27]

Rama rejoices in the Veda of Archery also and absorbed in the obedient service of his father. Since childhood, Lakshmana, one who enriches the wealth [of friendship,] befriended Rama... [1-18-28]

To Rama, the world charming prince and elder one, Lakshmana always does the worthwhile, even dedicating his own bodily [comfort as well as his soulful cherish to Rama.] [1-18-29]

Lakshmana, endowed with the wealth of dedication, is the alter ego of Rama, and Rama the best among the men, does not even get his sleep without Lakshmana. [1-18-30]

Rama would not eat food brought for him, however delicious it may be, without Lakshmana, and whenever Raghava goes on a hunting game... mounted on horseback, [Lakshmana follows him behind...] [1-18-31]
Bharata too, has become soulfully so [towards Shatrughna.] King Dasharatha with his four great felicitous sons and who are dearest to Dasharatha...[and that Dasharatha became...]

Dasharatha with his four great felicitous sons and who are dearest to Dasharatha... [1-18-33]

King Dasharatha is well gladdened like Brahma with all the gods [around in Heaven,] when they [all of his four sons are growing] with intellectual prosperity, and possessing best traits. [1-18-34]

Courageous and famous ones, and all knowing and foresighted are all of those princes, and they are impressive ones among any, for they are radiantly brilliant. [1-18-35]

Thus father Dasharatha is gladdened like Brahma, the world's presiding deity [to see such an impressive and radiantly brilliant creation.] Those princes, manly-tigers, are even engrossed in the studies of Veda-s also...

They are delighted to render service to their father and they are experts in dhanurveda, the art of archery. Then the King Dasharatha thought about their matrimonial ceremonies... [1-18-37]

That virtuous minded King Dasharatha while pondering over that along with his priestly teachers and relatives, and at that thoughtful-minded one amid ministers... [1-18-38]
Arrived is the great sage of great resplendence, Vishvamitra, and he desirous of having an audience with King Dasharatha, spoke to the doorkeeper...

Sage Vishvamitra said, "Inform your king quickly, that I... Gadhi's son from the dynasty of Kushi, have arrived here..." Listening those words [of Vishvamitra,] quickly rushed to the king's palace.

Astonished at mind and all of them [the door keepers] well driven by those words [of Vishvamitra,] they arrived at the king's palace to obey Sage Vishvamitra...

Informed is the arrival [of Vishvamitra] to that king of Ikshvaku dynasty by the doorkeepers, and he on hearing that message collecting himself and along with priests.... [that king...]

With a gladdening countenance, the king then gave forth water, [first customary hospitality in receiving unexpected guest,] and Vishvamitra also in turn received water from the point of view of scriptures and
practises. [1-18-44]

Sage Vishvamitra enquired into the well being and welfare with King Dasharatha thus, "Is your city Ayodhya and its exchequer are well-off? Are the dwellers of countryside, and your relatives and friends... are doing well? [1-18-45]

Thus the great virtuous sage from Kushi's dynasty, enquired with King Dasharatha, "Do your provincial kings acquiescent with you? Are all your enemies conquered? [1-18-46]

Sage Vishvamitra asked Dasharatha, "Are the devotional and social works are performed well by you? " And he also met eminent sage Vashishta, enquiring in his welfare. [1-18-47]

With them the other sages also that great-being Vishvamitra met and verily spoke unto them, and they all are heartily gladdened... [and proceeded to] the king's palace... [1-18-48]

Adored by him, Dasharatha all entered [the palace] and seated as per their eligibility, then the king gladdened at heart spoke to that great sage Vishvamitra. [1-18-49]

That very generous king spoke gladly to Vishvamitra thus, "It is like attaining ambrosia [by mortals like us,]"
and a rainfall on droughty land... [1-18-50]

1. yathaa+sadR^isha+daareSu= like, in deserving wife; putra+janma+a+prajasya= son's, birth, no, progeny [barren]; vai+pra+naSTasya+yathaa+laabhaH= verily, long lost [treasures,] like, regaining; yathaa+ harSaH+mahaa+udaye= like, gladness, great happening.

"And also like begetting sons by a barren father in his deserving wife, and like the regain of long lost treasures, and like gladness at a great happening... [1-18-51]

2. thaa+eva+aagamanam+manye= like that only, arrival [of yours,] is deemed; swaagatam+te+mahaa+ mune= welcome, to you, Oh! Great Saint; kam+cha+te+kaamam= what, also, your, need; karomi+kimu+ harSitaH= I can do [fulfil,] how can I, delightedly.

"Like that, your arrival [at this juncture, when we are contemplating the marriages of our sons, is auspicious] and welcome to you, Oh! Great Saint, what is that you need and how I can fulfil... delightedly...

3. paatra+bhuutaH+asi+me= recipient, eligible, you are, for me [to donate or to fulfil]; brahman= Oh! Brahman; diSTyaa+praaptaH+asi+maanadaa= godsend, arrived, you are, prestigious one; adya+me+ saphalam + janma= today, mine, fructified, birth; jiivitam+cha+su+jiivitam= life also, best life, excellent one.

"You are the most eligible recipient for my fulfilling your request, Oh! Brahmin, godsend is the arrival of a prestigious one, like you... and today my birth is fructified and my life, a best and excellent one... [1-18-53]

4. yasmaat+vipra+indram+adraaksham= wherefore, Brahmin, the great, seen by me; suprabhaataa +nishaa+mama= sun dawn, night, of mine; puurvam+raaja+R^ishi+shabdena= earlier, kingly-saint, by term; tapasaa+dyotitaH+prabhaH= by penance, glistened, your glory.

"Wherefore I have seen you Oh! Great Brahmin, and it is like the sun dawning in my night... you are termed as Raajarshi [Kingly-saint] and by your penance your glory glistened...[as Brahmarshi ] [1-18-54]

5. yathaa+sadR^isha+daareSu= like, in deserving wife; putra+janma+a+prajasya= son's, birth, no, progeny [barren]; vai+pra+naSTasya+yathaa+laabhaH= verily, long lost [treasures,] like, regaining; yathaa+ harSaH+mahaa+udaye= like, gladness, great happening.

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"Wherefore I have seen you Oh! Great Brahmin, and it is like the sun dawning in my night... you are termed as Raajarshi [Kingly-saint] and by your penance your glory glistened...[as Brahmarshi ] [1-18-54]
made you to come over here... [1-18-56]

"I wish to be blessed [with the order of your] requirement, and I am here to fulfil the results of it... you may not enter into any cogitation about your errand... Oh! Sage... [1-18-57]

"I am the fullfiller without any reminder... for, you are the god to me. Oh! Brahman, for me this occasion of great prosperity came by [with your arrival], and your arrival itself caused an overall virtuosity that is greatly surpassing for me. [1-18-58]

On hearing those words of Dasharatha thus pleasant to ears as well to heart, that soulful Vishvamitra, famed one by his personal attributes and a reputed one by his eminent virtuousness, such a great sage obtaining gladness greatly, said... [1-18-59]

Thus, this is the 18th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 19

Introduction

Sage Vishvamitra asks King Dasharatha to send Rama to protect the Vedic ritual that is being conducted by him, from the demons that are constantly disrupting it. The sage asserts King Dasharatha that he and the other sages know the capabilities of Rama and though Rama is in his adolescence, can easily kill the demons, but Dasharatha is upset at this request.

On listening those, grand and detailed words of that King the Lion, the resplendent Sage Vishvamitra is thrilled with happiness and spoke this way... [1-19-1]

"Expedient for you, Oh! Kingly-tiger, for your these [befitting promises,] and none else on earth [can promise this much,] for you are born into a great dynasty and tutored by Sage Vashishta as well... [Said Sage Vishvamitra.] [1-19-2]

"Those that are my heart-dwelling thoughts [I narrate to you and you take] decision of that deed, oh! Tigerly-king, and become truthful to your promises... [1-19-3]

Ahm! inym! Aaito isX*wRm! pué;R;-,
the choicest; tasya+ vighna+ karau= its [ritual's,] obstacle, causing; dvau+ tu+ raakshasau= two, only, demons; kaama+ ruupiNau= guise-changers.

"When I persist under a vow to attain [spiritual] goal, oh! Man, the choicest, causing obstacles to that [ritual] are only two demons, guise-changers... [1-19-4]

"When that ritual of mine is almost performed, but at its [near-end of] completion, these demons from sky, [namely] Mareecha and Subaahu, valiant and well-trained ones... [1-19-5]

"With the streams of meat and blood the Altar of Fire is drenched overall, [by them the demons, for they pour them from the sky,] and thus on becoming ravaged in the resolve of the ritual... [1-19-6]

"Striven [that much, but on becoming] unenthusiastic, I take to my heels from that place, and to me there is no will, to let loose my anger... Oh! King... [1-19-7]

"Like that, the works of the ritual on becoming thus, [I have to depart,] and no curse can be issued [under that vow, therefore] your son, oh! Tigerly-king, Rama, the virtue-valiant... [1-19-8]

"And who wears the wings of a crow [namely, jet black hair-locks, on either side of his head,] and that brave and eldest one, to spare him, [his services,] to me, you are gifted... He is verily capable, protected by me and by his own divine resplendence [to eradicate those demons...] [1-19-9]
"Those demons that are thwarting [the ritual,] even them [Rama will] destruct, and also benefits to Rama, I accord in many ways...no doubt...

Comment: Vishvamitra accords beneficence of weaponry of many kinds, and also lead him in a beneficial way to win Seetha, which is highest benefit to Rama and Ramayana.

"Even in all of the three worlds by them, the benefits, fame is acquired [by Rama,] and those two demons also on affronting Rama, [they are not] capable of enduring him, in any way...

"No person is capable of killing those two, other than Rama, descendent of Raghava dynasty, and savagely invigorated those two sinister demons, are getting at the subjugation of Yama's, [Lord of Death] noose...

"To Rama, the princely-tiger, they the demons are no equals...for Rama is a noble-soul. Let not the son-oriented fondness bear upon you, for that will be unbecoming of you, oh! King...

"Upon my word, Oh! King, behold that those two demons are dead [in the hands of Rama.] I am in the know of that sublime-soul, Rama, the virtue valiant...

"Upon my word, Oh! King, behold that those two demons are dead [in the hands of Rama.] I am in the know of that sublime-soul, Rama, the virtue valiant..."
saints, are here; yadi+ te= if, to you; dharma+ laabham= virtue, gain of; yashaH+ cha+ paramam= fame, too, paramount; bhuv= on earth.

"Even Vashishta, the great resplendent sage, and also these saints who are here [in your court, know the real facet of Rama, because He is to known by real sages like us, but not by you, as you have veiled your insight with your fatherly affection.] and if you [endeavour] to gain virtuousness and paramount fame on this earth... [1-19-15]

Comment: The above two verses are commented extensively by early commentators. In 14th verse, the pronoun aham, 'I' used by Sage Vishvamitra is to announce definiteness about his own stature to know the Absolute. He being an emperor left off everything to become a rajarshi, a kingly sage, and among other rigours of sageship, he performed moksha kaameSTI. That is a highest ritual for achieving Salvation. Whereas Dasharatha, though an emperor, without resorting to divine cherishment, he is still involved in earthly things like begetting sons etc, and performed, putra kaameSTI. Thus he is still in karmic cycle and recently went under the veil of moha, worldly delusion advent to the birth of sons. So Vishvamitra cannot know who Rama is. All these aspects are said to qualify that expression aham, i.e., I am, of Vishvamitra.

He also says aham vedmi, it is not just 'I know' but 'I am in full knowledge of Rama' and it is immediately followed by mahaatmaanam, Soul, the Sublime. Rama is at present a twelve-year lad, and Dasharatha must have enquired how he is said to be a sublime-soul. About Rama's age at this time of legend will come in next chapter at 1-20-2. So, Vishvamitra is in full knowledge as to who Rama is, says Rama is a Sublime-soul, as contained in 'vedaahametam puruSam mahaantam...puruSa suktaa, and as in yo maam pashyatii...me na praNasyati... 6-30, Bhagavad Gita, as well.

Next it is said suggestively, saaty parakramam...' By his truthfulness he who conquers the untruthful..' Next at 15th verse, Vishvamitra argues that he is not extolling Rama, to achieve his personal purpose, the completion of ritual. He says, vashiSTHo api even Sage Vashishta, knows Rama. Here the word api, 'even' is said to have been used to qualify Vashishta as an antagonist of Vishvamitra in policy differences. 'Even my opponent, this Sage Vashishta, the descendent of Goddess Saraswati and Brahma, and a BrahmarSi, Absolute-knower, and at whose behest I became a BrahmarSi from RaajarSi...' is the argument of Vishvamitra.

Still Vishvamitra tells that ye cha ime tapaH sthitaa 'those that are here who are rooted in penance' as in tasya dhiiraaH pratijaananti yonim...puruSa sukta the 'other sages also are in the know Rama... and you may enquire with them, for this Sage Vashishta may take sides with you, as he is raja guru, while the others like Kaashyapa, Vaamadeva will tell you clearly, as they have no leaning on your court...' So is the saying of Vishvamitra.

All said and done, that King Dasharatha is still lingering, and seeing that, Vishvamitra further says, 'if you want to achieve renown...send Rama.' No father rejoices that much when a son is birthed, but the same father feels alighted, clearly, as they have no leaning on your court...' So is the saying of Vishvamitra.

Now Rama's reputation is going to be enriched by Sage Vishvamitra in eliminating TaTaka the demoness, in releasing Ahalya from her curse, breaking Lord Shiva's bow, marriage with Seetha, rebuffing Parashurama etc. And also Vishvamitra leaves the decision to Dasharatha, 'if only your ministers, clergy as well political, permit, then alone you send Rama with me...'

"Long-lasting should that fame be, and if you desire so, oh! Lord of the Kings, you are the likely one to impart Rama to me. Oh! Dasharatha, if acceded by your ministers, along with Vashishta and... If Sage Vashishta and other elite...all of them permit, then only Rama be let out, and that choicest son of yours, without becoming attached to your fatherly love and care alone, may be sent along with me...

"Just ten nights and ten days is the ritual's time, and Rama, the lotus-eyed one be spared, for which you are a worthy one... without lapsing my ritual's time, Oh! Dasharatha! Thus, do the needful and let safety be upon you, and let not your heart be rendered to grieve..." Thus, that virtuous sage, Visvamitra spoke those virtuous and meaningful words,[and remained silent... Vishvamitra, the great resplendent sage reticently lulled awaiting king's reply, and the Lord of Kings, Dasharatha, on listening Sage Vishvamitra's best words...
me, to impart, likely one; yadi+ abhyanuj-nanaam= if, accede; Kaakuthsa= king from Kakustha dynasty, Dasharatha; dadate+ tava+ mantriNaH= given, by your, ministers.

"Long-lasting [should that fame be, and] if you desire so, oh! Lord of the Kings, you are the likely one to impart Rama to me. Oh! Dasharatha, if acceded by your ministers, [along with Vashishta and...] [1-19-16]

"If Sage Vashishta and other elite...all of them permit, then [only] Rama be let out, and that choicest son of yours, without becoming attached [to your fatherly love and care alone,] may be sent [along with me...] [1-19-17]

"Just ten nights [and ten days] is the ritual's time, and Rama, the lotus-eyed one [be spared, for which you are a worthy one...] without lapsing my ritual's time, Oh! Dasharatha! [1-19-18]

"Thus, do the needful and let safety be upon you, and let not your heart be rendered to grieve..."

Thus, that virtuous sage, Viswamitra spoke those virtuous and meaningful words, [and remained silent...] [1-19-19]

Vishvamitra, the great resplendent sage reticently lulled [awaiting king's reply, and] the Lord of Kings, Dasharatha, on listening Sage Vishvamitra's blest words... [1-19-20]

Dasharatha is overcame by profound grief, shuddered and swooned...then, gaining awareness bestirred himself, became despondent with grappling fear... [1-19-21]
Thus, those that are slitting heart and mind, the awful words of the sage, and on hearing them the Lord of People, an illustrious one and a noble-soul, then annoyed at mind, also verily shuddered in his throne...

[1-19-22]

Thus, this is the 19th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
King Dasharatha in his utter distress refuses the request of Sage Vishvamitra. After enquiring into the details about those dangerous demons King Dasharatha refuses to send young Rama along with Sage Vishvamitra and thus confronts the Sage's wrath.

Dasharatha, the Tigerly-king on hearing the Sage Vishvamitra speak, is senseless for a time, and on redeeming senses and said [these words.]

"Less than sixteen years is my Rama, the lotus-eyed, and I foresee no warring eligibility to him with the demons...

Comment: This particular statement [less than sixteen years] has evoked a spate of commentaries in deciding the age of Rama at this juncture of going with Sage Viswamitra, and at the time of his marrying Seeta and at the time of his exile to forests. His age is said to be twelve years as of now. And this is confirmed by Mareecha while advising Ravana, that 'as a boy of twelve Rama, killed my mother and brother, and hit me out...' as at 3-38-6.

Ramayana has some bearing on the number twelve. The Books, Kaanda-s are 6, half of twelve. The total verses are 24 thousand, two folds of twelve thousand. Rama is born in twelfth month. Vishvamitra's arrival, or better said as Seetha's marriage with Rama, is in the twelfth year. His stay in Ayodhya before crown prince ceremony and exile is for twelve years. The years of Rama's vanavaas, exile, forest trek are twelve, plus two years stay in PanchavaTi [of the total fourteen years of exile.] In Uttara Ramayana Seetha's exile in the hermitage of Valmiki is for twelve years. So on...

While some others said that because Rama has not yet attained all the sixteen phases like full moon, he is not a full-fledged person, chauru SoDasha kalaa sahitaaH... Again in saying... rajiiva lochanaH... pets of lotuses close down by night, so Rama's eyelids too close by a boyish sleep and how can he war with night-active demons. Sage Vishvamitra uses the same wording in previous chapter at 1-19-18, dasha raatram...raamam rajiiva locanam... where that rajiiva locana, li lotus petal eyed one. The petals of a lotus spread out on the first rays of sun. So also the very opening of the lotus-petal eyelids of Rama will eradicate the nightly menace of demons with his Omniscient Sun-Moon eyes, suurya chandraagni lochanaaH, than can see through night even...
3. iyam+akshouhiNi+puruna= this one, battalion [of ancient Indian warfare] full-fledged one; yasya+ aham+ patiH+ iishwara= for which, I am leader and lord; anayaa+ sam+ vR^itaH+ gatvaa= with this [battalion], well-encompassing, on going; yoddhaa+ aham= war, I will; taiH+ nishaa+ charaiH= with those, night, walkers [demons].

"Here is the full-fledged battalion of akshouhiNi for which I am the leader and lord, and well-encompassed with this, on going there I will war with that night walking demons... [1-20-3]

Comment: One pankti [row] is the first unit of ancient military, which consists of 1 chariot, 1 elephant, 3 cavalry, and 7-foot soldiers. Multiples of this first unit become an akshouhiNi troop, which consists of 21,870 chariots and the same number of elephants, 65,610 cavalry, and 1,09,350 of foot soldiers.

4. ime+shuuraaH+cha+vikraanta= these, soldiers, valiant, also, courageous; bhR^ityaa+ me= subservient, to me; astra+vishaaradaaaH= weaponry, experts; yogyaaH= befitting; rakshaH+ ganaiH= with demon, groups; yoddhum= to war with; na= not; raamam= Rama; netum= take along; [na+] arhasi= ungentle of you.

"These [soldiers] are valiant, courageous and subservient to me. These are experts in weaponry and befitting to war with demon groups, [hence we war with demons, but] taking Rama along, is ungentle of you... [1-20-4]

5. aham+eva+dhanuS+paaNiH= I, alone, bow, in hand; goptaa+ samara+ muurdhani= protect, in war's, forefront; yaavat+ praaNaan+ dhariSyaami= as long as, lives, I bear; taavat+ yotse+ nishaa+ charaiH= so long, I war, with nightwalkers [demons].

"I alone, with bow in my hand protect [your ritual, staying at the] forefront of the war. As long as I bear my lives [five of them, pancha praaNaaH] so long I war with those nightwalkers... [1-20-5]

6. nir+vighnaa+vrata+charya= without, impediments, ritual, works; saa+ bhaviSyati+ su+ rakshitaa= that [ritual,] shall be, well, guarded; aham+ tatra+ aagama+ iSyaami= I am, over there, to come, wishing; na= not; raamam= Rama; netum= take along; [na+] arhasi= ungentle of you.

"Unimpeded and well-guarded that ritual shall be, I [myself] wish to come over there [but...] taking Rama along, is ungentle of you... [1-20-6]

7. baalaH+hi= boy, indeed; a+kR^ita+vidyaH+cha= not done [un-drilled,] in education [of warfare] also; na+ cha+ vetti+ bala+ abalam= not, also, knows, strengths, weaknesses; na+ cha+ astra+ bala+ samyuktaH= not, also, arsenal, equipage; na+ cha+ yuddha+ vishaaradha= not, also, warfare, expert.

"Rama is boy, indeed! Un-drilled in his education [of warfare...] also knows not the strengths and weaknesses [of the enemy...] and has no equipage of arsenal also...an inexpert in warfare too...[1-19-7]
न च असी रक्षसा योयः कुट युद्ध हि रक्षसा।
विश्वास्तः हि रामेण मुहुर्तमः अपि न उतस्हे ॥ १०-२०-८

8. na+cha+asau+raukshasaa+yogyaH= not, also, to the, demons, befitting one; kuTa+ yuddha+ hi+ te+ dhruvam= deceitful, warfare, verily, they, definitely; vi+ pra+ yuktaH+ hi+ raameNa= not, well, associating with, Ram; muhurtam+ api= for a moment, even; na+ utsahe= not, enthusiastic.

"Not also a befitting one [Rama is,] to them whose warfare will definitely be deceitful, of those demons verily... and dissociated with Rama even for a moment, I am unenthusiastic...[to live...]
[1-20-8]

जीवितमु मुनि शाप्तृर्व न रामम् नेतुम् अंहिः।
यदि वा राघवम् ब्रह्मन् नेतुम् इच्छिसि सुकुमः ॥ १०-२०-९

9. jiivitum= to live; muni+shaarduula= sage, the tiger; ; na= not; raamam= Rama; netum= take along; [na+] arhasi= ungentle of you; yadi+ vaa= or, otherwise; raahgavam= Rama be; brahman= Oh! Brahman; netum+ icChasi= to taken, you desire; su+ vrata= well, avowed one.

"To live, [unenthusiastic I am...] oh! Tigerly-sage, taking Rama along is [therefore] ungentle of you...or otherwise, oh! Brahman, if you desire Rama [of Raghu's dynasty,] be taken with you, oh! Well-avowed sage...[take me too, with...]
[1-20-9]

चतुरूर्ण समायक्तमं मया सह च तम् नव।
परित: वरं सहस्राणां नाना मयं कौशिकं ॥ १०-२०-१०

10. chatur+anga+samaayuktam= four kinds of troops, along with; mayaa+ cha+ saha= with me, also, along with; naya= walk through; SaSTiH+ varSa+ sahasraaNi= sixty, years, thousands [sixty thousand years]; mama= to me; jaatasya= born; Koushika= Oh! Vishvamitra.

"With my four kinds of troops [i.e., chariots, elephants, cavalry, and foot soldiers,] me along with... Sixty thousand years ago, oh! Vishvamitra, of Kaushika lineage...I am born [and Rama is born at this age...][1-20-10]

कुरुक्षेरं उत्पादित: च अयम् न रामम् नेतुम् अंहिः।
चतुरुणां आत्मजानाम् हि प्रीतिः परमिका मम ॥ १०-२०-११

11. kR+icChreNa= with tribulations; uttpadaitaH+cha= is caused, also; ayam= this one [Rama]; na= not; raamam= Rama; netum= take along; [na+] arhasi= ungentle of you; chaturNaam+ aatma+ jaanaam+ hi= four of them, of my soul, born [sons,] verily; priitiH+ paramikaa+ mama= dearness, incomparable, to me.

"Also with tribulations this one [Rama] is caused, [and it is not any ordinary birth,] as such taking Rama along, is ungentle of you... Four are my sons, born of my soul, [and among them] my incomparable dearness is [in Rama alone, for he is...]
[1-20-11]

ज्येष्ठे धर्मं प्रधानं च न रामम् नेतुम् अंहिः।
किम् वीर्यं राक्षसं: ते च कर्त्युथः च कै के च ते ॥ १०-२०-१२

12. jyeSThe = eldest one; dharma+pradhaane+cha= virtuously, eminent, also; ; na= not; raamam= Rama; netum= take along; [na+] arhasi= ungentle of you; kim+ viirya+ raakshasaaH+ te= of what, fortitude, demons, those; kasya+ putraaH+ cha= whose, sons, also; ke+ cha+ te= who, also, are they.

"For he, that Rama is the eldest and virtuously eminent one also, hence taking Rama along, is ungentle of you... Of what fortitude are those demons? Whose sons are they? Who are they?
[1-20-12]
How is their size [and shape]? Also who protects all of them? Also, how Rama is to retaliate them, those demons... [1-20-13]

"Either by my soldiery or by me, oh! Brahman, [how to retaliate those] deceitful militants, tell me all that, oh! God, how by me in war with them...[taken a stance]... [1-20-14]

"What stance be taken [by me, in confronting them? For they will be] evil minded and audaciously enthused ones, those demons, verily ..." [Thus asked Dasharatha.] On hearing those words, Sage Vishvamitra spoken...[1-20-15]

"Greatly mighty and brave and fenced with demons, many of them, and oh! Great king, he is said to be the chief of raakshasa-s... [1-20-17]

"Greatly mighty and brave and fenced with demons, many of them, and oh! Great king, he is said to be the chief of raakshasa-s... [1-20-17]
"Evidently, he is the [half] brother of Lord Kubera, [the Lord of Wealth] and the son of Sage Vishravas [son of Sage Paulastya, and he that Ravana himself] definitely never causes obstacles in rituals, that great mighty one... [But...]] [1-20-18]

"But incited by him, they the two, very aggressive demons, Mareech and Subaahu cause hindrances to the rituals." [Thus said Sage Vishvamitra unto the king Dasharatha.] [1-20-19]

"That you being the knower of probity, your benevolence be bestowed upon my boyish son, as well on a less fortunate one, like me too, for you are my godlike mentor. [1-20-21]

"He but depletes the valour of valorous champions in the battle, and with him I myself am incapable, well and truly...to fight with him or with his forces...[and also...] [1-20-23]
"Or even with all my forces or along with my sons, [I myself can not fight Ravana.] Oh! Sage the Eminent how can then [Rama can fight him, a boy who is] god-like and in warfare not proficient...

[1-20-24]

"My boy, [who alleviates] The Hell of Sonless Fathers... [punnama naraka.] oh! Brahman, thus I do not handover him, [that too, to fight demons, namely Mareecha and Subaahu,] those in similitude are like Death-god in war, they the descendents of Sunda and Upasunda.

[1-20-25]

"Causers of hindrances in rituals are those two [the descendents of Sunda and Upasunda, and to fight them back,] I do not give away my son, for Mareecha and Subaahu are audacious and well-trained ones...

[1-20-26]

"With them to war in another way I make a headway with all my friendly forces... otherwise, I beseech you only, [seeking exoneration] of yours, along with all my relatives...[for my failure to comply my own promises...] [1-20-27]

"Incongruous talk, Brahman, chieftain of; Sage Kushi's, son, adeptly, admirable one, overwhelmed, with anger; well, burnt, like, in ritual's Altar of Fire, with ghee [clarified butter,] drenched; became, flared up, famed sage, fire of ritual.
Thus by the incongruous talk of King Dasharatha, the chieftain of Brahmans and son of Sage Kushi, and the adeptly admirable one, Sage Vishvamitra is overwhelmed with anger. Well-burnt like the Fire of Altar in rituals, drenched with ghee [as oblations offered into it, the Sage Vishvamitra] flared up, and that Famous Saint becoming [himself] the Fire of Ritual... [1-20-28]

Verse Locator for Book I : Bala Kanda - The Youthful Majesties : Chapter 20

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© 1999, Desiraju Hanumanta Rao [Revised: Feb 02]
The ire of Sage Vishvamitra is shown at King Dasharatha. To pacify Sage Vishvamitra, Sage Vashishta intervenes and convinces King Dasharatha to send Rama with Sage Vishvamitra. While doing so, Sage Vashishta enumerates the capabilities of Sage Vishvamitra, his knowledge of weaponry, astra and shastra. astra is a target oriented projectile weapon, like the present-day missiles and shastra is hand-held, one to one combat weapon like a sword or mace. Sage Vashishta suggests that all those weapons will be given to Rama, if Rama is dispatched with Vishvamitra. But King Dasharatha cannot contain the idea of departing with Rama, let alone the idea of Rama's acquiring weapons, hence refuses to send Rama, which infuriates Sage Vishvamitra.

On hearing that, the unsteady words of King Dasharatha, that are fond of [his son,] the Sage Vishvamitra in wrath spoke these words of reply to the King Dasharatha... [1-21-1]

"Promising me earlier [to fulfil my request, but now] you wish to repudiate it! Undeserving is this act of deviation for the clansmen of Raghu's dynasty... [Sage Vishvamitra...] 1-21-2

"If this is worthwhile to you, oh! King, I wish to go away as I have come [since it is a] feigned promise...Oh! Dasharatha of Kakustha dynasty, thrive felicitously with your kinfolk...[with such pretensions...] [1-21-3]
That prudent Sage Vishvamitra thus enwrapped in fury, then whole earth is trembled and the gods also assumed fear...

Thus knowing the appalled appearance of the entire world [at the fury of Vishvamitra, Vashishta] the great sage, well avowed and an insightful one too, to the king Dasharatha said these words...

"Born into Ikshwaku dynasty, [you are] apparently the counterpart of Lord of Virtue [on earth,] a staunch one, well-vowed and a glorious one, [as such] it not apt of you to leave off the ethics..."

"In three worlds, renowned are you as a virtuous one, oh! Raghava, adhere to your own virtue...and sustaining un-virtue, it is not apt of you..."

"On promising that 'I will do so...' and on saying and non-performance of that becomes the doom to the iSTapurta rituals and hence leave hold of Rama, [to Vishvamitra...]"

Comment: iSTaapuurta rituals are the aspects of Vedic rituals, like digging wells, and lakes etc., and other social facilities, comprising in asthavametha, raajasuiuya, paunDariika rituals, that are oriented around societal benefits, called abhydaya yajna-s.
"Trained in weaponry or untrained, Rama can not be trounced by those demons...protected by Vishvamitra, like the ambrosia by fire...[1-21-9]

Comment: In heaven an unapproachable firewall encircles the vessel of ambrosia protecting it from thieving by the demons.

"Such a [Sage Vishvamitra] is the embodiment of virtue, surpassingly venturesome, and in intellect he is elite, and in world he is the unexcelled one in sagacity...[1-21-10]

Comment: In other texts, the word 'enam= him' is not there, but 'evam= them, the weapons' is there. If read with 'evam= them, the weapons' it means that the know-how of missiles is 'known only to Vishvamitra and none other knows it in all the worlds....' and goes well with the following verse also.

"He, the Sage Vishvamitra, is in the know-how of many kinds of missiles. Among three worlds where mobile or sessile beings are there, no other person knows about him [except me,] not also going to be known by anyone, [in future...][1-21-11]

Comment: In other texts, the word 'enam= him' is not there, but 'evam= them, the weapons' is there. If read with 'evam= them, the weapons' it means that the know-how of missiles is 'known only to Vishvamitra and none other knows it in all the worlds....' and goes well with the following verse also.

"Not by gods, sages, asura-s, or by eminent [celestial beings like] ghandharva, yaksha, [along with nyphs, and reptile beings named] kinnara, uraga [beings, Sage Vishvamitra is known...] [1-21-12]

Comment: Or the missiles are NOT known to all those beings, as indicated in the above verse, and in continuation with the following verse also.

"All the missiles are the sons of Krishaasva, [Prajaapati, where Prajaapati is the earliest ruler of mankind,] and they are righteous ones...and they were given earlier to Vishvamitra when he [Vishvamitra] was ruling his kingdom [by Lord Shiva...] [1-21-13]
"They [the weaponry,] are the sons of the daughters of Prajaapati, not one faceted ones intrepid and dazzling and they yield victory...[to their wielders...]

Comment: The Prajapati referred in this verse is Daksha Prajaapati, another earlier ruler of mankind. His daughters are Jaya and Suprabha, gave birth these missile. These two daughters of Daksha and Krishaashva Prajapati parented these weaponry.

"Jaya and Suprabha, the daughters of Daksha Prajaapati, who have well-waists [enabling them to give birth to great offspring,] gave birth to a hundred missiles and [other] weaponry, whose flare is supreme...

"Jaya named [wife of Krishaasva Prajaapati, is] benefited with fifty sons, [fifty kinds of weaponry,] the best ones to destroy the armies of demons, and they are exceptional ones and guise changers...

"Suprabha, [another wife of Krishaasva Prajaapati,] gave birth to another fifty mighty sons in turn, named Eliminators, and who are unassailable and unconquerable and tremendous ones...

"All those weapons are known, as it is, by this Sage Vishvamitra, son of Kushika, and he is also capable of creating [new weaponry] unavailable hitherto, this dharma-knower..."
19. tena+asyya= thereby, by him; muni+mukhyasya= sage, the distinguished; dharma+ j~nasya= dharma-knower; mahaa+ aatmanaH= great-souled; na+ kimchit+ asti+ a+ viditam= not, whatever, is there, unknown; bhuutam+ bhavyam+ ca= in past, in future, too; Raaghava= Dasharatha.

"Thereby, by him, this distinguished sage, dharma-knower and great-souled, nothing whatsoever is there [that is] unknown...in past or in future too...oh! Dasharatha... [1-21-19]

20. evam+viiryaH= thus, unflinching; mahaa+tejaa= great, resplendent; Vishvamitra; mahaa+ yashaH= greatly, renowned; na=not; raama+ gamane= Rama's travel [with Sage]; raajan= Oh! King; samshayam+ gantum = doubt, enter into; arhasi= inept of you.

"Thus, unflinching sage of great resplendence is Vishvamitra, greatly renowned too, hence, oh! King; in the travel of Rama [with the Sage, you] do not enter into a doubt, which is inept of you...[1-21-20]

21. teSaam= them [the demons]; nigrahaNa+shaktaH+swayam+cha= control, capable of, for himself, even; kushika+aatmaja= Kushi's son, Vishvamitra; tava+ putra+ hita+ arthaaya= for your, son's, benefit, intending; tvaam+ upetya= to you, approached; abhi+yaachate= well, imploring you.

"Those demons can be controlled by Sage Vishvamitra himself [with all his knowledge of weaponry, but] intending beneficence to your son he approached you and imploring upon you ...[1-21-21]

Comment: Thus, spoke Sage Vashishta to pacify the King's agony in sending Rama with Sage Vishvamitra and also almost foretold the king that Rama will be a beneficiary not only in acquiring rare weapons from Vishvamitra but also Seeta in marriage, which is incidental to this travel.

21. iti+muni+vachanaat= thus, sage's, words [of Vashishta]; prassanna+ chittaH= serene, minded; raghu+ vR^ishabhaH+ ca= Raghu's dynastic, prominent, [Dasharatha]; mumoda= blissful; paarthiva+ agryaa= among kings, supreme; gamanam= travel; abhi+ rurocha= verily, consented to; raaghavasya= of Rama; prathita+ yashaH= pronouncedly, renowned; kushika+aatmajaaya= for Kushi's son, Sage Vishvamitra; budhya= wholeheartedly.

Thus by Sage Vashishta's words, the prominent king of Raghu dynasty, King Dasharatha became serene-minded, became blissful and his physique glowed radiantly, and he that supreme king with pronounced renown, verily consented to the travel of Raghu's descent, Rama, with Sage Vishvamitra, the son of Kaushika, wholeheartedly... [1-21-21]

Verse Locator for Book I : Bala Kanda - The Youthful Majesties : Chapter 21
Book I: Bala Kanda - The Youthful Majesties

Chapter [Sarga] 22

Introduction

King Dasharatha sends Rama and Lakshmana along with Sage Vishwamitra as requested by the Sage. In their course of travel, Sage Vishwamitra imparts a secret knowledge to the young princes Rama, and Lakshmana, called bala atibalal by which nothing can wither away their vigour and vitality.

तथा वसिष्ठे युवति राजा दशरथः स्वयम्।
प्रहुष वदनो रामस्म, आजुहाव स लक्ष्मणः॥ १-२२-१
1. tathaa+vasiSThe+bruvati= then, by Vashishta, as told by; raajaa+dasaratha+ svayam= king Dasharatha, himself; pra+ hR^iSTa+ vadanaH= very, satisfied, by countenance; raamam+ juhaava+ sa+ lakshmana= Rama is, called for, with Lakshmana.

Then, as told by Sage Vashishta, King Dasharatha with a very satisfied countenance, himself called for Rama along with Lakshmana [to travel with the Sage Vishwamitra.] [1-22-1]

कृत: स्वस्त्यन्तन्तम् मात्रा पित्रा दशरथेण च।
पुरोहित्ता वसिष्ठो महाते: अभिमंत्रितम्॥ १-२२-२
2. kR^itaH+svasti+ayanam= performing, blessing, [ritual of] travel; maatraa= by mothers; pitraa+ dasaratthen+ cha= by father, Dasharatha, also; purodhasaa+ vasiSThtena= by High Priest, Vashishta; ma~NgaliaH+ abhi+ mantritam= blessings, well-rendered.

On performing the ritual blessings [on Rama, by his] mother Kausalya and father King Dasharatha also, the High Priest Vashishta well-rendered blessings...[with Vedic hymns for a victorious journey...] [1-22-2]

स पुत्रम मृत्युं उपाग्राय राजा दशरथः तदा।
दर्दी कृत्वा पुत्राय सुप्रीत्नि अंतरात्मना॥ १-२२-३
3. sa+putram+muurdhni+upa+aaghrayaa= he [Dasharatha,] son’s, forehead, nearly, smelled [kissing good bye on forehead]; raajaa+ dasaratHaa= King Dasharatha, then; dadau+ kushika+ putraaya= entrusted, to Kushika’s son [to Vishwamitra]; su+ priitenaa+ antaraatmanaa= well, pleased, depths, of soul.

King Dasharatha kissed good-bye on his son’s forehead and entrusted him to the Sage Vishwamitra, well pleased at the depths of his soul. [1-22-3]

ततो वायुः सुख स्प्यो नीरज्ञको वयो तदा।
विश्वामित्रं रामं भेजवा राज्येऽवै लोचनम्॥ १-२२-४
4. tataH+vaayuH+sukha+sparshaH+ niirajaskaH= then, breeze, pleasant, to touch, dust-less; vavau+ tadaa= blew, then;
Then the breeze blew pleasant for touch and dust-less, on seeing the lotus-eyed Rama following Sage Vishwamitra. [1-22-4]

There is abounding downpour of flowers with the sounds of the divine drumbeats [from firmament] and conch-shells and drumbeat sounds on the travel of that great soul, Rama [in Ayodhya also...] [1-22-5]

Sage Vishwamitra walked ahead while Rama handling his bow and whose hair-locks are jet-black, followed the sage, while Sumitra's son, Lakshmana also handling his own bow followed Rama. [1-22-6]

With two quivers [to each,] bows in their hands, all the ten directions [of earth are] resplendent [when Rama and Lakshmana] following Sage Vishvamitra, like three headed serpents... [1-22-7]

Journeyed following [the sage] those uncommon ones...like the ashvani gods [twin bothers of un-equalling charm,] following Lord Brahma...and toeing in are they [Rama and Lakshmana,], the gloriously resplendent, auspicious and un-blameable ones... [1-22-8]
Thus Vishvamitra is followed by them, who with their bows in their hands, bedecked with ornaments, their fingers covered with leathern gloves, two with their swords, their glow is great...[and they...]

Those youngsters with their beautiful body-limbs, and two brothers Rama and Lakshmana, in travel following [Vishvamitra] their resplendence is rich and [with them the] blemish less ones, [Vishvamitra is] shining forth [like...]

As like Lord Shiva, the inscrutable god is adored by the two sons of Lord Fire [namely Skanda and Vishaakha, Vishvamitra is adored by Rama and Lakshmana...] and on going one and half yojana distance, on the riverbank of Sarayu...

"Rama..." thus harmoniously voicing [Vishvamitra said to Rama,] "Take waters, my boy, lapse not the time...[for I am going to teach...]"

"For a group of hymns you receive [now from me, called] bala and atibala, thereby no tiredness, no feverishness either...nor your personality will misshapen...[by practicing them...]"
"Not in your sleep or in an unvigilant state, the demons dare not wish to annoy you... By your shoulder-strength none whosoever on earth can equal you...[by reciting these hymns...] [1-22-14]

"In three worlds either, Rama, none will be a coequal to you, verily...if bala atibala are exercised, my dear Raghava... [1-22-15]

"Not by fortunes, calibre, erudition and mental determination of yours, and even in rebuttal, [there will be] no equal to you in this world, Oh! Impeccable one... [1-22-16]

"On receiving these two teachings, there will not be any equal to you, for bala and atibala are the mothers of all knowledge... [1-22-17]

"Hunger and thirst will not be there to you, oh! Rama Best of People, if bala and atibala are recited, my dear Raghava... [1-22-18]"
"Take them [the hymns, which are kept] confidential in all the worlds, and if these twin teachings are practised an inestimable renown [will also accrue] to you, and verily, these hymns are Lord Brahma, the Forefather's daughters, and Brilliant Ones... [1-22-19]

20. pra+daatum+tava= verily, I bestow, to you; kakuthsa= Kakushtha's kin, Rama; sadR^i+shaH+ twam+ hi= like you, you only, verily; dhearmikaa= virtuous one; kaamaam= numerous are; bahu+ guNaaH= many, qualities; sarve= all of the; te= in you; ete those that are; na+ atra+ samshayaH= not, there, doubt.

"I bestow [these hymns] to you Oh! Rama, Kakushtha's kin, [because there is none other] like you and verily you are the only virtuous one [to receive them, and although] many of those numerous qualities that are required [to receive these hymns,] all of them are in you, without any doubt, [but these hymns if meditated by you...] [1-22-20]

21. tapasaas= by meditation; sambhR^ute+cha= nurtured, also; ete= these [hymns]; bahu+ ruupe= multifarious; bhaviSyataH= will thrive; tataH+ raamaH+ jalam+ spR^iSTvaa= then, Rama, waters, touching; prahR^iSTa+ vadanaH= gladdened, countenance; shuchiH= immaculate.

"By meditation [should these hymns are] nurtured, these hymns will thrive [you] in multifarious ways..." [Thus spoke Sage Vishwamitra to Rama.] Then Rama touching waters with a gladdened countenance, that immaculate [Rama... [1-22-21]

22. prati+jagraaH+te+vidye= in turn, received, those, teachings; maharSeH= from great sage; bhaavita+ aatmanaH= of contemplative, soul; vidyaa+ samuditaH= teachings, on obtaining; Rama; sushubhe+ bhuri+ vikrama= glistened, marvelling, vanquisher.

Rama received those teaching in his turn from that great sage of a contemplative soul, and on obtaining those teachings Rama, glistened like a marvelling vanquisher, [like Lord Sun...] [1-22-22]

Comment: Here guru kaaryaani sarvaani nimyurum kriyakaratam are the duties demanded of a true disciple towards a guru, who is his mantra aachaarya, viz., fetching food, arranging bed, pressing his sore-legs called paada samvaahana, and the like.

Rama does these duteous services to any elderly person, more so to his father as at this canto 1-18-28. In this chapter though Rama alone is said have been addressed by Vishwamitra all through the narration, it may not be construed that it excludes Lakshmana. Thus these hymn-teachings are imparted to two brothers, not to Rama alone.
Rama and Lakshmana, King Dasharatha's noteworthy children, [though] undeserving to recline on the grass both of them lay together on that only, as that [grass-bed] became pleasant with the well-nestling words of Sage Vishwamitra, and [pleasant is] that night too... [1-22-24]

Endnote

Sage Vishwamitra is the Seer for Gayati hymn. He is the same Sage to impart bala atibala hymns to Rama and Lakshmana. For those readers that are interested to know or to practice, the Upanishad of bala atibala is included hereunder. We are told that any mantra that needs sanctification is rendered in the form of Upanishad. This mantra bala atibala is yet another aspect of Gayatri, and there is no hymn superior than Gayatri, na gaayatriyaah paramam japam.

balaatibala mantropanishad

balatibalayah virat purusa rihi | gayatri devata | gayatri chandah | akara okaramakara bijadyah | ksdhadi nirisane
viniyogah | klamiyadi sadanga nyasah | klam angustabhyam namah | klim tarjanibhyam namah | klim
madhyamabhamnamah | klam anamikabhyam namah | klom kaniikabhyam namah | klah katalakara prankatbhyam
namah | klam hrdayaya namah | klim shirase svaah | klum ikhayaivasat | klaim kavacaya hum | klom
netratrayavavausat | klah astraya phat | bhurbhuvussuvaramiti digbandha
|| dhyanam ||
amrta katalardrau sarva sajianganadhya avaghaharanas sudksau vedasare mayukhe|
pranavamaya vikaraubhaskarakara dehau satatanubhave'ham tau balatibalesau ||

om hrin bale mahadevi hrim mahabale klom catur vidha purusarthasiddhi prade tatasavitur varadatmike hrim varenyam
bhargo devasya varadatmike | atibale sarva dayamute bale sarva ksud bhrama upanashini dhimahi dihyoyonarjate
pracurya pracodayatmike pranava shaskatmike | hum phat svaah | evam vidvan krtay krtvy bhavati | savitriyeva
salokatam jayati | ityupanisat ||

|| santi patha || om apyayantumamangani vastrapachatubhrotramatho balamindriyanicasarvani | sarvam
brahmaupanishadam | maham brahma nirakuryma ma brahma nirarakot | anirakaramanastu anirakaranam me'sthub
tatmanirirnirete upanatAstu dharmatmayisantu temayisantu || om santisantisanti ||

Thus, this is the 22nd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book I : Bala Kanda - The Youthful Majesties : Chapter 22
Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 23

Introduction

Rama and Lakshmana journey with Vishwamitra and they stay in a hermitage at a place where River Ganga and River Sarayu confluence. At this place, in earlier times Lord Shiva burnt down the physical entity of Love God, Manmadha, with His third Eye. Hence this place is called Anga.

At dawn after that night, the great saint Vishwamitra spoke to the kinsmen of Kakustha, Rama, and Lakshmana, those that are sleeping on a grass bed... [1-23-1]

"Oh! Kausalya's well-begotten Rama, the eastern aurora is verily emerging... Get up! Tigerly-man, daytime chores towards gods shall be performed..." [1-23-2]

Comment: This is another celebrated verse chanted even today because this contains many deistic declinations. So far, Rama is a dear prince to his parents. But here, no less than Sage Vishwamitra deifies Rama and addresses him to 'get up' from divine trance to undertake the human duties to eliminate evil, like the dawn of the sun that eliminates the evil darkness. In other ancient manuscripts the same verse obtains as:

This early morning 'awakening' of Lord Vishnu or his incarnates from divine trance is a common practice in Vaishnavite tradition, and is followed in temples, calling this as suprabhaata seva.

Listening that sage's very benign words, the king's sons bathed, performed water oblation and those
valorous ones meditated the great hymn... [1-23-3]

Comment: It is gaayatri hymn that Rama and Lakshmana meditated for, nothing superior than gaayatri is there to be meditated upon a gaayatryaaH param jayam and also the usual hymn for water oblation at dawn or dusk: praataH sandhyaa vandana. sandhya is the vesperal time between the dawn and night when the stars or the sun are not visible. aho r˜trasya yah sandhilh surya nakatra varjitah Then the gaayatry is to be meditated placing Her in ones own heart or amid the solar system, gayatrim sam smaret dhîtmän hrđi va sîrya mandand... 

4. kR^ita+aahnikau= after performing, duties of dawn; mahaa+viirau= great, two stalwarts; Vishwamitra; tapaH+ dhanam= by penance, prosperous; abhivaadya= venerated; ati+ samhR^iSTau= much, enthused; gamanaaaya+ abhi+ tasthatuH = to travel, present before.

After performing their duties at dawn, those two great stalwarts venerated Sage Vishwamitra, the prosperous sage by his own penance, who are much enthused and presented [themselves before Vishvamitra] to travel on... [1-23-4]

5. tau+pra+yaantau= those two, well, journeying [thus]; mahaa+viiryau= great heroes; divyaam= divine; tri+ patha+ gaam+ nadiim= three, way, going [coursing]; river [namely Ganga]; dadR^ishaa= have seen, they; tataH+ tatra= then, there; saryvaaH+ sangame+ subhe= River Sarayu's, confluence= auspicious one.

Those two great heroes journeying thus have seen at the divine confluence of River Sarayu [with River Ganga, that] courses in three ways, and which is an auspicious one... [1-23-5]

Comment: River Ganga follows in three courses, firstly in heavens, second on earth, and third into paataala, the nether worlds. Bhagiiratha, an ancestor of Rama, brought River Ganga from heavens to earth and from earth to paataala, nether worlds, where his ancestors lay damned. With the touch of the waters of River Ganga, they are all sanctified and attained heaven.

6. tatra= there; aashrama+padam+ puNyam= hermitage's, threshold, merited one; R^ishiiNaam+ bhaavita + aatmaanam = of sages, ideational-souls; bahu+ varSa+ sahasraaNi= many, years, thousands of; tapyataam= practising; paramam+ tapaH= supreme, asceticism.

There, [they have seen] the thresholds of merited hermitages of the sages, the ideational-souls, and who for many thousands of years are practising supreme asceticism... [1-23-6]

7. tam+dR^iSTvaa= them, on seeing; parama+pritten= well-pleased; raaghavau= Raaghava-s [Rama and Lakshmana]; puNyam+ aashramam= at merited, hermitage; uchatuH+ tam+ mahaatmaanam= spoke to, that, great soul; vishwamitram+ idam+ vachaaH= to Vishwamitra, this, word.

On seeing that merited hermitage, Rama and Lakshmana, spoke to that great-soul Sage Vishwamitra this word...[1-23-7]
8. kasya+ayam+aashramam+puNyaaH= whose, this, hermitage, merited one; kAh+ nu+ asmin+ vasate = who, verily, therein, lives; pumaan= celebrity; bhagavaan= Oh! God; shrotum+ icchaHaa= to listen, we are interested; param+ kautuvahalam+ hi+ nau= very, inquisitive, verily, for us.

"Whose hermitage is this merited one? Who is that celebrity that lives therein? Oh! Godly Sage, we are interested to listen and we are verily inquisitive [about it..." asked Rama and Lakshmana.

[1-23-8]

9. tayoH+tad+vachanam+shrutvaa= their, that, words, on hearing; prahasaya+ muni+ punghavaH+ abraviit = smilingly, sage, the eminent, said; shruyatam= be it listened [behold]; Rama; yasya+ ayam+ puurva+ aashramaH= whose, this, in earlier times, hermitage is.

On hearing those words of theirs, the eminent sage Vishwamitra said smilingly, "Behold as to whose hermitage is this in earlier times... [1-23-9]

10. kandarpaH= Manmadha [Love God]; muurtimaan+aasiit= with body, was there; kaamaH+ iti+ ucyate+ budhaiH= Kama, thus, is called, by wise men; tapsyantam= practising asceticism; iha= here; sthaaNum= Lord Shiva; niyamena= observantly; samaahita= engrossed in.

"Manmadha [Love God] was with his body and [and he is also] called Kama by the wise men...here, in the practise of asceticism, Lord Shiva was observantly engrossed in it... [1-23-10]

Comment: kan+darpa= carnally, proudful; He who takes pride in arousing lecherousness. kaama is 'desire' the natural basic instinct of any animal, and the one which the sages and saints want to overcome.

11. kr^iita+udvaaham+tu= having been married, only; deva+iisham= god's, lord [Lord Shiva]; gacChantam= while going [returning]; sa+ marut+ gaNama= along with, Marudgana [Lord Shiva's aides]; dharSayaamaaa= braved; dur+ medhaa= naught, intent; hum+ kr^iitaH+ cha= hum [in dissent,] did, also; maha+ aatman= by great one [by Lord Shiva.]

Lord Shiva on marrying [Goddess Parvati,] was returning with Marudgana, [his aides, and at this place,] that Love God, namely Kaama, braved [Lord Shiva] with his naughty intent. Then Lord Shiva, the great soul, hummed [at Kama in dissent...] [1-23-11]

Comment: In this verse with the two words kr^iita udvaaham, and their meaning as on marrying Parvati and going this way with his coterie etc., this verse is said to be incongruous to other mythological episodes of Shiva's marriage with Parvati, and Manmadha's effort to enkindle love in Lord Shiva. After marriage with Her, some argue, where is the question of Love God's interference with Shiva's austerities. It is clear in Rama Charita Maanas how this Shiva-Parvati marriage occurs. Then this can be said this way, kr^iita [where kr^i= karaNe]+ udvaaham+ tu+ devesham= to do, marriage, only, to Shiva; gacChantam= on going there [Love God,] sa+marudgaNama= with marut gaNaa and other deities, for all the gods desired that Shiva shall marry Parvati alone; dharSayaamaasa etc., follows well in this sequence.

12. a+vadhyata= destroyed; raudreNa+ chakshushaa= ireful, eye [third eye]; raghu+ nandana= Raghu's, kinsman; syashiryaantaa= fell out; shariiraat= from body [of Manmadha]; syaat= have been; sarva+ gaatraaNi= all body parts; dur+mateH= lewd-minded one.

Comment: In this verse with the two words kr^iita udvaaham, and their meaning as on marrying Parvati and going this way with his coterie etc., this verse is said to be incongruous to other mythological episodes of Shiva's marriage with Parvati, and Manmadha's effort to enkindle love in Lord Shiva. After marriage with Her, some argue, where is the question of Love God's interference with Shiva's austerities. It is clear in Rama Charita Maanas how this Shiva-Parvati marriage occurs. Then this can be said this way, kr^iita [where kr^i= karaNe]+ udvaaham+ tu+ devesham= to do, marriage, only, to Shiva; gacChantam= on going there [Love God,] sa+marudgaNama= with marut gaNaa and other deities, for all the gods desired that Shiva shall marry Parvati alone; dharSayaamaasa etc., follows well in this sequence.

3 von 6 01.04.04 15:56 Valmiki Ramayana - Bala Kanda http://www.valmikiramayan.net/bala/sarga23/balasans23.htm
"And destroyed [is that Manmadha by Lord Shiva's third-eye, which is an] ireful-eye, oh! Raghava, fell out of His body [of Love God,] are all body parts, of the lewd-minded one... [1-23-12]

Comment: The word *a+vadhyat* is otherwise said in other texts as *ava+ dagdhasya+ rudreNa+ cakshusaa*, to derive a clear meaning of 'burnt down,' for *a+vadhyat* is just killing, slaying, whereas Shiva's third-eye truly burns down anything where even ashes do not remain. The critical editions have this as *dagdhasya tasya raudreNa chakShuShA*...

13. *tatra+gaatram+hatam+tasya= there, body, effaced, his; nir+ dagdhasya= completely, burnt; mahaatmana= by great soul [Lord Shiva]; a+ shaririH+ kR^itaH+ kaamaH= without, body, made, Love God; krodhaat+ deva+ iishvaraH= by anger of, gods, lord, verily.

"There, His body is effaced, completely burnt by Lord Shiva, the Great Soul, and the Love God is made bodiless by the anger of Shiva, the Lord of Gods... [1-23-13]

Comment: Manmadha and His wife Rati are said the have supremely exquisite physiques. At the sight of Manmadha itself, anybody becomes a prey to His lasciviousness. So Lord Shiva had to completely burn that physical structure of Love, whereby only kaama, a mental desire remains. Saints and sage and other elite can override this mental desire by their austerities.

14. *an+anga= anaga, \[without, body-parts\]; iti+vikhyaata+ tadaa+ prabhR^iti= thus, renowned, then onwards; Raghava; sa+ cha+ anga+ viSayaH= that, also, Anga, province; shriimaan= prosperous one; yatra+ angam+ pramumocha+ ha= where, body, relinquished, verily.

"Thus [Manmadha, the Love God] renowned then onwards as Ananga, The Body-less, oh! Raghava, and also that prosperous province, where Love God relinquished his body is known as Anga province... [1-23-14]

15. *tasya+ayam+aashramaH+ punyaH= His [Lord Shiva's], this, hermitage, meritorious one; tasya+ ime+ munayaH+ puraa+ shishyaa= His [Shiva's,] these, sages, in earlier times, disciples; dharmaparaa = virtuous ones; viira= oh! Brave one [Rama]; teSaam+ paapam+ na+ vidyate= to them, sin, not, known [sinless.]

"Lord Shiva's hermitage is this, a meritorious one, and these sages are His disciples in earlier times, they are virtuous, oh! Brave one, and to them sin is unknown, [thus they are sinless... [1-23-15]

Comment: This hermitage is of Love God or Lord Shiva, *tasya kaamasya sthaaNoraav...* And because Lord Shiva is more sanctimonious this is Shiva's hermitage. But the last verse again says it is Kaama's hermitage. *puraa shiSyaa, is puurva kaalam aarabhya... santaana paramparayaa shiSyaa...* these sages are the progeny of the sages those who long time back were the disciples of Lord Shiva. Because these are the direct grandchildren of the disciples of Lord Shiva, sin cannot touch them. *ata eva pāpam teṣām na vidyate \| pūrvaṃ rudra śisyā api samprati tat śisyā kṛtam pāpam na vidyate ityarthah| | Govindaraja.*

16. *iha+adya+rajaniiṁ= here, today, night; Rama; vasema= we will stay; shubha+ darshāna= auspicious, in mien; puNyayH+ saritaH+ madhya= meritorious, rivers, amidst; shvaH= tomorrow; tariSyaamaH+ vayam = cross over [River Ganga,] we will.

"Here we will stay this night, Oh! Rama, the auspicious one in mien, [in the hermitage] amidst
these meritorious rivers, [namely Ganga and Sarayu,] tomorrow we will cross over [the River Ganga...]

17. abhi+gacChamahe= enter, we will; sarve+suchayaH= we all, purifying ourselves; puNyam+ aashramam= meritorious, hermitage; iha+ vaasaparaH = here, staying; asmaakaam+ sukhham= for us, comforting; vastyaamahe+ vayam= stay, we will.

"We will enter this meritorious hermitage, all purifying ourselves, and our staying here will be very comfortable stay for us...

18. snaataaH+cha= taking a bath, also; kR^ita+ japaaH+ cha= performing, meditations, also; huta+ havyaH+ cha= enkindling, oblations into fire, also; namO+ tama= best of men; teSaam= them; sam+ vadataam= well, discussing; tatra= there; tapaH+ diirghena+ chakshuSaa= asceticism's, magnitude, by the [inner] eye [sixth-sense.]

By taking a bath, performing our meditations and also enkindling oblations into fire...oh! Best of men..." [Thus said Vishvamitra to Rama and Lakshmana, and] of them, well-discussing there, with the magnitude of the ascetical sixth-sense... [those hermits of that hermitage on perceiving the significant guests...]

19. vijnaaya= on perceiving; parama+priita= very, gladdened; munayaH+ harSam+ aagaman= to saints, ecstasy, coming on; arghyam= water for hand-wash; paadyam= water for feet-wash; tathaa= then; aathithyam= hospitality; nivedya= bestowed; kushika+ aatmaje= Kushi's, son, Vishwamitra.

On perceiving [them discussing there] ecstasy coming upon them the saints [of that hermitage, welcoming them to hermitage, they offered] water for hands and feet wash and then [offered] hospitality firstly to Sage Vishwamitra...

20. raaama+lakshmanayoH= to Rama, Lakshmana; paschaat+ akurvan+ atithi+ kaaryam= afterwards, accorded, guest's, works [reception]; satkaaram= hospitality; sam+ anupraapya= well obtaining; kathaabhi= with stories; abhi+ ranjayan= delighted [the guests.]

To Rama and Lakshmana also reception is accorded afterwards, and on well obtaining hospitality [from Sage Vishvamitra, as a kind of thanksgiving, the sages of that hermitage] delighted them [namely Vishvamitra, Rama and Lakshmana] with stories...

21. yatha+arham= as per, aptness; ajapan+sndhyaam= meditated, upon vesperal twilight; R^ishayaH+ te+ samaahitaaH= sages, those, in sereness; tatra+ vaasibhiH= there, dwelling; aanitaa= taken in; munibhiH= by sages; su+ vrataI= fine, ascetics; saha= along with.

As per their aptness [each of them] meditated upon the vesperal twilight, those that are assembled there... and taken in are [the guests.] by those sages of fine-asceticism...[into the hermitage...][1-23-21]
Staying there very comfortably, therein the precincts of Kaama hermitage, then that virtuous sage, delighted the delightful princes with delightful stories... Vishvamitra, saint the eminent... [1-23-22]
While crossing over the River Ganga, Sage Vishwamitra sails them through its confluence with River Sarayu, which flows at their capital Ayodhya. The Sage leads them to a deadly forest on the other bank of River Ganga and narrates about the ambushing nature of Tataka, the demoness and prepares Rama to kill her. Sage Vishwamitra tests the discipline and courage of Rama in asking him to use his own shoulder strength to eradicate Tataka.
4. Vishwamitra; tatha+iti+uktaa+taan+R^-siin= thus, only, said, to them, the sages; prati+ puujya+ cha= in turn, worshipped them, also; tataara+ shaitaH+ taabhyaam= verily cruised, along with, those two [princes]; saritaam+ saagaram+ gamaam= river, ocean, going [cruising to.]  

Sage Vishwamitra said 'thus only' to those sages worshipping them in his turn, and along with those two princes he verily cruised the river, [which itself] is cruising towards ocean. [1-24-4]

5. tatra+shushraava+va+shabdam= there, heard, clearly, noise; toya+samrambha+ vardhitam= of water, by gush, increasing; madhyam+ aagamya+ toyasya= middle of, on arriving, of waters; tasya+ shabdasya+ nishchayam= of that, sound’s, significance.  

There a noise is clearly heard, of waters increasing by their gushes [rub, of the streams of Ganga and Sarayu rivers.] on arriving at the middle of waters, and the significance of that sound...[to know] [1-24-5]

6. j~naatu+kaamaH= to know, desiring; mahaatejaa= brilliant one [Rama]; saha+raamaH+ kaniiyasaa= he, Rama, with younger brother; atha+ raamaH= then, Rama; sarin+ madhye= river’s, midst; prapacCha+ muni+ pungavam= asked, sage, the eminent.  

Desiring to know [the cause of sound that] brilliant Rama, along with his younger brother [who also heard it], then Rama, in the midst of the river asked the eminent sage Vishwamitra... [1-24-6]

7. variNaH+bhidyamaanasya= water, slashing; kim+ayam= why, this; tumulaH+ dhwaniH= turbulent, sounds; raaghavasya+ vachaH+ shrutvaa= Raghava’s, words, on hearing; koutuuhala+ samanvitam= inquisitiveness, included.  

"Slashing sounds of waters is turbulent, why this...[sire?] Rama asked thus.] On hearing the words of Raghava, with [his] inquisitiveness included... [1-24-7]

8. kathayaamaasa= started telling; dharmaatmaa= virtuous soul; tasya+ shabdasya+ nishchayam= of that, sound’s, significance; kailaasa+ parvate= Kailash, mount of; Rama; manasaa+ nirmitam+ saraH= at will, created, lake, great one.  

That virtuous soul, Vishwamitra started telling the significance of that sound, "On Mt. Kailash, [Lord Brahma] at His will, created a great lake... [1-24-8]

9. brahmaNaa= by Brahma; nara+shaarduula= manly-tiger; tena+ idam+ manasaa+ saraH= hence, this is [called,] Manasa lake; tasmaat+ su+ sraava= from it [that lake]; freely, out flowing; sarasaH= River Sarayu; saa+ ayodhyaam+ upaguuhate = that [the river.] Ayodhya, surrounds.  

"Brahma [created that lake,] oh! Tigerly-man, hence this called Manasa Lake, and from it freely
outflows this River Sarasa [Sarayu,] that surrounds Ayodhya... [1-24-9]

"From that Lake Sarasa originates [this river, and] an auspicious one, for it outflows from Brahma's Lake...River Sarayu's unique noise is this on its spate towards River Ganga... [1-24-10]

"Thus generated is this [noise from the] collision of waters [of Sarayu with Ganga,] oh! Rama, offer salutations respectfully to them...[Thus said Vishvamitra. Then] both them on offering their salutations...those most virtuous pair of princes...[reached the other bank...] [1-24-11]

Untrodden [and uninhibited by people is that forest, and seeing it] the scion of Ikshvaku asked that eminent sage, "Aho! Impenetrable is this forest, with its swarms of crickets...[1-24-13]"
"Also the lions, tigers and wild boars, elephants it is enriched...also even by [the dense of these many trees...]

"Dense with [the above and] badarii trees also, why verily wretched is this forest..." [Asked Rama] To Rama, the resplendent and the great saint Vishwamitra...

"Behold my boy, oh! Kakustha, as to whose wretched forest is this. These vast expanses, oh! Best of men, earlier are there...[called as...]

"Malada and Karusha [as they called these provinces,] are the constructions of divine craft... Oh! Rama, earlier while destroying the demon, Vritra, [Lord Indra was] submersed overall by the blemish [the mortal impurity...]

"Thus hunger also upon that Thousand-Eyed, Lord Indra, [for the sin of] killing a Brahmin, befell... and Him, that Indra to bathe [off the sin,] the deities and sages that are austerely-rich...

"Thus hunger also upon that Thousand-Eyed, Lord Indra, [for the sin of] killing a Brahmin, befell... and Him, that Indra to bathe [off the sin,] the deities and sages that are austerely-rich..."
"With handy vessels started to bathe to ward of His desecration, and here onto earth given are those desecration and hunger of Lord Indra...[1-24-20]

"Coming off from the body of Mahendra [those two sins,] then they all obtained gladness, to get rid of the desecration and hunger as well, and when Lord Indra became [as He was earlier, then...] [1-24-21]

"Then gladdened of the place [where his impurities are lodged, Lord Indra] gave a great boon, that these habitats shall attain renown in the world...[1-24-22]

"Malada and Karuusha, [by these names they be renowned, for] they bear the impurities of my body...' [Thus said Indra.] 'Splendid, splendid...' thus said to Him, the deities [on His giving honour to these places,] to that Lord Indra, [the controller of demon called Paaaka...]] [1-24-23]

"Malada and Karuusha as well gladsome with monies and grain, and after some time, an yakshii, [of celestial origin, but became demoness,] a guise-changer...

"Malada and Karuusha as well gladsome with monies and grain, and after some time, an yakshii, [of celestial origin, but became demoness,] a guise-changer...[who eroded that gladsomeness of these provinces...] [1-24-25]
26. balam+naaga+sahasraya+dhaarayanti= strength of, elephants, a thousand, possessing; tadaa+ hi+ abhuut= then, verily, came into being; taaTaka+ nama= Tataka, named; bhadram+ te= safety be on you, [Rama!]; bhaaryaa+ sundasya+ dhimataH= wife, of Sunda, clever one.

"Possessing a thousand elephants' strength, [by birth itself.] then came into being... Rama, be safe! Tataka is her name and she is the wife of Sunda, a clever one... [1-24-26]

27. maariichaH+raakshasaH+putraH+yasyaH= Mareecha, the demon, son, whose; shakra+ paraakramaH= Indra-like, in bravery; vR^itta+ baahuH= round, shouldered; mahaa+shIrSaH= big, head; vipulaa+ asya+ tanuH+ mahaan= broad, is his, body, gigantic.

"Whose son is, Mareecha, the demon, and he in bravery Indra-like, round-shouldered, with a big head and a broad gigantic body... [1-24-27]

28. bhairava+aakaara= enormous, shape; nityam+traasayate+prajaaH= always, terrifying, people; imau+ janapadau= these, peoples' habitats; nityam+ vinaashayati= always, destroying; Raghava.

"Enormous in his shape and he is always terrifying the people, [while these provinces are] always ravaged... Raghava! [1-24-28]

29. maladaam+cha+karuuSam+cha= Malada, also, Karuusha, also; Tataka; duSTta+chaariNii= evildoer; saa+ iyam+ panthaanam+ aavR^itya= she, this, route, blockading; vasati+ adhyartha+ yojane = lives, one half, yojana [distance.]

"Malada nad Karuusha also [are always destroyed by] Tataka, the evildoer by blockading this route, and she lives about one and half yojana [distance from here...] [1-24-29]

30. ata+eva+ca+gantavyam= that way, also, alone, we advance; taaTakayaa+ vanam+ yataH= Tataka's forest, for that [reason]; sva+ baahu+ balam+ aashritya = your own, shoulder, strength, depending; jahi+ duSTa+ chariNiim= kill, evildoer.

"That way and also by reason of [her evildoings only,] we have to advance to the forest of Tataka...and depending on your shoulder strength...kill that evil doer... [1-24-30]
sort of [ensnarling province...because...] [1-24-31]

By that hazardous demoness, oh! Rama, destroyed [are these provinces, and none is able to come hither...and she became] intolerable...All-in all this [episode] is narrated to you as to how all this forest is imperilled and all this [place] is destroyed by that demoness and even to date it is not obliterated..." [Thus said Sage Vishwamitra to Rama.][1-24-32]

Thus, this is the 24th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
Chapter [Sarga] 25

Introduction

Sage Vishwamitra narrates the birth, marriage and curse of Tataka, the demoness and bids Rama to kill her, without any hesitation of killing a woman, for she is a curse to virtue.

**Verse 1:**

अथ तत्व अपमेयस्य मुनेर् वचनम् उत्तमम्।
श्रुत्वा पुरुष शारदूळ: प्रतिवचन सुमामि गिरम् ॥ १-२५-१

Then his, that inestimable sage Vishvamitra's sentences, on hearing them the manly-tiger Rama in turn said these astute words...

**Verse 2:**

अल्प वीर्यं यदा यक्षी शून्ये मूनियुँव।
कथम् नागसाहस्रस्य धारयति अवलय बलम् ॥ १-२५-२

"Trivial [must be her strength,] of that yakshii and it is heard so [of woman, and then] how can a thousand elephant's strength bears up this woman, for a woman is frail..."

**Verse 3:**

इति उवाच वचनम् श्रुतवा राधवस्य अमित ओऽसा।
हर्ष्ययां कृत्यां विचा स शक्रणम् अरिन्दमम् ॥ १-२५-३

Thus said, hearing that sentence of Raghava of untold calibre, [Vishvamitra became] ecstatic, and quickly said to the Enemy-destroyer Rama, along with Lakshmana...

**Verse 4:**

विश्वामित्रस्य वीर्यतु वाक्यम् शृणू देन करोत्कटा।
वर दन कृतम् वीर्यं धारयति अवलय बलम् ॥ १-२५-४

Sage Vishwamitra said sentence, "Listen what strengthened her...the bestowal of the boon made that energy and she assumes that strength, [though by nature a] woman is frail..."
"Earlier there was a great yaksha named Suketu, childless [as he is but] potent and holy in conduct, and he performed penance, a great penance... [1-25-5]

"Forefather Lord Brahma, gladdened for that yaksha-lord's [penance,] thus gave a gemlike girl, named Tataka, by name... [1-25-6]

"Given is a thousand elephant's strength to her, but Lord Brahma, but has not given a son thus to that yaksha, [for if it were to be a son, it will be more hazardous...] [1-25-7]

"She, that girl well grown up into a beautiful youthfully brightening one, to Jambhra's son Sunda, given she is as wife, that resourceful one, [for Tataka's resource is he strength...] [1-25-8]

"Then, after sometime that yakshi [Tataka,] delivered a son named Mareecha, an indomitable one, who by curse became a demon... [1-25-9]
Tataka; saha+ putreNa= along with, her son; pra+ dharSayitum+ icChati = to retaliate, desired to.

"But on killing Sunda [by Sage Agastya,] oh! Rama, she [approached] Sage Agastya, the eminent, that Tataka along with her son desiring to retaliate [Agastya, who killed Sunda by a curse...]

[1-25-10]

"To eat away [the sage,] she created commotion and thunderously ran towards the sage, and on seeing the befalling woman [along with her son Mareecha] on him, Agastya, the godly-saint [cursed Mareecha...] [1-25-11]

Sage Agastya addressing Mareecha cursed thus 'You shall attain demon-hood,' and then Sage Agastya severely infuriated, even cursed Tataka... [1-25-12]

"Oh! Great yakshi, [you shall become a] man-eating one...and an unsightly and ugly faced one... by quickly abandoning this form [that of beautiful woman...] your physique shall be fiendish...

[1-25-13]

"She thus frenzied by the curse and convulsed in fury is vandalising this province, on which Sage Agastya moved about and an auspicious one...[for divinity blessed it...] [1-25-14]

"Hers, oh! Raghava, is a baneful behaviour and a very atrocious one, that yakshi... for the welfare of cows and Brahmins kill her...the vilely valorous one... [1-25-15]
16. na+hi+enaam+shaapa+samsR^itaam= none, verily, her, curse, embodying; kashchit+ utsahe+ pumaan = any one, braved, person [none braved]; ni+ hantum+ triSu+ lokeSu= to destroy, in three, worlds; tvaaam+ R^ite+ raahgu+ nandana= you, except, Raghu’s, son of.

"Not verily at her, that curse embodying one, none braved to destroy [Tataka,] in the three worlds, except you...Raghu's son... [1-25-16]

17. na+hi+te= not, verily, to you; strii+vadha+kR^ite+ghR^iNaa= woman, killing, indignation; kaaryaa+ narottama= concern, best of men; chaatur+ varNyaa+ hita+ ararham+ hi= four, caste-system, welfare, intended; kartavyam+ raaja+ sannuna = be executed, by king's, son.

"Not verily to you, indignation of killing a woman be of concern...intending the welfare of four-caste system, [this sort of exploit is to be] executed by a prince... [1-25-17]

18. nR^ishamsam= ruthless; a+nR^ishamsham= humane; vaa= or; prajaa+rakshaNa+karaNaat= people, guarding, occasioned; paatakam= sin; vaa= either; sa+doSam= with misdemeanour; vaa= or; kartavyam+ rakshata+ sadaa = obligation, safeguarded, always.

"Ruthless or humane, when occasioned to guard the people, be it either sinful or with misdemeanour [to the ruling king,] that obligation is to be safeguarded always... [1-25-18]

19. raajya+bhaara= kingdom's, burden; niyuktaanaam= to that nominee; eSa+dharma+sanaatanaH = this way, rectitude, age-old; a+ dharmyaam+ jahi = unrighteous one [profaner,] kill; Kakustha= Rama; dharmaH+ hi+ asyaam+ na+vidyate = ethics, verily, in her, not discernible.

"To the nominee who bears the burden of kingdom, this kind of rectitude is an age-old one, and hence Oh! Rama, kill the profaner, for ethics in her is not verily discernible... [1-25-19]

20. shruuyate+hi+puraa+sharaH= have heard of, verily, earlier, Indra; virochana+ sutaam= Virochana's, daughter; nR^i+ pa= oh! People, protector; pR^ithivii= hantum+ icChanti= Earth, to eliminate, she desired; mandharaam+ abhyasunudaya= Mandhara, is killed.

"We have heard verily, that in early times Indra, when Virochna's daughter, oh! People protector [Rama...] desired to eliminate the Earth, killed her, that Mandhara.... [Without hesitation to eliminate a woman...] [1-25-20]

21. viSNuna+ca+puraa= by Vishnu, also, in early times; Rama; bR^rigu+patni= sage Bhrigu's wife,
Also Lord Vishnu in early times, oh! Rama, when Sage Bhrigu's wife, a husband-devote, desired the world to be without Indra [the Ruler of Universe], wiped out that mother of Sage Shukra, [Bhrigu's wife, and mother of the guru of demons, namely Shukraachaarya...without hesitation in woman-killing...]. [1-25-21]

"These many others also, many more princes, great souls also, have killed many women who possess viciousness, therefore this sort of indignation you leave off...and kill her by my decree...oh! People protector..." [Thus said Sage Vishwamitra to Rama about Tataka.] [1-25-22]
Rama encounters his first problem—woman Tataka, also called as Taadaka, the demoness and kills her at the orders of Sage Vishwamitra. Killing Tataka is a crucial test to Rama, to ascertain whether Rama is the follower of dharma through elder men's orders or not. Rama eradicates Tataka depending upon his own shoulder-strength and is praised by all celestials. Thus he proves his own mettle to receive a host of missiles from Sage Vishvamitra, as in the next chapter.
4. saH+aham+pituH+vachH+shrutaaH= he, I am, father's, words, having heard; saashanaat+ brahma + vaadinaH= by your instruction; Brahma, scholar; kariSyami+ na+ sandehaH = I accomplish, no, doubt; taataka+ vadham+ uttamaaH = Tataka's, killing, primary [duty.]

"I am he who having heard my father's words [to follow your instruction.] and by your instruction, oh! Brahma Scholar, [i.e., Brahma conformist, one who practices Vedas and Vedic teachings.] no doubt, I accomplish the killing of Tataka, that primary [duty of mine...] [1-26-4]

Comment: Here Rama is in the same predicament as Arjuna in Maha Bharata. Arjuna's dilemma is to kill his own relatives, while Rama's is to kill a woman. What Lord Krishna preaches in entire Bhagavad gita is told in nutshell by Sage Vishwamitra, i.e., 'do your duty as a Kshatriya, the ruling class, and protect virtue and eradicate vice, whether it be in the form of women or relatives...'

5. go+braahmaNa+hitaaarthaaya= cows, and Brahmins, welfare of; deshasya+asya+itaaya+cha = for provincial, this one, benefit, also; tava+ cha+ eva+ aprameyasya = yours, also, thus, of paramount one's; vachanam= words [of order]; kartum+ udyataH= to perform, [I am] forearmed.

"For the welfare of cows and Brahmins and also for the benefit of this province, also thus for the paramount sage's words [of order as yours,] I am forearmed to perform [your order..." Said Rama to Sage Vishwamitra.] [1-26-5]

6. evam+uktavaa= thus, saying; dhanuH+madhye= bow's, middle; badhvaa+muSTim= clenched, his fist; arindam= enemy-destroyer; jyaa+ ghooSam+ akarot+ tiivram = bowstring's, sound, made, thunderously; dishaH+ shabdena+ naadayan= extents, by sound, resonated.

Saying thus, Rama, the enemy-destroyer, clenched his [left] fist in the middle of the bow, [and with the right.] made a thunderous sound of the bowstring, and by that sound the extents resonated ...

[1-26-6]

7. tena+shabdena+vitrastaaH= by that, sound, startled; taTaka+vana+vaasinaH= Tataka, forest, dwellers; taaTaka+ cha+ Tataka, also; su+sam+krudhaha= well, fully, angering; tena+ shabdena+ mohitaa= by that, sound, stupefied.

By that sound startled are the dwellers of that Tataka forest, and well angering by that sound, Tataka is stupefied [and...] [1-26-7]

8. tam+shabdaH+ahni+niidhyaaya= that, sound, mindful of; rakshasi+krodha+muurchitaH= the demoness, in anger, convulsed; shrutaa+ cha+ abhiya+ dravati+ krudhaha= on hearing, also, readily, ran, infuriated; yataH+ shabdaH+ vi+ nilsrsutaH= from where, sound, well, emerged.

Mindful of that sound the demoness is convulsed in anger, and on hearing it readily ran infuriated to there where from that sound is well emerged... [1-26-8]
Raghava on seeing her, that furious and monstrous one with her face distorted and in her proportion a very gigantic one also, he that Rama readily spoke to Lakshmana... [1-26-9]

"Lakshmana! See that yakshi, the demoness' frightful and frightening build... on seeing her [alone,] the hearts of cowards will burst... [1-26-10]

"See her, that unstoppable one with her magical powers, and [and also see] how I make her verily retreat, now by cutting away her ears and tip of the nose... [1-26-11]

"I do not really tend to kill her, for womanhood protects her [in my viewpoint,] but I demolish her courage and transit, thus is my opinion... [1-26-12]

Thus when Rama is speaking, Tataka convulsed in anger raised her arms and roaring, ran towards Rama alone... [1-26-13]

Vishwamitra, the Brahma-Sage, hummed at her [in dissent,] and daunted her and quickly said, "Be Blessed! You Raghava-s! Be victorious!" [1-26-14]
15. uddhunaanaa+rajaH+ghoram= flinging up, dust, agghast; Tataka; raaghavaau+ubhau= on Raghavas, two of them; rajaH+ meghena+ mahataa= by dust, cloud, massive one; muhurtam+ sva+= vyamohayat= for a time, she, baffled. 
Flinging up dust agghast Tataka on those two Raghava-s, with a massive dust cloud she baffled them for a time...[1-26-15]

16. tataH+maayaam+samaasthaaya= then, witchery, taking hold of; shilaa+varsheNa+ raaghava = by stone, rain, on Raghavas; avaakirat+ su+ mahataa = dispersed, of great, mammoth; tataH+ chukrodha+ raaghavaH = then, angered, Raghava. 
Then taking hold of witchery a mammoth rain of stones, rained on Raghava-s, and on dispersing [them, the stones to cover them under stone mass,] then Raghava is angered... [1-26-16]

17. shilaa+varsham+mahat+tasyaaH= stones, storming, copious one, of hers; shara+ varsheNa+ raaghava = by arrows, storming, Raghava; prati+ vaaryaH= forestalled; apa+ dhaavantyaaH= towards, rushing; karau+ chicheda+ patribhiH= arms, severed, by arrows. 
Her copious stone storming Raghava forestalled by arrow storming, and they the arrows also severed her arms, who is rushing towards [Raghava-s...] [1-26-17]

18. tataH+chinna+bhujaam= thus, severed, shouldered; shraantaam+abhyaashe+pari+ garjatiim = distraught, she, nearby, extremely, roaring; saumitriH+ akarot+ krodhaat= Soumitri, made, angrily; hR^ita+ karNa+ agra+ naaikaam= removed [cut away,] [her] ears, tip of nose. 
Thus severed shouldered she is distraught, roaring extremely and [who now is] nearby, Lakshmana angrily cut-off her ears and tip of nose... [1-26-18]

19. kaama+ruupa+dharaa+saa+tu= guise-changer, she, but; kR^itvaa+ ruupaaNi+ anekashaH= altered, aspects, variously; antardhaanam+ gatvaa+ yakshi = vanish, on going, yakshii; mohayantii+ sva+ mayayaa= baffled, with her, an illusoriness. 
That guise-changer altering her aspect variously vanished, [and after vanishing] that yakshii baffled with her illusoriness, [and, she...] [1-26-19]

20. asma+varsham+vimuchyantii+bhairavam= stone, storm, venting out, atrocious one; vi+ chachaaraH + ssa = prowled, she; tataH+ tau= then, them two; asma+ varsheNa+ kiiryamaanaau + samantataH = by stones, storm overspread, all-over. 
Venting out atrocious stone-storms she is on the prowl, and then at them two, Rama and
Lakshmana overspread by storm of stones all-over, [on seeing thus...][1-26-20]

On seeing [them covered under stones,] Sage Vishwamitra, spoke this sentence, "Enough is your courtesy Rama, at this sort of evildoer and a behaviourally malevolent one...[1-26-21]

"That ritual hindering one re-strengthens by witchery [in night,] and she be killed in the meanwhile, for suchlike be killed before twilight ensues...[1-26-22]

"For demons at dusk-time [and afterwards] become unassailable, indeed..." [Said Sage Vishwamitra.] Thus said, he that Rama at that demoness who is storming stone-storms [and gone invisible...][1-26-23]

Displaying his sonic archery she is forestalled by his arrows, and she outraged by the array of arrows, she who possesses power of witchcraft...[1-26-24]

She dashed towards Rama and Lakshmana blaring verily, and she who is coming and befalling very speedily darting, like a thunderbolt...[1-26-25]
Rama struck an arrow in her chest, and fallen she is verily, and killed too...She thus killed, a horrendous one in her shape, and on seeing her, the Lord of Divinities, Lord Indra, then...

"Splendid, Splendid!" thus Rama is adored by all the deities, [and then] said that well-satisfied, Thousand-eyed, Citadel-destroyer, Lord Indra...

Also all the divinities very happily, said, "Oh! Sage Vishvamitra, blessed are you..." Lord Indra along with all the divinities [pleased thus...]

"Pleased by this deed [of Rama, and you sage] show cordiality to Raghava, Prajapati Krishasva's children, virtue-valiant ones...

Comment: c.f. 21st sarga/chapter, verse 10 to 20 about the children of Krishaashava, the divine weaponry and their birth, as narrated by Sage Vashishta to King Dasharatha.
And a verily grand mission [is to be accomplished for the sake of] Divinities by this prince...[and thus give him the divine weaponry..." ] thus saying all of the Divinities contentedly departed to heavens... [1-26-31]

Extolling Sage Vishwamitra thus [the divinities departed to heavens,] and then the sunset is set in... Then the Sage, the best, ecstatic at the eradication of Tataka... [1-26-32]

Affectionately kissing the forehead of Rama, Vishvamitra said this sentence, "Here we stay for tonight, Rama, the august one for a gaze... [1-26-33]

There they stayed that night in that Tataka's forest comfortably, and released from the curse that forest also then, on that day only, enlivened very pleasantly like Chaitra Ratha, the garden...[the luxurious heavenly garden of Kubera, Lord of Wealth Management, and half brother of Ravana...]

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"Tomorrow morning we will go to that threshold of my hermitage..." [Said Sage Vishvamitra.] On listening Sage Vishvamitra's words, Dasharatha's son, Rama... [1-26-34]

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prashasyamaanaH = eulogised by; sura+ siddha+ sanghaiH = Celestials, Liberated Souls, and their groups; uvaasa+ tasmin+ muninaa+ saha+ eva= stayed, there, sage, along with, thus; prabhaata+ velaam+ prati+ bodhyamaanaH= [next] morning, time, in turn, being addressed.

Rama is eulogised by the groups of Celestials and Liberated Souls for killing that yaksha's daughter. He stayed there along with that sage, to be be addressed [next morning after waking up by Sage Vishvamitra for continuance of his task, for which Rama is sent along with the sage...]

[1-26-36]

End Note

This is a much-discussed episode in Ramayana for Rama's adventures start with the killing of a woman, though she is a demoness. Has Rama sinned in killing of a female? duṣṭa stri vadhō doṣo n astiti śāstrena na anyena - dharmakātām

ekasmin atra nidhamam práptē duṣṭakārīni |
bahūnām bhavati ksemah tasya punyaprādo vadhāḥ || - viśṇu purāṇa 1-13-73-74

There is no sin attached to the killing of an evildoer, may she be a female, and Sage Vishvamitra reminds of the same to Rama at the end verses of previous chapter. But this episode is also connected with the following episodes, where Rama is given deadly weaponry, which would usually given to prudently eligible persons only. Rama's only eligibility is executing what dharma says. He has his own discretion while killing Tataka, and ponders over the aspect of cutting her nose and ears. stri vadhā sahasā na kartavyah vīrōpakāraṇādi stri daṇḍanām eva prathamastāḥ kriyate - dharmakātām

But dharma through the tongue of Sage Vishvamitra ordered to kill the atrocious, even though she is a woman. Hence the divinity, which once practised dharma and attained heaven, are now confirming that Rama is an eligible one to handle the deadly weaponry, for they cannot be handed over to those that are not prudent in their usage or to cowards either, who may misuse them. viśvāmitro guruḥ tasya vacanam avicāreṇa kartavyam evam sati daśarathena api 'kuśikō yad vadati tat kartavyam' iti anuśīṣṭo rāmaḥ ekasya gurorvacanam aṁśantah - dharmakātām

That is why at the verse 1-25-30, [i.e., in the previous chapter] Sage Vishvamitra asks Rama to use his own shoulder-strength to eradicate this demoness, to assess the adherence of Rama to scruples, prior to acquiring any missiles.

Thus, this is the 26th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Sage Vishvamitra satisfied with the behaviour of Rama, in obliging elders' words and performing the act that which is assigned to him, gives Rama many *astra*-s. The weaponry is categorised mainly into two types. One is *shastra* – a handheld weapon like sword, lance or mace. The other is, *astra* a projectile missile invoked by reciting hymns. This chapter lists out the attacking missiles that are given to Rama and in next chapter an account of some counter-attack missiles, called *upasamhaara astra*-s is given which can be used to nullify the enemy’s missiles. In the endnote of this chapter some more information is included about these astra-s.

**Introduction**

Then, on staying that night [there in Tataka forest, on next day morning] Sage Vishvamitra, the greatly renowned one, smilingly spoke to Rama, worded sweetly...

"Pleased I am [in eliminating Tataka...] Safety is with you! Oh! Prince Rama, the great glorious one, and with very much gladness, I give unto you missiles...all of them...

"Scores of gods, demons or even gandharva-s, urugaa-s, and even those that are unfriendly on earth, will be dominated, humbled down and conquered [by these weapons...]

1. *atha+ taam+rajaniim+uSya=* then, that, night, on staying; Vishvamitra; *mahaa+yashaH=* greatly renowned; prahasya+ raaghavam+ vaakyam+ uvaaca = smilingly, to Raghava, sentence, spoke; *madhura+ aksharaH=* sweet worded.

2. *parituSTaH+asmi=* pleased, I am; *bhadram+te+raajaputra=* safety, with you, prince; *mahaa+ yashaH=* great, glorious one; *priityaa+ paramayaa+ yuktaH=* gladdened, very much, along with; *dadaami+ astraNi+ sarvashaH =* I give, missiles, all of them.

3. *deva+asura+gaNaaan= gods, demons, scores; vaa+api= or, even; a+gandharva+uragaan+bhuvi= with, gandharva-s, urugaa-s, on earth; *yaiH= those; a+mitraan= un-friendly ones; prasahya+ aajau =* dominating, in war; *vashiikR^itya= humbled down; jayiSyasi= conquers.

"Scores of gods, demons or even gandharva-s, uragaa-s, and even those that are unfriendly on earth, will be dominated, humbled down and conquered [by these weapons...]

1 von 7
Tanu divyani bhagmu te vadarimi absartho sarvaah ।
Truuu caakhmu mahat divyam taw darshyam raacchv ॥ १-२७-४॥

4. taani+diivaani = those, the divine [weaponry]; bhadram+te= safety, with you; dadami= I am giving; astraanNi+ sarvashaH= missiles, all of them; danBa+ cakram= Danda disc; mahat+ diyaam = great one, divine one; tava+ daasyaami+ raaghhava= to you, I give unto, Raghava.

"Safety be upon you, all of those divine missiles I am giving unto you, Raghava...the Danda disc [Punisher-disc,] greatly divine one...[1-27-4]

Dharm chakmu tataa viir kaaL chakmu thaeve ch ।
Bisnu chakmu tataa aati uraama phenamu ch ॥ १-२७-५॥

5. dharma+cakram= dharma, disc [Virtue-disc]; tatath+viira= then, brave one; kaala+cakram= Kala [Time,] disc; tathaiva + ca= also, like that; viSHNa+cakram= Vishnu disc; tatha= like that; ati+ ugram= very ferocious; aindram+cakram= Indra disc; tathaiva+ca= like that, only.

"Dharma disc [Virtue-disc,] and then oh! Brave one, Kala disc [Time-disc,] Vishnu disc, and like that a very ferocious one Indra disc...[1-27-5]

Vakamu abhdmum taaschho shaam suuvumru taw ।
Aabhum bahashir= ch ev apiikaamu api raacchv ॥ १-२७-६॥

6. vajram+astraam= Vajra, missile; nara+shreSTha= best of men; shaivam+shuula+varam = Shiva, trident, the best; tatha= thus; astraam+brahma+shiraH= missile, Brahma-shira; ca+ eva= also, thus; aishikam= Ishiika; api= also; Raghava.

"Oh! Best man, Vajra missile, the Shiva trident, the best one, and thus the missile Brahma-shira, also Ishiika missile [Grass-blade missile]...oh! Raghava...1-27-6]

Comment: aisiika is dried blade of grass, which by invoking with hymns will become a projectile weapon, which Rama uses on Kakasura, and Ashvadhaama in Mahaa Bharata also uses it, which Lord Krishna nullifies.

Dadaami te mahaaahoo brahmamu abhdmamu aunikam ।
Gede hunchh kaaLkruh mahtii chitaah shruum ॥ १-२७-७॥

7. dadaami+te= I give, you; mahaah+baahuH= great shouldered one; braahham+astraam+ anuttamam = Brahma missile, unparalleled one; gade+ dve+ caiva = maces, two, also, thus; kaakutstha= Rama; modaki+ shikhari+ subhe = Modaki, Shikhari [named,] brilliant ones.

"I give you, oh! Great shouldered one, the Brahma-asta, an unparalleled one, and also thus, two maces called, Modaki [Beater,] and Shikhari, [Tower of Protection,] brilliant ones [by their radiance...] [1-27-7]

Praadhipte nashaardoo prachcham prajyaaatma ।
Dharm paasham abhum grazh kaakh paasham tewach ॥ १-२७-८॥

8. pradiipte= radiant ones [the maces]; nara+shaarduula= manly-tiger; pra+yacchaami= well, I accord; nR^ipa+ aatmaaja= king’s son; dharma+ paasham= dharma, noose [Virtue-noose]; aham= I am; raama= Rama; kaala +paasham = Kala, the noose [Time-noose]; tathaiva+ca= like that, also.

"Oh! Manly-tiger, I well accord to you prince...two nooses like that, called Dharma, [Virtue,] and Kala, [Time]... like that also... [1-27-8]

VaaraNam paasham abhum ch darsham ahdmum aunikam ।
Ashahin dhaa prachcham shrika aadhr yazunnam ॥ १-२७-९॥

9. vaaruNam+paasham+astraam+ca= Rain god’s, noose, missile, also; dadami+saaham+anuttamam= giving, I am, unequalled ones; ashanii= bolts; dve= two of them; pra+yacchaami= well, I give; shuSka= Shushka, [Drier]; aardre= Aardra,
"Varuna [Rain god's] noose and His missile, unequalled ones, I give to you, along with two projectile bolts, one called Shushka, [The Drier] and the other Aardra, [The Drencher,] oh! Raghu's scion... [1-27-9]

"Given by me are the missiles of Pinaaka [of Lord Shiva,] and Narayana [of Lord Narayana,] and also thus, a missile, of which Fire god is fond of, and by name it is named as Tower [of Flame...] [1-27-10]

"Prathama named Air god's [Blower] missile I give you oh! Impeccable one, and like that two missiles named Haya-shira [Horse-headed] and Krouncha [Wrester,] also...[1-27-11]

"Those two are forces I am also giving you, oh! Raghava, Impellers, [presided by the Power of Vishnu, and the Power of Rudra, and also some more like...] named Kankaalam, Kapaalam, and Kankanam...those that are wielded by demonic forces...] [1-27-12]

"To eliminate demons by such weaponry, [with which they be killed, namely Kankaala,Kapaala, etc..] I am giving you completely and a great missile named Vaidyadhara, by its name, and also Nandana named [gemlike Sword...] [1-27-13]
giving you fond missile of gandharva-s, named Mohana [Stupefier...].

15. prasvaapan= well, Prasvapana [Hypnotiser]; prashamanam= well, Prashamana, [Silencer, of enemy's anger]; dadmi= I give; saumyam+ca= gentle one [that missile Prashamana is]; Raghava; varSaNam= Varshana [Rainer,] missile; shoSaNam= Shoshana [Drainer,] missile; caiva= also like that; sataapana+vilaapane= Santaapana [Humidifier,] Vilaapana [Weep-inducer.]

"Like that Madana [Intoxicator,] an un-confronted missile and a dear one to Lord Manmadha also, and gandharva-s fond missile Manava, [Humane one...]."

16. madanam= Madanam [Intoxicator]; caiva= also like that; durdharsham= un-confronted one; kandarpa+ dayitam+ tathaa = Manmadha's, dear one, like that; gaandharvam+ astram+ dayitam= gandharva's, missile, fond one; maanavam+ naama+ naamataH= Maanava [Humane,] named, by name.

"And a missile of monster's fond, named Mohana [Rager,] by its name...Take them oh! Manly tiger and a prince...greatly fortuned one..."

17. paishaacam+astram+dayitam= monster's, missile, dear one to; mohanam+naama+naamataH= Mohana [Rager,] named, by name; praticcha= take them; nara+ shaarduula= manly-tiger; raja+ putra= prince; maahaa+ yashaH= great fortuned.

"And a missile of monster's fond, named Mohana [Rager,] by its name...Take them oh! Manly tiger and a prince...greatly fortuned one...

18. taamasam= Taamasam; nara+shaarduula= manly-tiger; saumanam+ca= Saumanam, also; maahaa+ balaam= greatly powered samvartam= Samvartam; caiva= also, like that; durdharsham= indomitable one; mausalam+ ca= Mausalam, also; nR^ipaatmaja= prince.

"Taamasa, oh! Manly-tiger, Saumana, greatly powered ones, and Samvartam, an indomitable one missile, and the great-armed one, Mausalam, also...oh! Prince, ...

19. satyam+astram= Satyam missile; mahaabaahuH= great-armed one; tathaa= like that; maayaa+ dharam= Maayaadhara; param= then; sauram= of Solar; tejahprabham= Tejaprabha [Radiator]; naama= named; para+ tejaH+ apakarSaNam= others, brilliance, retracting.

"Satya missile, oh! Great-armed one, then like that solar missile, named Tejaprabha, that retracts others' brilliance ...

20. soma+astram= Moon's, missile; shishiram+naama= Shishira [Cooler,] named; tvaaSTram + astram= Tvashta, missile; su+ daaruNam= very, deadly one; daaruNam+ ca= deadly one, also; bhagasya+ api = of Bhaga, even; shiteshum= Shiteshu missile; atha+ maanavam= then, Maanava missile.

"Moon's missile Shishira [the Cooler,] by name, and a very deadly missile Tvashta, [presided over
by divine architect,] and a also a deadly one of Bhaga, namely Shiteshu, [Sharply-pointed one,] then Manava missile [of Manu, the earliest ruler of mankind...] [1-27-20]

"All these are, Rama, great-shouldered one, disguise-wizards, greatly powered ones, take them the highly providential ones, quickly thus, oh! Prince..." [Said Sage to Rama.] [1-27-21]

Thus staying eastward, and on becoming purified [by spiritual cleansing,] that cardinal sage then gladly gave to Rama the hymn groups of those extraordinary missiles... [1-27-22]

Comprehending all of them, [the invoking hymns of missiles,] impossible even for gods, and then them the [hymns of] missiles, that Brahmin afforded to Raghava... [1-27-24]

Even as chanted by the sage, that Vishvamitra, the intelligent sage, [those missiles arrived and] stood nearby...those greatly revered ones, all of them the missiles, at Raghava... [1-27-24]

Also all said delightedly to Rama, with their palms adjoining, "These are [we, the missiles...] oh! Nobility, servants of yours, oh! Raghava... [1-27-25]
“Whatever [you wish us to do... oh! Rama] be safe! All that we do...[said the deities presiding over the missiles... then] Rama appeased soulfully, said this to them, the greatly potent [missile-deities...]

[1-27-26]

In his turn received [them the missiles] also, Rama patting with palm also [said to them,] "Manifest you shall, in my cognisance..." thus saying to them, he verily motivated them...

[1-27-27]

Then pleased at heart, revered the great Sage Vishvamitra, and that magnificent one, Rama, to journey on readied [himself...]

[1-27-26]

Endnote

There are some verses that depict the nature of these astras. A few of them are given under, with very loose translation of the gist. Though we may not actually acquire a projectile power with these verses, they may at least detail what these missiles are. The source of these verses is untraceable, but are said to be in puraanaa-s, and Lord Shiva informs Sage Narada, about the missiles as below:

brahmāstram

vāntam vahni samāyuktam vyomahāla samanvitam |
mesa dvayam danta yutam hālahalam atah param |
ghana ādyaṃ vāyu pūrvaṃ ca danta yuktaṃ athānvaṃitam |
sram rśka poaryayam bhāntam bhṛgu matal param ||
ambaram vāyu samyuktaḥ an mardanam apyuṭaḥ |
pradīptam atha avaktvayam paramam ca padam tataḥ |
tat ete pada prayoktavayā gatryā madhyamam tataḥ |
pada trayam prayoktavayam etad brahma astram āritam ||

“It contains air, fire and cosmic poison, two goat-like fangs, full of poison, weighty, emits air, contains mercury, fiery, sparkling, sky is filled with air, enemy killing greatly radiant and it is projected with three hymn, Gayatri at its center, it is known as brahma-astra...”

kāla cakram

karoṇaṃ māyāṃ yuktam vāntam vāruṇa samyutam |
yupāntam vahināṃ yuktam madhasagni rathā triyuk |
dhāntam kāla ātmane iti etat cakra eti param tataḥ |
phadantam esa manastu kula cakram prakṛtitam ||
“Renders a piteous state, with magical powers, ending in air, and water filled, ends in craters with fire, generates fire and
and it is known as Time disc…”

visṇu cakram

tāra pūrvam ca hṛdayam bhāgyāt antau vana adimaḥ |
candīśa yuṅka āśadha tīvra tejasā iti api |
paryāyam lakṣa saṁkhyāyāḥ ārets ā ca padam tataḥ |
bhāsati api vaktavyam visṇu cakram idam viduh ||

“It first sparkles …with cosmic holes…high degree radiance, with one lakh revolutions per foot, very panicking is its
projection…”

Thus, this is the 27th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book I : Bala Kanda - The Youthful Majesties : Chapter 27

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Rama requests sage Vishvamitra for endowing annulment missiles, besides projectile ones that have been accorded in the previous chapter. Sage Vishvamitra accords them, and on their way, they chance to see a picturesque forest and Rama enquires about it.

Then on receiving the missiles, pleased facially that decent Rama...on their way, that descendent of Kakustha spoke to Sage Vishvamitra... [1-28-1]

"On taking these missiles I am insuperable even to gods, oh! Godly sage, but I wish to know the annulment also, oh! Eminent sage...[1-28-2]

Thus said, by Rama, the descendent of Kakustha, the great saint Vishvamitra then imparted the annulment, that resolute, well-averred and purified sage... [1-28-3]

"Satyavanta, Satyakeerti, Dhristha, Rabhasa, Pratihaaratara, Paraanmuka, Avaanmukha...[are the revoking things..." Thus the started imparting...[1-28-4]
लक्ष्य, अलक्ष्य, मध्यम स्वनामकों।

पदमनाभ, महानाभ, दुन्दुनाभ, स्वनाभ, ज्योति, शकुनाभ, रामायणम् श्रवणम् खेल नृत्यम् रात्रिगती अथ षट दश भाग्यवानं ब्रमणा।

पत्रीकम् कामकूचिम् मोहम् आवरणम् तत।

कः मुख्यत्म ज्ञातं सो भक्तं प्रभुरामे सब मूलतार्क रामोऽपि रघुवरस्य।

क्रमाधिष्ठित तन्त्रा राम भास्वरान्तः क्रम रूपिणः।

परिवर्तन यो विद्वान येष भक्तं वाक्यीत्रम्।

कर्षिक, कार्यरत्न, प्रशान्ति, भक्ति, योग, परिवर्तन रास्मिष्ट।

शकुनाभ, दुन्दुनाभ, स्वनाभ, ज्योति, शकुना, रामायणम् श्रवणम् खेल नृत्यम् रात्रिगती अथ षट दश भाग्यवानं ब्रमणा।

पदमनाभ, महानाभ, दुन्दुनाभ, स्वनाभ, ज्योति, शकुनाभ, रामायणम् श्रवणम् खेल नृत्यम् रात्रिगती अथ षट दश भाग्यवानं ब्रमणा।

पत्रीकम् कामकूचिम् मोहम् आवरणम् तत।

कः मुख्यत्म ज्ञातं सो भक्तं प्रभुरामे सब मूलतार्क रामोऽपि रघुवरस्य।

क्रमाधिष्ठित तन्त्रा राम भास्वरान्तः क्रम रूपिणः।

परिवर्तन यो विद्वान येष भक्तं वाक्यीत्रम्।

कर्षिक, कार्यरत्न, प्रशान्ति, भक्ति, योग, परिवर्तन रास्मिष्ट।

शकुनाभ, दुन्दुनाभ, स्वनाभ, ज्योति, शकुना, रामायणम् श्रवणम् खेल नृत्यम् रात्रिगती अथ षट दश भाग्यवानं ब्रमणा।
disguise-wizards; pratiicCha+ mama= take, from me; bhadram + te= safety be upon you; paatra+ bhuutaH+ asi+ Raaghava= eligible one, you are, Rama.

"Rama, take from me these children of Krishaasva, radiant ones and wizards in disguising themselves, and safety be upon you, for you are the eligible one [to handle these missiles...]

[1-28-10]

11. baaDham+iti+eva= 'thus only', saying thus; kaakutstha= Kakustha; prahR^iSTtena= gladdened; antar+ aatmanaa= in inner soul; divya+ bhaasvara+ dehaaH+ ca= divine, radiant, bodied; muurtimantaH= appealing ones; sukahapraadaaH= bliss-endowers.

"Thus only..." Saying thus Rama of Kakustha, gladdened in his inner soul [took them.] Those divinely radiant bodied, appealing and bliss-endowing ones...[and their aspects are like...] [1-28-11]

12. kechit+angaara+sadR^ishaaH= some, fire-like; kechit+dhuuma+upamaH+tathaa= some, smoke-like, thus; chandra+ arka+ sadR^ishaaH= moon, sun-like; kechit=some; prahva+ anjali+ puTaaH= basined, palms, holding-out; tathaa= then.

Some are fire-like, some smoke-like, and some like moon and some sun-like, and they with their palms basined and held-out...and then... [1-28-12]

13. raamam+praanjalayaH+bhuutvaa= to Rama, joining palms, on posturing; abruvan+ madhura + bhaashiNaH = spoke, melodically, speaking; ime+ sma= these, we are; nara+ shaarduula= manly tiger; shaadhi= order us; kim+ karavaama+ te= what, can we do, for you.

To Rama, on posturing their palms joined, they spoke melodically to Rama, "Here we are, oh! Manly-tiger, what can we do for you... [1-28-13]

14. gamyataam+iti+taan+aaha= begone, thus, to them, said; yathaa+iSTam+ = as you, wish; raghu+ nandanaH= Raghu's son; maanasaaH+ kaarya+ kaaleshu= be in my cognisance, in work's, time, [need of the hour]; saahaayyam+ me+ kariSyatha= help, to me, be rendered.

"Begone as you wish [for now,] and be in my cognisance and at the need of the hour render me help..." thus said Rama, kinsman of Raghu...[to those presiding deities of the missiles.] [1-28-14]

15. atha+te+raamam+aamantrya= then, they, by Rama, consented; kR^itvaa+ca+api= on performing, also; pradakshinam= circumambulation; evam+ astu+ iiti = thus, it will be, thus; kaakutstham+ uktvaa = to Kakustha's heir, said; jagmuH+ yathaaayagatam= went away, as they have come.

Then, they consented by Rama thus, performed circum-ambulation, and saying, "Thus it will be..." and they went away as they have come... [1-28-15]
16. saH+ca+taan+raaghavaH= them, that, Rama; j-naatvaa= realizing; vishvaamitram= at Vishvamitra; mahaamunim= great sage; gacChan+eva= on the way; atha= then; madhuram+ shlakshNam+ vacanam + abraviit= sweet, soft, words, spoke.

Then Rama realizing them, [those annulment missiles, he asked that] great Sage Vishvamitra, on their way, sweetly soft-wordily...

17. kim+etat+meegha+sankaasham= what, this, cloud-like; parvatasya+a+viduurataH= mountain, not, far from; vR^iksha+khaNDam= trees, bunch; itaH+ bhaati= from here, seem to be; param+ kautuhalam+ hi+ me= much, inquisitive, verily, my.

"What is this cloud-like [thicket,] not far from that mountain, that bunch of trees, from here it seem to be so...and my inquisitiveness is [growing] very much..."

18. darshaniiyam+mR^iga+aakiirNam= picturesque, animals, spread-over; manoramam+atiiva+ca = soul-delighting, very much; naanaa+ prakaaraiH+ shakunaiH= divers, birds; valgu= pleasant; bhaaSaiH= callings; alankR^itam= embellished.

"This is picturesque place, with [many an] animal spread-over, is very much soul-delighting, and embellished with divers birds and their pleasant callings..."

19. niHsR^itaaH+sma= came out, we are; muni+shreSTha= sage, the eminent; kaantaaraat+ roma+ harSaNaat= from forest, hair-raising one; anayaa+ tu+ avagacChaami = by this place, but, I comprehend; deshasya+ sukhavattayaa= by this place's, happy environs.

"We came out, oh! Eminent-sage, from the hair-raising forest [of Tataka,] but by this [spectacular] place I comprehend thus...by this place's happy environs...

20. sarvam+me+shamsa= all, to me, tell; bhagavan= oh! God; kasya+aashrama+padam+tu+idam= whose, hermitage's, threshold, is herein; sam+ praaptaaH+ yatra+ te= will come, where, they; paapaaH= sinners; brahma+ ghnaaH= Brahma's [ritual works,] ravagers; duSTTa+ caariNaH= evildoers.

"Tell me all, oh! God, whose hermitage's threshold is herein, where do they come, those sinners and ravagers of ritual works...evildoers [as they are...]

21. tava+yaj+nasya+vighnaya= your, ritual's, hindering; duraatmanaaH= evil-minded ones; mahaamuneH= great saint; bhagavan= godly one; tasya+ kaH+ deshaH= of that, which is, the place; saa+ yatra+ tava+ yaaj-nakii = that, where, your, of ritual.

"Hindering your rituals, oh! Great saint, those evil-minded ones, [where do they come...] and oh! Godly sage, which is the place of your ritual..."
"Oh Brahman, to be guarded [where that ritual place is?] And where I shall kill those demons...Oh! Eminent-sage, all this I wish to listen... Oh! Lord...[1-28-22]
Introduction

Rama and Lakshmana inquisitively enquired into the Siddha aashrama, Accomplished Hermitage in the earlier chapter for which Sage Vishvamitra informs about the heritage of that hermitage for it belonged to Lord Vishnu and Vaamna ion earlier times. Sage Vishvamitra narrates about the Vaamna incarnation of Vishnu and how Vaamna, a dwarfish ascetic boy eradicated evil on earth. It is a suggestion to Rama from Sage Vishvamitra to do likewise in this incarnation of Rama also.

Comment: Rama is now in his objectival form of a prince, who really is a non-objectival Lord Vishnu, and is asking Sage Vishvamitra about His previous states of Vishnu and Vaamna, to whom this hermitage originally belongs.

Comment: This is firstly the hermitage of Vishnu, before taking up Vaamna incarnation. Later the incarnate Vaamna also practised asceticism here. Thus, this hermitage belongs to both Vishnu and Vaamna, and even to Rama at the present time, so says Vishvamitra at 24th verse below.
Thus renowned is this as Siddha hermitage, for verily great ascetics [Vishnu, Vaamna, Kashyapa] have accomplished [the object of their asceticism here and] in the meantime, [when Vishnu was in His asceticism in this hermitage.] Bali, the son of King Virochana...[1-29-4]

Comment: Bali is generally addressed Bali Chakravarti, Bali, The Emperor, for his grand benevolence. He is the grand son of Prahlada, who in turn is the son of greatest demon king, Hiranyakashapa, who was eliminated by Lord Vishnu, in His Nara-simha, Man-Lion incarnation.

"Completely conquering groups of gods, with Indra and Marut gods [wind-gods, forty nine of them, Emperor Bali] made that kingdom renowned in all the three worlds... [1-29-5]

"A very grand ritual is conducted by that great mighty demon-lord Bali, but while Bali is conducting [that ritual,] all the gods, keeping Lord Fire ahead of them, approached Vishnu in-person...here in this hermitage and said... [1-29-6]

"Bali, the son of Virochana, oh, Vishnu, is conducting a choicest ritual, and before the completion of that ritual, our mission be completely fulfilled... [1-29-7]

"Whoever approaches him...from here and there...and whatever and wherever [that item of request be,] he is donating all to them, as is where is... [1-29-8]
सः तवम् सूर हितार्थय माया योगेम् उपाधितः।
वामत्त्वम् गतो विषण्ण कृत्यार्य उत्तमम्॥ १-२९-९

9. saH+tvam+sura+hitaarthaya= that, you, for gods, to grace; maayaa+yogam+upa+aashritaH= Maya [illusory,] power, take hold of; vaamanatvam+gataH= dwarfishness, enter into; viSNuH= oh, Vishnu; kuru + kalyaaNam+uttamam= perform, merited deed, the best.

"You, to grace the gods taking hold of Maya, [Your illusory power, called Vishnu Maya, and] enter into a dwarf's [incarnation,] oh, Vishnu, and perform the best merited deed [to gods in subjugating Emperor Bali...] [1-29-9]

एतस्मिन् अनन्तरे राम कार्ये�ղो अधि सम प्रमः।
अदित्या सहितः राम दीप्यमान इव ओजसा॥ १-२९-१०

10. etasmin+anantare+raama= in this, meanwhile, oh Rama; kaashyapaH+agni+sama+prabhaH= Sage Kashyapa, fire-like, in brilliance; adityaa+sahitaH= Aditi, along with; raama= Rama; diipyamaana + iva + ojasaa = splendorous, like, vitality.

"In the meanwhile, oh Rama...Sage Kashyapa, fire-like in brilliance, along with Aditi, [his wife, came there] oh, Rama...with his splendorous vitality... [1-29-10]

देवी सहायो भगवन् हितम् वर्ष सहस्रकम्।
व्रतम् समाचय वदम् दूध महसुदनम्॥ १-२९-११

11. devii+sahaayaH= lady [Aditi,] along with; bhagavan= godly one [Kashyapa]; diyam+varSa+ sahasrakam = divine, years, thousand; vrata+samaayaa= asceticism, on completing; vara+dam + tuSTaava = boon, giver [Vishnu,] on appeasing; madhu+suudanam= Madhu, the demon, killer [Vishnu.]

"Along with Aditi, that godly Sage [Kashyapa, on conducting ascetic rigours for a] thousand divine years and on completing them, Vishnu [revealed Himself to the Sage Kashyapa, and that sage too on seeing Vishnu started] appeasing that boon-giver, Vishnu, the killer of demon named Madhu...[as below. Thus Vishvamitra is narrating to Rama.] [1-29-11] 

Comment: The ascetic practises conducted along with wife are said to yield best results, in the case of a desired object of that couple's interest. Therefore, Dasharatha also conducted the ritual to beget progeny along with his wives. Here Sage Kashyapa conducted his austerities along with wife Aditi.

तपोयम् तपोराशिः तपोमूर्तिः तपात्मकं।
तपसो व्याम सृतंत्तेन पराशमुपरथकं॥ १-२९-१२

12. tapaH+mayam= asceticism, abounding; tapaH+raashim= asceticism, aggregate of; tapaH + muurtim= asceticism, configure of; tapaa+aatmakam= asceticism, soul of; tapasaan+tvam= by my asceticism, you; su+taptena= well, practising asceticism; pashyaami+puroSa+uttamam= I am seeing, Supreme, Person.

"Abounding in asceticism, aggregate of asceticism, aspect of asceticism, and the very soul of asceticism...[are You, oh Vishnu, and] by my asceticism that is well practised, I am seeing You, Oh! Supreme Person... [1-29-12] 

Comment: The word 'tapH' also means j~naana, gnosis, knowledge, intellect, spirit, as such it is oriented that way and said, "...abounding in intellect, aggregate of intellect, aspect of intellect..." etc.

शरीरे तव पराशम् जगतु सर्वम् शराम गमो।
त्वम् अनाहितः अनित्यः त्वम् आहम् शारणयं गतः॥ १-२९-१३

13. shariire+tava+pashyaami= in body, of Yours, I am seeing; jagat+sarvam+idam+prabhuH= universe, entire, this one, oh, Lord; tvam+an+aadItH+a+nirdeshyaH= You are, without beginning, not, definable; tvam+aham+sharaNam+gataH= in You, I am, shelter, get in [take.]

"In Your body I am seeing this entire universe, and you are without a beginning and indefinable, and in you I am taking shelter... [1-29-13] 

Comment: This is the concept of vishva ruupa, Universe's Physique, of Lord Krishna in Maha Bharata, at the time of
preaching Bhavad Gita.

14. *tam+uvacha+hariH*= to him [Kashyapa,] said, Hari; *pritiH+kashyapam*= blissfully, to Kashyapa; *dhuta+kalmaSam=*, cleansed, of blemish; *varam+varaya*= boon, seek; *bhadram+te*= safe, you be; *vara+arhad+i+matam+mama*= for boon, worthy, you are, opine, of mine.

To him, Hari said blissfully, to the Sage Kashyapa, who is cleansed of all his blemishes [by practising great penance,] "Seek boon, safe be you...for boon-worthy you are, thus I opine...[Thus Vishnu said to Kashyapa.] [1-29-14]

15. *tat+shrutvaa+vacanam+tasya*= that, on hearing, word of, His [Vishnu's,]; *maariaH+kashyapaH=*, Mariicha's [son,] Kashyapa, said; *adityaa+devataanaam+ca+mama+ca+eva*= Aditi's, god's, mine also, thus; *anu+yacitam=*, concurrently, appealing.

On hearing His word, [of Lord Vishnu,] Kashyapa, son of Sage Mariicha said, [Oh, Lord Vishnu, that which is] concurrently appealed by Aditi, gods, and also by me thus... [1-29-15]

16. *varam+varada+su+pritiH=*, boon, bestow, well, pleased; *daatum+arhasi+su+vrata*= to give, adept, well, avowed [you are]; *putravam+gaccha+bhagavan=*, sonship, get into, oh, god; *adityaa+mama+ca=*, of Aditi, of mine, as well; *anagha=*, oh, Merited one.

"Be pleased to bestow boon...an adept and well avowed one You are...oh, god, get into the sonship of Aditi and mine as well, oh, Merited one... [1-29-16]

17. *bhraatta+bhava+yaviyaan=*, brother, become, younger one; *tvam+shakra+y=*, you, of Indra; *asura+suudana=*, demon, dispenser; *shoka+aartaanaam+tu+devaa+amaam=*, anguishing, agonised, gods; *saa+ya+yaam+kartum+arha=*, help, to render, capable you are.

"Become the younger brother of Indra, oh, the dispenser of demons, and to gods, who are agonised in anguish you are capable to render help... [1-29-17]

18. *ayam+siddha+aashramaH+naama=*, this one, Siddha [Accomplished,] Hermitage, by name; *prasaadaat+te+bhava+syaati=*, grace of, yours, will become; *siddhe+karma+i=*, accomplished, works [asceticism of mine]; *deva+iisha=*, god's, god; *uttis+Tha+bhagavan+iita*=, arise, oh, god, from here.

"This one is Siddha aashrama, Hermitage of Accomplishment, and by that name and by your grace it becomes [thus renowned, for] accomplished are the works of my austerities, oh, God of Gods... arise from here oh, god, to become my son... [1-29-18]

Comment: The wording 'siddhe karmaNi' is interpreted in two ways. One in respect of Vishnu who is practising asceticism there, hence His austerities are accomplished, in accepting request of gods as well as that of Sage Kashyapa. The other, in respect of Kashyapa who is seeking the boon, and if Vishnu accords the boon to incarnate Himself as Vaamna in the womb of Aditi, the austerities of Kashyapa are accomplished. Since the Supreme God's works are not
accomplished with mere austerities, but by eliminating the evil, the concept of siddhe karmaNi is appropriate in respect of Sage Kashyapa. In any way, this hermitage is an Accomplished one for gods, for sages, and for Supreme Divinities, in taking a foothold to eliminate the evil on earth.

Then that great resplendent Vishnu well emerged from Aditi, adopting a semblance of dwarf, [i.e. dwarfish ascetic boy] and arriving at the son of Virochana, [namely Emperor Bali...]

Comment: The myth is that Vaamna, the dwarfish ascetic boy, approaches Emperor Bali and begs of him for a space enough to place his three dwarfish foot-steps. While all around that ritual hall of Bali laugh at this boy's request, Bali comes to know who this dwarfish boy is. Though known to be Vishnu in this incarnation, without deviating from his vow of according charities in 'as is where is condition', Bali accords that much space to the boy. Then Vaamna places one dwarfish foot on this globe and the entire globe is covered with it. Vaamna then asks Bali where the third foot-space is. Bali shows his head to place the third foot. Vaamna places his foot on this third foot-space, i.e., on Bali's head and starts to trample him to paataala loka, nether worlds. At the time of donating the charity, while Bali is pouring water oblation into the hands of Vaamna, Sage Shukrachaarya, the demon's high priest, knowing this dwarf boy to be Vishnu, enters the nozzle of the water-pot so that the donation water may not fall into the hands of the boy, thus to fail the donation. Knowing that the sage is in the nozzle of the water-pot, Vaamna pierces the nozzle with a straw of darbha, sacred grass-blade, thus piercing one eye of Sage Shukrachaarya. From then on, this sage has become one-eyed sage, symbolically meaning that he eyes on one side only, namely demon's welfare. Vaamna places his third step on the head of Emperor Bali and subjugates him to netherworlds, freeing the other worlds from his rule. However, Vishnu blesses Bali to be deathless, though subdued into netherworlds, and to become Lord Indra in the coming manvantara-s, eras. Then on Vishnu is eulogised as Trivikrama, tri+vi+krama= three, verily, paced [surpassing], one who surpasses all the three worlds.

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"Given back to Mahendra, restraining Bali with His [Vishnu's] dynamism, all the three worlds are, and He that great resplendent one Vishnu, made [them the three worlds to come under] the control of Indra again...

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"Thus at one time, He that Vishnu footed this hermitage... the stress eradicating one [either the stress and strain caused by the evil on earth, or the stress of going through the cycle of birth and death, thus salvation ensuring hermitage is this,] and by me also, in devotion to Him alone, [namely Vaamna, this hermitage is] beneficed... [1-29-22]

Thus saying gladdened verily, taking Rama and Lakshmana, [that sage entered the hermitage, and] on entering the threshold of hermitage, that great Saint Vishvamitra glistened like moon after dispersal of mist and on its entering Punarvasu, [the fifth or seventh lunar mansion...] [1-29-25]

The sages on seeing him [Vishvamitra,] all of them the residents of Siddha hermitage, by leaps and bounds quickly [reached him and] worshipped Vishvamitra... [1-29-26]

Comment: 'This hermitage is my benefice now for I am practising my asceticism here, and this hermitages originally belongs to you because you, as Lord Vishnu, also practised your asceticism earlier to your Vamana incarnation here in this hermitage...' Rama Tilaka.
As per their deservedness they offered worship to Sage Vishvamitra, like that for the two princes also fulfilled the reception for guests [of honour...by them the resident sages of that hermitage...][1-29-27]

After briefly reposing, those sons of the king and the enemy-destroyers, with their palms adjoined, spoke to the Tigerly-sage, they the descendents of Raghu... [1-29-28]

"Today only you enter into the solemnity, safe be you...oh, the eminent sage, this is Siddha, [Accomplished] Hermitage, [and let your ritual be also] accomplished, and the word of yours...will be actualised...[by our eliminating the demons..." Said the princes.][1-29-29]

Thus said to him, that great radiant and supreme Sage Vishvamitra entered into vow [of ritual], scrupulously, controlling his senses, [for he shall not get anger etc., during the progression of this ritual, as explained by him at 1-19-7 to King Dasharatha.] [1-29-30]

Those youngsters stayed that night, well set in order, also getting up at the time of sunrise, and on reflecting upon the easterly aurora and.... [1-29-31]

Comment: Rama and Lakshmana spent that night vigilantly but not in a clam and collected way.

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They, cleansing themselves well, completing the supreme meditation [Gaayatri] in its regularity, [and to one who has already made] offerings into the sacrificial fire and sitting before the Altar of Fire, to that Sage Vishvamitra, addressed [themselves submissively, their reporting for the duty to safeguard the ritual...] [1-29-32]
Rama and Lakshmana while safeguarding the ritual of Sage Vishvamitra for six days and nights, on the last night demons come to hinder the ritual, their chieftains being Maareecha and Subaahu. Rama acts deftly and hits out Maareecha to a long distance, but kills the other, namely Subaahu along with others. Rama thus makes the ritual of sage Vishvamitra a success and this episode is the starting point in his adventures against demonism.
"From today henceforth for six nights this shall be safeguarded by you Raghava-s, and this Sage Vishvamitra is verily under the vow [of ritual,] and went into muteness [as required by the vow...] Thus said the other sages near at ritual place." [1-30-4]

They two on hearing that sentence [of the other sages,] those glorious princes are wakeful for six days and nights and safeguarded that ritual garden. [1-30-5]

Patrolling nearby those two brave ones and wielders of great bows protected that best sage Vishvamitra, those enemy-destroyers... [1-30-6]

Then that time lapsed and thus the sixth day arrived, and Rama said to Soumitri, "You be prepared and be on alert... [1-30-7]

On saying thus, when Rama is quickening to combat then the fire in the altar flared up [brightening the chief] teacher Vishvamitra and other priests [around the Altar of Fire.] [1-30-8]

Comment: The compound pra+ja+waala, with many stresses for the flare is given here to import that the ritual is achieving its climax and it will be fructified thereby. The demons enter just at this juncture to spoil the ritual.
With sacred grass, drink-vessels, oblation spoons, firewood-sticks, and flowers that altar of fire, which is attended by Vishvamitra and Ritwiks, [the conductors of ritual around the altar] flared up. [1-30-9]

Comment: The darbha is kusha grass used specifically in rituals even today. Chamasa is a wooden vessels used for consuming soma juice. Srukk is an arm-length wooden spoon with a palm size receptacle at one end used to pour clarified butter and other liquids into Altar of Fire to the chanting of hymns. Samidha-s comprises items of wood pieces or sticks, mainly from sandalwood trees and a variety of other items that are offered into fire.

As per hymnral rendering and rules [of conducting the ritual,] that ritual is well proceeding [towards its conclusion, but in the meanwhile,] in the sky a great blare is generated, that which is frightening... [1-30-10]

(Translation)

Enshrouding the sky like cloud that appear before a torrential cloudburst and then performing wizardry, two demons came running towards [the Altar of Fire from sky... [1-30-11]

Maareecha and also Subaahu thus with their followers have come, who are monstrous in their aspect, and poured down spates of blood. [1-30-12]

At them, [the paraphernalia of flowers, sacred grass, vessels etc., which] by that bloodstream is verily swamped and on seeing that, Rama quickly hastened and then saw them [the demons] in the sky... [1-30-13]

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At them, [the paraphernalia of flowers, sacred grass, vessels etc., which] by that bloodstream is verily swamped and on seeing that, Rama quickly hastened and then saw them [the demons] in the sky... [1-30-13]
Rama, sentence, said.

On seeing them, the two [demons] quickly befalling onto Altar of Fire, that lotus-eyed [Rama,] glanced at Lakshmana fully well, and Rama said this sentence... [1-30-14]

"See Lakshmana at the ill-behaved demons...eaters of raw-flesh...by this Maanava missile [they will be] well puffed out, as by wind a thick-cloud would... [1-30-15]

"No doubt I wish to do so, for I am not prepared to kill [this demon..." said Rama.] Thus said the words, Rama, the dextrous one targeted bow [at Maareecha...] [1-30-16]

Maanava missile, the great benignant and verily radiating one, is very angrily darted on the chest of Maareecha by Raghava... [1-30-17]

He, the demon Maareecha, by that great missile Maanava is well hit and fully for a hundred yojana lengths, hurled into the tides of ocean... [1-30-18]

Whirling senseless and rammed away by the Cold-missile [Siitesu,] far-flung is that Maareecha, and on seeing him, Rama said to Lakshmana... [1-30-19]
20. pashya+lakSmNa= see, Lakshmana; shiite+Sum+maanava= Cold-missile, Maanava; dharma + samhitam =virtue, abound with; mohayitva=nayati+enam= baffled, taken away; na+ca+praNaH+ vi+a+yu+ju= not, also, lives, verily, not, separated [not killed.]

"See Lakshmana this Cold-missile Maanava, abound with virtue, baffled and taken him away, and not verily separating his lives [from his body..."

Comment: The demon Maareecha is not killed by Rama at this juncture because the same demon discourages Ravana in confronting Rama but becomes a golden deer at the behest of Ravana, at the time of Ravana's abducting Seetha. So, Rama shows forbearance at Maareecha till such time.

21. imaan+api+vadhiSyaami= him [the second demon, Subaahu,] but, I wish to kill; nir+ghR^iNaan + duSTa + caariNaH= not, considerate, ill, behaving one; raakSasaan= demon; paapa+karmasthaan= evil, doer; yaj~na+ghnaan= ritual, hinderer; rudhira+ashanaan= blood, drinker.

"But I wish to kill him, [the second one Subaahu,] for he is inconsiderate and ill-behaving demon, evildoer, ritual-hinderer and a blood-drinker..." [Said Rama.] [1-30-21]

22. iti+uktvaa+lakshmaNam+ca= thus, saying, to Lakshmana, also; ashu+laaghavam+darshayan+iva= swift, dexterity, to show, as though; sam+gR^ihya+su+mahat+ca= well, taking, very, powerful, also; astram+aagneyam= missile, Aagneya; raghu+nandanaH= Raghu's, descendent; subaahu+urasi + cikSepa = on Subaahu's, chest, darted it; saH+viddhaH+pra+apatat+bhuvi= he, struck, verily, fallen, on ground.

Thus saying to Lakshmana, as though to show his swift dexterity well-taking a very powerful missile, called Aagneya astra, [Fire-missile,] that descendent of Raghu dynasty, darted it on the chest of Subaahu, and he [that Subaahu, the demon,] struck by it verily fallen onto ground.

23. sheSaan= remainder [demons]; vaayavyam+aadaaya= vaayavya-missile, taking; nijaghaana= hit out; mahaa+yashaaH= great glorious one; raaghavaH= Raghava; parama+udaaraH= supremely, generous one; muniinaam+mudam+aavahan= to sages, felicity, coming on.

The remainder [of the demons,] taking vaayavya, Air-missile, are hit out by that great glorious Raghava who is a supremely generous one, thereby felicity came on the sages...

24. saH+hatvaa+raakSasaan+saarvaan= he, killing, demons, all of them; yaj~na+ghnaan= ritual, hinderers; raghu+nandanaH= Raghu's, delight; R^iSibhiH+puujitaH+tatra= by sages, ennobled, there; yathaa + indraH+vijaye+puraa= like, Indra, victorious, earlier.

He, on his killing all of the demons, the ritual-hinderers, that delightful one of Raghu's dynasty, Rama is ennobled by the sages there, as was Indra [was praised when He conquered demons and became] victorious earlier. [1-30-24]
Then, on completion of the ritual Vishvamitra, the great sage, beholding the precincts are devoid of calamities, said this to Kakutstha...

"Fulfilled I am [through the results of ritual.] oh, great dextrous one, and actualised by you are your mentor's word of honour, [where one mentor is your father King Dasharatha and other is myself,] and this Siddha [Accomplished] hermitage is actualised so, oh, stalwart of great glory..." he, that Vishvamitra, verily applauded thus and then they came-by the vesper-time...[for their evening prayers on Sandhya...]

Thus, this is the 30th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
Sage Vishvamitra's travel to Mithila kingdom to attend a ritual of King Janaka and also to see the auspicious bow of Lord Shiva that is being worshipped in the palace of Janaka from ages. The other sages suggest to Rama, that he too may go over there along with them to see that marvellous bow. They all proceed from Siddha Ashram towards River SoNa, a tributary of Ganga, and camp on its bank for a night.

Then for that night, on achieving the results [of their journey with Vishvamitra,] they the brave Rama and Lakshmana resided there gladly, gladdening well in their inner souls. [1-31-1]

On the morning of that night on performing their morning chores, they on going towards Sage Vishvamitra, who is along with other sages... [1-31-2]

And on reverencing that eminent sage, whose burnish is akin to the ritual-fire, they two spoke this sentence, those gentle-speakers... [1-31-3]

http://www.valmikiramayan.net/bala/sarga31/balasans31.htm
"We, oh, Tigerly-sage are available well afore you, order us... what orders have we to carry out, oh, eminent-sage... [1-31-4]

Thus that sentence when said by them, all those great sages spoke to Rama, in the fore of Vishvamitra [1-31-5]

"Oh, Best of Men, there will be a supremely immaculate Vedic-ritual of King Janaka of Mithila, thereto we are travelling... [1-31-6]

"Also, oh, Tigerly-man, on your proceeding along with us, to see a monumental gem of bow there, is expedient for you... [1-31-7]

Comment: The sages are not insisting on Rama to come along, but advising him to have a glimpse of that marvellous bow of Shiva, which none can lift to string, so far. The topic of Seetha is also not brought out by them, either, because in the know of Vishvamitra alone, not by these sages. Kings and princes have their own protocol of proper invitation. Here a third part is inviting to some other king’s ritual, of which Rama may reject for being a prince. But it is suggestive to say the maxim ‘even uninvited can attend a Vedic-ritual...’ Thus the sages are tempting Rama to come to Mithila in the name of a divine bow, of which any valiant prince would easily get excited.

"Oh, Best of men, in early times that is given in the congregation of a Vedic-ritual, verily... that awesome bow is having an unimaginable power and superbly incandescent in wars... [1-31-8]

Comment: This is the bow of Lord Shiva with which He destroyed the ritual of Daksha. Then gods pleased Shiva and obtained this bow from Him. From them, the gods, it was given to Devaraata, an earlier king of Mithila as a boon of Vedic-ritual.

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na+kathamcana+maanuSaaH= not, to say the least, by men.

"Not by gods, not by gandharva, not by asura-s, not by the demons it was capably lifted to string, then in the least, even by men... [1-31-9]

"Though kingly clansmen were verily inquisitive about the capacity of that bow, great mighty princes are rendered incapable to bend it to string... [1-31-10]

"That verily is the fruit of king's ritual... for the king of Mithila [namely Devaraata, grandparent of Janaka,] prayed for that supreme bow, oh, Tigerly-man, and that bow with its best central grip-handle is given by all gods... [1-31-12]

'Satisfying with the ritual of Devaraata of Janaka, Lord Shiva Trident holder and holder of venom in throat, gave the marvellous bow... to eliminate enemies...'

"It is worshipful [regularly and especially during the periods of dhanur utsava bow and arrow festivals,] kept in the palace of King of Mithila, and oh, Raghava it is worshipped with sandalwood pastes, incenses with the true aloe substance and their scents..." [1-31-13]
Thus saying that best saint Vishvamitra started on travel along with groups of sages and Kakutstha-s [Rama and Lakshmana,] bidding farewell to the deities of woodlands [of that siddha aashrama, where the ritual is accomplished with the help of Rama and Lakshmana, and thus it again retained its title Siddha Ashrama...] [1-31-14]

\textit{svasti+vaH+astu= propitious, you all, shall be; gamiSyaami= to go I wish, siddhaH= on accomplishment [of ritual]; siddha+aashramaat+aham= from the Accomplished, Hermitage, I am; uttare+ jaahnavii+tiire= northern, Ganga’s, bank; himavantam+shila+uccayam= towards Himalayan, mountains, ranges.}

"You all shall be propitious! On accomplishment of the ritual here, I wish to go from this Accomplished Hermitage, and I am going from the northern bank of river Ganga towards the ranges of Himalayan Mountains... [1-31-15]

\textit{iti+uktvaa+muni+shaarduulaH= thus, saying, saint, tiger; kaushikaH+saH+tapo+dhanaH= Kaushika's [descendent] ascetically, enriched; uttaraam+disham+uddishya= northern, side, intending to; pra+ sthaatum+ upa+cakrame= well, journeying, nearly, started.}

Thus saying [farewell to woodland-deities,] that descendent of Kaushika and an enriched one in asceticism, intending his journey to northern side, he started well... [1-31-16]

\textit{tam+vrajantam+muni+varam= him, journeying, saint, best; anvagaat [anu+aagaat] +anu+ saariNaam = closely, following, close, followers; shakaTii+shata+maatram+tu= carts, hundred, in number; prayaaNe+brahma+vaadinaam= journeyed, Brahma [Vedic,] advocators of.}

Him, that best saint Vishvamitra thus journeying, his close followers followed him closely, in a hundred numbers of carts, of those advocators of Veda-s... [the carts that contain the paraphernalia of Vedic-rituals...] [1-31-17]

\textit{mR^iga+pakSi+gaNaaH+caiva= animals, birds, batches, also, even; siddha+aashrama+ nivaasinaH= Accomplished, Hermitage, dwelling in; anu+jagmuH= closely, followed; mahaa+ aatmaanam+vishvaamitram+ tapaH+dhanam= great, souled one, Vishvamitra, penance, wealthy.}

Even, batches of animals and birds also, that dwell in the Hermitage of Accomplishment, closely followed him, that great-souled Vishvamitra, a wealthy in penances... [1-31-18]

Comment: This following of animals and birds is to suggest that while any guest proceeding from their place, it is the courtesy of the residents of that place or house, to see his off for a distance, unlike 'showing a person the door...'

\textit{ni+vartayaamaasa+tataH= back, coming [made to return,] from there; sa+R^isi+sanghaH+sa+ pakshiNaH= those, sages, groups, those, bird, folks; te+gatvaa+durum+avadhvaanam= they, on going, a distance, on their way; lambamaane+divaakare= dangling, is the sun [towards west.]}
Hermitage, for enough is the courtesy.] They, Vishvamitra and others, on going a distance on their way, the sun started to dangle [in the sky westward...] [1-31-19]

They the group of sages made a camp on the bank of River Sona gathering together, and on that day- maker, the sun entering dusk, they bathed and enkindled the kindle consumer, [namely the ritual-fire...] [1-31-20]

Keeping Sage Vishvamitra afore, those sages of unlimited resplendence squatted before him, and even Rama with Lakshmana, also on worshipping them [the sages, squatted...] [1-31-21]

Then Rama squatted before that intellectual Vishvamitra, then that resplendent Rama at penance wealthy Vishvamitra [started to speak...] [1-31-22]

Rama asked that sagely-tiger, inquisitiveness enwrapping him, "Oh, God, what place is this verily, glistening with its well developed forests..." [Thus Rama asked Vishvamitra.] Entreated by the words of Rama that well-vowed sage began to tell all about that place among all sages, that ascetically great sage, Vishvamitra... [1-31-24]
Thus, this is the 31st chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 32

Introduction

Sage Vishvamitra starts to narrate Kusha's legend, of which he himself is an offspring, when enquired by Rama in the previous chapter, on the bank of River ShoNa Bhadra, now being called Son River. Brahma said Kusha begets four sons and among them Kushanaabha begets a hundred daughters of excellent beauty. When Vayu, God of Wind cherishes them all in marriage, they refuse Him, as they prefer an arranged marriage by their father. Then Wind God in his entire wrath disfigures them all.

1. brahma+yoniH+mahaan+aasiit= Brahma, offspring [brainchild,] great, was there; kushaH+naama+ mahaa+ tapaaH= Kusha, named, of great, ascetic; ava+kliSTa+vrata= not, impeded, vow; dharma+j~naH + sat+jana+prati+puujakaH= virtue, knower, by good, men, in turn, revered.

"A great brainchild of Brahma was there, named Kusha, a great ascetic, unimpeded one in his vows, virtue-knower, and a reverent of good-men... [Thus Sage Vishvamitra commenced his narration.] [1-32-1]

2. saH+mahaa+aatmaa= he, great, soul; kuliinaayaam+yuktaayaam= of noble birth, in eligible [wife]; su+mahaa+balaan= very, great, mighty; vaidarbhyaam+janayaamaasa= in Vidarbha princess, bred; caturaH + sadR^ishaan+sutaan= four, selfsame, sons.

"He that great-soul Kusha, in an eligible and noble birthed princess of Vidarbha, bred forth very great-mighty selfsame sons, four in all... [1-32-2]

3. kushaambam+kushanaabham+ca= Kusumba, Kushanaabha, also; aassuurtarajasam+vasum= Asuurtaraja, Vasu; diipti+yuktaan+mahaa+utsaahaan+kSatra+dharma+eikikirSayaa= radiance, having, enthusiastic, Kshatriya, principle, adhering to.

Kusumba, Kushanaabha, Asuurtarajasa, [or also called Adhuurtarajasa,] and Vasu are those four sons who are radiant, enthusiastic, and adherers of Kshatriya principles... [1-32-3]
That virtue-abiding and truth advocating Kusha said to his sons, "Establish your ruling, sons, and achieve dharma abundantly...' [1-32-4]

"On hearing the words of Kusha, those four sons of Kusha, best in the world, initiated to [build four] cities, those best ones among people...' [1-32-5]

"Great-resplendent Kushamba built Kaushambii city, [present day Kannauj] virtue-souled Kushanaabha built Mahodaya city... [1-32-6]

"Oh, Rama, that noble-minded Asuurtarajasa built a city named Dharmaaranya, and king Vasu built a cit naming it Girivraja, [present day Rajgir...] [1-32-7]

"This land is named as Vasumati by that virtue-souled Vasu and these five best mountains array around it... [1-32-8]

"This delightfully charming river is renowned as Maagadhi, [present day River Son, from west] comes in and goes out of Magadha country, enwreathing five of these elevated mountains, and thus it shines forth... [1-32-9]
"Oh, Rama, she this Maagadhi, is of great-souled Vasu and verily by his [developmental works,] it goes towards east [to its confluence in Ganga near at Patna in Bihar,] and oh, Rama, garlanding best farmlands and crops [on its way...]

"Kushanaabha the saintly-king even engendered a hundred un-excelling maids, he that virtue-souled one through Ghritaachi, [a celestial maiden...]

Comment: Children begotten through celestial maidens are of superior nature for further procreating a divine generation, like Shakuntala, who begot Bharata, the earliest dynastic king.

"They are but youthfully, handsomely, and well-decorating themselves arrived at parklands, like the hundred rapids of lightning during ample torrents...

"On their singing, dancing and playing musical instruments, oh, Raghava, they got into a fantastic felicity, those that are decorated with select ornaments...

"Then they with all their cutely body-parts, and infinite in their aspects on earth, on coming to parklands, they are like stars inside the cloudy [thickets of garden-bushes...]

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"They are well off in all their aspects together with comeliness and ripeness, and on seeing them the all pervading God of Wind, Vayu, spoke this word to them... [1-32-15]

"I desire all of you to become my wives, leaving off the notion of humanness, [because after your marriage with me you become divinities and you] acquire longevity... [1-32-16]

"Teenage is drifty verily, and in humans it is expressly so, and on achieving immortality your youthfulness also becomes undiminished...' [Thus said God of Wind to those girls.] [1-32-17]

"On hearing that sentence of his, of Vayu, God of Wind, whose strives unimpeded... laughing at those words, those hundred maidens then spoke. [1-32-18]

"Innerly you inspirit all beings, oh, the ablest Sprit, we also are in the know of your Force, and for what reason you disregard all of us... [1-32-19]

"We are the children of Kushanaabha, oh, god, and we are all [capable of] displacing you from your realm, but to conserve our ascetic values, we are [restraining ourselves to curse you...]

http://www.valmikiramayan.net/bala/sarga32/balasans32.htm
21. maa+bhuut+sa+kaalaH= not, chance, that, time; dur+medhaH= evil, in minds; pitaram+satya+vaadinam+ava+manyasva= of father, truth, favourer, not, regarding; sva+dharneNa= at our, liberty; sva+yam+varam+upaasmahe= independently, groom, look up to.

"That time shall not chance, when our minds become evilly to disregard our father, a favourer of truth, and at our liberty we look up to grooms, independently... [1-32-21]

22. pitaa+hi+prabhuH+asmaakam= father, verily, lord, of ours; daivatam+paramam+ca+saH= God, cardinal, too, he is; yasya+naH+daasyati+pitaa= to whoever, we are, offered; saH+naH+bhartaa+bhaviSyati= he, our, husband, becomes.

"Father of ours is our Lord and he is a cardinal God too... and to whoever we are offered [by our father in marriage, only] he becomes our husband... [1-32-22]

23. taasaam+tu+vacanam+shrutvaa= their, but, sentence, on hearing; hariH [vaayuH]+ parama + kopanaH= Wind god, very, angrily; pravishya+sarva+gaatraaNi= entered, all, body-parts; babhanja+ bhagavaan+prabhuH= crooked [disfigured,] sensational, lord.

On hearing their sentence [of rejection,] the Vayu, God of Wind, very angrily entered into all of their body-parts, and that sensational lord disfigured them all... [1-32-23]

24. taaH+kanyaa+vaayunaa+bhagnaa= they, girls, by Vayu, disfigured; vivishuH+nR^ipateH+ gR^iham + entered, king's, house; pravishya+ca+su+sam+bhraantaaH= entered, also, well, fully, startled; sa+ lajjaaH + sa + asra+locana= with, shamed, with, tears, in eyes.

"They the girls thus disfigured by Vayu, Wind God, entered king's palace-chambers, and entered are they fully well startled, ashamed, and eyes tearful... [1-32-24]

25. saH+ca+taaH+dayitaa= he [their father,] also, them, dear ones; bhagnaaH+kanyaaH= disfigured, girls; prama+shobhanaH= very, attractive ones; dR^iSTvaa+diinaH+tadaa+raajaa= on seeing, despondent ones; sam+bhraanta+idam+abraviit= verily, perturbed, this, said.

"Their father on seeing them, his dear and attractive daughters, as disfigured and despondent girls, perturbed verily and said this... [1-32-25]
"Oh, daughters, what all is this? Let it be said... Who disregarded the probity? Who rendered you all dwarfish? Why gesticulate saying nothing...' asking thus the king sighed forth and quietened down... [Thus Sage Vishvamitra continued his narration...]

Verse Locator for Book I : Bala Kanda - The Youthful Majesties : Chapter 32

Thus, this is the 32nd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
Kushanaabha's hundred daughters report about the Wind-god's mischief. Pleased at their behaviour Kushanaabha thinks and arranges for their marriage with Brahmadatta, a saintly king. After the marriage, by the touch of hand of Brahmadatta the girls are rid of their misshapen bodies and again become great beauties.

1. tasya+tāt+vacanam+shrutvāṁ = his, that, sentence, on hearing; kushanaabhasya+dhiimataḥ = of Kushanaabha, scholarly; shirobhiḥ+caraṇau+spṛśītvāṁ = with forehead, feet, on touching; kanyā + shatam + abhaaṣataḥ = girls, hundred, spoke.

On hearing that sentence of that scholarly Kushanaabha, touching his feet with their foreheads, those hundred girls spoke to him... [1-33-1]

2. vaayuḥ+sarvam+aatmakaḥ = Vayu, Wind God, all-pervasive; raajan= oh, king, pra+dharṣayitum+ icChati= much, maltreat, desired to; a+shubham+maargam+aasthaya= inauspicious, path, to lead us; dharmam +pra+yavekṣate= virtue, well, discarding.

" 'The all-pervasive Wind God, oh, king, desired much to maltreat us and to lead us an inauspicious path, well discarding our virtue... [1-33-2]

3. pitṛ'imayaḥ+sma= father-dependent, we are; bhadrām+te= safe, be you; sva+cChande+nā+ vayam + sthitāḥ= our, own way, not [not independent.] stand for; pitaram+naH+vṛ+niśīlava+tvam= father, of ours, requested, by you; yadi+naH+daasyate+tava= if, us, he gives, to you.

" 'We are father-dependent, safe be you, and we do not stand for ourselves independently, and our father is to be requested by you, [to ascertain] whether he gives us to you...[thus we told the Wind-god, but...] [1-33-3]

4. tēn+paapa+anubandhena= by him [Wind God, venality, tied-bound by; vacanam+ na+prati+ iiChataa = [our] words, not, in reply, bearing in mind; evam+bruvantyaH+ sarvāḥ+sma= thus, speaking, all of us, have become;
"'By him, that Wind-god who is tied-bound by venality... not bearing our words of reply in his mind, though all of us spoke thus, [in unanimity...] he that Wind God smacked us muchly...' [Thus spoke those girls to their father.] [1-33-4]

On listening their words that king of fine virtue and a great radiant one, spoke in reply to them, the hundred unsurpassable dames... [1-33-5]

"Forgiving by forgivers is a very excellent devoir, and it is done by you, oh, daughters, coursing through your unity my family's [prestige] is also looked after well... [1-33-6]

"Forgiveness is really an adornment to women, and even to men, either... and also that is verily impracticable, especially forgiving the divinities... [1-33-7]

Comment: This also means: 'though you possess excellent aspects and persona alike celestials, viz., apsara-s, for you are the children of celestial / apsara Ghritachi... you have forgiven Wind God, without submitting yourselves to bodily pleasures of humans.'

"This sort of your forgiving, oh daughters, by all of you undeviatingly [is appreciable...] for grace is altruism, grace is truism, and grace is also ritualism... oh, my daughters... [1-33-8]

"'Grace is glory, grace is virtue and in graciousness alone this universe is abiding verily...' [Thus said to his daughters and] leaving those girls, oh, Rama, that king with his godly valour... [Thus
Vishvamitra continued his narration... [1-33-9]

मंज्रो मंज्रयामास प्रदानम् सह मंत्रिभि: ।
देशे काले च कर्त्त्यम् दहशे प्रतिपादनम् ॥ १-३३-१० ।

10. mantraj+naH+mantrayaamaasa= thoughtful one, started to think; pradaanam= giving [daughters in marriage]; saha+mantrihiH= with, ministers; deshe+kaalae+ca+kartavam= in which country, at which time, also, doable; sadR^ishe= equalling one [bridegroom]; pratipaadanam= [marriage] proposals.

That thoughtful one started to think with his ministers about the giving away [his daughters in marriage...] as in which country, at which time, and to which equalling [bridegroom, the marriage is to be] proposed. [1-33-10]

पुन:समुद्रे पुष्य काले तु चूही नाम महाचुँभि: ।
उर्ध्व: रेता: शुभचारी नाम तयां उपागमा ॥ १-३३-११ ।

11. etasmin+eva+kale+tu= during, alone, time, but; cuulii+naama+mahaa+dhyutiH= Cuulii, named, great-resplendent one; uurdhva+retaH= upward, semen; shubha+aacaaraH= propitious, demeanour; braahmam+tapa= Vedic, asceticism; upaagam= achieved.

During that time alone, a great-resplendent one named Cuulii, who has his semen held upward, propitious in his demeanour and who achieved high Vedic asceticism... [1-33-11]

Comment: The uurthva retaH is that the yogi-s of a very high practice of pure yoga called haTha yoga, will hold their semen un-ejaculated by use or misuse, and they make its course head ward through the six-plexuses of human body. This is stated to make their mental and physical glow enriched and a divine aura circulates around such yogi-s.

तपस्यंतमु ऋतिः तत्र गंगवी परियोऽसते ।
सोमदता नाम भद्रं ते जीमला तनया तदा ॥ १-३३-१२ ।

12. tapasyantam+R^iSim+tatra= while practising, at that sage, there; gandharvii+pali+upaasate= a gandharva / celestial female, overall, serving him; somadaa+naama= Somada, named; bhadr+ma+te= safe, you be, Rama; uurmilaa+tanayaa+tadaa= Urmila's, daughter, then.

"While that sage is in his practise of asceticism there, a gandharva / celestial female was serving him overall, safety be with you oh, Rama, by her name she is Somada, the daughter of Urmila...

Sā ch tām prāṇata bhūtā śruti śūrṇaḥ purāyaṇa ।
Uwāsa kāle dharmāḥ tattva: tuṣṭe amabat guro ॥ १-३३-१३ ।

13. saa+ca+tam+praNataa+bhutvaa= she, also, him, well, bowing down, becoming; shushruuSaNa+ paraayaNaa= be of service, dedicate one; uvaasa+kaale+dharmiSThaa= stayed, for a time, righteously; tasyaaH + tuSTaH+abhavat+guruH= of her, satisfied, spoke, saint.

"She also well-bowing down at him, becoming a dedicate in her service stayed there for a time righteously. And the sage satisfied at her service spoke to her [after completion of his practise.]

Sā ch tām kālā yogyena pravac ṛṣiṇe netun ।
Pariṣṭhau aṁśe bhūtā tu kāraṇoṁ tasya nijyāṁ ॥ १-३३-१४ ।

14. sa+ca+taam+kaala+yogena= he, also, at her, by time, allied; pra+uvaaca= well, said; raghu+nandana = Raghu's, delight; parituSToah+asmi= satisfied, I am; bhadr+ma+te= safe, you be; kim+karomi+tava+ priyam = what, can I do, for your, cherish.

"He also well said to her, as allied by time [when her service is fructified,] oh, Rama, Raghu's delight, 'what can I do for your cherish...’ [1-33-14]
"Perceiving that the sage is contended, that female celestial spoke with her melodious voice much delightedly... she that knower of pedantries to that pedant of sentences... [1-33-15]

"On the rise is the Vedic splendour in you and you have become one with the Absolute, oh, supreme ascetic... and, a son with the ascetic resplendence of the Absolute... an immaculate one... I desire... [1-33-16]

"Unmarried I am, safe you be, and I am not anyone's wife also... as you have the faculty of your asceticism and as I took shelter [under your kindness] you are apt to accord a son to me... [1-33-17]

"That Brahma-sage becoming benignant, bestowed her a Brahma-like un-excelling son, renowned by the name Brahmadatta, the brainchild of Cuuli. [1-33-18]

Comment: The word 'cuulinaH' also read as Cuulina, another name for this sage Cuuli.

"He that King Brahmadatta dwelt in a city called Kaampilya with his superb grandeur, like Indra in heaven. [1-33-19]
स बुद्धिम कृतवान राजा कुशनाभा: सुभाषिकः।
ब्रह्मदत्ता काकुस्त्थ दातृत्व कन्या शतम् तदा॥ १-३३-२०॥

20. saH+buddhim+kR^itaavann+raajaa= he [Kushanaabha,] mind, made, king; kushanaabhaH+su+ dhaarmikaH= Kushanaabha, best, deferential one; brahmadattaaya= to Brahmadatta; kaakutshta= oh Rama of Kakutstha; daatum+kanyaa+shatam+taddaa= to give, daughters, hundred, then.

"He that King Kushanabha made his mind, for Kushanaabha is the best deferential one, oh, Rama of Kakutstha, to give his hundred daughters to Brahmadatta [in marriage...]. [1-33-20]"

तम् आद्य महातेजा ब्रह्मदत्तेः महीपति।
दद्री कन्या शतम् राजा सुभ्रितेन अंतरात्मन॥ १-३३-२१॥

21. tam+aahuuua+mahaatejaa= him [Brahmattaa,] inviting, great-resplendent one; brahmadattam= to Brahmadatta; mahiipatiH= king [Kushanaabha] ; dadau+kanyaa+shatam= gave, daughters, hundred; raajaa + su + pritiHna + antar+aatmana= king, well, gladdened, in inner, soul [hear of hearts.]

"Inviting that great-resplendent Brahmadataa, the King Kushanaabha gave his hundred daughters and by that King Kushanaabha is verily gladdened in his heart of hearts. [1-33-21]"

यथा क्रमम् ततः पाणिम् जयः रघुनन्दन।
ब्रह्मदत्तो महीपति: तासाम् देवपालित: यथा॥ १-३३-२२॥

22. yathaa+kramam+tataH= as with, in succession; paaNim+jagraaha= hand, taken [married]; raghu + nandana= o, Rama of Raghu's dynasty; brahmadattoH+mahiipaalaH= Brahmadatta, the king; taasaam+ devapatiH+yathaa= Indra, like.

"As with [the tradition] King Brahmadatta took the hand [of each girl in marriage,] in succession, he that Indra-like king. [1-33-22]"

स्मृत मात्रे ततः पाणी विकुञ्ज विगत ज्वरः।
युक्तः परम्य वन्य बसो कन्या शतम् तदा॥ १-३३-२३॥

23. spR^isa+maatre+tataH+paaNau= on touch, alone, then, hand; vi+kubjaa+vi+gataa+ jvaraH= without, misshape, verily, gone, feverishness; yuktaaH+paramayaaa+lakSmyaa= along with[ touched up,] utmost, elegance; babhau+kanyaa+shatam+taddaa= became, maidens, hundred, then.

"Then by the touch of hand of Brahmadatta alone, their misshape and feverishness are gone, and they the hundred maidens have become touched up with utmost elegance then. [1-33-23]"

स श्राव्य वाक्यनु मुक्तः कुश्नाभो महीपति।
वाक्यु परम प्रीतो हर्षम् लेभे पुनः पुनः॥ १-३३-२४॥

24. saH+dR^iStaa+maatre+tataH+paaNau= he [Kushanaabha] on seeing; vaayunaa+muktaaH+kushanaabhaH+mahiipatiH= by Wind God, released, Kushanaabha, the king; babhuuva+parama+pritiH= became, extremely, happy; harSam+lebhe+punaH+punaH= happiness, gained, again, again.

"He that Kushanaabha on seeing that the girls are released from the effect of Wind God became extremely happy, gaining happiness time and again. [1-33-24]"

कृत उद्धारम् तु रजानाम् ब्रह्मदत्तेऽमहीपति।
सदारम् प्रेययास्मस स उपाध्याय सणम् तदा॥ १-३३-२५॥

25. kR^itaavann+maatre+tum= on performing, marriage, marriage; raajaaanam+brahmadattam= of king, Brahmadatta; mahiipatiH= king Kushanaabha; sa+daaram+preSayaamaasa= with, wives, bade farewell; sa+ upaadhyaaya+gaNum+taddaa= with, religious teacher, groups, then.

"On performing the marriage of King Brahmadatta, King Kushanaabha bade farewell to him along with his wives, [his own hundred daughters,] and along with the groups of religious teachers.
Somada, the mother of Brahmadatta, on seeing them the brides and the worthwhile deed of her son [in removing the Wind-god caused blemish of the girls or marrying the worthwhile girls,] that celestial female Somada gladdened of her daughter-in-laws, for they as per tradition touched and touched again [the feet of Somada in respect, and Somada in her turn has to upraise and embrace each, for a hundred times as they are hundred in number, and in doing so] Somada praised Kushanaabha [for giving his gemlike daughters as her daughter-in-laws.] [1-33-26]

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Chapter [Sarga] 34

Introduction

The birth of Gadhi, the father of Vishvamitra and the son of Kushanabha, and the emergence and prominence of River Kaushiki, Vishvamitra's elder sister, are narrated by Sage Vishvamitra at the request of Rama.
"Oh, Rama, thus saying to King Kushanabha, Kusa journeyed skyward and entered the everlasting abode of Brahma. [1-34-4]

Then, after some time that intellectual Kushanabha begot a supremely righteous son named Gadhi, thus only... [1-34-5]

"Oh, Rama of Kakutstha dynasty, he that eminently righteous Gadhi is my father, for I am born in Kausika dynasty I got the name Kousika, oh, Raghu's delight... [Sage Vishvamitra said to Rama.] [1-34-6]

Even my sister, born earlier to me, by name named as Satyavathi, is a well avowed one, oh, Raghava, given in marriage to Ruchika... [1-34-7]

Divinely pious is she with her delightful waters, taking shelter in Himalayan Mountains and desiring the welfare of the world, well emerged is the sister of mine... [1-34-8]

"Divinely pious is she with her delightful waters, taking shelter in Himalayan Mountains and desiring the welfare of the world, well emerged is the sister of mine... [1-34-8]
"Thereby, I am delightfully residing in Himalayas abidingly, in adjacency of my sister Kausiki in all my affection towards her... oh, the delight of Raghu...[1-34-10]

"She that Satyavathi is a pious one, abiding in truthful virtue, and River Kaushiki, [namely Satyavathi, my sister,] is a husband devout, and she is best among rivers... [1-34-11]

"Verily in principle I reside near by [my sister Kaushiki, alias Satyavathi in Himalayas, and for a while] leaving her, I came at the Hermitage of Accomplishment and accomplished is the Vedic-ritual, by your magnificence... [1-34-12]

"This way, about my birth, about my dynasty and about this place [on which we are presently camping, namely Riverbanks of Sona... by me all are] extolled, oh, dextrous Rama, that which you have asked me... [1-34-13]

"By telling these legends elapsed is this night into midnight, oh, Kakutstha, get to sleep... safe you be! Let not any hindrance occur for us on our pathway, in here... [1-34-14]
Raghu's delight.
"Unmoving are all the trees... animals, birds are crouched down, oh, Raghu's delight... nightly sombre pervaded all the confines... [1-34-15]

"Eventide lapsed slowly... orbs of heaven overspread on its vault... for filled is the vault of heaven with stars and starlets, with their sparkles sparkling... [1-34-16]

"Also, the rising moon with his coolant moonbeams is dissipating the worldly darkness, and gladdening the hearts of all beings in world, with his own brilliance...[1-34-17]

"All the nightly-beings are verily wandering there and there... and bands of yaksha-s, demons, and ogres that are meat-eaters [are also wandering now..." Said Vishvamitra.] [1-34-18]

Saying so that great resplendent saint Vishvamitra verily paused, and then all the other sages revered him saying, "Fine, fine..." [1-34-19]

"Sublime is this lineage of Kusha dynasty... always abided in righteousness... Brahma-similar [are its offspring... and reverential are the dynasts of Kusha by the best of humans..." [Thus reciprocated the other sages.] [1-34-20]
"You alone are an exemplary sage, oh, Vishvamitra, for you are of great-renown, and among rivers that prominent river Kaushiki, [your sister, is further] glorifying your ancestry... [Thus, the sages lauded Vishvamitra.] [1-34-21]

Pleased is that Sage Vishvamitra when lauded by those Tigerly-sages, then that magnificent sage Vishvamitra lapsed [into the lap of] sleep, like the sun lapsing into dusk. [1-34-22]

Rama also, along with Soumitri, with a little astonishment coming upon, applauding that Tigerly-sage, glided into the lap of sleep... [1-34-23]

Thus, this is the 34th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
Sage Vishvamitra along with others reach the banks of River Ganga and they make their sojourn on her banks. Then when Rama inquisitively enquires about River Ganga, Vishvamitra narrates the legend of Ganga, as to how she the daughter of Himavanta is taken to heavens and wherefrom how she coursed in three way, from heaven to earth, from earth to netherworlds, with her pious and ever-streaming waters.

1. On sojourning the remaining night on the bank of river Sona along with great-sages, when that night elapsing into a sunny daybreak, Viswamitra spoke... [1-35-1]

2. “The night fared into a sunny morning, set in is the eastern day-spring... awake and arise... safe be you, and be inspired to travel on... [1-35-2]

3. On hearing the words of Sage Vishvamitra and on performing the morning time activities, shown forth is Rama's interest to journey on... and he said this sentence verily... [1-35-3]

4. On hearing the words of Sage Vishvamitra and on performing the morning time activities, shown forth is Rama's interest to journey on... and he said this sentence verily... [1-35-3]
sand-banks, encircling; kataraNa+pathaa+brahman= in which, way, oh, Brahman; sam + tariSyaamahe+vayam= very, easily cross, we can.

"The auspicious waters of river Sona's that encircles the sand-banks, though are not so deep... oh, Brahman, in which easy-way we cross [this river without a boat...]" [1-35-4]

Thus spoken by Rama Vishvamitra said, "I propose the selfsame way by which great sages are going, [we also paddle the same way...]" [1-35-5]

Thus spoken by that astute Sage Vishvamitra, the other sages travelled on, verily beholding diverse forests [and their environs...] [1-35-6]

They on going a distance on their way, after a lapse of half a day, then they perceived River Ganga, the prominent one among rivers and the one adored by sages. [1-35-7]

On seeing at Ganga with her pious waters, adored by swans, saarasa waterfowls, all the sages are delighted, along with Raghava. [1-35-8]

Then they made their sojourn on her banks and then they bathed [in Ganga] and well-offered oblations to their manes. [1-35-9]
Also on enkindling the ritual-fire and thus on offering oblations into it, and on devouring those ambrosian oblations they, the great-sages [surrounding Vishvamitra,] perched on the propitious banks of Ganga, amusing at hearts. [1-35-10]

Encircling that great-souled Sage Vishvamitra all sat around, they the deific sages as per their custom, even Rama and Lakshmana, as per their admissibility... then very well-gladdened at heart Rama spoke to Vishvamitra... [1-35-11]

Motivated by Rama's words Vishvamitra, the eminent-sage, commenced to narrate the emergence and progression of River Ganga, thus... [1-35-13]

"The best one among mountains Himavanta, oh, Rama, who is the plenitude of the minerals, has a pair of daughters, who by their aspect are exquisite ones, on earth... [1-35-14]
"She, who is the daughter of Mt. Meru is their mother, by her name she is Mena, a well-waisted, fascinating, and an adorable wife of Himavanta...

"From Mena, this Ganga is emerged as an elder daughter to Himavanta, and a second daughter, by her name she is Uma, is also begotten by Himavanta, oh, Raghava...

"Then all the divinities interested in a divine purpose sought the king of mountains, namely Himavanta, to spare Ganga, the tri-way-cruising river...

"Himavanta then righteously spared his daughter Ganga, who flows her way at her own volition, desiring the welfare of the triple worlds...

"In their turn welcoming Ganga [who is intended for] the purpose of the tri-world, those divinities who are the well-wishers of the well-being of tri-world, departed fetching Ganga with them, thankful [to Himavanta,] in their heart of hearts.

"In their turn welcoming Ganga who is intended for the purpose of the tri-world, those divinities who are the well-wishers of the well-being of tri-world, departed fetching Ganga with them, thankful [to Himavanta,] in their heart of hearts. [1-35-19]
"Also she, who is the other daughter of Himavanta, oh, Rahu's descendent, that unmarried girl, namely Uma, taking hold of a supreme devoutness performed a rigorous sacrament, for she has the galore of devoutness... [1-35-20]

"And that Uma who is unified with her rigorous sacrament thus became a reverential to all the worlds, and that best one among mountains, Himavanta, gave such a daughter to Rudra, an unequalled one in His aspect... [1-35-21]

"These two are the daughters of Himavanta, the King of Mountains... Ganga, the prominent one among rivers and Uma Devi also, are revered by all worlds, oh, Raghava... [1-35-22]

"All this is related to you, all in all... as to how this three-way cruising Ganga, who cruised [as Ganga in the lap of Himavanta and then how she did] firstly cruised heavenward [when divinities have taken her to heavens, as Deva Ganga, or Mandaakini or Sudiirghika] oh, dear boy, and of its cruise [from Himalayas to ocean, as Jahnavi] oh, Rama, the best cruiser among people [of your own life and of the lives of people...] [1-35-23]

"She this marvellously divine river, the daughter of the King of Mountains, Himavanta, on her ascending to the abode of divinities, [became a Divine River and] sinless and ever-streaming are its waters... [1-35-24]

Thus, this is the 35th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
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Shiva on His marriage with Uma is in the conjugal bliss for a long period due to His yogic powers. Fearing the result of that prolonged activity all gods prey for the cessation of that activity because none in any world can carry that offspring. Shiva accepting that request asks them where to discharge the sperm already stirred up. Gods indicate the earth as the taker. Shiva accordingly inundates the earth with His fluid. Then the Fire-god is dispatched to consolidate that into a reed forest called sharavaNa. Goddess Uma ireful at the prevention of begetting a son curse gods and earth to be childless.

On saying that discourse by Sage Vishvamitra, both the brave Raghava and Lakshmana in their turn glorified the legend [of the daughters of Himavanta,] and spoke to that eminent-sage... [1-36-1]

"All-inclusive in righteousness is this admirable discourse given by you about Ganga, oh, Brahman, and about that elder daughter of Himavanta, Ganga, it will be apt of you to tell emphatically, for you are in the know of its emphasis... about her divine and earthly legend... [1-36-2]

"For what reason is she, that world-purifier Ganga, is flooding in three courses? How then, coursing as she in three-way, is renowned as the only prominent river? [1-36-3]
"Oh, virtue-knower, by what deeds she is conjoined for renown in all the three worlds?" Thus enquired by Kakutstha-s, then the ascetically-wealthy sage Vishvamitra [narrated her legend.]

All that legend in its entirety [is described by Vishvamitra, sitting with Rama and Lakshmana] among sages, "Earlier, oh, Rama, Lord Shiva, the sublime-ascetic, and one who has a bluish throat [as He consumed poison during the churning of Milky Ocean,] and on marrying Uma...

"God Shiva having eyes for His consort Goddess Uma, He began lovemaking, and during that Sublime, Sagacious and blue-throated God Shiva's nuptial merrymaking, elapsed are a hundred divine years...

"But, oh, Rama, even a son did not spring from her... and oh, the enemy-scorcher Rama, then all the gods sprang up [at the prolonged activity of Shiva and Uma by which an unknown disaster may occur,] and with Brahma, the Forefather, as their leader [they worried...]

"God Shiva having eyes for His consort Goddess Uma, He began lovemaking, and during that Sublime, Sagacious and blue-throated God Shiva's nuptial merrymaking, elapsed are a hundred divine years...

Comment: The hundred divine years are said to be 36,000 mortal years and this goes with the calculation of yuga Indian 'era' calculation where two thousand of four yuga-s, krita, treta, dvaapara, kali yuga-s, krita, treta, dvaapara, kali yuga-s, krita, treta, dvaapara, kali yuga-s, krita, treta, dvaapara, kali yuga-s are one brahma dina Brahma's day etc.

"But, oh, Rama, even a son did not spring from her... and oh, the enemy-scorcher Rama, then all the gods sprang up [at the prolonged activity of Shiva and Uma by which an unknown disaster may occur,] and with Brahma, the Forefather, as their leader [they worried...]

But, oh, Rama, even a son did not spring from her... and oh, the enemy-scorcher Rama, then all the gods sprang up [at the prolonged activity of Shiva and Uma by which an unknown disaster may occur,] and with Brahma, the Forefather, as their leader [they worried...]

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"Which Being emerges from Goddess Uma [after this prolonged yogic act of copulation with Shiva?] And who consequentially can sustain that Being? [This being the worry of all gods they] all on approaching and paying their deference to God Shiva spoke this to Shiva. [1-36-8]

Comment: This prolonged act of copulation is an act of yoga called maha maithuna. The Shaktaite Tantriks who practise

| panca ma kaara | madya, maamsa, matsya, mudra, maithuna |

'liquor' 'mutton' 'fish' 'postures' [loosely: callisthenics] and 'copulation' make use of these things. In these practises, the yogis use mudra-s 'posture' 'callisthenics' at the time of copulation even, so that there will be no ejaculation for a longer period. This is their 'Five-element theory'...

"Oh! God of Gods, Great-God... interested in the welfare of these worlds, and by this veneration of all these gods, it will be apt of you to accord beneficence... [1-36-9]

Comment: The word tejas also means semen besides resplendence tejaH paraakrame praaNe varcas arciShi retasi — ratnamaala thus the prospective semen is the problem here.

"On listening the words of all those gods that Universally Rarefied-God Shiva said to all those gods, 'so be it...' and again spoke this also, verily... [1-36-11]

Comment: The word tejas also means semen besides resplendence tejaH paraakrame praaNe varcas arciShi retasi — ratnamaala thus the prospective semen is the problem here.
"I wish to bear my sperm in my virility and Uma in hers... let the immortals and mortals as well, enter upon a perfect bliss... [1-36-13]

"A part of it has already stirred up from its place [and that part is uncontainable by me, so,] oh gods of eminence, tell me who can contain that part of unparalleled sperm of mine... [1-36-14]

"Thus spoken by Shiva, then the gods in reply spoke to Him, whose banner is Divine-Bull, 'that sperm which has already stirred up, the earth endures that now... [1-3-15]

"Thus said by those gods, the God of Gods, Shiva, the Yogi of par excellence, well-discharged His semen... by which overspread is the earth with all its mountains and forests... [1-36-16]

"Thereby again the gods said to Fire-god even, 'you enter the great-potence of Rudra along with Wind-god, [lest that potence may annihilate the earth and earthlings, further you can consume anything that is oblated in you...'] [1-36-17]

"That fluid of Shiva is again compacted by Fire-god and then it well-emerged as a whitish mountain, for it is the divine forest of reeds, called sharavaNa, and in its shine it equals the Fire and Sun. [1-36-18]
"Wherefrom, chancing from Fire-god, the great-brilliant Kaartikeya has emerged... then, all gods and the multitudes of sages at Uma and also Shiva [adored...] [1-36-19]

Comment: The birth and legend of Kaartikeya is detailed in the next chapter relating to Ganga.

"Adored are Uma and Shiva fulsomely, heartily by the well-pleased gods... and thereby, Uma, the daughter of Himalayan Mountain, oh, Rama, said this to the divinities... [1-36-20]

"She cursed all the gods irefully with her eyes reddening in anger, 'wherefore prevented I am from my intimacy [with my consort,] whereas I am desirous of a son... [1-36-21]

Comment: Thus the celestials do not directly breed. They take the agency of humans or other mortals to bring forth their offspring as in the case of the monkey race, and Menaka and Vishvamitra giving birth to Shakuntala, who in her turn gave birth to Bharata, so on.

"You are unworthy to bring forth progeny in your own wives, and from now onwards you wives shall become infertile... [1-36-22]

Comment: Thus the celestials do not directly breed. They take the agency of humans or other mortals to bring forth their offspring as in the case of the monkey race, and Menaka and Vishvamitra giving birth to Shakuntala, who in her turn gave birth to Bharata, so on.

"Thus said by Uma to all the gods, She also cursed the earth saying, 'Oh, Earth, your appearance shall not be unique and you will be a wife to many... [1-36-23]

Comment: The sin of earth to bear the curse of Uma Devi is to accept the semen of Shiva onto her surface. The appearance of earth will not be in one kind or quality for it has lands and oceans, deserts and forests, volcanoes and mountains, ice and humidity, etc. Further, the earth is the official wife to numerous kings.
"Not also the delight caused by the children you shall get, rendered sully by my anger, and oh, verily base-minded earth, for you are undesirous of my son... [1-36-24]"

Comment: The earth is also cursed not to have the delight of her children. The earth has Naraka, the demon, and Seetha as her children. But these two are not begotten through any seminal contact by earth, and further, for earth it is as good as not having these two, for such is the plight of these two children of earth. After many tumults in her life, even Seetha asks her mother, earth, to take her back into her womb.

"On seeing at all those gods distressed [or ashamed by the curse of Uma,] the God of Gods, Shiva started to go towards the westerly direction ruled by Rain-god... [1-36-25]"

Comment: Here some say the mountain on which Shiva settled for his ascesis as 'Himavatprabhava' giving it a full name, like Mt. Kailash or Kanchanjunga etc. If any such mountain peak is named and available in mythologies or in Himalayas, this needs a revision.

"This way to you oh, Rama, vividly narrated is the legend of mountain's daughter, namely Goddess Uma, and now about the emergence of Ganga may also be listened from me, along with Lakshmana... [1-36-27]"

"This way to you, vividly narrated is the legend of mountain's daughter, namely Goddess Uma, and now about the emergence of Ganga may also be listened from me, along with Lakshmana... [1-36-27]"

Thus, this is the 36th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
Sage Vishvamitra continue his narration about the earthly course of Ganga and her begetting Kaartikeya. Kaartikeya's emergence, and the Krittika-stars breast-feeding that boy and his anointment as the Chief of Celestial Armies, is narrated by Vishvamitra to Rama.

**Introduction**

"Whilst Lord Siva undertaking His asceticism, then Indra keeping Fire-god afore, desiring an Army Chief [for celestial forces, with all the other gods] arrived at the Forefather, Lord Brahma... [Sage Vishvamitra continued his narration to Rama.]

"Then, all the gods spoke to Brahma, the Forefather... on worshiping Him... oh, Rama, along with Indra and the Fire-god who is kept ahead..."

"Oh, Brahma, by whom an Army Chief was to be given earlier He that Lord Siva is undertaking penance with Goddess Uma..."

"Oh, Brahma, by whom an Army Chief was to be given earlier He that Lord Siva is undertaking penance with Goddess Uma... [Sage Vishvamitra continued his narration to Rama.] [1-37-1]

"Then, all the gods spoke to Brahma, the Forefather... on worshiping Him... oh, Rama, along with Indra and the Fire-god who is kept ahead... [1-37-2]

"Oh, Brahma, by whom an Army Chief was to be given earlier He that Lord Siva is undertaking penance with Goddess Uma... [1-37-3]
"What shall be our consequent exploit, cherishing the welfare of the worlds... that you order us in its entirety, for you alone are the knower of that procedure besides our ultimate recourse... [1-37-4]

"On listing the words of gods, the Forefather of all the worlds spoke these expedient and harmonious words to gods... [1-37-5]

"What has been said by Goddess Uma, the Daughter of Mountain, that 'you have no posterity in your own wives...' these words are unimpeded and undoubtedly true... [1-37-6]

"From this Empyreal Ganga the son of Fire-god can be parented, who shall be an enemy-destroyer and the Chief Celestial's Army... [1-37-7]

"Ganga, the elder daughter King of Mountains will honour him as her own son and that will also be honourable to Uma, [the younger daughter of King of Mountains,] undoubtedly... [1-37-8]

"Oh, Rama, delight of Raghu's dynasty, on hearing those words of Brahma all gods adored Him, and they felt that their ends are achieved, thus they worshipped Brahma, the Forefather... [1-37-9]"
"They the gods, on going to that Supreme Mt. Kailash, oh, Rama, which is heaped up with many ores, all of them have assigned the Fire-god, to father a son... [1-37-10]

"Perform the god's mission, oh, Consumer of Fire-oblations, release the potence of Shiva [which you have contained so far,] in Ganga, the daughter of King of Mountains... oh, Great-resplendent god of Fire... [Thus, all gods have requested the Fire-god.] [1-37-11]

"Assuring the gods, the Fire-god approached Ganga [and beseeched her...'Oh, Goddess Ganga... accept [the potence of Shiva] in your womb, verily... for this is the cherish of all gods...' [1-37-12]

"On listening all these words, Ganga adopted herself into a celestial form, and on seeing her glorious mien, the Fire-god spread himself out on her from all over, [thus commingling the semen of Shiva in her, which the Fire-god contained this far...'] [1-37-13]

"Then the Fire-god drenched Ganga from all over [i.e., inseminated Shiva's potence in Her], and oh, Raghu's delight Rama, and every rill and channel of Ganga is filled up... [1-37-14]

"Then Ganga spoken to the Fire-god, who is in the forefront of all gods, 'oh, God I am incapable to bear the fervour [of Lord Shiva], compounded with that of yours...' [1-37-15]
"Ablaze by the blaze of that [insemination] fully well-tormented is her stamina, then the Fire-god, the consumer of the fire-oblations of all gods, [on seeing her miserable condition,] spoke this to Ganga... [1-37-16]

"Lay away that embryo here on the side of Himalayan Mountains...' [So said fire-god to Ganga.] On hearing the words of Fire-god, Ganga, that great-radiant embryo of [Shiva...] [1-37-17]

"Which on reaching the earth, [that glowing gold-like discharge of Ganga, it generated] the exquisitely dazzling [or auspicious] gold and silver... also thus, produced are the copper and iron from that combustion [of Lord Shiva's, Fire-god's fires...] [1-37-19]

"There the residua of that combustion also became tin and lead... thus, the embryo on reaching the earth evolved itself into various elements also... [1-37-20]
"But the moment that brilliantly glittering embryo is laid down on those Himalayan Mountains, they and the reed-garden became golden, [due to glitter of that embryo... and the whitishness of snow mountains and the reeds turned into golden hue...]

"Oh, Raghava, thus gold is renowned by the name 'jaata ruupa..' since then, oh, Tigerly-man, for it equals the Fire-god in its resplendence... and the grass, trees, climbers, and shrubs... all became golden..."

"They the Krittika-stars on making a best accord among themselves, that 'this one will be the son of ours too...' and thus on deciding themselves... they gave milk to the just born boy..."

"Then all the gods said that, 'this son shall be called as Kaartikeya, [for Krittika-stars suckled this boy...] and his renown shall thrive in all the three worlds, undoubtedly..."
“The Krittika-stars on hearing the words of gods [agreeing to let the boy become the son of those stars,] to give a wash to that excellently propitious boy who is radiant like fire, who slid down from the secretion of the womb of Ganga, [and they gave him a bath to cleanse the secretions of parturition...]

"And gods called that dextrous and fire-similar Kaartikeya, as 'Skanda...' for he slid down from the secretions of a womb, oh, Rama of Kakutstha..."

"Then an un-excelling milk came forth instantly from the Krittika-stars, and from the six Krittika-stars, the boy on becoming six-faced suckled their breast-born milk..."

"On sipping the milk for one day, though of delicate body [he became an adolescent boy in only one day and] he triumphed over the army troops of demons [later to his nomination as Celestial Army Chief,] by his own vigour...

"As the Chief of Celestial Army troops, that great-radiant one is anointed by all the celestials, coming together keeping the Fire-god afore..."
This legend of Ganga is vividly made known by me to you oh, Rama, and also about the emergence of Kumara, namely Skanda ... the Divine and Meritorious legends... [1-37-31]

"He who is a devotee of Kartikeyaa, oh, Rama of Kakutstha, on this humanly earth, he thrives with longevity, also with sons, grandsons [in his mortal life... and on its conclusion] he becomes identical with Skanda, on his journeying to Skanda's abode... [1-37-32]

Thus, this is the 37th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
Sage Vishvamirtra narrates the legend of Sagara, the earliest King of Ayodhya and Rama's forefather. His childlessness and begetting sixty thousand sons of merit and one son of demerit are narrated. Later King Sagara proceeds with the performance of a Vedic-ritual.

On describing that legend, [of Skanda / Kaartikeya,] Vishvamitra, the descendent of Kaushika, spoke this, again with his melodious words to Rama, the descendent of Kakutstha...

"Once there was a King of Ayodhya, oh, valiant Rama, who is brave and virtue-souled, namely Sagara... but he was without offspring... as such he also longed for offspring..."

"The daughter of King of Vidarbha, by name named as Keshini, was the eldest wife of Sagara, and she was virtue-minded, and an advocate of truth..."

"The daughter of King of Vidarbha, by name named as Keshini, was the eldest wife of Sagara, and she was virtue-minded, and an advocate of truth..."

"The daughter of King of Vidarbha, by name named as Keshini, was the eldest wife of Sagara, and she was virtue-minded, and an advocate of truth..."

"The daughter of King of Vidarbha, by name named as Keshini, was the eldest wife of Sagara, and she was virtue-minded, and an advocate of truth..."
"The daughter of Arishtanemi, who is also the sister of Garuda, [the Divine-Eagle-vehicle of Vishnu,] is the second wife of Sagara, who is known as Sumati... [1-38-4]
एकः कर्त्या: सुतो ब्रह्मन् का वहन्तू जननियत्वः।
ओत्तुम् इच्छाविरोधं ब्रह्मन् सत्यम् अस्तु वचः: तत॥ १-३८-१०

10. ekaH+kasyaaH+sutaH= one, to which lady [among us two,] son; brahman+kaa+bahun= oh, Brahman, who is she, numerous [sons,] begets; shrotum+ieChavaaha+ brahman= to listen, we two wish to, oh, Brahman; satyam+astu+vacaH+tava= true, be, word, yours.

" 'Which of us bears one son, oh, Brahman, which of us begets numerous sons... we two wish to listen about that, oh, Brahman... let your word betide truth... [Thus, the queens of Sagara spoke to the sage.] [1-38-10]

ततोः ततृत्वम् श्रुत्वा भूगृहस्यः परस्मायिकः।
उवाच परमार्ग वाणीम् स्वच्छन्दः अत्र विधीयताम्॥ १-३८-११

11. tayoH+vat+aacanam+shrutvaa= of their, words, on listening; bhR^iguH+parama+ dhaarmikaH= sage Bhrigu, of sublime, sanctity; uvaaca+paramaam+vaaNiim= spoke, with glorious, tone; svacChandaH + atra + vidhiyataam= freewill, there [in this issue,] be brought to bear.

On listening their words the Sage Bhrigu spoke in a glorious tone, "Let your freewill be brought to bear this issue [and choose among yourselves...] [1-38-11]

एकों वंश करो वा अस्तु बहुः वा महावलः।
कीर्तिमतो भूतमहासः का काम कुस्मूं इच्छितः॥ १-३८-१२

12. ekaH+vamsha+karaH+astu vaa = one, dynasty, enriching, will be there, either; bahavaH+maha + balaaH+vaa= numerous, or, great, energetic ones, or; kiirtimantaH+maha+utsaaahaH = prominent, very, enthusiastic; kaa+vaa+kam= who is she, or, what [boon]; varam+ieChati= boon, desires.

"Either, one dynasty-enriching son in one, or, numerous ones with great enthusiasm and prominence, in the other... who desires to have which boon...' [Thus, the Sage gave them the option.] [1-38-12]

मुनः: ते वंशम् श्रुतवा कैशिनी रघुवंशनः।
पुरुषं वंशं कर्मम् रामं जयादस्य सन्तिनः॥ १-३८-१३

13. muneH+tu+vacanam+shrutvaa= of sage, but, words, on listening; keshini+rghu+nandana= Keshini, of Raghu, delight; putram+vamsha+karam= son, dynasty, enriching; raama= oh, Rama; jagraaha + nR^ipa + sannidhau = taken [chosen], king [Sagara,] in the presence of.

"On listening the words of the sage, oh, delight of Raghu's dynasty, Keshini, in the presence of King Sagara, chosen one son, that enriches the dynasty... [1-38-13]]

पद्मम् पुत्र सहस्राणि सुपुर्णानि भूगिनी ततः।
महोत्सवान् कीर्तिमतो जगाया सुमुहितः सुतानः॥ १-३८-१४

14. SaSTim+putra+sahasraaNi= sixty, sons, thousands; su+parNa+bhaginii+tadaa= mighty winged [Garuda]; maha+utsaaahaan+kiirtimataH= great, enthusiastic, reputed ones; jagraaha+ sumatiH+ sutaan= taken [chosen,] Sumati, sons.

"Sumati, the sister of mighty-winged Garuda, chosen sixty thousand sons of great enthusiasm and reputation... [1-38-14]

प्रदक्षिणम् आथिम् कृत्वा शिरस्सा अभिप्राण्यम् च।
जनामेत्येव धर्मेऽर्थ जयमाया स्मरयान्यं स्वपनः॥ १-३८-१५

15. pradakSiNam+R^iSim+kR^itvaa= circumambulation, to sage, on performing; shirasaa+ abhi + praNamya+ca= head-bent, reverenced, also; jagaama+sva+puram= proceeded to, own, city; raajaa + sa + bhaaryaa= king, with, wives;
raghu+nandana= oh, Raghu's, scion of.

"On performing circumambulations to the Sage Bhrigu, also reverencing him head-bent, oh, Raghu's scion, the King Sagara proceeded to his own city along with wives... [1-38-15]

"Then, after a lapse of some time the elder wife Keshini gave birth to the son of Sagara, who is Asamanja, [of ill-] repute...[1-38-16]

"But Sumati, oh, Tigerly-man, verily delivered a neonate [who is round and long like a single] gourd... but on breaking it up, sixty thousand sons are issued forth [from that cucumber...] [1-38-17]

"The childminders brought those siblings up well, in vessels filled with ghee [clarified butter,] and after a protracted time all of them attained youthfulness... [1-38-18]

"After a long time sixty thousand sons of King Sagara thus became youthful with their hand-some aspects... [1-38-19]

The elder son of the King Sagara, namely Asamanja, oh, Rama, the best of men, on grabbing the children, [he was hurling] into the waters of River Sarayu... [1-38-20]
He, the elder son of Sagara, namely, Asamanja, always used to hurl the children [in the river waters of Sarayu,] and looked attentively and laughingly at them while they were immersing... this way, he with his sinister activity, became a torturer of goodmen... [1-38-21]

Comment: This Asamanja appears to be the person from the first-generation of sadistic child abusers, prior to Kamsa of Bhagavata.

Thus, his father King Sagara expatriated Asamanja for his undesirable activities towards citizens... but that Asamanja had a valorous son by name Anshuman... [1-38 -22]

"That Anshuman was an acceptable one for all the people as he talks dearly with all the people. Then, after a long time, a great thought chanced [to Sagara...] [1-38-23]

"Oh, Rama, Best of men, then he that Veda-knowing King Sagara, inclined to perform Vedic-ritual took the decision accordingly, and then with the assemblages of his religious-teachers, he proceeded to perform the proceedings of Vedic-ritual... [1-38-24]

Thus, this is the 38th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book I : Bala Kanda - The Youthful Majesties : Chapter 38
Introduction

The ritual horse released by Sagara, the Emperor, is snatched away by Indra in order to cause hindrance to the ritual. The ritual cannot proceed to culmination without the horse. Then Sagara orders his sixty thousand sons to search for it. If it is not found on the surface of earth, he asks them to dig over the earth. And the princes do accordingly, to the grief of beings living in netherworlds. Then all pray for the mercy of Brahma to alleviate this dangerous situation.

\[\text{विश्वामित्र वचः श्रृंव द्रव्याण्ते रघुनंदनं} \]

1. Vishvamitra's words, on listening; katha+ante= episode, at the end of; raghu+nandana= oh, Raghu's delight; uvaaca+parama+pritiH= spoken, highly, rejoiced; munim+dliptam+iva+analam= to sage, glowing, like, fire.

On listening to the words of Vishvamitra highly rejoiced is Rama, of Raghu's dynasty, at the end of the episode, spoke to sage, who is fire-like in his glow. [1-39-1]

\[\text{श्रोतयम् इच्छामि भद्रम् ते विस्तरणं कथाम् इमाम्} \]

2. shrotum+icChaami+bhadram+te= to listen, I am interested, safe, be you; vistareNa+ kathaam+imaam= extensively, episode, this; puurva+jaH+me+katham= earliern born [ancestor, Sagara,] of mine, how; brahman= oh Brahman, yaj+nam+vaai+samupaaharat= worship, how, conducted.

"I am interested to listen this episode exhaustively, oh, Brahman, as to how my ancestor Sagara conducted the Vedic-ritual... [1-39-2]

\[\text{तत्वं तत् वचनम् श्रुत्वा कौटुक्ति समन्वितः} \]

3. tasya+tat+vacanam= his, that, words; shrutvaa+kauhuhalaa+samvitaH= on listening, enthusiastic [words,] inclusive of; vishvaamitraH+tu+kaakutsthaham= Vishvamitra, to the descendent of Kakutstha; uvaaca + prahasan+iva= spoke, smilingly, as if.

On listening the words of Rama, which are inclusive of his enthusiasm, Sage Vishvamitra spoke to that descendent of Kakutstha, as if smilingly...[1-39-3]

\[\text{श्रुतात् विस्तरो राम समस्तय महत्तमः} \]

4. shruuyataam+vistaraH= be listened, vividly; raama= oh, Rama; sagarasya+ mahaatmanaH= of Sagara's, great-souled
Let this be listened vividly, oh, Rama, about the great-souled Sagara's Vedic-ritual... the father-in-law of Lord Sankara is well-known by the name of Himavan... [1-39-4]

"And Himavan setting eyes on Mt. Vindhya [stands loftily and] they stare at each other... in between those two, [namely Himalayas and Vindhya ranges], oh, Rama, the best of men, that Vedic-ritual came to pass... [1-39-5]

That very area, oh, Rama, the Tigerly-man, is much renowned for the performances of Vedic-rituals... and in the course of the performance, oh, descendant of Kakutstha, of that Sagara's horse-ritual [Amshuman, Sagara's grandson, and the son of exiled Asamanja who is] a great chariot-rider with an unfaltering bow... [1-39-6]

"Amshuman managed abiding by his grandfather Sagara's convictions [followed the course of the ritual-horse...] and at an auspicious time, on the day of ukthyaam, [the day for a sacred function,] Indra [stole the ritual horse of that] ritual's chief, namely Sagara... [1-39-7]

"On assuming a demonic form Indra snatched away that ritual-horse, and oh, Rama, when that ritual-horse of that great-souled Sagara being stolen thus... [1-39-8]

"Let this be listened vividly, oh, Rama, about the great-souled Sagara's Vedic-ritual... the father-in-law of Lord Sankara is well-known by the name of Himavan... [1-39-4]
"All the congregations of the Ritviks, the religious-teachers, then spoke to the chief propitiator, Sagara, 'at this auspicious time the ritual horse is eagerly taken away... [1-39-9]

10. hartaaram+jahi+kaakutstha= who stole [thief], kill, oh, decedent of Kakutstha, [namely Sagara] hayasH+ca+eva+upaniyataa=m= horse, also, that, be fetched; yaj~naH+chidram+ bhavati+etat= Vedic-ritual, hindered, becomes, all this; sarveSaam+a+shivaaya+n+H= for all, not, propitious, of us.

" 'Kill him who stolen the horse, oh, Sagara, the descendent of Kakutstha, and that horse shall also be fetched, lest all this Vedic-ritual becomes hindered and for all of us it is unpropitious... [1-39-10]

11. tat+tatha+kriyataam= that, thus, be done; raajan= oh, king, yaj~naH+a+chidraH+ krutaH+ bhavet= Vedic-ritual, not, obstructively, will be [be completed]; saHa+upaadhyaaya+a+vacaaH+ shrutvaaa= he Sagara, religious-teachers, words, on hearing; tasmin+sadasi+paarthivaH= in that, religious-council, that king, Sagara.

" 'Oh, king, that shall be done thus and let the Vedic-ritual be completed unobstructedly...' [Thus, the Ritviks spoke to the king and] he that king Sagara, on hearing the words of religious-teachers, in that religious-council, that king Sagara... [1-39-11]

12. SaSTim+putra+sahasraaNi= sixty, sons, thousands; vaakyam+etat+uvaaca+ha= words, this much, spoke to, verily; gatim+putraa+na+pashyaami= approach, oh, sons, not, I discern [I believe]; rakSasaam + puruSarSabhaaH= of demons [approaching here], oh, best ones among men.

To his sixty thousand sons spoke this much, 'oh, best ones among men, for me it is unbelievable that demons can approach [this ritual place...] [1-39-12]

13. mantra+puutaiH+mahaa+bhaagaiH= by hymns, sanctified, by holy, sanctifiers; aasthitaH+hi+ mahaa +kratuH= performed by, verily, glorious, Vedic-ritual; tat+gacChata+vicin+ adhvam= therefore, be gone, to quest after, path [of the thief]; putrakaa+bhadram+as+tu+vaH= oh, sons, safe be, to you all.

" 'For this very glorious Vedic-ritual is being performed duly sanctified by the Vedic-hymns by the holy-sanctifiers... therefore, be gone, my sons, to quest after the path [of horse-thief,] be safe, you all... [1-39-13]

14. samudra+maaliiniim+sarvaam= ocean, garlanded [encompassed,] of all, pR^ithiviim + anugacchata= of earth, followed up; eka+ekam+yojanaam= one by, one, yojana; putraa+visaaraam + abhigacchata= oh, sons, square area, advance [searchingly].

" 'Oh, sons, let all of the earth encompassed by the oceans be followed up, [for vast is the earth's surface you allocate among yourselves the searching area, each to each] square yojana area and advance... [1-39-14]
15. "Until the appearance of the horse [you search on the surface, and if it is not found on the plane of earth... ] from then on you dig over the earth [and search the subterranean planes even...] search him out, that horse-stealer... [1-39-15]

16. "For I am under vow of ritual, I along with my grandson, namely Amsuman, and with my religious-teachers, I stay here only... till the horse appears... safe be to you all... [proceed for searching...'] Thus Sagara instructed to his sixty-thousand sons and stayed back at the ritual place.] [1-39-16]

17. "They, oh, Rama, those great-mighty princes are all gladdened at heart, and proceeded onto earth's surface, animated by their father's words, [in their preliminary round of their search.] [1-39-1]

18. "On proceeding thus on earth in its entirety those great-mighty ones did not find that horse, [then as said by their father, they mapped the earth as] one square yojana area for each of them, and each and every area on the surface of earth is hollowed out by those tigerly-men, who have diamond-similar touch for their arms [or, nails.] [1-39-18]
"Then on being killed, the serpents, asura-s, demons, and other beings [living underneath the earth's surface, suffering the hollowing, and from them] oh, Rama, emerged is an unbearable rumpus [that is unstoppable...] [1-39-20]

"Oh, Rama of Raghu's dynasty, thus sixty thousand [square] yojana-s of the earth is dug over, [as though to make the earth's outermost plane] as the unsurpassed rasa-tala, the sixth subterranean, nethermost plane... [1-39-21]

"Oh, Rama, the kingly tiger, the sons of Sagara, thus digging over the Jambu Island, which is verily congested with mountains, and thus they essayed in all places... [1-39-22]

Comment: The jambu dwiipa is a continent according to Hindu mythology where the total continents listed are seven. The seven continents are 'jambu-plaksha-shaalmali-kusha-kraunca-shaaka-puSkara...' and jambu dwiipa is one among them.

"Then all the gods, with gandharva-s, asura-s, and reptiles who are distraught at heart [about their extinction due to the nethermost digging of the earth:] neared the Forefather, Brahma... [1-39-23]

"They, on seeking the grace of Brahma, the great-soul, then with their distressed faces spoke this sentence with great fear to Brahma... [1-39-24]
"Oh, God Brahma, the sons of Sagara are digging over all the earth, thus, many a great-soul that move in waters [or, those that live in netherworlds,] are being killed... [1-39-25]

"This one is the destroyer of our ritual... by him alone our ritual-horse is carried off...' [thinking thus and suspecting everyone,] they, the sons of Sagara are torturing all living beings, [Thus all the gods appealed to Brahma..." So said Sage Vishvamitra to Rama and others.] [1-39-26]

Thus, this is the 39th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
Sage Vishvamitra's narration of Sagara's legend is continued. Sagara's sons dig out all the quarters of earth and when they enter northeast to find out the horse thief, there they find Kapila, Vishnu in the semblance of sage. When they wanted to attack Kapila, Kapila renders them to heaps of ashes by his yogic powers.

"On hearing the words of gods, the Esteemed Forefather Brahma spoke to them, who are verily bewildered by the might of Sagara's sons for they are effectuating the end of all beings. [1-40-1]

"To whom this Mother Earth belongs to in all her entirety, he is that prescient Vasudeva... also she is the consort of that Maadhava... He, that reverential one alone... [1-40-2]

Comment: The with seven islands, or also called dviipa-s, 'jambu- plaksha - shaalmali- kusha - kraunca - shaaka - puSkara...dviipa-s, 'jambu- plaksha - shaalmali- kusha ... kusha - kraunca - shaaka - puSkara...dviipa-s, 'jambu- plaksha - shaalmali- kusha - kraunca - shaaka - puSkara... are the seven continents...' and some say the earth is having nine continents, yet some others prefer eighteen... however entire globe bhuu devi belongs to Vishnu as she is His another consort.

"On donning the semblance of Kapila, [that Lord Vishnu alone] eternally props up the earth... and in the fire of fury of Kapila the sons of Sagara will be burnt down... [1-40-3]
'Even the complete digging out of the earth is envisaged by the providential ancients, and the complete ruination of Sagara's sons as well, by those farsighted ones..." [So said Brahma to gods.] [1-40-4]

Comment: This is the cosmic routine. Every of Brahma is one kalpa and in each kalpa Brahma starts to create the universe afresh. Though it is just like the bygone era, it is anew but the presiding souls of each object of universe change. If one soul presides the Sun or the Moon in this era, in the next era they attain a step more in the ladder of 'snakes and ladders' called vaikunTha paali and a soul-in-wait takes up the job, just as good as official's promotion. In this cosmic destruction even the gods or god-likes will be destroyed if they tend to cause ruination unnecessarily to the beings anena bahu pranir upadrava k˜riõ˜m dev˜ api vadha up˜yam abhŸpsanti - daiva hat˜n˜m ca teÿ˜m avic˜reõa n˜so bhavatya eveti susctam -dk

This is same even with Indra. Vishnu in His Trivikrama incarnation blesses the demonic Emperor Bali with such Indra-hood in some era, when Bali's sin is counted down.

"On hearing the words of great Forefather Brahma all the thirty three gods, went away with utmost satisfaction, as they have came... [1-40-5]

Comment: The gods that have come to appeal to Brahma are said to be thirty-three in numbers. It is not that all the gods put together are thirty-three, but there are others besides the prominent groups of thirty-three. The thirty-three primary god-groups are aSTa vasu-s aSTa vasu-s aSTa vasu-s aSTa vasu-s 'eight Vasu gods' ekaadasha rudraa-s ekaadasha rudraa-s ekaadasha rudraa-s ekaadasha rudraa-s 'eleven Rudra gods' ashvini dvaya ashvini dvaya ashvini dvaya ashvini dvaya twin brothers called 'ashvini-gods'

"When the sons of Sagara are digging the earth out then emanated an unbearable tremendous noise similar to the cracking of a thunder. [1-40-6]

"Then on hollowing the earth completely and on making round trips [and not finding the horse,] all of them on meeting together [and on going to their father,] spoke these words to Sagara, their father. [1-40-7]
8. pari+kraanta+mahii+survaas around, trekked, earth, entirety; sattvanta+suuditaH = mighty beings, also, eliminated; deva+daana+s+pi<saha+a+panna= gods, demons, monsters, evil-spirits, fiends, serpents, naga-s.

"Trekked round is the earth in its entirety and the mighty beings like gods, demons, monsters, evil-spirits, fiends, serpents, naga-s are also eliminated... [1-40-8]

9. na+ca+pashyaamahe+ashvam+te= not, also, we saw, horse, yours; ashva+hartaaram+eva+ca= horse, stealer, even, either; kim+kara= what, to be carried out; bhadram+ev+uddhii+astra+vicaaryaa= safe and sound you be, sagacity, that matter, ponder on.

"We could not see the horse of yours, even the stealer of the horse either, what now is to be carried out, you be safe and sound, let you sagacity ponder on that matter... [So said those princes to their father.] [1-40-9]

10. te+sam+tat+vacanam+shruta= their, that, sentence, on hearing; putraNaam+raaja+sattamaH= of his sons, king, exalted; sa+manyuH+abraviit+vaakyam+sagaraH= with, fury [infuriated] spoke, words, Sagara; raghunandana= oh, Raghu's descendent.

"On hearing that sentence of his sons, that exalted Sagara is infuriated and spoke these words oh, Rama, descendent of Raghu... [1-40-10]

11. bhuuyaH+khanata+bhadram+vaH= deeper, dig earth, safety be with you; vi+bhedya+vasudhaa+talaa= verily, splitting open, earth's, surface; ashva+hartaaram+aasaadhyaa= horse's, thief, catch hold of; kR^ita+arthaa+ca+nivartata= on achieving, means, also, return [to me].

"The earth may be dug deeper, may safety be with you, and verily splitting open the surface of the earth, you catch hold of the thief of the horse, on achieving your means you may return to me..." [So said Sagara ordered his sons.] [1-40-11]

12. pituH+vacanam+aasaadhya= father's, words, on catching up; sagarasya+maha+atmanaH= Sagara's, great-souled; SaSTii+putra+sahasraaNi= sixty, sons, thousands; rasaa+talama+abhi+dravan= netherworld's, surface, towards, rushed in.

"On catching up the words of that great-souled Sagara, his sixty thousand sons rushed towards the surface of the netherworld... [1-40-12]

Comment: The last but one mantle of the earth from its crust to its inner core, called atala, vitala, sutala, talaatala, rasstala, paataala... planes of earth. These are not hells.
"While digging, they beheld there a mountain similar easterly elephant named Virupaaksha, which is bearing the eastern side of earth on its head... [1-40-13]

"The earth in all its entirety with mountains and forests, oh, Rama, Raghu's delight, that great elephant Virupaaksha is bearing on its head... [1-40-14]

"On certain occasions, oh, Rama of Kakutstha, when that great-elephant in its tiresomeness desiring respite moves its head, then earthquakes occur on earth... [1-40-15]

"They on making circumambulations to the great elephant [in supplication,] and on worshipping that elephant, the ruler of easterly direction, oh Rama, they proceeded to netherworld splitting the earth... [1-40-16]

"After splitting the eastern direction then they split opened the southern direction, and in southern direction, they beheld a mammoth elephant... [1-40-17]

"Those great-souled sons of Sagara have undergone an inordinate astonishment on seeing at that
Mahapadma, a very great and mountain similar southerly elephant, sustaining southerly side of earth on its head... [1-40-18]

"On making circumambulations to that elephant [in supplication,] they the great-souled sixty thousand sons of Sagara scooped out the westerly direction... [1-40-19]

"Even in the westerly direction those great mighty sons of Sagara beheld Sumanasa, the endless and mountain similar elephant of westerly direction... [1-40-20]

"After on performing circumambulations to that elephant also asking its felicity, they then moved digging and conquering the northern direction of Somavati... [1-40-21]

"In the northern direction oh, Rama, they beheld Bhadra, the snow-white elephant with its bright body bearing this earth's northern side... [1-40-22]

"On touching that elephant reverently and also on making circumambulations to it, those sixty thousands sons of Sagara burrowed to the core of the earth... [1-40-23]
Then on going the auspicious northeast direction, *ishaana digbhaaga, Shiva sthaana*, the sons of Sagara tunneled all the earth with their rancour... [1-40-24]

"All of them are great-souled and great-mighty ones with terrible dash, and there [in northeast direction,] they descried Kapila, the Infinite Vasudeva [Lord Vishnu in the form of Kapila...] [1-40-25]

"On seeing the horse, moving and grazing nearby that god Kapila, oh, descendant of Raghu, the sons of Sagara obtained a matchless delight... [1-40-26]

"There on construing him to be the thief of horse with their eyes agitating in fury, those that the handlers of crowbars, ploughs, and various trees and boulders... [1-40-27]

"You the malicious one [you alone stole the horse] and know us who arrived here as the sons of Sagara's, sons. [1-40-28]"
Sagara...! [Thus shouted Sagara's sons at Kapila.] Oh, Rama, then Kapila on hearing their words...

[1-40-29]

Thus, this is the 40th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book I : Bala Kanda - The Youthful Majesties : Chapter 40
Amshuman’s search for horse reveals that Kapila rendered his paternal-uncles to ashes. When he wanted to offer obsequies water oblation to their souls he did not find water. Then Garuda, the Bird-vehicle of Vishnu and maternal uncle of Amshuman advises to get River Ganga onto earth whereby the souls are cleansed and they go to heaven. He reports the same to King Sagara, but Sagara not finding any way to get Ganga onto earth departs to heaven at the end of his time.

"On observing that his sons have gone long time back, oh, Rama, King Sagara spoke to his grandson, who is resplendent with his self-resplendence. [Thus Vishvamitra continued his narration about Sagara.] [1-41-1]

"You are brave and completed your education [in warfare,] and you are equal to your forefathers in magnificence, thus you search the course of your paternal uncles, also the one by whom the horse is stolen... [Thus King Sagara spoke to his grandson Amshuman.] [1-41-2]

"The beings in netherworlds of earth are intrepid and mighty, and to retaliate them, [should they attack you,] take the sword along with the bow... [1-41-3]
4. abhivaadya+abhivaadyaan++tvam= salute, that are to be saluted, you; hatvaa+vighna+aaraan+api= kill, obstructions, causers of, even; siddha+arthaH+samnivartaasva= on achieving, your purpose, you return [to me]; mama+yaj~nasya+paara+gaH= my, of Vedic-ritual, to other shore, be crossed over [effectuated.]

"You salute that are worthy to be saluted, kill the causers of obstructions, and on achieving your purpose you return to me and by you let my Vedic-ritual be crossed over to the other shore [of mortality...]

5. evam+uktaH+amshumaan= thus, said, Amshuman; samyak+sagareNa+maha atmanaa= thoroughly, by Sagara, great-souled one; dhanuH+aadaaya+khaDgam+ca= bow, on taking, sword, also; jagaama+laghu+ vikramaH = proceeded, quick-footed, valiant.

"Thus, the great souled Sagara said to Amshuman thoroughly, he proceeded on taking bow and a sword also, as he is a quick-footed valiant.

6. sa+khaatam+pitR^ibhiH= he [Amshuman,] hollowed out [earth,] by fathers [paternal-uncles]; maa raging+antar+bhaumam+mahaatmabhiH= way, inside, of earth, by great-souled ones; praapadyata+nara shreSTha = on attaining, oh, best of men [Rama]; tena+raaja+nna+ abhicoditaH= by him, by king, motivated.

"Motivated by the King Sagara, Amshuman attained the way inside the earth, oh, Rama, the best of men... that was hollowed out by his great-souled paternal-uncles...

7. deva+daanava+rakSobhiH= by gods, monsters, demons, pishaaca+pataga+uragaiH= by imps, vultures, serpents; puujyamaanam+mahaatejaa= being venerated, resplendent, dishaa+ gajam+apashyata= directional, elephant, beheld.

"The gods, monsters, demons, imps, vultures and serpents are venerating the directional elephant [of that direction of earth,] and that resplendent Amshuman beheld it...

8. saH+tam+pradakSiNam+kR^itvaa= he, him [elephant,] circled; pR^iSTvaa+caiva+ niraamayam= asking, also thus, well being of; pitR^iin+saH+paripupracCha= about fathers, he, in detail enquired; vaaji+ hartaaram+eva+ca= horse, robber, even, also.

He circled the elephant [in supplication,] and asking for its well-being, and he enquired in detail about his paternal-uncles and even about the robber of the horse also...

9. dishaa+gajaH+tu= directional, elephant, but; tat+shrutvaa+prati+uvaaca+ mahaamiH= that, on hearing, in turn, spoke [replied,] great percept [elephant]; aasamanja= oh, son of Asamanja; kr^ita+ arthaH+ tvam+ saha+ashvaH+shiighram+eSyasi= achieving, your mission, you, along with, horse, expeditiously, you will proceed.

"But that directional elephant of great percept on hearing that [enquiry of Amshuman,] replied, 'Oh
Amshuman, son of Asamanja, achieving your mission you will proceed expeditiously along with the horse... [1-41-9]

"On hearing that word of that directional elephant, he commenced to ask the other directional elephants, [that are abiding in other directions of earth, the same enquiry which he made with the first,] according to their positioning and according to the [established] procedure... [1-41-10]

"By all of the elephants that safeguard the directions, sentence-knowers and sentence-experts, he that Amshuman is adored and motivated in saying that he will go [from there] even with the horse... [1-41-11]

"By all of the elephants that safeguard the directions, he that quick-footed valiant Amshuman, gone to the place where his paternal-uncles, sons of Sagara, were rendered to a mound of ashes... [1-41-12]

"But he, upon whom the control of anguish has chanced [for not seeing his paternal-uncles,] that son of Asamanja wept, highly agonised at the destruction of them, his paternal-uncles and lamented extremely... [1-41-13]

"There he also beheld the Vedic-ritual horse that is grazing nearby, that Tigerly-man is overwhelmed by agony and anguish... [1-41-14]
15. "He wanted to perform obsequial water-oblations to the sons of King Sagara, but requiring water he the great resplendent Amshuman [searched for water,] but could not even see a fount of water...
[1-41-15]

16. "Spanning his expert glances, oh, Rama, then he saw the king of birds, namely Garuda [Eagle-vehicle of Vishnu,] who is the maternal uncle of his father and his paternal-uncles, and the one with rapid-wings and who is similar to gust [in flight...]
[1-41-16]

17. "That great-mighty son of Vinata, Garuda, also spoke this word to Amshuman, 'do not bemoan, oh, Tigerly-man, this eradication of your paternal-uncles is worthwhile to the worlds...
[1-41-17]

18. "That inestimable Kapila burnt down those great-mighty paternal-uncles of yours, oh, observant Amshuman, as such it is verily inapt of you to offer the mundane obsequial water-oblations to them...
[1-41-18]

19. 'Ganga is the elder daughter of Himavanta, oh, man, the best, give water-oblation to the departed paternal-uncles of yours in the waters of Ganga, oh, dextrous one...
[1-41-19]
भस्म राशी कुतनु-एतनु-पावेत-लोक कांतया।
तथा कृत्रिम-इदम् भस्म गंगया लोक कांतया।
पदिमु-पुप्र सहारणिः स्वान् लोकम-गमिष्यति॥ १४१-२०॥

20. bhasma+raashii+kR^itaan= ash, mounds, burnt down; etaan+plaavayet+loka+ pavani= them [sons of Sagara,] drifts, world, purifier [Ganga]; tayaa+klinnam+idam+bhasma= in her, drenched, this, ash; gangayaa + loka+kaantayaa= by Ganga, by worlds, adored; SaSTim+putra+ sahasraaNi= sixty, sons, thousands; svarga+lokam+gamiSyati= to empyrean, world, she can lead them.

"'Ganga the world-purifier will drift them, the sons of Sagara, now burnt down to ashes [to heavens...] and by that Ganga, on who is adored by all worlds, drenching this ash in her, she can lead these sixty-thousand sons of Sagara to the empyrean world..." [1-41-20]

निर्गच्छ च अश्मय महाभाग संगृहू वृष्णयं।
यज्ञम-पैतामहम् बीर निवर्त्यितम् अहसि॥ १४२-२१॥

21. nirhgacCha+ca+ashvam= proceed, also, with horse; mahaaabhaaga+samgR^ihya+ puruSa rSabha= great fortunate one, taking along, oh, best one among men; yaj~nam+ paitaamaham= Vedic- ritual, of grand father; viira+nirvartayitum+arhasi= oh, brave one, to carry out, apt of you.

"'Oh, great fortunate and best one among me, proceed along with the horse... oh, brave one, it will be apt of you to carry out the Vedic-ritual of your grandfather...[Thus Garuda said to Amshuman.] [1-41-21]

सुपर्ना वचनम् श्रुत्या स: अशूमान् अतिवीर्यवान्।
न्यवेदयत् यथा कृतम् सुपर्ना वचनम् तथा॥ १४२-२२॥

22. suparNa+vacanam+shrutvaa= great-winged eagle [Garuda's,] words, on hearing; saH+amshumaan+ ati+viiryavaan= he, Amshuman, highly, braving one, tvaritam+hayam+aadaaya= swiftly, horse, taking along; punaH+ aayaan+mahaayashaaH= again, came, highly renowned one.

"On hearing the words of that great-winged eagle, Garuda, he that highly brave Amsuman of high distinction swiftly came again [to the ritual place,] taking the horse... [1-41-22]

ततो राजानम् आसाय धीरितमस्स सङ्कुनिन।
न्यवेदयत्, यथा कृतम् सुपर्ना वचनम् तथा॥ १४२-२३॥

23. tataH+raajaanam+aasaadya+diikSitam= then, at king, on reaching, sanctified [Sagara]; raghu nandana= oh, Rama, the descendant of Raghu; nyavedaya+yathaa+vR^ittam= described, what, betided; suparNa+vacanam+tathaa= Garuda's, words, as well.

"Then on reaching the King Sagara, who is sanctified [for he is under the vow of ritual,] oh, Rama, and described what has betided and the words of Garuda, as well... [1-41-23]

तत् श्रुत्या घोर संकङ्काशम् वाच्यम्, अशूमतोऽनुप:।
यज्ञम-निवर्त्यमासम् यथा कृतम् यथा विधि॥ १४२-२४॥

24. tat+shrutvaa+ghora+samkaasham+vaakyaam= that, on hearing, unendurable, similar, words; amshumataH+nR^ipaH= from Amshumaan, king; yaj-nam+nirvartayaamaasa= Vedic ritual, on carrying through; yathaa+kalpam+yathaa+vidhi= as per, scriptures, as per procedure.

"On hearing those unendurable words from Amshuman, the king then on carrying through the Vedic- ritual, scripturally and procedurally [completed the Vedic-ritual...] [1-41-24]
"On completing the Vedic-ritual King Sagara arrived at his capital... but that king could not arrive at a decision about the arrival of Ganga [onto this earth...]."

"Not getting at any resolve in his longest time, that great King Sagara on ruling kingdom for thirty-thousand years, voyaged to heaven... [Thus Vishvamitra continued his narration about the ancestors of Rama.]

Thus, this is the 41st chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
Bhageeratha's effort for Ganga is fulfilled. Amshuman and his son Dileepa could not make any effort to bring the divine river to earth. But Bhageeratha, the son of Dileepa, staunch at heart tries earnestly to get her onto earth. Brahma agreeing for this designates lord Shiva to bear the burden of the onrush of Ganga, because the earth cannot sustain it.

"On passing away of King Sagara by the [irrefutable] virtue of the Time, the native subjects [of that kingdom] sought the honourable Amshuman as their king... [Thus Vishvamitra continued narration about the predecessors of Rama...]

"He that Amshuman turned out to be a very great king, oh, Rama of Raghu's dynasty, and his son, renowned as Dileepa, became still greater.

"Assigning the kingdom to Dileepa, oh, Rama of Raghu's dynasty, he that Amshuman undertook very stern asceticism on a pleasant peak of Himalayas [desiring River Ganga's flow down from heaven.]

"Assigning the kingdom to Dileepa, oh, Rama of Raghu's dynasty, he that Amshuman undertook very stern asceticism on a pleasant peak of Himalayas [desiring River Ganga's flow down from heaven.]"
"That king of very great renown, namely Amshuman, on his going into the ascetic-woods [and on practising asceticism for] thirty-two thousand years [and on earning the] wealth of asceticism, he achieved heaven. [1-42-4]

Comment: Instead of achieving the down-flow of River Ganga, he could achieve only his personal wealth of his penance, namely an abode in heaven.

"That very great resplendent Dileepa on hearing the destruction of his grandfathers, [the sixty thousand sons of Sagara at the hand of Kapila,] he could not reach at any decision as his mind was thrashed by agony. [1-42-5]

"Thus, that Dileepa became thoughtful as to how to alight River Ganga [onto earth from heaven,] and as to how water-oblations are to be offered for them, [the sons of Sagara and grandparents of Dileepa,] and as to how to cross them over [this mortal world, as they lay in the shape of ash mounds...] [1-42-6]

"To him who always was thinking righteously [about the alight of Ganga onto earth,] and to that self-mortified Dileepa, a most-virtuous son was born who by his name is Bhageeratha. [1-42-7]

"By the performance of numerous Vedic rituals his great resplendence [spread over in all quarters, and] he ruled the kingdom for thirty thousand years [to the delight of each of his subjects, but could not find a way to fetch Ganga...] [1-42-8]
heaven,] towards; vyadhinaa+narashaarduul= with illness, oh, Rama, man, the tiger; kaala+ dharmam+upeyivaan= Time, virtue of, attained.

"Oh, Rama, the tigerly-man, that king Dileepa by not attaining any choice towards the uplifting [the souls of his grandparents to heaven by bringing Ganga to earth, and by that reason] he took to illness and he attained the [ultimate] virtue of Time, [namely the death.] [1-42-9]

10. indra+lokam+gataH+raajaa= Indra's, abode, went to, king [Dileepa]; sva+ aarjitena + eva+ karmaNaa = self, acquired, only, by merits of deeds; rajye+bhagiratham+ putram+abhiSicya = in kingdom, Bhageeratha, son, anointed; naraR^iSabhaH= oh, Rama, best one among men.

"Oh, Rama, the best among men, that king Dileepa went to the abode of Indra, namely the heaven, only by the self-acquired merits of deeds, after anointing his son Bhageeratha in the kingdom. [1-42-10]

11. bhagiirathaH+tu+raaja+R^iSiH+dhaarmikaH= that Bhageeratha, even, kingly, sage, self-righteous one; raghunandana= oh, Rama, Raghu's descendent; anapatyaaH+mahaah+raajaaH= without children, great, king; prajaa+kaamaH+saH+a+prajaaH= offspring, cherishing, he, without, children.

"Oh, Rama, that Bhageeratha is kingly-sage and self-righteous one, but he is without offspring... and he, cherishing children for he is without offspring... [1-42-11]

12. mantriShu+aadhaaya+tat+rajyam [bhagiirathaH+tu+raaja ]= to ministers, on delegating that, kingdom [Bhageeratha, the king]; ganga+avataraNe+rataH= alighting, Ganga, interested in; tapaH+ diirgham+ sam+aa+tiSThat+gokarNe= asceticism, sustained, verily, came, sat tight, [firmed up,] at Gokarna [in Himalayas]; raghunandana= oh, Rama, Raghu's descendent.

"On delegating that kingdom to [the custody of his] ministers, oh, Rama, that king Bhageeratha, [who was interested in the alighting of River Ganga,] firmed up himself in sustained asceticism on Mt. Gokarna, [in Himalayas...] [1-42-12]

Comment: The five-fires are *panca agni*- the four earthly fires in four corners of directions and the sun's fire overhead.
"Oh, dextrous Rama, thousands of years elapsed during that great-souled king's asceticism and then God Brahma, the lord and master of all beings, is well pleased [with his asceticism...]

15. Then Brahma along with the assemblages of gods came to that great-souled Bhageeratha who is in penance and then spoke to him...

16. 'Oh, great king Bhageeratha, I am verily delighted with you, and oh, king of people, and with the perfectly conducted penance, hence oh, truly committed one, you may beseech a boon...

17. Then that great resplendent and dextrous king Bhageeratha abiding by adjoining his palms together [in supplication,] spoke to Him, the Forefather of all worlds...

18. 'Oh, God, if my asceticism is gladdening, and if there be any fruition to that asceticism of mine... all the sons of Sagara will get water through me [as their oblation waters...]

19. The ashes of those great souls, when drenched with the waters of Ganga, all of those great-grandfathers of mine, will depart to heaven, eternally...
“Oh God, I indeed pray for offspring in our Ikshvaku dynasty... let not our dynasty dwindle [as I am issueless,] oh, God, let this be the other boon... [1-42-20]

"Thus that way addressed by the king, the Forefather of all the worlds spoke in reply with an auspicious tongue, sweetly and sweet wordily... [1-42-21]

"This aspiration of yours is sublime, oh, Bhageeratha, the great-charioteer... so be it... you be safe, oh, the furtherer of Ikshvaku dynasty... [1-42-22]

"This is the snow-broth Ganga, the elder daughter of Himavanta, [the Himalaya,] and oh, king Bhageeratha, to sustain her [force in the course of her alighting onto earth,] Lord Shiva is to be designated there [on earth to receive her... [1-42-23]

"Oh, king Bhageeratha, the earth cannot endure the downfall of Ganga and to sustain Ganga, oh, king I do not behold none other than the Trident-wielder, Lord Shiva... [Thus Brahma spoke to Bhageeratha.] [1-42-24]

“'Oh God, I pray, indeed, for offspring; na+avasiidet+kulam+ ca= not, to dwindle, dynasty, also; naH+ikSvaakuNaam+kule= in our, Ikshvaku, dynasty; deva+eSa+me+ astu+ varaH+ paraH= oh, God, this, be, boon, the other.

"'Oh God, I indeed pray for offspring in our Ikshvaku dynasty... let not our dynasty dwindle [as I am issueless,] oh, God, let this be the other boon... [1-42-20]
"Thus speaking to the king Bhageeratha and with Ganga also, that Creator of Worlds, Brahma, left for heaven along with all gods and the groups of Wind-gods... [Thus Vishvamitra continued narration about the arrival of River Ganga to earth.] [1-42-25]
Ganga's descent onto earth by the extraordinary effort of Bhageeratha is depicted. Shiva agrees to the alighting of Ganga on His head and from there she is released into a lake called Bindusarovar and from there she flows in seven courses. When Bhageeratha ushers her on land and up to netherworld, where his grandparent's heaps of ashes are there, she enters netherworld and inundates those mounds of ashes according to salvation to those souls.

Comment: Bhageeratha stood on one big-toe with an unwavering intent and bodily movement with his hands upraised in prayer, for a period of one year by day and night, sustaining himself on mere air, and thus his yogic concentration increased and that alone pressurised the earth.

"When Brahma, the god of gods, left from there he that Bhageeratha stood on the tip of his big-toe for one year praying [for the mercy of Lord Shiva, while that tip of his big-toe] pressurised the earth... [Thus Vishvamitra continued his narration about Bhageeratha's effort to bring Ganga to earth.] [1-43-1]

"On completion of one year, He who is venerated by all worlds and the consort of Uma and the god of animals [including insects to humans,] God Shiva, revealed Himself to the king and spoke this to the king. [1-43-2]
3. priitaH+te+aham+nara+shreSTha= delighted, of you, I am, oh, among human, the best; kariSyami+ tava+ priyam= I
fulfil, your, cherish; shirasaad+dahaaray+Syaami= by my head, I sustain, shaila+ raaja+ sutaam+ aham= mountain, king's
[Himavanta's,] daughter [Ganga,] I will.

"Oh, best one among humans, I am delighted of you [and your unwavering effort, and] I fulfil your
cherish... I will sustain the mountain king Himavanta's daughter Ganga by my head... [1-43-3]

4. tataH+haimavatii+jyeSThaa= then, daughter of Himavanta, elder one Ganga; sarva+loka+ namaH kR^itaa = by all,
worlds, revered; tadaa+ati+mahat+ruupam+kR^itvaa= then, supremely, incredible, shape, on assuming;
vegam+ca+duH+saham= rapidity, also, not, supportable.

"Then Ganga, the elder daughter of Himavanta, who is revered by all worlds, on assuming a
supremely incredible shape and with an insupportable rapidity... [1-43-4]

5. aakaashaat+apatat= from the sky, plunged; raama= oh, Rama; shive+shiva+ shirasi+uta= pious, Shiva's, on pate,
certainly; acintayat+ca+saa+devii= speculated, also, that, goddess; ganga+ parama+ dur+ dharaa= Ganga, extremely,
unendurable.

"She plunged onto the pious pate of Shiva and oh, Rama, she that extremely unendurable goddess
Ganga also speculated [how she might take Shiva with her.] [1-43-5]

6. vishaami+aham+hi+paataalam= will enter, I, verily, netherworld; strotasaa+ gR^ihya+ shamkaram= with stream, taking
[drifting,] Shiva; tasyaa+valepanam+j~natva= her, egotism, on discerning; kruddhaH+ tu+ bhagavan+haraH= infuriated,
but, God, Shiva.

" 'I will enter netherworld verily drifting Shiva by my stream...'[Ganga thought so,] but God Shiva
on discerning her egotism He is infuriated... [1-43-6]

7. tirobhaavayitum+buddhim+chakre= to restrain [to pent-up,] thinking, made [thought of]; tri+ nayanaH+ tadaa = Three,
eyed one, [Shiva], then; saa+tasmin+patitaa= she, there, on descent; puNyaa+puNye+ rudrasya+muurdhane= venerated
[Ganga,] on venerable, Rudra's, [Shiva's,] head.

"Then that Three-eyed Shiva thought to pent her up [in his head-hair tufts,] and she, that venerated
Ganga, on her descent onto the venerable head of God Shiva [is restrained...] [1-43-7]
8. himavat+pratime= Himalayas, equalling [Ganga]; raama= oh, Rama; jaTaa+ maNDala+ gahvare [badhvaa]= hair-tufts, curls, cavities [confined]; saa+kathamcit+mahiim gantum= that, in any way, earth, to go; na+ashaknot+yatnam+aasthitaa= not, capable, endeavour, sat on.

"God Shiva confined her, that Himalayan Ganga, in the cavities of the curls of His hair-tufts... yet she sat on endeavouring in every way to go to earth, [but in vain...] [1-43-8]

9. na+eva+saa+nir+gamam+lebhe= not, thus, she, out, going [outlet,] gained access to; jaTaa+ maNDalam+ antataH= at hair-tufts, coils, any edge of; tatra+eva+aabam+bhramat+devii= there [in coils of tufts,] only, whirled round and round, goddess [Ganga]; samvatsara+gaNaan+ bahuun= year, number of, many.

"She did not gain access to any outlet at any edge of those coils of hair-tufts and that goddess Ganga whirled round and round in the coils of tufts only for a number of years... [1-43-9]

10. taam+a+pasyat= her [Ganga,] on not, seeing; punaH+tatra+tapaaH+paramaa+asthitaaH= again, there, in penance, marvellous, firmed up; saH+tena+toShitaH+ca+asiit+atyantam= He [Shiva], with that [penance,] delighted, also, became, very much; raghunamdana= oh, Rama, of Raghu's dynasty.

"On not seeing Ganga [coming out from Shiva's head, Bhageeratha] again firmed up in a marvellous penance, and oh, Rama, of Raghu's dynasty, again God Shiva also became very much delighted with that penance... [1-43-10]

11. visasarja+tataH+gangaam+haraH= released, then, Ganga, Siva; bindu+saraH+pratie= Bindu, lake, towards; tasyaaam+visR^iuyjamaanaayaam= of her, being released; saptaa+srotaamsi+jaj^nire= seven, streams, emerged.

"God Shiva then released Ganga towards Bindu Lake [in Himalayas,] and when she is thus being released into Bindu Lake, emerged are seven streams [out of Bindu Lake...] [1-43-11]
"Three Ganga-s called Hlaadini, Paavani also thus Nalini are [the three streams of Ganga from Bindu Lake,] that have gone eastward with their auspicious and holy waters... [1-43-12]

"Also thus Sucakshu, Seetha, and Sindhu, these three excellent rivers with their holy waters streamed to the westward direction [1-43-13]

"Among them the seventh Ganga followed the path of Bhageeratha' chariot, and even that kingly sage Bhageeratha who is sitting on his divine chariot... [1-43-14]

"That great-resplendent Bhageeratha moved in front and Ganga followed him... thus Ganga came from heavens onto Shankara's head and from there onto the earth... [1-43-15]

"There the water flowed with a tumultuous sound ahead of it, then shoals of fish and a number of tortoises and porpoises [are also seen falling...]' [1-43-16]

Comment: The River Ganga is also called as tri patha gaa 'she courses in three ways...' of which one kind of thinking is that she flowed from heaven to Shiva's head and from there to earth. In the above context also, she is said to have the three-way-flow one eastward, second westward and the third is southward as led by Bhageeratha. The westward river Sindhu is the Indus valley and the eastward Nalini is now called Brahmaputra.
17. "With them that are already fallen and still falling [fishes and other aquatic beings, along with the stream of Ganga onto earth,] the earth verily shone forth and then the assemblages of gods, sages, gandharva-s, yaksha-s, siddha-s...

18. Then they have curiously seen from heavens the swoop of Ganga from heaven to earth, remaining in their aircrafts that are like cities in shape and size, and on horsebacks and elephant-rides [that are prancing about,] and then...

19. "The gods standing staggeringly there [in firmament have seen] the excellent plunge of Ganga, the highest marvel in all the worlds...

20. "The groups of gods of unlimited energy approaching speedily gathered in their assemblages and with the glitter of their ornaments...
21. shata+aadityam+iva+aabhaati= hundred, suns, as if, shone forth; gaganam+gata+toyadam= sky, cleared, clouds; shimshumaara+uraga+gaNaiH= with porpoises, serpents, scores of; miinaiH+api+ca+cancalaiH= fishes, even, also, twitching.

"The cloud-clear sky shone forth as if a hundred suns [are shining out there...] and with the scores of porpoises, serpents and twitching fishes... [1-43-21]

22. vidyudbhiH+iva+vikSiptaiH= flashes of lightning, as though, bestrewn; aakaasham+ abhavat+tadaa= sky, became, then; paaNDuraiH+salila+ut+piiDaiH= whitish, water's upward, pressure born [=froth]; kiiryamaaNaiH+sahasradhaa= being strewn about, in thousands [innumerable.]

"The sky became as though bestrewn with the flashes of lightning and with the whitish froth [generated by the splashes of streams of Ganga and] being strewn about innumerably... [1-43-22]

23. shaarada+abhraiH+iva= autumnal, silver-clouds, as if; aakriiNam+gaganam= spread over, skies; hamsa+sam+plavaiH= swans, well flying, kvacit+drutataram+yaati= somewhere, with great rapidity, rivering [Ganga]; kuTilam+kvacit+ayatam= sinuously, elsewhere, straightly.

"And the skies is as if spread over by autumnal silver-clouds with well-flying swans [and with other whitish frillery...] and Ganga in her rivering she rivered somewhere with great rapidity and elsewhere sinuously, and somewhere else straightly... [1-43-23]

24. vinatam+kvacit+uddhuutam+kvacit= down faced [falling,] somewhere, rising, elsewhere else; yaati+shanaiH+shanaiH= rivering, slowing, slowing; salilena+eva+salilam+kvacit= by water, alone, water, elsewhere; abhi+aahatam+punaH= headlong, splashing, again.

"Somewhere her rivering is falling and elsewhere surging and somewhere else it is slowing and slowing... and elsewhere water is splashed headlong with water alone, and then... [1-43-24]

25. muhuH+uurdhva+patham+gatvaa= repeatedly, upper, side [upwardly] on going; papaata+ vasudhaam+ punaH= fall, on earth, again; tat+shankara+shiraH+bhraSTam= that, God Sankara's, on head, alighted; bhraSTam+bhuumi+tale+punaH= alighted, on earth's, surface, in turn.

"On going upwardly again falls on earth again [when splashed by up-surging streams...] and that which is alighted onto the head of Shankara, in turn alighted onto earth... [1-43-25]
Vyasa

26. vyarocata+tadaa+toyam= glistening, then, water; nirnalam+gata+kalmaSam= pellucid, without, dirt [immaculate]; tatra+R^iSi+gaNa+gandharvaa= at that place, sages, assemblages, gandharva-s; vasudhaa+ tala+ vaasinaH= on earth’s, surface, residents.

"And then glistening is that pellucid and immaculate water of Ganga... and at that place the assemblages of sages, gandharva-s, and those that are residents on the surface of earth... [1-43-26]

Bhav

27. bhava+anga+patitam+toyam= Bhava’s [Shiva’s], limb [head,] fell from, water; pavitram+ iti+ paspR^ishuH= sanctifier, [asserting] thus, touched; shaapaat+prapatitaa+ye+ca= by malediction, fallen down, those, also; gaganaat+vasudhaa+talam= from skies, onto earth’s, surface.

" 'The water fell from the head of Bhava, another name for Shiva, is a sanctifier...' asserting thus they touched that water... and those that are fallen down from skies by any malediction onto the surface of earth... [1-43-27]

Krutva

28. kR^itvaa+tatra+abhiSekam+te= taking, there, anointment, they; babhuuvuH+gata+ kalmaSaaH= became, free from, blemishes; dhuuta+paapaaH+punaH= washed away, sins, again; tena+toyena+atha+ subha+ anvitaa= by that, water, then, sanctity, having.

"They on taking anointment there [in the form of dip-bathing,] became free from their blemishes... and when their sins are washed away by that water, which is having sanctity, then... [1-43-28]

Puna

29. punaH+aakaasham+aavishya= again, to skies, gone up; svaam+lokaan+pratipedire= their own, empyrean-worlds, obtained, mumude+muditaH+lokaH= blissful, blissfully, people, tena+toyena+ shubha+ anvitaa= by that, water, sanctity, having.

"They again gone up to the skies having obtained their own empyrean worlds... and the people are blissful by that sanctifying water and they blissfully [took dip-baths in it...] [1-43-29]

Krut

30. kR^ita+abhiSekaH+gangaayaam= on taking, dip-baths, in Ganga; babhuuvu+vi+gata+ klamaH= remained, totally, removed, strain; bhagiirathaH+hi+raajaR^iSiH= Bhageeratha, verily, kingly, sage; divyam+ syandanam+aasthitaH= divine,
on chariot, sitting.

"On taking dip-baths in Ganga [they the people] remained totally removed of their strains... and then Bhageeratha, the kingly sage who is sitting on his divine chariot... [1-43-30]

praayaat adverse maharajah: tam guna purohito anuvagand. 

deva: s roopi gana: svar deity danav rashasa: || 2-43-31

31. praayaat+agree+mahaa+ruajaaH+tam= set out, in van, great, king, of her; gangaa+ pR^iSThataH+ anvagaat= Ganga, at his behind, moved; devaaH+sa+R^iSi+gaNaah+surve= gods, with, sages', assemblages, all; daitya+daanava+raakSasaaH= ogres, monsters, demons.

"That great-king set out in the van while Ganga moved behind him and all the assemblages of ogres, monsters, and demons [followed them...] [1-43-31]

ganthvryaq pravar: s kinar mahoraga: 

svar: c apsrasrto rama bhagirath rth anugaaH: || 1-43-32

32. gandharva+yakSa+pravaraaH+sa+kinnara+mahaa+uragaH= gandharva-s, yaksha-s, with kinnara-s, great uraga-s; sarpaaH+ca+apsarasaH= serpents, also, apsara-s; raama= oh, Rama; bhagiiratha+ ratha+ anugaaH= Bhageeratha's, chariot, followed.

"Also gandharva-s, yaksha-s, kinnara-s, great uraga-s, serpents, also apsara-s, oh, Rama, followed Bhageeratha's chariot [and Ganga...] [1-43-32]

ganagam ahambam pritaaH: svar jala nara: c ye 

yato bhagirathya raja tatata ganga yashastirni || 1-43-33

33. gangaam+anvagaman+priitaaH= Ganga, moved after, delightedly; surve+jala+caraaH+ca+ ye= all, water, moving beings, also, those; yataH+bhagiirathaaH+raajaa= to where, Bhageeratha, king [proceeded]; tataH+gangaa+yashasvinii= to there, Ganga, glorious one [proceeded.]

"Also those beings that move in waters moved after Ganga delightfully and to where the chariot of Bhageeratha proceeded to there that glorious Ganga has coursed after... [1-43-33]

jagaama+shritaam+shreSThaa= proceeded, of rivers, prominent River Ganga; sarva+paapa+ pra+ Naashini= all, sins, complete, obliterator; tataH+hi+yyamaansya= then, actually, while performing Vedic-ritual; jahnouH+adbbhuta+karmaNaH= of sage Jahnu, one with marvellous, feats.

"That prominent River Ganga among all rivers and a complete obliterator of sins proceeded thus, then while Sage Jahnu was actually performing a Vedic-ritual, a sage with marvellous feats...

[1-43-34]
"River Ganga flowed over the ritual field of that great-soul Jahnu, and oh, Raghava, that Sage Jahnu is angered on knowing the pride of Ganga... [1-43-35]

"Sage Jahnu drank off that water of Ganga entirely, then highly astounded are the gods with gandharva-s and sages at that extremely marvellous [feat of Sage Jahnu...] [1-43-36]

"Then that great-souled Sage Jahnu is worshipped [by gods and sages,] and they even ascribed the daughterhood of Ganga to that great-souled Sage Jahnu... [1-43-37]

"Then that great-radiant Sage Jahnu is delighted and that godly sage released Ganga from both of his ears, and from then, on Ganga becoming the daughter of Jahnu she is also renowned as Jahnavi... [1-43-38]

"Then that great-radiant Sage Jahnu is delighted and that godly sage released Ganga from both of his ears, and from then, on Ganga becoming the daughter of Jahnu she is also renowned as Jahnavi... [1-43-38]
"Ganga again proceeded following the chariot of Bhageeratha, and then she, the very best one among rivers, even reached the ocean well... [1-43-39]

"She entered the rasaatala, the netherworld [after merging with ocean,] to accomplish Bhageeratha's exploit [in bringing Ganga to earth,] and even kingly-sage Bhageeratha on ushering Ganga with his wondrous endeavour [to netherworld...]] [1-43-40]

"He that Bhageeratha has seen his grandparents rendered to ashes, and became broken-hearted, and then Ganga deluged that mound of ashes by which cleansed are the sins of the sons of Sagara, and they reached heaven thus, oh, Rama, the best of Raghu's dynasty... [Thus Vishvamitra continued his narration...]] [1-43-41]

Thus, this is the 43rd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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[Valmiki Ramayana - Bala Kanda](http://www.valmikiramayan.net/bala/sarga43/balasans43.html)
Brahma commends Bhageeratha in bringing Ganga onto earth which none his of the forefathers of Bhageeratha could do. Brahma blesses Ganga to be the daughter of Bhageeratha and even advises him to offer water-oblations to his manes with the sanctified waters of Ganga. Thus, Sage Vishvamitra continues his narration to Rama.

"He, the king Bhageeratha on going to the ocean [the dredged up place by Sagara's sons.] followed by Ganga, entered the subterranean of earth, where the sons of Sagara are rendered to ashes... [Thus Vishvamitra continued his narration about the Plunge of Ganga.] [1-44-1]

"Oh, Rama, when Ganga's waters inundated the ashes, then the Lord of all worlds, Brahma spoke this to the king Bhageeratha. [1-44-2]

"Oh, tigerly-man, on crossing over [the ocean of mortality] the sixty thousands sons of great souled Sagara, transited to heaven like gods... [1-44-3]

"Oh, tigerly-man, on crossing over [the sea of mortality.] oh, tigerly-man; divam+yaataaH+ ca+ devavat= to heaven, transited, also, like gods; SaSTiH+putra+saahasraaNi= sixty, sons, thousands [sixty thousand sons]; sagarasya+mahaatmanaH= of Sagara, great-souled.

"Oh, Rama, when Ganga's waters inundated the ashes, then the Lord of all worlds, Brahma spoke this to the king Bhageeratha. [1-44-2]

"Oh, tigerly-man, on crossing over [the ocean of mortality] the sixty thousands sons of great souled Sagara, transited to heaven like gods... [1-44-3]
"As long as the oceanic waters abide on earth, oh, king, so long the sons of Sagara abideth in heaven as gods... [1-44-4]

"This Ganga will become your eldest daughter and hereafter she will remain renowned in the world with the name [associated with your deed] of bringing her onto earth..." [1-44-5]

Comment: Otherwise, 'by your fatherhood she will be called Bhaageerathi... and your names becomes her surname...'

"Henceforth Ganga will be renowned as 'Divine Ganga,' 'Bhaageerathi,' and as 'Tri-patha-ga,' and since this river is sanctifying three worlds [svarga, bhuu, paataala loka-s 'heaven, earth and netherworld...'] therefore it will be memorized as 'Tri-patha-ga...'" [1-44-6]

"Oh, lord of people, offer water-oblations to all of your forefathers in there, in Ganga, and thus, oh, king, you can cast aside your [hierarchical] pledge... [1-44-7]

"Oh, king, verily by your ancestor Sagara, though highly renowned and the best among righteous ones, by him this aspiration has not been achieved then, this way..." [1-44-8]

"Oh, son, thus Amshuman also, who is unequalled in his resplendence in this world and who was supplicant to lead forth Ganga, he also could not cast aside his vow... [1-44-9]
10. "By that merited kingly-sage Dileepa, whose resplendence is similar to great sages, also who is equal to me by his penance, and who is abided by the observances of Kshatriya-s, [the ruling class...]

11. "Even for that fortunate and most resplendent father of yours, Dileepa, again it was impossible to lead forth Ganga, oh, impeccable Bhageeratha...

12. "That pledge is verily fulfilled by you, oh, the best among men, and you have achieved excellence and a much adorable renown in the world...

13. "That Ganga avataraNa, 'The Plunge of Ganga' is perfected by you, and by this you acquired a genuine basis for righteousness [in this world, and thereby a base for yourself in my Brahmaloka, Abode of Brahma...]

Comment: The content of verse 10 at times will be attributed to verse 9, viz., to Amshuman, rather than to Dileepa.
15. pitaamhaanaam+surveSaam= forefathers, to all; kuruSva+salila+kriyaam= perform, water-oblation, ritual; svasti+te+astu= safe, to you, be; gamiSyaami+svam+lokam= here I go, to my own, sphere; gamSyataam [ellipse: tvam+svam+lokam] = be gone, you, to your own, world; nR^ipa= oh, king.

"To all of your forefathers you perform the ritual of water-oblations and here I go to my own sphere and oh, king, you be safe and be gone to your own world..." [Thus Brahma said to Bhaveeratha.] [1-44-15]

16. iti+evam+uktvaa= thus, that way, on saying; deva+iishaH+sarva+loka+pitaa mahaH= gods', god, for all, worlds, forefather; yathaa+aagatam+tathaa+agacChat= as came in, thus, [Brahma] went away; deva+ lokam+mahaayashaaH= to empyreal, world, of great-renown.

"Thus on saying that way, that god of gods and the Forefather for all the worlds, Brahma of great-renown, went away as He came, to the empyrean worlds. [1-44-16]

17. bhagirathaH+api+raajaR^iSiH= Bhaveeratha, even, kingly-sage; kR^itvaa+salilam+ uttamam [uttama+ loka+praapaka]= performing, water-oblation, best [superior, realms, endowing]; yathaa+ kramam+ yathaa+ nyaayam= as per, regularity [precedency,] as per, rationale of scriptures; saagaraaNaam = of Sagara [souls of the sons and grandsons of Sagara]; mahaayashaaH= greatly renowned one [Bhaveeratha.]

"Even the kingly-sage and greatly renowned Bhaveeratha, on performing water-oblations that endow superior realms to the souls of sons and grandsons of Sagara, as per precedency and as per the rationale of scriptures... [1-44-17]

18. kR^ita+udakaH [itare]= making [offering,] water-oblation, [to other manes]; shucii+ raajaa= cleansed [sanctified,] king; sva+puram+praviyeshaa+ha= his own, city, [re-]entered, verily; samR^iddha+arthaH= overachieved, his purposes; nara shreSTha sva+raajyam+ pra+ shashaasa+ha= best among men [outstanding man,] his own, kingdom, well, ruled, verily.

"On offering water-oblations to his other manes that king is cleansed and sanctified [then only] he re-entered his own city and when his purpose is overachieved, that outstanding man, Bhaveeratha, verily ruled his kingdom well. [1-44-18]

19. pramumoda+ca+lokaH= overjoyed, also, subjects of kingdom; tam+nR^ipam+aasaadya= him, as king, on [re-] gaining; raaghava= oh, Raghava; naSTa+shokaH+samR^iddha+arthaH= relieved of, grief, overabundant, means; bahhuuva+vi+gata+yarHaI= became, verily, gone, febrility.

"On regaining him as their king, the subjects of the kingdom are overjoyed, and oh, Raghava, they are relieved of their grief, verily gone is their febrility and they became overabundant with means [and the yields, at the grace of Ganga...] [1-44-19]
20. Rama, this way I described to you about 'The Plunge of Ganga' in detail, thus you be blest and be safe...

21. The listening of this legend endows prosperity, fame, longevity, sons and even heaven and he who intones this among Brahmin-s, Kshatriya-s and also among others...

22. His manes rejoice and his gods glory in, and this legend, 'The Plunge of Ganga' is an accorder of longevity, for it is auspicious...

Almost every purāṇa, mythological treatise, deals with the sanctity of Ganga. It is therefore queried and counter-queried as to why and how she is sanctifying. This river emerges from the nail of the left foot's big-toe of Vishnu as said in Vishnu Purāṇa:

\[
ganga \text{ deva} \text{ angan} \text{ ang}\text{nan} \text{ anulepan} \text{ api pinjar} \text{ | vāma \pada ambuja anguṣṭa nakha sroto vinirgatā | viṣṇor bhīhṛti yām bhaktyā sirasa ahar nisam dhṛvam - sivah}
\]

and thus it is said sankarasya sirasi brahṣatam patitam kalmaṇa apahā - mahesvara tīrtha 'the one which plunged onto Shankara's head and the very same is the remover of sins...'

Even if it is fallen onto the head of Shiva at a later time, its original birth place is at the feet of Vishnu hence...
it is sanctified. After falling on the head of Shiva it is released and it rapidly flowed onto earth so that river by itself is a sanctified one and a sanctifier nadi vegena sudhyati - govinda raja
'a river cleanses itself by its rapidity...' as such after incarceration by Shiva it flowed rapidly and thus its sanctity is kept up, by its very rapidity.

On bearing these sanctifying waters on His head, Shiva became a sanctified Shiva as said in bhaagavata puraana - sarit praparodakena tirthena - candra- mauli vidhrtena sivah sivo abhut - bhagava

Shiva presumed that he is honoured for the falling of Ganga on his head as said Mahaa Bhaarata tat ambu patitam drshtv dadhra siras harah | pavanartham jaata madhye - mahaa bharata

Even in aadhyatma raaamayaNa Sage Vashishta says to Vishnu tvat pada salilam drshtv dhanvo bhut girij patih - adhyatma ramayana
'on bearing your foot's waters Shiva became pious...'

In the legend of Trivikrama at one place it is said that due to the pressure of the foot of Yamana, the incarnation of Vishnu, the shell of the universe is pierced and water available outside has gone in and it is said to be the Divine Ganga. At another place it is said when Brahma washed the feet of Vishnu that water from his kamanDulu 'handy vessel' flowed as Ganga. Still at another place it is said that the dharma itself flowed as Ganga at the behest of Brahma. These three are correlated and said that 'when Brahma washed the feet of Vishnu the waters were not sufficient enough to drench, then Brahma order dharma to flow like water, but that too was not enough, and when Yamana pierced the shell of universe then dharma flowed as Ganga.

The yoga take yet another view of Ganga. For their great guru is Shiva, yogis say that every fraction of second Ganga, or cetana flows in ones own body. tat pada padmajam gangam nipatantim svam murdhani | cintayet brahma randhra praviitinthim svakam tanum | tay sankshalayet deham bahyam abhyantaram malam | tat kshanat virajo mantra jayate spaatika upamam ||

According to the six-plexus theory cetana shakti 'vitality' flows through brahma randhra 'the hole in the mid of the pate...' to sahasraa kamala the multi-petal-lotus, the Internal Capsule or the Reticular Activating System and from there to aaj-naa cakra 'plexus of discrimination..' back at the third eye, and from there the vitality flows down the lines of the three spinal nerves, viz., idaa, pingala, susumna sympathetic, parasympathetic and central spinal cord. These three are the three replicas of Ganga, Yamuna, and Saraswati. This confluence occurs once at aaj-naa cakra 'third eye' and again at the perineum and on going to the perineum this Ganga activates the dormant particles of vitality to raise them up the spinal system. Thus, the Supreme Yogi Shiva ordains the vitality called Ganga to flow up and down the plexuses, from grey matter down to the perineum, only to activate the system. More Information than this will become unjustifiable here.

Ganga is ever holy because she does not have any womanly stigmas. dvi masam saritah sarva bhavanti rajasvalah - morkandeya - - simha karkatakayo mdhye sarva nadya rajasvalah - vyaghrapada
‘for two months all the rivers menstruate – Maakandeya Puraana. ‘When sun in Leo-Cancer all rivers menstruate...' that is due to monsoon and new waters, and bathing in them is prohibitive. But River Ganga draws its river from Himalayas thus she has no such blemish.

For all these diverse opinions the reply is given in Ramayana itself as said in Ayodhya vii pu pada utdhavam divyam - ayodhya

and also at 1-43-7 of Ramayana sa tasmin punyam - punyey rudrasya murdhani - ramayana
which imports the meaning: 'she that pious River Ganga, fell onto the pious head of Shiva...' i.e., 'without any mutation, both Shiva and Ganga are the sanctifiers by themselves, while helping each other, i.e., Shiva helped Ganga to gain a foothold on His head, while Ganga helped Shiva to become the root cause to bear and release her brunt, and in turn, both of them helped the humankind...' Thus helping the created being is dharma.
Thus, this is the 44th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book I: Bala Kanda - The Youthful Majesties: Chapter 44
The legend of churning Milk Ocean is narrated to Rama and Lakshmana when they reach and see a city named Vishaala. Vishvamitra narrates how Haalahala, the lethal poison as well as Amrita, the ambrosial elixir, emerged from the churning of Milk Ocean, and how Shiva contained the poison and how Vishnu helped the churning in His incarnation as Tortoise.
"Oh, Vishvamitra, while thinking about the auspicious narration, the whole night passed away to me along with Lakshmana..." [Thus Rama is addressing Vishvamitra.] [1-45-4]

Thereafter, in the next fresh dawn Raghava, the enemy-oppresor, spoke these words to Sage Vishvamitra, who by now performed his daily chores and an affluent one in asceticism. [1-45-5]

"Listened is the listenable excellent [legend of Ganga] and lapsed is the reverential night, [for it is filled with the light of glory of Ganga, thus it is reverential...] we now cross over [the very same] prominent, merited and tri-way-coursing River Ganga..." [1-45-6]

"On knowing that a venerable one like you has chanced here, this boat is fetched by those sages of august laurels, comfortably blanketing [its deck with mats etc.,] so to speak..." [Thus Rama spoke to Vishvamitra.] [1-45-7]

On hearing the words of great-souled Raghava, Vishvamitra of Kusha dynasty, started to cross over the river along with assemblage of sages. [1-45-8]

On arriving at the northern bank of River Ganga, adored the assemblage of sages [who ferried them up to here,] then after a sojourn on the northern bank of Ganga, therefrom they have seen at the city, named Vishaala. [1-45-9]
Therefrom, that great Sage Vishvamitra started quickly along with Raghava to the city Vishaala, which is charming and comparable with the heaven, likewise. [1-45-10]

Then the highly intelligent Rama gesturing with folded palms [in supplication,] asked the great Sage Vishvamitra about that prominent city Vishaala. [1-45-11]

Then on hearing those words of Rama, that eminent Sage Vishvamitra started to narrate about the ancient legend of Vishaala. [1-45-13]

"Oh, Rama, I tell of the legend of Indra as I was told and listen to it as I tell... what really chanced in this country, oh, Raghava, that be listened in its quintessence... " [Thus Rama spoke to Vishvamitra.] [1- 45-12]
highly righteous ones.

"Once in Krita era, oh, Rama, the sons of Lady Diti were extremely energetic ones [in their brawniness, whereas the sons of her younger sister] Lady Aditi were venerable, vigorous and highly righteous ones... [1-45-15]

Comment: Diti is the elder sister of Aditi and the first wife of Sage Kashyapa and her sons, originally called asura-s, whereas Aditi, the second wife of that sage gave birth to the progeny of sura-s gods. These two ladies are the daughters of Daksha Prajaapati.

16. tataH+teSaam+naravyaaghraH= then, for them, oh, tigerly-man; buddhiH+aasiit+ mahaa atmanaam = thinking, was there, to those great-souls; a+maraa+vi+jaraaH+caiva= without death, without, decay, also; katham+syaamaH+niraamayaaH= how, we shall [thrive], ageless.

"Oh, tigerly-man, Rama, there was a thinking to those great-souls then, as to 'how we shall [thrive] deathless, ageless and wasteless...' [Thus thought the sons of Diti and Aditi.] [1-45-16]

17. teSaam+cintayataam+tatra= for them, thus thinking, in that [subject]; buddhiH+ aasiit+ vipashcitaam= thought, occurred, for those masterminds; kSiira+uda+mathanam+kR^itvaa= milk, ocean, churning, on performing; rasam+praapsyaama+tatra+viiai= elixir, we will get, therein, indeed.

"For them who were thinking thus on that [subject] a thought occurred to those masterminds, 'on churning the Milky Ocean, therein we get its elixir, indeed... [1-45-17]

18. tataH+nishcitya+mathanam= then, deciding, to churn; yoktra+sarpa+shiraamsi + ca= churning-rope, made, also, Vasuki [King of Snakes]; manthaanam+mandaram+ kR^itvaa+ mamanthuH= as stirrer, mountain Mandara, made, stated churning; a+mita+ojasaH= un, limited, energetic ones.

"Then on deciding to churn [the Milky Ocean,] they made Vasuki, [the mighty King of Snakes, with thousand heads,] as the churning rope and Mt. Mandara as stirrer and those who have unlimited energy started churning [the Milky Ocean...[1-45-18]

19. atha+varSa+sahasreNa= then, by years, thousand [after a thousand years]; yoktra+sarpa+shiraamsi + ca= churning rope, serpent, from heads; vamantaH+ati+viSam+tatra= disgorged, poisonous, venom, there; dadamshuH+dashanaiH+shilaH= fanged, with fangs, cliffs [of Mt. Mandara.]

"Then, after a thousand years from the heads of the serpent that is used as churning rope, [namely the Thousand-headed serpent Vasuki,] and when its fangs of Vasuki fanged the cliffs of Mt. Mandara, disgorged is a poisonous venom, [which on melting the rocks of Mt. Mandara became the lethal and flaming Haalahala... ] [1-45-19]
demons, humans.

"Up-heaved is that fire-similar lethal poison *Haalahala*, and by it the whole universe is burnt down, together with gods, non-gods, and humans... [1-45-20]

Then the gods seeking shelter approached Rudra, the Cardinal God, Endower of Solace, and who husbands all the created animals, [inclusive of human-animals,] and they prayed 'save, save us...' [1-45-21]

'This way when prayed by gods, the God of Gods and the Lord, Shiva appeared there immediately, and in the meanwhile, handling the disc and conch Vishnu also appeared there alone... [1-45-22]

'And spoke smilingly to Rudra, the Wielder of Trident, 'while gods churning the Milk Ocean, that which has emerged firstly... [1-45-23]

'Saying so Vishnu, the best one among gods disappeared there only... and Shiva on observing the scare of gods and also on listening the words of the Wielder of *Shaaranga* bow, namely Vishnu...
26. haalaahalam+viSam+ghoram= Halahaha, poison, lethal; samjagraaha+amR^ita+ upamam= gulped, ambrosia, as if; devaan+viSR^i+deveshah= gods, leaving, god of gods; jagaama+bhagavaan+haraH= left, God, Hara, [Shiva.]

"Gulped that Haalahala, the lethal poison, as if it is ambrosia and that God of Gods leaving those gods, left [for His Abode,] that God Hara, namely Shiva... [1-45-26]

27. tataH+deva+asuraH+sarve= then, gods, non-gods, all; manathuu= continued churning; raghu+ nandana = oh Raghu's dynasty, delight [Rama]; pravivesha+atha+paataalam= entered [caved in,] then, netherworld; manthaanaH+parvata+uttamaH= stirrer, mountain, loftiest.

"Then on the continued churning of gods and non-gods, oh, Rama, the joy of Raghu's dynasty, that Mt. Mandara, the loftiest mountain then caved in to the netherworld... [1-45-27]

28. tataH+devaaH+sa+gandharvaaH= then, gods, with, gandharva-s; tuSTuvuH+ madhusudanam = prayed to, Madhusuudana [Vishnu]; tvam+gatiH+sarva+bhuutaanaam= you, recourse, to all, beings; visheSeNa + divaukasaam= specially, to heaven, dwellers.

"Then the gods along with gandharva-s prayed to Madhusuudana, [the other name of Vishnu,] 'you alone are the recourse to all beings, specially to the dwellers in heavens... [1-45-28]

29. paalaya+asmaan+mahaabaaho= safeguard, us, oh, dextrous one; girim+uddhartum+arhasi= mountain, to elevate, apt of you; iti+shrutvaa+hR^iSiikeshaH= thus, on hearing, Hrisheekesha, [another name of Vishnu]; kaamaTham+ruupam+aasthitaH= tortoise, form, adopted.

"Oh dextrous one, safeguard us, it will be apt of you elevate the mountain...' and Hrisheekesha, [another name of Vishnu,] on hearing thus [from the prayers of all gods,] adopting Himself into the form of a tortoise... [1-45-29]

30. parvatam+pR^iSTataH+kR^itvaa= mountain [Mt. Mandara,] on back [on tortoiseshell,] on making [positioning]; shishye+tatra+udadhau+hariH= recumbent, therein, in Ocean, Hari, [another name of Vishnu]; parvata+agram+tu= mountain, peak, but; loka+aatmaa+hasha= aakramya+keshavaH = Cosmic-Soul, [held] with hand, reached out, Keshava, [another name of Vishnu.]

"Hari, namely Vishnu, was recumbent [at the bottom of the Milky Ocean,] on positioning Mt. Mandara on his back, [viz., on tortoiseshell as a base,] and that Cosmic-Soul, Keshava also reached out the peak of that mountain and held it [uprightly] with his hand... [1-45-30]
And He that Supreme Person stayed amid gods [churning the ocean...] then after a thousand years a male personality and an epitome of Life Science, namely *aayur veda...* [1-45-31]

A highly righteous soul named Dhanvantari, with his arm-rest-stick and with his handy water-vessel, surfaced firstly, and also the Apsara-s with their remarkable elegance [emerged later...] [1-45-32]

By the absolute churning of Milk Ocean's waters an elixir came out and from that elixir admirable females have come out, oh, Rama, the best one among men, thereby their genera became Apsara-s... [1-45-33]

Oh, descendent of Kakutstha, those Apsara-s of amazing dazzle that emerged are in six hundred millions and innumerable are their maidservants, [who emerged along with them and they are also of Apsara genera...] [1-45-34]

All of them, the gods or demons, have not espoused them, and by not espousing they all are really reckoned as 'general' [Apsara-females...] [1-45-35]

Comment: In fact these Apsara-s are the nymphs who really did not bother to choose husbands either from gods or from demons and they wanted to be free and out of the institution of marriage. But later they alone have become breeding centres as in the case of Menaka-Vishvamitra et al. Because they have come out from 'waters... elixir, 'those that emanated from the elixir of water....' they are called Apsara-s and etymologically this nomenclature 'seems more to be guided by the similarity of sound than anything else...' and 'we have a case of sound etymology par
excellence [in Ramayana] in **sura**, **asura** and the word **asura** is formed from the word **asu** with the addition of the suffix **ra** and means 'one full of ra spiritual life asu... and by curious process of semantical change came to means a demon...'  
Satya Vrat.

"Oh, descendent of Raghu, then came up the heaven-sent Vaarunii, [the presiding deity of hard liquors and also called as **sura**] the daughter of Varuna, the Rain-god, searching for her espousal... [1-45-36]

"Oh, Rama, the sons of Diti have not espoused her, Vaaruni, the daughter of Rain-god, but oh brave one, the sons of Aditi have espoused that impeccable Vaaruni... [1-45-37]

"Thereby the sons of Diti are **asuraa-s** and as such, the sons of Aditi are **suraa-s** and delighted and rejoiced are the gods on espousing Vaaruni... [1-45-38]

"Oh, Rama, the best among men, then emerged is the best horse called Ucchaishravaa... and then, a gem of a jewel, namely Kaustubha, and like that, **amrita**, the Supreme ambrosial [elixir of gods...] [1-45-39]

"Oh, Rama, then there chanced a great ethnic havoc, caused by Ambrosia, [for its possession,] when the sons of Aditi have havocked the sons of Diti... [1-45-40]
"Oh, Brave Rama, all the asura-s and demons have arrived at a unity, and a ghastly war came to pass, which was perplexing to all the triad of universes [viz., ethereal, real and surreal spheres...]

[1-45-41]

"When all are wading into annihilation then the ambidextrous Vishnu swiftly impounded Amrita, the Ambrosia, by assuming an illusory for of Mohini...

[1-45-42]

"Whoever confronted that Eternal and Supreme Person, Vishnu, then he is pulverized by Vishnu, whose blaze is threefold, [as manifest in the sun, fire and lightning.] in that war...

[1-45-43]

"In this horrendous war between the progeny of Diti, namely demons, and the progeny of Aditi, namely gods, the sons of Aditi being gods, have altogether massacred the demonic sons of Diti...

[1-45-44]

"On eliminating the sons of Diti [for they are demons,] and on acquiring kingdom [of heavens,]...
that eliminator of enemy cities, namely Indra, ruled the worlds, that are inclusive of sages and caarana-s, happily..." [Thus Vishvamitra continued his narration about Vishaala city and its emergence.] [1-45-45]

The Churning of Milk Ocean

Legend/puraana: Once, when Indra was riding his elephant Iravata, Sage Duurvasa came towards him and offered a garland, respecting Indra as the administrator of the universe. Indra decorated that garland on the head of his elephant and that elephant removed it and trampled. By this Duurvasa, who is an angry sage by himself, is angered and curses Indra to fall from the grace and all his luxurious paraphernalia be submerged in ocean. Accordingly, Indra looses everything and becomes destitute, and he then approaches Vishnu. Vishnu reprimands Indra for ridiculing elderly sages like Duurvasa and then plans to churn the ocean to retrieve all the lost treasures. Thus, the legend and the churning are going on for ages.

From the kundalini / power of yoga point of view the churning of ocean is continually going on in everyone's body. The body is the ocean and at its abyss, the triangle in the perineal or sacral plexus is the base of Mt. Mandara. The churning rod is the spinal cord in the rod like backbone and the churning strings are the ida, pingala namely, the sympathetic and parasympathetic systems. The churners are the air elements of vital forces on either side. This total system is held upright by Vishnu because He is naaraayaNa, nara + aayaNa 'one who conducts humans, say created beings, into being and lead them away, again into His own self...' When kundalini power is incited the first results are always negative like, haalaaha, 'the lethal poison...' and all all-ruinous ills befall on us. If this negativity is surrendered to someone who can handle it effortlessly, like Shiva, then the positivity results like Amrita/Ambrosia. Even if this elixir of life is readily available, there will be still better lures, lusts, and longings like Mohini and if enchanted by those instantaneous quirks, which are yet another kind of negativity, we will be lost completely, like the demons. Hence 'churn the correct way...' is the postulate of yoga.

Thus, this is the 45th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book I : Bala Kanda - The Youthful Majesties : Chapter 45
Diti seeks a son to kill Indra because Indra and other gods have killed her sons in the battle after churning Milk Ocean. But Indra, being her stepson arrives at her place of asceticism, with view to destroy that Indra-killer. On a fateful day when Diti failed to maintain the procedure of vow, Indra enters her womb and dissects the foetus into seven fragments, which later become *sapta marut gaNa-s* The Seven wind-gods.

1. "Oh, Rama, Lady Diti was highly anguished for those sons that are killed and said this to her husband, Sage Kashyapa, the son of Sage Mareechi... [Thus Vishvamitra continued narration.] [1-46-1]

2. "Oh, god, I am bereaved of my sons who are killed by your great mighty sons, [the sons of your second wife Aditi, as such] I wish to bear a son, who is achievable by sustained penance, for he shall be the exterminator of Indra... [1-46-2]

3. "Such [a bereaved mother as I am,] I wish to undertake asceticism and it is apt of you to permit me for penance..." [Thus Diti spoke to her husband Kashyapa.] [1-46-3]

Comment: A sage's wife requires permission of her husband if she wishes to undertake an individual asceticism, because she will be receiving her own share of merit from her sage-husband's penances and practises, as his life-mate.
On hearing that word of hers, the great resplendent sage Kashyapa, the son of Sage Mareechi, spoke in reply to Diti, who is deeply mournful. [1-46-4]

"So be it... you be blest, oh, ascetically wealthy lady, you be blest [if you] abide by the propriety [of the practises, and then only] you will deliver a son, who can be an exterminator of Indra in war..." [1-46-5]

"If you complete thousand years [of asceticism,] punctiliously you can deliver a son by my grace, who can be a husbander of three worlds..." [Thus Sage Kashyapa advised his wife Diti.] [1-46-6]

"Saying thus, that great resplendent sage patted her and then on his touching her [she is consecrated] and he departed for his ascetic practises, saying 'be blest...'" [1-46-7]

"On the exit of Sage Kashyapa, oh, best one among men, Rama, that highly elated Diti on reaching [the sacred place, on which the present City of Vishala is standing,] called Kushapalava, and practised highly rigorous asceticism..." [1-46-8]
"While she is truly practising her asceticism, oh, Rama, the best among men, that Thousand-eyed god, Indra, who is abundant with surpassing veracities, has indeed rendered services to her... [1-46-9]

"The Thousand-eyed god Indra offered her fire, firewood, water, Kusha, the sacred grass, thus fruits and tubers also... also whatever other items as she wanted... [1-46-10]

"Indeed, all the time Indra attended Diti, even by massaging her body to remove her bodily strain [resulting from her arduous practises...] [1-46-11]

"Oh, Rama, the descendent of Raghu, completed are thousand years, but less by ten, and highly rejoiced is Diti, [for her ambition is going to fructify in just ten more years,] then spoke to the Thousand-eyed god, Indra... [1-46-12]

"Oh, best among the valiant ones, Indra, ten years are remaining for me to practise asceticism, then you can see your brother, you be safe... [1-46-13]
"Oh, son, whom I am bringing up for your reason, [I will bring him up as a] victory-enthusiast, and oh, son Indra, along with him conquering the three worlds you can enjoy without febrility [from your enemies...]

Or

"Oh, my son Indra, whom I am now bringing up, will be enthusiastic in conquering you, but somehow I will manage him by telling that you are after all his brother, and no harm shall be done to you, and oh, son Indra, if you join him you will get rid of your febrility, caused by his emergence, and then you two can conquer all the three worlds... [1-46-14]

"Oh, best one among gods, Indra, on my prayer your high-souled father [Sage Kashyapa,] bestowed this boon for [a son, and it materialises] at the end of thousand years, [and only ten more years are to slip by...] [1-46-15]

"When Diti was saying thus, the noontime sun was reigning high and she is stolen over by sleep, keeping her feet headward... [1-46-16]

Comment: This 'keeping feet headward' is variously inferred. While sitting she leaned on her knees and her braid touched feet, thus she became impious. Thus, she slept with her head neither at east or south. The ancient cots in India used to have head-side and feet-side finishing. Then she placed head at feet-side and feet at head-side. Even if a cot is not there, though slept on ground, the head shall be positioned eastward or southward, but not to north or west. Finally, for a person under a vow, noontime sleep is prohibitive.

"On observing her who has become impious, by placing her head at feet-side and feet at head-side, Indra is gladdened and laughed [at her failed penance.] [1-46-17]
"Oh, Rama, that destroyer of enemy fastnesses, Indra, being a highly courageous one entered the body of Diti [through her vaginal] aperture and rent that foetus asunder into seven fragments...

"During the slicing with Thunderbolt that has hundred cutting edges, then that foetus wailed clamorously, then oh, Rama, Diti is awakened...

"Do not scream, do not scream...' thus Indra was coaxing the foetus, and even though [that foetus screaming piteously,] that great-dazzler Indra, has gone on fragmenting it...

"Unkillable, unkillable [is my foetus...]’’ thus Diti raved that way, then Indra fell out of [the womb,] honouring his stepmother’s entreaty...

"Indra spoke to Diti, humbly folding his palms that are handling his Thunderbolt, 'oh, lady, you are impious [in the course of your vow,] and slept with your head-hair touching your feet...

"Indra, eliminator, in battle; fragmented [foetus], in seven ways [seven fragments]; devi+ tat+ me+ tvam+ kSantum+ arhasi= oh, lady Diti, for that, me, you, to pardon, apt of you.
"Thereby, I gained a chance [to eliminate,] the eliminator of Indra, [viz., me only... hence] I fragmented [your foetus] into seven [fragments...] for that [act of mine,] it is apt of you to pardon me..." [Thus, Sage Vishvamitra continued narration about City of Vishaala.] [1-46-23]

Thus, this is the 46th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

**Verse Locator for Book I : Bala Kanda - The Youthful Majesties : Chapter 46**

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The legend of Seven-Maruts, the Seven-Wind gods, and the legend of the kings of Vishaala are narrated to Rama and Lakshmana, while Vishvamitra is narrating the legend of Vishaala. At the request of Diti, Indra blesses the seven segments of her foetus to become *sapta marut gaNa-s* Seven Wind gods, and the place where the legend of Indra-Diti has happened, that province later became the City of Vishaala.

**Comment:** According to mythology there are seven Ethereal places in cosmos on which the galaxies and planets are dependent. According to Vishnu Puraana: *avaha pravahava caiva samvahah ca udvah ca tathā | vihā akhyāh pravahah*
They are the air called by this name will be pervading in clouds, thunderbolts, rain, meteors; in solar orbit; in lunar orbit; in galaxies; planetary spheres; in the Seven-Sages sphere; in North polar regions. These are otherwise called by names gagana, sparshana, vaayu, anila, prana, praneshvara, jiiva. Each of the Marut god has a batch of seven Marut-s, thus they are forty-nine entities, in total.

"Oh, son Indra, let these seven [become the presiding deities of Cosmic] Airy Divisions and let my sons move in heaven with heavenly forms... [1-47-4]

"One from the seven may move in Brahma's abode, like that another in the heaven of Indra, and even the third one, let him become a greatly celebrated one and be reputed as Divine Wind, [and he may circulate in entire Universe...] [1-47-5]

"Oh, Chief of Gods, Indra, indeed, let four of my sons truly permeate in four directions in time, let safety betide you, verily at your command... [1-47-6]

"Verily by the name given by you as 'Marut' [when you were saying 'maa ruda, maa ruda, 'do not cry, do not cry...'] they shall be renowned...' [Thus Diti said to Indra.] On hearing her words, the Thousand-eyed one and the destroyer of enemy's citadels and a demon named Bala, namely Indra, spoke this word to Diti, humbly enfolding his palms. [1-47-7]
8b, 9, 10a. sarvam+etat+yathaa+uktma+te+bhaviSyati= all, this, as, said, by you, will happen; na+ samshayaH= no, doubt; vicariSyanti+bhadram+te= they [Maaruta-s,] will be moving [pervading,] you be safe; deva+ruupaH+tava+aatmajaaH= godly, in form of, you, own offspring; evam+tau+nishchayam+kR^itvaa = thus, they two, decision, on arriving; maataa+ putrau= [Diti, the step] mother, [Indra the] son; tapaH+vane= in ascetic, forest; jagmatuH+tridivam+raama= departed to, heaven, oh, Rama; kR^ita+arthaa= fulfilling, their purposes; iti naH+shrutam= thus, for us [by us, the legend is] heard.

" 'All this will happen as you said, undoubtedly, and they, the Maaruta-s would be pervading in the forms of gods, for they are your offspring...' [Thus Indra assured Diti.] Thus, they two, the stepmother Diti and the stepson Indra, on arriving at a decision in that ascetic forest, they departed to heaven fulfilling their purposes... thus we heard the legend... [Vishvamitra continued his narration.] [1-47-8b, 9, 10a]

10b, 11. eSa+deshaH+saH= this, province, is that [place]; kaakutstha= oh, Rama, of Kakutstha; mahendra+adhyuSitaH+puraa= by Indra, presided over, once; ditim+yatra+ tapaH+siddhaam= to Diti, where, in her asceticism, an accomplished one; evam+paricacaara+ saH= thus, rendered services, he [Indra.]

"Oh, Rama of Kakutstha, this province is that province wherein Indra once presided over , where he rendered services to Diti, an accomplished one in her asceticism... [1-47-10b, 11a]

11b, 12. ikSvaakoH+tu+naravyaaghra= to King Ikshvaku, but, oh, Tigerly-man, Rama; putraH+ parama + dhaarmikaH= a son, most, righteous one [borne]; alambuSaayaam+utpannaH= throguh Queen Alambusa, born; vishaala+iti+vishrutaH= Vishaala, as, renowned; tena+ca+aasiit+ iha+sthane= by him, also, is there, in this, place; vishaala+iti+purii+kR^itaa= Vishaala, as known as,] city, constructed.

"To King Ikshvaku [of Vishaala,] oh, Tigerly-man Rama, a highly righteous son was born through Queen Alambusa and he was renowned as Vishaala, and also there is a city in this place, constructed by him and known [by his own name,] Vishaala... [1-47-11b, 12]

Comment: These Ikshvaku-s of Vishaala are not the Ikshvaku-s of Ayodhya, i.e., of Solar Dynasty. About this dynasty of Ikshvaku-s of Vishaala Bhaagavata Puraana says in its Seventh canto

13. vishaalasya+sutaH= of Vishala, son; raama= Oh, Rama, hemacandraH+mahaabalaH= Hemachandra, great-mighty; sucandra+iiti+vikhyaataH= Suchandra, as, highly renowned one; hemacandraat+anantaraH= from Hemachandra, [a son] after [in succession.]

"Oh, Rama, Vishaala's son is the great-mighty Hemachandra, and from Hemachandra, [a son who is] highly renowned as Suchandra [emerged] in succession... [1-47-13]
"Oh, Rama, the son of Suchandra became famous as Dhuumraashva, and even Dhuumraashva also derived his son, Srinjaya... [1-47-14]

"The fortunate and valorous son of Srinjaya is Sahadeva, and the son of Sahadeva is Kushaashva, a highly noble one... [1-47-15]

"The dauntless Somadatta is the son of Kushaashva and Somadatta's son is the verily reputed Kakutstha... [1-47-16]

"Ikshvaku's son, Kakutstha is a great-resplendent one, an unconquerable one, and a highly celebrated one, Sumati by name, now inhabits in this city... [1-47-17]

Comment: These two Ikshvaku and Kakutstha are of Vishaala dynasty not to be confounded with the grandparents of Rama.

"But, by the magnificence of Ikshvaku, the successive kings of Vishaala have longevity, intrepidity, well-off in generosity... [1-47-18]

"Now, we gladly go to sleep here for a night, and, oh, best one among men, tomorrow morning we shall be able to see Janaka, the King of Mithila..." [Thus Sage Vishvamitra spoke to Rama and Lakshmana.] [1-47-19]
20. sumatiH+tu+mahaatejaa= Sumati [King of Vishaala,] but, outshining one; vishvaamitram+upa+ agatam= Vishvamitra’s, fore of, came; shrutvaa+nara+vara+shreSThaH= on hearing, men, best, best of [best among best men]; prati+aagacChat= towards, came [for warm welcome]; mahaa+yashaaH= widely, reputed one [Sumati.]

But that best one among best men, a widely reputed and an outshining King of Vishaala, Sumati, came to the fore of Vishvamitra, on hearing [the arrival of Vishvamitra] for a warm welcome...

21. puujaam+ca+paramaam+kR^itvaa= veneration, utmost, on revering; sa+ upaadhyaayaH+sa+ baandhavaH= with, mentors, with family members; pra+anjaliH+kushalam+ pR^iSTvaa= humbly, adjoining palms, well being, on enquiring about; vishvaamitram+atha+abraviit= to Vishvamitra, then, spoke.

On revering an utmost veneration, along with his mentors and family members, humbly adjoining his palms [at Vishvamitra in supplication, King Sumati] and on enquiring about the well-being [of the Sage Vishvamitra] then spoke... [1-47-21]

22. dhanyaH+asmi+anugR^ihiitaH+asmi= fortunate, I am, much obliged, I am; yasya+me+viSayam+ mune= in whose, province, oh, saint; sam+praaptaH+darshanam+= well, chanced, visualisation; caiva na+ asti+ dhanya+ taraH+ mama= thus, not, there, fortunate one, better one, than me.

"I am fortunate and much obliged in whose province chanced is your visualisation, also thus there is no better fortunate one than me... [So said King Sumati to Vishvamitra.] [1-47-22]

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

Verse Locator for Book I : Bala Kanda - The Youthful Majesties : Chapter 47
The legend of Ahalya is narrated here. Vishvamitra narrates this to Rama and Lakshmana, when they arrive at the precincts of Mithila, bidding farewell to the King of Vishaala. Indra is infatuated with Ahalya and desires a union with her, for which she complies. But Gautama catching them unawares, curses both Indra and Ahalya.

There on meeting one another, and asking after the well-being of the great-saint, Vishvamitra, King Sumati raised the topic of Rama and Lakshmana, at the end of the episode of their reciprocal greetings. [1-48-1]

"Oh, Sage, let safety betide you, these two youngsters, matching Vishnu in their valour, the strides of these two brave ones are in similitude with that of an audacious elephant, arrogant lion, adventurous tiger, and an adamantine Holy Bull... [1-48-2]

Comment: The word deva can easily be said as a 'god' but, this is said to be Vishnu, as implied at 4-43-56 of Kishkindha 'There the Cosmic-Souled God, namely Vishnu...' etc., and now the enquirer himself is no less than a godly king, hence he identified the boys as non-terrestrial.

"Their eyes are broad and lotus-petal like, shouldering quivers, swords, and bows, and in their form they are like Ashvin-brothers, [the twin-god-brothers, whose aspects will be par excellent,] and their youthfulness is in the offing... [1-48-3]
"And how they have footslogged and chanced here, as though the immortals from the abode of gods chancing on earth at their pleasure, and for what reason, oh, saint, and whose scions are they?

Comment: No fatherly person accepts youngsters to footslog miles and miles, and so far this is an unobserved and an uncared for aspect by other sages and saints, because all of them are footsloggers. This may be one of the reasons for Dasharatha in refusing to send Rama with Vishvamitra. But King Sumati, being a glorious and fatherly king brought up this topic. Vishvamitra is giving a 'rehearsal' for these brothers for their real forest trekking, later in the legend. Further, if a divine deed is to be done and a benefit therefrom is to be acquired, one has to footslog. Now Rama is going to perform a divine feat 'bending the bow of Shiva' and thereby winning the hand of an unusual princess Seetha, in marriage. Hence, he footslogged this much distance for Seetha's marriage, which is for the 'universal goodness...'

Comment: The word facial-language translated for ingita may be an extended expression. This word is for the voiced muted facial expressions, given through smiles, eyebrows, lip movement etc. By these very expressions, a person could be analysed, as we presently call this as face reading. This is what Sugreeva says when sending Hanuma to Rama and Lakshmana for the first time, 'because you are an expert in reading faces... know them... by their facial expressions...'

"Also for what reasons these two best ones among men and brave ones wielding best weapons, have come about in this impassable route, I wish to listen, in its significance..." [Thus King Sumati asked Vishvamitra.] [1-48-6]

On hearing those words of King Sumati, Vishvamitra informed him about the visit of Rama and Lakshmana to the Hermitage of Accomplishment, also about the elimination of demons, as it happened. [1-48-7a, 7b]
On hearing the words of Vishvamitra, King Sumati is highly astonished and since Dasharatha's two sons chanced as prominent and honour-worthy guests, that king started to honour that great-mighty pair, customarily. [1-48-7c, 8]

On getting high honours from King Sumati, Raghava-s stayed there [along with Vishvamitra and the community of sages,] for one night and then [they all] moved on to Mithila. [1-48-9]

All the saints [accompanying Vishvamitra, Rama, and Lakshmana] on seeing her, Janaka's city, Mithila, extolled as "Splendid! Splendid!" and worshipped it well. [1-48-10]

Comment: Ayodhya is not fortunate enough to receive any worship from the onlookers, but it will be admired for its fortification. But Mithila is a venerable city, because by itself it is a temple town and the Vedic-rituals etc., will be going on forever. It is a blessed place as it has Shiva's Bow, for which bow ritual worship is continued from time immemorial.

Raghava, on seeing a hermitage in the fringes of Mithila, that [appeared to be] age-old and uninhabited, yet pleasing, asked the eminent sage Vishvamitra. [1-48-12]

"This is semblable to a hermitage, really, why this is discarded by sages? Oh, god, I wish to listen whose is this hermitage previously?" [Thus Rama asked Vishvamitra.] [1-48-12]
On hearing that sentence which is spoken by Raghava, that expert in sententiousness and a great resplendent and eminent-saint Vishvamitra said in reply [to Raghava, this way.] [1-48-13]

What a pleasure! I will narrate to you Raghava and listen to it in its reality... whose hermitage's threshold is all this and which great-souled one cursed this resentfully...

Comment: The pleasure expressed by Vishvamitra is for the arrival of time, for the event of Rama's grace, in releasing Ahalya from her cursed state.

"Oh, Rama, the best among men, once this belonged to the great-souled Gautama, and since it had a heavenly glisten, even gods reverenced it well...

"Once that highly renowned Sage Gautama sat tight in his asceticism, in there along with his wife Ahalya, oh, prince Rama, for numerous cycle of years...

"On knowing the meantime [of Gautama's departure from hermitage for a bath,] the Thousand-eyed husband of Shaci, namely Indra, wearing the guise of that sage Gautama and becoming such a sage, [and on arriving at Ahalya,] this he said to Ahalya...

"On knowing the meantime [of Gautama's departure from hermitage for a bath,] the Thousand-eyed husband of Shaci, namely Indra, wearing the guise of that sage Gautama and becoming such a sage, [and on arriving at Ahalya,] this he said to Ahalya...

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Comment: The pleasure expressed by Vishvamitra is for the arrival of time, for the event of Rama's grace, in releasing Ahalya from her cursed state.
oh, finely limbed one; sangamam+tu+aaham+icchaami= copulation, but, I, desire; tvayaa + saha+su-madhyame= with you, along, oh, well-waisted one.

" 'Oh, finely limbed lady, indulgers do not watch out for the time to conceive... oh, well-waisted one, I desire copulation with you... [1-48-18]

Comment: Vividly: 'Oh, Ahalya, Brahma crafted you so well that all your limbs are symmetrically conjoined, so who in the universe will not yearn to have intercourse with suchlike you... and on seeing your slender waist and thickset hips I wish to copulate with you now itself... and let there be no fear of safe period or unsafe period for I do not wish to have any progeny of mine from you...

Comment: Her thinking is: 'This is none but Indra in the guise of my husband, for my husband never asks me like this nor he violates times... I heard that Indra is seeking me for a long time... and when King of Gods expresses such a desire, it cannot be refused... let myself go...

Then, in her heart of hearts [felt] that her means are fulfilled and said this to that best god Indra, 'fulfilled I am with the purpose [of yours in making love to me,] oh, best of gods, get going from here quickly, oh, lord... [1-48-20]

" 'Oh, ruler of gods, always safeguard yourself and me from Sage Gautama...' [Thus Ahalya said to Indra.] But, Indra said this word to Ahalya, smilingly... [1-48-21]

" 'Oh, well-hipped lady, quite delighted I am, here I go as I came...' thus on copulating with her, Indra then came out of the cottage... [1-48-22]
"He that Indra flustered out hastily, oh, Rama, with an uncertainty about the arrival of Sage Gautama, then he saw that great-saint Gautama entering [the hermitage...]

"An unassailable one for gods or demons, compounded with his ascetic prowess, Gautama is luminous like a ritual-fire, [though] overly watered with the waters of pious river-ghat...

"On seeing that eminent saint who is handling the ritual-firewood and sacred Darbha grass, the lord of gods, Indra is scared and he became dreary-faced...

"Then the saint Gautama, on seeing the Thousand-eyed one in the guise of [selfsame] saint, at that ill-behaved Indra, this well-behaved Gautama spoke words furiously...

" 'Oh, dirty-minded one, taking my form on yourself you have effectuated this unacceptable deed, thereby you shall become fruitless [insofar as your progeny...' thus Gautama cursed Indra.

"And Indra, flustered by fluster, hastily raama= oh, Rama; shankitaH+gautamam+ prati= uncertain, at Gautama, towards [his arrival]; gautamam+ saH+ dadarsha+atha = at Gautama, he [Indra,] saw, then; pravishantam+mahaamunim= entering, great-saint.

"An unassailable one for gods or demons, compounded with his ascetic prowess, Gautama is luminous like a ritual-fire, [though] overly watered with the waters of pious river-ghat...

"On seeing that eminent saint who is handling the ritual-firewood and sacred Darbha grass, the lord of gods, Indra is scared and he became dreary-faced...

"Then the saint Gautama, on seeing the Thousand-eyed one in the guise of [selfsame] saint, at that ill-behaved Indra, this well-behaved Gautama spoke words furiously...

" 'Oh, dirty-minded one, taking my form on yourself you have effectuated this unacceptable deed, thereby you shall become fruitless [insofar as your progeny...' thus Gautama cursed Indra.

"And Indra, flustered by fluster, hastily raama= oh, Rama; shankitaH+gautamam+ prati= uncertain, at Gautama, towards [his arrival]; gautamam+ saH+ dadarsha+atha = at Gautama, he [Indra,] saw, then; pravishantam+mahaamunim= entering, great-saint.
"When that great-souled sage Gautama spoke that way with rancour, the testicles of the cursed Thousand-eyed Indra fell down onto ground, that very moment... [1-48-28]

29. tathaa+shaptvaa+ca+vai+shakram= thus, on cursing, also, indeed, Indra; bhaaryaam+api+ca+ shaptavaan= at wife, even, also, he cursed; iha+varSa+sahasraaNi= here, years, thousands; bahuuni+ nivaSisyasi= many, you tarry; vaayu+bhakSaa+nir+aahaaraa= air, consuming, without, food; tapyantii+ bhasma+shaayinii= searing [contritely,] on ashes, recumbent; a+ dR^ishyaa+ sarva+ bhutaanaam= un, seen, all, by beings; aashrame+asmin+vaSisyasi= hermitage, in this one, you live on.

"Thus on cursing Indra, he cursed even his wife also, indeed, saying 'you shall tarry here for many thousands of years, foodless and consuming air alone, you shall be recumbent on ashes contritely, unseen by all beings you shall live on in hermitage... this one... [1-48-29, 30]

31. yadaa+tu+etat+vanam+ghoram= when, but, all this, forest, ghastly one; raamaH+ dasharatha+ aatmajaH= Rama, Dasharatha's, soul-born son; aagamiSyati+durdharSaH= arrives, unassailable one [Rama]; tadaa+puutaa+bhaviSyasi= then, purified, you will be.

" 'When that unassailable Rama, the soul-born son of Dasharatha, arrives at this ghastly forest, [for it will be rendered thus, henceforth, along with you....] then you will be purified... [1-48-31]

32. tasya+aatithyena+dur+vR^itte= to him, by warm welcome, oh, ill-behaved woman; lobha+moha+ vivarjitaa = greed, craze, divested; mat+sakaashe+mudaa+yuktaa= in my, proximity, rejoice, with; svam+ vapuH+ dhaarayiSyasi= your own, body, you wear [assume.]

" 'And by welcoming him warmly, oh, ill-behaved woman, you will be divested with your greed and craze [in which you lingered so far...] then you will assume your own body and can be in my proximity, rejoicingly...' [Thus Sage Gautama cursed his wife Ahalya.] [1-48-32]

33. evam+uktvaa+mahaatejaa= thus, on saying [cursing,] great-resplendent one; gautamaH+duSTa+ caariNiim= Gautama, to bad, behaved [immodest Ahalya]; imam+aashramam+ utsR^ijya= this one, hermitage, shedding; siddha+caaraNa+sevite= by siddha-s, caarana-s, adored by; himavat+shikhare+ramye= on Himalayas, peaks of, pleasant ones; tapaH+tepe+ mahaatapaaH= asceticism, practised, great-ascetic.

"Thus, on cursing that immodest Ahalya, that great-resplendent Sage Gautama shed this hermitage, which once was adored by celestials like siddha-sand caarana-s, that great-ascetic Gautama practised his asceticism on the pleasant peaks of Himalayas..." [Thus Vishvamitra continued his narration about the legend of Ahalya.] [1-48-33]
Thus, this is the 48th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book I : Bala Kanda - The Youthful Majesties : Chapter 48
Redemption of Ahalya from her curse is narrated here. Vishvamitra while continuing the narration of the legend of Ahalya asks Rama to enter her hermitage, where Ahalya is living unseen by anybody. When once Rama steps into that hermitage she manifests herself from her accursed invisible state. She emerges with her divine form and accords guestship to Rama and Lakshmana. Sage Gautama also arrives at this juncture, to accept his depurated wife Ahalya.

Comment: Indra is a position assigned to some high-souled being on acquiring considerable merit. He functions as a CEO of the universe, maintaining seasons, rains, thunders, thunderbolts, crops, earthquakes, and every aspect of nature, whether good or bad for us. If any Vedic-ritual were performed, this Indra would be too happy, as he and his deputies like Rain-god, Fire-god, and Air-god, et al., will receive many oblations from that ritual. But if it is 'the practise of asceticism, penance, or ascesis' by single sage, Indra will be highly perturbed. Usually sages will be practising this ascesis for attainment of higher abodes of Brahma, Vishnu, or Shiva. Some practise this to overthrow present Indra and try ascending to his position, or to attain immortality and thereby rout out Indra, as with the case of Ravana. When that practise is about to materialise, Indra sends his agents, like voluptuous celestial beauties, namely the apsara-s, to infatuate those sages with their beauty. Once the sage's concentration fails, his practise becomes futile. Thus, Indra retains his present position. Here, though Sage Gautama did not practise his ascesis for Indra's post, Indra had to hinder it, in his own apprehension, and when the fury of Gautama is incited, Gautama's practise also failed and he had to redo his ascesis, until he overcomes his passions. Thus, this 'causing hindrance' is a divine-act as proclaimed by Indra to other gods. In doing such 'divine-acts' Indra also is maligned, for which the higher gods like Brahma, Vishnu, Shiva, or other higher beings will come to his rescue.
"By Gautama's anger I am rendered testicle-less and she, that Ahalya is also rejected [by the sage, and thus] by his releasing a severe curse [his propriety for ascesis is dwindled, therefore] his ascesis is pre-empted by me... [1-49-3]

"It is apt of you all best gods, together with the assemblages of sages and caarana-s, to make suchlike me, who undertook a divine deed, virile... [Thus Indra spoke to all gods.] [1-49-4]

"On hearing the words of Indra, the officiator for Hundred-Vedic-rituals, all of the gods [and other assemblages of sages], together with the groups of Marut-s, keeping the Fire-god in van, came nearby the godly manes and appealed... [1-49-5]

"This ram is with testicles and indeed Indra is rendered testicle-less, on taking the testicles of this ram, they may quickly be bestowed to Indra... [Thus Fire-god started his appeal to manes.] [1-49-6]

"Though this ram is now going to be rendered devoid of its testes, it endows complete satisfaction to you, and to those humans that offer [testes-less rams hereafter in sacrifices] for the purpose of your gratification, to them you truly shall offer unlesssened benefits, plentifully... [Thus Agni, the Fire-god spoke to manes.] [1-49-7]
about to enjoy it. But the gods have come and Agni, the Fire-god is asking them to part with such an offering, for the sake of Indra. And when the manes were hesitating to go against the existing rules of ritual available at that time, then Agni, the Fire-god is amending those rules and he is saying a boon-like proclamation. 'From now, the manes can enjoy even a castrated ram, if offered by humans on earth and in turn, they, the manes shall afford plentiful benefits of undiminished value to those offerers, namely humans...'

"On hearing the words of Agni, the Fire-god, the manes-gods gathered around and extricated that ram's testes [which is then tethered to a sacrificial post] and offered them to the Thousand-eyed Indra...

Comment: If rams with testes are offered the manes discard the testes of those rams, and enjoy the rest of it. Even if a goat is offered, they enjoy it, because it is homogenous to a ram. In either way, the offerer is blessed with benefits, as good as with the offering of a ram.

"Oh, Rama of Kakutstha, from then onwards, on gathering up [their spirits,] the manes-gods are enjoying even the goats, that will have no testes, to enjoin benefits thereof to those that offer those goats...

Comment: If rams with testes are offered the manes discard the testes of those rams, and enjoy the rest of it. Even if a goat is offered, they enjoy it, because it is homogenous to a ram. In either way, the offerer is blessed with benefits, as good as with the offering of a ram.

"From then onwards, oh, Raghava, Indra is but with the testes of ram, by the efficacy of that great-souled Gautama's ascesis...

Comment: If rams with testes are offered the manes discard the testes of those rams, and enjoy the rest of it. Even if a goat is offered, they enjoy it, because it is homogenous to a ram. In either way, the offerer is blessed with benefits, as good as with the offering of a ram.

"Thereby, oh, great-resplendent Rama, enter the hermitage of Gautama with his pietistic deeds, and atone this Ahalya who is graciously fortunate divinity in her compose..." [Thus Vishvamitra spoke to Rama.]

Comment: If rams with testes are offered the manes discard the testes of those rams, and enjoy the rest of it. Even if a goat is offered, they enjoy it, because it is homogenous to a ram. In either way, the offerer is blessed with benefits, as good as with the offering of a ram.

"Thereby, oh, great-resplendent Rama, enter the hermitage of Gautama with his pietistic deeds, and atone this Ahalya who is graciously fortunate divinity in her compose..." [Thus Vishvamitra spoke to Rama.]

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On hearing Vishvamitra's words, Rama with Lakshmana entered the hermitage, keeping Vishvamitra afore. [1-49-12]

Rama saw that graciously fortunate Ahalya, who by her ascesis is with her beaming splendour, and at whom, either the worldly beings or even the gods or even the demons, cannot possibly come closer to her for a stare. [1-49-13]

Crafted by the Creator with a careful contemplation she is like a completely phantasmal divine entity, and she is limbed like the tongue of a flaring fire, but cloaked around are the fumes, [for, she is hitherto practising an utmost penance subsisting on air alone, that alone made her like a flaring Ritual Fire.] [1-49-14]

She is like a full moon, but befogged and beclouded is that moonshine, [for she is hitherto enshrouded by the dried up leaves and dust... and she is like the glow of the mirrored sun in the midst of waters, but unwatchable is that sunshine [for, she is hitherto in the midst of denounce.] [1-49-15]

Indeed, she became indiscernible by the very word of Gautama, even to all the three worlds, until the manifestation of Rama, and she on acquiring her manifestation after the time of curse, neared Rama and Lakshmana. [1-49-16]

Indeed, she became indiscernible by the very word of Gautama, even to all the three worlds, until the manifestation of Rama, and she on acquiring her manifestation after the time of curse, neared Rama and Lakshmana. [1-49-16]
But then, the two Raghava-s, Rama, and Lakshmana gladly grasped Ahalya's feet, and she remembering Gautama's words, offered hospitality to two of them, reciprocally. [1-49-17]

Ahalya self-consciously offered water for feet and hand washing, like that guestship also, customarily and dutifully, and Rama of Kakutstha acquiesced them in his turn. [1-49-18]

Then chanced a squally floral fall [form firmament] to the drumbeats of god's drums, and the celestials like gandharva-s, apsara-s revelled in a splendid festivity, that is superb. [1-49-19]

Ahalya, whose limbs are depurated by her ascesis, and who is the close follower of Gautama, and who is in abidance with Gautama's [directives, and as she neared Gautama, who arrived there, just then, by his yogic powers,] the gods collectively reverenced saying 'Gracious! Goodness!' [1-49-20]

Even that great-resplendent Gautama is heartened when he reunited with Ahalya, [after a long, long a time,] and that sage muchly reverenced Rama [for actualising his solemn utterance,] and that great-ascetic Gautama continued his ascesis [together with Ahalya, in that hermitage,] traditionally. [1-49-21]
Gautama himself, then moved ahead to Mithila. [1-49-22]

Ahalya - a myth or a reality?

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The legend of Ahalya is viewed from many viewpoints, because it is unclear whether she is a humanly lady or a divine entity, or a tract of land.

The atheists, rather materialists, in their translation of Ramayana take this Ahalya, according to their viewpoint, as an uncultivable tract of land by saying that is a + halya ‘un, ploughed…land’ Thereby Rama rendered it as a cultivable land in the course of his socio-economic reforms. There are many other instances in relating these mythical accounts of Ramayana to the earthly plane. Another instance is lavaNa asura samhaara ‘elimination of Saline Demon...’ and Rama’s elimination of this demon is taken as ‘treatment of saline oceanic water as potable waters...’

When the mythology is touched upon, it says that Ahalya is lying there as a stone and by the touch of Rama’s foot she regained her divinely human form. This is not evident in Valmiki Ramayana. The idea of petrifaction of Ahalya is brought in from Padma Puraana which says: sa tatah tasya ramasya pada spar śanat mahātmanah | abhūt surūpā vanitā samakrāntā mahā śīlā |

‘by the touch of the feet of that great souled Rama, she was manifest as a divine damsel, getting rid of her stone-shape...’ Further, there will be an exchange of words between Indra and Brahma in Uttar Kanda of Ramayana, and there this episode of Ahalya recurs. At that place Brahma defines hala as ‘distorted shape...’ and a + halya is one with an ‘impeccable beauty...’ Besides the above, Indra will be usually addressed as sahasra aksha ‘thousand eyed one...’ and behind this legend, there is another legend, saying that Gautama’s curse to Indra is: ‘since you delighted with Divine Ahalya, who is crafted by Brahma, in carnal pleasures, let there be thousand carnally vaginal apertures on your body...’ Then that Indra is agitated for such an appearance, pleads for mercy. Then, the curse is amended saying ‘instead of vaginal apertures, the apertures on your body will look like eyes...’ thus Indra became sahasra aksha.

F. Max Müller records in his ‘History of Sanskrit Literature’ the commentary of Kumaarila Bhatt, yet another ancient commentator on Ramayana. “In the same manner, if it is said the Indra was the seducer of Ahalya. This does not imply that the God Indra committed such a crime, but Indra means the Sun and Ahalya the night, from [the words] ahaH ‘the day’ and lil ‘the night’; and as the night is seduced and ruined by the sun of the morning, there is Indra called the paramour of Ahalya.”

Dharmaakuutam views this as paatityam, patita ‘falling from practise of virtuousness’ Such women are said to be accepted by men after making their amends for their faults. tathā svarūpa nāśām kṛtvā vāyu bhaksā ityādā vayonūrpa śāpa pradhāṇena cāpalyāt satkṛt para puruṣa vṛttā stri niyamena śocayītvā punah saṅgrahya iti sūcitam | abhyāse tu pātityam | - tathā ca gautamaḥ - nindita karma abhyāsī patītāt tyāga patītāt tyāgānāṁ patītāḥ - iti -
dk

Thus, this is the 49th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 50

Introduction

Rama arrives at Mithila along with Lakshmana led on by Vishvamitra. On hearing that Vishvamitra arrived at their city, King Janaka proceeds to him welcomingly. On seeing Rama and Lakshmana near at Vishvamitra, Janaka inundates Vishvamitra with questions about these two princes. Vishvamitra announces them to be the sons of Dasharatha and the adventurous deeds done by the boys.

Comment: The northeast is an auspicious direction, and even today it is held high for any ritual or in the architecture. This direction is presided over by Ishana The God.

But Rama with Lakshmana spoke to that tigerly saint Vishvamitra, 'Indeed, this felicitous Vedic-ritual of noble-souled Janaka is with bountifully [garnered paraphernalia of the ritual...]

"Oh, highly fortunate sage, this place abounds in many thousands of Brahmans, experts in Vedic practises and who appear to be the dwellers of very many provinces [have thronged here...]"
Also discernable are the cottages of sages rife with hundreds of carts [full with their ceremonial chattels...] oh, Brahman, a lodging be decided where we can habitably lodge [as I discern that every inch is inhabited...]. Thus Rama spoke to Vishvamitra. [1-50-4]

On hearing the words of Rama that great-saint Vishvamitra arranged a lodging at an unfrequented place, having refreshing waters. [1-50-5]

Then on hearing that Vishvamitra chanced at Mithila, that best king Janaka, keeping his unreprovable priest, Shataananda afore, instantly forged ahead towards Vishvamitra, in deference to Vishvamitra. [1-50-6, 7a]

Even the great souled Ritvik-s, [the administrators of that Vedic-ritual,] on taking [holy] waters [arrived] with post-haste and offered [that water] to Vishvamitra ritualistically, and on receiving that veneration of that great souled Janaka, Vishvamitra asked after the well-being of the king, also about the unhindered proceedings of the Vedic-ritual. [1-50-7b, 8, 9a]
Then Vishvamitra also asked after [the well-being] of saints, mentors, clerics, and sages, as befitting [to their order] and he numbered among them all as a happy-souled person... then the King Janaka on making palm-fold spoke to that eminent-sage Vishvamitra. [1-50-9b, 10]

Then the King Janaka on making palm-fold spoke to that eminent-sage Vishvamitra. [1-50-11]

"Oh, godly sage Vishvamitra, have a seat on this seat, along with these eminent saints [in their respective seats...]" Thus Janaka spoke to Vishvamitra.] On hearing the words of Janaka, that great-sage Vishvamitra took his seat. [1-50-11]

The king Janaka, together with his royal priest Shataananda, and the administrators of that Vedic-ritual, namely Ritvik-s, also thus with his ministers, sat all about, in their seats, procedurally. [1-50-12]

He, that king Janaka, on beholding Vishvamitra then spoke to him, "Now my Vedic-ritual became full-fledged, and gods have effectuated it to be thriving [for, godsend is your arrival at this place...]

"Now, on my envisaging godlike you, the fruit of my Vedic-ritual is obtained by me, [thus I deem it,] and thus oh, Brahman, I am honoured, I am hallowed, oh, eminent sage, at which Vedic-ritual like that mine, you chanced... [1-50-14]

Then Vishvamitra also asked after [the well-being] of saints, mentors, clerics, and sages, as befitting [to their order] and he numbered among them all as a happy-souled person... then the King Janaka on making palm-fold spoke to that eminent-sage Vishvamitra. [1-50-9b, 10]
"Oh, Brahman, at which Vedic-ritual hall, like that of mine, you have arrived along with [so many] sages, [by which I deem I am fortunate...] oh, Brahma-sage, the scholarly Ritvik-s [conducting my Vedic-ritual] say that the ritual-pledge [is to be observed for another] twelve days only... [1-50-15]

"Oh, Kaushika, then it will be apt of you to behold them, the gods who are the desirers of their due, [and who arrive at the conclusion of this Vedic-ritual...]" Thus on speaking to that tigerly sage Vishvamitra, that august king again enquired with Vishvamitra, with his enfolded palms and with a gladdened face. [1-50-16, 17a]

"These two youngsters, ye be blest, are identical to God Vishnu in enterprises... their strides are identical to [arrogant] elephants, and their [impetus] images tigerishly and their [impulse] bullishly... these are brave ones, [but pleasant are their] eyes, like broad lotus petals... these are wielding swords, quivers, and bows [righteously and apparently for righteous reasons... and instead of appearing impudently with this weaponry,] they in their aspect are like the Ashvin-twin [brothers, at whose hands the whole world gets its medicament... and yet, unlike the timeless Ashvin-twins] oncoming is their youthfulness... [1-50-17b, 18]

"As though two immortals have simply chanced at will, from the vault of heaven onto this mortal plane, how these two chanced hither, [that too,] on foot... oh, saint, for what reason? And whose [sons] are they, either... [1-50-19]

"We see the dharma of the gods in enterprises... the Veda is a supplement, also the dharma for the man of the man. [1-50-20]

[16, 17a, 18, 19, 20]
"These valiant ones are brandishing best weapons, oh, great-saint, and they are embellishing this province as the Sun and Moon doeth the sky... whose sons are they? [1-50-20]"

21. parasparasa+sadR^ishau= each to each, clonal; pramaana+vinta+ccStitaiH= by postural [language,] by facial [language,] by body [language]; kaaka+pakSa+dharaau= crow, wing [similar jet-black curls,] bearing [having]; viirau= valorous ones; shrotum+icChaami+ tattvataH = to listen, I wish, in actuality.

"Clonal each to each by postural-language, by facial-language and by body-language... [they appear to be] valorous ones [but, boyish in appearance as] their curls are crow-winglike [jet-black, thus whether they are immature by age though mature by their valour or so...] I wish to listen [about them] in actuality... [1-50-21]"

22. tasya+tat+vacanam+shrutvaa= his, that, words, on hearing; janakasya+mahaatmanaH= of Janaka, great-souled; nyavedya+at+a+meya+atmaa= submitted [announced,] not, measurable, souled [anima having, Vishvamitra]; putrau+dasharathasya+tau= sons, of Dasharatha, these two.

On hearing his words, of that great-souled Janaka, that Vishvamitra with an immeasurable anima announced, "These two are the sons of Dasharatha..." [1-50-22]"

23. siddha+aashrama+nivaasam+ca= Accomplishment, Hermitage, stopover in, also; raakSasaanaam+ vadham+tathaa+tatra= demons, killing, like that, thereat; aagamanam+ avyagram= journeying, adventurously [coming with him]; vishaalaayaaH+ca+darshanam= City of Vishaala, also, beholding.

Their journeying adventurously, also their stopover in the Hermitage of Accomplishment, and thereat, killing the demons, and beholding City of Vishaala [all informed to Janaka...] [1-50-23]"

24. ahalyaa+darshanam+caiva= Ahalya's, manifestation, also thus; gautamena+samaagamam= with Gautama, [her] reuniting; maha+dhanuSi+jij~naasaam+kartum= great, bow [of Shiva,] a grasp of, to do [to gain]; aagamanam+tathaa= coming [hitherward,] like that.

Also thus the manifestation of Ahalya, her reuniting with Sage Gautama, like that coming hitherward to gain a grasp of great bow of Shiva, [is also made know to Janaka as well as to Shataananda, who incidentally is the son of Ahalya...] [1-50-24]"

25. etat+sarvam+mahaatejaa= all this, in entirety, great-resplendent [Vishvamitra]; janakaya+maha aatmane = to Janaka, great-souled one; nivedya+viraraama+atha= on informing, came to rest, then; VishvamitraH+mahaamuniH= Vishvamitra, great-saint.

On informing all this in entirety to that great-souled Janaka,, that great-saint of great resplendency, Vishvamitra, then came to rest. [1-50-25]"
Thus, this is the 50th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I: Bala Kanda - The Youthful Majesties

Chapter [Sarga] 51

Introduction

The legend of Vishvamitra is related by Sage Shataananda, after enquiring about his father Gautama's reuniting with his mother Ahalya. Sage Shataananda greets Rama for his adherence to the rectitude of Vishvamitra, which is gained by Vishvamitra through a series of self-important exploits, when he was a great king at one time. Shataananda finds worth in informing the biography of Vishvamitra to Rama, as too much of overbearing of kings, as has been done by Vishvamitra, will be unbecoming for kings.
"To the princes, oh, tigerly saint Vishvamitra, my glorious mother who meted out a marathon ascesis, is even revealed by you! [1-51-4]

"At the great-resplendent Rama, an apt one for reverence by every corporeal being, my celebrated mother with the forest produce, has even held him in reverence! [1-51-5]

"Oh, great-resplendent Vishvamitra, the Providence's maltreatment of my mother, as has happened anciently, even it is narrated to Rama! [1-51-6]

"Oh, the best sage Kaushika, you be safe, by beholding Rama and the rest, [like reverencing and hospitality to Rama and the like,] mother of mine is even consorted with my father! [1-51-7]

"Oh, Kaushika, my father even came [to my mother's place from Himalayas!] And that great resplendent father of mine, [for his redemption of my mother per the kindness of Rama,] even he reverenced this great-souled Rama!

Or

"Oh, Kaushika, my father even came [to my mother's place from Himalayas!] And this great-souled Rama, even reverenced that great resplendent father of mine [by according a redemption, ahalyaa daana, of my mother to my father, per kindness of this Rama!] [1-51-8]
9. api+shaantera+manasaa= even, pacified, with heart; guruH+me+kushtakatmaa= father, mine, oh, son of Kushika, Vishvamitra; iha+aaagatena+raameNa+puunjitena [prayatena] = here [at Ahalya's place,] came, by Rama, a reverential one [a pure soul Rama]; abhivaaditaH= reverenced; [guruH+api+abhivaaditaH= father, even, reverenced!]

"Oh, Vishvamitra, Rama being a reverential one, [and even a pure-soul,] who came over here [at my mother's place, and who is without a contumelious heart at my father, but] with his pacified heart, even reverenced my father!" [Thus sage Shataananda exclaimed at the marvel occurred through Rama.] [1-51-9]

10. tat+shrutvaa+vacanam+tasya= that, on hearing, sentence, his; vishvamitraH+ mahaamuniH= Vishvamitra, great-saint; prati+uvaaca+shataanandam= in reply, spoke, to Shataananda; vaakya j~naH+ vaakya+ kovidam= sentence-precisian [Vishvamitra,] to sentence, precisianist.

On hearing that sentence of his, that great-saint and sentence-precisian, namely Vishvamitra spoke in reply to that sentence-precisionist, namely Sage Shataananda. [1-51-10]

11. na+atikraantam+munisreeSTha= not, over, stepped [left unperformed,] oh, sage the best; yat+ kartavyam+= whatever, be performable, performed, by me; sangataa+ muninaa+patni= consorted, with sage, wife [of sage]; bhaargaveNa+iva+reNukaa= with [the descendent of] Bhaargava or Bhrugu, like, Renuka.

"Whatever is performable that is performed by me and nothing is left unperformed and the wife of the sage, Ahalya, is consorted with the sage Gautama, as Renuka with Jamagani, the descendent of Bhrigu...." [So said Vishvamitra.] [1-51-11]

Comment: Renuka is the mother of Parashu Rama, another human incarnation of Vishnu as a Brahmin to struggle with the erring Kshatriya kings of an earlier era. Renuka's husband is Sage Jamadagni, the descendent of Bhrigu or also called as Bhaargava and on certain occasion, Jamadagi orders his son Parashu Rama to behead her, i.e., Renuka, Parashu Rama's own mother and Parashu Rama unhesitatingly carries out his father's orders. Thus, Parashu Rama is called Bhaargava Rama, with an axe as his unsurpassed weapon. This Parashu Rama confronts Rama of Ramayana after Seetha's marriage.

12. tat+shrutvaa+vacanam= that, on hearing words; tasya+vishvamitrasya+ dhiimataH= his, Vishvamitra's, highly intellectual one; shataanandaH+mahaatejaa+raamam= Shataananda, of high refulgence, to Rama; vacanam+abraviiit= words, spoke.

On hearing those words of that highly intellectual Vishvamitra, Shataananda of high refulgence [by virtue of his ascesis,] spoke these words to Rama. [1-51-12]

13. svaagatam+te+narashreSTha= hail, to thee, oh, best among men; diSTyaa+ praaptah+iH+asi+ raaghava = by godsend, chanced, you are, oh, Raghava; vishvamitraram+parasR+ityaa= Vishvamitra, keeping afore [spearheaded by]; maharSim+a+paraajitam= great-sage, not, defeatable one Vishvamitra; [svaagatam+te= hail to thee.]

"Hail to thee! Oh, Rama, best one among men, chanced are you as a godsend [not only in Mithila...
but also to entire humanity...] and oh, Raghava, as an undefeatable great-sage Vishvamitra spearheads you, [so shall your mission be undefeatable, thus hail to thee!] [1-51-13]

Comment: This statement of Sage Shataananda shall remind us the utterances of Vishvamitra in Dasharatha’s court at 1-19-14: *abhām vedmi mahaataamaam raamam...* ‘I know this great soul Rama, the virtue valiant, even Vashishta and also these saints who are here...’ So also, Shataananda being the son of Ahalya and Gautama perceived who this Rama is. Further, when such and such a sage spearheads Rama, Rama ought to know something about the background of his steersman, namely Vishvamitra, basing on which Rama can learn his own lessons. As such, next few chapters are catered to the legend of Vishvamitra through Shataananda.

"This highly resplendent Vishvamitra’s exploits are unimaginable, [and he attained the highest order of] Brahma-sage by his ascesis, thus illimitable is his [ascetic] resplendence, and you have to know him as an ultimate course, [not only to you alone, but to one and all...] [1-51-14]

Comment: If the text 'you already know him...' is adopted there will be nothing left to Shataananda to more. Hence, the meaning is said on taking *vedmiyā* 'you should know some more...' would be better. Because Vishvamitra is a *parama hita sandhāyaka* 'a do-gooder for universal peace as indicated by his name itself, vishva 'of universe...’ mitra ‘friend, ‘friend of universe...’

"For you are in the custodial care of Vishvamitra, the scion of Kushika, by whom supreme ascesis' were practiced, on earth anyone who is better fortunate than you, is not there... [1-51-15]

"As I narrate, that be heard... as to how the prowess and quintessence [or, the legend] of this great-souled Kaushika are there... that be [attentively] listened from me, as I explain... [1-51-16]

"This probity-souled Vishvamitra, being a proficient in rectitude, a perfectionist in kingcraft, a proponent of people's welfare, [more so] a persecutor of enemies, was there as a king for a long time... [1-51-17]"
"There was a king named Kusha, a brainchild of Brahma, and Kusha's son was the powerful and verily righteous Kushanaabha... [1-51-18]

"Kushanaabha's son was there, namely Gaadhi, a highly renowned one, and Gaadhi's son is this great-saint of great resplendence, Vishvamitra... [1-51-19]

"And Vishvamitra was ruling the earth and for many thousands of years this great-resplendent king ruled the kingdom... [1-51-20]

"But at one time, that great-resplendent king Vishvamitra with a unit of Akshauhini army encircling him, he circulated the earth marshalling armies... [1-51-21]

Comment: The army unit called Akshauhini consists of 21,870 elephants, as many chariots, 65,610 cavalry, and 1,09,350 foot soldiers.

"Moving sequentially about the provinces, cities, rivers and also like that mountains, the king Vishvamitra arrived at the threshold of Sage Vashishta's hermitage, which is with numerous flowered trees and climbers, overspread with very many herds of animals and which is adored by siddha-s and caarana-s... [1-51-22, 23]
"Embellished with [the presence of] gods, demons, gandharva-s, and caarana-s, spread out with equable dear, adored by flights of birds, compacted with the assemblages of Brahma-sages, and also with the assemblages of godly-sages, who are well accomplished of their ascesis and each of that great-souled one is similar to each of the Ritual-fire [in each of the Ritual Fire Altar, in their personal resplendence...]

"That magnificent hermitage is always bustling with great-souled beings who are matchable to Brahma, and some subsisting on water alone, and some on air alone, and like that, some more subsisting on dry leaves alone...

"And some subsisting on fruits, tubers... [and all are] self-controlled, overcame their peccabilites, overpowered are their senses... [That hermitage is] also with sages like Vaalakhilyaa-s, [and all are] occupied with their meditations and oblations into Ritual-fire, [and thus the Hermitage was splendid...]

"Also thus with others, like Vaikhaanasa-s, the whole of the perimeter of Vashishta's hermitage's threshold is like the worldly Universe of Brahma and this best one among vanquishers and that great-stalwart Vishvamitra, perceived such a hermitage..." [Thus Sage Shataananda continued his narration.]
Thus, this is the 51st chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I: Bala Kanda - The Youthful Majesties

Chapter [Sarga] 52

Introduction

Vashishta offers hospitality to Vishvamitra and his armies. Even though the King Vishvamitra is disinclined to pressurise a hermit with such a burdensome affair, but Vashishta entreats the king and Vishvamitra had to oblige the same. Vashishta summons his do-all Divine Sacred Cow, Shabala, also known as Kaamadhenu, requests her to generate heaps of tasteful foodstuffs for a royal banquet as well as for military rations.

1. tam+dR^iSTvaa+parama+priitaH= him [at Vashishta,] on seeing, highly, rejoiced; vishvaamitraH + mahaabalaH= Vishvamitra, great-mighty; praNataH+vinayaat+viiraH= made an obeisance, obediently, valorous one; vasiSTham+japataam+varam= at Vashishta, [who is] among meditators, the best sage.

Highly rejoiced is that great-mighty and valorous Vishvamitra on seeing at that Sage Vashishta, best among best meditators, and obediently made an obeisance. [1-52-1]

2. svaagatam+tava+ca+iti+uktaH= hail, to thee, also, is spoken to [Vishvamitra]; vasiSThena+mahaa aatmanaa= by Vashishta, great-souled one; aasanam+ca+asya= seat, and, to him [to Vishvamitra]; bhagavaan + vasiSThaH+vyaadidesha+ha= godly, Vashishta, ordering [showing,] indeed.

The great-souled Vashishta spoke "Hail to thee [and to your retinue..."] while that godly sage was showing Vishvamitra to a [high] seat, indeed. [1-52-2]

3. upaviSTaaya+ca+tadaa= to one who is sitting, also, then; vishvaamitraaya+dhiimate= to Vishvamitra, noetic sage; yathaa+nyaayam+muni+varaH= as, a rule, saint, eminent; phala+ muulam+upaaharat= fruits, tubers, submitted.

Then on Vishvamitra's assuming the seat, that noetic and eminent saint Vashishta, submitted fruits, and tubers as a rule. [1-52-3]

4. pratigR^ihya+tu+taam+puujaam= on receiving, but, that, deference; vasiSThaat+raaja+ sattamaH= from Vashishta, king, unsurpassed; tapaH+agni+hotra+shiSyeSu= in ascessis', of fire, rituals, of disciples; kushalam+paryapR^icChata= well
being, in turn asked after.

But on receiving that deference from Vashishta, then that unsurpassed king Vishvamitra asked after the well-being of the ascetic, Fire-rituals and disciples [and their progress in that hermitage.]

1-52-4

5. vishvaamitraH+mahaatejaa= Vishvamitra, great-resplendent; vanaspati+gaNe+tathaa= of trees, clumps [flora and implied fauna], as well; sarvatra+tushalam+c= of every sphere [of activity], complacent, also; aaha+vasiSThaH+raaja+sattamam= Vashishta, to king, the matchless.

That great-resplendent Vishvamitra [asked after the well being] of flora [and fauna] as well, and Vashishta also said to that matchless king, "Every sphere [of activity is] complacent..." [1-52-5]

6. sukha+upaviSTam+raajaanam= at ease, on sitting, of king; vishvaamitram+mahaatapaah= Vishvamitra, great-ascetic [Vashishta]; papracCha+japataam+shreSThaH= asked about, among meditators, supreme one; vasiSThaH+bhrumaNaH+sutaH= Vashishta, Brahma's, son [brainchild.]

On Vishvamitra's sitting at ease, that brainchild of Brahma, the supreme one among meditators, and a great-ascetic Vashishta asked after the king's [complacency] [1-52-6]

7. kaccit+te+kushalam+raajan= hope, your, fine [All is well!,] oh, king; kaccit+ dharmeNa+ranjayan= hope, righteously, to charm [people]; prajaaH+paalayase+raajan= people, you ruling, oh, king; raaja+vR^ittena+ dhaarmika= kingly, righteousness, oh, righteous one.

"I hope that you are Fine! And oh, righteous king, hope that you are ruling people righteously with kingly righteousness, to their charm... [1-52-7]

Comment: The kingly righteousness is one component among the four primary concerns of the kingcraft as said at:

ny˜yena ˜rjanam arthasya varthanam p˜lanam tath˜ | sat p˜tre pratipatti× ca r˜ja v®ttam catur vidham ||

'monies are to be earned righteously, they are to be enriched and safeguarded righteously, and they are to be endowed to righteous deeds or persons, for welfare of the state, righteously...'

8. kaccit+te+su+bhR^itaa+bhR^ityaaH= hope, your, well-served, servants; kaccit+tiSThanti+ shaasane [sarve |= hope, abiding, by rulership, [all]]; kaccit+te+vi+jitaaH+ sarve+ripavaH= hope, by you, surely, vanquished, all, adversaries; ripu+suudana= oh, adversary, vanquisher.

"Hope well-served are your servants... hope all are abiding by the rulership... oh, vanquisher of adversaries, hope you have surely vanquished all of your adversaries... [1-52-8]

9. kaccit+bale+ca+koshe+ca= hope, in forces, and, in exchequer, also; mitreSu+ca+ parantapa= in friends [confederates,] also, oh, enemy-inflamer; kushalam+te+nara+vyaghra= fine, for you, oh, man, tigerly; putra+ pautre+ tathaa+anagha= in sons, in grandsons, as well, oh, impeccable one.
"For you are an impeccable one and an emery-inflamer, oh, Tigerly-man, hope that your forces, exchequer and confederates are fine, and your sons and grandsons, as well... [1-52-9]

10. sarvatra+kushalam= everything, fine; raaja+vasiSTham+prati+udaaharat= king, to Vashishta, in turn [in reply,] exemplified [said]; vishvaamitra+mahaatejaa+vasiSTham= Vishvamitra, great-resplendent one, to Vashishta; vinaya+anvitam= respect, having [respectfully.]

"The great-resplendent king Vishvamitra in reply respectfully exemplified to Sage Vashishta that "everything is fine..." [1-52-10]

11. kR^itvaa+tau+su+ciram+kaalam= on making [exchanging,] both, for a very, long, time; dharma iSThau+taaH+ kathaaH+tadaaH= conscientious celebrities, those, stroies [pleasantries,] then; muddaa+paramayaa+yuktau= rejoice, heightened, along with; priiyetaam+tau+paraH+ aparau= gladdened, those two, one, another.

Both of those conscientious celebrities then exchanged pleasantries for a long time with their heightening rejoices, gladdening one another. [1-52-11]

12. tataH+vasiSThaH+bhagavaan= then, Vashishta, godly sage; kathaa+ante= story, at end [after discussions]; raghunandana= oh, Raghu's, delight Rama; vishvaamitram+idam+vaakyam +uvaaca= to Vishvamitra, this, sentence, spoke; prahasan+iva= smilingly, like.

"Then after the discussions, oh, Rama of Raghu's delight, that godly Sage Vashishta smilingly spoke this sentence to Vishvamitra... [1-52-12]

13. aatithyam+kartum+icChaami= guestship, to do [to offer,] I wish to; balasya+asya+ mahaabala= to forces, these, oh, great-forceful one Vishvamitra; tava+ca+eva+a+prameyasya= to you, also, as well, without, a match [matchless one]; yathaa+arham+sampratiicCha [sam+prati+icCha= well, in turn, you wish= kindly accede to it]+me= as, becomingly, accede to, from me.

"I wish to offer guestship to these forces of yours, oh, great-forceful king Vishvamitra, also to you, as becomingly for a matchless one [of your kind... kindly] accede to it from me... [1-52-13]

14. sat+kriyaam+tu+bhavaam+etaam= good, work [hospitalities,] but, by you, all these; pratiicChatu+ mayaa+ kR^itaam = kindly accede to, by me, done [offered]; raajan+tvam+atithi+ shreSThaH= oh, king, you are, guest, cardinal; puujaniiyaH+prayatnataH= reverenced one, effortfully.

" 'You may kindly accede to all these hospitalities offered by me, oh king, for you are a cardinal guest you ought to be effortfully reverenced...' [So said Vashishta to Vishvamitra.] [1-52-14]

Comment: It is quiet meaningless on the part of this sage, subsisting on wild fruits and tubers, to offer a royal banquet or rations to military and their horses and elephants - is the thinking of King Vishvamitra. For that, the sage is saying that a king is to be reverenced 'effortfully...' Thus, Vishvamitra is reluctantly evading the so-called hospitality for 'royals' and 'armies' from a poor hermit.
एवम् उक्तो वोरिष्टेन विश्वामिरो महामाति: ।
क्रमम् अर्यवर्ती राजा पुजा वोरिष्ट एव ।

15. evam+uktah+vasiṣṭhan| thus, being said, by Vashishta; vishvamitraH+mahaamatiH= Vishvamitra, highly-intellectual; kR^itam+iti= done, thus [hospitality is deemed to have been offered]; abraviit+rajaau= spoke, king; puujaa+vaakya= words, to me, by you.

"Thus said by Vashishta, that highly-intellectual king Vishvamitra spoke, 'Offered is the hospitality to me by your reverential words... [thus I deem...'] [1-52-15]

पाठेन आचार्ये भवादु दुःस्वा च ।

16. phala+muulena+bhagavan= by fruits, tubers, oh, godly sage; vidyate+yat+tava+ashrame= obtains, what, in your hermitage; paadyena+acumaniyena= by water for feet-wash, by water for wetting mouth; bhagavat+darshanena+ca= god’s, by [the very] visualisation, also [more so].

" 'And with the fruit and tubers what that obtains in your hermitage, and with water for feet-wash and to wet mouth, more so, with the very visualisation of god, [such as you are...'] [1-52-16]

सर्वार्थे च महागाम् पुजा अर्थ्येआ सुपुजित्व: ।
नमस्ते अस्तु गामिष्याय भेदाय चक्षुषा ।

17. sarvathaa+ca+mahaapraaj~na= in anywise, also, oh, highly, noetic sage; puujaa+arheNa+su+puujitaH= for reverence, worthy [you are,] [we are] well, revered; namaH+e+asti= obeisance, to you, let [be accepted]; gamisyaaami= I wish to go; maîtreNa+ikkSasva+caksuSaa= friendlyly, look upon [us,] with eye [regard.]

" 'Oh, highly noetic sage, [you yourself] being a sage worthy to be reverenced [by one and all...] you alone have reverenced us in anywise... let my obeisance to you [be accepted...] and look upon us with a friendlily regard...[1-52-17]

Comment: The reverential salutation namas te astu is discussed in the endnote.

बालो मुदोन्भवनं भवेन्यं विद्यवथ इति ।

18. evam+bruvantam+rajaanam= thus, [obliquely] speaking, to king; vasiṣṭhaH+praj~n| thus, [obliquely] speaking, to king; vasiṣṭhaH+praj~n= Vashishta, again, thus, indeed; nyamantrayata+dharmaat~na= entitled virtue-souled one; punaH+punaH+udaara+dhiiH= again, again [repeatedly,] benevolent, minded [magnanimous sage.]

But that virtue-souled and magnanimous sage Vashishta again entreated the king, repeatedly, which king was speaking [obliquely to Vashishta.] [1-52-18]
among meditators, the best; aauhaava+tataH+priitaH= called forth, then, gladly; kalmaaSiim+dhuuta+kalmaSaH= speckled cow [namely Shabala], laved, of blemishes.

"Thus said that way by Vishvamitra then that best one among meditators, Vashishta, gladly called forth the specked cow, namely Shabala, which is laved of its blemishes. [1-52-20]

21. ehi+ehi+shabale+kSipram= come, come, oh, Shabala, quickly; shR^iNu+ca+api+vacaH+ mama= listen, also, even, words, of mine; sa+balasya+asya+raajarSeH= together with, [all] forces, his, to kingly-sage; kartum+yyavasitaH+asmi+aham= to do [to accord,] endavouring, I am, I; bhojanena+mahaa+arheNa= with feast, highly, delectable [royal banquet]; satkaar= am+ samvidhatsva+m= hospitality, you arrange, for me.

" 'Come on, oh, Shabala! Come quickly... even listen to my words... I endavour to accord hospitality by a highly delectable royal banquet for this kingly-sage, together with all his forces... you arrange it for me... [1-52-21]

22. anvaya/word-order: kaama+dhuk+divye= oh, desires, milker, divine [cow]; yasya+yasya= whose, whose; [yadyat= yat+yat= what, what]; abhipuujitam= blessed with [savouring for]; saD+rasaSu= in six, savours; tat+arheNa= that, in entirety; yathaa+kaamam= as, [he] wishes [as per his piquancy]; kR^ite+mama= as done [as promised,] by me; abhivarSa= now shower.

"Oh, Kaamadhenu, the Divine Milker Cow of Desires, whatsoever is savoured by whosoever... from each of the six savours... as per his piquancy and as promised by me... you shower now [as you are in the now of each one's savoury...] [1-52-22]


23. rasena= with savourily [foodstuffs]; anena+paanena+lehya+coSyeNa= with [dishes] masticable, drinkable, tasteable, squeezable; samyuta= comprised of; anaan=ma+nicayam+arheNa= of foodstuffs, heaps of; sR^i+jasva+shabale+tvara= devise, oh, Shabala, at once.

"Heaps of savourily foodstuffs comprised of masticable [crunchy foods,] drinkable [soft-drinks,] tasteable [honey-like viscous dishes,] squeezeable [dishes with pulpy fruits,] oh, Shabala, devise them at once... [So said Sage Vashishta to that Sacred Cow, Kaamadhenu, and Vishvamitra continued his narration.] [1-52-23]

namaste... namaskaar... I greet you...

[Font size can be enhanced under View menu]

The reverential greeting namaste is from the root nam 'bend down a little...' before upper echelons and the word namas is usually translated a 'salutation by bending a little...' and namas kaara is the act of doing so. This word namaH = na aham is 'not me...' te astu but 'you, it shall be...' rather, ‘I have lost my 'I-ness' before you as I am humbling myself to your high knowledge or, high seat, or elder age...' and let your 'your-ness' prevail over me, for I am somewhat an inferior being before you...' is the latent meaning.

This is either vocalised or coupled with the gesture of adjoining palms, and that mudra 'gesture...' is called an-jali or as a Latinian friend of ours has provided its Latin counterpart as:
The infinitive is *iungere manus ante pectus* ‘to join hands in front of your chest...’ or merely *iungere manus* ‘to join hands...’ We can say *iungimus manus ante pectus* ‘we join or fold our hands in front of us...’ *iungo manus ante pectus* ‘I fold my hands...’ *iungite manus ante pectus* ‘fold your hands in front of you...’ This last sentence is the - you, plural - is in command form. Again, you may leave out *ante pectus* for succinctness.

And if the word *iun* with a half ‘n’ nasal is matched with Sanskrit *a~n* in *an~jali* and the word *ngo* is matched with Sanskrit *~nja* as the English ‘g’ is most often used for Sanskrit ‘ja’ by Max Muller et al., the two *an~jali* of Sanskrit and *iungo* Latin have same pronunciation and portent in prayer or traditional salutation.

#it vaLmIik ramay[e Aaid kaVye bal ka{fe iÖ p<caz> sgR

Thus, this is the 52nd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 53

Introduction

Vishvamitra tries to gain Kaamadhenu, but Sage Vashishta persistently refuses Vishvamitra's bargains and barters. 'When an ordinary cow alone is held sacred and it is an un-marketable commodity, how then can Shabala, a milker of any wish, be given away or bartered for other riches...' is the argument of Vashishta. Yet, Vishvamitra goes on his bidding, but in vain.

1. evam+uktaa= thus, [she who is] spoken to; vasiSThena+shabalaa= by Vashishta, Shabala; shatru+ suudana = oh, enemy-chastener, Rama; vidadh+kaamadhuk= bestowed, milker; kaamaan= fancies; yasya+ yasya+ iipsitam+yathaa= by which fancier, what fancy, fancied, according to [one's own fancy.]

"Oh Rama, the enemy-chastener, when she that Shabala is spoken thus by Sage Vashishta, then that milker bestowed each and every fancy, fancied by each and every fancier, according to one's own fancy... [Thus Sage Shataananda continued the legend of Shabala or Kaamadhenu, a part of the legend of Vishvamitra to Rama and others.] [1-53-1]

2. ikSuun+madhuun+tathaa+laajaan= sugar-cane [and its dishes,] honey [and its dishes,] like that, cornflakes, [rice-flakes etc.,]; maireyaan+ca= arracks [Arabic 'arak 'sweat', 'arak al-tamr 'alcoholic spirit from dates in Arabia, and from sugar-cane and rice in India], also; vara+ aasavaan [aasanaan]= best, liquors [or, with best wineglasses]; paanaani+ca+mahaa+ arhaaNi= drinks, further, highly [very,] apposite to [royalties and army-men]; bhakSyaan+ ca+ucca+ avacaan+tathaa= foodstuffs, also, verily, diverse, like that; [shabala+vidadhe= Shabala, bestowed.]

Shabala bestowed dishes of sugar cane and honey, and flakes [of all sorts, like cornflakes, rice-flakes,] also best arracks and liquors [in best wineglasses,] further, the drinks and foodstuffs that are very diverse and verily apposite to [royalties and army-men. [1-53-2]

3. uSNa+aaDhyasya+odanasya+api= heat, rich in [steamy,] foods, even; raashayaH+ parvata+upamaaH= stacks, mountain, similar; mR^iSTa+annaani+ca= palatable, foodstuffs [side dishes, desserts of rice,] also; suupaH +ca= cooked pulse's dumplings; dadhi+kulyaaH+tathaaiva+ ca= curds, cascades, like that, also.

Even mountainous stacks of steamy foods, palatable foodstuffs [of side-dishes and desserts of rice etc.,] also the dumplings of cooked pulses, and like that the cascades of curds [and the other milk products likes butter, ghee, cheese etc., are also given by Shabala.] [1-53-3]
4. naanaa+svaadu+rasanaaam+ca= varied, daintily, soft-drinks also; khaaNDavanaam= sugar-candies, [or, SaaDabaanaam= juices with six kinds of tastes]; tathaiva+ca= like that, also; bhaajanaani= dishes, [silver hollowware; or, bhojanaani= delectable foodstuffs;] su+puurNaani= fully, replete with; gauDaani+ ca+ sahasrashaH = [foodstuffs made from] the treacly dumplings of cane sugar, also, in thousands.

"Thousands of silver dishes and hollowware fully replete with daintily soft drinks and like that full with sugar-candy [preparations, or, with preparations that comprise all the six tastes, and delectable foodstuffs made out of] treacly dumplings of cane sugar [are endowed by Shabala.]

5. anvaya/word-order: raama= oh, Rama; vishvaamitra+balam= Vishvamitra's, forces; sarvam= all; vasiSThena+ su+tarpitam= by Vashishta, well, feasted; su+santuSTam= well, gladdened ; hR^iSTa+puSTa+ jana+ aayutam+aasiit= rejoiced, regaled, men, consisting, it became.

"Oh, Rama, all of the forces of Vishvamitra became the one with its men, [who are already rejoiced and regaled by the regular feasts accorded by their king Vishvamitra, are now comparatively] well gladdened when feasted by Sage Vashishta, in which they rejoiced and regaled, [for a good measure...]

6. vishvaamitraH+api+raajarSiH= Vishvamitra, even, kingly sage; hR^iSTa+puSTaH+tadaa= exultant, energetic, then, became; sa+antaH+pura+varaH= with, palace, chamber's, best inmates [royal ladies]; raajaa= king; sa+braahmaNa+purohitaH= with, court-scholars, royal-priests.

"Then, even the kingly sage Vishvamitra, the king, became exultant and energetic, together with the best royal ladies of palace chambers, and with the court-scholars and the court-priests, [on partaking that feat...]" [1-53-5]

7. sa+aamaatyaH+mantri+sahitaH= with, advisers, minister, along with; sa+bhR^ityaH+ puujitaH+tadaa= with, attendants, revered [honoured Vishvamitra, then; yuktaH+parama+ mharSeNa= blent with, with high, admiration; vasiSTham+idam+abraviit= to Vashishta, this, spoke.

"Honoured as he is, along with his advisers, ministers and attendants [by way of receiving a royal banquet, that king Vishvamitra, who by now is] blent with high admiration, then spoke this to Vashishta... [1-53-7]

8. puujitaH+aham+tvayaa+brahman= reverenced [esteemed], I am, by you, oh, Brahman; puuja+ arheNa = for esteem, meetly [estimable sage, of your like]; su+sat+kR^ityaH= well, good, done [shown generous hospitality]; shrunyataam+ahhidhaasyaami+vaakyam= be listened, I say for myself; vaakyaa+ vishaarada= oh, sentence, expert. 

"Esteemed I am by an estimable sage like you... shown is a generous hospitality... oh, expert in sententiousness, [now that which] I say for myself, that be listened... [1-53-8]
वासव गायम । शत सहस्रेण दीपताम । शबलम मम ।
रक्षम हि भगवञ एतत रजार्ह । माहिः ।
पातित्व मे शब्लाम । देहि मम एवा धर्मं धर्मते दिन्त ।

9, 10a. gavaam+shata+sahasreNa= cows, by [barter of] hundred, thousands; diiyataam +shabalaag+ mama = be given, Shabala [do-all cow,] to me; ratnam+hi= gemstone [treasure,] indeed; bhagavan= oh, godly sage; etat= this [cow]; ratna+haarii+ca+paarthivaH= gemstones [treasures,] stealers [gatherers,] kings; tasmaat + me+ shabalaam+dehi= thereby, to me, Shabala, be bestowed; mama+eSaa+dharmataH+ dvija= to me, this [cow, belongs] as a rule, oh, Brahmin.

" 'Indeed this do-all cow is a treasure and as the kings are the gatherers of treasures, thus as rule, this cow also belongs to me... thereby oh, godly sage, Shabala be bestowed to me [by a barter of a lakh, a] hundred thousand cows...' [Thus Vishvamitra said to Vashishta.] [1-53-9, 10a]

एवम् उक्तः । तु भगवान बसिष्ठो मुनि सत्तमः ।
विश्वामित्रः प्रत्युवाच महापितमी ।
10b, 11a. evam+uktaH+tu= that way, when spoken to, but; bhagavaan+vasiSThaH+muni+ sattamaH= god, Vashishta, saint, the eminent; vishvaamitreNa= by Vishvamitra; dharmaatmaa+ prati+uvaaca+mahiipatim= virtue-souled [Vashishta,] in turn, spoke, to the king.

But that godly and eminent saint Vashishta, when spoken that way by Vishvamitra, that virtue-souled sage replied the king [this way...]

न अहम् शत सहस्रेण न अपि कोटि शतैः । गायम ।
वार्तन दश्यामसिः शबलाम राजस्वी रा ।
11b, 12a. na+aham+shata+sahasreNa= not, I, by hundred, thousand; na+api+koti+ shataiH+ gavaam= nor, even, by millions, hundreds of, cows; raajan+daasyaami+shabalaam= oh, king, I afford, Shabala; raashibhii + rajatasya+vaa= by lots, of silver, either.

"I cannot afford Shabala, neither by [the barter of a] hundred thousand cows, nor by hundreds of millions of cows, nor by lots [and lots of sleeting] silver, either... [1-53-11b, 12a]

न परित्यागम । अहृतम् मतं सक्षात्तु अरिन्दमः ।
शबली शबलम महाम् कीर्तिं आत्मवतो यथा ।
12b, 13a. na+parityaagam+arheyam= not, to wean away from, apt of; mat+sakaashaat= from my, proximity; arindama= oh, enemy-subjugator; shaashvatii+shabalaag+mahyam= everlasting [inseparable,] is Shabala, for me; kiiriiH+aattmaa+vaahaa= respectability, to self-respectful ones, as with.

"It is inapt to wean this cow away from my proximity, oh, enemy-subjugator [as you are, you cannot even subjugate me terroristically and try to wean this cow away from me,] as Shabala is everlastingly [and inseparably] mine, as with [the everlasting and inseparable] respectability of the self-respectful persons...

अस्याम् हत्यम् । कथम् । प्राण यात्रा तवेव ।
आयतनम् अपि ।
13b, 14a. asyaam= in her [in cow]; havyam+ca+kavyam+ca= oblations [for gods,] also, oblations [for manes,] also; praaNa+yatraa+tathahi+ca= life's, journeyer [rover,] also; aayattam+aagni+ hotram+ca= substratum [basis,] for Ritual-fire, enkindler, also; baliiH+homaH+ tathahi+ca= sacrifices [of beings,] conducting sacred rituals of homa-s [Oxford: hom, n. (also homa ) 1] the soma plant, 2 the juice of this plant as a sacred drink of the Parsees, [Persian hom, hum, Avestan haoma,] like that, also.

"My life is on the rove with this cow for oblations to gods or manes... this is the basic enkindler of Ritual-fire and basis for the sacrifices [of beings, and] for conducting homa-s, [the sacred rituals conducted as darsha, paurNa maasi, ] like that... [1-53-13b, 14a]
"This cow is the bedrock for everything in its entirety therein [the matter of] diverse and numerous indoctrinations, and even for add-on syllabics like svaaha, vaSaT... doubtlessly...

Comment: When the Fire-Ritual, or homa is conducted each pouring of fluid oblation or each dropping of solid oblation into Fire-Altar is associated with Vedic-hymns addressing the particular receiver-deity, annexed with syllabics like: svaahaa, svaahaa kaaraaH svaahaa, svaahaa kaaraaH svaahaa, svaahaa kaaraaH svaahaa, at the end of each chant like indraaya svaahaa, indraaya idam na mama... varuNaaya svaahaa, varuNaaya idam na mama... 'to Indra this is scarified, this is for Indra, not mine... to Rain-god this is sacrificed, this is for Rain-god, not mine...' So also the vaSaT vaSaT vaSaT vaSaT is annexed to the hymns addressed to manes. To learn Veda-s one shall be eligible to perform a Fire-ritual, and if Fire-ritual is performed, some basic Vedic hymns are to be learnt, and all this is a cyclic affair, requiring much paraphernalia. This cow supplies everything at wish, without a hassle, either to the teacher or taught.

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"In truth, this is my everything and ever-gratifier... that way by so many reasons, oh, king, I do not afford Shabala to you [or to anyone...]" So said Vashishta.] [1-53-15b, 16a]

"Though Vashishta spoke thus, but that expert in sententiousness, Vishvamitra, then spoke this sentence, compellingly and argumentatively...

I bestow upon you fourteen thousand elephants adorned with golden girdles, golden necklets and golden goads... [1-53-17b, 18a]

I confer upon you eight hundred golden chariots, whichever can be yoked on with four horses, four, to yoke on; dadaami+i+te+shataan+i+catur+ dasha = thousands, four, ten.

I confer upon you eight hundred golden chariots, whichever can be yoked on with four
whitely-white horses... trimmed up with the sets of tintinnabulating bells... [1-53-18b, 19a]

"I grant you, oh, superbly vowed sage, eleven thousand fleetly galloping horses of high pedigree, born in best countries of best horse breeding... [1-53-19b, c]

"I award diversely coloured differently divisionalized cows in ten million, whichever came of age [as milkers,...] thereby, let this do-all cow Shabala be given unto me... [1-53-20]

"Or, oh, eminent Brahmin, should you yearn for gems or gold, I gift that much of everything as much [as you can yearn,] to you... let Shabala be given unto me..." [Thus Vishvamitra entreated again.] [1-53-21]

But when that reverential sage Vashishta is spoken thus by the shrewd king Vishvamitra, he clearly said thus as, 'oh, king, I do not surrender Shabala, in anywise...' [1-53-22]

"Really this alone is my gemmy cow, [thus I do not require your jewels or gems...] truly this alone is my treasure, [thus, I do not require your gilded chariots, horses or elephants...] really, this alone is my everything, [thus, I need nothing from you...] and actually, this alone is my alter-ego, [thus you cannot separate me from myself...] [1-53-23]
Sacredness of the Cow

A Cow is held sacred in India and precious all over the world. Whatever is given by a cow, from its milk to cow-dung, are put to use for their medicinal properties, which later became useful for insulin and smallpox vaccines. Here some excerpts relating to go mahaatmyam 'sacredness of cow...' where every saying says that 'cow is to be held sacred...' In Maha Bharata, Bheeshma speaks at length about the sacredness of cow to Yudhishtar, in Anushaashanika Parva.

Thus, on hinting in an indirect way about go mahaatmyam 'the sacredness of the cow...' its un-marketability is explained by Sage Vashishta, and he paused his negation, hoping that Vishvamitra will realise this, as he is also well-versed in scriptures.
Thus, this is the 53rd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 54

Introduction

The seizure of Sacred Cow causes anxiety in her and she urges Vashishta to counteract the atrocity of Vishvamitra. Agreeing to her, the sage asks the Cow to create a force that can subdue the forces of Vishvamitra. Accordingly, that Cow generates newer forces and warfare ensues.
off... a reverent and a cherished one as I am to that pietist [am I no] errant...' [So eulogised that Cow.] [1-54-4]

"But, well and truly thus on thinking and suspiring repeatedly, then she hastily rushed to that highly energetic Vashishta... [1-54-5]

"Oh, enemy-subjugator, Rama, then she rushed to the foot-base of the great-souled Vashishta with a gustily speed, utterly shoving off hundreds of attendants of the king [who are roping her...] [1-54-6]

"She that moaning and groaning Shabala staying before the Sage Vashishta spoke this, like a bellowing cloud... [1-54-7]

" 'Oh, god, why I am forsworn by you... oh, the Son of Brahma, whereby the king's attendants are weaning me away from your proximity...' [So Shabala urged Vashishta.] [1-54-8]

"Thus spoken, that Brahma-sage spoke this sentence to worrisome Shabala, whose heart is worrying with worry, [as he would speak with] his own sister in her own worriment... [1-54-9]
न त्वाम् त्यजामि शर्मे न अपि मे अपकृतम् त्वया।
एव त्वाम् यथे राजा वल्लभम् मन्तः: हावकः: || १-५४-५०

10. na+taa+tyajaam+shabala= not, you, I am forswearing, oh, Shabala; na+api+ me+apakR^ītam + tvaya = not, also, to me, done misdeed [fouled me,] by you; eSa+taa+naaya+raajaa= this, you, weaning, king is; balat+mattha= [mat+taH, or, matta]= forcibly, from me [or, by might, ecstatic king]; mahaabalaH= great-mighty [mightiest king.]

" 'Neither I forswear you nor you fouled me... this king is weaning you away forcibly, [enforcedly ecstatic for being a king...]' [1-54-10]

न हि तुत्यम् कल्मस्म महाम् राजा तु अधि विशेषतः।
कल्ली राजा कुलिकः: च पुरुषोऽवः: पति: एवं च || १-५४-५१

11. na+hi+tulyam+balam+mahyam= not, verily, balanceable, ability, of mine; raajaa+tu+vadya+ visheSataH= king, but, now, especially; balii+raajaa= mighty, king; kSatraH+ca+ prR^i+iVyaH+ paatiH+ eva+ ca= Kshatriya, also, of earth, lord, even, also.

" 'Verily non-balanceable is my ability with a king, especially a mighty king [like Vishvamitra...]
more so, a Kshatriya is the Lord of Earth... [thus, we shall be subservient to a Kshatriya...]' [1-54-11]

इयम् अस्तैहिणी पूणां गज वाजिष्ठ रथ आकुला।
हरस्त ध्वज समकृतः तेन अस्ति कल्वनसः: || १-५४-५२

12. iyam+akSauhiNii+puurNaa= this, akshauhini [unit of army,] entire; gaja+vaaji+ratha+ aakulaa= elephants, horses, chariots, overfilled; hasti+dhvaja+samaakiirNaa= elephants, flags, entirely overflowing; tena+asau+balavat+taraH= thereby, he is, in might, superior [mightier than me.]

" 'This is an entire unit of army, one akshauhini... overfilled with elephants, horses, and chariots... entirely overflowing with flags and elephants... thereby, he is mightier than me...' [Thus Vashishta tried to pacify that Sacred-Cow.] [1-54-12]

एवम् उक्ता वसिष्ठे प्रत्युत्वात् विनीतत्वत्।
वचनम् वचन्तः सा प्राणिमु हनुमत्तो अनुतः प्रमः: || १-५४-५३

13. evam+uktaa+vasiSThena= that way, spoken [to Cow,] by Vashishta; prati+uvaaca+ viniitavat= in turn, spoke, obediently; vacanam+vacana+j~naa+saa= sentence, sentence, knower, she [Sacred Cow]; brahmarSim+atula+prabham= to Brahma-sage, of un-balanceable, resplendence.

"She who is spoken that way by Vashishta, that sententious Sacred Cow, Shabala, in her turn spoke this sentence to that Brahma-sage of un-balanceable resplendence, obediently... [1-54-13]

न बलम् क्षत्रियन्य आहि: ब्राह्मणो वल्लभसः।
ब्राह्मणं भ्रमस्म क्षत्रियस्य क्षत्रात् तु बल्लभसम्: || १-५४-५४

14. anvaya/word-order: brahman= oh, Brahman; kSatraH+balam+Kshatriya's [sovereignty's,] might; na+aahuH = not, speak of [unstated as 'balavat+ taraH' mighty, more= mightier than a Brahman's, i.e., than the might of a sage]; brahmaNaH+balavat+taraH= a Brahman [sagacity is,] mightier; kSatriyaH+kSatraat= of Kshatriya's [of sovereignty's might,] but; brahma+balam+divyaam+balavat+taram= Brahman's [Sage's] might, divine [angelic,] mighty, than [mightier.]

" 'Oh, Brahman, unstated is that the might of sovereignty as mightier than the might of sagacity... a sage is mightier [than a sovereign... a sage's might is mightiest than the mightier sovereign, for a sage's might is angelic... [1-54-14]

Comment: This is the relevant stanza for the later time debates or essay competitions under the caption of 'pen vs. sword... which is mightier...' Here, though Vishvamitra is well aware that a sage's possession cannot be usurped, he resorted to the same. The Sacred Cow is telling the above with intolerance towards Vishvamitra's violation of the norms.
What a king has got to do with a sage's wealth? A sage acquires it with his ascesis and it is not another king's kingdom to conquer. The scriptures, norms, ethics demand that a sagacious person shall not be robbed off his possession, which he acquires by his personal merit. But Vishvamitra's brain tilted this way because of his all-conquering avarice and he thought that this cow is also conquerable, and gods give such a mind only to see the greedy to fail and thus insulted of their might. A poison if consumed kills one that consumes it... but the possession of a sagacious person, if tried for consumption, it consumes whole lot of the consumer's sons, grandsons and his clan itself, besides the consumer...for sage's possessionin itself is a lethal poison, ...

na tu eva kadacit svayam raja brahma<asva addhita - bodhayana sutra - atha api udaharanti - na visam visam iti ahuh brahma<asva visam ucyta te | brahma<asva putra pautra ghnam visam ek<ak<in harat |

'a sagacious person's possession is not to be snatched away - bodhayana suutra-s; 'a poison if consumed kills one that consumes it... but the possession of a sagacious person, if tried for consumption, it consumes whole lot of the consumer's sons, grandsons and his clan itself, besides the consumer...for sage's possessionin itself is a lethal poison, ...

" 'Immutable is your power and you are mightier than great-mighty Vishvamitra and invincible is your self-luminosity... [1-54-15]"

" 'Ordain me, who am replete with the power of your sagacity, oh, great self-luminous sage... I disprove the vanity, valour, and venture of that injudicious king 

"Oh, Rama, when spoken by her thus, that highly glorious Vashishta said, 'spawn then a power, that can overpower other's power... [1-54-17]"

"On hearing his sentence that Sacred Cow Shabala then spawned forth hundreds of Pahlava kings,
uprisen from her mooring 'hums' and they annihilated the army of Vishvamitra in its entirety, in his witness. [1-54-18, 19a]

"He that king Vishvamitra was utterly infuriated and with wide-eyed anger he started to destroy those Pahlava-s with many a kind of weaponry... [1-54-19b, 20a]

"On seeing the subdual of hundreds of Pahlava-s by Vishvamitra, again generated are the deadly Shaka-s, Yavana-s [by that Sacred Cow's mooring 'hums'], and then the earth was pervaded with the hobnobbing Shaka-s and Yavana-s... [1-54-20b, 21]

These are viewed as deadly, lowly, ruffian class of warriors in Indian viewpoint and created out of thin air by this Sacred Cow.

"The earth was bestrewn with [Shaka-s and Yavana-s], who have effectuation and bravery [in overcoming other's forces], and they who are clad in golden coloured [garments are] similar to the golden pistils [of flowers in their bodily colour of non-Indian hue], and they who were irradiating like infernos, on wielding bowie knives and broad lances burnt down that forces of Vishvamitra, completely and entirely... [1-54-22, 23a]

Comment: These Shaka-s and Yavana-s are the Shakas, or the Scythians, or the Indo-Scythians of Max Muller. Some discussion about this is included in the endnote of Kishkindha, Ch. 43. Dharmaakuutam says: tadanu vaśiṣṭha abhyanujñatā sabāla nirmita pahlava ādi - nikṛṣṭa jāti - nisūditam svam balam visvamitra - iti - dk

These are viewed as deadly, lowly, ruffian class of warriors in Indian viewpoint and created out of thin air by this Sacred Cow.
"Then that great-resplendent Vishvamitra indeed released his missiles, and by those and those missiles, the Yavana-s, Kaambhoja-s, and the Barbara-s, are rendered helter-skelter... [Thus Sage Shataananda continued his narration of Vishvamitra.] [1-54-23b,c.]

Comment: The Barbara-s are said in this text whereas other mms contain it as "Pahlava-s'. Even on taking Barbara-s, they are an outlandish clan and the word 'Barbara' might have been the ancestor word of the present day 'Barbarian.'

Thus, this is the 54th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 55

Introduction

Vishvamitra ruins Vashishta's hermitage on acquiring missiles at the grace of God Shiva by practising a paramount ascesis. When the forces generated by Wish-Milker Sacred Cow, namely Kaamadhenu, eliminated Vishvamitra's army and his hundred sons, he felt indignant and pray unto Shiva for bestowal of unusual missiles. On getting them, he again comes to Sage Vashishta's Hermitage and ruins it completely. Then extremely infuriated Sage Vashishta resorts to his Brahma-baton to confront Vishvamitra.
"By them the Yavana, [the Mleccha etc., forces generated by the Sacred Cow,] Vishvamitra's forces with its foot-soldiers and elephants, and with its chariots along with their horses are utterly slaughtered at that very moment... [1-55-4]

"A band of hundred sons of Vishvamitra on seeing their army, utterly slaughtered by the vital spirit of Vashishta, [took up] divers sorts of weapons and... [1-55-5]

"Exasperatedly sprinted forth towards that supreme meditator among all meditators, but that spirited sage Vashishta completely burnt down them all, only by his blasting hum. [1-55-6]

"Thus that vitally spirited sage Vashishta rendered those sons of Vishvamitra, along with horses, chariots, foot-soldiers to ashes in a wink... [1-55-7]

"On seeing his sons and his forces are utterly ruined, that very highly glorious Vishvamitra was engulfed in a disgraceful distress... [1-55-8]

"On their seeing and his forces are utterly ruined, that very highly glorious Vishvamitra was engulfed in a disgraceful distress... [1-55-8]

"Thus that vitally spirited sage Vashishta rendered those sons of Vishvamitra, along with horses, chariots, foot-soldiers to ashes in a wink... [1-55-7]
"Like a tideless ocean [his warfare did not tide him over, and] like a fangless serpent [his hiss of warring could not fang any, and] like a wingless bird pitiable [his flightless plight of flightback, and] like a shineless sun in an eclipse, Vishvamitra plunged into a lustreless [state of his own illustriousness, when] his forces are ruined along with his sons... [1-55-9, 10a]

"When all his intrepidity and impetuosity are ruined an indolence bechanced upon him, and then on bidding one son for the kingdom, 'you rule the earth with the duties of kingcraft...' thus saying Vishvamitra took recourse to forests... [1-55-10b, 11]

"On going to the side of Himalayas, whereat it is adored by kinnara-s and uraga-s [nymphs and nymphonean serpents,] he that Vishvamitra, a great practiser of ascesis for the sake of beneficence of the Great God, Shiva... [1-55-12]

"After a long lost time, the Holy Bull masted God of Gods, Shiva, has shown himself to that great-saint Vishvamitra, [for He is a ready] boon-giver... [1-55-13]

"'Oh, king, for which purpose you undertook this ascesis... tell that, what really is tellable by you... what is the boon that you beseech... that be made known to me for I am the boon-giver [at the ready...]' [1-55-14]
"Thus said by God Shiva to Vishvamitra of great sagacity, Vishvamitra on reverencing that Great God Shiva said this way... [1-55-15]

" 'Oh! Mahadeva, the Impeccable Great God... providing that you are gladdened [by my ascetic devotion,] dhanur veda, the Holy Writ of Archery, with its complemental and supplemental Writs, and along with its summational Upnishad-s, together with its preternatural doctrines... they may kindly be bestowed upon me... [1-55-16]

"Whatever missiles are there with gods, fiends, gandharva-s, yaksha-s, and demons... oh, God, the Exquisite... let them dawn upon me... for you alone are the God of Gods, your blessings alone can fulfill my aspiration...' [Thus Vishvamitra entreated God Shiva.] [1-55-17, 18a]

"So be it!' Thus on sanctifying Vishvamitra [and his aspiration,] the God of Gods, Shiva flashed by... [1-55-18b]

"Vishvamitra who was already a mightier Kshatriya, now on acquiring missiles from the God of Gods, Shiva [will not he] come forth conjoined with mightiest conceit and then [will not] his conceitedness be plethoric, [like a plethoric ocean... na, it canna be...] [1-55-19]
“By vitality Vishvamitra is like an ocean on a Full Moon day [with a rough riptide, with his tidal missiles...] and oh, Rama, he deemed that sagaciously mighty sage Vashishta is now ‘dead...’”

[1-55-20]

Then on going to the threshold of Vashishta’s hermitage that king propelled his missiles, thereby completely burnt down that ascetic woodland by the holocaust of those missiles, in its entirety...

[1-55-21]

"On seeing the turbo-jetting missiles of Vishvamitra jetted by his sparkling intellect, hundreds of saints were frightened and they very speedily fled in hundreds of ways...

[1-55-22]

"Whoever is the disciple of Vashishta and whichever is either animal or a bird, all are fearsomely frightened and fled hastily to numerous directions, in thousands...

[1-55-23]

"The threshold of that broad-minded Vashishta’s hermitage fell void, and in a wink it became dumbfounded alike an arid land [as every shrub, herb and tree is cindery, and every bird, animal and stock is an evacuee...]

[1-55-24]
“Although Vashishta is shouting at them time and again saying, 'fear not... fear not... I wish to dissipate that son of Gaadhi... Vishvamitra... like Sun demists the mist...’ [1-55-25]

On saying that way [to the evacuees] that great-respondent sage and a best one among best meditators said this word to Vishvamitra, rancorously... [1-55-26]

You the senseless... by which reason you have havocked this [hermitage] well nourished for a long time, thus indeed, you are a reprehensible one and thereby you will not survive [any longer...]

Vividly: 'when I have sensibly nourished the trees, birds and animals or disciples, saints and sages, in indoctrinating them the true dharma 'righteous duty...' observable by each of the birthed being, what necessitated you to harm the harmless 'fly anywhere' birds, 'new to world' calves and 'take what you need' trees and animals... you should have confronted me headlong, instead... but you on seeing such a beatitude of this hermitage, you have become envious in your self-aggrandisement... and as said that, 'a senseless reprehensible being, may it be a human, animal, bird, or a reptile is unfit to survive for long...' and now you are transposable with such a senseless being by this act of yours, which you have undertaken with the notion of 'survival of the fittest...’ thereby I will now show you who is fit enough to survive, an instructor or an intruder, in effacing your survival...'

On saying thus, that extremely infuriated Sage Vashishta post-hastily up-heaved his baton, which is alike the fumeless Ultimate Fire of End Time, and the other baton of Yama, the Terminator, and affronted Vishvamitra..." Thus, Sage Shataananda continued his narration of Vishvamitra's legend. [1-55-28]

Thus, this is the 55th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Vashishta nullifies Vishvamitra's missiles just by his Brahman's baton. All are defused when consumed by Vashishta, Vishvamitra launches the highest missile Brahma missiles, which too is consumed by Vashishta, whereby the body of Vashishta becomes a Brahma missile and starts to emit radiation. Then, upon the prayer of gods and saints, Vashishta withdraws the effect of that missile. Vishvamitra on seeing this concludes that mere missiles are of no use and thus he embarks on a sublime ascesis for Brahma-hood.
"Also, whereof is your force of belligerence whereby [it can balance the] supreme force of prudence... you, abased Kshatriya... watch out for my strength of seraphic sagacity... [So said Vashishta to Vishvamitra.] [1-56-4]

"Vashishta with his baton of Brahma silenced that matchless and deadly Fiery-missile of Gaadhi's son, namely Vishvamitra, as [a deluge of] waters silences a rage of fire... [1-56-5]

Then Vishvamitra, the son of Gaadhi rancorously fusilladed [the missiles regulated by gods like] Varuna, Rudra, Indra, Paashupata, and even [a missile, projectile through grass blade called] Ishiika... [1-56-6]

"Also thus the missiles Humane, Rager, Stupefier, Hypnotiser, Yawner, Intoxicator, also thus Humidifier, Weep-inducer are launched... [1-56-7]

"Also thus the Drainer and Ripper, and the highly unconquerable Thunderbolt, even also the lassos of Brahma, Time and Rain are used... [1-56-8]
"Also the missiles like Shiva, Monster, Punisher, Wrestler and like that the Baffler, Bolter, Drier, Drencher missiles... [1-56-9]

"The Discs of Virtue, Time and Vishnu and like that the Blower, Stirrer and like that the Horse-headed missile... [1-56-10]

"Also a pair of powers, Power of Vishnu, and the Power of Rudra, like that the Impeller, Crowbar, also a great missile Staggerer, and then the lethal missile of the Time... [1-56-11]

"Oh, Rama, the descendent of Raghu, Vishvamitra triggered off all these deadly missiles, and then the Trident, Skull and Torque missiles, on Vashishta and that became a spectacular [display of Vishvamitra's arsenal...] [1-56-12, 13a]

"Oh, Rama, the descendent of Raghu, Vishvamitra triggered off all these deadly missiles, and then the Trident, Skull and Torque missiles, on Vashishta and that became a spectacular [display of Vishvamitra's arsenal...] [1-56-12, 13a]
"On seeing the missile uplifted [for launching] all the gods and godly sages along with gandharva-s and nymphean reptiles with the Fire-god at their vanguard are perplexed, and the Tri-world itself is perturbed, while that Brahma's missile is set up for launching... [1-56-14b, 15]

"Even that deleteriously destructive Brahma's missile is completely consumed by the seraphic resplendence of Brahma-baton of Sage Vashishta... [1-56-16]

"The appearance of that great-souled Vashishta became appallingly perplexing when he is finishing off that Brahma missile, as if to surely petrify the Tri-world... [1-56-17]

"From all of the pits of hair of that great-souled Vashishta ramified are the raditional beams and those radiated shafts are rolling up with the fumes of radiation... [1-56-18]

"The baton of Brahma hand gripped and upraised by Vashishta is also highly luminescent like the fumeless inferno of Time and an earthly baton of Yama, the Terminator... [1-56-19]
Then the assemblages of saints extolled Vashishta, the best meditator, 'Oh, Brahman, infallible is your prowess, but bear this combustion [by your own] combustive power, [because, though this] Vishvamitra is a supreme ascetic he is forestalled by you [and your seraphic power, but this power of yours equally anguishing all the worlds... hence,] let the worlds survive shooing away their anguish... oh, Brahman, be gracious, for you are the best among the best meditators...' [So said saints to Vashishta.] [1-56-20, 21]

When that great-resplendent Vashishta is spoken thus by saints and gods, he composed himself, then that estranged Vishvamitra spoke this to himself with suspiration. [1-56-22]

'Flimsy is the might of Kshatriya's might, mightier is the might of Brahman's resplendence, only with one baton of Brahma all of my missiles are defused... [1-56-23]

Therefore on analysing this matter, I with my heart and senses quietened will embark on a sublime ascesis which really will be causative for my becoming Brahma-Sage...' [So thought Vishvamitra..." Thus Sage Shataananda continued his narration of Vishvamitra's legend.] [1-56-24]

Firstly the difference between a Brahmin and a Brahman may be differentiated, where a Brahmin is just by his birth in that caste and if he practises numerous ordeals he will attain Brahman-hood. Not all Brahmins are Brahmans and a Brahman does not look back for his birth details.
Throughout this chapter Vashishta is called by Valmiki as japataam varaH, japataam shreSTaH and the like, only to remind us that Vashishta is an eminent meditator of Vedic hymns, all of which culminate into Gayatri hymn. Thus, Vashishta's only weapon is Gayatri hymn with which he subjugated all the arsenal of Vishvamitra. The fight between Vishvamitra and Vashishta is not just a fight between a sage and king, but between vidya - avidya; aatma vidya - anaatma vidya 'enlightenment and un-enlightenment...' An enlightened one does not spring up at any trivial inconvenience but becomes a horrid being, if that antagonistic assail becomes intolerable for living beings. This is the real essence and nature of a true Brahman, whose arsenal is just a wooden baton and heartfelt Gayatri hymn.

For this Bhagavad Gita says at Ch. 18, verse 42: āsmo damah tapan śaucamkṣāntiḥ ārjavam eva ca | jñānam vijñānam āstikyam brāhmaṁ karma svabhāvajam ||

'A Brahman's virtues, / Prince Born of his nature, are serenity / Self-mastery, religion, purity / Patience, uprightness, learning, and to know / The truth of things which be...' Sir Edwin Arnold.

Thus, Vashishta had never resorted to meaningless curses, menacing arsenal, mutinous retaliation but just swallowed the wrath of a wrathful king. This is brahmaNatva

Thus, this is the 56th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I: Bala Kanda - The Youthful Majesties

Chapter [Sarga] 57

Introduction

The legend of Trishanku is narrated to Rama, which forms a part of Vishvamitra's legend. When God Brahma blesses Vishvamitra to be a kingly-saint, rather than a Brahman-saint, Vishvamitra continues his ascesis in southerly parts of country. In the meantime, one king named Trishanku desired to go to heaven with mortal body and approaches Vashishta who rejects that very suggestion. Then that king approaches the sons of the same Vashishta with the same idea.

तत् संतत्र हृदयः स्मरतन् निग्रहम् आत्मनः ।

विनः निनः विनः कृत वैरो महात्मनः ॥ १-५७-१

स द्रैशगम् दिशाम् गत्वा महिष्या सह राघवः ।

तताप परसम् घोरम् विधामानित्रो महात्मः ॥ २-५७-२

फलं मूलं अदानो दत्ते चचार महतु तपः ।

"Oh, Raghava, then on making that great-souled Vashishta an enemy, whenevert Vishvamitra reminisced over his subdual [by Vashishta,] he is seethed at heart and heaved sighs repeatedly. Then on going to southerly direction with his prime queen, that great-ascetic Vishvamitra conducted an astounding ascesis, subsisting only on fruits and tubers, self-collectedly. [Thus Sage Shataananda continued his narration of Vishvamitra's legend.] [1-57-1, 2, 3a]

अथ अस्य जात्रे पुत्रा: सत्यं परमं परायणं: ॥ २-५७-३

हविष्पन्दो महुष्पन्दो हड्नेनो महारथः ।

"Then to him born are sons named Havispedia, Madhuspanda, Dhridhanatra and Mahaaratha, who..."
conduct themselves in candour and chivalry. [1-57-3]

"At the close of one thousand years the Grandparent of all worlds, Brahma [revealed Himself to Vishvamitra and] spoke these words mellowly to that ascetically wealthy Vishvamitra, 'oh, son of Kushika, Vishvamitra, you have won over the worlds of kingly-sages by your ascesis...

"By the ascesis of yours, we indeed acquiesce you as a kingly-sage...'[saying so] that great resplendent Brahma, the Supreme Ruler of the Worlds went away to His abode, namely Brahma-World, while the gods [in Brahma's convoy went to Indra's] Heaven. [1-57-6, 7a]

"Even Vishvamitra on hearing that is down-faced disgracefully and when much anguish is prevailing over him, he soliloquised this, rancorously...

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"Even though a very high asceticism is practised, the gods or the observances of hermits thus acquiesce me as a 'kingly-sage...' thereby I deem that there is no fruition to my asceticism...' [Thus Vishvamitra thought.] [8b, 9a]

"Oh, Rama of Kakutstha, on deciding thus at heart that self-willed Vishvamitra, being a great-ascetic, even undertook a supreme ascetic, again... [1-57-9]

"Only in this meantime, an enhancer of Ikshvaku dynasty named Trishanku, one renowned for his self-conquest and an advocate of truth was there, and to him an idea sprang to mind to perform a ritual [by which he thought...] [1-57-10b, 11]

"I will go to heaven with my own body [on performing such a ritual...] and on sincerely inviting Vashishta he that Trishanku started to tell what that is thought by him... [1-57-12]

"I will go, own, with body: devaanaam+paramaam+gatim= of god's, ultimate, course [to heaven]; vasiSTham+saH+sam+aahuuya= Vashishta is, he [Trishanku,] well [sincerely,] calling [inviting]; kathayaamaasa+cintitam= started to tell, what that is thought [by Trishanku.]

"As aforesaid, Iki am not, possible, thus, also, even [though,] said [to Trishanku]; vasiSThena+mahaatmanaa= by Vashishta, great-souled one; prati+aakhyaataraH= contra, dictum [contradicted, repudiated]; vasiSThena= by Vashishta; saH+yayaau+dakSiNaam+ disham= he [Trishanku,] went, to southerly, direction; tataH= then;

13. 14a: a+shakyam+iti+ca+api+uktaH= not, possible, thus, also, even [though,] said [to Trishanku];
“Even though that great-souled Vashishta said it to be impossible. Thus repudiated Trishanku went to southerly direction [in search of orchestrators] for the purpose of realising that task, [such a phantasmal ritual,] and that king gone to the sons of Vashishta... [1-57-13, 14a]

“Indeed, Trishanku having gone to the place where the sons of Vashishta are protractedly expiating, there he visited the hundred noble-souled sons of Vashishta, who are supremely self-luminescent and superbly self-refulgent... [1-57-14b, 15]

"Trishanku on reaching nigh of those noble-souled sons of the indoctrinator, namely Vashishta, he reverenced all of them sequentially and shamefacedly, with a little downy face, and spoke to all of those great-souled ones, on making palm-fold [suppliantly...] [1-57-16]

"I the shelter-seeker seek the shelter of you the shelterers, you be safe, for the great-souled Vashishta repudiated me... [1-57-17b, 18a]
The 57th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Thus, this is the 57th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
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© Jan, 2003, Desiraju Hanumanta Rao
Trishanku seeks shelter of Vishvamitra when the sons of Vashishta rebuffed him, and even cursed him to become a profaner. Narrating his sad tale and his idealistic idea of going to heaven with mortal body, Trishanku earnestly appeals to Vishvamitra.

1. тат: вишанко: вачанам, шрутыа квош санмачитам.

"On hearing the sentence of Trishanku, oh, Rama, the hundred sons of sage Vashishta said this to him, infuriately..." [Thus, sage Shataananda continued his narration to Rama and others.] [1-58-1]

2. прати: аахьяатаH: аси= against, said [repudiated,] you are; dur+buddhe= oh, slow, witted one [king]; guruNaa +satya+vaadinaa= by mentor, truth, advocator of; tam+katham+sam+ ati+ kramya= him, how, verily, over, stepping; shaakhaa+antaram= branch, another; upeyivaan= come nigh of.

" 'You slow-witted king, your mentor repudiated you for he is an advocator of truth, and verily overstepping [his truthful saying,] how you come nigh of another branch [of the same tree of wisdom, when that very tree rejected you?' So the sons of Vashishta are addressing Trishanku.] [1-58-2]

3. इक्ष्वाकूर्णाम्, हि सर्वेषां, पुरोहितः परमा गतिः।

"The Royal Priest is the ultimate course for all of Ikshvaku-s and it is impossible to transgress the sentence of that truth advocator... [1-58-3]"
4. a+shakya+iti+sa+uvaaca= not, possible, thus, he, said; vasishTaaH+bhagavaan+ R+iSiH = Vashishta, godly, sage; 
tam= that [type of ritual]; vayam+vai+sa+ahartum= we, verily, basically, steal a march on [really bypass]; 
kratum+shakta+ah+kathamcana= ritual, capable, in anywise.

" 'He that godly sage Vashishta said 'it is impossible...' and how we are basically capable to bypass [him or his verdict in performing] that type of ritual, anywise? [1-58-4]

5, 6a: baalishaH+tvam+nara+shreSTha= childish, you are, for men, best [here, king of subjects]; 
gamyataam+sya+puram+punaH= be gone, own, city, again; yaajane+bhagavaan+ shaktaH= in orchestration of ritual, 
godlike [Vashishta,] is capable; trailokyasya+api= by [kings] of three worlds; paarthiva= oh, king; avaa+ maanam= not, 
reputing [disrepute]; katham+kartum+tasya= how, to cause, to his [reputation]; shakshaayaamahe+vayam= we are capable, 
we are.

" 'Oh king of subjects, begone to your own city again for you are childish... for orchestration of any ritual by any king in all the three worlds that godlike Vashishta alone is capable, [singularly...] oh, 
kings, how then we are capable to cause a disrepute to his [reputation...' Thus, the sons of Vashishta 
refuted Trishanku.] [1-58-5, 6a]

6b, 7a: teSaam+tat+vacanam+shrutvaa= their, that, sentence, on hearing; krodha+paryaakula+ akSaram = with fury, 
completely, faltering, words; saH+raajaa+punaH+eva= he, king, further, thus; etaan+ idam+vacanam+abraviit= to all of 
them, this, sentence, spoke.

"On hearing that sentence of theirs faltering completely with words of fury, he that king further 
spoke this sentence to all of them, thus..." [So Shataananda continued.] [1-58-6b, 7a]

7b, 8a: pratyakhyasaHtah+bhagavataa= repudiated [I am,] by godlike [Vashishta]; guru+ putraiH+ tathaa +eva+hi= by 
mentor's, sons, like that, even, indeed; anyaan+gatims+ gamiSyaami= another, objective, I wish to reach at; 
svasti+vaH+astu= safe, to you, betide; tapaH+dhamaaH= oh, ascetically, wealthy [scholars.]

" 'Indeed I am repudiated by the godlike Vashishta and like that even by you, sons of the same 
mentor... [in this state obloquy...] I wish to reach at another objective... let safety betide you... oh, 
ascetically wealthy scholars...' [So Trishanku bade farewell to the sons of Vashishta, but...] [1-58-7b,
"But the sons of the sage Vashishta, on hearing that sentence of the king, that is inclusive of and leading to a calamitous situation, have become very highly infuriated and cursed saying, 'you shall get into a state of basely profaner...' [That is the curse issued by the sons of Vashishta...]

Comment: This expression caNDaal has its own impact. The nomenclature of caNDaal is not the present day 'untouchable' 'outcaste' or a 'pariah' etc., because he is also a member and an important functionary in Hindu system of castes. In Aranya Kanda Seetha admonishes Ravana with the same wording at 3-56-18. The analogy she uses there is to differentiate between functionaries like the Vedic-scholar and the caste-bound Profaner [meaning: one who is not initiated into religious rites or any esoteric knowledge... but socially designated as a Cremator] and between the Altar of Fire and Fire of Pyre, and between the Vedic Ritual and Funeral Rites, both involving Vedic-hymns. A Vedic scholar, or a true Brahmin may perhaps conduct a yaj~na but he is no authority to conduct antya kriya 'funerals' till its end. At best, a priest's function is until the lighting of the pyre, and even perhaps until kapala moksha 'breakage of cranium...' and from then on it is the function of this caNDaal to take care of the corpse consigned to fire and for its complete cremation, since leaving half burnt corpse to vultures and wolves is sinning as well as for unsanitary situations. Thus, if a Vedic scholar conducts jata aadi kriyaaH 'rites from birth onwards...' as an initiator, then a caNDaal conducts antya, uttara kriyaaH 'rites of death afterwards...' as a terminator. This verbiage is to demark the relative values of functionaries, according to the maxim 'a donkey is to bear and a dog is to bark...' and if their functions are reversed, reversed are our results.

He is now wearing blackish cloths [which on yestereve were ochry silky...he is now] a blackamoor, [who on yestereve was a gilt-royalty,] his head-hair is shaggy [which was silkily soft... and his royal garlands richly fragrant are now] funeral wreaths, also besmeared are crematory ashes [which were regal emollients, and his royal jewellery] is now rendered into iron adornments...
On seeing him in the mien of a profaner, oh, Rama, all of his ministers and the subjects and [his own] retinue have deserted him collectively and took to flight... [1-58-11b, 12a]

Though that resolutely self-assured king seethed by night and day [for this mishap,] but went solo to the ascetically prosperous Vishvamitra...

But Vishvamitra on seeing at that mien of the king which is rendered to that of a precluded profaner [from kingship and for officiating rituals etc.,] oh, Rama, aroused is the empathy in that great-resplendent sage Vishvamitra and that highly generous Vishvamitra uttered this sentence... [1-58-12b, 13]

But Vishvamitra on seeing at that mien of the king which is rendered to that of a precluded profaner [from kingship and for officiating rituals etc.,] oh, Rama, aroused is the empathy in that great-resplendent sage Vishvamitra and that highly generous Vishvamitra uttered this sentence... [1-58-14]

Comment: The first foot is an extra line obtaining in other mms of Gorakhpur versions and it taken here as a filler foot for continuity reasons. The preclusion of the king by way of his transfiguring into a profaner is not only from his kingship, by which he is debarred from officiating Vedic rituals etc., but also from his "earthly and heavenly enjoyments..." because a king is a godsend being.
15, 16a: idam+jagaada= this, said [firstly]; bhadram+te= safety, to you; raajaanam= to king; ghora+ darshanam= terrible, in aspect; kim+aagamana+kaaryam+te= what, arrival, work [purpose,] yours; raaja putra+ mahaabala= oh, king's son, great-mighty one ayodhyaa+adhipate+ viira= Ayodhya's, chieftain, brave one; shaapaat+caNDaalataam+gataH= by curse, state of profaner, bechanced [accursed.]

" 'Let safety betide you...' Vishvamitra firstly saying this to that king who is in a terrible aspect, then spoke on, 'what is the purpose of your arrival, oh, prince and a great-mighty one... you are the chieftain of Ayodhya and a brave one... but by a curse you are accurst to this state of profaner...' [1-58-15, 16a]

16b, 17a: atha+tat+vaakyam+aakarNya= then, that, sentence, on listening; raaja+ caNDaalataam + gataH= king, state of profaner, accurst; abraviit+praanjaliH+vaakyam= spoke, with adjoined-palms, sentence; vaakya+j~naH+vaakya+kovidam= sentence, knower [diligent one, Trishanku] to sentence, expert [sententious Vishvamitra.]

"Then that king who is accurst to a state of profaner on listening that sentence, spoke this sentence with his palms adjoined as a diligent sentence maker to that sententious sage Vishvamitra... [1-58-16b, 17a]

17b, 18: pratyaakhyaataH+asmi= spurned off, I am; guruNaa+guru+putraiH+tathaa+ eva+ca= by mentor, mentor's, sons, like that, also; an+avaapya+eva+tam+kaamam+maya= not, achieved, thus, that, aspiration, by me; praaptaH+vi+paryayaH= bechanced, negative, effect [discrepancy]; sa+shariiraH+ divam+ yaayaami = with, body, to heaven, I go; iti+m= thus, my [aspiration]; saumya+darshana= oh, gentle, in aspect.

" 'I am spurned off by my mentor Vashishta and also like that by his sons... my aspiration remained unachievable, besides, bechanced is this discrepancy... oh, sage with a gentle-aspect, my aspiration is [nothing but just to] go to heaven with my body... [Thus Trishanku started tell his sad tale...] [1-58-17b, 18]

19, 20a: mayaa+ca+iSTam+kratu+shatam= by me, also, performed, rituals, hundred; tat+ca+naa= avyaapate+phalam= that [result,] also, not, achieved, fruit; anR^itam+na+ukt+a= puurvam+me= iie, not, said, herebefore, by me; nav+ca+vakSye+kadaacana= not, also, I speak, any time [hereinafter]; kr^icChreSu+ api+ gataH = into predicament, even, on going; saumya= oh, gentle one; kSatra+dharmaNa + te+ shape= by Kshatriya's, virtue, to you, I pledge.

"I have performed hundred rituals but unachieved is that fruit, [as I did not just long for it but I tried insistently... and now if you doubt me to be a liar.... I am no liar...] no lie is spoken by me herebefore, even on my going into any predicament I do not speak lies any time hereinafter... oh, gentle sage, this I pledge you upon my virtue of Kshatriya-hood... [1-58-19, 20a]
Comment: A liar is hell-bound but not the other way as said *yaj-no anR^ite na rakshati*... 'a Vedic ritual would not save liars...'

र्येः: बहुं विधेः इद्म् प्रजा प्रमेण पालिता: || १-५८-२०

गुरुः च महात्मानः शीत्तः सत्येः तोषिता: ||

20b, 21a: *yaj-naiH+bahu+vidhaiH+iSTam= Vedic-rituals, many, kinds, ritualised; prajaa + dharmeNa + paalitaaH = people, conscientiously, reigned over; guravaH+ca+mahaatmaanaH= savants, also, high-souled ones; shiila+vR^ittena+toSitaaH = by conduct, by comport, pleased.*

" 'Many kinds of Vedic-rituals are ritualised by me, people are reigned over conscientiously, and the high-souled savants are also pleased by me by my conduct and comport... [1-58-20b, 21a]

र्येः प्रवत्तनानांश्च यद्यम् च आहतृम् इच्छत: || १-५८-२१

परितोषः न गच्छितति गुरुः मुनिपुर्ण: ||

21b, 22a: *dharme+prayatamaamasya= in probity, being pursuant; yaj-nam+ca+ aahartum+icChataH = ritual, also, to avail of, expectant; pari+toSam+na+gacChanti= complete contentment, not, get at; guravaH= to mentors; muni+pumgava= oh, saint, the eminent.*

" 'While being pursuant in probity I am an expectant to avail myself of [the fruition of this kind of] ritual... nonetheless, oh, eminent sage Vishvamitra, but my mentors are not getting at complete contentment to [by my pursuit... hence, they shove me off...]' [1-58-21b, 22a]

दैवम् एव परम् मन्ये पौर्णम् तु निर्वर्धकम् || १-५८-२२

दैवेन आक्रम्यात सर्वं दैवम् हि परमा गति: ||

22b, 23a: *daivam+eva+param+many= god [here, destiny,] only, ultimate I deem; pauruSam+tu+nir+ arthakam= manly effort, but, less, meaning; daivena+akramyate+arvam= by god [destiny,] surmounts, everything; daivam+hi+paramaa+gatiH= god [predestine,] indeed, ultimate, course.*

" 'I deem destiny is the only ultimate... and manly efforts are but meaningless, for destiny surmounts everything... the predestine is the ultimate course, indeed... [1-58-22b, 23a]

तत्वं मे परमा आर्त्त्वं प्रसादम् अभिकौश्त: || १-५८-२३

कर्त्तृम् आहति भद्रम् ते दैव उपहत कर्मण: || १-५८-२३

23b, c: *tasya+me+parama+aartasya= such as, as I am, for highly, anguished one; prasaadam+abhi+ kaankSataH= favour, forward, looking to; kartum+arhasi= to do [to accord,] apt of you; bhadrham+te= safety, to you; daiva+upahata+karmaNaH= by destiny, marred, endeavouer.*

" 'A highly anguished endeavouer, marred by destiny, looking forward to your favour, such as I am, it will be apt of you to accord, you be safe, your favour upon me... [1-58-23b, c]

न अन्याम् गौतम् गमिण्यामि न अन्यः: शरणम् अस्ति मे ||
"In no alternate course I wish to course through and no alternative shelter is there for me... hence, it will be apt of you, a god in man's mien, to countervail my destiny... [Thus Trishanku prayed for the grace of Vishvamitra..." So said Sage Shataananda to Rama and others continuing the legend of Vishvamitra.} [1-58-24]
Trishanku undertakes Vedic ritual and all scholars are invited through the disciples of Vishvamitra. Many sages have come except for Vashishta and his sons. Further, the sons of Vashishta have ridiculed this ritual of Vishvamitra and Trishanku. Vishvamitra gets irritated and hurls many a curse at the sons of Vashishta.

1. ukta+vaakyam+tu= spoken, word [one who spoke thus, Trishanku,] but; raajaanam= to king; kR^ipayaa + kushika+aatmajaaH= piteously, Kushi's, son [Vishvamitra]; abraviit+madhuram+ vaakyam= spoke, mellowly, sentence; saaKSaat+caNDaalataam+gatam= in reality, profaner-hood, attained one.
"But, to Trishanku who spoke thus piteously, to that king who in reality attained a state of profaner, Vishvamitra, the son of Kushi, spoke this sentence, mellowly..." [Thus Sage Shataananda continued his narration.] [1-59-1]

2. ikSvaakoH+svaagatam+vatsa= oh, [Trishanku of] Ikshvaku, welcome, dear boy; jaanaami+tvaam+ su + dhaarmikam= I am aware, you, as highly, righteous [king]; sharaNam+te+ bhaviSyaami= haven, to you, I accord; maa+bhaiSiiH+nR^ipa+pungava= do not, dismay, king, the best.
" 'Oh, Trishanku of Ikshvaku, I am aware of your highly righteous king, my boy... oh, the best of kings I welcome you, and you needn't be dismayed, for I accord you haven... [1-59-2]

3. aham+aamantraye= I will, invite; sarvaan+maharSiin+puNya+karmaNaH= all, great-sages, of pious, activities; yaj-na+saahya+karaan= ritual, assistance, renderers; raajan= oh, king; tataH+yakSyasi+ nirvR^itaH = then, you perform ritual, composedly.
" I will invite all the sages of pious activities who render assistance in the ritual, oh, king, then you can perform the ritual, composedly... [1-59-3]
4. guru+shaapa+kR^itam+ruupam= mentor, curse, made, appearance; yat+idam+tvayi+ vartate = which, this one, in you, is there [bechanced]; anena+saha+ruupeNa= by that, with, appearance; sa+ shariiraH +gamiSyasi= with, body, you can go.

" 'Which body is made into this appearance by the curse of mentor Vashishta [through his sons,] with that body and that appearance alone you can go [to heavens...]

5. hasta+praaptam= in hand, obtained [handy]; aham+manye= I, deem; svargam+tava+ nareshvara= heaven, to you, oh, subject's, king; yaH+tvam= he, you; kaushikam+aagamya+ sharaNyam= to Kaushika [to Vishvamitra,] approached, [all] sheltering one; sharaNa+agataH= for shelter, you came.

" 'I deem that heaven is handy to you, oh, king of subjects, as you approached the all-sheltering Vishvamitra for a shelter...'

6. evam+uktvaa+mahaatejaaH= thus, on saying, great-resplendent Vishvamitra; putraan+parama+ dhaarmikaan= sons, rightly, righteous ones; yyaadidesha+maha+praaj~naan= ordered, astutely, brilliant ones; yaj~na+sambhaara+kaaraNaat= ritual, arrangements, to cause [to organise.]

"On saying thus that great-resplendent Vishvamitra ordered his rightly righteous and astutely brilliant sons to organise the arrangements for the ritual...

7, 8a: sarvaan+shiSyaan+samaahuuya= all, disciples, calling forth; vaakyam+etat+uvaaca+ha= sentence, this one, said, indeed; sarvaan+R^iSi+varaan= all, sages, eminent one; vashiSThan= [sons] of Vashishta; aanayadhvam= be invited; mama+saj-naya= by my, order; sa+shiSyaan+ suhR^iIdaH+caiva= with, [their] disciples, friends, also thus; sa+R^iItijaH+su+bahu+shrutaan= with, ritwiks [conductors of rituals,] very, many, heard [well-read in Veda-s.

"Indeed on calling forth all of his disciples Vishvamitra said this sentence, 'Invite all the eminent sages, even the sons of Vashishta, along with their disciples and friends, and with ritwiks, the conductors of rituals, who are well-read in many Veda-s, at my order...

8a: sarvaan+shiSyaan+samaahuuya= all, disciples, calling forth; vaakyam+etat+uvaaca+ha= sentence, this one, said, indeed; sarvaan+R^iSi+varaan= all, sages, eminent one; vashiSThan= [sons] of Vashishta; aanayadhvam= be invited; mama+saj-naya= by my, order; sa+shiSyaan+ suhR^iIdaH+caiva= with, [their] disciples, friends, also thus; sa+R^iItijaH+su+bahu+shrutaan= with, ritwiks [conductors of rituals,] very, many, heard [well-read in Veda-s.

"Indeed on calling forth all of his disciples Vishvamitra said this sentence, 'Invite all the eminent sages, even the sons of Vashishta, along with their disciples and friends, and with ritwiks, the conductors of rituals, who are well-read in many Veda-s, at my order...
If someone speaks inconsiderately incited by the forcefulness of my word, whoever speaks it, whichever word it may be, all that is to be reported to me, whatever it is...” [Thus Vishvamitra ordered his disciples.] [1-59-8]

"On listening that word of Vishvamitra his disciples went to all directions [to invite, and] then the Vedic scholars started to arrive from various provinces... [1-59-9 b, 10a]

"All of the disciples have returned to Vishvamitra, the fulgent-resplendent sage, and even said the words spoken by all the Vedic scholars... [1-59-10b, 11a]

"On listening your word all the Brahmans from all provinces have started to come and some have already come, leaving alone Mahodaya, [the son of Vashishta...’ [Thus, the disciples have started to inform Vishvamitra...]] [1-59-11b, 12a]

"On listening your word all the Brahmans from all provinces have started to come and some have already come, leaving alone Mahodaya, [the son of Vashishta...’ [Thus, the disciples have started to inform Vishvamitra...]] [1-59-11b, 12a]
"What all is said by those hundred sons of Vashishta, the words explosive with fury, oh, eminent sage, you may listen all that, as said by them... [1-59-12b, 13a]

Comment: One who is uninitiated into any esoteric knowledge is venturing to perform a Vedic ritual and a king, who can perform a ritual, but cannot officiate ritual or teach Veda-s like a Brahman, is officiating it. Thus both of these, officiator and performer have no Vedic sanctity.

" 'A Kshatriya is the officiator, and a profaner is the performer, and the Vedic ritual itself is exceptional. - Really? How then the gods or sages can ingest the [remnants of] oblations in that ritual-assembly? [Thus, the sons of Vashishta said.] [1-59-13b, 14a]

"On ingesting the food of a profaner how the Brahmans or the high-souled sages can go to heavens [even after their demise, even though now they are] embarrassed by Vishvamitra? [1-59-14b, 15a]

"Oh, tigerly sage, all the sons of Vashishta including Mahodaya spoke these derisive sentences with their eyes reddening...' [Thus, the disciples reported to Vishvamitra.] [1-59-15b, 16a]

"On listening to all of them and that sentence [of the sons of Vashishta], Vishvamitra, sage the eminent, said this with his bloodshot eyes, rancorously... [1-59-16b, 17a]
यत्र दृष्ययन्ति अद्वृत्तम् माम् तप उयम्, संअस्थितम् \| १-५९-४७
भरती भुता दुरात्मानो भविष्यति न संशयः।

17b, 18a: anvaya/word-order: ugram+tapaH+sam+aasthitam= rigorous, ascesis, verily, abiding in; a+duSTam= not, reprovable; maam= me; yat+duuSayanti= who, reproves; dura+aatmaanaH= not, reverent minded; bhasmiibhutaa+bhaviSyanti= state of ashes, turns to; na+samshayaH= no, doubt.

"'He who reproves me, an unreprovable one and one verily abiding in rigorous ascesis like me, turns to ashes, undoubtedly... [1-59-17b, 18a]

अद्य ते काल पाशोऽनीता वैवस्तव क्षयम् \| १-५९-४८
सस्त जाति शतानि एव मृतपाः: सन्तु स्वर्गः।

18b, 19a: adya+te+kaala+paashena= now, they, by Time's, lasso; niitaa+vaivastava+ kSayam= dragged, Yama, the Terminator's, house; sapta+jaati+shataani+eva= seven, birth, hundred, thus; mR^ita+paaH= dead, eaters [devourers of corpse]; santu+sarvashaH= they take birth, anywise.

"'Now they will be dragged by the lasso of Time to the House of Yama, the Terminator... and [henceforth,] they take birth hundred times as the devourers of corpses, anywise... [1-59-18b, 19a]

श्रेणे मांस नियतं आहारा मुष्कितं नाम निर्धम्मः \| १-५९-४९
विकृतः: च विरूपः: च तोकानु अनुचरर्न्तु इत्यान्।

19b, 20a: shva+maamsa+niyata+aahaaraa= dog, flesh, always [staple,] food; muSTikaa +naama+ nir ghR^iNaaH= Mushtika, named [calm,] ruthless ones; vikR^itaaH+ca+viruupaaH+ ca= disfigured, also, deformed, also; lokaan+anucarantu+imaan= in this world, wander about, these [reprovers of me.]

"'These will wander in this world as a clan called ruthless Mushtika-s, disfigure, deformed and dog flesh as their staple food... [1-59-19b, 20a]

महोदयं: च सदुविद्धः माम् अद्वृत्तम् हि अदृष्णयत् \| १-५९-५०

\| १-५९-५०

20b, 21a: mahodayaH+ca+durbuddhiH= Mahodaya, also, wrong, headed; maam+a+duuSyam+ hi= me, not, reproachable one, indeed; aduuSayat= reproached; duuSitaH+sarva+lokeSu= reproachable, all, in world; niSaadatvam+gamiSyati= tribal-hood, obtains.

"'An irreproachable one such as I am, that wrong-headed Mahodaya also reproached me, indeed... hence, he obtains the tribal-hood and becomes a reproachable one, for all in this world... [1-59-20b, 21a]

प्राणं अतिपातं निर्तते निस्त्रोक्षयातम् गतः \| १-५९-५१

दृष्टिः सर्वं तोकेऽनु निषायद्वृत्तम् गमिष्यति।
21b, 22a: praNa+atipaata+nirataH= lives, out falling [taking out, murderous bent,] occupied with; niranukroshataam
[nir+anu+kroshataam]+gataH= utter barbarity, obtains; dirgha+kaalam= long, time; ama+krodhaat= by my, fury;
dur+gatim+vartayiSyati= bad, fortune, cycles through.

"By my fury he obtains an utter barbarity and he will be occupied with a murderous bent, and he cycles through misfortune, for a long time... [1-59-21]

22. etaavat+uktvaav+vacanam= this much, on saying, sentence [of curse]; vishvaamitraH+mahaa tapaaH= Vishvamitra, great-ascetic; viraraama+mahaatejaa= paused, great-resplendent; R^iSi + madhye +mahaamuniH= sages, among, great, sage.

"On saying this much, the sentence of curse, that great-resplendent, greatly ascetic, great sage, paused, among the sages [who already have arrived at the invitation of Vishvamitra....] [1-59-22]

Comment: The poet in the last line remembers the sages who have already arrived, only to say that, 'had they not come at the beck and call of Vishvamitra, they too are liable for the above curses, maybe some more curses too, from Vishvamitra. So, knowing this Vedic-ritual of ineligible Trishanku and unqualified Vishvamitra is an improper egotistical extravaganza of Vishvamitra, those who have already come, have come at the cost of their Brahman-hood...'
Trishanku's travel to heaven is effectuated, but Indra throws him down, as he has not acquired any merit to reach heavens. Vishvamitra enraged at this starts to replicate another universe with constellation of stars and galaxies, and yet he proceeds to clone even gods. On seeing this chaotic situation, Indra with gods yield to the pertinence of Vishvamitra and allow that which Vishvamitra replicated and also allow Trishanku to be inhibiting in that pseudo Creation, with an upside down posture.

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1. mahaatejaa= great-resplendent; vihvaamitraH= Vishvamitra; sa+mahodayaan+ vaasiSThaan= with, Mahodaya, Vashishta's sons; tapaH+bala+hataan+j~naatvaa= by ascesis, power, as ruined, on knowing; R^iSi +madhye+abhyabhaaSata= sages, amidst [their observance,] said [proclaimed.]

"The great-resplendent Vishvamitra on knowing the ruination of the sons of Vashishta, along with Mahodaya, proclaimed amidst the observance of sages. [Sage Shataananda continued his narration of Trishanku's legend.] [1-60-1]

2. 3a: ayam+ikSvaaku+daayaadaH= this, Ikshvaku, legatee of; trishankuH+iti+ vishrutaH= Trishanku, thus, well-known one; dharmiSThaH+ca+vadaanyaH+ca= righteous, also, benevolent one; maam+ caiva+ sharaNam + gataH= my, further, more, shelter, came under; svena+ anena+ shariireNa= his own, that, with mortal body; deva+loka+jigiiSayaa= god's, world [heavens,] wishes to win over.

" 'This Trishanku is well-know as a righteous and benevolent legatee of Ikshvaku dynasty, furthermore he came under my shelter as he wishes to win over the heavens of gods, with that mortal body of his...[1-60-2, 3b]

3b, 4a: yathaa+ayam++sva+shariireNa= as to how, he, with own, body; deva+loka+gamiSyati = gods', world [heavens,] goes; tathaa+pravartyataam+yaj~naH= likewise, be conducted, Vedic-ritual; bhavadbhiiH + ca+ mayaa+saha= by you all, also, with me, along.

" 'As to how he goes to the heavens of gods, likewise a Vedic-ritual is to be conducted by you all, along with me..." [Thus Vishvamitra advised the conductors of the ritual.] [1-60-3b, 4a]
"On listening the words of Vishvamitra all those great-sages quickly conversed, collectively and scrupulously, as they are the knowers of scruples [of conducting Vedic-rituals, and since such a ritual is desultory.] [1-60-4b, 5a]

"Let the words spoken by Vishvamitra, whatever they may be, be translated into deeds of ritual, entirely and exhaustively... for this Vishvamitra is the legatee of Sage Kushi, and indeed an extremely furious and Ritual-fire similar saint...[otherwise] this awesome sage gives curse, rancorously... [1-60-5b, 6]

"As such a Vedic-ritual be conducted intending and enabling Trishanku, the legatee of Ikshvaku, to go to heaven by the ritualist prowess of Vishvamitra, therefor you conduct yourselves and you all preside over it...' [Thus, the officiators conceded among themselves...] [1-60-7, 8a]

"When those great-sages have concluded thus, then they undertook the concerned works of that Vedic-ritual and the great-resplendent Vishvamitra himself became its principal officiator...

[1-60-8b, 9a]
"The hymnodists also carried on all ceremonies in a methodical and inviolable hymnal method, as they are the experts in hymnodies, as per Kalpa treatise, [that lays down the rules for conducting such rituals,] and as per their duty... [1-60-9b, 10a]

"Then, at a prolonged time that highly ascetical Vishvamitra welcomed all the gods to receive their allotted oblations in that ritual. [1-60-10]

"Then all the gods have not come forward to receive their allotments, and then the great-saint Vishvamitra, obsessive with fury, furiously lifted up a wooden-oblational-scoop, and said this to Trishanku... 1-60-11b, 12]

" 'Oh, ruler of people, now you shall see the personally achieved potency of my ascesis... with this mettle of mine I shall lead you forth to haven with your own body... oh, king of people, now you will go to that unattainable heaven with your own mortal body... [1-60-13, 14a]

" 'May it be a little, but there is the fruit of my ascesis, indeed... oh, king, you journey on to heaven, with that essence of my ascesis...' [Vishvamitra said so to Trishanku...] [1-60-14b, 15a]

" 'May it be a little, but there is the fruit of my ascesis, indeed... oh, king, you journey on to heaven, with that essence of my ascesis...' [Vishvamitra said so to Trishanku...] [1-60-14b, 15a]
muniinaam+pashyataam+tadaa= by [other] sages, while seeing, then.

"Once the sage Vishvamitra said those words, oh, Rama of Kakutsth, that king Trishanku soared to heaven with his mortal body, before the sages' very eyes..." [Sage Shataananda continued...
[1-60-15b, 16a]

"On seeing Trishanku's entry into the realm of heaven, Indra, the subjugator of demon Paaka, spoke this sentence, together with all the multitudes of gods... [1-60-16b, 17a]

"Oh, Trishanku, retrace your steps, as you have not yet made heaven as your haunt, as you are thrashed by the damning of your mentor Vashishta... you inane human, again fall down on earth, with your head inversed... [1-60-17b, 18a]

"Thus said by Mahendra, Trishanku fell down in turn, loudly exclaiming at the ascetically wealthy Vishvamitra...
[1-60-18b, 19a]

"On hearing the exclamatory sentence of Trishanku, who is shouting it loudly, Kaushika assumed abnormal anger and also said, 'wait... wait...' thus...
[1-60-19b, 20a]
"Like the other Creator, he that resplendent Vishvamitra, himself staying among sages, on replicating another Southerly Ursa Major in southerly direction, further started to replicate the stereotyped stocks of stars sequentially, for he is convulsed in anger [at Indra...]." [1-60-21]

Comment: Ursa Major is a prominent constellation in the northern sky, containing seven bright stars in a pattern variously called the Plough, the Big Dipper, or Charles's Wain. Also called Great Bear. In Latin it is, Ursae maioris, meaning "greater (she-) bear.

"And having replicated the stereotyped stocks of other galaxies and stars resorting to the southern direction, himself staying amid the sages, he that highly reputed Vishvamitra, when umbrage continued to blemish him... [1-60-22]

"And when he was about to proceed to clone even gods in his wrath, surmising 'I will clone even an alternative Indra, or let that realm of mine remain without any Indra...' [1-60-23]

"Highly startled are the gods, with demons and with observances of hermits, and then they addressed this with placatory words, to that great-souled Vishvamitra... [1-60-24]

"'Oh great-fortunate Vishvamitra, this king is damned by his mentor's damnation... hence, oh, ascetically wealthy sage, he is not at all eligible to go to heave with his mortal body...' [So said gods to Vishvamitra.] [1-60-25]"
On hearing that sentence of theirs, the eminent saint Kaushika spoke this highly laudable sentence to all of the gods...

"Let all of you be safe, on promising his shinning up to heaven with his mortal body to this king Trishanku, I do not enthuse to render it as an untruth..."

"Let this creation of mine be the eternal heaven to Trishanku along with his mortal body... next, let all of these stars and galaxies also remain eternally in their places as mine... and let them be remaining as along as the worlds remain... it will be apt of you all gods to accede to this... [So said Vishvamitra to gods...]"

"When all the gods are addressed thus, they spoke in reply to the eminent saint Vishvamitra, 'So be it! Safe you be! All these will prevail in place..."

"Those amazing and numerous stars created by you will remain in firmament outside the path of stelliform of Cosmic Person, and Trishanku will also remain in the circle of stars you created, but upside-down, [for Indra's indict cannot be annulled,] and he will be gleaming [like a star and] similar to any celestial..."
कुतार्थम् कृतिमन्त्रम् च स्वर्गं लोकगत्य यथा।

32b, 33a: anuyaasanya+ca+etaani+jyotiinSi= they will him [Trishanku,] also, all these, stars; nR^ipa+ sattamam= king, the best; kr^ita+artham= achieved, ends; kiirtimantam+ca= acclaimed one, also; svarga + loka + gatam+yathaa= to heavenly, worlds, gone, as good as; saH+ tiSThatu= he, will remain.]

" 'All the stars will also follow Trishanku [suppliantly,] and he on achieving his ends this best king will become an acclaimed one and he will remain as good as a someone who has gone to heavenly worlds...' [So said gods to Vishvamitra in deterring his further cloning of a simulative Universe.]

1-60-32b, 33a

विश्वामित्र: तु धर्मात्मा सर्वं देवं: अभिवृद्ध: || १-६०-३३

33b, 34a: vishvaamitraH+tu+dharmaatmaa= Vishvamitra, even, benign-souled; sarva+devaiH+ abhiSTutaH= by all, gods, reverenced; R^iSi+madhye+mahaatejaa= sages, amid of, great-resplendent sage; baaDham+iti+aaha+devataaH= Agreed, thus, said, to gods.

"Even the benign-souled Vishvamitra when reverenced by all gods amid the sages, that great-resplendent sage said to all gods, thus as 'Agreed!' [1-60-33]

ततो देवा महात्मानो ऋषिय: च तपो घना: || १-६०-३४

34b,c: tataH+devaa+mahaatmaanaH= then, gods, great-souled ones; R^iSiyaH+ca+taapaH+ dhanaaH= sages, also, ascetically, wealthy; jagmuH+yathaa+aagatam+sarve= went back, as, they have come, all; +yaj~nasya+ante= Vedic-ritual, at the end of; nara+uttama= among men, best one Rama.

"Then at the end of that ritual great-souled gods and ascetically wealthy sages went away as they have come... oh, Rama, the best one among men... [Thus Sage Shataananda continued the narration of the legend.] [1-60-34]

Trishanku - and his universe

Trishanku is the son of one Suuryaaruna and his original name is Satyavrat and this name Trishanku is his pseudonym. He got this because three sins are attached to him tri shanka-s as said in another work Harivamsha. There it is said:

pitu× þ˜pa ˜di doÿena | guru dogdhre vadhena ca | a-prokÿito prayog˜t ca |
trividh˜ tat vyatikrama× | evam trŸõi asya þank¨ni |

One by his father's damnation - when he misbehaves in his kingdom, his father being a righteous king exiles him to a wretched place. When his father was exiling him, Trishanku took umbrage at Vashishta, because Vashishtha did not come to his rescue. The second one is, by killing Vashishta's milch cow, knowingly. Trishanku kills that cow, when he did not get any food for the day to the son of Vishvamitra. At that time, he had to protect the wife and three sons of Vishvamitra, as Vishvamitra gone away to a distant place for his ascesis, leaving his kingdom and family. Then Trishanku comes to the rescue of hs family. With that gratitude, now Vishvamitra tries to requite this king in sending him to heaven. The third damnation is for his usage of unsanctified meat of his kill. Thus, Trishanku is the one who carries 'three social blemishes' on his head, and added to these is the curse of Vashishta, in making him as a profaner.

Further, a god or teacher cannot be dragged to one's side or his wishful thinking, but they are to be attained or appeased with constant faith and servitude. guroh alika nirbandho na kartavyah kadacana | anumānya prasaḥ ca
guru kruddho yudhiṣṭara | śiśyo gurau naraśreṣṭa pratikālam na saṇcāret | viṣṇu puraṇa

And if god created the cosmos, a man trying to duplicating it, is as good as going against that writ of that god. Vishvamitra no doubt built many space stations and started cloning gods, leave alone earthly species, but he is
forestalled, because he wanted to break the system from within, in which he is and by which he mastered all this expertise. It is as good as cutting the branch of a tree on which he is sitting. Absolute insolence is absolutely condemnable. Hence, Trishanku is still dangling upside down in his so-called heaven.
The Legend of Shunashepa is commenced and Sage Shataananda continues this as a part of Vishvamitra's legend. When Rama's grandparent Ambariisha undertook a ritual, Indra impounds that ritual's horse. Then Ambarmiisha had to fetch a human-animal in lieu of that lost horse. When none is available one named Shunashepa, son of Sage Riciika, and a nephew of Vishvamitra, offers himself with a barter of riches to his parents.

"That great-resplendent Vishvamitra on seeing them, the sages [who came at his invitation and who have] started to go back [after the ritual of Trishanku is over, then] that manly-tiger Vishvamitra spoke to all of the forest dwelling sages [who remained with him.] [1-61-1]

"While depending on this southern direction, this gross hindrance has cropped up [for my ascesis in sending Trishanku to heaven... hence] we journey on to another direction, and there we continue ascesis... [1-61-2]

"Oh, great-souled sages, in the vast of westerly direction where holy lakesides are there, we can undertake our ascesis conveniently... for those ascetical forests are indeed august...' [Thus Vishvamitra said to sages in his camp.] [1-61-3]
4. evam+uktvaH= thus, on saying; mahaatejaH= most brilliant [Vishvamitra]; puSaSkareS+mahaa muniH = in holy lakeside, great-saint; tapa+ugram+duraadharSam+tpe= ascesis, rigorous, unhindered, performed; muula+phala+ashaH= tubers, fruits, eating [subsisting on.]

"On saying thus that most brilliant and that great saint Vishvamitra performed an unhindered and rigorous ascesis on the lakeside of holy lakes... [1-61-4]

5. etasmin+eva+kale+tu= in this, only, time, but; ayodhyaa+adhipatiH+mahaan= Ayodhya's, chief [king,] great one; ambariSa+iti+khyaataH= Ambariisha, thus, renowned [king]; yaSTum+ samupacakrame= to perform Vedic-ritual, embarked on.

"But at the same time, the great king of Ayodhya is Ambariisha, a renowned king, and he also embarked on to perform a Vedic-ritual... [1-61-5]

6. tasya+vai+yajamaanasya+pashum= his, really, of the principal [of ritual,] animal; indraH+jahaara = Indra, stole [impounded]; praNaSTe+tu+pashau= verily lost [really vanished,] but, animal is; vipraH+ raajaanam +idam+abraviit= the officiant of ritual, to king, this, spoke.

"But Indra really impounded the animal of the principal of that ritual, namely king Ambariisha, and when that animal is really vanished, the officiant of the ritual spoke this to that king... [1-61-6]

7. pashuH+abhyaahR^itaH [abhi+aa+hR^itaH]+raajan= animal, to here fetched [by you,] oh, king; praNaSTaH= verily lost [gone astray]; tava+dur+nayaat= by your, incautiousness; a+ rakSitaaram = not, guarded [ritual items]; raajaanam+ghnanti+doSaa= for king, destructive, blemishes; nareshvara= oh, king.

" 'Oh, king, the animal that is fetched by you has gone astray by your incautiousness, and oh, king, unguarded items of ritual will become destructive blemishes for that king... [1-61-7]

8. praayaHcittam+mahat+hi+etat= make amends for, great, indeed, for all this; naram+vaa= man, or; puruSa Sabha= oh, man the best; aanayasva+pashum+shiighram= be fetched, beast, quickly; yaavat+karma + pravartate = until [after that only,] ritual-deeds, will be initiated.

" 'Oh, the best man, you have to make great amends for all this... that animal [alone, which was intended but now missing shall be fetched...] or, a man may be fetched, and only after that, the deeds of the ritual will be initiated...' [Thus, the priests of the ritual said to king Ambariisha...]

[1-61-8]
gobhiH= with cows, in thousands [for barter.]

"On hearing the words of his teacher, oh, the best one among men, Rama, he that highly rule-obedient king tried for a human-ritual-animal [with a barter of] cows in thousands... [1-61-9]

"While that king is searching those and those provinces, provincials, forests, townships, and even the pious hermitages... [1-61-10]

"Oh, dear Rama, the legatee of Raghu's dynasty... that king indeed saw Sage Riciika, well settled on Mt. Bhrigutunga along with his sons and wife... [1-61-11]

"The kingly sage Ambariisha, who is great-resplendent and whose brilliance is illimitable, such as he is, he on reverencing and on obtaining the grace of that great Sage Riciika, who is brilliant by his ascesis, and on asking him of his welfare in every aspect, the king Ambariisha said this word to him... [1-61-12, 13a]

" 'Oh, godlike sage oh, the successor Sage Bhrigu, if you bargain your son for the purpose of a ritual-animal, with a hundred thousand cows, I will be achieved of my ends... [1-61-13b, 14a]

" 'All the provinces are went over but unobtainable is that animal of the ritual, hence it is apt of you
to give me one son from among your sons, for a value... [Thus, king Ambariisha bargained with the sage...]

"When that great-resplendent Sage Riciika is addressed thus, but he said this word, 'oh, best of men, I cannot possibly sell my eldest son, anywise..."

"On hearing the words of Riciika, the mother of those great-souled sons, spoke this word to the tigerly-man, Ambariisha..."

"Oh, lord, the reverential sage and a sage from Bhaargava dynasty, [my husband,] said that the eldest son is un-sellable... thereof you must know that my youngest son, namely Shunaka, is a cherished one for me... therefore oh, king, I will not give even my youngest son to you..."

"Oh, best king among men, indeed generally fathers' favourites are the eldest sons and mothers' favourites are the youngest... therefor, I have to tend my youngest son...' [Thus, wife Sage Ruciika said to Ambariisha...]

Comment: The wife of the Sage Ruciika is Satyavathi, the sister of Vishvamitra whose legend was narrated by Vishvamitra in Bala Ch. 34. This longing for youngest sons by a mother is reflected in Maha Bharata, where Kunti pleads for leaving Sahadeva, the youngest Pandava, from going to forest exile. In sahaha parva she says: sahaha parvaii sahadevam prati kunti vakyam - sahadeva nivartasva nanu tvam asi me priyal | šatrutapi madreya māmātikāṣīt kuputravat | - āśrama vāse dharma putram prati kunti vākyam - sahadeva mārāja mā prāmādām kṛṣṇa | - dk

Kunti, the mother of Pandava-s says: 'oh, Sahadeva, you refrain from going on exile as you are a dear son of mine, though Maadri gave you a bodily birth, you are my favourite...' Also, in the period of forest exile she says to Yudhishtar: 'oh, king, let no danger occur to Sahadeva... as he is my cherished son...'
"Oh, Rama, when that sage's sentence is so, and his wife's sentence is also that way only, their intermediate son, namely Shunashepa, spoke this sentence, personally... [1-61-20]

"Father said that the eldest son is un-sellable... mother also said the same about youngest one... then I deem that the intermediary son is sellable... hence, oh, prince, lead me forth... [1-61-21]

"Oh, dextrous Rama, when that advocate of Veda-s, namely Shunashepa finished his speech, then the king [on giving] gold, silver, and gemstones, each in ten million heaps... [1-61-22]

"And on giving a hundred thousand cows also, oh, Rama, the legatee of Ragu, that king Ambariisha is highly gladdened and went away, on taking Shunashepa... [1-61-23]

"But the kingly-sage on mounting Shunashepa onto the chariot with haste, that great resplendent and highly renowned king Ambariisha proceeded, hastily... [Thus Sage Shataananda continued his narration.] [1-61-24]

Thus, this is the 61st chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
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Sage Vishvamitra curses his sons as they defy his orders and accords two esoteric hymns to Shunashepa, by chanting them at the Vedic-ritual Shunashepa gets longevity, and Ambariisha's ritual is fructified, as well. Thus Vishvamitra not only creates another universe as in Trishanku's episode, he even accords longevity or even deathlessness to mortals, by his ascetic power. Such as he is, he is the mentor of Rama, and hence Rama is informed of the capabilities of his teacher.

"Oh, Rama, the best one among men and the legatee of Raghu, on taking Shunashepa that highly renowned king Ambariisha took rest at noontime on the lakeside of Holy Lake..." [Thus Sage Shataananda continued the legend of Shunashepa, as a part of Vishvamitra's legend.] [1-62-1]

"While the king Ambariisha is taking rest, that highly brilliant and highly anxious Shunashepa came to the main Holy lakeside, and indeed saw his maternal uncle Sage Vishvamitra, who is performing ascesis along with other sages... [1-62-2, 3a]

"The pitiable Shunashepa is now sulky faced by strain and thirst, oh, Rama, he fell down in the lap of saint Vishvamitra and said this sentence also... [1-62-3b, 4a]
"There is no mother nor a father to me, wherefore there will be cousins or relatives to me... oh, saint the eminent, it will be apt of you to protect me, according to saintliness... [1-62-4b, 5a]

"Oh, best one among all men, you alone are the saviour, you alone are a relative to each and every one... thus let the purpose of the king Ambariisha be achieved, and let longevity be to me, and I, on becoming imperishable and on performing an unexcelled ascesis, I wish to enjoy in heavenly worlds... [1-62-5b, 6]

"For an unprotected one like me, you shall be my providence with a providential sentiment, and oh, virtue souled one, it is apt of you to protect me from misfortune, like a father protecting his own son...' [Thus Shunashepa appealed to Vishvamitra...] [1-62-7]

"On hearing that sentence of Shunashepa and on pacifying Shunashepa in many ways, Vishvamitra of higher ascesis, indeed said this to his sons... [1-62-8]

Vividly: 'A father's ambition in begetting sons is to do something good and positive to the society in the present world and when departed a right place is acquired in heavens through these sons, by their yearly death-day rituals etc., and hence you do some good in saving this boy from premature death and earn an apt place for me in heavens...'

http://www.valmikiramayan.net/bala/sarga62/balasans62.htm
10. ayam+muni+sutaH= this one, sage's, son; baalaH= an youngster; miataH= from me; sharaNam+ icChati = shelter, aspires; asya= to him; jivita+maatreNa= life, just [by giving]; priyam+kuruta= satisfaction, be given; putrakaH= oh, sons.

"This one is a son of sage, an youngster, and he aspires shelter from me... hence, oh, sons, just by giving life to him give him satisfaction... [1-62-10]

11. sarve+su+kR^ita+karmaaNaH= all, well, done, pious deeds; sarve+dharma+paraayaNaaH = all, probity, have abidance; pashu+bhuutaa= [ritual] animal, on becoming; narendrasya= of the king; tR^iptim + agneH+prayacChata= appeasement, to Fire-god, bestow.

"You all have done pious deeds and all have abidance to probity... and on your becoming the ritual animal of king Ambariisha, bestow appeasement to Fire-god... [1-62-11]

12. naathanaam+ca+shunaHshepaH= with protectors, also, Shunashepa will be; yaj~naH+ca+a+ vighnataH+bhavet= Vedic-ritual, also, un, impeded, will be; devataaH+tarpitaaH+ ca+ syuH = gods, oblated, also, will be; mama+ca+api+kR^itam+vacaH= mine, also, actualised, word.

"Shunashepa will be with protectors, also the Vedic-ritual will be unimpeded, gods will also be oblated, and my word too, will be actualised...' [Thus Vishvamitra said to his sons.] [1-62-12]

13. muneH+tu+vacanam+shrutvaa= sage's, but, saying, on hearing; madhuSyanda+ aadayaH+sutaaH= Madhushyanda, and other, sons; sa+abhimaanam= with, haughtiness; nara shreSTha= oh, man the best, Rama; sa+liilam= with, disparage; idam+abruvan= this, said.

"But on hearing the saying of the sage, oh, Rama, the best of men, Madhushyanda and the other sons said this, haughtily and disparagingly... [1-62-13]

14. katham+aatma+sutaan+hitvaa= how, your own, sons, on leaving off [sacrificing]; traayase+anya+ sutam = saves, other's, son; vibho= oh, lordly [father]; a+kaaryam+iva+ pashyaamaH= wrong, doing, as, we see [we deem]; shva+maamsam+iva+bhojane= dog’s, meat, as [good as], in dinner.

"'On sacrificing your own sons how can you save another's sons... oh, lordly father, we deem this as a wrongdoing and as good as dog's meat in a dinner...' [Thus the sons of Vishvamitra replied their father.] [1-62-14]
15. teSaam+tat+vacanam+shrutvaa= their, that, saying, on listening; putraaNaam+ muni pungavaH= at sons, sage, the eminent; krodha+samrakta+nayanaH= fury, reddening, eyes; vyahartum+upacakrame= to speak [to curse,] started to.

"On listening that saying of theirs, while fury reddening his eyes, that eminent sage started to curse his sons... [1-62-15]"

16. niHsaadhvasam+idam+pra+uktam= impudence, this, pertly, said [reply]; dharmaat +api+vi+ garhitam= according to probity, even, verily, recriminatory; ati+kramya+tu+ vaakyam = [you all] over, stepping, even [not only,] my, word; daaruNam= abhorrently; romahSaNam= hair-raisingly.

" 'You all have not only overstepped my word, but also this, what you have replied me pertly, is abhorrent and hair-raising... this is impudence... and according to probity it is verily recriminatory... [1-62-16]

17. shva+maamsa+bhojinaH+sarve= dog's, meat, as subsistence, you all; vaasiSThaa+ iva+jaatiSu= Vashishta's [sons'] like, in race of; puurNam+varSa+sahasram+tu= complete, for years, thousand, but; PR^ithivyaam+anuvatsyatha= on earth, pull through.

" 'You all will pull through on earth, taking birth in the race that subsists on dog's meat, like the sons of Vashishta, totally for a thousand years...' [Thus Vishvamitra cursed his sons.] [1-62-17]

18. kR^itvaa+shaapa+samaayuktaan+putraan= on making, curse, bounden by, sons; muni+varaH= saint, the best, then; shunaHshepam+uvaaca= to Shunashepa, spoke; aartam= pitiable one; kR^itvaa + rakSaam+niraamayaam= on making, invulnerable, unharmed.

"On making his sons bounden by curse, then that best saint spoke to the pitiable Shunashepa, on making him unharmed and invulnerable [by sanctifying him with hymns...] [1-62-18]

19. pavitra+paashaiH+baddhaH= by sacred, fastener, when fastened; rakta+maalya+ anulepanaH= with red, garlands, smeared with [red] paste; vaisNaam+yuupaam+aasaadya= Vishnu's, sacrificial post, on attaining [when you are fastened]; vaagbhiH= with word [with hymns I am going to tell]; agnim+udaahara= to Fire-god, you address.

" 'When you are fastened with sacred fastener to the sacrificial post of Vishnu, smeared with red paste and garlanded with red garlands, you address the Fire-god with the words [I going to impart to you in Vedic hymns...] [1-62-19]

20. ime+ca+gaathe+dve+divye= these, also, songs [hymns,] two, divine; gaayethaa= be sung [ chanted]; muni+putraka= saint's, son; ambariiSasya+yaj= ne+asmin= in Ambarisha's, Vedic-ritual, in there; tataH+ siddhim + avaapsyasi= then, aspiration, you obtains.
"These two are divine hymns, oh, son of saint, they shall be chanted in the Vedic-ritual of Ambariisha, then you will obtain your aspiration..." [Thus Vishvamitra taught two Vedic hymns to the boy.] [1-62-20]

"Shunashepa having taken those two hymns wholeheartedly, and instantly [on going to] that Ambariisha, spoke to that lion-king... [1-62-21]

"Oh, king the lion, let both us go promptly [to your ritual place...' and also said,] 'oh, best king, you may apply yourself to your pledge [in completing the ritual, with me as its sacrificial animal...] [1-62-22]

"On listening that sentence of the son of sage, the king Ambariisha is gladdened and proceeded to the ritual hall, immediately and spiritedly... [1-62-23]

"The king at the permission of officiators of ritual, got the boy prepared as a ritual animal with sanctified bodily features and clad him in red clothes and he is securely fastened to the sacrificial post... [1-62-24]

"When he is tied, Shunashepa indeed pleased two gods highly, Indra and Upendra as well, with those two hymns... [1-62-25]
"Then gladdened and contented is the Thousand-eyed Indra by the esoteric laudation, oh, Raghava, and then he bestowed longevity to Shunashepa... [1-62-26]

"Oh, Rama, the best one among men, he that king Ambariisha also obtained the fruits of that Vedic-ritual in manyfold, caused by the grace of Thousand-eyed Indra... [1-62-27]

"Even the virtue-souled Vishvamitra again performed ascesis, for he is a great ascetic, at the same Holy place, oh, Rama, the best among men, for another thousand years... [Thus Sage Shataananda continued the narration of Vishvamitra's legend.] [1-62-28]

Thus, this is the 62nd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book I : Bala Kanda - The Youthful Majesties : Chapter 62
Vishvamitra's legend is continued. On his performing severe ascesis, Brahma accords the sageship of 'Great-sage' whereas Vishvamitra's ambition is to acquire the sageship of a 'Brahma-sage' Absolute-sageship. In the meanwhile, the celestial wench Menaka arrives at that place and Vishvamitra is enticed by her beauty and spends some years with her. Later, on realising the he should have won over lust, he further undertakes severe ascesis, by which gods are perturbed.

When thousand years are completed [in ascesis and when] that great saint took a bath of solemnity, all the gods have come forward desiring to accord the fruit of his ascesis... [Thus Sage Shataananda continued the legend of Vishvamitra.' [1-63-1]

And the very highly resplendent Brahma spoke to him with highly palatable words, 'safe you be, now you are a sage, [and this sageship] is acquired on your own by your auspicious deeds...
[1-63-2]

Vividly: 'so far, you are a king and by your auspicious deeds, now you have become a 'kingly sage' raajaSi and to attain a still higher brahmarSi! 'Absolute sageship' you are not yet merited... as the Absolute sageship will be endowed to those who are above the negative traits of humans, like greed, anger, lust, jealousy etc.'

On speaking to him thus Brahma returned to heaven, and that highly vigorous Vishvamitra again performed a great ascesis... [1-63-3]
4. *tataH+kaalena+mahataa= then, by time, great [at long lost time]; menaka+parama+apsaraaH= Menaka, high [prominent,] apsara [celestial wench]; puSkareSu= in holy lake; nara+shreSTha= oh, man, the best, Rama; snaatum+samupacakrame= to bathe [for a swimming-sport,] started to.*

Then at a long lost time, the prominent apsara, namely Menaka, [the celestial wench, arrived and she] started a swimming-sport in that holy lake... [1-63-4]

5. *taam+dadarsha+mahaatejaa= her, seen, great resplendent [sage]; menakaam+kushika+aatmajaH= at Menaka, Kushika's, son [Vishvamitra]; ruupeNa+a+pratimaam= by mien, not, matchabe [incomparable]; tatra= there; vidyutam+jalade+yathaa= electric-flash, in water-giver [black-cloud,] comparable to.*

"That great resplendent Vishvamitra saw her, that Menaka, who is incomparable in her mien and comparable to an electric-flash in a black-cloud... [1-63-5]

6, 7a: *dR^iSTvaa= on seeing; kandarpa+vasha+gaH= Love-god, control, gone [holding sway over]; munH+taam+idam+abrvati= sage, to her, this, said; apsaraaH+syaagaatam+te+astu= oh, apsara, invitation, to you, is there; vasa+ca+siha+mama+ashrame= bide, also, here, my, in hermitage; anugR^ihNiiSva= oblige me; bhadram+te= safety, to you; madanena+su+mohitam= by Love-god, bewitched [for you.]*

"On seeing her the Love-god held sway over the sage and the sage said this to her, 'oh, apsara, I invite you to bide in my hermitage... may safety betide you... oblige me who am bewitched by Love-god for you... [1-63-6, 7a]

7b, 8, 9a: *iti+uktaa+saa+varaarohaa= thus, she who is spoken to, she, that beautiful nymph; tatra+ vaasam+atha+akarot= there, stopover, then, she made; tapasaH+hi+maha+m+nighnaH= for ascesis, indeed, great, hindrance; vishvaamitram+upaagatam= to Vishvamitra, came near [faced with]; tasyaa+ vasantyaam= by her, [because of] staying; varSaaNi+panca+panca+ca= years, five, five [ten,] also; Raaghaa= oh, Raghava vishvaamitra+ashrame= in Vishvamitra's, hermitage; saumya = oh, gentle Rama; sukhena + vyaticakramuH= comfortably, elapsed [ten years.]*

"When he said thus to her, then she made a stopover there and, oh, gentle Rama, comfortably elapsed are ten years... and because of her staying, oh, Raghava, Vishvamitra is also faced with a great hindrance in his ascesis... [1-63-7b, 8, 9a]

9b, 10: *atha+kaale+gate+tasmin= then, time [those ten years,] having elapsed, that [ten years]; vishvaamitraH+mahaamuniH= Vishvamitra, great-saint; sa+viitaa+viva= with, humiliation, as if; samvR^ittaH= enwrapped in; cintaa+shoka+paraayaNaH= distressed, doleful, he became; buddhiH+muneH+samutpannaa= thought, to saint, occurred; sa+amarSaau= with, resentment; raaghaananda= oh, Raghu's, legatee."
"Then that time of ten years is elapsed whereby Vishvamitra is enwrapped in humiliation and he became distressed and doleful... and, oh, Rama, Raghu's legatee, then a resentful thought occurred to him...

"All this is the mischief of gods to defraud me of the great merit of my ascesis... elapsed are ten years, as if they are just a day and a night... and this is foil encountered by me, who am under the influence of lust and lure..."

"He that best saint suspired for he is reparative emotionally and on seeing the scared celestial wench Menaka, waiting shiveringly with well-adjoined palms, Vishvamitra sent her away with pleasant words..."

"Oh, Rama, then Vishvamitra indeed went to the northern Himalayan mountain, and he who made a resolve to vanquish the lust and to attain a sang-froid temperament, on reaching the riverbank of River Kaushiki, that highly celebrated sage performed an unsurpassable ascesis..."

"Oh, Rama, thus he reverently performed an unspeakable ascesis on the northern mountain, Himalaya, then bechanced is a fear to gods, and summoning and coming together, along with assemblages of sages, all gods [approached Brahma...]

http://www.valmikiramayan.net/bala/sarga63/balasans63.html
17. maharSi+shabdam= an exalted sage, sound [name, epithet]; labhataam+saadhu+ ayam+ kushika + aatmajaH= be available [let him get, be given] duly, be, Kushika’a, son; devataaamaam + vacaH+ shrutvaa= gods’, words [advice,] on listening; sarva+loka+pitaamahaH= all, worlds’, grandparent [Brahma.]

"He that son of Kushika, Vishvamitra, may duly be given the epithet of 'Maharshi... Exalted Sage...’ [So said all gods to Brahma,... and Brahma, the Grandparent of all the worlds, on listening the gods' advice... [1-63-17]

18. abraviit+madhuram+vaakyam= spoke, pleasant, words; vishvaamitram+tapaH+ dhanam = to Vishvamitra, ascetically, wealthy; maharSe+svaagatam+vatsa= oh, Exalted Sage, welcome, my dear; tapasaa + ugreNa +toSitaH= [by your] ascesis, stern, gladdened [I am.]

"Spoke these pleasant words to the ascetically wealthy Vishvamitra, 'oh, Exalted Sage, I welcome you my dear, as I am gladdened by your stern ascesis... [1-63-18]

19. mahattvam= sublimity; R^iSi+mukhyatvam= among sages, supremacy; dadaami+ tava+Kaushika= I bestow, to you, oh, Kaushika; brahmaNaH+sa+vacaH+shrutvaa= Brahma’s, that, word, on hearing; vishvaamitraH+tapaH+dhanaH= Vishvamitra, ascetically, wealthy.

"Oh, Kaushika, I bestow upon you the sublimity and supremacy among sages...' and that ascetically wealthy Vishvamitra on hearing the words of Brahma... [1-63-19]

"He became obeisant with well-adjoined palms and he replied the Grandparent, 'if your Godhead might have said that I am a Brahma-sage, personally acquired by my pious deeds, then I would have become one whose senses are really self-conquered...' [Thus Vishvamitra said to Brahma...]

[1-63-20, 21a]

"Then Brahma said to him, 'unconquered are your senses, as such... oh, tigerly sage, make an effort for it...' saying so Brahma went away, heavenward... [1-63-21b, 22a]
विप्रस्थितेऽदेशु विविधामित्रों महामुनिः ॥ १-६३-२२ ।
उद्धृत बाहुः निसर्गविन्यास भस्मः तपः चरसः ॥

विक्रमस्य विभवः विश्वमित्र विश्वामित्रपुरुषः ॥ १-६३-२३ ॥

"While the gods are returning away [who came here along with Brahma,] that great sage Vishvamitra undertook [another round of] ascesis [with an unswerving determination, standing] in levitation, upraising his arms, and subsisting on air alone... [1-63-22b, 23a]

इति वाल्मीकिं रामायणं आदि काव्यं वाल्मीकि काव्यं प्रथितम् सर्म ॥

Thus, this is the 63rd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book I : Bala Kanda - The Youthful Majesties : Chapter 63
Vishvamitra curses Rambha, the celestial wench, knowing that she arrived at the behest of Indra to cause hindrance to his ascesis. But later feels ashamed to loose his tongue and then he is determined to undertake another round of ascesis to conquer is own senses.

"'Oh, Rambha, this is the task of gods and you have to undertake this now in enchanting Vishvamitra with a craving caused by lust, for lusting after you...' Thus Indra ordered Rambha..." [Thus Sage Shataananda continued the legend of Vishvamitra to Rama.] [1-64-1]

"'Oh, Rama, when that celestial wench is spoken thus by the Thousand-eyed Indra, she said to that chief of gods with well-adjoined-palms and diffidently... [1-64-2]

"'Oh, Chief of Gods, Indra, that great saint Vishvamitra is a dangerous one and undoubtedly he releases his deadly anger on me... oh, god, thereby I am fearful of him... hence, oh, god, it will be apt of you to accord forbearance... [1-64-3, 4a]"
"When the Thousand-eyed Indra is spoken by her that way, a fearful one, then, oh, Rama, he said to her who is shuddering and folding her palms... [1-64-4b, 5a]"

"You need not be fearful, Rambha, carry out my command... safe betides you... in the pleasing trees of springtime, I on becoming a heart-stealing black-songbird, will be at your side, along with Love-god... [1-64-5b, 6]"

"'Indeed, you on assuming a highly sparkling semblance, and multi-multiplexing your savoir faire, [with bon viveurs and bon vivants,] you disengage him, that ascetical sage Kaushika [from his ascesis...]' So said Indra to Rambha... [1-64-7]"

"'You on hearing the sentence of Indra and on adopting an unexcelled physique, that lovely lady started to entice Vishvamitra, with giggly grins... [1-64-8]"

"But Vishvamitra is very highly gladdened on hearing the songbird's melodious tuning and he [incidentally even] stared at Rambha... [1-64-9]"
"Then, by the matchless trilling tune of that songbird and by the tableau of Rambha also, the sage is on his qui vive... [1-64-10]

"On knowing this to be an escapade of the Thousand-eyed Indra, Vishvamitra is enwrapped in wrath and cursed Rambha... [1-64-11]

" 'Whereof you tried to entice me, a wisher to win over the wanton and wroth, you unlucky female, thereof you will become a rocklike statued wastrel... [1-64-12]

"A very highly resplendent Brahman, who is ascetically powerful, salvages you, oh, Rambha, who are now blemished by my anger... [1-64-13]

Comment: This ascetically powerful Brahman-saviour of Rambha is none other than the Sage Vashishta, the brainchild of God Brahma. Even though Vishvamitra is at loggerheads with Vashishta, he holds Vashishta in high respect.

"Thus when the brunt of that great-resplendent Vishvamitra's anger was uncontainable in uttering an angry curse, then that great-saint became compunctious... [1-64-14]

Comment: Angering for trivial reasons or on trivially inferiors is a demeritorious triviality in losing ascetic power. Irrestrainable temperament does not only ruin the ascetic powers but also breeds a prolonged compunction. Manu defines jita indriya as one who śrutva sprśyā ca drśyā ca bhaktvā ghrātvā ca yau naraḥ | na hṛṣyati glayati va sa vijnāy jitenriyā || - manu

'he who on hearing, touching, seeing, eating, smelling, but neither gladdens nor saddens, is a self-senses-conquered one.' The same is said in Bhagavad Gita, and the whole of karma yoga deals with the same subject, and it is said there:
He that, being self-contained, hath vanquished doubt, / Disparting self from service, soul from works, / Enlightened and emancipate, my Prince! / Works fetter him no more! Cut then atwain / With sword of wisdom, Son of Bharata! - Sir Edwin Arnold.

"Then by that great curse Rambha became a rocklike statue, and having heard the words of that great-saint, Love-god and Indra also took flight... [1-64-15]

"He that great-resplendent Vishvamitra is divested of his ascetical merit, owing to his angering, and his senses becoming ungovernable, [for, he is soul-searching, and] unattained is peace by his psyche... [1-64-16]

"His conscience became sentimental owing to the divesture of his ascetical merit, [and he soliloquised,] 'I shall not succumb to wrath thus, nor put [my presentiment] into words, anywise... [1-64-17]

"Otherwise I do not respire even for a hundred years [for those respiratory gestures also exhibit moods... ] and I indeed emaciate myself until I become a real conqueror of my own senses... [1-64-18]
indeed, undergo.

"Whereupon the Brahman-hood bechances to me acquired by my own ascesis, thereupon I will bide my time for endless years, breathless and foodless, and as one who is in ascesis, [of my kind,] my bodily organs indeed will not undergo any deterioration... [1-64-19]

Thus for thousands of years that eminent sage abided by the commitment to the vow, oh, Rama, the legatee of Ragu, a nonpareil vow in the world..." [Thus Shataananda continued...] [1-64-20]

Thus, this is the 64th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
Vishvamitra becomes Brahma-sage after a prolonged ascesis that made all the worlds to startle. Then all gods request Brahma to accord the supreme Brahma-sageship on Vishvamitra as he is cleansed of all mortal impurities, and Brahma accords that highest order on him. Thus Sage Shataananda concludes his narration about the legend of Vishvamitra.

"Then that great-saint Vishvamitra leaving off the snowbound northern side of Himalayas, and on reaching the eastern direction, he undertook rigorous ascesis... [Thus Sage Shataananda continued the legend of Vishvamitra.] [1-65-1]

"Committing himself to a vow of muteness, Rama, he performed and unexcelled and unmatched ascesis... and Rama, that is highly impracticable [for others to perform...] [1-65-2]

"Even on completing a thousand years, even when that great-saint became woodenly, even many barriers are at full blast, oh, Rama, his heart of hearts is unimpressed by fury, for he stood fast in an unmitigated ascesis, on making a firm determination... [1-65-3, 4a]"
"Those thousand years are ascesis, of that Vishvamitra with a rigour-pledge, when being completed, [on one day when he] started to eat his meal, oh, Rama, best of Raghu's dynasty, Indra [arrived there disguising himself as a] Brahman and requested for the readily available meal...

Comment: This meal is prepared by Vishvamitra alone after a thousand years and such self-cooking of food by the ascetics is called, 

vaishva devam, vaishva devam, vaishva devam, vaishva devam,

since it is a sacred preparation

anena vaishvadeva ante samagato atithih svayam uposya

api sviya anna pradanena sambhojya iti suctam - dk

"Then godly Vishvamitra willingly gave away all the readied meal to that Brahman, and as no meal is leftover [by Brahman-Indra,] that great-ascetic Vishvamitra starved himself...

"Not a little is spoken to the Brahman [in dissent by Vishvamitra,] as he is abided by his pledge of muteness, and he again remained in muteness and breath-control... like that only he carried on his ascesis, indeed... [1-65-7]

"When that eminent saint is without respiration for another thousand years, then from his head, who is not taking any breath, fumes have started to emit out... [1-65-8]
By which fumes the triad of worlds is, as if it is seared, and thus it is startled... then the heavenly sages, gandharva-s, serpents, reptiles, demons are puzzled at the ascesis of Vishvamitra, and as their own resplendence is dulled by the resplendence of Vishvamitra, and as they are marred by this blemish, then all of them addressed the Grandparent, Brahma... 

"That great-saint Vishvamitra is angered and allured [to foil his ascetical ascendancy, by all of us and] by all means oh, god, but he is transcending [these lures, anger, and passions] by his ascesis...

"Now, even an imperceptible imperfection does not really appear in him, but that which is his heartfelt desire, if it is not given, he by his ascetic power will devastate the triad of worlds...

"Barely brightened directions are all tumultuous, all the oceans are tempestuous, and all the mountains are tearing asunder... 

"The earth is also unsteadfast and the air's gusts are unsteady, oh, Brahma, people tend to be
non-theistic and for us incomprehensible [are the ways and means...] [1-65-14b, 15a]

'The ways and means, the means, the paths,...' [1-65-14b, 15a]

"All the beings in the triad of the worlds are very highly perturbed at their senses and they are as though stupefied, also thus the sun is rendered lustreless by the resplendence of that great sage...

[1-65-15b, 16a]

"Oh, God, that great saint Vishvamitra [turned out to be the] embodiment of Fire-god, as such, before he makes up his mind for total destruction, prior to that he is to be placated...

[1-65-16b, 17a]

"As to how the End-Time Fire entirely blazed away the triad of worlds previously, [now this sage may do likewise, hence] whatever is his inclination, may it be to become the potentate of the gods' realm, let it be given...' [Thus, all gods appealed to Brahma...] [1-65-17b, 18a]

"Then all the assemblages of gods keeping the Grandparent Brahma in their forefront [appeared before] that great souled Vishvamitra and said this harmonious word...

[1-65-18b, 19a]

"Oh, Brahma-sage, you are welcome... we are much contented with your ascesis and oh, Kaushika, you have achieved Bahaman-hood by your rigorous ascesis... [1-65-19b, 20a]
"I, along with the assemblages of Marut-Wind-gods, bestow upon you a long life, thus blissfulness betides you, safe you be... oh, gentle sage take leave and amble as you please... [Thus, Brahma said to Vishvamitra...]

"On hearing the words of Grandparent Brahma and on paying good devoirs to all of the residents of heavens, that great saint cheerfully said...

"If Brahman-hood and eternality have befallen on me, let the quintessence of AUM and vaSat syllables, and even all Veda-s may patronise me...

"Oh, gods, the best one among the geniuses of kingcraft, and even the best one among the geniuses of priestcraft, that Vashishta, the brainchild of Brahma, even he shall acknowledge me this way, and oh, the best gods, if this ultimate yearning of mine is effectuated, you may take leave...'

[Thus Vishvamitra requested the gods...]

"Then besought by gods, the best one among meditators, Vashishta made friendship and also said that way to Vishvamitra, ‘you are a Brahma-sage...’ thus...

[Thus Vishvamitra spoke to Vashishta...]

"If Brahman-hood and eternality have befallen on me, let the quintessence of AUM and vaSat syllables, and even all Veda-s may patronise me...

"Then besought by gods, the best one among meditators, Vashishta made friendship and also said that way to Vishvamitra, ‘you are a Brahma-sage...’ thus...

[Thus Vishvamitra requested the gods...]

"Then besought by gods, the best one among mediators, Vashishta made friendship and also said that way to Vishvamitra, ‘you are a Brahma-sage...’ thus... [1-65-20b, 21a]

"On hearing the words of Grandparent Brahma and on paying good devoirs to all of the residents of heavens, that great saint cheerfully said...

"If Brahman-hood and eternality have befallen on me, let the quintessence of AUM and vaSat syllables, and even all Veda-s may patronise me...

"Oh, gods, the best one among the geniuses of kingcraft, and even the best one among the geniuses of priestcraft, that Vashishta, the brainchild of Brahma, even he shall acknowledge me this way, and oh, the best gods, if this ultimate yearning of mine is effectuated, you may take leave...'

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[Thus Vishvamitra requested the gods...]

"Then besought by gods, the best one among mediators, Vashishta made friendship and also said that way to Vishvamitra, ‘you are a Brahma-sage...’ thus... [1-65-22a]
'Undoubtedly you are a Brahma-sage and all will accrue to you [in accordance with the sublimity of this sageship...'] and when Vashishta said so to Vishvamitra[,] all the gods have gone away as they have come... [1-65-26]

"Even the virtue-souled Vishvamitra on getting his Brahman-hood, reverenced that best one among meditators and [his counterpart] Brahma-sage, Vashishta... [1-65-27]

"Thus his aim is effectuated and abiding in ascesis he ambled all over the earth... this way the Brahman-hood is achieved by this great souled Vishvamitra... [1-65-28]

"Oh, Rama, he is the best saint, he is the embodiment of ascesis, he is always obliged with righteousness, and he is the dwelling house for fortitude..." and on saying [the legend of Vishvamitra[,] that way that best Brahman and great-resplendent Sage Shataananda, took respite. [1-65-29, 30a]

On listening the words of Sage Shataananda said in the presence of Rama and Lakshmana, king Janaka said this sentence to Kushika's son, Vishvamitra, with folded palms. [1-65-30b, 31a]
"Oh, eminent sage Vishvamitra, I am fortunate... I am much obliged... you have happened to be here at this Vedic-ritual, which is conducted by me, oh, Kaushika, [that too,] along with Rama and Lakshmana, the legatees of Kakutstha... [31b, 32a]

"Oh, Brahman, I stand consecrated by your advent and oh, great saint, many kinds of boons are achieved by me, on beholding you... [1-65-32b, 33a]

"Oh, Brahman, myself and even the great-resplendent and noble souled Rama, as well, have heard about your great ascesis, when comprehensively extolled [by Sage Shataananda...]

"The congregationalists available in this Vedic-ritual congregation have also heard your many endowments... inestimable is your ascesis, infinite is your power and invaluable are your endowments, and oh, son of Kushika, everlasting they are... 

"There is no contentment to me [while listening your] wondrous narratives, oh nobleman... but this is the time of ritual and the sun is dangling in his sphere [westward...]

"There is no contentment to me [while listening your] wondrous narratives, oh nobleman... but this is the time of ritual and the sun is dangling in his sphere [westward...]

"There is no contentment to me [while listening your] wondrous narratives, oh nobleman... but this is the time of ritual and the sun is dangling in his sphere [westward...]

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"There is no contentment to me [while listening your] wondrous narratives, oh nobleman... but this is the time of ritual and the sun is dangling in his sphere [westward...]

"There is no contentment to me [while listening your] wondrous narratives, oh nobleman... but this is the time of ritual and the sun is dangling in his sphere [westward...]
"Oh, great-resplendent sage, it is apt of you to see me tomorrow... oh, best meditator, it will be apt of you to permit me [for now to leave...]" Thus Janaka sought leave from Vishvamitra.] [1-65-37]

When spoken that way, that affectionate Vishvamitra, the best saint, praising Janaka affectionately bid farewell to Janaka immediately, the best king among men. [1-65-38]

This way on saying to the best saint, the king of Mithila and the legatee of Videha lineage, immediately performed circumambulations along with his teachers and relatives [to Vishvamitra in veneration.] [1-65-39]

Even that virtue souled Vishvamitra started towards his own settlement along with Rama and Lakshmana, while being venerated by great sages [who accompanied him to this ritual.] [1-65-40]

Thus, this is the 65th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 66

Introduction

Legend of Shiva's bow is narrated as Vishvamitra asks Janaka to show that bow to Rama and Lakshmana, as they have come this far to have a glimpse of that great bow. Janaka, while narrating its history, makes an offer saying that his daughter Seetha will be given in marriage, if only Rama can string the bowstring of Shiva's bow. In the very same sixty-sixth chapter of Kishkindha Kanda, Valmiki narrates the birth of Hanuma through Jambavanta, elaborately. But here Valmiki informs through Janaka about the nature of birth of Seetha, very concisely, which gave raise to too much of debate about this enigmatic Seetha and her birth. Some points are given in the endnote.
"Oh, god, you are welcome, oh, holy sage, bid me as to what I should for you, for I am biddable by you, indeed... [1-66-3]

When said thus by the foreseer Janaka, [who can foresee as to why Vishvamitra came with Raghava-s this far, and thus asked him as to what next is to be done,] that sage Vishvamitra, for he is presager and wordsmith, [and who knows what is to be done next,] said these words in reply to that valiant king Janaka. [1-66-4]

"These two are the sons of Dasharatha, well-renowned Kshatriya-s in world, and they are desirous to see that marvellous bow which has a place with you... [1-66-5]

"You may show that bow, well bodes you, and on beholding that bow the desire of these two princes will come true, and they will go back as they like... [1-66-6]

But Janaka replied the great sage Vishvamitra when he was addressed thus, "I shall [firstly] tell by which reason that bow has its place here... [1-66-7]"
Oh, godly sage, there was a king renowned as Devaraata, sixth one from Nimi, [the originator of our lineage,] and this bow was handed down to him for custodial care by the Sublime Soul, Shiva...

Comment: Some mms use the word jyeSTaH instead of SaSTa for Nimi and then the meaning is that Nimi's eldest son is Devaraata. Basing on the account that is given by Janaka at the time of Rama's marriage with Seetha, Devaraata is the sixth one from Nimi, the originator of Janaka's lineage.

Once, during the devastation of the Vedic-ritual of Daksha Prajapati, the mettlesome god Rudra, rancorously outstretching the bowstring of this bow, said this to all gods, superciliously...

'Oh, gods, whereby you have not apportioned my portion [of oblations in Vedic-ritual s, as I am also the] desirer of such portion, [thereby] I will shred the highly revered heads of yours with this bow...' [So said Shiva to gods.]

Then, oh, best saint Vishvamitra, all gods are truly dismayed, and on their supplicating, Bhava, namely Shiva, the God of Gods is gladdened...

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12, 13a. priiti+yuktaH+tu= glad, having [gladly,] but; sarveSaam+dadau= to all, gave; teSaam+mahaatmanaam= to them, great souled gods; tat+etat+devadevasya= that, this, God of God's; dhanuu+ ratnam= bow, gem of a; mahaatmanaH= by Sublime Soul Shiva; nyaasabhuutam = for custodial care; tadaa+nyastam = then, given; asmaakam+puurvaje= to our, ancestor vibho = oh, godly saint.

"And that Sublime Soul Shiva gladly gave that bow to all of the great souled gods, and oh, godly saint, then those great souled gods gave this gem of a bow of Shiva, the God of Gods, to our ancestor [Devaraata,] for custodial care... [1-66-12, 13a]

13b, 14a. atha= later; me+kR^iSataH+kSetram= by me, when ploughing, ritual-field; laangalaat+ utthitaa+tataH= from plough [by plough from furrow,] raised, then; kSetram+ shodhayataa = ritual-filed, while purifying [consecrating]; labdhvaa= gained; naamnaa+siitaa+iti+vishrutaa= by name [named as,] Seetha, thus, renowned.

"Later, when I was ploughing the ritual field then raised by the plough [from the furrow is a baby girl... since she is] gained while consecrating the ritual-field, she is named as Seetha, and thus she is renowned... [1-66-13b, 14a]

14b, 15a bhuu+talaat+utthitaa+saa+tu= earth, from surface, surfaced [surfaced,] she, but; vyavardhata+ mama +aatmajaa= fostered, my [own,] soul-born girl; viirya+shulkaa+iti= boldness, bounty, thus; me= by me; kanyaa= girl; sthaapitaa= determined; iyam= she is; a+yoni+jaa= not, uterine, birthed.

"Hers is a non-uterine birth as she surfaced from the surface of the earth, but fostered as my own soul-born girl and I determined [to giver her in marriage to a bridegroom where his] boldness is the only bounty, [I receive in that marriage...] [1-66-14b, 15a]

Comment: 'Dowry is property or money brought by a bride to her husband' and this is familiar throughout the world. In ancient India, there was a counterpart custom to this, called kanyaa shulkam kanyaa shulkam kanyaa shulkam kanyaa shulkam meaning 'some bounty, property or money offered by a bridegroom's family to the bride's family' since they are getting a worthy bride, coming into their family, not just as a mere wife of the bridegroom, but to upkeep and promote that family and its progeny. And this dowry or its counterpart is not compulsorily be paid in hard cash, but it may be any kind of gifts mutually exchanged, which has slowly developed into a mega havoc these days. Here Janaka wants the 'valour' of his prospective son-in-law as bounty due to him in the marriage of Seetha.
"Oh, eminent sage, as my daughter has surfaced from the surface of earth and has come of age, the kings, [having heard my declaration that the bounty for Seetha is boldness alone,] have come and besought for her... [1-6-15b, 16a]

"To all of those kings who are beseeching for the girl, I have not given my daughter, saying that she will be given for a bounty of boldness...

"Then all the kings convoked and on arriving at Mithila, then they wanted to ascertain the calibre [of the bow, vis-à-vis their own...]

For them, those who wanted to ascertain the calibre of the bow, that bow of Shiva is fetched to their proximity, but they are incapable to joggle it, or even to catch hold of it... [1-6-18b, 19a]

Comment: This bow of Shiva will be transported on a wheeled casket-cart with eight wheels and drawn by five thousand robust persons. This is narrated in next chapter. 'It is drawn by drawn by drawn by drawn by drawn by five hundred bulls...' ananda raamayana says so. In other versions of Ramayana, it is said that many people will pull that casket-cart, as one or two persons cannot haul it. Once, when Seetha was playing with other girls, their flowery ball of girl's rugby goes under this cart. None of her girlfriends is dare enough to near this bow-casket-cart, since it is a reverential casket-cart. But Seetha goes there and pushes that casket-cart aside with her left hand, as though it is a garland, and retrieves that flower ball. This capability of Seetha in easy handling of Shiva's bow, becomes a bane to her, when one among the wives of sapta R̄iSi 'Seven Sages...' issues a curse to Seetha, saying that 'Seetha will be separated from her husband for some time, of course, for the good of people...' So says the tradition.

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mahaamune= oh, great saint; prati+aakhyaataa= counter, said [countermanded by me]; nR^ipatayaH= kings; tat+nibodha+tapodhana= [by] that, you may know, oh, ascetically wealthy Vishvamitra.

"Oh, great saint, on knowing the valour of those valorous ones as valueless, I countermanded them... oh, ascetically wealthy Vishvamitra, by that you may know [the sequel of it...] [1-66-19b, 20a]

ततः परम कपिण राजानां मुलिंपुरां || १-६६-२०
अरुन्धन् मिथिलाम् सर्वं वीरं संदेहं आगताः ||

20b, 21a. tataH+para+kaopena+raajaanaH= then, with blind, fury, kings; munipungava= oh, eminent sage; arundha+mithilaam= beleaguered, Mithila; sarve+viirya+sandeham+aagataaH= [among] all, about [their own] valour, [self-] mistrust, bechanced.

"Then, oh, eminent sage, those kings beleaguered Mithila in a blind fury, since a self-mistrust bechanced among them all, about their own valour... [1-66-20b, 21a]

आत्मानाम् अघुर्तम् ते विज्ञाय मुलिंपुरां || १-६६-२१
रोपेण महता आविर्धा्ः पीड्यन् मिथिलाम् पुरीः ||

21b, 22a. aatmaanam=for themselves; ava+dhuutam= to side, swept [brushed off by me]; te+ vij-naaya = they, on knowing [surmising]; munipungava= oh, eminent sage; roSeNa+ mahtaa+ avIStaaH= by rancour, high, possessed by; piiDayan+mithilaam+purii= to strangle, Mithila, city.

"They surmised for themselves that they are brushed off by me, and they possessed by a high rancour, they strangled the City of Mithila... [1-66-21b, 22a]

ततः संवत्सरं पूर्णं क्षयं यातानि सर्वाः || १-६६-२२
साधनानि मुनिक्रेश ततो अहम् भूष दुखितः ||

22b, 23a. tataH+saamvatsare+puurN= then, a year, completed [elapsed]; ksayaam+ yaataani+sarvashaH = decline, went into, in anyway; saadhanaaani= possessions [for livelihood]; munishreSTha= oh, eminent sage; tataH+aham+bhR^isha+duHkhitaH= thereby, I was, highly, anguished.

"Then elapsed is an year and in anyway the possessions for livelihood went into a decline, oh, eminent sage, thereby I am highly anguished [1-66-22b, 23a]

ततो देव गणानं सर्वां तपस्सा अहम् प्रसादयं || १-६६-२३

23b, 24a. tataH+deva+gaNaan+sarvaam= then, of gods, assemblages, all; tapasaas+ aham+prasadaayam = by ascesis, I have, assuaged; daduH+ca+parama+pritaahH= gave, also, highly, gladdened; caturanga+balam+suraH= fourfold, forces, gods

"Then I have assuaged the assemblages of gods by my ascesis and gods are also highly gladdened and gave me fourfold forces... [1-66-23b, 24a]

Comment: The four components of army are foot soldiers, cavalry, elephant-squadrons, and chariot-warriors.
Then those evildoers and self-mistrustful kings while being drubbed [by the heaven-sent army, they have become] vigourless and broken, and they beat a hasty retreat... [1-66-24b, 25a]

"Then those evildoers and self-mistrustful kings while being drubbed [by the heaven-sent army, they have become] vigourless and broken, and they beat a hasty retreat... [1-66-24b, 25a]

"Oh, tigerly sage this is that supremely radiant bow, and oh, saint of sacred vows, I will show it, even to Rama and Lakshmana... [1-66-25b, 26a]

Comment: Here by the use of word 'even' 'also' Janaka is reckoning Rama or Lakshmana on par with other kings who have tried their hand in lifting it. As of now, Janaka is not admitting any supremeness or super-humanness to them. In Janaka's asking at verse 4 'what can I do next...' etc., Janaka has sensed as to why this Vishvamitra brought some boys on this long a route, that too by foot. But he is not yet self-assured of Rama's capability or otherwise. Hence, the next verse starts with the clause 'if'.

"If Rama strings the bowstring of that bow, oh, sage, I will offer my daughter, whose birth is non-uterine, to Dasharatha's Rama..." [So said Janaka to Vishvamitra.] [1-66-26b, c]

In the endnote of Ch. 56 of Aranya Kanda, some details are given about the enigmatic Seetha. Here also some points about her enigmatic birth are presented.


"[Janaka:] 'Now, one day when I was in the sacrificial grounds, I saw the ultimate celestial nymph, Menaka, flying through the sky, and this thought came to me: 'If I should have a child in her, what a child that would be!' As I was thinking in this way, my semen fell on the ground. And afterwards, as I was ploughing that field, there arose out of the earth, as first fruits, my daughter, who has celestial beauty and qualities, and can only be won by one whose bride price is his manliness. Since she arose from the surface of the earth, and was born from no womb, she is called Sita, the furrow.' "

Enigmatic Seetha and her enigmatic birth

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And this is said to be in Valmiki Ramayana, and this is being used to justify 'the virtually illicit birth of Sita, Lord Rama's wife' - it is unclear as to why and how scholars, as above, are wading through backwaters, called ancillary scripts, in the name of Valmiki Ramayana, and sling mud on Valmiki or his Ramayana. It would be better to check and recheck their source material for this statement, if it were to be Valmiki Ramayana, on reading the verses 13, 14 and the last one of this chapter, where it is said that the birth of Seetha is a non-uterine birth, as there is neither a Menaka, nor a woman, nor any semen.

Seetha is considered to be the nature's nature, Primordial Nature, Mahaa Prakriti, and when the five elements of nature intermingle into one, that is the Manifest Nature, where the five elements are pridhvi, aapa, teja, vaayu, aakaasha 'earth, waters, fire, air and space...' and there are many theories of their commingling like, pachii karaNa, sapitii karaNa quintuplication, and sevenfold commingling etc. The process of creation gives rise to 24 items: 1) empirical or fundamental matter, 2) mahat, 3) ahamkaaraa, 4-8) five subtle elements, 9-13) five gross elements, 14) mind, 15-19) five sense organs, 20-24) five motor organs, 25) jiiva aatma, individual's soul, 26) Brahman, The Absolute. With these, a created living being is created. This is in the case of mortals and their births. But when Seetha is found in the furrow all these things have already happened and there is no question of human pregnancy to be attached to her. Hence Seetha is to be taken as Goddess Lakshmi, who is paraa shakti, Vishnu Maya and when she has to take an incarnation to become the prime cause to the effect of eliminating Ravana, no human activity of reproduction can be attached to such beings. If she were to be a human, perhaps she would not have exited from the pyre of fire when she self-immolated, after Rama and Ravana war. Some more information, though unrelated to Valmiki Ramayana, is given hereunder.

Lakshmi evolved from the Milky Ocean, when gods and demons churned it for amrita, the Divine Elixir, along with it a host of other items like, haalaahala, [cosmic poison,] candra Moon, kalpa vriksha, [Benevolent Divine Tree,] and the medicinal sage-god Dhanyantari holding the golden pot of amrita, have come out as has been explained by Vishvamitra to Rama in this Kanda.

Vishnu is the all-inclusive deity, known as purusha or maha puruSa... parama aatma Supreme Person, naraayaNa one who peregrinates mortals in and out this mortal world, antaryami The In-dweller of all beings, and He is the sheshin the Totality, in whom all souls are contained. He is bhagavat where bhaga, derives from the root bhaj meaning Gracious Lord, and vat one who has it. Vishnu possesses six such divine glories SaD guna vibhuuti, namely, 1) j~naana, Omniscience 2) aishwarya, Providence, 3) shakti, Omnicompetence, 4) bala, Omnipotence, 5) viirya, Immutability. 6) tèjas, Resplendence, shakti is the samvit, the Primary Intelligence of God, while the other five attributes emerge from this samvid and hence shakti is the god's ahamata Personality and Activity. Thus this Shakti of god is personified in mythological lore and is called Shri or Lakshmi, and She is said to manifest herself in, 1) kriyaa shakti, Creative Activity and 2) bhuuti shakti, Creation of God. However Vishnu cannot part with His own personality or creativity i.e., ahamata, which in its feminine form is called shrii or Lakshmi. He therefore needs His consort Goddess Lakshmi to be with Him always, untouched by any. Thus, Goddess Lakshmi has to accompany Vishnu in all His incarnations, along with other paraphernalia like his conch-shell, his quoit and mace, and the thousand headed serpent aadi sheSa etc. Such a delightful deity Goddess Lakshmi is a treasure house that can be abducted by the greedy, but she is fickle like ripples laksmi hi toya taranga capalà

Lakshmi= Goddess Lakshmi; hi= indeed; toya= water; taranga= wave like; capalaa= wavering. 'Goddess Lakshmi is wavering like the waves of water...' chapala, chanchala, asthira, wavering, faltering, unstable, and maayaa, maa + yaa 'whose illusory play she is, or liila play of god. She comes in unnoticeably like the water in a coconut and evaporates innocently into thin air, at Her will. Such as she is she is easily grabbed by the greedy. Hence none can give birth to her except the Mother Nature, and hence she is called mahila; maa + laa where maa is earth and laa : laH khaN DanetriSu aadaane stri because Mother Earth gave birth to Seetha, Seetha is mahila Hence it is better to avoid assuming her to be an ordinary lady of an ordinary birth, and she may be viewed either legendarily or mythologically, for Valmiki as an epical poet, himself has not chronicled the details of her birth.

Even Vishnu is deprived of Her in His incarnations, not only in Ramayana but also in His nR^i simha
Man-Lion incarnation. There, Maya Lakshmi becomes a tribal woman to bring back the ferocious Lion-Man to his original form. And in other versions of Ramayana, it is said that Ravana abducted Maya Seetha, but not real Seetha. 'When the real Seetha herself is an enigma, what if Ravana abducts real or duplicate copy of that Seetha...' is the brushed aside adjustment. In either case, it is maya, liila illusory power, sport of Vishnu together with that of Goddess Lakshmi, cause this enigma. Hence, whenever She is thus absconding from Him, Vishnu searches and retrieves Her, for no one in Universe can handle her, nor amass all the wealth. The predestined wealth alone is enjoyable but nothing more can be amassed. So also are the riches in the present day world, come too suddenly and vanish that suddenly. No one is rich ever and anon, and on someday every one is likely to see the ups and downs in his graph of riches. It is Vishnu that retrieves the real wealth back to His abode Vaikuntha, and even punishes anyone for his accumulation of beyond-the-means-wealth. The burning of Lanka by Hanuma in Sundara Kanda is an example to this.

In Lakshmi tantra, a Vaishnavaite aagama text, She that unrestrainable Goddess Lakshmi declares Herself, as naaraayaNii, vaiSNavii i.e., a coequal of Vishnu, in the play of the universe i.e., in God's liila, saying that: aham n˜r˜yanŸ n˜ma s˜ satt˜ vaiÿõavŸ par˜
'I am indeed naaraayaNii i.e. Lakshmi, the Supreme Essence of Vishnu... [Lakshmi Tantra 3.1.]


While Valmiki Ramayana names Rama as Rama, the Padma Puraana etc., mythological texts bring in the Vedic texts and prefix shrii of shrii suukta of Rig Veda khila 5-87, which is a feminine counterpart of puruSa suukta of Rig Veda 10-90, for parama purusha i.e., Vishnu or Narayana, and thus call Rama of Valmiki as shrii raama. Vaishnavaite mythologies take hold of these and other Vedic references to Vishnu, and treat Vishnu / Narayana and Lakshmi as the inseparable divine couple, who maintain this Universe. The prefix shrii means as 'one who takes delight in shrii i.e., Lakshmi, meaning wealth, wealth of any kind. shrii riti prathamam naama lakšmyaa and 'if a is the first name of Vishnu, shrii is the first name of Lakshmi. Thus, primarily eight kinds of wealth are established, to be associated with Goddess Lakshmi. They are 1] aadi Lakšmi Wealth a priori 2] dhaanya Lakšmi Cereal Wealth 3] Dhairya Lakšmi Wealth of Courage 4] gaja Lakšmi Elephant Wealth, i.e., Elephants Wealth of all animals and livestock, santaana Lakšmi Wealth of Progeny, 6] vijaya Lakšmi, Wealth of Victory, 7] vidyaa Lakšmi Wealth of Education, 8] dhana Lakšmi Monetary Wealth. And any thing that need be affluent gets the auspicious prefix shrii or suffix lakšmi, and called raajya Lakšmi , Wealth of Empire, bhaagya lakšmi Wealth of Fortune, and the like...

The play of Goddess Lakshmi in the form of Seetha is Ramayana. As such, her absence from Rama caused Rama to travel up to Lanka, annihilate the evil, and retrieve her. Seetha herself expresses her anguish about Rama's indulgence in a Supreme welfare-state, than in herself, as Mahaakavi Kalidasa, in his epical poem Raghu Vamsha, and depicts what this bhaagya lakšmi has to say, when Rama, basing on some satirical remarks of his lowly subject, deserts Seetha in favour of raajya lakšmi when Seetha said as below:

upasthit˜m p¨rvam ap˜sya lakšmya vanam may˜ s¯rtham asi prapanna× |
tad ˜spadam pr˜pya tay˜ti roÿ˜t soýh˜ asmi na tad bhavane vasantŸ ||
"Earlier you refused the kingdom-wealth, raajya lakšmi and came to forests, where I was with you. Now that, that kingdom-wealth, raajya lakšmi on winning your affection is jealous of me, who am your bhaagya lakšmi 'fortune-wealth...' and she does not let me live in your palace." And thus, Seetha departs Rama to forests, at the fag end of Ramayana.

Valmiki declares Ramayana is siithaayaaH charitam mahaan... 'Seetha's impeccable conduct...' by giving her
an unusual birth from the furrow of the plough, and in the end she exits from this world into the same soil, 
where the earth is called vasundhara, which cleaves under Seetha's feet, and takes Seetha into her womb again. As such, the reason for Seetha to be there in that furrow as baby is said to be a vow of Goddess 
Lakshmi, in her earlier incarnation as Vedavati. The mythologies go on to say that Vedavati is the brainchild 
of a sage called Kushadhwaja, and he decides to give Vedavati in marriage none less than Vishnu. But in his 
lifetime, it is an unfulfilled desire. Then Vedavati starts a rigorous penance to achieve her father's wish. When 
she is at her culmination point of her penance, Ravana, passing that way in sky sees this beautiful lady, nears, 
and disturbs her penance. Vedavati coming out of her meditation, curses Ravana saying that she will 
reincarnate herself, to destroy Ravana and his entire dynasty. Then she causes a yogic fire and immolates 
herself in it. And Vedavati is reborn as Seetha of Ramayana, in an unusual way.

Here aananda raamaayaNa has an interesting parable. Once there was a king named Padmaaksha who wanted 
Lakshmi as his daughter. On practising ascesis Vishnu appears and gives a fruit called maatulunga phala, and 
girl emerges from out of that fruit, and she is named as Padma. But greedy to possess her, all the wooing 
kings war with Padmaaksha and his entire family is ruined and Padma jumps into fire and self immolates 
herself. Later when Vishnu's maaya comes out of an altar of fire, sits in her meditation, Ravana sees her and 
wants to abduct her. Of course, she is otherwise said to be Vedavati in other texts. But again, she enters the 
fire altar and reduces herself to ashes. Even then, Ravana searches in those ashes for her. In there, he gets five 
diamonds of high quality. He comes to Lanka and paces those diamonds in a casket and jovially presents 
them to his wife Mandodari. When Mandodari could not lift the casket Ravana lifts it and opens its lid, as he 
lifted Mt. Kailash. When the casket is opened, Mandodari finds a baby girl in it and recognises her to be 
Goddess Lakshmi. Then they consult their teachers about that baby's arrival. Those teaches wishing good for 
Ravana, advise to get rid off this girl immediately, for he is Goddess Lakshmi, arrived here only to end 
Ravana and his dynasty. Then Mandodari orders his servants to carry away this baby in a casket by an aircraft 
and get rid off it.

But Ravana rushes after the girl with a sword, to put that girl to sword. Empress Mandodari pacifies Ravana 
and says "Why purchase a later time death now itself at the hand of this baby... let that the casket be buried..." 
Ravana agrees. Mandodari also curses this girl saying, "this faithless girl, [for wealth is unfaithful.] will thrive 
only in a house, where the householder has his senses conquered, and who being an emperor lives like a 
perfect hermit, and who though wealthy and supreme by himself, will care nothing for the riches but view 
whole of the world and people as his own soul, with an impartial attitude..." Thus this casket is buried in the 
fields of King Janaka's empire by demons, clandestinely. Mandodari thought that such a person is an 
imp possibility to take birth in this mortal world, to foster this buried girl, and thus presumed her curse to be 
twisty. But there is King Janaka with all the above attributes. A king without ego, wealthy but living simple, 
childless, yet does not crave for one, like King Dusharatha. Hence, he is called raajarSi a saintly king. Seetha's 
birth is to be limitedly understood, as said by Janaka in this chapter. Otherwise, the nuances about the birth of 
Seetha are to be viewed through the viewfinders of mythologies, legends, and above all, through the 
viewfinders of tradition... but not in the vast of epical poetry, as Valmiki himself has undocumented it...

Thus, this is the 66th chapter in Bala Kanda of Valmiki Ramayana. The First Epic poem of India.

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Chapter [Sarga] 67

Introduction

Rama breaks Shiva's bow when he wanted to examine the tautness of bowstring. Janaka is perplexed, while others swooned at the blast of breaking bow, and Janaka proposes Seetha to Rama in marriage. On the approval of Vishvamitra to that proposal, Janaka sends his plenipotentiaries to Ayodhya.

1. janakasya+vacaH+shrutvaa= Janaka's, words, on listening; vishvaamitraH+ mahaamuniH= Vishvamitra, eminent-saint; dhanuH+darshaya+raamaaya= bow, be displayed, for Rama; iti+ha+uvacca+ paarthivam= thus, indeed, said, to king Janaka.

On listening to the words of Janaka, the eminent-saint Vishvamitra indeed said to the king, thus as "let the bow be displayed for Rama..." [1-67-1]

2. tataH+saH+raajaa+janakaH= then, he, that king, Janaka; sacivaan+vyaadidesha+ha= to ministers, ordered, indeed; dhanuH+aaniiyataam= bow, be bring on; divyam= divine [bow]; gandha+maalya+ anulepitam = with sandalwood paste, garlands, bedaubed with.

Then he that king Janaka indeed ordered his ministers, "Bring on the divine bow, bedaubed with sandalwood paste and garlands... [1-67-2]

3-4. janakena+samaadiSThaaH= by Janaka, clearly instructed; sacivaaH+praavishan+[antaH] puram= ministers, on entering, [palace] chambers; tat+dhanuH+purataH+kR^itvaaw= that bow, [their] afore, on keeping; nir+jagmuH= out, came [from palace-chamers]; a+mita+aujasaH= not, limitable, energetic ones [wheel cart pullers, not ministers]; nR^iNaam+shataani+ pancaashat= by men, hundreds, fifty [five thousand men]; vyaaataaanaam= tallish [men]; mahaatmanaam= high souled [ministers]; manjuuSaam= coffer; aSTa+cakraam = eight, wheeled; taam= that [coffer]; samuuhuH+te+kathancana= tugged, they [ministers,] somehow [very difficultly.]

Thus clearly instructed by Janaka those high souled ministers went out [from the ritual hall] and on entering the palace-chambers, they came out with an eight-wheeled coffer, [in which that bow is ensconced,] and they the ministers got it tugged by five thousand tallish men of illimitable energy, who somehow tugged it very difficultly, and they the ministers have re-entered [the ritual hall,]
keeping that bow afore of them. [1-67-3, 4]

5. \(\text{taam}+\text{aadaaya}+\text{tu}=\) that, on fetching, but; \(\text{manjuuSaam}+\text{aayasiim}=\) coffer, iron; \(\text{yatra}+\text{tai}+\text{dhanuH}=\) wherein, that, bow is; \(\text{sur}+\text{uupamam}=\) god, in simile [like]; \(\text{te}=\) they [ministers]; \(\text{janakam}+\text{ucuulH}+\text{R}^\circ\text{ipati}=\) to Janaka, said, to king; \(\text{mantriNaH}=\) ministers.

On fetching that iron coffer wherein that bow is there, they the ministers said to their godlike King Janaka. [1-67-5]

6. \(\text{idam}+\text{dhanuH}+\text{varam}=\) this [here is,] bow, select one; \(\text{raaja}=\) oh, king; \(\text{puujitam}+\text{sarva}+\text{raajabhiH}=\) reverenced, all, by kings; \(\text{mithilaa}+\text{adhipa}=\) oh, Mithila's, sovereign; \(\text{raaja}+\text{indra}=\) king, the best; \(\text{darshaniyam}+\text{yat}+\text{icChasi}=\) be evincible, that which, you wished to.

"Oh king and sovereign of Mithila, here is the select bow that is reverenced by all kings... oh, best king, that which you wished to be evincible [to the boys, to evince their capabilities...]" [1-67-6]

The king on listening their words spoke to the noble souled Vishvamitra and to both of them, Rama and Lakshmana too, making his palms enfolded. [1-67-7]

8. \(\text{idam}+\text{dhanu}+\text{varam}=\) this [here is,] bow, exquisite; \(\text{Brahman}=\) oh, Brahman; \(\text{janakaiH}+\text{abhi puujitam}=\) by [lineage of] Janaka-s, venerated [time-honoured one]; \(\text{raajabhiH}+\text{ca}+\text{maha}+\text{viiryaiH}=\) by kings, even, highly, forceful ones; \(\text{a}+\text{shaktaiH}+\text{puuritam}+\text{tadaa}=\) [rendered] not, efficient, to take aim [with it,] then [previously.]

"Here is that exquisite bow, oh, Brahman, the time-honoured one by the lineage of Janaka kings, and by which even the highly forceful kings are rendered inefficient to take aim with it, previously..." [1-67-8]

"None in all the assemblages of gods, inclusive of demigods, not even among those of demons, or
the best of gandharva-s, yaksha-s inclusive of kinnaraa-s and that of reptilian demigods, is capable
enough and all are rendered incapable... and then, in brandishing this bow [for a proper grip,] or in
bracing its bowstring [to the other end,] or in twitching the bowstring [for its tautness,] or in placing
the arrow on bowstring [at a proper place for a proper stretchability,] or even in taking a good aim
with it... what will be that capability of one, even among humans... [1-1-9, 10]

11. tat+etat+dhanuSaam+shreSTham= that [such as it is,] this, among bows, nonpareil one; anaitam= is brought in;
munipungava= oh, eminent-saint; darshaya+etat= display, this one; mahaabhaaga= oh, highly, fortunate sage;
anayoh+raaja+putrayoh= to two of them, king’s, sons [princes.]
"Oh, eminent-saint, such as it is, this nonpareil bow among all bows is brought in, and oh, highly
fortunate sage Vishvamitra, let this be displayed to those two princes..." [Thus Janaka said to
Vishvamitra.][1-67-11]

12. vishvaamitraH+sa+raamaH+tu= Vishvamitra, with, Rama, but; shrutvaa+janaka+ bhaaSitam = on listening, Janaka’s,
sentence; vatasa+raama+dhanuH+pashya= oh boy, Rama, bow, you see; iti+raagham+ abraviit = thus, to Raghava, said.
But Vishvamitra on listening the sentence of Janaka along with Rama, said to Raghava, thus "oh,
boy Rama... you may see the bow..." [1-67-12]

13. maharSeH+vacanaat+raamaH= by great sage’s, by the word, Rama; yatra+ tiSThati+tat+ dhanuH= wherein,
ensooned, that, bow; manjuuSaam+taam+apa+aavR^itya= [the lid of] strongbox, that, to side, displacing [unclosing];
dR^itvaa+dhanuH+atha+abraviit= on seeing, bow, then, said.
By the word of the great sage Vishvamitra, Rama on unclosing [the lid of] that strongbox, wherein
that bow is ensconced and on seeing the bow, then Rama said... [1-67-13]

14. idam+dhanuH+varam= this, bow, supreme one; Brahman= oh, Brahman; samspR^ishaami+iha + paaNinaa= I wish to
get the feel of, now, with hand [hands-on]; yatnavaan+ca+ bhaviSyaami= a trier, even, I wish to become;
tolane+puuraNe+api+vaa= in brandishing, in taking aim, even, also.
"Oh, Brahman, now I wish get the feel of this supreme bow... and even I wish to become a trier
also, in brandishing and even in taking aim with it... [1-67-14]

15. baaDham= All right!; iti+eva+tam= thus, only, to him; raaja+a+muniH+ca+sam abhaaSata= king, saint, also, equally [in
chorus,] said; liilaya+saH+dhanuH+madhye= playfully, he Rama, bow’s, middle [grasping at middle handgrip of bow];
jagraaha= snatched; vacanaat+muneH= by word, of sage.
"All Right!" thus, the saint and king said to him in chorus, and Rama by the word of the sage, snatched
the bow, grasping it at the middle handgrip, playfully. [1-67-15]
While many thousands of men are witnessing, he that legatee of Raghu, Rama, for he happened to be a profound souled one, he stringed the bow, effortlessly. [1-67-16]

Comment: A bow has a definite height and it is a measure of length, from the ages even up to the age Kautilya, who gave many accounts for weights and measures, in his 'Artha Shaastra' a Penguin re-publication. Four aratni-s are one dhanu, a bow-length, where one aratni is 18 inches, thus a bow-length is 6 feet and above, taking the standard size of archer as a six-footer and a little above. The bow's height is the height of the archer plus one measure of his head's height, as the upper end has to tower the archer's head. Thus it must be placed more than the human measure of 6 feet, and then it must be some 8 to 10 feet. And 'Rama is no crane-legged boy, as his physique is sad to be of 'medium' size, and then how a boy of, say of 4, 41/2 feet, could catch the upper end of 8-10 feet bow to bend it...' is the objection. An archer has to stand the bow on ground, clutch its lower end under big toe, and with one hand, he has to bend it, while with the other he catches the bowstring to string the other end. He is not supposed to handle it like a holdall or a briefcase. For this objection it is said that the poet is using the adjective mahaatmaa to Rama, ' an unfathomable one with an equally unfathomable soul...' The minute he touched the bow, it became a spongy stick and it listened to him and bent as he wished. Other way round, Rama is an ambidextrous archer and furthered is his skill by his possession of some divine missiles as given by Vishvamitra. Hence, his dexterity is now multiplied and he can handle any divine or human bow 'effortlessly'...

Having stringed the bow, he that best one among men, Rama started to stretch the bowstring [up to his ear to examine its tautness, but] he that glorious Rama broke that bow, medially. [1-67-17]

Comment: The bow is not broken by itself because of its oldness or dryness, but blame Rama for breaking it, as with any other toy which children are apt to damage in their playing. He stretched the bowstring so long until it broke. His mother or father is not there, otherwise, a 'moral class' would have chanced on him for braking articles in neighbour's houses. The bow is broken in the middle, not at either end, but at handgrip. This shows the strength of his handgrip of his palm.

Then betided is an explosive explosion of that breakage, like the explosiveness of down plunging thunder, and the earth is tremulously tremulous, as it happens when a mountain is exploding. [1-67-18]

Comment: We can write more words for the above sound as, 'Dhaam, Dhiim, Phut, and Diskuu...' etc., as long as thesaurus permit. But all that will be nonsensical. An Ear-splitting sound has come but it is "OM..." the auspicious sonus prima grata, produced once upon a time by Shiva's drum, in order to emanate words through maheshvara suutraaNi, which were unintelligible even for the sages like Sanaka, Sananda, Sanat Kumara et al., and which were deciphered by Nandi, the Holy Bull vehicle of Shiva, to those sages. Here it is Shiva's bow and name of Shiva and all letters that attaches to Him are sh.a.m, sha.nkara, sha.mbhavasha.m, sha.nkara, sha.mbhavasha.m, sha.nkara, sha.mbhava, are peace-making letters, as codified in aum namah sambhave ca mayo bhave ca namah śāṅkarāya ca mayaskarāya ca namaḥ śivāya ca śivatāraya ca | - rudram - soma s¨kta - yajur

Hence the real sound of Om is audible and it is ear-splitting for ordinary audience, since ordinary people cannot possibly face realities, and it is a regularly audible sound for the other four, who have not swooned. By the way, it will be
impossible for us to listen the chanting of Veda-s, even in these days, in any Vedic school for at least half an hour, as our ears are untuned to their ghana paśTha or jaTa or other sorts of chanting. We feel stranded in some audio studio with fully loaded sound FX.

And the pacemaker Rama lifted the bow of the peacemaker Shiva, where the bow itself is "Om". The legendary Indian bow is composed of three parts, unlike Robin Hood's single-piece bow. The lower bowing part, upper bowing part combined by a grip handle, and the bowstring. The three pieces are comparable to the three letters syllabified "Om" - a u ma, where a is upper bowing piece of bow, u, the lower end, and ma, the bowstring. The painters usually paint this bow-breaking scene, where Rama will be still handling the upper end in his hand, while the lower part will be falling, and the bowstring will be still dangling onto the upper end. The upper part of bow is a and this a is Vishnu akaara artho viSNuH, and the bowstring is ma Goddess Lakshmi, loka maataa maa ramaa mangala devataa, dangling on the Supreme Person through thick and thin, and the detached-un-detached lower end is u, Lakshmana, or any other adherer. A lengthy account of this trilogy is provided in Aranya Kanda, Ch. 11, first verse.

And the pacemaker Rama is marrying the world with peace, by stringing the bowstring of peacemaker's bow, and it is not a mere marriage of some prince charming, with a charming princess. Thus, this sound is the initial impact, impetus, brunt, or whatever, for universal peace, and that way this marriage attains a legendary significance in peace process, though by force.
"My daughter Seetha, on coming by Rama, the son of Dasharatha, as her husband, she brings about celebrity to the lineage of Janaka-s... [1-67-22]

Comment: This verse explains the advantageous status of Seetha than Rama in her birth and brought up. mama sutaa 'my daughter...' though I have not given her a physical birth, she is godsend to me, and I brought her up as a rarest of rare daughter with all the endowments of Janaka-s lineage which are impeccable...' siitaa 'a furrow... born a furrow, an unusual non-uterine birth than the uterine birth of Rama from his mother Kausalya... hence Seetha has a plus point... dasharatha aatmajam 'Dasharatha's, son...' a wooable bridegroom... because he is Rama ramayate iti raama 'makes others delightful...' besides this, the saying about an eligible bridegroom is there: kany√ varyate r√pam m√t√ vittam pit√ šrutam b√ndhav√ śilam icchanti s√pa ann√m itare jan√h 'a bride cherishes charming mien, a prince-charming, rather... his mother wishes money through him... his father wants him to be a wise one, [in his dealings with his wife and parents...] and his relatives require of him good demeanour... and other people wish to have dough of cooked pulse-gram, marriage-feasts, rather...' so also my daughter will cherish this boy as his looks are like that of a prince-charming... and the money for his mother, scholarly attitude to his father, good demeanour and feasts etc., all he can afford... and on aasaaadya coming by Rama... my daughter brings kiirti 'celebrity' to our lineage, which is in singularly unique... because kiirti is said in singular number... hence let this boy may not negate my proposal as my daughter has many plus points...'

Mam sutaa pr√tt√ ha sa vi√r√ sh√n√ka it√ ko√k√š√k√ .
Siitaa pr√t√ā: bh√mu d√y√ √m√y√ m√e s√t√ . II 1-67-23

23. anvaya/word-order: kaushika= oh, Kaushika; saa+virya+shulkaa= she is, bravery's, bounty; iti= thus; mama= my; pratij−naa+satyaa= commitment, came true; praaNaiH+bahumataa = with [my] lives, equally agreeable [congenial]; me+sutaa+siitaa= my, daughter, Seetha; deyaa+raamaaya= presentable, for Rama.

"Oh, Kaushika, my commitment that she is the bounty of bravery has thus come true... and my daughter Seetha, who is congenial with my lives, is presentable to Rama... [1-67-23]

Bh√t√t√ an√m√t√ √d√n√ sh√n√m√ gr√n√t√t√ m√r√j√n√: I
Mam ko√k√š√k√ bh√d√m t√ √o√y√y√m√ tt√r√t√ t√t√ . II 1-67-24

24. bhavataH+anumate+brahman= by you, in consent, oh, Brahman; shiighram+ gacChantu+mantriNaH + mama= speedily, will go, ministers, mine; Kaushika= oh, Kaushika; bhadram+te= safe betides you; ayodhyaam+tvaritaa+rathaiH= to Ayodhya, speedy, chariots.

"Should you give consent, oh, Brahman, my ministers will speedily go to Ayodhya in speedy chariots, oh, Kaushika, let safe betide you, [and to one and all, by this matrimony...] [1-67-24

Annex: 'This boy appears to be straight from the shoulder type, and he may now say boyishly, 'no, no, I just wanted to see and feel the bow, but that poor old bow is broken in my hand, but I have never said that I will marry your daughter without the consent of my father... and I am supposed to marry whomsoever my father ties down my neck...' knowing him to be such, I want to send proposals to Dasharatha, at Ayodhya, that too if you say yes...'

R√j√∂√m√ m√r√t√t√t: v√k√y√t√: a√n√y√t√t√ p√r√m√m .
P√d√t√t√t√ vi√r√ √h√∂√ √a√t√t . II 1-67-25

25. raajaanam= to king Dasharatha; prashritaiH+vaakyaiH= by observant, sentences [submissions]; aaanayantu+puram+mama= lead into, city, of mine; pra+daanam= sincere, endowment; virya+ shuklaayaaH= of bravery's, bounty; kathayantu+ca+sarvashaH= [they, the ministers] will narrate, also, in detail.

"They the ministers will narrate in detail the sincere endowment of bravery's bounty, [Seetha to Rama,] with their observant submissions and they will lead Dasharatha into my city, [that observantly...] [1-67-25]

M√n√ m√t√t√t√ k√ka√k√t√t√t√ k√y√∂√t√t√ n√p√y√ t√t √e .
P√r√t√t√t√ v√m√∂√ √r√j√∂√m√t√ m√r√t√t√t√ t√t√ . II 1-67-26

26. muni+guptau+ca= by saint [Vishvamitra,] shrouded [nurtured,] also; kaakutsthau= two Kakutstha-s; kathayantu+nR^ipaaya+vai= will tell, to king, really; priti+ytam+tu+raajaanam = glad, along with [making glad, gladdening him,] but, to king; aaanayantu+su+shiighra+gaaH= usher in, very, fast, goers [expeditious ministers.]
"Those ministers will also really tell the king Dasharatha, that both of the Kakutstha-s, Rama and Lakshmana, are being nurtured by the saint Vishvamitra, and thus gladdening that king they will usher in that king Dasharatha, expeditiously..." [So said Janaka to Vishvamitra.] [1-67-26]
Janaka’s delegation arrives at Ayodhya and submits its message to Dasharatha. Listening to the tidings that his son Rama not only lifted the bow of Shiva, but broke it as well, Dasharatha is overjoyed and refers the matter of marriage of Seetha with Rama, to his ministers and teachers. All of the ministers and sages unanimously agree to that proposal and they are set to travel to Mithila the next day.

Comment: Because Dasharatha is caught in the tomfoolery of Kaikeyi he cannot be estimated as an inane personality. It is their domestic cold war. He is famous for his achievements and he fought wars on behalf of no lesser gods. Though Valmiki does not narrate Dasharatha’s exploits, other scripts say a lot about them. Hence, whenever Rama’s daring, swashbuckling is to be pictured, he will be indicated as ‘Dasharatha’s son...’ That is the reason why the angst of envoys is said in this verse as ‘vanished’ just by a glimpse of that godly personality, which hitherto haunted them as to
how to countenance such a powerful personality.

"Oh, exalted emperor Dasharatha, the king and sovereign of Mithila is Janaka, and that Janaka is asking time and time again, with mellowly words instilled with friendliness, after the wellbeing and after the unmitigated prosperity of your highness, along with that of your highness' priests and teachers, also that of your highness' subjects, who always precede your highness in convoys in any event, as your highness are the one who ingratiates himself with the Ritual-fires, ever and anon... [1-68-4, 5]

"His highness Janaka of Videha and the sovereign of Mithila, having asked after your highness' wellbeing, is sensibly saying this word to your highness, with the indorse of Kaushika... [1-68-6]

"Well-known is the solemn promise of mine, that my daughter Seetha is a bounty for bravery... also well-know is that, the kings [that came to lift the bow] turned into gutless kings, and then they turned out as rancorous kings, and I made them to turn back [with my guts...]. [1-68-7]

Comment: Usually this verse gives meaning that 'two of your valorous sons won Seetha...' because of the usage of plural number but this is counted as 'royal we' sort of expression to honour Rama. Hence this.
though used in the verse, will be read as singular. There is another shade of wording for this verse: 

\[ \text{seyam mama sutā rājan viśāmītṛṣya śāśāvat | purīṃ imāṃ samāgatya tava pūreṇa nirjita | |} \]

which uses only singular for Rama.

9. \[ \text{तत् च रामं पन्तु दिव्यम् मधये भग्नम् महात्मना। रामेण हि महावहिः महायामज जन संसदि}} | १-६८-९ \]

"'Also, the highly dextrous Rama wrecked that gem of bow, a divine and legendary one, at its central point, in the throng of many people... [1-68-9]"

10. \[ \text{साम्राज्यम् महाराज मुरारित पुरस्कृता।} \]

"'As I wish to save my solemn promise, and as Seetha is the bounty for bravery, I shall have to afford her to that noble-souled Rama, thereby it is apt of you to give your consent... [1-68-10]"

11. \[ \text{स उपाध्यायो महाराज मुरारित पुरस्कृता।} \]

"'Keeping your royal priest Vashishta and other teachers ahead of you, oh, great emperor, I wish you to come apace, let safe betide you, for it will be apt of you to take a look at [the ennobled son] Rama, and Lakshmana, too... [1-68-11]"

12. \[ \text{प्रतिज्ञाम् मम राजेन्द्र निर्विरोधयुतम् अर्हसि।} \]

"'It will be apt of you to make my solemn promise maintainable, and that way you will derive the delight on seeing both of your sons...' [1-68-12]

Comment: 'by the by, you will also derive delight in seeing Seetha, for she is also a hyphenated daughter of yours, sutascha sutaa ca tayoH eka sheSaH... sutascha sutaa ca tayoH eka sheSaH... sutascha sutaa ca tayoH eka sheSaH... sutascha sutaa ca tayoH eka sheSaH...

13. \[ \text{एवम् विदेह अधिपित: मधुरम् वाक्यम् अववीत।} \]

"'Thus the sovereign of Videha kingdom said these endearing words, abiding by the counsel of Sage Shataananda, and Sage Vishvamitra is also consentient to the proposal..." [Thus the envoys conveyed the proposal and paused.] [1-68-13]"
But, the king Dasharatha is highly gladdened on hearing that message from the delegates, and said this way to Vashishta, Vaamadeva, and to his other ministers, as well. [1-68-14]

"This one Rama, the enhancer of Kausalya's rejoice, is stopping over at Videha kingdom, along with his brother Lakshmana, [and both are] safe-kept by Vishvamitra, the son of Kushika... [1-68-15]

"On observing the valour of Kakutstha Rama, he that noble souled Janaka wishes to gift his daughter as bride to Raghava... [1-68-16]

"If you all favour the tidings from the noble-souled Janaka [as to what has happened in Mithila], we quickly proceed to that city, let not the time lapse..." [Thus Dasharatha informed his counsel.] [1-68-17]

Comment: The word \textit{vR}^\text{ittam} 'happening' 'history' and it is generally translated as 'the history, legend, and the familial characteristics of Janaka...' But when Janaka already is famous through the bow of Shiva, and that bow itself is broken now, no more 'verification of antecedents' of Janaka is needed, and it is 'what has happened now' i.e., the impossible deed of breaking it.

The ministers, along with all of the great sages said [in consonance,] "Most Welcome..." and then that highly pleased king Dasharatha said to the ministers, "tomorrow we travel..." thus. [1-68-18]
The ministers of king Janaka, who are gifted with all talents, are given grateful hospitality [by Dasharatha,] and they all dwelt that night [in Ayodhya,] overjoyed [at the successful completion of their august legatine, called Seetha kalyaan...]. [1-68-19]
Chapter [Sarga] 69

Introduction

Dasharatha arrives at Mithila and Janaka receives him reverentially, as he belongs to a crowning dynasty, called Ikshvakus. Then, after the usual exchange of royal pleasantries and protocol, all of them stay in Mithila comfortably.

Then, when that night elapsed into next dawn, that heartened king Dasharatha, who is with his teachers and his relatives, said this to Sumantra, his minister. [1-69-1]

"Now the chancellors of exchequers will draw ample currency, gems [and numerous other items that are used in the marriage from bridegroom's side] all-inclusively, and they will travel in advance, [and be ready for any exigency] well-preparedly... [1-69-2]

"Even the quadruple forces also shall start off in a trice from everywhere, at my order, [and others shall start] in, with unexcelled vehicles like palanquins, sedan chairs, litters etc., and with those that can be yoked with horses, like cabined-coaches and horse-carriages... [1-69-3]
his poetic version: 'Ride in front with royal riches, gold and gems in bright array /
And said this commendable sentence to that best legatee of Raghu, Dasharatha, in gleeful words, "Oh, king, for you are a legatee of Raghu, the foremost lineage in world, therefor you are the highly estimable king, and your arrival to my city is just by my providence... now you will get a rapture from both of your sons, that which is completely won by them, valorously [in the act of raising and breaking Shiva's bow]... [1-69-9, 10a]

Comment: Though Rama alone broke the bow of Shiva, both Rama and Lakshmana are said to have done it. This is a common unified laudation used for both of them, in view of their insuperable brotherhood, and such a sort of commingling both, for one person's action, can be heard often. For e.g., when Lakshmana misshapes Shurpanakha, Rama is said to have done, and both have said to do that act.

"Providentially bechanced is the arrival of this great-resplendent Vashishta, who arrived here with all of these eminent Brahmans, like Indra himself with all gods... [1-69-10b, 11a]

"Providentially overcome are my hindrances [by the arrival of godlike sages], and providentially gloried is my lineage, owing to this hymeneal engagement with noble-souled Raghava-s that are superior by their valour, among all the valorous people... [1-69-11b, 12a]

"Because you are born in first and foremost Ikshvaku dynasty, hence you are the Indra of Indra-like kings on earth... it will be apt of you to initiate the celebrations of marriage tomorrow, and the marriage after the culmination of the Vedic-ritual [in three or four days, and the date and time for the] marriage, that which is agreeable to the best sages [can be decided, and you can get it performed [on that date], by those great sages alone... [1-69-12b, 13a]

Comment: There is controversy about the marriage of Seetha with Rama, insofar as its categorisation. Whether it is one
of the eight kinds or not, is a debated point. The eight kinds of marriages are brahma, daiva, prajapati, asura, gandharva, vanisha, vajasa and this topic can be discussed at a later time.

On hearing that sentence of Janaka from amongst sages, that sententious king Dasharatha replied the king Janaka, [with precise sententiousness.] [1-69-13b, 14a]

"Recipiency rests with the restitutor... all this, about your pledge that your daughter is a bounty for bravery, is heard by me earlier... hence, whatever you say, for you are the knower of probity [and nothing goes amiss in your astute thinking], that alone is accomplishable for us... [1-69-14b, 15a]

"If the coalescences of all the saints, on coalescing with each other have resided that night, coalesced with extreme rejoice. [1-69-16b, 17a]

Then that most brilliant Rama strutting in step with Lakshmana, keeping Vishvamitra ahead, strutted to [suppliantly] touch the feet of his father Dasharatha. [1-69-17]

Comment: The word restitutor is used instead of 'donor' because Janaka is restoring the just estranged divine pair to their togetherness, in this mortal world. R. C. Dutt uses 'Gift betokens giver's bounty...' for this expression.
On warmly seeing his sons, the super medallists in Raghu's dynasty, King Dasharatha is highly rejoiced and he resided in Mithila with a high contentment, for the reverence of Janaka is that high.

Comment: The expression of 'medallists' to the word *Raghava*-s as above will look odd. So an explanation to this is furnished in the endnote.

Even the great-resplendent Janaka on performing the ritual acts, for both of the Vedic-ritual on hand, and in handing out both of his daughters in marriage, and with their initiatory ritual acts also, he went into the sleep of the just, [with his palm on his chest.]

Comment: The marriages will be commenced with initial ceremonies called *ankura aaropana aadi kriyaaH* for an unhindered marriage function and for the harmonious family life of the newly wed.

Epithets in Ramayana

The epithets in Ramayana will be extremely boring and tediously repeated statements...’ this is when we see at them in an overall superficial and lexical view. But, to the grammarians, prosodists, aestheticians, and the like, they are a head-breaking headache. A lot of verbal warfare is concurrently going on, perhaps even now, as to which belongs to which expression. To cite an example, here the verse 1-69-18 uses just *raaghava* ‘a pair of Raghava-s...’ for Rama and Lakshmana, and it is no uncommon term to them. But, here this word suddenly assumes a different dimension and aestheticians say that word means 'the pair of brothers are the decorations, embellishments, and the like, of Raghu's dynasty....' because they dared the bow of Shiva to the extent of its breakage, and by their bold feat they are victorious medallists. While the ancestors in Raghu-s dynasty are pro-gods in seeking Ganga to come to earth etc., this boy Rama has gone against that God, in breaking His bow. Gita Press' English version puts this as 'the ornaments of Raghu's race...' and R. C. Dutt's poetic version has 'Honoured by the saintly Janak, greeted by his children bold / where the 'boldness' is as explained above. And this 'ornaments' or 'bold boys' or 'medallists' cannot be found in the verse, lexically.

There are many who are baffled and bored at these boring and baffling overused epithets and there are enumerations also, as to how many are increased in Aranya Kanda compared to Ayodhya Kanda etc. In Aranya, for e.g., Seetha is variously called as Janaki, alias Vaidehi, alias Mithila... etc., and this chapter can throw some light, or make a difference between an alias and an epithet, on those that available in Aranya, as those epithets in Aranya bear a link with these few chapters. Even then, it will be inconclusive, as nowhere listed are these epithets or their allusions in their true colour. It is unclear for non-Sanskrit readers, even to vernacular Indians, to know as to how many epithets are truly and correctly translatable, without the assistance of ancient commentaries. Even in those commentaries, there are many epithets that are left out, as those commentators were more bothered to their own tenets like 'Rama is god... Rama is human... Rama is the dharma... Rama is Shiva...’ etc., than these epithets. And we are presenting as far as we could muster up information about them. Hence, before the total extinction of Sanskrit grammarians and aestheticians, it is necessary to decode these epithets in Ramayana, thus we humbly feel.
Thus, this is the 69th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
Book I: Bala Kanda - The Youthful Majesties

Chapter [Sarga] 70

Introduction

Ikshvaku's bloodline is narrated as custom demands to enquire into the bridegroom's lineage. Vashishta narrates this to Janaka and his brother Kushadhvaja, who is also summoned to participate in the wedding celebrations, and who later has to offer his two daughters to Bharata and Shatrughna. This listing and eulogising ancestors is an adjunctive custom in Indian marriages. Nowadays it is limited to cite only three preceding generations, instead of narrating from the first, since nobody holds his family tree, ready at hand.

तत्तः प्रभाते जनकः कृतं कर्मां महार्षिम् ।
उच्चव वाक्यम् वाक्यः शतानंदस्म पुरोहितम् ॥ १-७०-१

1. tataH+prabhaate= then, in [next] morning; janakaH= Janaka; kr^ita+karmaa+ maha rSibhiH= performed, liturgies through sages; uvaaca+vaakyam+vaakyaj~naH= said [articulated this,] sentence, knower of [articulator]; shataanandam+purohitam= to Shataananda, the [royal] priest.

Then on the next day morning, after getting the ritual liturgies performed through sages, he that articulator Janaka articulated this to sage Shataananda, the royal priest. [1-70-1]

भ्राता मम महतेजा यवीयान्न अतिवार्तिकः ।
कुशाख्तज तीति स्वतः पुरीम अपवसतं शुभम् ॥ १-७०-२
वार्षा फलक फर्यन्ताम पिवन इशुमतीम नदीम् ॥
सांकाश्याम पुण्य संकाशाम विमानम इव पुष्पकम् ॥ १-७०-३

2-3. anvaya/word-order: shubhaam= auspicious [city]; puNyaa+sankaashaam= holiness, equal to; saankaashyaam+puRiim= in Saankaasya, city; vaaryaas+phalaka+paryantaam= in water [of moats,] staked trident [bastions,] all around; puSpakam+vimaanam+iva= Pushpaka, aircraft, like; mama+yaviiyaan + bhraataa = my, younger, brother; mahaatejaa= highly brilliant one; piban= drinking [supping]; ikSumatiim= River Ikshumati [with sugar-cane juice like waters]; nadiim= of river Ikshumati; ati+ dhaarmikaH = highly, self-righteousness; adhyavasat= presides over [residing]; khyaaH+ kushadhvaja + iti = renowned as, Kushadhvaja, thus.

"In the auspicious and holy city Saankaasya, which is surrounded by River Ikshumati as a natural moat, and in which moat staked are bastions of tridents all around... and which city accords every comfort desired by each of its in-dwellers, like the Pushpaka aircraft of richly-rich god Kubera... my younger brother, a highly self-righteous one and a highly brilliant one, supping the sugarcane juice-like waters of River Ikshumati he resides in there, renowned thus as Kushadhvaja... [1-70-2, 3]

Comment: The words vaarya phalaka paryantaam also means 'that city is surrounded by the plantation of citrus grapefruits that are famous for health keeping.'
4. anvaya/word-order: aham+iCChaa+i+itraTum+tam= I, wish to, see, him; saH+me+ yaj+na+aoptaa+a+manaH= he, of my, Vedic-ritual, protected one [a benefactor,] accepted one; mahaa tejaaa+saH+api= highly brilliant one, he, even; mayaa+saha+imaama+priiitim+bhoktaa= me, with, this [marriage,] joyousness, will be rejoicer.

"And, as he is acceptably the benefactor of this Vedic-ritual of mine, I wish to see him and he too shall be the rejoicer of the joyousness of this marriage... " [So said Janaka to Shataananda.] [1-70-4]

Comment: Kushadhvaja supplied whole lot of paraphernalia for this Vedic-ritual of Janaka from his auspicious city Saankaasya, and hence he is the benefactor of the ritual.

5. vacane+evam+ukte+sati= words [enunciation,] that way, after saying [on asseverating]; shata anandasya +sannidhau= Shataananda, in presence of; aagataaH+kecit= arrived are, some; a+vyagraa= not, flustering [alacritous envoys]; janakaH+taan+samaadishat= Janaka, them, ordered.

That way when Janaka asseverated that enunciation in the presence of Shataananda, [Shataananda in turn ordered and summoned envoys,] and arrived are some alacritous [envoys,] whom Janaka ordered [to proceed on their errand.] [1-70-5]

6. shaasanaat+tu+narendrasya= by the order of, but, the king; prayayuH+shiighra+vaajibhiH= travelled on, [those envoys that] have speedy, horses; samaanetum+naravyaaghram= to lead forth, manly-tiger [Kushadhvaja]; viSNum+indra+aaj~nayaa+yathaa= Vishnu, Indra by order of, as with.

By the order of the king, those envoys who have speedy horses have travelled on [to city Saankaasya, speedily,] to lead forth that manly-tiger Kushadhvaja [that speedily,] which is as good as fetching Vishnu by order of Indra. [1-70-6]

7. samkaasyaam+te+samaagamya= to Saankaasya city, they, on arriving in; dadR^ishuH+cae+kushdhvajam= seen, also, Kushadhvaja; na+vaadayaan+yathaa+R^iitam= on submitting, as has, happened; janakasya+ca+cintitam= Janaka's, even, thought of [point of view.]

They on arriving in city Saankaasya have also seen Kushadhvaja and on submitting what has happened, [Rama's breaking of Shiva's bow, and they have] even submitted the point of view of Janaka, [thereof.] [1-70-7]

Comment: The viewpoint of Janaka is to offset the problem of marriages of both the daughters of his brother Kushadhvaja, as Dasharatha has four sons and Janaka presaged a quadruple alliance with him, where Janaka has two daughters and his brother Kushadhvaja has two.

8. tat+vR^ittam+nR^ipatiH+shrutvaa= that, event, on hearing, king; duuta+shreSThaiH= from envoys, worthy ones; mahaa+javaiH= great, speeded [of praiseworthy speed]; aaj~nayaa+tu+ narendrasya= by order of, but, king Janaka; aajagaama+kushdhvajaH= came forth [to Mithila,] Kushadhvaja.

The king Kushadhvaja on hearing that event from the worthy envoys, whose speed is praiseworthy, and by the order of king Janaka, Kushadhvaja came forth to Mithila. [1-70-8]
Kushadhvaja addressed himself to the insightful one and a compassionate person [in the duty of an elder brother,] namely Janaka, and on reverencing sage Shataananda firstly, next he has reverenced his fondly affectionate brother Janaka, and then he sat upon a majestic seat, that which is befitting to kings. [1-70-9, 10a]

Both of those brothers of unlimited self-refulgence, having assumed their high seats, they the distinguished brothers for their righteous acts, started to send Sudaamana, the distinguished minister. [1-70-10b, 11a]

"Oh, minister plenipotentiary, Sudaamana, thou goest to Dasharatha, the legatee of Ikshvaku's immediately, whose resplendence is illimitable, and him, that invincible king Dasharatha, hither you lead him forth, along with his sons and his Vedic-celebrants..." [Thus Janaka ordered Sudaamana, the minister.] [1-70-11b, 12a]

He that Sudaamana on going to the visitatorial-palace of that promoter of Raghu's heritage, and on appearing before him, said this to Dasharatha on bowing down and hailing him. [1-70-12b, 13a]

"Oh, sovereign of Ayodhya, oh, valiant king, his highness, the sovereign of Mithila from the...
On hearing that best ministers words, king Dasharatha with his kinsmen and with the assemblages of sages, then came there, where Janaka is available. [1-70-14b, 15a]

That sententious king Dasharatha said this to Janaka, the king from the lineage of Videha kings, and who is with his mentors, kinsfolk, and ministers. [1-70-15b, 16a]

"Oh, exalted king Janaka, you already appreciate that this godly sage Vashishta is godlike to the bloodline of Ikshvaku-s, and in all affairs he is our internuncio... [1-70-16b, 17a]

"Should an assent be given by Sage Vishvamitra, along with all the great sages [present here,] this equanimous Vashishta will narrate about my bloodline, lineally..." [And, to the nod of Vishvamitra, Dasharatha] become reticent, and then the godly sage Vashishta said these sentences to the sententious king of Videha, namely Janaka, who is along with his men of the cloth. [1-70-17b, 18, 19a]
The Unprovable emanated the timeless, changeless and perishless Brahma, and from that Being, namely Brahma, Mariichi is begotten, and Kaashyapa is the son of Mariichi, and the Sun is begotten from Kaashyapa, and Manu is said to be the son of the Sun... [1-70-19b, 20]

**Comment:** The avyakta is the 'Unmanifest' of advaita tenet. Here it an 'Unprovable' entity since it cannot be proved by pramaâNa-s 'source of knowledge' like pratyaksha, anumana, tarka, aagama... 'perception, inference, logic, scriptures...' and because Vishnu cannot be deduced by these sources of knowledge, Vishnu Himself becomes the avyakta. And from the viewpoint of mythology, Ramayana has no place for a 'featureless Absolute...' nir guNa brahma of advaita, because Valmiki's initial questions to Narada include ko guNavaan, and thus He is sa guNa brahma. Hence avykta or aakaasha, a + kaasha, 'minus, leeway...' all-pervading... is Vishnu, the 'Unprovable'.

This aakaasha is the often repeated expression in Upanishad-s, telling it to be the aatma, Absolute, abiding in each individual jiiva aatma, Individual Soul. akáśa ha vai náma rúpayoh nírvahitáh te yad antara tad brahma tad aṁrtam sa átmá - chándogya - 8-14 | ko he ványaták pránat ya eśa akáśa ánando na śyat - taittiriya - 7 anuvåka | akáśór arthañtarañadvádiyapadeśát - 1-3-41 | dahara uttarebhyaḥ - 1-3-14 - brahma sūtra;

'who is he to be able to balance himself if this aakaasha is not to be there...' Taittariya; 'that which makes the names and forms is within you alone as your innermost inner-space, that alone is deathless...' Chanandogya; 'akaasha [is Absolute] because it is proclaimed to be something different etc., [from names and forms yet their revealer...]; the small [aakaasha] is Absolute because of subsequent texts [which give ample evidence of it...]' Brahma Sutra. Hence, it is Vishnu.

The three epithets to Brahma are 'timeless' because He continues to be in two para artha-s, say 31, 10, 40, 00, 00, 00, 00, 00 human years, without transmutation, yet He continues further. He is 'changeless' as his faculties or His divine being does not undergo any mutation or metamorphosis. He is 'perishless' during the above period and after, since Vishnu gave rise to Him. Up to here is ultramundane order of progeny and the mundane lineage is now continued.

**Munu: Prájápati: पूर्वम्, इश्वाकु: च मनो: सुत: |**

21. manuH+prajaapatiH+puurvam= Manu, Prajaapati, earliest; ikSaakukanH+ca+manoH+ sutHa= Ikshvaku is, also, Manu's, son; san+ikSaakukan= him, that Ikshvaku; ayodhyayaam+ raajaanam + viddhi= in Ayodhya, as king, know thus; puurvakaṁ= first [king.]

"Manu is the earliest Prajaapati and Ikshvaaku is the son of Manu, and that Ikshvaku is the first king of Ayodhya... know thus... [1-70-21]

**Ishväko: तु सुत: श्रीमान कुक्षि: इति एव विश्रुत: |**

22. ikSaakH+tu+suttaH= Ikshvaku's, but, son; shriimaan+kukSiH+iti+eva+vishrutaH= legendary one, Kukshi, thus, only, renowned; kukSeH+atha+aatmajaH= from Kukshi, then, son; shriimaan+ vikukshiH + upapadyata= famous Vikukshi, originated.

"The son of Ikshvaaku is the legendary Kukshi, thus he is renowned, and the famous Vikukshi is originated from Kukshi... [1-70-22]
विकुक्षे:  तु महातेजा बाण:  पुत्रः  प्रतापवानः।
बाणस्य  तु महातेजा अनरण्यः  प्रतापवानः॥ १-७०-२३

23. vikuksheH+tu+mahaatejaa= from Vikukshi, but, most brilliant one; baaNaH+putraH+ prataapavaan = Baana, son, courageous one [emerged as]; baaNasya+tu= Baana's, but; mahaatejaa+ anaraNyaH + prataapavaan= highly refulgent one, Anaranya, valiant one [son.]

"From that most brilliant Vikukshi courageous Baana emerged as son, and Baana's son is the highly refulgent Anaranya... [1-70-23]

अनरण्यां  पुत्रः  जेणेन्द्रः  विकुक्षे  पुत्रः  सुतः।
तिरङ्कोः  अभभातः  पुत्रः  ध्रुनुमारः:  महायशा:॥ १-७०-२४

24. anaraNyaat+pR^ithuH+jaj~ne= from Anaranya, Pruthu, born; trishankuH+tu+pR^ithoH+ sutaH= Trishanku is, but, Pruthu's, son; trishankoH+ahhavat+putraH+dhundhumaaraH= from, Trishanku, happened to be, son, Dhundumaara;
mahaayashaaH= highly renowned one.

"Pruthu is the son of Anaranya, and Trishanku is Pruthu's son, and the highly renowned Dhundumaara happened to be the son of Trishanku... [1-70-24]

ध्रुनुमारः  महातेजा  युवनाश्वद्रुमारः  महारथः।
युवनाश्व सुतः  अतिसूत्र  मान्यता  पृथिवी  पति:॥ १-७०-२५

25. dhundhumaaraaat+mahaatejaa+yuvanaashvaH+mahaarathaH= from Dhundumaara, highly glorious one, Yuvanaashva, speediest charioteer; yuvanaashva+sutaH+asiit+maandhaataa+ pR^ithivii+patiH= Yuvanaashva's, son, became, Maandhaata, land, lord.

"From the highly glorious Dhundumaara begotten is the speediest charioteer Yuvanaashva, and Mandhaata became the son of Yuvanaashva... [1-70-25]

Comment: Some read the name Yuvanaashva or Yavanaashva as a title of Dhundumaara.

मान्यताः  तु  सूतः  श्रीमान्  सूपार्थिः  उदप्रतिष्ठः।
सुसौतः  अपै  पुत्रो  हो  ध्रुवसांधिः  प्रस्मेनिजितः॥ १-७०-२६

26. maandhaatuH+tu+sutaH+shriimaan+susandhiH+udapadyata= Maandhaata, but, son, highly noble, Susandhi, is begotten; susandheH+api+putrau+dvau= Susandhi'a, even, sons, two; dhruvasandhiH= Dhruvasandhi; prasenajit= Prasenajit.

"But Maandhaata has begotten the highly noble Susandhi as son, and even Susandhi has two sons, Dhruvasandhi and Prasenajit... [1-70-26]

यशस्वी  ध्रुवसंधे:  तु  भरते  नाम  नामतः।
भरतात  तु  महातेजाः  अयतो  नाम  जयतः॥ १-७०-२७

27. yashasvii+dhrusvasandheH+tu= illustrious, from Dhruvasandhi, but; bharataH+naama+ naamataH = Bharata, named, by name; bharataat+tu+mahaatejaa= from Bharata, but, highly effulgent one; asita+naama+jaayata= Asita, by name, begotten.

"But, from the illustrious Dhruvasandhi, a son is begotten, named Bharata by his name, and that highly effulgent Bharata begot one, named as Asita... [1-70-27]

यस्य  एते  प्रति  राजन  उपदेशः  शास्तः।
हैहयात  तारङ्गतः  च  युधः  च  शास्तिः॥ १-७०-२८

28. yasya= to which [Asita]; haihaya= Haihaya-s; taalajanghaaH+ca= Taalajanghaa-s, also; shuuraaH + ca +
shashabindvaH = valiant, also, Shashabindu-s; ete= these are; prati+raajana= counter, kings [hostile kings]; shaatravaH +udapatyanta= adversaries, resulted as.

"To which Asita, Haihaya-s, Taalajanghaa-s, and the valiant Shashabindu-s... these kings resulted as his adversaries and as kings in hostility ... [1-70-28]

While truly counterattacking them, he is [dethroned] in war and he exiled himself... and then on reaching Himalayas, then he was with both of his wives... [1-70-29]

Asita was with his meagre forces [when he was in Himalayas, and at appointed time] the onus of Time drew near his nigh, [and at the time of his demise,] two of his wives were pregnant... and one of two wives gave toxic food to the co-wife, for the purpose of abortion... thus we heard... [1-70-30-31a]

Then there was a saint named as Cyavana, the heir of Sage Bhrigu, who is in fascination with best and beautiful mountains of Himalaya, thus he snuggled in there... [1-70-31b, 32a]

One of the two wives of Asita, the lotus-petal eyed and highly fortunate one, desirous of a best son, came there and reverenced the sage, who is godly in his glow... [1-70-32b-33a]

She that Kaalindi also reached nigh of that Sage and she too reverenced him... [1-70-33b]

Comment: There are variations in reading these lines. While some say that Kaalindi is one who 'gave' toxic food to her...
sister, while some others say that Kaalindi is the one who 'received' the poisoned food. Here taking the *kaalindi ca*
'Kaalindi also...,' it is said that 'Kaalindi is she who has administered poison...' Since she is also pregnant, coupled with the
guilt of poisoning, hence the use of *ca*, she too came to the sage.

"He that sage spoke in favour of her and in the matter of the birth of her son, 'oh, highly fortunate lady, a very good son and a very mighty son is there in your womb... [1-70-34]

"Soon you will give birth to a highly vigorous, highly refulgent son and that illustrious one will take birth with toxicity... but there is no need to worry...' [So said Sage Cyavana to the queen of Asita.] [1-70-35]

"On reverencing that Sage Cyavana that husband devout princess [departed,] and when her husband
is no more that lady gave birth to a son... [1-70-36]

"But she who is given poison by her co-wife for abortion, gave birth to a son, along with that very
poison, and he became Sagara, the emperor... [1-70-37]
"From Sagara it is Asamanja and from Asamanja it is Amshuman, and from Amshuman it is Diliipa, and the son of Diliipa is Bhageeratha... [1-70-38]

"From Bhageeratha it is Kakutstha, and from Kakutstha it is Raghu, and Raghu's son is the great resplendent Pravriddha... [reduced to] a human flesh eater... [1-70-39]

Comment: This Pravriddha is really a great king in this lineage, but somewhat arrogant. So, at one time he was subjected to the fury of Vashishta and becomes a man-eating demon. But he too got his mystic powers. When he was trying to issue a counter-curse to Vashishta, by taking water into his hand, his wife Madayanti, being a husband devout wife dissuades him to not to counter all-powerful Vashishta. He on listening to his wife drops that water taken for cursing, onto his own feet. Then his accursed water blemished him via his feet. Hence, he is also termed as Kalmashapaada.

"Pravriddha indeed became blemish-footed one... and from Pravriddha born is Shankana, and Shankana's son is Sudarshana, and from Sudarshana it is Agnivarsa... [1-70-40]

"And Shigraga is the son of Agnivarsa, and Shigraga's son is Maru and from Maru it is Prashushruka, and then chanced is Ambariisha from Prashushruka... [1-70-41]

Comment: These names Nahusha and Yayaati also occur in other Puraana-s, indicating them in earlier eras to Ramayana period.
"Aja was Naabhaaga's son and from Aja, this Dasharatha is manifest, and from him, from this Dasharatha, born are these brothers, Rama and Lakshmana... [1-70-43]

"Oh, best one among men, Janaka, from the beginning this bloodline is spotlessly immaculate, and these are immensely impeccable, indomitable, and irreproachable ones, and in respect of them, those belong to the kings born in the line of blood of Ikshvaaku-s, oh, king Janaka, I espouse that it will be meetly of you to espouse your seemly daughters to this seemly pair of Rama and Lakshmana..." [So said Vashishta to king Janaka.] [1-70-44, 45]

Thus, this is the 70th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
Janaka narrates his lineage while offering his daughters as brides to Rama and Lakshmana. In doing so, he elaborates more about his brother Kushadhvaja, whose daughters are the would-be-wives of Bharata and Shatrughna. They even fix the timings for marriage.

When sage Vashishta said that way, Janaka reverentially said this in reply, "oh, sage, let safe betide you all... now, it will be apt of you all to listen to our distinguished lineage... [1-71-1]

"Oh, eminent saint, while offering a bride one who is born in a particular noble gens, has to inform about his parentage, in its entirety... thereby oh, great sage Vashishta, let all be informed of it [as I speak...]. [1-71-2]

"Once there was an emperor Nimi, who was renowned in the triad of worlds by his own accomplishments, and who was uniquely seraphic-souled and a best one among all stalwart emperors... [1-71-3]
"And his son was named as Mithi, and Janaka was Mithi's son... the first one to be designated as Janaka... and even from that Janaka it is Udaavasu... [1-71-4]

"From the noble souled Udaavasu it is Nandivardhana, and Nandivardhana's son is named as Suketu, by his name... [1-71-5]

"Even from the virtue-souled Suketu, the highly powerful Devaraata is born, and from that kingly sage Devaraata, it is Brihadratha, thus it is heard... [1-71-6]

"The highly braving, courageous and valiant Mahaavira has come from Brihadratha, and the bold and truth-valiant Sudhriti from Mahaavira... [1-71-7]

"Form the right-minded Sudhriti, the highly generous Dhrishtaketu has come, and from the kingly sage Dhrishtaketu it is Haryashva, thus he is renowned... [1-71-8]
10. putraH+kiirtirathasya+api= son, of Kiirtiratha, even; devamidha+iti+smR^itaH= Devamidha, thus, remembered; devamidhasya+vibudho= of Devamidha, Vibudha; vibudhasya+mahiidhrakaH= Vibudha's, Mahiidraka.

"The son of Kiirtiratha is Devamidha, thus he is remembered, and the son of Devamidha is Vibudha, and Vibudha's son is Mahiidraka... [1-71-10]

11. mahiidhraka= Mahiidraka's; sutaH+raajaa+kiirtiraataH+mahaabalaH= son is, king, Kiirtiraata, great mighty; kiirtiraatasya= Kiirtiraata's; raajaR^iSeH= of sagely king; mahaaroma+ vyajaayata= Mahaaroma, born.

"Mahiidraka's son is the great mighty king Kiirtiraata, and the son born to sagely king Kiirtiraata is Mahaaroma... [1-71-11]

12. mahaaromNaH+tu+dharmaatmaa= from Mahaaroma, virtue-souled one; svarNaromaa+ vyajaayata= Swarnaroma, is born; svarNaromNaH+tu+raajarSeH= Swarnaroma, but, from kingly sage; hrasvaromaa+vyajaayata= Hrasvaroma, is born.

"From the virtue-souled Mahaaroma, Swarnaroma is born, but from kingly sage Swarnaroma Hrasvaroma is born... [1-71-12]

13. tasya+putra+dvayam+jaj~ne= to him, sons, a pair of, born; dharmaj~nasya+mahaatmanaH= from that virtue, knower, noble-souled one; jyeSThaH+aham= elder, I am; anu+jaH= later, born [younger]; bhraataa +mama+viiraH+kushadhvaja= brother, mine, brave one, Kushadhvaja.

"To him, to that virtue knower and noble souled Hrasvaroma, a pair of sons are born, I am the elder, and the younger one is my brother, he is this Kushadhvaja... [1-71-13]

14. anvaya/word-order: pitaa+saH+naraadhipa= father, he, that king; jyeSTham+maam+tu= elder me, but; raajye+ abhiSicya= in kingdom, anointed; kushadhvajam+bhaaram= Kushadhvaja's, burden [duty to look after]; mayi+samaaveshya= in me, vesting; vanam+gataH= to forests, departed.

"He that king and father of ours, Hrasvaroma, on anointing me in kingdom as I am the elder, and vesting the duty of looking after Kushadhvaja in me, he departed to forests... [1-71-14]
"On the departure of our aged father to heaven, I am lugging around the burden of this kingship, looking after this godlike Kushadhvaja, with brotherliness... [1-71-15]

"But then after sometime, a valorous king named Sudhanva came beleaguer ing Mithila, from his city Saamkaasha... [1-71-16]

"The unexcelled bow of Shiva shall be given to me, along with the lotus-eyed virgin, Seetha...' thus he even started to urge me... [1-71-17]

"Oh, Brahma sage Vashishta, for the reason of my non-bestowal [of bow or bride,] he warred with me, and when he affronted me in that war I have put him, that Sudhanva, to the sword... [1-71-18]

"Oh, best sage Vashishta, on eliminating him, that Sudhanva, a best king among kings, I have anointed my valiant brother Kushadhvaja in the kingdom of Saamkaasha... [1-71-19]

"Oh, best saint, this is that younger brother of mine, and I am the elder, oh, eminent-saint Vashishta, highly gladdened as I am, I am bestowing those brides... Seetha for Rama, and Urmila for Lakshmana, for sure... let there be felicity for all... [1-71-20, 21a]
"My daughter Seetha is the bounty for bravery and in simile she is the daughter of the divine Providence, and thus the second one Urmila too... oh, eminent-saint, undoubtedly I reiterate thrice while I bestow those brides, highly gladdened as I am..."

Comment: The thrice reiteration is the threefold commitment mano vaak kaaya karaNaaH mano vaak kaaya karaNaaH mano vaak kaaya karaNaaH mano vaak kaaya karaNaaH i.e., 'the three instruments of communication, mind, voice, and body... so I endow the brides whole-heartedly, clear-articulately, and agleam-physically...' Here this verse is addressed to Vashishta, while other mm's say that it is aimed at Dasharatha by placing words 'raghunandana' instead of 'munipungava.'

"Oh, king Dasharatha, let the prior ritual of samaavartna, be undertaken indeed, and let manes be propitiated by the ritual, naandi shraadha, and afterwards you make happen the wedding celebrations... thus, all will be blest..."

Comment: The wording go daana go daana go daana go daana differs from the ordinary lexical meaning 'cow donation' as the word gaavaka means body hair and daana is releasing, or let-going, i.e., shaving. When the students return home after the studentship they will be admitted into household after some rituals like shaving off unnecessary hair, taking oil bath etc. gauḥ dvayoḥ tu raśmih ḍr̥ gāṇa svarga vajra ambu lomasu - nā nā - go dāna caula vat kāryam śodāte abde taducyate |

In this there will be a real cow donation also to the teacher of that student, when the students sheds his hair, after the barber attends him. After shaving off the unwanted hair, then samaavartana is undertaken. The problem pointed out at this place is, that Rama or Lakshmana are born without vyanjana kesha vyanjana kesha vyanjana kesha vyanjana kesha unwanted hair, except head-hair, as Indian mythology will not give a hairy makeup to these four brothers. 'How then Janaka asked to undertake such ceremony, when the hair itself is not there...' is the objection. Whether they have hair or not, the ceremony has to go on.

"Oh, great dextrous Dasharatha, the star ruling today is magha, isn't it... oh, lord, on the third from now, say day after tomorrow, when the star phaalguNi comes, in its later part [Uttara phalguni]; raajan= oh, king; vaivaahikam+kuru= wedding, you make happen; raama+lakShmaNayaH= for Rama, Lakshmana; sukha+udayam+arthe= for wellbeing, invoking, for purpose of [wellbeing is the only ensuing factor]; daanam+kaarayam= bounties, doable [be accorded generously.]

Comment: These old people have meticulously calculated stars and their sidereal times for marriage, but being old, they have forgoten to print the date of wedding on wedding invitations or, at least said about it. Thereby the dating of Ramayana has become a problem, and dating with Ramayana prospered.
Thus, this is the 71st chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book I : Bala Kanda - The Youthful Majesties : Chapter 71
Vishvamitra proposes the marriages of Bharata ad Shatrughna with the two daughters of Kushadhvaja, the younger brother of Janaka. This being a welcome offer, Janaka accords his immediate consent. Then Dasharatha proceeds with the initiatory rituals for the bridegrooms and donates cows and riches.
4. anvaya/word-order: nara+shreSTha= oh, man, the best [grand sire, that being so]; mama+ vaktavyam +ca= by me, mentionable [advisable,] also; vacanam+shruuyataam= words, be heard; yaviiyaan + bhraataa= younger, brother; eSa+raajaa+kushadhvajaH= this, king, Kushadhvaja; dharma + j~naH= probity, at home in.

"Oh, grand sire, my advisable words may also be heard... this king Kushadhvaja is your younger brother and he is at home in [every kind of] probity... [1-72-4]

5. anvaya/word-order: raajan= oh, king; ruupeNa+a+pratimam+bhuvi= by looks, not, matchable [nonpareil,] in world; asya= of his; dharmatmanaH= right-minded [Kushadhvaja]; narashreSTha= oh, grand sire, Janaka; sutaa+dvayam= daughters, pair of; patni+artham+ varayaamahe= wife [to pair off with Bharata and Shatrughna,] purpose of, we choose.

"Oh, king, the pair of daughters of this right-minded Kushadhvaja is nonpareil, in their looks in this world, hence, oh, grand sire, we choose to pair them off with Bharata and Shatrughna... [1-72-5]

6. anvaya/word-order: raajan= oh, king; kumaarasya= young man; bharatasya= for Bharata; dhiimataH + shatrughnasya+ca= smart, for Shatrughna, even; mahaatmanoH+tayoH+arthe= right-minded [honourable ones,] on their, sake; sute+varayema= daughters, we opt.

"Oh, king, for the sake of those honourable ones, that young man Bharata and even for that smart man Shatrughna, we opt your daughters... [1-72-6]

7. anvaya/word-order: ime+putraa+dasharathasya= these, [four] sons, of Dasharatha; sarve= all; ruupa+yauvana+ shaalinaH= handsome, youthfulness, having; loka+paala+samaaH= world, rulers, equal to; deva+tulya+paraakramaaH= god [Vishnu's valour,] vie with, valorous ones.

"All the four sons of Dasharatha have handsomeness and youthfulness, and they are equal to the [four] rulers of the world [from four quarters,] and their valour vies with the valour of God, [Vishnu...:] [1-72-7]

8. anvaya/word-order: raajendra= oh, best king; ikSvaaku [kulam]= Ikshvaku's, [impeccable dynasty]; puNya+ karmaNaH+ bhavataH [kulam] api = pious, deeds [having, immaculate,] your [dynasty, ] as well; ubhayoh= both,; kulam= dynasty; sambandhena+avyagam+anubadhyaataam = by alliance [wedlocks], not, loosely [compactly,] interlocked.

"Oh, best king, the impeccable dynasty of Ikshvaku-s and the immaculate dynasty of yours as well, let both the dynasties be interlocked by these wedlocks..." [Thus Vishvamitra advised Janaka.] [1-72-8]
On hearing the words of Vishvamitra, that have the concurrence of Vashishta, Janaka reverently said this to the eminent-saints. [1-72-9]

"By which eminent-saints like you, whereof it is personally bid fair, that this dynastical alliance is apropos for us, thereof I opine the my dynasty is highly honoured... [1-72-10]

"So be it! Safe betides you all! Let Kushdhvaja's daughters, namely Maandavi, Shrutakiirti, devout themselves as wives of each of the both arminarmed brothers Bharata and Shatrughna, respectively... [1-72-11]

"Oh, eminent-saint Vishvamitra, let the palms of four princesses be taken in the palms of the four mettlesome princes' hands, in the light of one day... [1-72-12]

"Oh, eminent-saint Vishvamitra, the savants acclaim that part of the day when both of the pre-Phalguni and post-Phalguni stars are available, and on such a time where post-Phalguni is ruling, for which Bhaga, the deity for progeny will be presiding, as best for wedding ceremonies... [1-72-13]"
On saying those gracious words thus, and on getting up [from his throne and coming nigh of] both of the eminent-saint s, Vishvamitra and Vashishta, king Janaka reverently said this sentence.

14. evam+uktva+vacaha+saunyam= thus, on saying, words, gracious; prati+utthaya= in turn, getting up [from throne]; kR^ita+anjaliH= reverently; ubhau+muni+vara= to both, saints, eminent; raajaa+janaka+vaakyam+abraviit= king, Janaka, sentence, said.

On saying those gracious words thus, and on getting up [from his throne and coming nigh of] both of the eminent-saint s, Vishvamitra and Vashishta, king Janaka reverently said this sentence.

15. paraH+dharmaH+kR^itaH+mahyam= excellent, kind deed [beau geste,] is done, in my respect; shiSiyaH+asmi+bhavatoH+sadaa= proselyte, of yours, ever; imaani+aasana+ mukhyaani= these, seats, important [thrones]; aasyataam+munipungavaau= take a seat [preside over,] oh, eminent-saints.

"An excellently beau geste is done by you in my respect, thus I will ever be your proselyte... oh, eminent-saints, you may now preside over these thrones... [that of mine, my brother's, and that of Dasharatha...]

Comment: The kind deed done by the two sages, Vishvamitra and Vashishta, is fetching right husbands for his daughters, and for his brother's daughters, without flattening his own flatties. And this sitting on the three thrones is for assuming symbolic rulership on the three kingdoms, Ayodhya, Mithila, and Saamkaasya, in getting the marriages performed without a hitch.

16. yathaa+dasharathasya= as to how, Dasharatha's; iyam= this [city Mithila]; tathaa+ayodhyaa+purii + mama= likewise, Ayodhya, city, is mine; prabhutve+na+asti+sandehaH= in governance, not, is there, doubt [hesitancy]; yathaa+arham+kartum+arhathaH= as per, aptness, to make happen, apt of you.

"In howsoever way this city Mithila [appertains to] Dasharatha, in whatsoever way that city of Ayodhya is mine... and there shall be no hesitancy for you in governance [on these three kingdoms, thus] it is apt of you to make [the marriages] happen as aptly as you can..." [So said Janaka to the sages.]

Comment: The kind deed done by the two sages, Vishvamitra and Vashishta, is fetching right husbands for his daughters, and for his brother's daughters, without flattening his own flatties. And this sitting on the three thrones is for assuming symbolic rulership on the three kingdoms, Ayodhya, Mithila, and Saamkaasya, in getting the marriages performed without a hitch.

17. tatha+bruvati+vaidehe+janake= that way [in such a commingling way,] while talking, Videha's, of Janaka; raghu+ NANDANA= Raghu's, legatee; raajaa+dasherathahaH+hR^iSTA= king, Dasharatha, is gladdened; pratyuvaaca+mahii+patim= in turn, said, to land, lord of.

The legatee of Raghu-s king Dasharatha is gladdened while the legatee of Videha is talking in such a commingling way, and he replied Janaka, the lord of the land.

18. anvaya/word-order: mithileshvarau= oh, kings of Mithila [Kushadhvaja included]; bhrataarau= two brothers; yuvaam= you both; a+sankhyeya= not, estimable; gnNau= [good] manners; bhavadbhyam= by you [are garnered, treasured]; R^iSayaH= sages; raajaa+sanghaaH+ca= kings', coteries, also; abhipuujitaH= revered.

"Oh, kings of Mithila, Janaka and Kushadhvaja, you two brothers have reverenced inestimable sages and coteries of kings, as such inestimable good manners are treasured in both of you..."
Annex: 'As said in good sayings like, 'good company and good discourse are the very sinews of virtue...' as such, your abilities in making these marriages happen will edge our limited capabilities out... and if we commit any mistake unwittingly, that may besmirch your unblemished personality, because for the first time I am marrying my sons... by the way, you have performed many marriages, concluding that every bride is your own daughter-like, thus we hear... thus, your complacent sitting on intrusting the works of marriages to us, is infeasible... so, you do all the works and we sit comfortably seeing the celebrations...'

स्वस्ति प्रामुखि भद्रम् ते गमिष्याम्: स्वम् आद्ययम्।
श्राद्ध कर्माणि विभिन्तव्यू विधायतर्य हितं च अत्रविदू।॥ १३२-२९॥

19. svasti+praapnuhi= blessedness, gain [enjoy]; bhadram+te= safe, betides you; gamiSyaamaH+sava+m+ aalayam= we depart, to own, visitatorial-palace; shraaddha+karmaaNi= tributary, rituals of; vidhivat= customarily; vidhaasya [vidhaasyaami]= I will carry out; iti+ca+abraviit= thus, also, said.

"Enjoy that blessedness! Let safe betide you! We now depart to our visitatorial-palace, and we shall customarily carry out the tributary rituals..." [Dasharatha said thus.] [1-72-19]

तम् आपृव्या नर पतितम् राजा दशरथं: तदा।
मुनि-नौ तौ पुरुस्त्यतं जगाम आशु महायाम:॥ १३२-२०॥

20. tam+aapR^itvaa= him, on seeking [leave of absence]; nara+patim= from people's, sovereign [Janaka]; raaja+dasharathaH+tadaa= king, Dasharatha, then; munindrau+tau+ puraskR^itya= eminent-saints, both, keeping afore; jagaama+aashu+mahaayashaaH= departed, promptly, highly renowned one.

Then, on seeking leave of absence from Janaka, that sovereign of people, that highly renowned king Dasharatha, keeping both of the eminent-saints afore, namely Vishvamitra and Vashishta, promptly departed [from there.] [1-72-20]

स गत्वा नित्यम् राजा आद्ययम् कूट्य विद्यान्तः।
भ्रातात्कालामय उत्थाय चौ गो दृगुम् उत्तमम्॥ १३२-२१॥

21. saH+gatvaa+nilaayam= he, on going, to visitatorial-palace; raaja= king; shraaddham+ kR^ityaav+ vidhaantaH= tributary, rituals, on undertaking, procedurally; prabhata= in [next] morning; utthaaya= on getting up; kaalyam= in opportune time; cakre+go+daanam+uttamam= carried out, cow, donation [samaavartna, snaataka, initiatory rituals,] in grand [way.]

He that Dasharatha on going to his visitatorial-palace, that king has procedurally undertaken the tributary rituals, and on getting up in the next morning, he carried out the initiatory rituals of marriages, in a grand way. [1-72-21]

गवाम् शत सहस्रम् च ब्रह्मण-यो नारायिप्रः:
एक एकशो दृश्य राजा पुञ्जानु उत्तिष्ठ्य धर्मं:॥ १३२-२२॥

22. anvaya/word-order: naraadhipaH= lord of people Dasharatha; putraan= for sons; eka+ ekashaH+ uddhishya= each, to each [of four sons,] intended for; brahhmaNebhyaH= to Brahman-s; gavaam= cows; shata+sahasram+ ca= hundred, thousand, also; raaja+dadau+ dharmataH= king, donated, righteously.

That lord of people Dasharatha righteously donated hundred thousand cows to Brahman-s, intended for each of his four sons, respectively. [1-72-22]
suvarNa+shR^ingayaH= golden casing, horns; [su] sAMPannaH= very abundant [milkers]; sa+vatsaaH= with, calves; kaamsya+dohanaaH= bell metal, milking jugs; gavaam= cows; catvaari= four; shata+sahasraaNi= hundred, thousands; anyat= other [kinds of]; su+bahu+vittam+ca= very, many, assets, also; dvijebhyaH+ dadau= to Brahman-s, donated.

He that best one among men and the one who is affectionate towards his sons, that Dasharatha, the legatee of Raghu-s, in that cow donation ceremony intended for his sons, donated [on behalf of each of his sons,] four hundred thousand cows, that are abundant milkers, and that have golden casings on their horns, and that are with their calves, and along with milking jugs made with bell metal, and he even donated very many other kinds of assets to Brahmans. [1-72-23, 24]

25. kR^ita+go+daanaiH= having performed, cow, donation [samaavartna, snaataka, initiatory ceremonies]; sa+sutaiH+vR^itaH= with, sons, encircling [amidst]; saH+nR^ipatiH+tadaa= he, king, then; loka+ paalaiH+vR^itaH= world, administrators [four principle deities presiding over the four quarters of world,] encircled; saumyaH+prajaapatiH= serene, mankind's, overlord [Brahma]; iva+aabhaati= like, shone forth.

On performing the cow donations and samaavartna, snaataka, the initiatory ceremonies of his sons, as well, he that serene king Dasharatha, amidst that quartet of his sons, shone forth like serene Brahma, [who is quartet-faced, with the quartet of Veda-s,] and who is the overlord of mankind, amidst the quartet of presiding deities in the quartet quarters of the world. [1-72-25]

Comment: The 'unnecessarily' repeated word 'quartet' refers to dharma where its manifestation is with four horns, catvaarii shR^ingaa, trayo asya paadaa, dve shiirSe... catvaarii shR^ingaa, trayo asya paadaa, dve shiirSe... catvaarii shR^ingaa, trayo asya paadaa, dve shiirSe... 'dharma's horns is a quartet, three are its feet, two are its heads...’ so on. When read together with 23, 24 verses, the bullish Dasharatha is said to have the quartet of bullhorn like sons, who are being readied to administer dharma in the world.

Thus, this is the 72nd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book I : Bala Kanda - The Youthful Majesties : Chapter 72
The Marriage of Seetha with Rama

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.

But on which day the king Dasharatha made the impressive cow donations [or, initiatory rites,] on that day alone the valiant Yudhaajit turned up. [1-73-1]

Yudhaajit, the son of Kekaya king, and [the brother of Kaikeyi, thus] the direct maternal uncle of Bharata, and he on seeing, and asking after the wellbeing of Dasharatha, said this to king Dasharatha. [1-73-2]

"The ruler and king of Kekaya, [viz., my father and your father-in-law,] has affectionately asked after the wellbeing of all, and in whose wellbeing you are interested [at my place,] they all are hale and healthy, presently... [1-73-3]
"Oh, Raghu's legatee, oh, best king, and the king of Kekaya is interested to see my sister Kaikeyi's son, Bharata, and for that reason I am sent to Ayodhya... [1-73-4]

"Oh, lord of the land, but on hearing in Ayodhya that you went to Mithila along with your sons for their marriages, and wishing to see my sister's son Bharata, I promptly travelled here..." [Thus Yudhaajit told Dasharatha.] [1-73-5, 6a]

Then king Dasharatha on seeing about the adorable guest, who arrived in his presence, and who is a merited one for adoration, Dasharatha adored Yudhaajit well, with full observances. [1-73-6b, 7a]

Then on taking rest for that night along with his noble-minded sons, and again on getting up in the next morning, and on performing morning-observances as a duty-bound king, Dasharatha arrived at the hall of Vedic-ritual, keeping the sages, in his forefront. [1-73-7b-8]

Comment: He arrived at the Vedic-ritual hall that he was frequenting for the last few days. Unless invited the bridegroom's party will not enter the marriage hall, and nowadays such an invitation includes a small function also, called "vara puuja as every bridegroom will be looked up to as Vishnu, and the bride as Lakshmi. The marriage hall is constructed nearby this Vedic-ritual hall, thus it is to be assumed.
Rama arrived at his father, together with all of his brothers, keeping sage Vashishta and other eminent-saint ahead of them, on an opportune and appropriate hour called 'Victory...' and all the bridegrooms are adorned with all kinds of jewellery [appropriate for the wedding time, and all have performed the auspicious ceremony for marriage-thread, conducted prior to the marriage and,] all have thread-bands tied around their wrists. [1-73-9, 10a]

Comment: The ceremony for the marriage thread, the sacred thread of marriage for knotting as a necklace of the bride, is nowadays mixed up with , and this took precedence of that ceremony, because , took its roots in the auxiliary Ramayana-s, where Seetha is said to have gone to Goddess Parvati's temple, prior to her marriage, to perform , pledging herself to Rama. The thread bands tied at the wrists of both the bride and bridegroom is as per wedding time vows, to bring them under the pledge of marriage, until its consummation. Indian marriages are time-oriented and every function has to happen on the appointed hour. Hence, the arrival of bridegrooms is also on an opportune hour, which astrologically brings forth success of that event. But some say that this auspicious hour Vijaya occurs in the early part of the day, where this marriage is occurring in the later part of day, hence this time is to be reckoned as one that acquires some victory later in the epic.

Brides are not the lone category of people destined to wear jewellery. But bridegrooms are also asked to wear golden ornaments, at least one, on such occasions. The metal gold is said to contain some effect by which a man or a woman will be benefited, health wise: after all gold is gold.

Then that godly sage Vashishta on going [from Vedic-ritual hall to marriage hall,] said this to Janaka, "Oh, best one among best people, oh, king Janaka, having performed the auspicious marriage-thread ceremony, Dasharatha along with his sons, is looking ahead for the donor...

Comment: Hindu marriage is not a contractual obligation because it protracts over seven life cycles of that couple. Therefore, it is calculated correctly and celebrated sacredly.
Janaka is not just a decidedly valiant king but he is the profound knower of probity also, besides being an unreservedly generous king, [hence he has already made all arrangements,] and he replied this sentence to that right honourable Vashishta. [1-73-13]

"Who is that doorman that prevents your entry? Or, for whose orders you all await with a bated breath? Or, you hesitate in your own house, or what? This kingdom is as good as yours... isn't so... [1-73-14]

Comment: These are neither questions nor surprises, but the usual retorts and repartees usually employed during wedding time by both parties, sandhi-s of northerners and sammandi-s, of southerners, i.e., the wedding parties. By these rebuttals and ripostes, both the parties come close with each other's family habits or with its members.

"Oh, eminent-saint Vashishta, on absolutely performing the auspicious ceremony for the marriage-thread, [and thereby tying thread-band at wrists] my maids have arrived, and they are at the base of the Altar of Fire, like the irradiant jets of flames of radiant fire... [1-73-15]

"I am ready... and I am awaiting you remaining at this Altar of Fire... let everything be done unimpededly... indeed, what for the king Dasharatha is dawdling..." [So said Janaka to Vashishta.] [1-73-16]

Comment: And Vashishta reported this to Dasharatha, and Dasharatha and his coterie then started a wedding-walk, which usually will be dillydallying, inching and poking along, very leisurely. Even today this custom, not custom exactly, the habit of 'wedding-walks' is there and a baraat ‘pageant of bridegroom’s party’ covers two furlong distance in two hours, or even more, keeping the bride’s party on tenterhooks.
Then on hearing that sentence of Janaka, Dasharatha started [towards marriage hall, and] then he started to enter his sons, [four in all, one by one, into marriage hall along with] the assemblages of sages. [1-73-17]

Then that king from Videha bloodline, Janaka, said this way to Vashishta, "Oh, the knower of punctilios, oh, Brahma-sage, oh, masterly sage, along with other sages you make happen all of the marriage oriented works of Rama, the rejoicer of the world..." [Thus Janaka spoke to Vashishta.] [1-73-18, 19a]

Thus said, that godly sage Vashishta on saying, "So be it!" to Janaka, keeping sage Vishvamitra and the virtuous sage Shataananda also, [embarked on arranging Altar of Fire.] [1-73-19b, 20a]

Vashishta promptly sanctified the golden and earthen concave-lid-like vessels, and variously coloured handy vessels also, all full with [just sprouted] sprigs, and the censers with fumes of incenses, conch-shell like vessels, and short handled wooden scoops [for scooping oblatory items from vessels for putting it in long-handled scoops, and] long-handled wooden scoops [to drop those items from...
oblations into Ritual-fire,] and other vessels filled with oblation items [like ghee, water, milk etc..] and the other vessels that are filled with toasted rice-flakes and holy yellow-rice duly treated with turmeric, [and sanctified all articles of wedding ceremony, by sprinkling that holy-yellow-rice, as a kind of dry-ablation.] [1-73-21b, 22, 23a]

Comment: These are the usual paraphernalia for marriage ceremony even now. The sprouting sprigs are symbolic for the prospective spirts from this marriage, and rice-flakes for the abundance of livelihood of the couple. Usually the concave lid like vessels will be filled with black cotton soil, and on them nine varieties of grain navadhanya will be sprinkled to obtain sprigs. Later they are to be kept sacred for some days, watering daily, and then can be implanted in earth, if they survive. There are hosts of shops specialised to sell these items and the shopkeeper firstly asks for information 'for bride's side or for bridegroom's side?' And if we say, 'we are from bride's side' a long-list is presented, [while bridegroom's side will have a shorter list of items,] and then the shopkeeper mercifully asks 'how much is the dowry?' If we say this much or that much, he will present a Victorian model push-close pull-open velvet bag. If we exclaim 'what for is this, priest has not listed this' then he politely says, 'the priests of these days are unaware of customs and the dowry is to be put in that velvet bag and then given, as a royal presentation...' And if we say we 'are drained out by the dowry, wherefrom we give royal presentations...' then he will spew fire on us saying 'you spend so much on dowry, can't you purchase its velvet bag...' and thereafter a sermon follows about the dying Indian culture at the onslaught of westernisation, while he starts throwing the packets of navadhanya etc., as though he is giving alms to the beggar. Though Janaka has not purchased such a bag of dowry, he has some more problems with this marriage. A discussion on this is there at later part. Here the sprouted sprigs are the sprouting avengers on the evil, called Ravana.

Comment: By the way, where is this Kausalya? Does Rama enrich her happiness without bringing her to his marriage? We have not heard of her or of other queens or hosts of his other wives, for the last three, four days. Has she come, at all? - Yes, she has come and she is physically present - is the argument of some, basing on Valmiki's style of unrecorded accounts on trivial, or matter of fact scenes. They are implied and implicit. Dasharatha has performed some cow donations, religious functions etc., which he is not supposed to do without his wife at his side. These ladies are implicitly included in the first verse of sixty-ninth chapter: sa+upadhyayaH sa+baandhavaH 'with, teachers, with relatives...' and Dasharatha has no near relatives, not exactly relatives, but family, other than his queens and sons. So, they all are in 'et cetera... and others' cadre at present. Other way round, it is said in Kshatriya-s only male members will go and get the bride, which has no reasonable or tenable import, as far as marriages are concerned, and where every marriage concerns only with womenfolk and their panoply. Seetha is said to have all bridal jewellery, which is not odd or particular to this corner of globe. But it is oddish and
exotic jewellery if the bride is from well-to-do family or from royal family. Though not all, some are listed here. siimanta pralamba a pendant clipped at back of head, dangle through the central parting of head-hair, onto the crown of head, with nine-gem-stud locket; shiroja suuci diamond studded hair pins on either side of head above ears; naasa aabharanam a round nasal ring; naasa buhuSaNam single or a pair of nine-gems studded nasal ornament; karNa aabharanaNa, taaTanka, karNiNa various kinds of earrings with dangling cups, to which trinket bells dangle; shata yaSTika hundred stringed pearl necklace; anukanThi, muktaavali, graiveyikam and many other kinds of necklaces; mekkhala three finger width golden cincture, studded with nine-gems, and with fine golden chains dangling like festoons; saptakii seven stringed girdle string, where the strings dangle onto hip, with expanding festoons; keyyuram bicep-lets; kankaNam bracelets and bangles from wrist halfway up forearm; maNi manjira, tulaa koTi, paada angada ankle-let with kinkiNiNi trinket bell-globules; cuuDa maNi a circular jewel at bun of hair from which a gold sheet dangles till the end of braid, on which all zodiac signs are engraved. At the top, on the left and right of this cuuDa maNi ornaments in the shape of sun and moon are pinned, and at the end of braid three / five gold cups studded with hair like strands upa kaca will be dangling. This set of braid's ornamentation is said to provide total energy to whole of the spine. So goes on and on the list of ornaments, to the delight of the girl wearing them and to the delight of the goldsmith making them.

Here there are five Raghava-s and only one kausalya aanda vardhana i.e., Rama. Then poet should have simply said 'Rama' instead of 'Raghava' but there are many Rama-s, Parashu Rama, and Bala Rama and suchlike, and on such calling as 'Rama..' Parashu Rama, who is scheduled to enter after marriage, may perhaps enter now, in a faux pas. 'Rama' instead of 'Raghava' but there are many Rama-s, Parashu Rama, and Bala Rama and suchlike, and on such occasions the poet should have said dasbartha atmajam, then, which will be that single soul from among the four boys of Dasharatha to come forward. And if all the four hear the following, all will reply in chorus "ok, it is I.." what will happen? Avoiding all these irksome situations, the poet gave this stage-direction to Janaka that he should aim at the son of Kausalya, with a subtext, 'you are mothered by some human female, whereas my daughter is motherless, rather un-mothered, a yoni ja non-foetal is her origination, hence it is apt of you to not to belittle her, anytime and anywhere... and you have to keep faith with her, since she outshines in outperforming your task in this so-called incarnation...'

The above is very a convenient and ready made gist of that verse. But the three pronouns in the first stanza iyam, mama, tava 'this, mine, yours...' are supposed to play havoc in deciphering the latent meaning of this verse. Let us look at some of them.

Seetha is very much there in the front of Rama, and Janaka might have shown her and told 'take her...'. Why this iyam i.e., ‘this…’

'this…'

Janaka: This and this alone is Seetha, the unique, exceptional and earmarked one for you… do not confuse yourself by looking at Urmila, Maandavi and Shrutakirti… they are for your brothers…

Rama: Why she alone is earmarked for me?

Janaka: Because she is 'Seetha…'
Rama: What, you mean a furrow, or a sillion...

[Sillion is an old word for furrow, not found in dictionaries, but used by poet Hopkins in his 'The Windhover' '…sheer plod makes plough down sillion']

Janaka: Yes, everything comes out of earth... from coal to gold, flora to fauna, rivers to ridges... everything... a morsel of food comes from a handful of mud in this mortal world... your being, becoming and belonging in, are manifest only because of that earth... and earth enables you to live on her without seeking any requital or reciprocation... and earth is the symbol of enduring toleration, though you dig, dung or dredge it.... hence, Seetha is the symbol for mortal truth, and mortally tolerant womanhood... and you people want to know the Unknown in the skies, but do not wish to know what that is right under your feet... vedā aham etam puruṣam mahāntam adītya varṇam tamasah parastāt

if the Supreme Person beyond darkness is knowable, and sages like Vishvamitra know you and tell that you are some Super Soul aham vedmi mahātmānām rāmam satya parākramam - bala 19-14

likewise you shall know iyam siitaa, for she is somebody to match you... have you not mugged up Veda-s, Upanishad-s...

Rama: Why not... every bit of it... you name, it I tell it...

Janaka: How does the fifth mantra of eighth topic in Chaandogya Upanishad reads?

Rama: Oh, that

tāṇi ha vā etāṇi triṇi akṣaṇāṇi satyam - sa ti yam - iti tadyat - sat - tad amṛtam atha - yat - tan martyam atha - yat - yam - tena ubhe yacchati yad anena ubhe yacchati tasmāt - yam - aharahar vā evam vit svargam lokam eti || śāṅkara bhaṣyam - tāṇi ha vā etāṇi brahmaṇo nāma akṣaṇāṇi triṇi etāṇi - sa ti yam - iti sakāraḥ takāro yam iti ca - ikāraḥ takāre uccaraṇa artho anubandhaḥ | hrasve naiva aṣkareṇa punah prati nirdeśāt | teṣām tat tatra yat sat sa kāraḥ tad amṛtam tad brahma | amṛta vācakatvā tad amṛta eva sa kāraḥ takāre anto nirdiṣṭāḥ | atha yatti takāraḥ tan martyam atha yat yam aṣkaram tena aṣkareṇa mṛṣa martya ākhye pūrve ubbe aṣkare yaṣchati yamayati niyamati vaṣikaro iti ātmante iti arthaḥ | ranga rāmānuja bhaṣyam - tāṇi ha vā etāṇi triṇi aṣkareṇa sa iti yam iti - iti sat - ti - yam - iti satya nāma tryakṣara ātmikam iti arthaḥ | tadya sat amṛtam adhayaṭti tan martyam - atra amṛta śabdābhyaṃ cetanā acetane nirdiṣyate | madhvācārya - sat - mukta jiva - ti - a mukta jiva - yam - mukta amukta jiva
Adi Shankara's commentary: There are three letters that denote the Absolute sa, ta, yam and the syllable ii on sat is for easy pronunciation. The letter sa indicates immortality and the word ta mortality, and the syllable yam conditions and bridges both

Janaka: Seetha is that yam the conjunctive, conditioner, bridge between the mortal and immortal, setu - eSa setu iti vidharaNa the presiding deity of catana acetana dynamic, static beings. oh, Rama, it is said in Vishnu Puraana that Seetha is your lookalike, minus your sky-blue complexion, raaghavatve bhavet siitaa... It is said in yet another scripture, yatha mayā jagat vyāptam - sva rūpeṇa svabhāvataḥ | tayā vyāptam idam viśvam niyantrī ca tathā iśvāri ||

'as to how I am all pervading, likewise She, Goddess Lakshmi, is all pervading and the controller of the universe...' and if you want to establish yourself as the protector of this world, you have to take this and this Seetha alon, as she is the cause for the desired effect of yours... and, she is from Mother Earth ratna garbha and you are a sapphire boy from a mother, and a sapphire shines only if it is studded in earth-given gold anargham api maaNikyam hema aashrayam apekshate... otherwise you, your incarnation, your epic, your mission, why one or two, everything concerning you will be futile, and you have to return to your milky abode empty handed, and here on earth, every house breeds one or more Ravana-s...

Rama: How am I to concluded 'this' as 'that...' I mean Goddess Lakshmi...

Janaka: Certain aspects are to be inferred because they are unmanifest. Fire on the mountain is unmanifest but smoke is manifest, hence fire is inferred. So also, ayam iishvarii is manifest as iyam this girl... from siitaafurrow, sillion, a narrow trench in ground made by ploughshare... as a small seed manifests into a gigantic banyan tree, and from this the nature of her non-foetal birth, it is to be inferred likewise, and only because of it she is someone above mortals. Because you have come as a mortal she has to take birth as a mortal, as an inseparable entity of yours...

Rama: Then why can't she fall from sky or from other planet?

Janaka: She cannot. Your connection with this earth is age-old and you love it. Because you love earth, she has to emerge from earth, a lovely act for you.

Rama: Then why mama sutaa... she can be fostered in any orphanage...
Janaka: Not so. An auspicious thing or being requires a sanctum sanctorum… Mithila is one such, and Videha-s are not just kings of this part of land, but they are priests of pious or holy things like the bow of Shiva. You know the naming of vi deha... it is not 'without bodies...' but transcending bodily affairs… Thus she chose this as her background and as she presented herself to me as baby girl, I have look upon her as mama sutaa 'my daughter…' And many, many kings sought her hand in marriage, but I refused and they warred with me… I had to call for the forces of gods to counterattack the enemy forces… perhaps, you might not have heard that humans can summon gods, but gods are at my disposal, and a prayer of mine brings them here, either for a war or for a ritual… So, do not take me or my daughter Seetha, iyam siita mama sutaa as some ignoramuses and insignificant dullards…

Rama: Then why you want me to take back, as though she belonged to me for eons, but lost in a journey…

Janaka: Yes, she is yours from ages unknown… I cannot donate her in kanyaa daana 'bestowal of bride…' because your marriage is eternal. But you two have arrived here in human forms, so conduct yourselves in conformity with human customs… that is why I tell pratiicCha enaaam 'take her back, wishfully…' for that saying of mine get no anger on me bhadram te 'safe betides' by this act of yours… paaNim gR^ihNiSva paaNinaa 'you take her palm into your palm…' that which is customary in human paaNi grahaNa mahotsava 'wedding ceremony…' by the way, you always keep your consort in your heart hR^idaya kamala do not do such things as long as you are on earth… for your incarnation will be disclosed… just take her hand… and let not this heavenly discourse be leaked out… Ravana may come to know that you are not human and it will be impossible for you to eliminate that evil, thereby…

Likewise, we the translators also appeal to the readers, to not to disclose this info about Rama to Ravana, if any of you meet him, by chance. And we now proceed to the human level import of this verse.

Janaka:
'This' girl who has
mugdhamoharamanomohanaṁohātmakasukumārasounda
a beauty par excellence… [and par problématique beauté, as well… and Ravana alone has got more words to extol her beauty, as in Ch. 46 Aranya…] is iyam… Or, about whom you have heard from day one in the hermitage of Siddha, i.e., when you started towards Mithila, that girl is iyam… Or, the girl who is on your psyche from the minute you broke that Shiva's bow, and whom you are envisioning prásade prāde ca pathi pathi ca sā prṣṭataḥ sā purataḥ

'…on verandas of multistoried buildings and in window ledges, on this street and that street, before you, behind you…' during these days of your stay in Mithila… that girl is iyam…

Rama: No, No, No, you are wrong… I did not aim at any girl when aiming to lift that old bow… sorry for your unilateral conclusion…

Janaka: No, my dear boy, the condition I stipulated is bilateral… before your touching that bow, I clearly said that my daughter belongs to one who can lift that bow… you were quick enough to grab the girl, rather than the bow… and in that hastiness you even broke that bow… had you declined the girl, you should have declined to lift the bow, also… so, iyam siita was the only intention of yours when lifting that bow, and that girl is iyam siita…

Rama; Maybe, we want high-born, high-bred girls… not fatherless, motherless, birth-less orphans…

Janaka: You seem to be a doubting Thomas… that's why I said mama sutaa 'my daughter…' when it is said mahataa tapasaa raama... 'by high degree ascesis Dasharatha obtained Rama…' thus they say, and I too obtained and fostered this girl with much better ascesis, and even protected her from warring factions [only to give back to you…] and the environ of Mithila itself is of utmost
sanctity and piety... If we are to be lowly subjects, why your guru Vishvamitra brought you here, that too by foot... don't think that you are taking this girl for your personal enjoyment, but it is for a calculated purpose... this girl meets that purpose and her wifehood, as well.... hence I said saha dharma carii tava 'she will be in toe with your duties'... Or, tava dharma saha carii 'whatever is your duty that duty become hers too'...

Rama: Somehow... there appears some cacoethes... compulsion... from you, from all the sages from my father and mothers, even...

Janaka: Nothing of that sort is there... if you wish heartily then only you take her... I have not said siitaam dadaami 'I am donating Seetha...' but I said pratiicCha enaam 'take her, take her back...' or else, she will exit as she came and unfulfilled will be your mission... it is up to you to decide... no compulsion...

Rama: Then let her take hold of my arrow and walk with me round the Altar of Fire... for Kshatriya-s that is the custom...
Janaka: I know, I know… but this marriage does not fit into any of the eight kinds of marriage prescribed for us, humans… hence I carefully said paaNim gR^ihNiiS paaNinaa 'take her palm into yours…'

The types of ancient marriages as laid down by scriptures are eight kinds. 1] braahmya : inviting a celibate scholar after completion of his Vedic studies, and offering a bride with due ceremony; 2] daiva : offering a bride to a ritwij when he is conducting a Vedic-ritual; 3] aarSa : giving the bride after donating a cow and ox for the success of Vedic-ritual; 4] praajaapatya : offering a bride without seeking anything from the
bridegroom, to follow the course of dharma; 5]

**asura** : giving ample money to bride's party or to bride and marrying her at costs; 6]

**gandharva** : man and woman falling in love and marrying on their own, just out of lust and bodily pleasures; 7]

**raakshasa** : if a bride or bride's part do not agree, by maltreating, torturing and terrorising them, and thereby seizing the bride; 8]

**paishaacika** : while the girl is asleep, or making her drunk, or unconscious and then molesting her, by which she becomes a 'can't but' bride - a worst kind of marriage.
eteṣu aṣṭasu
vivāhesu ayam
vivāho na ko api
bhavitum arhati -
tat ukta lākṣaṇa
a bhāvāt | tathā
hi - na tāvat
brahmaḥ iti -
āhūya dāna a
bhāvāt | na api
daivaḥ -
khatriyaśya
ārtivijya a
sambhavat | na
ārṣa - kanyā
pitro go mithuna
go dāna a bhāvāt
| na api
prājāpatyaḥ -
vṛya śulka iti
kathanāt | na
api āsurah -
kanyā pituh
dravya dāna a
bhāvāt | na api
gāndharvah
paraspara
anurāgena
samsarga a
bhāvāt | na api
rākṣasaḥ - chedan
hanana ādīnā
prasahya kanyā
haranaḥ a bhāvāt
| na api pāśāciḥ
- sva apapramāda
anyamat avasthā
a yuktayāḥ |
tasmāt katamo
ayam vivāha iti
cet - saha
dharma carī tava
- iti uktyā
prājāpatya eva
vivāhaḥ
And when none of the eight is unsuitable for Seetha’s wedding it is brought under the fourth praajaapatya - because saha dharma carati iti prajapatya - aśvalāyana | samyoga mantrah prajapatyey saha dharma caryatām - gautama | saha dharmama caratām iti prajapatyam - bodhāyana |

But here something is sought from the bridegroom, in the name of lifting the bow. But that is negated saying the ‘seeking’ is the seeking of material assets, not valour or bravery. It is namesake, and even the nomenclature that Seetha is the bounty for valour viirya shulka is a namesake; kṣatriyeṣu viirya vara eva śreṣṭvatvāt tādṛśaya kanyām
Hence this marriage is for implementation of righteousness and it is treated as extramundane and celebrated every year.

Rama: This marriage does not fit into any category! Then why this marriage at all!

Jana: To be in tune with this world how this marriage comes into the category of prāya paty.
Janaka: The enjoyer has to grab the object of enjoyment, not vice versa… take it now and bhadram te and 'be blest…'

Next, Janaka is asking the bridegroom like a poor Indian father to take a poor and motherless bride Seetha.

Janaka: iyam 'this' girl is a simple match to you, who broke the bow of Shiva; siitaa 'born in furrow' a motherless girl, hence, kindly be merciful towards her… mama sutaa 'my daughter…' where I have always been engaged in rituals and ceremonies, thereby I may not have brought her up properly, and thereby if she does talk rashly or behave oddly.. [of course, both she does later,] like an ill-bred girl, kindly tolerate and correct her… saha dhrma carii iva where iva is 'like…' just take her like your 'custom-bound consort…' and let her be useful in ceremonies and rituals, though not for pleasure trips and excursions…' praticCha enaam 'take her…' where the bridegrooms usually woo, court and date girls, send many messages to her parents asking for that girl in marriage… but, this girl being an uncommon one, I am begging you to take her… paaNim gR^ihNiiSva paaNinaa you take her hand as she is hesitating to take your hand, for your hand is strong enough to break an unbreakable bow, she is fearing to take your hand, lest her arm too will be broken… bhadram te 'be blest…' when you honour our appeal…

And there are many, many more shades of meanings derived from this verse, but all culminate to say - 'you two are made for each other…'
Comment: Pouring water at the time of donation into the donee's hand symbolises the free flowing will of the donor. The 'shadow' expresses \textit{nitya sambandhatva} 'ever related entity...' Or, a trace of His \textit{liilaa vibhuuti, maaya}, though living separately so far, that farness is now washed off by this holy water.

Then there occurred a plentiful flower-showers, while sages and gods exclaimed "Nice... Fine..." to the drumbeats of heavenly drums. [1-3-28b, 29a]

Comment: What happened to these gods when boyish Rama eliminated Tataka and others? Are they any lesser feats that this marriage? And why this drumming and showering flowers and blessings, when it is 'just' a human's marriage? Now the cause for the effect is conjoined to Rama to effectuate their plea to Brahma. If the entire arsenal given by Vishvamitra is set-aside for a moment, the 'present' presented by Janaka is the ultimate weapon, to be used against Ravana. \textit{aprameyam hi tat tejo yasya saa janaka aatmajaa 'unlimited is the energy, to whom Janaka's daughter belongs...'} Rama is the instrumental cause in eliminating Ravana, whereas Seetha is the efficient cause for it. Lanka is ruined by Seetha, though Hanuma with the help of Fire-god, but not by Rama or all of the monkeys, put together. And Rama eliminates the half-dead Lanka. There are some more flower-showers and drumbeats and dances, later.

Comment: When Bharata is the elder of Lakshmana, how Lakshmana is called now... is a lingering doubt. That rule 'the elder brother's marriage is first...' does not apply if the brothers are from co-wives: \textit{pit®vya putre s˜patne para n˜rŸÿu teÿu v˜ | viv˜ha d˜na yajn˜dau parivedo na d¨ÿaõam || 'the elderliness among the sons of father's brothers or mothers co-wives, or other sons from other wives, do not count in their marriages, donation ceremonies, of Vedic-rituals... an younger one can be called first on such occasions...'}

Janaka having said to Lakshmana that way, he also addressed Bharata, "Oh, Bharata, the delight of Raghu-s, take Maandavi's palm into your palm... [1-73-31b-32a]
That honourable king of Mithila even said to Shatrughna, "oh, dextrous Shatrughna, take the palm of Shrutakiirti into yours... [1-73-32b, 33a]

"Oh, Rama, Lakshmana, Bharata, Shatrughna ... you all are tender-hearted, well-behaved and well-intentioned brothers from Kakutstha lineage... without lapse of time [take up other ceremonies... ] [1-73-33b, 34a]

On hearing Janaka's words, all the four bridegrooms are palminpalmed with all the four brides, abiding in Vashishta's orchestration [of Vedic hymns and procedures.] [1-73-34b, 35a]

Comment: The word 'palminpalmed' may look oddish, but it is in fashion with the verb 'arminarmed' invented by poet Roger McGhou.

On performing circumambulations along with their wives around the Ritual-fire, and around the Altar of Fire, and that way, around king Janaka, [the awarer of wives,] and around sages as well [for they conducted the marriages well,] those great-souled bridegrooms that have emerged from Raghu's dynasty, on performing the deeds of ritual consistent with custom as directed [by Vashishta, and thus they are wed.] [1-73-35b, 36]

Comment: Firstly Vashishta enkindled the holy fire and offered oblations in it for the wellbeing of Rama and his brothers, say the bridegrooms. Next, another round of enkindling of holy fire took place in which Rama and brothers have offered marriage time oblations. After accepting the palms of brides, they made circumambulations, and then each couple established its own ritual fire and offered oblations into it. Then each couple had oblated rice-flakes into the fire, and again performed circumambulations to that Ritual-fire, respectively. Thus, the marriage is not a handshake like one-minute affair, as they all shall be before fire, daylong.
There occurred plentiful and highly dazzling flower showers from firmament, and [that ambience is filled with] the drumbeats of divine drums and with vocal and instrumental music. [1-73-37]

Promenades of apsara-s danced on, and even the gandharva-s sang tunefully... and because it is the marriage of celebrated bridegrooms from Raghu's dynasty, such a charming spectacle is envisioned.

In this kind of ongoingness of harmonious music of vocal, instrumental and that of dancers, those great resplendent brothers wed their wives, on circumabulating the Ritual-fire fire thrice. [1-73-39]

Then those legatees of Raghu went to their visitatorial-palace with their wives, and king Dasharatha went after them, along with the sage-assemblages and with his kinfolks [queens and wives included,] with all eyes [on his sons and daughter-in-laws.] [1-73-40]

Thus, this is the 73rd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
Parasu Rama confronts the wedding party that is returning to Ayodhya from Mithila. On his very entry, the atmosphere becomes pell-mell and a whirlwind ensues. Expecting some problem from this Parasu Rama, the sages like Vashishta and others starts to receive him in a peaceable manner. Not caring anyone around Parasu Rama starts a dialogue with Dasharatha Rama.

When that night is elapsing [into the wee hours of next day,] then the eminent-saint Vishvamitra on asking for the leave of absence from both of those kings, Dasharatha and Janaka, he set out to northern mountains, namely Himalaya-s. [1-74-1]

When Vishvamitra departed, that ruler to the delight of people, Dasharatha, on asking leave of absence likewise with king Janaka, who outvies bodily affairs, promptly set forth for the city of Ayodhya. [1-74-2]

Then that king of Mithila, Janaka, one from Videha lineage, gave innumerable patrimonial riches, and many millions of cows [to the brides.] [1-74-3]
Janaka gave excellent shawls, millions of silken dresses, and elephants, horses, chariots, foot soldiers, besides hundreds of highly decorated girls, divine in their mien, as unexcelled chambermaids and handmaidens to the brides. [1-74-4, 5a]

King Janaka gave beau idéal bridal riches of gold, silver, and pearls and of corals even, for he is very highly gladdened [as Seetha's marriage came true.]. [1-74-5b, 6a]

Having given many kinds of bridal gifts [and having accompanied his daughters for a distance, then] having received a bid adieu from Dasharatha, that sovereign of Mithila, Janaka, re-entered is own palace in Mithila. [1-74-6, 7a]

Even the king Dasharatha, the sovereign of Ayodhya proceeded with his noble-souled sons, keeping all the sages in the fore, while his forces followed him. [1-74-7b, 8a]

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with voice; vyaaharanti= started to screech; samantataH= from all around.

But while going with the assemblages of sages and with young Raghava-s, facing that tigerly-man Dasharatha, [the sky-bound] birds started to screech with startling voice from all around. [1-74-8b, 9a]

Also thus, all of the earth bound animals are going his leftward, and on seeing this, [albeit he is a] tigerly king, [he is perplexed and] he particularly asked Vashishta. [1-74-9b, 10a]

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On hearing all that is said by king Dasharatha, the instinctual sage Vashishta said this sentence in a soothing voice, "the result of these auguries, I will tell apart... [1-74-11b, 12a]

"The shrieks voiced by the birds are foretokening the forthcoming providential and perilous trepidation, but the behaviour of these animals is betokening it as mitigable... hence, let this consternation be forsaken... [1-74-12b, 13a]

While they are discussing among themselves, there a whirlwind started to whirligig, which is
earth-shaking and tree-shattering, even if they are all gigantic trees... [1-74-13b, 14a]

Murkiness enshrouded the sun, and a sandstorm enwrapped everything, and everyone is unaware of quarters, and that army is as though ensorcelled. [1-74-14b, 15a]

Then Vashishta and the other sages, the king Dasharatha along with his sons are there as though with their animation, and everything and every other one available there is inanimate. [1-74-15b, 16a]

In that catastrophic darkness, that sand-muffled military of king Dasharatha has seen the son of Sage Jamadagni, namely Bhaargava Rama, a calamitous one in his look, for he is wearing tufty matted [and unruly] head-hair, and he who is the subjugator of kings of kings, an unassailable one like Mt. Kailash and an unbearable one like the Epoch-End-Fire, irradiant with his own radiance, hence imperceivable for commoners, and such as he is, he clinched an axe [on his right] shoulder and clasped a bow [in his left hand,] that in simile is like a groupage of electroluminescence, together with an already fitted electrocuting arrow on its bowstring, and he is on a par with the devastator of triple cities, namely God Shiva. [1-74-16b, 17, 18, 19]
On seeing him, who is perilous in his propensity and flaming like the Ritual-fire, Vashishta and the other prominent Brahman-s that are the practisers of meditation and fire-oblations have come together and started to susurrate, up and down. [1-74-20, 21a]

"He who was envenomed by the murder of his father, will he eradicate the race of Kshatriya-s or not, somehow [even now...] previously on eliminating Kshatriya-s abated is his anger and alleviated is his frenzy... but is his intending to eliminate Kshatriya-s once again, or not - really?" [Thus, those Brahmans talked among them.] [1-74-21b, 22]

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Thus thus after their susurrus the sages on taking oblational waters, benignly spoke their lines [of greetings,] to that Bhaargava Rama, who is a visitation in his very look, saying thus as, "oh, Rama, oh, Bhaargava Rama..." [and offered him water as a welcoming oblation.] [1-74-23]

But on receiving the deference paid by the sage Vashishta, that inexorable Rama of Jamadagni started to talk to Rama of Dasharatha. [1-74-24]

Parashu Rama

This Parashu Rama or Bhaargava Rama is believed as the sixth incarnation of Vishnu on earth, prior to Dasharatha Rama. The word parashu 'an axe...' is prefixed to this Rama because he wields a merciless axe. His father was sage Jamadagni and mother Renuka. This Jamadagni is the son of Sage Riciika, a Brahman,
and he married Satyavati, the sister of Vishvamitra, a Kshatriya. On certain occasion Jamadagni doubting his wife Renuka's infidelity orders this Parashu Rama to behead her, which he promptly does, but Bhaargava Rama requests his father to bring her back to life. Sage Jamadagni agrees and brings her back to life. This is a kind of entrance test to Parashu Rama, and if he can ruthlessly kill his own mother he does not hesitate to kill any, in future.

During their time, the kings were cruel and homicide was rampant to achieve the desires of the throne, however ruthless it might be. On another occasion when the sons of one Kaartviiryaarjuna sacrifice Sage Jamadagni as a sacrificial human, this Parashu Rama is frenziedly infuriated and starts eliminating all of the enthroned Kshatriya bloodlines on earth. That way he roves over the earth for thirty seven times eliminating Kshatriya-s. He even cuts off the foetuses in wombs of their queens, in order to stop the menacing progeny and offers the blood of the foetus as oblation. And that blood became five streams called shamanta pancaka. Bhaargava or Parashu Rama practises insurmountable ascesis and appeases God Shiva, and thus acquires divine weaponry. He is indomitable in archery and nothing is unknown to him in the art of archery. Yet, he resorts to an axe to behead cruel kings, physically and personally, without depending up on a distant shooting arrow. He is ciranjiivi 'long living being...' Later when peace is established on earth, this Parashu Rama retires to penance but re-entered here to have a glimpse of Dasharatha Rama. And the purpose and import of his entry at this place, is recorded in later chapters.

Thus, this is the 74th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.
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Introduction

The visitant Parashu Rama narrates the legends of bows of Vishnu and Shiva to Rama. Unheedful of the request of Dasharatha to spare his sons Parashu Rama addresses Dasharatha Rama directly and asks him to take an aim with the longbow of Vishnu, and if Dasharatha Rama is capable to do so, Parashu Rama says that he will give a duel to him.
Thereby I, on examining your strength in your taking aim with this bow, and should you be deservedly valorous, I will give you a combative duel...” [So said Parashu Rama to Dasharatha Rama.] [1-75-4]

Comment: Prof. Satya Vrat cites this in his book ‘The Ramayana - A Linguistic Study... ‘As in English, we speak of yuddha daanam - giving a fight to the enemy - in Sanskrit, too...’ it is giving a duel.

On hearing that sentence of Bhaargava Rama, then king Dasharatha became a pitiable one, and with his downcast face and adjoined palms said this. [1-75-5]

"Aren't you a Brahman with inviolable ascesis, besides being an appeased one from the rancour on Kshatriya-s... hence, it'll be apt of you to award aegis to my sons, for they are yet youngsters... [1-75-6]

Vividly: 'peace is pristine for Brahman-s... though that was once disturbed in you, you redeemed it after your eradicating the then ruthless Kshatriya-s... thus your rancour was appeased then... and you too peacefully retired for inviolable ascesis and acquired still higher bliss by them... do you now wish to violate your own intrinsic nature of peacefulness being a blissful one, being an all-knower, being an elderly Brahman, that too on mere boys...
"Such as you were, you on becoming a dedicatee to probity, haven't you given the planet earth to Kashyapa and haven't you repaired to forests, and haven't you flagged yourself on Mt. Mahendra...
[1-75-8]

Annex: 'if so, is this for showing the flag or else is it for keeping the flag flying... in anyway, is it inapt of you to eliminate the progeny of your own donee... Kashyapa... and if you say that 'I don't kill you all nonentities, but my target is this Rama...' then my reply will be like this...

...mm svR ivnazay s<àaÝ> Tvm! mhamune,
         n c @kiSmn! hte rame sveR jIvamhe vym!. 1£75£9

9. mama= for my our; sarva+=vinaashaaya= for an anywise, ruination; sampraaptaH+ tvam+mahaa mune= chanced upon, you are, oh, insurmountable sage; ekasmin= only one [singularised]; hate+= raame = eliminated, Rama is; na+ca= not [nay-said,] also; sarve+=jiivaamahe+vayam= all, [will we be] living, we.

"Or, have you chanced upon us, oh, insurmountable sage, for an anywise annihilation of ours... when Rama is singularised and eliminated, nay-said that we all will be living..." [Thus Dasharatha gone on appealing, blinded by his love for his sons.] [1-75-9]

Annex: 'should you eliminate Rama and eliminate rest of us all, Rama will not live... or, if you eliminate all of us and eliminate Rama alone, we all don't live... anywise it is an 'anywise' annihilation of ours... for I am still living for this Rama, and Rama alone:.'

While Dasharatha is speaking that way, that intransigent Bhaargava Rama of Sage Jamadagni, uncaring for those merciful words of Dasharatha, addressed Rama of Dasharatha, exclusively.
[1-75-10]

"These are the two strong and sturdy unsurpassed longbows, well-designed by gods and well-crafted by Vishvakarma, the Divine Architect, and these are very important among all bows and well-worshipped by all worlds...[one broken in your and one handheld in my hand...]

...anvaya/word-order: narashreSTha= oh, best among men; kaakutstha= Kakutstha; tvayaa+bhagnam = by you, broken; yuyutsave= restive [for a combat]; tryambakaaya= for Trymbaka, for Shiva; suraiH + anisR^iStam= by gods, given; yat= which [bow]; triitura+ghname= [that bow alone is] Tripura Demon, annihilator; ekam= one [of the two.]

"Oh, best one among men, one of the two is broken by you, that alone gods gave to restive Trymbaka, God Shiva, for feud with demon Tripura, and oh, Kakutstha, which bow alone is the annihilator of Tripura, the demon... [1-75-12]
"This is the second one, choicest gods gave this to Vishnu, thereby this is named after Him as 'Vishnu's bow...' this is an indestructible and enemy-citadel conquering longbow... and this is identical in its efficacy with Rudra's longbow... [1-75-13, 14a]

"Once, all the gods were asking the Grandparent, Brahma, as to who is powerful and who is less powerful among the blue-throated Shiva and Vishnu... but the Grandparent Brahma on inferring the intent of gods started to create adversity among those two, Shiva and Vishnu, for the Grandparent is the best adherer of truthfulness, [as truth cannot be demonstrated on hearsay evidence...] [1-75-14b, 15, 16a]

Legend: Brahma thought that it would better to enact a drama to cleanse the one-sided mentalities of these lesser gods. So, he started to write the script, and himself becoming the writer-director of that drama. That script is hereunder.

Brahma: Mahadeva, who is the destroyer of Tripura, or say triple-citadels?
Shiva: Why? It is me, of course...
Brahma: Why do you boast that way of yourself? It is the long-arrow of your longbow, isn't it?
Shiva: Yes of course...
Brahma: Then Vishnu was presiding deity of that long-bow... isn't t?
Shiva: Yes, it is he, but I shot it from my bow... basically, is this a confusion, or, are you playing any part of Narada...
Brahma: Not so, the other day Vishnu was telling that he alone did that master task...
Shiva: How can it be! In the triple of doer-deed-instrument, instrument cannot become the doer... has his language gone topsy-turvy, noun is becoming verb and verb is lost to adjective and...
Brahma: Ok, Ok... we do not care much for grammar as we care more for communication, grammar is pAnini's headache... but what he said is that he alone did it... not you...
Shiva: Then why I am called... why that longbow is given to me... you have got it done by Vishnu... you have unnecessarily spoiled my dance program...
Brahma: Not that... I said what he said... let's not quarrel among ourselves...

Shiva: I not only quarrel but wage war, if it comes to my interests and my devotees' interest... how many times I have not done so...

Brahma: That is what Vishnu was telling... every time you give a boon to every demon, and involve yourself in enmeshment, and Vishnu has come to come and rescue... have he forgotten the episode of bhasmaasura... thus Vishnu is saying and asking...

Shiva: Now I don't tolerate... I will take him to task...

Exit Shiva - Enter Vishnu. Brahma reverses the above dialogue and says that to Vishnu

Vishnu: No, No, highly objectionable... I will take him to task... I will take him to task...

Exit All. War Started.

"Owing to their animosity then occurred a fierce and hair-raising war among Shiva and Vishnu, as each aspired victory for himself... [1-75-16b, 17a]

"But then by the war-whooping 'hum' of Vishnu that ruinously overpowering longbow of Shiva is broken, and the triple-eyed God, Mahadeva, is frozen... [1-75-17b, 18a]

Comment: The bow is jR^imbhitam broken by the hum in dissent of Vishnu - Govindaraja. And Maheshvara Tiirtha says that the bow as well as Shiva are rendered jaDa motionless. There are many legends on this shiva garva bhanga 'deflation of Shiva's pride' and some info about is given in endnote.

"Then came together are the gods, along with the assemblages and celestial carana-s, and when they appealed for appeasement in the matter of wielding authority, those two superior gods, Shiva and Vishnu, went into a state of amity... [1-75-18b, 19a]
"On seeing the breakage of Shiva's bow by the mettlesomeness of Vishnu, from then on the gods along with the assemblages of sages, deemed Vishnu to be the paramount... [1-75-19b, 20a]

"But that celebrated Rudra was with indignation, and he handed over that longbow, [which is already fitted with unloosened] arrow, into the hand of the sagely king among Videha kings, namely Devaraata... [1-75-20b, 21a]

"Oh, Rama, this alone is that enemy-citadel conquering longbow of Vishnu, and Vishnu handed over this to Sage Riciika, the son of Bhrigu, as a trustworthy trust... [1-75-21b, 22a]

"But that great-resplendent Sage Riciika handed over this divine bow to his son with unmatchable deeds [of religious merit,] who is my father Sage Jamadagni... [1-75-22b, 23a]

Comment: The word of Jamadagni means 'one who is born in Ritual-fire and having fire as his anima...' jajaamanta jajaamanta jajaamanta jajaamanta

where the word jajaamanta is 'those who devour oblations repeatedly and at a single time in Vedic-rituals, namely gods; jamu - bhakshane jamu - bhakshane jamu - bhakshane jamu - bhakshane so I am jajiihi jajiihi jajiihi jajiihi because I sprang up from Ritual-fire... and when the first syllable in ja jaamat ja jaamat ja jaamat ja jaamat is dropped it remained as jamat jamat jamat jamat and when combined with fire jamat + agni jamat + agni jamat + agni jamat + agni it shortened after dropping matup pratyaya matup pratyaya matup pratyaya matup pratyaya to become jamadagni jamadagni jamadagni jamadagni so oh, lady know me as one born and having Ritual-fire... or, Vedic-ritual itself...'
Arjuna adhering to a barbarous mentality subjected my father to death...

"Oh, Rama, on hearing the unregenerate and highly perfidious murdering of my father, I rancorously extirpated newborn Kshatriya-s as newborn ones, that too not for one time, [but I did so for thirty-seven times going around the earth...] and on getting the entire earth under my control [I performed Vedic-ritual,] and at the end of that Vedic-ritual, I gave all that earth to sage Kashyapa, a sage with divine soul and with pious observances, as a ritualistic-generosity... and I am at present on Mt. Mahendra [practising ascesis and thus] conjoined are the powers of ascesis in me...

"But on hearing the breakage of Shiva's longbow, then I promptly came here... thereby, oh, Rama, wield this supernatural and superlative longbow of Vishnu, which is passed on to me from my forefathers and my father... let your fealty to Kshatriya-hood be impressed on the memory of yours, and wield this likewise [if you can...]"

The odds between Vishnu and Shiva

This is a long drawn bloody quarrel between the two sects of vaiSNavism Vishnu faith and shaivism Shiva
faith, over centuries. Here it is doubtlessly expressed in the epic that Vishnu is superior to Shiva. *anena śivat viśnoḥ utkarsab pratipādītam - ayam eva arthāḥ | dk*

'by this Vishnu is proposed to be superior to Shiva...' but it does not mean 'every time or everlastingly...' Insofar as the incarnations are concerned, it is Vishnu, but not Shiva. In philosophy, both are one and in theology, they are separate. *srṣṭi sthitī anta karaṇat brahma viśṇou śivātmikām | sa sanjñām yāti bhagavān eka eva janārdanah || viśṇou puraṇā api cet samaram prāpya bhāvyasiṣām mām adhikaḥ | bhārata - drona parva ekam eva advityam brahma - sat eva saumaya idam agram asit - sarvam khalvidam brahma - brahmaḥ vā idam agra asit - hiraṇya garbha samavartata agre - antar babih ca tat sarvam vyāpya nyāraṇya sthitah - eka eva rudro na dvityāya tasthe - ekam sad viprā bneahūdā vadanti ekam santam bahudhā kalpayanti - abhedha śruti*

where the last one is 'when there is only one Absolute wise men and poets create many of his forms...' to explain in ordinary parlance, that too through Puraana-s. This is because of the complexity of Vedas. In fact, Vedas do not tell anything straightaway 'this god, that is god...' but asks us, rather intuits us, to infer ourselves about the nature of god, according to our own IQ. And to be precise, Vedic gods are different from Puranic gods and Veda holds on to one Brahman, or The Absolute. The Rain-god, Fire-god, Indra et al are the instrumental gods in knowing that Absolute. The content of Vedas is just like the complexity of complex video game of present day. The more you play you either get yourself addicted to it, or shun it, or get demented by it.

Vedas go on saying pure truths in plain terms like: *śam naḥ sūrya urucakṣu udaitu śam naḥ catasraḥ pradipito bhavantu || śam naḥ dhruvayo bhavantu naḥ sindhavah śamu san santi ṣapab || rgveda*

7-35-8 - 'Bless that the sun, with extensive radiance, Rises for peace. May the four quarters of horizon, Be auspicious for peace and harmony...' What is so great about the sun or his radiance? If we persist in asking why this is said like that, then a dozen other quotes will be brought in to explain the idea behind it. Again another hymn: *sahasra śirṣa puruṣāḥ sahasrāṣa sahasra pāt | rgved*

10-90-1 - 'He has thousands of heads, He has thousands of eyes...' It would be ridiculous to think of a god with thousands of heads and thousands of eyes, but if it is explained 'He has thousands of heads, to think about mankind, and he has thousands of eyes to watch over the good and bad deeds of mankind... it may be meaningful. Max Muller has this to say about the study of Vedas:

Of course, this learning of Vedas by heart is carried on under a strict discipline; it is, in fact, considered as a sacred duty. A native friend of mine... tells me that a boy, who is to be brought up as a student of Rig Veda, has to spend about eight years in the house of his teacher. He has to learn ten books: first, the hymns of Rig ved; then a prose treatise on sacrifices, called the braahmaNa; then the so-called Forest book or aranyaka; then the rules of domestic ceremonies; and lastly, six treatises on pronunciation, grammar, etymology, metre, astronomy, and ceremonial...' India can it what teach us, by Max Muller - a recent republication of Penguin.

All the above is for no practical utility in these days, except for an enquiry into that 'Brahman.' So also there is a probability for phonetic problem *uccaraNa doSa* in Vedas which causes *pratya vaaya* a boomeranging bad effect. If we wish to chant its hymn 'oh, Indra, slay my enemies...' and if a diphthong or a diagraph is mispronounced it becomes 'Oh, Indra, kill me, instead of my enemies...' and it is said to happen that way *yad bhaavam tad bhavati...* Unless they are practised for a life time, they are un-understandable, hence they are set aside and Puraana-s are brought in their place. Further, the effect of Vedas is said to be declining according to *yuga dharma* era theory... What that was available in *satya yuga* a period where the conflict was only between god and man, for e.g., the legend of Hrishcandra and his truth speaking, which stands tested by almost all gods, but that truthfulness is lessened in *treat yuga* Ramayana's period, where the conflict was between man and demons, which dharma is further lessened in *dvaapara yuga* period of Maha Bharata, where the conflict is among one's own brothers, and that much dharma of that period is almost extinct in *kali yuga* which is obvious, from the known history of India, where the conflicts are going on between man and man - husband and wife, father and son, neighbour and neighbour, and so on.<font>

This is on par with the four-legged dharma, The Holy Bull, *nandi* loosing its legs one after the other and now you will see that Bull in any sculpture with half raised right foreleg, where other three went under its belly.

So Puraana-s are evolved to throw some light on what Vedas have to say, of course with some religious
overtones. Elsewhere we have detailed about Puraana-s of them Shiva and Vishnu Puraana-s are though prominent, but their adherers quarrel tooth and nail about the superiority of Shiva or Vishnu. In Vishnu Puraana many instances of coalescence of Vishnu with Shiva are narrated

\[ tvat våkya gauravåt etat mayå cakram nivartitam | tvåyå yat abhayam dattam tat datttam akhilam mayå - \]

Krishna says to Shiva at the time of eliminating a demon called Baana Asura, 'As you say I have taken back my disc, and if you give a boon I deem all that is given by me...' So many instances can be quoted like this. But here Parashu Rama has no intention to kill Dasharatha Rama, as said in Padma Puraana: raraka bhagavån bhårgava råmah - ekam iksväkostu mahå kulum | mätåmahasya anvåyatvåt renukå vacanåt tåthå |

'that god Bhårgava Rama safeguarded one great dynasty of Ikshvaku-s, for they are related to his grandmother, besides at the request of Renuka Devi, his mother...' So, god Bhårgava Rama is a nepotist and saved Dasharatha Rama. Not so, Bhårgava Rama is neither a nepotist nor a god to be worshipped. He is not worshipped because his incarnation is not a full incarnation of Vishnu as Dasharatha Rama. Only the wrathful impetuosity of Vishnu is incarnated like Bhårgava Rama to perform butchery and even infanticide.

\[ bhårgavo ati dåpta praśiddha tadånåm ca krodha andha iti sva kåstriya vadåt upratam śastra sannyåsam ca parityajya capalå iti viditaå \]

'Bhårgava Rama is a highly impudent personality and blinded by his wrath, thus to eliminate his own Kshatriya-s [namely his own relatives, Dasharatha and his sons; again the caste system is peeping in, isn't it!] On overstepping his pledge of renunciation of weaponry, he came... hence his actions are faltering...’ appayaa diikshita, a shaivaite. He came here to perform certain unsaid action, which we will see in next episode.

Thus, this is the 75th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book I : Bala Kanda - The Youthful Majesties : Chapter 75
Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 76

Introduction

Rama takes aim with Vishnu's longbow and asks Parashu Rama to choose the target to release the arrow, as arrow of that bow cannot go astray. Parashu Rama opts for elimination of his ascetic merit and heavenly realms thereby. Rama releases the bow annihilating that merit and after that, Parashu Rama retreats into oblivion.

Comment: Up to here both these Rama-s are in close quarters with other few present there. After this dialogue, they have moved a little away from the throng and facing each other as true combatants. A swordsman or an archer needs an arm-length, or sword-length or bow-length, at the least, to swagger his weapon. This place is to be assumed as an isolated place and no one is seeing or listening. This scene has an analogy in Maha Bharata when Krishna teaches...
Bhagavad Gita to Arjuna. There, it is said, that Krishna froze the time to teach all the eighteen chapters, and none among two sides of warring factions are aware of Krishna, his teachings, or of Arjuna, excepting Sanjaya, who is placed at a distant place and has seen all with his wisdom-eye. Here we have to borrow that wisdom-eye of Sanjaya and see at these two Rama-s and their actions. When their episode is over the mist cast around them, rather on our eyes, will be cleared, when Rama returns to his father. This is said in later verses. Further more, all the people available there are rendered unconscious at the arrival of Bhaargava Rama, and a few like Dasharatha, Vashishta, Rama's brothers are with senses. So, even if they hear and see this scene, those listeners or seers do no harm in revealing Rama's godhood to world, or in particular to Ravana.

That nimble-handed one in vanquishing his opponents, Raghava, speaking thus in high dudgeon expropriated that estimable weapon, namely the longbow of Vishnu, from the hand of Bhaargava Rama, along with the long-arrow [that is already fitted on it... and, along the same lines, his essential nature, too.] [1-76-4]

Comment: The above said 'distancing' of these two Rama-s has another purpose. Rama has certain innate nature of making his observers enchanted by his very personality. Even Ravana looks at him adoringly in the war scene. This apart, his hand has certain ability to extricate the innate nature of others, should he lay his hand on them. We rarely see him touching or patting others, except for Seetha, Lakshmana, Hanuma, and say a squirrel etc. So, it is believed that, Rama has now expropriated the essential nature of Vishnu from Bhaargava Rama, while snatching the bow from his hands. For this Padma Puraana says: iti uktv| devŸ vaiÿõavy˜ þakty˜ tad gat˜y˜ saha | jagr˜ha vaiÿõavam c˜pam vinayena ca lilaya ||

'oh, Devi Parvati, saying so Rama took away the Vishnu's anima from Bhaargava Rama, along with bow of Vishnu, sportily and obediently, too..' Thus, Rama of Dasharatha bade goodbye to his earlier incarnation, Parashu Rama, as two swords cannot be in one sheath.

On lifting up the bow that is already fitted with an arrow on bowstring, then Rama started to take aim with it, [but being indecisive about the target.] then Rama irefully said this to Rama of Jamadagni. [1-76-5]

Comment: Bhaargava-s are Brahman-s and a Brahman cannot be killed brahma hatyaa paataka... brahma hatyaa paataka... brahma hatyaa paataka... brahma hatyaa paataka... There is no sin in eliminating a Brahman who weaponed and warring.

"Oh, Rama of Bhaargava, even if you are a Brahman [you are eliminable, but] owing to your relationship with Vishvamitra, you are venerable one for me... thereby I am disinclined to release this arrow that exterminates your life... [1-76-6]

Comment: Bhaargava-s are Brahman-s and a Brahman cannot be killed brahmaNa no hantavya then how Rama is prepared to eliminate a Brahman, subjecting himself to the sin called 'Brahman killing...' brahma hatyaa paataka... There is no sin in eliminating a Brahman who weaponed and warring, tatha ca bhārata rāja dharme kṛṣṇam prati bhīṣmaḥ - pitrūn pitamahan pitryam gurūn sambhandhī bandhavān | mithya pravr̥ttan yah sankhyey nīhanya dharmā eva sah ||
Maha Bharata, shannti parva. 'It is no sin to eliminated fathers, grandfathers, teachers, and the like [even if they are Brahman-s,] for they are under an illusion, called war...' So said Bhishma to Krishna and thereby Panadava-s have eliminated Drona, Kripa, Ashvaddhaama and suchlike weaponed Brahman-s in war, but not in peace. There are many more such sayings of Bhishma. Here Parashu Rama said that he will give a duel to Rama, hence he is no more a Brahman when he raises a weapon. And he is a blood relation of Vishvamitra, and that corner of mercy is not allowing Rama to release the arrow on Parashu Rama.

"Oh, Bhaargava Rama, either this motility of yours [at the speed of your mind,] or even those unparalleled realms of heavens, which you have earned by the power of your ascesis, whichever you wish, I wish to eliminate... [1-76-7]

"This Vishnu's divine arrow is the conqueror of opponents' citadels, and a vanquisher of their vigour and vainglory, and it will not fall through wastefully... isn't it!" [So said Rama to Rama.] [1-76-8]

Comment: The debate on the superiority of Vishnu or Shiva may have its own mythological import, but as far as Ramayana is considered, the eulogy for Vishnu's longbow is intended to suggest the all-powerful capacity of Vishnu in eliminating demons and to lead the epic to its own goal. Dharmaakuutam has to say this:

prak®te - adhikam menire 
viþõum - iti r˜m˜yaõa vacanam tu agre kartavya sakala r˜kÿasa vadha hetu bh¨ta vaiÿõava dhanÿa× pr˜þasta pratip˜dana 
param jñyeyam |

Hence the mythological quarrels have no place in Ramayana.

Comment: The 'amazing event' is not the handing over or taking over of the bow, but it is the transference of the essential nature of Bhaargava Rama to Dasharatha Rama. Nrisimha Puraana has this:

tata× paraþu r˜masya deh˜t 
nirgatasya vaiÿõavam | paþyat˜m sarva dev˜n˜m tejo r˜mam up˜viþat ||

To see Rama, the wielder of that extraordinary longbow of Vishnu, gods have come along with the assemblages of sages and keeping the Grandparent Brahma, at their fore, also thus came together are the gandharva-s, apsara-s, siddha-s, caaraa-s, kinnara-s, yaksha-s, sprites and reptilian beings, to see that extremely amazing event. [1-76-9, 10]
11. anvaya/word-order: tadaa= then; raame= Rama; vara [shara]+dhunH+dhare= best [inscrutable,] longbow [with arrow,] while becoming a wielder [when ready to take aim with it]; loke+jaiDii+kR^ite= world, insentient, rendered as; asan+jaamadagnyaH+ramaH= he that, Jamadagni's, Rama; nir+viiryaH= less, vigour; raamam= at Rama; ut+aikSata= up, stared.

Then, when Rama is ready to take aim with the arrow on that inscrutable longbow, the worlds is rendered as insentient, and he that Rama of Jamadagni is rendered vigourless and he stared up at Rama of Dasharatha. [1-76-11]

Vividly: When the aura of Vishnu available in Bhārgava Rama has entered Dasharatha Rama through that inscrutable longbow of Vishnu, Dasharatha Rama's aura dazzled like that of Vishnu, and that dazzlement of Vishnu's aura threw the world in a daze, and then that aura-less, thus vigourless Bhārgava Rama has nothing to do except to stare at Vishnu-like Rama, with upraised eyes.

12. viiryatvat= owing to vitality; hata= subdued; tejobhiH= by radiance [of Rama]; jaamadagnyaH+jaDii+kR^itaH= Jamadagni's Rama, callous, made as; raamam= to Rama; kamala+patra+akSam= lotus, petal, eyed one; mandam+mandam= slowly, softly; uvaaca+ha- spoke, indeed.

Rama of Jamadagni is calloused as his vitality is subdued by the radiance of that lotus-petal eyed Rama of Dasharatha, and he spoke to Rama of Dasharatha, slowly and softly. [1-76-12]

13. anvaya/word-order: puurvam= once; vasundharaa= entire earth; yadaa= when; maya= by me; kaashyapaaya= for Kashyapa; dattaa= was donated; me+viSaye= in my, domain; na+ vastavyam= not, inhabitable; iti+kaashyapaH+maam+abraviit= thus, Kashyapa, to me, told.

"Once, when I donated entire earth to Sage Kashyapa, Kashyapa told me 'uninhabitable is my domain, viz., this earth, for you...' thus...

Comment: A donor cannot enjoy a gift anymore, once donated to the donee. And if the donor still clings around that donation, it does not come under the true definition of 'donation.' Hence, Parashu Rama is asked to depart from this world. Hence he has gone to the ethereal mountain called Mt. Mahendra.

14. anvaya/word-order: saH+aham= such as I was, I; guru+vacaH+kurvan= my mentor's, order, to do [observance]; pR^ithivyam= on earth; na+vase+nishaam= not, I stay [spend], during nights; tadaa+ prabhiR^iti= then, afterwards; kaakutstha= oh, Kakutstha Rama; kR^itaa+me= made over by me; kaashyapasya+ha= for Kashyapa, indeed.

"Such as I was, in my observance of my mentor's order I do not spend my nights on this earth from then afterwards, oh, Kakutstha Rama, as I made over this earth for Kashyapa, indeed...

Comment: A donor cannot enjoy a gift anymore, once donated to the donee. And if the donor still clings around that donation, it does not come under the true definition of 'donation.' Hence, Parashu Rama is asked to depart from this world. Hence he has gone to the ethereal mountain called Mt. Mahendra.

15. tam+imam= that [tat= thereby,] this; mat+gatim= my, motility; viira= oh, valiant one; hantum+naa+ arhasi= to impair, not, apt of you; raaghava= oh, Raghava; manaH+javaam= with cerebration, speed of; gamiSyaami+mahendram= I will depart, to Mahendra; parvata+uttamam= mountain, par excellent.

"Thereby, it will be inapt of you to impair this motility of mine, oh, Raghava, I will depart with the speed of cerebration to Mt. Mahendra, a par excellent mountain... [1-76-15]
But, those matchless realms of heavens, on which I triumphed over by my ascesis, oh, Rama, hash them up with that irreversible arrow... let there be no time-lag... [1-76-16]

I have realized your touch of nature as that of the Immutable Supreme Being, God of Gods, the Exterminator of the demon Madhu, namely Vishnu, by the touch of your handling that bow... oh, enemy-inflamer, blessedness alone betides you... [1-76-17]

These gods have collectively came and all of them are beholding you, [and your next move,) for you are an unequalled one in you achievements and to whom there is no counter-dueller in conflicts... [1-76-18]

Comment: Parashu Rama is hastening up Dasharatha Rama to finish business quickly, otherwise the nature of Rama and his incarnation will publicized, not by these two Rama-s, but the game watching gods. If these spectators stay for a long time in sky, some airborne demon will let the cat out of the bag.

"Oh, Kakutstha Rama, you are the Lord of the triad of worlds, such as you are, you faced me down, and it is malapropos to say this as a disgrace to me... [1-76-19]

"It is apt of you to unloosen that unsurpassed arrow, oh, Rama, the one with ethical commitments [to wipe out demons, as I wiped out menacing kings,] and should you unloosen that arrow I wish to depart to Mt. Mahendra, the ethereal mountain, [a point of no return for me..." So said Parashu Rama to Dasharatha Rama.] [1-76-20]
While Rama of Jamadagni is speaking that way, that venturesome and blessed Rama of Dasharatha shot off that nonpareil arrow. [1-76-21]

Rama of Jamadagni having seen all of his realms of heavens are shot-blasted by Rama of Dasharatha, he vanished in a trice to Mt. Mahendra, the heavenly mountain. [1-76-22]

Then dissipated is the darkness in all the divisions and likewise in all the subdivisions of compass, and the gods with the assemblages of sages extolled Rama, whose longbow is upraised. [1-76-23]

Rama of Jamadagni on acclaiming, and even on making circumambulations to Rama of Dasharatha, that dab hand [at axe,] went on his own way [into oblivion.] [1-76-24]

The bestowal of Shiva's bow to the dynasty of Janaka is said variously at various places. In the hermitage Vishvamitra it is said that the bow is given in Vedic-ritual taddhi puurvam narashreSTha dattam sadasi daivataiH I 1-31-8 In the previous chapter it is said that the bow is given in the hand of Devaraata devaraatasya raaja R^iSeH dadau haste sa saayakam | 1-75-20 And earlier it is said to be given in Dasksha's ritual dakSa yaj~na vadhe puurvam dhanuH aayamya viirayaavan | 1-66-9 Seetha says about this to ascetic Lady Anasuya that Rain-god gave this to Janaka's dynasty mahaayaj~ne tadaa tasya varuNena mahaatmanaa | dattam dhanur varam priityaa tuuNii ca akSaaya saayakau Ayodhya II-118. These statements, though not self-contradictory, and though they create a little confusion, they all are correct. When Daksha's Vedic-ritual is devastated, Shiva wanted to throw back the useless bow, that was worsted by Vishnu's bow, on the face of gods. But gods fearing for the ire of Shiva requested Shiva to give that bow to Devaraata, on their behalf.
Shiva gave it to Devaraata as a trust, through Rain-god Varuna, but Shiva did no bequeath it. Later Janaka on appeasing gods in Vedic-ritual asked them to leave the bow once for all in Janaka Dynasty. Gods have agreed to it. And Rama broke it.

Now Dasharatha Rama gives back the other bow of Vishnu brought by Parashu Rama to the same Rain-god Varuna, who is present there at both Rama-s, in the thin air, when the environ is enshrouded by certain darkness, and when Rama is last seen with that upraised longbow at 1-76-23, and just before darkness is dissipated, Rama gives that bow to Rain-god, according to the first verse in next chapter.

Well known is Krishna's showing his Cosmic Form vishva ruupa to Arjuna, while teaching Bhagavad Gita in Maha Bharata. But that Bharata records Rama's display of His Cosmic form to Parashu Rama, only at this juncture. In Ch. 89 of anushaashanika parva of Maha Bharata it is said in detail as: paśña mām svena rūpeṇa caksuḥ te vitarāmi aham | tato rāma śārire vai rāma paśyati bhārgavah | ādityāṃ pavamānān rudrāṇāṃ sādhyāṃ ca sa marud gaṇāṇa | pitaro hutāṇah caiva nakṣatranāh grahāḥ tathā |

and a long account follows on this. But this has not been amplified or explained in other texts, due to unknown reasons. However, it is not part of Valmiki Ramayana.

Thus, this is the 76th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 77

Introduction

The wedding party arrives at Ayodhya on the exit of Parashu Rama. Yudhaajit, the maternal uncle of Bharata, who came before marriages, now takes Bharata and Shatrughna to his kingdom. Rama and Lakshmana from then on are engaged in the welfare works of their subjects, at the behest of their father. Rama and Seetha will then enter the threshold of their blissful married life.

1. gate+raama= on departure, of Rama of Jamadagni; prashaanta+aatmaa+raamaH+ daasharathiH= quietened, at heart, Rama, of Dasharatha; dhanuH+varuNaaya= longbow [of Vishnu, to Rain-god; aprameyaaya = unequalled Rain-god; dadau+haste= gave, in hand; mahaayashaaH= most glorious Rama.

On the departure of Parashu Rama, Rama of Dasharatha is quietened at heart, and he that most glorious Rama gave away that longbow of Vishnu into the hand of the unequalled God of Rain.

[1-77-1]

Comment: On this longbow and its giving to god of Rain, some discussion is incorporated in the earlier chapter.

2. abhivaadya+tataH+raamaH= paying respects, then, Rama; vasiSTha+pramukhaan+R^iSiin= to Vashishta, important, sages; pitaram+vihvalam+dR^iSTvaa= father, agitated, on seeing; provaaca+ raghu nandanaH= placatingly addressed, Raghu's delight.

On paying respects to sage Vashishta and to the other important sages, Rama, the delight of Raghu's lineage, placatingly addressed his agitated father Dasharatha. [1-77-2]

3. jaamadagnyaH+gataH+raamaH= Jamadagni's, gone away [gone on his way,] Rama of; prayaatu+ catur+angiNii= move on, fourfold [army or marriage convoy]; ayodhya+ abhimukhii+ senaa= Ayodhya, towards, army; tvaya+naathena+pailita= by you, as its lord, governed [under your wardship.]
"Rama of Jamadagni has gone on his way, you may now order the army under your wardship, for which you are the lord, to move on towards Ayodhya..." [So said Rama to his father.] [1-77-3]

On hearing the words of Rama king Dasharatha hugged his son with both of his arms, and kissed on the forehead of Raghava. [1-77-4]

King Dasharatha is gladdened to listen that "Parashu Rama is gone..." thus, and he presumed that he and his sons had a rebirth, and that way he is further highly gladdened. [1-77-5]

Then the King Dasharatha ordered that legion to move ahead, and then they all entered that delightful city Ayodhya, whose royal highways are wetted with water and bunches of flowers are bestrewn on them, and beautiful banners and bannerettes are decorated up above them, and they are reverberating with the high sounding bugle-horns, and replete with urbanites of Ayodhya that are glee-faced at their king's re-entry, and in whose hands welcoming kits are there, [where each comprises lit camphor and incensed fragrance, vermilion powder, flowers to shower and the like, in a golden platted handy-crate or a plate,] and thus those highways are well-decorated with swarms of people, in effect. [1-77-7, 8a]
When the citizenry and city-dwelling Brahman-s have received him from a distance, that illustrious king Dasharatha followed by his phenomenal and praiseworthy sons then entered his happy house and home, which is like the lofty and lordly Himalayan palazzo. [1-77-8b, 9]

Comment: 'King entered the house...' is not just an entrance of a character into a scene, but it entails a lot of ceremony called *gṛiha pravesha*. Rama and his brothers entering into householder-hood, the second stage of life gaarhapatya dharma out of the four stages of living, 1] celibate scholar, 2] householder, 3] repairing to forest or sageship, 4] final release, moksha.

While his queens, Kausalya, Sumitra, and slender waisted Kaikeyi and other wives of the king along with the inmates of royal palace are engaged in receiving the long cherished and fructified ambitions of the king, called progeny, the four brides for four bridegrooms, the king Dasharatha is overjoyed. [1-77-10]

Comment: Again this 'receiving bride' is an elaborate variety of fun and games of womenfolk will take place as a part of *gṛiha pravesha*, at which place there is almost no entry to men. For example, 'name telling' is but one such game. An Indian bride, or the later time wife, is supposed to not to call her husband by his name. It is a sacred taboo, and her addressing shall be in genderless, person-less, and numberless hooting, cooing or calling like e jii - o jii - emanDii - e jii - o jii - emanDii - e jii - o jii - emanDii - so on. Here the bride is compelled to tell the name of her husband, and she will be hesitating to do so, because of her newness to this house or to her husband. After some teasing attempts, she mutters her husband's name, and then only she will be admitted into certain chamber or room. These bride and bridegroom games at *gṛiha pravesha* are just to acquaint one with the other and acclimatise the house of bride's in-laws, because those marriages were the so-called child marriages. But dwindling are these games, and dampening is that fun, in these days of readymade marriages. Next, why Dasharatha shall be overjoyed at these womanly functions, they do all those womanish things... because, Dasharatha wanted his palace to be in sort of womanly festivity, which is possible for women only if they have their children. Dasharatha wanted just one son in any one ho his queens for seeing such a single festivity. But four are forced on him and they too obtained four brides in one go, hence fourfold is his happiness. It may be observed that Kaikeyi is the lone queen with 'beauty' as her attribute, and the problem with her is seeded here alone, saying that enchantment of Dasharatha towards her outweighs his affection to Rama, later.
ततः सीताम् महाभागाम् उर्मिलाम् च यशवर्धिनीम् ॥ ५७७-११॥

कुशाक्रज सुंदरं च उभे जग्गुः: नृप योपितः ।

11b-12a. anvaya/word-order: tataH= then; nR^ipa+yoSitaH= kings, wives [womenfolk]; mahaaa bhaagaam+siitaam= highly propitious, Seetha; yashasvinim+uurmilaam+ca= highly fortunate, Urmila, also; ubhe+sute+ca +Kushadhvaja= both, daughters, also, of Kushadhvaja; jagR^ihuH= received [welcomed.]

Then the womenfolk of the king welcomed the highly propitious Seetha and the highly fortunate Urmila too, along with both the daughters of Kushadhvaja, namely Maandavi and Shrutakiirti, [with pageantry and festivity.] [1-77-11b, 12a]

मंगल आलापने: होमे: शोभिता: श्रीम वाससः ॥ ५७७-१२॥

देवत आयतनः आयु सर्वा: ता: प्रत्यपूजयात् ।

12b-13a. anvaya/word-order: sarvaaH+taaH= all, of them; kSauma+vaasaH= in silks, clad; mangala+aalaapanaiH= with benedictory, chanting [of Vedic hymns]; homaiH= with Ritual-fire s; aashu+ prati apuujayan = promptly, on worshipping; devataa+aayatanaiH= god, sanctums; shobhitaaH= shone forth.

All of the brides and bridegrooms are clad in silks and they on promptly worshipping the gods in sanctums, to the benedictory chanting of Vedic hymns and Ritual-fire s, shone forth [like the tongues of Holy Fires of Vedic Altars.] [1-77-12b, 13a]

Comment: The young couples by themselves are radiant, they are now clad in radiant silks that glitter wavy like the tongues of fire, and the Ritual-fire s are already there flaring wavy, to the weave-like chanting of Vedic benedictions. With all these waving, flaring, glaring the couples too appeared as the humanly Ritual-fires before the wood burnt Vedic Ritual-fire s.

अभिवाच अभिवाच च सर्वा राज सुन्ता: तदा ॥ ५७७-१३॥

रेमिरे मुदिता: सर्व भूलतिम: सहिता रहः ।

13b-14a. anvaya/word-order: tadaa= then; sarvaa+raaja+sutaaiH= all, king's, younglings; abhivaadyaan= respect worthy; abhivaadaya+ca= on paying respects, also; rahaH= in sequestered [palace-chambers]; bhartR^ibhiH+sahitaaiH= husbands, coupled with; muditaaiH+ sarvaa= gladdened, all; remire= luxuriated in.

Then all the kingly younglings paid respects to all of the respectable ones, and they are gladdened to be coupled with their husbands, as they luxuriated in sequestered palace-chambers. [1-77-13b, 14a]

Comment: This 'paying respects to respectable elders' is but one line. In reality, the torsos of those that pay respects will be put to test, because they have to 'pay' by bending and touching the feet of elders, each time to each, paada abhivandana, pai lagoo . And the girls from jeans or pants, because ichanga voDei Days have gone, will be fresh and new to bridal sari, which itself will be a weight to carry. And many times we see the young brides falling on the blessing couple, for the aged couple have to bless the new couple together, not individually or severally, because that bridal sari gets entangled in the toes of the bride, and she is not yet ready to manage it. So goes this parade until their backs are broken.

कृत दराः: कृत अश्वा: च स धना: स सुहृत्ताः जना: ॥ ५७७-१४॥

शुश्रुषमाणा: वितस्म वर्त्यतिः नरथमा: ।

14b-15a. kR^ita+daaraaH= made [come to pass] marriages; kR^ita+astraaiH+ca= made [accomplished,] in weaponry, also;
Those best men among men, Rama, Lakshmana, Bharata, Shatrughna, are accomplished persons in weaponry and their marriages have also come to pass, and they are conducting themselves while assisting their father and moving around with good hearted people. [1-77-14b, 15a]

Then after sometime that king Dasharatha, the legatee of Raghu-s, spoke to his and Kaikeyi's son, Bharata. [1-77-15b, 16a]

Then after sometime that king Dasharatha, the legatee of Raghu-s, spoke to his and Kaikeyi's son, Bharata. [1-77-15b, 16a]

Then after sometime that king Dasharatha, the legatee of Raghu-s, spoke to his and Kaikeyi's son, Bharata. [1-77-15b, 16a]

On hearing the opinion of Dasharatha, Bharata, the son of Kaikeyi, then readied himself to travel, along with Shatrughna. [1-77-17b, 18a]

On asking leave from his father, and from Rama, an uncomplicatedly dextrous one in undertaking deeds, and even from his mothers, Kaikeyi, Sumitra, and Kausalya, that valiant one and best one among men Bharata, travelled on along with Shatrughna. [1-77-18b, 19a]
Yudhaajit on clinching not only Bharata, but Shatrughna also, that valiant one is highly gladdened and entered his own city, indeed to the high rejoice of his father, King of Kekaya. [1-77-19b, 20a]

After the departure of Bharata, then the masterly proficient Rama along with Lakshmana started to square with [the plans and programs of] of his godly father [for an ideal-sovereignty.] [1-77-20b, 21a]

Rama undertook the welfare activities for the people that are agreeable and even advantageous to them, keeping his father's directives in view, and in the entirety of those activities, and he undertook activities to humour motherly affection with his mothers, and educational activities with educators, on time, and on careful examination, in a highly self-disciplined manner. [1-77-22b, 22, 23a]
That way Dasharatha is pleased with the deportment and comportment of Rama, likewise the Brahman-s and urbanites, and even all of the indwellers in the entire kingdom are pleased, and he who has high distinction, his truthfulness alone is his vantage point, and whose hallmarks are of higher degree, that Rama has manifested himself to those subjects in the kingdom, and even to all of the living beings in the world, as the Self-Created Brahma. [1-77-23b, 24, 25a]

Also, that hearty Rama who permeated into her heart of Seetha is ensconced in Seetha's heart alone, and with Seetha he disported for many seasons. [1-77-25b, 26a]

But Seetha is the wife at a nod of assent by his father Dasharatha, thus by virtue of that, she is his beloved wife, and even by virtue of her loveliness, the desirableness for her is further burgeoning in him. [1-77-26b, 27a]

But Seetha is the wife at a nod of assent by his father Dasharatha, thus by virtue of that, she is his beloved wife, and even by virtue of her loveliness, the desirableness for her is further burgeoning in him. [1-77-26b, 27a]

Comment: Here the good old saying ati ruupavatii siitaa - ati muurkhaaH ca raavaNa 'Seetha is the greatest beauty, Ravana is the highest pigheaded demon...' may be remembered.
Even Rama made his mark in Seetha's heart twice as good, as her husband, and they both used to clearly converse about their thoughts in their heart of hearts, just by their hearts. [1-77-27b, 28a]

In her mien Seetha is identical with goddesses, and she is shapely like Goddess Lakshmi, thus she is the reshaped Divine Prosperity, and as she hails from Holy Mithila [she shall be held Holy.] and since she is the daughter of Janaka, [a loftiest sagacious and invincible king, she is sagely and stately, besides being shapely, and she with all these heaps of natural traits and] characteristics, Seetha is rejoicing the heart of Rama. [1-77-28b, c]

The son of sagely king Dasharatha, such as he is, that Rama when passionately conjugated with such a princess from the irreproachable king Janaka has enthusiastically shone forth like the God of Gods and the Efficient Cause, namely Vishnu, when He is together with Goddess Lakshmi. [1-77-29]

Comment: The 'son of king' suggests that Rama as a prospective king has no paucity for any items of enjoyment. The best 'princess' suggests that Seetha is no less than him, but now her prosperity edges on that of Rama, because she has Rama as her husband. And how will be their mutual affection and love? Many more pages can be written on it, but insufficiently, and perhaps inefficiently. This stanza from a romantic work maalatii maadhaviiyam will say how such a love would be:

'...my darling is immersed in my heart as sugar merges in milk, as the Red oleander reflects in a prism, as a portrait painted on canvas, as a picture carved on a stone tablet, as a gem studded in a ring, as bedaubed skin-cream, and as though the five darts of Love-god are nailed fixedly, {which darts usually will be in a touch-and-go fashion,} and as though stringed with thought-strings of my heartstrings, that are the halters with fastness...'}
Thus, this is the 77th, and conclusive chapter of Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

sarve janāḥ sukhino bhavantu

All be Blest

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