

Valmiki Ramayanam-Part I

Translated by

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Introduction to Valmiki Ramayana

INTRODUCTION

Vedas and Puranas dominated the ancient religious scenerio of Hinduism. Vedas are great storehouses of knowledge and deal in a very sacred holy form as to how to lead a normal life, giving stress to the ideal method of living. Side by side the history of the religion and the spiritual quest to methods to attain God, also form a part of Vedas. But Puranas (ancient stories) are epic stories rivaling in greatness to any ancient literature produced any where in the world. As the only fore runner of the eighteen great Puranas compiled by Veda Vyasa (literally an essay writer), there is one great Purana which has not been compiled by him and this is Ramayana, which deals with the story of Rama. Ramayana is written by Valmiki –the sage who lived inside an anthill. Unlike Vyasa, who is a great reporter, Valmiki was a very great poet. He had written the story of Ramayana with utmost poetic frenzy and eloquence. There is not a single stanza in Ramayana, where he has not used a figure of speech. His descriptions touch the chord deep in the mind. Hindus believed that it was the first epic ever written and they called it the Adhi Kavya (The first epic) and called Valmiki the Adhi Kavi (The first poet). Unlike the other great Puranas, Ramayana deals with the story of Rama, who is possibly the most ideal human being who ever lived in India. In spite of several thousand years old,

his story provides a guide to every individual human being as to how to live an ideal life. The entire story of Ramayana is about him and him only. This story is divided into six chapters viz. Bala kanda (Chapter on childhood), Ayodhya Kanda (The chapter on Ayodhya), Aranya Kanda (Chapter of the forest), Kishkinda Kanda (Chapter on Kishkinda), Sundara Kanda (Beautiful chapter) and Yuddha kanda (Chapter on War). There is also another chapter Uthara Kanda (after chapter) which is supposed to have been written by some other poet.

Valmiki was a hunter by birth, who was earning bread to his family by hunting animals. One day Sage Narada, who met him, enquired from him, whether his family members who shared the food that he took home, were willing to share his sin of hunting and killing the animals. Valmiki thought they would but none of them were willing to do so. This upset Valmiki and he wanted to give up his sinful ways and search for a better life. Narada requested him to keep on repeating the name of Rama, endlessly and ceaselessly. After some time, in his absorption of meditation, he did not notice that an anthill was built round him. His name comes from this story. Valmiki became a sage and a poet. He was searching for a suitable hero whose story he wanted to write in a poetic form. In his pursuits, one day he saw a hunter killing one among the bird couple, which resulted in the heartrending cry of the other. This touched his heart and soon he met Sage Narada again. Narada requested him to write the story of Rama which revolves round the marital separation. This suited the poignant mood of Valmiki whose mind was crying ever since he witnessed the death of the bird. An epic poem was born.

This poem was about Rama. Rama along with his younger brothers, Bharatha, Lakshmana and Shatrugna was the son of a great king Dasaratha. All the four brothers learnt all that is to know on all aspects of life from Vasishta, their teacher. Due to his soft and lovable personality, the entire world worshipped Rama, The great sage Viswamithra. (Meaning friend of the world) requested Dasaratha for the services of Rama to kill several Rakshasas who troubled him. Unwillingly Dasaratha sent Rama and Lakshmana along with him. After being further trained by the sage, Rama and Lakshmana helped the sage by killing Subahu and Thadaga. The sage took these two brothers to the state of Mithila where the king Janaka was searching for a suitable groom to his daughter Sita, who was famed for her beauty. On the way Rama's feet touched a stone, which turned into Ahalya, the wife of sage Gowthama. She was cursed to become a stone because Indra viewed her with passion.

Sita's father Janaka had told that his daughter would be given as a bride to only that man who could handle the great bow of Shiva which was given to him as a boon. Rama could do this effortlessly and won the hand of Sita. The marriage was celebrated with pomp and glory. Rama's brothers also married the daughters of King Janaka's brothers. On their way back, Rama was challenged by Sage Parasurama who had taken a vow to kill all Kshatriyas (Royal caste). Rama broke the great bow that Parasurama was carrying. Parasurama understood that the purpose of his incarnation was over and went back. Rama and Sita spend a very happy ten years in Ayodhya. Realizing the onset of old age, King Dasaratha wanted to crown Rama as a king of future. Kaikeyi the mother of Bharatha did not like this idea. She reminded Dasaratha that he had given two boons to her when she heroically helped him in a great battle. She asked that her son Bharatha should be made as the king of Ayodhya and Rama should be sent to forest for fourteen years. Rama

understanding the predicament of his father, who loved him most, agreed to the conditions of mother Kaikeyi. His wife Sita and his darling brother Lakshmana accompanied him to the forest. He crossed the great River Ganges by the help of Guha his friend. Unable to contain his sorrow, king Dasaratha died. Bharatha who came back from his uncle's place refused to take over the reins of the kingdom of Ayodhya. He journeyed to the forest and met Sri Rama. Rama advised him to rule the country for fourteen years. Bharatha agreed to do this as a representative of Rama. He took along with him the wooden slippers of Rama to a town called Nandi Grama and installed them on the throne. He ruled Ayodhya from there as a representative of Rama.

Rama, Lakshmana and Sita got accustomed to the hard life of the forest. They visited the hermitage of many sages which included the hermitage of Sage Agasthya. Instead of living in one single place, they shifted their place of stay often. They also killed many Rakshasas who were troubling people like Kabanda, Trishiras, Dhooshana and Khara. When they were living in the Janasthana forest Lord Rama single handedly killed fourteen thousand rakshasas. In the thirteenth year of their stay, Shurpanaka, the sister of Ravana, approached Lakshmana with a request for him to marry her. Lakshmana cut off her nose and ears. The enraged lady went with a complaint to her illustrious brother Ravana. She told him about the very pretty Sita. Ravana decided to make Sita his wife. He requested his uncle Maarecha to take the form of a golden deer and wander in front of Sita. Sita naturally took fancy for the deer and requested Lord Rama to catch it and give it to her. The deer took Rama away from his home and when it died shouted for the help of Lakshmana in the voice of Rama. Sita forced Lakshmana to go to the help of Rama, Ravana took the form of Brahmin and requested Sita to come out of the house and give him alms. Reluctantly she did this and was forcibly taken by Ravana along with him in his aircraft called Pushpaka Vimana. At this time one hawk- king called Jatayu, who was a friend of the family, tried to save Sita. But Ravana killed him. Jatayu told Rama and Lakshmana on their return about this abduction, before his death. Rama and Lakshmana started the search for Sita. They met Shabhari a great sage on the way and Rama blessed her. They then met Hanuman, the minister of Sugreeva. Hanuman convinced them that Sugreeva would help them in their search for Sita, and in return, Rama should kill Sugreeva's brother Bali who was terrorizing him. Rama killed Bali and the monkey hoards searched for Sita in the four directions of the earth. The hoard going south was led by Angada, the son of Bali and consisted of Hanuman the son of Vayu (The god of wind) and Jambhavan, the bear. At one point when they were about to give up their search, Sampathi the hawk, who was the elder brother of Jatayu advised them that Sita was in the palace of Ravana in Sri Lanka. Spurred by this info, Hanuman crossed by jumping the great sea in between the Indian continent and Lanka. He located Sita and gave her the ring of Sri Rama as identification. She told him that Ravana would kill her after one month. Before leaving back, Hanuman killed most of the armies of Ravana which included his youngest son Akshaya Kumara. He was captured by Indra Jit, the elder son of Ravana. While in captivity he advised Ravana to follow the path of Dharma and return Sita to Lord Rama. Ravana spurned this advice and wanted to execute Hanuman. Ravana's younger brother Vibishana advised Ravana not to do that and instead maim Hanuman as a punishment. The rakshasa set fire to the tail of Hanuman. With that, Hanuman set fire to the city of Sri Lanka. He crossed the ocean back and informed Rama of the plight of Sita.

Rama ably supported by the monkey and bear armies reached the shore of the sea with an aim to wage a war against Ravana. Vibishana, the just brother of Ravana, sought asylum with Rama from Ravana at this stage. Rama built a bridge across the sea and crossed it along with his army to Sri Lanka. In a horrendous war, the entire army of Ravana was exterminated and Ravana along with his sons and brother Kumbha Karna was killed. Sita was freed and her chastity tested in front of all those assembled by the test of the fire. She came out unscathed. Rama took her back and before going back, crowned Vibishana as the king of Sri Lanka.

Rama along with Sita and Lakshmana returned back to Ayodhya and there Rama was crowned as the king of Ayodhya.

I am trying to translate the 24000 stanzas of Ramayana in to english , prose and post it here,

Valmiki Ramayana- Bala Kanda

By

Sage Valmiki

Translated by

P.R.Ramachander

(Ramayanam (The story of Rama) is possibly the first epic written in Sanskrit and it is believed that it was written by sage Valmiki. It consists of six major sections called Kanda and has 24000 verses. Each Kanda is further divided in to Sargas(Chapters) ,The different Kandas are Bala Kanda(the book of the boyhood-77 Sargas), Ayodhya Kanda (The book of Ayodhya-119 Sargas), Aaranya Kanda(The book of forest -75 Sargas) , Kishkinda Kana(The book of Kishkindha-67 Sargas), Sundara Kanda(The book of beauty/Hanuman- 68 Sargas) and Yudha Kanda (The book of war-128 sargas) . Being an epic which teaches about Dharma(the proper way of life) , it has been translated in to almost all Indian languages long , long back. Two of the famous translations are by Kamban in to Tamil (Called Kamba Ramayanam) and by Sage Thulasidas in Hindi 9rama charitha Manas). Both these great poets have taken lot of liberty with the original text of the story and have brought in changes to it. Ofcourse there are large number of English translations , many of which are available in the web. I had earlier translated Sundara Kandam in to English and recently one of my friends ,

Sri Lakshmanan of Celextel suggested me to translate the entire epic. I thought it is an order by God Rama and have started it. I am sure that with his blessings, I would be able to complete it.)

Book I Bala Kanda (the book of Boyhood)

(This book starts with the story of why Valmiki decided to write Ramayana and ends with the return to Ayodhya of Rama and his brothers after their marriage to Ayodhya.)

Sarga (Chapter) 1: Samkshepa Ramayanam)

(Sage Valmiki approaches sage Narada and enquires about the ideal man in the world, so that he can write about him. Sage Narada replies that is Sri Rama, the son of Dasaratha and tells the Summary of the story of Ramayana)

The great sage Valmiki asked Sage Narada who always is busy in meditation and mastering the Vedas and who is the greatest among people who knows Vedas: -

1.1

(Sage Narada is the son of Brahma and a great devotee of Vishnu. He is a constant traveler and travels through all the worlds. It is believed that he creates tension so that good will result)

“Who exists at present in this world who has all good qualities, who is valorous, who is the one devoted to just action, who is grateful and who tells only truth in all circumstances?”

1.2

“Who is that man who has all the good characters, who does only good to all animals, who is extremely knowledgeable, who is capable of doing rightly all actions and who only shows love outside?”

1.3

“Who is that man who attracts minds of others, who has won over his anger, who is sparkling, who does not have jealousy and who in war even makes devas fear struck?”

1.4

“I am extremely anxious to know about such a person. Hey, sage, only you are capable of telling me about a man with all these qualities.”

1.5

Sage Narada who knows every thing that happens in all the three worlds, after hearing all the words of Valmiki, with happiness addressed Valmiki and started telling “Be pleased to hear.”

1.6

“Those characteristics that you have narrated are very many and very rare. I would think over and tell you about a man who has all these qualities.”

1.7

“There is a prince , who is born in the Ikshuvaku clan, who is called “Rama:” , who is famous among people, who keeps his mind under control, who is a great hero, who is shining, who is firm in his resolves and who attracts others.” 1.8

“He is knowledgeable, just, good orator, gentleman, killer of his enemies, having thick shoulders and long hands, who has conch like neck and who has pretty cheeks.”

1.9

“He has a broad chest, is a great archer, has hidden shoulder bones, suppresses his enemies, and has long hands, good head, handsome forehead and pretty gait.”

1.10

“He has proportionate height and other organs, he has equally divided organs, he is of black colour, he is famous, he has a thick chest, broad eyes and pretty body and is a symbol of good omen” 1.11

“He knows Dharma(just action), he has taken an oath to speak truth, he is interested in the welfare of his people, he is famous, he knows everything, he is pure, he is approachable to those who depend on him, he takes care in saving people who are dependent on him, he is equal to the god Brahma, he is wealthy , he is capable of protecting everyone and he can destroy his enemies.”

1.12

“He protects all animals, he protects the various castes, he observes his own dharma(just action) and he protects his own people.”

1.13

“He knows the essence of four Vedas and six Vedangas , he has great knowledge of the science of archery, he has great and minute knowledge of all sciences, he has clear understanding of everything and he quickly understands things.” 1.14

“He is dear to all the world, soft natured, capable and is attained by good people similar to the rivers like Sindhu (Indus) attaining the sea.”

1.15

“He is fit to be worshipped, treats every one as equals, always appears as lovable, increases the happiness of Kausalya and is one with all good qualities.”

1.16

“He is immense in stature like the ocean, he is great in his courage like the Himalaya Mountains, he is as valorous like Lord Vishnu, and as pleasant to see as the full moon.”

1.17

“His anger is like the fire at the time of deluge, his patience is like mother earth, his sacrifice is equal to that of Kubhera and in his truthfulness he is like the God of death.”

1.18

(Yama the God of death is supposed to be the epitome of Dharma)

“The king Dasaratha with a loving wish to do good to the people wanted to make Rama who has all the above qualities, who is a great hero, who has all sterling qualities, who wanted to do good to his people, who is a dear and who is eldest son, as the future king.”

1.19-1.20

(During those times in India, it was a custom to designate the crown prince as Yuva Raja-the young king)

“Hearing about the various preparations for his coronation, Dasaratha’s wife Kaikeyi reminded him of the two boons he had given her and requested that Rama should be sent to the forest and that Bharatha should be crowned.”

1.21

(Dasaratha gave these two boons during a war in which when the axle of his chariot broke, Kaikeyi who was with him maintained the balance using her thumb)

“That king Dasaratha bound by justice to obey his promise. ordered his son Rama to go and live in the forest.”

1.22

“Because of the order of his father and love towards Kaikeyi that valorous Rama went to the forest to protect the truth.”

1.23

“It seems that Lakshmana who is humility personified, who increases the happiness of Sumithra, who is a dear brother, and who does good to his brother, exhibiting affection towards his brother, accompanied his brother who was going to the forest.”

1.

24

“That Sita, who is the darling wife of Rama, who is a reflection of his soul, who does happy deeds to him, who was born in the family of Janaka, who was created by the illusion of Gods, who is the epitome of perfection and who is the greatest among women, accompanied Rama like Rohini accompanies the moon God.”

1.25-1.26

“That soul of Dharma (Just action) was accompanied by all the citizens and his father Dasaratha for a long distance, reached the place of Guha, the chief of hunters and a very dear friend, and send back the chariot driver at a place called Srngipura.”

1.27

“Rama along with Sita, Lakshmana and Guha stayed there.”

1.28

“Those three traveling from that forest to another and crossing several rivers full of flowing waters, under the instruction of Sage Bharadwaja reached a place called Chitra Koota, and constructed a pretty temporary forest house (literally house made of leaves) and lived there happily. “

1.29-1.30

“When Rama reached Chitra Koota afflicted by sorrow of parting with his darling son, Dasaratha went to heaven sorrowing for his son.”

1.31

“After his death though sages like Vasishta requested him to become the king, that very strong Bharatha did not wish to be the king.”

1.32

“Wishing for the blessings of Rama, he started to the forest.”

1.33

“Bharatha who is the first among people who wanted to follow Dharma humbly requested Rama, with a broad vision and a true hero..“

1.34

“ “You who know Dharma is truly our king.” .But Rama who is merciful, who had a smiling face, who was famous and who was very strong, did not wish for the kingdom as per the orders of his father.”

1.35

“But Rama who was the elder brother of Bharatha gave his foot wear as his representative to rule the kingdom , and sent back Bharatha from there.”

1.36

“Bharatha whose desire was not fulfilled , started serving the foot wear of Rama and started ruling the kingdom from Nandigram and started waiting for Rama’s return.”

1.37

“As soon as Bharatha went back Rama who was truthful, who has control over his senses and who was firm in his resolve , fearing the return of more people from the town entered the Dandaka forest .”

1.38

“It seems that lotus eyed Rama after entering the forest and killing an Asura called Viradha visited sages like Sarabhanga, Suthheeshna and Agasthya .”

1.39

“As per the wishes of Agasthya he happily received with happiness the bow, sword and two inexhaustible quivers belonging to Indra.”

1.40

“All the great sages along with people of the forest approached Rama who was living in the forest with a request for killing of Asuras and Rakshasas.”

1.41

“He promised them that he would do according to their wish.”

1.42

“Rama took an oath to kill Rakshasa in war to the great sages living in Dandakaranya forest who were equal to the fire God.”

1.43

“Surpanakha , who can assume any form she likes and who was living in a place called Janasthana in the forest was disfigured by Rama who was also living there.”

1.44

(But in the main book, it is mentioned that Lakshmana disfigured her)

“Afterwards he killed Khara, Trishiras and Dhooshana along with their followers who came to attack him hearing the words of Surpanaka.”

1.45

“Rama who was living in that forest also killed fourteen thousand Rakshasas who were living in Janasthana.”

1.46

“Hearing about the killing of his relatives , Ravana loosing his senses due to extreme anger ,requested the Rakshasa called Mareecha to help him.”

1.47

““Hey , Ravana, enmity with Rama who is extremely strong is not good “ told Mareecha to Ravana.”

1.48

“Led by the God of death, Ravana kicked off his advice and went to the hermitage of Rama along with Mareecha.”

1.49

“After leading those two princes far away using the help of Mareecha who was an adept in magic and after killing Jatayu the hawk , Ravana abducted Sita who was the wife of Rama.”

1.50

(In the main story the killing of Jatayu was after the abduction)

“Seeing the death of the hawk Jatayu and from him hearing that Ravana has abducted Sita , Rama became pained with sorrow and cried and became agitated.”

1.51

“Rama along with that sorrow cremated the hawk Jatayu and when he was searching for Sita in the forest saw a Rakshasa called Kabanda who was having an ugly ferocious look.”

1.52-1.53

“Rama who was very strong killed that Rakshasa and also cremated him. That Rakshasa went to heaven.”

1.54

Dharma . who was following its precepts and who had renounced the world.”

1.55

“That resplendent one who killed his foes went and saw Sabari and she duly worshipped Rama , the son of Dasaratha .”

1.56

“Then he was seen by the monkey Hanuman on the shores of river Pampa . As per the advice of Hanuman he signed a treaty with Sugreeva.”

1.57

“That very strong Rama related his story from the beginning especially the part which happened to Sita to Sugreeva.”

1.58

“That monkey Sugreeva after hearing everything , signed with pleasure the treaty with fire as witness.”

1.59

“Afterwards that sorrowful king of monkeys told with love towards Rama, about his enmity with Bali and other news.”

1.60

“At that time Sugreeva specially told about the strength of Bali and Rama promised that he would kill Bali.”

1.61

“But Sugreeva had doubts about Rama’s prowess to kill Bali.

1.62

“He showed him the mountain like skeleton of the Asura Dundhbhi who was killed by Bali, so that he could gain more confidence in Rama.”

1.63

“That very strong Rama who had long hands which reached his thighs , examined the huge skeleton and using his thumb of the right foot threw the skeleton for a distance of ten yojanas without any effort.”

1.64

“Not only that with a single arrow he split into two, the seven Sala trees and also the nearby mountain and the underworld.”

1.65

“Convinced by these actions , the monkey chief who had a happy frame of mind took him to the cave called Kishkinda.”

1.66

“Then that monkey chief Sugreeva who had a colour similar to gold roared and hearing that huge sound the king of monkeys Bali came out.”

1.67

“After consoling Tara (that Rama will not kill an innocent one) when he fought with Sugreeva, Raghava killed him with one single arrow.”

1.68

“After killing Bali as per the wishes of Sugreeva, Raghava made Sugreeva the king of that kingdom.”

1.69

“That king of

monkeys Sugreeva called all monkeys and send them to different directions to locate Sita.”

1.70

“Hearing the words of the hawk Sampathi, Hanuman jumped and crossed the great ocean which is one hundred yojanas broad.”

1.71

“After reaching the city of Lanka ruled by Ravana , he saw Sita who was always thinking about Rama in the Asoka forest.”

1.72

“ He gave the ring of Rama to Sita, told her all the news including the treaty with Sugreeva , consoled her and destroyed the tower in Asoka forest.”

1.73

“After killing five commander in chiefs, seven sons of ministers and the great hero Akshaya Kumara , Hanuman was caught by them.”

1.74

“Because of , the boon of Brahma , knowing that he was free from the tie of the arrow and tolerating those Rakshasas leading him , that valorous Hanuman and after burning the entire city of Lanka except Sita, reached back to inform the good news to Rama.”

1.75-1.76

“That Hanuman who was having immeasurable strength and intelligence , after reaching Rama, went round him and told him the good news that he has seen Sita.”

1. 77

“After that Rama along with Sugreeva reached the shores of the great ocean and created a turmoil in the ocean by his arrows which were equal to the power of Sun.”

1.78

“The lord of the ocean presented himself in his true form before him and as per his words Sri Rama built a bridge to the ocean with the help of Nala.”

1.79

(Nala was the son of the deva architect Viswa Karma)

“Reaching the city of Lanka by that bridge , Rama rescued Sita after killing Ravana but felt very much ashamed.” 1.80

“He told Sita very hard words in front of the assembly of men and Sita unable to tolerate the words jumped in to the fire.”

1.81

“At that time knowing from the God of fire that Sita is without any blemish, Rama after being worshipped by all devas became very happy.”

1. 82

“By this great action of Raghava all the three worlds including movable and immovable beings, devas, sages and others became very happy.”

1.83

“Wonder of wonders, Rama without any worry and filled with happiness, became very much contented after installing Vibhishana as the king of Rakshasas and thus completing his duties.”

1.84

“After giving life to all monkeys by the boon of devas. Rama surrounded by all his friends, started towards Ayodhya in the Pushpaka Vimana..”

1.85

“After reaching the hermitage of sage Bharadwaja, Rama who was truly valorous sent Hanuman to Bharatha.” 1.86

“Then along with Sugreeva, conversing about the stories of the past Rama traveled in Pushpaka Vimana and reached Nandi Grama.”

1.87

“That very holy Rama, along with his brothers removed the Jata(matted hair)[\[1\]](#), and along with Sita assumed the kingship.”

1.88

“The people of Ayodhya became filled with happiness and satisfaction, and were looked after well, became very just, were devoid of any diseases, were very healthy and were devoid of any fear of scarcity.”

1.89

“Men never saw the death of their children and women were always Sumangalis[\[2\]](#) and Virtuous.”

1.90

“In the kingdom of Rama there was no fear from fire, no beings died by drowning in water, there was no fear from wind, similarly no fear from fever, there was no problems due to hunger and there was no fear of thieves.” 1.91-1.92

“Towns and countries were full of wealth and grains and all people lived happy daily like those in Krutha[\[3\]](#) Yuga.” 1.93

“This Rama with immense fame, having performed one hundred horse sacrifices. having given in charity lot of gold, having given ten thousand crores of cows and lot of wealth to Brahmins is going to attain the world of Brahma.” 1.94-1.95

“This Rama is going to establish one hundred times more royal families. He is going to make the four fold castes to engage themselves in the duties of their caste.”

1.96

“After ruling this world for ten thousand years , he is going to attain the world of Brahma.”

1.97

“Those who read this story of Rama which is holy, which is capable of removing sins, which gives holy deeds and which is equivalent to Vedas would get rid of all their sins.”

1.98

“Those who read this history of Rama which gives life, would along with their sons, grandsons , relatives and friends would live in heaven after their death.”

1. 99

“A Brahmin who reads this will attain mastery over words, Kshatriya will get land , Vysya would get more business and Shudra would get more fame.”

1.100

This is the end of the first chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) .2 :Valmiki get divine guidance to write Ramayana

(Sage Valmiki after taking leave of sage Narada reaches the banks of the river Thamasa(Darkness) and sees the male Krouncha of a pair of birds being killed by a hunter. The sorrow of the female bird moves Valmiki and he shouts at the hunter and this anguish of his comes in a pretty verse form following all rules of grammar. He is not able to understand why and at that Lord Brahma visits him and advises him to compose the story of Rama in the same meter and same form. Valmiki composes the same.)

That master of the words , hearing the words of Sage Narada, Worshipped sage Narada along with his disciples

2.1

After being worshipped Narada who was a Deva rishi, took leave of him and started towards heavens.

2.2

As soon as the sage went to devaloka , he went to a place not very far from Ganges, and situated in the banks of Thamasa river.

2.3

Having reached the banks of Thamasa river , that great sage , seeing the placid waters without sediment , spoke as follows to his disciples.

2.4

Oh Bharadwaja, please see these pleasing waters without any sediment(sin), which are like the mind of a good man. 2.5

Dear one, Please keep the water pot there and give my dress made of bark and I will then enter the sacred waters of this river.

2.6

Having been told like this by the great soul Valmiki, Bharadwaja, obediently gave the dress of bark to him. 2.7

With all his senses under control, he took the Bark dress from the hands of his student, saw the very big forest and wandered in it.

2.8

In the vicinity of that spot he saw two very sweet voiced Krouncha birds, who do not part from each other, moving about near that holy spot.

2.9

A hunter full of cruelty and with sinful intent, neglecting the sage's presence killed the male bird out of those pair. 2.10

When that bird fell with a blood drenched body, his wife, the she bird started wailing pitifully and being parted from his pair who was always with her, who was with copper crested wings and was intoxicated by love when he had wings. 2.11

Seeing the pair being felled by the hunter that sage with a Rightful mind was filled with great compassion. 2.12

Then that sage seeing the female bird which was wailing, felt that the slaying of the bird at that time was the sinful act and told the following words.

2.13

Oh hunter, since You have killed a Krouncha from the pair, when they were infatuated with love, for that reason you would be denied a pleasant life for a long time to come.

2.14

After uttering these words, he became thoughtful and turned his vision inside his mind, he told "What are these words uttered by me, having been distressed by the sorrow of the bird?" 2.15

That great very thoughtful and brainy sage thought, and the following words were told to his disciples by the great sage.

2.16

From me came out , due to the great sorrow which I had , the four lines with equal number of letters without any effort , with rhythm suitable to stringed instruments , and let them be a verse and not otherwise.

2.17

Hearing the words which were thus spoken by the sage, the disciple , learnt it by heart, and his teacher (sage Valmiki) was greatly pleased with him.

2.18

After taking bath in the sacred waters following the proper way, brooding greatly over the words told by him, the sage returned to his hermitage.

2.19

Bharadwaja who was greatly learned in scriptures , followed him with humility , followed him with his water pot full of water from the river.

2.20

Sage Valmiki , who knew Dharma well, entered his hermitage and meditating on the incident started composing other such stories.

2.21

That sage one who was an expert in Dharma entered the hermitage with his disciples , sat meditating and started composing other stories

2.22

There came Brahma, the creator of the world and the lord, who has four heads and a great luster , desirous of seeing that great sage.

2.23

Valmiki seeing him got up , stood there , disciplined in speech and with folded hands.

2.24

He worshipped that God and offered him water for washing his feet, seat and water for drinking , saluted the one who determines fate and enquired about his welfare.

2.25

Then the God sat in the great worshipful took seat offered to him and signaled sage Valmiki to sit in another seat.

2.26

He then occupied the seat shown by Brahma and when that grandfather of the all the worlds has also been seated , meditated on the events that had happened in his mind and was greatly absorbed.

2.27

The act done by the sinner with a mind set on enmity and killed that sweet voiced Krouncha that he saw without any reason.

2.28

After lamenting again and again , he lamented about the Krouncha bird again and again, recited the verse.

2.29

Then Lord Brahma with a smile addressed the great sage and said, “You have indeed composed a verse.”

2.30

Oh Brahma Rishi, it is as per my will that this knowledge came in to you, and oh great saint , please compose the story of Rama.

2.31

In the righteous natured virtuous world of the wise , Rama is great and so tell the history of Rama as narrated by Narada.

2.32

The known and unknown aspects of the story of the learned Rama along with Lakshmana and that of the Rakshasas as well as that of Vaidehi , though it may not have been known earlier would be clear to your mind , and will be revealed to you.

2.33-2.34

In the epic , even a single word that you write would not become a lie and so compose the sacred and interesting story of Rama in the form of verses.

2.35

As long as the mountains and rivers exist in this world , the story of Ramayana would be talked about by people.

2.36

As long as the story of Ramayana as written by you is being told, you , till then you would reside in the earth, heaven and the nether world.

2.37

Saying this that God Brahma vanished. And this made the sage and his disciples astonished.

2.38

Then all his disciples exceedingly surprised again and again chanted the verse and were delighted.

2.39

The verse with four lines, each line having the same number of letters was repeatedly recited by the great sage and this won him great praise.

2.40

At that time a thought arose in Valmiki, who was capable of putting thought in to action and he decided to compose Ramayana entirely in this meter

2.41

The renowned and generous sage Started writing the glory of Rama containing hundreds of verses, each having the same syllable using excellent and mind charming meaningful words

2.42

The story of Rama and slaying of Ravana was composed by words of conjunction and compound words, he composed meaningful sentences with lucid and meaningful phrases. And kindly listen to it

2.43

This is the end of the second chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 3: The outline of the story of Rama that came to the mind of Valmiki

(Having decided to compose Ramayana, the entire story of Rama as it happened came to the mind of sage Valmiki as it happened. This chapter again gives an outline of Ramayana,)

Having heard in a concise manner the full story of Ramayana, Valmiki who was righteous soul and is endowed by righteousness further searched to know more distinctly the story of Rama.

3.1

After touching the water Valmiki sat saluting on the Kusa Grass seat facing the eastern direction and searched for the sequence of past events in dharmic story of Rama.

3.2

By the power of Dharma in him he visualized Rama, Lakshmana, Sita and Dasaratha along with their consorts as well as countries as well as each of their movements, laughter, conversations and activities, in exactly the same manner as it happened.

3.3-3.4

He also visualized as a third person all that happened to Rama, his wife Sita and Lakshmana in the Dandaka forest. 3.5

Sitting on meditation , that soul of Dharma , Valmiki was able to see to Rama like a gooseberry fruit kept on the palm of his hand.

3.6

Having seen all those principles, The great light of Dharma Valmiki, started getting ready, to write the story Of Rama who was attractive every minute, which was full of prosperity and pleasures , which described in detail the principle of Dharma,Which was full of gems like an ocean and which was extremely pretty to hear.

3.7-3.8

That god like sage composed the history of the clan of Raghu, as it was earlier related to him by sage Narada.

3.9

He described the birth of Rama who was with very great prowess, was benevolent to all, was dear to all people, and who had forbearance , handsomeness , and truthfulness.

3.10

He told various interesting stories after the coming of sage Viswamithra , about the breaking of the bow and about his marriage with Sita.

3.11

He described the argument between Rama and Parasurama , the good qualities of Dasaratha, about the crowning of Rama and the wickedness of Kaikeyi.

3.12

He described about the stoppage of the crowning, departure of Rama, the sorrow and wailing of the king, and his Departure to the other world.

3.13

He described about the grief of the people, the abandoning them by Rama, The talk with Guha, and the returning of the Charioteer.

3.14

He described about the crossing of Ganges, the meeting with Bharadwaja and reaching Chitrakuta as per the advice of the sage.

3.15

He described about the construction of a house, coming of Bharatha and the performance of the funeral rites of his father by Rama.

3.16

He described about the crowning of the slipper by Bharatha and his entry in to Nandi Gramam, the going of Rama to Dandakaranyam and his killing of Viradha.

3.17

He described his seeing of Sarabhangha and his conversation with Sutheekshna, the friendship of Sita with Anasooya and her application of scented unguents on her body.

3.18

He described about the meeting with sage Agasthya, the meeting with Jatayu, the going to Panchavati and meeting with Soorpanakha.

3.19

He described the argument with Soorpanakha and her disfigurement , killing of Khara , Trisiras and the rise of Ravana. 3.20

He described the killing of Mareecha , the kidnapping of Sita, the wailing of Rama, and the killing of Jatayu, the king of Vultures.

3.21

He described the meeting with Khabanda, seeing of river Pampa, meeting with Sabari, and meeting with Hanuman. 3.22

He described the going to Rishyamooka mountain, the meeting with Sugreeva, the signing of the treaty, and the fight between Vali and Sugreeva.

3.23

He described about the killing of Vali, the agreement with Sugreeva wailing of Tara, and Ramathe living there during the rainy season.

3.24

He described the anger of lion like Rama, the consolidation of the monkey army , their going to different directions, and the getting report of different places in earth.

3.25

He described the giving of the ring to Hanuman, their visit to the cave of Riksha, the fast unto death by the monkeys and their interview with Sampathi.

3.26

He described about the climbing of the mountain, crossing of the ocean, the obeying of words of the ocean and meeting with Mainaka mountain.

3.27

He described about the killing of Simhika, about the seeing of the mountain of Lanka, entering in to Lanka at night, and thinking in solitude by Hanuman.

3.28

He described about his seeing of Ravana, his seeing of Pushpaka Vimana, his visiting the halls of drinking as well as the visit to the apartments of women of Ravana. 3.29

He described his entry to Asokavana, seeing of Sita, the presentation of the signet ring, and again seeing of Ravana. 3.30

He described the threatening of Sita by the Rakshasis, the seeing of Trijata, the giving of brooch by Sita and breaking of the forest. 3.31

He described the fight with Rakshasis, the killing of the servants of Ravana, the catching of Hanuman and the setting fire of Lanka by Hanuman with a great roar. 3.32

He described the crossing back of the sea, the usurpation of Madhu Vana, consolation of Rama and handing over the brooch to him. 3.33

He described about the meeting with god of ocean and building of the bridge by Nala, the crossing of the ocean and siege of Lanka at night. 3.34

He described about the relation with Vibheeshana, finalizing of strategy for destruction of Ravana, killing of Khumbakarna and Megha nadha. 3.35

He described about destruction of Ravana, reunion with Sita in the enemy city, crowning of Vibheeshana and seeing of the Pushpaka Vimana. 3.36

He described Rama's return to Ayodhya, his reunion with Bharatha, the festivities for the crowning of Rama, the sending back of various armies, Making his citizens happy and sending away of Sita. 3.37

That divine sage composed, the things yet to happen in the world at that time in Uthara Kanda 3.38

Thus ends the third sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Sarga(Chapter) 4: The sage after composing the epic entrusts its singing to Lava and Kusha.

(Kusa and Lava two princes living in Valmiki's hermitage are entrusted with the singing of Ramayana and they sing it in various places and are summoned by Lord Rama to sing in his court and they both sing Ramayana in the court of Rama , before Rama.)

The great divine sage Valmiki, possessing knowledge of the soul, composed the story of Rama who gained his kingdom using very varied and appropriate words. 4.1

That sage recited this in five hundred cantos using twenty four thousand verses in six Kandas(sections) and also composed the Uthara Kanda. 4.2

The greatly intellectual and very able Valmiki , after composing the Uthara Kanda and also after indicating the future event Thought of as to who should be employed to sing and propagate it. 4.3

Thereafter Kusa and Lava, clad in ascetic robes appeared before the honourable sage Valmiki and touched his feet . 4.4

Kusa and lava were famous princes and were the followers of Dharma and they were brothers blessed with a sweet voice and were living in the hermitage . 4.5

Seeing their intelligence blessed with Vedas, for purpose of initiating Vedas both of them were initiated. 4.6

That genius of history has composed the entire Ramayana which details ,, the great story of Sita as well the slaying of the grand son of Pulasthya rishi. 4.7

The twins who were aces in singing , were learned in melody and pitch . The two brothers who had a sweet voice appeared to be Gandharwas in human form. Being very handsome , sweet tone in regular speech, they appeared to be exact , purely extracted images of Lord Rama. They resembled each other completely in the pretty form, recitation and in singing as well the three measures of time and possessed complete mastery of the seven notes, formed and adopted from the musical instruments. They chanted the epic which had amorous, compassionate , fearful as well as fearless

and also violent and sad moods.

4.8-4.11

Those two princes who were disciplined and well versed disciples who were solidly based on Dharma , learnt by rote that epic, completely and chanted it as per the instruction of sage Valmiki before the assembly of sages , Brahmins and saints.

4.12-4.13

Both of them who were great , dignified and endowed with good features chanted this great epic standing at a particular place in front of honoured ascetics who were seated

4.14

Hearing that all the sages , having experienced great wonder were overcome with tears of joy in their eyes and said "Great, Great" to Lava and Kusa.

4.15

All of those sages who loved Dharma were pleased and praised those praiseworthy singers Kusa and Lava.

4.16

" How surprising ! The recital consisted of very sweet verses and described what happened long, long ago and described it as if , they were present at that moment of happening."

4.17

"Both of them chanted in perfect unison the theme in a very perfect manner , having entered the Shadja and other notes in a perfect manner."

4.18

Praised this way by those great people, they stood further with sweetness and in great style.

4.19

One sage presented with a full sanctified water pot another one who was pleased gave them who were very famous cloth made of bark .

4.20

The work composed by the great sage caused great wonderment and came to an end and became a foundation stone for future poets.

4.21

They who were expert in all sorts of song styles were greatly admired and sang it well in streets as well as avenues and almost everywhere and was once seen by Lord Sri Rama himself.

4.22-4.23

After that Rama , the destroyer of enemies invited those two well deserving brothers Lava and Kusa to his palace and extended deserving hospitality.

4.24

The Lord who was the tormentor of his enemies occupied the divine golden throne and he was surrounded by his brothers

And his ministers.

4.25

That one who was greatly disciplined saw both of them who were handsome and addressed Bharatha, Lakshmana and Sathrugna and told.

4.26

“listen completely to this song from these who shine like devas the epic which is composed by using appropriate and great words” and then he urged those two singers to commence.

4.27

Both of them melodiously sang in melodious and ample voice , after tuning their musical instruments in a greatly distinct and musical way.

4.28

Those poems were greatly comfortable for hearing to the assembly of men to all their sense organs and their mind. 4.29

“These two sages who have all the attributes of a royal persons are Kusa and Lava who have done great penance. Even for me , it appears beneficial to listen to the history told by these great ones. Please listen to it carefully.”

4.30

Thereafter encouraged by the words of Lord Rama , they chanted according to rules so that Rama as well as those assembled , who were desirous of a peaceful mind could hear it , fixing their mind on it.

4.31

Thus ends the fourth sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Sarga(Chapter) 5: Description of city of Ayodhya

(After giving a brief description of Ikshuvaku clan, this chapter describes in detail the city of Ayodhya founded by Manu the son of Prajapathi)

In the olden times this earth which was completely bounded belonged to the victorious Prajapathi and his descendents.

5.1

Among them one king called Sagara got the ocean dug , while he was marching to the battle surrounded by his sixty thousand sons.

5.2

In that clan of kings it was from Ikshuvaku who was a very great king, this great epic called Ramayana originated. 5.3

And so I will propagate to this world , the entire Ramayanam , which incorporates the Dharma(just action) , Artha (wealth) and moksha(salvation), which are the main goals of human life , in a very complete manner. 5.4

On the banks of Sarayu was situated the kingdom of Kosala , which was wealthy and blessed with abundant food grains and was inhabited by contented citizens.

5.5

Manu, the king of men, himself built there a town called Ayodhya which became world famous. 5.6

Beautiful and pleasing , with well laid out avenues, that great city extended to 12 yojanas(96 miles) in length and three yojanas (24 miles) broad.

5.7

The great royal(principal) roads were well laid out and shining and were sprinkled with water and strewn with flowers. 5.8

King Dasaratha extended the prosperity of this great kingdom and lived in that country like King Indra. 5.9

The city had arched entrances , ornamental panel doors , numerous well laid markets and had all kinds of weapons and all kinds of artisans lived in that city.

5.10

The city had many journalists and eulogists and was prosperous in its matchless splendour and also had stately edifices with flags and was protected by many Sathagnis. 5.11

It had several female dancers and actors and furnished on all sides with gardens, mango groves and extensive forest of sal trees which were looking like a golden belt. 5.12

The city was enclosed in several fortifications and deep moats and well protected against enemies and also abounded with elephants, horses, camels and mules. 5.13

The city was visited by hosts of small kings to pay tributes to the king and also by several merchants. 5.14

The city was complete and resembled Indra's Amaravathi and was adorned by palaces and mansions which were decorated by gems. 5.15

The city was wonderful to see and resembled a board where Ashta pada (game similar to chess) is played, crowded with men and women, endowed with seven storey palaces rich in gems. 5.16

The city was dense with houses on a leveled land with no more place for further constructions, fully stocked with grains like rice and its water was as sweet as sugarcane juice. 5.17

The city echoed with sounds of trumpets, drums, Veenas and Panavas and it surpassed all cities on earth. 5.18

Like the great spires constructed by Sidhas by great penances, it had perfectly constructed by palaces and was inhabited by noble person. 5.19

The city of Ayodhya inhabited by Dasaratha had thousands of great warriors termed as Maharadhis(great Charioteers) who were skilled archers with a quick hand, They would never shoot at solitary persons, persons without any defense, those who are fleeing from a battle,. They were sufficiently skilled so that they could shoot at a foe or animal based on sound and had great strength in arms.. They hunted wild animals like lions, tigers and boars with very sharp armaments.

-5.22

5.20

The city had large number of Brahmins who worshipped sacrificial fire and were experts in four Vedas and six Vedangas(Branches of Vedas) . They offered charity in thousands , were devoted to truth and exceedingly wise and were similar to great sages.

5.23

Thus ends the fifth sarga of the Balakanda which occurs in the first epic composed by sage Valmiki

Sarga(chapter):6. The kings and people of Ayodhya.

(Description of the kings of Ayodhya including Dasaratha as well description of the town and its people is given in this chapter.)

The king Dasaratha , a scholar in Vedas, Who has collected all knowledge, The far sighted one, who has great splendour, the leading light to his citizens, The great charioteer of the Ikshvaku clan, Performer of fire sacrifices, who is an expert in practice of Dharma, who is in control, who is equal to a sage , the royal saint, who is famous in the three worlds, who is strong, destroyer of enemies, who had lot of friends, who has fully controlled his sense organs, Who is wealthy, Who has other great possessions and who can be compared to Indra and Kubera, lived in that city of Ayodhya and being powerful protected all the world and could be compared to Manu who ruled the world earlier.

6.1-6.4

That Dasaratha who was truthful and who strictly followed the three type of dharmas (Dharma, Artha, and Kama) ruled the very great city of Ayodhya Similar to Indra who ruled his city amaravathi.

6.5

In this great city people were happy , followed Dharma , well learned, owned riches and possessions, spoke the truth and were without greed.

6.6

In that great city there were none who have not accumulated wealth, nor one who has not achieved Dharma, Artha and Kama, nor one who did not possess food grains, cattle and horses.

6.7

In that city one who has lust, one who is a miser or one who is cruel or one who is not learned or one who is an atheist could not be seen

anywhere.

6.8

All men and women were righteous in character and had full self control and were prosperous , had good conduct and behaviour and lived like sages.

6.9

There were none without ornaments, without a coronet , without garlands , deficient in worldly enjoyments, , without getting their limbs anointed and without applying expensive aromatic oils on their body.

6.10

There were none who did not eat well or who were without charitable nature or who were without wearing bracelets in their upper hands or who did not have ornaments on their neck or who had not restrained their self.

6.11

In that city there were none who did not kindle a sacrificial fire nor those who did not perform sacrifices nor thieves nor mean minded persons nor people of improper descent or mixed caste.

6.12

The Brahmins in Ayodhya were interested in performing their duties , had control over their senses , were by nature charitable , were self controlled , did self study , accepted charity and their marital relation was confined to their wives.

6.13

During that period there was not a single atheist , nor one who told a lie nor one who was jealous or incompetent or illiterate and nor who has not learned their Sastras.

6.14

In the city of Ayodhya there was no Brahmin , who was not an expert in Vedangas , or one who did not perform penances or one who did not donate in thousands one who was in distressed or vexed in mind.

6.15

In Ayodhya there were no man and woman who did not have wealth and beauty and it was not possible to a person who did not have devotion to king

6.16

In that great city all the people in the four castes worshipped guests as Gods and all of them were endowed with gratitude , who was not munificent or heroic or not processing prowess and they lived long surrounded by sons, grandsons and wives. They were righteous and dedicated to truth.

6.17-6.18

The Kshatriyas were obedient to Brahmins and Vaisyas cooperated with Kshatriyas, and Shudras assisted the other three castes and each of them were occupied with their professions.

6.19

That city which was earlier governed by Manu , who was foremost among men and a supreme person of wisdom was governed in the same way by king Dasaratha. 6.20

Ayodhya was filled with warriors who were similar to mountain caves filled with lions and they like the flame of fire were accomplished in the use of weapons. 6.21

It had excellent horses similar to the Uchaisrava of Indra , in areas like Khambhoja, BHallika, Vanyu and Sindhu. 6.22

It had also elephants like the intoxicated elephants of Vindhya range, strong elephants born in Himalayas which were blessed with great strength and looked like mountains and there were also mighty elephants belonging to the clan of Airavatha , Mahapadma, Anjana and Vamana. 6.23-6.24

The city was full of intoxicated elephants which were similar to mountains belonging to the race of Bhadra , Mandhra, Mriga , the interbreeds of these three races . 6.25

The Ayodhya city in which Dasaratha lived in that kingdom , spread to a distance of 4 miles and was worthy of its name 6.26

The revered king Dasaratha who had great splendour , made his enemies as his friends and ruled Ayodhya like the moon who ruled the stars. 6.27

Ayodhya was auspicious, had strong gates and locks , adorned buildings and was populated by thousands of men and was ruled by king Dasaratha equal in prowess to Lord Indra. 6.28

Thus ends the sixth sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Sarga (Chapter) 7 : The greatness of Ayodhya , its king and ministers and teachers of the king (A glowing but detailed account of the town of Ayodhya , including its administration is given in this chapter)

That ministers of the descendents of Ikshuvaku had great virtues and were competent advisers and were skilled in judging the motives of people from their face and did all that they could do to the good of the king. 7.1

King Dasaratha employed eight ministers who were free from problems in dealing with people and who were devoted to the royal duties. 7.2

The eight ministers of king Dasaratha were Drishti, Jayantha, Vijaya, Sidhatha, Artha Sadaka, Asoka, Manthra pala and Sumanthra. 7.3

King Dasaratha had two highly desired sages Vasishta and Vamadeva as family priests. He had other able counselors also. 7.4

These family priests were well educated in all branches of knowledge, felt ashamed to do unjust acts, were greatly proficient, were with restrained senses, were rich, great souls who were expert in Sasthras, greatly valorous, fixed on their thoughts, Followed strictly words given by them, possessed splendour of forgiveness and always spoke with a smile. 7.5-7.6

Either in anger or for pecuniary gains they never uttered unjust words or lies and in the midst of their enemies, they knew what was done and what has to be done or that which needs to be done though spies. 7.7

Those ministers were competent in their dealings and in friendship they were trusted and even in case of their own sons, they properly judged and imposed punishments. 7.8

The ministers were expert in collection of revenue, collecting people for army, and did not inflict punishment to those who are not their well wishers, if they did not commit any offence. 7.9

They were greatly powerful, possessed steady perseverance, followed policy of state perfectly and protected virtuous people living in the country. 7.10

They did not cause problems to Kshatriyas and Brahmanas by word, thought and deed and filled the treasury. They inflicted punishment on a person only after proper examination of the weakness and strength of the case. 7.11

The ministers who were of good conduct administered the kingdom unanimously and there was not a single liar in the city or

kingdom.

7.12

In the city even one wicked man who desired for another's wife did not exist and serenity prevailed in the entire country.

7.13

All the ministers wore very good cloths , were well adorned and of very good character and they were vigilant to keep up the welfare of the king's welfare.

7.14

They got inspiration from senior citizens like mother and father , were renowned in their prowess , they guided all affairs using their intellect and they were well known in countries outside theirs.

7.15

The ministers were affluent and were well aware of real state of affairs in peace and war .They were experts in keeping their plans secret and were experts in understanding the points before coming to a decision. They were experts in jurisprudence and always spoke in a pleasing voice.

7.16-7.17

The sin free Dasaratha , surrounded by ministers with these virtues , ruled the earth.

7.18

Tiger among men, that Dasaratha guarded his people , pleased and protected the righteous ones by gathering effective intelligence through spies deserted the unrighteous ones and was well known in all the three worlds and ruled well .

7.19-7.20

He had many friends and all tributary kings were humble to him . He killed all his enemies by his might and there was no enemy who was equal or superior to him .He ruled the world , just like Indra ruled the heavens.

7.21

Surrounded by those ministers who advised him for his welfare with affection to him , who were skilful and capable , the king shined like the rising Sun with his luminous rays.

7.22

Thus ends the seventh sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Sarga(Chapter) 8: Proposal to hold Aswamedha Sacrifice

(Dasaratha feeling the need to have a son decides to do Aswamedha sacrifice. He consults his Gurus and priests about it. All of them second his wish and order him to make necessary arrangements. Dasaratha having decided on the sacrifice instructs his wives to lead a disciplined life.)

The Majestic Dasaratha , the knower of righteousness who was a great soul was extremely sad for not having any son , for perpetuating the race in spite of performing hard penances

8.1

That magnanimous king reflecting over this matter thought of performing a horse sacrifice for getting sons and decided on that course.

8.2

Pious and wise , that king after making up his mind , called his ministers who had control over themselves and firmly instructed them on the need of performing the horse sacrifice and commanded , the best among his ministers to go and bring all his Gurus along with the family priests.

8.3-8.4

After that Sumanthra who could move swiftly brought Suyagna, Vamadeva , jabali, Kasyapa as well as his family priest sage Vasistha along with great Brahmins who were expert in Vedas.

8.5-8.6

Dasaratha , the soul of Dharma , then worshipped all of them and uttered these meaningful words drenched in Dharma to them.

8.7

Due to the sorrow filing my mind due to my not having sons , I do not have happiness and I intend to perform the horse sacrifice .

8.8

So I am desirous of performing it according to sastra. Please discuss and tell me, how I would be able to fulfill my desire. 8.9

The Brahmins lead by sage Vasishta agreed with the words spoken by the king and extolled it by saying “well, well” 8.10

All of them were highly pleased and told Dasaratha, “Let the requisite articles be collected and the horse be released.” 8.11

“Oh king, The desire that arose in your mind for getting sons is right and you will definitely obtain sons, as desired.” 8.12

Hearing the words spoken by the Brahmins, thereafter the king was very much pleased and with excited eyes told the ministers.

8.13

“Let the articles required for the sacrifice be procured as per the advice of the Guru and the horse be released under protection of able men.”

8.14

“Let a sacrificial hall be constructed according to the ritual code on the northern bank of river Sarayu .Let auspicious rites be performed so that the sacrifice is conducted without any interruption.”

8.15

“If difficulties and interruptions do not happen in this great fire sacrifice , it would be definitely possible to get desired results by the kings.”

8.16

“The very learned Brahma Rakshasas would be trying their best to find flaw in its conduct , and if they find it , they will destroy the sacrifice and kill the performer.”

8.17

“For that reason let efforts be made to conduct it without any flaw and let the sacrifice be completed according to rules as laid out in the scriptures as you are all experts in doing so.”

8.18

All the Ministers heard these words of king Dasaratha worshipped him and replied, “It would be done that way, Sir”. 8.19

Those Brahmins who were experts in Dharma congratulated Dasaratha, the best among the kings for his perseverance , took leave of him and returned to the places from where they came.

8.20

After bidding farewell to those great Brahmins , king Dasaratha told his ministers , “Let the fire sacrifice be done as enjoined by the scriptures and as directed by the officiating priests.”

8.21

That very eminent king who was greatly intelligent after ordering his ministers who were sitting nearby , send them away and entered in to his private apartments.

8.22

After that the king went near his dearest wives and told them, "I intend to observe a fire sacrifice for getting sons and so all of you may start observing a strictly disciplined religious life."
8.23

After hearing his very charming words, his wives who had lotus like faces and were bright looking, shined like lotus flower coming out of the covering of the ice.
8.24

Thus ends the eighth sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Sarga(Chapter) 9 : Sumanthra tells the story of Rishya Sringa and the need to bring him.

(Sumanthra tells that he heard sage Sanathkumara telling a group of saints that, Dasaratha would get sons only if the Fire sacrifice done by sage Rishyasringa. Then he tells the story of Rishyasringa and his father Vibhandaka. He also told how Romapada the king of Anga desa needed Rishyasringa's presence in his country)

After hearing all that, the king's charioteer (Sumanthra the minister) addressed the king in private and told, "I heard the officiating priests about what happened earlier."
9.1

"The sage Sanathkumara, who is divine narrated the story of your future generation to others."
9.2

"Sage Kasyapa had a famous son called Vibhandaka and it has been foretold that he would have a son who would be called Rishya Sringa."
9.3

"He grew up in the forest and always followed his father in the forest, and that king among Brahmins did not know anything except the forest."
9.4

"Oh eminent king, that sage Rishyasringa practiced two fold celibacy as prescribed by the Brahmins."
9.5

"He spent all his life in attending to his father who was very famous and attending to the fire god."
9.6

“During that times there was a famous king called Romapada who was very famous and ruled over the country of Anga.”

9.7

“Due to his ruling the country against the prescribed tenets, there was terrible famine and pestilence in his country, making all the living beings greatly suffer.”

9.8

“When that great drought prevailed, the grief stricken king summoned all the Brahmins who were old and had heard many things and told them “

9.9

“All of you are experts in Dharma and well versed in the ways of the world and so please instruct me as to as to the religious atonement to be carried out now.”

9.10

“Those Brahmins who were expert in Vedas told the king, “By employing any means please bring the son of sage Vibhandaka to our country.”

9.11

“After bringing Rishyasringa here and honouring him with due reverence, according to rules offer your daughter Santha to him.”

9.12

“When the king heard their words, he became very thoughtful “What means can be employed to bring him, who has won over his senses here?”

9.13

“Thereafter in consultation with his very efficient ministers, he decided to send a group of ministers and priests for performing that mission.”

9.14

“Having heard the words of the king, greatly worried and with bent heads, distressed and frightened they said “we will not go.”

9.15

“And again after thinking over the useful means to bring him to the court, they said to the king, “We will bring the sage in such a way that no blame would come to us.”

9.16

“By using courtesans that son of the sage was brought to the court of the king of Anga, King Indra will then pour rain and Santha the daughter of the king was offered to him.” 9.17

“And that son in law Rishya Sringa will bless you(Dasaratha) to have sons . This is what the sage Sanatkumara told the other sages.

9.18

Hearing that king Dasaratha told in return to Sumanthra, “Please tell me in detail the means by which Rishya Sringa was brought .

9.19

Thus ends the ninth sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Sarga(chapter) 10 : How Rishya Sringa was brought to Anga desa

(According to the advise of the ministers efficient courtesans were sent to the forest to bring Rishya Sringa. When they brought him to Anga desa , it was blessed with rain and king Romapada gave his daughter Santha in marriage to him.)

Thus further egged by the king Sumanthra said these words in return, “Please hear the method by which Rishya Sringa was brought to the court by the ministers.”

10.1

“Those priests along with the ministers told the king as follows, “WE have thought over a plan which will never fail.” 10.2

“Rishya Sringa is one who has moved in the forest and takes great delight in studying Vedas.He is not acquainted with ladies and the pleasures that can be got from them.” 10.3

“By overpowering his mind by the sensual pleasures , we will persuade him to come to this town. Please decide it quickly.”

10.4

“Let pretty courtesans well dressed and ornamented be sent there. They will tempt him by various means and bring him

here.”

10.5

“Hearing all that they said , the king replied to the priests, “Let it be done that way” and the priests and ministers acted accordingly.”

10.6

“Hearing this the chief courtesans entered the great forest and staying not very far from the hermitage , they made efforts to see Rishya Sringa who always resided in the forest along with control over his senses.

10.7

“Being always satisfied with himself Rishya Sringa never stirred out of his father’s hermitage. Always doing penance from his birth he had neither seen a woman nor man. And all other creatures born in towns and cities. “

10.8-10.9

“One day by chance that son of Vibhandaka came to that place and there he saw those beautiful women.”

10.10

“Beautifully attired those women approached the son of the sage singing in a sweet voice and sia to him.”

10.11

“Oh Brahmin , who are you, How are you subsisting here? We are eager to know as to why you are wandering in this dreadful forest. If you do not have objection, please tell.”

10.12

“Having never seen persons like them, those women appeared very desirable looking to him. Due to affection he felt like telling about his father to them.”

10.13

“My father is Vibhandaka and I am his own son. I am famously known in this world as Rishya Sringa.”

10.14

“Oh holy looking ones, my hermitage is nearby .I would take you and worship you according to the scriptures.

10.15

“Hearing the words of Rishya Sringa, they all desired to see the hermitage and all of them accompanied him.

10.16

“That son of a sage worshipped them, offered them water to wash and drink and roots and fruits to eat.”

10.17

“They accepted the offerings with great enthusiasm, and returned to quickly return from there due to their fear of the sage.

“

10.18

“Oh Brahmin you have to accept return hospitality from us of very sweet fruits. May prosperity be on you. Please accept them speedily from us.”

10.19

“Thereafter all of them embraced him with great joy and gave him various items of food as well as many sweet dishes.

10.20

“He who had great luster as a Brahmin, thought about them similar to fruits as he has never tasted the food of the permanent dwellers of the forest.”

10.21

“They made known to him their interest in austerities and offerings to God and took leave of him, fearing that his father would curse them.

“

10.22

“After the courtesans departed that Brahmin who was the grandson of Kashyapa, became very restless and with sorrow started moving around”

10.23

“Next day the sage who had great powers of penance, came to the spot where he had seen the well adorned courtesan, to please his mind. “

10.24

“Those courtesans seeing the Brahmin approaching them, they became very happy, approached near him and said.”

10.25

“Oh peaceful one, please come to our hermitage, a special and very hospitable treatment would be extended to you there. They said.”

10.26

“Hearing their words, which was pleasing to the mind, he made a decision to go with them and then those women took him away.”

10.27

“When the illustrious was being brought to Anga desa, Parjanya, the god of rains was pleased and poured a heavy rain in that country.”

10.28

“When the Brahmin who brought rains came, King Romapada himself came to welcome him, bowed down his head and then prostrated before him,

“ 10.29

“The king concentrated his mind and gave offerings which rightly belonged to him, and sought a favour that the sage’s father should not get upset with him.” 10.30

“The king entered his private apartments with the sage , in accordance with the rules , gave his daughter to him in marriage, So that satisfaction prevailed.”

10.31

“That Rishya Sringa , who was respected in that place lived there with his desires fulfilled.” 10.32

Thus ends the tenth sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Sarga(Chapter)11: How sage Rishya Sringa is brought to Ayodhya

(Sumanthra further tells how Sanatkumara has foretold that king Dasaratha would be blessed with four sons after he takes Rishya Sringa to his city and get the fire sacrifice performed by him. The king Dasaratha goes to Anga desa and with the consent of the king Romapada succeeds in taking Rishya Sringa to Ayodhya where he is hospitably received.)

Oh Indra among kings, this is what has been told which is beneficial to you .Please hear further what the great among devas Sanatkumara told.

11.1

“In the clan of Ikshuvaku would be born a virtuous king called Dasaratha , who would be true to his promise. 11.2

“He will develop friendship with the king of Anga to whom a great daughter named Santha would be born.” 11.3

“The son of Anga Raja would be called Romapada .To him the famous king Dasaratha would approach and tell .” 11.4

“ Oh soul of Dharma, I am without children and want to conduct a sacrifice. Be king enough to send the husband of Shantha to conduct it so that I would get children in my clan.

“
11.5

“Hearing that, that king after deep thought will offer to send the husband of Santha who can bless others to have sons.”11.6

“King Dasaratha relieved of his worries would be greatly delighted , would take the Brahmin and perform the sacrifice.”11.7

“The king Dasaratha interested in performing the fire sacrifice, with folded hand adopt the great Brahmin to conduct the sacrifice, in order to obtain children and then become eligible to reach heaven and would get his desires fulfilled by that great Brahmin.

11.8-11.9

“Four sons of immense valour would be born to him , bringing glory to the dynasty in all the three worlds.” 11.10

“ This was narrated by the God SAnathkumara who is very capable and belonged to the clan of devas in the early period of Kruthayuga.”

11.11

“Oh king who is the lion among men , so accompanied by retinue of army and vehicles , please go personally , honour sage Rishya Sringa and bring him here. “

11.12

Having heard the words of Sumanthra, after taking consent of sage Vasishta , accompanied by his queens and ministers he departed to that place of that Brahmin.

11.13

Crossing forest and rivers , slowly and slowly he reached the place where the great sage resided. 11.14

Reaching the city he saw the son of the sage and best among Brahmins , glowing like fire, seated next to king Romapada .

11.15

That king , greatly delighted in his heart due to his friendship with Dasaratha, extended great hospitality to him according to rules and traditions.

11.16

King Romapada explained his friendship as well as intimate connection with king Dasaratha to great son of the sage and he in return honored king Dasaratha.

11.17

That great king greatly pleased by the hospitality, having stayed there for seven or eight days spoke to king Romapada as follows.

11.18

“Oh king, kindly permit your daughter Santha along with her husband to my city as I have planned to do an important religious rite.”

11.19

Having heard those words, the king agreed to the proposal and requested the sage to go to that place accompanied by his wife.

11.20

After the sage agreed and said, “So be it” and after being permitted by king Romapada, along with his wife he departed to Ayodhya.

11.21

Both the valorous Dasaratha and Romapada, saluted each other and embraced with their hearts touching each other and became extremely happy.

11.22

After taking leave of his friend, the son of Raghu (Here Dasaratha) departed and swiftly travelling messengers were dispatched to inform citizens of Ayodhya.

11.23

They were instructed to decorate the city in a grand manner, sprinkle and clean with water, make it sweet smelling by scented smoke and later decorate the city with flags.

11.24

Hearing about the arrival of the king, the citizens were greatly pleased, and took all actions as per the instruction of their king.

11.25

Then the king keeping foremost of the Brahmins in front of him entered the well decorated city, amidst the sound of conches and drums.

11.26

Then all the citizens were delighted to see the Brahmin being honoured by their king who was like Indra.

11.27

After entering his private apartments the sage was worshipped as per Sastras and became greatly happy that he could bring the sage there.

11.28

The ladies of the king were greatly happy to see the broad eyed Santha coming there accompanying her husband. 11.29

Honoured and worshipped by the royal ladies , especially the king , She (Santha) stayed there comfortably along with her husband.

11.30

Thus ends the eleventh sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Sarga(Chapter) 12: Planning of the Aswamedha sacrifice in consultation with sages

(In Consultation with sage Rishya Sringa and several other sages, a decision was taken to perform the Aswamedha sacrifice and arrangements are started to perform this great sacrifice.)

After spending a long charming time like this , the pretty spring season arrived and the desire to perform the fire sacrifice arose in the mind of the king. 12.1

Then after bowing his head to the god like Brahmin and after pleasing him, “let us conduct the fire sacrifice so that children are born so that the continuity of the family can be assured. “ and then he chose him as his official priest. 12.2

The well honoured Brahmin assented and requested the king to collect the required materials and also release the horse.

12.3

Thereafter the king spoke the following words to the best of his ministers Sumanthra, “Oh Sumanthra, please summon immediately Suyajna, Vamadeva, Jabali, Kashyapa and family priest Sage Vasishtha along with foremost among the Brahmins who are well versed in Vedas to act as official priests .” 12.4-12.5

Thereupon the fast moving Sumanthra went with great speed and gathered and brought all those Brahmins who have completely mastered the Vedas. 12.6

Then the soul of Dharma the king Dasaratha worshipped all of them with Dharma and wealth and said the following gracious words to them.

12.7

“ I am suffering due to intense sorrow due to the need for sons and due to that there is no happiness for me. It is my intention to perform the horse sacrifice for realization of my wish.”

12.8

“For that reason I am desirous of performing the fire sacrifice according to Vedic specifications and I shall obtain fulfillment of my desire by the grace of sage Rishya Sringa.”

12.9

The Brahmins lead by sage Vasishtha , hearing the words of the king , praised him and blessed that the Fire sacrifice would be well done.

12.10

Then the priests lead by sage Rishya Sringa said, “Let the materials needed be procured and let the horse be released.”

12.11

“ It is good that the righteous thought of begetting sons has entered your mind. Surely you would get four sons of immense prowess.,”

12.12

Hearing the words of the Brahmin, the king was mightily pleased and he spoke these auspicious words to his ministers.

12.13

“As per the orders of our Teachers(Gurus) , all material needed may please be procured and a horse may be released under the protection of able warriors and let a priest accompany them.

“

12.14

“The hall for conducting the fire sacrifice may be erected according to the well laid procedures of the Kalpa , on the northern side of river Sarayu and let auspicious rites be performed there uninterrupted .”
12.15

“IN this best of sacrifices omissions and difficulties should not happen and all kings should be able to fulfill their desires by it.
“

12.16

“In this sacrifice conducted by learned men, the Brahma Rakshasas would be looking to find faults and if they find they would destroy the doer as well as the sacrifice immediately.”

12.17

“Because of that it should be done in the manner as specified by the scriptures and arrangements are to be made to complete it properly as you are experts in this matter.”

12.18

Then all the ministers said that they would do accordingly and as ordered the fire sacrifice would be performed. 12.19

Then the Brahmins praised the great king who was a master in Dharmas , and after being permitted went back to their places.

12.20

Then after the Brahmins have departed the great and glorious king sent away his ministers and entered the palace. 12.21

Thus ends the twelfth sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Sarga(Chapter) 13: Arrangements for the Aswamedha sacrifice as per orders of Vasishta

(In consultation with Vasishta all arrangements for conducting the Aswamedha sacrifice , including invite of several kings and guests.)

After one year spring came again and the valiant king Dasaratha , for begetting a son, entered the sacrificial pavilion to perform the Horse

Sacrifice.

13.1

After saluting and worshipping the great Brahmin Vasishta , according to the prescribed procedure for begetting children said with humility.

13.2

“Oh foremost among sages, Oh Brahmins , May this sacrifice be performed according to rules prescribed, so that no obstruction to it will ever arise.”

13.3

“You are affectionate towards me and also a friend. Be my spiritual guide and you alone should take over the burden of performing this sacrifice.”

13.4

In answer to what was told by the king, that great among Brahmins told , “All things would be done as you had planned.”

13.5

Then Sage Vasishta summoned venerable Brahmins experienced in fire sacrifice related activities, venerable and most righteous people well versed in architecture , skilled workers , makers of bricks, carpenters, diggers, men adept in calculation, artisans, dancers and actors, men having a clean background , people well versed in scriptures, well informed and knowledgeable people and told them, “The commencement of the fire sacrifice is very near and all of you as per the orders of the king , quickly bring thousands of bricks and also engage yourselves in all the subsidiary activities.

13.6-13.9

“Let many homes for the Brahmins be erected and let them be provided with all comforts and food in them.”

13.10

“And also for citizens of other towns engaged in many works, houses may be erected along with food as well as entertainment “

13.11

“And in the same way extremely good food be provided for the commoners attending the function , as per rules and they all be treated well and not shabbily or carelessly.”

13.12

“People from other castes also should be treated honourably , and they should not be insulted to lust or anger.”

13.13

“Those people who are busy with ritual related activities and the sculptors, should be properly honoured and taken care of and all of them should be made contented by giving of money. Without leaving out any activity, everything should be managed well and in that manner you whose heart is full of love and affection should take care of everything. Then all of them approached Vasishta and told him like this, “Everything will be well arranged and nothing would be left out and we will attend to it as instructed, No activity would be such that people would tease us about it.”

13.14-13.17

Then Vasishta summoned Sumanthra and told him, “Invite all righteous kings to this function.”

13.18

“Bring in thousands Brahmins, Kshatriyas, merchants and Sudras in thousands from all countries with due honour and convene them here.”

13.19

“ I am informing you to go and personally invite Janaka , the king of Mithila , who is courageous person of true valour , proficient in all scriptures , expert in Vedas and an ancient ally of king Dasaratha with due honours .”

13.20-13.21

“Afterwards you please go and bring the lion among ,kings the king of Kasi who is affectionate and talks sweetly.”

13.22

“Then you please bring the very old king of Kekaya who is a great observer of Dharma and who is the father in law of king Dasaratha , along with his sons.”

13.23

“ Then you should bring Romapada, the prosperous king of Anga and a very close friend of Dasaratha with due honours. “

13.24

“Please also invite kings from countries on the east side, Kings of Sindhu and sanvera countries , kings of Saurashtra and kings of South with due honours.”

13.25

“Please also invite the kings of other countries who are friendly with us along with retinues, relatives and friends.”

13.26

Hearing these words of Vasishta, the truly valorous Sumanthra speedily dispatched virtuous and auspicious men to bring the kings.

13.27

Honouring the words of the sage Sumanthra himself set out to personally Invite king Janaka and other kings. 13.28

All the workers involved in the fire sacrifice , having completed the task assigned to them informed about it to the very great sage Vasishtha.
13.29

Then the well please great Brahmin sage Vasishtha told addressing all of them , “No gift should be given casually or with insult or with contempt .If done it results in the destruction of the donor.” 13.30

Kings of several countries travelling day and night arrived in the city of Ayodhya carrying with various kind of gifts. Then the well pleased Vasishtha addressed Dasaratha and told, “oh lion among men, as per your invitation many noble kings of various places have arrived and I have honoured them according to their merit.” 13.31-13.33

“ Oh king arrangements for the fire sacrifice has been completed by well balanced expert persons. So now you can leave to the hall of Fire sacrifice to perform the Yagna.” 13.34

“Oh king please visit the hall of fire sacrifice where all your desires of the mind have been given shape , and is constructed in such a way , that it deserves to be seen.” 13.35

According to the words of Vasishtha Rishya Sringa and king of the world entered the sacrificial hall on an auspicious day , when there was an auspicious star.” 13.36

Then the great sage Vasishtha and other great Brahmins entered the sacrificial hall in accordance with Sashtra and in accordance with tradition and then sage Rishya Sringa began the sacrificial rites. 13.37

Thus ends the thirteenth sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Sarga (Chapter)14: How the Aswamedha sacrifice is conducted by Dasaratha

(Here all minute particulars of the Aswamedha sacrifice is given. After conducting it Dasaratha requests Rishya Sringa to help him by rituals to get sons and he agrees.)

After completion of one year , when the sacrificial horse has reached back to the sacrificial hall constructed on the northern side of Sarayu river, the ceremonies of the sacrifice commenced. 14.1 The Aswamedha sacrifice of that great king Dasaratha was conducted by the great sage Rishya Sringa, who was the best among the Brahmins.

14.2

The chief priest who were expert in Vedas carried out the rituals fully according to the tradition and according to law laid down in the scriptures

14.3

The Brahmins having done Pravargya according to the Shastras did Upasada as well as other ceremonies as per rules. 14.4

Then the overjoyed great ascetics after morning ablutions started worshipping the celestial beings and performed rituals as per rules.

14.5

The sacrificial offering to Indra was offered in the fire daily according to the tradition and faultless Soma plant was pressed for taking out the juice and later ablutions for the mid day was performed as per sequence. 14.6

In the same manner those eminent Brahmins , in conformity with shastras and after seeing by the great king , did the third pressing of soma in the evening. 14.7

In that sacrifice omissions did not take place , there were no defects or mistakes and everything addressed to god , which appeared as safe was performed.

14.8

During those days nowhere was there a hungry or tired man. No ignorant Brahmin was seen anywhere and all Brahmins seen were followed by hundreds of disciples.

14.9

Brahmins, servants and ascetics as well as monks were found taking food. 14.10

Aged people , sick persons, women and children were also seen to be happily eating. 14.11

In the sacrificial ground food and various kind of clothes were continuously being handed over to those in charge of distributing these.

14.12

The heaps of food which were kept ready for distribution and which looked like mountains were seen everywhere , daily .

14.13

The great man arranged for entertainment of men and women who have arrived there from various countries. 14.14

Dasaratha continuously heard the greetings of greatly satisfied Brahmins after they have tasted the well cooked tasty

Food.

14.15

Well decorated men were seen serving food to the Brahmins and people wearing ornaments and gems assisted them.

14.16

In between the ceremonies the learned Brahmins engaged themselves in discussion of scriptures and some very eloquent and intelligent Brahmins were aiming at victory. 14.17

In that year daily and daily some very intelligent Brahmins , persuaded by Vasishta performed all the duties of fire sacrifice as per tradition.

14.18

In that sacrificial there was no one who was not learned in the six Vedangas , there were none who were not faithful to the vows that they have taken, there were none who were not learned, and there were no body among the king's assistants who were not good in debate based on Vedas. 14.19

In that sacrifice when the time came to erect the pillars six pillars made of Bilwa wood , equal number of pillars made of Khadire wood as well as six pillars of Parni wood , one made of sleshamathaka , two made of Devadaru, were erected in such a way that there is a distance of two outstretched hands is maintained. 14.20-14.21

All the posts were got made by people with knowledge of Sasthra and experts in yajna , and all the posts were decorated with gold for elegance.

14.22

The twenty one pillars each measuring twenty one Aartni distance(Distance between elbow to little finger) was well decorated with twenty one cloths, each cloth decorating one pillar.

14.23

All pillars, each having eight sides were well carved and decorated by sculptors , had finely chiseled surfaces and were erected as per tradition.

14.24

Decorated with cloths , sandal paste and flowers , all pillars were strong , possessing extreme brightness and shined like the seven sages star in the sky.

14.25

There as per Sasthras , the sacrificial fire place was constructed by placing of bricks by accomplished Brahmins using the art of measurement by rope.

14.26

The sacrificial alter constructed by the very intelligent Brahmins for Dasaratha, who was a lion among kings was like a eagle with golden wings , with three ranges with each range having six fire places.

14.27

As prompted by tradition animals, serpents and birds were kept ready , each intended for a different deity. 14.28

When the time came to sacrifice the animals , according to the tradition, the chief priest tied up the horse first and aquatic animal next.

14.29

Then those three hundred animals and the sacred horse from the best stable of Dasaratha were bound to the sacrificial posts.

14.30

After Kausalya served the horse from its four directions and after worshipping it, with glee by three strokes of the scimitar its head was severed.

14.31

Then with a stable mind and with great devotion to her duty Kausalya spent one night near the horse. 14.32

Women known as Hota, advaryu , udgatha, Mahishi(Chief queen) , Parivruthya(overlooked wife) , Parvruthi, Vaavathaa, Aparaaam (lady attender) and Palakali(the other woman) touched with ther hand the sacrificial horse. 14.33

The official priest blessed with restrained senses and also very knowledgeable, having removed the marrow of the horse, cooked it according to scriptures. 14.34

At the proper time Dasaratha , as laid out in the scriptures , got rid of all his sins , by inhaling the scent of the burnt marrow .

14.35

All those sixteen officiating priests who were Brahmins offered those limbs as per rule to the fire. 14.36

Unlike other fire sacrifices where oblations are offered using branches of Palasa tree , in this case cane creeper was chosen to offer one oblation.

14.37

According to Kalpa Suthra, Aswamedha sacrifice is completed in three days and on the first day Chathushta homa is carried out.

14.38

Ukthya is performed on the second day and on the third day athirathram is performed. As per Sastra many other sacrifices were performed along with this. 14.39

Jyothish homa and Ayur yaga were performed along with Athirathram , and Abhijit, Viswajit and asoryaga were also performed in the prescribed manner. 14.40

With a view to promote his clan, King Dasaratha gave away eastern region to Hothra, western side to adhivaryu, Southern side to Brahmana and northern side to Udagatha as prescribed and fixed long ago by Lord Brahma in case of a mighty horse sacrifice.

14.41-14.42

King Dasaratha , the leader of men and one who increased the fame of his clan, after concluding the sacrifice, according to law, offered entire earth as gift to the priests. 14.43

But the priests told King Dasaratha who has been purged of all sins, that he alone deserves to be the protector of the earth.

14.44

“Oh ruler of earth, we are incapable of ruling the earth and have nothing to do with ruling it and we are indeed dedicated to the study of Vedas. So you may kindly offer some other gift instead of this.” 14.45

“Oh great man, give us gold or gems or cows whichever is readily available , as we do not have any use with the earth.”

14.46

The great man king Dasaratha, having been addressed by those scholars of Vedas like this , gave them ten hundred thousand cows, hundred crores of gold coins and four times that much of silver coins. 14.47-14.48

Thereafter those priests collectively offered all that they got to the great Rishya Sringa and the sage Vasishta. 14.49

Then those great Brahmins who were highly pleased distributed the wealth given to them equally and they said to the king.

14.5

0

After that , with great earnestness Dasaratha offered one crore of gold coins to those Brahmins who have come to see the fire sacrifice.

14.51

And then when one Brahmin asked for alms , king Dasaratha gave him , his excellent bracelet. 14.52

Then that mighty king Dasaratha who was affectionate towards Brahmins , who were highly pleased with him, bowed before them with eyes full of joy. 14.53

Thereafter the charitable , very valorous king Dasaratha prostrated before them and the Brahmins uttered the words of blessing to him.

14.54

They told that the sacrifice destroys sins, takes the performer to heaven and no other king except Dasaratha can perform it.”and the king was greatly pleased for having performed that great sacrifice. 14.55

Thereafter the king Dasaratha addressed sage Rishya Sringa and told him, “Oh strict follower of vows, how can I ensure the continuity of my clan?” 14.56

The best of Brahmins , Rishya Sringa Said, “Let it happen”, and he further said, “Oh king , your race would continue with the birth of Four sons.” 14.57

Thus ends the fourteenth sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Sarga (chapter)15: Starting of Puthreshti and story of Ravana

(Sage Rishya Sringa starts the Putra ishti according to Atharva Veda . The devas who have assembled there complain about the problems being created by Ravana due to his boon. Lord Brahma assures that he can be killed by a man and devas request Lord Vishnu to be born as four sons of Dasaratha)

That great intellectual (Rishya Sringa) , who was a great expert in Vedas , then thought for a while and after he got the results of his search, he told the king :-

15.1

For the sake of getting sons for you , I will perform according to the traditions, the Puthreshti sacrifice as detained in the Atharva seersha part of the Vedas, which is capable of fulfilling your desire to have a son.

15.2

That Rishya Sringa with great luster commenced the fire sacrifice aimed at begetting the sons , chanted the Manthras and poured oblations in the fire according to rules , so that the king would beget sons.

15.3

All the devas, Sidhas , Gandharwas and great sages assemble there to get their share from the sacrifice.

15.4

Having assembled there as per the custom, those devas told as follows to Lord Brahma, the creator of the world.

15.5

“Oh God, a Rakshasa called Ravana , having obtained great powers through your blessings , is creating problems to us and we are not capable of punishing him.”

15.6

“Oh God in olden times pleased with his penance you had granted him a boon and honouring the boon we are enduring his cruelty towards us.”

15.7

“That evil minded one is inflicting pain on the people of the three worlds . He hates the guardians of earth and is greatly desirous of assaulting Indra who is our king.”

15.8

“That one who is difficult to oppose , because of your boons becoming proud he is attacking sages, Yakshas, Gandhrawas, Devas and Brahmins .”

15.9

“The sun does not burn him, the wind which blows becomes still once he sees Ravana.”

15.10

“Due to his terrible looks he creates great fear in us. OH lord you have to find out some means to kill him.”

15.11

Having greatly reflected on the words spoken by the devas Lord Brahma said, “The means of destruction of that bad soul is already known.”

15.12

“When he wanted the he should not be killed by devas, Asuras, Gandharwas and Yakshas, I said “so be it””

15.13

“That Rakshasa due to his very poor opinion of man, did not include them in his wish. For that reason he is fit to be killed by a man and no one else.”

15.14

Hearing those dear words uttered by Brahma , the devas and sages felt very happy.

15.15

At this time Lord Vishnu , carrying conch , wheel and mace and dressed in yellow silk arrived there with great luster. 15.16

Having met Lord Brahma , Lord Vishnu stayed there with a composed mind. The devas prostrated before him and told him as follows.

15.17

“Oh Lord Vishnu, desirous of doing good to the world , we are making this request. The king of Ayodhya , oh lord, is a righteous , generous , equal to sages in luster. His wives are like Hri(modesty), Sree (auspiciousness) and Kirthi(fame) who are the daughters of Daksha. You please divide yourself in to four forms and be born as their sons.”

15.18-15.19

“Oh Lord Vishnu being born in the form of a man , you can slay in a war Ravana , who is greatly arrogant, destroyer of the people and one who cannot be killed by gods. “

15.20

“That cruel Rakshasa Ravana , by his great strength is troubling Devas, Sidhas, Gandharwas and great sages.”

15.21

“That terrible one is reported to have tortured sages, Gandarwas and apsaraas in Nandanavana.” 15.22

“We , the siddhas, gandarwas, yakshas along with sages have come here requesting for the death of Ravana and for that reason we have taken refuge in you.” 15.23

“Oh Lord Vishnu , who troubles his enemies, you are the supreme refuge all of us. Please resolve your mind to be born in the world of humans and destroy the enemies of devas.” 15.24

Lord Vishnu, the foremost among the Gods whom all the world and the king of devas salutes, who was properly addressed in this manner, by all the devas led by Lord Brahma in the path of righteousness told. 15.25-15.26

“Leave out all your fear. My blessings for the welfare of you all. For the good of devas and sages I will kill the cruel and dreadful Ravana along with all his sons and grandsons and also along with his ministers, friends and allies in a great war and then live and rule this world for ten thousand years .” 15.27-15.28

Lord Vishnu , the highest soul, after talking like this to the devas and giving them boons, thought about which part of the world, he should be born as a man.” 15.29

After that, the god with eyes like lotus petals divided himself in to four ways and chose to be born to king Dasaratha whom he liked. 15.30

Then the devas along with Rudras , sages, Gandharwas , group of apasras , praised the holy form of the god who was the killer of Madhu. 15.31

“You please uproot that dreadful Ravana who has fearful luster, who is insolent, who hates the king of devas ,a source of trouble to the ascetics and one who causes agony to the three worlds by his insolence.” 15.32

“After killing the mighty Ravana having great manliness , who is causing distress to this world along with his forces and relation and after removing all problems for the celestial region ruled by Indra, and freeing it from all faults and sins , you may please return. 15.33

Thus ends the fifteenth sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Sarga(Chapter) 16 : Conduct of Puthrakameshti , receiving of Payasam.

(Lord Vishnu agrees to the proposal. From the fire a divine being emerges and gives a pot of Payasam and requests Dasaratha to distribute it among his wives. Kausalya gets , half, Kaikeyi gets another portion and Sumathra gets two shares. After some time all the queens become pregnant.)

Having been thus requested by the best of the Devas , Lord Narayana , though he was aware of everything, spoke in a soft voice addressing them.

16.1

“What strategies should be adopted by us so that I am able to kill Ravana and protect the sages?”

16.2

When the devas were addressed in this way by the imperishable lord Vishnu they replied, “You should adopt a human form and then kill Ravana in a war?”

16.3

“Oh destroyer of enemies, That Ravana did very severe penance for a very long time , the creator of the world who was born before the world, was extremely pleased with it.”

16.4

“That Lord mightily pleased by Ravana gave him a boon, that he will not have fear of death from several beings other than man, as he had ignored man, while seeking the boon.”

16.5

“Having obtained the boon from Lord Brahma , Ravana became filled with pride, destroyed the three worlds , carried away women by violence and for those reasons , Oh great God , he needs to be killed.”

16.6-16.7

Having heard all these words of the devas, Lord Vishnu with great knowledge , chose to be born to king Dasaratha. 16.8

At this time , king Dasaratha , the destroyer of enemies who had great luster , who has no sons was performing Purthakameshti for being blessed with sons.

16.9

Having taken the decision Lord Vishnu, who was being worshipped by the devas, took leave of Lord Brahma and disappeared

16.10

At that time while king Dasaratha was performing the fire sacrifice, from the fire emerged a red faced great being, with unmatched power, with great strength and valour, clad in a blackish red garment , having a voice like a drum, with soft beard , tawny hair and lion like mane , endowed with all auspicious signs, adorned with divine ornaments , resembling in height a peak of a mountain, walking like an arrogant tiger , with a luster of a sun, who was looking like the crest of a raging fire, with both hands holding , a pure large golden vessel containing Payasam(kheer) and covered with a silver lid .His hands resembled the hands of the wife of Dasaratha and appeared to be created of illusion.

16.11-16.15

Having seen king Dasaratha that being told, “Oh king , please know me as the person sent by Lord of all beings, Lord Brahma.”

16.16

After that, the king replied with folded hands, “Oh Lord , welcome to you, how can I be of service to you?”

16.17

At that time the person send by the lord of all beings replies in return, “Ok king , having worshipped the devas , you have got this blessed offering .”

16.18

“Oh best among the kings, please receive this Payasam from me , which has been prepared to bestow progenies to you as well as bless you with affluence and health.”

16.19

“Oh king who has performed this sacrifice for getting children, please give this to your wives who match with you and request them to consume it. “

16.20

With bowed head the king went round that person and received the golden vessel sent by the devas , in which was the food prepared by the devas.

16.21

After saluting that wonderful looking being who was very nice to behold, that king with great joy he went round that being again and again.

16.22

After that Dasaratha having obtained that Payasam prepared by the devas , was as pleased like a poor person , who obtained great wealth.

16.23

Then that shining being with a wonderful luster , having finished the task assigned to him disappeared from there. 16.24

The private apartment of the king , got brightened with rays of happiness and it shined like a sky of autumn with a shining full moon.

16.25

The king after entering his private apartment addressed Kausalya and told, Please receive this Payasam which is capable of giving you sons.”

16.26

Then the king gave half the Payasam which was like nectar to his wife Kausalya and then half the remaining part to his wife Sumathra , for getting him sons , and gave half of the remaining part to his wife Kaikeyi. On further thinking he gave whatever was left out to Sumathra ,. This way that king distributed the entire Payasam among his wives. 16.27-16.29

Those very best wives of the king , were extremely delighted to receive the Payasam and felt greatly honoured. 16.30

Then those excellent consorts of the king , who were glowing like the fire and sun, consumed the divinely blessed Payasam separately and after a short gap of time became pregnant. 16.31

Then the king having seen his pregnant wives , developed a mind of gratefulness and became delighted like Lord Vishnu , who was worshipped by Indra, Sidhas and sages.

16.32

Thus ends the sixteenth sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Sarga (Chapter) 17: Creation of Monkeys to assist Rama

(As per the instruction of lord Brahma each , deva, Gandharwas as well as great sages created Monkeys to assist Lord Rama in his task.)

When Lord Vishnu decided to be born as the son to the great king , Lord Brahma who had made himself spoke these words to the devas:-

17.1

“You may create a group of strong assistants who can assume any form they wish to assist Lord Vishnu who keeps up his promise is valorous and wants to help others.

“
17.2

“You may create using the body of chief Apasaras and Gandharwa women, yourself in the form of supernatural, brave and intelligent monkeys, who are experts in illusion, who are equal to wind God in speed, who are knowledgeable of administration, who are as valorous as Lord Vishnu, who would complete the job entrusted to them, who had knowledge of various tricks of warfare, who can resist all sorts of weapons and resembling the devas who subsist on amrita.

17.3-17.5

Earlier I have created Jambhavan, who is a great bear, from my face when I was yawning.

17.6

All of them having been instructed in this manner by God Brahma agreed to the proposal and gave birth to sons with the monkey form.

17.7

The great sages, Sidhas, Vidhyadharas, Yakshas and Charanas caused heroic monkey sons who were forest dwellers born to them.

17.8

Indra created Vali with a mighty and great body and made him the chief of monkeys and he lived in Mahendra mountain, and Sun God the producer of created Sugreeva.

17.9

Lord Guru the very intelligent Tara, whom no monkey can surpass among the monkey chiefs.

17.10

Khubera created a glorious monkey called Gandhamadhana and Viswakarma begot a monkey called Nala.

17.11

Neela was the son of fire god and equaled fire in his luster and due to his great power surpassed all other monkeys.

17.12

Endowed with wealth of beauty, Aswini devas created Maindha and Dvididha, who were well known for their handsome form.

17.13

Varuna created a monkey warrior called Sushena and Parjanya created the very strong Sarabha.

17.14

The wind God Vayu created dignified and graceful Hanuman , who had great prowess , wisdom and courage, who had a body as hard as a Diamond and could travel as fast as Garuda.

17.15

Several thousands of courageous of immeasurable strength , who were capable of assuming any form and who were desirous of helping in killing of Ravana were created.

17.16

Having the bodies similar to Meru and Mandhara mountain, great monkey , bear and cow tail monkeys came quickly in to being.

17.

17

All those sons who could never be defeated took the form and prowess of the gods who created them.

17.18

Some persons oh highly honoured valour were born to monkeys with tails and some were born to female bears and female Kinnaras.

17.19

Devas, sages, Gandarwas , Garudas, Yakshas renowned serpents , kimpurushas, Sidhas , Vidhyadharas , many well pleased beings, uragas who were there and apasras, Vidhyadharis, Nagas and Gandharwas created large number of gigantic monkeys who were wandering in the forest.

17.20-17.22

They were of great strength and could assume any form they liked and could get whatever they desire to be done, were like lions and tigers in arrogance and strength.

17.23

All of them could strike with rocks and all of them could fight with trees as weapons, and they used nail and teeth as weapons though they were capable of using any weapon.

17.24

They all could move mountains, uproot huge deep rooted trees and with great speed cause disturbance to the ocean, which is the lord of all rivers.

17.25

With their feet they could cause holes on the earth and with one leap , they could cross the mighty ocean and they could even enter the sky and seize a cloud.

17.26

They could even capture the wild elephants living in the forest and with their roaring sounds , they could make a flying down fall down.

17.27

One crore of monkeys which can assume any form they wish , eminent monkeys who could command forces were created.

17.28

Those monkey commanders created many heroic monkeys who could become chief of monkey clans who later on became great clan leaders.

17.29

Some monkeys and thousands of bears occupied top of the mountains and plateaus and yet others lived in various types of forests and mountains.

17.30

The leaders of monkey forces Nala, Neela , Hanuman and others dwelt near the two brothers Sugreeva the son of Sun God and Vali the son of Indra.

17.31

They who were having the strength of Garuda and all of them well versed in war fare tormented lions, tigers and serpents who were moving around due to their pride.

17.32

Vali the mighty armed leader who had great strength protected all of them as well as the bears and cow tailed monkeys.

17.33

They who were valiant and could assume any form they liked, with various characteristic of the body formed tribes and lived in mountains, forests and oceans.

17.34

Resembling masses of clouds and mountain peaks and endowed with great strength , they with their fearful forms and countenances with their monkey forces covered the earth in order to assist Rama.

17.35

Thus ends the seventeenth sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Sarga (Chapter) 18:Birth of sons to Dasaratha, their education and coming of sage Viswamithra.

(Dasaratha bids farewell to all the guests including Rishya Sringa. Rama was born to Kausalya, Bharatha to Kaikeyi, and Lakshmana and Sathrugna to Sumithra. They are well educated in all Vedas as well as warfare. One day when Dasaratha was talking about the marriage of his sons, Sage Viswamithra comes to Ayodhya. The king promises that he would fulfill any requirement of sage Viswamithra.)

When the great king Dasaratha completed his horse sacrifice, the devas received their share and returned to their places.

18.1

After completing the rules of penance of the yaga along with his queens, king Dasaratha , king Dasaratha returned to Ayodhya along with his servants, army and chariots

18.2

The other very pleased kings , honoured fittingly by king Dasaratha , after saluting the great sage Vasishta returned to their own countries.

18.3

After those blessed kings left to their own places , the armies of the kings, the dignified army of Dasaratha shined. 18.4

When the kings have departed the great Dasaratha , preceded by the greatest among Brahmins entered his city. 18.5

After that Rishya Sringa who was duely honoured , along with Santha his wife accompanied the great king Romapada to his country.

18.6

After sending back all his guests , the king with a balanced mind started thinking about begetting sons and living happily.

18.7

Six seasons were over after the fire sacrifice, and in the twelfth month which was Chithra, on the Navami day(The ninth phase of rising moon) , on the star belonging to Adhithi Devatha (Punarvasu) when five of the nine planets were in exalted position, In the Karkitaka lagna , When planet Guru was with moon, Kausalya gave birth to the lord of universe, who was blessed with all good signs and who was a part of Lord Vishnu and he was received by all the world and was there to perpetuate

the Ikshuvaku clan.

18.8-18.10

With a son of immeasurable luster Kausalya glowed with luster like Adithi, who had earlier become mother to Lord Indra who wielded the Vajrayudha.

18.11

Really valorous Bharatha was born to Kaikeyi , who was one fourth part of all virtues of Lord Vishnu.

18.12

Sumithra gave birth to Lakshmana and Shatrugna , who were skilled in use of all weapons and having some facets of Lord Vishnu.

18.13

The treasure of graciousness Bharatha in the meena Lagna and in Pushya (poosa) Nakshatra and on the following day Lakshmana And Shatrugna were born in Karkaraka Lagna in Aslesha(AAyilyam) star.

18.14

Endowed with all good qualities , worthy and bright resembling the Poorva Bhadra (Poororathi) and Uthara Bhadra (uthrattathi) stars , four sons were born to the great king

18.15

At that time Gandharwas sang melodiously , groups, of Apsaras danced in great joy, sound of Celestial drums were heard from the sky and there was rain of flowers from the sky.IN Ayodhya there was a great tumult among men and festivities took place .

18.16-18.17

The highways which was crowded by men was thronged by actors and dancers . Vocalists and musicians singing on instruments raised great and loud music.

18.18

The king distributed gifts to the bards , eulogists and genealogists and gave Brahmins charities in thousands.

18.19

After eleven days were completed , Vasishta who was greatly liked , the eldest illustrious son was given the name Rama, the son of Kaikeyi was given the name Bharatha , one son of Sumathra was called Lakshmana and the other son was called Shatrugna

18.20-18.21

Brahmins and other citizens were offered meals and Brahmins were given heaps of unlimited and abundant jewels and other rituals normally done at birth were performed.

18.22

Among them the eldest Rama was like a torch to his father and gave him extreme pleasure , like the highly revered Brahma giving pleasure to all beings.

18.23

All the sons of Dasaratha were greatly heroic and gained great expertise in Vedas and all of them were interested in the welfare of the people and had great knowledge along with great virtues.

18.24

Among all of them, Rama was greatly lustrous , truly valorous , pure, looked like moon and was liked by all the world. 18.25

It was acknowledged that he was expert riding an elephant and the back of the horse, and driving a chariot and was also a great archer and was always devoted to his parents and served them.

18.26

Lakshmana was prosperous , from his attached to his elder brother Rama, remained always friendly and was greatly liked by all people .

18.27

He was auspicious and did service to his brother to him he offered even his body and he was like the soul of Rama moving in another body.

18.28

Rama the greatest among men did not get sleep without Lakshmana by his side and if presented with good food, will not eat it , unless Lakshmana was by his side.

18.29

Whenever Rama went for hunting in the forest on a horse back, Lakshmana followed behind him holding his bow and arrow.

18.30

Similarly to Shatrugna, the younger brother of Lakshmana became more dearer than life to Bharatha and also liked him more than his soul.

18.31

1

Dasaratha was greatly pleased by his four sons like Brahma was pleased by the devas

18.32

They who were enriched with knowledge having all good qualities were modest and knew everything , were farsighted and Dasaratha the king of the world rejoiced for having these glorious sons and looked like Lord Brahma.

18.33-18.34

They who were like tigers among men, were engaged in studies of Vedas , did service to their parents and were greatly proficient in archery.

18.35

The soul of Dharma , Dasaratha was discussing about their marriage along with his priests and relatives.

18.36

One day when the illustrious , and noble king was discussing about this with his counselors , the mighty sage Viswamithra arrived there.

18.37

He desirous of seeing the king told the gate keepers, “ Go and inform the king about the arrival of Viswamithra , son of Gadhi born in the Koushika clan.”

18.38

Having heard those words all of them became excited , hastened to the king’s apartment out of fear.

18.39

They having reached the royal palace informed the king Dasaratha belonging to the Ikshuvaku race about the arrival of sage Viswamithra.

18.40

Having heard those words king Dasaratha was greatly pleased, along with his ministers went to receive that Indra like Brahmin.

18.41

Then seeing the shining lustrous sage Viswamithra who had completely completed his penances , with a cheerful frame of mind , made offerings to the sage with respect.

18.42

Having received the offerings which was as per the scriptures, the sage enquired about the welfare of the kingdom and his own prosperity.

18.43

Viswamithra who was a great follower of Dharma then enquired about the king’s treasury and the welfare of his subjects, relatives and friends.

18.44

Then he asked, “Are the tributary kings submissive to you? Whether all enemies have been conquered? And whether the rites needed for propitiating the gods and human beings are properly performed?”

18.45

That great sage Viswamithra according to the protocol approached sage Vasishta and other distinguished sages and enquired about their welfare.

18.46

All of them with a joyful heart entered the king's palace and were duly honoured by the king , each according to his merit.

18.47

Then the very generous Dasaratha who was greatly pleased with the arrival of sage Viswamithra and after worshipping him spoke .

18.48

“Oh great sage , your coming is like a man with a parched land getting nectar and a birth of son through his wife to one without children , recovery of lost wealth and a very great achievement to me. “Welcome to you.”

18.49-18.50

“Oh Viswamithra, the model of righteousness, what are all things that I should I do, to satisfy you ? Because I consider your arrival as very lucky to me. I consider today that my birth and life have become fruitful and I have accomplished all objectives of my life.”

18.51-

18.52

“Formerly you were called a royal sage and with your great austerities you have obtained the status of a Brahmin sage and in several ways you are worthy of my worship. “

18.53

“Oh sage , your arrival has caused me wonderment and it has conferred great purity to me and by your coming I have attained the effect of undertaking a pilgrimage.”

18.54

“I desire that you tell me the purpose of your visit and I am be blessed to achieve the objects of your desire.”

18.55

“You need not have any hesitation to tell me what you desire and since t=you are my God, I shall fulfill the same to you.”

18.56

“Oh Brahmin, I have obtained great merit today. By your coming here I have realized my Dharma.”

18.57

Having heard what Dasaratha spoke in a very humble manner which was comfortable to the mind and which was very pleasant to the ears , the great and divine sage , experienced great delight.

18.58

Thus ends the eighteenth sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Sarga (Chapter) 19 : Viswamithra requests Dasaratha to send Rama to protect his sacrifice.

(Sage Viswamithra says that he is troubled by Asuras who stop his Yagna. Since he cannot get angry nor curse them, he requests for assistance of Rama.)

Hearing the astonishing detail from the lion among kings , Sage Viswamithra with hairs standing erect on his body Said:-

19.1

“Oh tiger among kings, since you having been born in a illustrious lineage and also having been taught by sage Vasishtha, these words that you spoke suits you and it cannot be otherwise.”

19.2

“Oh tiger among kings, I will tell you about the purpose , which is conceived in mind and please kindly take a decision which are suitable to your words .

“

19.3

“Great man, for the successful completion of the yaga , which I propose to conduct , I shall be abiding by great discipline and two Rakshasas who can assume the shape they want to create impediments for its conduct.”

19.4

“Mostly when I am about to complete the fire sacrifice , two well trained Rakshasas called Mareecha and Subahu would rain blood and flesh on the fire altar.”

19.5

“When thus my solemn vow and resolve has been interrupted, I got greatly discouraged and left from that place. “

19.6

“Oh king, my mind does not permit me to vent my wrath and the rules of sacrifice forbids me from cursing them. “19.7

“Oh king, it would be proper to you to entrust the protection of the Yagna to the valiant Rama with great prowess and who has side locks of hair.”

19.8

“Rama would be protected by me as well as his divine power and would be capable of destroying those Rakshasas who cause those impediments.”

19.9

“I would give him several types of blessings for his well being and I am sure, he will also attain great fame in all the three worlds.”

19.10

“Mareecha and Subahu would not be able to withstand Rama in anyway and there is no one except Raghava who would be capable of destroying them.

” 19.11

“Those two wicked people who are proud of their strength have already been tied by the God of death, and Oh king, they are no match to Rama.”

19.12

“It is not proper for you to show any hesitation due to your parental affection, for I can assure you that those two Rakshasas will perish.”

19.13

“I know Rama is great and truly valorous and this is known to sage Vasishta and other sages who are here.” 19.14

“Oh king, if you are looking forward to earn Dharma and also yearning for great fame in this world, It is only proper for you to give Rama to me,” 19.15

“King belonging to the clan of Kakustha, if all your advisors, sage Vasishta being foremost among them agree to this, then only you can relieve Rama.” 19.16

“You may relieve the lotus eyed and detached Rama for a period of ten nights to protect this great sacrifice.” 19.17

“Oh descendent of Raghu, act in such a manner that my fire sacrifice does not get delayed in any manner and do not indulge in grief in your mind, Prosperity to you.” 19.18

That sage Viswamithra who is of great luster and a soul of Dharma having spoken these words which are essentially dharmic, then became silent.”

19.19

That great king after listening to the auspicious words of Viswamithra, fell in to intense grief out of fear and became despondent.

19.20

The heart of the great king after having listened to the great sage in this manner , became greatly broken and he was mentally agitated and felt as if he was shaken from his throne.

19.21

Thus ends the nineteenth sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Sarga(Chapter) 20 : Dasaratha expresses his reluctance

(Dasaratha feels that Rama is too young to oppose these great Rakshasas. He requests the sage to take him along with the army. The sage gets very angry)

Having heard the words of Viswamithra that great king , for a little time lost his senses, quickly regained and spoke as follows:-

20.1

“My lotus eyed Rama is less than sixteen years of age and I do not think that he has ability to fight with Rakshasas.”

20.2

“An Akshouhini of army is under my command and control. I would go along with them and will fight with those night rangers(Rakshasas).”

20.3

“My army servants are warriors and are mighty and powerful and skilled in use of weapons and are fit to fight with Rakshasas in a battle and Rama does not fit to do battle with them.”

20.4

“I myself with a bow in hand would engage myself in a battle with Rakshasas and protect the fire sacrifice till I have life in me.”

20.5

“I shall personally come there and protect you for doing the penances and see that the sacrifice goes ahead without any obstacles as Rama is not fit to lead that job.”

20.6

“Rama is a child , is not learned in warfare , does not know the strength and weaknesses of the army , has not acquired strong weapons, and is not proficient in warfare with Rakshasa who use deceit .”

20.7

“I do not like to live even a moment separated from Rama and Oh tiger among sages, Rama is not fit to take lead in the battle .”

20.8

“Oh Brahmin with excellent penance, If you are intending to take Rama with you, please also take me and my army with you.”

20.9

“Oh Kausika, sixty thousand years have passed since I was born and I obtained Rama with great deal of efforts and so it is not proper for you to take him.

“

20.10

“Among my four sons, I have greatest affection to Rama and being the eldest with more responsibility according to Dharma , does not merit to be taken.”

20.11

“Oh great sage, how powerful are those Rakshasas? Whose sons are they? Who are they? What is their size? And are giving them protection? “

20.12

“Oh Brahmin, how can Rama or me or my retaliate against those treacherous and deceitful Rakshasas?”

20.13

“Oh God like person, how can Rama or me stay and fight against those wicked natured Rakshasas who are proud of their strength?” Having heard the words of the king the sage Viswamithra spoke:-

20.14-2015

“Oh noble one born in the Poulasthya clan, there is a Rakshasa named Ravana , who is of great strength and valour. He has been granted many boons by Lord Brahma. Accompanied by several other Rakshasas, he is troubling the world .”

20.16

“It is heard that he is brother of Lord Khubera and son of a great sage called Visrwas and he is the king of all Rakshasas with great valour.”

20.17

“Though possessed of great strength, he himself never created any impediments to the fire sacrifice but he is prompting two Rakshasa Subahu and Mareecha to create obstacles.”
20.18-20.19

When the sage spoke in this manner , addressing the sage, King Dasaratha told, “I am myself not capable to fight with that evil minded one.”
20.20

“Oh great follower of Dharma, Please extend your favour to my unfortunate little son and also myself .You are my Guru as well as God.”
20.21

“Even devas, asuras, yakshas, birds and great serpents are not capable of enduring Ravana in a battle. What to say of men?”
20.22

“That Rakshasa pulls out the power of the warriors who fight with them, Oh great sage, either with my forces or with my sons, I would not be able to fight with him or his forces.”
20.23

“Oh Brahmin, though my resembles the devas , he is not experienced in war fare and I would not be part with my dear child and send him with you.”
20.24

“Further those destroyers of Yagna ,named Subahu and Marrecha who are the sons of sundha and Upasundha resembles Yama, the God of death and so I will not send my son with you.”
20.25

“Mareecha and Subahu are great warriors and are well instructed in warfare but I along with my friends can combat one of them only.”
20.26

That king of Brahmins That Kaushika hearing these prattling of the king flew into very great ire and resembled a sage in the form of a raging fire ball kindled with clarified butter and other offerings .
20.27

Thus ends the twentieth sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Sarga(Chapter) 21: Viswamithra's anger and Vasishtha's Advice

(Viswamithra gets very angry with Dasaratha and then sage Vasishtha tells about how great and strong Viswamithra is and how he will take care of the children.)

Hearing the extremely tottering words of Dasaratha due to his great love to his son, that sage Kaushika replied in great anger.

21.1

“Having promised to me earlier, now you are repudiating the promise and is not at all proper to a king born in the clan of Raghu”

21.2

“If this is what you want to do, I would return as I have come and oh king of Kakustha clan with your false promises you can live happily with persons who are related to you”

21.3

When that sage Viswamithra was caught in anger, the entire earth trembled and fear entered in to the mind of the

Devas.

21.4

Then the courageous Vasishtha who has observed great penance, afraid at seeing the appearance of the world said the following words to the king.

21.5

“Born in the clan of Ikshvaku, you are the real defender of Dharma, a staunch person, one who does great penance and also a gentleman and it does not suit you to forsake Dharma.”

21.6

“Oh Dasaratha, being renowned in all the three worlds as upholder of Dharma, you adhere to dharma and it is not proper for you to do an unrighteous act.”

21.7

“Ok king of the Raghu clan, as promised this deed should be carried out, as Veda says that we should act as promised and so permit Rama.”

21.8

“Whether Rama is trained or not trained in using of weapons, AS long as Sage Kaushika protects him like the fire protecting the Nectar , Rakshasas cannot do any harm to him.”
21.9

“He is the personification of Dharma and a blessed hero and there is no one to match his intelligence and he is considered as greatest among the sages.”
21.10

“He is an expert in various types of weapons and in the world of moving and unmoving things , there is no one who knows as much as him.”
21.11

“None of the devas , sages , those without death, Rakshasas, The clan members of Yakshas and Gandarwas , Kinnaras as well as great serpents can equal him.”
21.12

“The great upholder of dharma, the son of Krusasva , knows all weapons, when he was ruling over a country. “ 21.13

“He being the son of the daughter of Krusasva Prajapathi, got all weapons from him, and they are all of various types, dazzling and assurer of victories. “
21.14

“Jaya and Suprabha , the daughters of Daksha Prajapathi gave birth a hundred shining weapons and arrows.” 21.15

“On getting Jaya as wife Krusasva Prajapathi got five hundred very best valorous and formless sons so that he can completely destroy the army of asuras .”
21.16

“Suprabha also gave birth to another five hundred sons and they were the valorous, mighty and unconquerable eliminators.”
21.17

“And this son of Kushika , knows well about all those weapons and being a strict follower of Dharma , he again was capable of creating unassailable new weapons.”
21.18

“And so there is nothing even little which is unknown of what has happened and what is going to happen to this great sage who is a great soul of Dharma .”
21.19

“Oh king , because of this , it is not proper that you should have no doubt whatsoever about Rama accompanying this very great

sage.”

21.20

“And this great son of Kusika himself can kill those Rakshasas, and he is asking for your sons , only with aim of bestowing further good to him.”

21.21

Having become composed and happy hearing the words of the sage ,and that great king of the Raghu dynasty ,wholeheartedly agreed for the departure of Rama along with the great son of Khusika .

21.22

Thus ends the twenty first sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Sarga(Chapter) 22. Viswamithra teaches Bala and athibala to Rama and Lakshmana

(Rama and Lakshmana accompany sage Viuswamithra. He teaches them two great manthras called Bala and Athibala which will keep off hunger, thirst, sleep and tiresomeness from them.)

Having Listened to the words of the words of Vasishta , king Dasaratha with a very satisfied face sent word to Rama and Lakshmana.

22.1

After being blessed by their mother and father and after being blessed by chanting of Vedic Manthras by their Guru Vasishta, King Dasaratha hugged the sons and smelled their head and with a well pleased heart entrusted them to the son of Khusika..

22.2-22.3

The wing gave a pleasant touch and the clouds poured water seeing the lotus eyed ones accompanying sage Viswamithra.

22.4

The drums of devas made sound and there was a rain of flowers and those great ones left to the sound of conches and drums.

22.5

Viswamithra went in the front and was followed by the greatly famous Rama wearing black hair locks, and Lakshmana went last.

22.6

With quivers and bow in hand and making all the ten directions shine , with Viswamithra they resembled three serpents and also looked like Lord Brahma being followed by asvini Kumaras.

22.7

Those youngsters decorated well , carried the bow, had covered their fingers with leather caps , were carrying a shining sword and they were having pretty bodies and those brothers Rama and Lakshmana who were following shined like fire and Lord Shiva and appeared like the sons of the sage.

22.8-22.9

After walking to a distance of one and half yojanas , by the southern bank of river Sarayu , Sage Viswamithra in a sweet voice called “Hey Rama”.

22.10

“Hold the water , Oh boy and then learn and master the two Manthras called Bala and Athibala , without any further lapse of time.

22.11

“From the time of receiving it there would not be tiredness , no fever, no problem to the looks, no sleep and no attack by Rakshasas.”

22.12

“As of now no one can equal the strength of your arms in this earth and once you learn it there will not be any one equal to you in the three worlds.”

22.13

“So my dear Rama , if you learn Bala and Athibala , no one would be able to equal you in fortune and looks, and no one will be there of your strength and knowledge and mental caliber and in replying and rebutting. “

22.14-22.15

“On receiving getting the knowledge of this two there will not be any one like you for Bala And Athibala are the mother of all knowledge.”

22.16

Oh Great among men, there would not be problems due to thirst and hunger, if you recite Bala and Athibala. “

22.17

“Oh Son of Raghu clan , please take these Manthras which have been hidden from the world, for these two if practiced on earth would give you limitless fame as they are the two sparkling

daughters of Lord Brahma and I am giving them to you as you resemble the Kakustha.

22.18

Viswamithra said, "Though without any doubt, you are blessed with very many good qualities in abundance, nurtured by penance these would give results in several forms."

22.19

Then Rama touched the water and with face blessed with joy learnt those knowledge from the sage, who had a contemplative soul.

22.20

Blessed by that knowledge Rama, the greatly valorous one, who resembled the Sun God with thousand rays, performed all duties due to the teacher to the son of Kushika, and those three stayed that night with happiness on the banks of Sarayu.

22.21-22.22

Those note worthy sons of Dasaratha slept on the unsuitable bed of grass that night, but it became pleasant with the simple words that poured forth from the son of Khusika.

22.23

Thus ends the twenty second sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Sarga(Chapter) 23: Hermitage of Lord Shiva

(They reach the confluence of Sarayu and Ganges rivers and they come across a holy hermitage. On query from Rama Viswamithra tells him that it is the Hermitage of Lord Shiva)

When the sun rose, at the dawn, that great sage Viswamithra told the descendents of Kakushta sleeping on the bed. 23.1

"Oh Rama, the darling son of Kausalya, the early dawn has come out, Oh Lion among men, and perform your morning rituals."

23.2

Those kings who were great men hearing the pleasing words of the saint, bathed, offered water ablutions and chanted the divine prayer.

23.3

Those greatly valorous ones after performing the morning rituals with great joy went to sage Viswamithra saluted him and got ready for further journey.

23.4

Then those two heroic ones travelled further and reached the auspicious confluence of Sarayu river with river Ganges, which goes in three ways

23.5

There they saw the hermitage of contemplative ascetics, who were doing penance there for thousands of years. 23.6

Becoming extremely happy to see those blessed hermitages Rama told the great soul Viswamithra :- 23.7

“Whose blessed hermitage is this? Which great celebrated sage lived here? We both are curious and inquisitive to know.”

23.8

Hearing those words the great sage smiled and said, “Oh Rama I will tell you who lived in this hermitage.” 23.9

“When the god of love had a body, he was called by the name of “Kama(passion)” by wise people. He with a naughty intention, once braved with Shiva, the god of gods Lord Shiva, who was doing deep penance according to rules here and Lord Shiva roared at the god of love disapprovingly at this spot.” 23.10-23.11

“Oh son of Raghu clan, The angry Shiva saw him with his third eye destroyed the evil minded love god and all his limbs fell down from his body.”

23.12

“That great soul Lord Shiva, completely burnt down all his body and Kama became one without body by the great anger of the god of gods.”

23.13

“And Oh Rama, thereafter he became very famous as “Ananga(bodyless)”, and the place where he gave up his body(anga) is known as Anga desa.”

23.14

“Oh Rama, his hermitage is blessed and from olden times the sages who were his disciples did penance here and sin can never occur in this

place.”

23.15

“Oh Rama who is auspicious to look at, let us spend the night here, which is in between two holy rivers and then we will cross the river.”

23.16

“Oh best among men, we will take bath, chant our prayers and do the oblations in fire and enter this divine hermitage completely purified, so that we can live here comfortably.”

23.17

Those sages with their distant sight perceived their discussion and they became extremely happy, and on their approaching, gave them water to wash their feet and water to drink and then offered great hospitality to sage Viswamithra.

23.18-23.19

Then later they accorded hospitality to Rama and Lakshmana and Sage Viswamithra applauded them for their great hospitality.

23.20

Those saints with a balanced mind did rituals and meditation of the dusk and were followed by Rama and others. Then those sages who observed good penance took those guests in to their hermitage, and there in the hermitage of Shiva and the guests stayed there comfortably.

23.21

That eminent observer of Dharma, sage Viswamithra entertained those very attractive sons of the king with delightful stories.

23.22

Thus ends the twenty third sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Sarga(Chapter) 24: Confluence of Saryu and Ganges and Thataka's forest

(Rama and Lakshmana travel by boat and reaches the confluence of Sarayu and Ganges and a great sound is heard. Viswamithra explains the origin of Sarayu. After crossing that, they reach uninhabited horrible forest Of Thataka. The sage also tells them about Thataka and about cruel she is.)

Those destroyers of their enemy Rama and Lakshmana did their fresh morning ablutions and sage Viswamithra completed his morning rituals arrived at the river bank, keeping the sage in front of them. 24.1

All those great souls who were doing combined penance, positioned the auspicious boat nearby the shore told like this.

24.2

“Please get in to the boat along with the princes and go on your prosperous way, without any time lag.” 24.3

Viswamithra said “So be it”, to those sages and showed his reverence to them in return, and along with the princes crossed the river which was going to join in the sea. 24.4

Then in the middle of the journey, the very intelligent Rama along with his brother heard a roaring sound similar to the sound of water gushing out and was curious to know its significance.

24.5

Rama in the middle of their journey asked the great sage, “What is that great noise resembling the gushing of water?”

24.6

Hearing the query of Rama with great inquisitiveness that soul of Dharma started telling about the significance of that sound.

24.7

“Oh Rama who is tiger among men, on the top of the mount Kailasa once Lord Brahma created by his mind a lake and that was called Manasa saras.” 24.8

“From that lake flowered our river sarayu, which surrounds the town of Ayodhya. Since it originates from a lake(SAras), it was called as Sarayu. Since it flows from the lake of Brahma it is considered as a sacred river. This gushing noise is the sound of River Sarayu joining the river ganges and Oh Rama offer your salutations to these rivers.” 24.9-24.10

After saluting those two rivers those virtuous and agile princes reached the southern shore. 24.11

That son of the great king , belonging to the Ikshuvaku dynasty , seeing the horrible and uninhabited forest enquired to that great sage.

24.12

“Alas, this forest which is difficult to cross is full of crickets and other insects and it is full of brutish predators, vultures and is filled with horrendous sounds.”

24.13

“Different types of vultures are screeching with fierce sounds and it is shining with lions, tigers and elephants.”

24.14

“ What is this wretched forest with trees such as Dhavaa(mimosa family) Aswakarna(Arjuna tree) Kakubha(another type of arjuna tree) Bilva , tin duka (thamalaa) , paatalia (bigonia tree) and Badarri (zizhyphus tree) .

24.15

That great sage with great luster replied, “ Oh son of Kakustha dynasty , please hear about this wretched forest.”

24.16

“, Oh great man, This area was once there populated by ordinary people , which was constructed by devas and called Maladha and karooshaa.

“

24.17

“Oh Rama due to killing of Vruthra who was a Brahmin Indra was stained my human excreta and filth.”

24.18

“Great sages and those who were rich in penance started bathing Indra by taking water in a pot for removing all that filth.”

24.19

“When all that filth from the body of Indra was put in this earth, The devas became glad.”

24.20

“After getting rid of his filth and hunger , Indra became happy with this landfill and gave a matchless boon to this place.”

24.21

“This place of residence of ordinary people would become famous in the world because it got all the dirt from my body will be known as Maladha and Karrosha.”

24.22

The Devas said “Great , great” about Indra , the controller of Paaka , on seeing the honour accorded by Indra to those Places.

24.23

“Oh controller of enemies , Rama , that lord of the common people Maladha and Karrosha for a long time affluent and people were happy with plenty of grains and wealth.”
24.24

“Then this area was occupied a Yakshi called Thataka , who could assume any form she likes, who had the strength of one thousand elephants , who was clever one, who was the wife of great Sunanda and whose son was Mareecha. “ 24.25-24.26

“The Rakshasa Mareecha had round shoulders, huge head, broad mouth , gigantic body and mammoth shape and troubled all people
.”
24.27

“And Rama that Thataka who is of bad character daily destroys Maladha and Karrosha and the people living there.”

24.28

“She who blocks this way , lives about three miles from here and because of that it is called “Thataka’s forest and because of this some action needs to be taken.”
24.29

“Depending only on your strength , you have to kill this evil doer and free this province from its great misery. “ 24.30

“Nobody has the strength to enter in to this forest which you are seeing, destroyed by the yakshi who is invincible and please make it habitable.”
24.31

“I have told you the entire story of how the Yakshi Thataka destroyed this forest and how she is making it inhabitable even today”

24.32

Thus ends the twenty fourth sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Hearing the great words of the sage with inestimable power , the tiger among men replied with these powerful words.”

Sarga(Chapter) 25. The story of Thatka and her atrocities.

(Then the sage tells about the story of Thataka in detail and requests him to kill her in spite of her being a lady.)

25.1

“Oh great sage, I have heard that the female Yakshis are of less strength and also we hear that females are frail by nature. Then how can Thataka have the strength of thousand elephants.

“

25.2

Hearing the words of Rama who has limitless power and great dynamism, sage Viswamithra cheered them up to him and to Lakshmana, the killer of foes, “She became very powerful and of great strength because of the boon that she got.”

25.3-25.4

“Once upon a time there was a great and valorous Yaksha called Sukethu. Since he was not blessed with children, he performed great penance along with good rituals.”

25.5

“Lord Brahma became greatly pleased by him and he blessed to have a gem of female child, who would become very famous as Thataka.”

25.6

“Lord Brahma gave her as much strength as one thousand elephants but did not bless him with a son, anticipating that a male son would be dangerous.”

25.7

“She blessed with beauty, youth and strength as well as fame was given in marriage Sukethu, the son of Jamba.”

25.8

“After some time that Yakshi gave birth to a indomitable son called Mareecha, who because of a curse turned in to a Rakshasa.”

25.9

“When Sinda was destroyed by the curse of the great sage Agasthya, that yakshi Thataka along with her son Mareecha wanted to retaliate against the sage.”

25.10

“When she jumped with a roar on the great sage Agasthya with a roar, he seeing the great danger to him, He cursed Mareecha to become a Rakshasa.”

25.11

“The greatly enraged sage Agasthya immediately even cursed Thataka , to become one with a very ugly face and also have a distorted form. He also cursed her to become one who eats human beings.”
25.12-25.13

“Due to the great frenzy caused by the curse , Thataka became benumbed with anger started wandering in this place of sage Agasthya and started destroying it.”
25.14

“Oh Rama, that Yakshi with a bad behaviour and atrociousness , should be destroyed by you for the good of Brahmins and cows.”
25.15

“There is no one who can kill the cursed one except you Oh Son of Raghu clan, as no one else in these three worlds except you can fight with her.”
25.16

“Oh great man, as regards compassion in case of the killing of a woman is not a problem, since as the son of a king you are supposed to protect the interests of the people belonging to the four castes.”
25.17

“The king who protects , for protecting his citizens should be at time ruthless and other time humane and vilifying deeds like this. “
25.18

“To him , who carries the burden of his kingdom , Oh Rama , this is the dharma and so , son of Kakustha clan , you have to kill her in whom there is no goodness whatsoever is visible.”
25.19

“We have heard that once Indra eliminator Mandhara who was the the daughter of Virochans when she wanted to destroy the earth.”
25.20

“Oh Rama , once upon a time , even Vishnu destroyed the virtuous wife of Brahaspathi and also the mother of sage Shukra when they both wanted that world should not have a king.”
25.21

“There are many other great princes , who killed women who went against Dharma and so great among men, leaving out the compassion and as per my order kill her.”
25.22

Thus ends the twenty fifth sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

Sarga(Chapter) 26. Killing of Thataka

(The great fight and killing of Thataka is described. Indra, the king of devas requests Viswamithra to teach all the divine arrows that he knows to Rama

Hearing the words of the sage without fear, Rama that son of a great man, saluting the sage told firmly . 26.1

“According to the words of my father and respecting the words of my father, The words of sage Kaushika should be carried out without any doubt.”

26.2

“I cannot disrespect the words of my father told to me by my great father Dasaratha in the middle of great elders.” 26.3

“So I having heard the words of my father as well as the order of a scholar sage , without any doubt , carry out the killing of Thataka which is a good act.”

26.4

“For the benefit of cows and Brahmins as well as the benefit of my country, I am ready to carry out the words of the incomparable sage.”

26.5

That destroyer of enemy after telling this clenched his fist the bow in its middle by his left hand , with his right hand made a sound of twang catching hold of the string of the bow, which echoed in all directions. 26.6

Thataka who lives in the forest was greatly disturbed by that sound and by that sound Thataka was attracted also and became greatly angry.”

26.7

Hearing that sound of twang , the Rakshasi became stiff with anger and after thinking about it , rushed to the place from where that sound emerged. 26.8

Rama on seeing monstrous lady , with a ugly form and who in proportion was greatly gigantic spoke as follows to Lakshmana.

26.9

“Oh Lakshmana please see the body of the Yakshi which is very pitiable and greatly ugly, seeing which the hearts of cowards would start shivering.”

26.10

“Please see her who cannot be stopped and who is strong because of her power of enchantment and you can see her retreat as I am going to cut her ears and nose.”

26.11

“As her being a lady is protecting her, I also am not making efforts to kill her and my intention is only to impede her strides and mobility.

“

26.12

When Rama was talking like this , Thataka benumbed with anger , with raised hands and with a great roar rushed towards Rama.

26.13

The Brahmarishi Viswamithra by making a sound of “Hum”, diverted her and wished Raghava and Lakshmana safety and victory .

26.14

She by flinging herself raised dreadful dust on Rama and Lakshmana for a while and confused them with a massive cloud of dust.

26.15

Then she took recourse to enchantment and rained stones on Rama and Lakshmana and inundated them and this made Rama very angry.

26.16

When the great rain of stones was going on Rama rained arrows and stopped her progress and also cut both her Hands.

26.17

Getting weak because of the cutting of her arms , and when she roared greatly and was rushing towards them, Lakshmana got very provoked and cut off her hanging ears and tip of the nose.

26.18

That Yakshi who can take any form she desires assumed various forms, vanished and also enchanted them by her illusion, continued to rain stones at them and also alarmingly she moved about.

26.19

Seeing them being caught in the rain of stones , that gentleman and illustrious son of Gadhi told the following to Rama and Lakshmana.

26.20

“Discontinue this compassion to her , Rama , she is a very cruel being for this Yakshi who creates stoppage of fire sacrifices , by her powers of illusion regains her original form.”

26.21

“The sun is about to set and she should be destroyed before that , for Rakshasas become unassailable at dusk.”

26.22

When these words were told to Rama , that Yakshi who has become invisible was covering Rama with the stone of rain ,

And displaying his skills for sending arrows aimed at sound , he created problems for her by his arrows.

26.23

She who has the power of illusion when stopped by the net of arrows, she stridently rushed towards Rama and Lakshmana making lot of sounds.

26.24

Seeing her was rushing towards them to fall on them , Rama using thunderbolt like arrows stuck her on her chest and she fell completely dead.

26.25

Seeing her who has a huge body fall , the king of devas saw and said “Great , great” to the son of Kakustha clan and he was greatly honoured.

26.26

Then that great Indra who has one thousand eyes said that all devas were greatly happy and told sage Viswamithra.

26.27

“Oh sage Viswamithra , safety to you, Indra as well as all the wind gods are extremely happy with what has been done and so you please show more concern to Rama.”

26.28

“Please offer the sons of Krusaswa Prajapathi , who are greatly valorous and possessors of great strength of penance to Rama.”(these are weapon referred by sage Vasishtha)

26.29

“He is very fit to receive them as he is your steadfast follower and that prince has to attend to a great job for the devas.”

26.30

After saying this all the devas worshipped Viswamithra and went away contentedly to their world and the sun set period set in.

26.31

The great sage became pleased and becoming happy at the killing of Thataka , kissed Rama on his forehead and then said the following

.
26.32

“Oh Rama who is auspicious to look at , we stay here for tonight and tomorrow we will proceed to my hermitage .” 26.33

After listening the words of sage Viswamithra , that son of Dasaratha and comfortably and happily stayed in that forest of Thataka.

26.34

Freed from the curse that forest , that same day itself pleasantly shined like the Chaithra ratham forest of Lord Khubera.

26.35

Rama after killing the daughter of Yaksha , praised by the group of devas and sages , stayed there along with the sage till Sun woke him up next day.

26.36

Thus ends the twenty sixth sarga of the Balakanda which occurs in the first epic composed by sage Valmiki.

[1] In the forest life Rama did not get his hair cut and made in to a mass called Jata

[2] Lady whose husband is alive.

[3] An ion when every thing is good

Sarga(Chapter):27 Viswamithra teaches various divine weapons to Rama

(Viswamithra gives all the divine weapons he has got as boon as well as what he got from his ancestors to Lord Rama.)

Then the great sage Viswamithra after staying that night in the forest, spoke the following sweet words to Rama on the next day . 27.1

“I am pleased with you, be safe oh famous prince. With great love to you I am giving happily all the suitable arrows to you.” 27.2

“Devas, asuras, Gandharwas , serpents and men of earth have dominated unfriendly enemies in war by various divine arrows and I am going to give all of them to you. Please be safe.”

27.3

“Oh Raghava, I am giving you the punishing wheel, Oh person with great strength, I am giving you the wheel of Dharma and then I will also give you the wheel of time(death?) and also the wheel of Lord Vishnu and then I am giving you wheel of Indra and also his Vajrayudha(Diamond weapon) .Oh best among men I am also giving you the blessed trident , the arrow called Brahma crest , and the grass blade missile and I am also giving you the incomparable Brhamastra
.” 27.4-27.5-27.6

“Oh Kakustha, oh tiger among men , oh son of the king, I am giving you two shining maces called Modaki(beater) and Shikari(the hunter) 27.7

“ Oh Rama I am giving you three nooses called Dharma pasa(Noose of Dharma), Kala Pasa(noose of death) and Varuna Pasa(The noose of Varuna) and a unequalled Asthra called Varunasthra,
27.8

“Oh son of Raghu clan, I will also give you two bolts called Shushka(Thin one) and Aardhra(drencher) and I am also giving you One asthra by Pinaka as well as the Narayanasthra.”

27.9

“Oh sinless Rama , I am also giving you two missiles belonging to fire god called Shikaram(tower) and Prathamam (The first one) and that of the wind called Vayavasthra.

“

27.10

“Oh Kakustha, Oh Raghava, I will give you two weapons called Hayasira(horses head) and also another one called Krouncha (Poison arrow) “

27.11

“I am also giving you several weapons for killing the Rakshasas viz the horrible pounder called Kankala, the rods called kapalam(skull) and Kinkini (bell) “

2

7.12

“Oh valorous one, Oh son of the king , I am giving you the great arrow of Vidhyadharas called Nanndanam and also I am giving you a sword whose handle is studded by rubies.”

27.13

Oh Rama, I am giving you the arrows which are liked by Gandarwas called Mohana (bewitcher) , Pradvapana(inducer of sleep , and one called Prashamana (pacifier) “.

27.14

Oh very famous one, Oh tiger among men, Oh son of a king, please take the following missiles from me viz Varshanam(that which rains), Santhapana(That which causes sorrow), Vilaapana (That which makes one cry out loudly), Mohana(The bewitcher) which is the defenseless arrow of the God of love Manmatha, Maanava(man) which is pet missile of Gandharwas and Paisaha(Ghostly)) which is the dear missile of devils and ghosts.

27.15-27.16

“Oh tiger among men, Oh darling son of the king, I will also be giving you several good hearted powerful missiles like SAMvartha(whirl wind) , Mausala(the club) , Sathya (truth) and Maya maya(Complete illusion) and Oh mighty armed Rama I will also give you a missile of the Sun god called Thejaprabha(which reduces the power of enemy) , the arrow of the moon called Shirhira(autumn) , the fatal arrow of Thwashta called Sudhamana , the dangerous missile of Bhaga called Sheethasu(that which causes cold) and Manus arrow called Manava(Human being) .

“Oh Rama who is greatly valorous, these powerful arrows can take any shape they like and are highly providential . Oh prince take them immediately from me.”

27.21

Then that pure sage facing the east gave the very likable Rama gave him the matchless chants for these arrows. 27.22

These great collections were very difficult to get even for the devas and such arrows were given to Rama by that sage. 27.23

When the great sage Viswamithra chanted those spells , all those arrows appeared there so that they are available to Rama. 27.24

Those great shining arrows then told Sri Rama, “We are now the dedicated servants to you, Rama, and whatever you order , we would accomplish them all

27.25

That very powerful Rama with a great pleasure told them, after patting them with his palm, “You may come before me as and when I need you.” And then he bid them farewell.

27.26-27.27

Then that very pleased Rama saluted the great sage Viswamithra and readied himself for further journey. 27.28

This is the end of the twenty seventh chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 28. Rama gets power to exterminate and wants to know his duties to be performed.

(Sage Viswamithra further gives Rama also those weapons which were born to his forefather. Having come out of Thataka’s forest, Rama enquires where and they are and his duties regarding protection of the sage’s Yagna)

Rama the descendent of the Kakustha clan, having been purified, with a very happy face , on their way spoke to Viswamithra as follows, 28.1

“I have received the arrows from you , oh Sir, and have become difficult to be attacked even by the devas. Along with these arrows I also need to have the power to kill, Oh

sir.”

28.2

Hearing these words of the descendent of Kakustha clan , the great sage Viswamithra , imparted the knowledge of extermination to the pure and resolute Rama.

28.3

"Oh, Rama, please receive these shining armament sons of Krishnaasva from me, namely Satyavanta, Satyakeerti, Dhristha, Rabhasa, Pratihaaratarata, Paraanmuka, Avaanmukha, Lakshya, Alakshya, Dhridhanaabha, Sunaabha, Dashaaksha, Shatavaktra, Dashasheersha, Shatodara, Padmanaabha, Mahaanaabha, Dundunaabha, Svanaabha, Jyotisha, Shakuna, Nairaashya, Vimala, Yungandhara, Vinidra, Daitya, Pramadhana, Suchibaahu, Mahaabaahu, Nishkali, Virucha, Saarchirmaali, Dhritimaali, Vrittiman, Ruchira, Pitrya, Ssaumansa, and also thus Vidhoota, Makara, are two of them...Karaveerakara, Dhana, Dhaanya, Kaamaroopa, Kaamaruchira, Moha, Aavarana, and thus Jrimbhaka, Sarvanaabha, Varana... and these are the guise changing wizards ad you are the eligible one to handle these arrows, let safety be with you." 28.4-28.10

The Rama of Kakustha clan became overjoyed in his heart and received the arrows saying, “Gladly sire” , All of them had lustrous bodies, appealing in their form, harbingers of pleasant life . Some of them were like fire, some like smoke , some like the sun and the moon, and some with folded hands and some others and some holding their palms as if they are willing to receive, spoke in a melodious voice said to Rama., “Oh Rama, Oh tiger among men, we are here to obey you. Please order us as what we should do.” 28.11-28.13

Rama the son of Raghu clan said, “While being stored in my memory till the time that I need you, please help me when I need you .” 28.14

Then saying that, it would be done that way , to the son of Kakustha clan and after going Round Rama , they went away in a similar fashion as they have come

28.15

After learning about those arrows that can be used to exterminate from sage Viswamithra, Rama asked him further using sweet and soft words” .”

28.16

“What is the cloud like formation seen not very far off above the mountain, over which a thicket of trees is shining, with animals spreading over it in a very scenic way along with numerous type of pretty birds flying and making pleasant sound. “ 28.17-28.18

“Oh great sage, by the very pleasant surroundings of that place , and I understand that we have come out of the extremely alarming forest of Thataka. And please tell me about whose pleasant hermitage we are nearing.” 28.19-28.20

“Oh great sage , Oh worshipful sir, Where are those bad people who are killer of Brahmins? From which place would they come and whose rituals Yagna would they destroy? In which place should I provide protection to the Yagna? Which Rakshasas should I kill? I would like very much to be told about this. “

28.21-28.22

This is the end of the twenty eighth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 29:Viswamithra starts penance for Yagna in Sidhasrama.

(Sage Viswamithra then tells Rama the story of Mahabali who did a great sacrifice in this forest called Sidhasrama. Lord Vishnu at the request of devas takes an incarnation of the dwarf Vamana and stifles the pride of Mahabali . The three worlds are given back to Indra . Sidhasrama is chosen by great sages to do penance and Viswamithra also does penance there. Then at request Of Rama, Viswamithra begins the penance to do the Yagna and Rama guards him along with Lakshmana)

When the matchless Rama asked these questions, the highly resplendent Viswamithra answered

29.1

“oh greatly valorous Rama , the very worshipful Lord Vishnu and one saluted by devas, spent several years , and hundreds of yugas in penance and in practice of Yoga in this place.”

29.2

“Oh Rama this was the hermitage of the great soul Vamana and this was very well known as Sidhasrama and only great Sidhas did their penance here.”

29.3

“At that time when Vishnu was doing his penance here, Mahabali , the son of Virochana had completely conquered all the devas which included Indra, Maruths, and he ruled all the three worlds where this hermitage was there and was greatly renowned for his rule.” 29.4-29.5

“That very strong and very great king of Asuras started doing a yagna. Seeing that Bali was the conductor of the Yagna, the devas led by the fire God approached Lord Vishnu here,.”

29.6

Oh Lord Vishnu , Bali the son of Virochana is conducting a great yagna and we request you to fulfill our request before the Yagna is completed.”

9.7

“Wherever a person is hailing from , if they approaches him with a request, wherever it is and whatever it may be , he fulfills all such requests.” 29.8

‘Oh Lord Vishnu , you may kindly do a well merited deed aimed at the welfare of the devas by assuming the form of a dwarf Vamana by your great power of illusion and approach Bali and do us all an auspicious deed.” 29.9

“When these incidents were taking place sage Kashyapa who has the luster like fire God along with Adithi resplendent in his great vitality , Completed divine penance for a period of one thousand years and made the killer of madhu, Lord Vishnu happy and when the penance ended That Lord Vishnu , the giver of boons was greatly pleased.” 29.10-29.11

“Oh great sage , you are full of penance , has earned the effect of penance , are the form as well as soul of penance and I am able to see you, with the well practiced penance.” 29.12

Sage Kashyapa said to Lord Vishnu this way, “In your body I am able to see all the worlds, Oh my lord. You are without beginning and end, and impossible to define and so I surrender to you.” 29.13

Lord Vishnu pleased with sage Kashyapa who had a blemish less body told him, “It is my opinion that you are fit to ask for a boon, please ask one.” 29.14

Hearing those words , Kashyapa the son of Mareecha, “Oh god who blesses, Oh God who performs penances, I feel that you should give this boon to Lady Adithi as well as to the devas and I am begging you to give them the boon.” 29.15

“Oh spotless one , you please become the son of me as well as Adhithi. Oh killer of asuras , you would become the brother of Indra by doing this. And it is fit that by doing this you completely remove the sorrows of all the devas who are in trouble.” 29.16-29.17

“As I did my austerities in this hermitage , it should be named as Sidhasrama and I request you to become my son here.” 29.18

Then the great resplendent lord Vishnu arose from Adithi and took the form of Dwarf Vamana and approached Bali the son of Virochana. 20.19

Next for the good of all the world Vamana begged for three feet of Land and on receiving it, with three steps he strode over all the three worlds, gave the earth to Indra and he also gave back Bali his vitality and thus that Lord Vishnu made the three worlds under control of Indra.

29.20-29.21

“This hermitage which was once presided over by Vishnu is the destroyer of tiresomeness and I make use of this area greatly by my devotion to Lord Vamana
“

29.22

“To this hermitage , Rakshasas who are the creator of obstacles would come and Oh tiger among men, you will have to kill them at that time. “

29.23

“Oh Rama now we go to the matchless Sidhashramam and like the fact that this hermitage belongs to me, it belongs to you also.” 29.24

After saying this that great sage lead Rama and Lakshmana to that hermitage and entered the hermitage and the two of them shined like moon entering the Punarvasu(Punartham) star , after dispersal of the mist. 29.25

Then seeing the sage all those who lived in Sidhasrama got up and respected sage Viswamithra. 29.26

They did worship that was filling to the great sage Viswamithra and also offered great hospitality to those princes , Rama and Lakshmana.

29.27

Those sons of king who were capable of killing their enemies took rest for a while , and saluting the tiger among sages , they told as follows. 29.28

“Today itself you can enter in to penance for conducting the Yagna, and let this great Sidhasrma eradicate vice true to its name and as per your words.”

29.29

When they told this that resplendent great sage Viswamithra entered in to ritualistic penance according to rules and controlled all his senses.

29.30

The lads spent the night in well prepared vigilant guarding and in the morning got up and completed their morning rituals and undertook meditation in a pure state according to rules and Viswamithra who has done the ritual of fire spoke to them thus. 29.31-29.32

This is the end of the twenty ninth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga (Chapter) 30 : Viswamithra's penance and Rama's protection of the Yagna

(The sages tell Rama that he has to give protection for six days and nights. On the sixth day two Asuras called Mareecha and Subahu come to create problems to the Yagna. Rama using Manava arrow to throw out Mareecha and Agni arrow to kill Subahu. Viswamithra completes the Yagna and appreciates Rama.)

Then those princes who were killer of their enemies, who behaved suitably according to time and place and who talked well according to time and place spoke the following to sage Viswamithra.

30.1

“Oh Lord we will like to know when the night farers(Rakshasas) will come and which time we have to safeguard to the ritual so that we will take care of it.

“

30.2

Hearing the words of the sons of Kakustha dynasty who were making haste to combat with, Asuras and all the sages there appreciated the sons of the king. 30.3

“Oh Rama and Lakshmana , you have to guard this ritual from now for six days and nights and sage Viswamithra who has entered in to penance , would be observing the ritual of not speaking till then.” 30.4

Those two famous princes after hearing those words , started guarding the forest of penance without sleeping for six nights and days. 30.5

Those valiant ones who were great archers and killers of their enemy with great alertness moved around the sacrificial fire and protested the great sage Viswamithra

30.6

Time passed and the sixth day arrived and Rama told Lakshmana, “Be alert and be well prepared.”

30.7

When Rama was saying this, and quickening to fight, the fire in the fire place suddenly flared up brightening the chief Kartha(doer) of the Yagna and other sages surrounding him.

30.8

The altar of the fire around which sacred grass Durba, drinking vessels , oblation spoons , sacred wooden sticks and heaps of flowers attended by sage Viswamithra and other sages conducting the yagna (rithwik) suddenly highly flared up .

30.9

When the Manthras of the Yagna were being chanted as per the ritual a sudden fearsome high noise was heard high up in the sky. 30.10

Like in a angry cloud burst , clouds are suddenly seen , like wise in the surrounding sky two Rakshasa who were experts in illusion and magic appeared there.

30.

11

The monstrous Rakshasas Mareecha and Subahu along with their assistants started to pour down blood and pieces of animals . 30.12

Seeing the fire alter being swamped by blood and pieces of meat , Rama with great courage ran there and saw those Rakshasa there , 30.13

The lotus eyed Rama seeing that those dangerous people were about to fall on the fire alter in haste addressing Lakshmana told the following .

30.14

“Oh Lakshmana , I am reluctant to kill these ill behaved Rakshasas who are the eaters of raw flesh and see their being puffed out like a strong wind removing thick clouds by the Manava arrows , without any doubt whatsoever. 30.15

Saying this he set up the Manava arrow with its great shine and generosity with great speed and with great anger and send it towards Mareecha’s chest.

30.16-30.17

Hit by that great arrow called Manava, Mareecha was hurled a full two hundred miles in the billowing sea in the tidal waters. 30.18

On seeing Mareecha being hurled by being rammed away by the cold arrow without consciousness and thrown out to a place where he is harmless , Rama told

Lakshmana.

30.19

“See Lakshmana the effect of the cold arrow called Manava and made by Manu which took him away in an unconscious state but did not kill him.”

30.2

0

“But I wish to kill these Rakshasas as they are ruthless , badly behaved, abide in evil, destroyers of Yagna and blood drinkers.” 30.21

After saying this to Lakshmana , to show his swiftness and dexterity , collecting the very powerful arrow of the fire god , send it towards the chest of Subahu and he fell dead ,flat on earth.

30.22

That very famous, and extremely generous Rama , in order to bring comfort to the sages, sent the arrow of wind god so that , the remains of Rakshasas do not fall there.

30.23

That son of Raghu clan , killed the Rakshasas who were hindering the rituals and all those sages honoured him like Indra was honoured after his victory.

30.24

After the end of the Yagna, the great sage Viswamithra seeing all directions and seeing no calamities told like this to the son of Kakustha clan.

30.25

I am indebted to you , oh greatly valorous one for protecting Sidhasramam as per the wishes of your Guru and made your great fame as a true hero . After appreciating Rama like this , the dusk approached and they all went to do the rituals of the dusk. 30.26

This is the end of the thirtieth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 31: Rama along with Viswamithra starts on a journey to Mithila

(The sages tell Rama that they are going to Mithila to participate in a great Yagna being conducted by Janaka. They also tell him about the great bow of Lord Shiva, which king Janaka was having. When he halted for the night on seeing a glowing forest Rama asks sage Viswamithra about it.)

Then the brave Rama and Lakshmana who made a great achievement, with a very happy heart resided there for the night. 31.1

When the night turned into morning, they performed the morning rituals, they both together approached sage Viswamithra and other sages.

31.2

Those two who talk very sweetly saluted the sage Viswamithra who was shining like fire and spoke these courteous words. 31.3

“Oh tiger among sages, we who are your attendants have come in front of you, Oh great sage order us as to what is to be done 31.4

All the sages hearing these words, keeping Viswamithra as their leader spoke as follows:- 31.5

“Oh great men, Janaka the king who is the great follower of Dharma is going to conduct a Yagna and we are going there.” 31.6

“Tiger among men, if you also accompany us, you would be able to see there, a wonderful gem of a bow.” 31.7

“Oh great man, in earlier times it was given by the devas at a Yagna and it has matchless power in a horrible war and it is divinely lustrous. 31.8

“No Gandharwa, No deva, no asura and no Rakshasa can lift and tie the string to it and what to say of men?” 31.9

“Though very many kings were inquisitive about the bow, none of them able to tie the bow string.” 31.10

“Oh tiger among men, you can see that bow belonging to the king of Mithila and oh son of Kakustha clan, you can also see the wonderful Yagna which he is going to conduct.” 31.11

“Oh tiger among men, Oh one with a strong middle, once a king of Mithila after conducting a Yagna, requested for a supreme bow from all the devas.” (Devaratha, the grandfather of Janaka was that king) 31.12

“Oh Raghava, that bow is being regularly worshipped in the king’s house, especially during festival of bows with various types of sandal pastes, with various types of scented smokes as well as with smoke of aloe.” 31.13

Saying all these those great sages started for their journey and those groups of sages and sons of Kakustha clan bid farewell to the gods of the forest

31.14

“Greetings and wishes of safety to you, for we are going from Sidhasrama, to the northern bank of river Ganges and travel towards the Himalaya mountains.”

3

1.15

Saying like this the tiger among sages Viswamithra who had riches of penance, started their journey towards the northern side. 31.16

Travelling along with the great sage, his very close followers who were the knowers of Brahman travelled in one hundred carts 31.17

All the animals and birds as well as all those who lived in Sidhasrama closely followed the great saint Viswamithra, who was rich in penance but the sage made the animals and birds to go back. 31.18

After travelling a long distance with effort, when they saw the sun is about to set, those group of sages struck camp on the banks of river Sona.

31.19

Those sages with unlimited luster, took bath after the sun set and offered oblations in the fire and all of them sat before sage Viswamithra who had matchless luster.

31.20

Rama as well as Lakshmana worshipped the sage and also sat in front facing the great Viswamithra. 31.21

Then Rama with great luster inquisitively asked Viswamithra with a wealth of penance who was the tiger among sages. 31.22

“Oh Lord what is this place which shines with thick forest? I would very much like to hear it from you in brief.” 31.23

Motivated by the words of Rama that sage who does great penance , started telling about that place in the middle of other sages. 31.24

This is the end of the thirty first chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 32:The story of Kushnabha and the curse to his one hundred daughters.

(Sage Viswamithra tells the story of the great king Kushanabha and his hundred daughters. When the wind god proposes to them , they reject saying that would marry only one whom their father approves. Wind god curses them to be disfigured.)

“As ascetic of a great order called Kusa was the brain child of Lord Brahma. He was one who never broke the rules of Dharma , and he worshipped all good people.”

32.1

“That noble great man begot four sons who were equal to him in knowledge and great strength by marrying the very eligible princess of Vidharbha whose names were Kusamba, Kusanabha, Asurthejasa and Vasu.” 32.2

“Kusa the upholder of Dharma and truth , spoke to those sons who had great luster , were greatly enthusiastic, were upholders of the Dharma of the royals , “Please rule over with great abundance of Dharma.” 32.3-32.4

“Hearing those words of Kusa ,those four great people of the world, initiated the building of four cities. “ 32.5

“The greatly lustrous Kushambha built the great town of Kaushambi and Kusha who was the soul of Dharma built a town called Mahodhaya.”

32.6

“Oh Rama , the very intelligent Asurtha thejasa built a city called Dharmaranyam and King Vasu built a town called Girivraja.” 32.7

“This land of Vasu where we are staying is called Vasumathi and shines in between four mountains.” 32.8

“This good river called Maagadhi enters and exists from the Magadha kingdom and is shining like a garland in between five mountains. 32.9

“ Oh Rama, This river Maagadhi which was developed by king Vasu flows towards the east and is flowing through good fields rich in plant wealth.”

32.10

“ Oh Rama, Kushanabha , who was a royal sage had one hundred matchless daughters of matchless beauty through Grithachi, a soul of Dharma.

32.11

“They were all were in their youth , pretty , well decorated and went to a garden and moved about like hundred streaked lightning in rainy season, singing , dancing and playing instruments and they were all well decorated with divine ornaments .” 32.12-32.13

“All of them who were very pretty and matchless in this world reached the garden and looked like stars in the sky.” 32.14

“Seeing all of them blessed with all good qualities , prettiness and youth, The wind God who is the soul of all spoke to them like this.” 32.15

“I love you all and so please become my wives, leaving out the inhibitions of human beings and acquire divinity and long life.” 32.16

“The youth is temporary and goes away quickly especially in humans. Become immortal ladies with never fading youth.” 32.17

“Hearing those words of wind god who never gets tired of his job, Those one hundred maids replied in a jeering way.” 32.18

“Oh great God, you keep moving round within all beings. And all of us know your power and the reason why you are honoured.” 32.19

“Oh Great deva, all of us are the daughters of king Kushanabha and we are capable of moving you out from your position and not doing so to protect the honour of our penance.”

32.20

“Oh person of a bad brain, disregarding our father who is the votary of truth , using our opinion we would never select a groom of our own.”

32.21

“Our father is our Lord and he is also our divine god .And unless gives us one, no one can become our husband.” 32.22

“Hearing these words from them the wind god became very angry and he entered in to the limbs of all of them and disfigured them all.” 32.23

“Those maids disfigured, entered their father’s home , greatly embarrassed and greatly fluttered and with tear drenched eye.” 32.24

“Seeing his dear and very pretty daughters the poor give became sad and flustered and told them like this,” 32.25

“oh daughters who did like this and who insulted Dharma ? Who disfigured you like this? Please say ? Why are you not gesticulating or saying anything? Asking like this , the king became silent.” 32.26

This is the end of the thirty second chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 33: Kushanabha’s hundred daughters marry king Brahma Dutta.

(When the daughters inform this to king Kushanabha , he searches for a suitable groom for them and gives them in marriage to King Brahma Dutta who was son of a sage and an apsaras. As soon he touches their hand, they get rid of their curse.)

“After hearing the words of great Kushanabha , those girls touched his feet with their head and told. “ 33.1

“Oh king the wind god who is everywhere wanted to dishonour us , by improper approach and disregarding Dharma .” 33.2

“We are dependent on our father and it would be proper, Oh wind God , if you approach our father to know whether he is willing to give us to you.”

33.3

“Due to his being tied by sinful words that wind god did not bother about our words and harmed us.” 33.4

“That greatly resplendent king who was a great follower of Dharma on hearing their words replied like this to those matchless one hundred daughters. “

33.5

“Oh daughters having patience and self control, you have done your actions in great glory and due to your unity , the prestige of my clan has also been kept up.

“

33.6

“Patience is a great ornament for ladies and also for men, and it is extremely difficult to forgive and is very rare even among devas, asuras and human beings, and oh daughters, the patience that all of you have is to be greatly appreciated.” 33.7

“Oh Daughters , patience is great charity , it is the truth and the great Yagna. It is fame , it is Dharma and the entire universe is resting because of patience.”

33.8

“Oh son of Kakustha clan, after leaving his daughters that king valorous in all three worlds and who is also an expert in thought did consultations with his important ministers and discussed about his duty over time and distance. “ 33.9-33.10

“During that time , there was a great resplendent sage called Chuli who held his semen without ejaculating , who followed good rituals and who has achieved greatness in doing penance on Brahma.” 33.11

“When this sage was doing penance , a Gandharwa maid whose name was Somadha and who was the daughter of Urmila served him.” 33.12

“She bowed down to him and served him with righteousness and after some time that sage who was follower of Dharma was greatly satisfied with her service.”

33.13

“Oh son of the Raghu clan, that sage , after passage of sometime told her, “I am happy with your service , What shall I do to please you?” 33.14

“Seeing that the sage was pleased that very happy Gandharwa lady , who was an expert in language told that sage “ 33.15

“Oh great sage, who has supreme knowledge of Brahman, with your penance you have become equal to Lord Brahma , I may be blessed with a son who is the follower of Dharma.”

33.16

“Since I am not married to any one , I am not a wife to any one and I have taken shelter under you and it is suitable that you give me a son.”

33.17

“That Brahmin sage became pleased with her and That Chuli gave has a son who became very famous with the name of Brahma Dutta. “ 33.18

“He became a king to the city named Kampilya and was similar to Indra , the king of heaven and ruled it with superb grandeur “ 33.19

“ Oh son of Kakustha clan, That king Kushnabha who was the follower of Dharma , endowed with great intelligence made up his mind that all his hundred daughters in marriage to king Brahma Dutta,” 33.20

“Then that great king invited king Brahma Dutta and with great joy in his inner mind gave in marriage all his hundred daughters to him.” 33.21

“Oh son of Raghu clan, as per the tradition the king Brahma Dutta who was like the king of devas took the palm of each of those girls in his hand, in order.”

33.22

“As soon he touched their hands their desperation and hunch backed form vanished , and each of those hundred maidens became like Goddess Lakshmi and all of them shined brightly.”

33.23

“Seeing them getting released from the curse of wind God, that king Kushanabha became extremely joyful and again and again was filled with joy to look at his daughters.”

33.24

“After completing the marriage ceremony of his daughters to king Brahma Dutta , bid farewell to all of them including the priests of king Brahma Dutta.”

33.25

“The Gandharwa lady Somadha became happy with the matchless job done by his son in getting those pretty wives and caressed again and again her son Brahma Dutta and her daughter in laws and praised greatly the king Kushanabha. “ 33.26

This is the end of the thirty third chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 34: The story of king Gadhi , the father of Viswamithra.

(King Kushanabha then does a Puthrakameshti and gets a son called Gadhi and a daughter called Sathyavathi. Sage Viswamithra is the son of Gadhi and his sister became a river called Kaushiki, The place where they have reached is the banks of river Kaushiki, where Viswamithra normally does penance)

“After the marriage ceremony and departure of Brahma Dutta, the sonless king Kushanabha performed a Puthra Kameshti Yagna.” 34.1

“ While the ritual was being conducted the very generous Kush who was the son of Lord Brahma spoke to the king Kushanabha “ 34.2

“Oh son , you will get a very virtuous son who is just like you, he will be called as Gadhi and he will get fame in all the three worlds.” 34.3

“Oh Rama after saying this Kusha vanished in the sky and a son named Gadhi would be born to Kushanabha , who was highly intellectual and follower of Dharma.”

34.4

“After some more time the great Kushanabha got a very virtuous son who was known as Gadhi.” 34.5

“Oh son of the clan of Kakustha, my father Gadhi was a great follower of Dharma and since I was born in the clan of Kusa I was called as Koushika.”

34.6

“Oh Raghava , I also had an elder sister named Sathyavathi and she was given in marriage to a sage called Richika.” 34.7

“ Desiring to do service to the world , my sister Kaushiki emerged as pious river and depended on the Himalaya mountains. “ 34.8

“Accompanying her husband she went to the heavens with her body and being a very generous lady she coursed as the famous river known as Kaushiki.”

34.9

“ Oh son of Raghu clan, and so I am living in the foothills of the Himalaya mountains happily performing my rituals and very near me flows my dear sister Kaushiki who loves me.”

34.10

“She who is Sathyavathi was a very pious one completely established in Dharma , very virtuous , really great and one of the chief rivers known as Kaushiki.”

34.11

“Oh Rama being bound by a vow I left her and after reaching Sidhasrama , I have completed my vow and have come back because of you.”

34.12

“Oh Rama , this is the story of my birth in a very famous family in the place where we are camping now and narrated by me in response to your question.”

34.13

“Oh son of Kakustha clan, by relating this story by me the time is now past mid night and you please now safely sleep and let no further hindrance happen on our way.”

34.14

“Oh son of Raghu clan, now all trees are still and birds and animals are asleep and to our eyes the sky is decorated by stars and starlets which are spread densely.”

34.15

“The sky is slowly getting spread with stars and it is shining with the stars and planets which is making it bright.”

34.16

“Also the cool moon is rising in the sky to end the darkness of the world and light of the moon is gladdening the hearts of all the animals and people.”

34.

17

“All those beings which move about at night including Yakshas and Rakshasas as well as the very angry man eaters are milling about everywhere.

“

34.18

Saying this that great sage who was lustrous , paused and all the sages appreciated that sage by saying “well said, well said.”

34.19

They further said , “Always the kings of Kushika dynasty has been the protectors of Dharma , and those great men are equal to Lord Brahma.”

34.20

“Oh greatly famous Viswamithra , you are exemplary and equal to Lord Brahma and your dynasty is greatly exemplified by the river Kaushiki.”

34.21

The famous son of Kushika dynasty was greatly pleased and then the great sage entered in to sleep like the sun going down on the western mountains.

34.22

Rama along with Lakshmana also were greatly astonished by the story , praised the tiger like sage and started serving sleep. 34.23

This is the end of the thirty fourth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 35: The story of the three branched Ganga

(Rama along with the sages reach the banks of river Ganges and they stay there for a night. When Rama asks about the river Ganges, Viswamithra starts telling him about the river. He tells them she was the first daughter of Himalayas and Mena and as per the request of devas, she becomes a river and is taken to deva loka. Her sister Uma does penance and marries Lord Shiva.)

After spending the night in the banks of river Sona(Kaushiki) , when the night was about to come to an end Viswamithra spoke. 35.1

“Oh Rama, the night is giving way to the morning , the early dawn is going to break out., wake up , please wakeup, Safety to you , and get ready to depart.

“

35.2

Hearing those words, waking up and after performing the morning rituals, interested in making his departure told the following. 35.3

“This clean and not so deep waters of Sona has lot of sand dunes, and so oh Brahman, we can easily cross it by walk.” 35.4

When Rama told like this Sage Viswamithra told Rama, “I propose to take the same route as these great sages are taking.” 35.5

After speaking like this the great sage Viswamithra , started travelling through different forests and their environs. 35.6

After going with difficulty for a distance for the next half a day they stay the river Ganges which was the greatest river and which was worshipped by sages.

35.7

Seeing those blessed waters served by swans and water fowls , all the saints and Rama as well as Lakshmana became extremely joyous. 35.8

They take k their residence in the banks of the river , after taking bath and satisfying the pithru(mane) gods by offering oblations, after kindling the ritual fire and performing oblations, dined on the food offered to gods during oblation and with a very happy mind , they take rest after surrounding the sage Viswamithra , on the banks of Ganges river. 35.9-35.10

After sitting comfortably there as per the justified order , Rama and Lakshmana who were with a satisfied mind spoke to sage Viswamithra.

35.11

“Oh God like sage, we would love to hear about River Ganga which goes in three ways and how this river is reaching out to their husband (ocean) .”

35.12

Motivated by the words of Rama the great sage Viswamithra started telling about how the river Ganges was born and its further progress.

35.13

“OH Rama, the king among mountains, the Himalayas , which is a great treasure of minerals , has two daughters who are matchless beauties of this world.”

35.14

“The daughter of that great mountain Meru called Mena who is mind catching and has a slender waist is the darling wife of the Himalaya mountain.”

35.15

“The river Ganges is the first daughter of Mena and the Himalayas and Oh Rama , they also have a daughter called Uma.”

35.16

“Later all the important devas interested in the welfare of the people , requested that king of the mountains to allow the elder daughter Ganga to become a three branched river.”

35.17

“Thinking according to Dharma , that Himalayas allowed his daughter Ganga , who is the purifier of the world to flow according to her wish, for the sake of betterment of the three worlds.”

35.18

“Welcoming her for the purpose of the three worlds and for doing welfare of the three worlds , they took Ganga with them with a very satisfied mind.”

35.19

“Oh son of Raghu clan, then there was one more maiden who was the second daughter of that great mountain, who adopted very strict penance and performed the supreme penance and became rich with penance. “

35.20

“Coupled with that great penance, that daughter with a matchless form was given by the greatest of mountains, to Lord Rudra who is saluted by all the world.”

35.21

“Like this both the daughters of the land of the mountain became fit to be venerated by the world , one was Ganga , the most prominent among rivers and the other Goddess Uma.”

35.22

“ Oh Rama who has a walk which is most attractive , This is the story of how that river who goes in three steps went to heaven which I have related to you till now.

“

35.23

“That sinless river which is pretty and is the daughter of the king of mountains went to the heavens this way. “

35.24

This is the end of the thirty fifth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 36 : Story of birth of Karthikeya

(Shiva and Uma lead a love life but mno children are born to them. Worried that all the three worlds would be destroyed if a son to both of them is born, at the request of devas, the earth recies the seed of Shiva , who flowers in to a God within fire. That God is Karthikeya. Uma curses the devas as well as earth and Shiva and Uma do further penance.)

The sage completed the narration of the story of the daughters of the mountain. Sri Rama and Lakshmana who were both brave praised it and they further spoke to the sage.

36.1

“Oh Brahmana , the story that is told by you is in consonance with Dharma and we request you to tell in detail the story of the elder daughter of the king of the mountains , as you are aware of it .”

36.2

“Why did the purifier of the world take three forms? Why did Ganga became famous as the three part river? What deeds did make her as the most famous river of the world?”

36.3

When the son of Kakustha clan asked that way to sage Viswamithra who was rich with penance , he decided to offer the story in detail to the great sages.

36.4

“Oh Rama, that blue necked one , who was a great sage, after seeing the Goddess Uma , began making love to her. “

36.5

“That great god with a blue neck spent another hundred years in making love , and Oh Rama still that God of great penance did not get a son. “

36.6

“Then Lord Brahma before leading a delegation of devas thought about which type of being would be born to Uma so that , they in turn would be prepared for the required action.”

36.7

“All the devas saluted Lord Shiva and said to him, Oh God of Gods, Oh greatest God who is there for doing good to the world, since the devas have prayed to you, There is need to bestow your grace on them and fulfill their request.” 36.8-36.9

“Oh greatest God, the world cannot bear to carry your powerful lustrous offspring. As per the rules of Veda please do join with the Goddess and for fulfilling the desires of the world, you please retain that seed which you are going to bring out within yourselves so that the world is protected and not completely destroyed.”

36.10-36.11

“Hearing the words of the devas, that greatest god of the world, said “So be it” and then further spoke.” 36.12

“I would keep my seed within myself and so also Uma would keep her seed herself so that the three worlds derive great pleasure.” 36.13

“But that matchless seed of mine which has already stirred needs to be borne by some body. Oh Good devas, please tell me as to who will bear it.?”

36.14

“In reply to the God who had the flag with bull, the devas said that that the seed which has stirred out would be borne by the earth itself.”

36.15

“Thus said, the lord of Gods, the greatly powerful one discharged his seed on the earth with its mountains, forests so that, it spreads all over.”

36.16

“Those devas again told the fire god, “you along with the wind god enter this greatly potential seed, so that world is not completely destroyed.”

36.17

“When the fire god entered the seed, from it a white mountain as well as a divine forest of reeds emerged shining like the Sun and the fire and from which emerged Karthikeya born out of fire.” 36.18

“After this happened the devas with the sages were extremely pleased and worshipped Shiva and Uma in a grand manner.” 36.19

“Oh Rama, then that daughter of the mountain with great anger and reddened eyes cursed the people of the three worlds.” 36.20

“Because of this, I who had been desiring for the son, have been prevented from getting intimate with my husband and so I curse all of you to become incapable of producing children through your wives.” 36.21

“And from now on all your wives would not be eligible to produce any progeny and after cursing them like this she also cursed the earth”

36.22

“Oh earth you will have very many varied appearances and you would be wife of many people and due to my great anger, you will never get love from your sons, and Oh evil minded one this happens to you because you prevented me from the love of the son.” 36.23-36.24

“Seeing all the devas thus affected, the lord of the gods, went to the western side which was ruled by the rain God.” 36.25

“On one of those peaks of the Himalaya mountains, that great God along with Uma settled for penance.” 36.26

“Oh Rama, This is the story of the daughter of the mountain in detail and you along with Lakshmana, please hear about the power of Ganga.”

36.27

This is the end of the thirty sixth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 37: Birth of Karthikeya

(The devas who needed a commander to their army approached Brahma and he asked them to make the seed of Shiva which was with fire God to be placed in the wombs of Ganga. Since she was not able to tolerate his heat, he was slid down on the rivers and for suckling him the Krithika maidens are appointed. He develops six faces to drink milks from six maidens. He grows up in a day and is anointed as their commander by the devas.)

“Seeing the great God entering penance , Indra , keeping the fire god in front of him went to Lord Brahma , with a request for a commander of his army.”

37.1

“Then those devas along with Indra and lead by the fire God saluted lord Brahma and started telling Lord Brahma.” 37.2

“ OH God, This is the commander who was given to us by the God long back BUT Lord Shiva along with Uma has entered into deep penance.”

37.3

“Since we are interested in actions to be taken for welfare of the world, you are our only ultimate recourse.” 37.4

“After hearing the words of the devas, hat grandfather of all the worlds , consoled the people of the three worlds using sweet words and told the following.”

37.5

“The words of the daughter of the mountain that you would not have children with your wives is true and cannot be questioned.” 37.6

“The fire god can make his son who is the killer of enemies be born with the help of Ganga of the sky and he could become the commander in chief of devas.”

37.7

“The elder daughter of the king of the mountains will welcome his son and without any doubt her action would please Uma in many ways.”

37.8

“Oh son of the Raghu clan, hearing those words the devas became happy and saluted Lord Brahma and worshipped him.” 37.9

“Oh Rama then they went to Kailasa , which was full of minerals and they deputed the fire God , so that he can get the son.” 37.10

“Oh greatly resplendent fire God , this is the requirement of devas and so you make the shining seed to be born in the elder daughter of the kin of the mountains called

Ganga.”

37.11

“After assuring the devas that fire God approached Ganga and said to her,” please bear the seed of Lord Shiva as this is liked by the devas.”

37.12

“Ganga on hearing these words took a divinely resplendent form and seeing her greatness the fire God entered in to her.” 37.13

“ Oh son of Raghu clan, Then he drenched that Goddess fully with the seed of Lord Shiva and the river and all its tributaries were drenched with that seed.”

37.14

Then the Ganga spoke the following to the devas who were lead by the fire God, “ oh God, I am incapable of tolerating you within me and the power of the seed given by the fire God is burning me. “ 37.15

“Then the fire God along with the devas told Ganga, “ You please leave that pregnancy of yours by the side of this snow mountain.” 37.16

“ Oh Charming prince , Hearing the words of fire God , Ganga ejected out the greatly shining seed from it and its tributaries.” 37.17

“When that was ejected from her, it shined like molten gold, and when it reached the earth it shined like the gold of matchless shine.” 37.18

“In that process of combustion of the seed of Shiva in the fire , copper and iron were also generated and the residues became tin and lead and thus that seed when it reached the earth lead to the evolution of many elements. “ 37.19-37.20

“As soon as the seed was laid on Himalayas , a forest of reeds generated on the mountain and it became golden in colour.” 37.21

“Oh Rama , from that time it became famous with the name of “Jatha roopa” and it shined like gold and the fire God. The plants , trees and climbers all became golden in colour.”

37.22

“Then to the boy was from that seed , Indra as well as Maruth Ganas arranged the Kruthika maidens to suckle and nourish that boy.” 37.23

“At the proper time when they gave milk to the boy, the Kruthika maidens decided among themselves that he would be their son.” 37.24

“Then all the devas started calling him as Karthikeya and said that he would become well known in all the three worlds without any doubt.”

37.25

“Hearing the words of the devas, they gave a bath to the greatly radiant boy, who shined like fire who slid out of the womb of Ganga” 37.26

“Then the devas called him Skanda as he slid out of the womb. Oh son of the Kakustha clan, that Karthikeya who was a greatly valorous shined like fire.”

37.27

“Then from the breast of the Krithika stars milk was produced and since they were six in number, he developed six faces to drink milk from all of them together.”

37.28

“Just by drinking milk for one day he became a very pretty lad and by his own innate strength he won over the Rakshasa army.” 37.29

“All the devas lead by the fire God came together and anointed him who had great luster as the commander in chief of the devas.” 37.30

“Oh Rama, Now I have told you in great detail the story of Ganga and also told you about the birth of the divine and honored lad.” 37.31

“Oh Rama the devotees among human beings of earth of this Karthikeya would live long, have sons and grandsons and in the end would go to the world of Skanda.”

This is the end of the thirty seventh chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga (Chapter) 38: The story of king Sagara

(King Sagara of Ayodhya has two wives Kesini and Sumathi. After penance Kesini gets one son called Asamanja and Sumathi gets sixty thousand sons called Sagaras. Asamanja was very mischievous and is banished from the country. King Sagara decided to do Aswamedha yaga)

After relating that story to Rama, the son of Khusika , again spoke these words to the son of Kakustha. 38.1

“ In earlier times , There was a great valorous king called Sagara in Ayodhya . He was a soul of Dharma and desired to have children.” 38.2

“Oh Rama Kesini the princess of Vidarbha who was a follower of truth and Dharma was his eldest wife.” 38.3

“Sumathi , whose prettiness no one excelled in earth who the daughter of King Arishtanemi was his second wife.” 38.4

“ The king accompanied by these two wives reached Brugu prasravana of Himalayas and started doing great penance .” 38.5

“When hundred years were over, pleased with his penance , sage Bhruhu who has taken up truth as a penance gave him a boon. “ 38.6

“Oh king without any blemishes , you would get great progeny and oh best among men, you would also acquire great fame .” 38.7

“One of your wife would beget one son to perpetuate your race and the other wife would give birth to sixty thousand sons. “ 38.8

“These words of the sage made those two queens very happy and they said to the sage after saluting him in a pleasing voice.” 38.9

“Oh Brahman , which will get one son and which many sons, we would like to know. Let your words become the truth. 38.10

“Sage Bhruhu , who was a great follower of Dharma , after hearing their words told, “In this matter , you please use your free will.” 38.11

“Would you like one son who perpetuates the race or many sons who are greatly valorous , very famous and have great enthusiasm?” 38.12

“Oh Rama, Oh son of Raghu clan, having heard the words of that great sage , Kesini , in front of the king chose to have one son who will perpetuate their clan.”

38.13

“Then the sister of Garuda named as Sumathi accepted sixty thousand sons having great valour, fame and enthusiasm. 38.14

“After going round the sage and bowing their head to him and saluting him with folded hands , they went back to their city , Oh Rama.” 38.15

“after passage of time Kesini the wife of Sagara gave birth to a famous son called as ASamanja.” 38.16

“Oh tiger among men, then Sumathi gave birth to a gourds like egg which when Broken gave birth to sixty thousand sons.” 38.17

“The maids placed them in pots filled with ghee (clarified butter) and made them grow. They attained youth after a long time.” 38.19

“Oh best man, Oh son of Raghu clan, Asamanja the son of Sagara , every day got hold of other children, dipped them in the river Sarayu, threw them in the waters of the river and rejoiced while they were crying. “ 38.20

“When this evil one started tormenting his citizens and delighted in causing them hurt, this son was banished from that town.” 38.21

“Asamanja had a valiant son called Amsuman and he was courteous in speaking and was beloved of all the world.” 38.22

“After great passage of time , the thought of conducting a Yagna came in the mind of Sagara and he decided for doing it.” 38.23

“Oh Rama then king Sagara who was expert in Vedas consulted high priests regarding the rituals of the Yagna and commenced performing that Yagna.

“

38.24

This is the end of the thirty eighth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) :39 The search for the stolen horse and digging of earth

(The horse is left and Amsuman, the son of Asamanja goes behind it. Indra steals the horse and hides it. The sixty thousand sagaras are asked to dig the earth and search for the horse. The earth and devas complain about it o Lord Brahma)

Having heard the Viswamithra , the very pleased Rama told like this to the sage who was like a burning fire. 39.1

“Oh Brahmin , I am very desirous of listening to this story in detail oh how my ancestor arranged for the sacrifice, please be safe.” 39.2

Sage Viswamithra with a smile addressed Rama and said, “Oh Rama , be pleased to hear the story of the magnanimous king in detail.” 39.3

“The father in law of Lord Shiva who was the mountain called Himalayas and the impossible mountain Vindhya looked at each other.” 39.4

“Oh best among the men the yagna took place in the area between these great mountains and Oh tiger among men, that area between these mountains is extremely suitable for conducting this type of sacrifice.” 39.5

“Oh Child, of son of Kakustha dynasty, as per the wishes of king Sagara , his son Anshuman who was a great charioteer and having a strong bow followed the sacrificial horse , so that he can protect it.” 39.6

“ Then on a full moon day , Indra assuming the form of a Rakshasa stole the sacrificial horse of king Sagara , when he was performing the Yagna as the Yajamana(Kartha)
.”

39.7

“Oh son of Kakustha clan , when the sacrificial horse of the great king Sagara was stolen , all the priests conducting the sacrifice told the king who was the doer of the sacrifice.”

39.8

“Oh Sagara who is a Kakustha, On this auspicious day the sacrificial horse has been taken away forcibly and so quickly kill the thief and bring back the horse.
”

39.9

“This hole like flaw in the sacrifice will be inauspicious for all of us and so Oh king , do all that is necessary to conduct this Yagna without any flaw.”

39.10

“Hearing the words of the officiating priests in the hall of the Yagna , he spoke to his sixty thousand sons as follows.” 39.11

“Oh best among men, Oh sons, I do not see any possibility of this done by Rakshasas as this great Yagna is being presided by eminent priests and is protected by Manthras.”

39.12

“Oh sons , so you please go safely and search for the horse all over the world surrounded by the sea.” 39.13

“Oh Sons , you may go mile after mile throughout the earth in search of the thief of the horse ,
Excavate the earth till the horse is found. This is my order
.”

39.14

“Having entered in to the penance of performing this Yagna , I along with my grand son and the
group of priests would stay here till the horse is found. May you be
safe.”

39.15

“When spoken to thus by their father , with happy hearts , those very strong princes went all over
the great earth , to fulfill the orders of their
father.”

39.16

“Oh tiger among men, each of them broke one yojana(2 miles) of the entire length of the earth by
their nails as tough as diamonds.” 39.17

“Oh Rama that earth broken systematically by lances similar to thunderbolts and ploughs which
were dreadful gave out dreadful sounds.”

39.18

“Oh Rama , when they were digging the earth , the sound of serpents, asuras , Rakshasas and other
beings were heard from there.” 39.19

“Oh son of the Raghu clan , by excavating the sixty thousand Yojanas(1,20000 miles) , eventually
they reached the matchless Rasathala.” 39.20

“Oh tiger among men , those sons of the king digging this way roamed all around Jambu dweepa
along with its mountains.” 39.21

“Afterwards Devas, asuras, Gandharwas and serpents , with extremely disturbed mind went and
met Lord Brahma.” 39.22

“They who were highly agitated , with very sad faces propitiated the magnanimous Lord Brahma
and spoke thus.” 39.23

“Oh God, the entire earth is being dug by the sons of Sagara and many great people living the
worlds below are being killed.” 39.24

“Those sons of Sagara are pointing out to various people and saying “This one is the thief” and are
killing them.” 39.25

This is the end of the thirty ninth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter)40: Digging of earth till Rasathala and burning of Sagaras by sage Kapila.

(Lord Brahma consoles them and tells that the sagaras would be killed by sage Kapila. When they were not able to find the horse , they return to king Sagara who asks them to dig further. After digging up to Rasathala in all four directions , they start digging in the north east. There they see their horse near Kapila. Enraged when they start hurting the sage, he burns them all.)

The greatly adorable Lord Brahma having heard the devas, saw that they had lost their strength and deprived of their activity and were extremely frightened, replied to them.

40.1

“This whole earth belongs to the great God Vasudeva. Assuming the form of sage Kapila he is taking care of the world. And the sons of Sagara would be burnt to ashes by his great anger.”

40.2

“It has been decided in primeval times that the earth will be excavated and that the sons of king Sagara would have a short life.”

40.3

“Hearing the words of Lord Brahma , oh killer of enemies , the thirty three devas became exceedingly happy , and returned back by the way that they had come.”

40.4

“When the great sons were digging the earth further , they had a thunder like sound emanating from there.”

40.5

“After digging the earth and going round it completely , all the sons of Sagara together addressed their father and told.”

40.6

“We have gone round the world Devas , asuras, Rakshasas, ghosts , serpents and Kinnaras who were mighty were killed but we were not able to find the one who took away our horse. What should we do? Safety to you . Please think over this and tell us what we should do.”

407-40.8

“Oh son of Raghu clan, That great king who heard these words of his sons flew in to great rage and told these words:-“

40.9

“Dig and excavate the surface of the earth again and return only after you capture the one who has stolen the horse. Safety to you.”

40.10

“They after hearing the words of their father, the great Sagara , all the sixty thousand of them rushed towards Rasathala.” 40.11

“After digging further they saw an elephant of direction , named Viroopaksha who was similar to a mountain, supporting the earth.” 40.12

“Oh son of the Raghu clan, that Viroopaksha was holding on its head the earth , with its forests and mountains.” 40.13

“Oh son of Kakustha clan, on certain days when the elephant for taking rest , shakes its head, there is earth quake in the earth.” 40.14

“They went round that great elephant honoured him and after further digging reached Rasathalam” 40.15

“After digging the eastern direction completely , they went to the southern direction and started digging there and there they saw a very great elephant named Mahapadma which resembled a mighty mountain carrying the earth on its head and they were astonished.” 40.16-40.17

“There after going round that elephant , the great sons of Sagara went to the west and started digging there.” 40.18

“They who were very strong saw on the western direction also an elephant Samanasa resembling the mountain.” 40.19

“After going round him and honouring him , they went to the North and started digging there.” 40.20

“Oh great one of Raghu clan, the northern side they saw an elephant named Bhadra who was as white as snow holding this earth.” 40.21

“Afterwards all those sixty thousand sons went round him touched his feet and started digging the earth.” 40.22

“Then those sons of Sagara went towards the celebrated north eastern corner and started digging there.” 40.23

“All those great ones who were greatly mighty and had great speed , saw there, the sage Kapila , who was eternal and Lord Vishnu himself and not far away from there they saw their horse grazing and all of them experienced unparalleled joy.” 40.24-40.25

“Once they recognized their horse their eyed turned red due to extreme anger and armed with spades , pickaxes, ploughs and all type of trees and stones they rushed towards sage Kapila saying “Stay, stay.” 40.26-40.27

“Oh wicked one you have stolen our sacrificial horse and you please know that we who have come here are the sons of Sagara.” 40.28

“Oh son of Raghu clan, hearing their words sage Kapila enraged greatly , uttered the sound
“Hum” 40.29

“Oh son of Kakustha clan, That great Kapila who possessed power beyond our imagination ,
reduced all the sons of Sagara in to ash.” 40.30

This is the end of the fortieth chapter Of Balakanda of the holy Ramayana composed by Valmiki
as the first epic.

Sarga(Chapter) 41: Anshuman gets back the horse and Yagna is completed.

(King Sagara asks Amsuman to search for the horse as well as his fathers. He locates both of them.
Realizing that he had to perform obsequies to the departed souls, when he starts to do it, Garuda
, the uncle of Sagaras comes there and tells him that if he wants his fathers to go to heaven, he has
to perform the ceremonies with water of Ganges who is in heaven. Amsuman realizing ing it is not
possible goes back to Sagara with the horse and the Yagna is properly completed.)

“Oh son of the Raghu clan, the king Sagara realizing that his sons had gone very long back
addressed Amshuman, his grandson who shined by his own luster.
“

41.1

“Oh valorous one who has acquired knowledge in all fiends and who is equal in luster to his
ancestors, go and find out about the path taken by your fathers as well the thief who took away the
horse.” 41.2

“The beings that live below the earth are greatly valorous and mighty and so go there armed with
mighty weapons and bows.” 41.3

“You honour those who deserve to be honoured, kill those who create obstacles and you come back
after completing your objective so that the Yagna can be completed
properly.”

41.4

“After being completely instructed by the great Sagara , Amshuman left carrying a sword and bow in
long strides.” 41.5

“Oh great man, he followed the path that his great fathers have taken as directed by king Sagara
and went in to the depths of the earth.” 41.6

“The greatly valorous Amshuman saw the Elephant of directions being worshipped by devas, asuras Rakshasa, Ghosts, serpents “ 41.7

“After going round him and after enquiring about his welfare he enquired about the whereabouts of his fathers as well as person who has stolen the sacrificial horse.”

41.8

“Having listened to the words of Amshuman, that elephant of direction told , “Oh Amshuman, the son of Asamanjas, as soon as you complete your mission , you should go back along with the horse.” 41.9

“After listening well to the words of the elephant , Anshuman enquired from the elephant about the positioning of other elephants of direction.”

41.10

“That honoured guardian of the direction , who was an expert in use of words and proficient in their usage , treated him very kindly and told him, “I am directed to say that you will go back with the horse.” 41.11

“Hearing the words of the elephant that valorous one started going in quick steps and reached the place where all his fathers had been reduced to a heap of ash.”

41.12

“And that son of Asamanja started wailing due to the great grief and great distress caused by their destruction.” 41.13

“Though possessed with great grief , Amshuman, the tiger among men saw the sacrificial horse nearby .” 41.14

“Having decided to offer death rites and water oblation to those dead souls sought for water but could not see any collection of water anywhere.”

41.15

“Extending his intelligent sight , he would see Garuda the king of birds , who was the uncle of his fathers and who was as swift as wind.” 41.16

“These words were spoken by the very strong son of Vinutha “Oh tiger among men, do not grieve for this killing was done for the sake of the welfare of the three worlds.”

41.17

“They have been burnt by sage Kapila with unmatched power and of wise one , ordinary water would not be sufficient for performing their traditional rites.”

41.18

“Oh greatly valorous one, you have to perform the death rites of your fathers with water from Ganga who is the elder daughter of the Himalayas.”

41.19

“Ganga, the purifier of the world will sanctify your fathers who have been reduced to this heap of ashes. These heaps if inundated by the waters of Ganga who is the beloved of the world , will take their sixty thousand souls to heaven. “

41.20

“Oh great one, oh best among men, take back that horse. Oh valorous one you deserve to complete the Yagna of your grandfather.” 41.21

“Hearing the words of Garuda , the valorous and very famous Amsuman, taking hold of the horse reached back quickly.” 41.22

“Oh son of Raghu clan, he having reached the king under penance for doing the Yagna, truthfully told what was told to him by Garuda.” 41.23

“Hearing the horrifying news from Amsuman , the king completed the Yagna as per the rules.” 41.24

“Oh auspicious one , the king having completed the Yagna reached back his town, and could not arrive at any decision for bringing Ganga down to earth.”

4

1.25

“Without taking any further decision, The king Sagara ruled for thirty thousand long years and then ascended to heaven.” 41.26

This is the end of the forty first chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter)42:Bhagiratha’s penance to Lord Brahma

(Amsuman became the king and later his son became the king. Both were not able to take any action regarding bringing of Ganga. Bhageeratha was the son of Dilipa. After he became king, he

started doing great penance addressed to Lord Brahma. Lord Brahma was pleased and told that Ganga can come to earth only if Lord Shiva agrees to receive her on his heads.)

“Oh Rama, When king Sagara did the penance of time(death) , his subjects accepted the very virtuous Anshuman as their king.” 42.1

“ Oh son of Raghu clan, That king Amsuman was very great , he begot the great Dilipa who was greatly famous as his son.” 42.2

“Oh son of Raghu clan, he after vesting his kingdom on Dilipa , performed very strict penance on the peak of Himalayas.” 42.3

“Having lived for thirty two thousand years that very famous Amshuman , having reached the forest of penance , became one with wealth of penance and attained the heaven.”

42.4

“King Dilipa with great luster having heard about the killing of his grandfathers became burdened with sorrow but in spite of great thought could not reach to any conclusion.”

42.5

“He was always thinking as to how Ganga can be brought down and how she can be used for the ablation of his grand fathers so that they can be helped to go to heaven , but he could not arrive at any conclusion.” 42.6

“He being blessed with the virtue of Dharma daily thought about it and at that time a very virtuous son named Bhagiratha was born to him.”

42.7

“Dilipa who had great luster was interested in performing many Yagnas and ruled as king, for thirty thousand years.” 42.8

“Oh tiger among men, Oh Rama. That king Dilipa not able to arrive about doing action towards the salvation of his grand fathers , became sick and attained his penance with time.”

42.9

“That king went to the land of Indra as a result of good deeds done by him, after giving the kingdom to his son Bhagiratha.” 42.10

“Oh son of Raghu clan, Bhagiratha was a royal sage , great follower of Dharma and a person with great luster but as he did not have any children, he was desirous of having

one.”

42.11

“Oh son of Raghu clan, being interested in bringing down the Ganges, Bhagiratha entrusted his kingdom to his ministers and started, penance, with all his senses controlled, at Gokarna, with both arms held high, surrounded on all four sides by fire and standing under the sun and taking only food once in a month. He continued this for a long number of years.”

42.12

“Oh very strong one, thousands of years passed away when he was doing this rigid austerities and God Brahma who was the lord of all men was highly pleased by the illustrious king.”

42.13-42.14

“Then Lord Brahma came in front of him with various Devas and spoke to the great Bhagiratha engaged in penance.”

42.15

“Oh valorous one, Oh Bhagiratha, oh lord of all people, I am very much pleased by your penance done with discipline and your great austerities. Please ask for boons that you want.”

42.16

“That greatly lustrous one and the very strong Bhagiratha told the grandfather of all the world, after approaching and saluting him.”

42.17

“Oh God, if you are pleased with my penance and if they are worthy of giving a boon, please make me do the funeral rites with ablutions of water to the sons of king Sagara.”

42.18

“Let the ashes of those auspicious grandfathers of my father, may be immersed by the waters of Ganga, so that ultimately they may go to heaven.”

42.19

“Oh god bless the clan of Ikshuvaku with children so that the clan is not terminated with me and this is the other boon asked by me.”

42.20

“Hearing these very apt words, the grandfather of all the world gave an auspicious reply with sweet letters and words.”

42.21

“Oh great charioteer, your wish of the mind that the Ikshuvaku clan should continue to grow would be fulfilled. You be safe”

42.22

“If the golden river Ganga who is the daughter of Himalayas were to fall on earth, only Lord Shiva would be capable of receiving her. So you may make entreaties to

him.”

42.23

“The earth will not able to tolerate the fall of Ganga, and oh king, , I am not finding anyone other than Lord Shiva capable to receive her.” 42.24

“Having told like this , that God of the world talked also with Ganga and went to heavens along with the three devas and Maruth ganas.” 42.25

This is the end of the forty second chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 43. Bhagiratha brings down and does obsequies to his fathers.

(Bhagiratha does penance to lord Shiva who agrees to hold the falling Ganga on his head. Ganga wanted to drag him along with her to Rasathala. Lord Shiva imprisoned her in his matted hair. Bhagiratha again did penance and Shiva left her drop by drop. She divided herself in to seven streams. One river followed Bhagiratha to the ocean, In the way she destroyed the Yagna of sage Jahnu , who drank her completely. As per the request of devas, he released her through his ear. Ganga reached the ocean. Bhagiratha did obsequies with her water. His fathers reached heaven.)

“Oh Rama , after the god of gods has gone back, pressing the earth with his great toe , He meditated on Lord shiva for one year.” 43.1

“After one year was over , That consort of Uma who was saluted by all the world told the following to the great king.” 43.2

“Oh best among men, I am pleased with you and I shall fulfill your desire and I would hold by my head the daughter of the mountain.” 43.3

“Then the elder daughter who was golden , who was saluted by all the worlds , took a very great form , fell down from the sky on the auspicious head of Lord Shiva with unbearable speed.

43.4

“That goddess extremely difficult to contain , thought within herself , that she would seize Lord shiva and with him enter the nether worlds.”43.5

“Knowing her intentions the three eyed God Lord Shiva became very angry , made up his mind to send her back to heavens.” 43.6

“That sacred river fell on the head of Lord Shiva , which looked like a cave made of his matted hair on his head which looked like Himalaya mountain.”

43.7

“The river enveloped in the matted hair of Lord shiva , was not able to come out of the matted hair in spite of all her efforts and was not able to reach the earth.”

43.8

“Ganga went round and round in side that matted hair and was not able to come out and Bhagiratha adopted again austerities for several years since he was not able to see her.”

43.9

“Oh Son of Raghu clan, Lord Parameshwara was immensely pleased by his great penance and released Ganga , drop by drop , they making a lake called Bindusara.”

43.10

“When Ganga was released , it formed itself in to seven streams capable of conferring prosperity and Hladhini, Pavani, Nalini were the three holy streams of Ganga which travelled east ward.”

43.11-43.12

“Suchakshu, Sita and the great river called Sindhu, travelled towards the west.”

43.13

“Among them the seventh followed king Bhagiratha and the most brilliant royal sage Bhagiratha travelling on a divine chariot marched forward.”

43.14

“Falling from the sky on the head of Lord Shiva and from there falling on earth , That water which was flowing made intense sound.”

43.15

“With fishes, turtles and other several type of water animals , that river which had fallen on earth shined.”

43.16

“Then the devas, sages , Gandharwas , yakshas, host of Sidhas with great astonishment looked at Ganga which was falling from the sky on to the earth.”

43.17

Then the devas in the chariots as large as great cities drawn by excellent restless horses as well as on elephants were staying there.”

43.18

“To see the matchless descent of Ganga, devas and beings with great luster arrived on earth.” 43.19

“That sky devoid of any clouds, shined as if there were hundred suns there, due to the shine of ornaments of those speedily descending devas”

43.20

“Due to sky being filled with several sea animals and serpents which were not stable but kept on moving, The sky appeared to be filled with streak of lightning.”

43.21

“With thousands like of splashes of water foams, it looked as if it was filled with flocks of swans or white autumnal clouds.” 43.22

“Ganga was at some places flowing very rapidly and in some other places flowing in a curved fashion and in some places the river was wide and in some places, it was going down, rising high in some other places and in some other places flowing very slowly.” 43.23

“In some places water was dashing with water repeatedly and water was rising up and was coming down.” 43.24

“The water which was thrown down from head of lord shiva, which fell on earth, freed it from all impurities and looked splendid.” 43.25

“The devas, sages and Gandharwas as well as those who lived on earth, touched the water which fell from the head of Shiva, as it was sacred.”

43.26

“Those who have fallen down on earth due to curse, being anointed with water of Ganga were freed from their curse.” 43.27

“They with great luster due to water which cleansed their sins, again rose to the sky and entered their own celestial worlds.” 43.28

“People greatly rejoiced on seeing the shining water of Ganga and got rid of their tiredness by taking bath in her waters.” 43.29

“That royal sage Bhagiratha with a great luster mounting the divine chariot and rode forward and the river Ganga followed behind him.” 43.30

“Oh Rama, when Ganga was following behind the chariot of Bhagiratha groups of saints, devas, all asuras, Rakshasas, Kinnaras, serpents, Foremost among the Gandharwas and Yakshas all Apasaras

also followed the chariot of Bhagiratha , besides water animals travelling in the water.”

43.31-43.32

“ Ganga , the very famous and greatest among rivers , which could destroy the sins of all beings , flowed forward in the same direction in which Bhagiratha drove.”

43.33

“later , while flowing , it inundated the sacrificial ground of sage Jahnu, the performer of many Yagnas “

43.34

“Oh Rama , that sage who was performing a Yagna seeing the pride and fury of that river , flew in to great rage and surprisingly drank all the waters of that river.”

43.35

“Then devas and sages along with Gandharwas were greatly surprised seeing that, and worshipped that great soul sage Jahnu and best among men, and also worshipped Ganga and requested her to be the daughter of this sage .”

43.36-43.37

“Then the sage Jahnu with great luster was greatly pleased , and released the waters of Ganga through his ears and there for Ganga is also called Jahnavi.”

43.38

“Ganga, the best among the rivers following the chariot of Bhagiratha reached the ocean and also entered the Rasathala to fulfill the desires of Bhagiratha.”

43.39

“That great royal sage after having brought the Ganga with his great efforts , with a great sorrow saw the heaps of ashes of his grandfathers.”

43.40

“Oh Rama , thereafter that excellent waters of Ganga inundated those heaps of ashes and freed , purged their sins and send them to heaven.”

43.41

This is the end of the forty third chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 44: Lord Brahma blesses King Bhagiratha.

(Lord Brahma blessed Bhagiratha for doing a great job. The entire earth was indebted to him for bringing Ganga to earth. The Ganga was also called Bhagirathi and Tripathaga because she flows , in heaven , earth and nether worlds)

“The king followed by Ganga reached the ocean , and then entered the lower regions of the world where, the sons of Sagara were made in to ashes.”

44.1

“After the ashes were inundated by the sacred waters of Ganga , the Lord of all the worlds Brahma addressed the king.”

44.2

“Oh tiger among men, the sixty thousand sons of the great king Sagara , who were liberated , went to heaven like the devas.”

44.3

“Oh king Bhagiratha , as long as the waters of the ocean are there , for such time , the sons of king Sagara will stay in heaven.”

44.4

“This Ganga will become like your eldest daughter and will be known in this world by your name, Bhagirathi.”

44.5

“Ok king the divine Ganga will be known as Tripathaga as well as Bhagirathi , flowing and purifying all the three worlds .”

44.6

““Oh lord of men, oh king, you perform your rituals to ancestors with this water and fulfill your vows.”

44.7

“Oh king, even by your ancestor who was highly renowned , who was the follower of Dharma and who was the greatest among your clan

, this desire was not fulfilled.”

44.8

“Oh Son, similarly even Anshuman having matchless power in this world , the vow to bring Ganga was not completed.”

44.9

“Oh sinless one , oh blessed one , even your father king Dilipa , who was a royal saint, who was greatly virtuous, who has the luster of a sage , who is equal to me in austerities and who abided strictly by the tenets of dharma of a king , was not able to request Ganga and bring her to this

earth.”

44.10-44.11

“Oh best among men, the vow has been fulfilled by you and you have obtained special fame in this world and would be highly revered.”

44.12

“Oh destroyer of enemies , by your act of bringing the Ganga to this earth, you have secured the greatest place in Dharma.” 44.13

“Oh best among men, Oh tiger among men, it is befitting that you purify yourself by taking bath in these sacred waters, and acquire the result for your blessed deed.”

44.

14

“Oh king perform ablutions to all your forefathers with this water ,I wish you safety. I am going back, you also please go back to your place. “

44.15

“The highly renowned God , the lord of all devas and the grandfather of all the world , lord Brahma after speaking like this went back to the world of gods , by the same way that has come.”

44.16

“ Oh Rama, The highly famous royal saint Bhagiratha , as per the normal way and as per the principles of justice, performed the highest ablutions with water to the sons of Sagara , became purified and entered his own city after fulfilling his desire and ruled over it. “

44.17-

44.18

“Oh Rama , the world became happy in getting Bhagiratha as their king and after fulfilling his desire was freed from all worries and got all his sorrows mitigated.”

44.19

“Oh Rama , this story of Ganga has been told by me to you in great detail . The evening time is nearing and you would attain prosperity.” 44.20

“This sacred story of bringing Ganga from heaven would confer prosperity, fame longevity and progeny , to those Brahmins, Kshatriyas and others who recite it .Their forefathers would also be extremely pleased. “

44.21

“Oh son of the Kakustha clan, this sacred story relating to the descent of Ganga , if heard with concentration by someone, he will get all his sins destroyed and his fame and longevity will increase.” 44.22-44.23

This is the end of the forty fourth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 45. Reaching of town of Vaishali and story of the churning of ocean of milk.

(Rama and Lakshmana cross Ganges and reach the town of Vaishali , There Viswamithra tells the story of Churning of the ocean by sons of Dithi and Adithi. He tells the story in great detail.)

Rama and Lakshmana after hearing the story were greatly surprised and Rama told to Viswamithra. 45.1

“ Oh Godly sage, The blessed and divine story of the descent of Ganga and her filling up of the sea is extremely wonderful “ 45.2

That night along with Lakshmana , they kept on thinking about the story narrated by Viswamithra , and the night came to an end. 45.3

Rama who is destroyer of the enemies in the clear morning after completing the rituals of the morning told sage Viswamithra . 45.4

“Oh sage of great penance, having heard the great story, fit to be listened to , the glorious night has passed. Thinking and rethinking over the complete story, both of us felt as if the night was just a very short time.” 45.5

“Let us all cross this sacred river Ganga which is the best among rivers and which flows in all the three worlds . The boat which is furnished well would come quickly here , hearing that we all have come and the sages can easily cross the river by that.” 45.6-45.7

Hearing the words of the great Rama , arrangements were made to cross the river for Rama and Lakshmana along with the sages. 45.8

After reaching the northern bank of the river , the sages paid homage to river Ganga and camped there. From there , they were able to see the city of Vaishali.

45.9

Then the great sage along with Rama went speedily in to the city which was broad, pretty and heaven like. 45.10

Then the greatly knowledgeable Rama with folded hands asked the great saint about the city of Vaishali. 45.11

“Oh great sage ,may you be safe, I have great desire and curiosity to know which king’s clan is ruling over this very broad city of Vaishali.” 45.12

That great sage after hearing the words of Rama started telling about the old city of Vaishali . 45.13

“Oh Rama, please hear the auspicious story of Indra , which I am going to tell you. I will also tell you about what happened to this city.” 45.14

“Oh great Rama , in the earlier Krutha Yuga , the sons of Dithi were strong and those of Adithi were valorous followers of Dharma.” 45.15

“Oh great man, a thought came in their mind as to how , they all could get rid of old age as well as death and disease.” 45.16

“Oh Rama, When they were thinking about this matter , a thought stuck to the minds of some of the great among them that, “we can obtain the nectar for immortality by churning the ocean of milk.” 45.17

“Then those people with great luster after deciding to churn the ocean of milk , made Mandhara mountain as the churning rod and the snake Vasuki as the churning rope and started churning the ocean of milk.” 45.18

“After one thousand years of churning Vasuki the serpent rope started biting stones and its hood spit out poison.” 45.19

“That Halahala poison which was resembling fire , which was produced by the snake started burning the entire world consisting of devas , asuras and human beings.”

45.20

“Then the devas went and surrendered themselves to the great God Sankara , The lord of all being and requested him, “Please save us, save us.”

45.21

“ There upon Lord Vishnu who was the God of Gods , to whom they have spoken and entreated appeared there holding the conch and the discuss .”

45.22

“God Hari with a smile approached the God who was holding the trident and spoke, “Oh chief of the devas, since you were born the earliest among devas , The first thing that is produced by the churning of the ocean, by right becomes yours. We consider this venom as the offering that we received and so kindly take it.”

45.23-45.24

“After saying this Lord Vishnu, the deva noble vanished from there . Lord Shiva seeing the fear of the devas and having heard the words of Lord Vishnu received that Halahala poison as if it is nectar.”

45.25

“Then Shiva , the Lord of Devas went back to his home and the devas and asuras resumed the churning.”

45.26

“Oh blemish less one, the Mandhara mountain which was used as the churning rod sank in to the Patala and there upon the devas and Gandharwas praised Vishnu, the killer of Madhu .”

45.27

“Oh great one you are the only support to all beings especially the devas so protect us and lift this mountain which has sunk.”

45.28

“That Hari who is the great Hrishikesa having heard these words assumed the form of a tortoise , went inside the ocean and supported the Mandhara mountain on his back.”

45.29

“The soul of the world, the greatest Purusha , that Kesava standing aloft , with his hand started churning the mountain also.”

45.30

“After another thousand years , first an Apsara called Dhanvanthari holding a staff and water pot came out of the ocean.”

45.31

“Oh great human being , a great lady came out of the ocean which was being churned and because of that she was called Apsara.”

45.32

“Like this sixty crores of such Apsaras were produced and they had countless attendants.”

45.33

“None of the devas and asuras accepted them in marriage , and as they were unmarried, all of them were regarded as belonging to all.”

45.34

“Oh Rama, the son of Raghu clan, Vaaruni the daughter of Varuna came out searching for a consort.”

45.35

“Oh Rama that daughter of Varuna was not accepted by the sons of Dithi and that blemish less one was accepted by the sons of Adithi.”

45.36

“Because of that the sons of Dithi became asuras (One without Sura, which was produced by Varuni) and the sons of Adithi because they accepted Varuni became Suras and Varuni became happy.” 45.37

“Oh great human being, Uchaisravas, the best of horses, Kausthubha the best among jewels and the very beneficial Amrutha (nectar) then arose from there.” 45.38

“Oh Rama there after the great war for destroying the clans took place and sons of Adithi killed the sons of Dithi (daithyas).” 45.39

“Oh valorous one, all the Rakshasas joined along with the asuras on one side and a dreadful war took place, putting all the three worlds in to confusion.”

45.40

“When everything was about to perish, endowed with great power, Lord Vishnu took the form of a charming woman called Mohini (enchantress) using his power of illusion and stole the pot of nectar.” 45.41

“That deathless great Purusha Vishnu started war with those in front of him and they were all crushed by the capable Vishnu.” 45.42

“In the great battle between the sons of Dithi and the sons of Adithi, the later killed the former.” 45.43

“Then Indra got the celestial kingdom after killing the sons of Dithi and happily ruled the world with the sages and the charanas.” 45.44

This is the end of the forty fifth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter)46 . Dithi wants a son to kill Indra and Indra cuts that son into seven pieces.

(Dithi seeing her sons were defeated requests her husband Kashyapa to bless her with a son who will kill Indra. He requests her to lead a life of penance. When she is almost about to complete her penance, Indra enters her womb and cuts that foetus to seven pieces.)

“When all her sons were killed Dithi became very sad and spoke these words to her husband Kashyapa, the son of Maricha,” 46.1

“Oh God like person my sons were all killed by your other very strong sons and therefore I desire to have a mighty son, capable of killing Indra, by great

penance.”

46.2

“ I will practice great penance and it is only proper for you to give me a son who is capable of killing Indra .Give me your consent and give me an embryo to fulfill my purpose.”

46.3

“Then the greatly lustrous Kashyapa who was the son of Maricha , having heard the words of Dithi , who was very sad replied.”

46.4

“Oh lady with wealth of penance “let it happen that way, may you become prosperous and pure and you will give birth to a son who will kill Indra in battle.”

46.5

“If you remain pure and clean, after one thousand years you will give birth to a son through me , who will be the lord of three worlds.”

46.6

“Sage Kashyapa with great luster , after speaking like this touched her body with his palm and gently patted it and saying , “May God be with you” went away to do his penances.”

46.7

“Oh great man, after he had gone, Dithi who was greatly joyous reached a sacred spot called Kushaplavanam and started practicing mortifying penances.”

46.8

“oh great man Rama, When she was doing her penances, the thousand eyed Indra started doing service to her with great reverence. “

46.9

“Devendra provided her fire. Kusha grass, sticks for lighting up fire, fruits , roots and all things that she wanted as per her needs.”

46.10

“”Devendra massaged her stiff limbs and all times attended on her so that her tiredness is removed.”

46.11

“Oh son of Raghu clan, nine hundred and ninety years passed this way and Dithi was greatly pleased with Indra and told him.”

46.12

“Oh great deva, as per my desire your great father granted a boon of a son to me after one thousand years.”

46.13

“If I do strict penance for ten more years which are remaining, you will see a brother of yours. You please be safe.”

46.14

"I shall give him the pleasure of victory over you and later unite him with you , so that you can achieve victory over the three worlds along with him and relieved of your sorrow, you would enjoy this life." 46.15

"That lady Dithi after having spoken like this to Indra was overpowered by sleep that noon and slept with her feet on the place where her head should be." 46.16

"Indra seeing her bad posture of feet where her head should be and also with aher untied hair falling on all sides became happy and laughed." 46.17

"OH Rama , that Indra entered in to her womb and severed her valorous embryo in to seven pieces." 46.18

"The embryo being severed by the hundred edged Vajrayudha cried loudly and Dithi woke up due to that." 46.19

"Indra telling the embryo "do not cry", "do not cry " and that highly powerful one was cutting it even though it was crying." 46.20

"Dithi shouted "It should not be killed", "It should not be killed" and Indra obeying the words of his mother came out." 46.21

"Armed with Vajrayudha and with folded hands Indra told Dithi, " You had slept with your hair falling over your feet and have become impure." 46.22

"I used this opportunity and severed him who would have killed Indra in to seven pieces in a war. Oh Devi, I merit a pardon from you." 46.23

This is the end of the forty sixth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter)47: Dithis sons are made Maruths and the story of Vishala

(Dithi requests Indra to make the seven parts in to seven Maruths who would be given a honoured place.Viswamithra tells Rama that Dithi did her penance in this place . Then he lists all the great kings who ruled over Visala. The King Sumathi who was ruling at that time came and honoured Viswamithra as well as Rama and Lakshmana.)

“Once she knew that what she had conceived has been cut in to seven pieces, Dithi became very sad, and she told the thousand eyed on these affectionate words to her which were invincible.”
47.1

“Oh slayer of Balasura, Oh Indra, due to my fault this embryo has been cut in to seven pieces and made useless and in this and in this matter you have not committed any fault.”

47.2

“Though the embryo had this misfortune I wanted to do something good for them from you. Let these seven pieces become the guardians of the seven wind regions.

“

47.3

“Oh son , let these seven of my sons poses celestial beauty and become presiding deities of regions of the wind and let they may be named as Maruths and wander in the sky.”

47.4

“Let one of them move about in Brahma Loka, another in Indra Loka and another to become famous as Vayu move about in this earth.” 47.5

“Oh greatest deva, let the remaining four of my sons, become celestial beings under your command and move about in four directions. Let them all bear the name Maruth derived from what you have told them in my womb(Ma rudha) 47.6

“The thousand eyed one, the slayer Of Bala that Indra hearing her words , with folded arms told her.” 47.7

“All this will happen as per your wish and your sons shall wander about as devas. May you be safe.” 47.8

”Oh Rama, it is heard that , that mother and sons having arrived at this agreement in this forest of meditation ascended to heaven” 47.9

“Oh son of Kakustha clan, this was the country inhabited by Indra where he attended to the comforts of Dithi who succeeded to become a great ascetic.”

47.10

“Oh tiger among men, the king Ikshuvaku got a famous son named Vishala , who was a great follower of Dharma was born in Alambusha in this place and he built this town of Vishala.”

47.11-47.12

“The son of Vishala was the very strong Hemachandra and his successor was the famous Suchandra.”

47.13

“Dhoomraswa was the famous son of Suchandra and his son was known as Sanjaya .”

47.14

“Prosperous and Powerful Sahadeva was the son of Sanjaya and his son was Kusaswa who was a great follower of dharma.”

47.15

“The very famous and lustrous Somadatha was born as son of Kuswaswa and it is well known that Kakustha was the son of Somadatha.”

47.16

“And his son Sumathi who has great luster and is equal to Gods is ruling this city.”

47.17

“By the blessing of Ikshuvaku , all the kings of Vaisali were great , long lived , valorous and followers of Dharma.”

47.18

“Oh Rama we would stay here happily for this night..Oh great man, do you think it is all right that we see Janaka tomorrow.”

47.19

The most brilliant , great man , Sumathi who was very famous having heard of the arrival of Viswamithra went forward to receive him.

47.20

After doing proper worship along with his relatives as well as priests, he enquired about welfare of Viswamithra and spoke to him.

47.21

“Oh sage, I consider myself blessed that you visited me and my country and blessed us and I consider that no one is more blessed than me.”

47.22

This is the end of the forty sixth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(chapter) 48: The Story of Ahalya,

(After leaving Vishala when they are about to reach Mithila , they a deserted hermitage , When Rama asks about it Viswamithra tells the story of Ahalya and her husband Gauthama. Indra falling in love with Ahalya takes the form of sage Gauthama and enters the hermitage when he is not there. Ahalya recognized him and they make illicit love. Gauthama catches them and curses both of them. Indra loses his testicles and Ahalya is cursed to become invisible and do penance without food and sleep. She will regain her form when Rama , the son of Dasaratha sees her.)

After the mutual meeting and after Sumathi enquired about their welfare , at the end, Sumathi asked thus to the great sage. 48.1

“Oh sage Viswamithra be safe. Who are these two youths, who are as valorous as devas, who have the gait of an elephant or a lion, appearing similar to the tiger or bull, who have broad eyes like the lotus petal, who armed with sword and quiver full of arrows , who have the prettiness of Aswini Kumaras, who have just attained the youth and who seem to have come to earth by their own free will from the land of devas? Whose sons are they? Have they come on foot to this place? And for what purpose have they come here? 48.2-48.4

“Oh great saint , they resemble each other in their personality , expression and movements. They are decorating this country like moon and sun decorates the sky. Holding blessed weapons these heroes have come through a path that is difficult to walk. I would like to know why they have come here?

48.5-48.6

Having listened to his words , the sage told him about their stay in Sidhasarama and how they killed the Rakshasas. 48.7

King Sumathi after listening to Viswamithra became extremely happy and extended great hospitality to the highly valorous sons of King Dasaratha according to tradition.

48.8

After Rama and Lakshmana enjoyed the great hospitality from king Sumathi , stayed there for one night and departed to Mithila after that. 48.9

All sages after seeing the auspicious city of Janaka , they admired it saying , “Great , great” and worshipped it. 48.10

After Rama saw an old, uninhabited and pretty grove near the city of Mithila , saw there a deserted hermitage and asked Viswamithra. 48.11

“Oh God like sage, What is this divine place which looks like a hermitage deserted by ascetics ? It belonged to whom earlier? I am interested in knowing it?

“

48.12

That expert in language , listened to words of Rama carefully and that great sage Viswamithra replied.

48.13

“Oh Rama, please listen. I shall tell you truthfully , how a great one cursed this hermitage,”

48.14

“Oh great man, this great hermitage, looking like a holiday home of devas , belonged once to the great sage Gauthama , who was honoured by the devas.”

48.15

“Oh famous prince , for several years he practiced penance here in the company of Ahalya here.”

48.16

“Indra , the husband of sachi , having found an opportunity, assumed the guise of that sage Gauthama addressed Ahalya saying.”

48.17

“Oh well made up one , the passionate seekers do not wait for the menstruation to end. Oh lady with the thin middle , I desire to make love to you.”

48.18

“Oh son of Raghu clan, The evil intentioned Ahalya who knew that it was Indra in sage’s guise , inclined towards the king of devas consented.”

48.19

“Oh great man, after having been satisfied right in to her inner soul, she told, “Oh chief of devas ,I am completely satisfied quickly go away from here . Oh king of Devas yourselves and also me from sage Gauthama.”

48.20-48.21

Indra laughed and spoke the following words to Ahalya , “Oh lady with pretty lips, I am greatly satisfied and I shall go back by the way that I have come.”

48.22

“Oh Rama, having made love to her , out of great fear for the sage Gauthama , he came out of that leaf thatched hut.”

48.23

“Then Indra saw The great saint, who is blessed by the power of penance , who cannot be opposed by Devas and asuras, who was drenched in the sacred waters and who shined like the flaming fire , carrying sticks for the homa and the kusa grass, entering the hermitage covered with leaves .”

48.24-48.25

“Seeing the shivering king of devas with a pale face , that sage who was greatly cultured spoke with a very angry tone , to the very much ill behaved thousand eyed one.”

48.26

“Oh bad brained one, assuming my form you have done a forbidden act .For that reason , you will become without a scrotum.”

48.27

“Due to the wrathful words , which were uttered by the great Gauthama , the testicles of Indra fell down on earth immediately.”

48.28

“Having cursed Indra in this manner, he also cursed Ahalya this way, “You would be living in this place only eating air but without any food , lying on the ashes and doing penance , invisible to the people of the hermitage.”

48.29-48.30

“When Rama , the son of Dasaratha who cannot be opposed enters this dreadful forest , you would be purified.”

48.31

“Oh lady with a bad behaviour, by offering a joyful hospitality without miserliness and without passion, you will regain your body and live with me in my proximity.”

48.32

“That Gauthama who had great luster and wealth of penance after speaking this way to the lady with bad behaviour , left this hermitage and went to the peak of Himalayas and did penance there served by Sidhas and Charanas.”

48.33-48.34

This is the end of the forty eighth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 49: Ahalya gets free of her curse

(Indra requesting Piuthrudevathas fixes the testicles of a ram on him. Rama enters the place where Ahalya is there. She gets freedom from the curse. Sage Gauthama comes and joins his wife.)

“After that Indra who was deprived of his testicles , with a frightened face addressed a group of sages, charanas and devas lead by agni(the fire God) . “

49.1

“I created obstacles to penance of sage Gauthama, while I was doing the work of devas and generated his great anger.”

49.2

“Due to his anger I have been deprived of my testicles and she was deserted by him and due to this course all the power that he had earned has been destroyed.

“

49.3

“Because of the fact that I have done my action for your benefit, Oh groups of sages, charanas and excellent devas, it is your duty to restore my testicles.”

49.4

“Hearing the words of Indra, the performer of hundred fire sacrifice, the devas along with Maruths and lead by the fire God approached the Pithrudevathas and said.”

49.5

“This sacrificial ram has testicles and Indra has been rendered without testicles, and so you please take the testicle of this Ram and immediately graft it to Indra.”

49.6

“This Ram which will be made without testicles would offer you great joy and those men who offer such rams to you will get great merits.” 49.7

“The assembled Pithru devathas after hearing the words of Agni, extracted the testicle of the Ram and grafted it on Indra.” 49.8

“Oh son of Kakustha clan, from then onwards, The pithrudevathas accept the Rams without testicles as offering, as they have fitted it to Indra.”

49.9

“Oh Rama by the great power of the penance of the sage Gauthama, then onwards Indra had only the testicle of a ram.” 49.10

“Oh person of great luster, therefore enter the hermitage of the pious one and liberate Ahalya with a divine look.” 49.11

Hearing the words of sage Viswamithra, Rama and Lakshmana, keeping Viswamithra ahead of them, entered that hermitage. 49.12

There Rama saw that great lady shining with the power of her penance though she was not visible to all men including devas and Asuras. It appeared as if Lord Brahma struggled to create her form of illusion. Though she was like the moon covered by mist and clouds, to Rama saw her with the shine of a Sun.

49.13-49.14

Due to the curse of Gauthama , she was not visible to any one of three worlds till Rama sees her.

49.15

When the end of the curse approached , she was visible and Rama and Lakshmana touched her feet.

49.16

She who recalled the words of sage Gauthama showered them with hospitality with a concentrated mind , offered them water to wash their feet as also water for drinking and treated them as guests as per tradition and son of Kakustha accepted all that.

49.17-49.18

With the accompaniment of the playing of divine drums, there was a rain of flowers and a great assembly took place in which Gandharwas and Apsaras participated

49.19

Devas saying “Great , great”, worshipped her , whose body has been got purified by penance and who was under the control of Gauthama.”

49.20

The great Gauthama who has done great penance and who was extremely happy accompanied by Ahalya , worshipped Rama as per tradition and also performed austerities.

49.21

Rama after receiving the worship of the sage Gauthama according to tradition , started towards Mithila.”

49.22

This is the end of the forty ninth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter):50: Visit to place of Yagna of Janaka and introduction of Rama and Lakshmana.

(Viswamithra along withy Rama and Lalkshmana visits the place of Yagna of the king Janaka. The sage is received hospitably. Janaka is curios to know about Rama and Lakshmana, Viswamithra introduces them.)

From there Viswamithra along with Rama and Lakshmana walking in the front proceeded towards the North east and reached the place of the Yagna.

50.1

Rama along with Lakshmana addressing the tiger among sages told, "The preparations of the Yagna by the great Janaka are remarkable. "

50.2

"Oh great one, thousands of Brahmins who have studied Vedas properly belonging to various countries have assembled here . Hundreds of carts and quarters for sages are seen here ,. Oh God like sage, let us decided to the place that we are going to stay here."

50.3-50.4

The great sage after listening to words of Rama chose a place for staying , near the water front which was overtly crowded.

50.5

The king hearing about the arrival of sage Viswamithra , placing in front his blemish less priest Sathanaanda , went forward to welcome him with great humility.

50.6

The very eminent officiating priests brought quickly the materials for worship and offered them to Viswamithra with prayers.

50.7

Having accepted the worship by the great soul Janaka , the sage enquired about the welfare of the king as well as the proper conduct of the Yagna.

50.8

Then as per tradition making enquiries with the teachers and priests , Viswamithra joined together with them happily.

50.9

Then the king with folded hands requested the sage "You may kindly take your seat along with these great sages.

" 50.10

Hearing the words of Janaka , that great sage occupied his seat. The king along with his family priest and along with priests and ministers also sat down.

50.11

Afterwards the king examining all his sides and having seen that all persons are seated according to their rank , spoke to Viswamithra.

50.12

"Today the greatness of my Yagna has been fulfilled by your god like presence and I feel that I have already obtained the fruits of my Yagna."

50.13

“Oh Great sage, Oh Brahmana , I am blessed because you have come to this hall of Yagna along with these ascetics . I am indebted to you for that.”

50.14

“Oh Brahmarishi, learned persons are telling me that only twelve more days are there to complete this Yagna and Oh sage Viswamithra , you are suitable to see the Devas claiming their share from this yagna.”

50.15

The king after talking like this to the tiger among sages , with folded hands and a cheerful face again asked him.

50.16

“Oh Viswamithra, I wish you safety. Who are these two youths, who are as valorous as devas, who have the gait of an elephant or a lion, appearing similar to the tiger or bull, who have broad eyes like the lotus petal, who armed with sword and quiver full of arrows , who have the prettiness of Aswini Kumaras, who have just attained the youth and who seem to have come to earth by their own free will from the land of devas? Whose sons are they? Have they come on foot to this place? And for what purpose have they come here”

50.17-50.19

“Oh great saint , they resemble each other in their personality with their mesh of hair falling on their temples and expression and movements. They are decorating this country like moon and sun decorates the sky and Holding blessed weapons these heroes have come. Whose sons are they”? I desire to hear about this from you. “

50.20-50.21

Hearing the words of the great Janaka, the great sage presented Rama and Lakshmana to him and told him that they are sons of Dasaratha.

50.22

That great sage with great luster told the distinguished king Janaka , about their visit to sidhasramam, their meeting with Rakshasas there, their undaunted Journey to Vishala and meeting with king of Vishala, the appearance of Ahalya, their meeting with sage Gauthama and lastly about their inquisitiveness to see the great bow as their purpose of visit to this place and stopped.

50.23-

50.25

This is the end of the fiftieth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga (Chapter)51: Sathananda starts telling the story of sage Viswamithra.

(Sathananda the Guru of Janaka who is the son of Ahalya enquires about his mother. Later he starts telling the story of Viswamithra. After telling his lineage , he tells about how Viswamithra during a royal hunt visits the hermitage of Vasishta)

Having heard the words of the great Viswamithra, Sathanaanda the eldest son of sage Gauthama, who possessed great splendour and had done great penances was thrilled on seeing Rama and was greatly astonished. 51.1-51.2

Then Sathanaanda seeing the two princes who were comfortably seated addressed the great sage Viswamithra and said. 51.3

“Oh tiger among sages, did you show my famous mother who was practicing great penance for a long time, to the princes.” 51.4

“Did my famous mother possessing great luster , offer homage to Rama, who is worthy of being worshipped by all beings , with things available in forest.?” 51.5

“Oh greatly lustrous one , was Rama told about the injustice done by the devas to my mother?” 51.6

“Oh Viswamithra , remain safe , oh great sage , after seeing Rama did my mother get united with my father.? “ 51.7

“Oh Kushika , was Rama honoured by my father ?Did the illustrious Rama honour my father who was a person with great luster , when he arrived there? 51.8

“Oh son of Khusika , did the pious Rama , who visited the hermitage , salute my father with a peaceful mind?” 51.9

The great sage Viswamithra after hearing these words , replied to Sathanaanda , who was master of his words and had a great vocabulary . 51.10

“Oh great ascetic, all that was needed to be done was done without omitting anything and Ahalya was united with Gauthama like Renuka was united with her husband sage Jamadagni.” 51.11

Hearing the words spoken by sage Viswamithra , that greatly lustrous Sathananda spoke to Rama.

51.12

“Oh great man, Rama, you have come here following the great sage Viswamithra because of your good fortune. I offer welcome to you.”

51.13

“The great sage Viswamithra did penance of unimaginable extent of penance to become equivalent to a Brahmarishi . He possesses unmatched brilliance and know him by his great aim. “

51.14

“Oh Rama there is no one in this world as lucky as you are being protected by Viswamithra who did great penance .”

51.15

“I will now tell you the story in detail of that great sage Viswamithra along with his great power.”

51.16

“Viswamithra was the soul of Dharma, destroyer of enemies, an expert in Dharma , one who was an expert in knowledge and ruled his subjects for a long time only interested in their welfare.” 51.17

“ There was a king named Kusa who was the son of Lord Brahma and Kushanabha who was strong and a follower of Dharma was his son

“

51.18

“The very famous Gadhi was the son of Kushanabha and the great sage Viswamithra who has exceedingly great luster was his son.”

51.19

“Viswamithra with great luster ruled over this earth, as a king for very many thousands of years.

“51.20

“The highly lustrous Viswamithra once assembled a great army and surrounded by an army of An Akshouhini size went round the earth.”

51.21

“He wandered round countries , over cities, rivers , mountains and hermitages one by one and he reached the hermitage of Vasishta , which was surrounded by trees and animals of various types and it shined as it was being served by Sidhas , Charanas, devas, asuras and Gandharwas .It was endowed with peace , crowded by Brahmins , had large number of Brahmarishis who were served by Deva rishis. Those sages who had attain perfection through penance , resembled fire , were magnanimous and some of them lived by taking only water, some others only by air , some others

by consuming fallen leaves and others subsisting by eating fruits and roots. They were self restrained, had controlled their anger and had won over their sense organs. That hermitage was shining by the presence of Valakhilyas(Sages born out of the thumb of Lord Brahma, and Vaikasanas(Sages born out of nail of Brahma.” 51.22-51.27

“That very strong Viswamithra who had conquered all his enemies saw that hermitage of Vasishta , which was looking like a second Brahmalo.”

51.28

This is the end of the fifty first chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 52: Vasishta offers a feast to Viswamithra and his army.

(Vasishta hospitably receives Viswamithra. After exchanges of the news of the welfare , Vasishta offers a feast to Viswamithra and his army. Viswamithra accepts it with reluctance. Vasishta calls the divine cow Sabala and requests her to arrange for a feast to Viswamithra and his army.)

“The very strong Viswamithra became greatly loved seeing that place which was the greatest place for chanting names of God and offered salutations.

“ 52.1

“The Great Vasishta received him properly and said “welcome to you” and ordered that a seat may be put for him.”

52.2

“Then the great sage after being seated offered fruits and roots to the powerful Viswamithra according to tradition.”

52.3

“That great king with Luster Viswamithra , after accepting the hospitality from sage Vasishta , enquired about welfare of his disciples, about the fire sacrifices which he does and about the trees in the hermitage , and Vasishta informed him that everything was all right.” 52.4-52.5

“ The great ascetic Vasishta , the son of Brahma and the greatest among those who pray, enquired with Viswamithra who was sitting comfortably.” 52.6

“Oh king, how is your welfare? Oh king are you ruling the country according to the king’s Dharma and giving happiness to your people?”

52.7

“Are your servants well provided? Are your orders obeyed? Oh destroyer of foes, are you able to win over your enemies.”

52.8

“Oh tormenter of enemies, Oh blemish less one, Oh tiger among men, hope everything is all right with your treasury, friends, sons and grandsons?”

“

52.9

“The king with great luster told with great humility to sage Vasishtha that everything was all right.”

52.10

“Both those followers of Dharma spent some time happily in exchange of stories and pleased each other.”

52.11

“Oh son of the Raghu clan, after their conversation came to an end, the god like Vasishtha smilingly told the following to Viswamithra.”

52.12

“Oh very powerful one, I would like to offer hospitality in a suitable manner to you and your very strong army. Please accept it.”

52.13

“You may kindly accept the honours extended by me to you, as you are a honoured guest and worthy of the homage which would be offered with all sincerity.”

52.14

“After Vasishtha spoke, the very intelligent Viswamithra said, “The pleasing words that you have spoken is itself a great hospitality.”

52.15

“Oh good like sage you have already offered water to wash my feet, water for drinking as well as various fruits and roots that are available in your hermitage. Seeing your great self is itself a great honour and worship. Oh very intelligent sage my salutations to you. Please look at me with friendship in your eye.”

52.16-

52.17

“When the king spoke like this , sage Vasishtha again and again requested him to accept his hospitality.”

52.18

“In reply to those entreaties , the son of Gadhi said , “Let it be so , Oh great sage, please do what pleases you.”

52.19

“That blemish less sage Vasishtha with great luster and who was one who is great in chanting, called the cow with variegated stripes.”

52.20

“Oh Sabala , Please listen to my following words. I have decided to offer food in a befitting manner to this royal saint along with his army and so please make arrangements.”

52.21

“Oh fulfiller of wishes, for my sake quickly rain food of six different tastes as per the likes and dislikes of each and every one. “

52.22

“Oh Sabala, let food in the form of a collection of juice , pastes and solid food be created quickly and offered to them.”

This is the end of the fifty first chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter)53: Sabala arranges for a great feast and Viswamithra wants Sabala for himself.

(A great feast is arranged by Sabala and Viswamithra is greatly impressed . He feels that Sabala should belong to him. In spite of offer of great wealth , Vasishtha refuses to part with Sabala.)

“Oh destroyer of enemies Rama, once these words were spoken by Vasishtha to Sabala, the wish fulfilling cow , it arranged to fulfill the desires of each and every one as per their desire.”

53.1

“Sugarcane , honey, puffed rice in good containers , invigorating drinks, excellent syrups , and different kinds of food were made available.”

53.2

“Hot rice heaped similar to mountains, savoury foods, pulses and rivers of milk and curds , Various type of juices , food items with six different tastes filled in containers and preparations made of Jaggery were distributed in thousands.”

53.3-53.4

“Oh Rama , all the members of the army of Viswamithra was completely satisfied and highly pleased and the place was filled with well fed and happy people.”

53.5

“Then the royal sage Viswamithra along with the royal priests , lady family members were all satisfied by the food and were pleased.”

53.6

“Having been honoured and participated along with his ministers, counselors and attendants, Viswamithra was filled with delight and spoke the following words to Vasishta,”

53.7

“Oh Brahmin, you are worthy of being worshipped . I was received with warmth and respect and feel honoured. Oh expert in speech, please listen to my following words.”

53.8

“Please give Sabala to me and I would give you hundred thousand cows. Oh god like sage , this Sabala is like a precious gem and the king my collector of gems, Sabala really belongs to me and Brahmin following Dharma, give her to me.”

53.9

“That god like sage , the soul of Dharma and eminent among sages , after Viswamithra addressed him like this , replied like this to the king.”

53.10

“Oh king, I will not give you Sabala even if you give me hundred thousand cows or even hundred crores cows or heaps of silver.”

53.11

“Oh killer of Enemies Viswamithra, it is not proper to take away this cow from my proximity for the relation between me and Sabala is like the relation between man of Dharma and his fame.”

53.12

“ For our oblation to the Gods and manes , for our necessities for living , for maintenance of fire, for sacrificial offering to Gods and for our fire sacrifices, we are dependent on this cow.”

53.13

“Oh royal sage we are dependent on this cow for our knowledge and offering in fire telling Swaha and Vashat.”

53.14

“She is my only possession and provides satisfaction to me at all times .Ok king these as well as for various other reasons, I cannot give Sabala to you.”

53.15

“Viswamithra who was an expert in conversation, hearing the words of Vasishta , spoke with excitement. “

53.16

“I shall give you fourteen thousand elephants with gold ornaments around their neck and body and further adorned with lots and lots of gold.”

53.17

“I shall give you eight hundred golden chariots drawn by four horses each decorated with tinkling bells.”

53.18

“Oh sage of great penance , I shall give you eleven thousand mighty horses of good breed originating from good countries”

53.19

“I shall give you one crore of youthful cows with distinctly separated colours , please give me Sabala.”

53.20

“Oh Brahmin , I shall give you as much gold or gem stones as you desire and all that and more, please give me Sabala.”

53.21

“After the godly and valorous Viswamithra spoke like this, Vasishta replied, “Oh king I will not give Sabala to you.”

53.22

“She is my jewels, she is my wealth, She is everything to me and she is my life.”

53.23

“Oh king she is needed for me for yagnas to be conducted in month beginnings and during the full moon and also for various of my activities.”

53.24

“Oh king this is the foundation of all my activities and so there is no use of telling further useless words for I shall never give this cow which fulfills all desires to you.”

53.25

This is the end of the fifty third chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 54: Sabala being taken away by Viswamithra , destroys his army.

(Viswamithra tries to drag away Sabala . The sad cow appeals to Vasishta and with his permission creates army after army and destroys the entire army of Viswamithra)

“Oh Rama, when Vasishta did not give him the wish giving cow , Viswamithra started pulling her.”

54.1

“Oh Rama, when Sabala was being dragged away by the great king , she became sad, wept and started thinking.”

54.2

“I am being carried away in this pitiable manner by the servants of the king and am greatly distressed. Have I been abandoned by the great Vasishta?”

54.3

“What harm have I done to the great sage who has a pure soul so that he forsakes me , who am innocent, likable and follower of Dharma.”

54.4

“Oh Rama, the killer of enemies, thinking like this , sighing often she shook and got free from the hundred of servants of Viswamithra and with a sped of wind rushed towards the feet of sage Vasishta.”

54.5

“That weeping and very sad Sabala , stood in front of Vasishta and roared like a thunder and a drum.”

54.6

“Oh son of a Brahmin, Oh God like sage, have I been give up by you? May I know for what reason , the attendants of the king are dragging me away from your presence.”

54.7

“Addressed like this that Brahmin sage told her who was like his sister with a heart full of sorrow.”
54.8

“Oh Sabala , I am not forsaking you .No harm has been done to you .That powerful one is taking you by force from me.”

54.9

“My power is not equal to his as on today, he being a king, a great warrior as well the lord of this earth.”

54.10

“His power is mighty as he has one Akshouhini of soldiers , with several horses yoked to the chariot and is surrounded by elephants and banners.”

54.11

“Hearing the words of Vasishta , With humility, she who was an expert in usage of words replied to the Brahma rishi with matchless power .”

54.12

“Oh Brahmin, it is believed that the strength of a Kshatriya is not countable before a Brahmin of great strength , for his strength is God given and greater.”

54.13

“Your strength is matchless and the great warrior Viswamithra’s strength is not greater than yours and it can never reach your strength . “

54.14

“Oh greatly fortunate one, since I possess your brahminic power, give me orders and I would destroy the pride of this wicked minded one.”

54.15

“Oh Rama when told like this that one with great fame told, “create an army capable of tormenting this powerful enemy.”

54.16

“Oh Rama, Having heard his order that wish giving cow , she created an army ,. A sound “Humbha” from her brought in to existence hundreds of paplavas , who destroyed the entire army of Viswamithra I, when he was helplessly looking.”

54.17-54.18

“Then that enraged king Viswamithra seeing his army became very angry , and with eyes widened by anger got in to his chariot , with various weapons destroyed the Paplavas.”

54.19

“When hundreds of paplavas were troubled by Viswamithra, once again with her anger she created Yavanasas well as Sakas.”

54.20

“The Yavanas with sakas , possessing the great splendour and great valour and resembling the filaments of Gold crowded that place “ 54.21

“Armed with long swords and lances and dressed in gold coloured cloth and shining like a flame of fire, they destroyed the entire army of Viswamithra.”

54.22

Then Viswamithra who had great luster released several arrows and those weapons scattered Yavanas, Sakas And Paplavas.” 54.23

This is the end of the fifty fourth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter)55: defeat of Viswamithra , his penance and coming for with Vasishta.

(When Viswamithra’s army and hundred sons are killed, he goes for a penance. At the end of penance Lord Shiva gives him all arrows known to all sections of the world. With this knowledge he wages a war against Vasishta.)

“Thereafter Vasishta seeing that Viswamithra’s arrows have benumbed the army created by Sabala , told her, “Create additional forces.” 55.1

“From her sound Humbha, Khambhojas as powerful as sun were born, from her udder well armed Paplavas were born, from her womb Yavanas were born, from her Anus Sakas were born and from her root hair Mlechas were born.”

55.2-55.3

“Oh son of Raghu clan, they destroyed the army of Viswamithra consisting of infantry, horses, elephants and chariots.” 55.4

“Having seen that their army being destroyed by Vasishta, the hundred sons of Viswamithra became very angry and armed with various types of weapons and rushed towards the adorable Vasishta , the greatest among those who chant Vedas and he burnt all of them with a sound of “hum”. “

55.6

“Then those one hundred sons of Viswamithra along with their horses, chariots and foot soldiers were burnt in to ashes by tat great Vasishta.”

55.7

“That famous Viswamithra seeing that his sons as well as army was destroyed became plunged in sorrow and as well as started thinking.”

55.8

“Like an ocean without waves, and a snake without fangs and Sun under eclipse , he had become devoid of power.”

55.9

“With his sons and army destroyed he became like a bird without wings , his pride vanished and his pride was shattered and he became laden with thought.”

55.10

“In accordance of the tradition of Kashtriyas , he appointed one of his sons to rule the earth and reached the forest.”

55.11

“That mighty ascetic reached the slopes of Himalaya mountains inhabited by Kinnaras and serpents and entered in to penance.”

55.12

“After passage of time the great Maheswara , the lord of all devathas , with bull on his standard presented himself before the mighty Viswamithra to grant boons.”

55.13

“Oh king why are you doing this penance? Tell me what you want to inform me. I am the giver of boons, please tell me about that boon that you desire.”

55.14

“When the God spoke like this Viswamithra of great penance after saluting Maheswara spoke.”

55.15

“Oh stainless one, Oh Mahadeva , if you are pleased give me the secrets of the science of archery(Dhanur Veda) , with its branches, sub division and philosophy.”

55.16

“Oh Stainless one , let all those weapons that are known to devas, asuras, great sages, Gandharwas, Yakshas and Rakshasas be present like a flash in my mind. “

55.17

“Oh lord, By your grace , please fulfill my desire , the lord of devas said ,”So be it”, and having spoken went back.”

55.18

“That royal sage endowed with great strength and became more haughty and his insolence greatly increased.”

55.19

“With his ebbing energy similar to the ocean on full moon and new moon , his only thought was the slaying of the great ascetic Vasishta.”

55.20

“Thereafter that king went towards the hermitage and released the weapons and with their energy that entire forest for penance was burnt down by their power .”

55.21

“Having seen those powerful weapons released by Viswamithra, hundreds of saints living there fled in all directions.”

55.22

“Disciples of Vasishta and animals and birds living there , being scared ran in all directions in their thousands.”

55.23

“The hermitage of that great sage became deserted in an instant and became like a barren field blessed with silence.”

55.24

“Though Vasishta was saying repeatedly “I will destroy this son of Gadhi like a mist”, all of them fled.”

55.25

“After saying this that foremost expert in Chanting Vedas , Told these words of great anger to Viswamithra,”

55.26

“Oh fool, this great hermitage has been developed by effort of many years and for what reason did you destroy it and for that reason you are wicked and would not live long.”

55.27

“Saying this, speedily in great anger he lifted his staff , which shined like the fire and another staff of the God of death .”

55.28

This is the end of the fifty fifth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter)56: The defeat of Viswamithra by Vasishtha.

(Viswamithra wages a great war and uses all great weapons known to him. The staff of Vasishtha makes all of them useless and Viswamithra is defeated.)

“When addressed like this by Vasishtha , the very strong Viswamithra after lifting the Agneya Asthra(The arrow of fire) said, “stay, stay.”

56.1

“The God like Vasishtha took the staff of Brahma , which looked like the staff of death , lifted it in great anger and told.”

56.2

“Oh friend of Kshatriyas, I am standing here. Show me if you have strength. Oh son of Gadhi , if you are proud of the strength of your weapons, now itself I will destroy it.”

56.3

“Oh shame of Kshatriyas , where does the power of Kshatriya stand before the power of a Brahmin? Now please see my divine strength as a Brahmin”

56.4

“That fierce arrow of fire discharged by son of Gadhi , was put out , like fire put out by water by Vasishtha’s staff of Brahma.”

56.5

“That son of Gadhi then sent arrows called of Varuna(rain), Roudhra(anger) , lyndhra(indra) , Pasupatha(Lord Shiva) and Aishika. “

56.6

“Oh son of Raghu clan, then Viswamithra employed arrows called Mohana(bewicher) , Gandharawa, Swapana(inducer of sleep) Jrumbana(shaker) , Madana (love god) , SAnthapana (causing burn), vilapana (Causing wailing) , Sishana(That which tires you out) , Dharana(that which splits) , Sudurjayam(difficult to defeat) , Vajra astha9 The diamond arrow, Brahma asthra(arrow of Brahma), Kala pasa(The rope of death), Varuna Pasa(The rope of rain god) , Painaka arrow, Dayitha arrow,Suskadra(Dry and wet), The twin of thunderbolt, Danda asthra(That which punishes), Paisacha(devil), Krauncha asthra, Dharma Chakra, (wheel of justice) , Kala Chakra (The wheel of death), Vishnu Chakra(the wheel of Vishnu), Vayavya(Weapon of wind), Mathana (Churning weapon) , Haya sira(horse’s head) , Kankala (skeleton) ,

Musala (pestle) , the twin shakthis, weapon of Vidhyadharas, Mahasthra(the great arrow) against the great sage. All those became greatly awful ”

56.7-

56.12

“Vasishtha the son of Brahma swallowed all these weapons by his staff. When all those weapons were made peaceful, the son of Gadhi sent the Brahmastra.”

56.13

“Seeing that Asthra (arrow) was employed, the devas led by the fire God, divine sages, great serpents,

and Gandharvas were greatly agitated and all the three worlds were distressed.” 56.14-56.15

“Oh Rama Vasishtha, the son of Brahma, possessing his power using the Brahma staff made even that Brahmasthra peaceful.”

56.16

“While taming that Brahmastra, the form of the great Vasishtha was fierce and terrible causing all the three worlds to faint.”

56.17

“From every pore of hair of the body of that great Vasishtha, flames of fire and smoke arose and looked as if rays of light were coming out from every point of his body.”

56.18

“The shining staff of Brahma which was in the hand of Vasishtha, shined like another smokeless staff of the God of death.”

56.19

“Then all the hoards of sages praised Vasishtha, the best among sages “Oh Brahmin, your energy is great. Hold that energy by your own energy.”

56.20

“Oh Brahmin, you have controlled Viswamithra by your great penance. Oh Great sage, calm down so that all the three worlds get out of their distress.”

56.21

“Thus spoken that great ascetic with immense splendour became peaceful and the humiliated Viswamithra, took a deep breath and spoke these words.”

56.22

“The power of Kshatriyas is useless. The shining power of Brahmanas is the real power. The staff of Brahma has destroyed all my weapons.”

56.23

“Because of this incident which I have seen and with a clear mind as well as sense organs, I shasll

This is the end of the fifty sixth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 57: Penance of Viswamithra and the desire of Trishanku

(Viswamithra does further penance. Lord Brahma recognizes him as a royal sage ,. At that Trisanku the king of Ayodhya wants to go to heaven along with his body. Vasishta , his guru says that he cannot help him. Then he approaches the sons of Vasishta , who become very angry.)

“Oh Rama , with a very sad heart and with a mind greatly upset , making tortured breaths of anger again and again, Viswamithra thought of his enmity with Vasishta and along with his chief queen, went to the southern side and eating only fruits and roots performed a great penance.”

57.1-57.2

“There they had sons dedicated to truth and Dharma called Havishpanda, Madhushyandha , Dritha nethra and Maharadha.”

57.3

“After the passage of full one thousand years, Lord Brahma, the grand father of the world, appeared before Viswamithra who did great penance and told him in a sweet voice, “You have won the world of royal sages by your great penance.”

57.4-

57.5

“Due to your great many penances done, you have become a royal sage” , saying this Lord Brahma , the supreme ruler of the worlds with great luster went back to heaven along with other devas accompanying him.”

57.6

“Hearing that Viswamithra felt disgraced and fell in to great sorrow and with rancor told.”

57.7

“Though I have done great penance , the devas and sages are only recognizing me as a royal sage and so there is no use of my penance.”

57.8

“Oh son of Kakustha clan, deciding like this, that great sage again started doing great penance .”

57.9

“At this time there was king called Trishanku of the Kakustha dynasty who was a great votary of truth and a king who controlled his sense organs.”

57.10

“Oh Rama, he got an idea of doing a Yagna by which attain along with his body the divine place of the devas and he then called Vasishta and informed him about his thought .”

57.11-

57.12

“ That great sage Vasishtha said that he would not be able to do it and disappointed by Vasishtha , the king went to the southern direction, and met the sons of sage Vasishtha.” 57.13

“He went to the place where sons of Vasishtha were doing penance and Trishanku there met those one hundred of the shining sages .”

57.14-57.15

“On seeing the sons of his Guru , he saluted them sequentially as per their age , but with a down cast face and with folded hands he spoke to those great souls.”

57.16

“As a shelter seeker , I have come to surrender to you, who are those helping the needy . Be safe. Sage Vasishtha has refused my request.” 57.17

“I want to do a great Yagna and I want your consent for that and I am saluting all of you who are my teachers sons and requesting you to bless me.”

57.18

“I am saluting you who are Brahmins steeped in penance and requesting you to get the Yagna performed by me , so that I can go the land of devas with my body.” 57.19-

57.20

“Since sage Vasishtha has refused the proposal , I do not have any other option except approaching you who are the sons of my Guru.”

57.21

“For the clan members of Ikshuvaku , you priests are the only recourse and therefore next to Vasishtha , you are my only gods.” 57.22

This is the end of the fifty seventh chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 58: The cursed Trishanku approaches Viswamithra to help him

(When the sons of Vasishtha also refuse Trishanku pesters them and later they Curse that Trishanku should become a Chandala. In that form he approaches sage Viswamithra and requests for his help.)

“Oh Rama those hundred sons of the sage hearing the words of king Trishanku got enraged and told the king like this.”

58.1

“Oh bad brained one, after the refusal of your teacher who is the votary of truth , how dare you approach another branch of the of the same tree of wisdom.”

58.2

“For all the members of the clan of Ikshuvaku, their priest is the only recourse and it is highly improper to doubt the words of that priest who is the votary of truth.”

58.3

“When the god like sage Vasishtha has told that it is not possible, please tell us how we would be capable of doing it? “

58.4

“You are childish , oh king, go back to your city and the god like king sage Vasishtha is only capable of performing any Yagna for any king in the three worlds.”

58.5

“Having heard their faltering words laden with great anger , the king again told them the following words.’

58.6

Oh sages rich in penance , though you are the sons of my God like Guru, I would find out some other method of achieving my aim, You be safe.”

58.7

“Those sons of the sage hearing these words which had horrible implication, became greatly angry and cursed him to become a Chandala.”

58.8

“Saying like those sages returned to their hermitages , and when the night got over, the king became a Chandala,”

58.9

“With a blue body , wearing blue cloths , with a hateful shaggy hair, and wore garlands from cremation ground and wore iron ornaments instead of gold ornaments.”

58.10

“Oh Rama Seeing him in the form of a Chandala all his ministers left him, as also his citizens and followers and ran away in a crowd.”

58.11

“Oh son of Kakustha clan, that highly adamant king burnt within himself for a day and night and later approached the great sage Viswamithra,”

58.12

“Oh Rama, that sage Viswamithra seeing the king rendered useless and having the form of a Chandala, became sympathetic to him.”

58.13

“Due to great mercy , that great follower of Dharma who had great luster told that king who had this horrible looking form , “Safety to you.”

58.14

“Oh very strong son of king, Oh mighty king of Ayodhya, for what purpose have you come here , You have become a Chandala due to a curse.”

58.15

“That king who has become a Chandala , hearing those words , told with folded hands to that lord of words who knew how to use them.”

58.16

“I have been spurned by my Guru as well as his sons and my desire remains unfulfilled.”

58.17

“Oh gentle one, I wanted to go to heaven along with this body and though I have performed hundred rituals I am not able to fulfill my desire.”

58.18

“Oh gentle one, I have never been a liar and now on will not speak any lie due to my this predicament and I am taking this pledge based on the Dharma of Kshatriyas.”

58.19

“I have conducted many types of Yagnas and was ruling over my subjects with Dharma and many great elders have been very happy with my conduct.”

58.20

“Oh saint , completely following Dharma , I developed this desire but my Gurus are not happy with my aim and threw me out.”

58.21

“I believe that God is the only divine one and my manly effort is meaningless , and that God helps us to surmount all problems and that God is my only aim.”

58.22

“I desire your grace on this soul in great anguish and I think that I deserve help from you to succeed in this effort stopped by the gods.”

58.23

“I will not approach anyone else , I will not seek protection from anyone else and I merit your help in this which has been caused by God and human beings, “

58.24

This is the end of the fifty eighth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 59: Viswamithra invites sons of Viswamithra to the Yagna to send Trishanku to heaven.

(Viswamithra arranges for a great Yagna to send Trishanku to heaven along with his physical body. He invites all sages including sons of Viswamithra. Not only they refuse to come but make fun of Viswamithra. Viswamithra burns them to ash and curses that for hundred births , they will live by eating corpses.)

“Hearing the proper words from the king , the son Of Kushika developed mercy on him, told the following sweet words to him who has become a Chandala.”

59.1

“Welcome to you oh son of Ikshuvaku clan, I know about your good deeds. Do not fear as I am your protection. Oh great king.”

59.2

“For conducting this blessed deed, I shall invite all sages and then you can conduct the Yagna in a proper manner.”

59.3

“You would be living further with this form due to the curse of the Guru and you would be going to heaven with this form only.”

59.4

“Oh king heaven now is within the reach of your hands as you have surrendered to Kaushika , who fulfills wishes of those who surrender to him.”

59.5

“After saying this that saint asked his sons who were great followers of Dharma to make all arrangements for the ritual. “

59.6

“He then summoned all his disciples and told them, “As per my order invite all great sages who have learnt the Vedas along with their disciples , friends and also those who are famous for

conducting the Yagna,”

59.7

“If any invitee speaks back excited by my words , which is not proper and not considerate , please report all that words to me.”

59.8

“Hearing his words , his disciples went in all directions inviting peoples and many votaries of Brahman from all countries started arriving.”

59.9

“All his disciples after return met with the resplendent sage and reported all the words spoken by the votaries of Brahma whom they had invited.”

59.10

“On hearing your words, many of the Brahmins have come and many more coming except Mahodaya, the son of Vasishtha.”

59.11

“All the one hundred sons of sage Vasishtha spoke explosively angry words and oh great sage, please hear all those words.”

59.12

“A Kshatriya is performing a Yagna of a Chandala , how will a ritual assembly participate and how will Gods and Sages receive the offering.”

59.13

“Ruled over by Viswamithra , if they take the food of the Chandala, how can great Brahmins go to heaven?”

59.14

“Oh tiger like sage , such insulting words, with eyes turning red with anger were spoken by all the sons of Vasishtha including Mahodaya.”

59.15

“After hearing these words from his disciples that great sage , with eyes turning red with anger told the following words.”

59.16

“Those who berate me , who is not one who should be found fault and who is one who does great penance , are bad souls and without doubt they will all be turned to ash.”

59.17

“Now they will be dragged by the rope of God of death and for the coming seven hundred births, they would be born as persons who eat corpses.”

59.18

“They will take birth in a ruthless tribe called Mushtikas , would be disfigured and deformed and wander all over the world eating the flesh of a dog.”

59.19

“Mahodhaya with a bad soul has found fault with me who is blemish less and let me born as a night wanderer who is berated by all the world.”

59.20

“And he would suffer the very bad fate for a long time as a barbaric murderer due to my anger.”

59.21

“Viswamithra who has done great penance after saying these words then stayed amidst those great sages with great splendour , who have arrived.”

59.22

This is the end of the fifty ninth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 60: Creating a new heaven for Trishanku by Viswamithra,

(After the Yagna when the devas did not come to receive their share, Viswamithra by his power of penance sends Trishanku to heaven but he is pushed back by the devas. Seeing him falling head downwards , Viswamithra creates a new heaven to accommodate Trishanku. The disturbed devas agree to make it in to a star constellation which will live forever.)

“The most brilliant Viswamithra having destroyed the power of penance of Mahodhaya and other sons of Vasishta , said in the midst of sages.”

60.1

“This person born in the clan of Ikshuvaku whose name is Trishanku , is a famous follower of Dharma and this person has sought refuge in me wanting to conquer the land of devas along with this physical body.”

60.2

“You should perform the sacrifice , along with me ,in such a way that this king attains heaven along with his physical body.”

60.3

“All those sages who were endowed with Dharma after hearing the words of Viswamithra in harmony,

said.”

60.4

“This sage born in the clan of Kushika is a very angry one and his words , without doubt, should be fulfilled properly , for if that sage who is like fire gets angry , he will curse us.” 60.5-60.6

“For that reason let the Yagna be performed , so that the descendent of Ikshuvaku clan , would go to heaven with his physical body , through the spiritual power of sage Viswamithra . Let the Yagna be commenced.”

60.7

“Having spoken like this those great sages , they started performing their respective roles under the chief priest who was sage Viswamithra,” 60.8

“The officiating priests who were experts in Manthras , in accordance of the manthra and the prescribed Kalpa, according to the rules and traditions performed the tasks according to their seniority.” 60.9

“After a long time that great sage Viswamithra requested the devathas to received their share of the offering.”

60.10

“The Gods who were invited by him did not come to receive their share of the offerings and the great sage Viswamithra seized by great anger , lifted the ladle used to offer the sacrifice and spoke to these words to Trishanku.” 60.11-60.12

“Oh king , see the power of my penance which is self earned, I will lead you with your body to heaven using my power , Oh king , you go to the difficult to achieve heaven with your physical body.” 60.13

“Oh king , even if little of the power of penance that I have earned is remaining , by its power you may go to heaven with your physical body.”

60.14

“Oh son of Kakustha clan, When these proper words were spoken by the sage, the king along with his physical body went towards heaven in presence of the sages present there.”

60.15

“After seeing Trishanku who was going to heaven , Devendra(One who killed Paka) along with many other devas spoke these words.”

60.16

“Oh Trishanku, you are not fit to live in heaven, and so go back. Oh fool , who was cursed by his own Guru , fall to the earth with head downwards.”

60.17

“After hearing the words of that great Indra, addressing the penance rich Viswamithra wailing again and again “Protect me, Protect me”, fell down.”

60.18

“Viswamithra after listening to the wails of sorrow of Trishanku, flew in to great rage and shouted “Stay, stay.”

60.19

“That mighty sage in the middle of great sages with great luster, looked like another Lord Brahma standing in the southern constellation of great bear(Saptha rishi) grew very much angry and started creating another constellation of stars. “

60.20-60.21

“After creating that constellation of stars in great wrath said that Indra was having a blurred vision, and so he will create another world with Indra or without Indra and even devathas and started commencing such a creation.”

60-22-60.23

“Thereafter the greatly bewildered hosts of sages along with devas and asuras addressed the sage in a conciliatory tone and said.”

60.24

“Oh Great one, oh great sage, that king cursed by his Guru is not worthy of going to the heaven with his physical body.”

60.25

“That greatest among sages Viswamithra having heard the words of sages and devas replied them in these great words.”

60.26

“You be safe. Having promised Trisanku that he will ascend to the heaven with his physical body, I do not want to make my words a lie.”

60.27

“Let this heaven, which I have created, exist for ever, where Trisanku will live with his physical form. Let these stars created by me, survive as long as all the worlds exist. Oh devas it is only proper that you consent to this.”

60.28-60.29

“Told like this all those devas answered to the great sage,” Let it be so, Oh greatest among sages, be safe. Let those stars which are many be outside the path of the Vaiswanara(zodiac) and be among the stars. Let Trishanku shine for ever from there but with his downwards.”

60.30-

60.31

“These stars will follow this illustrious one who has gained his objective and would be as if he has attained heaven. “

60.32

“When all devas spoke like this in praise of him, that Viswamithra who is the soul of Dharma told the devas, “Let it be so.”

60.33

“Oh best among men, then after the conclusion of the Yagna, those magnanimous devas and the great sages whose only wealth is their penance, went their way.”

60.34

This is the end of the sixtieth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 61: Further penance of Viswamithra and story of Sunasepha .

(Viswamithra does penance in Pushkara . The sacrificial animal of King Ambarisha is stolen and his priests suggest that he can give a human being in sacrifice instead of the horse. King approaches sage Richaka and buys from him his middle son Sunasepha.)

“Oh Tiger among men, after that, the great sage Viswamithra after bidding farewell to all those sages who were on their way, spoke to the dwellers of forest like this.”

61.1

“In the southern side a great obstruction has taken place and so we will go to another place to do our penances.”

61.2

“Oh great ones , on the western region there is a vast space known as Pushkara . That forest is suitable for doing our penance. Let us all go there and carry out further penances without being disturbed.”

61.3

“That exceeding powerful great sage reached Pushkara and living on fruits and roots that are grown there started performing matchless intense penance.”

61.4

“At that time Ambarisha, the well known king of Ayodhya commenced to perform a Yagna.”

61.5

“The sacrificial animal of the performer at that time was stolen by Indra and when it could not be seen, the priest addressed the king and told.”

61.6

“Oh king the animal has been stolen away due to wrong policies followed by you and a king who fails to protect the sacrificial animal perishes.”

61.7

“Oh best among men, for this we have to do an act of redemption. If the animal is not available speedily bring a man, who can be sacrificed instead of the beast.”

61.8

“oh great man, that great intellectual king, having heard the words of the priest, started searching for a man with a compensation of one thousand cows.”

61.9

“Oh Child who is the delight of the clan of Raghu, that king after searching over many countries, cities, villages, forests and sacred hermitages reached the Bhruguthunga mountains where he saw the sage Richika seated along with his wives and sons.”

61.10-61.11

“That greatly resplendent king bowed before the Brahmin sage who was shining because of his great penance, enquired about his and his families welfare told him.

“ 61.12

“Oh sage Richaka, who is the lucky descendent of the Bhrgu clan, if you sell your son for being used as a sacrificial animal, for the cost of hundred thousand cows my purpose would be fulfilled.” 61.13

“I roamed and searched in all countries for the sake of completing the Yagna but could not get a lad, for being used as a sacrificial animal and so it would be proper for you to give one of your sons for this price.”

61.14

“When the extremely brilliant sage Richaka heard these words, he told, “Oh great man, under no circumstances I would sell my eldest son.”

61.15

“Having heard the words of Richaka to the great king, the mother who also was an expert in penance

Addressed Ambarisha, the foremost among men told.”

61.16

“The venerable descendent of the Bhrgu clan , sage Richaka says he cannot give the eldest son and I also cannot give the youngest son Sunaka to you as he is my pet son.” 61.17-61.18

“Oh best among men, normally the eldest son is very dear to their father and the youngest is the pet of the mother and So I will protect the youngest.” 61.19

“Hearing the very proper replies from the sage and his wife , their middle son Sunasepha himself spoke on his own.” 61.20

“Oh king, my father says eldest son cannot be sold and my mother says that the youngest son cannot be sold and so I consider that I am to be sold and so you can take me away.” 61.21

“Oh son of the Raghu clan, the king after purchasing him by giving hundred thousand cows and receives Sunasepha and was extremely pleased.” 61.22

“The greatly lustrous and very famous royal sage Ambarisha mounted his chariot with Sunasepha and instantly went away.” 61.23

This is the end of the sixty first chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 62: Sunasepha is saved by Viswamithra and penance continues

(In Pushkara when Sunasepha sees Viswamithra he requests him to save him. Viswamithra's son refuse to help him. Viswamithra curses them and later teaches a Manthra which saves life of Sunasepha . Viswamithra continues his penance.)

“Oh best among men, Oh son of Raghu clan, that very famous king carrying Sunasepha by noon reached Pushkara and took rest there.” 62.1

“When after reaching sacred Pushkara that king was taking rest , the very famous Sunasepha, was greatly aggrieved , saw his maternal uncle Viswamithra performing sacrifices in the company of other sages. “ 62.2

“With the very wan face and greatly worn out by thirst and the fatigue , he fell on the sages lap and told these words.”

62.3

“Oh gentle one , oh great sage , to me neither mother nor father exist nor have I clan relations or other relations, It is only proper by tenets of Dharma, that you a gentleman should protect me.” 62.4

“Oh great sage , you give protection to all as you are the promoter of welfare of others,. May the king fulfill his purpose and let me become imperishable by performing matchless penances and go to heaven.”

62.5-62.6

“Oh soul of Dharma, as I am an orphan and as you are my lord, protect me , like a father who protects his son.” 62.7

“That mighty sage Viswamithra , hearing all those different words, consoled him, addressed his sons and told.”

62.8

“The parents who want to get auspiciousness , for their well being in other worlds beget sons at the proper time .”

62.9

“Oh sons of sage, the young boy has requested protection from me and oh sons offer him protection so that he retains his soul.”

62.10

“All of you have done good deeds and are engaged in observation of Dharma and so become the sacrificial animal for the king and give satisfaction to the Fire God.”

62.11

“Then Sunasepha will have a protector , the Yagna would continue without hindrance , the devas would be gratified and my words also would become the truth.”

62.12

“Oh best among men, hearing the words of the sage, Maduchanda and his other sons , with great self esteem and playfulness told.”

62.13

“Oh Lord , abandoning ones sons and rescuing the sons of other people is like eating the flesh of a dog, which is a prohibited act.”

62.14

“Hearing these words from them , the great sage , flew in to great anger and with reddened eyes commenced to speak.”

62.15

“Not only you have gone against my words but also broken Dharma. These words are bad , makes my hairs stand erect and needs to be censured. “

62.16

“You would all live in this earth for another thousand years eating the flesh of a dog , like the sons of Vasishtha,”

62.17

“That great sage having doomed the life of his sons by a curse spoke to Sunasepha who was filled with sorrow, so that his pain will be relieved.”

62.18

“Once you reach the Vaishnava sacrificial spot, they will anoint you with red sandal paste , dress you in red cloths and tie you to the sacrificial post with sacrificial ropes. When you reach there pray the fire God using this prayer.”

62.19

“Oh son of a sage , in the sacrifice of Ambarisha chant these two Manthras and you will definitely achieve success.”

62.20

“Sunasepha , with a concentrated learnt those verses well, and approached Ambarisha a lion among kings and told him.”

62.21

“Oh lion among kings , you are endowed with great strength . We shall both go to the sacrificial assembly without any delay and Oh Indra among kings, let perform the sacrificial rituals on me.”

62.22

“With great joy and enthusiasm, the king heard the words of the son of the sage, and the king started speedily to reach the place of fire sacrifice.”

62.23

“The king with the consent of the assembly, formed sacred knots of Kusa grass, dressed him in red and having thus made him a sacrificial animal tied him to the sacrificial post.”

62.24

“That son of the sage having been tied like this , properly praised the two devathas Indra and Upendra.”

62.25

“Then Indra who was gratified by that praise by those secret verses, blessed Sunasepha to have long life.”

62.26

“Oh great man, Oh Rama, That king was able to complete the Yagna properly by the grace of the thousand eyed one and obtained rewards much , much higher than what he expected.” 62.27

“Oh best among men, the soul of Dharma, sage Viswamithra continued his penance at that sacred spot for another one thousand years.”

62.28

This is the end of the Sixty second chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 63: Further penance of Viswamithra and his relation with Menaka

(Viswamithra further does penance . He sees Menaka and lives with her for some. Realizes his error, does further penance and Brahma recognizes him as a great sage, Indra wants to stop further penance of Viswamithra by sending Rambha.)

“After one thousand years of penance, the great sage took ritual bath ,all the devas with an aim to give him the fruits of the penance approached him.”

63.1

“The great lustrous Lord Brahma spoke the following sweet words,” With self earned sacred deeds you have become a sage .May be you safe.”

63.2

“After the lord of the gods spoke like this to him, he went back to heaven . The greatly lustrous Viswamithra continued to do his great penance .”

63.3

“Oh great man, after a lapse of lot of time, the prettiest Apsara called Menaka came to bathe in Pushkara.”

63.4

“The highly lustrous son of Kushika , saw Menaka in the tank and she looked like a streak of lightning in the clouded sky and she was incomparably pretty.”

63.5

“Sage Viswamithra after seeing her under the influence of God of love spoke the following words to her.” Oh Apasara , a hearty welcome to you to my hermitage . I am completely under the influence

of God of love and so bless me. Be safe.”

63.6

“Oh Rama, after these words were spoken to her who was of exalted breeding , she started living with him in the hermitage and ten years were passed happily.”

63.7-63.8

“When time passed by , that great sage Viswamithra became greatly sorrowful and also felt greatly ashamed.”

63.9

“Oh son of Raghu clan, when the sage was feeling a sense of indignation arose in his mind and he thought, “All this has been done by the devas so that I am deprived of doing great penance.”

63.10

“Being possessed by lust and delusion the entire night as well as day of ten years have passed by and a great roadblock has fallen on me.”

63.11

“Oh Rama, that great sage Viswamithra , the son of Khusika, became distressed and started repenting and was frequently sighing. The Apsara Menaka who was greatly frightened and stood trembling with folded palms and seeing this the sage with sweet words asked her to leave and went towards the mountains.”

63.12-63.13

“The very famous Viswamithra took to life of abstinence and chastity , with a view to win over his senses on the banks of the Kaushiki river and performed highly rigid penance.”

63.14

“Oh Rama when he was performing strict penance over one thousand years in the northern part of the country, fear arose in the mind of devathas.”

63.15

“ They invited all the sages and all the devas and decided that it would only be proper to give Viswamithra the title of Maharshi(great sage)”.

63.16

“The grandfather of all the worlds, Lord Brahma hearing the words of the Devas , spoke using sweet words to the sage Viswamithra.”

63.17

“Oh son, Oh great sage, I have been greatly pleased by your intense penances and Oh son of Khusika,

Recognizing your eminence among the eminent sages , I hereby give you the title of Maharshi (great sage). Welcome to you. “

63.18

“Afterwards , the great sage Viswamithra , having heard the words of Lord Brahma was neither pleased or sorry.”

63.19

“After bowing and saluting the grandfather of all the worlds , That great sage Viswamithra spoke the following words.”

63.20

“I have obtained the title Maharshi due to my matchless and auspicious deeds. And it implies that I have conquered all my senses.”

63.21

“Then Lord Brahma addressed him and told, “Oh best among sages, you have definitely conquered all your senses .Please shine still more.” Saying this Lord Brahma went away.”

63.22

“When all the devas and sages have departed , with arms raised upwards and without any support and subsisting only on air further performed great penance.”

63.23

“That sage whose wealth was penance, performed further penance for another one thousand years in the summer surrounded by five fires and in the summer under the open sky and in the winter by immersing himself in water day and night .”

63.24

“When the great saint Viswamithra was performing penances, Indra and the devas felt a great tremor. “

63.25

“Indra along with the maruths spoke the following words which were good for him to the apsaras called Rambha and which was against the welfare of the son of Kushika,.”

63.26

This is the end of the Sixty third chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 64: Rambha tries to entice Viswamithra and he cursed her.

(Rambha reluctantly tries to entice Viswamithra. He curses her. Indra runs away. Viswamithra continues penance without food.)

“Oh Rambha you have to a great help to the devas ,by enticing the son of Kushika by simulating his lust and pension.”

64.1

“Oh Rama, when the clever Indra has spoken thus , that bashfully saluted him with folded hands, replied to the lord of devas.”

64.2

“Oh Lord of devas , the great sage Viswamithra is a frightful person and there is no doubt that he will with great anger curse me and sop it is proper that you do not ask this service from me.”

64.3

“Oh Rama, that Indra seeing Rambha standing there trembling with folded hands and hearing what she said, told.”

64.4

“Oh Rambha , do not get scared and carry out my order. IN the spring season when trees are in full bloom , I will assume the form of a Cuckoo and along with God of love by my side , stay there.”

64.5-

64.6

“Oh Rambha, assuming a form of variety and having a very shining form, break the penance of that great ascetic.”

64.7

“She after listening to the words of Indra , assumed a matchless form of beauty, , with a pretty smile , she tried to attract Viswamithra.”

64.8

“Hearing the very musical sound of Cuckoo , Viswamithra looked at her with great joy.”

64.9

“Hearing the matchless song of the cuckoo and seeing before him the very pretty Rambha , a doubt arose in the mind of the sage.”

64.10

“The great sage who was the son of Kushika , having understood , it as a work of Indra , got extremely angry and cursed Rambha.”

64.11

“Oh horrible Rambha , you were trying to seduce me , who was trying conquer desire and passion and because you will become a stone in earth, for ten thousand years.”

64.12

“Oh Rambha a Brahmin endowed with great penance and with great luster would will liberate you from the curse brought about my great anger.”

64.13

“That exceedingly lustrous great sage Viswamithra who was unable to control his great anger , having spoke thus , felt greatly depressed.”

64.14

“Due to his great curse Rambha became a rock and having listen to the words of the great sage, Indra fled from there along with the God of love.”

64.15

“Oh Rama, that highly powerful Viswamithra , being stolen of the effect of his great penance due to his anger , lost his peace of mind due to his inability to control the senses.”

64.16

“Having lost the strength got out of his penance , he thought in his mind that he will never get angry and I shall also not speak.”

64.17

“Further I will not breath even in one hundred years and after controlling my senses , I will dry up my body.”

64.18

“Until I am able to get Brahmin hood , I will stop my breath and will not any food for innumerable number of years and I am sure that while performing these strict penances , my body will not become greatly weaker.”:

64.19

“Oh Rama, that great sage carried out such unparalleled austerities for another one thousand years and vowed to lead a life of self denial for thousands of years.”

64.20

This is the end of the Sixty fourth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 65: Brahma and devas recognize Viswamithra as Brahmarishi.

(After another great penance , which Indra tries to break, Viswamithra is recognized by Brahma and devas as a Brahmarishi. Sathananda ends the story and king Janaka honours him.)

“Oh Rama, then abandoning , the northern place on the Himalaya mountain, Viswamithra , reached the eastern portion and commenced doing great penance.”

65.1

“Oh Rama, he then observed silence for one thousand years and practiced , unprecedented very difficult penance.”

65.2

“Oh Rama, At the end of the thousand years , that great sage was like a piece of wood, and in spite of various difficulties he faced, anger did not enter his mind and with great determination , he practiced great penances.”

65.3

“Oh great one of the Raghu clan, and that great penance completed one thousand years and at that time when he started eating cooked rice, Indra came in the guise of a Brahmin and begged for that rice.”

65.4-65.5

“That god like Viswamithra blessed with great penance , who was firmly observing the penance of silence , gave all the rice he was about to consume to that Brahmin and he consumed everything without leaving any remainder and the great sage without uttering anything , continued his penance suspending his breath .”

65.6-65.7

“When he was observing the penance without breathing a smoke came out of his head , by which all world was agitated , thinking that it is fire.”

65.8

“Then the devas along with Gandharwas, Pannagas, Uragas(Serpents) and Rakshasas, greatly scared by the shining energy of his penance , became dimmed in luster and had a mind full of worry, and addressed the grandfather in this way.”

65.9

“Oh great one , we have tried to lure Viswamithra by various methods and this only increases his anger and he is doing still harsher penance.”

65.10

“Also in spite of minute examination , no sin is seen in him. If he is not given what he desires by his mind, he would destroy all the three worlds by his penance.”

65.11-

65.12

“There is fearsome thoughts everywhere and it is dark everywhere. Also seas, mountains and rivers are agitated.”

65.13

“Oh lord Brahma, the earth is trembling , the wind is blowing fiercely , the people are becoming atheists and we are not clear as to what is to be done.”

65.14

“Al the three worlds are with agitated minds and looks faded by the luster of the great sage and even Sun appears to be less bright.”

65.15

“Oh God, before that mighty sage , full of great luster and resembling fire , makes up his mind to destroy all the three worlds , That great sage should be appeased.”

65.16

“The three worlds are on deadly fire like the deluge and before he burns down the land of devas , his desire , even if it is to rule the land of devas , may be satisfied.”

65.17

“Then all the devas lead by the grandfather leading them went and spoke these sweet words to the great sage Viswamithra.”

65.18

“Welcome , Oh Brahmarishi , we are greatly pleased by your penance and Oh son of Kushika by your severe penance you have attained Brahmin hood.”

65.19

“Oh Brahmin, I along with the Maruths am granting you long life. Be safe and healthy. May be you be prosperous. Oh Gentle one , you may now go with happiness.”

65.20

“That great sage Viswamithra hearing the words of Grandfather and other devas was mightily pleased and spoke the following words after bowing to them.”

65.21

“If I have acquired Brahmin hood and long life , the sounds of “Om” and “Vashat” as well as Vedas would accept me.(I will be entitled to perform Vedic Yagna.)

65.22

“Oh devas , let Vasishta the eminent son of Brahma, knowledgeable in Vedas as well as archery and also a worthy Brahmin address me as “Brahmarishi” .If this great desire of mine is granted, Oh devas, you may go.”

65.23

“After that , requested by the devas sage Vasishta who was great chanter of Vedas made friendship with him, by calling him,” Oh Brahmarishi.”

65.24

“There is no doubt whatsoever that you are a Brahmarishi as have achieved perfection in penance.” And after that all the devas went back to their places.”

65.25

“That soul of Dharma Viswamithra having got the great position of a Brahmin, worshipped Vasishtha who was great in chanting Vedas.”

65.26

“He having achieved his aim, wandered all over the world fixing his attention on penance. And Oh Rama , this is how this great one attained Brahmin hood.”

65.27

“Oh Rama this great sage is the personification of penance , he is daily interested in practicing Dharma and aims at getting valorous penance .”

65.28

After speaking thus the great Brahmin Sathananda became silent. Janaka with folded hands , in the presence of Rama and Lakshmana spoke the following words to Viswamithra.”

65.29-65.30

“Oh great sage , oh follower of Dharma , I consider myself blessed as you have come to grace my Yagna along with these sons of Kakustha clan . I consider myself as blessed.”

65.31

“Oh great sage I consider myself purified by your presence and I am sure by your visit , I would get many benefits.”

65.32

“Oh greatly lustrous sage, your fame as Brahmin and the great penances you did has been heard in detail by me and the great Rama.”

65.33

“Your unmatched penances have been heard by the members of this assembly who have gathered here to perform the sacrifice. Oh son of Kushika your power is not measurable and so are your great qualities.”

65.34

“Oh lord , hearing about your wondrous deeds never makes us fully content. OH Great sage the sin is about to set and it is time for evening ablations.”

65.35

“Oh saint of great luster, I feel that I should consider myself as blessed if I can welcome you again, tomorrow at dawn after the ablations Kindly give me permission to leave.”

65.36

After being spoken thus , that great sage became greatly pleased , having been praised by the best among men, Janaka and left immediately.

65.37

That Videha who was the king of Mithila after having spoken thus to the sage , went round him along with his priests and relatives.

65.38

Viswamithra , the soul of Dharma accompanied by Rama and Lakshmana , after being honoured by other great sages, left for his quarters.

65.39

This is the end of the Sixty fifth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga (Chapter) 66: The story Of Sita as well as Shiva's bow.

(The next day when Viswamithra requests Janaka to show the bow of shiva to Rama and Lakshmana , he tells the story of the bow and how it came in to his family. He then tells about how he found Sita when he was ploughing the field. He further tells that Sita would be given in marriage to the man of great prowess and the kings quarreled with him when they did not get her. He defeated all of them and drove out. He further said that if Rama lifts the bow, he would give his daughter Sita in marriage to him.)

The next day after performing his morning ablutions at the dawn, that king invited the great sage as well as the sons of Raghu clan.

66.1

After worshipping according to the scriptures Viswamithra that follower of Dharma , addressed the great one as well as the sons of Raghu clan as follows.

66.2

“Oh God like sage, I offer you a great welcome. Oh faultless one, what can I do to please you. Please command me.”

66.3

After Janaka , the great follower of Dharma spoke like this, the expert in speech and words Viswamithra addressing the valorous one told.

66.4

“The world famous Rama and Lakshmana of the royal lineage are eager to see that great bow in your possession.”

66.5

“Safety unto you. Show this great bow to these two princes according to their wish. Having seen it they will return.”

66.6

The great king having been told like this by the great sage Viswamithra “Please hear how this great bow came to be deposited here.”

66.7

“Oh god like person, there was a king called Devaratha , sixth in succession to the great Nimi. He was a very famous king and this great bow was given to him by Lord Shiva.”

66.8

“Formerly before the destruction of the sacrifice of Daksha , Rudra of great valour , lifted this bow and addressed the devas and playfully spoke these words to them.”

66.9

“Oh devas waiting to get their share from the sacrifice , you have failed to provide my share to me and so I shall cut off your worthy hands and limbs.”

66.10

“Oh great sage , then those devas with a dejected mind , propitiated the lord of devas and then Rudra was greatly pleased.”

66.11

“That greatly pleased lord gave this bow to the great devas and oh Lord , then that gem of the weapon was deposited by the devas with my ancestor.”

66.12

“Afterwards once , when I was ploughing the sacrificial land and was trying to purify it, the plough lifted the well known Sita from that sacrificial ground.”

66.13

“She who was not born from a womb but has risen from the earth grew as my daughter . I decided that this maiden would be offered only to one who gives valour as a fee to me.”

66.14

“That one who has arisen from the earth is growing up as my daughter and many kings have arrived and sought her in marriage.”

66.15

“That maiden is being sought by all the kings in this world and I told them I will not give her who is my daughter except for a fee of great valour.”

66.16

“Oh great sage after that all those kings met and have come to Mithila with a wish to test their prowess.”

66.17

“That bow has been brought and placed before them who were interested in testing their prowess but none of them , have been able to even lift the bow.”

66.18

“Oh great sage, after recognizing that the valour of all those kings who have come to test their prowess is negligible , I rejected all of them.”

66.19

“All those great kings, whose prowess was doubted by me , flew in to great rage and have surrounded my town of Mithila.”

66.20

“Those great kings thinking that I have insulted them , became enraged and are tormenting my town of Mithila.”

66.21

“Oh great sage , after the passage of one year , the availability of everything got diminished , and I became extremely worried about the situation.”

66.22

“And then I pleased by my penance several devas and those devas gave me an army with four divisions.”

66.23

“Then those powerless wicked kings , who were themselves doubtful of their prowess were defeated and fled in all directions along with their ministers.”

66.24

“Oh great sage who observes great penances , I shall show Rama and Lakshmana that highly lustrous bow.”

66.25

“Oh Sage , If Rama is able to lift that great bow, I will give that son of Dasaratha, my daughter who was not born from a womb.”

66.26

This is the end of the Sixty sixth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter): 67 The breaking of bow by Rama and offer of marriage of Sita

(The bow is brought before Rama. He takes it and while he tries to string it , the bow breaks. Janaka offers his daughter Sita in marriage to Rama. He sends messengers to inform king Dasaratha)

The great sage Viswamithra heard the words of king Janaka and told the king , “Let the bow be shown to Rama”

67.1

Then that king Janaka ordered his ministers “Let the bow be brought here decorated by sandal paste and flowers.”

67.2

As per the orders of Janaka those ministers went in to the city brought the bow and kept it before them and departed

67.3

Fifty hundred stalwarts of great strength were required to draw the eight wheeled cart with very great difficulty,

67.4

The ministers of the king who brought the bow which was kept in an iron box told the following words to Janaka who had divine luster.

67.5

“Oh king of Mithila , here is the great bow worshipped by all kings , which you desire to show to Rama.”

67.6

The king, after hearing their words with folded hands addressed the great Viswamithra and Rama as well as Lakshmana.

67.7

“Oh Brahmin, in olden days the kings of the dynasty of Nimi as well as other kings who possessed great prowess, were incapable of stringing this great bow. And this is the bow that was worshipped by all of them.”

67.8

“The groups of devas, Gandharwas, Yakshas, Kinnaras , asuras as well as Rakshasas, the Kinnaras and great serpents were also not able to wield it.”

67.9

“How can then mere men be able to , stretch, string, fix an arrow and pull the string after lifting and weighing it?”

67.10

“Oh great sage, this great bow has been brought here, Oh great one ,please show it to the princes.”

67.11

That soul of Dharma Viswamithra after hearing the words of spoke to Rama,”Oh Rama, Oh lad , please see the bow.”

67.12

After hearing the words of Brahmarishi, Rama went near the box in which the bow was kept and then opened it and after seeing the bow, spoke.

67.13

“Oh Brahmin, I shall touch this great bow with my hand and try to take it in my hand and string it
“67.14

The king and the sage addressing Rama said, “So be it” and following the words of the sage took hold of the bow by its middle easily.

67.15

That son of The Raghu clan, being seen by thousand kings stringed the bow and drew it as if it was a play.”

67.16

When the great one who was very famous and the best among men, stringed the bow and pulled and twanged it that bow broke in its middle.

67.17

That sound was great and equaled the sound of a thunder and the earth trembled like it will do when the mountain is split.

67.18

Except for Viswamithra, the king and sons of Raghava clan, all other men fell fainted on hearing that great noise.

67.19

After comforting those people the king who was the master of language , without any apprehension, addressed the great sage with folded hands and said.

67.20

“Great sage, Rama the son of Dasaratha is without any doubt is having great prowess and has completed this marvelous and unimaginable task.”

67.21

“If my daughter gets him as her husband the clan of Janaka would become very famous .”

67.22

“Oh son of Kushika , I had taken an oath regarding her being given as a fee for prowess and this has now become true. Sita is more valuable to me than my soul and is going to be given to Rama.”

67.23

“Oh Brahmin , with your permission, immediately my ministers would go speedily in chariots to Ayodhya. May you be safe , son of Khusika.”

67.24

“That king Dasaratha with reverential words would be brought to my city after informing that my daughter is being given to Rama as a fee to his prowess .”

67.25

“Let the king be informed about the safety of sons of Kakustha under the protection of the sage and very dear king should be brought hear with haste.”

67.26

After Kaushika said “So be it”, that king who was the follower of Dharma consulted his ministers and sent his counselors to Ayodhya to communicate the information to king Dasaratha and bring him here.”

67.28-

67.29

This is the end of the Sixty seventh chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 68: The messengers of Janaka reach Ayodhya and Dasaratha starts to Mithila.

(The messengers reach Ayodhya and inform Dasaratha about the marriage proposal. Dasaratha becomes happy and makes arrangement to start with his ministers and priests)

Commanded by king Janaka those messengers travelled for three days , rested for the night and entered the city of Ayodhya with their tired horses.

68.1

Having reached the palace of the king they talked to the door keepers and told, "Tell the king Dasaratha immediately that messengers of king Janaka have come."
68.2

After hearing this from them, the door keepers informed about the coming of the messengers and then obeying the orders of the king, the messengers were made to enter the palace and saw the aged king Dasaratha who resembled the devas.
68.3

All those messengers freed from any apprehension, with folded hands addressed the king in reverential tones and sweetly told him.
68.4

"Oh great king, Janaka the king of Mithila who conducted a yagna by fire, using sweet words laden with affection enquires your welfare with stability, along with your teachers and priests".
68.5-68.6

"The king of Mithila after getting to know your permanent welfare, wants to tell you the following message with the permission of sage Viswamithra."
68.7

"It is known to everybody that I decided to give my daughter in marriage in exchange of a prowess of a person and many powerless disappointed kings were made to retreat."
68.8

"Oh king, this daughter Sita of mine has been won your valorous son Rama who had come along accidentally lead by sage Viswamithra."
68.9

"Oh great king, the great Rama had broken in the middle, that divine bow of limitless glory in a big assembly of people."
68.10

"To fulfill my vow to compensate her to the one who has great prowess, I have to give Sita in marriage to Rama and for that reason it is proper for you to give your consent to fulfill my desire."
68.11

"Oh great king, speedily come here along with your teachers and priests. Safety to you. It is proper for you reunite yourself with Rama and Lakshmana."
68.12

"Oh Indra among kings, it is proper for you to cause pleasure to me, and for you also to joyfully meet your two sons."
68.13

“Janaka , the king of Videha , according to the permission of Sathananda and approval of Viswamithra , have conveyed these sweet words.” After speaking thus the messengers out of respect and fear for the king stopped.

68.14-68.15

After hearing the words of the messengers, the king became greatly happy and told like this to Vasishtha, Vamadeva and others.

68.16

“Rama who increases greatly the joy of Kausalya , is living in the country of Videha , protected by the son of Kushika.”

68.17

“Since Rama has proved his prowess , king Janaka is desiring to give his daughter in marriage to him.”

68.18

“If you look with favour the behaviour of the great Janaka, we will immediately go to Mithila , without wasting any more time.”

68.19

All ministers and great sages approved the idea and the very happy king said, “We will start our journey tomorrow.”

68.20

“The ministers of king Janaka endowed with all virtues were treated with great hospitality and were pleased and spent the night there.

68.21

This is the end of the Sixty eighth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter)69: Dasaratha arrives in Mithila

(Dasaratha starts the next day along with his ministers, Guru and priests, They are very hospitably received by Janaka ,Dasaratha is happy to see his sons.)

King Dasaratha spent that night in company of his guru, priests and relations and when night got over spoke to Sumanthra.

69.1

“Today itself may the chief of treasury may go well prepared in advance with great quantity of wealth including several type of gems
.”

69.2

“I command that the four divisions of army from the four quarters may depart along as also let excellent chariots and palanquins march out.”
69.3

“Let the Brahmins Vasishta, Vamadeva , Jabali, Kashyapa , the long lived Markandeya and sage Kathyayana depart in advance. Let my chariot be kept ready so that there would not be time delay as the messengers of king Janaka are hastening me up.”
69.4-69.5

As per the orders of the king, the four divisions of army departed and the king and the sages followed behind.
69.6

After covering the path in a span of four days, they arrived in the country of Videhas and hearing about it, King Janaka made arrangements for worship and hospitality for them.
69.7

Afterwards the king Janaka who was immensely pleased having approached the aged Dasaratha was extremely happy.
69.8

Then Janaka the great man spoke with joy to Dasaratha the great man, “Oh king, welcome to you. It is great fortune to us that you have come .You will experience the love of both your sons who have won over us by their prowess.”
69.9

“Luckily the god like sage Vasishta has also arrived surrounded by great Brahmins. They resemble the Indra surrounded by the devas.”
69.10

“I am lucky that there were no problems and I am lucky to have an alliance with the clan of Raghu, which is well known for its valour and is greatly distinguished.”
69.11

“Oh emperor of men, It is proper for you to conduct the marriage tomorrow after the end of the Yagna with the consent of the sages, Oh best among men.”
69.12

The king who was in the middle of the sages after hearing these words from Janaka and the king who had great control over his words and was an expert in using them replied to Janaka.
69.13

“Oh king , I have heard in olden times that the gift should be received as per the words of the giver and so follower of Dharma, I will do according to your words.”
69.14

Hearing the words from the famous follower of Dharma who was an votary of truth , the king of Videha was greatly filled with admiration.

69.15

Afterwards all the sages spent the night in great joy in each other’s company.
69.16

King Dasaratha was very happy to see both his sons and spent the time well being honoured by Janaka.

69.17

That Janaka with great luster who was a great philosopher after performing the acts relating to the Yagna, spent the night in the sacrificial hall along with his daughters.
69.18

This is the end of the Sixty ninth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 70: Vasishtha tells about clan of Rama

(Kusadwaja who is the younger brother of Janaka is summoned and given and sage Vasishtha tells in detail about the clan of Rama.)

After that in the morning , after performing the rituals of the Yagna , Janaka , an expert in speech told the chief priest Sathananda as follows.
70.1

My younger brother Kusadwaja , a great follower of Dharma, who is famous and brilliant is ruling the auspicious city of Sankhasya , which is like the Pushpaka Vimana and on the banks of river Ikshumathi with the water of the rivers as its boundary.
70.2-70.3

“I would like to see him who is greatly lustrous as the protector of this Yagna along with me as I would enjoy it.”
70.4

After informing this to Sathananda , he gave orders to some competent attendants who had come there.

70.5

As per the commands of the they rushed to bring the tiger among men Kusadwaja similar to obeying the orders of Indra to bring Lord Vishnu.

70.6

After having reached the city of Sankhasya , they saw Kusadwaja and informed him what had happened in Mithila and the intention of the king.

70.7

That greatly strong king Kusadwaja , having learnt of the events from those great attendants, set out as per the wishes of king Janaka.

70.8

There he saw the great Janaka who liked Dharma and having saluted Sathananda and the great king Janaka, occupied a divine seat which was suitable to a king near the king.

70.9

Those two valorous brothers possessing great splendour , sent Sudhama , the wisest of the ministers to Dasaratha

70.10

“Oh great minister , speedily go to the invincible Ikshuvaku king Dasaratha who has great luster and bring him with his sons and ministers.”

70.11

After he went to the tent , he saw the great king of the Raghu clan , bowed his head and spoke after saluting him.

70.12

“Oh valorous king of Ayodhya , Janaka the king of Mithila desires to see you along with your Guru and priests

.”

70.13

Then the king having heard these words along with his great ministers , reach along with great sages and relations, the place where Janaka was waiting.

70.14

The king , an expert in speech who was with his ministers, gurus as well as relations spoke these words addressed to the great king of Videha,

70.15

“It is well known oh king , that god like sage Vasishta who is like a god to the clan of Ikshuvakus would be our spokesman for all occasions.”

70.16

“This Virtuous sage Vasishta with the permission of sage Viswamithra and all other sages will tell you the particulars of our race in proper order.”

70.17

After having spoken like this amidst great people that king became silent and sage Vasishta who was an expert in speech and who was god like along with several other sages , spoke as follows to king Janaka.

70.18-70.19

“From the power which did not have a clear form was born the ever living and ever stable Lord Brahma and from him Marichi was born and from him , Kashyapa was born.”

70.20

“Kashyapa had a son called Vivaswan (sun God) , Manu who was called Prajapathi was the son Of Vivaswan and his son was Ikshuvaku.”

70.21

“That Ikshuvaku during early times ruled over Ayodhya and he had a vey lustrous and famous son called Kukshi.”

70.22

“Kukshi’s son was Vikukshi and to him was born highly lustrous and valorous Bana.”

70,23

“The valorous Ananarnya with great luster and fame was the son of Bana , Prathu was born to him and to him was born

Trishanku.”

70.24

“The famous Dundhumara also known as Yuvanaswa was the son of Trishanku and he had a son called Mandhatha .”

70.25

“Susandhi was the son of Mandhatha and to him two sons Dhruvasandhi and Presanajith were born.”

70.26

“Dhruvasandhi had a famous son called Bharatha and from him was born the greatly lustrous Asitha.”

70.27

“For Asitha the kings Haihayas, Sasabindhus and Talanghas and their race became enemies.”

70.28

“The weak Asitha was defeated by them in a war and was exiled out of his kingdom and he along with his ministers travelled towards Himalaya mountains and lived in a place called Bhruguprasravana.”

70.29

“It is heard that he had two queens who became pregnant at the same time and one queen gave poison mixed with food to the other queen so that the embryo would be destroyed.”

70.30

“In that very pretty mountain a rishi named Bhrgu who was also called Chyavana liked very much to live.”

70.31

“One of those two wives called Kalindhi who had lotus like eyes desiring for a son, saluted Chyavana

Who was very much similar to devas.”

70.32

“When that Kalindhi approached that sage and saluted that Brahmin desiring for a son, he spoke to her about the birth of a son to her.”

70.33

“Oh prosperous one, in your womb a very powerful, virtuous, highly lustrous and glorious son is growing. In a short time that glorious son carrying the poison administered to you would be born to you. So Oh lotus eyed one, do not be sad.”

70.34-

70.35

“That princess who eldest queen and was a chaste and virtuous wife, who was sad due to the loss of her husband, gave birth to a son due to the blessing of sage Chyavana.”

70.36

“Since poison was given to his mother by her co wife with a view to destroy him, he was born along with the poison and was called

Sagara.”

70.37

“Asamanja was born to sagara and from him amshuman was born and to him was born Dilipa and his son was Bhagiratha.”

70.38

“Kakushta was the son of Bhagiratha and his son was Raghu .The powerful Pravrudha was his son .He became Kanmashapada as the e=water of curse fell on his feet and his son was Samkhana.”

70.39

“Sudarshana was born to Sankhana and to him Agnivarna who had the colour of fire was born. His son was Sigharaha and his son was Maru.Prasusruka was born to Maru and his son was Ambareesha.,

70.40-

70.41

“Amabareesha’s son was king Nahusha and Yayathi was the son of Nahusha and his son was Naabhaga.”

70.42

“Nabhagha’s son was Aja and his son is Dasaratha and his sons are Rama and Lakshmana .”

70.43

“Oh great king Rama and Lakshmana , were born of a pure heritage from the beginning, are supremely virtuous , votaries of truth and belong to the clan of Ikshuvaku kings., I choose both your daughters as brides for them as both your worthy daughters are accomplished and virtuous . It is only proper for you to give them in marriage to Rama and Lakshmana.”

70.44-70.45

This is the end of the Seventieth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter)71: Janaka tells about his clan.

(Janaka tells about his clan starting from Nimi. He also introduces his brother Kusadwaja. The marriage of Rama with Sita and Urmila Janaka’s younger daughter with Lakshmana is proposed and accepted.)

Hearing what was spoken by Vasishta , king Janaka replied with folded hands ““You be safe. It is only proper that you listen to our genealogy.”

71.1

“Oh great sage , it is very important to listen to the genealogy completely and it is appropriate for one born in a great clan to tell about it .Please listen.”

71.2

“There was a king called Nimi who was famous in all the three worlds by his own acts. He was a great follower of Dharma and greatly endowed with strength.”

71.3

“He had a son called Mithi who constructed this town of Mithila , He was the first Janaka and his son was Udhvasu.”

71.4

“To the virtuous Udhvasu was born a son called Nandhivardhana. And sukethu was the son of Nandhivardhana.”

71.5

“Top the virtuous Sukethu the very strong Devaratha was born. He was a royal sage and to him was born a son called Brihadartha.”

71.6

“The Son of Brihadratha was the valorous and famous Mahaveera.He had a courageous and truthful son called Sudruthi.”

71.7

“The soul of Dharma Drishtakethu who was a great follower of Dharma was born to Sudruthi and to that royal sage a son named Haryaswa was born.”

71.8

“Maru was the son of Haryaswa and Prathindhaka was the son of Maru. The son of Prathindhaka was king Keerthiratha who was a follower of Dharma.”

71.9

“Devameedha was the son of Keerthiratha . Vibhudha was the son of Devameedha and his son was Maheedraka.”

71.10

“The mighty king Keerthiratha was the son of Maheedraka and that royal sage’s son was Maharoma.”

71.11

“Maharoma’s son was the virtuous Swarnaroma and his son was the royal sage Hrusvaroma.”

71.12

“For that great follower of Dharma was born two sons . I am the eldest and Krusdwaja is the second son.”
71.13

“My son Hrusvaroma after crowning me, who is the eldest son as the king , placed the burden of bringing up Kusadwaja and went to the forest.” 71.14

“After my aged father attained heaven, I am looking after my brother Kusadwaja , who resembles the devas in an affectionate manner and am ruling the kingdom as per the tenets of Dharma.”
71.15

“Then after passage of sometime a powerful king Sudhanwa set out from town of Sankhasya with a view to besiege Mithila.”
71.16

“He sent a message to me to hand over to him the matchless bow of Lord shiva and lotus eyed maid Sita .” 71.17

“Oh Brahmarishi, by my not giving these, a big war broke out between him and me and in that encounter, Sudhanwa was killed by me.”
71.18

“Oh great sage, after killing that king Sudhanwa , I crowned my heroic brother Kusadwaja as the king of Sankhasya.”
71.19

“Oh great sage, this is my younger brother and I am the elder one. Oh great sage , I am immensely pleased to offer the two maidens Sita to Rama and Urmila to Lakshmana .May you be safe.”
71.20

“As a reward for the prowess , I am offering my daughter Sita who is similar to the daughter of devas and also my second daughter Urmila. I am proclaiming this thrice so that there is no doubt about it.”

71.21

“I am giving these two brides who are greatly loved by me as brides to the sons of Raghu clan. Oh king please make Rama and Lakshmana give away a gift of cows .Let it be performed for satisfying the manes, Safety to you. Afterwards the marriage may be performed.” 71.22-
71.23

“Oh valorous one, Oh Lord , today the star is Makha and third day from today the star is Uthara Phalguni(Uthram) .Oh king , perform the marriage . For ensuring happiness OF Rama and

Lakshmana, let Dhana(charity of various forms may be given.”

71.24

This is the end of the Seventy first chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga (Chapter) 72:Offer of daughters of Kusadwaja in marriage To Bharatha and Sathrugna.

(Mandavi and Sruthakeerthi daughters of Kusdawaja is offered as brides to Bharatha and Sathrugna. The offer is accepted and the marriage is fixed for next day. Dasaratha does the preliminary rituals for the marriage.)

The great sage Viswamithra along with Vasishta after hearing these words of king Janaka , told Janaka.

72.1

“Oh great king, the glory of the clan of Ikshuvaku as well as that of Vaideha is immeasurable and beyond mere thought and there is no one equal to kings of these clans.”

72.2

“Oh king, Urmila with Lakshmana and Sita with Rama are a perfect match. There is perfect match in their forms and their marriage is accordance with Dharma.”

72.3

“Oh great man, What I intend to tell may please be heard. This Kushadwaja who is the brother of the king is the great follower of Dharma.”

72.4

“Oh king, Oh best among men, we are seeking his two daughters matchless in beauty and virtue as brides to grooms.”

72.5

“Oh king, the lads Bharatha and Shatrugna are great and magnanimous and for both of them, we choose them as brides.”

72.6

“These two sons of Dasaratha are handsome and youthful and are like kings who are protectors of the world and the devas.

“

72.7

“Oh king, let the bond be strengthened between the clan of Ikshuvaku and your clan of pious deeds with great and clear vision.”

72.8

Then having heard the wishes of Viswamithra and Vasishta , Janaka with folded palms addressed those sages and told.

72.9

“Our clans are indebted to you oh great sages , for your commanding us, yourselves for this relation between our clans .”

72.10

“And let it happen as suggested by you , you be safe. Let the daughters of Kusadwaja would becomes the wives of Bharatha and Shatrugna and serve them.”

72.11

“On the same day let the hands of our four daughters be held by the four very strong princes.”

72.12

“The prajapathi called Bhaga appreciates the holding of the marriage on the day , when there is Utharaphalguni star(Uthram) .”

72.13

The king Janaka after telling these pleasing words , stood up with folded hands and told the two great saints.

72.14

“Both of you have done supreme dharma for me. Oh eminent sages , I am your disciple and so please occupy these great thrones.”

72.15

“My city is like Ayodhya for king Dasaratha and there is no doubt about, you can govern it as you please.”

72.16

When the king Janaka talked in this manner, the son of Raghu clan King Dasaratha became very happy and replied to king Janaka.

72.17

“You brothers who are the kings of Mithila have countless good qualities. Sages and groups of kings have been worshipped by you.”

72.18

“Be peaceful, may you obtain safety , I shall go to my residence and perform all rituals concerning ancestors “ he spoke like this.

72.19

Then that very famous king Dasaratha took leave and Janaka also went away after those two sages.

72.20

After going to his residence king Dasaratha did the Sradha (ceremony addressed to ancestors) as per the scriptures and got up in the morning and did the very great charity of giving cows..

72.21

That king gave thousands of cows to Brahmins and these charities were meant for the sake of each of his sons.

72.22

That great man Dasaratha who was affectionate towards his sons, distributed hundred thousand cows, with their horns covered in gold, with abundant yield of milk, accompanied by their calves as well as bronze vessel for milking and also many valuables to the Brahmins, in the name of his sons.

72.23-

72.24

The king who had given the cows in charity as well as observed penance for the sake of his sons, looked like Lord Brahma surrounded by the guardians of the world.

72.25

This is the end of the Seventy second chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter)73: The celebration of the marriage

(The uncle of Bharatha arrives in Mithila. The four marriages are conducted by giving the bride to the grooms and by their going round the fire.)

On the day when the king gave away the cows in charity, that day the valorous Yudhajit (uncle of Bharatha) arrived.

73.1

He was the son of the king of Kekaya and uncle of Bharatha, after seeing and enquiring about the welfare to Dasaratha, he told the king Dasaratha.

73.2

“My father , the king of Kekaya enquired about your welfare and all the people whose welfare you would ask are all OK.”

73.3

“Oh joy of Raghu clan, Oh Indra of all kings, My father , the king of Kekaya wished me to see the lady of our family and so I went to Ayodhya.”

73.4

“Oh king, hearing that you have arrived in Mithila along with your sons for their marriage, I came speedily here to see the son of my sister.”

73.5

Then Dasaratha accorded him great hospitality and also extended proper honours to him.”

73.6

Thereafter spending that night with his illustrious sons , king Dasaratha who knew his duties , woke up at dawn , completed his morning rituals , reached the sacrificial place , being preceded by sages.

73.7-

73.8

At the auspicious time , Rama along with his brothers , all of them completely adorned by various ornaments , after having performed the rituals preceding the marriage , with Vasishtha and other great sages walking ahead of him , reached his father’s presence.

73.9-73.10

The God like Vasishtha approached the king Janaka and spoke the following words, “Oh king, oh great man, King Dasaratha has performed all rites preparatory to the marriage along with his sons and is waiting for the one who would give them the brides.”

73.11

“All other rituals of marriage take place only when , the giver and receiver meet together and so fulfill your duty by performing an auspicious marriage .”

73.12

After the great Vasishtha who was exceedingly generous told like this , king Janaka , who had great luster and one who follows the tenets of Dharma strictly replied using the following words.

73.13

“Did any guard prevent you? To whose command are you waiting for? Why this hesitation to enter your own house? For this kingdom is like your kingdom.”

73.14

“Oh great sage, my daughters who have performed all the rites preceding the marriage and shining like the flame of a fire ., have already arrived at the foot of the altar.”

73.15

“I am keeping myself ready and am awaiting you. WE would proceed further without any problems and why should be there further delay? “

73.16

Having heard the words spoken by Janaka, Dasaratha made his sons as well as very many sages enter the marriage arena.

73.17

Afterwards , Janaka , the king of Videha spoke these words to sage Vasishta, “Oh Lord , who observes Dharma, Oh sage , Along with other sages, be pleased to perform the marriage ceremonies of Rama, so that the whole world is happy.”

73.18-73.19

The god like sage Vasishta addressed Janaka and said, “Let it be so.” And along with sage Viswamithra and virtuous Sathananda , reached the centre of the marriage arena and constructed an altar according to the scriptures. He decorated the altar with fragrant flowers , golden pots with holes , earthen ware pots filled with water and sprouts , pots for holding incense . conch shaped vessels, sacrificial bowls and ladles , water pots for offering Arghya , vessels containing puffed rice and the well prepared sacred rice .”

73.20-73.23

Then the very lustrous god like sage Vasishta , according to tradition placed equal quantity of Durba grass around the altar , recited manthras according to scriptures and started fire on the altar by placing fire on it and started giving ablations..

73.24

Then King Janaka having brought Sita adorned with all types of ornaments , in the presence of fire , placed her facing Rama and spoke To Rama who was the one who increased joy of Kausalya.”

73.25-

73.26

“This girl Sita who is my daughter would be travelling with you in your journey to observe Dharma .Please accept her hand and hold it with yours. May there be safety for both of you.”

73.27

“This greatly lucky and Virtuous Sita would always follow you like your shadow”, saying like this . along with chanting of Manthras he released sanctified water in to hands of Rama .

73.28

Then all the devas and sages said , “Great, great” and the divine drums were played and there was a rain of flowers.

73.29

Then the king Janaka having given Sita to Rama along with the sanctified waters , shed tears of joy, and said.

73.30

“Oh Lakshmana , please come .Urmila is ready to be given to you. Please accept her hand and hold it with your hand. Let there be no delay in doing it.”

73.31

After speaking like to this to Lakshmana Janaka addressed Bharatha and said, “Oh son of Raghu clan, please hold the hand of Mandavi.”

73.32

That soul of Dharma king Janaka then addressed Shatrugna and also spoke to him, “Oh great hero, please hold Sruthakeerthi’s hand in yours.” 73.33

“Oh sons of Kakustha dynasty , all of you posses good conduct , have a gentle disposition and are faithful to your vows. Without any delay start living with your wives. “ 73.34

After hearing the words of Janaka , after taking the consent of Vasishta, those four took the hands of their wives in their hand.”

73.35

Those good and great sons of Raghu clan accompanied by their wives , in obedience with sage Vasishta, went round the sacred fire in the altar and entered in to matrimony. 73.36

When the sons of Kakustha clan were holding the tender and soft hands of their wives, with immense splendour there was a rain of flowers from the sky.

73.37

Accompanied by the playing of the divine drum was the sound of playing of various musical instruments. The gang of Apasaras danced and the Gandharwas sang , when the important sons of Raghu clan were getting married and it felt wonderful. 73.38-

73.39

With the tunes of wind instruments were making the sweet music those lustrous brothers went round the fire three times and got married.

73.40

Thereafter the sons of Raghu clan along with their wives , went towards their residences accompanied by the king, hosts of sages and relations. 73.41

This is the end of the Seventy third chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter)74: The departure to Ayodhya and meeting with Parasurama

(Viswamithra took leave and went to the forests to do penance. Dasaratha, his sons and the new brides along with sages and the army started towards Ayodhya, Janaka came with them and gave several presents to his daughters and bid them farewell. On the way , they saw lot of disturbance. Then Parasurama , the son of Jamadagni appeared before them and started talking to Rama,)

After the night was spent the great sage Viswamithra , after blessing the sons of the Raghu clan, took leave of those two kings and went towards the northern mountains. 74.1

After the departure of Viswamithra , the king Dasaratha who causes happiness in people took leave of Janaka , the king of Mithila and speedily started going towards Ayodhya. 74.2

While they were going, King Janaka followed them to a certain distance and king of Videha gave very many presents to his daughters. 74.3

The king of Mithila gave them several crores of cows , several excellent carpets , crores of silk dresses , elephants, horses , chariots and infantry and also well decorated excellent female and male servants , possessing divine beauty. 74.4-74.5

That greatly pleased one also gave them matchless dowry in the form of golden ornaments with luster, decorated by pearls and corals. 74.6

The king of Mithila after having given them plenty of wealth and after taking leave of King Dasaratha went back to his home. 74.7

The king of Ayodhya also left along with his great sons and the sages who were going in the front and his followers and servants following him. 74.8

That tiger among men along with his sons and sages , here and there noticed that the birds were making sounds of fear. 74.9

All the animals of the place went to their right in the clockwise fashion and having seen this the tiger among men approached sage Vasishta and asked. 74.10

“Why are The frightened birds as well as the suffering deer going round us ?I am in great fear and my heart is trembling and I am in depressed spirits. “

74.11

The sage Vasishtha heard these words of king Dasaratha and said, “ I shall listen to these noises and then tell you.”

74.12

“The sounds released by the birds indicate an event of divine nature and the dreadful sound made by the animals indicates that they are restoring peace and so do not get worried.”

74.13

When they were talking with each other , the earth started shaking and a great wind started blowing making many pretty trees fell on the ground.

74.14

Darkness enveloped the sun and all directions did not shine and the entire army was covered with ashes and looked as if they had fainted.

74.15

But sage Vasishtha, other saints, Dasaratha and his sons retained their consciousness and all others lost their consciousness.

74.16

In that fearful darkness , the army looked as if it was covered by ashes and king Dasaratha saw that descendent of sage Brugu, looking dreadful with his matted hair and crown, who was inaccessible like the Kailasa mountains , who had killed several king of kings , who was difficult to endure due to his shine like the fire at the time of deluge, whose power was burning ordinary men and making him difficult to see , who was carrying an axe on his shoulder , who was carrying a bow similar to series of lightning and also an arrow and who looked like Lord Shiva who had come to destroy Tripura. 74.17-74.20

Seeing him who was fearful in appearance with a looks of flaming fire that was raging , Vasishtha and others who were experts in chanting Manthras and oblations in fire assembled in one place and whispered among themselves,

74.21

“Enraged by the slaughter of his father , was he not intent upon exterminating the race of Kshatriyas? Earlier by slaughtering the Kshatriyas , he got himself freed from anger and sorrow. Is he again desirous of killing of Kshatriyas? “

74.22-74.23

After the saints have talked among themselves , they offered water to wash his feet to the son of Bhargava with fearsome appearance and started to speak to him in soft and sweet words, “Rama,

Rama.

74.24

That valiant son of Jamadagni after accepting the worship offered by the saints , started speaking to Rama , the son of Dasaratha.”

74.25

This is the end of the Seventy fourth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter)75: The story of Parasurama and the Vishnu bow

(Sage Parasurama tells about how Viswakarma made two bows and how gave one to Vishnu and another to Shiva. The Vishnu bow was given to his grand father who gave it to his father , who gave it to him. At this Dasaratha was scared but Parasurama completed the story of the bows and Challenged Rama to string it and send an arrow using it.)

“Oh Rama, Oh sons of Dasaratha, Oh Rama , I have been hearing about your great prowess and I have also heard about your breaking of the Shiva’s bow.”

75.1

That breaking the bow is wonderful and beyond our thought . Hearing about that I have come with another divine bow.”

75.2

“This great bow of dreadful appearance was obtained by sage Jamadagni and complete the test of your prowess by sending an arrow with that bow.”

75.3

“After seeing your prowess , while you are stretching the bow , I shall engage you in a duel for appreciating your valour.”

75.4

After the king Dasaratha heard those words , he with dejected face full of sorrow , spoke the following.

75.5

“You are a very famous Brahmana who has become quiet by your anger against Kshatriyas and it would be proper if you give protection to my sons who are only boys.”

75.6

“You are born in the clan of Bhrugu, shining due to his study of Vedas and observance of penance .You have already left off use of weapons by taking a vow in the name of Indra.”
75.7

“You being one intent on Dharma , have conferred this entire earth to Kashyapa , you have retired to the forest and are living on Mahendra mountain.”
75.8

“Oh great sage , you have come for my complete destruction today for if you kill Rama , none of us will survive.”
75.9

When Dasaratha was talking like this to the famous son of Jamadagni , disregarding those words, he was only addressing Rama.
75.10

“These two great divine bows are famous all over the world for they are both stout and powerful and were made by Viswakarma himself at the same time.”
75.11

“Oh Great human being, Oh son of Kakustha clan, the one which was broken by you was given to devas by the three eyed Lord Shiva who was the destroyer of the three cities.”
75.12

“The second unassailable bow was given was given by the chief of devas to Lord Vishnu .Oh Rama, Oh son born in the Kakustha clan, this highly radiant bow of Lord Vishnu is as strong as the other bow of Rudra.”
75.13

“Then all the devas at that time asked Lord Brahma to find out about the comparative strength and weaknesses of Lord Shiva and Lord Vishnu.”
75.14

“The grandfather who was foremost among all those who speak , after he came to know about the intension of devas, instigated the quarrel between both the Gods.”
75.15

“A great war took place between Shiva and Vishnu , each desirous of a victory over other , making one’s hairs to stand erect.”
75.16

“Then by the sound of “hum” the dreadful power of Shiva’s bow was compromised and the three eyed one was made motionless.”
75.17

“All the Devas along with sages and Charanas who had assembled there requested with both of them and As both of them were great devas they both were pacified.”
75.18

“Since the Shiva’s bow was made benumbed by the bow of Vishnu, the devas and sages thought that Vishnu’s bow was superior.”
75.19

“The famous Shiva who got angry with this , placed the bow along with arrow with the Royal sage Devaratha in the country Videha.”
75.20

“Oh Rama, that Vishnu capable of conquering hostile cities gave his bow with trust to Richaka belonging to the race of Bhrigus.”
75.21

“That Richaka who had great luster gave it to his son , the famous Jamadagni , who was one with matchless valour.”
75.22

“:Endowed with great power of penance , my father renounced use of all weapons and king Karthaveeryarjuna killed him in a vulgar manner.”
75.23

“Having heard of the killing of my father which was incomparable and ruthless , out of great anger I went on killing Kshatriyas who were being born again and again as they were born and reborn. Having won the entire earth , at the end of a fire sacrifices, I gave it to sage Kashyapa who was doing meritorious acts . There after I am living on the Mahendra mountains due to the power of great penance .”
75.24-
75.25

“Oh very strong Rama with great valour, having heard about your great prowess which lead to the breaking of the bow of Shiva, I am come here for the same purpose.”
75.26

“Oh Rama, treating with respect the Dharma of Kshatriyas, take hold of this eminent and excellent bow belonging to Vishnu , which was inherited by me from my father and forefathers.”
75.27

“Oh son of Kakustha clan, this great bow is capable of conquering cities as well as enemies. F it is possible by you , place an arrow on it , then I will engage you in fight.”
75.28

This is the end of the Seventy fifth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter)76: destruction of pride of Parasurama

(Rama easily strings the bow, keeps an arrow in it and requests Parasurama to say whether the arrow should be used to destroy his feet or should it be used to destroy the result of his accumulated penances. Parasurama realizes that Rama is Vishnu himself and chooses the latter as he has to leave all countries he has given to sage Kashyapa. After destroying all penance by the arrow, Parasurama salutes Rama and goes to his abode in Mahendra mountains.)

The son of Dasaratha after hearing the words of the son of Jamadagni , avoiding further conversation due to respect to his father told.

76.1

“Oh Bhrugu’s son, I have listened to the great acts done by you. I am greatly appreciating the acts done by you to repay your debts to your father.”

76.2

“Oh Bhargava , You have insulted me as I am without valour and incompetent to perform the duties of a Kshatriya .”

76.3

Rama of the speedy valour , having thus spoken angrily , grasped the bow and arrow from the hands of the son of Bhrugu clan.”

76.4

After bending , the , pulling the string and keeping the arrow on it , The angry Rama asked the son of Jamadagni.

76.5

“You are Brahmin fit to be worshipped and you are worthy of homage through Viswamithra to me, and so , I do not have the power to release it to take your life.”

76.6

“Oh Rama I have decided to either destroy the movement by your feet or the power that you earned by penance which is incomparable in this world and please tell me your choice.”

76.7

“This celestial arrow of Vishnu would conquer cities or destroy the pride and strength of a person and will not go in vain.”

76.8

To see Rama holding that blessed weapon , the devas and assembly of sages lead by Lord Brahma as well as Gandharwas, Yakshas, Apasaras and Kinnaras, as well as Yakshas , Rakshasas and Nagas assembled in the sky. 76.9-76.10

When Rama stretched the divine bow , the world became benumbed and Rama the son of Jamadagni , lost all his power and gazed at Rama. 76.11

Having lost all his prowess and power and having been made motionless , the son of Jamadagni spoke to Rama with eyes like petals of a lotus flower. 76.12

“Earlier when I gave this earth earned me to Kashyapa, he told me , “You should not live in my country.”

76.13

“Oh Rama, since I have gifted the earth to Kashyapa , I assured him that I will not live here and following the words of Guru I am not living here during night time.” 76.14

“Oh valorous Rama, for that reason , you should not destroy the power of my movement and I shall go with the speed of mind to the great mountain Mahendra.” 76.15

“Oh Rama strike with that divine arrow the unmatched worlds of penance that I have conquered. Let there not be a delay in it.” 76.16

“As soon as you stretched this bow , I understood that you are the imperishable slayer of Madhu and the lord of all devas. Please be safe.” 76.17

“All these crowds of devas who have assembled here know about your incomparable deeds and in combat you are unassailable .” 76.18

“Oh son of Kakustha dynasty, because I have been defeated by you , who are the lord of the three worlds , I should not feel ashamed.” 76.19

“Oh Rama , who does proper penance , it is only proper for you to release this incomparable arrow at me and after its release, I would go to the Mahendra mountain.” 76.20

When Rama the son of famous Jamadagni spoke thus , Rama the son of Dasaratha released that excellent arrow. 76.21

After seeing to it that the worlds of great penance earned by Parasurama were destroyed, That Parasurama speedily went to the excellent Mahendra mountain. 76.22

Then all directions and semi directions were cleared of darkness and the devas and sages praised Rama for wielding that bow . 76.23

Lord Parasurama, the son of Jamadagni , praised Rama , went round him and went to his abode. 76.24

This is the end of the Seventy sixth chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

Sarga(Chapter) 77: Arrival back to Ayodhya.

(After departure of Parasurama, all of them continue the journey and arrive back in Ayodhya. They are received with joy by people of Ayodhya.

When Parasurama had gone, Rama the son of Dasaratha who had a peaceful mind , gave the unmatched Bow and arrow to God Varuna. 77.1

Then Rama saluted Vasishta and other important saints and seeing his very scared father , That son of Raghu clan told him. 77.2

“Rama the son of Jamadagni has gone . Please give order to the four divisions of the army to march towards Ayodhya as its supreme commander. “ 77.3

“Oh king, direct the army that is under your control, they like orders like a Chataka bird waits for water.” 77.4

Hearing the words of Rama that Parasurama has departed , Dasaratha was filled with joy , hugged his son and having done that, smelt his forehead and felt as if his son has taken a rebirth. 77.5-77.6

He ordered his army to go speedily and when reached the city, it was decorated by banners and flags , resounding with playing of Trumpets . Delightfully looking forward to the king’s entry. The royal highways were sprinkled with water, with flowers strewn on them and auspicious musical instruments were being played. The city was filled with people who were waiting the king to enter.” 77.7-77.8

That great and very famous king followed by his elegant sons entered the city where the citizens including Brahmins who have come from a long distance had gathered to welcome him and then he entered his home like the Himalaya mountain. 77.9

The king in house was honoured by his relations and Kausalya , Sumithra and Kaikeyi with the slender waist were busy in welcoming the brides along with the women of the royal house.
77.10-77.11

Thereafter the wives of the king welcomed the highly fortunate Sita, the very famous Urmila, and the daughters of Kusadwaja in to their house.

77.12

All of them holding auspicious substances and shining in their silk dresses , immediately went and worshipped Gods in temple . 77.13

Then all those daughters of kings paid homage to all those worthy of being paid homage and went to their individual houses which were like the house of Khubera. Then they gave cows and grains and satisfied great Brahmins and enjoyed happily the company of their husbands . 77.14-77.15

Those great sons with no one comparable to them in the earth in their valour , competent in use of arrows, and along with their wives served their father and obeyed his commands. “ 77.16

After passage of some time , Dasaratha the delight of Raghu clan , addressed Bharatha , the son of Kaikeyi and told. 77.17

“Oh son, the heroic Yudhajit who is the son of King of Kekaya and your maternal uncle has come to take you to their home.”

77.18

‘Oh knower of Dharma , he has made the same request in Mithila , when we were with great sages and it is only proper to make him happy , by going with him. “
77.19

Having heard the words of Dasaratha, Bharatha , the son of Kaikeyi , paid salutations to Dasaratha and Rama and embraced Lakshmana and together with Shatrugna started for the journey.” 77.20-77.21

That valorous great man bid farewell from Dasaratha, Rama who did jobs without any fatigue , and mothers , and departed with Shatrugna. 77.22

After the departure of Bharatha , the very strong Rama and Lakshmana worshipped and served their god like father.
77.23

Obeying the orders of their father they looked after the welfare and well being of their citizens .

77.24

They looked after their mothers and requirement of their mothers in a very disciplined manner and supervised the welfare of their gurus and their needs at appropriate intervals. “

77.25

Dasaratha started liking them very much for their good conduct and character and they were liked by the Brahmins and other citizens of the country.

77.26

Rama who was truthful and greatly valorous, possessed many virtues and was very famous and for the people of the kingdom he was like Lord Brahma to the living beings.

77.27

The sensitive Rama always fixed his mind on Sita, his heart being dedicated to her and several seasons went by.

77.28

Sita being chosen by his father became a darling to him and his affection towards her increased further due to her prettiness and great virtue.

77.29

For her, her husband acted doubly because they were communicating their thoughts revolving in their heart as well those born there.

77.30

In beauty she was equal to Gods who had assumed human form and she was also a personification of Goddess Lakshmi in wealth. Sita became especially dear to Rama because she was born in Mithila and the daughter of Janaka.

77.31

That Rama being the son of the Royal sage and being pretty every moment, united with the daughter of excellent king Janaka and shined like Indra, the king of devas and possessed joy like Lord Vishnu who was with Goddess Lakshmi.

77.32

This is the end of the Seventy seventh chapter Of Balakanda of the holy Ramayana composed by Valmiki as the first epic.

End of Bala Kanda of
Ramayana

Ayodhya Kadam

(The Book on Ayodhya)

(This book starts with proposal for coronation of Rama as Yuvaraja by Dasaratha. On the advice of Mandhara Kaikeyi asks Dasaratha two boons –one to crown Bharatha and the other to banish Rama to the forest. Rama accordingly goes to forest and settles down in Chithrakuta mountain. Dasaratha dies due to sorrow of parting with his son. Bharatha who is summoned refuses to become the king. He along with every one goes to Chithrakuta to bring Rama back . Rama refuses .Bharatha returns with Sandal of Rama and makes it a king and rules as its representative from a place called Nandigrama. Rama leaves Chithrakuta due to impending trouble from Rakshasas.)

1.Dasaratha proposes to crown Rama as Yuvaraja

(Bharatha leaves to his uncle's place. Due to the very many good qualities Rama becomes the darling of his people. Dasaratha wants to crown him as Yuvaraja and he calls a meeting of the people.)

When Bharatha set out to his uncle's house, he took with him the sinless Shatrugna, the killer of foes.

1.1

Bharatha was honoured and fondled by his uncle who was the lord of the horses and stayed with his brother for a long time.

1.2

While those heroic brothers, though were living life of satisfaction were worried about their old valorous father.

1.3

That great lustrous king also was thinking about his sons Bharatha and Shatrugna, who were far away and who were like Indra and Varuna.

1.4

Dasaratha loved equally all his four sons, who originated from his own body.

1.5

Even among them, the lustrous Rama was liked by his father most and possessing many virtues like The Lord Brahma, who was created by himself.

1.6

Requested by the devas, That God desirous of slaying the haughty Ravana ,was born indeed in this world of humans.

1.7

Kausalya looked great with her son who had exceedingly great luster, similar to Adithi along with her son Indra having the Vajrayudha.

1.8

Rama was endowed with beauty and valour and was free from envy. In virtues he was equal to Dasaratha and was indeed an incomparable son.

1.9

He was daily endowed with peace and spoke in a sweet voice, and though addressed by using harsh words , he would never reply using harsh words.

1.10

Rama with great self restraint always remembered the one act of kindness done to him some time or other and forgot even hundred offences done to him.

1.11

Even during intervals when he is not practicing the use of weapons , he always used to talk with Old people who are experts in knowledge and saintly persons.

1.12

Rama was wise , one who talks sweetly, one who addresses you first , one who talks desirable words,

One who is valorous and one who is not infatuated with valour.

1.13

He was learned , never told lies , one who worships elders of his own accord, one who was liked by his subjects and one who loved them.

1.14

He was kind, one who has conquered anger, one who worshipped Brahmins of his own accord, one who has pity towards suffering people, an expert in Dharma, One who daily controlled his self, and one who is pure.

1.15

He was one, who thought like his race , one who followed the royal dharma and one who believed that he should obtain fame and attain heaven by his deeds.

1.16

He being learned was not interested in actions not leading to welfare , disinterested in shallow talks , and used to talk like one who had control over his words.

1.17

He was young , free from sickness , expert in conversation, one who knew the time and place to do things, one who could judge people and an unsurpassed sage of the world.

1.18

Endowed with such good qualities , that son of a king became well liked by his people , to whom he appeared as their own soul walking outside their body.

1.19

Thoroughly learning all branches of knowledge , in accordance with tradition, he knew Veda and its branches and that elder brother of Bharatha was a better expert than his father in archery.

1.20

Blessed with auspiciousness , he was obedient to sages , one who spoke only truth , one who is frank, and one who considers himself controllable by Brahmins who were experts in Dharma and Artha.1.21

An expert in the implications of Dharma, Artha and Kama, he was very intelligent and had excellent memory. He possessed worldly wisdom and was an expert in Vedic rituals.

1.22

He was modest , did not show out his feelings and one who could keep things secret and he had many friends to help him. His anger and joy were never in vain and he knew when to sacrifice and when to show restraint. 1.23

He had firm devotion , controlled emotions and did not accept anything bad .He never spoke bad words , was never lazy , always vigilant and knew his own weaknesses as well as that of others. 1.24

He was an expert in Sastras, was always grateful , a great judge of men, and was skilled in favouring or giving punishment according to law

1.25

He was an expert in identifying the right people and encouraging them and could identify those who should be punished. He knew the right means to raise revenue and correctly spend the money so raised.

1.26

He had mastery over scriptures as well as those branches of knowledge that were inter connected and sought pleasure only after following Dharma and principles of Artha He never spent his time unnecessarily .

1.27

He was learned in arts and crafts as a means of entertainment and knew how to spend wealth. He was an expert in riding elephants and controlling horses. 1.28

He was an expert archer and was well recognized in driving and control chariots .He knew how to control his army and how to march against his enemies.

1.29

In the battlefield even angry devas and asuras could not rile or upset him ,He was never jealous and had a great control over his anger. He was never proud nor malicious , never insulted a living being and never bowed to others due to pressure.

1.30

Thus endowed with great virtues that prince was a darling of his subjects and was held in great esteem in all the three worlds and in intelligence he was equal to Bruhaspathi and in Valour Devendra. 1.31

That darling of all his subjects was a source of joy to his father and That Rama due to his virtues was shining like a sun.

1.32

He who was full of penances was one with undefeatable prowess and was equal to the guardians of earth and was desired by the earth as her king.

1.33

Seeing his son blessed with varied virtues , the king Dasaratha, the destroyer of his enemies started thinking.

1.34

Then that aged king who had a very long life thought “How can Rama become a king while I am alive? How can I get the pleasure of seeing that?”

1.35

The thought that how he can see his darling son being crowned arose in the mind of the king very often.

1.36

“Rama has got great desire to increase the welfare of this world and he shows compassion to all people like the rain god and he is dearer than me to my people.”

1.37

“He is equal in valour to Indra and Yama, equal in wisdom to Bruhaspathi , equal in firmness to the mountain and he has more virtues than me. “

1.38

“If I am able to see now my son ruling all over the earth , I would be attaining the joy of attaining heaven in this earth.”

1.39

King Dasaratha then evaluated Rama along with his ministers and found many matchless good qualities not found in any king and finding that these qualities are praiseworthy, he decided to crown him as Junior king (Prince regent).

1.40-1.41

Then King Dasaratha then told his minister about the bad omens seen in heaven, earth and the sky and thought that old age has conquered his body.

1.42

Then thinking about Rama with a face like full moon and who was a remover of sorrows and a darling of the people, he thought that if he is crowned his sorrow will come to an end.

1.43

That king, the soul of Dharma, for protecting his as well as his subjects' welfare, realizing that a proper time has come, with great love hastened to perform the coronation of Sri Rama.

1.44

The king sent invitations to the people residing in various cities as well as the villagers of the earth including their chiefs as well as various kings.

1.45

The king did not invite the king of Kekaya and Janaka, with a view that they are far away and could hear the joyous news later.

1.46

King Dasaratha adorned himself properly received them respectfully presented them with ornaments and houses and people felt that they were seeing Lord Brahma.

1.47

When Dasaratha, the tormentor of enemies occupied his seat, all other kings who were loved by their subjects entered.

1.48

All those kings occupied their various seats facing king Dasaratha following the royal tradition.

1.49

The king was surrounded by feudatory kings endowed with modesty were well received and residents of cities and villages surrounded and respected the king like devas respect Lord Indra with one thousand eyes.

1.50

This is the end of the first chapter Of book of Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

2. Dasaratha proposes Rama to become Yuvaraja

(Dasaratha organizes a meeting of his citizens , ministers , Brahmins as well as kings. He proposes that Rama should be made Yuvaraja. Not only the people approve but defend that decision.)

After that the king of the earth after inviting all the invited people and spoke these nectar like words aimed at their welfare

2.1

The king who was the lord of men, with a deep , loud , attractive ,rumbling and incomparable voice which was like the sound of a drum and rumbling of a cloud addressed the kings and said.

2.2-

2.3

“It is well known to you , that this kingdom of mine has been ruled by my predecessors who were great kings and that they looked after their subjects as if they were their children. “

2.4

“I , who belong to the Ikshuvaku clan whose great kings ruled this earth, want to accomplish complete welfare of all the people of this entire world. “

2.5

“While following the path trodden by my ancestors , I also have protected my people by being ever vigilant.”

2.6

“Looking after the welfare of all the people under the shadow white flag , my body has become old.”

2.7

“Having spent thousands of years of my life, this body has decayed and so I am desirous of taking rest.”

2.8

“I have become greatly exhausted by carrying the burden of the rule of dharma with great might and courage , which cannot be done by those who have not won over their sense organs.”

2.9

“So I wish , after convincing all those who have assembled here including the learned Brahmins , to consecrate my son to look after the welfare of the people and then take rest.”

2.10

“My eldest son Rama , the conqueror of enemy cities, who is equal to Indra in prowess , has indeed inherited all my virtues.”

2.11

“I am pleased to install the upholder of Dharma and the greatest among men Rama , who resembles the moon , as my Yuvaraja(Heir apparent/ prince in waiting) , on the day whose star is Pushyamn(poosam) .”

2.12

“If that elder brother of Lakshmana who has a great luster is made the king, all the three worlds would get a better king .”

2.13

“When such a son like Rama is entrusted the welfare of the three worlds without any delay , I would become relieved of all my worries.”

2.14

“This well thought out decision , though it is favourable to my thoughts, you all should give your consent , as to what decision I should take?”

2.15

“Though this decision is one which I like , please think over and tell me any other method that would bring prosperity to our country , as an open discussion will bring prosperity.”

2.16

Hearing these words from the king, the other kings became happy and like a peacock producing pleasing sound on seeing a thick cloud , welcomed the decision.

2.17

The affectionate sounds of joy filled cries of the multitude of people which came from that hall seemed to shake that place.

2.18

Hearing the opinion of Dasaratha who was expert in Dharma Sastras , all Brahmins, chiefs of people and other citizens , deliberated jointly and knowing each other’s mind came to an unanimous conclusion and addressed king Dasaratha as follows.

2.19-2.20

“Oh king you are our old ruler who is thousands of year old and so consecrate Rama as our Yuvaraja of this kingdom.”

2.21

“We desire that the great hero, who is a well armed valorous one of Raghu clan, should ride on the elephant with his shadow falling on the royal flag.”

2.22

Hearing this words from them , pretending that he was not aware of the wish of their mind, Dasaratha asked them.

2.23

“Oh kings , as soon as you all heard my words , you have expressed your desire to make Rama the king, and this creates a doubt in my mind , whether you have said it in the present context.” 2.24

“When I am ruling this earth following Dharma, why are you desiring to make my son as Yuvaraja , Please explain.”
2.25

All the great people there as well as the citizens said, “Your son has several auspicious qualities which will make him a great king.” 2.26

“Oh king , please listen, we shall now speak about the good virtues Rama who is blessed with good qualities , who is brave and who is like devas and who has happiness to others.”
2.27

“Oh king, Rama by his divine virtues is equal to Indra , truly valorous one and is greatly distinguished among the members of Ikshuvaku clan.” 2.28

“Rama is a good man of the world , one who follows Dharma with sincerity , and even Dharma attains fulfillment in him along with prosperity.” 2.29

“As far as welfare of people is concerned he is like the moon, in patience he is like earth, in wisdom he is equal to Bruhaspathi and in valour , he is equal to Indra.”
2.30

“He is a follower of Dharma, a votary of truth , a man with good conduct who is free from envy, one with patience , one who consoles others, , gentle , grateful, and one who has control over his sense organs.”
2.31

“Rama is soft, stable in thoughts , always humble, envy less, sweet conversationalist with human beings, votary of truth, one having great knowledge of Sasthras , one who serves Brahmins and elderly people ,one with matchless fame and one with growing luster in this world.”
2.32-2.33

“He is the most competent in using weapons among all devas, asuras and one who has properly learned all knowledge like penance and a learned one in shastras, Vedas and all their branches.”
2.34

“That elder brother of Bharatha is the greatest expert in music in this world and he is pious , one of noble descent , one whose mind is free from meanness and a very intelligent one . “ 2.35

“He is an expert in Dharma and Artha, has been well instructed in all matters by best of Brahmins and whenever he and Lakshmana participate in war for a village or town, they never return without victory.”

2.36

“When returns from the battle field either on an elephant or on a chariot, always he enquires about the welfare like his own relative and he also enquires about their son, sacred fire, wives, servants and disciples in great detail according to the protocol.”

2.37-2.38

“That tiger among men Rama always asks us whether our disciples obey us and also whether they are doing their job properly.”

2.39

‘Rama becomes very sad at the misfortunes of people and becomes happy like our own father on happy occasions.’

2.40

“He is an votary of truth, a great archer, one who serves senior citizens, one who has won over his sense organs, one who speaks with a smiling face and one who sincerely follows Dharma.”

2.41

“He brings about unity of people and not interested in creating clashes of opinions and is as eloquent as Bruhaspathi in debates.

“

2.42

“Rama who attracts the entire world, has charming eye brows and copper coloured eyes and blessed with Valour, courage and heroism and looks like Lord Vishnu to us.”

2.43

“He is learned in the principles of administration of peoples, and passion does not over power his senses and he is capable of ruling all the three worlds and so of ruling only earth? “

2.44

“His emotions like anger or love do not go waste and he puts to death those who deserve to die according to justice and does not get upset over those who deserve mercy.”

2.45

“Whenever a person makes him happy, he makes him wealthy and Like the Lord Sun with his great luster, Rama also shines and he is serene, the lord of all people and one who causes happiness to the good people.”

2.46-2.47

“Rama is full of all good qualities, truly valorous, incomparable ruler and will not the earth thirst for such a ruler?”

2.48

“Oh king Dasaratha , due to your great fortune you got a son like him and he looks like the great son Kashyapa born to Maricha.” 2.49

“Gandharwas, devas, asuras human beings , uragas along with all the people living in cities as well as villages and people who are living in neighboring countries wish Rama with strength, health and long life.” 2.50-2.51

“Women , old people, young girls without fail during morning and evening are saluting all devas for the sake of the very famous Rama.” 2.52

“Oh god like king, Let their prayer be fulfilled, because of your effort in this direction. We all would like to see the son of a great king like you , with a black colour of a blue lotus , who punishes all his enemies as our Yuvaraja.” 2.53

“Oh king who fulfills our wishes, you should with a joyful heart install your son who is equal to the god of gods(Vishnu) who is interested in the welfare of the entire world and one who welcomes nobility as your heir for the welfare of all of us without delay.”

This is the end of the second chapter Of the book of Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

3.Arrangements for coronation is made and Rama informed

(After the king requests Vasishta to make arrangements for the coronation for the next day, he makes all arrangements. Dasaratha summons Rama and informs about it. Kausalya becomes greatly happy.)

The king with joy saw all those people who were saluting him who with folded hands similar to a lotus bud and told them, loving words which would be good to them. 3.1

“I am greatly pleased to appoint my eldest beloved son with matchless splendour as per your request as the Yuvaraja”

3.2

The king after honouring the people who had come as per his invitation, addressed Vasishta, Vamadeva and other Brahmins who were listening to him. 3.3

“This auspicious month Chithra(April-may) with blossoms of divine flowers is sacred and let all arrangements be made to crown Rama as Yuvaraja “ and all the people greatly applauded this declaration of his. 3.4

When the tumult among the people has calmed down, the lord of the people Dasaratha spoke the following words to Vasishta who was the tiger among sages. 3.5

“Oh God like sage , it is proper for you to issue necessary instructions ,to keep ready the things that are needed to the rituals connected with the coronation of Rama.” 3.6

“Hearing the words of the king that best among Brahmins Vasishta, with folded hands in front of the king gave the following order.” 3.7

“You have to arrange in the hall for conducting sacrifices of the king, gold and other precious metals, precious gems, articles necessary for worship, necessary herbs, garlands of white flowers, puffed rice, and also honey, ghee , fresh cloths, chariot , weapons of all types, army with its four divisions, an auspicious looking elephant , fans made of the hairs of Yak, white flag, decorative umbrella , hundred golden pots with great luster shining like fire , bulls with their horns covered in gold and a complete tiger skin.

3.8-3.11

“If any other thing which are small are required at that time , it may be arranged. The private apartment of the king as well as the entire town may be decorated and the gates of the town may be decorated with sandal paste and flowers and worshipped with sweet smelling lighted incense.” 3.12-3.13

“Arrangements may be made to feed hundred thousand Brahmins to their hearts content by cooking good quality rice with milk and curd.” 3.14

“Tomorrow morning after receiving the chiefs of Brahmins hospitably , they may be given ghee, puffed rice and curd as well as monetary gifts.” 3.15

“As soon as the sun rises tomorrow laudatory speech should be made and seats arranged for all the Brahmins who have been invited.” 3.16

“The highways should be sprinkled with water and flags tied on both sides. Actors and well dressed courtesans should reach the second enclosure of the apartment and be seated there .” 3.17

“In temples people should assemble with cooked rice and other food as well as with garland separately and they should be given monetary gifts.”

3.18

“Let all the soldiers who are fully alert with long swords tied to their waist wearing new cloths enter in the courtyard of the glorious king.”

3.19

Those highly disciplined sage, after giving this order and after informing the king, also attended to many other things to be done.

3.20

Those great Brahmins who were happy and satisfied with the arrangements approached the king and told him that all necessary actions have been taken.

3.21

Then that king with great luster told Sumanthra, “Bring the self restrained Rama immediately before me.”

3.22

That Sumanthra acknowledged the king’s order and said “So be it”, and being a great charioteer went to bring Rama in the chariot.

3.23

Afterwards the kings of the eastern, northern, southern and western countries, kings who were not Aryans, kings of Aryan origin, the kings of the people of forest and mountains paid Homage to Dasaratha and he was like Indra surrounded by the devas.

3.24-3.25

The royal saint Dasaratha sitting in the palace like Indra surrounded by the maruths, saw his son approaching him in a chariot.

3.26

Rama was like a king of Gandharwas and was famous for his courage in the world. He had long arms, great strength, walked like an elephant in rut, greatly beautiful with a face like the moon, blessed with beauty, generosity and valour and captivating even men with his beauty. He looked like the rain god entering an area burnt with heat and even after looking at him with concentration, the king was not satisfied.

3.27-3.29

Sumanthra helped Rama in getting down from the splendid chariot and as Rama went before his father with folded hands, he followed him.

3.30

That great man Rama along with the charioteer Sumanthra climbed in to the palace which was like the Kailasa mountain.

3.31

Going towards his father with folded hands, when he went near, he bowed deeply, pronounced his own name and saluted his father’s feet.

3.32

That king seeing his saluting son near him , drew him near , holding his folded hands and hugged him.

3.33

The king offered a splendid seat decorated with gold and gems which was lofty, divine and also best of the seats.

3.34

When Rama sat on the great seat, it shined further , like the rising lustrous sun making the Mount Meru to shine further.

3.35

That assembly added further to its luster by Rama, like the full moon adding luster to the autumnal sky with its bright stars.

3.36

That great king was overjoyed on seeing his son and felt as if he was seeing his own image in a well decorated mirror.

3.37

That great one among those with sons, after calling him with a smile , like sage Kashyapa calling his son Indra, spoke to him as follows.

3.38

“Oh Rama , you are the worthy son born to my eldest wife who is worthy and since you have excellent virtues , you are my beloved one.”

3.39

“Since you have attracted the people with your great virtues and for that son when moon enters the Pushya(poosam) star , you would be crowned as their Yuvaraja.”

3.40

“You are by nature attractive and one possessed with humility and though you possess all good virtues, I am speaking to your good due to my affection to you.

“
3.41

“Always endowed with humility and one with victory over his sense organs , you should try to be away from sorrows caused by anger and desire.”

3.42

“By your behaviour directly or indirectly , keep all the ministers and your subjects in a happy frame of mind.”

3.43

“You should rule the earth by keeping the storehouses of grains and weapons always full by making frequent collections, by keeping your subjects happy and devoted, for then your friends

would be happy as if they have obtained deathlessness like the devas . For achieving this you should keep your mind subdued.”

3.44-3.45

Hearing that , the friends of Rama who were interested in his welfare , rushed to meet Kausalya and informed her.

3.46

She gave those messengers who brought the good news presents of cows, gold and various type of gems.

3.47

Thereafter Rama, after saluting the king , got in to his chariot and reached his great home after being worshipped by large number of people .

3.48

Those citizens who heard the proclamation by the king felt as if they have gained the most beneficial objective , took leave from the king , reached their homes and worshipped their gods.

3.49

This is the end of the third chapter Of the book of Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

4.Rama’s coronation is fixed and he meets his parents

(Dasaratha summons Rama again and tells him that he often sees bad dreams . So he wants to complete the coronation the next day itself. He tells Rama to observe the rituals along with Sita. Rama goes and meets his mother who is doing special worship. There he meets Lakshmana.)

After all the citizens departed , the king who was an expert decision maker along with his ministers further discussed and took a decision that Rama with eyes like red lotus flower should be made in to the Yuvaraja when it is Pushya(poosa Nakshatra).

4.1-

4.2

The king Dasaratha entered in to his inner apartment , asked his charioteer to bring Rama once again to him.

4.3

As soon as the charioteer heard the order, he again went to Rama’s house to again bring him.

4.4

When the door keepers informed the arrival of the charioteer again, Rama was filled with apprehension.

4.5

Rama after admitting him quickly told him, "Why did you come back again "Please tell me completely."

4.6

Hearing that , the charioteer told him. "The king wants to see you again. It is for you to decide whether to go or not."

4.7

Hearing these words of the Charioteer , Rama immediately departed to the king's home , to see the king again.

4.8

The king Dasaratha hearing the news of arrival of Rama, made him enter inside, so that he can tell him a very pleasing news.

4.9

While Rama was entering the home of his father , from a distance he was saluting him with folded hands and bending slightly in reverence.

4.10

The king after straightening him embraced him, offered him a great seat and then told him again.

4.11

"Oh Rama, after living for long years I have become old having enjoyed all the pleasures that I desired and I have conducted hundreds of sacrifices where food in plenty as well as lot of money was distributed."

4.12

"Oh great man, I have also got a great son who is matchless in the earth , in you , whom I love very much , I have done several fire sacrifices and also have learnt Vedas."

4.13

"Oh Valorous one, I have experienced all my desired pleasures, and I have repaid my debt to devas, sages and manes as also myself."

4.14

"I do not have any other duty left except your coronation, and for that reason you have to do whatever I tell you now."

4.15

“Today all my subjects want you to be their king and for that reason my dear son, I shall make you my Yuvaraja.”

4.16

“Nowadays I am seeing very bad horrible dreams also meteors and thunders with great noise are falling in the day time itself.”

4.17

“The bad planets Sun, Rahu and mars have moved on to my birth star , the astrologers say.”

4.18

“When such bad omens occur , most probably , I will meet with his death or face great calamities.”

4.19

“Oh Rama, for that reason , before I lose the grip on my mind, I want to complete the coronation , as you know the mind of people is not stable.”

4.20

“Today is Punarvasu(Punartham) and tomorrow it will be Pushyam(poosam) and astrologers say this is highly suitable and auspicious for the coronation.”

4.21

“My mind is telling me, “Crown Rama in the Pushya Nakshatra itself, “ , oh slayer of enemies so I am hastening it up and holding the coronation as Yuvaraja tomorrow itself.”

4.22

“For that reason from today onwards , you along with my daughter in law Sita should behave with self restraint during nights and observe fast along with her and sleep on a bed of Durba.”

4.23

“Since acts like this on such occasion face several impediments , let your friends also protect you from all sides.”

4.24

“I think the time for consecration should be chosen when the time Bharatha is away from here.”

4.25

“Your brother Bharatha desires to travel in path of virtue and has always followed his elder brother and is the follower of dharma, compassionate and one who has won over his sense organs.”

4.26

“But I think that the mind of human being is not stable and this applies even to good people who has fixed their mind to Dharma.”

4.27

After telling like this about the coronation that was to take place the next day , he permitted Rama to go back and after thus permitted , Rama after saluting his father went back to his home .”

4.28

After the king has fixed the time for his crowning, Rama went to his house and after entering immediately went to the private quarters of the king to meet his mother.”

4.29

There he saw his mother wearing silk and praying for the royal fortune of himself to the gods in the prayer room .

4.30

Having heard about the happy news of the coronation of Rama, Sumithra and Lakshmana had already arrived there and Sita was summoned to come there before arrival of Rama.

4.31

At That time Kausalya stood there with half closed eyes accompanied by Sumithra, Lakshmana and

Sita .

4.32

Hearing that her son will be crowned on the Pushya star , she was praying the God Janardhana holding her breath.

4.33

Rama approached his mother doing religious observations, saluted her and with joy told these blameless words.

4.34

“Oh mother , father has deputed me to acts of ruling the people and as per his order the crowning will take place tomorrow.”

4.35

“This night Sita also will fast along with me and this was told by my father along with the teachers and priests.”

4.36

“That coronation will take place tomorrow and please perform all the appropriate auspicious rituals to me and Vaidehi(Sita) .”

4.37

Kausalya after hearing the news that she was desiring for a long time , spoke sweetly but indistinctly due to her shedding tears of joy .

4.38

“Oh son, Oh Rama , may you live for a long time. May your enemies be destroyed .May you become prosperous and bring joy to my relatives and those of Sumithra.” 4.39

“Oh Rama , you were born to me and your father on a lucky star and because of that you have brought joy to your father by your virtues. What a great thing that you were born.”
4.40

“Oh lotus eyed one , it is joyful to see that my great penances are in vain and dear son, now the wealth of Ikshuvaku clan would take refuge in you.” 4.41

Hearing these words Rama looked at his brother sitting with folded hands and saluting him and told him with a smile. 4.42

“Oh Lakshmana rule this earth along with me, and as you are my second inner self , this wealth also will reach you.” 4.43

“Oh son of Sumithra enjoy all the pleasures that you wished for and you may also enjoy the fruits of royalty , for I desire this life and kingdom only for your sake.” 4.44

After telling like this to Lakshmana and after saluting his mother , Rama took leave from them and along with Sita went to his home.

4.45

This is the end of the fourth chapter Of the book of Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

5. Further preparations for Coronation Of Rama

(Dasaratha sends sage Vasishta to Rama to instruct on the rituals to be observed. Vasishta carries out his instructions. On his way back , Vasishta observes the people of Ayodhya in a festive mood.)

After giving farewell to Rama, Dasaratha sent word to Vasishta who was his priest to discuss about the coronation that was to take place next day and told him

5.1

“Oh sage with wealth of penance, please go to Rama , the son of Kakustha clan and advice him to observe fast along with my daughter in law and strictly observe the rituals.

5.2

That god like sage Vasishtha , who was an expert in Vedas, best among those who know Manthras and one who observes strict penance said “Let it be so” and mounted the best of chariots worthy of Brahmins , went to the home of Rama to advise him to observe fast according to the Manthras.
5.3-5.4

That great sage Vasishtha went to the home of Rama , like a mass of white glittering clouds , entered the home and crossed the first three sections on the chariot itself .

5.5

Rama knowing about the visit by the honoured sage , came out of his house in great haste and excitement, to show suitable honours to him.

5.6

Thereafter he neared the chariot of the sage and himself helped the very intelligent sage to alight from the chariot .

5.7

That sage seeing the humble Rama , who is fit to be loved, addressed him , caused him delight and gratified him.

5.8

“Oh Rama , Your father is greatly pleased with you and would make you Yuvaraja tomorrow and so you and Sita must observe fast today.”

5.9

“Your well pleased father is going to make you Yuvaraja tomorrow early morning as did your forefathers Nahusha and Yayathi.

“

5.10

After having spoken thus to him, That sage saw that Rama and Sita were observing proper rituals and made them undertake the fast after chanting proper Manthras.

5.11

Then that Guru of the king was duly honoured by Rama who was from the clan of Kakustha , took leave from him and then departed.

5.12

Rama who was seated with his friends who talked dear things , after duly taking leave from them , entered in to his apartment.

5.13

Rama’s residence filled with happy men and women , looked like a lake full of splendid lotus flowers with large number on intoxicated birds.

5.14

That Vasishta after leaving Rama's home which resembled the king's palace , found that the high way was greatly crowded with people.

5.15

Groups and groups of people had completely filled the royal high way and it was jammed on all sides by people filled with ecstasy.

5.16

Then from the royal high way sounds emerged of the meeting together and exultations of great joy and it resembled the roaring of the sea.

5.17

On that day the thoroughfares of the city of Ayodhya were cleaned and sprinkled with water and the homes of people were decked with forest garlands and flags.

5.18

Then all women, men, children and old people living in Ayodhya desiring to see the Coronation of Rama longed for the sun rise.

5.19

People were longing to see that greatest celebration of Ayodhya , so that their joy would be enhanced by dressing up well with ornaments.

5.20

The priest seeing that the high way was thronged with men and women, who were standing on both sides , slowly went and reached the palace.

5.21

Having climbed up the royal palace which was like the peak of Kailasa he met the king and this resembled Bruhaspathi meeting with Indra.

5.22

Having seen him arrive the king left his throne , enquired from him , whether he has carried out his wishes and the sage said, "yes".

5.23

Then all those members of the assembly who were all occupying, seats of equal glamour stood up and saluted sage Vasishta.

5.24

The king after being permitted by his Guru, took leave of his assembly and entered his inner apartment like a lion entering its cave in the mountain.

5.25

The king entered his private apartment which resembled the palace of Indra and which was thronged with well dressed and ornamented women , illuminating the place with his luster like the

moon illuminates the
sky.

5.26

This is the end of the fifth chapter Of the book of Ayodhya of the holy Ramayana composed by Valmiki as the first epic

6.Rama observes rituals and Ayodhya celebrates

(Rama and Sita performed the rituals , and woke up early morning. Ayodhya was celebrating the great function and all thoroughfares were full of happy people.)

After the departure of the family priest Rama took bath and worshipped Lord Narayana with great concentration along with his wife who had broad eyes. 6.1

Then in accordance with the rituals he held on his head a pot of Havis(cooked rice) and performed oblations with ghee and Havis on the fire to Lord Vishnu. 6.2

Then Rama , the son of a great man, ate the remaining Havis , for his own welfare , adopting silence meditated on Lord Vishnu with a disciplined mind and slept along with Sita on the divine temple of Lord Vishnu on a bed of Durba grass. 6.3-6.4

He awoke when one quarter of the night was remaining and got his home decorated in a befitting manner. 6.5

Then after hearing the sweet songs of pleasant words from the bards and poets , he performed his early morning rituals and chanted Gayathri with great devotion. 6.6

Dressed in spotless silk attire , with a deeply bowed head , he praised the killer of Madhu and listened to the purificatory rites by the Brahmins. 6.7

Thereafter in a sweet majestic voice they proclaimed the auspiciousness of the day and the entire Ayodhya was filled with sounds of musical instruments. 6.8

Hearing that Rama undertook fast along with the princess of Videha, from their home , the people of Ayodhya became happy. 6.9

All the citizens of Ayodhya hearing about the coronation of Rama , started decorating their house from dawn itself.

6.10

On the temple towers surrounded by white clouds , in four road junctions , on thoroughfares , on tall monuments, on towers of forts , on shops of merchants selling various goods , on prosperous and great houses , on all public halls and on tall trees , banners of various colours were hung.

6.11-6.13

Groups of actors, dancers and musicians entertained people by pleasing their mind and heart and these sounds could be heard everywhere

6.14

When the time for coronation of Rama was approaching people in cross roads and in private homes talked only about the coronation.

6.15

Similarly boys playing in groups in front of their homes were only talking about stories relating to the crowning of Rama.

6.16

On the occasion of the coronation Of Rama , the royal highway was strewn with flowers and made fragrant by burning of incense sticks.

6.17

Having a doubt that the coronation may prolong till night , for providing light to the high ways . trees full of lamps were provided all over.

6.18

All the people living in the city , after decorating it were eagerly desiring to see the coronation of Rama as Yuvaraja and had assembled in road junctions, public halls in groups and were praising king Dasaratha.

6.19-

6.20

“Oh, our great king Dasaratha is the great son of Ikshuvaku clan, and realizing that he has become old , he is doing this coronation of Rama.”

6.21

“We are all blessed to have Rama as our king, since he knows the good and bad people and rule for a very long time. “

6.22

“Being one without pride , very learned , a follower of Dharma and lover of his brothers, That Rama would also love all of us like his brothers.”

6.23

“Let the soul of Dharma and the spotless Dasaratha live long , for only by his grace we are able to see the coronation of Rama.”

6.24

All these conversations were also being heard by the hoards of people who have come from the village, who have come to the town hearing the news.”

6.25

At that time the city was overflowing from the crowd of people who have come from the villages from different directions to see the coronation of Rama.

6.26

Due to the moving to and fro from a huge crowd of men, a noise rose from there which was like roaring sound of the ocean with a great speed.

6.27

Crowded by citizens wishing to see the coronation of Rama , who have arrived from all directions , Ayodhya resembled city of Indra and with the sound generated made it resemble the ocean with all its aquatic animals.

6.28

This is the end of the sixth chapter Of the book of Ayodhya of the holy Ramayana composed by Valmiki as the first epic

7.Mandhara tries to poison mind of Kaikeyi

(The hunchback Mandhara , who is the personal servant of Kaikeyi , tells her that the crowning of Rama is a very bad news to Kaikeyi . she is rebuffed as Kaikeyi becomes happy with the news.)

The family maid servant who was living with her from the time of her birth, without any specific reason came out of the white palace which shined like moon.

7.1

She saw the royal high way of Ayodhya sprinkled with water and spread with flowers from that palace

7.2

Mandhara was perplexed at seeing from the palace, the city decorated with very costly banners and flags as also the auspiciously decorated thoroughfares which usually were free, crowded with people who had washed their heads and occupied by people holding garlands and sweets in their hands. The temples with white doors were reverberating with the Vedic chant of great Brahmins and was crowded with people. Several types of musical instruments were blowing out musical sound. The city was filled up with joyful horses and elephants as well as mowing bulls and cows. The exceeding pleased citizens were tying flags everywhere.

7.3-7.6

That Mandhara seeing, the royal nurse maid with a joyful fully awake eyes and clad in white silk standing nearby asked her.

7.7

“Why is mother of Rama who is miserly, gifting away wealth with great joy to men?”

7.8

“Why are people greatly joyous? Please tell me what the delighted king is proposing to do?”

7.9

That nurse maid bursting with great joy told the hunchback about the luck of Rama with greater joy.

7.10

“Tomorrow the king Dasaratha is going to celebrate the coronation as Yuvaraja of the blemish less Rama who has conquered his anger”

7.11

Hearing the words of the nursemaid, that hunchback became infuriated, descended from the palace which looked like Kailasa peak.

7.12

That sinful looking Mandhara burning with anger reached Kaikeyi who was reclining upon her couch and told her.

7.13

“Oh fool, get up. Why are you sleeping without fear, in spite of the fact that you are being submerged in the flood of sorrow, which you are not realizing?”

7.14

“Oh Lady who appears to be loved by her husband, Oh undesired one, You are playing with your good fortune which is like the unstable river in summer season.

“

7.15

Hearing the harsh words spoken by the sinful furious hunchback , Kaikeyi became worried.
7.16

Kaikeyi told that hunchback, “Oh Mandhara is everything all right ? I am seeing you with a downcast face and greatly distressed.”

7.17

That Mandhara who was an expert in speech , having heard the words of Kaikeyi spoken with sweetness told.

7.18

That hunchback becoming more worried , being a do-gooder of Kaikeyi , greatly agitated about separating Rama told.

7.19

“Oh queen, great and never ending destruction is awaiting as Raja is crowning Rama as Yuvaraja”
7.20

“As I am plunged in endless fear and affected by great sorrow , I am feeling as if I am burnt and I have come here seeking your welfare.”

7.21

“Oh Kaikeyi , your sorrow is greatly sorrowful to me and without any doubt your prosperity will be mine also.”

7.22

“ Though Born in a royal family and being the chief wife of a king and you do not understand the cruelty of the state craft.”

7.23

“Though he is the follower of Dharma in public , he is really deceitful Her speaks sweetly and affectionately but is cruel and you who is innocent are not able follow his guile.”

7.24

“When your husband confers with you he uses meaningless appeasing words but he has conferred good things to Kausalya only.”

7.25

“That soul of wickedness having side tracked Bharatha by sending him the house of your relations, he will give away the kingdom to Rama devoid of thorns.”

7.26

“Oh child ,. Like a mother I am telling you the truth that you are holding a venomous serpent on your lap, who is nobody else but your husband.”

7.27

“The king Dasaratha has done you and Bharatha the same thing that a serpent or an enemy would have done .”

7.28

“Oh child , who is accustomed only to comfort, with good words devoid of any truth , that sinner has established Rama in this kingdom and you and your son have been ruined.” 7.29

“Oh Kaikeyi, the correct time to act to protect your happiness has come, Oh lady who is looking with awe, please save yourselves, Bharatha and me.”

7.30

After hearing her words that Kaikeyi , with a pretty form who was lying on her couch till then ,rose completely with joy ,like a crescent of the autumn moon. 7.31

That Kaikeyi who became extremely pleased, gave a marvelous ornament to the hunch back causing great surprise in her.

7.32

Kaikeyi , that greatly delighted lady after giving the ornament to the hunchback , again spoke these words to her. 7.33

“Oh Mandhara , the news that you gave me is very pleasant to me and the gift that I gave you is for informing this pleasant news. Shall I give you more gifts?” 7.34

“I do not make any distinction between Rama and Bharatha and I am happy that Rama is being consecrated as the king.” 7.35

“Oh Mandhara meriting my love, there is nothing more pleasing to me than the news that you gave and my joy cannot be easily expressed by words . Oh best among those dear to me, you have now told me the best news and ask for another reward.” 7.36

This is the end of the seventh chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

8. Mandhara poisons the mind of Kaikeyi (contd)

(Mandhara tries to tell in skilful words , the problems that may arise when Rama becomes the king. She says that Kaikeyi would be made a slave by her co-wife.)

Mandhara thoroughly disgusted and filled with rage and sorrow , rejected that ornament and said. 8.1

“Oh childish lady, why are you happy at the inappropriate time and do not realize that you are in the middle of a ocean of sorrow.” 8.2

“Oh great lady, a great misfortune has fallen on you and at this time you should become sad instead of being happy and because of that though I am sad at your present state I am laughing.”
8.3

“I am feeling sorry about your misinterpretation. Will an intelligent woman become happy at the prosperity of her enemy like co-wife’s son ?”

8.4

“Bharatha has equal claim to the kingdom like Rama and is the source of fear to Rama. Thinking it over I feel sad for danger comes from one who fears.”

8.5

“The valorous Lakshmana with a great bow has taken to Rama’s soul and Shatrugna has similar feelings like Lakshmana towards Bharatha.”

8.6

“Oh pretty lady, in the order of succession according to birth also Bharatha is just next to Rama, and the younger ones do not have even a remote chance .”

8.7

“Rama is competent and learned in the royal Dharma and one who does things at appropriate time .Out of fear , when I think of your son, I am trembling.”

8.8

“Kausalya whose son is going to be crowned tomorrow as Yuvaraja in the Pushya star is indeed lucky.

8.9

“To Kausalya having obtained this great fame by getting her enemies destroyed , you have to serve with folded hands like maid.”

8.10

“If you along with us becomes her maid, then your son also has to become the slave of Rama.”

8.11

“The great women of Rama would indeed be very happy and with the downfall of Bharatha, your daughter in law would be deprived of joy.”

8.12

Seeing here very favourite Mandhara talking this way, the great lady Kaikeyi started praising the qualities of Rama.

8.13

“Rama is a follower of Dharma and he has been taught self restraint by his Gurus and he is an votary of truth and one who is honest and grateful. And being the eldest son of the king , the kingdom should go to him. “

8.14

“He who has a long life would protect his brothers as well as servants like a father and oh hunchback, why you are you sorrowing to hear about the coronation of Rama.”

8.15

“After one hundred years the best among men, Bharatha also would definitely get the kingdom of his father and grandfather “

8.16

“OH Mandhara you are getting prosperity as of now and in future also you would be getting the same. Why are you grieving?”

8.17

“If I have appreciation to Bharatha , I have more appreciation to Rama as he serves me better than his mother Kausalya.”

8.18

“If this kingdom belongs to Rama , then it belongs to Bharatha also as Rama treats all his brothers as his equal.”

8.19

Hearing the words of Kaikeyi Mandhara became greatly sad , and breathing hot and deep she told like this to Kaikeyi.

8.20

“Being stupid , though you are sinking in the wide ocean of grief, you are not realizing the benefits for yourselves.”

8.21

“Rama will become the king and afterwards his son will become the king and on the other hand Bharatha would be teased of not being a king.”

8.22

“Oh pretty lady, all the sons of a king do not become kings for if all of them are made kings, there would be great problems in ruling of the kingdom.”

8.23

“Oh faultless lady Kaikeyi , because of this the kings will entrust the rule of kingdom to the eldest or the son who has great virtues.”

8.24

“Oh dear Kaikeyi , when your son is cut off from the royal succession and its comforts , he would become greatly distressed.”

8.25

"I have come here wishing for your benefit and you are giving me a gift not understanding that your co-wife is getting prosperity.

8.26

"As soon as Rama gets the kingdom without any problems, it is certain that he would send Bharatha out of this country or even out of the world."

8.27

"Your son from childhood has been sent to his uncle's house and it is the proximity of some one that strengthens the affection."

8.28

"Obediently following Bharatha, Shatrugna also has gone along with him and similarly Lakshmana is attached to Rama."

8.29

"It is heard that the tree which live in the forest , intended for felling is freed even from thorny bushes

attached to it."

8.30

"Like Lakshmana protecting Rama , Rama also protects Lakshmana and they are famous as inseparable like Aswini kumara."

8.31

"Because of That Rama will not do even a small sinful act towards Lakshmana but he will definitely harm Bharatha without any doubt. "

8.32

"And so send your son directly to the forest from his uncle's house, . This would be pleasing to me and beneficial to you."

8.33

"If Bharatha gets the kingdom of his father as her Dharma, then it would be beneficial to you and your clan.

"

8.34

"Your son is used to great comforts and he is the natural enemy of Rama and how would he live happily if wealth is separated from him."

8.35

"Similar to the leader of the herd of elephants is attacked by a lion in the forest, Bharatha is being overpowered by Rama and it is your duty to save him."

8.36

"You being endowed with prosperity , you have ill treated your co-wife who is mother of Rama due to pride . Will she not retaliate due to grudge."

8.37

“Oh pretty lady , when this earth with its oceans, towns and cities comes under the control of Rama, you along with Bharatha would become inauspicious and miserable.”
8.38

“If Rama takes over this earth , then Bharatha would definitely be destroyed and so now do something to get the kingdom to Bharatha and banish his enemy Rama.”
8.39

This is the end of the eighth chapter Of the book of Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

9.Kaikeyi is influenced by Mandhara

(By the very influencing words of Mandhara , Kaikeyi asks Mandhara for a plan to crown Bharatha. Mandhara suggests she request for two boons promised earlier by Dasaratha and ask that Bharatha should be crowned and Rama should go to the forest for fourteen years. According to her advice Kaikeyi strips off all her ornaments and lies on the bare floor of the room of anger)

Having heard these words, Kaikeyi started burning with rage and breathing with effort and fire like,

she told Mandhara.

9.1

“I would immediately send Rama to the forest and get Bharatha crowned as Yuvaraja”

9.2

“Oh Mandhara , do you see any method by which Bharatha would get the kingdom and Rama would be forced to go to forest.”

9.3

Addressed like this by Kaikeyi , the sinful Mandhara who was bent upon destroying interests of Rama spoke like this.

9.4

“What a joy, Oh Kaikeyi, please hear me for I will tell you how to make Bharatha alone get the kingdom .”

9.5

“Oh Kaikeyi, please hear from what is being told for your welfare as per your desire. Do you remember or are you concealing what you remember.?”

9.6

“Oh pretty Kaikeyi, please listen to what I am telling you . I shall tell you and , please listen to it and then think about it.”

9.7

Hearing these words of Mandhara, Kaikeyi got up from her well spread bed and told.

9.8

“Oh Mandhara, how can Bharatha get the kingdom and how can Rama not get it? Tell me the means in detail.”

9.9

The sinful Mandhara after hearing these words from the great lady , with an aim to destroy welfare of Rama told.

9.10

“Oh lady , your husband went along with other royal saints gave help to Indra in the war between devas and asuras in the southern region and reached the city of Vijayantha in the Dandaka where Asura Thimidwaja lived. He also took you along with him.”

9.11-9.12

“There a very powerful asura called Sambara well known for taking many illusory forms could not be defeated by the devas in the great battle with Indra.”

9.13

“In that great battle , the Rakshasa used to kill those wounded by weapons and also when they were sleeping at night.”

9.14

“There the very strong Dasaratha fought a very great battle and he was wounded by their weapons and his body was greatly wounded .”

9.15

“Oh great lady , he who had fainted was protected because you carried him away from the battle field and there again the asuras wounded him and you saved your husband.”

9.16

“Oh auspicious looking one , then he gave you two boons and you told him that you will demand them whenever you need them and then that great king agreed to your proposal.”

9.17

“Oh queen, I was knowing nothing about this matter , till you told me about this , out of our friendship , which I have retained in my memory. Prevent the preparations for Rama’s consecration

by holding it down.

“ 9.18-9.19

“You request for the boons of crowning of Bharatha and banishment of Rama for fourteen years from the kingdom.

“ 9.20

“If Rama is banished to the forest for fourteen years, Your son would have captured the minds of people and would have established himself firmly.” 9.21

“Oh Kaikeyi, the daughter of Aswapathi, with great anger enter the room of anger, wear bad smelling dirty cloths and lie down on the bare floor.” 9.22

“When the king sees you crying with great sorrow, do not look at him, nor speak to him.” 9.23

“I know without doubt that you are the darling of your husband and for your sake the king even will immolate himself in fire.” 9.24

“Nor is he capable of seeing you angry or stare at you with anger and for the sake of your love, the king will even forsake his life.” 9.25

“The king is not capable of going against your words, Oh dull witted one, please recognize the strength of your charm.” 9.26

“The king Dasaratha will give you different types gems, pearls and gold and do not fix your mind on them.” 9.27

“Oh great lady, make Dasaratha recollect that he has given you two boons in the war between the devas and Asuras and so stand firm in your objective.” 9.28

“The descendent of the Raghu can will personally lift you from the floor and then make him settle down and ask for the boons.” 9.29

“You ask for the boon like this, “Oh great king Bharatha should rule over this country and Rama should be banished to the forest for fourteen years.” 9.30

“When Rama lives in the forest for fourteen years, your son will grow strong and strike roots here.” 9.31

“Oh lady definitely also ask for the banishment of Rama to the forest because only by that all interests of your son would be accomplished.”

9.32

“By banishing Rama to the forest he would lose his charm of attraction, and Bharatha would become great as his enemy would be destroyed.”

9.33

“By the time Rama returns back from the forest , Bharatha would have stuck roots and that intellectual son of yours would have gained the affection of the people in company of his friends.” 9.34

“You know that the proper time has come to ask for the boons and with force make the king change his intention of making Rama as the king.”

9.35

Understanding the extremely meaningful plan as one beneficial , that Kaikeyi became greatly happy

And spoke to Mandhara.

9.36

That Kaikeyi who was a lady with a clear vision, hearing the words of the Hunchback was greatly surprised like an immature young girl and adopted the wrong path. 9.37

“Oh hunchback , I did not recognize that you are great and can speak great words . After knowing your intelligence , I think among the hunchbacks in the world , you are the best one.” 9.38

“You are the one only interested in doing what is good to me in my affairs as but for you, I would not have known the evil intention of the king.”

9.39

“Hunchbacks are physically retarded , crooked, bent and are terrible in appearance but you are like lotus flower bent in breeze.” 9.40

“Your chest is tightly fixed and raises up to your shoulders and beneath it your navel and waist are slender and bashful.” 9.41

“ Oh Mandhara, Your hips are full grown, your breasts are round and plump and your face is like the full moon and you are regally lovely.”

9.42

“You are glittering in your waist belt, which is making jingling sounds ,. Your calves of the legs are strong and your feet long.”

9.43

“With your wide thigh bones and clad in silk and with lengthy strides , when you walk in front of me, I feel as if a swan is walking.”

9.44

“In addition the thousands of illusory powers which asura Sambara had , are in you too , in many more thousands.”

9.45

“Your hump which resembles a long hub of a chariot stores lot of royal powers as well as many magical powers.”

9.46

“Oh hunchback, after Rama has gone to the forest after Bharatha is consecrated , I shall decorate the hump of yours with a golden garland.”

9.47

“Oh Mandhara, after my objectives in achieved and when I am fully satisfied , I will smear your hump with best quality pure gold.”

9.48

“Oh hunchback , I will mark your forehead with a golden Thilaka and for your auspicious face I will make very many gold ornaments.”

9.49

“You will walk wearing silk garments like a goddess. With your matchless countenance you will challenge moon for a contest and feeling greatly proud you will attain a great status among your enemies,.”

9.50-

9.51

“Like you are serving me several well ornamented hunchbacks would be serving you always. 9.52

When Kaikeyi was flattering her like this, Mandhara looked at the white Kaikeyi who was shining like a fire in the sacrificial altar lying on her great couch and told her like this.

9.53

“Of fortunate one , there is no point in building a dam after the water has flown out and so perform your auspicious act and show it to the king.

“

9.54

That broad one eyed, proud because of her intoxicating beauty , thus encouraged by Mandhara , entered the room of anger along with Mandhara and that blessed lady threw the a highly auspicious a very precious pearl necklace costing several hundred thousand as well as several other ornaments and laid down on the gold like floor and then told

Mandhara.

9.55-9.57

“Oh hunchback, go and inform Dasaratha that if Bharatha is not crowned and if Rama does not go to the forest I will die.”

9.58

"I am neither interested in gold or ornaments or precious gems , If Rama is consecrated as king , that will be the end of my life."

9.59

That hunchback hearing the exceeding powerful and sharp words of the wife of the king , again said these words which are beneficial to Bharatha and harmful to Rama.

9.60

" If Rama gets this kingdom , it is very definite that you will suffer and oh auspicious one, you strive in such a manner that your son would be crowned."

9.61

That queen , repeatedly hit by the words of the hunchback became sad as well as angry and she kept her hands on her chest due to great surprise and praised again and again that angry hunchback. 9.62

"Oh hunch back , either you will go and tell the king that I have gone to the land of the dead or inform me about the departure of Rama for a long duration to the forest so that my son Bharatha shall get his desires fulfilled."

9.63

"If Rama does not go to the forest, I do not need cloths, garlands , sandal paste , nor unguents , nor food , nor water nor even life."

9.64

That pretty lady after telling these horrible words , removed all her ornaments and fell like a Kinnara woman and lay down on the earth without covering herself. 9.65

She who was the wife of the king, with her face darkened by great fury and with a restless mind , stripped off all her ornaments and looked like a dark sky without any stars. 9.66

This is the end of the ninth chapter Of the book of Ayodhya of the holy Ramayana composed by Valmiki as the

first epic.

10. Dasaratha consoles Kaikeyi who is angry

(Dasaratha is shocked to see his young wife in the room of anger . He promises that , he will fulfill all her wishes as she is very dear to him. Kaikeyi gets hope.)

That lady misled by the very sinful hunchback lay down on earth like a Kinnara woman hit by a poisoned arrow.

10.1

After making up her mind extremely well, that pretty , very skilful lady , told everything slowly to Mandhara.

10.2

After hearing the world that dejected pretty lady having made up her mind breathed long hot breath thought for some time and determined ways , which will lead her to happiness.

10.3

That Mandhara who was aiming for her own benefit, heard the queen's firm decision , became very happy and felt as if she has succeeded.

10.4

That very angry lady greatly angry and with a face knitted , with great determination lay down on the floor

10.5

That Kaikeyi then threw the colorful garlands and divine ornaments and they reached the floor.

10.6

The garlands and ornaments which were thrown away by her was making the earth shine like the stars in the sky.

10.7

She was lying down on the floor of the house of anger with dirty cloths and tying a single braid like a kinnara woman.

10.8

After passing various orders regarding the coronation, the king took leave of those present and entered his home.

10.9

King Dasaratha who had his senses under control , though thinking that news of Rama's coronation was known to everybody entered his private apartments so that he can communicate the good news to her , who merited his love.

10.10

He who was very famous went to the home of Kaikeyi like a moon accompanied by Rahu on a white sky.

10.11

Dasaratha entered his inner apartment resembling heaven which was filled with parrots and peacocks , filled with the sound of swans and kinnara birds, filled with music from musical instruments ,with hunchbacks and dwarfs moving here and there , blessed with Champaka , Asoka trees and houses of creepers, picture galleries , with stages decorated by gold, silver and ivory, filled with trees yielding flowers and fruits daily, Water tanks decorated by gold, silver and ivory, Excellent seats various kinds of food and drinks , various kinds of other eatables and with expensive decorations but did not see his beloved wife Kaikeyi on the excellent bed. 10.12-10.16

That passionate king seeking sexual pleasure not seeing his beloved wife was dejected and enquired with great depression

10.17

Previously Kaikeyi was never missing at that time and the king had never before entered an empty apartment.

10.18

The king having reached the apartment without knowing the whereabouts of foolish Kaikeyi who was seeking selfish interest , as usual enquired. 10.19

Then the trembling door keeper bowing with folded hands told him, “Oh Lord , lady was in great wrath and went speedily towards the room of anger.” 10.20

The king hearing the words of the door keeper became more agitated and due to his passionate frame of mind again became sad. 10.21

Then he saw her in the room of anger lying in an improper way and felt that she was feeling great sorrow . 10.22

That sinless old man, regarded his youthful wife with sinful intentions , much greater than his own life and she looked like a severed creeping plant and also like a goddess as well as kinnara lady who has fallen on earth and she also looked to him like an Apsara maiden who has slipped in to earth and like a broken down illusion and like a female deer which was tied down. 10.23-10.25

Then Dasaratha touched her like a giant elephant touching a she elephant which has fallen down due to a poisonous arrow. 10.26

That passionate one who was completely shattered due to his fear , touched that lotus eyed lady and spoke to her with great humility.

10.27

“Oh lady of auspicious qualities , I never knew that you were angry with me,. Who has cursed you? Who has insulted you? I am immensely sad that you are resting on this dirty floor.”

10.28

“When I have mind favourable to you, why are lying down like this on the floor like one possessed by the devil and causing me great sorrow?”

10.29

“If you are not feeling well, there are skilled doctors who are being praised everywhere who can make you healthy and so please tell your sickness.”

10.30

“To whom do you want to favour? Who has done something which is not liked by you? To whom should I show a favour and to whom should I do offense?”

10.31

“Oh great lady, do not weep nor make your body dehydrated? If you tell me , I shall kill a person who does not merit to be killed and release a person who merits to be killed. I shall make a poor man wealthy and a rich man a beggar.”

10.32-10.33

“I and all people under my control would obey you and I do not want to even a little thing which is not liked by you.”

10.34

“Tell me anything which you like and I would get it done even losing my soul and you know me so well that you would not have any doubt in that. I take an oath on Dharma that I would do whatever you like.”

10.35

“My earth is as long as the extent my chariot can go. The eastern countries of Sindhu , Sauvira and Saurashtra , all the southern countries ,. The countries like Anga, Vanga, Magadha,Mathsya and the prosperous Kasi and Kosala are under my control.”

10.36-

10.37

In those countries are produced wealth, grains, animal products and which of those do you want to acquire, Oh Kaikeyi?”

10.38

“Oh coward , what is the need for all these exertion and please get up, Oh pretty one. Oh Kaikeyi tell me the source of your fear. I shall remove them forthwith like a sun removes the mist.”

10.39

Consoled by the words spoken by him, she was getting prepared to tell words he may not like and she started harassing her husband further.”

10.40

This is the end of the tenth chapter Of the book of Ayodhya , of the holy Ramayana composed by Valmiki as the first epic.

11.Kaikeyi asks her two boons.

(Dasaratha promises her to give any boon asked by her and takes the oath on Rama. Kaikeyi reminds him of the earlier war and his promise to give her two boons. She wants Bharatha to be crowned next day and that Rama should go to the forest for fourteen years.)

Armed with the darts of the God of love , she addressed the king who was completely caught in the net of passion with the following words.

11.1

“Oh god like king, I have not been offended by any one nor was I insulted by anyone but I want to communicate an opinion of mine to you.”

11.2

“If you want to fulfill my desires, then give me a promise that you will fulfill whatever I ask for. Then I will tell you what I want.”

11.3

The magnificent Dasaratha in the throes of passion with a visible smile , took the hair of the lady who can smile brightly in his hand and said.

11.4

“Oh lady with pride , don't you know that there is no one whom I love more than yourself other than the best among men Rama.”

11.5

“I take an oath on the invincible Rama , who is broad minded and who is best among all those who live and so please tell me what your mind desires?”

11.6

“Ok Kaikeyi , I cannot live even for a moment without seeing Rama and as per your words, I take an oath.”

11.7

“Oh Kaikeyi , I would choose Rama, the best among men , more than me or my other sons and I am taking an oath on him.” 11.8

“Oh lady with great virtue, my heart is sinking and so Oh Kaikeyi touch me and lit my heart up and after you consider well, please tell me what you want?”

11.9

“You know your strength on my mind and there is no need for any doubt about it. I swear on my merits that I will do whatever you want .”

11.10

That lady who was intent on fulfilling her wish , expressed her wish using very harsh words and without giving any alternative solution. 11.11

Becoming greatly happy by his words , she spoke about her wish which is highly dreadful and which had come in her mind like the God of death .”

11.12

“You have been repeatedly taking an oath that you will fulfill my wish and let the thirty three gods lead by the fire God listen to it.”

11.13

“Let the moon, the sun, the sky , all the planets, night as well as day, the ten directions, the entire world with all Gandharwas , Rakshasas, the ghosts who move around at night , the home gods in all homes and all other beings , know the words of your promise.”

11.14-11.15

“Let all the gods hear that the truthful , greatly lustrous , votary of Dharma and the well composed Dasaratha is granting me his word.”

11.16

That Lady after flattering the great archer Dasaratha like this and spoke like this to the passion filled giver of boons.”

11.17

“Ok king , remember the battle between Devas and Asuras which took place long ago and there the enemy destroyed your everything except your life.”

11.18

“Oh God like person, you conferred on me two boons when I rescued you as I made great efforts with alertness to save you.”

11.19

“Oh king, Oh lord wedded to truth, oh god, now I am seeking those boons which were left with you , to be demanded when I want them.”

11.20

“Thus bound by dharma, if you do not give me those boons , insulted by you, I would give up my life immediately .”

11.21

Thus that Kaikeyi made the king in to her power by the arrow of words and the king entered in to the trap laid by her like a deer walking in to the trap.

11.22

After wards she spoke to the king who was caught in passion and who was also the giver of boons “Oh God, now I will ask for those boons which you had given me earlier and Oh king , I will ask them now, please hear.”

11.23

“Arrangements have been already made for the coronation of Rama and with these materials you now conduct the coronation of Bharatha.”

11.24

“Oh God, you have also given me a second boon , pleased with me, in the war between devas and asuras and time has come to ask that also.”

11.25

“Rama like a saint should live for fourteen years in the Dandaka forest clad in bark of wood or skin of deer and wearing a matted hair.”

11.26

“Let Bharatha enjoy the position of Yuvaraja without any thorns to trouble him and this is my great desire and please grant it. I want to see Rama departing to the forest today itself.”

11.27-

11.28

“Oh king of kings, become the protector of truth and protect your clan, character and birth. Those whose wealth is penance are saying that only telling of truth will ensure you great welfare in the other world.”

11.29

This is the end of the eleventh chapter Of the book of Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

12. The shattered Dasaratha requests Kaikeyi to reconsider.

(Dasaratha is shattered and here he reasons out , chides, shouts , begs and requests Kaikeyi to change her decision.. She seems to be unyielding.)

Hearing those horrible words , the great king , became very sad and extremely pained.

12.1

He thought , “Am I dreaming ? Has my mind paralyzed? Is it one of those bad omens which I have been experiencing recently? Or is it a disease of the mind?”

12.2

Having thought over like this, the king did not get comfort. Being beaten by the words of Kaikeyi , that king could not regain his senses for a long time and after that he felt startled and distressed like a deer seeing a ferocious tigress. Then he sat down in a great stupor and he heaved sighs like a highly venomous snake controlled in a circle by powerful chants. After saying “What a pity?’ being benumbed by great sorrow, he again lost his consciousness.

12.3-12.5

After a long time he regained his consciousness , affected by great sorrow, with burning eyes saw Kaikeyi and said.

12.6

“Oh cruel woman, Oh lady of bad character , oh destroyer of the clan, what sin has Rama done and for that matter what sin I have done?”

12.7

“That son of Raghu clan was treating you equal to his mother, and for what purpose are you trying to bring misfortune to him?”

12.8

“ Out of ignorance, thinking that you are a daughter of a king , I brought you home not knowing that you are a very poisonous snake and invited my own destruction.”

12.9

“When all the living world is praising Rama , for what crime should I abandon my son.”

12.10

“I can give up Kausalya , Sumithra or all my wealth but If I am alive I will not give up Rama , who is my darling son.”

12.11

“I feel supreme bliss on seeing my first born son and if I do not seem him , my soul will be lost.”

12.12

“The world can exist without sun and crops can exist without water but I and my body cannot exist without Rama.”

12.13

“Oh lady who has decided to do sin, this is enough . Give up your evil intention . I am touching your feet with my head . Please take mercy on me.”

12.14

“Oh sinful one, why did you get this horrible thought . Are you interested in knowing my opinion of Bharatha? Let it be like that. Earlier you used to say “Rama is like my eldest son . He is an expert in Dharma and one who fulfills his duty of my eldest son perfectly.” Such sweet words uttered by you

Could not have been spoken only to please me.”

12.15-12.17

“You are one who listens to the words of others and you have caused me great pain by entering this empty room of anger.”

12.18

“Oh lady, till now you have been possessing great virtues but now a great immorality has fallen on the clan of Ikshuvakus.”

12.19

“Oh broad eyed one , you have never even done a minute improper or wrong act towards me in the past and for that reason I am unable to believe your words .”

12.20

“Oh childish girl, several times you have told me that the great Rama is equal to Bharatha to you .”

12.21

“Oh lady who is a coward, how is it that you are desiring that famous votary of Dharma should stay in the forest for fourteen years.? “

12.22

“Why do you desire the very tender Rama who follows Dharma should stay in a dreadful forest?”

12.23

“Oh lady with auspicious eyes, Why do you desire Rama should go away to a far off place when he is interested in serving you?”

12.24

“Rama is always doing much more service to you than Bharatha and because of that I feel that you should not have more affection towards Bharatha.”

12.25

“Though there are thousands of lady attendants to you in your apartment, I feel , Rama, the best among men, will honour you , do you great service and carries out all your orders truthfully. “

12.26

“The word of blame or word of finding fault never applies to Rama . Rama with a clean mind appeases all beings. He attracts everyone in the country by performing acts dear to them.”

12.27-12.28

“He wins people by truth and he wins the downtrodden by charity and wins over elders by doing service to them and he wins over his enemies by his bow. “

12.29

“Truth , charity , penance, sacrifice , friendliness , purity , uprightness , knowledge, service to the elders are fixed firmly in the mind of that son of Raghu clan.”

12.30

“Oh lady, he is the one endowed with honesty , he resembles devas and has luster greater than sages and how can you desire harm to such a one.”

12.31

“I never recollect having heard Rama who speaks sweet words, speaking unpleasant words to any one and for your sake , how can I speak such unpleasant words to him.”

12.32

“What can I ever do without Rama blessed with forgiveness, self –command , sacrifice, truth , Dharma, gratefulness , and also non violence towards all human beings.”

12.33

Oh Kaikeyi, you need to give consideration to my old age , being on the verge of death, and also being wretched and wailing and show mercy on me.”

12.34

“I would give you anything that one can find in this earth surrounded by the ocean and so please leave out your anger.”

12.35

“Oh Kaikeyi, I bow to you with folded palms and I will also touch your feet . I surrender to you and not sin done to Rama touch me.”

12.36

Then Kaikeyi who was extremely angry replied using harsher words to the king who was drowned in sorrow , crying , deprived of his senses , tottering with distress , overwhelmed with great pain of sorrow, who was again and again requesting her not to take him to the other bank of the ocean of sorrow.

12.37-12.38

“Oh king if you are repenting like this after giving the boon , how can you talk of Dharma in this earth?’

12.39

“Oh follower of Dharma, when innumerable royal sages join together and ask you about it, what answer will you give?”

12.40

“Will you tell them, “By Kaikeyi’s grace I am living and she looked after me, and I am breaking the oath given to her.”

12.41

“Oh great king you are bringing great disgrace to all kings , by giving the two boons and by talking differently as of now.”

12.42

“When the pigeon and hawk had a disagreement , King Shaibya gave his pound of flesh and king Alarka , gave away his eyes and went to heaven.”

12.43

“Having the oath to the Gods, water of oceans never cross over to the shore .Please recollect the stories of earlier kings and do not make yourself false.”

12.44

“Oh bad one you want to go against Dharma , install Rama as a king and enjoy the remaining life with Kausalya.”

12.45

“Whatever I have demanded may be according to Dharma or against Dharma, it may be true or false but you cannot go away from the promise that you have given.”

12.46

“If Rama is installed as Yuvaraja today , In your presence I will drink strong poison and will die when you are watching me.”

12.47

“Even if for one day I see the mother of Rama being honoured and receives salutations , I would prefer to die.”

12.48

“Oh lord of men, I am taking a vow on Bharatha and on my life that I would not get satisfied by anything except banishing of Rama to the forest.”

12.49

After seeing all this Kaikeyi became silent and did not give any reply to the king who was wailing .

12.50

That king hearing the inauspicious boons asked by Kaikeyi about Rama’s banishment to the forest and the very wealthy life of Bharatha , due to great sorrow did not talk to Kaikeyi for a long time.

12.51

He stared at his dear queen who was telling words which were not liked by him , who shot words as strong as Vajrayudha at him, and was filled by dreadful distress and anguish and felt great amount of discomfort.

12.52-12.53

He thought over the great determination of Kaikeyi as well as the vow taken by her , the king crying “Oh Rama” fell down like a severed tree.

12.54

Having lost his mind and behaving like a mad man and behaving in a contrary manner , he was a sick person bereft of his luster he was lying like a serpent .

12.55

The king addressed Kaikeyi in great sorrow, “Who has given you this meaningless idea which appears to be in your interest? You are talking to me without any shame , with your faculties being directed by a devil.”

12.56

“Earlier , when you were young , I never noticed this , sorrow due to absence of character in you and now I am seeing the just opposite of it.”

12.57

“You were requesting that Bharatha should occupy the throne and Rama should go to the forest. Who put this fear of Rama in you?”

12.58

“If you want to do good service to your husband as well as Bharatha , leave the thought permanently that Bharatha should become the king and Rama should go to the forest.”

12.59

“Oh cruel lady, Oh sinful lady , Oh troublesome one , oh lady who does evil deeds , what sin(drawback) are you seeing in me and Rama.”

12.60

“Removing Rama from the throne, Bharatha will never occupy it because he is much more stronger in Dharma than Rama.”

12.61

“How can I see the pale face of Rama who has a moon like face , when I tell him to go to the forest”

12.62

“I have taken the decision to make Rama as Yuvaraja in consultations with my friends and going back from the decision would be like retreating before an army after being defeated by enemy armies. How can I see the face of kings from different states for they will ask, how did this childlike

Dasaratha rule the country for so long?"

12.63-12.64

"When various elders possessing various virtues and who are also well known , ask me about the Kakustha clan, what shall I reply them?"

12.65

If I tell them the truth that , "I took the decision to banish Rama , due to torture of Kaikeyi" they will think that I am telling a lie."

12.66

"Suppose I banish Rama to the forest, what will Kausalya tell about it? After doing such an unpleasant act , what reply can I give her?"

12.67

"Oh lady, Kausalya with sweet words , who is desirous of my welfare and who gave me, my very dear son , looked after me like a servant , like a friend, like a wife , like a sister and like a mother and merited my great attention but never got it."

12.68-

12.69

"I have done lot of good to you and now like a sick person eating rice with tasteless add on , those actions are burning me."

12.70

"If Sumithra sees the punishment meted out to Rama by sending him to forest , what confidence will she have on me?"

12.71

"In a greatly pitiable state that Vaidehi(Daughter of Videha) will hear about the two bad news of Rama going to the forest and also my death."

12.72

"Vaidehi would become sad for my death like a she kinnara being thrown on slopes of Himalaya by a Kinnara."

12.73

"After I see Rama travel to the great forest and after seeing Sita crying , I will not be alive for a long time. "

12.74

"Oh lady , as a widow along with your son , you will look after this kingdom for a long time as I do not wish to live after Rama goes to the forest."

12.75

" Like people drinking wine mixed with poison as wine , I was considering you as a very pretty chaste woman you are really unchaste."

12.76

"You used to comfort me with sweet but untrue words ,like a hunter attracting a deer by music and later killing it."

12.77

"Respectable gentleman would certainly call me ungentlemanly for having sold my son and consider me like a mean Brahmin who has consumed liquor."

12.78

“What a sorrow, what a pain that I have to tolerate your words .This sorrow must have come because of the sins committed by me earlier.” 12.79

“Oh sinner , due to the sins committed by me , I was protecting you till now for a long time and it is like the rope taken care of well, turning in to a noose to hang me .” 12.80

“All along when you were entertaining me and I did not realize that you are goddess of death. It was like a child in a solitary dark place touching a venomous snake that I touched you.” 12.81

“Being wicked minded, I have made the great Rama as fatherless and the people of the world can rightly condemn me.” 12.82

“What a great childishness, that Dasaratha , the soul of passion is sending his son to the forest for the sake of a woman.” they will say.” 12.83

“Rama already emaciated due to celibacy as well as penances as prescribed by the Gurus , is going to

suffer further great pain in this time meant for pleasure.” 12.84

“If I see a word ,”go to the forest” my son will not wait for a second word and say and he would immediately go to the forest.” 12.85

“If my Rama is urged to go to the forest, if he tells a word opposing to it , then it will be very dear to me.” 12.86

“Pure in thought Rama will not know my intentions and if I say “go to forest” , he will say “immediately.” 12.87

“If that son of Raghu clan goes to the forest , being berated by all the world, and death will take me to the land of God of death.” 12.88

“After the greatest among men Rama goes to the forest and after I am dead, of sinful woman, what are your plans of treatment of those who are dear to me? “ 12.89

“If Kausalya loses me , her son Rama and her other sons, she will not able to bear the sorrow and follow me and die.” 12.90

“Oh Kaikeyi , after throwing me, Kausalya , Sumithra and my other three sons to hell, please lead a pleasant life.” 12.91

“After me and Rama are thrown out . the stable Ikshuvaku clan which does only good and which cannot be shaken ,will be continue with great sorrow.” 12.92

“If Banishing of Rama to the forest is liked by Bharatha , after I am dead , let Bharatha not perform my funeral rites.” 12.93

“Oh my enemy , Oh one who is not a cultured lady ,Oh Kaikeyi, be fulfilled in your desires , After Rama the best among men has left to the forest and after my death , you rule this kingdom along with your son. “

12.94-12.95

“Till now you were living in my abode as the daughter of a king and I am sure to get matchless bad fame and be disgraced and all living beings would look at me who is a sinner with great contempt.”

12.96

“My son Rama was used always to move around on horses or elephants of chariots but now he will walk around the forest on foot.”

12.97

“During his food time cooks wearing ear globes used to compete with each other for preparing excellent food and drinks. How will my son live in the forest eating astringent , bitter and pungent roots and fruits.”

12.98-12.99

“”Having enjoyed a great life of pleasure wearing costly cloths , how will he live wearing ochre robes, that too sleeping on the floor.”

12.100

“Who has given this inconceivable and dreadful advise of sending Rama to the forest and crowning of Bharatha?”

12.101

“The name woman means one who are always adamant and greatly selfish but I can't say that all women are like the mother of Bharatha.”

12.102

“Oh dangerous lady, oh lady with avarice , oh cruel lady , Oh lady with a firm intention of making me pitiable , What undesirable qualities are you seeing in Rama who is devoted to welfare of others?”

12.103

“On seeing Rama plunged in great sorrow , fathers would leave their sons and wives who love their husbands are also would abandon them.”

12.104

“Me seeing my god like son fully decorated coming towards me would be drowned in joy and just seeing him would make me younger.”

12.105

“The earth can continue to live without the Sun or the rains caused by Devendra holding Vajrayudha but I am sure all those who see Rama go to the forest would not be interested in living further.”

12.106

“I made you who like an enemy who desires my destruction as well as the ruin of others to love me and all that while for a long time I was keeping a highly poisonous snake on my lap , like one keeping his death near him. Due to delusion I am now ruined.”

12.107

“Let you and Bharatha, without me, Rama and Lakshmana, having killed all our relations , rule the kingdom , to the delight all of our enemies.”

12.108

“You are a woman of very cruel nature , hitting others when they are drenched in sorrow and I am not able understand why your teeth are not breaking in to thousands of pieces and fall on the ground , when you are talking such harsh unpalatable words?” 12.109

“Rama never tells even slightly unpalatable , unkind and harmful words . He does not know how to talk harsh words. He always talks pleasing words and recognized and honoured for his great virtues. How are you finding faults with him?” 12.110

“The contemptible one of the Kekaya country, You grieve , get burnt and get destroyed .Even if you get broken in to thousand pieces and reach the earth , the very pitiable me will not act according to your words.” 12.111

“You are like a knife , talking daily sweet and deceitful words , having wicked nature , destroying your own clan, one who never pleases the mind and interested only in destroying my mind from its roots and so I cannot tolerate living with you.” 12.112

“I do not have a life without my son and why to talk of happiness in my life. While I am alive a self respecting man will not seek carnal pleasures from you. Oh lady you should not do this harmful act. I will touch your feet, please be kind to me.” 12.113

“Much beyond the limit of his respectability that king , whose heart was in the grip of a woman, like an orphan wailed and tried to touch her feet but because she pulled them out , he could not touch her feet and fell down like a very sick person.” 12.114

This is the end of the twelfth chapter Of book of Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

13. Dasaratha tries diplomacy but fails

(Dasaratha again cries but when he sees that she is not bothered about it flatters her in various ways and requests her not to insist on that boon.)

The king who did not merit this treatment was lying down in an unsuitable manner like King Yayathi who had fallen from the land of devas after his blessed deeds are exhausted. That personification of danger who was adamant on her opinions , displaying fear though not having any fear , again urged him for the boons that she has asked. 13.1-13.2

“Oh king you used to boast that you are a votary of truth and steadfast on what you do, Why are you trying to avoid granting the boons that I requested?”

13.3

The king Dasaratha addressed this way by Kaikeyi , remained for some time in a state of delirium and angrily replied.

13.4

“Oh fatal woman, Oh my enemy , Oh person who is not like a lady , after the great man Rama goes to the forest and after I die , you can live happily after achieving your objective.”

13.5

“When devas ask me about the welfare of Rama after I reach there , how will I tell them about his banishment? How?”

13.6

“If I tell them, “To please Kaikeyi , I have banished him to the forest “ they will think that I am telling them a lie.”

13.7

“Me who was childless , with great effort , I got the very great Rama , who was very strong and so how I can forsake him.”

13.8

“How can I banish the lotus eyed Rama who is valorous , well educated , one who has won over anger, one who is patient . “

13.9

“How can I send Rama who has the black colour of blue lotus , who has long hands , who is very strong and who is charming every second.”

13.10

“He deserves pleasure and not suitable for sorrow and how can I see the sagacious Rama who is caught in sorrow.”

13.11

“Without sorrow reaching Rama , if death comes to me now, I would be really happy.”

13.12

“Oh Cruel Kaikeyi with evil intentions , Rama has truth as his valour and is very dear to me and why do you want to cause harm to him ? Inevitably I will get matchless notoriety and disgrace in this world by this.”

13.13

When with a nervous mind he was crying the sun went down the Astra mountain and night set in.”

13.14

“For the king with the anguished mind who was lamenting , the time dragged on for three quarters night , and the moon was shining , it appeared dark for him.” 13.15

That very old king Dasaratha breathing warmly and heavily like a sick man, stared at the sky and pitiably cried. 13.16

“Oh auspicious looking night adorned with stars do not ever give way to dawn as I do not desire it. I would salute you with folded hands and beg you to do this kindness to me.” 13.17

“Or otherwise go away quickly as I do not want to see the heartless , malicious Kaikeyi , who has done such a bad thing to me .” 13.18

Having told like this the king Dasaratha , folding his hands in salutation try to please Kaikeyi again and spoke these words.” 13.19

“Oh fortunate one, oh lady , I am a humble and depressed old man with good conduct who is greatly devoted to you. Please do this favour specially because I am a king.”

13.20

“ Oh lady with a fair hip, All that I have not has not been told to any one and Oh young one as you are very good hearted please do me this favour.” 13.21

“Oh queen ,be pleased Let this very big kingdom be given by you to Rama. Oh lady with long eye lashes .” 13.22

“Oh lady with elegant hips, charming eyes and a pretty face , you will be doing this to me, Rama , to the world , to the great teachers and to Bharatha.” 13.23

Hearing the pitiable wail of the king with very good thoughts, with a stable mind whose eyes were reddened and filled with tears and who was pitiably wailing , that wicked malicious woman did not obey him.

13.24

Seeing that beloved wife was not pleased in spite of his humble requests and was urging him to banish his son , again the king fainted and fell on the ground overcome with his grief. 13.25

Like this the grieving , very intelligent king , spent the night breathing heavily and after the end of the night that great king stopped his attendants from awakening him . 13.26

This is the end of the thirteenth chapter Of book of Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

14.The day of coronation dawns

(Kaikeyi keeps on tormenting Dasaratha . the day of coronation dawns. Vasishta wants to see the king and sends Sumanthra to announce his arrival. The king is not able to tell anything. Kaikeyi orders Sumanthra to bring Rama immediately.)

That sinner looked at the scion of Ikshuvaku clan who had been tortured on account of sorrow regarding his son and who had lost his senses and was writhing on the floor and said. 14.1

“ After hearing about the promised boons , why are you acting like a dejected man and lying on the floor as if you have committed a sin ? You should maintain your dignity.”
14.2

“People who are conversant with Dharma say that telling truth is a great virtue and I have told you , your duty if you are going to depend on truth.” 14.3

“Oh king, Saibhya the king , kept up his promise to the hawk and gave it his own body and attained the highest state .”
14.4

“In the same way , the lustrous Halarka , when a Brahmin who had mastered Vedas , begged from him, plucked his own eyes and gave it to him.”
14.5

“The ocean who is the lord of the rivers who follows the truth , even on the days of high tide does not cross the thin boundary at his shore. “
14.6

““Truth” is a word that is Brahman, Dharma is installed on truth and “Truth” is the never dying Vedas and only by depending on truth you can attain the highest state .”
14.7

“Oh good man, If your brain is fixed firmly on Dharma , follow truth and fulfill the boons given to me. Are you really a boon giver?” 14.8

“As per my requests , for the sake of fulfilling your dharma , Rama may be exiled to the forest. I am repeating this thrice.” 14.9

“Oh husband, at this time , if you do not fulfill my request, it means you have forsaken me and so I will give up my life.” 14.10

BY the urgings of Kaikeyi done without any hesitation , Dasaratha felt trapped in the noose of his promise like Mahabali got trapped in the noose set by Indra. 14.11

Due to the heart beating fast , his face became ashen and pale and he was like a bullock torturously moving between the yoke and the wheel. 14.12

That king with blurred eyes and a very poor vision , with great difficulty and courage , he found footing stood up and told Kaikeyi. 14.13

“Oh sinner I married you according to Vedic rituals with fire as the witness and now I will give you up along with your son begotten through me.” 14.14

“Oh lady, the night has gone away and the sun is about to rise. My guru and others will now definitely hasten me up to get ready for the coronation of Rama with the preparations already made.” 14.15

“Oh woman of inauspicious practices , , if you prevent Rama’s coronation, then you and your son would not be eligible to do water based funeral rites to my dead body.” 14.16-14.17

“I am not capable of seeing their cheerless, joyless downcast faces having seen them enjoying pleasures.” 14.18

While the great king was talking to her like this the night with moon and stars faded away and the auspicious day time dawned. 14.19

Afterwards that Kaikeyi with sinful behaviour , who was an expert in speech but rendered speechless due to great anger again spoke these harsh words to the king. 14.20

“Oh king , why are you speaking these words of venomous pain? It is proper for you to summon immediately Rama who has not suffered any pain.” 14.21

“Only after crowning my son and banishing Rama to the forest , and seeing me without any rivals, you would have done your duty.”

14.22

Like a well bred horse lashed by the sharp whip, King Dasaratha, was greatly agitated by the words of Kaikeyi and said 14.23

“I am fettered by Dharma and my intelligence has vanished and I want to see my eldest son, who is virtuous and beloved Rama” 14.24

By that time the night had lifted and gave way to morning and the sun has risen and the auspicious star also had come and sage Vasishta surrounded by several disciples of good character after assembling the required materials entered the city. 14.25-14.26

The streets of Ayodhya were swept and sprinkled with water and flowers of different hues were spread on them . The great flags also had been hoisted and decorated with flower garlands. The roads were crowded by people who were in joyous mood and for the sake of coronation of Rama festivities were being held in various places. The people were anxiously crowding everywhere. Sandalwood and other incense were burnt everywhere and the city resembled the capital city of Indra. Vasishta who entered the city saw the king’s private apartments , which was graced with very learned Brahmins who were experts in rituals relating to the rules of conducting a Yagna,

Several assistants and other eminent Brahmins were also present.

14-27-14.30

The great sage Vasishtha , greatly pleased entered the private apartments passed through large number of people.

14.31

Sage Vasishtha saw at the entrance of those apartments of Dasaratha, the tiger among men, the very pleasing Sumanthra who was a minister as well as the charioteer .

14.32

The sage Vasishtha who had great luster told that son of a charioteer “please announce my arrival to the king.”

14.33

“Here are pots of Ganga water and also golden pots with water of the ocean. Here is the auspicious seat made of Udumbara wood for the installation ceremony. All kinds of seeds and perfumes , gems , honey , curd, ghee , puffed rice , Durba , flowers, milk , eight pretty maids , the elephant in rut , a luxurious chariot drawn by four horses, sword , good bow , Vehicle accompanied by men resembling moon, umbrella, white fans , golden vessel tied with golden ropes , a pale coloured bull , a good strong horse with four teeth , throne, tiger skin , samith(sticks for fire sacrifice) , fire , all kinds of musical instruments , courtesans, well decorated woman, , priests , Brahmins, cows , sacred animals and birds , inhabitants of towns and villages along with their societies and merchants , and many others speaking sweet words and also kings who are here for Rama’s coronation.

14.34-14.41

Please with haste bring the king here since Rama has to be installed soon when there is Pushya Nakshatra.

14.42

Hearing these words the great son of the charioteer , entered the palace praising the tiger among the kings.

14.43

The guards of the door being desirous of king’s interests were not competent to stop the old Sumanthra who was liked by the king .

14.44

Going nearer the king but not knowing his state of mind , he started praising him in very complementary pleasing words.

14.45

Then that charioteer entered the apartment of the king and with folded hands showered praises on the king which were appropriate.

14.46

“Like the splendid ocean rises along with the rise of the Sun, be pleased to get up with a happy frame of mind .”

14.47

“Just as Mathali , the charioteer wakes up Indra , who is the conqueror of all asuras at the present time, I also wake you up.”

14.48

“Like Vedas along with Vedangas wakes up the self born Brahma , in the same way I am awakening you now.”

14.49

“Like the sun and moon support the life of all beings of earth, in the same manner I am awakening you.”

14.50

“Oh great king , clad in auspicious cloths suitable to the occasion, please get up like the sun coming out of the Meru mountain.”

14.51

“Oh son of Kakustha clan, let the sun and the moon , shiva and Khubera , Varuna , Agni and also Indra bless you with prosperity.”

14.52

“Oh great king the goddess night has passed by . After acquainting yourself with tasks which have been done so far , do whatever is necessary to the coronation of Rama.”

14.53-

14.54

All the citizens of your kingdom have arrived saluting you and the great sage Vasishta who is a god like Brahmin is waiting for you at the gate.”

14.55

“Ok king quickly give the order for the coronation of Rama. Like the cow without the keeper, the army without the commander , night without moon cows without bull, would be the kingdom , if it does not see its king.”

14.56-14.57

The king hearing these meaningful and appeasing words , again was completely pervaded with great grief.

14.58

That virtuous and glorious king , with destroyed pleasure and reddish eyes due to great sorrow looked up to the charioteer and said, “With words you are piercing my important parts of the body.”

14.59

Having heard those words of sorrow and having seen the pitiable king , Sumanthra moved away from the place with folded hands.

14.60

Due to his very miserable state the king could not speak anything but the very diplomatic Kaikeyi said to Sumanthra.

14.61

“Oh Sumanthra , excited by happiness due to the thought of Rama , the king could not sleep all through the night and is very tired as he is very sleepy.”

14.62

“And so oh charioteer, rush out and bring illustrious prince Rama without any hesitation and delay. Please be safe.”

14.63

He thinking of that auspicious event felt happy with the king’s order and quickly went away. 14.64

Sumanthra thought that summoned by Kaikeyi , Rama the follower of Dharma would definitely come here for the purpose of the crowning.

14.65

Deciding like this , that charioteer with great joy came out of palace with an idea of going and meeting the great Rama.

14.66

Sumanthra having left the auspicious private apartment which was like an ocean , he saw ahead of him crowds of people thronging the entrance .

14.67

Then immediately moving and after reaching the entrance , he saw several kings standing at the door and he also saw kings , wealthy people and citizens who had already come and waiting there. 14.68

This is the end of the fourteenth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

15.Sumanthra goes to Rama’s palace.

(Sumanthra is again sent back by the people in charge of arrangements to get final approval of the king. Dasaratha sends Sumanthra to bring Rama. Sumanthra goes to the crowded palace of Rama.)

Those Brahmins who were expert in Vedas having stayed for the whole night , along with the priests of the king assembled near the place where coronation would take place.

15.1

Ministers , chiefs of army , chiefs of merchant associations had also assembled there with great joy for Rama’s coronation.

15.2

The chiefs of Brahmins had decided to celebrate the coronation of Rama when the Sun becomes bright in the Pushya star and when Karkidaga Lagna , which was the Lagna of Rama , is in ascendant. 15.3

Golden jars with water , a well decorated throne with a tiger skin spread on it and a chariot were all shining .

15.4

Sacred water from the confluence of Ganga and Yamuna, as also water from other sacred rivers , wells, lakes , ponds and from rivers flowing east or west words and from rivers which has joined together , and those rivers flowing crookedly and from all oceans had been brought.

15.5-15.6

Gold and silver pots filled with excellent water ,together with popped grains covered by milky sappy leaves along with lotuses and water lilies were shining. 15.7

Honey, curds, ghee , puffed rice, Dhurbha , flowers , milk , Courtesans with dignified conduct and well ornamented were all have been arranged.

15.8

A great fan made with hairs of Yak, made of gold and inlaid with various precious gems , which resembled the diffused rays of the moon was held in readiness for Rama. 15.9

A white majestic Umbrella resembling the full moon which is to be used before the coronation was kept ready .

15.10

A white bull was kept ready. A white horse and a white majestic elephant in rut , which were worthy of ridden by a great king was also got ready. 15.11

Eight auspicious maids decorated with all types of ornaments, all sorts of musical instruments and poets who flatter and others were waiting.

15.12

All the articles which were arranged for the coronation of a prince belonging to the Ikshuvaku race were also arranged for the coronation of the king's son. All those people who were assembled there as per the order of the king told, "Who will tell the king about our arrival?" 15.13-15.14

"The sun has risen and we are not able to see the king though all arrangements to make Rama as Yuvaraja are kept ready." 15.15

When great kings from all over were talking like this among themselves, Sumanthra who had met the king said.

15.16

“As per the orders of the king , I am going speedily to meet Rama. You are all honourable to the king and specially to Rama.”

15.17

“I shall ask the king on your behalf his welfare , wish him long life and the reason for his not coming here.”

15.18

That expert in all things historic, after saying this entered the private apartments , which remained closed always. 15.19

After having entered and after praising the king’s clan , he approached the bed room of the king and stood there. 15.20

After entering near the bed room and he stood behind the curtain, he praised the king Dasaratha and also told him the words of blessing.

15.21

“Oh king of Kakustha clan, may the sun and the moon, Shiva and Khubera , Varuna, fire God and Indra bless you with victory,

15.22

“The divine night has come to an end and the auspicious day has arrived. Oh tiger like king, please wake up and attend to your other duties.”

15.23

“Oh member of Raghu clan, oh king, several Brahmins, army commanders and merchants have arrived and are seeking your audience and so please wake up.”

15.24

That king who woke up saw Sumanthra , the minister and charioteer , and an expert in Manthras and told him as follows.

15.25

“Oh Charioteer , you have been told by her to bring Rama speedily and for what reason are my orders not implemented?”

15.26

And Again the king Dasaratha ordered the charioteer, “I have not been sleeping and instantly go and bring Rama.” 15.27

After hearing the orders , respecting him with a bow of head , he again left the king’s residence , thinking himself about the coming auspicious event. 15.28

The Charioteer saw the royal avenue well decorated by flags and banners and was greatly pleased by it.

15.29

That charioteer over heard the conversation between all the well pleased assembled citizens about the coronation of Rama.

15.30

Then Sumanthra saw the palace of Rama resembling the Kailasa peak which in splendour resembled the residence of

Devendra.

15.31

Sumanthra saw the palace closed by two very great doors, shining with hundreds of galleries, with idols of gold kept on its top and with decorations made of costly gems. He saw it like the lustrous clouds of autumn resembling the shining cave of Mount Meru. It was decorated with garlands of very precious stones and pearls strewn here and there with pearls and being decorated by sandal and aloe wood it was emitting fragrance like the peak of Dardura mountains and captivated all minds. The sarasa birds and peacocks added to its glitter by their sweet songs and the palace was well decorated with well carved images and other trimmings. With its great splendour it captivated the eyes and minds of all living beings, It was shining like the Sun and moon and looked like the residence of Kubera and was like the mirror image of the palace of Indra. It was populated by various types of birds. And that Charioteer saw the house of Rama like the peak in Meru mountain. The villagers had come as crowds bringing gifts along with them and were waiting impatiently to see the coronation. That palace of Rama which looked like a great cloud was well decorated and filled with variety of gems. It was also crowded with hunchbacks and hunters.

15.32-15.40

That charioteer travelling in the chariot drawn by horses delighting the people and the royal clans and all the people of the city reached the house of Rama.

15.41

Having reached there, That charioteer was greatly thrilled on seeing the magnificent and great riches of the house of Rama filled with peacocks and great beauty and resembling the house of Indra. 15.42

The courtyards of that house of Rama was like Kailasa and greatly decorated and resembled the house of devas and being very close to Rama passed through several waiting friends and entered the private apartment of Rama.

15.43

There the charioteer heard all the people who were greatly delighted by the arrangements made for the coronation of Rama and talking about the auspicious future of the son of the king.

15.44

Sumanthra saw Rama's house which looked like the home of Indra , filled with various animals and birds and it looked like the peak of Meru mountain and shining with light. 15.45

Millions of people from the village had arrived and having left the chariots were standing near the gate , giving salutations with folded hands and they had also brought several gifts. 15.46

There he also saw a huge bodied royal elephant named Sathrunjaya , resembling the great clouds surrounding the mountain , with flowing ichors from its temples , standing without caring for the goad and waiting for Rama to climb on it . 15.47

The important minister had already come there riding on well decorated chariots, horses and elephants but Sumanthra found his way to Rama's private apartment walking the crowds on both sides of the road. 15.48

With its great towers the house looked like Mahendra mountain surrounded by motionless clouds and it had very many rooms and that charioteer entered it like a crocodile entering the sea which was blessed with different type of precious stones. 15.49

This is the end of the fifteenth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

16.Rama goes to meet Dasaratha

(Sumanthra informs Rama that his father and queen Kaikeyi want to see him. With great expectations he takes leave from Sita and goes in Sumanthra's chariot. Lakshmana also travels with him. The people express their expectation from Rama and their great admiration. Rama reaches the palace of Dasaratha.)

Sumanthra who was conversant with epics having entered through the door , which was crowded with lot of peoples reached the sparsely populated courtyard which was being guarded with alertness, attentive young men who were devoted to king and who were wearing shining ear studs . 16.1-16.2

There he also saw well ornamented old people wearing ochre robes , holding a staff in their hands and appointed to guard the entrances of the apartments of ladies . 16.3

On seeing him all those guards who were interested in the welfare of Rama , with great haste stood from their seats. 16.4

That humble minded son of the charioteer courteously informed them, “ Please tell Rama quickly that Sumanthra is waiting at the entrance.” 16.5

They who were always interested in doing good to the master , went and met Rama who was in the company of Sita and informed him accordingly. 16.6

When Rama was informed by them that the charioteer who was a close friend of his father has arrived , he ordered them to bring him inside so that he himself will have the pleasure of seeing him. 16.7

That charioteer saw Rama who was resembling the god of wealth, completely decorated sitting on a richly covered golden seat. He was well adorned and anointed with red perfumed sandal paste resembling in colour the red blood of a boar . With Sita by his side fanning him with a fan of yak tails in her hand he resembled the moon along with the star Chithra. 16.8-16.10

Sumanthra well known for his humility and modesty saluted Rama who had natural luster like the sun , the giver of boons. 16.11

Sumanthra who is honoured by Dasaratha having seen the son of a king with pleasant looks sitting on an easy chair with saluting hands said. 16.12

“Oh great son of Kausalya, your father along with queen Kaikeyi wants to see you and so please go there without any delay. “ 16.13

When thus spoken the lustrous lion among men was greatly pleased and after honouring Sumanthra told Sita, 16.14

“It is certain that the king and queen after meeting and discussing about the coronation , are thinking about some important aspect.” 16.15

“Having an opinion , that dark eyed , skilled queen who is interested in general welfare , is urging the king in my favour.” 16.16

“My mother , who is the daughter of the king of Kekaya , who follows the wishes of the king perhaps wants to do something in my interest. “ 16.17

“It is fortunate that the king and his dear wife who is the queen , has sent Sumanthra who desires my earning of Artha and Kama as their messenger.” 16.18

“As per the opinion of the council , a befitting messenger has arrived and it is certain that the king will consecrate me as Yuvaraja today.” 16.19

“Sure , I will go to the king immediately from here, meanwhile you entertain yourself along with the attendants.” 16.20

That black eyed Sita, greatly recognized by her husband thinking over the coming auspicious events, followed him up to the entrance.

16.21

“The king will give you the kingdom served by Brahmins , who are worthy of helping one to conduct Rajasuya sacrifice , Like Lord Brahma gave the deva loka to Indra,.” 16.22

“ I would like to see you observing the rituals , after completing the penance , wearing the excellent purified deer skin and carrying the horns of antelope.”

16.23

“Let Indra protect you from east, Yama protect you from south , Varuna protect you from west and Kubera protect you from north.” 16.24

After taking leave from Sita, wearing auspicious ornaments , Rama left the palace along with

Sumanthra. 16.25

Having come out of the palace like a lion coming out of the mountain cave Rama, saw Lakshmana standing at the entrance who bowed and saluted him. 16.26

Then that son of the king who was tiger among the men met his friends in the middle courtyard . He approached and greeted all of them who were interested in seeing him and later he clad in a tiger skin and resembling a fire entered the chariot. 16.27-16.28

That Rama whose brilliance matched the thousand eyed Indra , mounted in to that spacious and well harnessed chariot decorated with gold and precious gems , which was dazzling the eye due to its great luster equal to that of the sun, drawn by excellent swift moving horses which looked like young elephants and which was moving creating sound like thunder and sped away swiftly. 16.29-16.30

That chariot moved making sounds like thunder like a dark rich cloud emerged from the house like moon emerging from behind the cloud . 16.31

Lakshmana the younger brother of Rama holding in his hands a fan and an umbrella mounted at the rear of the chariot to guard his brother.

16.32

Then from the multitude of people who were gathered the sound of applauds emanated . 16.33

Chiefs of soldiers in hundreds and thousands riding on best horses and mountain like elephants followed him.

16.34

Well prepared heroic men applying sandal and agaru in their bodies holding swords and bows, greeting Rama went ahead of him . 16.35

Then on the way musical instruments were played and poems flattering him were being sung by poets along with lion like roaring by warriors. 16.36

Well dressed women standing on balconies of their houses all the way showered heaps of flowers from all sides on the tamer of his enemies.

16.37

Women with faultless body standing on the top of the houses as well as on the ground were praising Rama with sweet words aiming to please him.

16.38

“Oh Rama who gives joy to his mother , since you have got the kingdom of your father , you must be seeing that your mother is greatly delighted . “ 16.39

Those women considered Sita as more greater than all women, because she was dear to the heart of Rama. 16.40

“ There is no doubt that , Sita like, Rohini joining with moon ,was united with Rama , because of the great penance done by her formerly.” 16.41

When the great man Rama was going through the royal avenue heard the conversation between woman standing on the top of their homes. 16.42-16.43

Then that Rama heard the words of admiration , from those very happy citizens concerning himself using different words. 16.44

“Due to the grace of the king Rama is going to receive this kingdom and its wealth. . Because he is going to protect us , all our desires would be fulfilled.” 16.45

“If Rama looks after our kingdom for a long time it will bring benefit for all the people. If he looks after us , nothing that we do not like will happen and there would be no sorrow.” 16.46

Rama proceeded further like Khubera and was preceded by elephants and horses and his praise was sung about by great poets , while very sweet music was also being played. 16.47

Rama thronged by he and she elephants as well as horses and the road junctions were filled with great number of people . The highway which looked splendid was also filled lot of merchandise and lot of gems for sale . 16.48

This is the end of the sixteenth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

17.The scenes on Rama's way to Dasaratha's palace

(Here a very detailed description of the way to Dasaratha's palace as well various people on the way is described.)

That Rama sitting on the chariot surrounded by friends who were filled with joy saw the city decorated with banners and flags and made perfumed by burning of Sandal and Agaruru and crowded by people of all types.

17.1

Rama drove in the middle of the street, which was made scented by agaruru and incense and with white buildings resembling cloud on both sides.

17.2

He entered the excellent royal highway made fragrant by heaping of Sandal and pre eminent Agaruru on both sides as well as pure white silk, white pearls without holes and several excellent articles made of crystals. It was very spacious, strewn with different type of flowers and food articles of all types were available on either sides.

17.3-17.5

Rama saw the royal avenue looked like the avenues of God in heaven and the broad areas covered by cross roads were worshipped with curds, parched grains, sacrificial libations, rice coated with turmeric, fragrant substances like sandal and agaruru.

17.6

He heard many blessings, said by his friends and after honouring each according to their rank, he travelled further.

17.7

"After being consecrated today, you follow the path for ruling followed by grandfather and great grandfather."

17.8

"When Rama becomes the king, he will rule us better than his father and grandfather and we would live with great happiness."

17.9

“If we are going to be able to see consecrated as the king today , then we can live devoid of food, because there would be nothing more to be accomplished in this life.” 17.10

“For us nothing greater need to be achieved than the coronation of the greatly lustrous Rama as a king.” 17.11

Hearing all these words praising him told by his friends as well as other auspicious dialogues , Rama remained listless as they further proceeded on the royal avenue. 17.12

Though Rama has crossed them and gone ahead , no one was able to no one was able to remove his image from their eyes or mind. 17.13

They thought that if a person does not see Rama or Rama does not see him, will be found fault by all the worlds besides he will blame himself. 17.14

The best among those who follow Dharma would show mercy to all the four Varnas(caste groups), for that reason all of them devoted him. 17.15

The son of the king crossed intersections of two roads, roads leading to the temples , religious structures and temples and he crossed them on the right and proceeded. 17.16

That prince reached the family house of the king which resembled the dazzling home of Indra in this earth in its royal splendour, with its various peaks similar to the cluster of clouds, white peaks of auspicious Kailasa and like the air planes decorated by gems which covered the entire sky.17.17-17.19

The great man Rama crossed the first three courtyards , which were protected by the archers , riding on horses and crossed the remaining two courtyards by foot . 17.20

Rama , the son of Dasaratha after passing through the courtyards sent back all his followers and entered the private quarters of the king. 17.21

When the prince went to his father’s presence all the people were happy and started waiting like the lord of waters waiting for the appearance of moon and were waiting for his moon like rise. 17.22

This is the end of the seventeenth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

18. Kaikeyi tells about her demands

(Rama finds Dasaratha as sorrowing and greatly upset. He did not speak to him. When he asked Kaikeyi about it, she tells about the background and informs about her demands. Rama agrees to them)

Rama saw his father reclining on the auspicious seat with Kaikeyi and had a dry face and pathetic look.

18.1

He with a well composed mind , after first saluting the feet of father with great humility , he saluted his mother Kaikeyi' s feet

18.2

Dasaratha with eyes full of tears said “Rama” and the king was not able to look at him or say anything further.

18.3

Having seen very rarely this appearance of his father, Rama was scared as if he has stamped a serpent .

18.4

The king with senses devoid of pleasure , emaciated because of sorrow and grief, with an agitated and upset mind was taking tortured breaths . He was like a ocean full of agitated and beating waves , like a sun caught in an eclipse, like a sage who has told a lie and was without luster and Rama was scared to see him like that.

18.5-18.6

After worried thinking about the reason for the sorrow of the king , Rama became agitated like a ocean during the full moon.

18.7

Then that Rama thought over about his father to whom he was devoted and thought, “Why is my father not replying to my greetings today like all other days.”

18.8

“At other times on seeing me , my father even though angry used to get calmed down but today even after seeing me , why is it that he is sad?”

18.9

Depressed and extremely sad Rama with a face of diminished luster , after saluting Kaikeyi asked her.

18.10

“Without intention have I committed an offence? Why is my father angry with me? Please tell and show kindness to me. “ 18.11

“ Why does he who is always with love to me , today dejected? Today he is with a pale face and depressed look. Why is he not speaking to me?” 18.12

“Is his mind or body sick? Does some great distress trouble him? Surely one cannot always have pleasures.” 18.13

“Has some misfortune befallen on the lovely Bharatha or the very powerful Shatrugna or to any of my mothers? I hope not.” 18.14

“If the great king is not happy with me for not obeying his words, I do not want to live even for a second.” 18.15

“For a man , if his father who is his root of origin and who is his God is existing, how else can he conduct himself?”
18.16

“Did you speak harsh words to him out of wounding of self respect or due to anger, which has upset his mind?”
18.17

“Oh great lady, I am asking you repeatedly the reason for this negative emotion of the king, which has never happened .Please tell me the reason.” 18.18

When the great Rama asked like this to Kaikeyi , then she replied without shame and with evil intentions in mind.
18.19

“Oh Rama, the king is not angry and he does not suffer from any sorrow but he is hesitating to talk to you some matter existing in his mind, due to his fear of you.” 18.20

‘He is not able to speak something which is not liked by you , due to his great love to you and so you should fulfill the promise that he has given to me.” 18.21

“Earlier he had honoured me by giving two boons and now like a common man he is repenting for giving them to me.” 18.22

“The king after saying , “I shall give you two boons” , now desires to construct a dam , after the water has flown away.” 18.23

“Oh Rama , truth is the corner stone of Dharma and virtuous people agree to this and so you act so that the king does not sacrifice the truth due to anger.” 18.24

“I shall tell you everything , if you tell me that “I would obey the what the king says , whether it is auspicious or inauspicious.” 18.25

“If you promise me that whatever the king tells you, will not go in vain , I shall tell it to you as the king is not willing to tell it to you.” 18.26

Hearing the words uttered by Kaikeyi Rama was greatly depressed and he told the great lady in presence of the king. 18.27

“Oh great lady, what a pity , such words from you are not fit to be told, because on hearing the words of the king I would jump into the fire or even consume strong poison or get drowned in the ocean as he is my worshipful father who would desire only good to me.” 18.28-18.29

“Because of that Oh great lady, please tell me in words the desire of the king. I, Rama am promising and Rama never repeats anything twice.” 18.30

Kaikeyi with sincerity told Rama , who is the votary of truth these very cruel words which are not fit to be told by a lady. 18.31

“Oh Rama, earlier in a great war between devas and asuras when your father was wounded I saved him and he promised me two boons.” 18.32

“Using those two boons , I requested the king to perform the coronation of Bharatha and your departure to Dandakaranya forest today itself.” 18.33

“Oh best among men, if you and your father want to protect the oath , then please hear my words. “ 18.34

“As per the oath of your father, which you have heard , you enter the forest for fourteen years.” 18.35

“Bharatha would be consecrated with the preparations made by the king for your coronation.” 18.36

“You occupy the Dandakaranya(punishing forest) for fourteen years after sacrificing your coronation and wearing matted hair and cloths of bark.” 18.37

“Bharatha will stay in the capital of Kosala country (Ayodhya) which is blessed with various types of gems and horses, chariots and elephants and rule this earth.” 18.38

“For that reason the king greatly under the control of mercy has face showing sorrow and is not competent even to see you.”

18.39

“Oh son of the Raghu clan, carry out these words of the king and see to it that you adhere to truth and liberate him.”

18.40

After hearing these words which hurt, Rama never felt any sorrow but the king was greatly pained to see the calamity which fell on his son.

This is the end of the eighteenth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

19.Rama starts preparations to go to forest

(Rama is upset because Dasaratha was sad but Kaikeyi was particular that he should go to the forest immediately. He goes to take leave from his mother Kausalya. Lakshmana also accompanies him.)

That killer of enemies Rama hearing the unpleasant words which were like death itself, was not distressed and told Kaikeyi .

19.1

“Let it be so . I shall go to the forest and live there wearing a matted hair and cloths made of bark , so that I would keep up the oath of my father .”

19.2

“But I would like to know why the king , why the king who is the subduer of enemies ,did not greet me like previous occasions “

19.3

“Oh great lady , do not be sorry because of this incident. For I tell you that I shall go to the forest wearing matted hair and robe made of barks. Be happy.”

19.4

“Seeking the well being of the king who is my father and who is my guru also as a grateful person , I will obey his orders without hesitation. Would I not do that which pleases him?”

19.5

“My heart is burning with displeasure , because the king did not tell me himself about the crowning of Bharatha .”

19.6

“Without being urged by any one , as I am greatly pleased by my brother Bharatha , I would myself give him, my soul, this kingdom, the beloved people , all the wealth and even Sita.”

19.7

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“Having been ordered by my father who is the king and for fulfilling your desire I would keep up the promise.” 19.8

“For that reason , please console the king. Why is it that the king with his eyes staring on earth is shedding tears?” 19.9

“As per the order of the king, let messengers go , riding on quick paced horses the home of the uncle ‘s of Bharatha to bring him.”

19.10

“I am speedily going to the Dandakaranya forest and as per the words of my father I will stay there for fourteen years.” 19.11

That Kaikeyi after hearing those words of Rama became happy and believing in the words of Rama , she wanted to hasten it up. 19.12

“Let it happen that way. To bring back Bharatha from his uncle’s home messengers would go on horses with great speed.”

19.13

“Since you are eager to go to the forest , it is not appropriate for any further delay and Oh Rama because of that you should speedily go to the forest.” 19.14

“Oh best among men, the king is not talking to you because he is greatly ashamed and there is nothing else. So do not get distressed.”

19.15

“As long as you do not go from the city to the forest oh Rama, Your father would neither bathe nor eat.” 19.16

The king who was drowned in sorrow said, “What a calamity ?” took tortured breath and afterwards fainted and fell down on the couch decorated with gold and fell down.

19.17

Rama raised up the king and then Rama was urged by Kaikeyi to depart to the forest like beating the horse with whip. 19.18

Rama hearing the unpleasant words of bad consequence of that ungentlemanly lady who did not seem to have any sorrow told. 19.19

“Oh lady, I am not interested in wealth like the people of the world , who strive for it. Know that I am equal to the sages who stand only in Dharma.” 19.20

“If I can do anything little which would please my father , please inform me , so that I will do it even sacrificing my life .” 19.21

“There is no Dharma that is greater than doing service to him and carrying out his orders .” 19.22

“Though not having been directly by this venerable one due to your words , I would live in the solitary forest for fourteen years.”

19.23

“Oh Kaikeyi , though you can rule over me as you are godlike to me , you have spoken to the king , instead of me showing you did not trust me.”

19.24

“I will take leave of my mother as well as Sita , will console them and today itself go the Dandaka forest”

19.25

“It is your duty to see that Bharatha should rule the kingdom and also look after my father and this is the law which is beginning less.”

19.26

Hearing the words of Rama his father was struck with sorrow and was not able to speak but cried loudly.

19.27

Rama with great luster after paying homage to the feet of his swooned father and to the feet of ungentlemanly Kaikeyi came out.

19.28

After going round his father as well as Kaikeyi Rama came out from the private apartment and saw his friends.

19.29

With eyes full of tears , his brother Lakshmana , the son of Sumithra who was greatly angry walked behind him .

19.30

Rama went round the materials collected for the consecration, steadily looking at those with reverence and later Rama slowly moved away.

19.31

Loss of kingdom did not affect the wealth and great looks of the beloved one of the people of the kingdom , just like darkness of night cannot diminish the light of the moon.

19.32

Though having decided to leave the kingdom and go to the forest , no change of stance could be seen in that one who is beyond the comforts of the world .

19.33

Abandoning the auspicious umbrella, decorated fans and chariot and after taking leave of his own friends as well as citizens , holding back his sorrow of his in his mind , controlling his senses , he entered his mother’s home to tell the unpalatable news to her.

19.34-19.35

All the glorious people around him did not notice any change in the countenance of the dignified Rama who always spoke truth.

19.36

Rama did not leave his usual happy looks like the autumnal moon which never leaves its usual brilliance. 19.37

The courageous and famous Rama honoured all people waiting there with his sweet speech and entered his mother's place . 19.38

His brother the extra ordinarily brave Lakshmana who was equal to him in virtues held back the sorrow in his mind and followed him. 19.39

Rama entered the palace with great happiness and seeing his friends there , did not show the great adversity that has befallen him , so that they will not get distressed. 19.40

This is the end of the nineteenth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

20. Kausalya laments

(Rama tells Kausalya about his father's decision. She is greatly upset and is sad that he is going away and afraid of bad treatment by her co-wives. She tells Rama that she will accompany him.)

While Rama, the tiger among men was leaving , from the ladies of the private apartment great wailing arose.

20.1

"Rama without being recommended by his father has been by his private acts , our refuge and is the protector of the private apartments and he is going on exile." 20.2

"Right from his birth Rama was devoted to his mother Kausalya , and he is now conducting in the same way towards all of us." 20.3

"He never got angry even with all those who accused him and he avoids all deeds causing anger , and he used to make those who get angry soft and that Rama is going to the forest on exile." 20.4

"Without brain, Dasaratha is giving up Rama who is the protective source of all beings and by doing so he is destroying the world of living beings"

20.5

Like this all the wives of the king felt like a cow separated from their calves and they cried loudly accusing their husband.

20.6

Hearing loud sound of cries of distress from his private apartments the king was tormented by sorrow on account of his son and Dasaratha sank down on his seat.

20.7

However the troubled Rama who had control over his senses , heaving sighs like an elephant , along with his brother went to the private apartment of his mother.

20.8

There he saw a greatly honoured old man seated at the entrance while many people were standing.

20.9

Seeing that Rama all of them stood up and said, " Victory to the best among the victors , let your wealth increase."

20.10

After crossing the first courtyard , he saw the second courtyard and there he saw elderly Brahmins greatly learned in Vedas and honoured by the king."

20.11

After Rama saluted those Brahmins , he saw the third courtyard being guarded by old people , women and young children."

20.12

Seeing him with increased joy those women entered and informed mother of Rama about his arrival .

20.13

That lady Kausalya after waking up the entire night , in the morning was worshipping Lord Vishnu for the welfare of her son.

20.14

That lady clad in silk cloths in great delight , observed several penances and after performing the ritual of auspiciousness and was offering oblations to the fire.

20.15

Rama entered the auspicious private apartments of his mother and there he saw his mother asking priests to offer oblations in the fire.

20.16

Rama saw the materials like curd , Akshatha Rice coated with turmeric) , ghee , sweets and savories , and things required for oblation in fire like Puffed grain , white flowers , rice cooked in milk , Gingelly and rice cooked together and things like incense sticks , and vessels filled with sacred water , which were kept ready for religious rituals. 20.17-20.18

He saw her Wearing white silk, thin due to penances observed , engaged in making the gods happy and looking like a deva lady. 20.19

Seeing her son after a long time, the mother was filled with a great joy ,and she with great joy went towards him as if he was a young child. 20.20

Rama saluted his mother and his mother came near him and hugged him tightly and smelled his head. 20.21

She spoke to the invincible Rama who was her soul like son and that Kausalya due to the affection to her son spoke the following affectionate words. 20.22

“Suitable to your clan, have long life and attain fame like old people protecting Dharma and royal sages who were great people.” 20.23

“Oh Rama go and see your father who greatly values truth and that votary of Dharma will consecrate you as Yuvaraja.” 20.24

Rama , who was invited to take food by his mother , after touching the seat and saluted with folded hands which were slightly raised . 20.25

Rama who had innate humility with seriousness , devotion and with humbleness commenced to tell about his intended departure to Dandakaranya. 20.26

“Oh goddess like lady, perhaps you do not know that a greatly fearful thing has happened and it will cause sorrow to you, Vaidehi and Lakshmana.” 20.27

“I am going to Dandakaranya and this seat is of no use to me. , for the time has come for me to sit on a mat weaved with grass.” 20.28

“For fourteen years I would be living in the forest without people and I will be eating honey , fruits and roots like sages and avoid meat.” 20.29

“The king is giving the position of Yuvaraja to Bharatha and I will be living in Dandakaranya like a sage. “

20.30

“For fourteen years I would live in a people less forest and I would live there eating fruits and roots.”

20.31

Then that god like lady fell down like a branch of Sal tree cut by an axe in the forest and like a Deva from heaven falling on earth.

20.32

Seeing her affected by sorrow and falling like a Banana tree , he lifted up his mother , who has lost her consciousness.

20.33

Like a mare which rolled on the ground due to the heavy burden , all her body was covered with dust and he slowly caressed her.

20.34

That Raghava sat near her who deserved happiness but was sick due to its absence and she addressed that tiger like man and spoke , with Lakshmana listening to it

20.35

“Oh son, Raghava , why were you born to me? Had I been childless , I would not experienced a sorrow as great as this.”

20.36

“ Oh my son, A barren woman would have only one pain in the mind of not having a child and she does not have any other sorrow.”

20.37

“When my husband was ruling over me, I never experienced any auspicious pleasure and I was holding to my life hoping for it from you , Rama.”

20.38

“I being the eldest queen would hear , unpleasant and heart breaking words from my co-wives , who are younger to me.”

20.39

“Nothing more sorrowful than these can happen to a lady, than these unending wails and crying.”

20.40

“ Even Though you were near me , I used to be neglected , and with you being away , death is certain to me.”

20.41

“Treating me as equal to the attendants of Kaikeyi and not giving me any independence , my husband used to restrain me.”

20.42

“Those who were serving me or following me . after seeing the son of Kaikeyi will not even talk to me .”

20.43

“Oh son, will it be possible for me now to look at the face of Kaikeyi , who used to talk harsh words to me due to being very angry at me.”

20.44

“Oh Rama after you completed seventeen years after birth , I always longed for my sorrows to come to an end.”

20.45

“Oh Rama , having grown old and having suffered this unending sorrow, I do not desire to be insulted by my co-wives.”

20.46

“Without seeing your face, which shines like the full moon , how can I continue this pitiful existence .”

20.47

“Doing great effort like fasting and doing Yoga, with great sorrow , I have brought you up in vain.”

20.48

“My heart does not break after hearing the news , like the banks of the river does not break due to flood water after a fresh rain.”

20.49

“Definitely death will not occur to me and there is no place for me in the world of the god of death , and so the god of death will not drag me like a lion dragging away a deer.”

20.50

“It is definite that my heart is made of steel , for it does not break , even if earth falls over it. Though my body has surrendered to many great sorrows, untimely death does not occur to it.”

20.51

“I am sad that all my mortifications, penances and charities have gone in vain . Even my body which was hot due to severe penances practiced for getting progeny , did not lead to results like a seed sown on a barren land .”

20.52

“If any one suffering from great sorrow can realize untimely death any time , since I am like a cow without a calf , I would have gone to the region of dead people now itself .”

20.53

“Oh Rama , without seeing you with a face like full moon, what is the meaning of continuing this life without meaning . Like a enfeebled cow following its calf, I shall follow you to the forest , now itself.”

20.54

She filled with unbearable pain, and great anger and was crying a lot and also seeing Rama , with greatly added sorrow , she looked like a kinnara woman whose son is imprisoned. 20.55

This is the end of the twentieth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

21. Lakshmana fumes, Kausalya dissents , Rama consoles

(Lakshmana in great anger tells Rama to disobey his father and if needed fight with Bharatha. Kausalya says that she is his mother and her words are to be obeyed. Rama consoles them.)

The helpless Lakshmana hearing the greatly sorrowing mother of Rama , addressed Kausalya with words suitable for the occasion.

21.1

“Rama going to the forest sacrificing the kingdom and hearing the words of a lady is not liked by me .21.2

“That king who is contrary to norms and an old man caught in the throes of passion can speak any type of words , if he is incited by her.”

21.3

“I do not find anything criminal or anything wrong which merits his banishment from the kingdom and sending him away to the forest . “

21.4

“ Even in his absence I do not find any person, who can find any fault in him, whether he is his enemy or a criminal.”

21.5

“I do not think that anyone who is observing Dharma would sacrifice his son, who is like God , who is upright, who has subdued emotions and one who is dear even to his enemies.” 21.6

“Will any son who has in his heart the matchless life of a king accept the words of a king who has again become a child.”

21.7

“Before any other human being knows about it, make this country yours immediately with my help.”

21.8

“Oh Rama , with me armed with a bow to protect you , who would be standing like a god of death ,
Who can commit excesses on you?”

21.9

“Oh great man, I will make the city of Ayodhya without people using my sharp arrows, if any one there wants to cause harm to you.”

21.10

“ If anyone is on the side of Bharatha or anyone has his interest in mind , I will kill all of them as I know that a person of soft nature is always treated with disgrace .”

21.11

“Even if our father , without caring for us, is instigated by Kaikeyi then, I would no more see him as our friend and I would imprison and kill him.”

21.12

Even if our Guru, without discriminating between good and bad and is haughty and takes recourse to a wrong path , then it is our duty to punish him.”

21.13

“oh best among men, based on what reason or what power , did the king give away the kingdom , which is yours, to Kaikeyi .”

21.14

“ Oh destroyer of pride of foes, After creating matchless enmity either with you or with me, based on which strength did the king bestow the kingdom on Bharatha?”

21.15

“Oh mother, I truly love my brother from the bottom of my heart and I am taking an oath on my bow , the charities that I gave and on the sacrifices that I carried out.”

21.16

“ You please know that if Rama were to enter a burning forest ,Oh god like lady, I would already be there .”

21.17

“I would blow away your sorrow like a sun driving away the darkness. Oh god like lady, let you as well as Rama see my valour.”

21.18

Hearing these words from the great Lakshmana , Kausalya who was crying caught in the web of sorrow , told Rama. 21.19

“Oh son, you have heard what your brother has said so far and if you like it , you have to do what is needed in this case.” 21.20

“Hearing the words spoken of my unjust co-wife, it is not proper for you to leave me , who is full of great sorrow.” 21.21

“Oh follower of Dharma , if you are a follower of Dharma and wants to act as per Dharma, you would serve Dharma better by remaining here.” 21.22

“Oh son, Kashyapa , who did service to his mother by living according to rules his own home, was considered as one who has done divine penance and went to heaven.” 21.23

“Like your father merits your serious worship , I also merit that .I shall not permit you to go to forest , so you should not go.” 21.24

“Being separated from you, I would not get any pleasure in life and if I am with you , I can even live eating grass.” 21.25

“If you depart to the forest leaving me in a state of sorrow, I would seek death by not eating anything.” 21.26

“Thereafter son , you will reach bad fame , like the world famous ocean which due to conduct against Dharma killed a Brahmin and attained hell .” 21.27

Then that very depressed Kausalya who was his mother cried and Rama told her , the words which follows Dharma. 21.28

“I do not have the strength to disobey my father .I bow you with my head and tell you, “I Want to go the forest.” 21.29

“Kandu , a sage who observed penances , who was a learned man, and who was knowledgeable of Dharma killed a cow upon the order of his father.” 21.30

“ Even in our clan by the command of their father Sagara went on digging and ultimately were killed.” 21.31

“Rama the son of Jamadagni killed himself his mother using his axe in the forest obeying the orders of his father.” 21.32

“Oh goddess like mother , like this there are many who have acted like gods and obeyed the words of their father and I shall also make the words of my mother true .” 21.33

“Oh great lady, I am not the only one who obeyed the words of my father , for all those persons whom I mentioned had obeyed the words of their father.”
21.34

“I am not creating a rare Dharma and going against Dharma , for I am only following the path followed by people earlier to me.”
21.35

“Obeying the orders of the father which I am doing cannot be done in another manner for no one will perish doing that.” 21.36

After telling like these to his mother , Rama who was an expert in language and the best among expert archers again told like this to Lakshmana.
21.37

“Oh Lakshmana, I know about your matchless love towards me and I also know about your valour , strength and matchless energy.” 21.38

“Oh Lakshmana of auspicious qualities , the sorrow of my mother is without comparison and due to that she does not have any opinion about truth and self restraint.” 21.39

“In this world Dharma is supreme and truth is established in Dharma and Dharma says that it is best to follow the words of father.”
21.40

“When a word is given to the father or mother or a Brahmin Oh valorous one, one who depends on Dharma should not allow it to go in vain.” 21.41

“Oh hero, I cannot disobey fathers command because it was told to me by Kaikeyi , because she told it at the instruction of my father.”
21.42

“So leave out the ungentlemanly thought which goes against the dharma of royal clans , follow Dharma, leave out violence and follow my decision.” 21.43

The elder brother of Lakshmana addressed his brother affectionately in this way and with folded hands and bowed head , he again addressed his mother.
21.44

“Oh great lady , you may please swear on my life permit me to go to the forest as I have decided to go to the forest .And then perform all ceremonies for my prosperity.”
21.45

“After completing my vow, I would again return to the city , like in olden times Yayathi left the heavens and reached it back again. “

21.46

“Om mother , control your sorrow and make your heart pure and divine . I will definitely come back after fulfilling my father’s words.”

21.47

“Me , yourself, Sita, Lakshmana and Sumithra would fulfill father’s words and obey our beginning less Dharma.”

21.48

“Oh mother, withdraw these preparations made, destroy the sorrow in the mind and allow me to act as per Dharma and live in the forest. “

21.49

Having heard these words confirming to Dharma, not showing distress or nervousness that mother , felt as if she has come back from death and again told the following words to Rama.

21.50

“Oh son , similar to your father , I am also like a Guru to you like your father due to your Dharma as well as affection. I will not permit you to go and you are not leaving me and go away leaving me with this great sorrow.”

21.51

“What is this life to without you? I do not have any use of the other world with nectar, food for manes and your presence even for a very small time brings me greater satisfaction(fame) in this world.”

21.52

“Like men creating great difficulties for the great elephant on its way by of burning firebrands , having heard the pitiable cries of his mother , Rama was greatly distressed.”

21.53

Rama who follows Dharma addressing his mother who has almost lost her consciousness and distressed Lakshmana who was tormented by suffering , spoke according to Dharma as he alone was competent to do it.

21.54

“OH Lakshmana , I know your devotion towards me as well as your great valour but without understanding my opinion , you along with mother are causing great pain to me . 21.55

“Oh dear son, Dharma , Artha and Kama are important , but people are bothered more about the fruits of Dharma , But I do not have any doubt whatsoever that all these join for having an

obedient wife who gives us good sons.”

21.56

“By giving up those activities in which all these are not joined, we should try to do that action which is only dharma oriented. The pleasure seeker is not liked by this world and he whose actions are dictated by desires is not admired by anyone.”

21.57

“When the king who is our teacher, father and that too an old man, out of anger or joy or even passion asks us to do something, it is our Dharma to obey those orders and it will be not be obeyed only by one who is cruel.”

21.58

“It will not be possible for me not to perform completely and properly the order of my father, for both of us he is our Guru as well as father and for her our mother he is her husband, refuge as well as ultimate Dharma.”

21.59

“While that king of Dharma is alive, especially in his own path of Dharma, if at this time this venerable lady comes with me, it would be like an ordinary woman, who has lost her husband.”

21.60

“Oh venerable lady, give me permission to go the forest and I would return back like the king Yayathi who returned to heaven after leaving but please perform rituals to enhance my prosperity.”

21.61

“Just for the sake of the kingdom, I will not forsake my respectability and oh great lady do not keep me back from my mission. The life is of a short duration and I do not want to take this Kingdom against dharma.”

21.62

“That a great man who wanted to depart to the Dandaka forest courageously, pacified his mother and taught his younger brother of his good intentions and then went round his mother.

21.63

This is the end of the twenty first chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

22. Rama consoles Lakshmana

(Rama explains the power of fate (The word used is Same as god) to Lakshmana. He requests him to disband all arrangements so that his mother Kaikeyi does not get distressed.)

Then to his younger brother, who was miserable , especially greatly angry, and was breathing like a king Cobra and had eyes bulged to great anger . That self possessed Rama who has steadfast composure approached his beloved and nice hearted brother Lakshmana and told . 22.1-22.2

“Destroy your anger and sorrow and depend only on your courage . Forget about insults and have within you only joy. You please discard whatever little has been arranged for my consecration and then start doing all that would remove obstacles.” 22.3-22.4

“Oh son of Sumithra , show that great enthusiasm with which you made arrangements for my coronation , to completely disband those same arrangements.” 22.5

“ My mother Kaikeyi whose heart is troubled and fluttering due to arrangements for my consecration should not have any fearsome doubt by any of our actions.” 22.6

“I would not be able tolerate her doubts which arise in her mind even for a very small time and so do not neglect anything.” 22.7

“Intentionally I have not done anything at any time and I have never done anything contrary to the wishes of my father or mother at any time.” 22.8

“Let the vow made by my father who always strove for the truth , who was valorous in upkeep of truth and who is now afraid of the next world be made true and let him not have any fear. “ 22.9

“If whatever arrangements made for my consecration are not withdrawn , he would think that truth will not be kept up and he would be troubled by mental agony and that would make me suffer.” 22.10

“Oh Lakshmana , because of that I want to immediately call of all these arrangements for the coronation and I will go to the forest directly from here. “ 22.11

“After I depart that daughter of the king would feel great success and quietly conduct the coronation of Bharatha.”

22.12

“If I wear the bark as dress, and with matted hair and carrying a deer skin and go to the forest , then Kaikeyi will get pleasure of mind.”

22.13

“After composing my mind well and after great thinking , this decision has been taken. I do not want to inflict any pain on him and so I would go to the forest forthwith. “

22.14

“Oh son of Sumithra, fate should be seen as the reason for my travel, and the awarding of kingdom to me as also taking it away from me .”

22.15

“For what reason did Kaikeyi get determined to inflict pain on me , unless the thought has been put in her mind by God or destiny.”

22.16

“Oh Lakshmana, between my mothers , I do not have any distinction and also Mother Kaikeyi does not differentiate between me and Bharatha.”

22.17

“I do not find any reason for the reason for prevention of my consecration as well as banishing me , and her bad angry words , except destiny as I am not able to think of any other reason.”

22.18

“How can the daughter of the king , blessed with good nature speak such harsh words to me in front of her husband , like a uncouth ordinary woman.”

22.19

“It is not clear why the effect of fate on all beings cannot be stopped and it is also clear that adverse destiny has fallen on me and Her(Kaikeyi) .”

22.20

“Oh Lakshmana , which powerful man can attempt to fight with destiny and its grip can only be seen after some results occur.”

22.21

“ Pleasure and pain, in fear , in anger , in birth and death , whatever occurs any time to us is only due to the destiny.”

22.22

“Even those great sages who do rigorous penances are intensely troubled by fate and becomes unable to do their austere penances to emotions like anger.”

22.23

“When Suddenly a very much unanticipated hindrance takes place to any act, it is deemed to be due to destiny.”

22.24

“Even when my consecration was stopped , I did not have a feeling of sorrow , because I controlled it by using my intellect .”

22.25

“And so you also follow me who is not affected by any sorrow and immediately disband all arrangements made for consecration.”

22.26

“Oh Lakshmana, With the sacred waters collected in the pots for my consecration, would be very useful to me for taking bath to commence my life of penance.” 22.27

“Otherwise what is the use of this material , which has been collected spending the money of the kingdom. So I will use this water collected by me to initiate my penance.” 22.28

“Oh Lakshmana do not become sad due to the loss of the kingdom. Between the kingdom and life in the forest, the latter brings glory to us easily.” 22.29

“Oh Lakshmana , in the matter of stoppage of the consecration , our younger brother should not be blamed ,because fate was making those words of hatred. You know the great power of fate.” 22.30

This is the end of the twenty second chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

23.Lakshmana frets and fumes

(Lakshmana does not agree with Rama that fate is all powerful and also he does not agree that according to Dharma, he should go to forest. He says he will kill everyone who stands on his way and perform coronation of Rama.)

When Rama was speaking thus Lakshmana kept his bent hearing him with mind , midway from sorrow to joy. 23.1

The best among men with a frown in between the eye brows ,, due to anger and breathed like a great serpent in its liar . 23.2

Then with a frightening look and contracted eye brows , he shined like an angry lion. 23.3

Shaking his forearm like an elephant shaking its trunk, holding his body and head erect and with eyes staring straight he told his brother. 23.4

“Oh greatest among brave of the royal clans, you have come to the conclusion to go to the forest feeling that if you do not obey the commands of the father , harm will be done to Dharma and this hasty and unwarranted conclusion was taken in an improper time . How are you telling that fate is all powerful when it really is powerless.” 23.5-23.6

“What for are you praising fate as powerful while it is powerless? Why are you not having any doubt about those two sinners?”

23.7

“Oh Soul of Dharma, Why are you not recognizing these are but soft deceptions of Dharma? you, who are known to be good should recognize their adamant and selfish nature and repudiate them.”

23.8

“Oh Rama, if both of them had not decided this action before, those boons promised to her would have been given long back?”

23.9

“ Oh Valorous one, consecration to anyone other than you would be detested by all people and I cannot tolerate this, so I deserve a pardon from you? “

23.10

“Oh intellectual one, there is duplicity in your thoughts due to your association with Dharma and I do not like it.”

23.11

“Though you are capable of acting why are you following the unjustifiable and fit to be berated words of father who is influenced by Kaikeyi and which are against Dharma .”

23.12

“This treacherous deed made by a guilty mind is not being prevented by you, who has a right mind. I feel sad about it and feel that such attachment to it is not at all, right.”

23.13

“Those who two who are doing the penance of passion are not bothered by your welfare .How can you carry out the wishes of those parents who are really your enemies?”

23.14

“If you are telling me that all this is the decree of fate , it does not please me to overlook what is happening? “

23.15

“While a fear stuck coward follows destiny , the valourous and respected souls do not honour it.”

23.16

“Fate cannot trouble a man who puts very great effort and such a man will not grieve by defeat and will not blame fate .”

23.17

“Today every man will see the strength of a man as well as strength of fate and the difference between man and fate would be clearly visible.”

23.18

“Today people would see that the fate is defeated , by my masculine power , let us defeat destiny by your consecration.”

23.19

"I will definitely win over fate , which is like a madly running elephant in rut , which is proud of its great strength , which cannot be controlled by goad nor shackled." 23.20

"All the guardians of the different directions of the world as well all the three worlds united would not be capable of stopping Rama's coronation . What of the king who is our father." 23.21

"Oh king , those people who have planned to send you to the forest would themselves would reside in the forest for fourteen years." 23.22

"And so I will cut off the desire of your father as well as Kaikeyi, of obstructing your consecration and gifting of the kingdom to her son." 23.23

"Those who oppose my strength by their strength as well as strength of fate , would experience great sorrow , due to my very fierce strength." 23.24

"After you administer for one thousand years and after you have gone to the forest , your sons would rule the country." 23.25

"In earlier days the royal sages were fated to live in the forest after entrusting the kingdom to be ruled by their sons ." 23.26

"Oh follower of Dharma, if the king things in many directions, with doubt the disturbances will shake the kingdom, , you need not have any apprehension about it. Oh valorous one , I am taking an oath That I will protect the kingdom like a ocean protects its banks and If I do not do it , I will not go the heaven of the heroes.

23.27-23.28

"With the auspicious materials already collected , be busy in getting yourself crowned and I am single handedly confidant of being able to drive away all kings." 23.29

"These two hands are not there for ornamental purpose and my bow is not an ornament and this sword is not for just for tying to my waist and my arrows do not remain stationary in my quiver and all these are meant to tame all my enemies." 23.30

"Anyone who desires to be my enemy would not be allowed to remain alive any further.. Holding my sharp edged sword which would be able to move like lightning , I shall kill my enemy , even if he is Devendra." 23.31- 23.32

“The entire earth would become a place where no one can enter and one not possible to cross, by those cut by my sword like , the trunks , flanks and heads of elephants and by warriors killed by me.”

23.33

“Those who are cut by my sword would be burning like mountains , as my enemies would fall to the ground like the lightning from rich clouds . “

23.34

“When I stand before them armed with a bow and a protector for the arm and fingers, which one will say that he is many among men ?”

23.35

“With many arrows I will strike one enemy and throw him down and with one arrow I will hit many and I shall sent my arrows and hurt the vital parts of men. Horses and elephants.”

23.36

“Today you will see the power of my powerful arrows struck with power by me , and I will make the present king powerless and make you the lord of this kingdom.”

23.37

“ Today, Coated with sandal paste and wearing crown, my arrows held in my hand ,which are meant for distributing wealth and protecting friends, would perform the worthy act of putting down those who are causing cancellation of your coronation.”

23.38-23.39

“Point out to me your enemy , who should be cut off from their life , fame and friends . Order me how you want this earth should become yours . I will get all those things done as I am your servant.”

23.40

“Rama who is the source of prosperity of the clan of Raghus, wiped his tears again and again, consoled Lakshmana and said to him, “Oh gentle man, “You should know that the right path for us is to follow the words of our father.”

23.41

This is the end of the twenty third chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

24.Kausalya permits Rama to go to the forest

(Kausalya further tries to argue with Rama but Rama tells her that her duty is with her husband. With a sorrowing mind Kausalya permits Rama to go to the forest.)

Kausalya seeing The Rama is bent upon obeying his father, told the following words with tear filled eyes , which are full of Dharma. 24.1

“How will darling of all Rama who is a follower of Dharma who has never seen a sorrow , who is born to me and Dasaratha, live on grains collected from the ground.” 24.2

“When his servants and maids are eating food and blessed with ample amount of food, how will he like an orphan live on fruits and roots.? “ 24.3

“Who would believe that the Virtuous and affectionate Rama would be banished this way and hearing which who will not tremble .” 24.4

“Oh Rama, who is the joy of the world, if you are required to go to the forest , It would be said that destiny which rules everything in this world , is indeed very powerful.” 24.5

“If you who were born out of my body disappear like the wind, I will certainly wail with sorrow which are my offerings to the fire and shed tears due to anguish which are my oblations in the fire of my worry and tears. Oh son, when your thought again and again returns to my mind, this intense sorrow would be produced. Such a fire of sorrow tires me out and burns me like the dead trees of a forest are burnt by fire.” 24.6-24.8

“Which cow will not follow its dear calf wherever it goes and like that I will follow you wherever you go my son.” 24.9

“As soon as his mother spoke out these words, the best among men heard them and he became extremely sad and spoke.” 24.10

“After being deceived by Kaikeyi and after I go the forest , if you also come with the king will not live further.” 24.11

“If a woman deserts her husband it is a very cruel act and so do not ever think of any such action.” 24.12

“It is an eternal dharma that as long as the king, who is the son of Kakustha clan lives , You should do him service.” 24.13

The well meaning Kausalya who heard these words from Rama, , greatly pleased told , “be it so.” 24.14

Greatest among the upholders of Dharma , Rama heard what his mother told and told his very sad mother as follows. 24.15

“It is the duty of you and me to obey the words of father, as he is to you , king, husband teacher and the greatest God who protects you.” 24.16

“After spending my time in the great forest for fourteen years , I will return with joy and obey all your orders.” 24.17

When her dear son told like this the eyes of Kausalya were filled with tears and she who liked her son very much told. 24.18

“Oh Rama, it is very difficult to live in the middle of co-wives , Oh son of Kakustha clan, if you have decided to go to the forest , take me also along with you like a wild deer.” 24.19

Seeing her crying this, Rama told these words while he himself was crying “As long as woman lives, her husband is like a God to her and also her lord.” 24.20

“To me and to you , the king is our great lord who can command us. How can we say that we are without any lord as long as that lord of the world lives.” 24.21

“Bharatha who is a great follower of Dharma also speaks sweetly and as he is attached to Dharma, he would be obedient to you.” 24.22

“After I go away the king will be very sad due to my parting and at that time please put in efforts and be alert that he would not be stuck by even little grief.” 24.23

“See to it the extreme grief does not affect the health of the king who is old and ensure always that you are with a composed mind. “ 24.24

“Though a lady is greatly virtuous , observes fast and also follows all rituals ,if she does not follow her husband , she would go towards sinful existence.” 24.25

“But a lady who serves her husband would go to the highest heavens, even though she does not salute the Gods nor does worship to them.’ 24.26

“It is the Dharma of the wife that she looks after her husband and keeps attention to his welfare and this has also been truth mentioned from ancient times and mentioned in the Vedas and declared in Shruthi.”

24.27

“Oh mother on my behalf do fire sacrifices and do worship of Gods with flowers and also worship Brahmins who do great penance on my behalf.” 24.28

“Spending time this way , please wait for my arrival with love , taking food as per need and doing service to your husband.” 24.29

“You will get all desires fulfilled when I come back, if the greatest among the followers of Dharma is able to live till that time.” 24.30

When Rama told like this with her eyes filled with tears , That Kausalya who was distressed on account of what her son told him.
24.31

“I have not been able to dissuade from your firm resolution of going to the forest and it would be greatly difficult to spend that time.” 24.32

“You may go with a concentrated mind , may the lord keep you safe always . I would only be relieved of my sufferings when you come back.” 24.33

“Oh great one, after you become satisfied after accomplishing your objectives and fulfilled your undertaking given to father , and when you come back, I will get peace.” 24.34

Oh son, your going away disregarding my words , is what has been prompted by fate and cannot be understood by the world.” 24.35

“Oh great warrior, you may go now and come back safely .Oh son return later and make me happy with your sweet voice.”
24.36

“Oh little son, how happy it would be , if it is the day of your return wearing matted locks and dress made of bark.”
24.37

She after seeing him determined to live in the forest and that great lady after seeing him with an excellent mind and after talking to Rama who had auspicious qualities ,wanted to perform rituals to ensure prosperity of Rama. 24.38

This is the end of the twenty fourth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

25.Kausalya bids farewell to Rama

(Kausalya advices Rama about forest life, prays for his safety and bids him farewell.)

After abandoning her tiresomeness, Kausalya purified herself by touching pure water, and performed auspicious ceremonies to

Rama. 25.1

“Oh best among the Raghu clan, since I am not able to dissuade you, you may go now, but return speedily. Please follow the paths of good men.” 25.2

“Oh tiger among the Raghu clan, you would be protected by performance of your duty with great courage and self discipline .” 25.3

“Let the salutations that you do in temples and other sacred places as well as the great sages protect you.”

25.4

“Let the sacred weapons gifted to by the great sage Viswamithra, protect you, who is endowed with all good qualities.”

25.5

“Oh great warrior, let the service that you did to your father as well as the service to mother as well as the truth protect you for a long time.” 25.6

“let the sacred sticks, sacred grass, holy rings made of Dharbha, your leaning of Vedas, the temples, various peculiar sacrificial grounds, mountains, trees, plants, lakes, birds, serpents as well as lions also protect you.” 25.7

Let Sadhyas, Viswedevathas, maruths, sages, Dhatha (the giver-Vishnu), Vidhatha (the decider-Lord Brahma), Sun, Bhaga, Yama, Aryama and Lokapala (protector of the earth), all bless you. 25.8

“Let all the seasons, let the twin fortnights of the month, months, years, nights, days, divisions of days may bring good for you always.”

25.9

“Oh son, let memory, decision as well as Dharma protect you always.. Let Skanda, gods, devas, moon, Bruhaspathi, seven great sages and Narada provide you protection always. 25.10-

25.11

“Let all Sidhas, directions, gods of directions, who were all praised by me, protect you always and from all directions in the forest.”

25.12

“When you are living in the forest let all mountains, oceans, king Varuna, heaven, environment, earth, all rivers and all stars as well as subsidiary devas , day and night, dusk, noon and dawn protect you.”

25.13-25.14

“Let blessings, the six seasons, months, years, Kala and Kashta(minute divisions of time) may show you the paths of welfare.”

25.15

“Let all those who wander in the forest in the garb of sages , devas who are the great sons of Adithi , asuras the sons of Dithi bestow pleasures on you. “

25.16

Oh little son, let the Rakshasas, Bhoothas who are the horrible performers of evils as well as the flesh eating beings , not create fear in you and frighten you.”

25.17

“Deep inside the dense forests let you not be troubled by monkeys, scorpions , gnats, mosquitoes, and other reptiles.”

25.18

“Oh little son , let not you be hurt by the deep incisors of Tigers and lions as well as big elephants, bears with horns and ferocious wild buffaloes.”

25.19

“Oh son you would not be hurt by human flesh eating animals as well , ferocious other animals because I have worshipped them and requested them not to harm you.”

25.20

“Oh child, Let the paths that you travel be safe .Let you be blessed with occult powers , valour as well as all types of wealth. Oh Rama, please go safely.”

25.21

“Let you be protected by devathas of the sky again and again from enemy kings, Let all devas protect you from all your enemies.”

25.22

“ Oh Rama, let Guru, Sun, Moon, Khubera as well as Yama Whom I have worshipped for your welfare protect you in the Dandaka forest.”

25.23

“Oh Rama, let fire , wind , sun and the sacred prayers chanted by great sages protect you while you are taking bath.”

25.24

“Let Shiva, Vishnu and Brahma , sages and all other remaining devathas protect you , while you are in a forest.”

25.25

Thus the famous broad eyed one , worshipped with flowers and incense , using appropriate prayers worshipped all the devas.

25.26

After lighting of the fire , great and well read Brahmins according to law gave offerings to different devas for the sake of welfare of Rama.

25.27

The noble lady Kausalya procured ghee, garlands of white flowers, sacred sticks and white coloured mustard seeds for offering them to gods.

25.28

The priest according to rules of procedure after performing the sacrifice for peace , with the remaining materials performed other sacrifices externally.

25.29

After having made the Brahmins chant the Manthras of safety along with honey , curds, rice and ghee , she made them recite the chants for conferring prosperity on Rama.

25.30

The illustrious mother of Rama, gave monetary offerings to all the Brahmins as desired by the Brahmins and told the following words to Rama.

25.31

“Let that auspiciousness which was bestowed on the thousand eyed god , who is saluted by all devas , after the destruction of Vruthra , may be bestowed on you.”

25.32

“Let the same auspiciousness which was wished by Vinatha (mother of Garuda) , praying for nectar on Garuda be bestowed on you also.”

25.33

“Let the auspiciousness conferred by Adhithi on Indra after the generation of nectar and killing of all the asuras be conferred on you also.”

25.34

“The greatly lustrous Vishnu as Trivikrama occupied the three steps as the three worlds and got glorified . Let the same auspiciousness be conferred on you.”

25.35

“ Oh Great hero, May the good and auspicious seasons , seas, islands, Vedas, worlds, and the eight directions bring you auspiciousness.”

25.36

The broad eyed pretty lady Kausalya , after telling all this, placed all the remaining of the offerings on Rama’s head , applied sandal paste on his body , for getting his mission properly done she tied an amulet containing Vishalyakarani herb on his hand and muttered in a very low tone. 25.37-25.38

Caught in deep distress but acting as if she was greatly pleased , she said words which did not come from her mind. 25.39

That famous lady , bent down smelt his head hugged him and told him, “Oh Rama go with joy, and fulfill your objectives in peace.” 25.40

“Oh son, I would happy to see you back having no diseases after you achieved all your objectives and then get firmly established in this kingdom.” 25.41

“When you return from the forest , I would like to see you resembling the full moon, with no sorrow me and me being with full of joy.” 25.42

“Oh Rama, after coming from the forest , occupy the throne, after completely fulfilling the words of your father.” 25.43

“Oh Rama after you have returned from the forest with auspiciousness , you be engaged in fulfilling all desires of me and my daughter in law.” 25.44

“Oh Rama I have worshipped Lord Shiva and others, several devas, great sages, Bhoothas, suras, serpents as well as the eight directions, and they will look after you when you are in the forest.” 25.45

Like this she with tear filled eyes , after completing all rituals , went round Rama , again and again held him tightly and deeply embraced him. 25.46

After she went round him, Rama fell at his mother’s feet again and again and that Rama shining in her glory went to Sita’s palace. 25.47

This is the end of the twenty fifth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

26.Rama tries to bid farewell to sita

(Seeing the dejected Rama, Sita is upset and worried. Rama tells her what happened and asks for her permission for him to go.He tells her , how she should live when he has gone to the forest.)

After saluting Kausalya who did rituals for his welfare That follower of Dharma Rama got prepared to go to the forest with a firm resolve. He entered and illuminated the royal avenue crowded with people , captivating the hearts of people by his virtues. 26.1-26.2

The daughter of Videha(Vaidehi) , since she was doing penance had not heard about the developments and her mind thought about only consecration of Rama. 26.3

With a very pleased mind she had done the service(worship) of the devas as she was conversant with the royal Dharma and she was waiting for the prince. 26.4

Rama entered that well decorated palace from the road which was crowded by joyous people and with his slightly bent head was looking little sad. 26.5

Sita sprang up from her seat and trembled to see her husband who was sad and was in a greatly agitated state . 26.7

Seeing Rama with a pale face , heavily perspiring and greatly thoughtful , Sita became extremely sad and asked him, "Why are you like this?" 26.8

"Today with Bruhaspathi presiding over star Pushya has been declared as auspicious by learned Brahmins and why are with an upset mind?" 26.9

"Your charming face protected by a hundred ribbed Umbrella , which is as white as the foam, does not appear to be shining." 26.10

"Why is it that your face similar to one hundred petal lotus , is not being fanned by chowries, as white and bright as the moon as well as the lotus ?
" 26.11

“Oh best among men, why is it that eloquent poets singing your praise and bards praising your clan in delightful and auspicious words, are not to be seen?”
26.12

“Why is it that those Brahmins, who are experts in Vedas, after completing your consecration, have not confirmed it by sprinkling honey and curd on your head?”
26.13

“Why are you not surrounded by citizens and why are the chiefs of guilds and citizens of towns and villages not following you?”
26.14

“Why is it that ceremonial golden chariot drawn by four horses which runs with great speed preceding you, while you are coming here?”
26.15

“Oh valorous one, why am I not seeing the auspicious elephant who shines like the dark clouds and resembles a mountain, which is being worshipped properly lead your procession?”
26.16

“Oh valorous one with very pleasant looks, why is it that your attendants are not carrying before you, your throne which is carved in gold?”
26.17

“When all arrangements for the crowning have been made why are you looking like this, with a pale face and with no trace of joy?”
26.18

Seeing her who was wailing like this, that son of Raghu clan replied “Oh Sita, my father who has a great luster is banishing me to the forest?”
26.19

“You were born in a great clan and you know and follow Dharma. Please hear daughter of Sita I will tell you how this happened.”
26.20

“My father, the king Dasaratha had promised to give my mother two boons at an earlier time.”
26.21

“Today when arrangements for my coronation has been made by the king, she had requested for the boons and he had to agree to it because of Dharma.”
26.22

“She had asked that I should go to the Dandaka forest for fourteen years and my father should consecrate Bharatha as the Yuvaraja.”
26.23

“I have come here to meet you before going to the lonely forest . You should not praise about my qualities in front of Bharatha, because people who are intelligent cannot tolerate the praising of others. Because of this do not mention about my qualities in front of Bharatha.” 26.24-26.25

“At any time , you cannot expect any special treatment from Bharatha, but if you talk things favourable to him, you can exist near him.”
26.26

“The king has conferred on him the position of hereditary title of Yuvaraja and so you have to keep him well pleased. You also have to keep the king pleased.”
26.27

“For fulfilling the oaths given to my father , I am going to the forest immediately , Oh Sita who has occupied my mind be firm and courageous.”
26.28

“Oh faultless and auspicious Sita, the forest is occupied by sages and here you keep yourself engaged in doing penances and austerities.”
26.29

“Get up at dawn and perform worship of Gods as per rules laid out and then you please salute my father Dasaratha who is the king.”
26.30

“My mother is an old woman and affected by great sorrow and apart from your duty she deserves your respect.”
26.31

“You should daily salute all my mothers and also look after them as from point of view of love , affection and service, they are all equal to me.”
26.32

“Bharatha and Shatrugna are as dear as my souls to me and so you have to look at both of them like your brothers and sons.”
26.33

“Bharatha is now the king and the lord of our clan as well as country and so you should do no activity which is not liked by him.”
26.34

“The kings would be pleased with good conduct as well as good service to them and they would get upset/angry if contrary acts are noticed.”
26.35

“And auspicious one , live here being obedient to the king Bharatha and also live here doing the penance of truth and Dharma,” 26.
36

“Oh darling, I am going to the great forest . Oh pretty one , you live here without causing harm to anybody and I request you to obey these words.”
26.37

This is the end of the twenty sixth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

27. Sita requests Rama to take her to the forest.

(Sita tells that without Rama , even heaven would be like hell to her. She tells that if Rama is present , she will enjoy her life in the forest.She says ,she would prefer to die , if she is left out in Ayodhya.)

Hearing all this the sweet talking , Daughter of Janaka who merits to be loved , became angry with her husband due to love and said.
27.1

“Why are you talking like this Rama,? Oh son of the king, people would ridicule you for these light hearted words spoken to me.”
27.2

“Oh my husband, the mother, father , brother , son and daughter in law , would receive things according to the blessed deeds done by them and would experience prosperity according to their own fate only.”

27.3

“Oh great man but wife alone shares the fate of her husband and therefore if you are going to live in the forest, I also would live there.”

27.4

“In this world and in the next husband alone is the refuge of a lady and not her father, son, her own soul, mother or her friends.”

27.5

“Oh Rama, now itself I will accompany you even if you are going to very dense and harsh forest , walking in front of you crushing the thorns as well as the Kusa grass and make the way comfortable for you to walk.”

27.6

“Oh valorous one, anger and hatred , which have arisen due to your banishment are like water left over in the drinking pot after you drink and should be thrown out without hesitation and not taking me with you is a sin.”

27.7

“A woman in all the stages of her life would prefer to live on the shadow of her husband instead of living in palaces and mansions or wandering in the path of the sky.”

27.8

“My father and mother have taught me about the duties that I have to perform under different circumstances and so I need not be taught about them now.”

27.9

“I will also go to the impassable forest , which has been deserted by men but teeming with various types of animals including tigers and other wild beasts.”

27.10

“I would live happily in the forest considering it as the home of my father without thinking of the three worlds but thinking of only my virtue as a wife.”

27.11

“Oh valorous one , I shall observe the vow of celibacy , do services to you and wander along with you in the honey scented forest.”

27.12

“Oh person with great honour, you are capable of protecting everyone in the forest and what is the need to doubt about me?”

27.13

“Oh great one, Without any doubt whatsoever, I shall go with you today to the forest and no power can prevent me from doing it.”

27.14

“I would live with you , without causing any sorrow to you and would live by eating fruits as well as roots.”

27.15

“I would like to see the rivers, mountains and lakes and also along with you without any fear with the company of the very powerful you.”

27.16

“I would like to see comfortably in the company of yourself who is a great warrior , lakes filled with swans and water cranes and ponds filled with fully open lotus flowers.”

27.17

“Observing penance daily and taking bath (anointing myself) daily in those lotus ponds , I will be living with you giving you great happiness .”

27.18

“ I am of the opinion , that if I live like that with you thousand years or even one hundred thousand years , I shall not feel any problems and would prefer that life to that of living in heaven.”

27.19

“Oh Rama, oh tiger among men, even a life in heaven but living without your company would not interest me .”

27.20

“I would go along with you to the impassable forest filled with monkeys as well as elephants and live there like it is the home of my father and live a disciplined life taking your feet as my refuge.”

27.21

“Since I am not having any other thought except love towards you , If I live away from you, I would definitely die and so you please take me along with you and I would never become a burden to you.

27.22

Though she was talking like this to the lover of Dharma , that prince was not prepared to take her with him and he talked about the very many problems of life in the forest to dissuade her

. 27.23

This is the end of the twenty seventh chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

28. Rama tells reasons for not taking Sita.

(Rama then tells large number of realistic reasons which would make life in forest difficult for a lady and says , he will not take her with him.)

That expert in Dharma who liked Dharma spoke to Sita , thinking about the difficulties in the forest and not willing to take her there.

28.1

That Soul of Dharma seeing her eyes made dirty by the copious tears , having consoled her , told the following to dissuade her again.

28.2

“Oh Sita , you belong to a very noble family and you are engaged in duties protecting Dharma. If you practice your ritualistic dharma staying here , I would be happy.”

28.3

“Oh Sita, Oh weak lady, please do as I tell you. There are many problems in the forest and I shall tell them about them and so please listen.”

28.4

“Oh Sita, leave out the idea of living in forest from your brain. It is impenetrable and has many great hardships. “

28.5

“I am telling these words with your welfare in your mind . I do not know that it is full of pleasures but is full of very many sufferings.”

28.6

“It is fearful and a source of pain to hear the sound of water falling from a mountain along with the roar of a lion from within the cave.”

28.7

“Mad animals moving about freely in deserted places in the forest would attack men on seeing them, Oh Sita, this is another great source of danger.”

28.8

“The rivers filled with mud and infested with crocodiles are difficult to be crossed by even a mad elephant and such things life in forest dangerous.”

28.9

“With places with no water and pathways covered with creepers having thorns , echoing with the sounds of water fowls make the life in the forest dangerous.”

28.10

“You should sleep when you are exhausted on a bed of leaves spread on the self broken earth and these make the life in a forest dangerous. .”

28.11

“Oh Sita, after restraining oneself at night we have to get satisfied by eating fruits fallen from trees, and these make the life of forest dangerous.”

28.12

“Oh daughter of Mithila , sometimes we have to fast due to non availability of food, and we have to wear a heavy matted hair and also wear dress made of bark.”

28.13

“We have to worship devas and manes as per prescribed rituals and hospitably receive and treat guests arriving unexpectedly.”

28.14

“We have to wander in the forest observing prescribed rituals and take bath three times a day, and this makes life in a forest difficult.”

28.15

“Oh young girl, You should make offerings with flowers which are collected by your own hands according to the rules of the learned and this makes life in the forest difficult.”

28.16

“The people who live in the forest should be satisfied with whatever food they get there and this becomes our happy duty and this makes life in forest difficult.”

28.17

“Wind and darkness are extremely great in the forest and daily there will be great hunger as well as fear, and this makes life in forest difficult”

28.18

“Oh pretty lady, Various types of reptiles crawl in the ground of the forest and this makes life in forest difficult.”

28.19

“The serpents which live in rivers move crookedly like rivers and obstruct our path, and this makes life in forest difficult.”

28.20

“Frail lady, butterflies, scorpions, insects, mosquitoes and flies would trouble us daily, and this makes life in forest difficult.”

28.21

“Oh pretty lady, With thorny trees with their branches interlaced on the top and kusa grass and reeds

below, obstruct the way, and this makes life in forest difficult.”

28.22

“Those who live in the forest suffer various illnesses and fears of various types, and this makes life in forest difficult.”

28.23

“Giving up anger and avarice and doing activities like a sage and mind should not be scared in scary situations, and this makes life in forest difficult.”

28.24

“Therefore forest life is not suitable to you and so you are not going to the forest and when I rethink, I find many more problems.”

28.25

“When the great Rama took a negative decision regarding taking her to the forest, and did not follow the words of Sita, with great sorrow, she told again.”

28.26

This is the end of the twenty eighth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

29.Sita pleads with Rama , to take her to the forest

(Sita tells Rama that astrologers had predicted that she would live in the forest. She further tells him, that with him to protect her, she would be safe.)

Hearing these words , Sita who was made sorrowful by Rama, with flowing tears from the eye told slowly as follows. 29.1

“All those difficulties that you mentioned against living in the forest because to you who is virtuous accompanying me with love , would fly away.”

29.2

“Oh Rama, those deer, Lions , elephants , tigers, Sarabhas , birds srimaras , and wild beasts wandering in the forest , seeing you , whom they have not seen before would run away due to great fear arising within them.”

29.3-29.4

“As per the instructions of my elders and teachers, I have to go to the forest along with you and also , if I part with you, I would give up this life.” 29.5

“Oh Rama , if I live in your company , even Indra , with all his might , will not be in a position to trouble me.” 29.6

“Oh Rama , with great liking to me, you have instructed that a wife cannot/should not , live without the company of her husband.

“ 29.7

“Oh very intelligent one, Moreover when I was in my father’s house , great Brahmins who have having heard about me has foretold that I will have to live in forest for some time.” 29.8

“Oh mighty one, Having heard the words of the great Brahmins based on my form, I had been daily desirous of living in the forest.” 29.9

“Oh beloved , it is necessary for me to obtain permission to stay along with you in the forest, for There is no question of my not accompanying to the forest.”

29.10

“The prediction will come true and I will accompany you to the forest . The time has arrived for the prediction of the Brahmin to be realized.” 29.11

“Oh valorous one, I am aware of the several hardships that are likely to happen in the forest and know that such hardships are experiences by those whose senses are not under their control.”

29.12

“When I was young and living in my father’s house, a beggar woman saint predicted forest life for me in front of my mother.”

29.13

“Oh Lord , earlier you had favoured my services to you for a long time and now I desire to live with you in the forest.”

29.14

Oh Rama, may you be safe. Since then I am waiting for departing to the forest and I would very much like to follow my valiant Lord to the forest.”

29.15

“Oh pure hearted one, by following the husband with love , I would become a lady without sins , as husband is my God.” 29.16

“I have heard from pious and venerable Brahmins that I would live auspiciously with you even after death for , Oh greatly intelligent one, That woman , who in this world is given by her father with offering of water according to religious tradition , belongs to her husband even after his death.”

29.17-29.18

“ I , being a virtuous woman of good conduct belonging to you , why are you not interested from taking me from this place.” 29.19

“I am your devotee, a virtuous wife who is depressed and an equal your pleasures and sufferings, and so it is only proper for you to share your sorrows and joys.”

29.20

“If you do not wish to take me , who is suffering very great sorrow , to the forest, , then I shall take refuge in poison or water or fire, which would become my cause of death.” 29.21

Though she pleaded about coming with him with the very strong one in various ways , he was not willing to take her to the desolate forest. 29.22

When told like this the worried daughter of Mithila shed warm tears on the ground so as to wet the ground before her.

29.23

That spirited son of Kakustha dynasty consoled in many ways That greatly sad , Sita in very many ways.

29.24

This is the end of the twenty ninth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

30.Rama permits Sita to accompany him.

(Sita lashes out at her husband and makes it clear that she would not live without him. Understanding her spirit Rama permits her to accompany him and tells her to distribute all her luxurious possessions among her servants and Brahmins.)

To Rama who was trying to appease the daughter of Janaka regarding living in the forest , she spoke the following addressing her husband.

30.1

That Sita pleading for a very noble demand to Rama who had a broad chest , out of her love for him and out of pride started blaming him.

30.2

“Oh Rama , I do not know what the king of Mithila who was also a lord of Videha thought of you, who are a woman in man’s garb, before accepting you as his son in law?”

30.3

“Alas if the people say that there is no luster in Rama who is like the sun god , it would be something told out of ignorance. “

30.4

“You want to desert me, who does not have any refuge , out of sorrow and fear. Please tell me the reason for that.”

30.5

“Oh Valorous one I am like Savithri who faithfully followed Sathyavan the son of Dhyumathsena and please know that I am under your subordination .”

30.6

“Oh blemish less Rama , I am not like any other ordinary woman who brings disgrace to the family .My mind will not even think about anyone except you and so I shall go to the forest along with you.” 30.7

“Oh Rama, I am your youthful wife who has been living under your control as a virtuous wife .Why are you interested in handing over to me to someone else like an actor?”

30.8

“Oh blemish less Rama, Whose welfare are you speaking about. For whose sake are you preventing me from coming along with you, though I shall be subservient to you.”

30.9

“You being my lord , do not merit to go to the forest without me . I would be always with you whether to do penance in the forest or towards a journey to heaven.”

30.10

“I would not feel even a little amount of discomfort on my way if I travel behind you as I will it as a luxurious journey on a luxurious coach.”

30.11

“With you on the way the harsh thorny plants like Kusha, sara and Ishika as well as other trees, will be to me as soft as cotton or the skin of a black deer.”

30.12

“Oh attractive one, the sand raised by the stormy wing would be considered as a dust of sandal by me and will not cause me harm.”

30.13

“When I live in the middle of the forest and walk in the forest , I will lie down on the meadows of green grass and I would get more happiness than sleeping on the couch spread with carpets.”30.14

“Even you bring a little quantity of leaves , roots and fruits and give it to me , they would taste like nectar to me.”

30.15

“There I will not think of my mother , father or home , while I enjoy the seasonal flowers and fruits of the forest.”

30.16

“There you will not be able to see me bored and so you would not become sad due to my activities and I will not be a burden to you.”

30.17

“Your company is like a heaven to me and being away from you is like hell and so understand my love to you , and go with me to the forest.”

30.18

“I am a determined lady bent upon going to forest and If you do not take me there , immediately I will drink poison , but I will not live with my enemies.”

30.19

“Oh lord , if you abandon me there would be no life for me who is sad and so it would be better for me to die.”

30.20

“I would not be in a position to tolerate sorrow , even for a moment and how can I tolerate it for fourteen years.”

30.21

Thus caught in the grips of great sorrow , she cried pitiably, embraced her husband tightly and wailed in a loud voice.

30.22

Like a she elephant pierced by poisoned arrows she lashed at Rama with rain of words and unrestrained tears , like a flame produced by rubbing one stick to another.

30.23

Out of great distress tears which were like crystals sprang from her eyes which were like the water on a lotus leaf.

30.24

Her face which was like the spotless full moon , due to the flowing of tears from her very expressive eyes withered like lotus plucked from water.

30.25

Rama hugged her who appeared fainted due to great sorrow, by his hands , pacified her and told her.

30.26

“Oh lady, I do not desire even heaven at the cost of your grief and there is not even a little fear in me like the self created being.”

30.27

“Oh auspicious lady, Without knowing about your real view on this matter , I never wished you to live in the forest though I am capable of protecting you.”

30.28

“Oh daughter of Mithila, since you were created for going to the forest with me , as a self respecting man, I cannot abandon you as I cannot abandon my fame.”

30.29

“Oh lady who has thighs like the trunk of an elephant , this was the Dharma practiced earlier by beings like Suvarchala following the sun.”

30.30

“Oh daughter of Janaka, I could not say, “I will not go there” when the truth nourished by my father ordered me to go to the forest.”

30.31

“Oh lady with well formed posteriors, Obedience to father and mother is an act of Dharma and because of that I do not want to disobey their truthful order and continue to live.”

30.32

“Mother, father and Guru are always within our reach, and so how can we not obey them and then try to worship God who is not visible?”

30.33

“Oh lady with pretty eyelashes, those three are equal to the three worlds and in this world there is nothing as holy as them and so they are to be worshipped.”

30.34

“ Oh Sita, Neither truth nor charity nor sacrifices with payment of Dakshina are considered as efficacious as doing service to father.”

30.35

“If one fulfills the desire of father (elders?) , it is not even slightly difficult to achieve heaven , money , grains , knowledge , sons and all other pleasures.”

30.36

“Great men who are devoted only to the service of their father and mother , would easily attain the worlds of devas or Gandharwas or Lord Vishnu or Lord Brahma or any other desirable worlds.”

30.37

“ Whatever command my father who is well established in the path of truth and Dharma , gives , I desire to obey them as they are indeed the eternal truth.”

30.38

“Oh Sita, my mind is determined to take you to the Dandaka forest as you are determined to follow me and say that you would live there.”

30.39

“Oh exquisitely handsome lady whose eyes are like wine , you have been created to accompany me to the forest and so you can follow me and assist me in doing my Dharma there.”

30.40

“Oh wife, Oh Sita, You have taken the auspicious decision which is highly fitting to the Dharma of your family, yourself and myself.”

30.41

Oh lady with auspicious posteriors, commence doing all that is necessary to reside in the forest and without you even heaven will not please me.”

30.42

“Give jewels to the Brahmins and food to the beggars and gifts to all the needy persons. Do not delay and do all this with great speed.”

30.43

“Give to your servants costly ornaments, blessed apparels, whichever things are charming and meant for entertainment , couches palanquins and all other such things. Give all the rest to Brahmins.”

30.44-

30.45

That lady Sita , understanding that her husband was favourable for her departure to the forest was greatly pleased and started distributing her things. 30.46

That famous one , having heard the words of her husband , with happiness completely filling her heart, That lady with heart willing to give , started giving away her wealth and gems . 30.47

This is the end of the thirtieth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

31. Lakshmana also is permitted to go to forest

(Lakshmana requests permission to accompany Rama and Sita. Initially Rama protests saying that Kaikeyi would trouble Kausalya and Sumithra . Lakshmana points out the virtues of Bharatha and said that their mothers would be safe. Lakshmana is permitted to accompany Rama and Sita.)

Lakshmana , the delight of the Raghu clan , who had already come there already , heard the conversation between Sita and Rama and was unable to bear the sorrow and his eyes were filled

with tears and he caught hold of the feet of Rama tightly and he who had done great penance addressed the famous Sita and Rama and told

31.1-31.2

“If both of you have taken a decision to go to the forest filled with deer and elephants, I also shall accompany you and walk there in front of you holding the bow.”

31.3

“You will roam many forests echoing with the sounds from all directions of multitude of birds and animals in my company.”

31.4

“Without you I have no desire to either conquer the world of devas nor get immortality nor the sovereignty over the worlds.”

31.5

Hearing these words of the son of Sumithra who had decided on living in the forest, Rama tried to console him and dissuade him and then Lakshmana told.

31.6

“Earlier you had given permission to come and so why are you now preventing my coming with you?”

31.7

“Oh man without any blemish, Why this protest when I want to go with you and so I request you to clear this doubt in my mind.”

31.8

Then Rama with the great luster told Lakshmana who was in front of him, who was prepared to walk in front of him in the forest and who was begging him with folded hands.

31.9

“You have always been affectionate, follower of dharma and a valorous one. You always travel by the path of goodness. You are my obedient brother, a great friend and more than a soul to me.”

31.10

“Oh son of Sumithra, if you come to the forest along with me who would look after Sumithra and Kausalya who are with Great fame.”

31.11

“The great lustrous king who used to shower favours to his people like the god of rain is now in the clutches of passion.”

31.12

“Kaikeyi the daughter of Aswapathi , if she gets control over the kingdom , would make the co-wives sad and would not bother about their welfare .”
31.13

“Once Bharatha obtains the kingdom setting all his confidence on Kaikeyi , will not remember Kausalya and the very sad Sumithra.”
31.14

“Oh son of Sumithra either by your own efforts or by taking the help of the king , accomplish the objective of looking after the welfare of venerable Kausalya.”
31.15

“Oh master of Dharma, If you do this for me , you would have shown clearly your devotion to me and worshipping of the elders is a matchless and great Dharma.”
31.16

“Oh son of Sumithra, Oh son of the Raghu clan, please do this for me because deprived of our company , they would not experience any happiness.”
31.17

Hearing these gentle words of Rama, Lakshmana, the expert in speech and an expert in eloquence Lakshmana replied to him.
31.18

“Due to your great power oh valorous one, Bharatha will worship Kausalya and Sumithra in a humble manner.”
31.19

“One thousand villages obtain their wherewithal from Kausalya, and such a Kausalya can support one thousand persons like me.”
31.20

“That famous lady Kausalya can not only look after herself , but she can look after Sumithra as well as me.”
31.21

“You make me your companion and this is not considered against Dharma and I would have also accomplished my objective and your object would be fulfilled.”
31.22

“Holding a bow and arrow as also a basket and a spade , I will walk in front , giving directions to your way.”
31.23

“I will collect fruits and roots and any other thing which is eatable and provide you food fit to the ascetics.”

31.24

“When you go for a stroll for pleasure on the mountain tops or when you are awake or when you are asleep , I would do every task of yours.”

31.25

Rama after having been highly pleased by these words said, “Oh Lakshmana , go and take leave from all your friends.”

31.26

“Oh Lakshmana, the great Varuna gave two divine awesome looking bows , two shields that cannot be penetrated , two inexhaustible quivers and two swords plated with gold and shining like Sun to King Janaka during a fire sacrifice . All these , after being worshipped have been deposited by me in the house of our Guru Vasishta. Please go and collect these and come back quickly.”

31.27-31.29

Lakshmana who has decided to live in the forest , took leave of his friends , went to the home of the Guru of Ikshuvaku clan and collected the weapons.

31.30

The tiger among princes Lakshmana , after worshipping those divine weapons, decorated them with flower garlands and showed them to Rama.

31.31

That very spiritual Rama looked lovingly at Lakshmana who has arrived and told him, “Oh gentle Lakshmana , you have come back at the exact moment as desired by me.”

31.32

“Oh Lakshmana who defeats his enemies, I want to give away , along with you, all my wealth to ascetic Brahmins.”

31.33

“To the best of the Brahmins who are highly devoted to their Gurus as well as those of them who are dependent on me for their livelihood, I want to distribute freely all my wealth.”

31.34

“Go and bring Suyajna , the son of sage Vasishta and all Brahmins belonging to a high race(pravara) , swiftly so that , I can pay my homage to them and then go to the forest.”

31.35

This is the end of the thirty first chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

34.Rama distributes his wealth

(Rama distributes all his matchless and enormous wealth to all the Brahmins including Suyagna, Vasishta and a poor learned Brahmin called Trijata)

After hearing that auspicious command that he liked , Lakshmana went and entered the home of Suyagna.

32.1

Lakshmana went and saluted that Brahmin who was near the fire sanctuary and told him, “Oh friend, come to the house of Rama and see the task which is difficult to be accomplished by any other man.”

32.2

After performing the ritual of the twilight , he along with Lakshmana swiftly went to the pretty and prosperous palace of Rama and entered there .

32.3

When Suyagna who was well versed in Vedas and who was shining like sacrificial fire entered there , Rama along with Sita worshipped him with folded hands and went round him.

32.4

Then the son of the Kakustha clan, gave in worship to Suyagna, golden anklets , auspicious ear rings , pearls strung in golden chains, crowns, armlets and several other costly jewels and upon the request of Sita told

him.

32.5-32.6

“Oh my gentle friend, at this time Sita wants to give to your wife , her necklace , gold chain and girdle and so please take them also.”

32.7

“Oh friend, Sita who is departing to the forest with me wants to give your wife her armlets as well as her auspicious bracelets .”

32.8

“Sita also wants to give her couch with exquisite bed spread woven with various type of gems to be used in your home .”

32.9

“Oh great Brahmin, my maternal uncle gave me an elephant called Satrugna. I am giving him along with another thousand elephants to you.”

32.10

When Rama Told him like this Suyagna accepted all those gifts and bestowed auspicious blessings on Rama, Sita and Lakshmana.

32.11

There after Rama who talks sweetly , addressing his very beloved brother Lakshmana , similar to Lord Brahma addressing Indra told.

32.12

“Oh son of Sumithra, please invite sage Agasthya and sage Kaushika , who are two great Brahmins and shower on them the precious gems just like crops are showered with rain.”

32.13

“Oh great hero with great self respect, you also satisfy them with thousands of cows, gold , silver and precious gems.”

32.14

“Oh Lakshmana give away chariots , maid servants and silk cloths till he attains satisfaction to a Brahmin who is greatly learned in Thaitheeya Samhitha branch of the Vedas , who is agreeable to attend on Kausalya 's religious needs.”

32.15-

32.16

“Minister of our father , charioteer Chithraratha has been in our service for many years .Please gratify him with gifts of highly valuable jewels, cloth , wealth , cows with young female calves in ten hundreds.”

32.17

“ Oh Lakshmana , there are many celibate students of Katha and Kalalapa branches of Vedas , who hold a staff in their hand , having great character due to their daily study of Vedas , who are lazy to do any other aspects of life and having great taste for delicious food .To each of these people who are respected by other great people , give eighty cart load of gems , thousand bulls capable of carrying paddy , two hundred bulls capable of ploughing and thousand cows for preparing food” .32.18-32.20

“Oh son of Sumithra , there are large number of sacred thread wearing students , depending on queen Kausalya. To each of them give one thousand cows.”

32.21

“Oh Lakshmana , give charities to all those Brahmins by giving it to them mother Kausalya would be greatly pleased.”

32.22

Thereupon that tiger among men distributed all the wealth as per instructions of Rama to the great Brahmins , just like Khubera , the god of wealth might have done.”

32.23

Thereafter Rama , after distributing abundant wealth to all his dependents who were standing with tears and choked throats and told them.

32.24

“Please do fitting activities so that the houses of mine ,as well as Lakshmana is not unattended till we come back.”

32.25

After telling like this to all his attendants who earned their sustenance from him, , he requested the treasury officer to bring all his treasures.

32.26

When his entire wealth was brought there, the dependents of Rama were highly pleased to see the heaps of wealth.

32.27

That tiger among men, Rama , along with Lakshmana distributed all that wealth to poor but greatly learned Brahmins whether they are young or old.

32.28

There lived a Brahmin named Trijata a descendent of sage Gargya , who was reddish brown in colour in that place. He used to dig the forest with pickaxe , plough and a crow bar as his profession was digging of earth.

32.29

His young wife distressed by great poverty ,keeping her young sons in front of her told that old Brahmin.

32.30

“ Oh expert in Dharma, Please hear my words and throw away this pickaxe, crow bar and plough and then go and see Rama and you may obtain something.”

32.31

Having hear his wife’s words that Trijata , covering himself with a torn unfit upper cover started walking through the path leading to palace of Rama.

32.32

In that crowd since Trijata was having the luster of sage Bhrugu and Angiras , no one dared to stop him till he reached the fifth courtyard of Rama’s palace

32.33

That Trijata after approaching Rama told him “oh very famous prince, I do not have any money but have many children and I daily dig in the forest to collect left over grains , on which I am subsisting. Please show your mercy on me.” 32.34-32.35

That Rama with a smile and in an jeering way told him, “I have yet not given away one thousand cows. You throw your staff and till the place it reaches you all the cows are yours.” 32.36

That bewildered Trijata , after tightly tying up his upper garment at his waist, hurled the staff with all his strength after fixing the proper direction.,” 32.37

The staff which was released from his hand reached up to the bank of Sarayu river and fell in the middle of very many thousands of cows. 32.38

Rama , the soul of Dharma after embracing him , sent all the cows up to the Sarayu river along with herdsmen to his hermitage. 32.39

Afterwards Rama placated the descendent of sage Gargya and said, “please do not get angry , I only meant it as a joke.” 32.40

“Your power is something that cannot be matched and only with a view to see it , I told you like this. Please ask for anything else that you desire.” 32.41

“ Oh great sage Trijata, I am telling you the truth and there is no limit to your demanding my wealth. All my wealth are for Brahmins only and by distributing all my wealth I aim to get fame and pleasure.” 32.42

That great sage Trijata along with his wife after receiving the multitude of cows became delighted and blessed the great Rama with fame , strength, pleasure and prosperity . 32.43

That Rama with a fully satisfied mind , distributed that great wealth which was earned by his great strength and he was greatly praised by all of his friends for this action. 32.44

There at that place there was no Brahmin, friend , servant, beggar or for that matter anyone who was not satisfied by being honoured or by charity. 32.45

This is the end of the thirty second chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

33.Rama goes to Dasaratha 's palace

(Rama, Sita and Lakshmana walk down to the palace of Dasaratha. All people on the way are saddened and decide to go with Rama wherever he goes.)

After giving away plenty of wealth to the Brahmins, Rama, Lakshmana along with Sita went to see their father.

33.1

The dazzling weapons that they were holding were decorated by Sita using garlands made out of flowers.

33.2

Climbing on balconies and terraces of their palaces and on the top of the towers , the wealthy people looked at them with remorse.

33.3

The streets were crowded by a large number of people making them impassable and for that reason men filled with grief ascended on the top of palaces to see Rama.

33.4

The people seeing Rama walking without the ornamental umbrella with a mind affected by great grief started talking in various ways.

33.5

“Whenever he used to march out , army with four divisions used to follow him but today he is walking alone with only Sita and Lakshmana following him.”

33.6

“Rama while enjoying great wealth and had a great taste for comforts used to gratify the desires of those who desire. In spite of that being one who respects Dharma , he does not wish to break his father’s words.”

33.7

“Previously even the creatures flying on the skies were not able to get a glimpse of Sita, but today even those who are walking on the royal avenue are able to see her.”

33.8

“Sita who used to apply scented creams and paste of red sandalwood on her body , will now be exposed to rain , heat and cold and would be discolored her body soon. “

33.9

“Today Dasaratha has been possessed by an evil spirit otherwise will he talk like this and banish his beloved son.”

33.10

“When it is impossible to banish a son with no character at all, what to say about Rama who has conquered the world by his good conduct?”

33.11

“Doubtlessness, compassion, learning, good character , restraint of senses and self control are the six qualities of men that adorn the best among men Rama.”

33.12

“So trouble caused him greatly hurt people like when summer dries up the water in the lakes , aquatic creatures and people are greatly affected.”

33.13

“Just like harm to the roots affect the tree, its leaves, flowers and fruits, harming of Rama harms everybody since he is the Lord of the world .”

33.14

“Rama is the root of humanity, the essence of Dharma, the great light and all other peoples are connected to this tree like flowers, fruits , leaves as well as branches.”

33.15

“So let us , including our wives and relations follow him like Lakshmana and go wherever he goes.”

33.16

“We will leave our gardens, fields and houses and follow Rama with the same sorrow, same joy and same Dharma as him.”

33.17

“ Let this Ayodhya With empty coffers, ruined courtyards , with absence of wealth and grains, wholly deprived of wealth , covered with dust, abandoned by Gods , occupied by rats coming out of burrows running here and there ,bereft of water , with no smoke emerging from anywhere , dirty because of not being swept , absence of offerings, sacrifices, recitations , libation, invocation and prayers , affected by famines, with dilapidated places and utensils and deserted by us , be owned by Kaikeyi.” 33.18-33.21

“When Rama goes to the forest , let it become a city and deserted by all of us this city would indeed become a forest.”

33.22

“After seeing us in the forest may the fanged creatures leave their lairs, animals and birds leave the caves on the mountains , lions and elephants leave their usual haunts and let them all occupy this city which is deserted by us.”

33.23

“Let Kaikeyi, her son and other relatives acquire this country , occupied by wild animals and animals subsisting on grass, fruits and flesh and the relieved men will live in the forest along with Rama.”

33.24-

33.25

Even after hearing various such type of words from various people, Rama did not deviate from his decision.

33.26

That soul of Dharma who had the strength of an elephant in rut entered the palace of his father which resembled in its splendour the peak of mount Meru.

33.27

After he entered the palace guarded by valorous warriors , he saw in a distance the very dejected Sumanthra waiting .

33.28

Even though he saw the sorrow of the people , without revealing his feelings of sorrow but with a smile , as per the rules of the palace Rama entered in it , with the intention of carrying out the wishes of his father.

33.29

Before that , the son of Ikshuvaku clan, the great Rama who was determined to go to the forest , after seeing the very sorrowful looking Sumanthra, waited outside so that his arrival could be informed to his father.

33.30

Rama who was fond of Dharma , having decided to go the forest, after seeing Sumanthra , requested him to inform Dasaratha of his arrival.

33.31

This is the end of the thirty third chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

34. Rama Asks for permission to go from Dasaratha

(Rama asks permission from Dasaratha to go the forest along with Lakshmana and Sita. The king cries and wails and requests Rama to go next day but Rama feels he has to do that night itself.)

That great one Rama , with eyes like lotus leaf , who was black and who was matchless told Sumanthra the charioteer, “:Please inform about my arrival to my father.”

34.1

At the request of Rama with senses overwhelmed with sorrow, quickly entered the inner apartments and saw Dasaratha breathing heavily.

34.2

He saw the king Dasaratha, like an eclipsed son and a fire brand covered with ash and like a dried up tank .

34.3

The very intelligent charioteer , saw him as being greatly upset , and thinking with great sorrow about Rama and approached him with folded hands.

34.4

That Charioteer after greeting the king by saying, “let victory be yours” , trembling with fear he gently told him in a feeble voice .

34.5

“ The tiger among men, Your son Rama is waiting to see you at the door , after giving away all his wealth to Brahmins and the attendants who serve him.”

34.6

“Safety to you, please permit Rama who is truly valorous and who has taken leave of his friends , to see you.”

34.7

“Oh Lord of the world, You may see him , who is endowed with all princely virtues and encircled by rays like the sun as he is ready to go the forest.

“

34.8

That king who is the votary of truth whose soul is Dharma and who resembled the majestic ocean and the pure sky replied.

34.9

“Oh Sumanthra , please bring all my wives whosoever are here as I want to see Rama the soul of Dharma along with all my wives.”

34.10

Sumanthra then crossed in to the private apartments and told all the women, “Oh great ladies, Dasaratha wants all of you here. come quickly.”

34.11

When the order of the king was thus told by Sumanthra , all the ladies went to their husband’s palace

.
34.12

Then all his three hundred and fifty wives, surrounding Kausalya, who were steadfast to their marriage vows , with eyes turned red due to sorrow reached that place.

34.13

After having seen that all his wives have arrived, the king told the charioteer to go and bring his son.

34.14

Then that charioteer called Rama as well as Lakshmana and Sita and they went there and stood facing the king.

34.15

The king surrounded by his women seeing from a distance his son coming towards him with folded hands , suddenly got up.

34.16

That king of the world seeing Rama , ran swiftly towards him, and being tormented by grief fell on the ground unconscious.

34.17

Then Rama and the great warrior Lakshmana having seen him falling , speedily reached near the king , who has lost his consciousness.

34.18

Suddenly in the kings palace the sound of thousands of ladies crying “Ha, ha, Rama” along with the tingling sound of their ornaments was produced.

34.19

The king was hugged in their hands by Rama and Lakshmana and with the assistance of Sita, The king was laid on his bed. All of them were crying at that time.

34.20

After a moment Dasaratha regained consciousness and Rama being drowned in the ocean of sorrow ,spoke to him folded hands

34.21

“I am taking leave from you king as you are the God of us all, as I am going to Dandaka . I hope to see you all right.”

34.22

“ Please also give permission to Lakshmana to go. Sita is also accompanying me to the forest .Though I have tried to dissuade them by telling many reasons, they both are not agreeable to stay back. “34.23

“Of king with great honour , discard your grief and give leave to me, Lakshmana and Sita to depart and behave like

Brahma.”

34.24

The king seeing the unruffled Rama waiting for getting his permission to dwell in the forest spoke to him like this.

34.25

“Oh Rama , I have been enchanted by Kaikeyi to give her the boons. So now you please arrange to arrest me and become the king of Ayodhya. “

34.26

Rama the best among votaries of Dharma, who was skilled in speech, after being spoken this way, replied to his father with folded palms.

34.27

“Oh king, you will be the lord of this earth for many thousand years more .I shall reside in the forest as you should not act against truth because of me.”

34.28

“After wandering in the forest for fourteen years , I will come and grasp your feet again after completing the vow, Oh king.”

34.29

The king who was wailing and crying for his son but was tied by the rope of truth was further instigated by Kaikeyi and the king told to Rama like this.

34.30

“Let your fame increase my child, go now for returning after fourteen years ,May your path be without sorrow and be without fear from any quarter.”

34.31

“Oh Child , you are devoted to truth and Dharma and so it is not possible to dissuade you from your resolve .”

34.32

“Oh son, whatever may be do not go tonight , for at least for one day I would be able to see you and move about.”

34.33

“For tonight , you stay with me and your mother and start and with all your desires fulfilled you can start tomorrow at dawn.”

34.34

“Oh Rama , you are doing a job that is difficult to be done and for the sake of my desire , you are leaving out all dear ones and going to the forest.”

34.35

“Oh Son, Oh Raghava, I am swearing that this does not in any way pleases me but I have been deceived by a woman hidden with deceit like a woman hidden by ashes.”

34.36

“I have been instigated by this Kaikeyi who is the breaker of penance of others and you want me to ignore this deceit.”

34.37

“Oh son , being my eldest and your ensuring that my words should not become untruthful , is greatly surprising.”

34.38

Then after hearing these distressing words of his father , Rama along with Lakshmana with great sorrow spoke.

34.39

“I would be getting more great things by going today rather than tomorrow and I so I would prefer to go to forest today itself.”

34.40

“I am giving up this earth , with different countries, with its different people along with its wealth and grains , I am giving to Bharatha.”

34.41

“I will not waver from my decision to live in the forest. Oh Father who blesses , this would make the boons that were given to Kaikeyi with joy remain truthful.”

34.42

“I would obey the commands as told by you and would live in the forest for fourteen years along with the people who move about in forests.”

34.43

“Do not revise your opinion, please give away the kingdom to Bharatha , for I do not have and desire for the kingdom or the pleasures that come from it but I love to obey your orders, oh son of

the Raghu clan(Dasaratha) .”

34.44-34.45

“Please put an end to your sorrow and let not your eye be filled with tears for you are like the ocean, which is the lord of rivers which never gets perturbed.”

34.46

“I do not have desire this kingdom or this earth and nor all the desires in this earth or in heaven.”

34.47

“Oh great man I want you to uphold your truth and that you should not become a person of falsehood and I am taking an oath in your presence based on all the merits that you have done .” 34.48

“Oh father , it is not possible for me to stay here even for a moment , so bear the grief as there is no change in my decision.”

34.49

“I have been asked by Kaikeyi “Rama, go to the forest “, and as I have promised her that “I will go”, I will uphold my promise. “

34.50

“Oh god like father, do not have worry in your mind as we will enjoy our life in the forest , with calm deer which move about and echoing with music and sound of birds.”

34.51

“Father, even for devas , as told in the scriptures , father is their god and treating my father as God, I am going to the forest.” 34.52

“Oh best among men , after spending fourteen years , I would return back and at that time , you can see me and so you should give up this sorrow.”

34.53

“Oh tiger among men, when you are one who used to pacify people choking with tears , why this change has occurred in you?” 34.54

“These cities , kingdom and the entire earth , may be conferred on Bharatha and I , obeying your commands am going to the forest and dwell there.” 34.55

“Ok king , I am giving away to Bharatha this earth with its mountain ranges , along with cities and peaceful forests along with well laid boundaries , so that he alone can rule over them , the way that you have told me.” 34.56

“Oh sinless one , My mind is not interested in great pleasures or doing things liked by it but it is interested in carrying out of your orders , which is assented by the opinion of great people.” 34.57

“Oh sinless one, because of that I do not desire for the eternal kingdom, or fulfillment of all my desires, pleasures or Sita herself or even life itself and my only wish is that your words should not become a lie.”

34.58

“After entering the forest I would eat fruits as well as roots of various kinds of trees, I will see the mountains, rivers and lakes and become happy and so please do not be sad.” 34.59

Then that king enfolded in sorrow and distressed by sadness and grief, embraced his son and lost his consciousness, fell on the ground and remained without movement.

34.60

Except the wife of the god like king all other ladies loudly wailed together and even Sumanthra wailed and fainted and everyone was shouting alas, alas.

34.61

This is the end of the thirty fourth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

35.Sumanthra ridicules and chastises Kaikeyi.

(Sumanthra the charioteer of king Dasaratha tries to convince Kaikeyi and fails.)

After that the Charioteer Sumanthra sighing frequently, shaking his head, crushing one palm on another, grinding his teeth, with eyes turned due to anger, leaving out his natural colour and overcome with inordinate grief due to his observing the reaction of Dasaratha, pierced the mind of Kaikeyi with his replies which were like incomparable and inauspicious thunderbolts which were capable of breaking her vital parts.

35.1-35.4

“Oh lady, your husband Dasaratha who has been forsaken by you is the lord of all movable and immovable things of the world and I feel that there is nothing you are incapable of doing.”35.5

“I think you are a killer of your husband, who is an exterminator of a clan, and are causing great grief due to your acts to the Indra like king, who is unshakable like a mountain and unperturbed like an ocean.”

35.6-35.7

“Dasaratha , your husband, giver of all your needs, should not be insulted by you, because for a women, the desire of a husband is of greater value than ten million sons.”
35.8

“After the death of the king , the princes would obtain the kingdom according to their age and why do you want to break this tradition in case of Rama, the lord of Ikshuvaku dynasty. “
35.9

“Let your king Bharatha , become the king of this earth, and we all will go to the place where Rama goes.”
35.10

“No Brahmin will feel worthy to stay in your country because of what you are intending to do is that insulting.”
35.11

“Definitely all of us will take the path that Rama takes . Oh lady, with relations, all Brahmins , and virtuous men abandoning you always, what pleasure will you get out of getting the kingdom? Oh Kaikeyi , why are you desiring to such a great insult?
35.12-35.13

“I am greatly surprised by what you are intending to do and when this lady is putting an end to the tradition , why does not the earth split right away?”
35.14

“When you are bent upon banishing Rama to the forest , it is a great wonder that you are not destroyed by the fearful staff like word “shame” , which is a flame created by great Brahma rishis.”

35.15

“By cutting a mango tree by an axe , and by nurturing a Neem tree by irrigating it with milk , one does not get sweet fruits.”

35.16

“ I think that your nobility of birth comes out of that of your mother’s , since it is well known saying that honey does not flow from a Neem tree.”
35.17

“Formerly we have heard about the unworthy stubborn habit your mother . One boon giver has bestowed on your father an extraordinary boon by which he could understand the language of speech of all horizontal moving beings? “
35.18-35.19

“One day near his bed, an ant Jumbana was talking to his father and your greatly lustrous father understanding the meaning laughed exceedingly.”

35.20

Then your mother who got angry because of that and who desired the noose of death addressed him and asked., “ Oh soft natured king , I am desirous of knowing why you laughed now.”

35.21

Then the king told the lady, “Oh lady , If I tell you that, I would die instantly without any doubt whatsoever.”

35.22

Your mother addressing your father who was the king of Kekaya told, “do not ridicule me but tell it whether you are alive or dead.”

35.23

“Hearing the words of his wife , Kekaya the king of earth , told about this to the great one who conferred on him the boon.”

35.24

“Thereafter that good man who conferred the boon said, “do not do that , let her live or die.”

35.25

“That king who heard the advice of that man of Dharma with a pleasant mind, repudiated your mother and moved freely like Lord Khubera.”

35.26

“Oh lady who only sees evils, Like that you are also moving in the path of bad people out of unfair persistence out of great desire .”

35.27

“To me the generally told saying , that “Sons resemble their fathers and daughters resemble their mothers”, seems to be true.”

35.28

“Do not imitate those traits (of your mother) .After understanding the opinion of the king follow them, and protect the people.”

35.29

“Being encouraged by sinners , do not attribute unrighteousness to your husband who shines like the king of devas and is the protector of the world .”

35.30

“Oh Kaikeyi , that faultless Dasaratha , who has eyes like lotus petals and who is prosperous , will not make the promises given to you as myths.”

35.31

“Let the valiant Rama , who is the eldest , who is generous, who is expert in doing his work, who is the protector of his own Dharma and who is the protector of all beings , be crowned as the king.”
35.32

“If Rama goes to the forest , leaving his father here, a blame of yours would be spread among great people .”
35.33

“Let Rama rule the kingdom and you get rid of your mental afflictions, for no one else resided in this city who is as competent as Rama to rule.”
35.34

“When Rama becomes the Yuvaraja, the great archer king Dasaratha will retire to the forest , remembering the custom of our earlier people.”
35.35

Like this Sumanthra chastised Kaikeyi using harsh as well as gentle words in the presence of the king , aimed to make her sorry and stood with folded palms.
35.36

That lady was not perturbed in the least and did not feel remorse and change of the colour of her face could not be noticed.
35.37

This is the end of the thirty fifth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

36. Dasaratha wants to send riches to forest

(Dasaratha wants Rama to lead a luxurious life in forest. Kaikeyi objects and points out that one king Sagara banished his eldest son. It is pointed out to her that Asamanja was a wicked prince.)

Then Dasaratha , the scion of Ikshuvaku clan , becoming afflicted by his oath , with tears , breathing with difficulty , again and again told these words to Sumanthra.
36.1

“Oh charioteer immediately arrange , the four divisions of army along with precious gem to escort Rama to his journey to forest. “
36.2

“Also arrange pretty ladies with musical voice, courtesans , very rich people , traders , well spread men as well as sons of people of the army to accompany him and make it graceful.” 36.3

“To those who depended on Rama for living and to those who were companions in sports Of Rama , give them lot of compensation and make them participate in this procession.” 36.4

“Let important weapons, people of the city , carts , conductors in the forest and Fowlers follow that son of Kakustha clan.” 36.5

“By hunting for deer and elephants, drinking the honey of the forest and seeing pretty rivers , he would think of the kingdom.” 36.6

“Let both the entire contents of my granary as well as that of the treasury , follow Rama when he goes to the desolate forest.” 36.7

“Performing sacrifices in holy places , liberally giving fees to Brahmins , Rama will live in the forest along with sages.” 36.8

“The greatly heroic Bharatha would look after Ayodhya and let all auspicious things for enjoyment be furnished to Rama.” Thus spoke Dasaratha. 36.9

When Dasaratha was talking like this fear gripped Kaikeyi and her mouth dried up and voice became choked. 36.10

That Kaikeyi who was scared, dejected and with dried up face facing the king spoke. 36.11

“Oh simple one, Bharatha will not accept a deserted kingdom , devoid of wealth and impossible to be enjoyed which is like the wine , whose essence has evaporated.” 36.12

Hearing the shameless and horrible words spoken by Kaikeyi , the king Dasaratha told the following words to the broad eyed one. 36.13

“Oh enemy of mine Kaikeyi, You fastened to me the yoke and I am pulling forward , oh ungentlemanly lady , why are you prodding me further .Why did you not stop me at the beginning itself? “ 36.14

That blessed lady Kaikeyi hearing the very angry words of the king became doubly enraged and addressed the king . 36.15

“In your clan itself king Sagara prevented the crowing of his eldest son Asamanja and similar to that Rama also has to go.”

36.16

When she told like Dasaratha could only say one word, “Shame” and all the people felt ashamed but Kaikeyi did not notice it.

36.17

An aged favorite minister of Dasaratha named Sidhartha who was very good person addressed Kaikeyi and told these words. 36.18

“The wicked Asamanja used to catch hold of children playing on roads, throw them all in river Sarayu and used to amuse himself.”

36.19

Seeing this all people of the city were angry and told the king, “Oh enhancer of the prosperity of the kingdom, choose either us or Asamamnja.”

36.20

Then the king told them, “What is the reason of this fear? “ and hearing the words told to them the citizens replied.

36.21

“That one with a lunatic mind , throws our young sons in the Sarayu river due to his mad nature and becomes supremely happy.”

36.22

“That king hearing the words of his citizens , with an intention of pleasing them banished his son.”

36.23

“Then placing his son along with his wife and with all their needs in a chariot , the king ordered that” As long as they are alive they are banished.”

36.24

“Then that evil doer wandering about in all directions with a plough and a basket spent his time digging the mountain forts.”

36.25

“That was why that king who was an upholder of Dharma banished his son. What sin has Rama committed so that he should be banished like this?”

36.26

“We do not see even a little of bad qualities in Rama which are like the stain on the moon.”

36.27

“But lady, if you find any such fault in Rama, you may please tell us and then we will banish Rama.”

36.28

“But banishing someone who is engaged in the good path of Dharma, would even destroy the splendour of Indra.”

36.29

“Enough oh lady, do not cause obstruction to the prosperity of Rama and it is also necessary for you to save yourself by being criticized by the world, Oh pretty lady.”

36.30

The king after hearing the words of Sidhartha, with a progressively failing voice, tinged in grief told Kaikeyi.

36.31

“I know you will disregard these words, Oh sinner as you do know what is good for you or to me as you have adopted a vile wicked path forsaking the right path.”

36.32

“After giving up pleasures, kingdom and wealth, I will go today with Rama and you along with king Bharatha, for a long time, enjoy this kingdom.”

36.33

This is the end of the thirty sixth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

37.Rama wears cloth made of Bark

(Rama refuses all those accompaniments. Kaikeyi brings bark cloths for him. Rama and Lakshmana wear it. Grass cloth is brought for Sita and she does not know how to wear it. Vasishta becomes furious on Kaikeyi).

Hearing the speech of the minister Rama told the following great words with humility to Dasaratha.

37.1

“Oh king, I would be living in the forest with what is available there , after giving up all pleasures. What is the use of all these accompaniments to me who has given up all attachments.

“ 37.2

“Having given up the elephant, would I be interested in the rope that was used to tie it , for when you do not want the best of elephants , why love towards its rope.” 37.3

“Oh best amongst all people, Oh king , what is the use of army to me , as I am giving up everything and I only need a bark.” 37.4

“I would be going to the forest with nothing but a crowbar and a basket as I am going to live there for fourteen years .” 37.5

Then Kaikeyi , in the midst of all people without any shame brought the bark robes and told Rama, “Wear them.” 37.6

The tiger among men Rama, after receiving the bark robes from Kaikeyi removed all his fine cloths and after wearing the bark robes attained the position of an ascetic.” 37.7

Lakshmana also removed his auspicious fine cloths and in the presence of his father wore the bark robes. 37.8

Then Sita who was wearing silk cloths , having seen the bark cloth , which she was supposed to wear , was frightened like a doe having seen the snare of the hunter . 37.9

Sita who was auspicious but distressed , who observed Dharma and who knew her Dharma, after receiving the cloths made of Kusa grass from Kaikeyi , with a thorough feeling of shame and with her eyes filled with tears , addressed her husband who was like A Gandharwa king and spoke these words.

37.10-

37.11

“How do the sages who live in the forest wear this dress made of grass?” asked Sita who did not know how to wear it and again and again saw Rama.

37.12

Sita with one hand holding one end of the grass cloth to her neck and holding the other end in her hands and not knowing what to do looked embarrassed.

37.13

Seeing that Rama, the foremost among those who follow Dharma, quickly came forward and fastened the grass garment over the silk garment that she was wearing.

37.14

Seeing that Rama was tying that excellent grass cloth on Sita, all the women of the private apartment who were standing there cried by shedding tears from their eyes.

37.15

All of them greatly distressed addressing Rama who had great luster told him, “No one has ordered the very dear Sita to live in the forest.”

37.16

“From the time you are going to the forest obeying the words of your father, till you come back, let her fruitful presence be available to us.”

37.17

“Oh little son, live in the forest with the assistance of Lakshmana as this auspicious lady is not fit to live in the forest as an ascetic.”

37.18

“Oh son, please fulfill our humble request and let the pretty Sita remain here and since you are faithful to your duty, you would not like to remain here.”

37.19

Though spoken to, this way, that son of Dasaratha, while listening fastened the grass robe tightly on Sita, who had a similar nature like him.

37.20

When Sita was tying the grass garment, Vasishta the Guru of Dasaratha stopped her from doing it and spoke to Kaikeyi.

37.21

“Oh lady with excess of indecency, who has an evil intention, Oh lady who is a disgrace to the clan, after having deceived the king, your conduct is not as per Dharma.”

37.22

“Oh lady who has given up her virtues, Sita need not go to the forest and by remaining here , she can occupy the throne along with Rama. 37.23

“To an householder who protects his wife , she is like a soul to him, and Sita is the soul of Rama and would rule the earth with him.” 37.24

“Otherwise , if she decides to go to the forest along with Rama all of us who are in this city will also follow him.” 37.25

“The guardians of the frontiers , along with the king and all people who are living here and the people of the kingdom along with retinue of all servants would follow him.” 37.26

“Bharatha and Shatrugna wearing cloths of grass also will wander in the forest living with their elder brother Rama.” 37.27

“This empty earth devoid of people and populated by people would be ruled by you, who is intent on harming people and having bad character.” 37.28

“A kingdom will not exist , if Rama is not its king and the king where Rama would live would become the kingdom. “ 37.29

“Bharatha is not fit to rule this kingdom because it was not endowed to him with full heart by his father , nor will he behave like a son to you , if he is born to him.” 37.30

“Even if you can fly from earth to sky , that one who knows the history of his father’s clan will not do otherwise .” 37.31

“So you who are interested in the fate of your son is doing great harm to him as there is no one in this world who will not follow Rama.” 37.32

“Oh Kaikeyi today itself you will see flocks, sheep, elephants , deer and birds following him and even trees bending towards him.” 37.33

“So Oh lady, remove that grass dress from your daughter in law and give her precious ornaments as she is not fit to wear the grass dress.” Saying this Vasishtha stopped Sita from wearing the dress of grass.

37.34

“Oh daughter of the king of Kekaya, you have only requested Rama to live in the forest and so let her be well dressed and adorned with ornaments live with him in the forest.”

37.35

“Let chariots and chiefs of servants accompany the princess Sita along with garments and other necessities, as you had only asked for Rama’s living in the forest.”

37.36

Even when the Guru of the king, who was foremost among the Brahmins with great and immeasurable power told like this, Sita did not agree and did not change her decision to serve her husband. 37.37

This is the end of the thirty seventh chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

38.Dasaratha forbids Sita wearing grass dress

(Dasaratha tells Kaikeyi that Sita wearing grass dress was not included in the boon. He falls down when Rama was about to go. Rama requests him to look after Kausalya.)

When she was wearing the dress made by grass, like someone who does not have support of her husband, all the people there shouted to Dasaratha “shame on you”.

38.1

That king became extremely sad on hearing that sound and he lost faith in his life as well as his faith in Dharma.

38.2

That one belonging to clan of Ikshuvaku, breathing hot told his wife Kaikeyi, “Sita does not deserve to go to the forest wearing a dress of grass.”

38.3

“She is tender bodied, young and accustomed to life of pleasure and as my Guru has spoken she is not fit to go the forest.”

38.4

“To whom has this daughter of a king who wearing a grass garment like an ascetic has done even a little harm?” 38.5

“Let the daughter of Janaka take off that grass garment for this is not the oath given by me and let that daughter of the king go to the forest happily along with her jewels and her usual needs.”

38.6

“Unfit to live and for gratification, I had given that cruel promise and by your folly, you are burning me like a bamboo being burnt by its own flowers.”

38.7

“Oh sinner, oh demeaned one, has Rama ever done to you anything which is even little unbecoming and what offence has this Sita done to you?” 38.8

“What harm has this daughter of Janaka who is like a doe, who has eyes like fully opened flower, who is soft natured and who does penance, done to you?”

38.9

“Oh sinner Is not the banishment of Rama which has been agreed upon, sufficient to you? Why are you further committing wretched crimes?” 38.10

“Oh lady, I heard you speaking to Rama, when he came here for the coronation. Only that much, has been promised by me.”

38.11

“You have exceeded all that and now are desirous of seeing her wearing the grass dress and by that you are wishing to go to hell.”

38.12

That great king wailed like this and he was not seeing even a little possibility of the end of a sorrow and immersed in great sorrow by the separation of his son, he fell on the ground.

38.13

Rama who was about to start to the forest, then spoke these words to his father with a bowed head. 38.14

“Oh follower of Dharma. Oh my god, oh famous one, My aged and venerable Mother Kausalya who has a faultless character does not find fault with you?”

38.15

“Oh giver of boons, without me she will be immersed in the ocean of sorrow . She is unaccustomed to such suffering. It is only proper that you take care of her well.”

38.16

“She would be constantly thinking of me and doing penance about me and grieve due to sorrow of parting with her son, which she does not desire. If you are venerable treat her with honour , she may live further.”

38.17

“Oh Lord who is equal to Indra, my mother who has a possessive feeling , does not merit to go back to the Lord Brahma , due to the sorrow caused by my stay in forest and you only can accomplish it.”

38.18

This is the end of the thirty eighth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

39.After Dasaratha wails, Rama takes leave of his mothers

(Dasaratha unable to bear parting of Rama , further chastises Kakeyi. He instructs Sumanthra to drop Rama outside the city in a chariot. Rama and Sita take leave of Kausalya and other mothers.)

After the king heard the words of Rama along with his wives , when he saw Rama in the dress of ascetic , his senses were deprived because of grief , and he was tormented , he could not lift his eyes to see Rama and speak to him due to great sorrow.

39.1-39.2

That great king fainted due to great sorrow and that great one wailed because he was only thinking of Rama.

39.3

“Earlier I might have separated several children from their families and I might have troubled human beings , because of that this hardship might have come to me.”

39.4

“Without the proper time nearing, the soul will not leave this body and possibly because of that even after my son removing the fine cloths he was wearing and changing in to ascetic garb and even

after standing in front me and also after Kaikeyi tormented me , my soul is not leaving me.

“39.5-39.6

“It is because of only Kaikeyi , who practiced deception to meet her selfish ends , that all these people are suffering.”

39.7

After telling all and having uttered with sorrow once “Rama”, his eyesight was blanked out by tears and he was not able to speak.

39.8

That king after regaining his senses after a moment , with eye full of tears he addressed Sumanthra.

39.9

“After taking a suitable chariot and having harnessed good horses to it , you shall leave this accomplished one in the forest outside the city.”

39.10

“I consider that , this is said to be the reward of good people for doing good acts like this one where the mother and father are seeing their heroic and pious son being banished .”

39.11

As per the order of the king , Sumanthra of swift steps brought a decorated chariot yoked with horses , to that place.

39.12

That charioteer with folded hands , informed that a golden chariot , harnessed with good horses has been brought for use of princes.

39.13

The king who was expert in the affairs of time and space , summoned an officer of the treasury , who was firm and honest and told him.

39.14

“After calculating the number of years , that Sita will live in the forest , bring highly valuable apparels and dresses for her which would be sufficient for her.”

39.15

Hearing the words of the great king , that officer went back to the treasury and brought all those things that were needed by Sita and gave them to her.

39.16

That high born , pretty Sita , started to depart to the forest after wearing sparkling ornaments on her pretty limbs.

39.17

That well adorned Sita lighted that palace , like the sun rising at dawn illuminating the sky.

Queen Kausalya hugged her daughter in law and kissing on her forehead told the following words to her, who was acting on a manner not evoking pity from others.

39.19

“In this world the untruthful women, though greatly honoured by their husbands , never follow their husbands when they fall in to misfortune.”

39.20

“It is the characteristic of women, that though they have experienced pleasure earlier , on experiencing even a little discomfort they censure their husband or even abandon them.”

39.21

“The young ladies who have decided to do sin are untruthful, perverted and have a mind difficult to comprehend and in an instant they become devoid of affection.”

39.22

“The heart of a lady does not get attracted by noble birth, knowledge , gifts , help received or even by accumulated wealth as their mind is very unstable.”

39.23

“But the mind of virtuous ladies is fixed in good character , truth , scriptures and peace and to them only their husband is greatly sacred.”

39.24

“During your travel outside(banishment) , you should not feel disdain towards my son , for whether he is poor or rich, he is your God.”

39.25

Understanding perfectly those words along with its Dharma and Artha, facing her mother in law with folded hands Sita said.

39.26

“I would do all these as instructed by the gentle lady. I already know , how I should behave towards my husband.”

39.27

“I am not fit to be equated with bad people by the venerable lady for I will not at any time waver from the path of Dharma , like the light never leaving the moon.”

39.28

“You cannot play a Veena without strings and you cannot run a chariot without wheels and like that a woman cannot happiness without her husband even though she has one hundred sons.”

39.29

“Limited happiness is given by father ,mother and sons but the husband gives unlimited joy and so should be worshipped.”

39.30

“Oh great lady, since I have been instructed in obligations to Dharma by an eminent woman, how can I insult my husband , for to me he is really God.”

39.31

“When Kausalya heard these heart stirring words of Sita , that lady’s pure mind was filled by sorrow as well as joy burst in to tears of joy.”

39.32

Rama after hearing the words of his mother who was a great follower of Dharma , with hands folded in salute went near her and spoke .

39.33

“Mother, do not be sad and look after my father well. My stay in the forest would come to an end quickly.”

39.34

“These fourteen years would pass quickly like a night’s sleep and you will see me here back safely surrounded by my friends. “

39.35

After Rama spoke these words embedded with sense , to his mother , he looked at his other three hundred and fifty mothers.

39.36

That son of Dasaratha seeing that all mothers also were greatly distressed , with folded hands spoke these words of Dharma .

39.37

“If by virtue of company or out of ignorance , if I have committed, even a little harsh deeds towards you, please forgive me and I am taking your leave.”

39.38

All those ladies with their mind shattered by grief heard these well balanced words which were according to Dharma..

39.39

When Rama were talking like this, those wives of the king wailed like a flock of geese.

39.40

This is the end of the thirty ninth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

40.Rama takes leave and starts the journey

(After Rama taking leave from Dasaratha and Kausalya and Lakshmana taking leave from Sumithra, all the three of started in a chariot driven by Sumanthra. Dasaratha ran out along with Kausalya behind the chariot. All the citizens wailed. As per instructions of Rama, Sumanthra drove the chariot with great speed.)

Then Sita, Rama and Lakshmana saluted the very sad king, touched his feet and went round him.

40.1

Rama that expert in Dharma , after taking leave of Dasaratha , along with Sita saluted their mother Kausalya who was dumbstruck with sorrow .

40.2

Following them immediately Lakshmana saluted Kausalya and then clasped the feet of his mother Sumithra.

40.3

When he saluted her , that mother Sumithra cried , after kissing his forehead wished him well and told.

40.4

“ Oh son, Due to your great love towards those to whom you are devoted, you are going to the forest ,Never be inattentive to the needs of Rama when you are in the forest.”

40.5

“Oh blameless one , In both sorrow of Joy , he is your only refuge . In this world Dharma consists in following your elder brother .”

40.6

“In your clan, the perennial customs are charity , observing penance in Yagnas and fighting in battle .”

40.7

“That Sumithra , after saying this to Lakshmana , who was ready to depart with Rama , again and again told “go, go”.

40.8

“Consider Rama as Dasaratha , and consider Sita as myself , think of the forest as Ayodhya and with these convictions, please go my son.”

40.9

Then Sumanthra with folded hands told the following to Rama , like the well behaved and Modest Mathali talking to Indra.

40.10

“Oh Rama, safety to you, Oh famous son of the king, get in to the chariot and I will make you reach the place you want to go quickly.”

40.11

“As per the orders of the lady , you have to spend fourteen years in the forest and you can assume that it has started now.”

40.12

With a happy mind Sita after decorating herself well climbed in to the chariot which was gleaming like Sun.

40.13

After wards the brothers gleaming like fire , immediately boarded the chariot , which was decorated by gold .

40.14

Then the father in law gave ornaments and cloths to Sita , after checking whether it was sufficient for her period of her stay in the forest.

40.15

Then multitude of weapons along with armors for brothers were kept in the centre of the chariot along with hard leather covering for their hands . After seeing whether the threesome including Sita have boarded properly , the honourable Sumanthra drove those horses with the speed of wind .

40.16-

40.17

Seeing Rama starting to the forest for a long stay all the men were stupefied and also lost their strength.

40.18

That city was greatly distressed , being full of the intoxicated elephants which were provoked and the mighty sound of tinkling bells tied to the feet of neighing horses

40.19

The greatly distressed young and old people of the city , ran towards Rama like the one who is thirsty due to heat , runs towards water.

40.20

They, hand behind , to the sides and on the front of the chariots with their faces wet with tears and breathing heavily addressed Sumanthra. 40.21

“Oh charioteer, control the horses and proceed slowly and slowly , so that we can have a glimpse of the face of Rama , as we would not be able to see him soon. 40.22

“For what reason does the heart of Kausalya does not break , even after seeing her god like son going to forest, we do not understand.” 40.23

“By following her husband like a shadow ,. The daughter of Videha must be greatly contended and she is like the sunlight which never fails to fall on Meru mountain.” 40.24

“Oh Lakshmana , you have fulfilled the purpose of your life by attending on your brother who is like devas and who talks with love.” 40.25

“Oh Lakshmana , you have achieved a great goal by following Rama and this will you lead to great prosperity and in the end of the heaven.” 40.26

Thus speaking about and following their beloved Rama , who was the joy of Ikshuvaku clan . all those people who had arrived there could not hold back their tears. 40.27

At that time the king surrounded by his wives who were with distressed face came out and told, “I want to see my beloved son.” 40.28

In front of him he heard women wailing in a very loud tone , which was similar to the cries of the female elephant when its child is captured. 40.29

Rama’s father, son of Kakustha clan who had great splendour was seen to be greatly shrunk , like the moon at eclipse affected by Rahu. 40.30

That great man who has a soul greater than thought , who was the son of Dasaratha went on egging the charioteer to driver faster and faster. 40.31

While Rama was urging the charioteer to go fast and at the same time when the people wanted it to be driven slow, he was unable to do both acts

40.32

While the great Rama was going out, tears also came out of the eyes of the people, fell on the ground and subsided the dust that was raised.

40.33

At the time of departure of Rama, the entire city was drenched by the tears of weeping of the people,

And horror stricken sounds raised by them as if they were tormented.

40.34

Tears fell from the eyes of ladies fell out of great sorrow, like the water falling like rain drops from lotus flowers when they are shaken by movement of fishes.

40.35

The great king whose single minded thought was sorrow, seeing the sorrow of the people, fell down like an uprooted tree

40.36

A great and tumultuous sound from the people arose behind Rama, after seeing the greatly sorrowful and enfeebled king

40.37

Some people loudly cried "Oh Rama" and some other people cried "Oh mother of Rama", hearing which made the members of inner apartment to cry loudly.

40.38

When Rama hearing that glanced back he saw his mother and father following him behind with a highly disturbed mind.

40.39

Like a young child who is tied by a rope (by affection), Rama who was bound by duty, could not see his parents properly.

40.40

Seeing his parents walking when they are worthy of going on a chariot, accustomed to comforts but now suffering great sorrow, he urged to the charioteer to go with greater speed.

40.41

That tiger among men, who was suffering like an elephant being tormented by a goad, was not able to tolerate the sorrow of his father and mother.

40.42

Like a cow running to the house to see its calf which is tied there due to its great affection, Kausalya ran after the chariot

40.43

Kausalya crying, followed that chariot wailing "Oh Rama, Oh Rama, Oh Sita, Oh Lakshmana" and shedding tears for sake of Rama, Lakshmana and Sita, looked like a dancing mother. 40.44-40.45

The king cried "Stay, stay", and Rama said "go, go" and mind of Sumanthra felt like it was caught in between two wheels.

40.46

"When the king reproaches you for not stopping, you can always say that you did not hear but "Prolonging this agony is sinful", Rama said to Sumanthra. 40.47

Obedying the orders of Rama to drive fast, that charioteer even though prevented by the people, drove the horses faster.

40.48

The people of the king after mentally going round Rama, returned back but the flow of tears of all the other people did not stop even mentally.

40.49

"All those who desire can go back, do not follow him for a long distance" said the ministers addressing king Dasaratha.

40.50

Hearing those words full of virtue Dasaratha with a body covered with sweat and a melancholic look, along with his wives stood there itself staring at his son.

40.51

This is the end of the fortieth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

41. Ayodhya and its people mourn for Rama's departure.

(The chapter is about how the wives of the king and the citizens of Ayodhya expressed the great sorrow they felt about going away of Rama. The poet even tells that even nature was mourning about it.)

After the tiger among men had departed with folded hands in reverence , great cries of distress arose from the private apartment of the king.

41.1

“Rama was the refuge and protector of those who do not have any one , those who were weak and those who do penance and where does such a lord go?”

41.2

“He does not get angry even when we shout at him and he never does any act which make others angry .Also he pacified those who get angry. Where does such a great soul go?”

41.3

“He who has great luster treated all of us like his mother Kausalya and where does such a great soul go?”

41.4

“Due to being tormented by Kaikeyi , King Dasaratha ordered him , who was the protector of the world to go to forest. Where does he go?”

41.5

“Alas, the senseless king has sent to the forest , he who is the darling of all beings and who is the votary of truth.”

41.6

Like this all the queens cried loudly like a cow separated from its calf, due to their great sorrow.

41.7

The king who was suffering due to the sorrow of parting with his son, hearing these dreadful wailing from his private apartments , became much more sad.

41.8

The householders did not make offerings to the fire nor cooked food and also the people did not attempt to do their daily chores. Even the Sun appeared to be dim.

41.9

Elephants dropped down the handful of food that they took, cows did not suckle their calves and even mothers after seeing the first born were not happy.

41.10

Trisanku, Mars , mercury and Jupiter were fiercely approaching the moon with a pitiable aspect .

41.11

The stars had lost their strength and planets had lost their luster and star Vishaka(the star of Kosala country) was shining with smoke in the sky .

41.12

The great ocean was aroused by a wind similar to the deadly wind at deluge , after Rama departed to the forest and the city was greatly shaken.

41.13

All the directions on earth were agitated and covered with darkness, and planets as well as stars were also not shining.

41.14

Suddenly all people of the city were feeling depressed and nobody was interested in food or recreation. 41.15

All the people of Ayodhya were caught in the nets of very great sorrow and were often breathing heavily and were sad about the fate of Dasaratha. 41.16

The faces of people who were walking in the royal avenue had tear stained faces and no body could be seen there who were sorrowing.

41.17

At that time , the breeze was not blowing and the moon was not pleasant look at and Sun was not hot and the entire world was agitated.

41.18

The sons were not bothered about their mothers and husbands were not interested in their wives and similar was the case among brothers. All of them left of everything and were thinking only about Rama.

41.19

All the friends of Rama had a mind which refused to think and they were depressed by their burden of sorrow and they were not even bothered to sleep. 41.20

That Ayodhya without the great Rama , looked like the earth with its mountains but without Indra, caught by fear and sorrow and agitated horribly and occupied by army , elephants and horses who were producing great sound. 41.21

This is the end of the forty first chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

42. Dasaratha wails further

(After Rama disappeared from the horizon, Dasaratha fell down. When Kaikeyi tried to lift him up, he shouted her. He told his assistants to take him to Kausalya's palace. He spent a sleepless very sorry time.)

As long as the dust raised by the chariot of Rama who had set out to the forest was visible, that son of Ikshuvaku dynasty did not withdraw his eyes.

42.1

As long as the king was able to see his son, who was a great follower of truth, the dust appeared to be growing, over his chance of seeing his son.

42.2

When the king was not able to even see the dust then with the increasing grief, and great sorrow the king fell down.

42.3

That lady Kausalya reached to lift him by holding his right hand and the lover of Bharatha reached for his left side.

42.4

Endowed with foresight, humility and virtue, that king, with great pain saw Kaikeyi and said to her.

42.5

"Oh evil one, Oh Kaikeyi, do not touch my body, I do not want to see you, as you are neither my wife or relation.

"

42.6

"Those who depend on you for their lives, they are not mine as you are interested only for my wealth and you have forsaken Dharma and so I am giving you up.

"

42.7

"I, who has taken you by taking your hand and going round the fire, am renouncing you in this and the other world."

42.8

"If Bharatha takes over this imperishable kingdom and enjoys its benefits, the sacred water he gives to me, who is his father, after my death, will not reach me."

42.9

Then that extremely sorrowing Kausalya raising up the king who was coated with dust, took him back to the palace .

42.10

That soul of Dharma who was greatly sorrowing due to having seen his son as an ascetic felt as if , he has intentionally killed a Brahmin or placed his hand in burning fire.

42.11

Turning to see again and again the trail of the chariot , that sorrowing king's form appeared as if it was the moon caught by Rahu.

42.12

That sad one thinking of his beloved son the king wailed and understanding that he has reached the outside of the city, he told.

42.13

“The splendid vehicle has carried away my soul like son and I am able to see only impressions of the hooves but not that great son .”

42.14

“My great son was till now sleeping on pleasure giving cushions , after being applied with sandal paste , being fanned by gracious women but from today he would sleep somewhere searching for a root of a tree and sleeping with a piece of rock as his pillow. “

42.15-42.16

“That unfortunate one would get up from the earth being coated with dust and breathing heavily , like the he elephant arising from the prasruvana mountain for the she elephant.” 42.17

“The people who wander in the forest from today would be seeing the long armed Rama walking there like one who will protect them. “

42.18

“From today that daughter of Janaka who is used to a pleasure filled life , would be walking in the forest troubled by piercing thorns.”

42.19

“She who is not accustomed to the forest would suffer great fear , hearing the roaring of wild animals which is fearful and would cause horripilation.” 42.20

“Oh Kaikeyi , let your desires be fulfilled and you live in this country as widow, for I am not interested in living without that tiger among men.

“

42.21

The king crying like this was surrounded by lot of people , and they entered the city like , one entering the house after a funeral bath. 42.22

Seeing the entire city of Ayodhya , With deserted palaces in high ways , with closed markets and temples , with sick and very weak people who were exhausted with grief , with very empty great roads , Dasaratha entered the city with a heavy heart like the sun entering behind a dark cloud.

42.23-42.24

His great heart was perturbed like the lake from which Suparna snatched away the serpents, due to the absence of Sita, Rama and Lakshmana. 42.25

That king cried and told his attendant , with a choked throat in a feeble and sad tone. 42.26

“You please take me to the house Of Rama’s mother Kausalya’s house , because in no other place my mind will be at peace .” 42.27

When the king told like this , that door keeper , took him the home off Kausalya and there with humility , made him to lie down.

42.28

After having entered the house of Kausalya , even though he occupied the couch, he tossed about .

42.29

To the king , that house where he could not see both his sons as well as his daughter in law , looked like , the sky without a moon.

42.30

That valorous king seeing this lifted his hands up and in a loud tone shouted “Oh Rama, you have forsaken me.” 42.31

“Those great people are blessed who will live till Rama returns back and are able to hug him at that time . What a pity?”

42.32

That night appeared like the night of death to Dasaratha and in the mid night , he spoke to Kausalya.

42.33

“Oh Kausalya, my sight which followed behind Rama has not returned back till now. I am not able to see clearly. Please touch me with your hand .” 42.34

Kausalya who was sitting by his side , seeing that the king was thinking continuously of only Rama and no one else , was greatly distressed and breathing heavily , she started crying loudly. 42.35

This is the end of the forty second chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

43.Kausalya laments

(Kausalya finds fault with Dasaratha for agreeing to the words of the cruel Kaikeyi and she laments about her sons and Sita.)

Due to sorrow because of parting with her son , Kausalya with grief looked at the worn out king and told the king.

43.1

“The crooked Kaikeyi with the gait of a serpent , has spat the poison on the tiger among men Rama and is now wandering about like a serpent which has cast off its outer skin.”

43.2

“That pretty one who has fulfilled her objective by banishing Rama , is like a poisonous serpent in her home and is now prepared to torture me.”

43.3

“Had I given my son as her slave , he would after doing his work, beg and eat food and then move about in his own home. “

43.4

“You have thrown down Rama from his position as per Kaikeyi’s wishes , like a share meant for devatas is given to Asuras on full moon days.

“

43.5

“My valorous son who walks like the king of elephants and who is an expert in archery , now must be entering the forest along with his wife and Lakshmana.”

43.6

“As per desire of Kaikeyi , when you have abandoned them , who have never seen suffering , to live in the forest , what would be their state of affairs?

“

43.7

“Those young ones deprived of wealth at a time of real enjoyment have been banished to live a miserable life in forest subsisting on roots and fruits.”

43.8

“When will I be able to see again , Rama along with his wife and brother? I wish that time for complete destruction of my sorrows comes now itself .”

43.9

“When will the heroes return to Ayodhya and when will the good people of Ayodhya welcome them by hoisting flags and banners? “

43.10

“When will they see the tiger among men returning from the forest and when will the town rejoice like the ocean on a full moon day ? “

43.11

“When will the great hero again enter Ayodhya , placing Sita in front of him on the chariot like a bull being preceded by the cow ?”

43.12

“When will thousands of people showed the puffed rice on the royal avenue , when my sons who are the destroyer of their enemies enter the town?”

43.13

“When will I see them enter Ayodhya , with pretty ear globes and raising high their powerful weapons and swords and appear like a peak?”

43.14

“When will they offer fruits and flowers to the maids and Brahmins and go round the city?”

43.15

“When will he steeped in Dharma and who is fully grown up in age and intelligence and who shines like devas playfully reach me like a three year old?”

43.16

“Oh valorous one , Without any doubt , in my previous birth I must have hacked the udders of a cow , when their calves were thirsting for milk.”

43.17

“ Oh tiger among men, Like a lion separating the cow from its calf , Kaikeyi has separated me from my son like a cow from its calf.”

43.18

“I am not interested to live without my only son , who is endowed with all virtues and an expert in all branches of knowledge.”

43.19

“I do not have even a little strength to live , without seeing my dear son , who is very strong and who has a powerful body.”

43.20

“Due to the separating from my son, I feel that I am being burnt in the fire of grief, like the God Sun burning the earth by his very hot rays.”

43.21

This is the end of the forty third chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

44. Sumithra consoles Kausalya

(The very balanced Sumithra points out all the positive points of Rama and convinces Kausalya that only good will come out of Rama's going to forest)

Sumithra devoted to Dharma addressing that great lady Kausalya who was wailing using these words.
told.

44.1

“Your son has great virtues and he is the best among men. Why are crying like a ill fated individual? “

44.2

“ Your son is a very strong one, based on Dharma and very great one who repudiated the throne to make the words of his great father as the perfect truth. By observing this, he would get desirable fruits even after death. So you should not lament over his action.”

44.3 -44.4

“Lakshmana, the ever faultless one who has compassion towards all beings, renders the best form of service to Rama
.”

44.5

“That Sita who had a pleasant life though knowing well the problems of forest life is following your son, who is the follower of Dharma.”

44.6

“That lord is flying the flag of great fame in this world and your son is greatly devoted to the upkeep of Dharma and truth and what has he not got?”

44.7

“Having known about , the purity and might of the great Rama , the sun gods will not hurt his body with his rays.” 44.8

“During all times, peace would prevail in the forest and the fire god will serve him by providing proper heat and cold to Rama, there.” 44.9

“When the blemish less one is sleeping at night , the moon will touch him with its cool rays just like the father touches the son.” 44.10

“When he killed Subahu the son of Thimidwaja who is the greatest among asuras , Lord Brahma had given him with great splendour , several divine weapons. And that valorous tiger among men , who is dependent on his own strength , will fearlessly live in the forest as if he is living in his own palace.” 44.11-

44.12

“How can not the earth obey his commands , whose aim of arrows assures him of the destruction of all his enemies.” 44.13

“Due to the splendour , valour and auspicious courage that he has, he would complete his sojourn in the forest quickly and take over the kingdom.” 44.14

“Oh Kausalya , Rama is the Sun to Sun himself, the lord of all lords , auspiciousness to Goddess Lakshmi , the foremost fame of fame itself , patience of patience , god of gods, the best among all beings and what problems would be there for him in the forest or in Ayodhya,” 44.15-44.16

“That best among men would be crowned as the king of earth along with Sita as well as divine auspiciousness.” 44.17

“Seeing that he was departing from here all the people were shedding tears of sorrow due to the speed of their great grief and that divine unconquerable God who wore grass as well as bark was followed by The Goddess Lakshmi wearing an apparel of grass. What would be difficult for him to do?” 44.18-

44.19

“Lakshmana who is an expert in archery is following him fully armed with arrows, swords and other weapons. What would be impossible for him to do?”

44.20

“You would see him returning after a stay in the forest, and Oh God like lady, leave out this sorrow and passionate behaviour and I am telling you the truth.”

44.21

“Oh faultless one, oh auspicious one, you would again see him salute you by keeping his head on your feet like a rising moon.”

44.22

“When you see him entering again and being crowned, shining in great glory, tears of joy would definitely pour out of your eyes.”

44.23

“Do not be sad, my lady for sorrow. Rama will never see sorrow or inauspicious happenings, and you will soon see him along with Sita and Lakshmana.”

44.24

“Oh spotless one, when it is your duty to console all others, why this sort of reaction oh lady and why this fear in your mind.”

44.25

“Oh lady, you should never be sad for you have a son like Rama and there is no one in the world greater than Rama, who stands on the path of virtue.”

44.26

“When you see your son and his friends saluting you, you would shed tears of joy like the clouds in the rainy season.”

44.27

“Your son who is capable of blessing with boons would speedily return and with his soft hands massage your feet.”

44.28

“Your valorous son will greet and salute you along with his friends and you would drench him with tears of joy like the clouds making the mountain wet.”

44.29

“After consoling that mother of Rama who was the wife of the king, with different types of words

and the sorrow from her mind disappeared like the cloud of autumn holding slight moisture.”

44.30

This is the end of the forty fourth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

45.Many Citizens and Brahmins follow Rama

(Large number of citizens of Ayodhya follow Rama. Seeing some very old feeble Brahmins following him, Rama, sita and Lakshmana get down from Chariot and walk like all of them. Crying they all plead , Rama to return.)

Those people who loved Rama , accompanied the great Rama , the votary of truth , when he went to dwell in the forest.

45.1

Though the king and his friends were sent back compulsorily , they did not return back from the chariot of Rama.

45.2

That most famous among men living in Ayodhya with all good qualities , become dear to the people like the full moon.

45.3

In spite of being begged to stay by the citizens , that son of Kakustha clan , for making the words of his father truthful, proceeded to the forest.

45.4

Seeing them with love as if he was drinking them and considering them all as his own sons, he told them.

45.5

“Oh my residents of Ayodhya, show the same love and respect that you show to me , to Bharatha and that will endear all of you to me.”

45.6

“That Bharatha , who adds joy to Kaikeyi is one having auspicious character , would do those things enjoined by rules, to you , which is for your benefit .”

45.7

“Though he is young , he is old in his intelligence and has soft and valorous nature and do not be afraid as he would make a very good king.”

45.8

“Since he has all the qualities of a king, he is recognized as Yuvaraja and he should be recognized as a king by me and others.”

45.9

“Please do not make the king sad after my going to the forest and that would only please me.”

45.10

As and when the son of Dasaratha showed his attachment to Dharma, the people started loving him more progressively.

45.11

That poor Rama hiding his tears and along with Lakshmana got attracted towards the citizens who were weeping.

45.12

Those Brahmins who were old in age, wisdom and spirituality, shaking due to old age, from a distance spoke to him.

45.13

“Oh horses of good breed, you who are taking Rama, please turn back and do good service to your master Rama.”

45.14

“The hearing power of all animals are good especially the horses and so having heard our request, please do turn back.”

45.15

“Your master steeped in Dharma, who is pure soul, and who does auspicious penances should not be taken out of city to the forest.”

45.16

When those extremely sorrowful and old Brahmins who were piteously crying like this, were seen by Rama, he immediately got down from the chariot.

45.17

Then he along with Sita and Lakshmana started walking towards the forest and he walked with his foot and that too taking slow steps.

45.18

Rama who liked good virtues and who was compassionate, started walking on foot as he did not like the Brahmins to be left behind.

45.19

With a highly agitated mind on seeing Rama go to the forest, those Brahmins with great distress told him.

45.20

“The entire group of Brahmins along with their Brahmins , who are carrying the sacrificial fires on their shoulders are following you.” 45.21

“Please see the umbrellas obtained by us while performing Vajapeya Sacrifice following you like the clouds in the end of rainy season.”
45.22

“Since you are not having the ornamental Umbrella and are scorched by the sun , we would prevent those scorching rays by our umbrellas.”
45.23

“Oh Child, normally our minds always follow the study of Vedas , but now for your sake , we are seeking for life in the forest.”
45.24

“Vedas are our greatest wealth and reside in our mind and our wives protected by their matrimonial virtue would stay at home.”
45.25

“Your mind being well set , you would not take a decision to return as you are on the side of Dharma and firmly located on path of Dharma.”
45.26

“Oh Lord who is firm on doing your duty, we request with a bent head having hairs of the colour of the swan and soiled by dust of earth , you to return back.”
45.27

“Many of the Brahmins who have arrived here , have commenced doing sacrifices and Oh child, their proper termination depends on your return.”
45.28

“All these devoted beings, who are movable or immovable are begging you Rama, and you show your devotion to those devotees .”
45.29

“The trees who were uplifted by the wind wanted to follow you but were prevented by their roots , which held them back and they seem to be weeping.”
45.30

“The birds without any movement as well as not taking any food are sitting on the top of the trees and they are requesting you who is greatly compassionate to all beings , not to go.”
45.31

When all those Brahmins were crying like this , they saw Thamasa river , preventing the path of Rama. “

Then Sumanthra unyoked the tired horses from the chariot, allowing them to roll and relax, bathed them in water and offered water for them to drink and released them for grazing not far away from the river.

45.33

This is the end of the forty fifth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

46.Rama leaves the citizens and proceeds

(Near the Thamasa river Rama, Lakshmana and Sita spend that night without taking food. Early morning before the citizens wake they cross the Thamasa river and go further towards the forest.)

Then Rama after reaching the pretty banks of the Thamasa river, and looking at Sita as well as Lakshmana told like this.

46.1

“ Oh Lakshmana, We have been sent to forest and the night has set in today and our forest life would be safe and you should not get worried about it.”

46.2

“Please see the forest which appears as if it is crying and the wild birds as well as animals, have concealed themselves in their hide outs in the forest.”

46.3

“Today, the city of Ayodhya, the capital of my father, with all its men and women gone away, without any doubt would be sad.”

46.4

“Due to various good qualities that they possess, kings are loved by people. Oh man like tiger, like that people love me, Bharatha, Lakshmana and Shatrugna.”

46.5

“I am sorrowing for our famous father and also the mothers, for by frequent crying they would become blind.”

46.6

“Bharatha who is the soul of Dharma would console our father and mother with words confirming to Dharma, Artha and Kama.” 46.7

“I again and again think about Bharatha , who is not evil minded and I do not have any sorrow about our father and mothers.” 46.8

“Oh tiger among men, It is good that you are accompanying me as you would be able to assist me in protection of Sita.” 46.9

“Oh son of Sumithra, I prefer to spent today night by drinking only water , though different things which can be eaten are available in the forest.” 46.10

After saying this to Lakshmana , he told Sumanthra “Oh gentle one , , please be careful about the horses.” 46.11

Seeing the Sun was setting Sumanthra , tethered the horses , fed them with plentiful fodder and sat near them. 46.12

When the night came , after doing rituals of the dusk , Sumanthra made bed for Rama and Lakshmana. 46.13

Seeing the bed made of tree leaves on the banks of Thamasa river , Rama lay down on it along with Sita and Lakshmana. 46.14

Lakshmana seeing that his brother was asleep along with his wife , told about various good qualities of Rama to Sumanthra. 46.15

Till the sun rose next day , Lakshmana was talking about virtues of Rama to Sumanthra by keeping himself awake . 46.16

Rama had spent that night on the banks of Thamasa which was greatly crowded with cattle along with his subjects who stayed far away. 46.17

After waking up that greatly lustrous Rama, seeing his subjects, told his brother with auspicious qualities.

46.18

“Oh Lakshmana, son of Sumithra, these people due to great affection to us, even neglecting their homes are sleeping near the roots of the tree.”

46.19

“These people have resolved to make us turn us back and they are prepared to give up anything including their life to make us turn back.”

46.20

“While they continue to sleep, let us board the chariot quickly and without any fear, go our own way.”

46.21

“These people who are the inhabitants of the town of Ikshuvaku clan who love me, are taking rest near the root of a tree and they should never do it again.”

46.22

“A prince should remove the sufferings being undergone by the citizens which was brought by themselves and definitely should not cause sufferings to them.”

46.23

Lakshmana then told to Rama who was great votary of Dharma “I am agreeable to that and let us board the chariot quickly.”

46.24

That great Rama addressing Sumanthra told, “Oh lord, Yoke the chariot and let us go to the forest very quickly.”

46.25

That Charioteer with speed yoked the chariot and harnessed the splendid horses and with palms in salute, informed Rama.

46.26

“Oh great one, I have yoked the Chariot, which is the best among the chariots. You along with Sita and Lakshmana board the chariot. May you be safe.”

46.27

Rama got in to the chariot along with all the equipments and crossed the rapidly flowing Thamasa river along with its whirlpools.

46.28

He crossed the river without problems and travelled through the great road , without showing any fear and protecting others.

46.29

Rama with the aim of confusing the citizens told to the charioteer, “Oh charioteer , after mounting the chariot , proceed to the northern direction , for a while and again turn the chariot back speedily . Act with tact so that those citizens do not know which direction I have gone.”

46.30-46.31

Hearing the words and after acting according to them and after bringing the chariot to Rama, he told.

46.32

The sons of Raghu clan along with Sita after seating in the well yoked chariot , and Sumanthra drove them through the forests of penance

46.33

Then after seeing the auspiciousness of the proper direction of the journey , Rama along with the charioteer mounted and drove, the great chariot towards northern direction .

46.34

This is the end of the forty sixth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

47.Citizens return to Ayodhya

(When the citizens wake up , not being able to find Rama they become sad . After some thought , they return sorrowing to Ayodhya.)

After the night was over and the morning dawned , those citizens without Rama with them were stunned with benumbed minds and crushed with grief.

47.1

Drenched in tears of sorrow, seeing hither and thither and greatly sorrowful, they were not able to see even a trace of Rama.

47.2

Those sensitive men separated from the sagacious Rama, with a sorrow etched face , piteously talked about themselves , which evoked compassion.

47.3

“Oh what bad thing sleep is, which has robbed our senses and due to which we are not able to see broad chested and mighty armed Rama.”

47.4

“How can the service to the great one go waste and how did Rama desert his devotees and gone, on a travel?”

47.5

“He used to take care of us like his own children and how did such Rama desert us and go to the forest?”

47.6

“We will all die here itself and go to the great journey of the world of death , for without Rama what is the meaning of life.”

47.7

“There are many big dry logs of wood lying here and let us all light them and die entering in to the fire.”

47.8

“What shall we say to other people after conducting the mighty armed Rama who is free from all malice to the forest ? How can we say this?”

47.9

“When we return greatly dejected to the city, seeing us without Rama , the women, children and old people would be robbed of their joy?”

47.10

“Having left the city with the valiant and self controlled Rama , how can we go to the city again after abandoning him? “

47.11

After saying several such words, those people with their hands lifted above wailed and cried like a cow separated from its calf .

47.12

Again they followed the tracks of the chariot for some time and they were overcome with great sorrow , when they were not able to track it.

47.13

Not able to track the path of the chariot , those good people returned “What is this? What we should do as we have been deceived by fate?”

47.14

With a extremely sorrowing mind, they returned to city by the way they had come and Ayodhya was completely filled with grieving people. 47.15

After seeing their cities again , they became ones with a sorrowing mind and due to great sorrow, they cried again and again.

47.16

The city of Rama , completely lost its luster, like the depths of river from which Garuda took away the serpents.

47.17

Overcome with grief , they saw it without joy , like a sky without moon and ocean without any water.

47.18

They entered their wealthy mansions with sorrow greater than their distress and those people affected by grief could not even recognize their own people.

47.19

This is the end of the forty seventh chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

48.The families of the citizen lament

(When the citizens return to their homes , their wives chide them for leaving Rama all alone. They long to be with Rama , who was unjustly banished by Kaikeyi,)

All of those good people of the town who had gone with Rama and who had returned back looked like they were afflicted by disease, had their eyes filled with tears , were greatly affected by sorrow and were desiring death, and looked as if their soul is leaving their body .

48.1-48.2

Each of them after reaching their own homes , were surrounded by their wife and sons , covered their faces and shed tears.

48.3

They were not happy nor were delighted , the merchants did not do trade, the market places were not graceful and house holders did not cook food.

48.4

Having lost Rama, they were not pleased in acquiring great wealth and mother getting her first son did not rejoice.

48.5

In each house when the husband came back , they were reproached by their sad crying wives with words which hurt them like a goad hurts an elephant .

48.6

For those who are not able to see Rama , what is the use of their house , what is the use of their wives , what is the use of wealth and what is the use of sons and all pleasures?

48.7

“There is only one good person in this world and that is Lakshmana who went with Sita and Rama in to the forest and does service to them.”

48.8

“The pure waters in which Rama bathes himself from rivers, lotus filled tanks, and lakes are indeed greatly blessed.”

48.9

“The luster of the son of Kakustha clan would be increased by forests with pretty trees , rivers , big lakes , peaks and mountains .”

48.10

“Whether Rama visits a forest or a mountain, he would be received as dear guests and they would not fail extend a suitable hospitality .”

48.11

“Various type of flowering trees , each having lot of flower bunches with honey bees circling them , would be seen by Rama.”

48.12

“ As and when Rama visits , even in an off season , the trees will present Rama with excellent fruits and flowers out of sympathy for Rama.”

48.13

“The mountains will make flow pure water and would show him very picturesque waterfalls.”

48.14

“The trees growing on the top of the peaks will enchant Rama and there would be no cause of failure wherever Rama goes.”

48.15

“That greatly valorous and strong son of Dasaratha has gone away and we should follow him to a long distance.”

48.16

“Even the shadow of the feet of that great master makes us happy , as that Lord is the people’s ultimate refuge.”

48.17

The greatly distressed wives of the citizens told them, “we would serve Sita and you , please look after Rama.”

48.18

“In the forest Rama would look after your welfare and Sita would look after the welfare of the ladies.”

48.19

“This place is disagreeable with people choked with great grief and who would be pleased here to live with a shattered mind.”

48.20

“If under Kaikeyi , this country becomes an orphan bereft of Vedas , living here would be meaningless, what of our sons and our wealth?”

48.21

“For the sake of wealth she gave up her husband and will that disgrace to her race spare anyone else.”

48.22

“We swear that we and our sons will not live as servants of Kaikeyi , as long as she is alive.”

48.23

“That Characterless person has banished the son of the king and how can we get pleasure out of this life without Dharma under her who has bad behaviour.”

48.24

“This entire kingdom is ruined without a lord to defend it and all actions of Kaikeyi would lead only to destruction. “

48.25

“With Rama having been banished our king would not live long and it is clear that we will live with great sorrow after his death.”

48.26

“Without blessed deeds and rushing towards all that is bad , it is better that you drink poison or either , we follow Rama or go to a place where we are not heard of.”

48.27

“Rama, Sita and Lakshmana have been exiled for false reasons and all of us have been delivered to Bharatha like the animals that are delivered to the butcher.”

48.28

“Rama, the elder brother of Lakshmana has a face like full moon, is black in colour, has hidden collar bones, has long hands touching his thighs and has eyes like the lotus flower. He addresses others first, is sweet, votary of truth, very strong, is soft natured and to all others appears like a moon. He is a tiger among men, is as powerful as an elephant in rut and a great charioteer and while moving about would add luster to the forest.”

48.29-48.31

These were the wailings of the women of the city and they wept due to great sorrow like the death is approaching them.

48.32

Like that when the women were crying about Rama in their houses, the sun had set and the night had fallen.

48.33

With fires of sacrifices not burning and with divine stories not being related, that town appeared by completely smeared by darkness.”

48.34

With markets of traders being closed, without joy, without support, the city of Ayodhya looked like a sky without stars.

48.35

The ladies were extremely sad for the sake of Rama and felt as if their sons or brothers have been banished and since to them Rama was much more than their sons, they lamented and wept. 48.36

With stoppage of singing, celebrations, dance and music, with no joy present, with shops not displaying their ware, that city of Ayodhya looked like an ocean with diminished waters. 48.37

This is the end of the forty eighth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

49. Rama travels further towards the forest

(They travelled at great speed and crossed many rivers. Rama was sorry to leave his town.)

Remembering the command of his father . that tiger among men, covered a long distance in the remnant of the night .

49.1

While he was travelling thus the night ended auspiciously and after worshipping the auspicious dawn , he reached the border of his country.

49.2

After the of the villages where land was being ploughed he reached the forest in flowering , while travelling with great speed on those great horses , though it seemed that they were travelling slowly to him . He also heard the talk among various people in the villages.

49.3

“Alas , what a pity the king Dasaratha was enslaved by passion , That wicked Kaikeyi has been completely tied by her sins without an end. It is that cruel , indecent Kaikeyi who is capable of doing harmful acts , who banished this prince , who is full of compassion , wedded to Dharma and one who has won over his senses and made him live in the forest .”

49.4-49.6

“How will the great fortunate daughter of Janaka who is used to pleasures undergo and tolerate these sorrows now?”

49.7

“Alas, that the king Dasaratha is banishing his spotless and dear Rama without any love and abandoning him.”

49.8

There were the words of the people of villages which was heard by Rama and listening to them he crossed the boundaries of Kosala kingdom.

49.9

There after he crossed the river Vedastruthi , in which auspicious waters were flowing and travelled towards the southern direction towards the hermitage of Agasthya.

49.10

Then after travelling for a long time he reached the Gomati river , which had cool waters , with its marshy areas abounding with cows and which flowed in to the ocean.

49.11

After crossing river Gomati along with swift moving horses , he crossed the river Syandhika , which echoed the sounds of swans and peacocks .

49.12

Then Rama Showed to Sita the vast tracts of the kingdom , which Manu presented to the Ikshuvaku

clan.

49.13

Then he with great affection called in a sweet voice resembling a swan “Oh charioteer “ and started talking to him.

49.14

“When will I come back to see my father and father and also see the river Sarayu and its forest filled with flowers and go for hunting there ? “

49.15

“The royal sages deem that this hunting is an incomparable pleasure in the forests near Sarayu., though I am not interested in it.”

49.16

“The royal sages do hunt in the forests for sport and it is also desired by expert archers in proper seasons.”

49.17

Telling these words to the charioteer in sweet words and while he was further thinking, their journey continued with great speed.

49.18

This is the end of the forty ninth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

50. Rama reaches banks of Ganga and meets Guha

(After crossing through several villages , they leave the Kosala kingdom and reach the banks of the very pretty and auspicious river Ganga. There Rama is met by his friend Guha, the king of Sringeripura. Though Guha offers them food and bed Rama refuses and sleeps on bed of grass. Lakshmana keeps awake and guards him.)

The elder brother of Rama crossed the very broad and very pretty Kosala kingdom , and that great one facing Ayodhya and saluting it told .

50.1

“I am taking leave of the great city protected by Kakustha clan and I know that the gods who live there are protecting it also.”

50.2

“Oh king of the world, after repaying the debt of life in the forest , I shall see you again along with my father and mother.”

50.3

That one with eyes reddened like the lotus lifted up his right hand and with face full of tears addressed the poor people of the village .

50.4

““You have shown already the compassion and kindness to me. It is sinful to prolong this sorrow and please go back and discharge your duties.”

50.5

They saluted that great soul and went around him and then crying out loudly they stood here and there.

50.6

They who cried were not getting satisfied on seeing Rama and at the night fall, he went away and disappeared from their eyes.

50.7

That Kosala kingdom was blessed with grain and wealth, full of auspicious people who were charitable, was free from fear of any kind, full of pretty temples, full of gardens for sports as well as mango orchards, full of tanks filled with water, full of contented and well nourished people, being served by very good cattle, full of good looking kings and full of the sound of recitation of Vedas. The chariot moved away from that great kingdom.

50.8-50.10

Rama, endowed with fortitude, travelled through the pleasant and prosperous kingdom, full of very pretty gardens which was fit to be enjoyed by kings.

50.11

He then saw the holy and pretty river Ganga, with three splits full of sacred waters and green moss here and there and which was worshipped by sages.

50.12

Decorated by the divine hermitages situated nearby, the delighted Apsara maidens were playing in the auspicious, deep and broad waters.

50.13

It was shining with the presence of devas, Dhanavas, Gandharwas and Kinnaras and that auspicious one (river) was also served by the wives of several Gandharwas.

50.14

That river which was flowing in the sky for the sake of devas, it had hundreds of sporting places and hundreds of pleasure gardens for the devas and was famous as the deva Padmini

50.15

Its flow created loud laughter like sound and also at some places it flowed creating pure smile like foam and in some other places its flow was straight like the braids of the maiden along with shining whirlpools.

50.16

In some places it was deep and silent, at some other places, flowing speedily with sound. It made majestic regal sounds in some places and with horrible fearsome sound in other places.

50.17

The waters in which several deva groups took bath shined like pure blue lotus flowers . Vast sand hills covered the river in some places and in some others , it was spread with white sand .

50.18

The sound of swans and storks echoed together with the cooing calls of Chakravaka birds . Several birds inflamed with passion surrounded that flawless one.

50.19

The trees on the banks of Ganga made it appear as if they have garlanded her . In some places the river was covered with fully open water lilies and in some other places it was covered with crowds of lotus flowers.

50.20

In some places it was decorated by water lilies opening at night as well as their half open buds and in some places it looked as if intoxicated by the heaps of pollen fallen from flowers.

50.21

With all its impurities removed , it looked like a pure gem. The repeated sound of trumpeting of elephants of directions, , intoxicated elephants, forest elephants, divine elephants and those fit to carry gods sounded and resounded in the forests as well as banks of the river.

50.22

She looked like a woman who has consciously decorated herself with fruits , flowers tender sprouts , flowering shrubs and birds which surrounded the river side . Small whales , crocodiles and serpents also served her.

50.23-50.24

That divine sinless river which destroys sins flowed from the feet of Lord Vishnu and due to the luster of the descendents of king Sagara , was caught in the matted hair of Lord Shiva and latter issued out from there echoing with the sound made by Krouncha birds as well as herons reached the ocean. Rama reached Ganga in a place called Sringerapuram.

50.25-50.26

Seeing the river blended with tumultuous waves and whirlpools , the great Rama told Sumanthra, "Oh charioteer we would spend the night here itself."

50.27

"Oh Charioteer, not far from here there is a very tall Ingudhi tree(Indian almond) , having many flowers and budding leaves and we shall stay there."

50.28

"I am seeing a very great divine river , with water which is fit to be worshipped by devas , dhanavas, Gandharwas , men, animals as well as birds."

50.29

Lakshmana and Sumanthra agreed with Rama and turned the horses towards the Ingudhi tree and reached it.

50.30

The son of Ikshuvaku clan , Rama reached near the pretty tree , with his wife as well as Lakshmana and then got down from the Chariot.

50.31

Sumanthra also got down and unyoked the best of the horses and stood with reverence before Rama who has reached below the tree.

50.32

There lived a king of the hunter tribe known as Guha , who was very strong and famous and who was the soul like friend Of Rama .

50.33

Hearing that the tiger among men Rama has arrived in his region , he surrounded by old people , his ministers and people of his clan reached there to receive him.

50.34

Seeing the king of hunters coming at a distance , Rama along with Lakshmana went forwards to receive Guha.

50.35

With great anguish Guha hugged Rama and said, "Oh Rama , you can consider this city as your Ayodhya .What can I do for you now? Oh great one , who can obtain a great guest like you?"

50.36

Thereafter he brought various kinds of good quality eatables like rice as well as various drinks and spoke them as follows.

50.37

"Oh mighty one, welcome to you. This entire land is yours . You are the king and we are your servants and you please rule this kingdom happily ."

50.38

"Foods suitable for biting , chewing, drinking and fit for licking , excellent beds for your sleeping and fodder for your horses , all await you."

50.39

To Guha who told like this, Rama replied , " By Your showing friendliness by coming on foot to meet us , we feel as if we have been worshipped and are greatly pleased."

50.40-

50.41

Holding tightly his strong hands and pressing them together , Rama further told him , " I have seen you Guha without any sickness and along with your relations . Is everything fine with you , your

country, your friend and your wealth.”

50.42

“All those things which you have given with great love , has to be returned to you as I am unable to accept them.”

50.43

“ As I have been initiated in Dharma of an ascetic, I have to only wear cloths made of bark and grass and eat only fruits and roots wander in the forest .”

50.44

“I would not ask anything more than the fodder for the horses from anyone and if you can provide that I would worship you.”

50.45

“These horses are very much liked by my father Dasaratha and if they are well fed, I would feel you have worshipped me.”

50.46

Guha immediately ordered his people to give plenty of water and forage to these horses quickly .”

50.47

After that wearing upper cloth made of grass , Rama performed ritual of dusk and drank only water , which was brought by Lakshmana.

50.48

After Lakshmana washed their feet , Rama and his wife laid down to sleep on the ground and Lakshmana returned to a place of rest below a tree.

50.49

Guha talked along with Sumanthra and Lakshmana and kept guard over Rama keeping himself awake along with them.

50.50

To Rama , who had never experienced troubles because he was accustomed to pleasures and who was lying on the ground , the night appeared to be very long .

50.51

This is the end of the fiftieth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

51. Lakshmana shares his sorrow with Guha

(Lakshmana keeps awake to guard Rama. When Guha offers him to do that he refuses that offer and shares his sorrow with Guha.)

Seeing Lakshmana keeping awake for the sake of his brother , Guha who was greatly grieved told the following.

51.1

“Oh son, this comfortable bed has been arranged for your sake .Oh Prince take rest on that comfortably.”

51.2

“All people are accustomed to troubles and since you are accustomed to comforts , so for guarding the safety of the son of Kakushta clan, we will keep awake . “

51.3

“ I am telling you that Rama is more dearer to me than all other persons of the world and I am taking an oath on oath itself that this true.”

51.4

“I am desiring for great fame , attainment of Dharma and realization of large wealth , only though the grace of Rama.”

51.5

“I along with my clan would protect my dear friend Rama along with Sita , who are resting , from every one with a bow in my hand.”

51.6

“Due to the fact that I always am wandering in this forest , there is nothing that is not known to me there and I would be able to even control an army with four divisions.”

51.7

Then Lakshmana addressing Guha told, “Oh Blemish less Guha, as long as all of us are protected by you with Dharma , we need not be afraid of anything.”

51.8

“How can I get sleep or enjoy pleasures of the world , when Rama along with Sita is sleeping on the ground? “

51.9

“ See that He who cannot be faced in war by devas and asuras , is sleeping comfortably on the blades of grass.”

51.10

“This favourite son of Dasaratha who was obtained by severe penances involving Manthras and various other efforts, is very similar to him in all qualities and seeing him reduced to the state of sainthood, the king would not be alive for long. And this earth would become a widow very soon.”

51.11-

51.12

“The ladies who were with great sound wailing their heart out, would have been tired and that may be the reason why no sound is heard from the king’s palace.”

51.13

“The king, Kausalya as well as my mother, if they are still alive, may not last for this night.”

51.14

“Thinking of Shatrugna, my mother may continue to live, but Kausalya due to parting of her son may not live further.”

51.15

“Filled with affectionate people who like to lead a life of joy, That city due to the sorrow of death of the king will perish.”

51.16

“How can the king Dasaratha continue to hold his soul in his body, without being able to see his favourite eldest son?”

51.17

“After the death of the king, Kausalya will die and after that my mother also will die.”

51.18

“Whatever has happened has already happened and my father without fulfilling his desire to consecrate Rama as the king would die.”

51.19

“Those who have accomplished their purpose, at the Appropriate time would conduct the funeral rites of the king lying in state.”

51.20

“Along with lovely junctions of roads, undivided great roads, blessed with gardens and palaces, shining with courtesans, crowded with horses and chariots, echoing with sound of trumpets, filled with all sort of auspiciousness, with well nourished contented people, having many gardens for recreations, with community fairs and festivals, the capital of my father would continue to exist happily.

51-.21-

51.23

“Now Dasaratha is living but after we return from our sojourn in the forest , will we be able to see that great one?”

51.24

“After fulfilling our promise , if we return in good health , would we be able to enter the city of Ayodhya?”

51.25

When the great prince who was suffering due to sorrow was wailing and talking this way , the night passed away.

51.26

When the prince who was interested in the welfare of the people was telling the truth out of his regard for elders , Guha shed tears like the elephant having fever out of great sorrow.

51.27

This is the end of the fifty first chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

52. Rama takes leave of Sumanthra and Guha

(when Rama requests Sumanthra to go back, he becomes very sad and requests Rama to permit him to stay in the forest itself. Rama consoles Sumanthra and sends him back. Then using the milk of banyan tree brought by Guha, Rama and Lakshmana mat their hair and after bidding farewell to Guha, proceed to the forest.)

After the night was passed , in the morning , the famous and broad chested Rama told Lakshmana who has all auspicious characters.

52.1

“The Goddess night has gone out and it is time for the sun rise and very black and dark Cuckoo is singing beautifully.”

52.2

“In the forest we are hearing the screaming sounds of peacock and now we have to cross the peaceful Ganges which is flowing towards the ocean.

“

52.3

“Hearing the words of Rama, that Sumithra’s son who made his friends happy called Guha as well as Sumanthra and stood in front of his brother.” 52.4

“That Guha obeying the words of Rama quickly summoned his ministers and told them.” 52.5

“ Please get a pretty , strong , auspicious and swift boat which can help us to cross the river here quickly.” 52.6

His great ministers responding to the order of Guha swiftly brought a boat to cross the river. 52.7

With folded hand in salutation Guha told Rama, “Here is a boat that you requested. What else can I do for you?” 52.8

“Oh tiger among men who is like the son of devas , you please get in to the boat to cross the river that is going towards the ocean.” 52.9

Then the greatly lustrous Rama told to Guha , “You have carried out the work that was desired by me” and then he got in to the boat. 52.10

Then Rama and Lakshmana , wearing their armour and carrying shields, swords and bows along with Sita went towards Ganga. 52.11

Then that charioteer with folded hands in salutation and with great humbleness asked Rama , who is the follower of Dharma, “What do you want me to do?” 52.12

Then Rama told that charioteer Sumanthra, touching him affectionately with his right hand “Oh Sumanthra, you go back from here quickly , and then look after the king carefully.” 52.13

“You have brought me in your chariot this far and from now on I will go to the forest on foot.” 52.14

When the charioteer Sumanthra was asked to go back , he became emotional and told the tiger among men belonging to the Ikshuvaku family . 52.15

“It is natural for you to start residing in the forest along with your brother and wife , but no one in this world can do anything to overcome this difficulty.”

52.16

“Oh Rama , this sorrow has happened to you who is a Brahmachari(one who walks in the path of Brahman) , who knows Vedas well and who is compassionate and pure and so I think there is no use of possessing these qualities.”

52.17

“You along with your brother as well as Sita would live in the forest and would acquire a good status here and win over the three worlds. “

52.18

“Due to the sinful acts of Kaikeyi , Oh Rama , we are destroyed and we have also lost you and become partners with grief.”

52.19

That Charioteer Sumanthra after telling like this and realizing in his mind became extremely sad and cried loudly.

52.20

After shedding tears like this that charioteer drank a sip of water similar to water oblation and Rama again and again told the Charioteer.

52.21

“There is no other friend like you to the clan of Ikshuvaku . Please make king Dasaratha not to think about me and becoming sad.”

52.22

“The king besides being old also has his mind filled with sorrow and is also full of the propensity to love and I am telling this to you because of that.”

52.23

“That great king orders several small things to make Kaikeyi his wife to be happy.”

52.24

“Whatever is in the mind of the king , he would take all efforts to rule the country and this is how a king rules his country.”

52.25

“Oh Sumanthra, please carry out all the tasks in such a way that the king does not become sad or distressed. Please carry out tasks like that ”

52.26

“The king has not seen sorrow and he is an aged gentleman , who has control over his senses . Please tell him on my behalf with salutations.”

52.27

“Having been banished from Ayodhya to live in a forest , I am not sad and also Sita and Lakshmana are not sad about it.”

52.28

“As soon as the fourteen years is complete , me ,Lakshmana as well as Sita would see you again and again .”

52.29

“Oh Sumanthra, again and again tell this to king Dasaratha as well as to my mothers and also to other ladies as well as Kaikeyi. Tell about my health as well as that of Sita ’s and Lakshmana ’s and our salutations to her feet , to Kausalya.”

52.30-52.31

“Request the king to get back Bharatha speedily and on his arrival as per the desire of the king , he can be made the king.”

52.32

“Once he embraces Bharatha and makes him the Yuvaraja , his sorrow that was caused by sending us away will not pain him much.”

52.33

“Tell Bharatha also that he should treat all his mothers in the same way, without any difference , just like the way he treats the king.”

52.34

“You should treat my mother Kausalya in the same manner that you would treat Kaikeyi and Sumithra.”

52.35

“You would become the Yuvaraja as per the loving desire of our father and you would provide pleasure in both worlds to him.”

52.36

When Rama wanted to send him back, Sumanthra became extremely sad and after hearing all the loving words of Rama , he told.

52.37

“Out of friendship and courtesy as well as without any fear , I am telling you these words like a devotee . I hope you will excuse and pardon me.”

52.38

“How can I go back to the city after leaving you here, for I will feel your absence like a father feels the absence of his son ?”

52.39

“The people who have seen this Chariot with Rama, would become broken hearted when they see this chariot without Rama.”

52.40

“The city would be pitiable when they see this empty chariot with only charioteer and would feel like seeing their own army entering the city after being defeated.”

52.41

“When they know that you who stay in front of the heart of the people, is staying far-far away, thinking of you the people would stop taking food.”

52.42

“Having seen you, when they realize that you have gone away, their mind would be completely filled with sorrow and agony.”

52.43

“The people seeing the empty chariot would wail hundred times more than what they did, when they saw you go.”

52.44

“What should I tell the god like lady” Shall I tell her that I have left your son at his uncle’s house and console her?”

52.45

“I cannot tell a lie like that to her and how will I be able to say the very unpleasant truth?”

52.46

“I used to carry your relatives in this chariot under your orders, and I am not sure these great horses would draw this chariot without you in it.”

52.47

“Oh sinless one, I am not in a position to go to Ayodhya without you and so please order me to accompany you during your life in the forest.”

52.48

“If you do not consent for my begging request, as soon as you forsake me, I shall enter the fire along with this chariot.”

52.49

“By staying the forest with you, I would chase all those animals that create obstacles during your penance and drive them out.”

52.50

“You gave me by great pleasure by allowing me to drive the chariot to bring you here and I desire that you permit me further to happily live in the forest with you.”

52.51

“Be pleased to permit me to stay in the forest in your neighborhood and I desire to hear, you to say the pleasing words “Stay with me.”

52.52

“Oh valorous one, if these horses are able to serve you, while you are in forest, they would do that and attain divine salvation.”

52.53

“I would live in the forest and do service to you with a bent head and I would altogether relinquish Ayodhya as well as the world of Gods.”

52.54

“Like a person who does evil deeds cannot enter the capital of Indra, I would not be able to enter Ayodhya without you.”

52.55

“I have dream in my mind to take you back in this chariot to Ayodhya , at the end of the period of your stay in forest.”

52.56

“If I accompany to you to the forest the fourteen years would pass like a second , otherwise it will appear to be one hundred years.”

52.57

“Oh Rama who loves his servants, Oh my master’s son, I stand on your path as your devotee and as your servant and so please do not forsake me.”

52.58

After being requested pitiablely again and again , Rama who was partial to his attendants told Sumanthra like this.

52.59

“Oh Sumanthra who likes his master, I know about your great devotion , please hear why I am sending back to Ayodhya.”

52.60

“When my younger mother Kaikeyi sees you after you return to Ayodhya , then only she will believe that I have truly gone to the forest.”

52.61

“If she is happy and convinced that I have gone to the forest , she will not have any doubt about the Dharma of king And would believe that he is not a liar .”

52.62

“It is my first requirement that my younger mother is prosperous in the kingdom ruled by her son Bharatha.”

52.63

“For my sake , return back to the city along with the chariot and deliver messages to all as instructed by me.”

52.64

After telling these words to the Charioteer , he consoled him again and again and Rama told the following manly and reasonable words .

52.65

“This forest populated by people is not fit for my living as I have to live in a hermitage and do prescribed acts according to rules.”

52.66

“I would now wear the dress of an ascetic , aimed at the welfare of my father , Sita and Lakshmana and I am going to make hair matted by use of the milk of Banyan tree.”
52.67

Guha speedily fetched the milk of the banyan tree and gave it to Rama , who matted his hair as well as that of Lakshmana with it.”

52.68

The tigers of men, who had long arms , twisted and matted their hair and then put on the robes of tree bark. With the crown of their matted hair , the brothers Rama and Lakshmana resembled sages and shined with great luster.

52.69-52.70

Rama along with Lakshmana adopting the rules as laid by the Vaikhasana Agama took religious vows and then addressed Guha.

52.71

“Oh Guha, you must be greatly alert about the common people , the fort , the army as well as the treasury .The elders say that it is only with great difficulty that the country can be protected.”52.72

Then after giving leave to Guha, that son of Ikshuvaku clan , went along with Lakshmana and Sita.52.73

The son of the Ikshuvaku clan seeing the boat on the banks of the river Ganga with its very swiftly flowing waters told Lakshmana. 52.74

“Oh tiger among men, You please get in to the boat slowly and then holding the beam help Sita , who is a sensitive one to ascend it.”

52.75

The self respecting Lakshmana , hearing the command of his brother , helped Sita get in to the boat and then he himself got in to it, without acting contrary to his brother’s wishes.

52.76

Then the greatly lustrous Rama who was the elder brother of Lakshmana ascended the boat and then the king Of Nishadas ordered his clan’s people to row the boat.

52.77

The greatly lustrous Rama , after getting in to the boat chanted Manthras suitable for Brahmins and Kshatriyas for the safety of his journey.”

52.78

The greatly lustrous Rama along with as per shastras , with great pleasure , did Aachamanam(inner cleansing) with the waters of river Ganges and saluted the river and Lakshmana also did the same.

52.79

Rama then permitted , Sumanthra, his army as well as Guha to go and then having seated gave directions to the boat man.

52.80

Then that boat driven well by the oarsmen swiftly and safely crossed the river , propelled by strong oars. 52.81

When the boat reached the middle of Bhagirathi river , the blameless Sita , with hands folded in salute told .

52.82

“The son of the great king Dasaratha would fulfill the orders of his father under your protection. After completing fourteen years of life in the forest , he would come back along with me and his brother. Oh pretty Goddess , after coming back safely , and after fulfilling my desires, I shall worship you.”

52.83-

52.85

“Oh Goddess , you have three portions and you flow through the land of Brahma and in this world you appear as the wife of the ocean.”

52.86

“Oh Goddess , Oh pretty one , I praise and salute you. After returning to the city safely with the tiger among men , I would offer you one hundred thousand cows , cloths as well as very delicious food to the Brahmins , with an intention of pleasing you.” 52.87-52.88

“Oh Goddess , after I return and get purified, I would offer you one thousand pots of Sura (nectar/alcohol) and food in the form of meat and satisfy you.”

52.89

“I would also please the various Gods who live on your banks and also worship all the temples and sacred waters there.”

52.90

“Oh Goddess , Oh spot less one, please make me along with the great warrior Rama and his brother enter Ayodhya after living in the forest .”

52.91

When Sita was thus conversing the blemish less Ganga , they all speedily reached the southern bank of the river.

52.92

When the boat reached the other shore, that great man Rama got out of it , and proceeded further along with Sita and his brother.

52.93

Then the very strong one told Lakshmana , who increases the happiness of Sumithra ., “We have to be ready for protection , whether the place is populated or lonely.”

52.94

“In this lonely forest , which we are not familiar , protection needs to be given to Sita and so Oh Lakshmana, go in the front and Sita would follow you.”

52.95

“Protecting you and Sita, I would walk behind you both and we would protect each other as it is the duty of valorous men.”

52.96

“From now on , it would not be possible to correct any action which goes out of our hands and also Sita would now on realize the sorrow of forest life.”

52.97

“We will now enter the forest which is devoid of people , farms and gardens , which is difficult with its deep pits.”

52.98

Hearing these words, Lakshmana started walking in the front and after wards went Sita, who was followed by Rama of the Raghu clan. 52.99

Sumanthra with great sorrow was continuously watching Rama , till he reached the other side of the river and when he could not see him due to long distance , he turned away his gaze and shed tears.

52.100

That great Rama , who bestowed boons and who had a luster like a king , after having crossed the big river Ganga , reached the highly prosperous country of Vathsa inhabited by happy people.

52.101

Being very hungry they killed four animals viz a boar, a white antelope , spotted deer and a great deer and quickly ate the meat of these animals and by evening reached below a tree to take rest.

52.102

This is the end of the fifty second chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

53. Rama laments about behaviour of Kaikeyi

(Rama finds the behaviour of Kaikeyi to be cruel. He is worried about the safety of his mother Kausalya. Lakshmana consoles him.)

After reaching near the foot of the Rama did ablutions of the dusk and that handsome great man spoke like this to

Lakshmana. 53.1

“We are going to spend the first night in a place where people are not there as Sumanthra has gone away. There is no need to worry about it

.” 53.2

“Oh Lakshmana, from now on we have to be vigilant and awake at night, for the safety/welfare of Sita depends on both of

us.” 53.3

“Oh son of Sumithra, we have to spend today night somehow and we will lie down on some material which we ourselves can collect

.” 53.4

That great one who deserved a great bed lay down on the ground and spoke to Lakshmana these good and memorable

words. 53.5

“Oh Lakshmana, by this time The king would have slept with sorrow and Kaikeyi, whose desires have been fulfilled would have become

happy.” 53.6

“I hope that after the arrival of Bharatha, Kaikeyi would not take away the life of the king, for the sake of getting the kingdom.”

53.7

“That old one who is like an orphan, has been separated from me and what can the soul of passion do as he has come under the control of Kaikeyi.

” 53.8

“Thinking about the king’s confusion of mind, I feel that passion is stronger than Dharma or wealth.”

53.9

“ Oh my dear Lakshmana , Will even an ignorant man for the sake of a woman abandon his son , who has been following his will and pleasure ?”

53.10

“Alas the son of Kaikeyi, Bharatha along with his wife would lead a happy and pleasant life , like an emperor of the Kosala kingdom?”

53.11

“With the king becoming very old and me having come to the forest , He would become only chief of that kingdom.”

53.12

“A king who abandons Dharma and Artha and pursues only passion , will reach a state like King Dasaratha very quickly.”

53.13

“Oh humble one , I consider Kaikeyi has come in to our home , for destruction of Dasaratha, my banishment and for making Bharatha as the king.”

53.14

“Will Kaikeyi attracted by the exuberance of her prosperity , now torment Kausalya and Sumithra , because of me ?”

53.15

“Oh Lakshmana because of me , mother Sumithra should not experience any sorrow and so in the morning you go back to Ayodhya.”

53.16

“I alone Would go to Dandaka forest along with Sita and you would be the protector of orphan like Kausalya.”

53.17

“Kaikeyi who does heinous deeds out of hatred may follow unjust means to trouble my mother and so you may entrust the upkeep of my mother to Bharatha , who is a follower of Dharma.”

53.18

“Oh son of Sumithra , in which of her previous births did my mother separate a mother from her son? I feel this has occurred because of that.”

53.19

“Kausalya nurtured me for a long time with great difficulty and it this time when she can get fruits from me , she is separated from me alas?”

53.20

“Oh son of Sumithra , I have given great pain to my mother and let no mother give birth to a son like

me.”

53.21

“Oh Lakshmana, on hearing about my banishment , my mother’s Myna bird would say to the parrot, “Oh parrot , bite the foot of the enemy.” And I think my mother would be more pleased with that Myna.”

53.22

“ Oh killer of enemies, That soul of sorrow, who has very less of luck could not be helped by her son and she has no sons except me.”

53.23

“My less fortunate mother after parting from me would have become extremely sad and has fallen down in the sea of sorrow.”

53.24

“Oh Lakshmana , if I get angry , all by myself with my arrows I could have exterminated Ayodhya and even the world , but this valour is without any reason now.

“ 53.25

“Oh spotless one, Oh Lakshmana, at this time I am not getting crowned to avoid unrighteous conduct as well as to ensure a place in the other world.”

53.26

In that desolate forest , Rama did many such pitiable lamentations and with a face full of tears , he sat silently.

53.27

That Lakshmana then consoled Rama who was lamenting and Rama became like a fire which was put out or a ocean without waves.

53.28

“Oh foremost among the people who use weapons , It is certain that the city of Ayodhya has lost its luster after your departure and looks like a night without moon.”

53.29

“Oh Rama, Oh best among men, this type of lamentation from you is dangerous and Sita and me are becoming sad because of that.”

53.30

Oh Rama neither Sita and for that matter me, cannot keep alive even for a short time without you , like a fish cannot survive without water.”

53.31

“Oh tormentor of enemies, without you being near me , I do not wish to see even Dasaratha, Sumithra, Shatrugna and even heaven.”

53.32

After that those two lovers of Dharma , who were seated comfortably . having seen the bed made under the tree , not far away from there, took rest.

53.33

After listening to the excellent words told by Lakshmana , with great respect , permitted him to live with dharma, with him till the total long duration of forest life is over.

53.34

After that in that lonely forest those strong sons of the Raghu clan lived in that slope of mountains like lions , without feeling either afraid or nervous.

53.35

This is the end of the fifty third chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

54.Rama reaches hermitage of Bharadwaja

(After walking further by evening they reach Prayaga , where they visit sage Bharadwaja in his hermitage. The sage advises them to stay in Chithrakuta mountains.)

Those people spent a very peaceful night under the tree and after the sun has risen set out from that region.

54.1

Those people with great fame , entered the very deep forest and seeing various parts of the land which they have not seen before and further viewing mind bewitching land areas further travelled with the intention of reaching the confluence of Bhagirathi(Ganga) and river Yamuna.

54.2-54.3

They went safely seeing various types of plants and when the day came to an end Rama told Lakshmana .

54.4

“Oh Lakshmana , see the matchless smoke near Prayaga , appearing like a flag of the fire God indicating that , there is a sage nearby.”

54.5

“Now it is certain that we have reached the confluence of Ganga and Yamuna as sound of water dashing against water is being heard.”

54.6

“Here we see logs of wood , which have been cut by forest living people who have cut it for their living and we also see the hermitage of Bharadwaja surrounded by various types of trees.”

54.7

Those archers walking at a comfortable pace reached the hermitage of saint Bharadwaja near the confluence of Yamuna and Ganga when the sun was about to set.

54.8

When Rama was about to reach the hermitage , the animals and birds were frightened by their movement and walking on the path for a little time they reached the place of Bharadwaja.

54.9

Then those two valorous ones accompanied by Sita reached the hermitage and waited at a distance desirous of meeting the sage.

54.10

Rama entered and saw the great sage surrounded by his disciples. Having obtained the spiritual insight , that great one was practicing rigid penances and meditation with a concentrated mind and was performing Agnihothra(fire ritual) . Rama, Lakshmana and Sita after saluting him introduced themselves.

54.11-54.12

After that elder brother of Rama introduced himself he told the sage “Oh great sage we are Rama and Lakshmana , the sons of Dasaratha.”

54.13

“ This Vaidehi , who is the auspicious daughter of Janaka is my wife. That irreproachable one has followed me in to this desolate forest of penance.”

54.14

“When my father banished me , this dear brother of mine who is the son of Sumithra , with great determination accompanied me to this forest.”

54.15

“Oh God like person , as sent by father, we will enter this forest of penance , will practice Dharma and live on collected roots and fruits.”

54.16

Hearing the words of the sagacious son of a king, the sage brought water to wash his feet and water to drink to that soul of Dharma.

54.17

That sage who practiced penance offered them several types of food and drinks prepared from the fruits as well as roots and also arranged for a resting place to them.

54.18

Surrounded by animals, birds as well as sages, after welcoming Rama with proper rituals that sage spoke.

54.19

That sage Bharadwaja after Rama received all his hospitality, gave him seat, uttered suitable words of welcome and said.

54.20

“Oh prince of Kakustha clan, after a long time you have arrived here and I am able to see you now. I also heard about your being banished without any reason.”

54.21

“This place in the confluence of great rivers is a solitary region. You can comfortably stay at this divine, pretty place.”

54.22

Rama, who is interested in the welfare of all, after hearing these words of Bharadwaja replied in an auspicious and proper way.

54.23

“Oh God like sage, people of the towns and village of my country, who live nearby, can easily see me and would often come to see me and Sita at this hermitage and because of that I do not have wish to stay here.”

54.24-54.25

“Oh god like sage please suggest a suitable place for a hermitage in a solitary place, Where the daughter of Janaka who merits all comforts, can entertain herself.”

54.26

After hearing these auspicious words of Rama, that great sage Bharadwaja told these words pregnant with meaning.

54.27

“Ten krosas (twenty miles) from here, there is a famous mountain called Chithrakuta which is similar to Gandhamadhana mountains and which is auspicious, served by great sages, very pleasant to look at full of wandering apes and habituated by monkeys and bears and you can live there,.”

54.28-54.29

“When men look at the peaks of Chithrakuta, they will do only auspicious deeds and sinful deeds will not even enter their mind.”

54.30

“For hundreds of autumns many great sages did penance there till only skull remained on their heads and went to heaven from there.”

54.31

“Oh Rama , I think that solitary place would be a nice place for you to live with joy, if you think otherwise you can live with me here till the time of banishment is over .” 54.32

Bharadwaja honoured and fulfilled all the desires of his dear guest along with his wife and his brother .

54.33

In Prayaga when Rama was sitting near the sage , he told him several divine stories and the night again set in.

54.34

Overcome by tiredness , as he was accustomed to life luxury , that son of Kakustha clan along with Sita as third member of the group stayed that night in that very pretty hermitage. 54.35

After the night , in the morning, going near saint Bharadwaja , that tiger among men told that saint who had a shining luster.

54.36

“Oh God like sage of truthful character , we have spent the night in your hermitage and today we may be permitted to go to the dwelling place(suggested by you.” 54.37

When the night came to a close that saint Bharadwaja told Rama, “You may now go to Chithrakuta , which has plenty of roots, fruits and honey.”

54.38

“Oh very strong Rama, the famous Chithrakuta having trees of all types , is visited by Kinnaras and Uragas . It is sacred , delightful and is visited by mighty tuskers and is always filled with sound of peacocks . I believe it is the proper place for you to stay and so you may go there.” 54.39-54.40

“There you would see herds of elephants as well as hoards of deer. You will see them roaming in the forest .”

54.41

“Along with Sita , when you are wandering , you will see waterfalls , rivers , plateaus , caves, mountain and torrents on that mountain.” 54.42

“Filled with the delightful music of Koyashtika birds as well as Cuckoos and populated by deer, exuberant elephants that place is enchanting. When you reach there please stay in a hermitage. “

54.43

This is the end of the fifty fourth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

55.Rama crosses river Kalindhi(Yamuna)

(As per the instruction of sage Bhardwaja the three some cross Kalindhi on a raft built by them. After reaching the other shore they travel towards Chithrakuta mountain.)

After spending the night there , those two princes who are destroyer of enemies , after saluting the great sage then went towards the mountain. 55.1

That great sage chanting greetings for their welfare and followed them like a father follows his children. 55.2

That great sage Bharadwaja with a great luster started telling the following to Rama , who was a valorous teller of truth. 55.3

“Oh great men, after reaching the confluence of Ganga and Yamuna , proceed along the Kalindhi river flowing westwards .” 55.4

“Oh sons of Raghu clan, after having reached the rapidly flowing Kalindhi river , you would reach an ancient spot in the river bank, which is served by many. There you construct a raft and cross that river who is the daughter of Sun God. “ 55.5

“There you would find a banyan tree with lot of lush green leaves and also several densely growing dark trees served by great sages and let Sita salute them with folded hands and then should offer them invocations.” 55.6-55.7

“After reaching that tree you can either stay there or proceed further . If you go one krosa(two miles) from there , you would see a dark forest of mostly of Palasa and Badari trees growing on the banks of Yamuna.” 55.8

“That is the path leading to Chithrakuta and I have travelled through that path several times . It is pretty , soft and free from forest fires.”

55.9

After that great sage who travels in the path of truth , described that path and Rama saluted him and requested him to go back to his hermitage .

55.10

After the great sage left , Rama told Lakshmana, “We appear to be blessed since the sage showed this great compassion on us.”

55.11

Like this when the tiger among men talked with each other , keeping the very pleasant minded Sita in front and proceeded towards Kalindhi.

55.12

After they reached the fast flowing Kalindhi , they started thinking about how to cross the river.

55.13

They constructed a big float tying together wooden planks and dried Bamboo sticks and spread on it fragrant roots of Ushira plants.

55.14

That valorous Lakshmana using cut stems of reeds and branches of Jamoon tree , made a comfortable seat for Sita.

55.15

That lady who resembled Goddess Lakshmi and who was the darling of the son of Dasaratha felt little shy to climb on the float and was helped by Rama to climb on the float.

55.16

On one side of Sita Rama placed her cloths and ornaments and also kept the spade , basket and weapons.

55.17

First Sita climbed , when the float was kept stable by the sons of Dasaratha , who climbed on to it later

and attentively ferrying it they crossed the river.

55.18

When Sita reached the middle of Kalindhi , she saluted the river and said, “oh Goddess ,I pray for safety while crossing .Let my husband fulfill his vows. After I return to the town ruled by the Ikshuvaku clan, I will worship you with one thousand cows and hundred pots of Sura(Nectar/an alcoholic drink).

55.19-55.20

After the lady with a blessed colour begged the river with folded hands , they reached the southern bank of the river. 55.21

Thus on the float they crossed the swift flowing Yamuna who is daughter of Sun God , which was crowned with waves and which had trees growing thick on her banks . 55.22

After crossing they got down from the plank they went in the forest adjoining the river Yamuna which was blessed with greenery and reached the cool dark banyan tree . 55.23

When they reached the Banyan tree Sita told, "I salute you great tree. Please protect us and may my husband fulfill his vow .Let me able to see Kausalya and the famous Sumithra after my return." After praying like this they went round that Lord of the forest. 55.24-55.25

Seeing the blemish less and his beloved Sita requesting for blessings Rama told Lakshmana. 55.26

"Oh best walker, oh brother of Bharatha , you go in the front with Sita and I shall follow you armed with weapons. " 55.27

"Whatever flower or fruit is requested by Sita , the daughter of Janaka , you get that so that the mind of Vaidehi is pleased." 55.28

When Sita was walking in between them, she appeared like a she elephant walking between two he elephants. 55.29

That gentle lady , one by one pointed out trees and shrubs which are completely laden with flowers and which she has not seen before or a creeper that she has not seen and asked Rama about them. 55.30

Lakshmana excited by the interest of Sita, without any effort brought pretty bunches of flowers and trees of every kind. 55.31

Then Sita seeing the river Yamuna with its peculiar coloured water and glittering sand and hearing the echoing sounds made by swans and cranes was greatly excited. 55.32

After walking for one more Krosa(Two miles) those brothers Rama and Lakshmana saw many deer suitable for sacrifice and after killing them in Yamuna forest ate them. 55.33

Appearing in high spirits after having seen several peacocks , several monkeys and elephants and roaming about in the lovely forest , they reached a comfortable level place on the banks of the

river and stayed there for the night.

55.34

This is the end of the fifty fifth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

56. Rama starts living in Chithrakuta.

(Before they reach Chithrakuta, they visit the hermitage of Valmiki. Later they reach Chithrakuta and build a house with dried leaves. They kill and sacrifice a black deer to the Vasthu Purusha of that house and start living there.)

After the night came to an end , Rama who woke up early gently waked up Lakshmana who was sleeping .

56.1

“Oh son of Sumithra , please hear the forest birds singing in melodious voice . Oh destroyer of enemies, the time has come for us to set out.”

56.2

Lakshmana who was wakened up by his brother , cast off his sleep though he was drowsy due to the fatigue of the difficult journey .

56.3

Then all of them got up and after touching the peaceful water of the river, they travelled by the path indicated by the sage towards Chithrakuta.

56.4

When Rama and Lakshmana were setting out along with Sita who had eyes like lotus petal , Rama told her.

56.5

“Oh daughter of Videha, see the kimsuka trees in full of flowers all over, making it appear as if they have garlanded the entire tree , at the beginning of the spring season .”

56.6

“See the Ballathaka trees , which is bent due to the load of lot of flowers and fruits , with no men to enjoy them and so we can comfortably live here.”

56.7

“Oh Lakshmana see the honey combs of the size of jars hanging down in all trees which are populated by several honey bees.”

56.8

“Hear the screaming of Nathyuha (type of cuckoo) birds which is echoed by the screaming peacocks and also see the delightful forest region matted with forest flowers.”

56.9

“See the Chithrakuta mountain with its majestic peaks where the flock of melodiously singing birds are following the herds of elephants .”

56.10

“We would enjoy this blessed Chithrakuta mountains with its forests where there is pretty leveled ground in which various types of trees are growing .”

56.11

Then along with Sita they went on foot to the beautiful, delightful mountain which entertains the mind .

56.12

After reaching the mountain which was occupied by several types of groups of birds and which was pretty and had several fruits and roots and had very tasty water Rama told Lakshmana.

56.13

“This very attractive and peaceful mountain containing very many trees and climbers and also having several types of fruits and roots , appears to be a good place for us to live.”

56.14

“Very many great sages are living on the top of this mountain , Oh peaceful and so we would settle down and live here.”

56.15

Then Sita , Rama and Lakshmana having approached the hermitage of sage Valmiki , introduced themselves and saluted the sage .

56.16

That very happy sage who is the follower of Dharma welcomed and hospitably treated them and also offered them seats and spoke to them.

56.17

Then the mighty armed lord who was the elder brother of Lakshmana , having revealed about himself to the sage according to tradition and told Lakshmana.

56.18

“Oh peaceful Lakshmana , bring strong logs of good quality and build a home as I am interested in staying here .”

56.19

Lakshmana who was the destroyer of his enemies having heard these words brought logs of food and built a hut with leaves as the roof .

56.20

The good looking Rama after looking at the firmly built hut , which had mats tied to its walls , told Lakshmana who was waiting with concentrated mind to serve him. 56.21

“Oh Lakshmana, since we are going to live here for long, let us satisfy the Vastu , by offering the flesh of black deer in sacrifice to it .”

56.22

“Oh good looking Lakshmana , kill an animal and bring it here speedily. Remembering the tenets of Dharma let us act according to the rule of Sastras and you also recollect about the rituals.” 56.23

That slayer of enemies , having understood the order of his brother(lord) , carried them out and then Rama told him again.

56.24

“Oh peaceful one, cook the meat of this deer and then we will perform the sacrifice. Do it speedily as the auspicious Muhurtha is drawing near. “

56.25

Then the valorous Lakshmana after killing the black deer , which is fit for sacrifice , cast it in a well kindled fire. 56.26

After assuring that it is well cooked and roasted well, Lakshmana drained its blood and then the tiger among men Rama told him.

56.27

“This black deer is well cooked with all its limbs. As you are an expert , please offer it to the house which is similar to a God.”

56.28

That good Rama who was an expert in Manthras , after having bathed and after controlling his senses , briefly chanted all the Manthras and performed the sacrifice.

56.29

Having worshipped all the desirable gods with proper offering , and becoming pure , that greatly lustrous Rama entered the house of leaves with great happiness. 56.30

Then after offering sacrifices to Vaiswedevas, Rudra and Vishnu for appeasing the Vasthu Devatha , he performed auspicious tasks according to tradition and chanted Manthras and according to tradition bathed in the river for removing of all sins and offered final sacrifice.

56.31-56.32

Lakshmana established suitable altars in the hermitage and also constructed the place for worship and other sacred places.

56.33

Rama and Lakshmana who possessed auspicious qualities along with Sita worshipped the (evil) spirits, with flower garlands, fruits, and roots available in the forest and also well cooked meat and water and chanted prayers as specified in the Vedas and also offered Samith (sacrificial sticks) and Kusa grass in the fire and then entered that auspicious hut.

56.34-56.35

That very attractive residence constructed by wood as well as leaves, suited to that environment and well protected from wind, was entered in to by all of them, which was similar to the entry of all gods, in to the sanctum of good dharma.

56.36

They wandered in to the forest which had several types of animals and birds along with various types of brilliant flower bunches and where the sound of forest animals were echoing.

56.37

Having reached Chithrakuta blessed with beauty and with the river Mayavathi with its very pure water and which had several animals and birds all of them rejoiced and started forgetting about their banishing from Ayodhya.

56.38

This is the end of the fifty sixth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

57.Sumanthra reaches back to the mourning Ayodhya.

(With a heavy heart, Sumanthra enters back the city which was sad. All people seeing the empty chariot become sad. Sumanthra goes and meets Dasaratha. When Dasaratha does not reply, Kausalya becomes sad and falls down fainted,.)

After seeing that Rama has reached the southern bank of the river, Guha talked with Sumanthra for a while with sorrow and pain and went back to his home.

57.1

The people waiting there heard about Rama's going to hermitage of Bharadwaja, their stay in the hermitage with him and his going to the mountain.

57.2

Sumanthra who has been permitted to leave , yoked the great horses to the chariot , with a very heavy heart started on his journey to Ayodhya. 57.3

Seeing on his way , the scented forests, rivers, lakes , villages and towns, he travelled with great speed.

57.4

That charioteer reached Ayodhya on the third day evening and saw the town bereft of happiness. 57.5

It looked empty and silent with great grief and Sumanthra became thoughtful , due to his tormented by violent sorrow.

57.6

“Is this the same place, which had elephants, horses , people and rulers of people? The city seemed to have been burnt by the fire of sorrow caused due to separation with Rama.” 57.7

Engaged with these thoughts that charioteer , pulled by the swift running horses , arrived at the entrance of the city and quickly entered . 57.8

Hundreds and thousands of people , rushed towards Sumanthra who was moving to the city , asking “Where is Rama?” 57.9

“Taking leave from that great Rama who was a votary of Dharma, on the banks of river Ganga I have returned”, he said. 57.10

Knowing that he has crossed Ganga, the people with their faces drenched with tears , shouted “Fie upon you”, and taking a deep breath wailed loudly “Oh Rama.” 57.11

From the people who were standing scattered in groups , Sumanthra heard , “we are lost , as we will not be able to see , Rama.” 57.12

“We will not be able to see Rama in our midst , during charities, sacrifices, weddings and great assemblies of the society.” 57.13

“What a great benefit for ordinary people? What a great love? What pleasures he gave “ likes this the people were talking about Rama who looked them after like a father. 57.14

The women burning with sorrow due to Rama’s exile, were looking through windows in the stalls and loud bewailing was heard. 57.15

In the middle of the royal avenue Sumanthra proceeded with a hidden face and reached the palace of the king. 57.16

After alighting quickly from the chariot , he entered the palace of the king and crossed the seven courtyards , each of them crowded with people. 57.17

The ladies who had assembled on towers , palaces and multi storey buildings with a wish to see Rama, cried “Alas, alas”, when they did not see Rama.” 57.18

Women with their very large , clear eyes , filled and drenched with tears , were not able to clearly see each other. 57.19

Here and there in the palace , the wives of Dasaratha who were sorrowing because of exile of Rama were speaking among themselves and this was heard by Sumanthra. 57.20

“He went with Rama but has come back with Rama and what will that charioteer say to Kausalya who is greatly sorrowing?” 57.21

“Having seen that her son going away from her forcibly , I think it is difficult for Kausalya to survive and even if she survives , it would be a bad life.” 57.22

After hearing these truthful words of the women of the king, , he entered the house which seemed to be burning due to sorrow. 57.23

When he entered the eighth courtyard , in a pale white room ,he saw the king sorrowing and withered due to the separation from his son . 57.24

Going near the king who was seated and after saluting him, Sumanthra told him the words of Rama as it was told to him.

57.25

Hearing those words silently , the mind of the king was greatly disturbed and affected by sorrow due to the absence of Rama, he lost his senses and fell on the ground.

57.26

After the king fell to the ground unconscious , the women of the inner apartment seeing him on the ground , raised their arms and wailed loudly.

57.27

Kausalya along with Sumithra lifted her husband who has fallen down and told him these words.

57.28

“Oh great one, Why are you not talking to this messenger who has returned from the forest home of Rama , who did very difficult task.”

57.29

“Oh son of the Raghu clan, having done an unjustifiable act, you are ashamed but rise up as the good act done by you of having fulfilled your word may help you to get out of this sorrow.”

57.30

“Oh God like person, you are not enquiring out of fear , for which there is no need , as Kaikeyi is not here and so you can speak.”

57.31

That Kausalya whose voice got choked due to tears who was absorbed in her sorrow , after having addressed the king, fell down on the earth.

57.32

After seeing Kausalya cry out loudly this way and later falling to the ground and also seeing their husband , all those women wailed loudly.

57.33

Having heard the great noise of wailing from the private apartment of the king , all the young and old people as well as women of the city , screamed and again the city was again filled with confusion.

57.34

This is the end of the fifty seventh chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

58. Sumanthra delivers message of Rama

(After he is consoled Dasaratha asks about what was told by Rama. Sumanthra tells that Rama had told him to look after the kingdom properly . He also wanted Bharatha to be respected by the queens due to his position. Lakshmana is furious on Dasaratha and Sita only wept.)

After the king was consoled, he regained consciousness and then he called the charioteer and asked him about Rama.

58.1

Then the charioteer saluted the king who was thinking of only Rama , who was drowned in grief and sorrow , who was old , burning in grief like a newly captured elephant , who was taking deep breath and who was worried like a sick elephant .

58.2-58.3

The king in great grief , seeing the dust coated and dejected charioteer, whose face was bathed in tears and who was near , asked him.

58.4

“Would Rama , the follower of Dharma , having taken refuge in the , foot of the tree , live. Oh charioteer, having lived a life of luxury , what that Rama , will eat now? “

58.5

“That son of the king is not accustomed to sorrow and is accustomed to sleep in proper couches and how will he sleep on bare ground?”

58.6

“Wherever he goes he would be followed by men, chariots, horses and elephants and how can that Rama live in a lonely forest?”

58.7

“How can my sons accompanied by Sita live in a forest , where wild elephants and black cobras move about?”

58.8

“Oh Sumanthra , how did the princes , along with Sita who is delicate and in the garb of a lady sage enter the forest on foot after alighting from the chariot ?”

58.9

“Oh Charioteer, you are indeed blessed for you have seen my sons entering the forest like Aswini devathas entering Mandhara mountains.”

58.10

“After reaching the forest , what did Rama say? What did Lakshmana say and what did the daughter of Mithila say?”

58.11

“Oh Charioteer , describe how Rama sat , ate and sleep ? I would now live as a saint like Yayathi.”

58.1

2

When the king questioned like this to the charioteer , he with a faltering voice told the king , with his face being made wet with tears.

58.13

“Oh king, Rama who observes Dharma with a folded hand in salutation and with bent head told.”

58.14

“Oh Charioteer , tell my very wise father , that I told this with a bent head and touching his feet, which is fit to be worshipped.”

58.15

“Oh Sumanthra , tell that I told all the residents of the private apartments without any distinction , news about my well being and salutations according to their status.”

58.16

“Tell my mother Kausalya, the news of my well being as well as my salutations and request to hear these words with alertness.”

58.17

“Oh god like mother , Do all your daily activities with Dharma and perform appropriate rituals based on fire in your chamber and serve the godly feet of my god like father .”

58.18

“ Leaving out the feeling of self as well as pride and the thought that you are the principal queen conduct yourself with all mothers and Oh mother, mould Kaikeyi in such a way that she is favourable to the king.”

58.19

“Though Bharatha is your son , behave to him like that of a king and remember that the position of a king grants him a senior position.”

58.20

“You have to tell that I wanted to enquire about his welfare and request him to honour equally all his mothers.”

58.21

“You have to tell the powerful son of Ikshuvaku clan Bharatha , that he should obey the king as a Yuvaraja of the kingdom.”

58.22

“As the king is in advanced age , do not put restrictions on him , since you live as Yuvaraja in his kingdom, you have to obey him.”

58.23

“Seeing me while he was shedding tears , “Look after my mother who may be more attached to me , as your own mother.”

58.24

“Oh king this is what was told by him who has great fame and that Rama who has eyes like red lotus was shedding excessive tears while he was talking.”

58.25

“But Lakshmana was greatly angry and while breathing deeply he told, “For what crime was this prince banished?”

58.26

“The king being influenced by the command of the hateful Kaikeyi has done this unworthy forbidden act by which we are all suffering.”

58.27

“Whether the banishing of Rama was done out of avarice or due to the boon given earlier , it is an unworthy act.”

58.28

“This has been done by the free will of the king with God like powers as I do not see any logic or reason for him being banished.”

58.29

“The act of banishing of Rama has been done without proper thought , is contrary to justice and has been done without intelligence and will only produce great sorrow.”

58.30

“I do not consider the great king as my father and my Rama not only is my brother, king as well as father as well as my relation,.”

58.31

“After sacrificing one who is loved by all the world and disregarding the interest of every one , how can you please everyone with this act?”

58.32

After banishing, the follower of Dharma, Rama who is liked by all and going against the will of all people, how can you continue as the king?”

58.33

“As for the very pleasant Janaki, she stood there taking deep breaths and was weeping due to great sorrow, and did not tell anything to me.”

58.34

“That very famous princess , who has never seen such a great sorrow , was weeping out of her sorrow and so could not tell me anything.”

58.35

“Seeing her husband with dried up mouth , at seeing me leaving , suddenly she burst in to tears.”

58.36

“Rama with face wet by tears and hands saluting in reverence and supported by the arm of Lakshmana stood there and in the same way the pitiable Sita with a weeping face was staring at me and the chariot.”

58.37

This is the end of the fifty eighth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

59.Sumanthra reports about sorrow of people and Dasaratha laments

(Then Sumanthra describes about his return to the city and how the people as well as nature were lamenting . Dasaratha becomes sorrowful and requests Sumanthra to bring back Rama or take him to the place where Rama is there.)

After hearing these words of the Charioteer who was his great minister, the king Told, " please tell the rest of the information."

59.1

Having heard those words, Sumanthra, overcome with tears, once again told him about further details of Rama's message.

59.2

"Oh king, after matting up their hairs and wearing dresses of bark and grass, those valiant men crosses river Ganga and went towards Prayaga."

59.3

"Lakshmana walked in the front protecting the son of the Raghu clan and after seeing that I returned back helplessly."

59.4

"After Rama set out and I took leave to return my horses shedding hot tears did not proceed on the path further."

59.5

"After that, saluting those two princes with folded arms and controlling my grief, I got in to the chariot and set out."

59.6

"I waited there for many days along with Guha, with a wish that Rama might call me back."

59.7

"Oh great king, even trees with flowers, fruits and buds have been crushed, throughout your kingdom because of this calamity."

59.8

"The river water has become hot and so is the waters of ponds and lakes and the leaves of trees in forests and parks have dried up."

59.9

"Living beings are not moving about nor or wild animals roaming, for overpowered by the sorrow of parting of Rama, they have become silent."

59.10

"The water in the lakes in the lotus flowered lakes have gone turbid and with shriveled leaves all the withered lotus plants have sunk in the water and population of fishes and birds have gone down. 59.11

"The garlands made out of flowers grown in water and land have reduced fragrance now and do not shine like earlier."

59.12

“The gardens are empty with birds deserting them and Oh great man, I do not find the parks attractive anymore.”

59.13

“No one greeted me when I entered Ayodhya and men are taking tortured breath from time to time without being able to see Rama.”

59.14

“Oh God like king, when people saw the royal chariot returning without Rama, all people in the royal avenue were having their faces drenched with their own tears due to sorrow.”

59.15

“Those women who watched the arrival of the chariot from towers, multi storied houses and royal palaces sad, “Alas, alas,” because of their sorrow in not being able to see Rama.”

59.16

“Ladies in great sorrow, with the broad and bright eyes drowned in tears, were looking at each other indistinctly through the veil of tears.”

59.17

“I did not notice any difference between the anguish between his friends and foes and even normally disinterested people.”

59.18

“Ayodhya with people who do not have a joyful mind, with dispirited horses and elephants, filled with sounds of anguish, with people taking laboured breaths due to sorrow and without joy appears to me like Kausalya who is extremely sad due to parting of Rama,”

59.19-59.20

Hearing the words of the charioteer that greatly dejected king, with a voice choked by his sobbing told Sumanthra.

59.21

“Incited by Kaikeyi who has wicked relations and sinful intention, I have done this without consulting, old people well versed in giving advice.”

59.22

“I have taken this decision for the sake of a lady, under her spell, without consulting my friends, ministers and men of prudent character.”

59.23

“This great sorrow which has occurred due to fate has led to the destruction of my clan in a very casual way.”

59.24

“Oh charioteer, if I have done even a little good to you, please take me to Rama as my soul is hurrying up.”

59.25

“Obeying my order , please bring back Rama , for it is not possible to live without Rama even for a second.” 59.26

“If you think that great one has gone very far away , put me in your chariot and take me quickly to him.” 59.27

“Where is the elder brother of Lakshmana who has teeth set in a circle and is a great archer? I would live only if I am able to see him with Sita.” 59.28

“If I am not able to see Rama , with red eyes, great hands and wearing pearl studded ear globes , I would go to the land of Yama.” 59.29

“After having reached this state of affairs, what could be a greater sorrow to me than being not able to see Rama?” 59.30

“Hey Rama, Hey younger brother of Rama, Hey sage like daughter of Videha, you do not know that I am dying like an orphan due to this sorrow.” 59.31

That king with mind dedicated to great sorrow , immersed in the ocean of sorrow which cannot be crossed told. 59.32

“Oh lady Kausalya, I am immersed in this great ocean of sorrow, whose breadth is separation from Rama, whose shore is the sorrow of separating from Sita, whose turbulent waves and whirlpools are the tortured breaths , whose turbid waters and foams are the tears , whose multitude of fishes are the waving of the hands , whose great sound is the cries of agony , who has water algae spread like disheveled hair , whose fire is the mouth of Kaikeyi , whose tides are the flow of tears and whose monstrous crocodiles are the words of the hunchback .The malicious boons of Kaikeyi are the shores where Rama has been exiled .What a pity that I would not be able to cross this sea while being alive.

59.33- 59.36

That famous Dasaratha who was greatly desirous of seeing Rama and Lakshmana , was unable to get them there and then he cried likes this inauspiciously and he fell down unconscious on his bed.

59.37

That king who was wailing like this lost his senses as he was lamenting with greatly doubled sorrow. Hearing his sound of breathing , the mother of Rama was greatly scared.

59.38

This is the end of the fifty ninth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

60.Sumanthra consoles Kausalya

(Sumanthra tells that Sita is enjoying her life in the company and under protection of Rama. He also told her not to worry about Rama.)

Then she who was trembling like one in the grip of evil spirits , again and again rolled on the ground and then spoke to the charioteer.

60.1

“Take me to the palace where Rama and Sita as well as Lakshmana are there. I do not have desire to live without them even for a second.”

60.2

“Turn back your chariot speedily and take me now to the Dandaka forest , for if I am not going there, I will go to the land of Yama.”

60.3

That charioteer with faltering words prevented by speedily falling tears , consoled Kausalya and told to her .

60.4

“Please throw away the sorrow, the desire, the nervousness all arising out of deep grief . Rama is definitely going to live in the forest without bothering about the difficulties.”

60.5

“Lakshmana who is serving the feet of Rama and worshipping them, is a man of Dharma and controlling his senses would go to the other world.”

60.6

“Even in the desolate forest Sita would live like she lives at home, concentrating her mind fully on Rama and getting great confidence.”

60.7

"I could not observe even a slightest dejection in Sita , as she has already got accustomed to live there away from her home."

60.8

"When she was in the city , she used to visit gardens and enjoy and similarly she is enjoying her stay in the desolate forest."

60.9

"That wife of Rama with her face resembling the full moon , with her mind concentrated on Rama is staying in the forest and enjoying her stay like a young girl."

60.10

"Her heart is united with Rama and her life is in his custody and so life without Rama Ayodhya would be like wilderness to her."

60.11

"That Sita on seeing villages , towns , roads , rivers and different type of trees enquired either with Rama and Lakshmana and understood about them and was behaving as if she was within two miles of Ayodhya and was in a recreational park."

60.12-60.13

"I remember her hastily muttering something about Kaikeyi but as of now I am not able to recollect them."

60.14

Thus after willfully avoiding telling Kausalya inadvertently her words about Kaikeyi , the charioteer told her those words which pleased her.

60.15

"The luster of Sita which resembled the luster of moon light , did not diminish due to the tiredness due to the journey or blowing fast wind or due to nervousness."

60.16

The look of that lady who was greatly generous which resembled a lotus flower with hundred petals and also the splendour of the full moon never wilted."

60.17

"Though her feet was not decorated by the liquid lac it shined like it was applied there and it was shining like the red lotus buds."

60.18

"Though Sita had cast off all her ornaments , even now it appeared as if her anklets was making tinkling sounds due to her love towards Rama."

60.19

“She who is in the forest even after seeing an elephant or a lion or tiger, does not get afraid due to her depending on strong arms of Rama.”

60.20

“There is no need for you to become sad either for them or for you or for the king , for this history would be firmly engraved in the mind of the world.”

60.21

“Leaving out sorrow and with a very happy frame of mind , firmly installed in the path of the great sages , they are living in the forest by supporting themselves with product of forests and they are upholding the promise given by their father.”

60.22

Though being consoled by the very logical charioteer , that lady who was suffering the parting sorrow of her son did not stop chanting “Oh Darling”, Oh Son, Oh Rama”.

60.23

This is the end of the sixtieth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

61.Kausalya accuses Dasaratha

(Kausalya tell that her son Rama , would not accept the kingdom ruled by Bharatha after his return. She also tells him that he is capable of destroying Dasaratha himself but not doing it due to his attachment to Dharma.)

When the greatest Rama who was the best among those who followed Dharma and who gave joy to others went to the forest , the anguished Kausalya sobbing addressed her husband and told.

61.1

“Though your great fame has spread all over the three worlds , the compassionate Rama , who speaks sweetly as well as generously is well spoken of.”

61.2

“Oh best among men, your sons as well as Sita are now suffering due to sorrow in a forest . Will they be able to endure it?”

61.3

“How can that Sita who is youthful , dark, pretty as well as one used to pleasure , tolerate the heat and cold ?”

61.4

“She used to eat till now well cooked food with condiments and soups which is well prepared and how can she partake the food of the forest consisting of wild rice?”

61.5

“How can she who is blameless and auspicious , used to hearing sounds of musical instruments and music , bear to hear the inauspicious and horrible sound of wild animals ?”

61.6

“How can the very strong Rama resembling the flag Of Indra sleep , using his steel like strong hand as a pillow?”

61.7

“When will I be able to see again Rama who is lotus coloured , who has well grown hair , who has the scent of lotus flowers and has a face like lotus flower?”

61.8

“Without any doubt , my heart is made of diamond , for in spite of my not seeing him, it does not break in to pieces.”

61.9

“It is due to your act without any mercy that all my relatives are running miserably round in the terrible forest after being banished by you.”

61.10

“If Rama returns back in the fifteenth year , it does not appear that Bharatha will gave back the kingdom and treasury to him.”

61.11

“It seems some people feed their relatives first in the Sradha(annual death ceremony) and then after the ceremony is over only they feed the best of Brahmins, just for the sake of feeding”

61.12

“Those greatly learned Brahmins with good conduct and equal to devas , then would not eat that food after some people have eaten it , even if it is nectar.”

61.13

“The great Brahmins will not eat the food eaten earlier by others , even though they were Brahmins , like the bulls dislike their horns being cut off.”

61.14

“ Oh lord of universe , Similarly is it not proper that elder brother who is great rejects the kingdom which was ruled by his younger brother?”

61.15

“A tiger would not like to eat the meat of animal killed by some other animal and this tiger among men , will not accept the kingdom enjoyed by others.”

61.16

“The food offering to be offered in fire, the ghee , sacrificial cakes to be offered in fire , kusa grass, Khadira wood and sacrificial posts , after the lapse of one Yama(three hours) cannot be used.”

61.17

“Similarly Rama would not accept this kingdom which has been possessed by others, which would be like liquor which has lost his power and a fire sacrifice where Soma is exhausted.”

61.18

“Rama is highly determined and would not like to be insulted and if he is enraged with his sharp arrows , he may even split Mandhara mountain.”

61.19

“Oh Dasaratha, it is only out of respect to you as his father that , the great one is not showing any interest in killing you. If he is angry , he is capable of pulling down , all the planets lead by moon and sun, the sky decorated by various stars and heaven but he is not disobeying you. He is capable of agitating in this world surrounded by mountains.”

61.20-

61.21

“That Rama will not tolerate the insult of this sort like a tiger cannot tolerate its tail being twisted.”

61.22

“Even if all the worlds were to unite against him in a great war , he would not be scared. That Soul of Dharma would not follow a path outside Dharma but will unite the world with Dharma.”

61.23

“The greatly valorous Rama who has mighty arms , using his golden arrows will burn all beings and all oceans in fire and it would appear as if it is the time of great deluge.”

61.24

“That bull like man who has strength like a lion and eyes like that of a bull, has been destroyed by his own father like the fish killing its own offspring.”

61.25

“Does your banishment of your own son who is the follower of Dharma , fall under the birth less Sasthra of the people who are born twice?”

61.26

“The first source of support for a lady is her husband, the second her son , the third her relatives and for her there is no fourth source of support.”

61.27

“You are not there for me, Rama has gone to the forest and since I do not like to go to the forest , you have taken away everything from me.”

61.28

“You have destroyed this kingship along with the country , You have destroyed the ministers along with yourselves , you have destroyed your good and your citizens and your son(Bharatha)_ and wife(Kaikeyi) are happy now.”

61.29

After these words fell from her with frightful accents , the king became sad and lost his consciousness and thereafter recollecting the bad deeds done by him , he again lost his conscience.”

61.30

This is the end of the sixty first chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

62.Kausalya begs pardon with Dasaratha and consoles him.

(When Dasaratha begs forgiveness the great Kausalya realizes the great breach of Dharma made by her. She then admits her mistake and seeks the pardon of Dasaratha. At the time the sorrow of Dasaratha increased due to an incident connected to his using the sound arrow.)

That king after hearing these angry and demeaning words from the very sad mother of Rama , became very thoughtful as well as sad.

62.1

The king after thinking that over became sad with worries and again lost his consciousness and that tormenter of enemies kept on thinking it for a long time and regained his senses.

62.2

After getting his senses back , he took long , hot and painful breaths , and noticing Kausalya near him again started thinking.

62.3

When he was thinking like this suddenly he remembered about the sinful act committed by him using the sound arrow(Arrow which is aimed at sound.)

62.4

That lord heartbroken due to the sorrow of parting with Rama , suddenly doubled his sorrow thinking of his earlier act.

62.5

That king Dasaratha who was being burnt by both these sorrows started trembling and with a bent head and with folded hands try to appease queen Kausalya.

62.6

“Hey Kausalya , be pleased with me for I am saluting you, for you are always good to everybody and cruel to none.”

62.7

“Oh lady, if we do research on Dharma , it appears that for a woman a husband who has good or bad qualities is always godlike and to her he is a visible God.”

62.8

“You are always the follower of dharma , who knows all that is good and bad in this world. Even though you are hurt deeply , it is not proper for you to talk like this to me, who is greatly grieving.”

62.9

Hearing those very pitiable words from the king who was in wretched state , she shed tears like a canal that has been opened.

62.10

Kausalya who was crying , kept the lotus like folded palms of the king on her head , out of great emotion of fear talked pronouncing each letter at a time.

62.11

“Oh King , I have fallen down earth bowing down my head. I have been greatly hurt by your act of your begging from me and I am not at all fit to be pardoned by you.”

62.12

“Oh heroic one, That lady is not fit for a praise in this and in the next world , who is appeased by her sagacious and praiseworthy husband.”

62.13

“Oh follower of Dharma , I know about rules of Dharma and also know that you are an votary of truth but I spoke to you in an improper fashion , me being affected by the sorrow of parting with my son.”

62.14

“Sorrow destroys courage as well as Sasthras and sorrow destroys everything and there is no enemy as great as sorrow.”

62.15

“It is possible to endure the big blow from an enemies hand but it is not possible to endure , unexpected sorrow, however slight it may be.”

62.16

“Oh heroic one, oh follower of Dharma, oh person who knows Vedas , even sages who do not have any doubt in either Dharma or Artha , when they are affected by sorrow , they get deluded.” 62.17

“Today is the fifth night after Rama has started living in the forest but it appears as if it is five years since I lost my joy and drowned in sorrow.”

62.18

“While thinking of Rama in my heart , the sorrow increases , like the water of ocean increases when a big river empties its waters in it.” 62.19

When Kausalya was talking these auspicious words , the light of the sun diminished and night was about to set in. 62.20

Thus consoled by these words of Kausalya , the king , overcame his sorrow became under the control of sleep. 62.21

This is the end of the sixty second chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

63.Dasaratha kills a saint by Sabdha Bhedhi

(Dasaratha is not able to sleep and tells her how he killed an innocent sage in his youth by using the Sabdha Bhedhi arrow. The saint told him about his blind parents and died.)

After that the king woke up within a short time due to his mind being troubled by sorrow and then the king started thinking again.

63.1

Due to the banishment of Rama and Lakshmana, the king who was like Indra, appeared like a sun darkened by the calamity created by an Asura.

63.2

When Rama went to the forest after being banished, the king of Kosala kingdom, remembered the evil deed done by him and wished to speak to the lady with black lashes.

63.3

That king on the sixth day of Rama's banishment at midnight recalled the evil act done by him.

63.4

That king sorrowing to the parting with his son recollected the misdeed done by him, addressed Kausalya who was equally sad, having parted with her son, told the following.

63.5

"Oh auspicious gentle lady, anyone who performs a good or bad act, he will himself get the result of such action."

63.6

"He who does not know about the likely fruit or evil result of any action, would be considered as a mere boy."

63.7

"If any one after seeing the attractive flowers of the phalasa tree, due to greed of the likely fruits as per his imagination, cuts off the mango orchard round it and waters the phalasa tree, he would repent."

63.8

"Anyone who runs for doing an act, without knowing how the fruit will be, would be like one who would repent after he waters the phalasa tree,"

63.9

"I have cut the mango tree and am watering the phalasa plants. I have sent out Rama when he was about to bear the fruits and I am grieving at present."

63.10

"Oh Kausalya I attained fame as a great archer even in childhood as one can hit a target hearing the sound from it and with a help of that power, I have committed a sin."

63.11

“Just like a child eats poison in a state of bewitching ignorance , Oh lady, I have brought this problem by my own acts.”

63.12

“Like a man who became interested in growing Phalasa trees, this result of using Sabda Bhedhi(Shoot at the sound) , is due to my ignorance.”

63.13

“Oh lady , I was not married at that time and I was the Yuvaraja and you were not there to advise me. When the rainy season set in my passion and enthusiasm increased.”

63.14

“The Sun after removing the moisture from the earth by using its scorching rays, entered the fearful land of the dead(The sun has set).”

63.15

“At that time the heat subsided and seeing the glistening clouds frogs, geese as well as peacocks rejoiced.”

63.16

“The birds after taking bath in water got their wings moistened and reached with great difficulty the trees, shaking by wind and rain.”

63.17

“Covered with water due to the rain which never stopped , the mountain visited by exuberant antelopes looked like a lake of water.”

63.18

“Though the waters were pure, since it rapidly flowed along with minerals which were mixed in the soil , the water was white as well as red and its flow appeared a like a moving serpent.”

63.19

“With the coming of water due to rain, the streams which were pure going through the marshy red soil became red in colour.”

63.20

“In that very pleasant season, armed with bows and arrows , with an intention of getting exercise , I proceeded in my chariot towards Sarayu river.”

63.21

“I who did not have my senses under control, reached a water hole in the river and hid in a lonely place near by it , with a desire of killing a Buffalo or an elephant or any other wild animal.”

63.22

“Secretly waiting there , I killed many cruel wild animals which reached the banks of the river , by the sounds made by them.”

63.23

“After some time in that pitch darkness , I heard a pitcher being filled with water and since my eye could not reach there , I thought that it as the trumpeting sound of an elephant.”

63.24

“Then taking out an arrow , which resembled a poisonous serpent and released it , with an aim of killing that elephant , towards the source of the sound.”

63.25

“I sent a well sharpened arrow which looked like a poisonous serpent and in that morning twilight when it hit the vital parts of body of some one, I heard him shout “ha, ha” and also heard the sound of his body falling in water.”

63.26-

63.27

“When that arrow hit him, I heard the voice of human being say, “How can someone hit with an arrow a person like me, who is a sage?”

63.28

“I had come to this lonely river to quench my thirst and who has wounded me with an arrow and what offence have I done to him.?”

63.29

“I am a sage living in the forest subsisting on the materials of the forest and who has imposed death on me using a weapon?”

63.30

“Who is desirous of killing me who has a matted hair and who wears deer skin and tree bark as cloth?

What harm have I done to him?”

63.31

“The effort which has been done here is purposeless and disastrous and all people would consider it as a seen like one occupying the bed oh his Guru.”

63.32

“I am not much bothered about my loss of life and am worried more about my father and mother after my death.”

63.33

“I have been looking after those old people for quite some time and after I get mixed in the five elements, how would they continue to live in future?”

63.34

“That single arrow has killed me and also my aged father and mother and who is the childish person with malicious intentions who has killed all of us?”

63.35

“Hearing that pitiable voice , the bow and arrow fell down from my hands which has done an act against Dharma?” 63.36

“Hearing that pitiable voice, in that very dark night , I was greatly frightened with excess sorrow and was unable to think?”
63.37

“I reached the banks of river Sarayu, with a very troubled mind and in a dilapidated condition and there I saw the body of a sage which was stuck by an arrow and which was smeared with blood and dust , with scattered locks of hair and with his water pitcher thrown away .” 63.38-
63.39

“He who was greatly frightened and totally shaken up , stared at me with his eyes as if to burn me and told me these cruel words.”
63.40

“Oh king ,when I was trying to take water for my parents , I have been stuck by your arrow. What have I , who lives in the forest done to you?” 63.41

“Just by striking with one arrow in my vital parts , you have killed me as well as my aged blind , father and mother.”
63.42

“How will they who are weak as well as blind and waiting for me to quench their thirst for a long time, control their thirst?”
63.43

“My father does not know that I am wounded and lying on the ground and it appears to me that there is nothing gained by penance or knowledge of Vedas.”
63.44

“I do not know what he will do without having even energy to walk and he is as helpless like a tree which cannot protect another tree being cut?” 63.45

“Oh king of Raghu clan, please go quickly to my father and tell about this to my angry father , lest he does not burn this forest like an ignited fire.”
63.46

“There is a foot path from here which leads to my father’s hermitage . You go there and please him so that he will not curse you due to his anger.”
63.47

“Oh king take out this sharp arrow from my body as it is hurting my vital parts of my body like a rushing water current advancing to break its elevated banks,” 63.48

“A thought entered me that if the arrow is not removed , it will cause pain and if it is removed he would die.”

63.49

“That the son of the sage seeing me who was greatly distressed, completely wretched and full of sorrow told me.”

63.50

“That sage who was distressed and was about to die , with twisted limbs encircling his body and with great grief and with great difficulty spoke to me .”

63.51

“ Be courageous , Control your sorrow , become firm minded and remove the thought that you have killed a Brahmin.”

63.52

“Oh king remove that worry that I am a Brahmin, from your mind, for oh king of the people , I was born of Vaisya father and Shudhra mother.”

63.53

“After saying like this the saint who was hurt in his vital parts by the arrow, was lying on the ground writing in pain and turning and twisting his body and trembling and rolling on the earth and I bent and pulled out that arrow and the sage whose only wealth is his penance looked up to me and died.”

63.54

“Oh auspicious lady , having seen the saint lying in the banks of Sarayu with his vital parts being wounded by an arrow and who was drenched in water and ceaselessly lamenting about his pain , I was greatly dejected”

63.55

This is the end of the sixty third chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

64. The curse of the saint couple

(Dasaratha then tells how he told the old people about their son 's death. He then narrates about their sorrow and how after cremating their son, they cursed him to suffer the sorrow of parting with his son and died. Dasaratha breaths his last while sleeping.)

That soul of Dharma wailing about the incomparable killing of that great sage Continued telling Kausalya.

64.1

“ I after having done that great sin unintentionally with my senses being agitated , thought with a concentrated mind, how to make it all right.”

64.2

‘Then I filled the pot with pure water , reached the hermitage holding the pot , walking through the path as directed.’

64.3

“There I saw his parents who were very weak, old and fit to be worshipped and who did not have a help to make them walk and who looked like birds whose wings has been cut. Since they were not able to do any work , they were talking about their son , whom I have eliminated and made them both as orphans. “

64.4-64.5

“With a mind filled with grief and a palpitating heart due to great fear , I became more sad with apprehension on reaching the hermitage.”

64.6

“Hearing the sound of my foot falls that sage told, “Oh son, why this great delay, Give me the water speedily.”

64.7

“Whatever may the reason son, for your playing in the water for so long, your mother was greatly worried. Enter the hermitage quickly.”

64.8

“Oh son, if me or your mother has done any displeasing act , since you are a sage , do not keep it in mind.”

64.9

“You are the only support for us who are like orphans and as we are both without eyes , you are our eyes and you are our soul. Why are you not talking to us?”

64.10

“ Having seen that sage , I uttered a few indistinct words ,stammering and without proper emphasis on the syllables.”

64.11

“Holding up firmly to the strength of my speech , my mind and my action, I related to him with fear the calamity that happened to their son.” 64.12

“oh great one, I am not your son but a man of royal lineage named Dasaratha. By action which would be condemned by good people a sorrowful incident has happened.” 64.13

“Oh god like person, I had come to bank of Sarayu with my bow and arrow with a desire to kill wild animals and elephants.” 64.14

“Then I heard the sound of water entering the pot and I thought that it is an elephant and I shot an arrow to kill it” 64.15

“Then I went to the bank of the river, I saw a sage with an arrow pierced on his chest , lying on the ground and who was dying.” 64.16

“Oh God like person, the arrow which I had sent based on the sound to kill an elephant and that arrow has stuck your son.” 64.17

“From his words , understanding that he was suffering greatly and as per his advice I pulled out the arrow from his vital parts.” 64.18

“When the arrow was drawn out , he died there itself bewailing for you both who are blind.” 64.19

“Your son has been killed by me due to my ignorance and great haste and oh sage , please tell me all that I have to do now.” 64.20

“Hearing those very cruel words of mine , informing him the bad news , the great saint suffered great anguish and was not knowing what to do.” 64.21

“When what highly lustrous sage with his face wet with tears , taking tortured breaths and broken with sorrow Spoke to me who was standing nearby with folded hands .” 64.22

“If you had not told me about this inauspicious act of yours, Oh king your head would have broken in to thousand pieces.” 64.23

“O king , if a Kshatriya knowingly kills someone especially living in the forest, even if he is Indra, the user of Thunderbolt, he would be thrown out of his position.” 64.24

"If knowingly you kill a person of ascetic practices , or one who propounds knowledge of Brahman, his head would split in to seven pieces." 64.25

"You are alive now because you have done it unknowingly otherwise not only you but the entire clan of Ikshuvaku would have perished."

64.26

Then he spoke, "Oh king now we would like to see our son and have a last look at his body drenched with blood , with his garment of deer skin lying scattered and which is lying unconscious on the earth and who has gone to the custody of Yama, the God of death."

64.27-64.28

"Then I took both of them who were extremely sorrowing to that place and made the sage and his wife touch their son."

64.29

"Then that miserable couple touched the body of their son and fell on it and that father spoke thus."

64.30

"My dear child, neither are you saluting me , nor do you talk to me . Why are you lying down on the earth? Are you angry?" 64.31

"Oh son who follows Dharma, am I not dear to you .If not see your mother .Why are you not hugging us? Please tell pretty words." 64.32

"From now onwards, late at night whose voice reciting sweetly the book of Sasthras , will I be able to hear?" 64.33

" Oh son, From now on who will salute the dawn after taking bath and offer sacrifices to the fire and after worshipping , talk to me with great confidence when I am afflicted with sorrow and fear?"64.34

"Who will bring roots and fruits and feed me with love like a guest from now on? I Will be now sitting without work and without fetching anything as there would be nobody to help me to walk ."64.35

"Oh child , you have made this very old and aged mother very sad and how can I support her who is longing for her son?" 64.36

"Oh son , wait , do not go to the city of death today and you can go there tomorrow accompanied by me and your mother."

64.37

“We both having been deserted by you are very sad in this cruel forest and feel like orphans and we also will come to the abode of death quickly.” 64.38

“There we would see the God of death and implore him “Oh Lord of Dharma, forgive, Please allow this boy to maintain his parents.”

64.39

“That famous God of Dharma, who looks after the world after deciding that my request is suitable to be granted, would grant me a boon to protect me from fear.”

64.40

Oh son, you are sinless and killed by a person of sinful deeds and therefore you will go to world of heroes killed truly by weapons.” 64.41

“Oh son, please attain that great state of warriors who were killed in a battle due to their not retreating when facing an enemy.”

64.42

“Oh son attain that state which Sagara, Saibhya, Dileepa, Janamejaya, Nahusha and Dundumara, have attained.” 64.43

Oh little son, you will attain the same state as that attained by Virtuous people who were ascetics and who studied Vedas, as that attained by givers of land in charity as also that attained by those who did worship of fire, as that attained by people who lived with only one wife, as that attained by people who gave thousands of cows in charity, as that attained by people who worshipped their elders and that attained by people who laid their body voluntarily.

64.44-64.45

“All those who are born in our clan will not attain any state of suffering, which would be attained by the one who killed you.”

64.46

“Like this those two went on crying again and again and then he along with his wife commenced doing funeral rites to his son.”

64.47

“That son of the sage who was an expert in Dharma, due to his own meritorious deeds assumed a celestial form and ascended to the heavens along with Indra.” 64.48

“That sage along with Indra addressed those aged ones for a moment and told these words of consolation.” 64.49

“By doing service to you, I have attained a great supreme state and t you both also would come and join me soon.”

64.50

“That son of the sage who had controlled his senses , after saying this ascended the pretty divine chariot and went to heaven.” 64.51

“That saint along with his wife completed the funerals libations immediately and told me who was standing by his side with folded hands.”
64.52

“Oh king , since you have killed my only son with an arrow , you have made me childless and so I request you to kill me also and I will not be pained by it.” 64.53

“Since you have killed my pure hearted son though unintentionally , I will give you a very cruel curse which would make you sad.”
64.54

“ Oh king , Similar to the sorrow that I am now suffering due to the death of my son, you will also suffer a sorrow caused by your son and would die after that.”
64.55

“ Oh king, Though being a Kshatriya you have killed a saint unknowingly , the sin of killing a Brahmin would not get attached to you.” 64.56

“Soon you will face a fatal condition causing you a dreadful death and this incident would follow you like the alms following the giver of alms.”
64.57

“After giving this curse to me , those two people cried for some time and gave up their life lying on the funeral pyre and went to heaven .”
64.58

“Oh Kausalya after recollecting this incident of my childish act in sending an arrow based on sound and killing a saint has recoiled on me.”
64.59

“Oh lady, my present state is due to the consequence of my previous deed and it is like suffering health problems when you take food not conducive to health.”
64.60

“Oh auspicious lady, now the words of that great sage has come true today and I would soon give up my life due to the sorrow caused by parting with my son.”
64.61

“Oh Kausalya, I am not able to see you, please touch me with your holy hands “ said the king to his wife crying all along.
64.62

“Oh Lady , the act of banishing to forest a son like Rama can possibly be done only by me and the act done by Rama in response to my word can only be done by Rama.”

64.63

“In this world, which discriminating man will abandon his son, even if he is ill behaved and which son will not become angry with his father when he is being banished?”

64.64

“Would Rama touch me once now and will he come to my bedside? For after one reaches the land of Yama they cannot see their relations.”

64.65

“Oh Kausalya , I am not able to see you and my memory is fading and the messengers of God of death are hastening me up.”

64.66

“At this time when my life is fading I am not in a position to see Rama, who is a follower of Dharma and also valorous in truth.”

64.67

“The sorrow arising out of not being able to see my son is drying away my life , similar to heat drying up a small pool of water.”

64.68

“Those men who are able to see the pretty Rama wearing ear globes , during the fifteenth year are not men but are devas.”

64.69

“Those men are blessed who would be able to see Rama with eyes like lotus petals , pretty eyebrows, , good teeth , pretty nose and who resembles the moon , the lord of the stars.”

64.70

“Those men are blessed indeed who would be able to see my son who has a face like the autumnal moon a fully opened lotus flower and who is fragrant.”

64.71

“Those who see Rama after he completes and comes back to Ayodhya are indeed lucky and would be seeing him like planet Shukra moving forward on his course.”

64.72

“Oh Kausalya , due to my numbed senses my heart is sinking and I am not able to differentiate the senses of look , hearing and smell.”

64.73

“With the sinking of my perception , all my sense organs are sinking , like the rays of light are going away in a lamp in which oil is exhausted .”

64.74

“This sorrow arising within me makes me helpless and senseless , like the current of the river destroying its bank.”

64.75

“Oh Rama, Oh very strong one, Oh son destroying all my tiredness , Oh darling of the father , oh my lord, Where have you gone now.”

64.76

“Oh Kausalya, Oh sage like Sumithra , oh Kaikeyi who is cruel and who is my enemy , oh destroyer of my clan, , I am being destroyed.”

64.77

That Dasaratha who was crying in distress in the presence of mother of Rama and Sumithra , reached the end of his life.

64.78

“That very generous king , deeply hurt by the exile of his son went on pitifully narrating all this past midnight and afflicted with great sorrow breathed his last.”

64.79

This is the end of the sixty fourth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

65.King Dasaratha breaths his last

(When the attendants came in the morning to wake up the king came, they were not able to wake him. They realized that he was dead and started crying. Sumithra and Kausalya who were sleeping due to being tired woke up and started crying.)

After the night was over , on the next day morning , highly accomplished, very learned auspicious singers of praise who were experts in praising , singers, flatterers separately one after another recited the glory of the king after reaching the palace of the king.

65.1-

65.2

The high pitched benedictions of the king by those experts in praise and sound of their praise spread all over the palace

65.3

When those bards were singing praises of the king , those who clap and sing , clapped and sang about the wonderful exploits of the king.

65.4

Due to the sound produced by them the birds sitting perched on branches of trees and some in cages found all over the palace awoke and began to twitter.

65.5

The sacred sounds uttered, the music of the Veena , songs about the exploits of the king, and blessings in the form of verses completely filled the palace

65.6

Then the experts in purificatory rites who are skilled in performing royal service , large number of men women and eunuchs assembled as on former occasions.

65.7

At the proper time bath attendants bought water in golden vessel mixed with yellow sandal paste according to the custom.”

65.8

Then several other young maids brought auspicious pastes and articles pleasing the senses for completion of the bathing ceremony.

65.9

All the presentations to the king as per daily practice which were of the best quality and which were endowed with wealth and auspiciousness were worshipped.

65.10

All of them waited till the sun rise with great enthusiasm , without reaching the king , with a mind in doubt as to what has happened.

65.11

Then those sleep women attendants of the king who had unrestricted access , came near the king and tried to wake him up.

65.12

Those people of proper conduct with humility and tact , after touching the bed could not find even a minute sign of life.

65.13

These women who were expert in matters relating to sleep could find from actions and movements the nature and intensity of sleep started shivering since they had doubt whether the

king was alive and appeared like the shaking reeds standing in running water.

65.14

Those women who got doubt on seeing the king , when they saw him closely they found that their evil doubt was really true.

65.15

Defeated by the sorrow due to their son's absence both Kausalya and Sumithra were sleeping as if possessed by death and did not wake up.

65.16

Kausalya who had no luster , who was ashen, who had sunk down due to sorrow was lying down with limbs contracted and did not shine like the stars covered by darkness

65.17

Kausalya , the king and Sumithra were sleeping one after another and both queens were drooping due to lot of crying and did not have luster.

65.18

Seeing those two auspicious queens and the king sleeping silently , the women of the private apartments considered that the king has lost his life breath.

65.19

Then those women , who were like the herd of she elephants who have lost their leader of the herd male elephant in the forest wailed bitterly and loudly .

65.20

Kausalya and Sumithra hearing the sound of their cries, suddenly recovered their senses and woke up.

65.21

Kausalya and Sumithra after they saw him touched him crying loudly "Oh lord" and then fell down on earth.

65.22

Kausalya the daughter of king of Kosala was lying down on earth coated with dust and like a star which fell down on earth did not shine .

65.23

When the king became ceased of activity and when those ladies saw Kausalya has fallen on the ground , they felt they saw a slain female elephant .

65.24

Then all the ladies of the king lead by Kaikeyi , drowned in grief crying fell on the ground with great crying .

65.25

Those women who were crying loudly , made increasingly louder sounds and that loud sound echoed and was heard all over the house.

65.26

When the news of demise reached outside, Immediately all happiness vanished from there and the entire place was filled with only sorrow and unrest .The king's palace was thronged with anxious , sad and frightened people and the tumult and cries of agony filled that place . The members of the palace and relatives were greatly distressed with anguish.

65.27-65.28

The wives of the famous and great king realizing that the king has passed away , surrounded him with great sorrow and wept piteously and bitterly holding each other's arms and wailed like orphans.

65.29

This is the end of the sixty fifth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

66.Wives cry and funeral postponed

(King Kausalya cries a lot and goes on berating Kaikeyi. The ministers transfer body of Dassaratha in the tub of the oil , so that the funeral can be carried out by his sons, after they come back.)

After the king departed to heaven, he looked like fire which has been put out, a dried up ocean, , the sun who has lost his luster and Kausalya who was crying due to varying types of sorrow , kept the head of the king on her lap and told Kaikeyi.

66.1-66.2

“Oh notorious one, oh lady with bad ways , Oh Kaikeyi , let your wishes, be fulfilled and having forsaken the king , without any obstacles and with concentrated mind enjoy this kingdom.”

66.3

“After Rama has gone , my husband also has gone to heaven . I do not want to continue living travelling in the wrong path and bereft of any well wishers”

66.4

“Which women would like to leave a god like husband on her own and would like to live except Kaikeyi , who does not follow Dharma.”

66.5

“Like a miserly man eating the poisonous Klmpaka fruit which is with defects, for the sake of the hunchback , Kaikeyi has destroyed the clan of Raghu.” 66.6

“Hearing the banishing of Rama along with wife in an act of injustice by Dasaratha, king Janaka will suffer sorrow like me.”
66.7

“That follower of Dharma who has eyes like lotus petals , who has gone from here , does not know that I have become a widow as his father is no more.”
66.8

“That sage like daughter of the king of Videha would also suffer great sorrow and her mind would be greatly agitated.”
66.9

“Hearing the fierce and loud sounds of animals and birds at night , she would have been scared and seek the protection of Rama.”
66.10

“King Janaka who is old and does not have any sons , worrying about Sita , would become extremely sad and might give up his life.”
66.11

“Being his virtuous wife, now itself I will choose death by embracing him and entering his funeral pyre.”
66.12

The attendants of the queen lead away that unfortunate and highly distressed Kausalya who was crying
embracing the body of the king. 66.13

Thereafter the ministers as per their instruction placed the body of the king in a tub of oil and performed the ceremonies that needs to be done. 66.14

Those ministers who were knowing everything did not desire to do the funeral rituals in the absence of sons and protected the body of the king. 66.15

Seeing the body of the king laid on the tub of oil by the ministers, the women cried, “Alas the king is no more.”
66.16

With piteously uplifted arms and with entire face drenched by tears and crying due to great sorrow they lamented helplessly. 66.17

“When we have already parted from the truthful Rama who speaks with sweet words, Oh king, why did you also go away?”

66.18

“First Kaikeyi with evil intentions made us to be away from Rama and how can we who are widows live near that slayer of her husband?”

66.19

“The competent, sagacious and auspicious Rama has always been our protector as well as your protector has gone to the forest abandoning the royal wealth.”

66.20

“Without you as well as that valorous one, being bewitched with sorrow, how can we live being abused by Kaikeyi.”

66.21

“She has given up the king, Rama, the powerful Lakshmana as well as Sita, why will she not cast us out?”

66.22

Those blessed women of Dasaratha who have wetting themselves by rain of tears due to very great sorrow, convulsed on the floor without happiness.

66.23

Like a night without the moon, like the women without husbands, that town did not shine without the great king.

66.24

With people filled with tears with women shouting in great anguish and with empty courtyards and roads the city did not shine.

66.25

When the king started his journey towards heaven, with the women who were the wives of the king lying on the ground, the sun ended his journey and the darkness of night set in.

66.26

The people and friends of the king who had assembled there, did not agree for lighting the funeral pyre in the absence of the son of the king decided to lay the king in the tub of oil and this was beyond thought.

66.27

Like the Sky having lost its luster without the sun and with isolated group of stars the city bereft of any light was crowded by people who have assembled in courtyards in front of their houses and in squares and in roads.

66.28

The men and women of the city assembled in groups and denounced the mother of Bharatha and those people of the city without its king were greatly distressed and did not have any peace.

66.29

This is the end of the sixty sixth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

67. The Brahmins want someone to be crowned.

(The Brahmins assemble next morning and a king to be selected from the Ikshuvaku clan immediately . They then list out all the problems that will arise if a king is not there for a country)

The night of that day in Ayodhya stretched without end , somehow got over with crowded people choked in sorrow and rendered greatly cheerless.

67.1

When the night came to an end and the sun rose up, the Brahmins who were entrusted with the job of choosing the king assembled in the royal hall

67.2

The very famous, Markandeya, Moudhgalya , Vamadeva. Kashyapa , Kathyayana, Gauthama and Jabali along with the ministers and approached chief priest Vasishta and expressed their opinions and expressed different opinions.

67.3-67.4

“That orphaned night was like a period of one hundred years, having lost its lord due to the sorrow of parting with his son. “

67.5

“The king has gone to heaven, Rama had gone to the forest and lustrous Lakshmana had gone along with his brother”

67.6

“Both Bharatha and Shatrugna who were destroyer of their enemies had gone to the pretty city of Kaikeyi called Rajagriha to live with their maternal grandfather. “

67.7

“Let anyone belonging to the clan of Ikshuvaku be made the king now itself , since the kingdom would attain destruction without the king.”

67.8

“In a country without the king , the garland of lightning and thunders does not drench the earth with its divine rains.”

67.9

“In a country without a king , even a handful of seeds will not be sown and the son or wife does not obey the words of the head of the family.”

67.10

“There is no wealth in the country without a king and even the wife would not stay with her husband and another great peril when there is no king is that truth will also not exist.”

67.11

“In a country without king , people do not build buildings and gardens for recreation and temples do not exist.”

67.12

“In a country without a king learned and self controlled Brahmins , who are well versed in Vedas and who have the habit of performing sacrifices do not perform Yagnas.”

67.13

“In a country without kings, the wealthy Brahmins do not give abundant gifts to those who are chief priests of great sacrifices .”

67.14

“In a country without a king the innumerable dancers and actors do not prosper during festivals or activities promoting the welfare of the country.”

67.15

“In a country without a king, those engaged in law suits do not get their problems solved and those who are experts in telling of stories do not entertain the listeners of those stories.”

67.16

“In a country without a king youthful ornamented ladies do not meet in pleasure gardens in the evening and get engaged in sports.”

67.17

“In a country without a king , pleasure seeking men do not drive in a chariot along with their women in to the forests.”

67.18

“In a country without a king , the rich people who have earned their money by cultivation and cattle rearing cannot sleep securely in their homes with doors wide open. “

67.19

“In a country without a king the sixty year old elephants with long tusks and also adorned with bells cannot wander about in the royal avenues .”

67.20

“In a country without a king , the clapping of the leather shields protecting the hands of archers who shoot arrows incessantly for practice is not heard.”

67.21

“In a country without a king merchants cannot travel long distances with several kinds of marketable goods safely.”

67.22

“In a country without a king, the sages who move about alone contemplating on the higher self , who seek residence in homes at evening times do not wander about.”

67.23

“In a country without a king, the well being of people are not taken care of and the army cannot oppose the enemy in a battle.”

67.24

“In a country without a king , you cannot see well dressed men riding on the best of the horses or chariots for getting happiness.”

67.25

“In a country without a king , men who are experts in Sasthras do not sit for discussions in forests and in gardens.”

67.26

“In a country without a king , the religiously disciplined people do not offer garlands of flowers , sweets and monetary charities while worshipping gods.”

67.27

“In a country where there is no king , the princes who anoint themselves with sandal paste and agaru .look like trees in spring and do not look graceful.”

67.28

“The country without a king is like rivers without water , trees without vegetation , cows without cowherds .”

67.29

“The flag is the identification of a chariot , smoke is the identification of fire and we are without a magnificent king as he has gone to heaven.”

67.30

“In a country without a king, no person can own anything as his own and men like fishes eat one another.”

67.31

“The atheists who go beyond moral bounds and living without any fears , due to the fear of punishment of the king would also follow the path of virtue.”

67.32

“like the sight daily watches over the welfare of the body, that king is the source of protection of truth and Dharma of the country.”

67.33

“The king is the truth and Dharma, The king is the tradition of every family, The king is the mother and father and King is the welfare of the people.”

67.34

“For that reason, a king with great characters excels The god of death, the god of wealth, and very strong god of rain.”

67.35

“If the king does not happen to differentiate between good and bad actions, there would be darkness and nothing would be visible

.”

67.36

“Even when the king was alive, we used to obey your words like the ocean which never over steps its shore.”

67.37

“Oh great Brahmin considering all these, please choose a son of Ikshuvaku race and anoint him as a king because, without a king the country is like a forest.”

67.38

This is the end of the sixty seventh chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

68. Messengers are sent to summon Bharatha

(Vasishtha decides to send messengers to call Bharatha. He tells them not to reveal anything to Bharatha. Swiftly travelling they reach the city where Bharatha lives.)

After hearing their words Vasishtha replied to the friends and ministers of the king as well as the Brahmins.

68.1

“That Bharatha on whom the king has conferred his kingdom accompanied by his Shatrugna is living extremely happily in the home of his maternal uncle. So let us send swift messengers on high speed horses to bring them back. What is there for us to deliberate in this matter?”

68.2-

68.3

And all of them addressed Vasishtha then told , “Let them go” and on hearing their words , Vasishtha said.

68.4

“Oh Siddhartha, Oh Vijaya, Oh Jayantha , Oh asoka, Oh Nandana , I am addressing all of you and telling you. Let it be heard.”

68.5

“Go swiftly to the city of Rajagriha on horses and having gone there hide your sorrow and this order should be told to Bharatha.”

68.6

“The priest and all the ministers wish you welfare .Please return back urgently as a very urgent task awaits you.”

68.7

“All of you after going there , do not tell him anything about Rama’s exile to the forest or the death of his father or the disaster that has fallen on Raghu clan.”

68.8

“Take along with you silk garments and precious ornaments , give them quickly to the king of Kekaya and depart quickly with Bharatha.”

68.9

Those messengers who were going to the Kekaya kingdom ,went to their homes , collected necessary things for the journey and mounting on excellent horses went.

68.10

After that those messengers after doing necessary arrangements , went on their journey after taking permission from Vasishtha.

68.11

Those messengers reached Apartala mountains travelling west , then they travelled North towards Pralamba mountains along the banks of river Malini which flows in between them.

68.12

Those messengers crossed river Ganga near Hasthinapura and travelled towards west through the middle of Kurujangala and reached the country of Panchalas with lakes full of water and rivers with crystal clear waters .They travelled with great speed so that their mission could be completed quickly.”

68.13-68.14

Then they crossed the divine Saradanda river with its calm waters frequented by various type of fowls and filled with people and they speedily travelled further.

68.15

Then they worshipped the divine sathhyopayachana (wish giving tree) tree growing on the banks and after saluting it entered the city of Kulinga.

68.16

They then reached the city of Abhikala and then crossed Ikshumathi river flowing from Bodhibhavana mountains which were once ruled by the father and ancestors of Dasaratha.

68.17

There having seen Brahmins who were drinking water from their own cupped hands and who were well versed in Vedas, they travelled through the middle of Bhalika country and went to the mountain called Sudama.

68.18

After seeing Vishnu's feet, Vipasa river, Salmali tree, rivers, deep wells with steps, lakes, ponds, large tanks, different type of lions, tigers and elephants, they undertook a very long journey to fulfill the commands of their master.

68.19-68.20

After a prolonged journey on their tired horses, those messengers swiftly went towards and reached the great city of Girivraja.

68.21

To please their lord and for protecting the clan of Ikshuvaku and for the sake of upholding the greatness of the clan of their master, without any negligence and with great speed they reached the town that night.

68.22

This is the end of the sixty eighth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

69. Bharatha sees a dream of ill omen

(On the night before the messengers reached his place, Bharatha saw a dream of ill omen and was sure some death would take place in his family. So he was out of mood.)

On that night when the messengers entered the city , on that same day Bharatha saw a very distressing dream.

69.1

Seeing a bad dream at dawn when the night had ended , the son of the king of kings was exceedingly troubled.

69.2

Having seen that he was suffering, friends of his age told pleasing words in that assembly so that his troubles would be removed.

69.3

To bring peace to him , some people played musical instruments, some of them danced , some enacted dramatic scenes and some others told jokes.

69.4

That great soul Bharatha , could not be delighted by his friends as well as those who were telling pleasing words or by conversation and jokes.

69.5

One close friend addressing Bharatha , who was surrounded by friends asked “Oh friend, why are you not pleased in the company of your friends?”

69.6

Bharatha replied to him who told like this, “Please listen to the reason why grief has overtaken me.”69.7

“In my dream I saw my father who was dirty and with disheveled hair , who has fallen from the peak of the mountain in the dirty water with cow dung.”

69.8

“I saw him floating in a cow dung pond , drinking oil with his cupped hands and laughing again and again.”

69.9

“I saw him eating rice with sesame seeds again and again with a bent head, with oil applied all over his body and entering the oil pool.”

69.10

“In that dream I saw a dry sea, a moon fallen down to the ground , an earth covered by darkness, the tusk of an elephant fit to be ridden by a king broken down to pieces , a burning fire which was suddenly put off , the earth being split open, various trees getting dried up and mountains becoming split open and covered with smoke.”

69.11-69.13

“I saw my father wearing black cloths and sitting on a seat made of iron and his being mocked at by women who were having black brownish complexion.”

69.14

“I saw that soul of Dharma hurrying in a chariot drawn by donkeys , wearing garland of blood red colour and travelling to the southern direction.”

69.15

“Then finally I saw a Rakshasi wearing red cloths with an ugly appearance mocking at him and dragging him away.”

69.16

“Like this I saw a horrible dream last night indicating that either me or the king or Lakshmana would die.”

69.17

“In the dream , if you see a man being dragged by donkeys in a carriage, then shortly , you would see him on the funeral pyre from which smoke would be rising up.”

69.18

“because of this I am depressed and could not react to your activities .I feel that my throat is getting dried up and my mind is uneasy.”

69.19

“I do not see any source of fear but I am only experiencing only fear. My voice has broken down and my appearance has become haggard and I am not able to understand why I am hating myself.”

69.20

“Having seen , in this greatly distressing dream , many forms which I have never seen before a great fear has occupied my heart and thinking about the great king , fear does not go away from my heart.”

69.21

This is the end of the sixty ninth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

70. Bharatha takes leave from grand father and uncle and starts.

(The messengers did not inform Bharatha of the real facts. After giving present to his grand father and uncle and getting several return gifts , Bharatha started on his return journey.)

When Bharatha was narrating about his dreams, Those messengers with very tired steeds , reached the lovely city of Rajagriha which was surrounded by a moat which was very difficult to cross. They met the king of Kekaya and his son Yudhajit and they touched their feet and were honoured in return and then addressing Bharatha they told.

70.1-70.2

“Your family priest as well as all the ministers enquired about your welfare .They requested you to return in haste as you have matter to attend to , which is difficult .

70.3

“Oh broad eyed Bharatha , please take these very expensive dresses and precious ornaments . These may be accepted by you and be given to your maternal uncle .

70.4

“Oh son of the king out of these twenty crores are intended for the king and the complete ten crores is to be given to your maternal uncle.”

70.5

Bharatha who is affectionate towards his friends , received them and in return honoured those messengers , enquired about their needs and asked them.

70.6

“Is my father doing well and are my brothers Rama and Lakshmana doing all right and in good health.”

70.7

“I hope venerable Kausalya the mother of Rama , devoted to Dharma , an expert on Dharma , one who follows Dharma and who is sagacious is free of all sickness.”

70.8

“I hope Sumithra the mother of Lakshmana the brother of valorous Shatrugna and who is an expert in Dharma observes all rituals and is keeping good health.”

70.9

“Is my mother Kaikeyi who loves me , who is adamant, short tempered and who is proud of her intelligence , free of all illness and what did she say?”

70.10

When the great soul Bharatha uttered these words , the messengers addressed Bharatha respectfully and told.

70.11

“Oh tiger among men Bharatha, All those whose welfare you have enquired are keeping on all right . The Goddess of wealth and prosperity is awaiting you there. Let the chariot be yoked.”

70.12

After being replied to like this by the messengers, he told the messengers, “ I would take leave from the king of Kekaya and inform him that you are hastening me up.”

70.13

That son of the king Bharatha after telling like to this to those messengers , addressed his maternal grandfather and said.

70.14

“Oh king, as urged by these messengers , I shall go to the proximity of my father and whenever you remember me, I shall come instantly.”

70.15

Thus urged by him , the king of Kekaya who was the maternal grandfather of Bharatha, kissed him on his forehead , smelt him on his head and spoke these auspicious words.

70.16

“Oh child, I permit you to go. You are the very dear son of Kaikeyi and so inform her about my welfare , and also with your father , oh slayer of enemies.”

70.17

“ Oh child, Please enquire about welfare from the chief priest as well as other great Brahmins and also from the great archers Rama and Lakshmana who are your brothers.”

70.18

The king after bestowing honours to Bharatha presented him with , well bred elephants. Blankets with different type of designs , antelope skins and riches.”

70.19

The king of Kekaya after honouring the son of Kaikeyi gave him two thousand gold coins and sixteen hundred horses as wealth.

70.20

Similarly Aswapathi who is his maternal uncle gave Bharatha several estimable, trustworthy and virtuous ministers to accompany him on his return journey.

70.21

His maternal uncle also gave him several great elephants born in Iravatha and Indrasira, mountains and several pretty looking , swift moving and well trained donkeys which can be yoked easily and he also gave riches.

70.22

He also gave him well raised dogs of huge size , whose fangs are their weapons and which had great courage to guard his private apartments.

70.23

The son of Kaikeyi , Bharatha who was in a great hurry to depart was not delighted by the wealthy presents given by king of Kekaya.

70.24

His heart was full of extremely great worries due to the haste shown by the messengers as well as the dream that he saw earlier.

70.25

After he left his residence , he passed through the incomparable royal high way crowded by men, elephants and horses. 70.26

Then the very charitable Bharatha left the royal high way , saw the private apartments of the king far away and entered that apartment without any restriction.

70.27

Then after taking leave of his maternal grandfather and Yudhahjit who was his uncle , along with Shatrugna, he got in to the chariot.

70.28

Several hundred of chariots with round wheels joined him and camels , oxen and horses also followed him.

70.29

Strongly protected that great Bharatha , who was not having any enemies along with Shatrugna and several ministers who were similar to him left the house of his grandfather which was like a Siddha leaving the court of Indra.

70.30

This is the end of the seventieth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

71. Bharatha reaches Ayodhya and is upset by its looks

(Bharatha travelled for six days and reached Ayodhya. The city was full of sorrow and no sign of happiness is seen anywhere .Greatly upset Bharatha drives towards his house, suspecting some thing is seriously amiss.)

The glorious and auspicious prince of the Ikshuvaku clan Bharatha started from Rajagriha , travelled eastward and having crossed the rived Sudhama observing its course. Then he crossed Hladhaneeya river and then crossed the very wide Sathadru river which was flowing in the western directions.

71.1-71.2

The ever truthful , pure and blessed Bharatha at Aiyladhana crossed the river Shatdru river and reached Aparaparpatana region and then crossed the stone attracting Shilavaha river and then crossed Agneya and Salyakarsha regions and passed beyond the mountains and started travelling towards the Chaithraratha forest. 71.3-71.4

After reaching the confluence of Ganga and Saraswathi rivers , they went to veeramatsya region and from there entered the Bharunda forest. 71.5

Then they crossed the swift flowing Kulinga river which was pleasing to the mind and bound by hills and reached the Yamuna river, where the army took rest for the night.
71.6

After cooling their body and after refreshing the tired horses , they bathed in the river and set out taking them stored water for their journey.
71.7

Then that son of the king passed through safely the uninhabited great forest in their chariot like a wind passing through the sky. 71.8

Bharatha the son of Raghu clan knowing that the wide Bhagirathi cannot be crossed in a place called Anshudhna, quickly reached a town known as Pragvata. 71.9

After crossing river Ganga in the city of Pragvata , they reached the Kutikoshti river and crossed it along with his army and reached a village called Dharmavardhana. 71.10

The son of Dasaratha after crossing Thorana village , travelled towards south reached Jambuprastha village and reached the pleasant Varutha village .
71.11

There after taking rest in the charming forest they travelled eastwards and reached Ujjihana garden which had lots of Priyaka trees.
71.12

After reaching the Sala and Priyaka trees , Bharatha asked his people to yoke fresh and speedy horses to his chariot , ordering his army to follow him.”
71.13

That tiger among men after taking rest in a place called Sarva thirtha Crossed Uthanika and several such rivers and crossed the mountain on a horse and crossed the Kuthika river riding on an elephant and crossed the river Kapivathi near Lauhithya.
71.14-71.15

After crossing Sthanumathi river in Yekasala, he crossed the Gomathi river at Vinatha village and as his horses were extremely tired he took rest in Sala forest near the Kalinga Nagara. 71.16

At night after crossing the forest at dawn , he could see the city built by Manu. 71.17

Having spent seven nights on the way that tiger among men saw the town of Ayodhya , he told his charioteer . 71.18

“Oh Charioteer , I am not able to see Ayodhya, the famous city of gardens from here. At a distance I am able to see Ayodhya made of white clay filled in plenty with Brahmins who are virtuous and learned in Vedas and ruled by royal sages.” 71.19-71.20

“In earlier times I would hear the tumultuous sound created by men and women and now I am not able to hear that.” 71.21

“In the evening the gardens used to be crowded with people who play with great desire but I do not see any such shine in the early morning.” 71.22

“Oh charioteer , With passionate people seen to avoid the gardens, the city appears to me as a forest devoid of people .” 71.23

“I am not seeing chiefs of men , who have ascended the elephant or a horse , coming out of or entering the city .” 71.24

“Earlier the gardens used to be full with the sweet songs of birds and people used to engage in love play with women of great character there.” 71.25

“I am seeing all those gardens devoid of happiness and the dried up leaves have covered all paths making it appear as if the garden is crying.” 71.26

“I am also not able to hear the exuberant melodious songs of birds , which are freely moving about on the reeds.” 71.27

“Why does not the wind blowing out of the city not carrying the sweet incense of sandal and Agarau , that use to fill our nostrils?” 71.28

“Why is that the sweet sound of Drum , Mrudanga and Veena and various other musical instruments are not heard from the city and why is the city with melancholy?” 71.29

“Oh charioteer , I am seeing many sins and many undesirable sights in the city and the ill fated omens seen there are filling my mind with remorse. It does not seem true that all my relations are living with welfare and so my mind is filled with grief.” 71.30-71.31

Bharatha who had a peace less mind filled with fear and with a depressed heart entered the city ruled by Ikshuvakus.

71.32

Riding on a very tired horses , he entered the city through the gate called Vaijyantha. The gate keepers stood up, wished him victory and accompanied him.

71.33

Bharatha whose disturbed mind was travelling in several directions greeted the gate keepers and addressed the exhausted charioteers who were master of the horses. 71.34

“Oh faultless one, why have I been brought back here , in a hurry without any reason? I have lost my usual mind , suspecting many evil happenings here.”

71.35

“Oh charioteer, in earlier occasions we used to hear of several signs of the death of the king and I am now able to see all those signs here.”

71.36

“I see the homes householders as not being swept and repulsive to look at. There is no auspicious look to all those homes and their doors have not been closed. No fire sacrifices seem to have been done in them and there is no smoke of incense coming out from there. The people look like they have not taken food and they do not look bright or auspiciousness. Altogether I see all the homes lack an auspicious look.” 71.37-

71.39

“The temples are bereft of the splendour of garlands and the floors and courtyards are not smeared and they look deserted and devoid of splendour.” 71.40

“The offerings to the deities seem to have been thrown away and there are no groups performing sacrifices and in the markets of garlands , no saleable garlands seem to be there.” 71.41

“I am not able see even traders like earlier as them seem to be restrained by losses and with dispirited by a worried heart.” 71.42

“The multitude birds frequenting the temples seem to be dispirited in the city. Both men and women in the city wear dirty cloths and their throats seems to be choked and eyes filled with tears, They seem to be engaged in distressing thoughts and seem to emaciated.” 71.43-71.44

Bharatha after having told the charioteer all this with a depressed mind , after seeing undesirable sights in Ayodhya , proceeded to the palace of the king.

71.45

He became greatly drowned in sorrow seeing the highways, crossroads and houses deserted and with iron nuts , nails and bars and locks covered with dust , the city which once looked like the city of Indra .

71.46

Seeing many things which are not desirable , which he had never seen before, with head bowed down and with depressed sorrowing mind , he entered the palace of Kaikeyi .

71.47

This is the end of the seventy first chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

72.Kaikeyi informs about death of a king and banishment of Rama

(Kaikeyi receives her child Bharatha with happiness and when he persistently questions her , she informs him about the death of Dasaratha. Later she admits that she was instrumental in Rama getting banished and requests Bharatha to take over Ayodhya.)

Not able to see his father in his father's home , Bharatha went to his mother's home to see his mother.

72.1

Kaikeyi seeing her son, who was absent for a very long time , sprang up from her golden seat, to see him.

72.2

As soon as Bharatha the follower of Dharma entered his house , he found it devoid of auspiciousness and he clasped in reverence the feet of his mother immediately.

72.3

After smelling the forehead of the famous son , she hugged him and made him sit on her lap and started talking to him.

72.4

“How many nights have elapsed after you left your grandfather's home? Are you not tired due to the swift travel in the chariot?”

72.5

“Does your grandfather keep good health? What about Yudhajit your maternal uncle ?Did you have a pleasant time there ?Please tell me everything.”

72.6

When Kaikeyi asked like this to the son of the king, that lotus eyed one told about everything to his mother.

72.7

“This is the seventh night after I started on my journey. My mother’s father and my maternal uncle are keeping good health?”

72.8

“The wealth and other precious articles given by the destroyer of enemies , the king of Kekaya are on their way . Since they were exhausted , I came first leaving them to follow me.”

72.9

“Having been hastened by the messengers who brought the orders of the king , I came speedily. Mother I would like to ask you some things , please reply.”

72.10

“Your couch decorated by gold seems to be empty and I feel that the people of Ikshuvaku clan do not seem to be happy with me.”

72.11

“Normally the king always stays in my mother’s home. I do not see him here and I have a desire to see him.”

72.12

“Oh mother I want to clasp his feet and so please answer my question. You may tell me whether by chance he is senior queen Kausalya ’s home.”

72.13

Kaikeyi replied to Bharatha who was not knowing what transpired in such a way , that the undesirable news , looked desirable.

72.14

“Your great , lustrous father , who was the one who did many yagnas , has attained that place which is attained by all souls.”

72.15

Bharatha who was born in a family of people following Dharma, as soon as he heard this, was shattered with the sorrow due to the news of father’s death , at once fell down on the ground.

72.16

“Oh I am finished” uttering these pitiable words deserving compassion , he lifted his hand above his head and fell down.

72.17

That greatly lustrous one overwhelmed by the great sorrow on hearing the news of his father’s death , with mind affected by delusion lamented.

72.18

“My father earlier used to lie down on this couch and used to shine like the moon on a spotless sky at the end of rainy season.”

72.19

“This couch does not shine today as he is not present on it like the sky without moon and the ocean without water.”

72.20

Bharatha who was the greatest among those who succeed who cleared his tear choked throat , becoming extremely sad , covered his face with a holy cloth and cried.

72.21

He who was like a deva , affected by the great sorrow fell on the earth, like a Sala tree which was uprooted by an axe in the forest. Kaikeyi seeing him who is like the sun and moon, behaving like mad elephant lifted him from the earth and spoke to him as follows.

72.22-72.23

“Oh very famous prince , do not lie down and get up. People with great knowledge like you . who are honoured in any group should not become sad like this.”

72.24

“Oh Bharatha, who is blessed with intelligence who follows conduct according to Dharma as prescribed in Sasthras and who is entitled to do sacrifices , your wisdom will shine like the light of Sun.”

72.25

After weeping for a long time , he rolled on earth and after suffering great sorrow , he replied to his mother like this.

72.26

“I started on this journey thinking that the king was about to crown Rama or he was about to conduct a great sacrifice.”

72.27

“But everything that has happened is different and it has shattered my mind for I cannot see my father who looked after my welfare and happiness.”

72.28

“Oh mother , due to which sickness did the king die before my coming . Rama and others who could perform his last rites are indeed very fortunate .”

72.29

“Surely the very famous king does not know about my arrival or he would have , immediately come , bent and smelt my forehead.”

72.30

“Where is the soft endearing touch of my father who is never tired of performing action, which would wipe away all this dust?”

72.31

“Please inform wise and tireless Rama , who is my brother, father, relative as well as slave , about my arrival.”

72.32

“To the one who knows the Dharma of a gentleman, the elder brother is his father .I will clasp his feet as it is my only support now.”

72.33

“What did my father who knew Dharma and who practiced Dharma and who considered saying truth always as his penance and who was valorous in truth , say?”

72.34

“I would like to know and hear his last words said about me exactly.”Hearing this Kaikeyi started narrating the incidents as it happened.

72.35

“The king wailed “Oh Rama. Oh Lakshmana , Oh Sita” and that great one attained , the other world which is attained by the greatly blessed people.”

72.36

“At the time of his death , these were the words uttered by the king, who was caught in the noose of time like a great elephant

.”

72.37

“Those people are blessed and would see that their desire is fulfilled if they can see Rama, the valorous Lakshmana as well as Sita come back.”

72.38

Hearing these words which indicated a second unpleasant news, Bharatha was greatly distressed and with a downcast appearance asked her again.

72.39

“Where has the soul of Dharma and the one who gives happiness to Kausalya along with his brother Lakshmana and Sita have gone at this time?”

72.40

Having been questioned like this, his mother started telling him the truth using the unpalatable great words , thinking that he will like them.

72.41

“Oh son, that son of the king wearing dress made of grass went to the great forest Dandaka accompanied by Sita and Lakshmana.” 72.42

Bharatha knowing the greatness of his own clan , was upset and had doubts about such an action against Dharma by Rama and asked. 72.43

“I do not believe , Rama unlawfully usurped the wealth of a Brahmin or did not cause harm an innocent person whether rich or poor.” 72.44

“I hope he did not covet the wife of someone else or killed an unborn child. For what crime has he been banished to go to Dandaka.” 72.45

And thereafter his fickle mother with a normal behaviour of women, started to tell about her actions in detail. 72.46

That foolish Kaikeyi under the impression that she was wise spoke the following joyful words to the great soul Bharatha. 72.47

“Rama has not usurped even little of the wealth of a Brahmin, he has not harmed an innocent person who is rich or poor and has not seen another man’s wife by his eyes.” 72.48

“As for me my son, hearing about the coronation of Rama , I requested the kingdom for you and the banishing of Rama.” 72.49

“Your father followed his own promise and did just as requested and sent away Rama, Lakshmana along with Sita.” 72.50

“That very famous , great king , not able to see his darling son , was drowned in the sorrow due to parting with his son and merged with the five elements.” 72.51

“Oh follower of Dharma, today itself you can take possession of the kingdom as all these have been done by me for your sake.” 72.52

“Oh little son who depends on Dharma , leave out this sorrow and the great worry and take courage and make this country , without any obstacles , under your control .” 72.53

“So my son , follow the procedure laid down and in consultation with experts in rituals like Vasishta and other great Brahmins , perform the death ceremonies of the king without getting depressed and get yourself consecrated as the king of this earth.”

72.54

This is the end of the seventy second chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

73. Bharatha shouts at his mother

(The greatly upset Bharatha shouts at his mother and telling her that she is a sinner and destroyed his clan. He tells that he would bring his elder brother back and make him the king.)

Hearing about the death of his father and banishing of his brothers, Bharatha replied weighed down by great sorrow.

73.1

“What is the use of this kingdom to me who is sorrowing due to being fallen in misfortune due to the loss of my father and the elder brother who is like my father.”

73.2

“By reducing the king to a corpse and Rama in to a sage you have created sorrow within sorrow to me like putting salt in a wound.”

73.3

“You have come here to destroy my clan like the night of death and my father did not realize that by taking you, he is embracing a log of fire.”

73.4

“Oh great sinner , you have brought about the death of my father, Oh disgrace of my clan, out of your ignorance you have destroyed my family.”

73.5

“My famous and very truthful father by acquiring you , was tortured by intense grief and has departed from this world.”

73.6

“ Why did my father who liked Dharma was destroyed? Why has Rama banished to the forest and went there?” 73.7

“Mother Kausalya and Sumithra who are sorrowing due to parting with their sons would find it difficult to survive in your company though you are my mother.” 73.8

“My noble brother Rama who is a soul of Dharma , who knew how to conduct himself with elders , moved with you in an incomparable way just like he behaved with his mother.” 73.9

“In a similar fashion the far sighted elder queen Kausalya adhering to Dharma was treating you like a sister.” 73.10

“Oh sinner , you have made the pure hearted Rama who is the son of Kausalya wear the dress of bark and grass and made him go to the forest. Do you not feel sad for this?” 73.11

“What reasons did you find to banish the famous Rama , who has never even thought of a sin, who is valorous and has full control of his mind , to the forest wearing cloths of bark?” 73.12

“You being avaricious , you perhaps do not know my devotion to Rama and for the sake of the kingdom , you have brought this great distress on me .” 73.13

“Without seeing those two tigers among men , Rama and Lakshmana , With what power would I be able to rule this kingdom?” 73.14

“Daily the king used to depend on the very strong Rama for protection of the country like the Meru mountain depends on the forest surrounding it for protection.” 73.15

“How can I bear and drag this weight , which could be done by only great man as I am like a young bullock which requires training ?” 73.16

“Otherwise by employing various tricks or by using the strength of my intellect , I might get sufficient power to draw the kingdom , but I would not fulfill your ambition as you are blinded by love towards your son.” 73.17

“I do not feel like renouncing you who has determined to do sin, because Rama used to give you the same attention that he used to give to his mother.” 73.18

“Oh lady who only sees sin, Oh lady who has lost her virtue and Dharma , how did such a thought grow in your mind , which is insulting to our ancestors?” 73.19

“In our clan earlier only the eldest son would be crowned as the king and his brothers would concentrate their attention in helping him.” 73.20

“Oh wretched one, I hope you are seeing the Dharma of a king or you do not know the permanence of the royal tradition.” 73.21

“In the family of kings, the eldest son would always be crowned as the king and though it is a general rule for all kings in the clan of Ikshuvaku this is more important. “
73.22

“They who shine with the character of the clan, have Dharma as their sole protection and this pride of their tradition has been turned back, because you were taken in their clan.” 73.23

“Even your family had a bevy of distinguished kings and how come this delusion of mind originated in you.”
73.24

“Oh lady , who is determined in doing sin, I will not obey the wish of your mind, And you have made me greatly distressed and would bring the end of my life span.” 73.25

“As for now itself I will cause you great displeasure by bringing back my brother who is loved by all from the forest.” 73.26

“After bringing back Rama who has a very stable inner mind and who shines with luster , I shall become his slave.” 73.27

That great person Bharatha after telling like this , which were unpleasant hurting words to her , became greatly affected by sorrow and roared like lion inside the cave. 73.28

This is the end of the seventy third chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

74.Bharatha further berates Kaikeyi

(Bharatha is not able to tolerate what his mother has done. He tells that she is not his mother and would only go to hell.)

After berating his mother like this , Bharatha overtaken by further great wrath told her again.
74.1

“Oh cruel lady who does wicked acts , Oh Kaikeyi , You would lose this kingdom which you desired most for spurned by Dharma you would keep on crying about me who is dead.”
74.2

“Because of you Rama Was sent to exile and the king has died. What harm has the king and the very virtuous Rama have done to you?”
74.3

“Oh Kaikeyi, By destroying this clan you have acquired the sin of killing an unborn child and you would go to hell and not live with your husband in the other world.”
74.4

“You have sinned greatly by doing the horrible act , by sending the darling of the entire world to the forest and I also am afraid of you.”
74.5

“Due to your action my father is no more and Rama has gone to the forest and by this act you have gained notoriety in this entire world.”
74.6

“Oh lady who has the form of my mother, Oh my enemy, Oh cruel lady , Oh Lady who wants to possess the kingdom, Oh bad mannered lady , Oh killer of the husband , I would not speaking to you from now on.”
74.7

“Kausalya , Sumithra and my other mothers, are overwhelmed by great sorrow by you who has spoiled my race.”
74.8

“You are not at all the daughter of the sagacious king Aswapathi who is the follower of Dharma and you are a demon born to him, with a purpose of destroying the clan of your father , for you have sent Rama who is always observer of truth to forest and also sent my father to the other world due to that great sorrow.
74.9-74.10

“The very great sin that you did has separated me from my father and made me abandoned by all my brothers and hated by all.”
74.11

“Oh lady determined to do sin, Oh Lady going to hell, By separating Kausalya who is a follower of dharma from her son , it is not known to what world you will go?”
74.12

“Oh cruel one, why are you not realizing that the self possessed Rama , who was born to Kausalya who is liked by all relatives is my elder brother and equivalent to my father.”

74.13

“A son who is born out of every limb of the mother as well as her heart is the most beloved to any mother and all other relations are not that important.”

74.14

“The Cow Surabhi , an expert in Dharma and respected by all devas , saw her two sons who were pulling the plough fainting and falling.”

74.15

“Having seen her exhausted sons at mid day fallen on the ground , she cried due to sorrow due to her sons and her eyes filled up with tears.”

74.16

“Her fine , and fragrant drops of tears trickled down and fell on the body of magnanimous king of devas

“

74.17

“He Realized that the fragrant rain of tears which fell on him , was from the divine cow Kamadhenu”

74.18

‘Searching all places , That Indra saw that the Cow Kamadhenu was standing on the sky and he realized that it was greatly sorrowful and wailing due to great distress.”

74.19

“Seeing that she was full of sorrow, that famous Indra armed with Vajrayudha , with folded hands he approached the cow and asked.”

74.20

“Oh cow who desires the welfare of all, are you worried about some problem for me from anywhere? What is the reason for your sorrow? Please tell me.”

74.21

“Hearing these words from the sagacious king of devas That Surabhi which was courageous and expert in speech replied.”

74.22

“I do not foresee any problem for you from anywhere. Oh king of devas. I am only miserable and weeping seeing my sons who are a pair of bulls , who are in trouble. Seeing them very much tired

being scorched by the rays of the sun ,and being beaten by the ploughman, I am sad.

74.23-74.24

“When I see them , who were born out of this body, suffering great anguish by the weight that they carry , I become sad , because there is no one in this world who is equal to a son.

“ 74.25

“Seeing her who has thousands of sons spread all over the world , weeping due to sorrow of one son, Indra also concluded that there is nothing greater than the son.” 74.26

“If Kamadhenu whose only desire is to help all the world , Who has unparalleled Character, who is endowed with prosperity , who has several great virtues and conduct and who has thousands of sons is sad for two of her sons, what can anyone say about Kausalya who has only one son and who has parted with her.?”

74.27-74.28

“This good woman has only one son and you have made her childless and so you would always suffer out of sorrows , even in the other world.” 74.29

“I will without any doubt , do all that is necessary to atone for your improper conduct towards my father and brother and increase my fame.”

74.30

‘I would myself enter the forest frequented by sages to bring back the all powerful Rama , who is the son of Kausalya.”

74.31

“Having seen the throat of citizens choked with tears, Oh Sinner , Oh lady determined to do sin , I cannot endure to carry this burden of sin committed by you.” 74.32

“You please either enter the fire or go to the Dandaka forest or tie a rope round your neck and die as I do not find any other recourse to you.”

74.33

“As soon as I get back this kingdom to Rama who is valorous in truth , , I would become contented and would have got cleansed of my sin.” 74.34

After telling like this Bharatha who resembled an elephant of the forest troubled by goad and sharp prods fell on the ground like an angry and hissing serpent.

74.35

With blood shot eyes , with torn disheveled dress, with ornaments in disarray , that destroyer of enemies who is the son of the king fell down on earth, like the flag of Indra after the festival got over.

74.36

This is the end of the seventy fourth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

75.Bharatha meets Kausalya and proves his innocence

(Bharatha meets Kausalya who was coming to meet him. Kausalya tells him that he should be happy now because he would become the king. The glorious Bharatha curses , the one who advised his mother to send Rama to forest in many ways. Kausalya understands his innocence.)

That valorous one got back his senses after a long time and seeing his mother who was miserable and with tear filled eyes , started finding fault with her in the midst of the ministers.

75.1

“I never desired this kingdom and nor did my mother consult me about it. I was not aware of the plan of a coronation , as I was far away from here along with my brother Shatrugna.”

75.2-75.3

“I did not know about Rama living in the forest after his being banished along with Lakshmana as well as Sita.”

75.4

“Having recognized the loud crying sound of the great Bharatha , Kausalya told Sumithra.”

75.5

“Bharatha, the son of the cruel hearted Kaikeyi has come back and I would like to see Bharatha who can see far away in time.”

75.6

Having said this to Sumithra the pallid , tired looking Kausalya who was sullied , trembling and almost lifeless proceeded to the place of Bharatha.

75.7

At that time , Bharatha younger brother of Rama along with Shatrugna started going towards the palace of Kausalya.

75.8

Then Bharatha and Shatrugna seeing the very sad Kausalya who was sorrowing, who has gone down, who has lost her senses , who was weeping and who was a very dear lady overtaken by sorrow and worries approached her with sorrow and embraced her.

75.9

Exceeding sad Kausalya seeing Bharatha told him, “the kingdom that you desired has become yours without any difficulty and this was speedily arranged by the cruel act of Kaikeyi.”

75.10-

75.11

“I do not understand what advantage that cruel Kaikeyi got by sending my son to the forest wearing a robe of bark.”

75.12

“It would be but proper for Kaikeyi to send me speedily also to that place where my son with a stomach of gold and very great fame lives.”

75.13

“Or otherwise of my own accord accompanied by Sumithra to safeguard me , I would go to the place where Rama lives along with the sacred fire of the home.”

75.14

“It would be more desirable for you to take me to that place where my son, who is the tiger among men is performing penance .”

75.15

“This huge country which is blessed with wealth and grains and abounding in horses, elephants , and chariots has been given to you by her.”

75.16

That spotless Bharatha was pierced by many such very cruel words of reproach and that Bharatha was intensely pained.

75.17

Hearing those maddening words , he fell at her feet , crying and losing his senses and on regaining his senses , he stood up motionless.

75.18

Bharatha saluted her who was wailing like this due to very great sorrow , with great reverence and told her

75.19

“Oh lady, why are you finding fault with me who is bereft of any guilt .Do you not know the very great affection that I have towards Rama.”

75.20

“That one who advised that my brother who is virtuous and ever wedded to truth , should be sent to the forest does not know the shastras.”

75.21

“Let that sinful person who advised that my brother should be sent to forest , be made to work under a sinner and get the sin of urinating facing the sun and kicking a cow that is lying down.”

75.22

“Let that man who advised that my brother should be sent to forest acquire the sin of a person who made another one work hard without rest and without remuneration.”

75.23

“Let that man who advised that my brother should be sent to the forest , get the sin of that person who does not fight courageously in a battle field , with ample army, elephants, horses and chariots.”

75.24

“Let that man who advised that my brother should be sent to the forest , get the sin like the king who after collecting one sixth of their income from people does not care to protect them.”

75.25

“Let that man who advised that my brother should be sent to the forest , get the sin like the king who after promising monetary fee to conduct a Yagna to the ascetics , later denies it.”

75.26

“Let that man who advised that my brother should be sent to the forest , get the sin like the person who goes to the battle in which abundant elephants, horses and chariots are provided as also a great collection of weapons are provided does not discharge his Dharma by fighting well.”

75.27

“Let that man who advised that my brother should be sent to the forest , get the sin like the evil hearted one who destroys the subtle meaning of scriptures taught by a learned Guru.”

75.28

“Let that man who advised that my brother should be sent to the forest be like me be unfortunate in not being to see the long armed broad shouldered resembling the moon and sun in luster sitting on the throne.”

75.29

“Let that man who advised that my brother should be sent to the forest , get the sin who eats sweet milk rice, sesame rice and goats flesh without offering it first to Gods and disrespects his teachers.”

“Let that man who advised that my brother should be sent to the forest , get the sin like the person who kicks the cows with his feet , abuses the elders and causes offence to his friends.”
75.31

“Let that man who advised that my brother should be sent to the forest , get the sin like the wicked person who passed on the secret told to him with trust to others.”
75.32

“Let that man who advised that my brother should be sent to the forest , be hated by the world, like the one who never helps , who is ungrateful and is a shameless one who takes his own life.”
75.33

“Let that man who advised that my brother should be sent to the forest , get the sin of the person who though surrounded by wife, children and servants , eats all alone without giving it to them.”
75.34

“Let that man who advised that my brother should be sent to the forest , die without getting a worthy wife , without getting offspring and without performing religious deeds.”
75.35

“Let that man who advised that my brother should be sent to the forest , lead a life full of misery without begetting wife and children and does not live full span of life.”
75.36

“Let that man who advised that my brother should be sent to the forest , get the sin as told in scriptures for murdering the king, children , old people and deserting all his servants and dependants.”
75.37

“Let that man who advised that my brother should be sent to the forest , get the sin got by a person who looks after his dependants by trading in lac, wine , meat , metal and in poison.”
75.38

“Let that man who advised that my brother should be sent to the forest , get the sin , like a warrior , who runs away when war is in full swing fearing for his life.”
75.39

“Let that man who advised that my brother should be sent to the forest , wander like a man wearing rags and begs alms with a human skull in his hand and wander on this earth.”
75.40

“Let that man who advised that my brother should be sent to the forest , be always addicted to wine , women and gambling and be full of anger and passion.” 75.41

“Let not the mind of that man who advised that my brother should be sent to the forest ,be not attached to Dharma and practice charity to the unworthy.” 75.42

“Let the accumulated wealth of that man who advised that my brother should be sent to the forest ,be snatched away in thousand ways.” 75.43

“Let that man who advised that my brother should be sent to the forest , get the sin fixed for sleeping at dawn or dusk.” 75.44

“Let that man who advised that my brother should be sent to the forest , get the sin of one who betrays a friend and violates the sanctity of the bed of Guru.” 75.45

“Let that man who advised that my brother should be sent to the forest , get the sin of a person who does not service to manes and his father and mother.” 75.46

“Let that man who advised that my brother should be sent to the forest , should be removed from the men following Dharma , from their fame and the deeds practiced by them.” 75.47

“Let that man who advised that my brother who is long armed and broad chested should be expelled , has committed the sin of leaving out looking after his mother for no reason at all.” 75.48

“Let that man who advised that my brother should be sent to the forest and who has many sons become very poor , suffer from fever and disease and be always miserable.” 75.49

“Let that man who advised that my brother should be sent to the forest , get the sin of destroying the hopes of pitiable beggars looking up to get some alms from them.” 75.50

“Let that man who advised that my brother should be sent to the forest , get the sin of that person who is abusive , miserly , impure , go against dharma and always afraid of the king due to practicing deceit to entertain their life.” 75.51

“Let that man who advised that my brother should be sent to the forest , get the sin of that wicked person who neglects his virtuous and chaste wife who has observed the menstrual period

so that she is ready for conception and has taken the ritual bath after her periods.”
75.52

“Let that man who advised that my brother should be sent to the forest , get the sin who neglects dharma and leaves the properly wedded wife and makes love to another man’s wife.” 75.53

“Let that man who advised that my brother should be sent to the forest , get the sin of that Brahmin who lacks children
.”
75.54

“Let that man who advised that my brother should be sent to the forest , get the sin of the person who pollutes drinking water source and administering poison to others.”
75.55

“Let that man who advised that my brother should be sent to the forest , get the sin of a person with disturbed mind who disturbs the worship being done a Brahmin and milks the cow having a young calf.”
75.56

“Let that man who advised that my brother should be sent to the forest , get the sin of the person who has stock of water but does not give it to one who is thirsty.”
75.57

“Let that man who advised that my brother should be sent to the forest , get the sin of a person who while judging religious disputes takes a biased view from only one side.”
75.58

That son of the king trying to console Kausalya who has lost the company of her husband and son, became very sad and fell down at her feet. 75.59

Kausalya told these words to Bharatha who was suffering to swearing on various oaths and who was lying down due to the very great grief .
75.60

“Oh son, seeing your increased sorrow due to various oaths , my suffering increases and I felt as if you are choking my breath.”
75.61

“Oh my dear child, your mind has not moved away from Dharma .Being truthful, along with Lakshmana you will attain the world of virtuous people.”
75.62

After saying this , Kausalya drew that lover of his brother, made him sit on her lap and embraced that mighty one and cried.
75.63

That great Bharatha who was lamenting due to great sorrow , became besieged by great grief and swooned and became unsteady. 75.64

Greatly lamenting he lost his conscience and having lost his power of thought , he fell down on the ground. He passed that entire night taking deep , warm and tortuous breath . 75.65

This is the end of the seventy fifth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

76.Bharatha does funeral rites of the king

(Sage Vasishtha instructs Bharatha to do the funeral rituals , Bharatha does it according to shastras. The queens of Dasaratha go round his funeral pyre.)

The very eloquent sage Vasishtha who has great power of speech addressed Bharatha, the son of Kaikeyi who was completely consumed by grief.

76.1

“Oh very famous prince , be safe .Please stop this sorrow. The best time has come to conduct funeral rites of your father earnestly .”

76.2

Hearing the words of Vasishtha Bharatha became steady and that expert in Dharma performed all the rituals related to the corpse.

76.3

The body of the king was taken out of the oil container and kept on the ground sand the king Dasaratha with his pale ashen face appeared to be sleeping on the earth. Thereafter his body was laid on a magnificent couch adorned with many gems and seeing him like this his son Bharatha lamented greatly.

76.4-76.5

“Oh King who knew his Dharma , What did you want to do by banishing Rama and Lakshmana before I came back from the place where I have gone to?”

76.6

“Oh king, Why did you make Rama , the performer of pious deeds and a tiger among men leave me for bewailing about you?”

76.7

“Oh king, when you are away in heaven and Rama has gone to the forest who will look after the well being of this city?”

76.8

“Oh king , without you, the earth has become a widow and city looks more like a sky which has no moon.”

76.9

Seeing Bharatha who was wailing like this with a sorrowful mind , the great sage Vasishtha told the following words.

76.10

“Oh great one, now the funeral rites of the great king needs to be done without any hesitation and with great attention.”

76.11

Hearing the words of the very worshipful Vasishtha Bharatha said “So be it”, and speeded up family priests, Vedic Scholars and other Gurus to do the activities related to the death rites.

76.12

The fire maintained by the king in his fire sanctuary were put outside in accordance with the principles of rituals and were withdrawn by priests well versed in Vedas.

76.13

After that the attendants with throats choked by tears and with a very dejected mind bore away the dead king on the hearse.

76.14

The people went through the way ahead of the king spreading cloths of gold and other colours

.76.15

Logs of Sandal and Agaru trees, guma of Guggul and Balsa trees , wood from Sarala , pAdmaka and Devadaru trees and many other fragrant substances were brought by the people and were strewn to make a funeral pyre and thereafter the priests placed the body of the king on the centre of the pyre.

76.16-

76.17

The priests of the king offered oblations to his fire and chanted prayers. The priests who were experts in reciting of Sama Veda sang it according to sacred scriptures.

76.18

The queens of the king , accompanied by aged attendants according their ranks departed in Palanquins as well as vehicles to that place .

76.19

Then the priests as well as the women consumed with sorrow and lead by Kausalya went round the burning funeral pyre in the clockwise direction.

76.20

At that time piteous and sorrowful Wailings of the women going round the pyre was being heard and sound as if Krouncha birds were making noise.

76.21

Then those great women weeping and again and again lamenting uncontrollably alighted from their respective carriages on the banks of river Sarayu.

76.22

After offering water oblations , the wives of the king , priests and ministers along with Bharatha entered the city with tear stained eyes and spent the ten days of mourning lying on the floor

76.23

This is the end of the seventy sixth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

77.Bharatha performs death rituals of the king.

(Bharatha then does all the death rituals and takes purificatory bath on the 13th day. When he was sorrowing Vasishtha consoled him by pointing out the inevitability of death.)

After ten days were over, the son of the king purified himself and on the twelfth day started doing Sradha(The ritual for manes) .

77.1

He gave to Brahmins gems, wealth, food , various types of costly garments and very many types of precious articles.

77.2

That son while performing the ritual to the king pertaining to other worlds , gave Brahmins, very many white goats , hundreds of cows , male and female servants as well as houses.

77.3

On the thirteenth day morning after reaching the place of rituals for performing the purificatory ceremony , the very strong Bharatha cried and swooned due to sorrow and in a sad voice coming from a lumped throat lamented the death of his father standing at the foot of the funeral pyre and spoke these words of sorrow.

77.4-77.5

“Oh father , Rama to whom you have entrusted to take care of me , has been sent to the forest by you and I have been left in this void.”

77.6

“Oh king where have you gone making my mother Kausalya as an orphan , having sent her son who is her only support to the forest.”

77.7

Seeing the circular place where his father 's bones were burnt being in red colour and also coated with ash, he cried loudly in great sorrow.

77.8

He who was desolate seeing it cried and fell down on the floor , like the flag of Indra when it was being raised.

77.9

After that all his ministers approached him who was observing purificatory penance like the saints approached king Yayathi when he fell down.

77.10

Seeing Bharatha Shatrugna also was drowned in sorrow and remembering about the king fell senseless on the ground.

77.11

Becoming mad in sorrow he wailed in grief , thinking about the various good characters of his father again and again.

77.12

“Kaikeyi is a horrible crocodile originating from the Mandara mountain living in this sea of sorrow , who is incapable of being agitated and drowned my father in the form of boons.”

77.13

“Where have you gone father , having left this wailing boy Bharatha who is always soft natured?”

77.14

“You used to make us choose out of food, drinks , cloths and ornaments and give them to us? Who will do it now?”

77.15

“You were a great king of Dharma who was greatly magnanimous. Without your presence , this earth should have broken in to pieces but it is not breaking.”

77.16

“My father has gone to heaven and my brother has gone to forest and for what purpose am I living now. I shall enter the fire and die.”

77.17

“ I will not enter the city of Ayodhya which was ruled by the Ikshuvaku clan as it does not now have my father and brother and I would enter the forest for penance.”

77.18

Having heard the wailings of both of them and thinking about the calamity that has befallen on them , their attendants became more sad.

77.19

Those two brothers Bharatha and Shatrugna who were both dejected and Exhausted lay writhing on the floor like a bull whose horn is broken.

77.20

Then the priest of their father who knew how to cure the nature’s ills raised up Bharatha and spoke to him as follows.

77.21

“Oh lord, This is the thirteenth day after the death of your father and his heap of bones and ashes still remain here. Why this delay in your part?”

77.22

“Without exception three dualities are applicable to all human beings viz.- hunger and thirst, pain and pleasure and birth and death. Since these can never be avoided , it is not proper for you to sorrow like this.”

77.23

Sumanthra the philosopher raised up Shatrugna , talked him about inevitability of birth and death and consoled him.

77.24

Those two tigers among men who were famous got up and were shining like the flag of Indra which got faded due to exposure to sun and rain.

77.25

The ministers and others hastened the sons who were wiping away their reddened eyes and who were speaking in a depressed way , to complete the funeral rites quickly. 77.26

This is the end of the seventy seventh chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

78.Shatrugna tortures Mandhara , the hunchback

(When Shatrugna was sorrowing, the guards caught hold of Mandhara and told about her role to Shatrugna. Shatrugna became greatly furious and tortured her. Bharatha intervened and asked him to leave her as Rama would not like torturing of women.)

Addressing The extremely sorrowing Bharatha who was starting on a journey, Shatrugna told. 78.1

“Rama is the source of protection of all beings and so what is the need for this sorrowing by us. That great Rama endowed with great strength has been sent to forest by a woman.
“ 78.2

“Why did not the very strong and valorous Lakshmana restraint our father and why did not he release Rama from this?” 78.3

“The king could have earlier itself restrained , after careful consideration , of that person who climbed up and influenced the lady of the king.” 78.4

While Shatrugna the brother of Lakshmana was speaking thus , the hunchback was seen at the eastern entrance of the town wearing all types of instruments. 78.5

She was wearing royal dress and had applied sandal paste on herself and had adorned herself with various types of several ornaments. 78.6

She was wearing waist belts of different colours and very many types of ornaments and tied them with coloured strings and looked like a monkey. 78.7

The gate keepers seeing her as the sinner who is the main cause of all the problems mercilessly caught hold of her and informed Shatrugna. 78.8

“Here is the sinner and evil woman on whose account Rama is in the forest and your father left his body. Do with her as it pleases you.” 78.9

Shatrugna who was extremely sad as well as disciplined, having heard those words addressing all those who are moving to the private apartment of the king told. 78.10

“Let her who brought great sorrow to my brother and father, reap the result of the malicious action done by her.” 78.11

Saying this he forcibly caught hold of her who was surrounded by her friends and the house resounded with the cries of that hunchback. 78.12

Seeing him extremely pained and greatly angry all her friends ran away in different directions. 78.13

Those companions were talking with each other, “Seeing the way that he has started, it looks like that he would kill all of us.” 78.14

“The compassionate, generous and follower of Dharma, the queen Kausalya is our only refuge and let us seek it from her.” 78.15

Shatrugna who was the one who gave pain to his enemies with reddened eyes due to great anger, dragged that shrieking hunchback on the ground. 78.16

When Mandhara was being dragged like this, the collection of different ornaments that she wore broke down and were scattered on the ground. 78.17

With several of her ornaments being strewn on the floor, the home of the king looked like the sky with its scattered stars. 78.18

The best of men who was powerful, with very great anger dragged her near Kaikeyi and spoke these insulting words to her. 78.19

Kaikeyi being upset by those harsh insulting words of Shatrugna became sad and sought the protection of her son

Bharatha.

78.20

Bharatha addressing the greatly enraged Shatrugna said, "Please pardon her as the female among human beings should not be killed."

78.21

"If Rama who follows Dharma were not to get angry with me for killing this wicked and sinful lady, I myself would have killed this Kaikeyi."

78.22

"If Rama comes to know that this hunchback has been killed, it is definite that he would neither talk to you or me."

78.23

Hearing the words of Bharatha, Shatrugna the brother of Lakshmana, controlled his anger and released Mandhara.

78.24

Mandhara tormented by sorrow and pain, fell at the feet of Kaikeyi heaving deep tortured breaths and wretchedly cried.

78.25

The mother of Bharatha seeing the hunchback thrown at her feet and who has lost her consciousness, looked here and there like a Krauncha bird caught in the net and consoled that hunchback.

78.26

This is the end of the seventy eighth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

79. Bharatha refuses to be crowned and wants to crown Rama.

(On the fourteenth day the people of Ayodhya offer the kingdom to Bharatha and request him to get crowned. He refuses the offer and tells them that he would bring back Rama and crown him. He starts making arrangements for march of the army.)

On the fourteenth day morning , those who are empowered to nominate the king assembled and told Bharatha .

79.1

“Our revered master king Dasaratha has gone to heaven and the very strong Lakshmana and Rama have gone to the forest.”

79.2

“Oh famous prince, now you please become our king , though no one has done any harm to this country without a leader.”

79.3

“Oh son of the king , Oh Bharatha, your people as well as those belonging to all trades have brought necessary materials for your crowning and are waiting.

“
79.4

“Oh Bharatha, Oh best among men, please receive this stable kingdom which belonged to your father and grandfather, get yourself crowned and rule over us.”

79.5

Bharatha who was stable in his penance , went round the materials procured for his coronation , replied to those people.

79.6

“Is not the crowning of the eldest son as a king , the tradition of my clan? So it is not proper for knowledgeable people like you to advise me like this.”

79.7

“Our eldest brother Rama would become the king and I would live in the forest for another fourteen years.”

79.8

“Let the great army consisting for different parts be got ready .I will go and get my elder brother from the forest myself.”

79.9

“I shall keep all these sanctified things procured for my coronation on my front and get back Rama from the forest. “

79.10

“I would crown that tiger among men in the forest itself and will bring him back like the sanctified fire from place of Yagna.”

79.11

“I would not fulfill the desires of the woman who calls herself as my mother and I would live in the inaccessible forest and Rama would become king here.”

79.12

“Let the road be laid , after leveling uneven ground by expert artisans and those experts in protection in inaccessible places follow us.,”

79.13

When the prince was talking favouring Rama , all the people replied him in excellent auspicious words.

79.14

“When you desire to give this earth to your elder brother , in those words Goddess Lakshmi herself is present.”

79.15

Hearing those matchless words from the son of the king , all of them who were in the range of hearing became extremely happy and the eyes of noble men started shedding tears.”

79.16

Hearing the words that were uttered become greatly joyous , the ministers and members of the council were relieved of their distress and said, “Oh best among men , devoted people and expert artisans have already been instructed to lay the road.”

79.17

This is the end of the seventy ninth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

80. Bharatha’s men construct the road for march of the army.

(Great many people are engaged in construction of the road to go and meet Rama and they work ceaselessly and efficiently.)

Then the people who knew topography of land , People who are expert in measurement, devoted workers, energetic excavators , those who know how to operate machines , skilled labourers, architects , craftsmen, carpenters , road levelers, people for cutting trees, people for digging wells ,

those who knew how to paint , basket makers and competent supervisors started in advance. 80-1-80.3

The very large number of people proceeding from each region resembled swollen sea on the full moon days.

80.4

Those experts in formation of roads along with necessary tools preceded all others. 80.5

They cleared the creepers and shrubs , cut off unnecessary trees , removed various types of boulders and paved the road for travel.

80.6

They transplanted trees in place where they were not there and cut off trees wherever it was needed using hatchets axes , hooked tools and the saw..

80.7

Some other strong men uprooted deep rooted grass from here and there and cleared uneven places and made the path fit for travel.

80.8

Others filled up wells and hollow dried up areas with loose soil and some others lifted up low lying lands and made them even.

80.9

Some people constructed bridges in places which required to be bridged, and powdered obstruction where they are required and broke places which needs to be split open.

80.10

Within a very short time , they constructed big ponds and lakes, looking like the sea of different shapes.

80.11

In places without water , great wells with pure water were dug , which were surrounded by circular dykes.

80.12

The highway for the army was made smooth, plastered with mortar and line of blossoming trees were planted. Intoxicated joyful birds marched through them singing with joy. They were further decorated with flags and sandal water was sprinkled over them and strewn with flowers of all types. With all this the highway brilliantly shined like the path of Gods. 80.13-80.14

Those workers who were responsible for various tasks , obeyed the orders of Bharatha sincerely and ordered other artisans to work. They filled up resting places meant for Bharatha with various types of fruits and also made them lovely. They also decorated such places so that it resembled ornaments.

80.15-

80.16

Those astrologers who were experts in auspicious stars , fixed the time of stay of Bharatha in these resting places on the way.

80.17

Expert workers spread heads of sand around these resting places and built moats around it. It was Adorned with broad highways and lined with houses as high as Indrakeela mountain . Those excellent tall buildings appeared as if they were prepared to fly in the sky. The flags decorating these ways could be seen everywhere and it resembled the place of Indra in splendour

80.18-80.20

That road with forests of various trees and had sources of cool and clear water reached the banks of river Ganga with abundance of fishes.

80.21

Constructed by expert craftsmen that lovely royal road shined like the night sky illuminated by cluster stars and moon .

80.22

This is the end of the eightieth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

81.Vasishta arranges for a meeting of all needed people

(When respect of king is given to Bharatha is given, he gets upset .Vasishta calls of a meeting of all concerned.)

Then the expert in words , bards , and genealogists made a delightful start of the night with auspicious notes and praised Bharatha.

81.1

The drum of the night watch was beaten by golden sticks (to indicate time) , conches in hundreds were blown and instruments of various modulations were played.

81.2

That high sound of pipes reached up to the heavens but caused even more sorrow and distress to Bharatha .

81.3

Bharatha who was woken up by that sound immediately got it stopped and told Shatrugna that “I am not the king.”

81.4

“See Shatrugna ,what great harm has been done to the world by Kaikeyi. Lord Dasaratha has left the earth leaving all these sorrows to me.”

81.5

“This country which was ruled by the great king of dharma who rooted in Dharma is now like a boat without helmsmen caught in the whirlpool.”

81.6

“And also the very great protector of this country Rama , has been banished to the forest by my mother who has abandoned Dharma .”

81.7

Seeing Bharatha crying like that and becoming unconscious , all the women cried together continuously.

81.8

When he was crying like this Vasishta the expert on the king’s Dharma entered the assembly hall of the lord of Ikshuvaku clan.

81.9

That follower of Dharma along with his disciples entered that hall finished in gold and inlaid with many gems and precious stones and resembled Sudharma , the assembly hall of Indra.

81.10

Sitting on the golden seat covered with comfortable spread, he gave orders to the messengers this way.

81.11

“Bring immediately Brahmins, Kshatriyas, Vaisyas , ministers and army commanders of a steady mind as a very important matter need to be discussed.”

81.12

“Bring along with royal attendants the famous Shatrugna , the illustrious Bharatha, Yudhajith , Sumanthra , all well wishers of the king .”

81.13

When the invitees started coming as per the orders of Vasishta in their horses and Chariots , great sound of din prevailed there .

81.14

“When Bharatha was coming he was greeted by ministers and other people like they used to greet Dasaratha and it resembled Devas greeting Indra.”

81.15

Graced by the sons of Dasaratha , that assembly hall , teeming with fish and serpents, with gems , shells , pebbles and grains of sand , looked as if Dasaratha himself was present there.

81.16

This is the end of the eighty first chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

82. Bharatha refuses the offer of the kingdom and starts to bring back Rama

(Vasishta requests Bharatha to get himself crowned, but he refuses to accept. It is decided that all people will go with Bharatha to forest and bring back Rama.)

The very intelligent Bharatha saw well controlled gentleman in the assembly hall which looked like a dark night with full moon and bright stars.

82.1

After the entry, the seats were occupied according to their rank and the assembly looked splendid with people who have dressed in costly garments and applied unguents with good scent.

82.2

The intensely splendid assembly with multitude of learned people looked like the autumnal night with full moon.

82.3

The chief priest who was an expert in Dharma having seen all the king's subjects, spoke in a very gentle way to Bharatha.

82.4

"Dear child, the king Dasaratha following all the tenets of Dharma has conferred this vast kingdom abounding in wealth and grains on you, before going to heaven."

82.5

"Rama abiding by the truth and constantly remembering the path of Dharmic people, did not move away from the wishes of his father, like the rising moon which does not move away from moon light."

82.6

"This kingdom has been awarded to you by your father as well as your brother completely removed of its thorns. Please crown yourself quickly as its king and enjoy it along with the chosen ministers of your choice.

"

82.7

"Let the kings from north, west as well as south and kings of bordering kingdoms and from the islands of the sea bring crores of very costly jewels."

82.8

Hearing those words, Bharatha was immersed in the sea of sorrow and wishing for Dharma reached by his mind Rama.

82.9

That young man who has a sweet voice like a swan, with sweet voice choked by sobs, lamented in the middle of that assembly and found fault with that chief family priest Vasishta.

82.10

"How can a man like me seize the kingdom from the very knowledgeable Rama, who observes the penance of Brahmacharya, who knows all branches of learning and who is trying to protect Dharma. "

82.11

"How can any one born to Dasaratha become an usurper of a kingdom? Me and this kingdom belong to Rama. It is only proper for you to tell about this."

82.12

“The son of Kakustha clan, the soul of Dharma , the eminent and eldest son Rama who is comparable to Nahusha and Dilipa only merits to get this kingdom as was received by Dasaratha.

82.13

“If I do this sin which ungentlemanly wicked act not leading to heaven , in this world , I would become the disgrace to the Ikshuvaku clan.”

82.14

“This sinful act done by mother is always distasteful to me and from here I am saluting my brother who is in the inaccessible forest.”

82.15

“As Rama is the best among those who walk with two legs, I would follow him. In all the three worlds , Only Rama deserves to get this kingdom.”

82.16

All the members of the assembly hearing these words of Dharma ,fixing their thought on Rama shed tears of joy.

82.17

“If I am not able to bring back my esteemed brother, I shall also dwell in the forest like Lakshmana.”

82.18

“I would use all possible methods to bring him back with force and come in the presence of all of you who are pious men.”

82.19

“I have already dispatched explorers and protectors of the path as well as those who would assist them for wages or without wages and it also pleases me to take this journey.

“ 82.20

The lover of his brother and the soul of Dharma that Bharatha after telling this told Sumanthra who was an expert in counseling who was standing nearby.

82.21

“Oh Sumanthra , get up and go and speedily arrange for the army to be assembled to go on this expedition , as per my order.”

82.22

When the great Bharatha told like this to Sumanthra , with great joy , he fulfilled those commands and it looked like that he liked it.

82.23

The citizens were greatly pleased to know that the army and its chiefs have been ordered on a journey to bring back

Rama.

82.24

In each and every house when the wives of soldiers came to know about the orders for the journey , with great joy they hastened up their husbands.

82.25

Those chiefs of army collected horses, fast moving bullock carts, fast moving chariots and soldiers of the army as ordered.

82.26

Bharatha who was in the presence of his Guru, having seen that the army was assembled, requested Sumanthra to get ready his chariot .

82.27

He heard the order of Bharatha with great joy and harnessed the chariot with excellent horses.

82.28

Then Bharatha who was steadfast in his words , who was greatly valorous , and one who spoke with proper words and one who wanted to please his brother who had gone to the forest said.

82.29

“Oh Sumanthra , go to the chiefs of the army and order them to assemble the army so that I can start to go for wishing to ask for forgiveness and then to bring back my brother , who is in the forest , for the sake of welfare of the world .”

82.30

The son of the charioteer who was properly ordered by Bharatha , with his greatest desire fulfilled , ordered all important people as well as the chiefs of army and friends .

82.31

Thereafter from clan after clan belonging to Brahmin, Kshatriya , Vaisya and Shudra castes , rose up and brought out camels and donkeys as well as Chariots, elephants of good pedigree and horses and started for the travel.

82.32

This is the end of the eighty second chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

83.Bharatha starts to the forest

(Bharatha starts to meet Rama, along with a huge army and a teeming population of people belonging to various castes and trades. They reach the town of Guha and take rest there.)

Waking up early morning Bharatha boarded excellent chariot and set out with a desire to see Rama swiftly.

83.1

All the ministers and priests went ahead in chariots resembling the chariot of the sun, which were yoked to horses.

83.2

Nine thousand elephants arranged in proper fashion, followed Bharatha who was the delight of the clan of Ikshuvakus.

83.3

Sixty thousand elephants and well armed archers followed behind Bharatha who was a famous prince.

83.4

One hundred thousand horses mounted by their riders followed Bharatha who was truthful, who had control over his sense organs and who belonged to the clan of Raghu.

83.5

Kaikeyi, Sumithra and the famous Kausalya joyful at the thought of bringing back Rama went in chariots which were shining.

83.6

Groups of gentlemen who were delighted in their hearts by the spectacular achievements of Rama were travelling to see Rama and Lakshmana.

83.7

“When will be able to see Rama who is like a black cloud, very strong, had remarkable courage and steadfast in penance who can destroy all sorrows of the world.”

83.8

“As soon as we see Rama, all our sorrow will vanish, like the darkness vanishing on seeing the Sun.”

83.9

The people of the town on their way narrated to each other achievements of Rama and also hugged each other.

83.10

Those others who were close to the family of the king , merchants as well as other citizens went along with delight to see Rama.

83.11

Polishers of gems and ornaments , potters capable of making ornamental pottery, manufacturers of weapons , weavers , People who make show pieces using peacock feathers, people who saw wood , makers of cheap ornaments , perforators of shell as well as ornaments, artisans on ivory , people who plaster, merchants of fragrant essences , famous goldsmiths , blanket cleaners , bath attendants , doctors , vintners , merchants of perfumes, washer men, tailors , chiefs of villages, actors along with their wives, fishermen joined the group.

83.12-83.15

Thousands of Brahmins who were expert in Vedas, who had a composed mind and who were famous for their Dharma followed Bharatha riding on bullock carts.

83.16

Properly dressed up in clean cloths, wearing red sandal paste in groups riding on various vehicles people slowly followed Bharatha.

83.17

The very cheerful army followed the son of Kaikeyi Bharatha who loved his brother and was going to bring back his brother.

83.18

Travelling on chariots, carts, elephants and horse for a long distance with great difficulty , they reached near Srngaberipura which was near the Ganges river , which was a city ruled vigilantly by Rama's friend the valiant Guha who was living there with his relatives.

83.19-83.20

The army accompanying Bharatha reached the river Ganga frequented by Chakravaka birds and halted on its banks .

83.21

After inspecting the army that followed him as well as the sacred waters of the river Ganga , Bharatha , who was an expert in speech addressed his ministers.

83.22

"I am of the opinion that the army can halt here and after taking further rest , we will cross the river tomorrow. "

83.23

"Meanwhile I desire to give ablutions with water in the river to my father who has gone to heaven, for ensuring him good life in that world ."

83.24

When Bharatha spoke like this to the ministers , each of them agreed with this and with composed minds , each of them allowed the army with them to relax.

83.25

Bharatha made adequate arrangements for encamping his great army on the banks of the mighty river Ganga and thought over the problem of bringing back Rama and took up his dwelling there.

83.26

This is the end of the eighty third chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

84.Guha meets Bharatha

(Guha suspects the intention of Bharatha. So he carefully approaches him. Sumanthra tells Bharatha about Guha. Guha is allowed to meet Bharatha.)

Then Guha, the king of Nishadhas observing the great bannered army encamping on the banks of river Ganga , hurriedly addressed all his relatives and said.

84.1

“I am seeing a great army which is spread like an ocean and I am unable to comprehend by my mind as to its magnitude.”

84.2

“It appears to me that the evil minded Bharatha himself has come here .The huge emblem of Kovidha tree seems to be hoisted atop his chariot.”

84.3

“Would Bharatha , the son of Kaikeyi arrest us with cords or would he kill all of us or has he come with the desire of conquering this thriving kingdom which is not easily obtainable or is he desirous of slaying Rama who was banished by his father ?”

84.4-84.5

“Rama the son of Dasaratha is not only my master but also my friend. So be vigilantly stationed on the banks of Ganga , so that his interests are protected.”

84.6

“Let all fishermen who live on fruits, roots and meet and who depend on Ganga for their livelihood stay here along with their armies.”

84.7

“Let five hundred boats each manned by hundred men be available here”, said Guha exhorting them.

84.8

“If perchance Bharatha is not ill disposed to Rama then his army would cross over river Ganga today itself in safety.”

84.9

After telling this, the king of Nishadhas, carrying, fish, meat and wine as presents approached Bharatha.

84.10

The very famous son of the charioteer, who was humble by nature, seeing their coming informed humbly about it.

84.11

“This Lord who is surrounded by thousands of his relatives is very knowledgeable about Dandaka forest. He who is aged is a great friend of your brother.”

84.12

“Oh son of Kakustha clan, so you may let the Lord of Nishadhas Guha to see you as he will undoubtedly know about the whereabouts of Rama and Lakshmana.”

84.13

After having heard these auspicious words of Sumanthra Bharatha said, “Allow him to meet me immediately.”

84.14

Guha became joyous on seeing that the permission was obtained and along with his relatives and with humility approached Bharatha and told him.

84.15

“This country is like the garden in your backyard and all of us are subordinate to you and you may live in the home of this slave.”

84.16

“Here are the roots and fruits from the forest and also great varieties of dried and fresh meat brought to you by these Nishadhas.”

84.17

“I am desiring that you and along with your army may take rest here tonight and after we present you with various offerings , your army can proceed tomorrow.”

84.18

This is the end of the eighty fourth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

85.Guha 's doubts are cleared

(When Guha asks Bharatha whether his intentions are evil, Bharatha tells him that he is going to bring back Rama. Guha is greatly impressed.Bharatha spends a sleepless night due to worry.)

Bharatha hearing the words of Guha, the lord of Nishadhas , replied with well thought-out and greatly significant words.

85.1

“Oh friend of my elder brother, your intention of providing food for this very great army , indeed is great.”

85.2

After saying these very great words to Guha, he again told the lord of the Nishadhas.

85.3

“Oh Guha, these marshy banks of river Ganga is dense and difficult to cross ,Can you tell me how I can cross this and go to the hermitage of Bharadwaja .”

85.4

Hearing these words of the sagacious son of the king , Guha who is an expert forest ranger replied with folded hands.

85.5

“Oh very famous son of the king, these fishermen armed with bow shall accompany you with vigilance and I also would accompany you.”

85.6

“Are you going to Rama who never gets tired , with an intention to cause harm to him? Seeing your great army , I am getting this doubt.”

85.7

Bharatha who was as pure as the sky , hearing these words replied to Guha in a gentle tone.

85.8

“Let such an evil time causing such a calamity never come .It is not worthy of you to suspect me like that as Rama as an elder brother is like my father and held in high esteem by me.”

85.9

“I am going to bring that son of Kakustha back from the forest. Oh Guha , please do not entertain any other thought as I am telling you the truth.”

85.10

On hearing the talk of Bharatha , Guha became happy and with a face beaming with joy , once again told

Bharatha.

85.11

“You are a blessed man because you want to renounce that kingdom , which you got without any effort and I do not see anyone equal to you in this earth.”

85.12

“Great permanent fame will follow you in this world , because you are desiring to bring back , Rama who is in great difficulty.”

85.13

When Guha was talking like this to Bharatha, the sun started shining with less brilliance and the night started setting in.”

85.14

Bharatha after encamping his huge army with the help rendered by Guha , retired to sleep. Shatrugna also started sleeping.

85.15

But the great Bharatha 's mind was occupied by the sorrow about Rama. Being a man steeped in Dharma he did not deserve to be sorrowing like this.

85.16

Inside Bharatha the grief was burning him and scorching him , like the hidden fire in the forest scorching a tree.

85.17

Just as the snow on Himalayas is melted by heat of the sun flows out , sweat poured out from all parts of his body due to the heat of grief.

85.18

With unbreakable mountain of meditation , with mineral like heaving , with pathos of multitude of trees , with sorrows and tiresomeness like mountain peaks , with countless creatures of stupor ,

with sorrows making him like bamboo trees , Bharatha was enveloped by the mountain of sorrow. 85.19-85.20

Then the best among men, heaving sighs with a very disturbed mind , with bewildered senses , caught in great calamity , oppressed by the heat raised in his heart , like the bull driven out by the herd lost his peace of mind. 85.21

Bharatha followed by his people joined with Guha and Guha Again consoled Bharatha who was with a greatly distraught mind thinking about Rama. 85.22

This is the end of the eighty fifth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

86.Guha Talks of Lakshmana

(Guha tells Bharatha about Lakshmana and his love towards Rama. He tells how he guarded Rama in spite of Guha 's offer to do so. He told how worried Lakshmana was about Ayodhya.)

Then the forest ranger Guha described to Bharatha, who had countless virtues , the good nature of the great Lakshmana.

86.1

"I spoke to Lakshmana who was completely awake for the protection of his brother holding bows and arrows ."

86.2

"Oh friend Lakshmana who belongs to clan of Raghu , for your sake a comfortable bed has been arranged. Without any anxiety , please lie down on it."

86.3

"Oh soul of Dharma , all of our people are used to sorrow but you are accustomed to pleasure and so we will stay awake for the protection of Rama."

86.4

"There is no one in this world who is dearer than Rama to me. Do not be anxious. I am telling you the truth."

86.5

“With his blessings , I want to attain great fame in this world, abundance of Dharma and absolute Artha and Kama.”

86.6

“I armed with bow and arrow along with our clan members ,would protect my dear friend Rama who is sleeping with Sita.”

86.7

“Since I wander around the forest always , nothing here is unknown to me .In a battle here we can fight with an army with four divisions .”

86.8

“Telling like this to that great soul Lakshmana , we all were able to see only Dharma in him.”

86.9

“He further said,” When Rama is sleeping on the ground with Sita, how is it possible for me to get sleep or pleasure or life.”

86.10

“Oh , Guha , that Rama whom even asuras and devas cannot withstand in a battle is lying down on a bed of grasses with Sita.”

86.11

“Rama was obtained by Dasaratha by performing many great austerities and is the only son who resembles my father in all his virtues.”

86.12

“After he was banished the king cannot survive for long and quickly this earth would be turned in to a widow.”

86.13

“The women in the king’s private apartment must have cried loudly for a long time and would have stopped by now due to getting very tired and by now all the sound would have been calmed down in the palace.”

86.14

“ I think that Kausalya and the king as well as my mother Sumithra would outlive this night.”

86.15

“My mother may continue to live by looking after Shatrugna , but as for the mother of the warrior, Kausalya would die due to extreme grief.”

86.16

“After failing to fulfill one cherished desire after another one , the king will die without being able to make Rama the king.”

86.17

“When the moment for lying in state on earth comes to my father , the person who carries out his funeral rites would have achieved his purpose.”

86.18

“Then he will move about in my father’s city of Ayodhya with pretty highways and cross roads, full of mansions and palaces which are embedded with precious stones , thronged by large number of elephants, horses and chariots, echoing with sound of trumpets, filled with auspiciousness everywhere , crowded with joyful prosperous people , with large number of pleasure gardens , shining is community festivals and is full of all sort of comforts.”

86.19-86.21

“Would we be ever able to enter Ayodhya after we safely fulfill the vow of Rama of completing the full term in the forest?”

86.22

“While the great prince was lamenting this way and was waiting, the night passed off.”

86.23

“On the next day dawn in the banks of river Ganga, they matted their hair and were comfortably ferried across the river by me.”

86.24

“Wearing matted hair and dress made of barks of wood those powerful men who were slayer of their enemies and resembling the lord of bull elephants, armed with excellent bows, arrows and other weapons, looking back with alertness went with Sita.”

86.25

This is the end of the eighty sixth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

87.Guha tells about Rama to Bharatha

(Bharatha becomes sad and upset , Seeing that his mothers also are upset.Later Bharatha asks about what Rama ate and where he slept. Guha tells him that he only sipped water and lay down on a bed of Durbha prepared by Lakshmana.)

Bharatha after hearing these words of Guha which was not to his liking , was immersed in thought as and when he heard each sentence.

87.1

“Bharatha who was gentle, powerful , with shoulders like that of a lion, with great arms , with wide eyes resembling petals of a lotus , youthful and graceful was revived for a moment but immediately fell down with grief like an elephant , heavily beaten by whips.”

87.2-87.3

Seeing Bharatha like this , Shatrugna who was standing nearby , hugged him with great sorrow and fell down senseless.

87.4

Then all the mothers of Bharatha who were emaciated due to fasting , desolate and grieving for the death of their husband rushed towards him.

87.5

All of them wailing fell around him on the ground but Kausalya who was desolate approached Bharatha and took him in her hands.

87.6

The saint like very sad Kausalya who had great affection towards him wept and clasped him like her own child and enquired.

87.7

“Oh Son I hope some sickness is not afflicting you as the well being of the king’s clan is now dependent on you.”

87.8

“Oh son when Rama left with his brother and after king Dasaratha departed to heaven, I am living because I am able to see you and you are our sole protector. “

87.9

“Oh son, have you heard something unpleasant about Lakshmana as well as my son who has gone to the forest along with his wife. Rama is my only son.”

87.10

That famous one instantly consoled himself but still crying reassured Kausalya and told the following to Guha.

87.11

“Oh Guha , where did my brother along with Sita and Lakshmana spend the night? Where did they sleep? And what did they eat?.Please tell me.”

87.12

Guha , the lord of Nishadhas greatly delighted told his loveable guest about all that he had provided to Rama.

87.13

“I offered Rama various kinds of rice, several kinds of eatables and great quantity of fruits which were brought for his meal.”

87.14

“Rama who was valorous in his truth ordered all of that to be taken back , remembering the duties of Kshatriya he did not accept them.”

87.15

“You should never take anything from others but always give, my friend”, like this that great one entreated.”

87.16

“That great one only drank water which was brought by Lakshmana and later Rama and Sita observed fasting.”

87.17

“Lakshmana drank the remaining water and thus completed his work. Then they performed evening worship observing silence.”

87.18

“Then later Lakshmana prepared a comfortable and auspicious bed for them by using Dharbha collected by himself .”

87.19

“Rama along with Sita lay down on that bed and Lakshmana after washing their feet , went away to a distant place.”

87.20

‘Near the roots of this Ingudi tree is the place where the Durbha was spread over which Rama and Sita slept.’

87.21

“Lakshmana , the destroyer of his enemies along with quivers filled with arrows and wearing a finger guard made of goat skin and also holding a bow which was strung ready , stood guard throughout that night.”

87.22

“There after I also armed with very good bow and arrow and surrounded by indefatigable men who were also armed with arrows who belonged to my clan , stood in guard of Indra like Rama along with Lakshmana.”

87.23

This is the end of the eighty seventh chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

88. Bharatha is upset that Rama had to sleep on the floor

(Guha shows Bharatha the bed on which Rama and Sita slept. Bharatha is greatly upset. He decided to wear matted hair and cloths of Bark and live in forest while Rama is crowned in Ayodhya.)

Having listened to all those words, Bharatha along with his expert ministers, went to the foot of Ingudi tree and gazed at the bed of Dharbha there and addressing his mothers he told, "That great Rama slept here on the ground at this spot and you may see the crushed bed here."

88.1-88.2

"That very fortunate and intelligent son of Dasaratha born in a very great clan does not deserve to sleep on this naked earth."

88.3

"How could that tiger among men who is used to sleep on deer skin spread over several excellent bed spreads, sleep on this naked ground."

88.4

"That destroyer of enemies Rama used to reside in seven storied palaces and great mansions with floors paved with gold, over which carpets used to be spread. These rooms used to have bouquets of flowers of varied colours and the paste of the perfumed sandal and Agaruru used to be applied there.

The roofs of these palaces looked like white clouds and they echoed with the sweet sound of several parrots. These palaces used to be cool and were scented with many perfumes. They were all equal to Meru mountain with their gold plated walls. He used to be woken up by playing of musical instruments, playing of drums and tinkling sound of ornaments. Many poets, flatterers and genealogists used to sing appropriate verses extolling his virtue at the proper time and used to salute him." 88.5-88.9

"This happening cannot be believed and it does not appear to be truth to me and my mind is scared as it looks like a bad dream to me."

88.10

"Surely the divine will is much more powerful, because Rama the son of Dasaratha had to sleep on the floor."

88.11

“Sita who is the daughter of king of Videha, who has a comely appearance and who was the daughter in law of king Dasaratha also had to sleep on the floor.

“ 88.12

“This bed of my brother has been tossed about and this grasses spread on hard earth has been crushed by his limbs

.” 88.13

“Here and there I see some particles of Gold had been attached to it and possibly Sita must have slept on them wearing all her ornaments. “

88.14

“It is evident that the upper garment of Sita has been stuck here , for here and there silk threads are shining on it.”

88.15

“”I think this bed of her husband must have been comfortable for her , who is young lady who is delicate , chaste and observing penance and she never felt any suffering .” 88.16

“Alas , it is unfortunate that due to a cruel person like me, Rama with his wife was made like orphans and had to sleep on such a

bed.” 88.17

“How can Rama , born in the family of emperors , revered by all the world, one who is darling of all the world, one who is the colour of blue lotus, one who had red eyes, one who has pleasant looks, one who enjoyed pleasures and one who never merited sorrow , had to leave the matchless comforts of his kingdom , and sleep on this hard floor.” 88.18-88.19

“The great Lakshmana who has auspicious virtues who accompanied his brother at the time of adversity and followed him is blessed.”

88.20

“By accompanying her husband to the forest Vaidehi has accomplished her objective , for without any doubt , being away from Rama all of us are debased ones.”

88.21

“With Dasaratha having gone to heaven, and Rama having depended on the forest , to me the country appears to be without a helmsman.”

88.22

“No one should desire to have this kingdom , because , even though Rama is in the forest , the country is protected by his mighty arms”.

88.23

“The capital city of Ayodhya , without guards to protect it from ramparts , With elephants and horses let loose , with city gates kept open and thus unobstructed, unprotected and with unhappy and demoralized army would be even shunned by the enemies like food mixed with poison.” 88.24-88.25

“From today I will always have matted hair and wear cloths made of bark , eat only fruits and roots and sleep on the bare floor.”
88.26

“I would cheerfully live for the rest of the period in the forest , taking the vow of Rama on myself , so that the vow is not made untrue.”
88.27

“When I live in the forest instead of my brother, Shatrugna would live me and the great Rama along with Lakshmana will protect the kingdom.”
88.28

“The great Brahmins will hold the coronation of Rama in Ayodhya and would the gods fulfill this wish of my mind.”
88.29

“I would personally bowing my head to him would request for his grace and if it is not granted, I would live with him in the forest for a long time , so that he would not be able to ignore me.” 88.30

This is the end of the eighty eighth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

89. Bharatha crosses Ganga and reaches hermitage of saint Bharadwaja

(Guha arranges to ferry Bharatha along with his family members and army across Ganga. Then they all travel and reach near the hermitage of saint Bharadwaja.)

Bharatha after spending that night on the banks of Ganga , got up at dawn and told Shatrugna.
89.1

“Shatrugna , are you asleep. You be safe. Please go and bring Guha, the Lord of Nishadhas speedily .He will help us and the army to cross the river Ganga.”
89.2

Shatrugna replied when urged like this , “I have not been sleeping but I have been continuously thinking about Rama.” 89.3

While the lions among were talking like this, Guha came in time and , saluted them and told Bharatha.

89.4

“Did you spent the night comfortably on the banks of the river. I hope you and your army had no inconvenience.”

89.5

Hearing those affectionate words of Guha, Bharatha , who was partial to Rama told. 89.6

“Oh king , the night was comfortable. We have been honoured by you. Please instruct your servants to ferry us across the Ganga in their innumerable boats.” 89.7

Guha on hearing the orders of Bharatha , went quickly to his town and told his clan members. 89.8

“Get up , awake. Safety to you for all time .Haul down your boats and let us ferry this army across the river. 89.9

As per the order of the king they all got up quickly and brought five hundred boats. 89.10

They also brought other luxury boats called Swasthika, which had large bells , had flags, were magnificent looking , built solidly and were suitable for sailing . 89.11

Guha then Brought another auspicious Swasthika boat , covered with white wool blankets and filled with pleasing sounds .

89.12

Vasishta and other important Brahmins boarded that boat first. Later it was boarded by Bharatha, Shatrugna, Kausalya, Sumithra and other women of the king’s house and wives of the king. In that boat their wagons and supplies were boarded.

89.13-89.14

The sound of people burning their temporary shelters, their getting down in waters and boarding all the materials in the boats reached the heavens. 89.15

Controlled by flags and propelled by the fishermen , those boats boarded by and carrying men moved very speedily

89.16

Some boards carried women, some others were filled with horses, some others carried draught animals and carriages and some great treasures.

89.17

When the boats reached the other shore all the people disembarked and those fishermen returned making lovely formations in the river.

89.18

The elephants decorated by flags and goaded by Mahouts while they were crossing the river shined like mountains.

89.19

Apart from those who crossed by boats , others crossed either by rafts and large pots or swam and crossed the river.

89.20

The auspicious army which was ferried across the river by fishermen reached the holy forest of Prayaga in the Maithra holy period.

89.21

After giving rest to the army, the great soul Bharatha , allowing them to live as per their pleasure set out along with his priests , to see the very great saint Bharadwaja .

89.22

Having approached the hermitage of the great Brahmin , who was a great soul and priest of the devas , he saw delightful huts and multitude of trees and the charming forest of the best of Brahmins. 89.23

This is the end of the eighty ninth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

90. Bhardwaja talks with Bharatha

(Bharadwaja also misunderstands the intention of Bharatha. Later hearing his real intention , he is greatly pleased, He informs Bharatha about the present location of Rama. Bharatha decides to spend that night in that great heritage)

Seeing the hermitage of Bharadwaja , from a distance of about two miles , that best among men who was a knower of dharma , brought the entire army to a halt , went along with his ministers to the hermitage , keeping the priests in front , and after leaving out all ornaments and weapons and wearing silk garments .

90.1-90.2

Then Bharatha made the ministers to halt at a glancing distance from hermitage of Bharadwaja, went forward along with his chief priest towards the hermitage .

90.3

That great ascetic on seeing sage Vasishtha , sprang up from his seat and told his disciples, “Please bring offerings of water.”

90.4

After that lustrous saint met sage Vasishtha and after receiving the salutations of Bharatha , he was informed that he is the son of Dasaratha,

90.5

Bharadwaja who was conversant with Dharma , in accordance of their importance made welcome offering to them and offered water for washing their feet and after giving them fruits enquired from Bharatha about news and welfare of his family.

90.6

He enquired about the welfare of Ayodhya, army, treasury and well being of friends as well as ministers and knowingly did not mention about Dasaratha.

90.7

There after Vasishtha and Bharatha enquired about his health of the body , sacred fires, trees as well as disciples and also about the animals and birds.

90.8

The great ascetic Bharadwaja after affirming about the general welfare and out of his bonds of affection to Rama told Bharatha.

90.9

“You being the ruler of a kingdom, what is the reason for your coming here? Tell me everything in detail as my mind is not clear about it.”

90.10

“Rama, the destroyer of enemies, who increases happiness of people and who was given birth by Kausalya, along with his brother has been banished to the forest for quite a long time. That one who is great has been ordered to live in the forest for fourteen years by his father due to the persuasion of a women. With a aim of enjoying the kingdom without any problems do you intend to cause harm to him and his sinless brother?”

90.11-90.13

When Bharadwaja told like this , Bharatha with great sorrow, eyes full of tears and with tottering voice replied. 90.14

“I am completely lost if even venerable persons like you think about me like this .Please do not rebuke me like this suspecting a fault on my part.” 90.15

“What my mother told in my absence is not to my liking.. I am not pleased with her words and I do not accept them.”

90.16

“I have come here to please that tiger among men by some strategy and take him back to Ayodhya after prostrating him.”

90.17

“In these circumstances , Oh sage , be pleased to show your kindness to me and be pleased to tell me the whereabouts of Rama , as of now.”

90.18

That god like saint further entreated by Vasishta and other sages , after getting pleased with Bharatha addressed him like this.

90.19

“Oh tiger among men, your behaviour with your teachers , your control over your senses and your wish to follow people with virtue are appropriate to you as you are born in the clan of Raghu.” 90.20

“I was aware of your mind and in spite of that questioned you , so that your reply would increase your fame.”

90.21

“I know where Rama along with Sita and Lakshmana lives. Your brother is living in the great mountain of Chithrakuta.”

90.22

“You can go to that place tomorrow. And you may stay here along with your ministers. Oh very intelligent prince who is aware of Kama and Artha, please fulfill my desire. “ 90.23

Bharatha who is a man of noble vision assented and said “so be it”, and then Bharatha decided to spend the night in that hermitage.

90.24

This is the end of the ninetieth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

91. Bharadwaja treats Bharatha and his army with a feast

(Sage Bharadwaja then offers hospitality to Bharatha and his army. He summons several devas and a great feast is arranged. All the members of Bharatha's retinue enjoy that great feast.)

Seeing that the son of Kaikeyi has made up his mind to stay, the sage, invited him to stay there hospitably.

91.1

Bharatha addressing the sage told, "You have already offered us water to wash our feet as also made the welcome offering and so the hospitality suitable for forest has already been extended." 91.2

After that Bharadwaja with a gentle smile told, "I know you are full of love and are satisfied with whatever has been offered."

91.3

"I want to feed you as well as the army, as the form of my love to you, oh best among men."

91.4

"Oh best among men, why did you stop the army away from here? Why did you not approach me along with your army?"

91.5

Bharatha with folded hands addressing the sage whose penance is his wealth told him, "I did not approach you with the army as I was scared of you."

91.6

"Oh God like sage, the king or sons of the king should intentionally avoid the places of the sages."

91.7

"Oh god like sage, good horses, men, rutting mighty elephants, which occupy immense land usually follow me." 91.8

"Fearing that would damage your water source and leafy huts if they come in, I came alone without them."

91.9

When the great sage requested him to bring the army near him, Bharatha ordered the army to advance and come near the sage.”

91.10

After entering the house of the fire sacrifice, after sipping water and wiping his body, he invoked Viswakarma to provide hospitality to the guests.

91.11

“I wish to provide hospitality. I invoke Thwashta who builds homes and Viswakarma to help me in this matter and make necessary arrangements.”

91.12

“I invoke the three guardians of the world lead by Devendra as I would like to provide hospitality and request them to make necessary arrangements.”

91.13

“let all those rivers of the earth which flow towards east and flow towards west and in the sky, may come over here now.”

91.14

“Let other rivers flow liquor made of date palm, others the well prepared Sura(wine?) and yet others cool water tasting like sugarcane juice.”

91.15

“I also call upon devas, Gandharwas, Viswavasus, haha, Huhu also goddesses belonging to the Gandharwas and Apsara clans.”

91.16

I also invoke Gruthachi, Visvachi, Misrakesi, Alambusa, Nagadantha, Hema and Hima who reside on the mountain.”

91.17

“I invoke all the Brahmacharini women who attend on Indra as well as Lord Brahma accompanied by Dumburu along with all their instruments.

91.18

“Let the Khubera’s divine forest in the land of Kurus with leaves serving as cloths and ornaments, which bears fruits in the form of celestial women come here.”

91.19

“let the moon God give me excellent food, many kinds and varieties of eatables and food suitable, for chewing, sucking and licking.”

91.20

“Let multi coloured garlands made of flowers freshly fallen from trees, wines and other drinks and meats of different kinds be provided.”

91.21

The sage with incomparable luster in profound meditation and filled with the glow of penance, in conformity with the rules of Vedic chants told like this.

91.22

When the sage facing east and in deep meditation was requesting all this with folded palms, those gods summoned by him appeared before them one by one.

91.23

Then the wind after touching the Malaya as well as Durdura mountains and becoming most pleasant, cool and comfortable, the breeze blew cooling the sweat.

91.24

Then the celestial clouds showered rain of flowers. Sounds of the divine drums were being heard from all directions.

91.25

The gentle winds blew, hoards of Apsara women danced, the divine Gandharwas sang and notes came out from the stringed instrument Veena.

91.26

The sound with proper modulation and rhythm, which emanated from those musical instruments entered the ears of all being living on earth and the sky.

91.27

When the celestial sound pleasing the ears subsided, the army of Bharatha saw the very pretty creations of Viswakarma.

91.28

On every side for five yojanas(twenty miles) the ground had been leveled and covered with many grass lawns which resembled the glittering sapphires and cat's eye gems.

91.29

At that place Bilva, wood apple, Jack fruit, citrus, gooseberry and mango trees laden with fruits resembling ornaments had sprang up.

91.30

From the kingdom of Northern Kurus, a divine river, which was the delight of heaven, bordered by very many trees came in to existence

91.31

A splendid quadrangle of four buildings , stables for horses and elephants , and auspicious arch ways for palaces and mansions suddenly sprung up.

91.32

A royal palace white like the autumn clouds , with splendid archways, decorated by divine garlands , perfumed with divine scents, with a spacious quadrangle , furnished with couches , seats and coaches sprang up there. Several kind of celestial drinks , delicious food in sterling containers , very good dresses and every variety of food ,in clean and well kept vessels was stocked in that palace. Inside seats were arranged for everyone and there were in it magnificent couches with very good spreads.91.33-91.35

The mighty armed son of Kaikeyi Bharatha , having been permitted by the sage, entered the palace stocked with treasures.

91.36

He was accompanied by the priests and ministers and they were filled with joy on seeing the arrangements made inside.

91.37

There they saw an exquisite throne, fan made of Yak's tail and Parasol an Bharatha and his ministers went round it like kings.

91.38

Bharatha bowed to the throne as if Rama was seated there and seated himself in the minister's seat fanned the throne with yak tail fan.

91.39

The ministers and priests occupied their seats in proper order of importance and next to the chief of army , the supervisor of the camp sat.

91.40

As per the order of Bharadwaja , immediately rivers of Payasam(Kheer) started flowing towards Bharatha.

91.41

On the two banks of the river , celestial and charming houses appeared by the grace of Lord Brahma.

91.42

Within no time, twenty thousand well decorated and well ornamented women came there by the grace of Lord Brahma.

91.43

Shining in gold ornaments , gems , corals and pearls twenty thousand women sent by Khubera came.

91.44

Twenty thousand pretty Apasara women , who would make men who take them in to hands delirious with passion came from Nandana. 91.45

Thereafter the distinguished Narada , Dumburu and Gopa and the kings of Gandharwas who were shining like the sun started singing in the presence of Bharatha. 91.46

As per the orders of Bharadwaja, Alambusha, Misrakesi , Pundarika and Vamana danced the Bharathanatya. 91.47

As per the orders of Bharadwaja , those garlands of devas as well as that of Chaithraratha gardens were found in Prayaga. 91.48

As per the command of Bharadwaja Bilwa trees started playing drums, palm trees started playing cymbal and Peepal trees started dancing. 91.49

Thereafter Pine and Palmyrah trees , even great Tilaka trees , Naktha trees that bear flowers at night , became short and were transformed in to hunchbacks and they all moved , here and there . 91.50

Asoka trees and Gooseberry trees from the forest and creepers like jasmine , Mallika, Jaaji and all others took the form of women came to the hermitage of Bharadwaja and said. 91.51

“Oh people who drink Sura(liquor) drink as much as Sura as you want, and all those who are hungry eat Payasam(Kheer) and meat offered in fire sacrifices.” 91.52-91.53

Seven or eight woman, one by one rubbed the body of each man, bathed them in the banks of that river

And they were greatly delighted. 91.54

Some women with sparkling eyes speedily approached them for massaging and some other chosen ladies wiped away water from their bodies and gave each other wine to drink. 91.55

The attendants of vehicles fed meals to horses, elephants , donkeys , camels , calves of cows as per their need as and as per the rule. 91.56

Those energetic people who were warriors of Ikshuvaku kings , made the animals that pull the vehicles , eat more and more and made them eat parched grain, with sugarcane and honey. 91.57

The horse riders were not able to recognize their horses , the mahout did not recognize his elephant and the whole army which was fully drunk forgot everything and shined. 91.58

After gratifying all their desires and after applying red sandal paste all over the body and surrounded by Apsara ladies , those army men exclaimed.

91.59

“We will not go to Ayodhya nor will we go to Dandaka . Welfare to Bharatha and Rama have a pleasant life.”

91.60

The soldiers of Infantry and cavalry , who after enjoying the hospitality of Bharadwaja , no longer recognizing their leaders also made such utterances. 91.61

Those men who were followers of Bharatha who were in thousands highly delighted shouted “This is heaven” 91.62

Those soldiers danced , laughed as well as sang and ran about all over wearing thousands of garlands.

91.63

Those who had already eaten that nectar like food , when saw that divine food again, wanted to eat once more. 91.64

Thousands of servants, slave girls, female attendants, army attendants dressed in matchless dresses were greatly proud of themselves. 91.65

There the elephants, donkeys , camels, cows, horses , beasts and birds were well fed , and each of them did not trouble the other.

91.66

No one in the army was wearing dirty dresses or themselves dirty or hungry and no one was having dust on their body or with unkempt hair.

91.67

There the men were surprised to see goat meat, boar meat, choicest condiments, various fragrant and tasty fruit juices , soups , white rice , in thousands of metal containers. 91.68-91.69

Along the border of the forest wells were filled with Payasam and there were wish fulfilling cows and honey dripping trees.

91.70

Other wells were filled with date palm liquor , surrounded by pots of well cooked meat of peacock, chicken and deer. 91.71

There were vessels in thousands, plates and tumblers in lakhs , golden vessels, cups and well cleaned pots made of earth and jars with wide mouth. 91.72

Tanks were filled with sweet curds of good flavour with the colour of wood apple which were blended with spices , some more tanks filled with Payasam and some filled with sweet prepared out of barley powder.

91.73 -91.74

The army men saw in bathing Ghats of rivers bathing powders and powder extracts in containers and different kind of bathing requisites.

91.75

There the soldiers saw on all sides stacks of tooth cleaning sticks, white and bristled, white lumps of sandal wood paste placed in dishes made of leaves, well cleaned mirrors, collection of clothes, several pairs of foot wear, collyrium boxes, combs, brushes for cleaning moustaches, weapons, parasoles, bows and shining armour, different kinds of couches, and seats. There were pools of drinking water for donkeys, camels, elephants and horses and excellent landing places filled with flowering lotuses and water lilies. The lakes were of transparent waters resembling the hue of the sky and easy, comfortable for swimming. There they saw soft hears of grass as green as sapphire and Nipa trees for the animals to refresh.

91.76-

91.80

Those men were surprised by the great hospitality extended by sage Bharadwaja to Bharatha and felt as if they were in the world of dreams.

91.81

When they were enjoying like this like devas in garden of Indra , in the pretty hermitage of Bharadwaja , the night passed away.

91.82

Those rivers reverted back to the normal state , Gandharwas and those lovely women returned back after taking leave from saint Bharadwaja.

91.83

Those men were greatly intoxicated by the liquor and were smeared with divine Agar and sandal paste , petals of flowers from the crushed divine garlands were strewn helter-skelter

91.84

This is the end of the ninety first chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

92.Bharatha travels towards Chithrakuta

(Bharatha enquires the sage about where Rama is staying. The saint tells him about Chithrakuta and gives him directions to reach there. Bharatha introduces his mothers to the sage and later they all leave towards Chithrakuta.)

Thereafter greatly satisfied with the hospitality Bharatha and his men and after spending the night approached sage Bharadwaja with a desire to know about Rama.

92.1

The sage who had completed the morning fire ritual saw the tiger among men who had arrived with folded hands and asked him.

92.2

“ Oh sinless Bharatha, At our place did you pass the night pleasantly ?Please tell me whether you and your men were satisfied with the hospitality.”

92.3

Bharatha with folded hands saluted and prostrating that sage with matchless powers who has emerged out of his hermitage said.

92.4

“Oh God like sage, I along with all my ministers with the entire army as well as beasts are satisfied and fulfilled all our desires.”

92.5

“All of us including even our servants freed from fatigue and heat were well nourished and well housed , we passed the night comfortably.”

92.6

“Oh God like sage, oh great sage, I will take leave of you with love. And I am going to see my brother. Please look at me with friendly eyes.”

92.7

“Oh follower of Dharma, please tell me the location of the hermitage of my brother who is magnanimous and steeped in Dharma. How far is it from here and how to reach that place ?” 92.8

Enquired to like this by Bharatha who was desiring to see his brother , the greatly lustrous Bharadwaja who has done great penance replied.

92.9

“Oh Bharatha , about seven miles from here , through the lonely forest with charming forests and wood lands is Chithrakuta mountain.”

92.10

“Once you reach its northern side of the forest you will see the Mandakini river covered flowering trees and lovely blossoming woods.”

92.11

“Oh dear child, beyond that river is Chithrakuta mountain, and on it there is a leafy hut and it certain that both of them are living there.”

92.12

“Oh chief of the army, Oh great one, if you take your army consisting of horses, elephants and chariots to the southerly direction to the south west through this path , you will find Rama soon there. “ 92.13

Having heard of the particulars of their journey , the wives of the king of kings Dasaratha got down from their chariots and stood around that Brahmin, Bharadwaja.

92.14

Kausalya who was thin , trembling ,and depressed along with Sumithra with her hands caught the feet of that great sage

92.15

Kaikeyi with unfulfilled desire and being despised by all the world , overcome with great shame also caught his feet.

92.16

Then she with reverence went round with a depressed heart , that great sage and stood not far away from Bharatha.

92.17

Bharadwaja who was very firm in his penance asked Bharatha, “I would like to know in detail , individually about your mothers.”

92.18

Hearing these words of the sagacious Bharadwaja , Bharatha who was an expert in speech answered with folded hands.

92.19

“Oh God like sage, this is the goddess Kausalya the principal queen of my father looking desolate and emaciated due to sorrow and fasting .Similar to Adhithi bearing Dhatha , she gave birth to Rama, the best among men who walks like lion.”

92.20-92.21

“This lady with a sorrowing mind who resembles the branch of Karnika tree which is with withered blossoms in the middle of forest, Who leans on the left arm of Kausalya is Sumithra and Lakshmana and Shatrugna who resemble the devas in beauty and who are greatly valorous are her sons.”

92.23

'She is one who lead to the destruction of life of the tiger among men and due to her King Dasaratha went to heaven , without his son by his side. She gets angry , does not know how to discriminate between good and bad , proud about her beauty , desires for wealth , is not lady like but is in the guise of a lady. She is my mother who is wicked , determined to do sinful deeds and only due to her , I am seeing this sorrow.'

92.24-

92.26

Saying this , the tiger among men with reddish eyes and angry like a serpent , spoke words hissing like a serpent , choked with rears and took laboured breath.

92.27

When Bharatha told like this to the great saint Bharadwaja , that man with great intelligence replied to him thus.

92.28

"Oh Bharatha , you should not impute these faults on Kaikeyi , for Rama's travel would lead to great pleasure in the future."

92.29

"Due to travel of Rama , only good will come to devas, asuras , sages and purified souls."

92.30

Bharatha after saluting him , went round him and summoned the army and ordered them to get ready.

92.31

Afterwards different type of people getting ready for the journey harnessed excellent horse chariots plated with gold.

92.32

Wearing golden chains and flags both the he and she elephants started on their journey making sounds like thunder clouds at end of summer.

92.33

Carriages small and big of various kinds and of great value started on their journey and infantry started walking.

92.34

Thereafter Kausalya and other distinguished ladies travelled with joy in great carriages with a view to see Rama .

92.35

Bharatha started his journey in an auspicious palanquin shining like the morning sun as well as the full moon which was kept ready , with attendants preceding him.

92.36

The collection of horses, elephants and chariots and the vast army travelled towards south spreading like a huge cloud that has arisen in the sky going through forests visited by birds and animals and passed through mountains and streams on to the other side of Ganga.

92.37-92.38

With soldiers , horses and elephants in high spirits frightening birds and beasts Bharatha 's army entered the great forest and looked splendid.

92.39

This is the end of the ninety second chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

93.Bharatha reaches Chithrakuta and spots the hermitage of Rama.

(Bharatha travelling with his army reaches the Chithrakuta mountain. His army men after search locate a hut from which smoke was rising. Bharatha stopping his army there proceeds towards the hut along with elders.)

Seeing that great army marching in the furious elephants who were leaders of herds who were living in the forest ran off along with herds.

93.1

Bears and herds of dotted deer as well as antelopes could be seen in the stretches of forests, mountains and rivers.

93.2

The Dharmic Bharatha the dear son of Dasaratha proceeded surrounded by four divisions of the army creating lots of sound .

93.3

The army of that great soul Bharatha which resembled waves of ocean covered the earth like clouds in rainy season.

93.4

At that moment with large number of horses moving at a great speed along with elephants covered the earth and earth was not visible for some time.

93.5

The great Bharatha after travelling a long distance , finding the people carrying his palanquin were very tired , addressing the best of advisors told.

93.6

“After observing the topography of the place and matching it with what I heard from Bharadwaja , it is clear that we have reached our destination.”

93.7

“That is the Chithrakuta mountain and this is the Mandakini river and at a distance we can see a forest shining like blue cloud.”

93.8

“Now the pretty ridges of the Chithrakuta mountains are being trampled by elephants which look like mountains to me.”

93.9

“The trees are shedding flowers on the mountain ridges , like the dense blue black clouds showering water at the end of summer.”

93.10

“Oh Shatrugna, see this mountain occupied by Kinnaras and frequented by giant crocodiles as they exist in the ocean.”

93.11

“The sight herds of deer swiftly running which were incited by the clamour resembled clouds of autumnal clouds being scattered by the wind.”

93.12

“Like the people of south , the trees were adorned on their heads crown like adornments made of scented flowers , which looked like brilliant clouds.”

93.13

“It appears to me that this silent forest is horrible looking like the town of Ayodhya thronged with crowds of people.”

93.14

“While the dust raised by the hooves of horses in covering the forest, the wind is carrying it away and gives me pleasure.”

93.15

“Oh Shatrugna , please notice that commanded by expert charioteers and drawn by the horses, these chariots are flying through the forest.”

93.16

“ See the peacocks which are delightful to look at are frightened and speedily entering their see their residences.”

93.17

“This region is greatly charming and appears like a road to heaven and surely it is the abode of sages.”

93.18

The he and she deer with several spots are moving about in the forest and they appear as if their hides are painted with flowers.”

93.19

“Let the soldiers go in to the forest and search for those two tigers among men , Rama and Lakshmana in a proper way.”

93.20

Hearing the words men well armed entered that forest and those people noticed a smoke there.

93.21

Seeing that column of smoke , they returned to Bharatha “In a place without men, fire cannot exist and it is clear that Rama is there.”

93.22

“If it is not the son of the king , who is the destroyer of enemies , then it must be other saints , who are like Rama residing in the forest.”

93.23

Bharatha, who kills the army of his enemies , hearing these words agreeable to the good people , addressing the entire army told .

93.24

“All of you stay here with alertness. Please do not go forward from here. I myself along with Sumanthra and our Guru Vasishta would go there.”

93.25

Hearing this all those assistants halted there and Bharatha intently saw the place where from the smoke was coming.”

93.26

Being halted by Bharatha , the army started gazing in the space in their front and became happy because not long before they will rejoin with their beloved Rama.

93.27

This is the end of the ninety third chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

94.Rama shows the scenes of Chithrakuta mountain to Sita

(Rama takes Sita round the Chithrakuta mountains and shows her round. He says that he enjoys his stay there)

After that Rama who resembled the devas and who loved the forests and mountains, having lived in that mountain for quite a long time , with a desire to make Sita happy as well as to please himself started showing the wonderful Chithrakuta mountains to her like Indra did to Sachi devi.

94.1-

94.2

“Oh Auspicious Sita, when I see these pretty mountains , being banished from the kingdom or separation from friends does not pain my mind.”

94.3

“Oh dear , you may please see this mountain which has large flocks of birds of different kinds and its peaks with minerals standing as if they are piercing the sky.”

94.4

“Decorated by minerals , this king of the mountains , has some parts shining like silver , some areas with blood red colour , some sparkle with luster of gems , some shine like the flower of Ketaka plant and some areas shining like Mercury. “

94.5-94.6

“This mountain which is blessed with several type of birds , has also many type of animals like tigers, panthers and bears which have given up their cruel nature.”

94.7

This mountain is covered with several kinds of flowering trees and fruit trees , shady and enchanting, mango, rose-apples, Asanas, Lodhras, Priyalas, Jackfruit trees, Dhavas, Ankolas, lovely Tinsas, Bilva trees, Tinduka and bamboo, Kashmaya, Arishta and Varana, Madhukas, Tilaka trees,

Badari and Myrobalan trees, Nipa trees, cane, Danvas, and promegranate trees and this the mountain looks splendid. “

94.8-94.10

“Oh pleasant lady, see the very dear Kinnaras in pairs on these mountain plateaus who cause thrill to those who see them.”

94.11

“Please see the sporting retreats of pretty Vidhyadhara women, whose swords and best garments are hanging on trees.”

94.12

“This mountain has streams running here and there and water springs sprouting from the earth which emits ichors like elephants and are shining.”

94.13

“The breeze from the caves is carrying the fragrance which is produced by many types of flowers which satisfy the smell . Who will not be pleased with that?”

94.14

“Oh flawless one , even if I am to live many autumns here with you and Lakshmana , I will not be sad.”

94.15

“Oh lovely one , I am enchanted by these peaks on the mountain crowded with several flowers and fruits as well as flocked by different type of birds.”

94.16

“By living in this forest there are two advantages, discharge of the debt of dharma of my father and giving happiness to Bharatha.”

94.17

“Oh Vaidehi are you enjoying seeing of various objects , along with me in this mountain which gives happiness to the mind and body?”

94.18

“My great grand fathers of olden times who are no more and who were royal sages used to say that for a king living in the forest is as tasty as nectar.”

94.19

“Hundreds of very huge rocks of these mountains are shining in blue, black, yellow, white and red colours.”

94.20

“Thousands of herbs of this king of the mountains, shine in the night with their own luster and look like flames of fire.”

94.21

“Oh pretty one, some parts of the mountain look like dwellings. Some parts look like pretty gardens and some parts like a single rock.”

94.22

“This Chithrakuta mountain appears as if it has arisen up by splitting the earth and its shining peaks looks auspicious from all directions.”

94.23

“See those couches for lovers made by accumulation of Kushta, Sthagara, BHurja and Pannaga leaves over which lotus petals are spread.”

94.24

“Oh lady, see those lotus garlands worn, crushed and cast aside by lovers and many fruits eaten by them and lying there.”

94.25

“With its abundance of roots, flowers and water this mountain resembles Vasaukasara the capital city of Khubera, Nalini, the garden of Khubera and the land of Utharakuru.”

94.26

“Oh lady, this time when I am able to wander along with you and Lakshmana and following the path of virtuous men, increases the dharma towards my clan and I shall obtain great pleasure of entertainment.”

94.27

This is the end of the ninety fourth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

95.Rama Takes Sita round Mandakini river

(Rama then takes Sita, near the river Mandakini and shows her round the pretty scenes. He says that this place is better than Ayodhya.)

Afterwards getting down from the mountain Rama along with Sita , showed her , the charming auspicious water of river Mandakini.

95.1

The lotus eyed Rama told the broad hipped daughter of king of Videha who had a pretty full moon like face.

95.2

“Look at this Mandakini with varied type of sand banks, lotus flowers and see the Geese and swans swimming in it.”

95.3

“See this sparkling river with trees laden with fruits and flowers growing everywhere on its banks resembling the lake Nalini of the king of kings.”

95.4

“Just now the water has been drunk by herds of deer , descending in to the river through landing places and making it turbid and this gives me great pleasure.”

95.5

“Darling , the sages adorned with matted locks , wearing skin and bark as upper cloth are immersing in river Mandakini at the appointed time.”

95.6

“Oh broad eyed one, some other sages with rigid austerities are worshipping the sun God lifting their arms .”

95.7

“With all tree tops swaying in the wind and shedding their leaves and flowers , the entire mountain seems to be dancing.”

95.8

“At some places the water of the river is clear as the crystal, at some other places it has shining sand dunes and at other places crowded with sages.”

95.9

“See the heaps of flowers fallen from trees shaken by the wind and other large masses of flowers floating in the middle of the river.”

95.10

“Oh Lady who does good, oh sweet voiced one , the Chakravaka birds are cooing in sweet voice and are alighting on the heaps of flowers.”

95.11

“Oh lovely one, Viewing the Mandakini river and Chithrakuta mountain your presence , I consider , is more pleasant than living in Ayodhya.”

95.12

“The Sidhas endowed with penance, self restraint and peace are completely washed of all their sins by taking bath in this agitated water. You may enter its waters with me.”

95.13

“Oh pretty Sita, you may enter the river Mandakini with red lotuses and white lotuses submerged in it .

95.14

“Oh lady , imagine always that these wild animals are the citizens, Chithrakuta as Ayodhya and this Mandakini river as Sarayu river.”

95.15

“Oh Vaidehi, the soul of Dharma Lakshmana obeys all my wishes and you also favour all my wishes, causing lot of pleasure to me.”

95.16

“Bathing thrice at the time of ritual prayers , partaking honey, fruits as well as roots in your company, I do not wish for Ayodhya or the kingdom.”

95.17

“This pretty river is blessed with lots of deer. Elephants, lion and monkeys come to drink water in it. It is decorated with plants in full bloom. There does not exist any other place which removes fatigue like this one.”

95.18

Like this Rama the perpetuator of the clan of Raghu , talked of many aspects about this river in the company of his beloved and they both wandered in the Chithrakuta mountains , resembling the hue of the collyrium.

95.19

This is the end of the ninety fifth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

96. Rama hears the sound in the forest , Lakshmana sees Bharatha 's and is agitated.

(There was a great disturbance in the forest because of the sound created by marching army ,Lakshmana finds out that it is due to Bharatha 's army . He gets agitated thinking that Bharatha is coming to kill them.)

Having shown Sita , the princess of Mithila the river and the mountain and gratifying her with meat , Rama sat on the mountain slope.

96.1

The soul of Dharma , Rama told Sita who was seated with him, "This sacred meat has been roasted in fire and made in to savory."

96.2

When they were sitting like this, the sound and dust raised by the approaching army reached the sky.

96.3

When this was going on, greatly scared by the great sound and getting afflicted , the baffled leader of elephants herds started running along with their herds.

96.4

Rama heard the great sound generated by the army and saw the leaders of elephant herds fleeing away .

96.5

Seeing the beasts running away and hearing the sound , Rama addressed Lakshmana , the son of Sumithra who was bursting with energy.

96.6

"What a great surprise, Lakshmana who is the worthy son of Sumithra, I am hearing fearful and tumultuous rumbling sounds of clouds .Please see."

96.7

"Herds of elephants in the forests , buffaloes in great woods and wild animals frightened by lion are running here and there."

96.8

"Has any king or prince come in this forest for hunting or has any other ferocious animal entered in to the forest. It is proper that you find out."

96.9

“Oh Lakshmana this mountain is difficult to enter even for the birds and it is only proper that you find out exactly the reason for this.”

96.10

That Lakshmana hurried climbed a tall flowering Sala tree and glanced in every direction and first examined the east side.

96.11

And then seeing to the north , he saw a vast army consisting of chariots , horses and elephants , with well equipped foot soldiers

96.12

After having told Rama about the army decorated with chariots with flags and teeming with horses and elephants , he said the following words.

96.13

“Oh gentle Rama, put off the fire , let Sita take refuge in a cave , put on the armour and get ready with your arrows and bows.

96.14

The tiger among men Rama replied to Lakshmana “Oh son of Sumithra , look carefully at the army. Whom do you think it belongs?”

96.15

When Rama told him like this Lakshmana who was raging like a fire and wanted to reduce that army in to ashes replied.

96.16

It is evident that the son of Kaikeyi after being consecrated and endowed with the prosperity , desiring the kingdom to be clearly his, is coming to slay both of us.

96.17

“On the top of the chariot there is a huge shining flag with the picture of a huge Kovidara tree with huge trunk .”

96.18

“This great tree with a very large trunk and with many branches is the Kovidara and is on that flag of the chariots of that army.”

96.19

“Those people who have mounted their horses are running swiftly and following their flags. And those people who are riding on the elephant look cheerful.”

96.20

“Let us take hold of our bows and stand on this mountain or let us stay fully prepared for the battle here
itself.” 96.21

“Oh Rama, will the Kovidara flag come in to our possession in this war? Will I be able to see Bharatha who has been the reason for this bad state of me, you and Sita?” 96.22

“Oh valorous Rama, that valorous Bharatha on whose account you were perpetually banished from the kingdom has come here as a foe. And it appears to me that he should be slain.” 96.23

“Oh Rama, I do not see any fault in killing Bharatha . Killing someone who has caused to harm to us earlier is not against Dharma.” 96.24

“Oh Rama. Earlier Bharatha has not bothered about Dharma and caused you harm and when such a person is slain, you will rule this earth.” 96.25

“Let Kaikeyi who desires to have the kingdom, see her son being slain by me in the battle , like a tree is being harmed by the elephant.” 96.26

“I shall also kill Kaikeyi along with her attendants and relatives and let the earth get rid of this great blot today.” 96.27

“Oh One with honour, let me get rid of my suppressed anger and dishonour today and offer this army of enemies , like thickets to the fire.” 96.28

“Today I will wet the forests of Chithrakuta with the bloodshed by the enemies when I slay them with sharpened arrows,” 96.29

“Let the wild animals of these forests drag the elephants and horses , whose hearts are pierced by my arrows.” 96.30

“By killing the armies of Bharatha in this great forest , without any doubt I shall discharge the debts to my arrows.” 96.31

This is the end of the ninety sixth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

97. Rama tells Lakshmana that Bharatha has come to give back the kingdom

(Rama tells Lakshmana that Bharatha has come there to take them back to Ayodhya. Since the white flag of their father is not seen they conclude that their father has not come.)

After that Rama pacified the son of Sumithra who was outrageously angry and greatly agitated and told him the following.

97.1

“When the very intelligent Bharatha holding a great bow has come here , where is the need for a bow , shield or sword?”

97.2

“After giving a promise to my father , if I kill Bharatha who has come here , what will I do with the kingdom along with imputations of bad conduct?”

97.3

“I shall not accept the declining wealth got by destroying my friends and relatives , since it is like eating the food mixed with poison.”

97.4

“Oh Lakshmana, I seek Dharma, legitimate wealth and pleasure and this kingdom only for your sake and I am swearing this by my sword.”

97.5

“Oh Lakshmana I am seeking this kingdom for drawing together my brothers as well as for their pleasure. I swear this by the weapons that I am holding.”

97.6

“Of soft natured one , this earth dressed by oceans is not at all difficult for me to get, but I do not want even the position Of Indra by means which is against Dharma.”

97.7

“Oh one with respect, Without Bharatha, yourself and Shatrugna , if there is even a little happiness for me , let it be reduced to ash by fire.”

97.8

“Oh valorous one , Oh best among men, Bharatha who loves his brothers and is dearer than life to me ,after returning to Ayodhya must have learnt that me , you and Sita wearing antelope skin and

matted locks have been banished, remembering the duties of his race, with love and mind filled with distress and agitated senses has arrived here to see me and I do not think he has come for any other reason.”

97.9-

97.11

“After getting angry and talking harsh unpalatable words to his mother Kaikeyi and after pleasing our father, has come here to give the kingdom to me.”

97.12

“That Bharatha has come here to see us thinking that it is an appropriate time and never ever thought of bringing harm to us.”

97.13

“Why are you not liking Bharatha? Has he done any harm to you? Has he threatened you any time in the past.?”

97.14

“You should not talk harsh words or words of hatred against Bharatha. If you talk any unpalatable words against him, I would think that they are directed against me.”

97.15

“Oh son of Sumithra, whatever may be the calamity would a son kill his father and how can a brother kill his own brother, whom he loves like life?”

97.16

“Suppose you are speaking these words for the sake of the kingdom, on seeing Bharatha, I would ask him to give the kingdom to you.”

97.17

“Oh Lakshmana, if I tell Bharatha, “Give this kingdom to Lakshmana”, he would on hearing it would see “So be it.”

97.18

Hearing the words of his brother steeped in Dharma, for the sake of welfare of his brother, entered in to his own body with sense of shame.

97.19

Having heard the words of Rama, Lakshmana felt ashamed and said, “I think that it is our father who has come to see us.”

97.20

Seeing that Lakshmana was ashamed, Rama said to him, “I also think that the mighty armed Dasaratha has come here to see us.”

97.21

“Or else thinking that we are accustomed to life which is pleasant , he must have come to take us back to our home.”

97.22

“Our good father of the Raghu clan, this lady Vaidehi who has been brought up in luxurious surroundings from the forest.”

97.23

“Oh valorous one , those are the great horses which are thoroughbred , pretty and having the speed of wind, which are shining
.”

97.24

“There is that aged elephant Satrunjaya which is moving in front of the army , which belongs to our sagacious father .”

97.25

“Oh mighty one, But I do not see the white flag of our father , which is respected by the people of the world, which makes doubt arise in my mind.”

97.26

“Oh Lakshmana, please do as I say and climb down from the tree.” Thus told the soul of Dharma Rama to the son of Sumithra

97.27

The conqueror of the enemy got down from the Sala tree and having got down stood with folded hands near

Rama.

97.28

When Bharatha instructed the army not to crowd the hermitage , the army encamped around the mountain.

97.29

The army of Ikshuvaku clan thronged with horses , elephants and chariots moved away half a yojana(one mile) and encamped by the side of the mountain.

97.30

That army which was brought by Bharatha , following Dharma and leaving aside pride , with a view to please Rama, the descendent of Raghu clan, shined.

97.31

This is the end of the ninety seventh chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

98. Bharatha spots Rama's hut

(Methodically Bharatha searches for the residence of Rama and after great search spots a hut from which smoke is coming out. He concludes that it is Rama's residence and goes towards it with Guha.)

That Bharatha the best among those who walk with two feet after encamping his army, as per what he has been told by his father approached Rama on foot.

98.1

After encamping the army and assuring that the army would not transgress its limits, Bharatha told Shatrugna.

98.2

"Oh soft one, it is only proper for us to examine this forest carefully and quickly in company of the hunters and other people."

98.3

"Let Guha along with thousand people of our clan all armed with bow and arrow explore the forest for the presence of Rama."

98.4

"I myself surrounded with ministers, citizens, teachers and Brahmins shall move about in the forest on foot."

98.5

"I shall not get peace till I am able to find the very powerful Rama, the strong Lakshmana as well as Sita."

98.6

"Till such time as I see Rama with a moon like face, lotus like eyes and an auspicious looks, I will not be able to find peace."

98.7

"Till I catch hold of the feet of Rama bearing the signs of royalty on his head and saluting him with my head, I will not be able to attain peace."

98.8

"Till he gets the kingdom, which was inherited from my father and grandfather and for which he deserves and he is anointed with water as its king, I will not get peace."

98.9

“The son of Sumithra is indeed blessed , because he is seeing highly shining Rama who has a face as pure as the moon, who has eyes resembling red lotus flowers .”

98.10

“Vaidehi the daughter of Janaka who has greatly luck and who has accomplished her task for she has been following her husband who is the lord of earth bounded by ocean.”

98.11

“Rama is living on Chithrakuta mountain which is like the Himalaya mountains , like Khubera in Nandana garden and how fortunate is that mountain .”

98.12

“The lustrous Rama , who is foremost among the people who wield weapons is living in this forest frequented by wild animals and so this forest sacred.”

98.13

Saying this the greatly lustrous , best among men and very strong Bharatha entered the great forest on foot alone.

98.14

That great expert in speech Bharatha went through the mountain slopes with large number of trees with their crowns in full bloom.

98.15

Going near the sala tree at the top of Chithrakuta mountains , he saw the banner of smoke arising from the fire place of Rama’s hermitage.

98.16

That great Bharatha along with his relatives after seeing that smoke concluded that Rama was living there and became as happy as a man who reached the other shore of the river.

98.17

That great Bharatha having heard that Chithrakuta mountain houses many sages , ordered his army to stay at a distance and went towards Rama’s hermitage along with Guha.

98.18

This is the end of the ninety eighth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

99.Bharatha meets Rama

9Bharatha first identifies the hut by several symbols and then sees Rama with a matted hair and wearing bark cloths sitting. He crying salutes him. Rama hugs him and Shatrugna with love.)

After encamping the army , Bharatha showed the way to Shatrugna and eagerly went to see his brother.

99.1

Bharatha who respects elders requested sage Vasishtha to bring his mothers and proceeded very quickly .

99.2

Sumanthra who was also impatient to see Rama like Bharatha , followed Shatrugna not far behind .

99.3

After the majestic Bharatha while walking towards the leafy hut of his brother in the solitude of ascetics saw the thatched cottage.

99.4

In front of the hut Bharatha saw chopped logs of wood as well as flowers which have been plucked.

99.5

He who was proceeding to the hermitage to see Rama and Lakshmana, here and there saw stripped pieces of Kusa grass and strips of wood tied on the tree to indicate the path.

99.6

He also saw in the forest large quantities of heaps of dried dung of deer and bison , which can be used to heat themselves in cold.

99.7

That mighty lustrous one, seeing all these signs of residence was greatly rejoiced and spoke to Shatrugna and other ministers who were surrounding him.

99.8

“We must have reached the place described by sage Bharadwaja and river Mandakini is flowing not far from here.”

99.9

“Here long lengths of bark garments have been tied high up so that , at times people can identify the path .”

99.10

“This is the place where large tusked mighty elephants are trumpeting and charging at each other.”

99.11

“ This black trail of smoke is seen from the hermitage of those ascetics living in the forest who alone wish to maintain the perpetual fire .”

99.12

“Here I will see Rama, the tiger among men , who wishes to honour elders, who is a gentleman, who is joyful and who looks like sages.”

99.13

In a short time that Bharatha reached the Chithrakuta mountains as well as the river Mandakini and he then told his ministers.

99.14

“That tiger among men , having reached this secluded forest , is sitting on a yogic posture on the bare ground . Oh fie upon life.”

99.15

“That lord of men Rama, with very great luster has reached this state because of me and is living in the forest after giving up all desires.”

99.16

“Like this being hated by the world , I would fall at the feet of Rama, Sita and Lakshmana seeking their grace .”

99.17

Bharatha lamenting in this way noticed in that forest an excellent, sacred and enchanting hermitage covered with abundance of leaves of Sala, palmyra and Aswakarna trees with a sacrificial altar spread with soft kusa grass. Bows, plaited on the back with gold and resembling Indra’s thunderbolt which was powerful, capable of achieving great exploits and oppressing the enemies, adorned the hut. Arrows glittering like the rays of the sun, which looked terrible , with burning heads and stored in quivers adorned it like the hooded serpents illumining the city of Bhogavati (in nether world). A pair of swords in scabbards made of excellent silver, two shields of different colours with golden spots, finger-guards made of skin of iguana decorated with gold were hanging there. It was impregnable to enemy hordes like a cave of lion to the deer.

99.18-99.23

Bharatha saw in Rama 's residence a broad divine altar of fire sloping towards north east.

99.24

When he examined the hut , he noticed his elder brother Rama , who was sitting there with matted hair.

99.25

Rama who was the lord of earth bounded by the sea , was like a blazing fire , seated dressed in antelope skin and bark of wood , with shoulders like lion and he was mighty armed, with eyes resembling white lotus . He looked like the perennial protector of Dharma like the creator Brahma and Sita and Lakshmana were seated by his side on grass strewn on the earth.

99.26-99.28

Having seen that gentle Bharatha , who was the son of Kaikeyi and the soul of Dharma, who was drowned in sorrow and grief rushed towards Rama.

99.29

Seeing him wailing and voice choked with tears and though he was not able to speak , with courage he said these words.

99.30

“He , my elder brother who should sit in the royal assembly attended by ministers and his subjects is being surrounded by the animals in the forest.”

99.31

“That great Rama who is the follower of Dharma who is accustomed to wear thousands of cloths now wears only two pieces of deer skin.”

99.32

“How does Rama who used to wear many coloured flowers able to bear the weight of the matted hairs?”

99.33

“That Rama who used to accumulate Dharma by performance of various Yagnas , is now accumulating it by getting his body tired.”

99.34

“How , can he who used to coat his body with very precious sandal paste, is able to bear it being coated with mud?”

99.35

“Rama has fallen in to this great misfortune because of me and bad behaviour with him I am condemned by the world, fie on me.”

99.36

Crying like this with his face becoming like a faded lotus flower and with sweat gushing out of him, he further wailed and without reaching the feet of Rama fell down.

99.37

The very strong prince Bharatha becoming jaded with sorrow could only say, "My great brother" and

he was not able to talk anything further.

99.38

On seeing the glorious Rama with a sob choked throat he cried Oh gentle one, and he was not able to talk further.

99.39

Shatrugna also cried and fell at Rama's feet and Rama embraced both of them and shed tears.

99.40

The two princes (Rama and Lakshmana) met with Sumanthra and Guha, and it liked the sun and the moon met Guru (Jupiter) and Shukra (Venus).

99.41

Seeing the princes resembling the power of herds of elephants in the forest, the inhabitants of the forest shed tears in great distress.

99.42

This is the end of the ninety ninth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

100. Rama enquires about ruling of kingdom of Ayodhya.

(Rama enquires about various aspects of ruling of the kingdom. These also teach how to rule the kingdom.)

Seeing Rama with matted locks and dressed in cloths of bark, Bharatha fell on the ground in salutation and like the Sun at the time deluge, it was impossible to see him.

100.1

Rama with great difficulty recognized , his emaciated brother Bharatha with pale looks and having recognized him caught hold his arm and lifted him up.

100.2

Having kissed him on the head Rama also hugged him and made him sit on his lap and with composed mind enquired.

100.3

“Oh child , you have come to forest and where does our father live? It is not proper for you to come to the forest while he is still living.

100.4

“I have come to a very long distance in to this forest and after a long time, I am seeing you .Oh Bharatha, why have you come with emaciated limbs in to this forest.”

100.5

“Oh child , when you came here, was Dasaratha our father , alive and in good health? Did he depart from this world due to great dejection?”

100.6

“Oh soft natured one, being sad I hope you have not lost the stability of the kingdom ?I hope you have not lost the trust of the people ?Dear Child , I am hoping that you are doing service to our father who is valorous in truth?”

100.7

“I hope the king Dasaratha is true to his promise and he is performing Yagas like Aswamedha and Rajasooya and has determined to observe Dharma. “

100.8

“Oh lad, I hope that you are honouring Brahmins, learned people, people who daily observe Dharma, , people of great luster and the teachers of Ikshuvaku clan.”

100.9

“Oh lad I hope that Kausalya and Sumithra are happy being honoured by citizens and the honoured Lady Kaikeyi is happy.”

100.10

“I hope you are honoring the priest (Suyagna son of Vasishta) who is famous , of a noble family , not envious and person with great humility.”

100.11

“I hope that a intelligent Brahmin learned in rituals and just , who is employed to protect the sacred fires informs you in time about it and feeds the fire with oblations in time.”

100.12

“Oh lad, I hope that you honour the gods , your ancestors, your teachers , your aged father, doctors as well as Brahmins.”

100.13

“Oh lad, I hope you treat with respect Sudhanva , your teacher in archery , who is well versed in upkeep of arrows and bows as well as in political economy.”

100.14

“I hope the ministers who are equal in valour to you and who are learned and are able to control their senses and are born in noble families and skilled in interpretation of signs are assigned to you.”

100.15

“Oh Bharatha, proper advise is the main source of victory of kings , which are given in secret by great ministers who are well versed in Sasthras.”

100.16

“I hope you do not become a slave to sleep and are able to wake up at the proper time .I hope you think about appropriateness of an action late at night.”

100.17

“I hope you do not analyze a problem alone nor do it with large number of people .I hope these analysis or consultations with ministers does not reach the people before decision is taken.”

100.18

“Oh Bharatha, I hope , you execute your actions speedily , after determining its cost (need) and benefit for large number of people.”

100.19

“I hope the other kings know about you plans after they are implemented and those which are properly completed but not those you have planned.”

100.20

“Oh lad, I hope others do not know about your discussions and strategies or enquiries with your ministers which you have not made known .”

100.21

“I hope you desire to consult one wise man rather than one thousand fools , for a wise man would be able to take decision on difficult matters to your advantage.”

100.22

“If a king employs one thousand fools or even ten thousand of them , he will not get any real help from them.”

100.23

“Even a single bold, intelligent , skilful and discerning minister can bring great prosperity to a king or one rules a kingdom.”

100.24

“I hope you have employed most efficient people to do most important jobs , mediocre people for jobs of medium importance , people of inferior intellect to do unimportant jobs.”

100.25

“I hope you are choosing ministers who do not give way to temptations , who have high integrity , whose father and forefathers were ministers and who are eminent for attending to superior tasks.”

100.26

“Oh son of Kaikeyi , I hope that your ministers would not permit citizens to be terrorized with excessive punishment .”

100.27

“I hope the priests in charge of performing sacrifice, do not hold you in contempt for receiving unmerited(terrible) gifts like a women holding contempt men with great lust.”

100.28

“All educated expert tricksters, warriors who are greatly passionate for wealth and those who corrupt the mind of servants to rebel against the master , would destroy the king and so should be killed.”

100.29

“I hope you have appointed a man as commander in chief, who is contended, brave, intelligent m steadfast , honest , thoroughbred devoted and efficient.”

100.30

“ I hope you honour those great soldiers who are strong, skilled in warfare , who were responsible for heroic deeds and courageous.”

100.31

“I hope you properly feed your army and give them suitable wages when they are due without any delay whatsoever.”

100.32

“It has been told in the scriptures that if the wages and compensation for the servants are unduly delayed, they would turn against the master and calamity would result.”

100.33

“I hope all men of good birth are loyal to you and I hope that those men of steady mind would be prepared to sacrifice their life for your cause.”

100.34

“Oh Bharatha , I hope you have chosen an efficient and intelligent man who belongs to our folk, who is an intellectual , a realist and an expert , as your representative(ambassador/messenger) .”

100.35

“I hope you gather intelligence using three spies each who cannot be recognized , about, eighteen important officers of the enemy and fifteen of your side.”

100.36

“oh killer of enemies , I hope you are alert about all enemies who were defeated by you and gone back , especially the weak ones.”

100.37

“Oh lad, I hope you do not serve those Brahmins , who are this worldly , think that they are the only great ones and bother only about themselves since they are sure to bring disaster.”

100.38

“These bad brained ones having acquired futile knowledge relating to science and logic , unnecessarily enter in to arguments , even though the Dharma Sasthras are existing.”

100.39

“Oh Lad. I am hoping that you are protecting Ayodhya, formerly inhabited by our ancestors , and true to its name(that which cannot be conquered) with sturdy gates , crowded by elephants, horses and chariots, inhabited by thousands of Brahmins who are busy with their rituals , who have full control over their sense organs who are highly energetic and venerable, by Kshatriyas and Vaisyas engaged in their own professions , surrounded by palaces of every kind, thronged by very learned people with availability of anything that is needed.”

100.40-100.42

“Oh Bharatha , I hope the villages are adorned with hundreds of altars , filled with abundantly peaceful people , shining with temples, free water storages for distribution, filled with happy men and women, with many community festivals , well tilled land, with lots of cattle, totally free of cruelties , pretty lands exclusively dependent on rain which is kept free of pests , which land is also free of the fear uncertainties, studded with mines of various mineral ores, which villages are free of destitute and sinful people , well protected by our forefathers, and full of abodes filled with prosperity and happiness.”

100.43-

100.46

“Oh lad, I trust that all those depending on agriculture and Animal husbandry are favourable to you , for the happiness of the world depends on their efforts.”

100.47

“I hope you are helping to maintain and protect their efforts and prevent adversities for them. The king protects according his Dharma all people living in his kingdom.”

100.48

“I hope you pacify women as well give them good protection. I hope you are not trusting them completely or share any secrets with them.”

100.49

“I hope you protect the elephants in the forest and I hope there are she elephants there .I hope you have large number of mares and you are not contented with their number.”

100.50

“I hope you rise up very early and also see daily and present yourself well adorned to the people of the great avenue .”

100.51

“I hope that the servants do not present themselves directly to you. I hope that they do not stay far away due to fear of you. It is better that you follow a middle course.”

100.52

“I hope that all forts are provided with wealth , grains and water. I hope that they are provided with complete machines of war and craftsmen to repair it and also have men armed with bow.”

100.53

“Oh Bharatha, I hope that your revenue is abundant and expenditure is much less . I hope that your treasury is not put under control of undeserving persons.”

100.54

“I hope you are spending only on Gods , ancestors, Brahmins, guests , warriors and your hoard of friends.”

100.55

“I hope a pure hearted man who is venerable and honest who is accused of unworthy act is not slain out of avarice without consulting scholars well versed in scriptures.”

100.56

“Oh best among men, a thief who is caught at time of the stealing , accused and interrogated is not set free due to avarice of money , if there is sufficient evidence.”

100.57

“Oh Bharatha, I hope that your ministers are well informed and behave without partiality towards a rich man or a poor man who is suffering.”

100.58

“Oh Bharatha, the tears of those who are falsely accused and commanded by the king for the sake of getting pleasure, would destroy his sons as well as cattle.”

100.59

“Oh Bharatha I hope you handle children, old people and learned people with gift, affection and kind words, so that those groups would thrive.”

100.60

“I am hoping that you treat with respect your gurus, old people, sages, gods, guests, temples, great people and Brahmins.”

100.61

“I am hoping that you are not destroying Dharma for the sake of property, not destroying prosperity for words of flattery and not destroying both for the sake of sensual enjoyment.”

100.62

“Oh Bharatha, you are a victor, chosen one, expert in allocation of time and granter of wishes and I hope you are attending to Dharma, Artha and Kama by allocating sufficient time for each.”

100.63

“Oh Very intelligent one who has understood the meaning of all Sasthras, I hope the Brahmins and other citizens of our kingdom are seeking your welfare.”

100.64

“I hope you are avoiding the fourteen draw backs of a king viz. atheism, propensity to tell lies, anger, listless attention, laziness, avoiding wise people, lethargy, gratification of the five senses, planning the matters regarding state alone, consultation in people who are experts in worthless acts, failure to carry out acts which has been already decided, inability to keep advice received as secret, not doing auspicious acts, and making preparations for an unpractical war.

100.65-

100.67

"O, the very wise Bharatha, I hope you understand the following and deal them properly the ten evils(1); the five kinds of fortifications(2); the four expedients(3); the seven limbs of state(4); the eight evils (born of anger) the three objects of human pursuit(5); the three branches of learning(6) subjugation of the senses, the six strategic expedients(7); adversity brought about by divine agencies(8); and by human agencies(9); the twenty types of monarchies(10); and the entire population of the kingdom, setting about an expedition, drawing up an army in a battle-array and the two bases viz, peace and war.”

(Not clear to me. I have reproduced it from another translation.)

100.68-100.70

“I believe that you are consulting with three or four ministers separately as well as combined in complete secrecy, as laid in Sasthras.”

100.71

“I think reading of Vedas is good for you . I hope your actions teach you to do better. I hope your wife serves you fruitfully. I hope you learn good things from what you hear.”

100.72

“Oh Bharatha, I hope that whatever I have told you is agreeing with your own thought process and would lead to fame, Dharma, Artha and Kama.”

100.73

“I hope you are following the principles followed by our father and our ancestors , because those auspicious principles will lead you in the path of Dharma.”

100.74

“Oh Bharatha, I hope you do not eat food that is deliciously prepared all alone , but you share it with those friends who desire for that food.”

100.75

“That king of great intelligence , who acquires the entire earth and rules the earth with Dharma, punishes the people according to tradition , after his death will reach the heaven after death.”

100.76

This is the end of the hundredth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

101.Bharatha tells about death of Dasaratha

(Bharatha tells Rama that according to Dharma, he is not fit to rule and asks him to return. He also Tells him about the death of Dasaratha, their father.)

After hearing the words of Rama, Bharatha replied, “When I am bereft of Dharma, how am I concerned with royal Dharma?”

101.1

“Oh best of men, there exists a permanent Dharma in our clan that when the elder son is alive the younger son never becomes the king.”

101.2

“So oh Rama, return with me to the prosperous Ayodhya , and consecrate yourself as king for the good of our clan.”

101.3

“People consider king as another man but I consider him as God, because such a king along with Dharma and Artha is beyond the definition of humanness.” 101.4

“When I was in Kekaya and when you had come to the forest , the revered , virtuous, esteemed king who was fit to do fire sacrifices went to the heaven.” 101.5

“As soon as you left along with Sita and Lakshmana , the king who was affected by sorrow and grief , went to heaven.”

101.6

“Oh tiger among men, arise and offer the ritualistic libations with water to father,. Me and Shatrugna have already offered such libations.” 101.7

“Oh Rama, whatever has been offered with love becomes eternal in the world of manes and so as you are most loved by father , please offer such libations.” 101.8

“Sorrowing about and not being able to see you and keeping his mind fixed only on you and nothing else and remembering you, our father went to heaven.”

101.9

This is the end of the hundred and one chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

102.Rama offers libation to his father

(Rama along with Sita and Lakshmana went to Mandakini river and offered water libations. Then he offered Pinda to his father using a fruit cake and juice . When all of them were crying many of the people of the army rushed there and consoled Rama.)

Hearing these words of anguish , uttered by Bharatha relating to the death of his father, Rama lost his consciousness.

102.1

The destroyer of enemies Rama, hearing the thunderbolt like words of Bharatha , felt as if the Indra has hurled his thunderbolt and hit his mind , and fell down raising his hands , like a tree laden with flowers cut by an axe in the forest.

102.2-102.3

On that Rama, the lord of the word , the mighty archer who was afflicted with great grief from all sides and who had fallen on the earth, down tired like an elephant hitting the banks of the river again and again, the weeping Vaidehi and others sprinkled water to wake him up..

102.4-102.5

Rama , the son of Kakustha clan regained consciousness and shedding copious tears from his eyes , started talking with great sorrow.

102.6

Rama, the soul of Dharma , hearing that the king has gone to heaven told Bharatha these words which conform to

Dharma.

102.7

“Since my father has gone in the path ordained by the gods, what will I do in Ayodhya? Who would now rule Ayodhya which has lost the best of kings?”

102.8

“What is the use of me who is born in evil to that great soul , for whom I could not even perform the last rites?”

102.9

“Oh blemish less Bharatha, since you and Shatrugna have done the last rites including the ritual of the corpse , you have achieved your goal and are fortunate.”

102.10

“Even after completion of my living in the forest , I do not desire to return to Ayodhya , which has lost its lord and is without any direction.”

102.11

“Oh destroyer of enemies , after completing my life in the forest , who will guide me in Ayodhya , when our father has gone to the other world?”

102.12

“Formerly , our father observing my good conduct , use to tell me comforting words which were pleasant to my ears. From whom else can I hear such words?”

102.13

After saying these to Bharatha, Rama went near his wife Sita who had a face like a full moon and said to her with great grief.

102.14

“Oh Sita, your father in law is dead. Oh Lakshmana you have lost your father. Bharatha was relating to me the sad news of the lord of the world going to heaven.”

102.15

When Rama was telling all this, copious tears were shed from the eyes of the sons of Dasaratha , the son of the Kakustha clan.

102.16

Then all the brothers together greatly consoled Rama and told him, “Please offer libations to our father who was the king of the world.”

102.17

That Sita hearing that her father in law had gone to heaven , had her eyes filled with tears and could not properly see her husband.

102.18

Rama after consoling the daughter of Janaka who was crying , spoke to Lakshmana who was overcome with grief in a distressed way.

102.19

“I am going to offer water libations to our great father. So please bring the Inguli oil cake as also my upper garment made of bark.”

102.20

“Let Sita walk in front of us and you go ahead of her and I would follow you both.. This procession of mourning is indeed sorrowful.”

102.21

Then Sumanthra who was intelligent , soft natured , self restrained, peaceful , staunchly devoted to Rama and who used to always follow them , consoled them and followed them and taking hold of them and helped them to descend in to the river.

102.22-

102.23

Then those illustrious ones conveniently got down in to the enchanting , swiftly flowing Mandakini river surrounded by forests in bloom and approached a place that was not slushy and using the sacred waters of the river , offered libations of water saying “Oh father , let this be yours.”

102.24-102.25

The king Rama took one hand full of water , faced the Southern direction(Direction of Yama) and crying said these words.

102.26

“Oh tiger among kings, now you have attained the world of our manes. Let this pure water which is offered to you be inexhaustible.”

102.27

Then Rama reached the shores of Mandakini river and coming out from there , along with his brothers offered Pinda for his father.”

102.28

That Rama mixed fruits of Badari tree with pulp of Ingudi tree and made balls kept them on Durba grass, overcome with distress started weeping and told.

102.29

“Oh great king, we are offering you the food that we normally take . I request you to please take it , because a man can offer only whatever he partakes to his manes.”

102.30

Thereafter the tiger among men ascended the river by the same path that they descended and climbed the charming slopes of the mountain.

102.31

That king after reaching entered through the door of the leafy hut and took hold oh Bharatha and Lakshmana in his arms.

102.32

The wailing of the brothers mingled with that of Vaidehi echoed in the forest like the roar of a lion.

102.33

Hearing the very great sound created by those mighty brothers while offering water libations to their father as well the wailing of the brothers , the army was scared.

102.34

“It is certain that Bharatha has met with Rama and this loud sound is their wailing over the death of their father.”

102.35

All of them , then left their camps and ran towards that sound with only a single thought in their mind.

102.36

Some went on horses, some went on elephants and some on well decorated chariots and other men went on foot.

102.37

All the people went towards the hermitage to see Rama, as if he has gone long back , though he had only gone recently.

102.38

With a wish to see the meeting of brothers , all those people went on every sort of vehicle creating sounds of hooves and wheels.

102.39

That earth crushed by very many vehicles and great many hooves , it emitted tumultuous sounds like the sky makes a sound when storm clouds are gathered.

102.40

Terrified by that sound the male elephants followed by she elephants ran from there to another forest emitting the smell of ichors.

102.41

Hosts of boars and wolves , buffaloes, serpents, monkeys , tigers antelopes with ears like cow, tigers and other animals were also frightened.

102.42

Brahminy ducks, water cranes, geese, karandava birds , cranes , male cuckoos and Krouncha birds , losing their senses reached different places.

102.43

Frightened by the sound, birds filled up the sky and people covered the earth and both of them shined.

102.44

All those people then saw Rama, who was famous, the tiger among men, the destroyer of enemies sitting on the bare earth.

102.45

Those people who reached to that place , became completely tear faced and berated Kaikeyi along with Mandhara .

102.46

Thereafter Rama who was a follower of Dharma seeing those people deeply sorrowing and with eyes full of tears hugged them all treating them as his father or mother.

102.47

Rama embraced some men, while some others saluted him and afterwards the king's son Rama honoured the relations and friends who have reached there, according to their status.

102.48

The weeping sound made by those great persons filled the heaven and earth and mountains and caves and all directions reverberated

102.49

This is the end of the hundred and second chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

103.Kausalya and others see Rama

(Kausalya and other mothers of Rama along with Vasishtha went to meet Rama. On the way they see the pinda made of Ingudi cake. Kausalya is upset and then all of them go and meet Rama. Rama, Sita and Lakshmana salute them.)

The wives of Dasaratha followed by sage Vasishtha on foot with an intense desire to see Rama.

103.1

The wives of the king, when they were slowly proceeding towards river Mandakini, saw the bathing place of Rama and Lakshmana.

103.2

Kausalya who was an emaciated face with eyes full of tears addressing Sumithra and other wives told.

103.3

“This is a sacred place of the river which is east of the forest where those orphans who are expelled from the country are doing tireless deeds in spite of difficulties.”

103.4

“Oh Sumithra from here your son Lakshmana carries water for the sake of my son without any laziness .”

103.5

“Though your son is engaged in such manual tasks like bringing water, it should not be looked down because all the tasks he does his brother are with Dharma.”

103.6

“Your son who is not accustomed to hardship, if he stops this service, it would be greatly distressing .”

103.7

Then Kausalya with very broad eyes saw the Ingudhi pindas kept on Dharbha spread on earth pointing towards the south .

103.8

After seeing those pindas kept on earth by the distressed Rama , Kausalya addressing the wives of king Dasaratha told. 103.9

“Please see these Pindas kept by Rama for the sake of his father great Dasaratha , the lord of Ikshuvaku race.”

103.10

“I do not think that this is a proper food for the great king, who was like God and one who enjoyed good food .”

103.11

“How can he eat the cake made of pulp of Ingudi , as he was a great king resembling Indra , who has enjoyed food of all the four corners of the earth?”

103.12

“There is nothing more sad in the world than , the once rich Rama had to offer his father the cake made of Ingudi pulp.”

103.13

“Seeing that Rama has offered his father the cake made of Ingudi pulp , I wonder why my heart is not breaking in sorrow?”

103.14

“There is a well known saying in the world that man offers what he eats only to the God and it appears to me truthful in this case.”

103.15

The distressed co wives after having consoled Kausalya were distressed went in to the hermitage and saw Rama who looked like a God fallen from heaven.

103.16

Those mothers who were emaciated with grief , seeing Rama who has given up all luxuries were overcome with sorrow and loudly cried.

103.17

Rama, the tiger among men, true to his valour in war , after standing up touched the feet of all his mothers .

103.18

Those broad eyed queens with soft hands and fingers , with their auspicious hands wiped away the dust from the back of Rama.

103.19

After seeing those mothers , the son of Sumithra also became sad following Rama bowed in reverence to them.

103.20

Those ladies of Dasaratha loved Lakshmana, who was the son of Dasaratha who was blessed with auspicious qualities , just like Rama .

103.21

Sita also with great sorrow caught the feet of those mothers and stood before them with tear filled eyes.

103.22

Like a mother embracing her daughter , Kausalya embraced the grief stricken Sita who was looking haggard due to living in the forest.

103.23

“How is it that the daughter of the king of Videha and the daughter in law of king Dasaratha and also wife of Rama, has fallen in to this sorrow in this uninhabited forest?”

103.24

“Oh Vaidehi, seeing your face which is like a lotus flower withered in heat, a faded water lily, dust defiled gold, moon hidden by clouds , the fire of sorrow produced by the firewood of calamities is greatly burning my mind.”

103.25-

103.26

While his mother was talking these words of anguish, the elder brother of Bharatha , Rama clasped the feet of sage Vasishtha.”

103.27

Then Rama clasped the feet of his family priest who was exceedingly lustrous like a burning fire , like the king of devas clasping the feet of Bruhaspathi, and sat down with him.

103.28

When they sat down along with the ministers, important citizens and along with soldiers, Bharatha an expert in Dharma also sat along with his elder brother.

103.29

The valorous Bharatha looked at the greatly lustrous and majestic Rama , dressed like a sage and sat down near him , like Indra after purification sits near Lord Brahma.

103.30

Among the gentlemen assembled there great curiosity arose as to what greatly persuasive words Bharatha is going to speak after saluting and honouring Rama .

103.31

Rama was shining in truth, the great Lakshmana and Bharatha the expert in Dharma surrounded by his friends were looking like three sacrificial fires surrounded by the priests.

103.32

This is the end of the hundred and third chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

104. Rama advises Bharatha

(Rama asks Bharatha , the reason why he has come to the forest wearing matted locks. Bharatha replies that his mother is a bad woman. Rama chastises Bharatha for saying that and refuses to come back from the forest.)

After Rama consoled Bharatha who is liked by elders , he along with Lakshmana began to ask Bharatha.

104.1

“For what reason have you come to this region, dressed in deer skin and wearing matted locks ? I would like to hear it from you?”

104.2

“For what reason have you left the kingdom and come to this place wearing deer skin and with matted locks ?It is proper for you to tell me about it.”

104.3

When the great son of Kakustha clan asked like this to Bharatha , the son of Kaikeyi , saluted him and held Rama tightly and told

104.4

“Oh Rama, our very strong father having done an undesirable act of banishing you went to heaven due to the sorrow of parting with his son.

“

104.5

“Oh trouble giver to enemies , he did this great sin which destroyed his reputation because of the instigation of a women , who is Kaikeyi , my mother.”

104.6

“She who has become a widow , having not able to get the kingdom , she is under the grip of sorrow and she who is my mother would fall in the most terrible hell.”
104.7

“It is only proper for you to do a favour to me who is your slave , by getting yourself crowned as king like Indra.”
104.8

“ Your subjects as well as all your mothers have reached very near to you and so it is proper that you do this favour to me.”
104.9

“Oh giver of honour, I feel that it is only proper for succession and request you take the kingdom as per the wish of your friends and elders.”
104.10

“Let this entire earth adopt you as its lord and stop being a widow , like the night of autumn becoming bright by getting a full moon.”
104.11

“I am begging you along with my ministers with heads bowed and it is only proper for you to favour me, who is your brother , disciple as well as slave .”
104.12

“Oh tiger among men, it is not proper for you not to agree with all your subjects and please adopt the rules of our heritage which is permanent.”
104.13

That son of Kaikeyi after telling this with tears in his eyes , again according to tradition held the feet of Rama.
104.14

Rama hugged his brother who was taking deep breaths again and again like an elephant in rut and told him.
104.15

“How can you who belongs to a noble family and who is energetic, powerful and adherent to his own vows , commit a sin for the sake of kingdom?”
104.16

“I do not find even the slightest fault in you , oh destroyer of enemies but is in not proper for you out of childishness to find fault with your mother.”
104.17

“Oh very intelligent one, Oh matchless one, it is laid down that , elders can act as per their will in relation to their wives and children.”

104.18

“Oh gentle natured one, in this world good people have treated their wives , sons and disciples as virtuous people and so it is only proper that you feel that Dasaratha also did like that.”

104.19

“Oh gentle natured one, only Dasaratha is competent to decide whether I should live in the forest wearing a deer skin or become a king and rule over the kingdom.”

104.20

“Oh follower of Dharma, our father has been revered in this world by those who know Dharma and similar reverence also should be shown to our mothers.”

104.21

“Oh Bharatha I have been asked to go to the forest by our mother and father who both have the character of Dharma and except obeying them, what else should I do?”

104.22

“You should go and rule the kingdom of Ayodhya being respected by this world and I should live in the Dandaka forest wearing cloths of bark.”

104.23

“The great king only after apportioning it like this in front of the people and commanding us , have gone to the heaven.”

104.24

“The portion that has been given to us by that king who followed Dharma and who is much respected by the world , is final and so you shall enjoy your share.”

104.25

“Oh gentle natured one , as told by our great father I would live in the Dandaka forest for fourteen years and enjoy it.”

104.26

“Whatever has been told by my father who was a great soul, who was honoured by all the world , who is equal to the wise king of devas is regarded by me as the ultimate and the desire of the king of the world should not be disregarded.”

104.27

This is the end of the hundred and fourth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

105. Bharatha argues in a different way

(Bharatha says, he has right to give back what he got. He tells has not efficient and cannot rule the country well. Rama talks of inevitability of life and rejects Bharatha's request.)

When those lion among men were lamenting among their friends, the night passed off painfully.

105.1

When the night gave way to dawn, those brothers along with their friends performed morning rituals in the Mandakini river and returned to Rama.

105.2

All of them sat silently for some time and did not speak with each other and then Bharatha started speaking to Rama.

105.3

"For honouring the words of my mother, you have given the kingdom to me and I am now giving it to you and you please enjoy it without any obstacles."

105.4

"Like a dam getting burst due to surge of water, due to great rains cannot be repaired easily, this great kingdom cannot be supported by anyone else except you."

105.5

"The speed of horse or a common bird cannot be compared to that of the Divine Garuda and I do not have the same capacity as you, Oh king."

105.6

"The life of a man on whom others depend for their life is happy, but the life of those who depend on others for their life is miserable."

105.7

"Oh strong one, oh Excellent lord, If a man plants a tree and it grows in to a very large tree with a large trunk, with very many branches, a dwarf man would not be able to climb it. Having put forth lot of flowers suppose it does not bear fruits, the purpose for which it was planted is not fulfilled and the man who planted does not get joy out of it. This simile fits your case. (Dasaratha planted tree of Rama but is not able to see the fruits.)

105.8-105.10

“Oh king, oh destroyer of enemies, may all the guilds, traders and other citizens see you, when you are installed the king for all the kingdom like a greatly lustrous sun.”

105.11

“Oh son of Kakustha clan, let elephants intoxicated with ichors trumpet and let the ladies of your private apartment rejoice.”

105.12

Hearing the words of Bharatha requesting him to return, the different classes of people who live in the city said, “great, well said.”

105.13

Seeing him who is famous, sad and wailing, the man of great determination Rama consoled him, who is self possessed.

105.14

“Any man is not independent and cannot do whatever he wants, for he is pulled by fate to a different path from his chosen one.”

105.15

“All wealth depletes and people fall from elevated positions. Unions end in separations and life ends in death.”

105.16

“Like all the fruits that ripe are afraid of falling down, when a man is born his only fear is death.”

105.17

“Any house built on sturdy pillars gets dilapidated and over time decays and in the same way, men are destroyed by getting in the grip of old age and death.”

105.18

“Every night passes away, never to return and like that the water filled Yamuna continuously merges its waters with ocean.”

105.19

“The life of all beings gets diminished with passing of day and night, like the rays of sun drying water by its heat.”

105.20

“Whether you are standing or moving, life keeps on diminishing and so you start worrying about yourself only and not for others.”

105.21

“Death follows a man, wherever he goes and if one sits at a place, death also sits with him. If a man travels for a long distance and returns, death also returns with him.”

105.22

“With old age wrinkles form on the body and the hair turns gray and so what can a man do to make himself powerful again.”

105.23

“People rejoice when the sun rises and also when it sets and he faces the decline of his life without being aware of it .”

105.24

“With change of every season man gets overjoyed to see new flowers or fruits but he does not realize that his life span also is getting diminished.”

105.25

‘A floating wooden piece meets with another such piece in the great ocean and after remaining for some time they are separated after a small passage of time and like that wives, sons , relatives and money after coming to us are definitely going to be separated.’

105.26-105.27

“In this world no two beings can be together as much as they like and so one is competent to be sad in the matter of death.”

105.28

“Like a man standing on the way side telling to a moving caravan on the road , that “I am following behind you,” , one may say that they would follow the path taken by his grand and great grandfather , anybody who is not able to follow that same path should not grieve.”

105.29-

105.30

“Like the flowing water , never returns to the source , age passes away. And so keep the mind happy and follow the established Dharma and it is said you would be happy by doing that.”

105.31

“Our father Dasaratha , the king, the soul of Dharma and performer of auspicious deeds, offered many charities and performed many sacrifices and went to heaven.”

105.32

“He ruled over his servants splendidly , ruled over his subjects and accepted wealth as per Dharma and he went to heaven.”

105.33

“Our father , the king Dasaratha reached heaven by performance of many auspicious acts , by giving abundant charities and great offerings in sacrifices.”

105.34

“That king after performing very many sacrifices and obtaining long life , enjoyed abundant pleasures on this earth and attained heaven.”

105.35

“Oh lad, having enjoyed pleasures of life , our father has been honoured in heaven and so he should not be grieved about.”

105.36

“Our father after abandoning his worn out mortal body , has obtained a divine treasure and is wandering pleasantly in the world of Brahma,”

105.37

“It is not proper for people like me or you to mourn about the very intelligent and learned king Dasaratha who was an expert in scriptures.”

105.38

“This many types of sorrow and different type of wailings should be completely avoided at all times by a courageous intelligent human being.”

105.39

“Oh foremost among eloquent people , do not be sad and compose yourself. Return to Ayodhya and reside there as per the order of father , who had great control over his senses.”

105.40

“I have been commanded by a man of blessed deeds and I shall carry out the order of my father accordingly .”

105.41

“Oh killer of enemies , disobeying the orders of my father to me is not proper, and you also obey it as he was our father and one who loved us.”

105.42

“There , to me the order of father who was a great follower of Dharma is agreeable and I would obey it by my action and live in the forest.”

105.43

“Oh tiger among men, anyone who wants to conquer the other world should follow dharma, be compassionate and obedient to elders and then only it will happen.”

105.44

“Oh best among men, Please observe within yourself the excellent conduct of king Dasaratha and having realized it , you observe your duty.”

105.45

That great Lord Rama after having addressed , his younger brother this way in words full of innate significance “Obey the commands of our father and then stopped.

105.46

This is the end of the hundred and fifth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

106.Bharatha further requests

(Bharatha repeats his arguments in various ways but Rama rejects them. People are happy with Bharatha.)

When Rama said these very significant words and rested , Bharatha the follower of Dharma , addressing Rama who was the soul of Dharma and affectionate by nature told. 106.1

“Oh destroyer of enemies, Neither pain afflicts nor pleasure makes you joyous. In this world , we cannot find a person of such a nature . You are beloved of the elders as you ask their advice , when needed.”

106.2-

106.3

“What can influence him, who sees death and life as well as joy and sorrow in the same way and is not moved by them?”

106.4

“Oh Lord of men, it does not proper for a person like you , who is aware of the comparative merits of everything , to be distressed of anything or lament about it.” 106.5

“Oh Rama. Oh great soul, you resemble devas in their nature and you are truthful in warfare. You are all knowing, all seeing and a man of wisdom.” 106.6

“It is not proper for a person like you endowed with such qualities and one who is familiar with life and death to undergo such insufferable pain and sorrow.” 106.7

“When I was away from home , this sin was committed by my mean minded mother for my sake and this is not liked by me and so please show your grace on me.” 106.8

“I am bound by the ties of Dharma and for that reason I am not able to punish my mother , who deserves punishment by slaying her.” 106.9

“How can I being born to Dasaratha and belonging to a noble clan wedded to Dharma , knowing the implication of Dharma do such a reprehensible act which is against Dharma?” 106.10

“My old father who was the king , was my teacher , one who does meritorious acts and was like God to me .He departed due to old age and so I cannot find fault with him.”
106.11

“Oh expert in Dharma, , will any follower of Dharma do acts like this which are against Dharma and Artha , just to please a woman at her bidding ?”
106.12

“There is an old saying that “At the time of death , a person’s mind is confused” and the acts of the king proves that this is true.”
106.13

“Due to anger, passion and sense of adventure our father has done this act against Dharma and so you have to think over it and set it right.”
106.14

“Only a son who considers only the act performed according to Dharma as good is the true son in this world but if he delights in such an act he is not considered as good.”
106.15

“So please do not do this undesirable act of approving the wrong doings of the father which are condemned by people of wisdom.”
106.16

“Oh Sir, please protect Kaikeyi, me , father , friends, relations , citizens of villages and inhabitants of city and everything.”
106.17

“Where is forest, where is Dharma of a king, where is matted locks and where is ruling a kingdom? It is not proper for you to engage in repulsive acts.”
106.18

“Oh very intelligent Rama, to anyone who is born in royal race , if governance of kingdom is possible for him, he should crown himself
.”
106.19

“Will any person disregarding the Dharma of a Kshatriya adopt the ascetic way which has uncertain results and uncertain future?”
106.20

“If you want to follow this Dharma , out of tiresomeness ,it is only proper that you start governing the four fold division of society , so that this tiresomeness will disappear.”
106.21

“Among the four modes of life , it is by those who know dharma that the life as a householder is the greatest and so it is not proper for you to renounce that mode of life.”

106.22

“How can I who is inferior in intelligence and younger in position by birth to you rule over the kingdom when you are there?”

106.23

“I am inferior in intelligence and virtue and even inferior in position to you , and I do not want to live if you are not present.”

106.24

“Oh expert in Dharma, you please rule this country which was inherited from our father , without any hindrance along with our relations.”

106.25

“Here itself you would be crowned in front of your subjects , by sage Vasishtha, an expert in rituals in accordance with the ritualistic chants.”

106.26

“After you are consecrated you return along with all of us to Ayodhya , like Indra returning to heavens in company of Maruths after conquering all worlds.”

106.27

“ You alone can rule Ayodhya, discharging the three debts to devas, sages and manes , completely subduing your enemies and gratifying the desires of your friends.”

106.28

‘Oh gentle one, make all your friends happy by crowning yourself and let your enemies flee in ten different directions.”

106.29

“Oh best among men, wipe away the negative feelings of my mother and also protect our father from sin.”

106.30

“I am begging you with bowed head to show mercy on all our relations and like the great God show mercy on all beings.”

106.31

“In spite of all my requests, if you going from here to the forest , then I also shall go along with you.”

106.32

Though requested like this by Bharatha with his head bowed down , the very brave king Rama , deciding to follow the words of his father decided not to go back to Ayodhya.

106.33

Seeing the great determination of Rama , the people assembled there with both happy and sad..They were sad because he was not returning to Ayodhya and happy because he was greatly determined.

106.34

The priests, the chiefs of merchants and mother who have lost their senses and were not having a single drop of tear to shed , praised Bharatha for his great words and after saluting Rama with reverence requested him.”

106.35

This is the end of the hundred and sixth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

107.Rama tries to convince Bharatha

(Rama reminds that Dasaratha has promised the kingdom as bride price while marrying Kaikeyi >then he tells the two boons which were promised to Kaikeyi. He says that it is the duty of Rama and Bharatha to follow the words of the father.)

The great and well recognized elder brother of Lakshmana who was sitting in the middle of his relations again addressed Bharatha and spoke.

107.1

“The words that you have spoken to me are befitting of a son born to Dasaratha , the great king and Kaikeyi.”

107.2

“Oh dear brother, when our father married your mother at that time of the marriage he had promised your maternal grandfather the great kingdom as a bride price.”

107.3

“Thereafter in the war between devas and asuras , please and delighted by your mother he had promised to give her boons.”

107.4

“Oh tiger among men, thereafter your illustrious and fair complexioned mother after taking an oath from the great king , demanded the kingdom for you and banishment for me as the two boons

and the king gave those boons as he was bound by the agreement.”

107.5-107.6

“Oh best among men, your father has ordered me to live in the forest for fourteen years as per the granting of the boon.”

107.7

“So I have reached this unrivalled forest without people along with Lakshmana and Sita, truthful to his words.”

107.8

“Likewise you also get yourself crowned as king to make our father truthful as fast as possible, oh great king.”

107.9

“For my sake, make our father who is a lord and the follower of Dharma, free from his debts and make my mother happy.”

107.10

“I have heard earlier from my father, that the illustrious king of Gaya, while performing sacrifice there has told a Vedic hymn as follows

.”

107.11

“The son saves the father from the hell known as Puth, and protects his manes forever and that is why a son is called “:Puthra”.

107.12

“So one should desire for many virtuous and learned sons so that at least one of them might go to Gaya and perform the sacrifice for manes.”

107.13

“This is what has been followed by all royal sages, oh son of a king and so oh lord, oh best among men, so you go and protect our father from hell.”

107.14

“Oh valorous Bharatha, go to Ayodhya along with Shatrugna and with the Brahmins and rule and keep the citizens happy.”

107.15

“Without any further delay I will also be entering the Dandaka forest along with Lakshmana and Sita.”

107.16

“Oh Bharatha you become the king of human beings and so go to the great city with a mind of joy. I would become the king of animals of the wild forest and shall enter the Dandaka forest with a pleased mind.”

107.17

“Oh Bharatha , let an umbrella spread over your head and repel the harsh rays of the sun and I shall happily seek , the dense shade of these would land trees and be pleasant.”

107.18

“Oh Bharatha , let Shatrugna with a very sharp intelligence be your companion and Lakshmana would be my best friend and let all the four of us prove that we are worthy sons of Dasaratha and that he is established in truth.”

107.19

This is the end of the hundred and seventh chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

108.Jabali the minister who is an atheist tries to reason with Rama.

(Jabali is a great Brahmin , an atheist and a minister of Dasaratha , tells Rama , that man is born alone and dies alone. The parents and teachers are only like stops in their way and there is no such thing called duty towards them.)

When Rama was consoling Bharatha , a great Brahmin called Jabali , told Rama the follower of Dharma , words which were against Dharma.

108.1

“Great , Oh Raghava , Oh noble minded one , Oh high thinking one , do not entertain nonsensical thoughts like a common man.”

108.2

“Any animal is born alone and also dies alone and so what is the relation of one man to another and what does one man obtain from another.”

108.3

“Oh Rama, therefore, when a man is attached to another pointing that person as his mother or his father , he talks like a mad man. Because a relation does not exist of one person with another.”

108.4

“Oh son of Kakustha clan, a person going to another village spends the night at one spot and continues his journey from there next day morning . In the same way , father, mother , home and wealth are but resting places and so wise people are not attached to them.”
108.5-108.6

““Oh best of men, you do not deserve to give up the kingdom of your father and this state which is painful , inaccessible and full of thorns.”
108.7

“Go and get your installed as lord in the prosperous city of Ayodhya , which is waiting for you like a chaste lady with a single braid.”
108.8

“Oh son of the king, go to Ayodhya which is like the heaven of Indra and sport and enjoy there , the inestimable royal pleasures.”
108.9

“Dasaratha is nobody to you and you are nobody to him because that king is a particular person and you are a different person and so please do as I tell you.”
108.10

“For any animal father is but a seed and when at the favourable time the semen mixes with the blood in mother’s womb , the birth of a man takes place.”
108.11

“That king has gone to the place where he is bound to go and that is the fate of all mortals and you are suffering without any reason.”
108.12

“I am sad for those who desire for Artha and Dharma and not for all others because these people suffer in this world and are destroyed at time of death.”
108.13

“People perform the sacrifice for the dead , for the spirit of their manes and offer them food which they are not going to eat. Please look at the wastage of food .”
108.14

“If the food that we eat can any way reach the body of another , then we may offer Sradha to any person who is going to the other world? Would the food that we offer them reach them, when they are on their way?”
108.15

“The intelligent people convince people to give charity and keep on telling them, “Give in Charity”, “Be initiated”, “Practice austerities “ and “Renounce” so they will get charities by such actions.”
108.16

“Oh very intelligent one, there is no next world and practice that which you like and which you can be seen by you and turn back from what you cannot see.”
108.17

“Observing very many examples in this world and treating the opinion of these wise people as great accept the kingdom offered by Bharatha. “
108.18

This is the end of the hundred and eighth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

109.Rama denies Jabali 's opinion.

(Rama differs from Jabali and gets angry with him. Jabali tell Rama , he told those words not because he is an atheist but to take back Rama to Ayodhya.)

Hearing the words of Jabali , Rama , the best among truthful souls, with divine devotion and unshakable intellect replied.
109.1

“The words that you have just now told with a view to please me , is unfit to be followed though it appears to be fit, and appears beneficial though it is detrimental. “
109.2

“A man who conducts himself without respect is one endowed with sinful conduct and one who follows conduct different from accepted practices is not respected by good men.
109.3

“It is only ones behaviour that determines whether he belongs to high or low family, whether he is valorous and respected by other men or whether he is honest or dishonest.”
109.4

“Any man who appears to be noble but who is really not noble , appears to be pure though impure, appears to be endowed with all good while he is bad, appears to be of good character while he

does not have anything good in him, appears to follow Dharma while he is not creates confusion in this world. Living a life without pious acts and against the scriptures is against Dharma and if I were to follow such a life , I would be engaged in wicked acts and a man discriminating between good and bad , will not hold me in high esteem.”

109.5-109.7

“If I break the vow and modify my life from what I am following now , would I be able instruct good conduct to others and will I go to heaven?”

109.8

“Then the entire world would do as it likes , for do not citizens imitate the conduct of their kings?”

109.9

“Truth is benevolent and the kings follow it from ancient times and the soul of the kingdom is truth and so the foundation of people is truth.”

109.10

“The sages and devas considered truth as supreme and the man speaking truth would not deteriorate but become divine.

“

109.11

“People are agitated on seeing a man who does not speak truth like they have seen a serpent . Truth is the dharma of divine world and it is told , it is the root cause of heaven.”

109.12

“Truth is the God of the world and the wealth gets established in truth . Truth is the root of everything and there is no salvation without truth.”

109.13

“Charity, sacrifices , penance and Vedas are all firmly established on truth and so everyone should surrender to the truth.”

109.14

“One person looks after the world , another looks only after his clan .One person sinks to hell and another rises to heaven , depending on how he practices truth.”

109.15

“I am truthful to my promise and a truthful devotee of truth and why should I not keep up the promise that I gave to my father’s order.”

109.16

“Being a votary of truth, I will break the truth spoken by my father and thus break the bridge of morality out of greed, delusion, dark passion or ignorance.”

109.17

“We have heard that either gods or manes would not accept the offerings of one who tells lies or one who is unstable and has an unsteady mind.”

109.18

“I personally see that truth and Dharma as the universal spirit and therefore I consider any burden in life which is carried with pleasure by good people, as good to me also.”

109.19

“I would renounce the so called Dharma of Kshatriyas, because is dharma in the cloak if injustice practiced by petty, cruel and miserly people of evil deeds.”

109.20

“Men conceive an evil idea in mind, do it with their body and cover it up with lies spoken by the tongue and thus any sin is three fold.”

109.21

“The earth, fame and renown get attracted only to a truthful man and even those in heaven see only the truth that we possess.”

109.22

“The course which you thought as excellent and urged me to perform with logical statements is not to be carried out by gentlemen.”

109.23

“After promising to my father(elder) that I would live in the forest, if I follow the words of Bharatha, would I not be disregarding the words of my elder.”

109.24

“In front of my father I took a stable oath that I would live in forest and the lady Kaikeyi was extremely pleased by it.”

109.25

“I shall live in the forest purified, with regulated food, satisfying the manes and gods by offering them flowers, fruits and roots, with my five sense controlled, without duplicity, with faith and differentiating between what ought to be done and what should not be done.”

109.26-109.27

“Anyone who wants to do his duties should perform his religious and auspicious duties for even Fire, wind and the moon have taken that position.”

109.28

“After performing hundred fire sacrifices, the king of devas went to heaven, and by performing terrible penances the sages go to heaven.”

109.29

Again Rama , the son of the king who had great luster . after he heard those atheistic arguments , being unable to tolerate them told these disdainful words.

109.30

“Sages say that truthfulness, dharma , valour , compassion to all beings , talking of only pleasing words and offering homage to Brahmins, devas and guests are the real path to heaven.”

109.31

“And because of that those learned in Vedas , after clearly understanding the matters which are to their advantage , adopt the fruitful path of Dharma which is right according to scriptures and seek attainment of high positions.”

109.32

“You are having materialistic opinions and so your mind is following the extremely atheistic path and as such you are detached from the path of Dharma. I am blaming my father who has taken a person like you in his service.”

109.33

“Sometimes a very knowledgeable man behaves like a thief and slowly reaches the state of atheism and such ones are greatly distrusted by people and so an intellectual should never come in contact with an atheist.”

109.34

“Men preceding you who are superior to you in intelligence have performed many auspicious deeds .Brahmins only perform religious acts for upliftment of society.”

109.35

“Those good people following the path of Dharma become greatly lustrous and take to charity and do not indulge in violence and become people without sins and later become great saints.”

109.36

Hearing those very angry words of the great Rama with fearless intellect , that Brahmin replied using beneficial words filled with faith in a diplomatic way.

109.37

“I never speak the words of atheists and nor am I an atheist even to an insignificant extent and according to the need of the time I speak words of theism or atheism.”

109.38

“Since the time suited to request you to return , Oh Rama , I spoke the words of atheism , only to propitiate you and please you.”

109.39

This is the end of the hundred and ninth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

1110.Vasishta tells about Genealogy of Rama's clan

(Vasishta tells Rama about the history of his family from Sun till Dasaratha.)

Observing that Rama was very angry sage Vasishta told him ,” Jabali also knows about , the coming and going from this world to other world.”

110.1

“He told you all this with a desire for you to return. Oh Lord of the earth, I would teach you about the origin of the world.”

110.2

“In the beginning there was only water and later earth was formed. There after Brahma who was self born , along with other Gods came into existence.”

110.3

“Brahma assuming the form of a boar upheld the earth and created the world along with his sons who were purified souls.”

110.4

“The eternal changeless and imperishable Brahma came from sky (space) and from him Marichi was born and Kashyapa was his son.”

110.5

“Kashyapa begot Vivaswath (Sun) and Manu was born as the son of Vivaswath. He was the lord of the people (prajapathi) and Ikshuvaku was his son.”

110.6

“Manu first gave Ikshuvaku very prosperous land and please know That Ikshuvaku was the first king of Ayodhya”

110.7

“The great Kukshi was the son of Ikshuvaku and thereafter the heroic Vikukshi was born as son of Kukshi. “

110.8

“The greatly lustrous and famous Bali was born as son to Vikukshi and the very strong mighty armed Anaranya was born as son to Bali.”

110.9

580

“When Anaranya the best of the virtuous people was the king of Ayodhya , there was no drought or famine in the kingdom and there were no thieves.”

110.10

“The mighty armed Pruthu was born to Anaranya , and the great king Trishanku was born to him and due to his truthfulness , he went to heaven with the physical body.”

110.11

“Dhundhumara was the famous son of Trishanku and he was the father of greatly lustrous Yuvanaswa.”

110.12

“The great Mandhatha was the son of Yuvanaswa and mighty Susandhi was born as son to Mandhatha and to Susandhi was born two sons Dhruvasandhi and Presanajith and the very famous slayer of enemies , Bharatha was born as son of Dhruvasandhi. “

110.13-110.14

“The mighty armed Asitha was born to Bharatha against him rose the Haihayas , Talajanghas and the valorous Sasibindhu as enemies.”

110.15-

110.16

“That king fought with all these enemies , was defeated and got exiled . He retired to a delightful mountain and became a sage .”

110.17

“He had two wives and both got pregnant and one of them gave the other poison to her co-wife to kill her unborn child.”

110.18

“At that time a sage by name Chyavana , the descendent of Bhrugu had taken shelter in the Himalaya mountains and Kalindi the wife of Asitha , approached the sage , saluted him and asked for a boon , for birth of a son from that

Brahmin.”

110.19

“Oh queen , a great son , renowned all over the world , of virtuous by conduct, destroyer of enemies and perpetuator of his race would be born to you.”

110.20

“The greatly delighted Kalindi , went round the sage took leave of him and went home and she gave birth to a boy who had eyes like the petals of the lotus and lustrous like Lord Brahma.”

110.21-
110.22

“Her co-wife had given Kalindi poison so that this unborn child would be killed but that child was born along with the poison and so was named as

Sagara.”

110.23

“King Sagara after performing a sacrifice on full moon day started digging the ocean which frightened people.”

110.24

“We hear that a son called Asamanja was born to Sagara and he was one who indulged in evil deeds and was banished by his father when he was still alive.”

110.25

“The valorous Amsuman was the son of Asamanja , Dilipa was Amsuman’s son and Bhagiratha was the son of Dilipa.”

110.26

“Kakustha was born to Bhagiratha , from whom you have become famous as Kakusthas. Raghu was the son of Kakustha , from whom all of you became famous as Raghavas.”

110.27

“The lustrous son of Raghu became famous as Purushadhaka, Kanmashapada and also as Soudhasa.”

110.28

“The famous son of Kanmashapada was Shankana and one facing him with his army was destroyed.”

110.29

The son of Shankana was the great Sudarshana who was the father of Agnivarna. Shighraga was the son of Sudarshana and his son was Maru. Maru's son was Prashushruva and to Prashushruva was born greatly lustrous Ambarisha. Nahusha with matchless strength was the son of Ambarisha and his son was the great follower of Dharma Nabhaga. Nabhaga had two sons, Aja and Suvrata and Aja's son was the righteous king

Dasaratha.

110.30-

110.33

“Oh king, you are well known , far and wide as Rama and you are the eldest son of the king and the inheritor of the kingdom and so accept the kingdom and look after the people well.”

110.34

“In the clan of Ikshuvakus , always the eldest son always becomes the king and when the eldest is alive , the younger ones are never crowned as kings.”

110.35

“Oh famous one , it is not proper for you to change the tradition of the house of Raghus and so rule this great kingdom with lots of treasures just like your father.”

110.36

This is the end of the hundred and tenth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

111.Rama agrees to become king after he comes back.

(Sage Vasishtha , logically tells Rama that he would not be going against Dharma , if he returns back but Rama tells him that his father's words were paramount to him. Bharatha further protests by doing Sathyagraha. Rama tells him, he would become king after he comes back.)

Vasishtha , the family priest of the kings , after speaking to Rama like this again spoke other words of Dharma to him.

111.1

“Oh Rama of the Kakustha clan, when a man is born he has three teachers and they are his Guru, his father and his mother.”

111.2

“Oh best among men, the father is responsible for the birth of the man and the Guru gives him wisdom and so he is superior.”

111.3

“Oh destroyer of enemies, I was the Guru to your father as well as you and so by following my words , you would not be going against Dharma.”

111.4

“:All these people of your assembly , those from business guilds and Brahmins are your people and by doing your duty to them, you would not be going against Dharma.”

111.5

“It is not proper for you not to obey the words of your old mother who is the follower of Dharma and so you would not be acting against Dharma.”

111.6

“Oh valorous one in Dharma and truth, this Bharatha is begging you and so if you agree to his request , you would not be acting against Dharma.”

111.7

When these sweet words were told by the Guru, Rama himself replied to the Guru who was sitting beside him.

111.8

“The duties that mother and father perform towards their son is always to their best of ability and aimed at pleasing the son , by making him sleep, covering and clothing , by speaking affectionate words to him and also by bringing him up properly and these acts of mother and father cannot be repaid.”

111.9-

111.10

“My father Dasaratha begot me and the promise that I have done to him shall never be made untrue.”

111.11

When the greatly philanthropic Bharatha was addressed this way , with extremely distressed mind told the charioteer who was standing by his side.

111.12

“Oh charioteer immediately spread Kusa grass on this earth and I shall lie down on it till my esteemed brother shows his graciousness.”

111.13

“Like a Brahmin deprived of his wealth , without taking any food and without seeing this world , I shall lie down in front of his hut till he agrees with me.”

111.14

That greatly troubled Bharatha seeing that Sumanthra was waiting for the orders of Rama , himself brought the Kusa grass and spread it on the ground.

111.15

The greatly lustrous Rama who was the greatest among royal sages told Bharatha , “Oh Bharatha , what wrong have I done to you that makes you lie down before me and prevent me.”

111.16

“Only a Brahmin can prevent the actions of another one by lying down in front of him and law does not permit the person who can be anointed as king to prevent like this.”

111.17

“Get up oh tiger among men and give up this pitiable penance and oh Bharatha quickly go to the best of cities , Ayodhya.”

111.18

While being seated Bharatha asked the citizens of towns and villages who were assembled there.”Why do you not persuade this gentleman?”

111.19

Those great people who included the citizens of towns and villages told, “We know that son of Kakustha clan and he is talking correctly.

“

111.20

“The great Rama is firmly fixed in the words of his father and that is why we are not able to quickly make him return.”

111.21

Hearing their very understanding words Rama told , “Please understand the words of these friends who are seeing only Dharma.”

111.22

“Oh mighty armed Bharatha , after hearing both our views think over it , get up and drink water.”

111.23

Then Bharatha stood up , sipped water and told the following words, “Oh ministers, oh tradesmen , please hear what I have to say.”

111.24

“Neither did I request the kingdom from my father nor urged my mother. And I also did not know about the exile of Rama , who is the great follower of Dharma.”

111.25

“If it is our duty to live in the forest as per words of my father , I would myself in the forest for fourteen years.”

111.26

The soul of Dharma was greatly surprised to hear the genuine words of his brother and speaking to the citizens of towns and villages.

111.27

“Neither for Bharatha or me , it is possible to can cancel whatever my father bought or pledged or sold .”

111.28

“In the matter of living in the forest it is disgusting for keeping a substitute for me , and it shall not be done. Kaikeyi has only spoken properly to my father and a good deed was done.”

111.29

“I know that Bharatha has a patient nature and honours his elders and for the truthful Bharatha everything that happens will be auspicious.”

111.30

“When I come back from the forest along with my brother who practices Dharma , I would become the king of this earth.”

111.31

“The king was requested by Kaikeyi and I have followed those words and it is now your duty to release our father from falsehood.”

111.32

This is the end of the hundred and eleventh chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

112. Rama refuses the kingdom and Bharatha requests for his sandals.

(The great sages advice Bharatha to go back. Rama strictly refuses to become the king. Bharatha requests for sandals of Rama so that he would consecrate them and rule as its representative. He tells Rama that if Rama does not return after 14 years, then he would enter fire and die.)

Those great sages who have assembled there seeing the meeting between two brothers of matchless glory were amazed and the hairs of their body stood erect.

112.1

Those many sages, Sidhas as well as divine sages who remained invisible appreciated the two brothers of the clan of Kakustha.

112.2

“He indeed is blessed to have two sons like these who are followers of Dharma and valorous in Dharma and hearing their conversations, we have become attached to them.”

112.3

Then those many sages desiring for the quick destruction of the ten headed ones, told Bharatha, the best of kings the following words.

112.4

“You are of noble birth, greatly intelligent, capable of great penance, and so you should accept the advice of Rama and accept the words of your father.”

112.5

“We desire that Rama should be without the debt to his father, by discharging the obligation of Dasaratha who has gone to heaven.”

112.6

“After telling these words those Gandharwas and great sages, went back to their respective abodes.”

Hearing those words which will lead to Happiness that auspicious looking , auspiciousness Rama, with a delighted face paid homage to those saints.

112.8

That Bharatha with a trembling body and with hands folded in reverence , after getting composure of their voice , addressed Rama and told these words.

112.9

“Oh son of Kakustha clan, following the Dharma of kings , to perpetuate the Dharma of our clan, please consider the request of mine as well as my mother.”

112.10

“I would not be able to protect this kingdom all alone and I would not be able to rule the citizens of cities and villages, making them happy.”

112.11

“Our clan members , warriors as well as our friends and good hearted people are longing for you like the farmer longing for rains.”

112.12

“Oh very wise one, after accepting this kingdom , give it stability, for son of Kakustha clan , you are powerful enough to rule this world.”

112.13

Saying this Bharatha fell at the feet of Rama and that Bharatha who spoke sweet words entreated him ardently to accept his request.

112.14

Rama after hugging Bharatha , who was black in colour and who has eyes like lotus petal , told him in a voice resembling the voice of a swan.

112.15

“Oh lad, due to the training received from our Guru, you have obtained the knowledge of that and so you are perfectly capable of ruling this world.”

112.16

“Take the advice of ministers, friends , especially intelligent ministers and you can get done all endeavors, however tough it may be.”

112.17

“Splendour may go away from moon or snow may disappear from Himalaya mountain or ocean may over step in to its shores, but I shall not break the oath given to my father.”

112.18

“Oh lad whether your mother has done this out of avarice or affection but it was done for your sake and so you should not take it seriously and conduct yourself properly with your mother.”

112.19

Then having heard the words of the son of Kausalya , Bharatha who normally has a brilliance of the sun appeared like the waxing moon on its first day , spoke.

112.20

“Oh gentle one , keep your feet on this sandals decorated with gold , for they are going to bring prosperity and safety of the entire world.”

112.21

The tiger among men with great luster , Rama , put on the sandals and then removed them and gave it to the great Bharatha

112.22

Bharatha bowed down to the sandals and addressing Rama told, “Oh destroyer of enemies, Oh valourous one, Oh son of the Raghu clan , wearing matted locks and garments of bark and living on fruits and roots and residing outside the city, I would place the responsibility of ruling the kingdom on these sandals and look forward for your arrival anxiously.”

112.23-112.24

“Oh best among the clan of Raghu, on the completion of fourteen years , suppose I do not see you , then I will enter the blazing fire and die.”

112.25

After promising to Bharatha saying , “so be it,” and after earnestly hugging Bharatha and Shatrugna , Rama spoke these words .

112.26

“Oh best among Raghu clan, look after your mother Kaikeyi and do not get angry with her and I am taking an oath on myself and Sita that I would fulfill your words.” Saying this he took leave from his brothers with tear filled eyes.

112.27-

112.28

The famous Bharatha who was the follower of Dharma , after having worshipped those well decorated sandals and after going round Rama with reverence, placed those sandals on the top of a very good elephant.

112.29

After that Rama , the enhancer of the fame of Raghu dynasty, who was as firm as the Himalaya mountain, greeted his teachers , ministers, subjects , his younger brothers Bharatha and Shatrugna , according to their rank and took leave of them.

112.30

Due to great sorrow and due to their throats being choked with tears, the mothers of Rama could not take leave from him but Rama after saluting all of them entered in o his hut with eyes full of tears.

112.31

This is the end of the hundred and twelfth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

113.Bharatha reaches back Ayodhya with the sandal

(Bharatha returns to Ayodhya with the sandal. On the way he meets sage Bharadwaja and takes his blessings.)

Thereafter Bharatha carrying those sandals on his head joyfully boarded the chariot along with Shatrugna.

113.1

Vasishta, Vamadeva and Jabali who could do great penance and other ministers well known for their sagacious advice proceeded in front of Bharatha.

113.2

Then all of them went round the great Chithrakuta mountain ad proceeded towards Mandakini river travelling eastwards.

113.3

Seeing thousands of pretty minerals , Bharatha travelled by its side along with his army.

113.4

Not very far away from Chithrakuta mountain, Bharatha saw the hermitage where sage Bharadwaja lived.

113.5

Then that very intelligent Bharatha , after reaching the hermitage of Bharadwaja , alighted from the chariot and prostrated at the feet of the sage.

113.6

The very overjoyed Bharadwaja asked Bharatha, "oh lad, Have you accomplished the task? Have you met Rama?"

113.7

When he was liked by the very intelligent sage Bhardwaja , Bharatha who loves Dharma replied to Bharadwaja.

113.8

"When requested by me as well as his Guru Vasishta , that Rama with stable prowess being very pleased told sage Vasishta."

113.9

"I will truly honour the promise given to my father and live in this forest for fourteen years."

113.10

"When he told like this to the greatly intelligent and eloquent Vasishta, replied to Rama who was an expert orator using words of great significance."

113.11

"Oh very intelligent one , with pleasure give your sandals decorated by gold , for looking after the welfare of Ayodhya."

113.12

"When Vasishta told him like this , Rama stood facing the east , wore the sandals and removed it and gave it to me for the sake of the kingdom."

113.13

"Taking leave of that great person called Rama, I am returning and going to Ayodhya, holding those auspicious sandals."

113.14

Having heard these auspicious words from Bharatha , that great soul sage Bharadwaja replies with words which were more auspicious.

113.15

"Oh tiger among men, you are the best among those who possesses great character and it is not surprising that noble qualities have established in you , like water poured out reaches the lower level land."

113.16

"The greatly valorous Dasaratha has not died because he has son like you who loves Dharma and acts according to Dharma."

113.17

Hearing the suitable words spoken by that great saint Bharadwaja, Bharatha saluted him with folded hands and clasped his feet, took leave from him and commenced on his journey.
113.18

The great Bharatha after going round the sage Bharadwaja, again and again, along with his ministers started towards Ayodhya. 113.19

The vast army of Bharatha marched ahead of him along with chariots, carts, horses and elephants. again started towards Ayodhya. 113.20

Then they crossed the river Yamuna, which was wreathed by waves and again beheld the auspicious water of Ganga. 113.21

Bharatha along with his relations and army crossed the river Ganga filled completely with clear and pure water, entered the town of Sringeripura and from that city beheld the town of Ayodhya.

113.22

Then seeing the city of Ayodhya which was not having his father or brothers, Bharatha was filled with grief and told his charioteer.
113.23

“Oh Charioteer see that ruined Ayodhya which is not shining, is insignificant and is without joy and is desolate and silent.”
113.24

This is the end of the hundred and thirteenth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

114. Bharatha returns to the desolate Ayodhya

(Bharatha sees that Ayodhya has lost its luster and was like a city in distress.)

The great lord Bharatha riding on a chariot which produced deep and gentle sound soon entered the city of Ayodhya.

114.1

He saw in that city large number of cats and owls , with crouched men and elephants and looking like a dark night having gloom and not shining.

114.2

It looked like the darling wife of the enemy of moon god(Rohini) who is exceedingly bright , which is affected by Rahu the planet in ascendant and was not having any shine and looking like night .

114.3

It further looked like a stream flowing from the mountain, emaciated, whose waters have become almost dry and greatly agitated , the birds surrounding which are scorched by the sun and whose big and small fish as well as alligators have perished.

114.4

Ayodhya was like the sacrificial fire which rises in to a golden smokeless flame when oblation is poured in it but later gets put out.

114.5

It was like an army in a great battle field where armour lie scattered , with injured elephants and horses, with shattered chariots and flags and with slain warriors.

114.6

It was like a sea which rose with foam and roaring sounds , dispersed by a gentle breeze becoming silent .

114.7

It was like an sacrificial altar from where the priests , where the fire has got extinguished after offering of oblations and the priests along sacrificial implements have deserted and the chants have been discontinued.

114.8

It was like the wife of a bull longing for the bull which has left it and standing in the middle of the cow-pen dispirited and not eating any grass.

114.9

It was like a pearl necklace , which was stripped of excellent rubies and gems, which were shining and greatly smooth.

114.10

It was like a fallen star with its great luster diminished and fallen from its place , due to its loss of meritorious deeds and reaching the earth.

114.11

It was a creeper of the forest fully laden with flowers and surrounded by bees making melodious noise at the end of autumn , when it was ravaged by spreading forest fire and completely withered

away.

114.12

With its shops and markets closed and without any activity and with its merchants in daze, Ayodhya looked like the clouds obstructing the view of moon and stars of the sky.

114.13

It was like a drinking place , not cleaned with broken drinking glasses emptied of excellent wine and with dead drunkards lying all around.

114.14

It was like a cistern made for storing water , broken, collapsed , fallen down and sunk , covered with broken jars and pots , with the water completely dried up.

114.15

It was like a big stretched bow string, with nooses at both ends , which was severed by a powerful man with his arrows and lying on the ground.

114.16

It was like a mare whipped by a skilled horse rider driven to battle but killed by the enemy army and lying on the ground. 114.17

It was like a large body of water full of large fish and tortoises but dried up completely when its banks have been cut down surrounded by dried water lilies. 114.18

It was like the body of a man in distress , scorched because he has been denied application of oil , who was not wearing any ornaments and overtaken by sorrow.

114.19

It was like Sun which has entered in to the circular orb of thick and black clouds during the rainy season and so obscured from vision.

114.20

Bharatha , the great son of Dasaratha seating in one of those excellent chariots addressed the charioteer and told .

114.21

“Why is it that now in Ayodhya , we do not hear the deep and sonorous sound of singing and playing of musical instruments nowadays as earlier?” 114.22

“Why is it that the breeze does not carry the scent of agaru, the fragrance of flower garlands and the intoxicating smell of wine?”

114.23

“Why is it that after Rama has departed to the forest we are not able to hear , the sound of excellent carriages, the pleasing sound of neighing horses , trumpeting sound of elephants in rut and the big sound made by chariots?”

114.24

“Why is that affected by the going away of Rama, people are not going out of town nor or the wearing pretty garlands and not observing any festivals?”

114.25

“The luster of the city also has departed along with my brother and Ayodhya is not shining now and is like a rainy night during days of waning moon.”

114.26

“After Rama left Ayodhya , the youth are in great distress and are not using perfumes of sandal and agaru or making use of flower garlands.”

114.27

“When will my brother return and when will the great festival come , bringing great joy to Ayodhya like the rain the autumn?”

114.28

“Well dressed youth and people bearing themselves in high style , who used to roam about in groups are not to be seen in the great avenues of Ayodhya?”

114.29

“Prattling like this in many ways Bharatha entered the house of his father and that house without the king was like a cave without a lion.”

114.30

Then the self possessed Bharatha seeing the private apartments of the king without its usual splendour felt like the day has been deprived of the Sun and shed tears.

114.31

This is the end of the hundred and fourteenth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

115.Rama’s sandals are consecrated as king in Nandigram.

(Bharatha leaves Ayodhya to Nandigram and crowns the sandals there and starts ruling the kingdom as its representative.)

After making his mothers go to their homes the very sad Bharatha , who was stable in his words told the elders.

115.1

“I am going to Nandigrama and so I am taking leave from all of you. I hope to endure the sorrow caused by the absence of Rama there.”

115.2

“The king has gone to heaven and elder brother(teacher) has gone to the forest. There I shall await the return of Rama , for Ayodhya can only be ruled by him.”

115.3

Hearing these auspicious words of the great Bharatha , All those ministers and their teacher Vasishta told him.

115.4

“Oh Bharatha , the words that you told now out of great affection to your brother are praiseworthy and could only be told by a great one like you.”

115.5

“You are greatly attached to your relations and interested in the welfare of others .Who would not approve the noble path that you intend to follow?”

115.6

Hearing the please words of his ministers which was according to his thought, Bharatha called the charioteer and told him, “Harness the Chariot.”

115.7

The great Bharatha with a joyful face after paying respects to his mothers , accompanied by Shatrugna , got in to the chariot.”

115.8

Speedily getting in to the chariot, the very happy Bharatha and Shatrugna proceeded to Nandigrama surrounded by their ministers and priests.”

115.9

Along with their gurus, Vasishta and Brahmins they proceeded east wards towards Nandigrama .

115.10

After Bharatha left , the army consisting of elephants, horses and chariots followed him without his calling them and so too several people living in the town followed him.

115.11

That soul of Dharma , Bharatha who loved his brothers , while riding on the chariot kept the sandals on his head and speedily travelled to Nandigrama.

115.12

Then that Bharatha entered Nandigrama quickly after alighting from the chariot and addressed his Gurus(elders) and told.

115.13

“My brother has deposited this kingdom for my upkeep and also has given his sandals decorated with gold so that the kingdom would be prosperous and secure.”

115.14

Then keeping the sandals which were given as trust to him on his head , addressing his group of ministers , with great sorrow.

115.15

“At once hold an umbrella over this for they have been accepted as a symbol by my exalted brother and they will establish Dharma in this kingdom.”

115.16

“My brother out of his love for me has given this kingdom as a trust to me and I would look after them waiting for the arrival of Rama.”

115.17

“As Soon as I Rama comes back , I would unite these sandals to his feet and see his feet along with this sandals.”

115.18

“I will look after this burden entrusted to me till the arrival of Rama who is my teacher , and then I would give it back to him as an offering and would be doing his service,”

115.19

“ After giving back , these auspicious trust of the blessed sandals and the kingdom to Rama I would get cleansed of my sins. “

115.20

“After Rama is crowned and people became happy and pleased , I would be four times happy than when I was ruling the kingdom.”

115.21

The very famous Bharatha , thus lamenting in grief , ruled the kingdom from Nandigrama along with his ministers.

115.22

That Lord wearing matted locks and dress made of bark looking like a sage lived in Nandigrama along with his army. 115.23

That Bharatha who loved his brother lived there with anxiety to see his brother, obeyed completely Rama's advice and fulfilled his vow, and lived in Nandigrama after consecrating the sandals. 115.24

Bharatha informed about all the orders relating to the kingdom to the sandals, fanned them himself and he himself held the royal Umbrella over them. 115.25

That great and gentle Bharatha after consecrating the sandals, subordinated himself to it and ruled the kingdom, 115.26

Bharatha brought to the notice of the sandals however small a matter to me and whenever he received costly gifts it was given to the sandals and carried out his work appropriately. 115.27

This is the end of the hundred and fifteenth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

116. The sages of Chithrakuta decide to leave Chithrakuta.

(When Rama sees the sages of Chithrakuta worried, he asks the reason for it. They say they are afraid that Khara, the brother of Ravana would trouble them. Then those sages leave Chithrakuta for a more safer place.)

After Bharatha went back, Rama continued to live in that forest of penance and he observed the anxiety and fearful anxiety among the sages.

116.1

He saw that those sages who used to be well pleased in the hermitage before, because they depended on him, were now anxious.

116.2

Pointing out at Rama by the movement of their eyes and eyebrows, they exhibited their anxiety and they whispered round among themselves , some legends in secret.

116.3

Seeing their distress Rama , thinking that they had suspicion about himself, with joined palms in salutation told the chief of the sages there.

116.4

“ I think that you are all not seeing the behaviour in me that you saw earlier and I feel that you are agitated by some change in my nature.”

116.5

“Has the sages seen my younger brother Lakshmana who thinks about himself , by error behaved in a way that is unworthy of him?”

116.6

“Has Sita who is serving you , due to keenness of serving me behaved in an improper way with you, according to the conduct suitable for women.”

116.7

Then the old sage , old both by penance and age spoke with shivering voice to Rama who is kind to all the beings.”

116.8

“Oh dear child, what is there for us to fear above all from Sita , who has auspicious disposition and follower of Dharma.”

116.9

“Because of enmity to you the Rakshasas have started troubling the sages, due to which fear has been created among us and sages discuss among themselves about the ways of defense.”

116.10

“ Oh son, There is A Rakshasa called Khara who is the younger brother of Ravana and he has uprooted the dwelling of several sages in Janasthana . He is cruel, eater of human flesh , boaster, victorious in battle , haughty and sinful and he is not able to endure you also.”

116.11-116.12

“From the time that you have come to reside here in this hermitage those Rakshasas continue to ill treat the sages.”

116.13

“They appear to be cruel, grotesque and fearful , and were ugly to look at and not very pleasant to see.”

116.14

“They throw inauspicious ugly objects on the saints and those wicked people stand in front of the sages and kill them.”

116.15

“Those evil minded ones enter in to the hermitages unnoticed and enjoy killing the saints there itself .”

116.16

“When a fire sacrifice is being performed , they scatter the vessels used for sacrifice , pour water on the fire and break the water pots.”

116.17

“After deciding these retreats which are attacked by those souls of evil are not safe , the sages are urging me to leave this place and go elsewhere.” 116.18

“So Rama , before those wicked ones cause bodily injury to the sages , we are thinking of going away from here .” 116.19

“In a forest not far away from here which is blessed by many fruits and roots , is my previous hermitage and all of us are thinking of going there.”

116.20

“Oh lad, it is likely that Khara also may badly and unjustly behave with you and if you think it better, please come along with us.”

116.21

“Though you are ever watchful and competent , since you are living with your wife , it is possible that your stay may become sad.”

116.22

When that sage told like this to Rama , he could not answer the sage properly as the sage was in a hurry to leave.

116.23

That leader of the sages after justifying his statement , took leave of Rama along with the sages and went away along with them.

116.24

When the sages left that place Rama accompanied them for some distance, saluted the leader of the community and after bidding them farewell and after receiving their advice returned to his sacred hermitage .

116.25-116.26

That Lord Rama did not leave his hermitage even for a moment after it was deserted by the sages , but many of those sages acquired many virtues from Rama , who followed excellent traditions. 116.27

This is the end of the hundred and sixteenth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

117.Rama visits hermitage of sage Athri

(Rama along with Lakshmana and Sita leave Chithrakuta and on their way, they visit the hermitage of sage Athri. Sita meets with the sage Anasuya, the wife of that sage, who talks about the Dharma of a wife.)

After the sages left that place Rama started thinking and due to very many reasons he did not like to live at that place.

117.1

‘It is here that Bharatha , my mothers and the citizens met me and that memory is chasing me and filling me with grief.’

117.2

“Since the great Bharatha encamped with his army here , this place has been made exceedingly dirty with dung of horses and elephants.”

117.3

Having resolved that “We would go to some other place”, Rama along with Lakshmana and Sita set forth from there.

117.4

After the very famous Rama reached the hermitage of sage Athri , he prostrated before the sage , who received him like his son.

117.5

That sage after showing great hospitality on Rama in a fitting way , spoke with kind words to Lakshmana and Sita.

117.6

That follower of Dharma, who was wise , earnest and one who did good to all beings , called out his aged wife , who had just come there and who was revered by all and spoke kind words to her.

117.7

That great sage told his highly virtuous ascetic wife Anasuya, who followed principles of Dharma ,
“Please honour this Sita” and thereafter he told Rama about that female ascetic.

117.8

“Oh blameless one , once this world was affected by constant drought for ten years. It was Anasuya who created roots and fruits as well as filled up river Ganga with water. She is the follower of great penance and one decorated by self imposed religious observances . For ten thousand years she practiced rigorous penance and oh lad , she removed all the obstacles and for modifying the divine command converted ten nights in to one and this Anasuya who has just taken bath after a penance is like mother to you. (Mandavya cursed Sandili a friend of Anasuya that she will become a widow , one morning within next ten days and Sandili cursed that there would not be dawn anymore and when Gods approached Anasuya, she converted those ten days in to one day and saved everybody.)

117.9-

117.12

“This aged and famous lady is worthy of worship of all beings and is well known as “One who does not get jealous” .Let Sita approach and talk to her .’

117.13

Hearing the words of the sage , Rama said “So be it” and that lady who was a great follower of Dharma addressed Sita and told.

117.14

“Oh daughter of a king, you have now heard the message of the sage and without delay meet that lady sage for the sake of your welfare.”

117.15

Hearing the words of Rama , which were aimed at her welfare , Sita approached Anasuya , who was the wife of Athri and an expert in Dharma , and went round her .

117.16

The great and greatly virtuous Anasuya was feeble, full of wrinkles , with grey hair being very old , with body trembling always , and shaking like a banana plant in wind and Sita went and without haste saluted her and introduced herself by telling her name.

117.17-117.18

Sita saluted that blameless ascetic and saluting her with folded hands and with happiness enquired about her welfare .

117.19

That follower of Dharma seeing the glorious Sita who followed Dharma , talking sweet and appeasing words told, “Fortunately you are observing your Dharma.”

117.20

“Oh pretty Sita, Thank heaven, You are accompanying Rama , who has left his relations, pride , wealth and being banished is living in the forest.”

117.21

“Any lady who is devoted to her dear husband , whether he is town or in forest, or whether he is a sinner or one who does blessed deeds, she is the greatest gift to the world.”

117.22

“For a lady of noble nature her husband is her god . whether he is of bad character, passionate by nature or devoid of any riches.”

117.23

“Oh Sita, thinking about everything after performing imperishable and suitable penances , I still do not see a better relation than a husband.”

117.24

“Those evil women, who are overpowered by carnal desires and who lord over their husbands ., do not have any understanding of virtue and vice in this world.”

117.25

“Oh Maithili such women who are in the grip of unworthy acts would reach infamy as well as destruction of Dharma .”

117.26

“But those who are endowed with virtues like you and can find the difference between good and bad , would go to heaven like those who perform Dharmic deeds.”

117.27

This is the end of the hundred and seventeenth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

118.Sita talks to Anasuya and tells the account of her Swayamvara.

(Sita tells Anasuya that she is familiar of the Dharma of the wife. Anasuya presents ornaments , cloths etc to Sita. He requests her to tell about her Swayamvara. She tells a detailed account.)

When Anasuya spoke like this ,, Sita without any jealousy , started slowly telling her , words full of reverence .

118.1

“It is a wonder that a great lady like you should talk to me this way, for I also know that a husband is a Guru to every lady.”

118.2

““Oh lady , even if my husband leaves good conduct , even then , I should obey him without any distinction.”

118.3

“What is the necessity to applaud a husband , who is kind, who has controlled his senses , always loving, soul of Dharma and one who respects his father and mother?”

118.4

“The very strong Rama behaves with the other consorts of the king in the same that he behaves with his mother Kausalya.”

118.5

“That follower of Dharma who loved the king who is valorous, honours all women his father has glanced ones setting aside his mother.”

118.6

“ The wise instructions taught to me by mother in law, when I was coming this fearful forest bereft of human beings is firmly etched in my mind.”

118.7

“The words taught to me earlier by my mother at the time of my marriage in front of the sacrificial fire also is etched firmly in my mind.”

118.8

“Oh lady who practices Dharma, your words reminded me again the advices given by my mother and mother in law that for a women the only Dharma that exists is obedience to her husband.”

118.9

“Savithri went to heaven by doing service to her husband and since following her path you are also doing service to your husband you will also go to heaven.”

118.10

‘Rohini , the best among all ladies and the goddess of the sky, is not seen without moon , even for a second.’

118.11

“ Great ladies like these , who are doing firm penance on their husbands , by their own blessed deeds are highly respected in the world of gods.”

118.12

Then Anasuya glad at hearing the words of Sita , kissed her on her forehead and said the following with a view to please her.

118.13

“Oh Sita of pure penances, by performing various austerities , I have obtained great power of penance and using the strength of the effect of such penances , I would make you happy.” 118.14

“Oh Maithili , your words are befitting you and please my mind and so you please tell me what I can do for you?”

118.15

Hearing those words Sita was surprised and with a slow smile she said , to her who has power of penance “done.(it is OK)” 118.16

When this was told to the lady who was in expert in Dharma , she was greatly pleased and told, “I would great joy to you , which would give good results.” 118.17

“Oh Vaidehi, Oh Sita, I am giving you the blessed garland, cloth, garland , fragrant creams and ointment for the body and these would always beautify your limbs and they are convenient to use and never fades.” 118.18-

118.19

“Oh daughter of Janaka, Oh Sita , oh divine one , wear this fragrant cream on your body like Lakshmi who enhanced greatness of Vishnu and enhance the greatness of your husband .”

118.20

Maithili accepted the cloth, fragrant creams , ointment as well as the garland , which were incomparable gifts of love . 118.21

That famous Sita accepted those gifts of love , saluted her, who was rich in penance , with hands folded like a dish and sat beside her.

118.22

When Sita sat near her , Anasuya who does firm penance started asking her , about a tale which was close to her heart.

118.23

“ Oh Sita, I have heard that the very famous Rama got you by Swayamvara(self selection) and that is the story that reached my ears.”

118.24

“Oh Maithili , I would like to know this in detail. It would be great , if you can tell this in extensive manner.” 118.25

When the follower of Dharma told like this , Sita said, “I will relate that story in detail and let it be heard. “ 118.26

“Janaka the follower of Dharma was the king of Mithila , well versed in king’s Dharma and engaged in ruling the earth properly.” 118.27

“When one day he was ploughing a circular land for conducting a sacrifice , it seems I arose there breaking the earth and became the daughter of the king.” 118.28

“The king Janaka who was busy scattering hand full of seeds the seeds was surprised to see me , completely covered with dust.” 118.29

“That childless king took me and kept me on his lap and telling that I am his daughter , showered great affection on me since then.”
118.30

“A voice was heard from the space , “Oh king , without any doubt , this divine child , is indeed your daughter .” 118.31

“Then my father the king of Mithila, who was a soul of Dharma was very happy and that king acquired large number of properties to me.,” 118.32

“That king of auspicious acts entrusted me to his chief queen who was his favourite and looked after me with great care with maternal affection.”
118.33

“When my father realized that the proper time has come to unite me with a husband , my father became sad , like a poor man who was about to lose his wealth.” 118.34

“Even though the father of an unmarried girl is like Indra , he will be treated inferior by other men and humiliated.”
118.35

“The king realizing that his humiliation would begin soon, reached the sea of sorrow and felt like a man without a float and unable to reach the other shore.”
118.36

“Knowing that I was not born from a women’s womb , in spite of thinking over he could not find a similar and suitable husband for me .”
118.37

“By always thinking about this , a thought occurred in his brain to perform Swayamvara(Self choice) ceremony for his daughter.”
118.38

“The great Varuna during one of the sacrifices had given him with love an excellent bow, two great arrows and a quiver.”

118.39

“Due to its weight no human being could lift it in spite of great effort nor the kings able to bend it even in their dreams.”

118.40

“My father who was only speaking truth , had earlier invited several kings in his assembly and placed the great bow before them.”

118.41

“And he told them, “ Without any doubt , my daughter would become the wife of any person who can lift this bow along with its string .”

118.42

“ The kings saw that great bow which was very heavy like a mountain and were not able to lift it and so they saluted the bow and went back. “

118.43

“After a very long time Rama with great luster , came to see the fire sacrifice along with Viswamithra and Rama along with Lakshmana were truly men of valour.”

118.44

“ The sage Viswamithra the soul of dharma after being worshipped by my father , spoke about Rama and Lakshmana to my father.”

118.45

“These two sons of Dasaratha are desirous of seeing the bow and so show the bow obtained from devas to the king ‘s son Rama.

“

118.46

“As soon this was told by the Brahmin , that bow was brought out and within a minute the very strong one bent that bow and instantly stretched the string and drew it.”

118.47-

118.48

“When he was stretching it , the bow broke in to two and making a very great sound fell down on the floor.”

118.49

“Then my father who was wedded to truth , having decided to give me to Rama , raised the vessel containing pure water.”

118.50

“Though I was being offered , Rama did not accept that offer , without knowing the opinion of his father who was the king of Ayodhya.”

118.51

“Then my father invited my father in law , the very aged Dasaratha and I was offered to Rama who was well known for his intelligence .”

118.52

“My father also offered of his own accord my chaste younger sister Urmila , who has pleasing appearance as wife to Lakshmana.”

118.53

“This is the way in which I was offered to Rama in the Swayamvara and I love my husband the valiant Rama in accordance with Dharma.”

118.54

This is the end of the hundred and eighteenth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

119.Rama takes leave of sage Athri and proceeds further

(After Sita tells Rama all that Anasuya asked and showed him all that she gave , they take leave of the sage and go deep in to the forest.)

Anasuya the follower of Dharma after hearing that great story , hugged Sita and kissed her , on her head.

119.1

“You have with clear words drawn a sweet picture about what happened during the Swayamvara and I now clearly know what happened and I firmly enjoyed , Oh sweet speaking Sita.”

119.2

“The sun is drawing the peaceful night near him and is setting and the twittering of birds which were wandering everywhere in search of food during the day time and after seeing the twilight are returning for sleep and rest , is heard.”

119.3-

119.4

“These sages who are wet with bathing are returning with the water filled water pot and completely wet cloths made of bark.”

119.5

“The sages have lit the fire for doing worship of the fire as per rules and the wafting smoke of the colour of the pigeon is being seen.”

119.6

“In spite of having sparse leaves , the trees appear dense and the four directions , which draw our senses apart do not shine brilliantly.” 119.7

“The nocturnal animals have started moving about and the domestic animals of the hermitage have started sleeping around the altar.” 119.8

“Oh Sita , the night decorated by the orbit of stars has commenced and the moon appears to rise spreading the mantle of moon light .” 119.9

“I am giving consent for you to go now to Rama. Go and be companion to Rama And I would like to tell that I am greatly pleased with your sweet story telling.”
119.10

“Oh Maithili, decorate yourself in my presence and cause me happiness by decorating yourself with these divine ornaments.” 119.11

Then Sita decorated herself with those ornaments and looked like the daughter of devas and saluted Anasuya with bent head and went to meet Rama. 119.12

The most eloquent Rama after seeing Sita well ornamented was greatly pleased with the loving presents given by that lady saint. 119.13

Sita the princess of Mithila related everything to Rama and showed him the cloths, jewels and garlands so lovingly given to her. 119.14

Both Rama and the great charioteer Lakshmana were extremely pleased seeing the honour done to Sita which was very rare among human beings. 119.15

Thereafter the descendent of Raghu who had a face like moon , having been extended a great hospitality by those great sages , , passed the auspicious night happily. 119.16

When the night came to an end Rama and Lakshmana took bath and performed sacred offerings to the fire and after worshipping the forest took leave of those sages. 119.17

Those sages who live in the forest and who follow Dharma told them that the forest was overwhelmed by movement of Rakshasas. 119.18

“Oh Rama , in this great forest flesh eating Rakshasas of different forms and blood drinking wild animals reside.” 119.19

“Oh Rama in this great forest, they eat away impure or not vigilant sages and please prevent them.”

119.20

“There is a path in the forest through which sages collect food and fruits and through this path you can cross this impassable forest easily.”

119.21

Then those sages saluted Rama and they blessed the slayer of enemies Rama, for a safe journey and after that Rama entered the forest like a sun entering the cloud along with his wife and Lakshmana.

119.22

This is the end of the hundred and nineteenth chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

End of Ayodhya Kanda

Aranya Kandam

The Book of the forest

Translated by

P.R.Ramachander

(This book starts with the reaching of Rama to Dandakaranya (Literally punishing forests) and ends with the abduction of Sita by Ravana and killing of Kabandha who advises Rama to meet Sabari and later Sugreeva.)

1.Rama enters Dandakaranya

(Rama along with Sita and Lakshmana enters the Dandaka forest. The poet then describes the forest as the house of several sages. Those sages receive Rama, Lakshmana and Sita hospitably and seek their protection.)

That Rama steeped in the knowledge of himself and one who cannot be defeated entered the great Dandakaranya and saw several hermitages of saints. 1.1

That place with several cloths made of grass was filled with the aura of Vedic wealth and was like the disc of the sun, difficult to see by the naked eye. 1.2

That place which gave protection to all beings had courtyards filled with many deer and surrounded by flocking birds and was kept very clean. 1.3

Daily being worshipped by dancing groups of celestial maidens, with broad fire places, vessels, hides grass, sticks meant for sacrifice, pots filled with water and fruits and roots for the Yagna that place shined and it was also blessed with huge shining trees. 1.4-1.5

That place was sanctified by auspicious offerings in the fire, filled up with the sound of chanting of Vedas by Brahmins, was with scattered flowers and lotus ponds filled with lotus flowers and surrounded by self restrained old and great sages living on fruits and roots and dressed in bark garments as well as deer skin." 1.6-1.7

Those great sages who were taking food according to rules were shining with auspiciousness and their hermitages were shining like the abode of Brahma and filled with sound of chanting of Vedas. 1.8

It was shining with venerable Brahmins who were scholars of Vedas and seeing those cluster of hermitages, Rama, untied his bow and went inside with great luster. 1.9

Those sages who had divine knowledge after seeing Rama and Sita were well pleased and went to receive them. 1.10

Seeing that famous follower of Dharma shining like a moon along with Lakshmana and Sita, those saints chanting auspicious greetings went forward to receive them. 1.11-1.12

Those people who lived in the forest , saw the very pretty Rama with auspicious features and pretty form with great awe .

1.13

Without batting their eye lashes and with great wonder those people living in the forest saw Rama, Lakshmana and Sita.

1.14

Those great people who were interested in the welfare of all beings , took the guests inside a leaf thatched hut and made them sit comfortably.

1.15

Those great people who can be compared to fire and who were followers of Dharma then extended hospitality to Rama and offered him water.

1.16

Those followers of Dharma after offering fruits, roots and flowers from the hermitage to the great Rama, with salutations told him.

1.17

“Sir, you are very famous as the protector of Dharma, and offer protection to those who seek it from you .You are also fit to be worshipped, a gentleman and one who awards punishment.”

1.18

“Oh Rama in this world the king is considered quarter of Indra and so he enjoys pleasures and is respected by people.”

1.19

“As we are living in your kingdom, we should be protected by you , whether we stay in the city or in the forest as you are the lord and king of the people.”

1.20

“Oh king, we have won over our anger, have control our senses , unarmed and are people whose wealth is their penance and we are like your children and so you should protect us always.”

1.21

After telling this , they offered to Rama along with Lakshmana with reverence fruits , roots as well as flowers from the forest , as well as different eatables.

1.22

Like that those sages and Sidhas resembling fire and great followers of Dharma and law pleased the god like Rama in a fitting manner.

1.23

This is the end of the first chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

2.Rama Meets Viradha

(Viradha a giant with horrifying form appears before Rama and catches hold of Sita and keeps her on his lap. Rama is slightly scared as well as horrified .Lakshmana tells Rama that he would kill Viradha.)

That Rama who was greatly satisfied , immediately after sun rise took leave of those saints , entered the forest.

2.1

That Rama saw who was followed by Lakshmana saw that the forest was crowded with many types of animals and occupied by boars and tigers .,Many of the trees , climbers and bushes had been cleared there and it was difficult to find water bodies and it was filled with noise of birds and insects . 2.2-2.3

While Sita and Rama were wandering in that place populated by horrible beasts they saw a man eater who looked like the tip of the mountain.

2.4

That funny person was having huge eyes, broad mouth . greatly large belly and had the looks of a disfigured and disgusting person and had dreadful appearance.

2.5

Wearing a skin of a tiger , drenched with marrow , sprinkled with blood , with wide mouth open that being was frightening all beings like the god of death.

2.6

He was holding by its teeth three lions, four tigers, two wolves . ten deer and head of an elephant and was wet with the marrow of those animals and pierced with a iron spear the head of a great elephant and produced very great sound.

2.7

Seeing Rama, Lakshmana and Sita the princess of Mithila , he ran towards them with great anger as if it is the God of death.

2.8

Creating a very horrible sound and also shaking the earth , he caught hold of Sita and kept her on its lap and then said.

2.9

“Both of you with matted hair and dressed in bark along with your wife have entered this Dandakaranya wearing the bow and arrows and your life is going to end now. “

2.10

“How is it that though you are saints , you are living with your wife? You are youngsters not following Dharma and ones insulting the saints.”

2.11

“I am Viradha by name and wander well armed in this impassable forests always eating the flesh of sages.”

2.12

“This very blessed lady would become my wife and I would drink the blood of both of you in the battle .”

2.13

Hearing the bad and very proud words of that bad soul Viradha , the daughter of Janaka became bewildered out of fear.

2.14

Sita due to great fear was shaking like a banana plant in a strong wind and Rama seeing the pure one in the hold of Viradha , with a parched throat told Lakshmana.

2.15-2.16

“Oh gentle one , see how the famous daughter of king Janaka who is my wife observing all virtues and who is brought up with all love , has been caught by Viradha”

2.17

“Oh Lakshmana, what Kaikeyi desired for us through her boon , has already has happened to us today.”

2.18

“That far sighted lady not being contented with asking the kingdom for her son, sent me who is loved by all beings to the forest and the desire of my middle mother has now been fulfilled.”

2.19-2.20

“The touching of Sita by others is the greater sorrow to me than my father’s death or the stealing of my kingdom.”

2.21

While the son of Kakustha clan spoke like this and was shedding tears , Lakshmana angry like a elephant which has been tied ,
said.

2.22

“Oh son of Kakustha clan, Oh Lord of all beings , you are like Indra and when I am in your service why are becoming sad?”

2.23

“I who am very angry is going to kill this Rakshasa by an arrow and his blood would be drunk by this earth.”

2.24

“I will release the anger that I have on Bharatha who yearned for the kingdom on this Viradha and it will hit him like the Vajrayudha of Indra.”

2.25

“By the speed generated by the strength of my arms , the arrow that I sent would fall with high speed on his body and he will die and body after turning would fall on the earth.

2.26

This is the end of the second chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

3.The fight with Viradha

(Viradha tells Rama that he cannot be harmed by any weapon due to the boon of Brahma . Though Rama and Lakshmana fight with him using arrows they are not able to harm him, Viradha catches hold of Rama and Lakshmana and carries them inside the forest.)

Afterwards Viradha completely filling up the forest asked, “Please tell me who you , young people are and where are you going?”

3.1

Then That Viradha echoing his voice in the forest said, “I am asking both of you , young men? Why are you not speaking? Where are you going?”

3.2

Then the greatly lustrous one told that Rakshasa with a burning face , “We belong to the Ikshuvaku clan.”

3.3

“We are the people observing the Dharma of Kshatriyas and have now come to the forest and we wish to know about you and to know why you are wandering in the Dandaka forest?”

3.4

To Rama who was shining due to truth that Viradha said, “Great, Oh king , I would tell and understand that well, Oh Raghava.”

3.5

“I am the son of Java and my mother is Sathahrudha and I am called Viradha by all the Rakshasas on earth.”

3.6

“By pleasing Lord Brahma by great penance I got a boon that I cannot be killed or cut or slit by any weapon.”

3.7

“Leave this lady here and without any requirements go away from here with speed , then both your lives would not be taken.”

3.8

Rama replied with a blood shot eyes due to anger to that Rakshasa Viradha with an ugly body and who had evil intentions.

3.9

“Fie upon you, oh knave , you are in the quest of death due to evil acts and surely you would get it in this fight. Stay there , as your life would not be spared.”

3.10

Then after getting ready his bow , Rama shot at him very sharp arrows with great speed aiming properly at the Rakshasa,”

3.11

From that bow seven arrows of with a sting which were ornamented in gold and which had very great speed were released and they had speed of Garuda and the wind God. Those arrows which were equal to hell along with feathers of peacock , pierced the body of Viradha but fell on the ground coated with blood.

3.12- 3.13

When the arrows stuck that Rakshasa , he kept Sita down , took a spear and rushed towards Rama and Lakshmana.

3.14

Then that Rakshasa making a very loud horrible sound , taking a spear which was similar to the flag of Indra , appeared with his mouth open like the God of death. 3.15

And these two brothers showered arrows with great luster on the Rakshasa called Viradha who looked like a god of death who destroys other beings. 3.16

Then that Rakshasa laughed loudly and yawned and as he was yawning all those arrows which were coming swiftly at him fell down. 3.17

That Rakshasa due to the boon that he has obtained just by mere touch regulated the five airs of his body , took the spear and ran after Rama and Lakshmana. 3.18

That spear which was like the Vajrayudha shined in the sky was cut by use of two arrows by Rama who was one who scared his enemies. 3.19

That spear which was broken by Rama 's arrow fell on the ground like mount Meru being broken in to two pieces by Vajrayudha. 3.20

Then both of them lifted their sword which looked like a black serpent and at once fell upon him and struck with that weapon. 3.21

Being struck that angry Rakshasa intended to set out after catching those tiger among men who cannot be shaken. 3.22

Having understood his intention Rama told Lakshmana "Let him carry us through this path and there is no need to stop him." 3.23

"Oh son of Sumithra, let the Rakshasa carry us , for the direction by the nocturnal one is the proper direction." 3.24

Puffed up with great pride due to his great strength that one who moves at night , held them on his shoulders and started moving. 3.25

Carrying them on his shoulders that Viradha who moves in darkness with loud screaming proceeded to the forest.

3.26

He entered the forest which was like a great cloud and which was filled with trees of various shapes and also filled various type of wonderful birds , foxes and various wild animals.

3.27

This is the end of the third chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

4.Rama and Lakshmana kill Viradha

(Rama and Lakshmana break the hands of Viradha . He falls down. Since weapons are not able to kill him, they prepare to bury him. He tells them that he in Dhumburu cursed by Khubera and would regain his form if killed by Rama. He tells them to go to the hermitage of Sarabhanga and dies. Rama and Lakshmana bury him.)

Sita seeing that both Rama and Lakshmana were being carried away on the great shoulders of the Rakshasa shouted at the top of her voice.

4.1

“The truthful and pure Rama who is the son of Dasaratha and who is of great character , along with Lakshmana is being taken away by a dreadful Rakshasa” said Sita.

4.2

“I would be eaten away by the bears, tigers and panthers here and so Rakshasa I am saluting you to take me away and leave those sons of Kakustha clan.

4.3

When Rama and Lakshmana heard those words of Vaidehi they started speedily actions to kill that wicked person.

4.4

With great anger the son of Sumithra broke one of his shoulders and Rama broke the right shoulder quickly.

4.5

That confused Rakshasa who was like a dark cloud and who was without both shoulders fell on the ground like a mountain felled by the Vajrayudha.”

4.6

They lifted the Rakshasa holding his knees, fists and feet and dropped him down again and again and pounded him on the ground.

4.7

Though stuck and wounded by many arrows, cut by the swords and repeatedly pounded, that Rakshasa was not dead.

4.8

That Gentle Rama who protects from fear those who are afraid, after observing that the mountain like Rakshasa could not be killed told

Lakshmana.

4.9

“Oh tiger among men, This Rakshasa due to the boons obtained by penance cannot be killed by any weapon and so let us bury him.”

4.10

“Oh Lakshmana, this elephant like Rakshasa is angry and reflects the glow of anger in him and to bury him, dig a very big pit.”

4.11

After telling that a big pit may be dug that valorous Rama stood there firmly keeping his leg on the neck of Viradha.

4.12

Hearing Rama say these words that Viradha in a gentle manner told the son of the Kakustha clan who was tiger among men.

4.13

“Oh tiger among men, I have been killed by your strength which is equal to that of Indra and without realizing that being disillusioned I spoke those words earlier.

4.14

“I now know you Rama as the good son of Kausalya and Sita as a great lady and Lakshmana as a great man.”

4.15

“I was Thumburu, a celestial Gandharwa singer who was cursed by Khubera and took this ugly repulsive form.”

4.16

“When I appeased him that great lord said, “When you would be killed in war by Rama , the son of Dasaratha you would get back your original form.”

4.17

“This curse was given to me by the king Khubera when I did not present for his service as I was involved in love with Rambha.”

4.18

“Oh Rama who troubles his enemies, by your grace , I have got rid of my curse and I am going to my own world wishing you safety and luck.”

4.19

“Oh lad , half a Yojana (one mile) distance from here lives a famous saint Sarabhanga who has luster like the sun and you go and meet him speedily and he would bestow fame on you.”

4.20-4.21

“You may go with safety after burying me in this pit for burying a Rakshasa is a eternal Dharma and would take them to heaven.”

4.22

That Viradha who was hurt by the arrows , after speaking like this to the son of the Kakustha clan , left the body and reached the heaven.

4.23

When Rama heard these words , he ordered Lakshmana to dig a very wide pit to bury that Rakshasa of dreadful acts who was like an elephant and that valorous one stood there with his feet on the neck of that Rakshasa called Viradha.

4.24-4.25

Then Lakshmana after fetching a very big spade and dug a big pit by the side of that great Rakshasa called Viradha.

4.26

Then Rama took his feet and released the pressure on the neck of Viradha and he with pointed ears fell in to the pit with roaring terrible sound.

4.27

Both those valorous Rama and Lakshmana who were stable in war and brave , moved together swiftly and with great strength lifted the Rakshasa who was roaring and dropped him in the pit.

4.28

Seeing that the big Asura could not be killed by arrows or any other weapons , those tiger among men and who were intelligent and efficient undertook to kill Viradha in that pit.

4.29

Viradha himself wanted to die at the hands of Rama in a true manner with force and he himself revealed to those people who were wandering in the forest that he could not be killed by any weapons.

4.30

When Rama heard those words of the Rakshasa , he intended to kill him by placing him in a pit and when they were placing him in the pit he shouted in a loud voice which echoed in the forest.

4.31

Rama and Lakshmana appeared to be joyous when placing that Viradha in a pit , since that would end the fear in that forest and then they covered the Rakshasa with boulders and mud.

4.32

After killing that Rakshasa , Rama and Lakshmana who were endowed with golden bows took care of Sita and then both of them moved in the forest resembling the sun and moon in the sky.

4.33

This is the end of the fourth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

5. Rama meets sage Sarabhanga

(When Rama approaches hermitage of Sarabhanga, he sees Indra talking to him but Indra leaves without meeting Rama. Sarabhanga tells Rama that Indra offered to take him to the world of Brahma but he refused as he wanted to meet Rama. He then advises Rama to go to the hermitage of Suteeshna and then gives up his body.)

After killing that very strong Rakshasa Viradha in the forest , after embracing Sita and comforting her , that Valorous elder brother Rama told Lakshmana who had great luster.

5.1

“Since we are not inhabitants of the forest , life in this impassable forest is difficult and let us go quickly to meet Sarabhanga who is rich with penance .”

5.2

When Raghava approached the hermitage of Sarabhanga, he could see a great wonder near that divine sage with a purified soul

5.3-5.4

In the sky he saw Indra the lord of the three worlds, shining like the Sun and the fire, wearing similarly shining ornaments and dressed in spotlessly clean dress mounted on a chariot that was not touching the earth adored and worshipped by many great souls.

5.5-5.6

He saw that Chariot was standing in space and was yoked to horses of green colour, which was shining like a young sun, which was similar to dense white clouds and which was similar to the moon.

5.7-5.8

He saw the very pure Umbrella which was decorated by a multi colour garland along with fans with golden handles which were fanned by two deva women near the head of Indra.

5.9

That great Indra was being praised by Gandharwas, Sidhas, devas and very many great sages, all of them standing on the sky.

5.10

When Indra was seen to be talking with sage Sarabhanga, noticing Indra, Rama told to Lakshmana.

5.11

Rama seeing that Chariot showed it to Lakshmana "See that shining wonder, Oh Lakshmana which is the chariot travelling in the sky and shining like a Sun."

5.12-5.13

"Those horses which we are seeing are owned by Devendra, which we have heard travel in the sky and that is really wonderful."

5.14

"Oh tiger among men, Oh son of Sumithra around the chariot one hundred young men wearing ear studs are standing and each of them are holding a sword in their hands. All of them have very broad chest and they wear red coloured cloths and it is difficult to overpower them as they look like huge tigers. Each of them also wear chains which give out luster similar to fire and they all appear to be about twenty five years old."

5.15-5.17

“Seeing those men who are among the best , we can presume that they are devas , who do not seem to grow old at all.”

5.18

“Oh Lakshmana , you stay here for a little time along with Vaidehi , and I would go there to find out clearly about who this shining person is.”

5.19

Requesting the son of Sumithra to wait there , the son of Kakustha clan went towards the hermitage of Sarabhanga.

5.20

Then Indra, the husband of Sachi seeing the approaching Rama , went near the sage Sarabhanga and told to him privately as follows.

5.21

“Here comes Rama and I would not talk to him now as he would be eligible to talk to me only after he completes his mission .I am sure that in another short time he would accomplish his task and that task , which he would succeed would be impossible for others to complete.”

5.22-5.23

Then That Indra after telling this to that sage and after honouring him , got in to the chariot yoked to the horses and went to the heaven.

5.24

Seeing that Indra was departing Rama went back and along with his companions went towards Sarabhanga who was worshipping the fire.

5.25

Rama , Lakshmana and Sita saluted the feet of that saint and responding to the instruction to sit , occupied a seat.

5.26

Then Rama asked about the visit of Indra with that sage Sarabhanga and he told about it Completely to Rama.

5.27

“Oh Rama, Since I have done very great penance and attaining that which is very difficult to attain by others , he wanted to take me to the world of Brahma,”

5.28

“Oh tiger among men, since I knew that you are very nearby , I did not want to go to the world of Brahma , without seeing you.”

5.29

“Oh tiger among men, only after meeting you , who is a great by performance of Dharma , I wanted to go to heaven for being served by the devas.”

5.30

“Oh tiger among men, I have conquered the auspicious heavens where the stay never diminishes and there are in the higher planes of Lord Brahma, and you may accept them from me.” 5.31

“When told like this by the sage Sarabhanga , Rama, the tiger among men who is an expert in all Sasthras replied like this.”

5.32

“Oh great sage , I would earn myself all the worlds myself. I need to a place for stay in the forest and so please guide me.” 5.33

When the Raghava who is equal in strength to Indra told like this , the greatly learned Sarabhanga again told like this.”

5.34

“Oh Rama , A soul of Dharma called Sutteeshna who is glorious and a follower of Dharma lives in this forest and you approach him he will guide you in this matter.”

5.35

“You go and approach that sage Sutteeshna and he would show you a clean place to stay in this pretty forest and then you can stay there.” 5.36

“Oh Rama , you travel in the opposite direction of Mandakini which carries flowers in boats and you would reach that place.” 5.37

“Oh tiger among men , please for a moment see in this direction and see my body, for I am going to shed off this dilapidated body like a snake sheds its skin.” 5.38

Then the great lustrous Sarabhanga entered the fire kindled by chanting of Manthras in the sticks of sacrificial fire.”

5.39

Then that fire burnt the hair on his body as well as his head and his worn out skin as well as his flesh. 5.40

The great Sarabhanga rose from that fire with a youthful form and after emerging out , he looked splendid. 5.41

Then he went out of the world of priests who constantly kindled fire , great sages and after going beyond the world of devas went to the world of Brahma. 5.42

That great Brahmin who did blessed deeds in the world saw Lord Brahma and his people and Lord Brahma also saw that Brahmin and gladly welcomed him. 5.43

This is the end of the fifth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

6. The great sages of the forest meet Rama

(Many great sages of the forest meet Rama and tell him, how they are troubled and killed by Rakshasas. They request him to protect them. Rama promises to do that and goes in search of hermitage of Sutheeshna.)

When Sarabhanga reached heaven, many groups of sages came together and approached Rama who was having great luster and is the son of the Kakustha clan. 6.1

Vaikasanas, Valakhilyas, who washed their bodies frequently, Marichakas, Asmakutas, saints who eat leaves as food, saints who de husk grains with their teeth and eat them, saints who keep only the head above the water, saints who only use their limbs as bed, saints who do not lie down, saints who live out in the open, saints who take liquid food, saints who live only on air, saints who are seated on top of trees, saints who sleep on bare ground, those who observe penance of fast, saints who have restrained all emotions, saints who always wear wet cloths, sages who meditate always, sages who do penance surrounded by fire beneath the sun and many other saint met Rama in the hermitage of Sarabhanga along with Brahmins who were practicing steadfast yoga. 6.2-6.6

Those groups of sages who were experts in Dharma having reached there, met Rama, the greatest among practitioners of Dharma and told him. 6.7

“You are the very heroic one of earth belonging to the clan of Ikshuvakus and one of their important lords and similar to Indra among devas.” 6.8

“You are well known in all the three worlds, for your valour, devotion to your father, steadfast adherence to truth and Dharma.” 6.9

“We have come to you oh great one , who is an expert in Dharma as well as lover of Dharma and we are telling you about our need and we deserve your pardon for that.”

6.10

“Oh lord, that king would not be doing an act as Dharma if he collects one sixth of the income from all but fails to protect them.”

6.11

“He who loves all the people of his country more than his life and considers them equal to his children and protects all of them in a proper manner forever , would get fame for a very long time and attain the world of Brahma and would remain there and will be appreciated there also.”

6.12-6.13

“Out of the benefits got by sages and saints living on roots and fruits by their observing the divine Dharma, one fourth of it would go to the king .”

6.14

“Oh Rama , most of those who observe Vanaprastha stage of life are Brahmins and in spite of their having a ruler like you, they are tortured and killed like orphans.”

6.15

“Come in to the forest and see for yourself the bodies of those sages who were meditating on God but were killed by the Rakshasas by the fierce Rakshasas,”

6.16

“A war was waged between those who live on the Chithrakuta and those living near Pampa river which is near river Mandakini.”

6.17

“We are not able to tolerate the greatly treacherous acts of those very horrible Rakshasas in the forest.”

6.18

“So we have come seeking protection by you because you are the one capable of protecting us and since we are being killed by the Rakshasas , protect us from them.”

6.19

“Oh valorous one, we cannot find any other person in the world who can protect us and so Oh prince protect us from all those Rakshasas.”

6.20

Hearing this from the sages , that son of Kakustha clan who was an expert in Dharma told those sages ,

Like this.

6.21

“It is not fitting for you to entreat like this to me but as sages you should have ordered me as I am entering this forest for a personal purpose.”

6.22

“For I have entered this forest as per the orders of my father and also to ward off , the evil acts of the Rakshasas against you all.”

6.23

“Just be chance I came to this forest to fulfill your task and so my stay in the forest surely would lead to good results.”

6.24

“I desire to kill those Rakshasas who trouble you sages in a war and oh sages who have earned the treasure of penance , you are going to see the valour of my brother and myself.”

6.25

After promising protection to the sages rich in penance that man who was firm in Dharma along with his brother Lakshmana and those great ascetics started to meet Sutheeshna who deserves to be respected.

6.26

This is the end of the sixth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

7.Rama meets sage Sutheeshna

(Rama goes to the hermitage of Sutheeshna . The sage advised them to stay there itself as he was preparing to go to heaven.)

Rama the destroyer of enemies.,, along with Lakshmana and Sita as well as those sages went to the hermitage of Sutheeshna.

7.1

After going with difficulty for a long distance , after crossing many rivers with plenty of pure water , Rama saw a mountain which looked like a great cloud.

7.2

Then the sons of the Ikshuvaku clan along with Sita entered a forest dense with various trees .

7.3

Then they saw in that the harsh forest which was full of trees with lot of flowers and fruits a lonely hermitage where the bark dresses were hung for drying. 7.4

There they saw a sage of advanced penance Sutheeshna with dirty and soiled matted hair and as per his duty , Rama spoke to him. 7.5

“Oh God like sage, I am Rama and I have come to see you a great sage of valour , who is a follower of Dharma and who radiates truth and so please talk to me.” 7.6

Then that sage seeing the courageous Rama who was the best among those who follow Dharma , hugged him with his hands and told. 7.7

“Oh Rama , great one of Raghu clan who is observer of truth, welcome to you and with your coming this hermitage has a lord to protect it.” 7.8

“ Oh valorous one , Without going to heaven after leaving the earth , I am waiting for you who is with great fame , when I heard that you have left your kingdom and reached Chithrakuta.” 7.9

“Oh son of Ikshuvaku clan, Indra who is the king of devas had come here and that great deva who is also the God of devas told me that I have won over all the worlds due to my blessed deeds.” 7.10-7.11

“Those places which have been won by me are desirable even to the divine sages and you along with Sita and Lakshmana can move about in those places by my grace. 7.12

To that great sage who had done very great penance and who is the votary of truth, Rama who had great self respect replied. 7.13

“Oh great sage , I would myself attain those great places and I desire you to direct me to a place of residence in the forest.” 7.14

“You maintain welfare everywhere and are interested in the well being of all people and you were introduced to me by the sage Sarabhanga of Gautama clan.” 7.15

When Rama told like this , that great sage who was famous in all the three worlds spoke these sweet words of happiness coupled with greatness. 7.16

“Oh Rama , this place where many sages have moved in is a good place and you can move in to this hermitage blessed with fruits and roots.”

7.17

“Oh greatly famous one , groups of various animals move about freely in to this hermitage tempting the inmates without any fear.”

7.18

“There is no problem in this hermitage except the movement of wild animals and hearing those words Rama as well as Lakshmana without any fear lifted their bows and arrows and told these fearless words.

7.19

“Oh great saint , if groups of wild animals come here , we would kill all of them using these sharp edged arrows which are comparable to thunderbolts.”

7.20

“Oh sage , you please get ready. Are there any other things more difficult than that? We feel that our stay here would not be long.”

7.21

After having spoken that way Rama , seeing that the dusk has set in , Rama completed the worship of the dusk facing west and decided to stay there in that delightful hermitage of Suteeshna along with Lakshmana and Sita.

7.22-7.23

After the dusk has passed and night has set in the sage Suteeshna himself offered pure food to the great among men and also offered them great hospitality.

7.24

This is the end of the seventh chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

8.Rama talks with sage Suteeshna and accepts his hospitality

(Rama wants to go the hermitages of all other saints in Dandakaranya. Suteeshna approves the idea and wants them to stay in his hermitage whenever they like. Rama takes leave of sage Suteeshna)

Rama and Lakshmana who were honourably treated by sage Sutteeshna , spent the night there and woke up in the morning. 8.1

Rama along with Sita got up at the usual time and touched the cold water with the fragrance of lotus flower. 8.2

Then at the proper time Vaidehi, Rama and Lakshmana worshipped the fire as well as devas according to rules in the hermitage of the sage and after seeing the sun without blemishes after it rose , approached Sutteeshna and spoke these gentle words. 8.3-8.4

“We had a good stay here , oh God like sage , being greatly treated by you and as the sages are hastening us up, we would like your permission to leave.” 8.5

“We are hurrying up as we want to see all the hermitages of all the blessed saints who live in the Dandakaranya forest .” 8.6

“We seek your permission to go along with these virtuous sages , who are self controlled and as pure as fire.” 8.7

“We wish to leave before the sun starts shining leading to intolerable heat , like one of improper lineage getting wealth in an improper way.” Saying this Rama, Lakshmana along with Sita touched the feet of the saint. 8.8-8.9

The sage lifted Rama and Lakshmana who bent and touched his feet , embraced them tightly and said the following. 8.10

“Oh Rama along with son of Sumithra and this Sita who is following you like your shadow go safely in this path .” 8.11

“Oh Rama see the beautiful location of hermitages of the people living in Dandakaranya and oh valorous one , in them live sages who are steadfast in their penance.” 8.12

“You will see pretty forests with roots and fruits in abundance , with plenty of flowers, with best collection of animals , with spots filed with peaceful birds and forest areas with full bloomed lotus flowers , with pure water sources , With pretty tanks and lakes filled with ducks, with waterfalls

coming down from the mountain and filled with sound of peacocks.”

8.13-8.15

“Oh dear child , you may go and Oh Lakshmana you may also go and after seeing all the other hermitages you may again come here.”

8.16

After this was told that son of Kakustha clan along with Lakshmana , went round the sage with reverence and began to leave from there.

8.17

Then Sita gave those two brothers auspicious quivers , bows as well as arrows and also gave them pure swords.

8.18

That Rama and Lakshmana, after tying those auspicious quivers and after taking those arrows and bows which make thunderous twang started to go away from the hermitage

8.19

Those two pretty sons of Raghu clan, blessed with auspiciousness and shining with their own luster , bearing the bow and arrows started along with Sita.

8.20

This is the end of the eighth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

9.Sita advises Rama

(Sita feels that Rama should not get in to a spree of killing Rakshasas, without any enmity with them. She illustrates this with an instance of a great sage getting a sword from Indra and using it to kill others , he goes to hell.)

Addressing the son of the Raghu clan who was going forth after taking permission from Sutteeshna , Vaidehi told these friendly words from her heart.

9.1

“Your great self will not attain Dharma if we are examining it minutely in this world by acting based on your desires.”

9.2

“By taking recourse to one’s desires three things are attained and these are telling untrue words which is very bad , desiring someone else’s wife and getting angry without enmity .”

9.3

“Since in the past you never told untrue words , it cannot be there in future and Oh Raghava , how can desiring some else’s wife which destroys dharma be in you?”

9.4

“Oh king among men, that never was within your heart and never it will be there , Oh Rama, Oh prince as you are always interested in your wife.”

9.5-9.6

“You are a follower of Dharma, a teller of truth, follower of your father’s words and in you Dharma, truth and everything good is established.”

9.7

“And oh great man, for the one who has won over his senses , it is possible for you to shoulder all this and oh graceful one , I know well, about how you control your senses.
.”

9.8

“The third one is torturing others only due to your anger which is done without your realizing it and I think that you are having it now.”

9.9

“Oh valorous one , you have given your word to those sages who live in Dandakaranya , that you would kill Rakshasas for protecting the sages.”

9.10

“Because you have arrived here with your brother armed with bow and arrows, this forest has got the name punishing forest.”

9.11

“Seeing that my well prepared mind is filled with anxiety , for thinking about bearing , I think that which is not good for you would happen.”

9.12

“ Oh valorous one , I do not like your going to the Dandaka forest and I will tell you the reason, please hear it.”

9.13

“When you enter the forest armed with bow and arrow , along with your brother , would you not use those against those who travel in the forest.”

9.14

“For the Kshatriyas , bow within their reach is like a fuel within reach of fire, for both increase the strength.”

9.15

“Oh very strong one , long time back, there was a saint who was pure and truthful and that forest was occupied by birds and animals.”

9.16

“Indra , the husband of Sachi came in the form of a soldier to the hermitage holding a great sword to create disturbance to the penance .”

9.17

“He then gave that great sword to the hermitage for safe keeping , when the saint was sitting in penance.”

9.18

“He who received that weapon , to protect the trust that was placed on him, moved about in the forest always keeping the sword with him.”

9.19

“Wherever he goes , whether it is to collect fruits or roots , the saint who was interested in guarding it , did not go without the sword.”

9.20

“That Saint rich in penance , slowly got in to the habit of carrying the weapon and he slowly got in to the habit of becoming angry losing his determination to do penance.”

9.21

“And then with the constant company of the weapon , that sage started getting associated with acts which are not according to Dharma and went to hell.”

9.22

“This is the story that happened due to the constant association with weapon showing association with weapon is like the fuel getting associated with fire.”

9.23

“I am telling all this with love and respect and not reminding you or teaching you and request you not at any time hold your bow and kill the Rakshasas who are living in Dandaka without any enmity , for a hero does not like to kill anyone without an offence being committed.”

9.24-9.25

“Those Kshatriyas and heroes who are habituated to stay in the forest , use their bow only to protect those who suffer.”

9.26

“Where is the weapon? Where is the forest? Where is the principle of Kshatriyas ?Where is penance? All these are inconsistent and so let us follow the laws of the land.”

9.27

“By doing service to weapons , the mind gets maligned and you may follow the habit of Kshatriyas and go back to Ayodhya.”

9.28

“The Love of my father in law and my mother in law will live forever , if without bothering about the kingdom, you live a life of a saint.”

9.29

“Wealth shines because of Dharma , pleasure shines because of Dharma , due to Dharma we would get everything and the entire essence of earth is Dharma.”

9.30

This is the end of the ninth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

10.Rama replies to Sita

(Rama tells Sita that the sages of Dandakaranya have been constantly troubled by those Rakshasas, who prevent them from doing their penances as well as fire sacrifices and as per their request , he had promised them that he would kill or drive away those Rakshasas. Since truth is dearer to him than anything else , he cannot desist from that.)

Hearing those words of Vaidehi told because of her devotion to him, That Rama who was firm on following Dharma replied like this to Janaki.

10.1

“Oh Lady who knows Dharma, Oh daughter of Janaka, You have spoken friendly , pleasing and beneficial words which shows your great heritage.”

10.2

“Oh divine lady , what shall I reply to those befitting words , which mentioned that when a Kshatriya takes the bow, the tears of misery ceases to flow.”

10.3

“Oh Sita, Those suffering sages of Dandakaranya who are firm in their resolute penance have themselves approached me for protection.”

10.4

“Living always in the forest and subsisting on tubers and fruits , they do not get pleasure due to being scared by the cruel acts of Rakshasas.”

10.5

“The very large Rakshasas who eat human flesh , eat away the sages living in Dandakaranya and those great Brahmins have come to me asking to save them.”

10.6

“After I heard the words that fell from their mouth , I consoled them by my words and told them, “Be gracious to me , this is greatly insulting to me as these should have been done by myself without your request.”

10.7-

10.8

“And then I asked those Brahmins in front of me, “What should I do?” and then all of them together spoke out to me.”

10.9

“In Dandakaranya there are many Rakshasas who can assume any form that they want and they torture and trouble us , Rama and so protect us from that.”

10.10

“Oh matchless one , they reach us when we are doing Homa and on full and new moon days and those flesh eating Rakshasas, who are impossible to resist trouble us.”

10.11

“We who are sages who do penance , when troubled by those Rakshasas , were searching for protection and you are our only ultimate protector.”

10.12

“Due to the power of the penance that we have done , we are indeed capable to kill those night farers but we do not want to waste , the power of penance that we have earned in a long time.”

10.13

“There are many obstacles for doing our penance and observing penance also has become greatly difficult and so though we are being eaten by them, we do not curse them.”

10.14

“Those sages of Dandakaranya who were being persecuted by the Rakshasas said, “Since you are the lord of the jungle, Along with your brother protect us.”

10.15

“ Oh , daughter of Janaka, Hearing those words , I have given my word for complete protection of those sages of Dandakaranya .”

10.16

“Having promised like this to the sages, it is not possible for me to change this course , as truth is dear to me, is it not?”

10.17

“Now I am prepared to lose my life and to forfeit even Lakshmana and you , rather than going back from the promise that I gave to those Brahmins.”

10.18

“So Sita, even if I have not been requested , I have to look after the sages and Oh Vaidehi , so it is not proper to break my promise.”

10.19

“Oh Sita, you told those words out of love to me and due to your good heart and I am contented and would not tolerate uninterested ones advising me.”

10.20

“Oh pretty one , your correct and appropriate words are proper to your heritage ,and you are my companion in observing Dharma and dearer to me than my own soul.”

10.21

After that great one told these words to dear Sita who was the princess of Mithila , Armed with bow , Rama and Lakshmana went to the pretty forest of penance.

10.22

This is the end of the tenth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

11.Ten years of Rama’s life in Dandakaranya

(Rama stayed in various places in Dandakaranya for the first ten years . He happened to see the lake of Five Apsara maidens. Later he goes back to hermitage of sage Suteeshna . Suteeshna directs him how to go to sage Agasthya ’s ashram. On the way to the hermitage of brother of Agasthya Rama tells about how Agasthya destroyed Vatapi and how under his care the southern side of the country prospers. They reach the hermitage of Agasthya.)

Rama proceeding first followed by the very pretty Sita who was in the middle , followed by Lakshmana armed with a bow proceeded further.

11.1

They (Rama and Lakshmana) saw many mountains and forests of diverse types and also saw very pretty rivers along with Sita.

11.2

Seeing those rivers on which cranes and Chakravaka birds moved over the sand banks, they also saw lakes having lotus flowers and water birds.

11.3

They moved watching spotted deer in herds and madly acting large bison as well bear and elephants which were breaking trees.

11.4

They went to a great distance by the time of sun setting and there they saw a charming big lake of one Yojana dimension. It was full of lotus and water lilies and was decorated by large number of elephants and it also had storks swans and Kadamba water birds.

11.5-11.6

In the enchanting waters of that lake they heard songs played by musical instruments but they were not able to see any one.

11.7

Those great fighters due to curiosity asked about it to the sage called Dharmabrutha who was following them.

11.8

“Oh great sage, after hearing this greatly wonderful music, great inquisitiveness has been created among us and please tell us clearly about it.”

11.9

Thus being asked by the soul of Dharma Raghava, that sage, speedily started telling about the greatness of lake.

11.10

“This is an all season lake called “Five Apsaras” built by a sage called Mandakarni by using his power of penance.”

11.11

“That great sage Mandakarni did penance for ten thousand years staying in water and consuming air only.”

11.12

“Then the worried devas met with each other and with Agni in the lead, started conversing among themselves.”

11.13

“That sage is praying for the position of one of us “ Thinking like this , all the dwellers of heaven developed a broken mind .”

11.14

“So all those devas decided to cause hindrance to the penance of the sage and sent five important Apsara maidens who were like lightning.”

11.15

“Then those Apsara maidens , for fulfilling the work of the devas, . got that sage who knew about this and the other world , entangled him in the web of passion .”

11.16

“Those five Apsara maidens became his wives and then he created this lake and made them live underneath it.”

11.17

“When those Apsara maidens were leading a pleasant life there , they gratified the sage , who has assumed youthfulness by the power of penance.”

11.18

“This delightful melodies are being heard , due to their playing musical instruments mingled with the sound of ornaments when they are engaged in play .”

11.19

“The account of the great sage is indeed wonderful “ Said Raghava along with his brother who was very famous.

11.20

When he was talking like this , he saw a group of hermitages circled by cloth made of grass , which was encompassed by solemn chant of Veda and Rama entered in to it along with Lakshmana and Vaidehi.

11.21

Then that son of Kakustha clan stayed in that great cluster of hermitages for some time with pleasure being venerated by saints. Then the great expert in arrows went to visit the sages near whom he had resided earlier , once again.

11.22-11.23

He stayed in one place for ten months , in another place for one year , in another place for four months , some where else for five months , yet another place for six months , some other place more than one month , one and half months, three months and eight months in other places.

11.24-11.25

Like that living in hermitages of saints he comfortably lived happily , ten long years elapsed comfortably for him.

11.26

Going round that knower of Dharma Raghava along with Sita once again reached the great hermitage of sage Sutheeshna.

11.27

After coming to that hermitage , that destroyer of enemies Rama , stayed there for some more time , honoured by the sages there.

11.28

Then one day that son of Kakustha clan with humility said to the great sage Sutheeshna who was sitting nearby .

11.29

“I have heard from narratives of others that the very great and godly sage Agasthya is staying in our forest.”

11.30

“Due to the forest being very large I do not find that place. Where is his holy hermitage of the great sage situated?.”

11.31

“I want to meet that godly sage for requesting his blessings along with my younger brother and Sita, and wish to approach that sage and introduce myself.”

11.32

“To visit that great sage is my desire and keeps on occurring again and again , and I want to serve that great sage myself.”

11.33

Hearing these words of Rama that sage Sutheeshna who is the soul of Dharma replied Rama , gladdening his heart.

11.34

“I also desired to tell you that Rama along with Sita and Lakshmana should approach that great sage Agasthya.”

11.35

“By luck you yourself have talked to me about this subject and now I will tell you where that great sage lives.”

11.36

“After you go four Yojanas (8 miles) from here , on the south you would find the hermitage of the brother of sage Agasthya.”

11.37

“When you reach that place you would see a shining forest of Pippali trees , which is full of flowers and fruits and echoes with sound of various type of birds.”

11.38

“There are many lakes there with peaceful waters , teeming with partridges and swans and shining with Chakravaka birds. Oh Rama spend one night there and proceed from there next day.”

11.39

“Within a Yojana distance from there on the southern direction , on the side of the forest clump is the hermitage of Agasthya.”

11.40

“In that pretty forest with very many shining trees , you , Lakshmana and Sita would enjoy much, for is it not forest with many trees?”

11.41-11.42

“Suppose you have made up your mind to see the great sage Agasthya, then take a decision to go today itself .”

11.43

When Rama heard this , along with his brother he saluted the sage and immediately started to see Agasthya along with his brother and Sita.

11.44

Seeing the pretty forests , cloud like mountains, lakes, rivers and walking along the pathway as per the advice of Suteeshna travelled comfortably and told Lakshmana the following with great joy.

11.45-

11.46

“This is definitely the hermitage of the brother of Agasthya who has done blessed deeds and who is a great soul.”

11.47

“ I think it because , In the forest by its side , I see thousands of trees which are bending under the weight of flowers and fruits.”

11.48

“ I perceive that the smell of the fruits of Pippali fruits is wafting from there , as the wind is carrying the sour smell of that fruit.”

11.49

“ Here and there I see the collection of firewood and I also the snipped Durba shining like a gem.”

11.50

“From the middle of the forest , and from the top of the hermitage , I am able to see the tip of the smoke and it looks like , the vertex of a black thick cloud.”

11.51

“The Brahmins are taking bath in several sacred waters , and then make an offering of flowers using the flowers collected by themselves.”

11.52

“Oh simple one, from the words of Sutheeshna that I heard , this is the hermitage of the brother of Agasthya.”

11.53

“Agasthya destroyed the aridity of this region , wishing for the welfare of all and made this place livable and this hermitage is of his brother.”

11.54

“Once upon a time two cruel brothers named Vathapi and Ilwala and they were great asuras who used to kill Brahmins.”

11.55

“Ilwala used to dress as a Brahmin and used to speak civilized tongue and he would invite Brahmins without pity saying that it was Sradham(Annual ceremony for manes.)”

11.56

“Making his brother in to the form of a ram , Ilwala used to cook his brother and feed the Brahmins according to rituals of Sradha.”

11.57

“When the Brahmin has eaten that food , Ilwala used to say in a very loud done, “Vathapi come out “

11.58

“Hearing the words of his brother that Vathapi , bleating like a ram , slowly and slowly tearing the body of the Brahmin , used to come out.”

11.59

“Those people who could assume any form they want , used to this way killed in thousands , Brahmins , who were greedy for meat.”

11.60

“The devas then prayed to the great sage Agasthya and when he was invited , he also ate that great asura.”

11.61

“Then with ritual was over , Ilwala giving the saint a sip of water at the end , started calling his brother to come out.”

11.62

“Then the great one among sages , Agasthya mockingly told that killer of Brahmins who was talking to his brother.”

11.63

“Under what power would that Rakshasa who has been digested me , come out , for your brother who took the form of a ram has gone to Yama.”

11.64

“Then he after hearing the news of the death of his brother , that night walker started assaulting the sage in great anger.”

11.65

“When he rushed towards him, that king of Brahmins , who had the shine of penance , burnt him with the fire in his eyes and thus sent him to death.”

11.66

“This hermitage which shines with forests and lakes belongs to the brother of Sage Agasthya, who has performed this impossible act out of compassion to Brahmins.

11.67

When Rama completed his narration to Lakshmana , the sun went down and the dusk was initiated.

11.68

Then according to rules those brothers worshipped the dusk in the west , and then entered in to the hermitage and were greeted by the sage.

11.69

Rama was well received by the sage and they ate fruits and roots and spent one night there in that hermitage.

11.70

After spending the night there, when the rose up , the sons of the Raghu clan took leave from the brother of Agasthya.

11.71

“Oh Godly sage , we salute you. We have spent the night comfortably and we are bidding you farewell because we would like to go to see Agasthya who is your teacher as well as brother.”

11.72

When the saint said “You may go” , the son of Raghu clan started from there and proceeded through the path indicated earlier by Sutheeshna.”

11.73

He travelled further seeing Neevara trees, Jack fruit trees , Sala trees , Asoka trees, lemon trees, Bilwa trees , Madhuka trees and Tinduka trees.

11.74

Rama saw hundreds of flowering trees hit by elephant’s trunk, shining with presence of monkeys, , with hundreds of lusty birds , fully flowers and enriched by the whirling climbing plants .

11.75-11.76

Then the lotus eyed Rama told to the valorous and glorious Lakshmana who was closely following him.

11.77

“Seeing the trees with velvety leaves and animals and birds which do not look tired , I think that the hermitage of that greatly contemplative saint is not very far from here.”

11.78

“ I am able to see the hermitage of him who is famous as Agasthya in this world only because of his own deeds and it seems to cure all tiresomeness.”

11.79

“It is covered with huge smoke and cloths made of grass are hanging there , it is overcrowded with peaceful deer and overloaded with sounds of birds.

“

11.80

“Agasthya destroyed the aridity of this region , wishing for the welfare of all and made this place livable and this hermitage is of his brother.”

11.81

“The Agasthya by whose association , the Rakshasas dare not even see the southern direction or prepared to live there, lives here.”

11.82

“From the time that Agasthya of pious deeds started living in the Sothern direction , all those who walk at night remained calm and without enmity. “

11.83

“This southern side is also known by the name of saint Agasthya in all the three worlds and people there found it hard to do cruel deeds.”

11.84

“The Vindhya mountain which due to its constant growth was preventing Sun God’s travel across the globe, obeyed his message and stopped from growing and he is long lived, famous in the world for his great deeds and he is adored by well behaved animals.”

11.85-11.86

“He is worshipped by the world, gentle, takes care of the interests of good people and when we go and meet him, his blessing would be beneficial.” 11.87

“Oh Lakshmana, I wish to worship that saint Agasthya , who is a great sage and oh gentle one, I wish to spend our rest of the time in the forest , here.” 11.88

“There devas , Gandharwas, Sidhas and great sages would always be worshipping that sage Agasthya , who is self disciplined and self regulated.” 11.89

“There a liar, a cruel person nor an adamant one nor one who tortures men can live due to the nature of this sage.” 11.90

“There devas, Yakshas , serpents and birds live together wishing to worship that personification of Dharma with disciplined food habits.” 11.91

“There the great souls and Sidhas , travelling in planes shining like Sun, after leaving their mortal body , blessed by that sage go to heaven.” 11.92

“There to those who worship the sage , gods grant the position of Yakshas or devas or grant them different kingdoms.” 11.93

“We have arrived at the hermitage and so Oh son of Sumithra , enter in to it first and tell the sage that me and Sita have arrived.” 11.94

This is the end of the eleventh chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

12. Agasthya gives Rama the bow of Vishnu

(Rama is hospitably received by sage Agasthya . He gives him Vishnu’s Bow, Brahma ‘s arrows and Indra ‘s inexhaustible quivers.)

Then Lakshmana the younger brother of Rama entered the hermitage , met a disciple of sage Agasthya and told him.

12.1

“There was a king called Dasaratha and he had a very strong(dynamic) son and that Rama along with his wife has reached here to see the sage.”

12.2

“My name is Lakshmana and I am his dedicated brother who is his obedient devotee .Possibly you have heard about us?”

12.3

“We have come to this very severe forest as per the order of our father ,Please tell the god like sage that we wish to see him.”

12.4

When that sage rich in penance heard the words of Lakshmana , he assented and entered in the room where fire is kept to inform the sage.

12.5

That dear disciple of Agasthya speedily approached sage , saluted him and told the sage who has done very difficult penance , and told him exactly similar to what Lakshmana told that Rama has come.

12.6

“The sons of Dasaratha called Rama and Lakshmana have arrived at the gate of the hermitage along with their wife Sita.”

12.7

“Those destroyers of enemies have come to see you and then serve you and please tell me what I should do.”

12.8

Having heard from the disciple that Rama and Lakshmana have come along with Vaidehi that great one told the following.

12.9

“I was having a great desire in my mind to see Rama for a long time and providentially , he himself has come to see me.”

12.10

“Go and hospitably receive Rama along with his wife and Lakshmana and bring them near me. Why have you not brought him already ? “

12.11

When the great sage who was expert in Dharma told like this that disciple saluted and told him,
“As you say.”

12.12

That very jittery disciple went out and told Lakshmana, “Where is Rama? He may enter and see the
sage on his own
.”

12.13

Then Lakshmana along with that disciple went to the gate of the hermitage and saw the son of
Kakustha clan and the daughter of Janaka.

12.14

Then the disciple told the words as told by Agasthya and made him , showing him the hospitality
that suits
him.

12.15

Then Rama entered the hermitage along with Sita and Lakshmana and looking over it saw a
docile deer
there.

12.16

Rama entered inside the hermitage and saw therein the altars of Brahma, Agni (fire God) , Vishnu,
Indra , Sun , moon , Bhaga(Goddess of fortune) , Khubera , Dhatha , Vidatha , Swayambhuva Manu ,
Vayu(wind god), the great Varuna who wields the noose , Gayathri, the Vasus , the king of serpents,
Garuda , Lord Karthikeya(Subrahmanya) and the god of death.

12.17-
12.20

Then the sage surrounded by his disciples came out And Rama saw him glowing in luster greater
than all
others.

12.21

Then Rama told Lakshmana who increased auspiciousness , “The God like sage Agasthya is coming
out and I understand that in the matter of penance he is greater than all other sages.”

12.22-12.23

After saying this , that great son of Raghu clan , fell at the feet of Agasthya who shined like Sun and
touched his feet.

12.24

After introducing himself to that soul of Dharma , that attractive Rama along with Sita and
Lakshmana stood with saluting
hands.

12.25

After receiving the son of Kakustha clan and after offering him seat as well as water and after
enquiring about his welfare he asked him to
sit.

12.26

After worshipping the fire and offering water to it and after having worshipped the guests , he offered them food as per Dharma of a Vanaprastha.

12.27

After sitting himself first , that great sage who was a follower of Dharma and spoke to Rama who was sitting with folded hands.

12.28

“Oh son of Kakustha clan, If a sage does not worship fire, offer sacrificial water , worship the guests, then he is a false sage and in the hell we would be made to eat his own flesh.”

12.29

“You are the king of the world treading through the path of Dharma and a great warrior . You being fit to be worshipped and respectable, has become my dear guest.”

12.30

After saying this Agasthya offered fruits , roots , flowers and so many other things to Rama and worshipped him as per his desire and told Rama.

12.31

“Here is the divine bow ornamented in gold, which was made by Viswakarma for the use of Lord Vishnu , the tiger among males and here is the sun like arrows which never get over and which belonged to Lord Brahma,”

12.32

Here are the quivers belong to Indra which can never be exhausted which is completely filled with arrows which shine like fire and here is the sword decorated by gold in excellent golden sheath.”

12.33-

12.34

“Oh Rama once using this bow Lord Vishnu killed very many great asuras and brought back the luster to the occupants of heavens.”

12.35

“Oh Rama who treasures respect, take this bow , arrows , quiver and the sword and wield them and achieve victory like Indra did with Vajrayudha.”

12.36

After telling this that greatly resplendent sage gave all those weapons to Rama and then Agasthya again spoke.

12.37

This is the end of the twelfth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

13. Agasthya directs Rama to go to Panchavati

(When Rama asks for a suitable place to stay Agasthya indicates that he should stay in Panchavati. Rama immediately agrees to that advice and proceeds to Panchavati.)

“Rama , I am happy , safety to you. Lakshmana , I am happy , for your coming along with Sita to pay your respect.”

13.1

“The pathway that you have taken is full of strain and painful for you two, as evident by the sweat above the neck and it is also clear on seeing Sita, the daughter of Janaka.”

13.2

“She is pretty and delicate and had not undergone this type of suffering earlier and has come to this treacherous forest due to her love towards you.”

13.3

“Oh Rama , see whatever you do , would keep her entertained for she has followed you to the forest in an impossible act.”

13.4

“Oh Son of Raghu clan this is the nature of women ever since the creation started , they would be with husband when things are fine but would leave him in difficult times.”

13.5

“Women are mercurial like hundred streaks of lightning , as sharp as weapons and with speed of Garuda or the wind.”

13.6

“But this wife of yours is free of all such defects and she like lady Arundathi and merits appreciation and is exemplary.”

13.7

“That particular place you want to stay along with Lakshmana and Vaidehi, Oh Rama is indeed blessed, Oh destroyer of enemies.”

13.8

When the sage told like this , Rama with folded hands in salutation spoke these amiable words to the sage who was shining like fire.

13.9

“Oh great sage , I am blessed and I am privileged due to the virtue of my brother and wife and also due to my Guru being pleased with me.”

13.10

“But please direct me to a big forest with plenty of water , so that I can erect hermitage there and live happily.”

13.11

Hearing the words of Rama that great courageous sage , who is the follower of Dharma replied , after thinking for some time and told him these courageous words.

13.12

“Oh lad, two yojanas from here there is a place well known as Panchavati , which has lot of water, fruits as well as roots and very many deer.”

13.13

“When you go there along with son of Sumithra and erect a hermitage there , you would be happy that you are following the words of your father.”

13.14

“Oh matchless one , I know about all that happened to you due to the power of my penance as well as my friendship with your father Dasaratha.”

13.15

“I know that in your mind you have decided to stay with me by my power of penance that you want to stay in this forest of mine with me but I am advising you to go to Panchavati .”

13.16

“That place is praiseworthy and not very far from here but I am sure that Sita would find that pretty forest and enjoy herself there.”

13.17

‘Maithili would feel happy in that place near Godavari with plenty of roots , fruits and is blessed with various types of birds and oh great one , it is blessed as well as pretty.’

13.18-13.19

“You being one observing good ritualistic behaviour are also capable of providing protection to the many sages living there.”

13.20

“Oh valorous one , don’t you see a forest of flower liquor trees in that great forest . If you go north of that you would go near a banyan tree.”

13.21

“If you climb up to a mountain there , not far away is the famous Panchavati with its forest flowering daily. “

13.22

When Agasthya told like this , Rama along with son of Sumithra saluted that sage and took leave from the sage who was teller of truth.

13.23

After he permitted them to go they saluted his feet and left that hermitage to Panchavati along with Sita.

13.24

Those sons of the king wearing the bow , with braced up quivers went resolutely and without agitation towards Panchavati following the path indicated by the sage.

13.25

This is the end of the thirteenth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

14. Rama Meets Jatayu

(On the way to Panchavati Rama meets Jatayu who is the friend of Dasaratha and son of Aruna, Jatayu tells Rama about the origin of different type of animals and beings in this world. Since he lived near Panchavati , he undertakes to protect Sita when both of them are absent)

While the son of the Raghu clan was going to Panchavati , in the mid way he saw an eagle with a big body and who was greatly valorous.

14.1

Those great Rama and Lakshmana on seeing it in the forest , suspecting it as a Rakshasa asked him, “Who are you?”

14.2

He replied them sweetly and in a soft tone , as if to please them “Oh lad, I am a friend of your father .”

14.3

Rama knowing him as his father's friend respected him and Rama asked him about his clan as well as his name."

14.4

Hearing Rama's word asking about his clan and about him, that bird told him about the genesis of all beings.

14.5

"Oh Rama hear, In the olden times there existed lords of the people and please hear me about all of them."

14.6

"The first among them was Kardhama Prajapathi, who was followed by Vikrutha and later Svesha and still later Samsarya who had many valorous sons. He was followed in that order by Sthanu, Marichi, Athri, The very strong Krathu, Pulasthya, Aangeera, Prachetha, Pulaha, Daksha, Vivaswan and Arishtanemi. Oh Rama, After him the greatly lustrous Kashyapa was born at the end".

14.7-14.9

"Oh very famous Rama, we hear that Daksha Prajapathi had sixty very famous daughters." 14.10

"Kashyapa accepted eight of those daughters who had slender waist. They were Adithi, Dithi, Dhanu, Kaalaka, Thaamra, Krodhavasaa, Manu and Anala."

14.11

"Kashyapa who was in love with those eight maids told in turn to them, "Please give birth to sons who are lords of the three world similar to me.."

14.12

"Oh intelligent Rama, Adhithi, Dithi, Kaalaaka and Dhanu agreed with his proposal while others did not give heed to it." 14.13

"Oh destroyer of the enemies, Adithi gave birth to devas called aadhithyas(12), Vasus (8), Rudras(11) and Aswins(2), a total of 33 of them. 14.14

"Oh lad, Dithi gave birth to gave birth to the famous Daithyas and this earth with its forests, oceans, belonged to them earlier." 14.15

"Oh destroyer of enemies, Dhanu gave birth to Aswagreeva (Hayagreeva) Kaalaaka gave birth to Kalaka and Naraka." 14.16

“But Thaaamraa gave birth to five world famous girls Krounchi, Bhaasi, Sayeani, Drutharashtri and Sukhee.”

14.17

“Krounchi gave birth to owls, Bhaasi gave birth to Vultures , Sayeani gave birth to greatly shining eagles and Vulcans , Drutharashtri gave birth to swans and also other water birds.”

14.18-14.19

“Drutharashtri also gave birth to Chakravaka birds, let them be safe , and Shuki gave birth to Nata and her daughter was Kadru.”

14.20

"Oh, Rama, Krodhavasa gave birth to ten of her self-same daughters namely Mrigi, Mrigamanda, Hari, Bhadramanda, Maatangii, Sharduulii, Shweta, Surabhii, and like that to Surasa, who is embodied with all giftedness, and even to Kadruva.”

14.21-14.22

“The children of Mrugee were all the types of deer , Mrigamandhas children were bears and Srimaras and Yaak and oxen.”

14.23

“Bhadramanda gave birth to Iravathi and she gave birth to the elephant Iravatha , who is the elephant which is the lord of the earth.”

14.24

“Hari ’s offspring are lions and mighty as well as monkeys and Sarduli gave birth to baboons and tigers.”

14.25

“Oh Rama Mathangi ’s children were elephants and Shwetha gave birth to eight elephants which are guardians of eight directions.”

14.26

“Oh Rama then Surabhi gave birth to two daughters , the very famous Rohini and Gndharwi, May you be safe.”

14.27

“Rohini produced cows , Gandharwi gave birth to sons who were horses , Surasr gave birth to serpents and Kadru gave birth to ordinary snakes.

“

14.28

“For the great soul Kashyapa lady Manu produced Manushyas(Men) consisting of Brahmins , Kshatriyas, Vaisyas and Shudras.”

14.29

“From the Vedas we hear that Brahmins were born out of face , Kshatriyas from the chest, Vaisyas from the two thighs And Shudras from the two feet.”
14.30

“Anala gave birth to trees bearing all fruits and I will tell you about Vinatha , the daughter’s daughter of Shuki and about Kadru , the sister of Surasa.”
14.31

“Kadru gave birth to a thousand headed serpent who bears the earth, and Vinatha gave birth to Garuda and Aruna.”
14.32

“Oh destroyer of enemies, I was born out of Aruna and Sampathi is my elder brother and so know me as Jatayu son of Syeni.”
14.33

“If you wish I can help you out during your stay here , for this impassable forest is full of wild animals and Rakshasas and I can protect Sita , when you or Lakshmana go out.”
14.34

Raghava honoured Jatayu by gladly hugging him and bowing to him and that kind hearted Rama recognizing Jatayu’s friendship with his father , Rama spoke again and again to Jatayu.
14.35

Then Rama taking Sita , the princess of Mithila along with the very powerful bird went to Panchavati in the company of Lakshmana with a view to destroy the enemies like fire destroys the butterflies.

14.36

This is the end of the fourteenth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

15.Lakshmana builds the hermitage in Panchavati

(After Rama chose the proper place for living , Lakshmana built a strong hermitage there , in Panchavati.)

After reaching Panchavati filled with various types of animals and snakes ,, Rama told Lakshmana who was shining like fire.

15.1

“Oh good natured one, as directed by the sage we have come to this place called Panchavati full of flowering trees.”

15.2

“You being an expert on building hermitages , please see all the directions of this forest and decide on the place very suitable for our hermitage.”

15.3

“Oh Lakshmana, look for a place where Maithili can entertain herself along with you and me , where you can see a water source nearby, where the forest beauty enhances the beauty of the location , and where plenty of sticks for sacrifice and flowers for worship are available.”

15.4-15.5

When Rama told him like this Lakshmana with folded hands in salute in front of Sita, told the son of Kakustha clan.

15.6

“Oh son of Kakustha clan , even I live for one hundred years , I would be dependent on you , so you only choose the place and I would act as per your wish.”

15.7

That great Rama was greatly pleased by the words of Lakshmana and he thought and checked all aspects and chose a place which has all the good aspects.

15.8

After choosing a very pretty place to build the hermitage , Rama held the hands of son of Sumithra and told.

15.9

“Oh gentle one , surrounded by trees which are fully bloomed and without any ups and downs , this place is very suitable to build a hermitage

.”

15.10

“This place with a tank nearby with fully opened lotus flowers of great fragrance shining like Sun is very pretty.”

15.11

“As indicated by the supreme soul sage Agasthya , the river Godavari which is surrounded by flowering trees with swans , ducks, and Chakravaka birds.”

15.12

“Oh pleasing one , not far from here , you can hear deer making love and peacocks making sound while eating grains and you can also see innumerable caves and sandy beaches.”

15.13-15.14

“these mountains which look like huge mountains have ores of gold, silver and copper , and they look like windows on the mountains.”

15.15

“The place is full of Sala and palm trees growing densely and not allowing light inside . There are also Thamala trees , date palms , Jack fruit trees , plants of wild rice , Thimisa trees , Pongamia trees , mango trees which make the place shine , Asoka trees, Thilaka trees Champaka trees, Kethaka trees , climbing plants on trees with flowers emitting fragrance , Sandalwood trees, Kadamba trees , leafy plants which creep and cover the ground , Aswakarna and Khadira plants and Sami and Kimsuka and Patala trees which provide fire wood.”

15.16-15.18

“This is holy. This is sacred .This has many types of animals and oh son Of Sumithra we will stay with the bird Jatayu.”

15.19

When Rama told like this to Lakshmana , who is the destroyer of his enemies , that powerful one built a hermitage for his brother speedily.”

15.20

Lakshmana built a very spacious cottage made of grass after leveling and raising the earth for raised floor for the cottage. He built strong pillars with long bamboos and on those pillars he made excellent rafters , and the branches of Shamii trees were spread out, twined firmly with twines of grass strands, and with the cross-laid bamboos for thatching, and over that blades of Kusha grass and leaves of Kaasha are spread and well over-covered for the roof, and thus that very great mighty Lakshmana made that best and very spacious leaf -cottage with a level surface for residence of Raghava and that worthy residence was a feast to the eye.

15.21-15.23

Immediately that Lakshmana went to the river Godavari , took bath and after finishing the good task of picking lotus flowers came back.

15.24

After making the offering of flowers , he invoked peace as per ritualistic rules , he showed Rama the hermitage constructed by him.

15.25

After seeing that very peaceful hermitage along with Sita , expressed happiness with the hermitage with roof of leaves

15.26

With great happiness Rama hugged Lakshmana with his hands tightly and very affectionately and told him.
15.27

“ Oh Lord, By your great act , I am very much pleased and I have given this hug , for the sake of what you have done.”
15.28

“My righteous father was not aware of your capacity to understand feelings of others , your feelings of gratefulness , your expertise in Dharma of you who were his son.
15.29

That Rama who was increaser of auspiciousness , after saying like this to Lakshmana resided in that place prosperously.
15.30

That Soul of Dharma along with Sita and served by Lakshmana lived there for some time , like Devas living in heaven.
15.31

This is the end of the fifteenth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

16.Description of winter

(This is a clear and detail description of the climate crops and rituals of the winter season. During the talk when Lakshmana criticizes Kaikeyi Rama is not able to tolerate it.)

When the great Rama was living happily , when the winter season came to an end , the winter season which he liked set in.

16.1

During a day the son of Raghu clan had gone to bathe in the pretty Godavari river at night .
16.2

Along with Sita , the valorous son of Sumithra holding the water pot went slightly bent and he told.

16.3

Lakshmana said to the pleasantly speaking Rama, “The season which is dear to you has arrived, and it appears to be decorated well in this auspicious year.”

16.4

“The world is harsh with fog but it will be blessed with vegetation and it is difficult to drink water and nice to sit near fire altars.”

16.5

“The saints after appeasing the manes by worship during Utharayana(Northern solstice) and after offering oblations at the proper time and performing solstice rituals become free of evils.”

16.6

“In this season, the people of rural areas who would be expecting a good crop would get abundant milk from their cows and kings would be thinking of going to conquer other.”

16.7

“The sun after serving the direction ruled by God of death steadily, is going to the north inspired, like a woman without Tilak(red mark on forehead) on her forehead.”

16.8

“With the Sun far away, the Snow gets settled hard would make the name of Himalayas as the mountain of snow appropriate.”

16.9

“It is pleasant to move about in the afternoon in this season as during day time the sun’s rays are very comfortable and during this time, the shade and water are uncomfortable.”

16.10

“The sun’s rays would be soft during this season with very cold breeze blowing all the time and due to being destroyed by the frost, the forest would be lonely and peaceful.”

16.11

“During this time, people do not sleep outside and due to the month of Pushya approaching, due to frost the early mornings are filled with frost, and the duration of night with three Yaama increases.”

16.12

“With Moon’s radiance covered by sun, all round the moon there is a red Aura and like a mirror on which a mouthful of air is blown, the moon is not shining well.”

16.13

“Even on a full moon day the moon does not shine as usual due to its being covered by frost , Like Sita not appearing bright , when she is exposed to torrid sun light.”
16.14

“The season by nature is cold because of it being hit by snow and the wind blowing from the westerly direction is doubly cold.”
16.15

“The forest is covered by the dew drops and the forest has plenty of crops of barley and wheat and when the sun starts shining the Krouncha birds and swans sing sweetly.”
16.16

“The rice crop with fully filled up rice and bent with the weight of grain is bent like the flowers of date palms and shines like gold.”
16.17

“The extended rays of the sun covered by snow and frost make it look like the moon , when it rises up in the morning.”
16.18

“Due to the Sun not fully picking up its strength in the forenoon , it is very pleasant during the afternoon when it shines splendidly on earth being reddish white colour .”
16.19

“Due the drop of the dew the grassland is slightly moistened but the forests shine due to the mild heat of the sun settled on it .”
16.20

“In the forest the very thirst elephants , after they touch the cold and pure water by their black trunk , withdraw it speedily not able to bear the cold.”
16.21

“Like the inefficient army not entering the battle field , the aquatic birds sit on the shore, not plunging in to the water due to fear.”
16.22

“Enveloped by the darkness of the forest as well as the darkness of snow, the forest without any flowers appeared to be sleeping with closed eyes.”
16.23

“In the waters covered by the tear like dews the existence of swans could be found out only by their sounds and the river banks were completely covered with snow.”
16.24

“Due to the fall of snow, due to sun being dim due the cold, the water flowing from the top of the mountain is generally tasty.”

16.25

“Lotus flowers in the tanks faded due to their long life with only stalks remaining due to their withered filaments and pericarp having falling down are not good to look at.”

16.26

“At this time, oh tiger among men that soul of dharma Bharatha full of sorrow , due to his great devotion to you, is performing penance.”

16.27

“Giving up kingdom, self respect and different type of pleasures , like an ascetic , he takes limited food and sleeps on the floor in this cold.”

16.28

“He also , at this time may be going to river Sarayu for taking his bath as usual surrounded by his subjects.”

16.29

“ How can Bharatha, having been brought up with a pleasure filled life , he who is delicate and deserves comfort , take bath in this latter part of night in river Sarayu .”

16.30

“That Bharatha having likes lotus petal , who is heroic, who is black , who has a narrow waist, who is great , who is the speaker of truth, who maintains a low profile , who has control over his sense organs, who speaks lovingly, who is sweet, who has long arms and who is the destroyer of his enemies , after giving up all pleasures is completely dependent only on you.”

16.31-16.32

“Our Brother Bharatha who is great is living in the forest and does penance there is following you loyally and has even restrained his wish to go to heaven.”

16.33

“He follows his father and proved as false the saying in the world that human beings follow their mother.”

16.34

“How did it happen that Kaikeyi who is seen as one with cruel conduct had a husband like Dasaratha and a well behaved son like Bharatha?”

16.35

When Lakshmana was saying like this due to his love towards Rama, unable to tolerate the fault finding of his revered mother, Rama told.

16.36

“Oh lad, do not criticize our middle mother like this but you can speak about Bharatha, the lord of the Ikshuvaku clan.”

16.37

“Though my mind has taken a firm decision of penance in the forest, due to my being in great love with Bharatha, I waver like a child when I hear things like this.”

16.38

“I remember his sweet words soothing my heart, which are equal to the nectar of immortality and they please me

.” 16.39

“When will I be able to again meet Bharatha who is a great soul and the valorous Shatrugna along with you.”

16.40

After wailing like this, they both reach the river Godavari and there that son of Kakustha clan, took bath along with his younger brother along with Sita.

16.41

Then they offered water oblations to their manes as well as God and then they prayed to God Surya and sung about that God.

16.42

Accompanied by Sita and Lakshmana Rama completed his bath and Rama looked like Lord Shiva along with the daughter of the mountain and Nandi.

16.43

This is the end of the sixteenth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

17.Soorpankha meets Rama and proposes to him

(Soorpanakha, the sister of Ravana happens to meet Rama and is attracted towards him. She tells Rama that she would like to get married to him.)

After taking bath Rama, Sita and son of Sumithra went back to their hermitage in the banks of river Godavari.

17.1

After reaching their hermitage Rama and Lakshmana did the rituals to be done before noon and went inside the hermitage .

17.2

Rama who was worshipped by sages there stayed happily there and discussed with Lakshmana regarding diverse matters.

17.3

The long armed Rama sitting inside the hermitage along with Sita , shined like moon good sitting along with Chitra.

17.4

When Rama was sitting there curious to know about several matters , by an accident a Rakshasi came over to that place.

17.5

She was a Rakshasi named Soorpanakha , who was a sister of a ten necked Rakshasa and she approached near Rama who was like thirty devas.

17.6

She resembled a strong armed man, had a chest like that of lion , eyes resembling lotus petals, with arms hanging up to her thigh , having a glowing face , was pleasant to look at , walked like a mighty elephant , had matted hair , was pretty, looked like a strong man having royal traits , had a skin of the colour of blue lotus , glowed like God of love and as glorious as Indra and seeing Rama that Rakshasi was attracted with great passion towards him.

17.7-17.9

While Rama had a pretty face , she had a horrible face , while Rama had a slender waist , she had a big belly , while Rama had broad eyes, she had ugly eyes , while he had black pretty hair, she had copper red coloured hair, When Rama had an attractive form she had an ugly form, while he had a good voice she had voice like dog , while he was young she was old ,she talks to the right and she talks to the left , While he was well behaved , she had a bad behaviour and when he was nice to look at , she had an undesirable form And that Rakshasi caught in the throes of passion told as follows.

17.10-17.12

“Oh Rama you have matted hair , look like a saint and is with your wife and are also holding a bow and arrow and with all this you look like a Kshatriya. Why have you come? Please tell me truth.” 17.13

The destroyer of enemies after hearing these words of Soorpanakha , being honest in his thinking started to tell her everything.

17.14

Untruth was not acceptable to Rama specially in a hermitage that too in the presence of women.

15

“There was a king called Dasaratha who was valorous like the devas and I am eldest son and I am famous among the people with the name of Rama.”

17.16

“He is my younger brother whose name is Lakshmana and he always follows me and she is my wife who is the princess of Videha and she is called Sita.”

17.17

“By the order of the king who is my father and my mother and bound by Dharma and with a view to establish Dharma , I have come to reside in forest . “

17.18

“I wish to know about you. Please tell me who you are as well as where from are you. You do not look like a Rakshasi to me as you have pretty limbs.”

17.19

“Please tell me truly as to what purpose you have come here.” Hearing these words but overtaken by passion that Rakshasi said.

17.20

“Oh Rama , be pleased to hear my words. I am a Rakshasi called Soorpanakha, who can take any form that I like .I terrorize everyone and move about in this part of the forest.”

17.21-

17.22

“My brother Ravana who is strong is the king of all Rakshasas. He is valorous and son of Visravas and I hope you have heard about him.”

17.23

“My brothers are the very strong Kumbhakarna , the soul of Dharma Vibheeshana who is a Rakshasa and the very famous heroes in war called Khara and Dhooshana.”

17.24

“I came leaving all of them and as soon as I saw you , I have approached you as my husband.”

17.25

“I am having great powers and can move about where I like with my strength ,. Be my husband for a long time. What do you intend to do with Sita?”

17.26

“Being ugly and deformed , she is not suitable to be your wife, and since I am having a form like yours , you make me your wife.”

17.27

“I will eat this deformed , unchaste , frightful fat bellied woman along with your brother also.”

17.28

“After that seeing the peaks of mountains and forests along with me , you darling can roam about this Dandakaranya.”

17.29

When told like this Rama laughed at that lady who had bewitching eyes and that expert in conversation started telling these words.

17.30

This is the end of the Seventeenth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

18.Lakshmana disfigures Soorpanakha

(Rama directs her to Lakshmana who redirects her to Rama. When Soorpanakha tries to catch hold of Sita, Lakshmana cuts of her nose and ears. She goes to Khara who is her brother and who lives in Janasthana.)

Then Rama told in clear and lucid manner to Soorpanakha who was tied up in the throes of passion, smilingly.

18.1

“Oh lady , I was married to this woman and she is my dear wife and to people like you becoming a co-wife would be painful. “

18.2

“ There is my younger brother who is of good character and also good looking. He is a gentleman who is valorous and without a wife.”

18.3

“Though he is a youth , he has not been accompanied by his wife . He being good looking and very much matching to you , would be a proper husband to you.”

18.4

“And so broad eyed lady , serve my brother as his wife .You being with having this lips , without any rival wife , both of you would shine like Sun on mount Meru.”

18.5

That Rakshasi who was in the throes of passion thus egged by Rama like this left Rama , approached Lakshmana and told.

18.6

“With a blessed complexion and form I would be a suitable wife to you..You can have pleasure with me and wander all over Dandaka.”

18.7

The son of Sumithra , who is an expert in conversation , after hearing this from the Rakshasi , with a smile cleverly told Soorpanakha .

18.8

“Why do you want to become a maid servant to a servant by becoming my wife , for lotus eyed lady, I am a servant of my brother.”

18.9

“Oh Broad eyed one , oh woman of pure complexion , Oh happy lady, you are pure and sinless , it would be better if you become younger wife of that gentleman,”

18.10

“He will leave out that ugly looking , unchaste , frightful woman , whose belly is hanging and would only be devoted you.”

18.11

“How will he , who is having discrete tastes , leave you , who has a very pretty form and a blessed colour and posses as wife a mere human being .”

18.12

When Lakshmana told her like this that horrible one with a drooping belly , without understanding that those were meant to tease her , thought them to be true.

18.13

Then she who was passionate , approached the destroyer of foes and who was difficult to be faced by enemies , seated in the hermitage with Sita and told him.

18.14

“You are holding to your wife who is an ugly horrible lady with a flat belly and also an old hag and not properly honouring me.”

18.15

“While you are watching I would eat away this human wife of yours and I would be able to move about very happily with you without any rival.”

18.16

After saying this that woman with amber colures fiery eyes , angrily leapt upon Sita who was fawn eyed like a giant meteor hurling itself on the star Rohini.

18.17

Rama who was very strong reprimanded her and after stopping from trying to fall in the noose of death told Lakshmana.

18.18

“Oh gentle Lakshmana ,somehow teasing seems to be inappropriate to deal with this cruel woman .Please see that Sita survives.”

18.19

“Oh tiger among men, you should deform this cruel, unchaste and intoxicated Rakshasi with a big belly .”

18.20

Instructed like this the very strong and angry Lakshmana , took the sword which was by the side of Rama lifted it and cut off her nose and ears.

18.21

That dreadful Soorpanakha , with her ears and nose cut off , made an ugly horrifying noise and ran away by the way that she came.

18.22

That bad looking very terrifying Rakshasi , being drenched in blood , thundered like a cloud in rainy season and made various type of sounds.

18.23

That dreadful looking woman with blood dripping from various places , held her arms high , when she was shouting and entered the great forest.

18.24

That disfigured one went to Janasthana where Khara lived surrounded by many Rakshasas and fell down before him like a thunderbolt from the sky.

18.25

“Rama has come to the forest along with his wife and along with Lakshmana and he has disfigured me “, said the sister of Khara from whom blood was flowing.

18.26

This is the end of the eighteenth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

19. Khara sends soldiers to capture Rama

(Soorpanakha complains to her brother about Rama, and he sends fourteen army chiefs with her so that they all can be captured so that Soorpanakha can drink their blood.)

Seeing his sister fallen there disfigured and coated with blood, That Rakshasa Khara became very angry and enquired.

19.1

“Get up, tell me about your delusion and confusion and tell me clearly about who reduced you to this ugly form.”

19.2

“Who would hurt with his finger tip, the black innocent snake, with fangs full of poison sitting nearby playfully?”

19.3

“Who would tie the rope of death on his neck out of ignorance or who would dare to trouble you and drink the good quality poison?”

19.4

“You are bold, strong, do according to your whims and take any form as you like. Who led you to this plight so that his death is imminent?”

19.5

“Which person among Devas, Gandharwas, Bhoothas and the great sages have reduced you to this ugly form?”

19.6

“I do not see anyone in this world who dares to offend me, even among devas, including the thousand-eyed Indra who controls Pakasura.”

19.7

“Now I will take away his life from his body by fatal arrows like the swan taking milk from a mix of milk and water.”

19.8

“When my arrows contact his vital parts, he would be killed and his blood like foam will drench this earth.”

19.9

“Which flock of birds are going to eat his flesh , after biting and pulling it from his body , after I kill him in a battle ?”

19.10

“Whether he is deva, Gandharwa, devil or a Rakshasa, when that helpless man is dragged by me in the battle, nobody would be in a position to save him.”

19.11

“When you regain your consciousness , you can tell me slowly about that rude man who defeated in the forest and made advances to you.”

19.12

Hearing these specially angry words from her brother , That Soorpanakha spoke these words while shedding tears.

19.13

“They are two very handsome young men called Rama and Lakshmana , who are very strong, having broad lotus like eyes , wearing bark and hide of a black deer , who live on fruits and roots , who are self restrained ascetics, who are followers of Dharma and the sons of king Dasaratha.”

19.14-19.15

“They like kings of Gandharwas and are with auspicious marks and I am not able to guess whether they are gods or men.”

19.16

“In between them is a young pretty lady who is decorated by ornaments and who is seen to have a slender waist.”

19.17

“I have been made like this by both of them and brought to the state of an orphan for the sake of that woman .”

19.18

“We should think of killing that woman in a battle as I want to drink her foaming blood as she is a crooked lady.”

19.19

“But my wish which is going to be fulfilled by you is that I should be able to drink the blood of those brothers as well.”

19.20

When she was talking like this Khara became angry and he ordered fourteen very strong ones , each of them equal to the God of death.

19.21

“Two men , blessed with various weapons and dressed in bark and deer skin along with a young lady has entered this Dandaka forest.”

19.22

“You should go and kill them both as well as the lady of bad behaviour and my sister would drink the blood of all of them.”

19.23

“Oh Rakshasas , it is the dear wish of my sister that and by your own power imprison them both so that her wish is fulfilled.”

19.24

Having been ordered this way those fourteen Rakshasas along with Soorpanakha went to that place like a cloud in the sky.

19.25

But then those nocturnal Rakshasas with sharp arrows were not able to face the lustrous Rama , like a wild elephant is not able to face the forest fire.

This is the end of the nineteenth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

20. Rama kills fourteen soldiers of Khara

(Rama chooses to fight with the fourteen Rakshasas sent by Khara and kills all of them easily . Soorpanakha reports about it to her brother Khara.)

Then that horrible Soorpanakha came to the hermitage of Rama and showed those brothers as well as Sita to those Rakshasas.

20.1

They saw the very strong Rama sitting in the leaf thatched hut and also saw Sita , the princess of Videha along with Lakshmana.

20.2

Then that gentleman Rama seeing those who have come along with the Rakshasi told his brother Lakshmana blazing like fire.

20.3

“Oh son of Sumithra , for a short time stay with Sita inside the hermitage and I shall kill those Rakshasas who have come in her way.”

20.4

After hearing those words of wise Rama, Lakshmana in turn honoured those words of Rama. 20.5

Rama lifted that great bow which was decorated with gold and tied that bow and told the Rakshasas as follows. 20.6

“We are the sons of Dasaratha and known as Rama and Lakshmana and we have entered this inaccessible forest Dandakaranya along with my wife Sita.” 20.7

“We are self restrained ascetics eating only fruits and roots and are the followers of Dharma and are living in Dandakaranya. Why are you troubling us?” 20.8

“For killing the sinners and offenders like you in a great war who are troubling the sages, I came well equipped with all weapons.” 20.9

“Stay here happily, if you are not interested in returning back alive or else if you want to be alive, you may return.” 20.10

Those fourteen Rakshasas, who were killers of Brahmins and who were armed with a spear, hearing these words became extremely angry. 20.11

“You have made our great lord Khara very angry and you would fight with us and would be killed in that fight.” 20.12

“Alone how you can have the strength to face many people in the war? You cannot even face us and where is the question of war.” 20.13

“When we send against you many spears with triple edge and iron bars, you will give up your life as well as the bow held in your hand.” 20.14

After saying those fourteen Rakshasas became very angry and threw those spears at him, who cannot be defeated. 20.15

That son of Kakustha clan cut off all those fourteen spears by sending individual arrows decorated by gold and broke them in to pieces. 20.16

Then that greatly lustrous one who was an angry man took fourteen arrows sharpened on stone and which were shining like a sun.

20.17

Then he took the bow stretched it and aiming at those Rakshasas and released those arrows comparable to the Vajrayudha of Indra.

20.18

Those arrows decorated in gold and having feathers attached to them were shining speedily went and fell on their bodies and shattered those Rakshasas on their chest and drenched them with blood like the Vajrayudha of Indra going to the earth.

20.19

With their chest cut in to pieces and bodies drenched in blood , they fell dead on the ground like trees whose roots have been cut

20.20

Seeing them falling dead on the ground, the Rakshasi got very angry and being frightened released a huge wailing sound.

20.21

With the little blood getting dried like the exuding gum of the Sallaki tree which is cut ,she became frightened and after coming in front of Khara , fell down.

20.22-

20.23

Then becoming mad with sorrow , in front of her brother , that lady with a sad face , made great noise and shed tears.

20.24

Having seen the Rakshasa falling in battle , that sister ran round her brother and told Khara in detail about the killing of those

Rakshasas.

20.25

This is the end of the twentieth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

21.Soorphanaka berates Khara

(When again Soorpanakha goes to Khara , he jeers at her and Soorpanakha who is angry , calls him a coward and a weak person and tells that he cannot defeat Rama.)

Seeing her fall down again Khara who got very angry and told Soorpanakha ,spoke in clear words about her unfortunate situation. 21.1

“Just now to please you I had sent, those valorous Rakshasas who feed on blood as per your wish. Why are you crying again now?” 21.2

“They are my devotees and are always fond of me and are my well wishers. Even being attacked , they are not killed by others and they never fail to carry out my orders.” 21.3

“I want to know why are you doing this again? Why are you shouting “Oh Lord” and rolling on the ground like a serpent?” 21.4

“When I am standing her as a lord , why are you crying like an orphan? Do not fear, Get up, leave out that worry.” 21.5

When that invincible lady was addressed like this by Khara , wiping out her tearful eyes , she told Khara.

21.6

“Since my ears and nose were chopped off, I came before you drenched in blood and you also pacified me.

21.7

“You sent along with me fourteen valorous Rakshasas to kill Rama, along with Lakshmana so as to please me .”

21.8

“Those spirited ones went before Rama armed with spears and iron rods and they were all killed in the war by sharp arrows which split their vitals.” 21.9

“When I saw those very strong ones fall on earth within a second , the great act of Rama greatly frightened me.” 21.10

“Oh mover at night, I am scared as well as sad and again I had come to seek your protection, as I am always afraid.”

21.11

“Who will save me from this sea of sorrow , populated by crocodiles of distress and filled everywhere with waves of fear.”

21.12

“Those Rakshasas who live on flesh who accompanied me , were killed by sharp arrows of Rama and fell on the ground.”

21.13

“Oh wanderer at night , if you have any pity on me and you want to protect me , if there is any Rakshasa who has equal luster like Rama , go and kill that thorn for Rakshasas by going to Dandakaranya.”

21.14

“If you do not kill my enemy Rama now itself , oh shameless one , , in front of you itself, I will give up my life.”

21.15

“Thinking with my brain, I presume that you cannot stand in war against the great Rama, even along with your army.”

21.16

“If you claim to be a hero and do not have the strength to kill Rama , a mere human being, then your claim of hero is a myth.”

21.17

“Oh Rakshasa, oh blot to our clan living in Dandakaranya , if you have power and brilliance like that of Rama , kill him.”

21.18

“You are a weakling , you have very little valour and you should quickly go away with your people from Janasthana. For what type of position are you occupying here?”

21.19

“You would be defeated by the brilliance of Rama and surely you would be destroyed soon , for that son of Dasaratha ,Rama is endowed with great brilliance. and also his brother is greatly valorous as he was the one who disfigured me.”

21.0-21.21

That Rakshasi with a big belly wailed in several different ways and she cried beating her belly as she was very sad.

21.22

This is the end of the twenty first chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

22. Khara goes to war against Rama

(After getting angry at Soorpanakha and promising that he will kill Rama , Khara marches along With Dhooshana , his commander and other fourteen thousand Rakshasas to kill Rama).

When Khara was put to shame by Soorpanakha in this way , standing in the middle of Rakshasas , Khara replied harshly. 22.1

“By the insults you have heaped on me , my anger has become matchless and like excessive flow of salt water it is unbearable to me .”

22.2

“I do not bother about Rama who is a valorous man of short span of life due to his own bad conduct and now he will leave this world.”

22.3

“So control your tears, get rid of your excitement , I will lead Rama and his brother to the country of God of death.”

22.4

“ Oh Rakshasi ,I will kill Rama with a short span of life , today by my axe and you can drink his blood today.”

22.5

“Hearing the words that fell from the mouth of Khara, she was happy and due to her foolishness, she again started praising her great brother.”

22.6

Hearing from her earlier berating him and now praising him , he started talking to Dhooshana his commander.

22.7

“Please get ready fourteen thousand Rakshasas who are under my control, who act according to my thoughts and who have great speed in war.”

22.8

“They are also of the colour of blue black clouds , dreadful, performers of cruel acts ,Torturers of other people , strong and powerful.”

22.9

“Oh soft one, get all those Rakshasas who are arrogant like tigers, having big mouths, powerful , drunk with pride and make them ready quickly.”

22.10

“Oh gentle one, quickly get ready my chariot , bows, arrows , different type of swords and Sharp Shakthi missiles .”

22.11

“I would like to go in the front of these members of Paulasthya clan who are experts in warfare to kill that Rama who has indiscipline .”

22.12

When Khara was telling like this, at that time Dhooshana got ready a huge chariot of the colour of sun pulled by horses of variegated colours.

22.13

Then that Khara who looked patient , mounted that chariot which looked like the peak of Meru mountain, decorated with the pure gold, with gold wheels, studded with costly gems. The carriage of the chariot was engraved with figures made of gold, like fish, flowers, trees, Sun, stars, flocks of auspicious birds, flags and swords, shining with small bells was yoked to good horses. 22.14-22.16

When that Rakshasa mounted his chariot , other Rakshasas of great valour along with Dhooshana stood prepared to go.

22.17

Khara seeing those great warriors who were holding great weapons and possessing dreadful shields and also holding other weapons and flag ordered them to start. 22.18

Then that Rakshasa army who were wearing dreadful shields, weapons and flag started from Janasthana making great noise.

22.19

Those fourteen thousand Rakshasas who acted according to the wishes of Khara, took in their hand maces, piercing weapons, tridents, sharp axes used in battle, swords, wheels, splinters, iron clubs, powerful spears, dreadful iron bars of giant size, bows made of bamboo, clubs and knives which were frightening to look at like the Vajrayudha of Indra and departed from Janasthana, 22.20-22.22

Those Rakshasas of great valour who were going speedily to attack marched forward and Khara 's chariot also went slightly behind.

22.23

Thereafter the charioteer of Khara driving a chariot decorated in gold and drawn by horses of variety of colours , knowing the mind of Khara drove fast.

22.24

That Chariot of Khara , who was the killer of enemies went speedily filling all major and intermediate directions with great sound.

22.25

Khara whose anger was progressively increasing made horrible sound like the cloud producing rain of hail stones and went speedily , like the god of death and impelled the charioteer to go still faster ."

22.26

This is the end of the twenty second chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

23.Bad omens Greet Khara 's march

(Right from beginning Khara 's army saw very bad omens. Though they were bad omens, Khara decided on the war. Sages and Devas assembled in the sky to see the war.)

A fierce dark cloud of the colour of donkey , rained dreadful inauspicious water of red colour on the marching army.

23.1

Those great horses which can move with high speed which were yoked to the chariot , when they were travelling in the royal path on which flowers were spread stumbled and fell down.

23.2

When the Sun took its position on the sky , its middle part was dark and the edges were of colour of blood and it moved like a fire brand created ring .

23.3

On the flag flying on the golden staff , a very frightening vulture with a huge body settled down.

23.4

Beasts and birds that live on flesh , collected in Janasthana in a harsh voice produced different wrong signals and screamed.

23.5

The fearsome jackals running towards light , giving out very frightful sound indicated inauspiciousness to the Rakshasas.

23.6

The clouds looking like scattered mountains poured rain of the blood red colour was fearsome and the sky looked different from normal sky.

23.7

A terrible darkness spread all over and was frightening and produced horripilation , Even the four directions and the intermediate directions were not bright.

23.8

Even before the time for sun set , the twilight was red appearing like a raw wound and the wild animals and birds like Kanka birds, Jackals and eagles produced horrifying sounds facing Khara indicating their great fear.

23.9

Jackals which appeared scared ran towards Khara screeching as if fire was produced from their mouth. These ill omens indicate inauspiciousness and provided dreadful evidence of what is likely to happen.

23.10

The Kethu planet was seen at the end of Sun appearing like a rod of iron and that great planet sun appeared to be eclipsed on days other than new moon by Rahu and it appeared it speedily lead the sun to darkness.

23.11-

23.12

Even before night fall the stars shined like fire flies , which lead to disappearance of fishes and birds . The lotus in the ponds dried up and fruits and flowers started falling from the trees.

23.13

Without any strong wind , a brownish cloud of dust rose up and the Saarika birds thoughtlessly started singing, "Vichi Kuchi."

23.14

The thunderstorm accompanied by falling of the meteors gave a sight of dreadfulness and mountains and forests were shaken up.

23.15

The left shoulder of Khara who was sitting shouting in the chariot, throbbed excessively and being shaken violently his throat throttled.

23.16

While he was examining all over, his eyes were filled with tears and his forehead started to have pains but in spite of all this he did not return back.

23.17

Seeing that great disturbance causing horripilation, Khara laughingly addressed all his Rakshasas and told.

23.18

“Though I see terrifying events boding calamity like a strong and valorous man dealing with the weak, I do not take them seriously.”

23.19

“Using my sharp arrows I can even bring down the stars from the sky and if I am angry I can even make the death die.”

23.20

“I do not want to return back without killing Rama who is proud of his strength and his brother Lakshmana, using my sharp arrows.”

23.21

“Let my sister become contented by drinking the blood of Rama and Lakshmana, due to whom this great conflict arose.”

23.22

“I have never faced defeat in any war and all of you are aware of it and you all know that I am not telling a lie.”

23.23

“I can even kill the angry Indra, the king of devas riding on an intoxicated divine elephant Iravatha and armed with Vajrayudha and what of these petty human beings.”

23.24

Hearing that great roar of Khara, the Rakshasas of the great army became incomparably happy though they were falling in to the trap of death.

23.25

Sages, devas, Gandharwas , Sidhas, Charanas and other great people assembled on the sky with a desire to see the war.

23.26

Those blessed people who were assembled there spoke among themselves “Let the cows and Brahmins associated with good people be safe.”

23.27

“Let Rama win over the clan of Paulasthya like Vishnu , the holder of wheel won earlier over the Rakshasas.”

23.28

When those great sages were talking with each other on many more aspects and devas riding on their planes were eagerly waiting , they saw the Rakshasas who were nearing the end of their life.23.29-23.30

Khara driving in a chariot went fast along with his great army and seeing that the Rakshasas also travelled with great speed.

23.31

Syenagami, Pruthugreeva, Yagnasatru, Vihangama, Durjaya, Karaviraksha, Parusha, Kalakarmukha, Methmali, Mahamali, Sarpasya, Rudhirasana, Mahaveerya, all twelve of them walked along with

Khara.

23.32-

23.33

That army of Rakshasas , who had high speed, who were desirous of war and who were very strong marched with speed towards the sons of the king , like the garland of planets march towards Sun and moon.

23.34

This is the end of the twenty third chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

24.Rama prepares for the war against Khara

(Rama asks Lakshmana and Sita to hide in a cave and decided to fight alone . He also sees the bad omens which greet Khara 's army. He sees good omens. The army of Khara arrives and Rama is ready for the battle.)

Observing the arrival of Khara who was coming with his evil valour , Rama also saw the omens of danger accompanying Khara .

24.1

Rama seeing those dreadful events which were harmful to the people and which creating horripilation due to fear and which indicated mass destruction Rama told Lakshmana.

24.2

“Oh greatly strong one, please notice this greatly disturbing events which indicate disturbance and destruction of all beings including Rakshasas.”

24.3

“ The sky is covered with disturbing clouds of the red colour of donkey , which are harsh sounding and which gives rise to rains of the colour of blood.”

24.4

“The arrows which emit smoke are congratulating me for a successful war and the bows decorated by gold is moving circularly.”

24.5

“We are also seeing the birds moving in the forest with chirping , warning about the danger in front of us and the uncertainty of our lives .”

24.6

“Without any doubt , great loss of life would take place .Oh valorous one, I find my shoulder is throbbing again and again indicating that victory is nearby and that our enemies would face defeat. also your face looks bright and lustrous indicating our success.”

24.7-24.8

“Oh Lakshmana , while one prepares for the war , if one loses the shine of his this is indicative of the fact that his life span would be reduced.”

24.9

“A great sound of the loud shouting of the Rakshasas is being heard and also we hear the beating of war drums by those Rakshasas who do cruel deeds.”

24.10

“When dangerous events are anticipated by a learned man, he plans his activities in such a way that the danger is avoided.”

24.11

“And so completely armed with bows and arrows , take Vaidehi to an inaccessible cave covered by trees on the mountains.”

24.12

“I do not desire you to disobey these words of mine as this is the word based on the honour of my feet. Please keep going without any delay.”

24.13

“Without any doubt you are valiant and very strong and can kill all the Rakshasas yourself but I desire to kill these night farers myself.”

24.14

When Rama told like Lakshmana armed with bows and arrows, took Sita with him and hid himself in an inaccessible cave.

24.15

When Sita and Lakshmana entered the cave to hide themselves Rama said, “Great, a job is accomplished”, and wore an armour.

24.16

When he wore that armour he was looking like a blazing fire and in that darkness he shined like a smokeless fire.

24.17

That valorous one lifted up his great bow and created a very great sound by the twangs of his bow and filled all directions with that sound.

24.18

Then the devas, Gandharwas, Sidhas and Charanas assembled there with a desire of seeing the war of that great man.

24.19

Sages, great persons and the great Brahmarishis who have performed great deeds, assembled there and started discussing among themselves.

24.20

“Let the cows and Brahmins who are the well wishers of the world be safe. Let Rama gain victory in the war over Rakshasas of the Paulasthya clan like Lord Vishnu won over all the Rakshasas.”

24.21

After saying this, they again started discussing among themselves. How will the war result when Rama who is fighting alone faces the fourteen thousand powerful Rakshasas.”

24.22-24.23

Royal sages along with their followers, Sidhas, great Brahmins along with great curiosity as well as Devas on the air planes eagerly awaited there.

24.24

Then Seeing Rama with great luster waiting to fight the war, all beings were alarmed with great fear.

24.25

The form of Rama who acts without any stress was incomparable and his angry form was similar to Rudra holding his Pinakini bow .

24.26

Then the army of Rakshasas raining majestic sound as well as dreadful shrieks carrying weapons and banners appeared near to that place.

24.27

That forest was filled by the roar of a lions made by some, twangs of bow raised by some , the shouting of soldiers with each other , the sound of advancing army , the sound of proclamation , the sound raised from big drums and the tumultuous sound of the forest.

24.28-24.29

Being scared by that sound the wild animals from that forest got scared and ran away to a silent spot without even looking back.

24.30

The terrifying army carrying different types of weapons and which looked like the majestic sea came near Rama.

24.31

The expert in warfare Rama turned his eyes all over to see that army of Rakshasas which had come ready for the war.

24.32

With great anger Rama stretched his great bow and took out arrows from his quiver intending to kill all the Rakshasas.

24.33

It was difficult to even look at the angry Rama burning like the fire at the time of final deluge and seeing the luster emanating from him all the forest deities ran away from there.

24.34

When we see at the very angry face of Rama , it was like the face of Lord Shiva , who had come to kill Daksha.

24.35

Seeing the lustrous Rama standing at the top of the battle ground , all beings , became scared and ran away from there.

24.36

The army of the Rakshasas with their weapons, ornaments and flags and with armours which shined like fire looked like a mass of blue clouds at time of sun rise.

24.37

This is the end of the twenty fourth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

25. The war between Rama and army of Khara

(Though the war was started by Khara , it was mainly his soldiers who fought against Rama . He killed and wounded most of them. Dhooshana encouraged them and the war continued.)

Khara who came to the hermitage along with his soldiers saw Rama , the killer of enemies standing there angry and holding the bow and arrow

25.1

Seeing him, Khara after lifting the bow and arrow made a terrible sound and ordered his charioteer to go in front of him.

25.2

As per the orders of Khara , the charioteer drove the horses and made them stand in front of the mighty armed Rama standing alone armed with a bow and arrow.

25.3

Seeing him rush there , all those Rakshasas roared and creating a big sound and his ministers surrounded him.

25.4

Khara who stood on the chariot in the middle of the Rakshasas, looked like the planet mars in between the bevy of stars.

25.5

Then Khara took one thousand arrows and sent them against Rama of matchless power and after assaulting him he raised a big sound.

25.6

Then all the Rakshasas in great anger sent many type of weapons at Rama , who was holding a huge bow and who cannot be defeated.

25.7

Those Rakshasas bent upon vengeance threw at him, hammers, spears with sharp edge , tridents, barbed missiles , swords and battle axes continuously.

25.8

Those very powerful Rakshasas resembling a huge cloud created huge sound came with eagerness on chariots, horses, elephants looking like mountains and ran forward.

25.9

That group of Rakshasas inundated Rama with their arrows , like the king of mountains is drowned by the rains from the great clouds.

25.10

Rama surrounded by those horrible group of Rakshasas looked like Lord Shiva being surrounded by large number of Attendants during dusk.

25.11

Rama received the arrows sent by the those Rakshasas , like the sea receiving waters being showered by several rivers.

25.12

Though being hit on various parts of the body by those terrible arrows , Rama was not pained just like the mountain is not hurt even if it is hit by many thunderbolts.

25.13

Rama being wounded all over and bleeding through all his wounds looked like Sun surrounded by clouds at the time of dusk.

25.14

Devas, Gandharwas , Sidhas and great sages seeing that Rama left alone was surrounded by many thousands of Rakshasas became sad.

25.15

Then Rama became extremely angry bending his great bow and released hundreds of thousands of arrows continuously.

25.16

Rama sent those unstoppable and unbearable arrows decorated with heron's feathers which looked like the staff of Yama , going straight to the aim without missing it .

25.17

Those arrows shot playfully by Rama easily pulled out the life of the Rakshasas who were enemy warriors like the noose of God of death.

25.18

Those arrows broke the bodies of the Rakshasas in to pieces and made them drenched in their blood and shined forth in the sky like , they looked like the red flames of the burning fire.

25.19

Countless excessively ferocious Rakshasas died from the fatal arrows emanating from the bow of Rama.

25.20

In the war the arrows sent by Rama's bow cut off hundreds of thousands of bows, tips of flags, armours , heads , shoulders as well as thighs of Rakshasas, and also the thighs and trunks of the elephant.

25.21

He also killed horses yoked to the chariots decorated with gold along with the charioteers and killed Rakshasas riding on elephants as well as elephants , those who ride on horses along with horses , soldiers in the infantry , and sent them all to the abode of death.”

25.23

25.22-

After that, the terrible and pitiable cries of Rakshasas, who were torn and pulled apart by the iron arrows , was heard.

25.24

The army whose vital parts were torn apart by those sharp arrows did not get any relief , just like the dried up forest attacked by fire.

25.25

Some very strong valorous soldiers armed with trident , sword and battle axe faced Rama in the front and threw those divine weapons at him.

25.26

The strong armed Rama prevented all those weapons from falling on him and took out their lives by cutting of their neck.

25.27

Their broken heads , armours and bows were thrown down on the earth like just as trees fell by the blows of the divine Garuda.

25.28

Then all those Rakshasas suffering intense pain due to being hit by the arrows of Rama ran towards Khara for taking refuge.

25.29

Dhooshana after pacifying all of them , again brought them together and like the God of death approaching Lord Shiva , approached Rama with great wrath.

25.30

Becoming dependent on Dhooshana all of them became fearless and returned to attack Rama carrying Sala trees , palm trees as well as stones.

25.31

Some strong Rakshasas holding tridents , hammers in their hands and some others holding bows together sent arrows and other weapons on Rama , while continuously raining stones at him. 25.32

Again a fierce war which was dreadful , wonderful as well as thrilling started between Rama and those Rakshasas.
25.33

They who were angry advanced on Rama from all directions and they completely surrounded him in four directions and four sub directions and started showering him with arrows and sending other missiles on Rama and Rama made a frightful great sound and released the very powerful Gandharwa arrow at them. 25.34-25.36

And then Rama released thousands of arrows from the curvature of his bow and they went on filling all the directions. 25.37

Those Rakshasas who were hurt by those terrible arrows could not see due to the speed, Rama taking them out nor his sending but only saw him drawing them. 25.38

The darkness created by the arrows completely covered the sky including the Sun and it looked to the Rakshasas that Rama was not sending those arrows by spewing them out.
25.39

The earth was by those who were falling at the same time , by those who were being killed at the same time and those who fell were lying scattered all over the ground.
25.40

Those Rakshasas numbering in thousands who were killed had fallen all over the place being cut in to pieces and being pierced all over.
25.41

In that war Rakshasas having been killed by Rama's arrows, the entire land was filled with their limbs which were cut off, heads with head dresses, shoulders dressed with ornaments of different kinds and cut off thighs and knees; different chariots with horses decorated with streamers used as an insignia of royalty, best of elephants, different flags and garbs; with different types of weapons like tridents, swords, darts, battle axes scattered all over; with crushed pieces of broken stones and arrows dispersed over the ground was frightening to see. 25.42-25.45

This is the end of the twenty fifth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

26.Rama kills Dhooshana as well as army of Khara

(Rama killed the valorous Dhooshana and all his army. He also killed the army chiefs sent by Khara.)

When Dhooshana saw that his army is being shattered , he ordered five thousand powerful Rakshasas with great speed and who never retreated to attack Rama.

26.1

They started showering tridents, iron rods , swords , rain of stones and trees, continuously on Rama from all directions.

26.2

After stopping the shower of those stones and trees which would be greatly fatal, that soul of Dharma sent very sharp arrows at them.

26.3

Receiving that shower of weapons like a bull with closed eyes , Rama with great anger ,started killing those Rakshasas.

26.4

The very infuriated Rama endowed with great luster , with arrows made Dhooshana and his army as ineffective.

26.5

Dhooshana the commander in chief who was the spoiler of enemies became angry sent arrows which were like thunderbolts at Rama and virtually countered the attack of Rama.

26.6

Then That Rama with great anger using his bent and great bow cut off the bow of that valorous one and also killed his four horses.

26.7

After killing those horses with his sharp arrows , with crescent moon shaped arrow , he cut off the head of the charioteer and with three other arrows pierced the chest of that asura.

26.8

With broken bow, with no chariot with horses and charioteer dead , Dhooshana grabbed a mountain like mace , which was ornamented in gold , which was hair rising , which had been used to beat the army of devas , which had sharp spikes attached to it, which was saturated with enemy fat , which was equal to Vajrayudha to touch and which was used to destroy the towers of the enemy . 26.9-26.11

Dhooshana who was a cruel Rakshasa rushed towards Rama holding that mace which was like a great serpent.
26.12

That Rama seeing that Dhooshana rushing towards him, using two arrows cut off both his hands, which were ornamented. 26.13

When his hands of his were cut off that great mace fell in the battle field and he with his cut off hands looked like the cut off flag of Indra. 26.14

With both his hands strewn round him, the Dhooshana fell on the earth like a haughty gigantic elephant falling down when his tusks are broken.
26.15

Seeing Dhooshana who was killed in battle falling on the ground, all beings praised the son of Kakustha clan saying "great, great."
26.16

When this was happening, three very angry chiefs of the army called Mahakapala, Sthoolaksha and the very strong Pramadhi ran towards Rama not understanding that they are running towards death.

26.17

The Rakshasa Mahakapala carrying a huge trident, Sthoolaksha with an iron crowbar and Pramadhi with an axe came towards Rama.

26.18

After noting those Rakshasas rushing towards him with sharp edged weapons, Rama quickly received them with sharp arrows as if one receives a guest.

26.19

Mahakala's head was cut off by divine arrows and using innumerable arrows he also killed Pramadhi and both of them fell on the ground like a very big tree with its branches. 26.20-26.21

Rama filled both the eyes of Sthoolaksha with many arrows and with a flow of five thousand arrows, in a moment five thousand followers of Dhooshana were sent to the place of God of death. 26.22

Seeing that Dhooshana and his army followers were killed, the very angry Khara ordered his very strong chiefs of army this way.

26.23

“Now you see that Dhooshana and his great army have been killed. So now taking the very great army, you all fight with that bad human being and use all sort of weapons and kill him.”

26.24

After angry Khara spoke like this his twelve army chiefs, Syenagami, Pruthugriva, Yajna satru, Vihanga, Durjaya, Karaveeraksha, Parusha, Kalakarmuka, Meghamali, Mahamali, Sarpasya, Rudhirasana who were very valorous along with their army men advanced towards Rama releasing excellent arrows at him.

26.26-

26.28

Then using his arrows decorated by gold and shining like a raging fire, that Rama who had great luster killed the remaining army.

26.29

Those gold tipped arrows looked as if they were fires covered with smoke and completely destroyed all the Rakshasas like a thunderbolt destroys mighty trees.

26.30

With a single stroke he killed one hundred Rakshasas with one hundred arrows and similarly killed one thousand Rakshasas with one thousand arrows.

26.31

They fell down cut and broken and stained with blood with shattered shields and ornaments which were broken to pieces by the arrows.

26.32

The entire battle field strewn with those by those who have fallen with spread out hair, by those who were drenched in blood and by those who were cut in to pieces made it look like a sacrificial alter spread with Kusa grass.

26.33

Within a moment that dreadful forest with the Rakshasas who have been killed looked like hell whose soil has been soaked with flesh and blood.

26.34

Those very powerful fourteen thousand Rakshasas were killed by Rama, a single human being standing on the ground.

26.35

Among the huge army only the great hero Khara , a Rakshasa called Trisiras and Rama only were left remaining alive.

26.36

All the other greatly powerful , dreadful and unbearable Rakshasas were killed in that battle by the elder brother of Lakshmana.

26.37

Seeing that he has lost his army with great power in the battle by the mighty Rama who was alone , Khara got in to his great chariot and went forward like Indra who has raised his Vajrayudha.

26.38

This is the end of the twenty sixth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

27. Rama kills Trisiras

(Trisiras , the army commander of Khara who had three heads was killed by Rama in a tough battle.)

When Khara was going to face Rama , Trisiras , the Rakshasa commander of his army went near him and told him.

27.1

“Oh valorous one ,leave out this needless adventure and assign the job to me and See the very strong Rama falling down in the battle.”

27.2

“By touching my weapons , I take an oath that I would kill Rama who deserves to die for killing all Rakshasas.”

27.3

“For a moment , restrain yourself from fighting in this battle and be a witness for my killing Rama in the battle or my being killed by him,.”

27.4

“If Rama is killed by me , become happy and go back to Janasthana , otherwise if I die , you can then face him in battle.”

27.5

Thus Khara was requested by Trisiras who was anxious to meet with death and Khara gave him permission to fight with Rama and told , “You may go.”

27.6

Trisiras who was a like a mountain with three peaks got in to a shining chariot yoked with horses and went to attack Rama.

27.7

That Trisiras unleashed multitude of arrows like a very huge cloud and produced fatal roar like a dampened drum.

27.8

Raghava seeing that Rakshasa with three heads coming to him shook his bow and released very sharp arrows as retaliation.

27.9

Between the great Rama and Trisiras a tumultuous war took place and they shot arrows at each other and fought like a strong lion and an elephant .

27.10

Hit by three arrows of Trisiras on his forehead Rama became angry and intolerant , and in a very agitated way told.

27.11

“Oh this Rakshasa who is greatly valorous has sufficient amount of strength that by his flower like arrows my forehead is only scratched.”

27.12

Saying that , “You may now receive arrows from me, “, the very agitated and angry Rama released from the string of his bow, fourteen poison like arrows and hit the chest of Trisiras.

27.13

Then the lustrous one sent four arrows which were well jointed and hit the four swift horses and killed them.

27.14

He hit the charioteer with eight arrows and the very lofty flag on the top of the chariot with one arrow and cut it off.

27.15

Then Rama hit that Rakshasa who was running away from the destroyed chariot with arrows on his chest and that Rakshasa became numb.

27.16

That man of boundless strength Rama with great ire with swift and sharp arrows cut off the heads of that Rakshasa.

27.17

Attacked by the arrows of Rama that one who travels during night vomited blood and when his three heads were cut off fell down.

27.18

Those Rakshasas who were remaining and who were under protection of Khara got greatly scared by the tiger like Rama and retreated and sped off like a deer.

27.19

That Khara seeing his retreating army became angry, personally made them turn back and leaped on Rama like Rahu and Kethu try to leap on the moon.

27.20

This is the end of the twenty seventh chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

28.Rama fights with Khara in an individual battle

(The war between Khara and Rama is ferocious. Though Khara succeeds in wounding Rama a few times, Rama destroys the chariot of Khara and makes him to come for a fight with a mace.)

Seeing that in the war Trisiras is also killed along with Dhooshana, Khara was greatly shaken by the might of Rama.

28.1

That very strong Rakshasa seeing that Rama fighting alone has killed the unbeatable army of Rakshasas along with Trisiras as well as Dhooshana and seeing his entire army has been killed without willingness approached Rama like the Rakshasa Namuchi approached Indra.

28.2-28.3

Khara pulling with all his strength his bow he sent several arrows desirous of eating the blood at Rama and they went against him like angry serpents.

28.4

Sitting on his chariot making a twang with his bow he released arrows with both his hands in very many directions , exhibiting his skill of use of weapons.

28.5

That great warrior seeing Khara filing up arrows in all directions and sub directions , Rama also started filling with arrows.

28.6

Rama filled the place with unbearable arrows which released sparks of fire , like the rain God fills the earth with rain, leaving no free space

28.7

Due to the sharp arrows sent by Rama and Khara the sky and all the surroundings were filled with arrows and it appeared as if the sky is not there at all.

28.8

Due to those two who were eager to kill each other , the arrows they sent formed a net in the sky and the sun was not to be seen.

28.9

With tubular arrows with sharp point and arrows with the crescent end , Khara hit Rama like a great elephant being hit by a goad.

28.10

When the Rakshasa came riding a chariot holding a bow , all beings felt as if the God of death had come with his noose.

28.11

Khara seeing Rama who has killed all his army and was standing boldly , thought that that indefatigable one would be greatly tired by that time.

28.12

Seeing Khara who was a resembling a lion , that Rama who walks like a lion was not agitated like one seeing a petty wild animal.

28.13

That Khara who travelled in a radiant chariot like the Sun god reached near Rama like a butterfly has reached the fire.

28.14

Then Khara due to the trick of his hand released the hand grip of Rama from the bow with an arrow fitted in to it , that he was holding .

28.15

That very angry Khara drew seven more arrows that equaled the thunder bolt of Indra and hit the armour that Ram was wearing.

28.16

Then with one thousand arrows he caused pain to Rama and that Khara made an extremely loud war cry .

28.17

With those very sharp arrows that were released by Khara , the armour of Rama who was shining like a sun was completely destroyed and fell on the ground .

28.18

When those arrows hit him in all parts of his body , Rama became greatly enraged and Rama of the clan of Raghu flared up in the war like a fumeless flaming fire.

28.19

Then that enemy destroyer Rama , strung the bow string to another thunderously great bow and strung it properly to kill the enemy.

28.20

Holding that very great and auspicious bow of Vishnu given to him by the sage Agasthya , taking the choicest arrow Rama rushed towards Khara.

28.21

Using that arrow with golden decoration and curved ends , the very angry Rama cut off , the war flag of Khara .

28.22

The severely shattered golden flag which was worth seeing fell on the ground as if the sun fell on the earth due to the curse of the gods.

28.23

That very angry Khara , who knew the vital points of the body to strike , hit Rama on the chest with four arrows and also on the other limbs like one who would hit an elephant with the goad.

28.24

That Rama hit by various arrows which were released from the bow of Khara , became one with bleeding limbs and became very angry.

28.25

That greatest among the archers , in that great war , took the very big bow and sent six arrows pointedly directed.

28.26

He hit the head of Khara with one arrow , the hands with two arrows and with three arrows with the crescent ended arrows hit his chest.

28.27

Then afterwards he took arrows of great luster comparable to the sun and sent thirteen of them with the aim to kill the Rakshasa.

28.28

That very strong Rama who equals Indra in warfare as if it is a sport in war , send one arrow to break the yoke of the chariot of Khara , four on those dappled horses, one on the head of the charioteer of Khara , three arrows aimed at the three parts of the chariot , two on the axle of the fragmented chariot , making in all eleven arrows.. With one arrow he cut off the bow of Khara and with another thunderbolt like thirteenth arrow he impaled Khara.

28.29-28.31

With his broken bow , without chariot , with dead horses , with dead charioteer , Khara hopped on the ground , took a mace and stood strongly on the earth.

28.32

Seeing the act of Rama who was a great hero , the devas as well as the great sages along with those sitting on the planes , worshipped Rama with folded hands .

28.33

This is the end of the twenty eighth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

29.Khara continues to fight with Rama

(Rama tells Khara that due to sins that he has done to innocent sages he will surely be killed. Khara tells Rama, that a valorous one should not indulge in self praise . Rama cuts off the mace of Khara.)

Rama spoke softly but firmly and forbiddingly to Khara who had lost his chariot and was standing with a mace

29.1

“Though you had a gigantic army consisting among other things of elephants, horses , chariots , you had done detestable deeds and heinous crimes in this Dandaka forest.”

29.2

“Those who cause sufferings to all beings by doing ruthless deeds , cannot stand up for his own self , even if he is lord of three worlds.” 29.3

“Oh night walker , those who are doing acts against all living beings would be killed by everyone like a person killing a vicious serpent when he comes across it.” 29.4

“One who does sins due to avarice, passion, without thought and with happiness , would see the results of his actions at the end like a Brahmani lizard eating hailstones.” 29.5

“The sages who live in Dandakaranya are followers of dharma and Oh Rakshasa , what results do you achieve by killing them?” 29.6

“Even if the cruel people do some sin and are hated by all the world earn wealth and live lavishly , they would not last long like a tree with dilapidated roots.” 29.7

“One who does sins will definitely get its horrible result at the right time , like trees will yield fruits only in the proper season.” 29.8

“Not long after a sin is done, the people would get the results like the one who eats poisonous food, Oh Rakshasa.” 29.9

“I am the king who has arrived here to stop those who do cruel deeds of sin that are not at all liked by the old, Oh Rakshasa.” 29.10

“The arrows of mine decorated with gold would be released on you like the snake from the snake pit and they after tearing you in to pieces will re enter my quiver.” 29.11

“Those followers of Dharma whom you have eaten in Dandakaranya would go first and you along with your army would go behind them to heaven.” 29.12

“When I wound(Kill) you with my arrows in your hellish situation , you would see those great sages whom you have eaten earlier riding in planes,” 29.13

“Oh worst member of your clan , if wish make an effort to attack me, for I am going to toss your head like the fruit of palm tree.”

29.14

When Rama talked like this that Khara who was angry and had blood red eyes replied back to Rama , laughing at him and convulsed in anger.”

29.15

“Oh son of Dasaratha , after killing some rustic Rakshasas, how are you praising yourself when you are not praise worthy?”

29.16

“Those best among men who valorous and victorious will not boast like this , for they will not be proud of their valour.”

29.17

“Oh Rama , those frivolous and undignified Kshatriyas who are not perfect souls would boast without meaning and you are doing similarly .”

29.18

“Which valorous one would boast of his lineage in the war ? I think that the time when death is nearing is not the proper time to praise oneself.”

29.19

“Your idiocy which is for always present in you is clearly brought out by your praise of yourself , like the leaf blade of grass caught in fire seems to have an image of gold in it.”

29.20

“You are not seeing me here holding a mace but are seeing a big unshakeable mountain with great many ores supported by the earth. “

29.21

“Me with only the mace is sufficiently capable of taking your life in this war , like the god of death can take away the life of all just being having a noose.”

29.22

“Though I have desire to tell you many things, I am not telling them now because the sun is about to set and this would create disruption of the war.”

29.23

“You have killed fourteen thousand Rakshasas and by killing you , I would wipe out the tears of their wives.”

29.24

After saying this the very angry Khara who has great biceps threw the mace , which was shining like a thunderbolt at Rama.

29.25

That shining mace after it was released from the hands of Khara , burning the trees and shrubs all round was nearing Rama.

29.26

When that great and dangerous mace which was like the noose of god of death was nearing him, Rama using several arrows cut it off in the sky itself .

29.27

That mace split by the arrows fell on the ground like a snake that springs to attack is made to fall by the use of the power of chants and medicines.

29.28

This is the end of the twenty ninth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

30. Rama kills Khara

(Rama kills Khara and the devas and sages praise him. Lakshmana and Sita come out of the cave to join him. And those three go to their hermitage.)

Rama who loves Dharma, after breaking that mace using his arrows, with a smile told these frustrating words to Khara.

30.1

“Oh wretched among Rakshasas, you have now shown all your strength to me and you are roaring like a lunatic who does not have any strength .”

30.2

“That mace which made you talk pompous words has fallen to the ground after it was broken by my arrows and thus your pride also has been killed.”

30.3

“Your words that you would wipe away the tears of the wives of the dead Rakshasas, was a word of vanity of yours.”

30.4

“Oh Rakshasa who is debased , having cruel character and who behaves based on lies , I would take away your life now like the Garuda took away the pot of nectar.”
30.5

“When I cut off your head using my arrow , blood would gush out along with froth and foam and the earth would drink your blood.”

30.6

“With blood coating all over your body , with both your arms severed , you would sleep embracing the earth like one who was trying to get an impossible lady.”
30.7

“Oh notorious Rakshasa after you start that sleep of yours , this Dandaka forest will start supporting those sages who do not have any support.”

30.8

“When my arrows make Janasthana(place of people) in to the place of death by killing your Rakshasas, the sages would wander fearlessly all over the forest.”

30.9

“With all their relatives being killed the Rakshasis who were scaring others would run away from here with tear stained face , being pitiable due to fear.”

30.10

“The wife of the Rakshasa who was killed must be from a similar clan like yours and would be enjoying from sorrow of others so that their life is meaningless.”

30.11

“Since you are atrocious in conduct , a cruel person and one who daily kills Brahmins , apprehensive about you the sages pour the oblations in fire with hesitation .”

30.12

In the war when Rama was thus impetuously talking like this to Khara started to intimidate due to anger and started talking to him in a braying tone.

30.13

“Even though surrounded by fear, you are a fearless man and though under the grip of death you are haughty and do not know what to speak and what not to speak.”
30.14

“Those men who are caught in the noose of the God of death do not know what to do and not do and as their six sense organs cease to function.”
30.15

After telling like this to Rama, with raised eye brows due to great rage was searching all over for something to be used as weapon and that Rakshasa not far from there saw a very huge Sala tree .

30.16

Khara after biting his lips uprooted that great tree by his very powerful hands ,lifted it and threw it aiming at Rama shouting “You are now dead.”

30.17-

30.18

That Rama with great fame cut that tree which was coming at him by use of several arrows , experienced great anger and decided to kill Khara.

30.19

With sweat covering him all over the body, Rama with his eyes turned red due to anger , using thousands of arrows pierced the body of Khara.

30.20

Due to those arrows which had pierced , lot of foamy blood started flowing from those wounds and he looked like the Prasavana mountain with large number of waterfalls.

30.21

In the war being completely stuck by the arrows of Rama that Khara became like one intoxicated by the smell of blood and started running quickly towards Rama.

30.22

Seeing him approaching him in a highly agitated manner , hastening with every step with flowing blood due to the wounds made by the arrows, Rama moved aside a little

30.23

Then Rama with an intention of killing Khara in the war , took out a fire like arrow , which looked like the divine staff of Brahma.

30.24

That soul of Dharma then took out an arrow given by Indra , the great king of devas, kept it on the bow and sent it towards

Khara.

30.25

That great arrow which was released by Rama after bending his bow , made a sound like a thunderbolt and pierced the chest of Khara and he fell down.

30.26

Then that Khara fell on the earth burnt by that arrow which was like fire , similar to Yama being burnt by Shiva in

Swetharanya.

30.27

That Khara fell down like Vruthra killed by Indra, like Namuchi killed by the froth of the sea and Bala was killed by Vajrayudha of Indra.

30.28

Then all the royal sages as well as the great sages joined together and happily worshipped Rama and told him.

30.29

“Rama only for this purpose the great Indra who killed Paka , who broke forts and who had a great luster came to the auspicious hermitage of Sarabhanga.”

30.30

“You were brought here by the great sages by a clever plan for killing these great sinful Rakshasas who are cruel.”

30.31

“Oh son of Dasaratha , by the act that you have done here , the sages of Dandaka would lead a pleasant life and follow acts of Dharma.”

30.32

When this was going on, the devas and Charanas together , played great sound on the Dhundhubhi drum and joyously caused a rain of flowers on Rama making great sound.

30.33

“Within a period less than half an hour Rama with his sharp arrows killed fourteen thousand powerful Rakshasas and also Khara and Dhooshana in a great battle. “

30.34-30.35

“What a great act is the performance of Rama who is greatly learned .This efficiency and valour cannot be even seen in Lord Vishnu.” After telling like this all the devas went back as they have come. 30.36

During this time the valorous Lakshmana and Sita came out from the cave and with joy entered the hermitage.

30.37

Then the victorious Rama after being worshipped by those great sages entered the hermitage and Lakshmana worshipped him there.

30.38

That Vaidehi after seeing her husband Rama who has killed the enemies and brought happiness to the sages , embraced him.

30.39

Seeing those Rakshasas who have been killed that daughter of Janaka became happy and she was more happy to see that Rama has done the right thing.

30.40

That daughter of Janaka , seeing Rama who had killed the Rakshasas and who was worshipped by the joyful sages , again embraced that one with a moon like face and became very happy. 30.41

This is the end of the thirtieth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

31.Akampana informs Ravana about death of Khara

(A spy called Akampana tells Ravana about the killing of Khara and his army. When Ravana wants to for a war , he dissuades him and suggests that he abduct Sita so that Rama would die automatically . Ravana meets Mareecha who tells him all about Rama and sends him back.)

Speedily leaving Janasthana , Akampana , entered Lanka and with great haste told Ravana. 31.1

“Oh king, many Rakshasas living in Janasthana has been killed. Khara also has been killed in the war and I have escaped and have come here.” 31.2

Hearing that The ten headed one with reddened eyes due to great anger and which looked as if they will burn others asked Akampana. 31.3

Oh Akampana who has lost his wife , who has destroyed the very pretty Janasthana? Who has chosen the option of not returning back to the world?” 31.4

“Anyone who displeases me cannot live happily , whether it is Indra, Khubera, Yama or even Vishnu.”

31.5

“I am the god of death to God of death, I can burn fire , I wish to associate death along with death according to dharma .”

31.6

“If I get angry I can burn even Sun and the fire by my great luster .I am interested in stopping the speed of wind also. “

31.7

Akampana saluted the very angry Ravana and in a voice shivering with fear begged protection from Ravana.

31.8

The ten headed one who was a great Rakshasa , promised protection to him, and that grateful one using very clear words told.

31.9

“Rama the son of Dasaratha is a lad whose body is built like a lion . He has round and strong arms and shoulder like a bull.”

31.10

“He is a hero of great fame who is credited with matchless valour and he has destroyed Janasthana along with Khara and Dhooshana.”

31.11

After hearing this from Akampana That Ravana who is the king of Rakshasas , breathed like the king of serpents and told the following.

31.12

“Perhaps that Rama come to Janasthana along with Indra and all other devas? You may please tell, Akampana .”

31.13

Hearing this reply of Ravana , that Akampana started telling about the strength and valour of that great Rama .

31.14

“His name is Rama. He is greatly lustrous and the greatest among those who wield the bow and he has very many auspicious arrows and is equal to Indra.”

31.15

“Lakshmana is his younger brother who has great strength, bright red eyes , voice like a drum and has a face like moon. He has similar appearance like Rama.”

31.16

“With his company , they are like wind and fire and he is a great king and it is due to him that Janasthana fell down from its glory.”

31.17

“They are not gods but they are great people and there is no need to investigate it .The golden flagged arrows released by Rama turned in to five hooded serpents and killed all the Rakshasas.” 31.18

“Those scared Rakshasas from whichever place they went , they saw only Rama standing in their front and this way he destroyed Janasthana like fire. “

31.19-31.20

Hearing the words of Akampana Ravana told, “I will go to Janasthana and kill Rama and Lakshmana.”

31.21

When these words were released Akampana replied , “Oh king, hear from me in detail about the strength and valour of Rama. Please listen.”

31.22

“Rama gets unbearable anger and he is greatly famous for his valour. He can easily stop the speed of the flow of water using his arrows.” 31.23

“That Rama can easily destroy even all the planets and stars in the sky and if gets angry he can lift the drowning earth from the sea.” 31.24

“That great lord can break the boundary of the ocean and can drown all the worlds in it and he can arrest the speed of the sea wind using his arrows.”

31.25

“That very famous one , who is the tiger among men can destroy the world by his valour and also recreate that world.”

31.26

“Oh ten headed one, you cannot win over Rama in a battle along with all Rakshasas just like a sinner cannot hope to enter the heaven.”

31.27

“I do not think that all the devas and asuras together can kill him, but there is a way to kill him and hear it with single pointed attention.”

31.28

“His wife is the most pretty Sita who is black with well formed limbs and with a very thin middle. She is a gem among women and decorates herself with gem.” 31.29

There is no equal to that pretty women among devas, asuras and Gandharwas and what to tell among the mere human beings.” 31.30

“You go and steal the woman who is his wife in that great forest and being passionately in love with her, Rama will give up his life.” 31.31

Ravana the king of Rakshasas liked these words and that very strong one started thinking about what Akampana has told him. 31.32

“Very good , with a charioteer , early morning , I would go alone and will get that happy Vaidehi in to this great town.” 31.33

After telling this Ravana got in a chariot drawn by donkeys with the colour of the sun and illuminating all directions , he commenced his journey. 31.34

When the chariot of the king of Rakshasas was going through the way of stars , it lighted the sky just like the moon. 31.35

He reached the hermitage of Mareecha and met the son of Thataka. Mareecha worshipped that king with different types of foods which can be eaten or chewed. 31.36

Mareecha personally worshipped him and offered him seat and water and in a meaningful manner using suitable words Mareecha spoke . 31.37

“How about welfare, oh king of the world, Oh God of Rakshasas ,Your coming here so quickly creates doubts in my mind.” 31.38

When Mareecha spoke this way , Ravana that king with great luster, who was an expert in speech afterwards told these words. 31.39

“I feel unprotected because Rama , capable of doing very difficult jobs, has killed all those of Janasthana who cannot be killed and I need your help as a minister to steal his wife.” 31.40

Mareecha having heard the words of the king of Rakshasas told, “The one who told you about is your enemy in the form of a friend and oh tiger among Rakshasas, having been pleased by you ,

who will not enjoy your company?" "

31.41-31.42

"Please tell me , who told you to bring Sita here .They want cut of the crown of the world of Rakshasas."

31.43

"Without doubt , he who encouraged you in this is your enemy. He desires you to pluck the poisonous

fangs from the mouth of a serpent ."

31.44

"By whose act or word have you been lead in to this wrong path ? Oh king , who has hit you on your forehead , while you were having a sound sleep?"

31.45

"Oh, Ravana, it will not be proper to raise an eye to see Rama in war, who will be then like a majestic elephant that has an impeccable dynasty and bloodline as its mammoth trunk, personal radiance as its indomitable might, very firm pair of arms as its pernicious tusks, more so, who will be with the redolence of the irrepressible lineage of Raghavas."

31.46

"It is not proper for you to wake up the sleeping Rama who is a man in the form of lion , who is a lion with its tail touching its waist in great anger , the killer of deer in front of learned Rakshasas and who stores sharp arrows all over his body like sharp edged fangs."

31.47

"His bow is a crocodile , his shoulders are swamps , arrows are giant tides , and battle with him is like the mouth of hell , and it is not proper to jump in to it, Oh king of Rakshasas."

31.48

"OH king of Rakshasas, Oh God of Lanka, be pleased. Please know that it is proper for you to go back to Lanka and enjoy your days with your own wives and let the wife of Rama enjoy the forest."

31.49

When Mareecha told like this to the ten headed Ravana , he returned back to Lanka and entered in to his best of homes.

31.50

This is the end of the thirty first chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

32 Soorpanakha met Ravana

(Soorpanakha feeling helpless goes and meets Ravana. His power , greatness and bad acts are described. With fear Soorpanakha starts telling him.)

Then Soorpanakha seeing that the fourteen thousand Rakshasas being killed by great act single handedly by Rama , as well as seeing the killing of Dhooshana. Khara and Trisiras . again started making great sound like a cloud. 32.1-32.2

Seeing the acts of Rama, which was difficult for others to do getting very scared she started to go to Lanka ruled by Ravana. 32.3

She Saw Ravana sitting on the top of the aerial throne with ministers and shining brilliantly like Indra sitting with Maruths and his ministers. 32.4

Ravana was seated on a divine golden seat, which was shining like a sun and blazing like fire that glows when abundant ghee is poured in to it , built on a altar build by golden bricks . 32.5

That valorous Ravana who cannot be defeated in war by Devas, Gandharwas , sages and other great souls was sitting like the God of death sitting with open jaws. 32.6

He had wounds created by Vajrayudha during the war between Devas and Asuras and marks on the chest created by the tips of tusks of Iravatha elephant. 32.7

He with ten necks and twenty hands was dressed fabulously and with his broad chest , he was shining like a king. 32.8

He was shining like Vaidoorya (cat's eye) gem, wearing ear globes made of pure gold and had well formed arms, white teeth and wide mouth and was comparable to a mountain. 32.9

In hundreds of war with Devas he had been hurt by the wheel of Vishnu and also he has been hit by other great weapons . 32.10

Though he was hit by devas , none of his limbs has been hurt and he can perturb , imperturbable and was very quick in his actions.

32.11

He was one who could throw mountains , has tormented the devas, destroyed the base of Dharma and has cast evil eye on the wife of other persons.

32.12

He was knowledgeable in the use of all divine weapons , he prevented always Yagnas , reached the city of Bhogawathi and defeated the serpent Vasuki and abducted the dear wife of Takshaka after defeating

him.

32.13

That Ravana went to Kailasa mountain, defeated Khubera and took away forcibly the Pushpaka Vimana , in which one can fly as he likes.

32.14

Due to great anger he had destroyed the Chaithratha garden as well as the lotus pond of Khubera , The Nandana Vana of Indra and several such gardens.

32.15

He was a scorcher of enemies and appeared like a peak of a mountain and could stop the powerful moon and sun from rising by his great arms.

32.16

He had done great penance in a great forest for ten thousand years and offered his own heads to the self born Shiva.

32.17

He was not afraid of devas , asuras, Gandharwas , ghosts, birds, serpents in war with them except for men.

32.18

When the Brahmins consecrate auspicious Yagnas , that very strong one made impure , the places suitable for Yagnas and stopped the offerings of Soma Juice.

32.19

He disrupted Yagnas when they were at the peak , he was a cruel killer of Brahmins , he was with bad character , he was harsh and merciless against people and acted against their welfare.

32.20

That Rakshasi saw her valorous brother Ravana who was very powerful and who was feared by all beings.

32.21

He was attired greatly wearing divine cloths and ornaments , was shining wearing divine garlands , was sitting on his seat like Sun and was sitting on a raised throne like the God of death of God of death.

32.22

After reaching the king of Rakshasas, who was very strong, who was the child of the Paulasthya clan . who was the killer of enemies and who was surrounded by his ministers . that Rakshasi spoke greatly affected by fear.

32.23

That broad eyed fearless wanderer Soorpanakha who was disfigured by a great man, addressing him, exhibiting herself with fear and delusion told .

32.24

This is the end of the thirty second chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

33.Soorpanakha Complains to Ravana

(Sorrpanakha not only complains to Ravana but tells him that he is a bad king , after detailing qualities of a good and bad king.)

That distressed and anguished Soorpanakha spoke to Ravana who tortures the world , who was sitting in the middle of his ministers .

33.1

“Being intoxicated, always trying to get pleasure out of passion, always acting with impulse and lacking self control , you are not able to understand the cruel fear that has arisen.”

33.2

“Being vulgar king , addicted to pleasures , acting only according to his own wishes and greedy , you would not be liked by people like the fire in the cremation ground.”

33.3

“That king who does not attend to his work at the proper time would be destroyed along with his kingdom and his works.”

33.4

“The king difficult to meet, and who does not have self control and who does not employ spies is kept away by people like a muddy river.”

33.5

“Those undisciplined kings without self control and having no influence over his country or who does not protect it , do not prosper or shine like a mountain in the middle of water.”

33.6

“You are not clear headed with devas, Gandharwas and saints and become inimical with them and have not employed any spies and are fickle minded and how can you become an able king?”

33.7

“Oh Rakshasa you are childish and lack brain and do not know that you do not know and how can you become an able king?”

33.8

“Oh best among those who achieve victory , the spies , treasury and state policy is not under your control and so you are not like a king but like a commoner.”

33.9

“Since the king would be able to see all issues from a distance using the spies , these kings are called far sighted.”

33.10

“Your system of spying is primitive and the ministers surrounding you are fools and that is why you do not know about killing of your own people in Janasthana.”

33.11

“Fourteen thousand cruel Rakshasas were killed by Rama along with Khara as well as Dhooshana.”

33.12

“Rama who can perform acts with ease , has given protection to all sages and made Dandaka safe for them after attacking Janasthana and capturing it.”

33.13

“Oh Ravana , you are greedy , intoxicated and in the control of others and so not aware of the fear that has arisen in your own kingdom.”

33.14

“All beings who are in trouble do not run for protection from a king who is not sharp, not generous , intoxicated , proud and adamant.”

33.15

“A king who is arrogant, one who cannot be approached, one who is proud of himself and one who is short tempered is put an end by his own people when they are in difficulties.”

33.16

“A king who does not do deeds which should be done, fears those whom he should not fear, would be surely toppled down and would be desperate and worthless like a blade of grass.”

33.17

“Even dried up wood, clods of earth or even dust would be of value sometimes but not a king thrown out by the people.”

33.18

“Like a cloth worn and discarded or garlands worn and later crushed, a king who has been thrown out would be useless, even if he is able to do things.”

33.19

“An alert king who knows everything, who has good control over his senses, who is grateful and is a follower of Dharma would continue to be a king for a long time.”

33.20

“A king who is awake even while sleeping to morals, who has sacrificed his anger and who is attentive would be worshipped by the people.”

33.21

“Oh Ravana, you being evil minded and devoid of all the good qualities and are not able to know the killing of your own people from your spies.”

33.22

“A king who finds faults with others, who is addicted to pleasures, who lacks capacity to judge the time and place and who lacks sense of discrimination and does not have right wisdom, will soon destroy himself as well as the kingdom.”

33.23

That Ravana who is the god of Rakshasas who is wealthy, arrogant and strong hearing her tell his mistakes, by his own intelligence understood them and started thinking over.

33.24

This is the end of the thirty third chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

34.Soorpanakha describes about Rama and Sita

(To the pointed question from Ravana, Soorpanakha describes the valour and power of Rama . She also praises the beauty of Sita and tells Ravana to make her his own and kill Rama and Lakshmana. He also tells that she was harmed when she was trying to abduct Sita for his sake.)

Seeing that Soorpanakha speaking those unpalatable words, the very angry Ravana who was sitting in the middle of his ministers asked.

34.1

“Who is Rama? How valorous is he ? How does he look like? How brave he is? For what reason has he entered Dandakaranya ?”

34.2

“By using which weapon did Rama kill those innumerable number Rakshasas of Kara, Trisiras as well as Dhooshana ?”

34.3

When the king of Rakshasas asked like this , that Rakshasi in very great anger started describing about that Rama faithfully.

34.4

“Rama is the son of Dasaratha who has long arms, broad eyes , dressed in deer skin and bark and has the form like the god of love.”

34.5

“His bow which is banded in gold is similar to that of Indra , drawing which he sends glittering iron arrows which are like snake.”

34.6

“In that war I could not see Rama taking those dreadful arrows from the quiver , aiming those arrows and releasing them due to the speed with which it was done.”

34.7

“I saw him destroying the great army by the rain of his arrows which was just like Indra destroying the crops by a rain of hailstones.”

34.8

“While standing alone on foot only , he killed fourteen thousand Rakshasas with a gross form within twenty minutes along with Khara and Dhooshana.”

34.9

“ Rama gave protection to the sages and made Dandaka a safe place for them and that great one left me only alive but after insulting me because he was not inclined to kill women as he followed laws.

34.11

“His brother Lakshmana like him had great luster and good qualities and equaled him in his valour and that valorous one loved Rama and was his devotee.”

34.12

“He is impatient , invincible , very courageous , wins over all , wise and strong and he is the right hand of Rama , and the soul of Rama moving round him.”

34.13

“Rama’s wife who has broad eyes and face like full moon is the dear one who was interested only in looking after Rama’s pleasures.”

34.14

“She who is famous has pretty hair, pretty nose and a pretty form and looked like a goddess in the forest and was shining like Goddess of wealth.”

34.15

“ That auspicious one was shining with gold colour and had red coloured nails and she was Sita , the princess of Videha and had narrow waist.”

34.16

“I have not seen a lady with her pretty form earlier in this earth or among devas or among Gandharwas or among Yakshas or among Kinnaras.”

34.17

“If one gets Sita as wife or if she embraces any one with love , he would live longer in this world than Devendra.”

34.18

“She is of good character, praiseworthy in appearance in this world , and incomparable and she would be a matching wife to you and you would be a matching husband to her.”

34.19

“Oh great armed one, when I was trying to get her who has broad hips , who has big and erect breasts ,for making her who has an auspicious face to be your wife , the very strong Lakshmana with cruelty disfigured me.”

34.20

“If you were to see Vaidehi who has a face like full moon today , you would be affected by the arrows of the God of love.”

34.21

“If in your opinion, you want to make her your wife , you quickly raise your right foot , so that you can go there quickly.”

34.22

“Oh king of Rakshasas, do a favourable act to the Rakshasas by killing that cruel Rama who lives in the hermitage .”

34.23

“If by your sharp arrows kill that hero Lakshmana also you can enjoy like with the widowed Sita as much as you like.”

34.24

“Oh King of Rakshasas, if you like my words , then without any hesitation follow my words , Oh Ravana.”

34.25

“Oh king of Rakshasas, by your own power , after properly assessing everything , forcefully abduct Sita who is delicate and charming in all respects and make her your wife .”

34.26

“After understanding the unerring power of the arrows of Rama, after clearing understanding about the killing of Rakshasas as well as Khara and Dhooshana in Janasthana , I hope you will decide on your future course of action.”

34.27

This is the end of the thirty fourth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

35. Ravana plans his strategy and reaches hermitage of Mareecha

(Ravana feels that it is a very good idea and he starts his journey from his palace secretly. He sees the place where Garuda broke the branches of a tree . He reaches the hermitage of Mareecha.)

Then thrilled by hearing the words of Soorpanakha, Ravana took leave from his ministers, thought about the task on hand and went.

35.1

After thinking about pros and cons of the actions to be undertaken, , after considering the good and bad as well as strength and weakness of that matter , deciding on the course to be followed

that one who acts according to his own decision made by a firm mind, Ravana went to the place of his vehicles.

35.2-

35.3

Ravana went to the place of his vehicles in a secretive way, ordered his charioteer to get ready a chariot for him quickly.

35.4

As soon as the orders were received that Charioteer who was himself valorous quickly got ready the choicest chariot in a matter of seconds.

35.5

That brother of Khubera, the lord of the Rakshasas got in to a golden chariot, which was decorated by gems, which was pulled by donkeys with the face of ghosts and which can go to any place that we desire and went towards the ocean making sound like storm clouds.

35.6-35.7

The ten headed one looking like a king of mountain with ten peaks, the enemy of Gods, the killer of great sages, the lord of Rakshasas attended by white yak tail fans, with white umbrellas held over him, having a body like a lustrous Vaidoorya, wearing pure gold ear globes, with ten heads, twenty hands, dressed in good looking cloths got in to the chariot which goes to places as per our wish and ascended the light encircled sky and accompanied by cranes and shined like clouds.

35.8-35.10

That valorous one saw and examined mountains on the sea shore, with trees with varying type of fruits and flowers spread in thousands.

35.11

He saw lotus ponds filled with cold and auspicious water, sprawling hermitages with raised altars spread everywhere.

35.12

That area was completely covered by Banana plants which were encircled by shining and pretty coconut palms, Sala trees which were in flower, Palms as well as Tamala trees

35.13

That are shined with Nagas, Suparnas, Gandharwas in thousands, Kinnaras, Ajaas, Vaikhasanas, Maashas, Mareechipaas, Vaalakhilyas, great sages who were disciplined in their food habits, who having conquered their desires looked splendid and Sidhas and Charanas.

35.14-

35.15

The place was surrounded by ladies of enchanting beauty decked in divine garlands and ornaments , with thousands of ladies engaged in different sport activities and Apsaras.

35.16

The prosperous goddesses served by wives of devas and gods in search of nectar and groups of devas and asuras were wandering here and there.

35.17

The radiance of the sea enhanced by flocks of swans and Krouncha birds as well as Sarasa birds and filled with their sounds was shining with a stretch paved by Vaidoorya stones.

35.18

Going hastily in the Sun, the brother of Khubera saw white and spacious aerial chariots on all sides controlled by those who had conquered the higher worlds by their penance .These chariots were decked with heavenly garlands, were ringing divine music and could fly where one desired. There were Gandharwas and Apsaras as well.

35.19-

35.20

He saw tree trunks emitting resins, sandalwood trees with a delightful scent and thousands of other great trees.

35.21

In the forest specially he saw Aguroona trees as well as orchards of Takkolla trees and nutmeg trees with fine scent.

35.22

He saw Tamala trees in full bloom , clusters of Pepper Shrubs and large collection of drying pearls.

35.23

He also saw stretches of conches , heaps of corals all over the beach and he also saw gold and silver mountains.

35.24

He continued seeing waterfalls that delighted the mind , ponds with pleasant water , cities filled with wealth and grains , and gem like women shining and cities with elephants, horses and chariots.

35.25

All over the leveled pretty sea breeze which were soft to touch were blowing and he also the matchless king of oceans comparable to heaven.

35.26

Then he saw a big banyan tree with its branches which stretched two hundred miles wide which looked like a cloud, which was occupied by many sages

35.27

Earlier the very strong Garuda taking an elephant and tortoise of a very huge body sat on these branches for eating them.

35.28

When that great among winged creatures Garuda , who was very strong sat on that branch full of leaves, it broke due to great weight.

35.29

The great sages Vaikhanasa. Masha , Valakilya ,Marichipa , Aja and Dhoomra together were doing penance on that branch.

35.30

Due to pity for them Garuda carried the branch of one hundred yojanas length along with elephant and the tortoise with great speed.

35.31

The soul of Dharma, the greatest among birds , with one feet ate the meat of the elephant and Tortoise and destroyed the province of Nishadhas(A Rakshasa settlement) by dropping the branch on it and got matchless happiness by getting the blessing of those sages.

35.32-35.33

Due to their happiness , his strength increased to double and that intelligent one decided to get the nectar.

35.34

After breaking the iron bars of the windows and after breaking the gem studded home , he secretly brought out the nectar from the city of Indra.

35.35

That brother of Khubera saw that banyan tree which was named as Subadhra with good leaves and on which the sages preferred to stay.

35.36

After going to the other end of the ocean which was the Lord of the rivers, he saw a pretty lonely hermitage inside the forest.

35.37

There he saw a Rakshasa called Mareecha who was wearing a deer skin, had matted hair and was observing disciplined food habits.

35.38

When Ravana reached there that Rakshasa Mareecha received him as per rules of receiving a king and fulfilled all his wishes.

35.39

After worshipping Ravana and offering him food and water , Mareecha spoke to him very meaningful words.

35.40

“Oh Lord of the Rakshasas, I hope everyone is Okay in Lanka. For what purpose have you come back here so quickly .

35.41

After the greatly lustrous Mareecha spoke these words and Ravana that expert in speech again started telling Mareecha

35.42

This is the end of the thirty fifth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

36. Ravana requests assistance of Mareecha

(Ravana informs Mareecha about incidents in Janasthana and requests him to become a golden deer , entice Sita and move away Rama , so that he can abduct her. Mareecha is disturbed at this prospect)

“Oh dear Mareecha, please hear my words as I am in deep anguish and you are the only one who can help me in this distress.”

36.1

“You know well about my brother Khara who lives in Janasthana along with the very strong Dhooshana and my sister Soorpanakha along with Trisiras the eater of flesh. Apart from that, many Rakshasas killed in warfare were living there . They were living there permanently and as per my order gave trouble to the sages who follow Dharma and live in that great forest.”

36.2-36.4

“There were fourteen thousand Rakshasas living there doing frightening deeds who were valorous and experts in use of weapons who assist Khara.”

36.5

“All of those very strong ones ,. Who lived in Janasthana with support of the entire group fought with Rama , armed with different king of weapons lead by Khara and Dhooshana,” 36.6

“Becoming very angry that Rama in the battle field , without telling even a single harsh word , shot arrows from his bow.” 36.7

“That man standing on foot , killed the greatly shining fourteen thousand people using very sharp arrows.” 36.8

“Khara was killed in the battle in which Dhooshana also fell and Trisiras also was slain and Dandaka forest was made fearless.” 36.9

“That Rama with temporary life span was sent to forest due to anger of his father along with his wife and that wretched Kshatriya killed all of them.” 36.10

“That man of bad conduct , who is harsh, sharp , stupid , mean, slave of his senses , immoral , not wedded to dharma is harming other people for his pleasure.” 36.11

“Without enmity and based only on his strength , he cut off the ears and nose of my sister and his wife Sita who is living in Janasthana is like the daughter of Gods and I want to abduct her by my strength using your help. “ 36.12-36.13

“Oh strong one , with your help by my side as well as the help of my brothers , even devas would hesitate to fight with me. And so Oh Rakshasa who is capable one please help me.” 36.14-36.15

“There is no one equal to you in valour , and deceit and you are one who is the trickster , greatly valorous one and an expert in fight with illusion.” 36.16

“Oh Rakshasa, I have come to meet you for this purpose only and so please hear my words and help me in this task.” 36.17

“You become a great looking golden deer with silver spots and move in front of Sita who is in the hermitage of Rama.” 36.18

“Without any doubt Sita would see you in your form as deer and she will ask her husband and Lakshmana to catch you and give you to her.” 36.19

“By this trick Sita would be alone and lonely and I would abduct her , like Rahu adducts the luster of the moon.” 36.20

“Then when Rama becomes sad at his wife being stolen , I would without obstruction I would retaliate at that great one.”

36.21

Hearing the story of Rama , the great Mareecha became greatly worried and his throat become dried up.

36.22

After wetting his lips with his tongue and feeling as if his eyes were not blinking like a dead person, with great distress he looked at Ravana. 36.23

With great fear knowing about the valour of Rama with folded hands he told words aimed at the welfare of Ravana as well as his welfare. 36.24

This is the end of the thirty sixth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

37.Mareecha tries to dissuade Ravana

(Mareecha who knows about Rama , tells Ravana , that going against rama is like an invitation to death oh himself , his people and his country.)

That expert in conversation heard the words of Ravana , who was the king of Rakshasas, and that very intelligent Mareecha replied to the king of Rakshasas.

37.1

“Oh king , it is easy to get people who talk nicely to you and the person who talks words that are not to your liking and which is for your good are rare.”

37.2

“You are not able to understand the great valour of Rama or his great character who is like the great Indra and Varuna , due to your ill informed spies.”

37.3

“Oh lad, do you think that there will be safety to any Rakshasa in the world now, because the very angry Rama would make the world bereft of Rakshasas.”

37.4

“Did this Sita came in to this world to mark your end and I am sure that due to Sita a very great tragedy is going to happen.”

37.5

“By getting you who is bent upon your own destruction , the city of Lanka would get destroyed along with you and its people.”

37.6

“A king like you who is passionate by nature , with bad characters and having sinners as advisors would destroy, himself, his country and his people.”

37.7

“Rama who is the enhancer of the happiness of his mother Kausalya , was forsaken by his father and there is no disrespect in him nor is there bad character , avarice , miserliness , lack of Dharma , nor evil doing to other beings and he is a great Kshatriya and does good only to all beings.”

37.8-37.9

“Seeing his father being deceived that follower of Dharma said, “I would prove that I am a votary of truth” and came to the forest.”

37.10

“For obeying the wishes of Kaikeyi as well as his father , he gave up the country as well as pleasures and entered the Dandaka forest.”

37.11

“Oh lad, Rama is ruthless , not an ignorant one and has won over his sense organs and it is not proper for you talk about rumours heard about him.”

37.12

“Rama is the personification of Dharma and is pious, truthful and valorous and he in the king of all worlds , like Indra is the king of devas.”

37.13

“It is Rama’s luster that is protecting Vaidehi. Then how do you propose to rob her as it would be like trying to rob the luster from the sun.”

37.14

“Rama is an arrow with flame with bow and sword as its fuel and so cannot be meddled with and Rama will shine like fire in the war and you dare not enter it .”

37.15

“His bow is an open pit of fire and his flaming arrows are the burning fire and when the Rama is angry and wears his bow and sharp arrows steal life of the enemy’s army and oh lad do not give up your kingdom and pleasures and abandon your life to that Rama who is a god of death in person.”

“Matchless is his power to whom the daughter of Janaka belongs, and you are not competent to steal her when she is protected by Rama’s bow.”

37.18

“That pretty lady who belongs to the lion among men with the chest of lion,, is his wife dearer to him than his life and always loyal to him.”

37.19

“You would not be in a position to reach Maithili , the darling of that effulgent one as she is the flame of that burning fire who is called as Sita.”

37.20

“Oh king of Rakshasa, why are attempting this useless action , please understand that if Rama looks at you in war , that would be your last moment .” 37.21

“The life , happiness and even the kingdom are difficult to obtain and if you want to enjoy them for a long time, do not do anything which Rama does not like.”

37.22

“You take this decision after consulting all your ministers keeping in front Vibheeshana who is the follower of Dharma. Please judge the merits and demerits , examine the strength and weaknesses , understand your own strength as well as that of Rama , decided on good and bad results to you and take an appropriate decision . 37.23-

37.24

Oh king of Rakshasas, I do not like the idea of your meeting Rama , the prince of Kosala kingdom in a war .Please listen to my appropriate and beneficial advice again.”

37.25

This is the end of the thirty seventh chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

38.Mareecha Tells about his interaction with Rama .

(Mareecha tells about how Rama to protect the Yagna of Viswamithra , threw him to a distance of one hundred Yojanas and he advises him not to interfere with Rama.)

“Once upon a time I , who was like a blue rich cloud, wearing ear globes made of pure gold, wearing a crown, and holding an iron bar as a weapon , with valour comparable to a mountain possessing the strength of one thousand elephants , was wandering in the Dandaka forests creating great fear in the mind of people and eating the flesh of ascetics. 38.1-38.2

“At that time the soul of Dharma , a great sage called Viswamithra who was frightened of me , went himself to king Dasaratha and told him.” 38.3

“Oh king due to an asura called Mareecha, great fear has arisen in my mind and so please send Rama to protect us during the time of Yagna.” 38.4

“When that soul of Dharma requested like to this king Dasaratha , he replied to that great sage in the following way.” 38.5

“My son Raghava is only twelve years old and is not experienced in use of arrows and if you desire so, I will come to help you with my army.” 38.6

“Oh great among sages , with the help of my great army which has four divisions , I would kill all the Rakshasas whom you consider as enemies.” 38.7

“When told like this , the great sage told king Dasaratha, “Nobody in the world except Rama is a match to that great Rakshasa.” 38.8

“Oh king you have protected even devas in war and the acts of war you participated is famous in all the three worlds.” 38.9

“Oh destroyer of enemies , I desire that your great army stays here only. Though Rama is a child , he is very capable and greatly lustrous and capable of killing my enemies. Let you be safe.” 38.10-38.11

“After telling that great sage took Rama , the son of the king along with him and lovingly took him to the hermitage of Viswamithra.” 38.12

“Then in the Dandakaranya , Viswamithra took the vows to perform the Yagna , there Rama stood in guard holding his bow which was kept ready.” 38.13

“That Rama who was beardless , gentle having a lotus petal like eyes , clad in a single garment , holding a bow , having a knotted hair , wearing a luminous gold chain and by his luster spread light in Dandakaranya forest . and he looked like a full moon that has just risen.” 38.14-38.15

“At that time me looking like a huge dark cloud , wearing bright golden ear globes , who was strong and blessed with many boons arrived at that hermitage .” 38.16

“As soon as I arrived raising my weapon , I entered that place but was seen by Rama without any fear and he started to string the arrow to his bow.” 38.17

“Without knowing I thought I am much more powerful than Raghava and I entered quickly to the place where Viswamithra ‘s yajna was in progress.” 38.18

Then an arrow was released by that destroyer of enemies and it struck me and I was thrown in to a sea at a distance of one hundred yojanas.” 38.19

“Due to his desire for not killing me that valorous one tried to protect me by throwing me away and I fell there unconscious.” 38.20

“Oh lad , I who was thrown far away in the sea water , after a long time gained consciousness and went back to city of Lanka.” 38.21

“By Rama who has not completed his studies in archery and who could complete any work easily , I was spared that way but those who came to help me were destroyed.” 38.22

“Oh Ravana, in spite of being prevented by me , if you enter in to conflict with Rama , you will very soon face great danger .” 38.23

“You will bring great sorrow to the Rakshasas who are experts in the sport of love and who celebrates festivals together as a community.” 38.24

“You will ruin the city of Lanka filled with magnificent royal mansions and decorated by varied type of gems , by taking the princess of Mithila there.” 38.25

“Though you do not sin , by mixing in the company of sinners , you would be destroyed like a fish in the company of large number of snakes. “

38.26

“By your defects you will make the Rakshasas who apply divine sandalwood on their bodies and who decorate themselves with divine ornaments , to be killed and lie on the bare earth.” 38.27

“You will see that after Rama slays the Rakshasas, the remaining ones either in the company of wives or their wives being abducted , with no one to look after them would flee in all ten directions.” 38.28

“Without any doubt you would see Lanka with burning buildings , filled with net of arrows and surrounded by flames of fire.” 38.29

“There is no greater sin than sexual dalliance with the wives of other people though you are married to one thousand pretty women.” 38.30

“You please get engaged only with your wives , so that you can protect your clan, prestige , prosperity and kingdom and also your life.” 38.31

“If you wish enjoy your life for a long time in a greater measure with peaceful wives as well as peaceful friends , please do not offend Rama.” 38.32

“In spite of my warning by an earnest friend like me , if you forcefully violate Sita , your life would be pulled out by the arrows of Rama and power along with relations get reduced and you will go to the land of Yama. “ 38.33

This is the end of the thirty eighth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

39.Mareecha tells about a recent encounter with Rama.

(Mareecha tells how his two companions were killed by Rama when he went to attack him in the form of a deer. He tells that he is scared of anything whose name starts with letter “Ra”. He tells Ravana that he would not obey him.)

“In that clash with him, I had been somehow released .Please hear what happened recently which does not have any remedy.”

39.1

“I along with two Rakshasas without any worry on my part , taking the form of deer entered the Dandaka forest.”

39.2

“I took the form of a huge deer with shining tongue , big body, sharp teeth and with great strength was wandering in the Dandakaranya , eating flesh.

“

39.3

“Oh Ravana , in that dreadful form, I wandered in places with sacrificial fire, , near sacred waters, near hermitages and near fig trees , torturing the sages.”

39.4

“Killing sages who follow Dharma in Dandakaranya , drinking their blood and eating their flesh, I wandered there.”

39.5

“I who was one who ate the flesh of the sages and one who hated Dharma , intoxicated by drinking the blood behaved cruelly with those who wander in the forest

.”

39.6

“There again I encountered Rama , the follower of dharma , Vaidehi and the very strong Lakshmana who is also a great warrior.”

39.7

“Ignoring Rama who was a sage eating restricted food, acting for the welfare of all beings and who was very strong, I who had gone to the forest , thinking that he is only an ascetic and also remembering the old enmity , in the form of a deer , I ran towards him with great anger in the form of a deer and pointing at him with my sharp horns , and forgetting his strike at me in the past.”

39.8-39.9

“He , that destroyer of enemies, then drew his great bow , producing the sound of the Whizz of Garuda released three sharp arrows at me

.”

39.10

“Those three arrows with strong bends , all equal to Vajrayudha , which were well targeted came for eating my blood

.”

39.11

“I being wicked , remembering about his earlier great valour and being scared , in a bewildered state ran away and the other two Rakshasas were killed.”

39.12

“After saving myself from the arrows of Rama somehow , I got out alive and now being composed in my mind , have started to live the life of an ascetic, who has given up everything.”

39.13

“In all trees I am seeing him dressed in deer skin and bark , holding a bow , looking like the God of death with his noose.”

39.14

“Oh Ravana due to fear I see thousands of Rama and it appears to me that the entire forest is filled with the form of Rama.”

39.15

“Oh king of Rakshasas, even when I am alone , I see only Rama and seeing Rama in my dream , I reel and become senseless.”

39.16

“Oh Ravana , any word starting with letter “ra”, frightens me of Rama and even words like Rathna(gem) and Radha(Chariot) creates fear in me.”

39.17

“Knowing his great power , it is not proper for you to wage a war against him for that son of Raghu clan can even kill great Rakshasas like Bali and Namoochi.”

39.18

“There are many people who strictly follow Dharma, but due to the mistake of others they are destroyed along with their family.”

39.19

“Oh Rakshasa , like that I am going to be destroyed because of your mistakes. So do whatever you think is proper and I am not going to follow you.”

39.20

“Rama has great luster , great power and great strength .Would he become the God of death of the world of Rakshasas?”

39.21

“Due to Soorpanakha , Khara came from Janasthana and before he exceeded his limits , he was killed by Rama who can achieve anything and please tell me sincerely in what way Rama exceeded his limits.”

39.22-

39.23

“Oh Ravana, I have spoken these words aiming at the welfare of our relatives and if you do not follow the words spoken by me , you along with our relations will perish in the war by Rama ‘s

arrows which move straight.

39.24

This is the end of the thirty ninth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

40.Ravana threatens Mareecha

(Ravana tells that he did not ask his advice and threatens to kill him , if he disobeys him. He also says that if both of them succeed in their plot , he would give him half his kingdom.)

That Rakshasa did not accept Mareecha 's words though they were competent and logical , like a man desirous of dying does not take the suitable medicine. 40.1

That king of Rakshasas hearing the very suitable words which were good for him, spoken by Mareecha , driven by fate made a harsh and inappropriate reply. 40.2

"Oh Mareecha, the words told by you are inappropriate and they are useless like the seeds sown in saline soil." 40.3

"Your words are incapable of dissuading me specially from a combat with Rama who is sinner and a foolish man ." 40.4

"Hearing the primitive words of a lady , he came at once to the forest leaving , friends, kingdom , mother as well as father." 40.5

"I consider it essential to abduct his wife whom he loves more than his life , in your presence since he killed Khara in war." 40.6

"Oh Mareecha, I have decided my mind on that and nobody can stop me from that including Indra, devas and asuras." 40.7

40.7

“You are supposed to tell me about merits or demerits or about dangers or tricks involved in this task only if I ask you to tell about it.”

40.8

“If a king asks for it , then only the minister can talk with folded hands , though he is an intellectual or astute advisor.”

40.9

“A king should be addressed in gentle words which pleases his heart , which are not unfavorable to him

and should be told to him with courtesy. “

40.10

“Oh Mareecha, A king does not feel happy even good words of advice , if they are told in an oppressive way as he deserves respect.”

40.11

“Very powerful kings assume the five forms of Fire, Indra, moon, Varuna and Yama.”

40.12

“Oh Rakshasa, a great king like fire normally possesses heat , valour , commanding power , gentleness and grace and therefore a king should be respected under all circumstances.”

40.13

“You who do not know Dharma but deluding yourself that you know it and you have talked with an evil mind cruel and harsh words to me , who has arrived as your guest.”

40.14

“I did not ask you about the merits or demerits nor asked you about desirability or otherwise and Oh Rakshasa with great valour, I only asked you this much.”

40.15

“You have to assist me in this great task .Please hear my words about what you should do,”

40.16

“You transform yourself to a rare deer of golden colour with silver spots and roam here and there in front of the hermitage of Rama for attracting Vaidehi towards you and later you can go wherever you want.”

40.17-40.18

“Seeing that deer of illusion Sita would be greatly wonderstruck and request Rama to get that deer to her with haste.”

40.19

“When the attention of the son of Kakustha clan is diverted , after moving to a distance , imitating the voice of Rama, you cry in a loud tone “Hey Sita, Hey Lakshmana”

40.20

“Hearing that , as requested by Sita, Lakshmana would follow scared and confused the same path of Rama , out of love.”

40.21

“When Kakustha and Lakshmana are away from there, I would comfortably get the lady Sita, like Indra got Sachi Devi.”

40.22

“Oh Rakshasa , after accomplishing this task, you can do wherever you want and Oh Mareecha who does good penance , then I would give you half my kingdom.”

40.23

“ Oh gentle one , go in to that peaceful path and get engaged in accomplishing the task and I would accompany you in my Chariot to the Dandaka forest.”

40.24

“After deceiving Rama and getting Sita without any war , I would return back after accomplishing the task along with you.”

40.25

“Oh Mareecha, If you do not do this task, now itself I will kill you and this task then would be done by me using force , because a person who disobeys the king does not live with comfort.

“ 40.26

‘You may not live after facing Rama in combat but if you oppose me your death by me is definite now and so think about intelligently and take a decision as to what is desirable under these circumstances.’

40.27

This is the end of the fortieth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

41. Mareecha agrees as there is no option

(Mareecha says that he would prefer to be killed by the enemy than by Ravana and agrees to Ravana 's proposal)

When that Rakshasa heard these unfavorable order of the king , That Mareecha told these harsh words to the king of Rakshasas. 41.1

“ Oh Rakshasa ,Who has advised you to do this sinful action which would lead to your destruction along with all your sons, all your kingdoms and all your ministers.” 41.2

“Who is that sinner who cannot tolerate , you being happy? BY whose advise have you been taken to the gates of death?” 41.3

“It is clear that some Rakshasa who lacks valour desires your destruction and wants you to be obstructed by a stronger power.” 41.4

“Oh Rakshasa , which debased person who is not interested in your welfare has given you this advise , Which will lead you to your self destruction.” 41.5

“Oh Ravana, all your ministers who did not prevent you from taking this wrong path should be put to death.” 41.6

“When a king is passionate by nature and travels in that chosen path , the ministers should have resisted him. Why were you not forbidden from doing forbidden tasks by the good people?” 41.7

“Oh Rakshasa , Oh greatest among the victorious, the ministers attain Dharma, desires , wealth and fame due to the grace of their Lord who is the king.” 41.8

“Oh Ravana , if this does not take place everything would become useless and due to the bad trait of the king calamities would result.” 41.9

“Oh best among victorious, king is the root of Dharma and victory and so a king need to be protected at all costs at every stage.” 41.10

“Oh king, Oh Rakshasa , a very sharp one , one with hostility and one who has humility cannot rule the kingdom properly.” 41.11

“Those ministers who adopt wrong strategies are quickly overthrown along with the king , like a speedy horses driven by a slow charioteer on a rough path.” 41.12

“In this world , even those pious people, who do their duty properly are ruined along with their kith and kin by mistakes committed by others.” 41.13

“Citizens who are ruled by a king who is cruel as well as un favourable , would not prosper like the goats protected by the jackal.” 41.14

“Oh Ravana , all those Rakshasas ruled by you , who is cruel , evil minded and slave to passion would definitely perish.” 41.15

“Due to you , I am facing the dreadful death for no real reason at all , but who will repent for you when you and your army would be destroyed.” 41.16

“Not long after killing me , Rama will kill you too. Though I will be dying in the hands of enemy , I would have accomplished my desire.” 41.17

“ Be assured that , just by Rama ‘s looks , I would be killed and on the abduction of Sita , please understand that you along your kith and kin would also be killed.” 41.18

“Suppose you are able to get out Sita with my help, be assured that you, me , kingdom of Lanka as well as the Rakshasas would no more be there.” 41.19

“Please heed this warning from me who is your well wisher and Oh Rakshasa , if you do not heed my words remember that those who do not heed the advice of well meaning friends would be almost dead and will have a short life span.” 41.20

This is the end of the forty first chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

42.Sita sees the golden deer

(Ravana and Mareecha reach the hermitage of Rama. Mareecha turns in to an attractive golden deer . After lot of effort Sita sees him and gets attracted to him.)

After telling these distasteful words to Ravana, Mareecha with distress said, “Let us go” due to his fear to the lord of the Rakshasas.

42.1

“If he who carries the bows and arrows sees me once again, that one would raise his weapon and make my life to come to an end. “

42.2

“Whoever exhibits his bravery before Rama would not return back alive . You who have been hit by the Danda of Yama , may please know that he is another form of Yama.”

42.3

“Oh lad with a bad soul , what can I possibly do for I am going now, and let good come to you ,Oh Rakshasa.”

42.4

Due to his words Ravana became very happy , hugged and embraced him tightly and told the following.

42.5

“ Excellent Mareecha , You are now acting according my wish and that is appropriate. Earlier you were someone else and now you are really Mareecha.”

42.6

“Get in to this flying chariot which is decked with gems and which is drawn by devils with face of donkeys and go along with me.”

42.7

“Once you tempt Vaidehi, you can go wherever you want and when no one is there I would make Sita the princess of Mithila to accompany me.”

42.8

When Ravana and Mareecha ascended that chariot which was like an airplane , they departed from that hermitage quickly.

42.9

Then they saw cities , forests , mountains streams, kingdoms which were passing by.

42.10

Mareecha and the king of Rakshasas after reaching Dandakaranya , saw the hermitage of Rama.
42.11

After getting down from the chariot decorated with golden ornaments, Ravana helped Mareecha by his hand and told him. 42.12

“This hermitage surrounded by Banana plants is the place for which we have come. And please do the act for which we have come here.” 42.13

Hearing the words of Ravana that Rakshasa Mareecha , became a deer and started roaming near the entrance of hermitage of Rama. 42.14

He assumed a form which was wonderful to look at , with antlers decorated by excellent gems and face dappled with white and black spots.
42.15

The mouth of the deer was blue like a blue sapphire , with mouth like red pink lotus petals , ears like blue lotus and it was having a raised neck. 42.16

His white stomach was shining like jasmine flowers and like a moon as well as diamond, the side part of the body which was golden in colour was shining like Madhuka flowers , rest of the body was shining like filaments of lotus flowers and hooves were like Vaidoorya stones and its legs were slim and strong and in good shape. 42.17

Its multi coloured tail was pointing upward shining like rainbow and the animal had a shining complexion with inlaid gems of many kinds.
42.18

Within a moment Mareecha transformed himself in to a very pretty deer and the forest and also hermitage of Rama was shining due to his luster.
42.19

That Rakshasa assuming a mind bewitching form with a aim of tempting Vaidehi, and had colours of different ores and he freely moved about in grass lands feeding grass. 42.20-
42.21

That variegated deer with hundreds of silver spots was lovely to look at and wandered about nibbling young leaves of trees and shoots.
42.22

It went to the Banana grove and moved here and there near the Karnikara trees and moved slowly with an aim of stealing the attention of Sita.

42.23

That great deer with its back like a red lotus flower comfortable wandered near the hermitage of Rama. 42.24

That best deer went from there but again came back and after swiftly going from there it returned there speedily. 42.25

It played at one place, sat there for some time and with impatience came back and went along with a deer herd.

42.26

That Rakshasa who has become a deer, followed other deer herds but again came back, with the desire of being seen by Sita it jumped, sprang and ran round in circles. 42.27

The other animals who were wandering in the forest came near and sniffed this deer ran away in all the ten directions. 42.28

Since he was a Rakshasa the Mareecha was interested in killing other animals of the forest and for protecting his intention, he did not kill them to feed. 42.29

At that time, Vaidehi with auspicious looks, who was busy plucking flowers from trees came near that place.

42.30

The lady with intoxicating eyes went to pluck flowers Karnika, Asoka and mango trees, since she who had a dazzling eyes wanted to pluck flowers.

42.31

That divine damsel who did not deserve to live in the forest saw the deer which was fully decorated by gems, with pearls inlaid all over the body.

42.32

She with pretty lips and teeth saw that deer of deception, and that wide eyed damsel was wonderstruck and stared at that deer with affection. 42.33

That deceptive deer saw the wife of Rama who was illuminating that forest and again wonderfully moved around. 42.34

Since she had not seen earlier a deer decorated by several gems, that daughter of Janaka experienced very great surprise.

42.35

This is the end of the forty second chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

43. Rama decides to bring the deer dead or alive

(Sita requests Rama for the deer and Lakshmana warns that it may be Mareecha. Rama decides to either bring the deer alive or dead. He requests Lakshmana to take care of Sita,)

Sita , the lady with good hips , one of flawless beauty , while plucking flowers saw that splendid deer which was of the colour of gold and silver and after seeing that was delighted shouted to draw the attention of Rama and Lakshmana who were standing fully armed.

43.1-43.2

When summoned by Vaidehi those tiger among men , Rama and Lakshmana looked around and when their attention was drawn to it , saw the animal.

43.3

Lakshmana when he saw that animal became doubtful and told Rama “I do not think that animal is anybody except Mareecha.”

43.4

“Many kings who came for hunting in the forest for joy were killed by this malicious imposter who can change his form at will.”

43.5

“Oh tiger among men, this deceitful one has taken the form of a radiant deer of illusion which is like the city of Gandharwas that does not exist.

43.6

“Oh Raghava , nowhere does this type of deer decorated by gems exist and oh lord of the world, this is definitely an act of cheating.”

43.7

When Lakshmana was telling like this , that lady with a pretty smile Sita whose mind was captivated by the skin of the animal told.

43.8

“Oh husband, this pretty deer has stolen my mind. Oh Great hero, if you bring it to me, We can play with it.”

43.9

“In this hermitage of ours there are many deer walking about in groups along with antelopes and Yaks.”

43.10

“Oh very strong one, spotted antelopes in groups, monkeys as well as Kinnaras which are good to look at which steal the minds are also moving about.”

43.11

“Oh king I have never before seen a similar looking great deer, which is pretty, glittering and patient.”

43.12

“It has peculiar body parts of different colours and has been decorated by various gems. It is shining and illuminating the forest like moon.”

43.13

“What a pretty form, what rich looks, what a shine and what a pretty sound it produces? This deer with his varied type of body has stolen my mind.”

43.14

“If you are able to catch it while it is living, it would be a great surprise and it will generate wonder of wonders.”

43.15

“After our exile is over also, this deer, when we go back to the kingdom, it will add beauty to your private apartment.”

43.16

“Oh king, this deer with its pretty form would create surprise in Bharatha, my mother in law, you as well as me.”

43.17

“If this great and pretty deer cannot be caught when it is alive, then Oh tiger among men, its pretty hide would become mine.”

43.18

“If this deer is killed then I would use its hide of golden colour on a cushion like grass and sit on it very comfortably.”

43.19

“This wish coming from a lady may sound passionate, terrible and not desirable but this animal's beauty creates great surprise in me.”

43.20

Its golden colour , horns inlaid with gems , its colour resembling young sun, it looks that resemble the path of the stars , created great sense of wonder in Rama also.

43.21

Rama after hearing Sita 's words and after seeing the greatly wonderful deer , attracted by its form and encouraged by Sita , Rama told these happy words to Lakshmana.

43.22-43.23

“See Lakshmana how Sita desires me to go after the deer , which due to its great looks does not appear to live in the forest. There is no deer of this beauty in either, the garden of Indra or Chaithraratha which is Khubera's garden and how can we find such an animal on earth.

“ 43.24-43.25

“Its hairs from top to bottom or from bottom to top are beautiful and the golden drops on the body of this deer are indeed beautiful.”

43.26

“Please see its outstretched tongue which shines like a flame of fire and you can see it like a streak of lightning falling from the cloud.”

43.27

“Its face is shining with the colour of sapphire , its belly is having the shine of conch and whose mind will not be tempted by this most elegant animal.”

43.28

“Oh Lord Lakshmana , whose mind would not be filled with wonder on seeing this deer which glitters in its golden colour and adorned with different coloured gems ?”

43.29

“Oh Lakshmana, kings who come here to hunt for meat or just for fun may kill this great deer in this great forest.”

43.30

“In the dense forest , wealth consisting of gems, minerals , gold and different type of ores would be collected with difficulty.”

43.31

“Oh Lakshmana , the essence of all that forest wealth , promotes the growth of treasures , like the things that are desired by the mind of Shukra fills his treasury .”

43.32

“Oh Lakshmana, one who wishes for materialistic fulfillments of his desire , moves about without thinking and that is why economists are called materialistic people.”

43.33

“Vaidehi with a pretty middle would sit along with me on the golden colour hide of this excellent gem of a deer .”

43.34

“I do not think that hide of a black spotted deer or sheep or goat is not comparable to this hide in smoothness.”

43.35

“This great deer and divine deer seen on the sky are both divine this being deer of earth and that deer of heavens.”

43.36

“Oh Lakshmana , if what you say is true that this is not a deer but a transformed Rakshasa, then also , I should bring death to it.”

43.37

“That cruel and evil minded Mareecha , while moving in the forest has tortured and harassed several great sages.”

43.38

“Several kings who were great archers , after hunting in the forest were killed by him while they were waking up and so this deer deserves to be killed.”

43.39

“Previously Vatapi used to enter the stomach of saints, humiliate and kill them like the female mare calf killing its mother while in womb.”

43.40

“After a long time that Vatapi entered greedily in to the stomach of the great sage Agasthya , who had great luster and was made in to food by him.”

43.41

“When after he was eaten he wanted to rise up in the stomach , taking his real form that great sage with a smile told.”

43.42

“Oh Vatapi in this world of living beings , without caring for them, you insulted many great Brahmins with your power and on that account you are being digested by me.

“

43.43

“Oh Lakshmanan , I hope this one is not like Vatapi .He may underestimate me for my qualities of Dharma and control over senses and I would kill him like Agasthya killed Vatapi.”

43.44

“Oh son of the Raghu clan, you be here ready and alert and protect Mythili because the actions that we do in future depends on her.”

43.45

“Oh Lakshmana , I would either kill or catch this deer and whatever I do , I will bring the deer speedily back.”

43.46

“Oh Lakshmana see how Sita desires greatly to the hide of that deer and as the hide of the deer is important , I will not allow the deer to live.”

43.47

“Oh Lakshmana , you be vigilant in the hermitage and look after Sita and I would kill that deer by just one arrow and after getting his hide , I would return quickly.”

43.48-

43.49

“Oh Intelligent Lakshmana, you take care of Mythili , doubting that danger would come from all directions at all times and also the king of birds would go round the hermitage protecting her.

43.50

This is the end of the forty third chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

44. Rama kills the golden deer

(Mareecha makes Rama run behind him to a long distance. Rama kills the Golden deer. It takes its original Rakshasa form shouts “Oh Sita, Oh Lakshmana” imitating the voice of Rama. Rama is worried and starts back.)

After the son of Raghu clan instructed his brother like this , he tied to his waist a golden sword with great luster.

44.1

That warrior of unmatched valour in this world , took his bow which was like an ornament to him and ties two quivers on his back after bending them thrice .

44.2

Seeing the great king coming towards him due to fear and with an aim of deceiving him, the deer disappeared first and again came before him and Rama after tying the sword securely and lifting the bow followed him quickly .

44.3

Rama saw the shining animal in front of him and that one who held the bow saw that deer running ahead , again and again turning back and looking at him. It was running beyond the reach of his bow now and then and was tempting him. Suspecting it would be caught and being scared , it flew up in the sky . Being seen and not being seen at times in the forest , it looked like the moon of the autumn season surrounded by scattered clouds.

44.4-44.6

Mareecha who had assumed the form of a deer appeared very near at times and at others he appeared very off and appearing and disappearing and running away , he took far away from the hermitage .

44.7-

44.8

That son of Kakustha clan became angry due to tiresomeness created by this tempting and sought a shade and waited in the green grass.

44.9

That Rakshasa who assumed the deer form , maddened Rama and was seen by him not far off but surrounded by many animals.

44.10

Feeling that Rama desired to catch him, that deer ran further to a far off place and out of fear for a moment disappeared.

44.11

Seeing it again far away coming out of a group of trees , that greatly lustrous Rama decided to kill that deer.

44.12

Then the destroyer of enemies , that strong Rama became very angry , lifted an arrow which was shining like the Sun, joined it firmly with his bow , drew it with all his force and sent that arrow created by Brahma which travelled like a serpent aimed at that deer.

44.13-44.14

That great arrow tore the body of that Rakshasa in the deer form and reached the heart and pierced it.

44.15

Pierced by that arrow , that Rakshasa jumped to the height of a palm tree shouted in a loud way and fell on the floor almost dead.

44.16

Mareecha who was breathing his last gave up his false form and recollected the words of Ravana who wanted Lakshmana should also be sent away so that he can abduct Sita.

44.17-

44.18

Realizing that proper time has come , he imitated the voice of Rama and shouted , “Hey Sita, Hey Lakshmana.”

44.19

The matchless arrow of Rama stuck his vital parts and that Rakshasa gave up his deer form , assumed back his big body and gave up his life.

44.20

Seeing the horrible looking Rakshasa who was lying and moving his limbs on the ground drenched with blood , Rama remembered the words of Lakshmana and his mind went back to Sita.

44.21-44.22

“This is the magic of Mareecha as was clearly foretold by Lakshmana and in the same way as told by him, I have killed Mareecha.”

44.23

“That Rakshasa Mareecha screamed in a loud manner , “Hey Sita, Hey Lakshmana” and then died. Having heard it , what would Sita be thinking, what would Lakshmana with great hands be thinking ,” and when the soul of Dharma Rama reflected this was he was greatly worried and stunned.”

44.24-

44.25

Because of killing the Rakshasa and because of his shouting that way before his death then Rama was greatly sad as well as scared and despondent

44.26

Then Rama killed another deer , collected its meat and departed very quickly towards Janasthana .

44.27

This is the end of the forty fourth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

45.Janaki makes Lakshmana to go in search of Rama

(Janaki first requests Lakshmana to go and help his brother and when he refuses saying that his brother is very strong she tells that Lakshmana wants to possess her . Wounded by this Lakshmana decides to go in search of Rama.)

Hearing the sound of pain which was her husband's voice from the forest Sita told Lakshmana,
"You go to Rama and find out what happened."
45.1

"My heart is trembling and my soul is not in place where it should be there after hearing the cry of anguish from the forest requesting for help. You ought to go to protect your brother."
45.2

"You run quickly there as your brother is requesting for help just like a bull which has been caught by a lion."
45.3

As per the instructions of his brother, he did not move from there and seeing that the very angry daughter of Janaka told him.
45.4

"Oh Son of Sumithra, you are an enemy of your brother in the form of a friend, for in this situation you are not going to help your brother."
45.5

"You are desiring for the destruction of Rama for my sake and I know for sure that you are not going to help Rama because of greed."
45.6

"I think that you do not have any love towards your brother and that is why you are standing here though Rama with great luster is not there."
45.7

"You are standing here without attending to the main duty for which you have come by not going there when he is in difficulty and what is the use of my being here?"
45.8

Saying like that Vaidehi stood there drowning in her tears due to great sorrow and Lakshmana told her, who was shivering like a female deer.
45.9

"Oh Vaidehi, there is no doubt that even devas, Gandharwas asuras, serpents and men cannot win over your husband."
45.10

"Oh auspicious one, Rama is like Indra in war and cannot be faced by devas, Men, Gandharwas, birds, Rakshasas, devils, Kinnaras, wild animals and horrible asuras."
45.11-45.12

"Rama cannot be killed in war and so you should not talk like this and I am not interested to go, leaving you alone here."
45.13

“He cannot be resisted by even mighty strong people or by well equipped armies and in the three worlds there is no one who can fight with him, even if they are helped by Gods.”

45.14

“Relieve your heart and give up your sorrow , your husband would come back quickly after killing that great deer.”

45.15

“It is clearly not his voice but one created by illusion by somebody like the city of Gandharwas , possibly by that Rakshasa.”

45.16

“Oh Vaidehi you have been deposited by Rama with me for safe keep and I am not willing to leave , leaving you here, oh blessed lady.”

45.17

“Oh Vaidehi after we have killed Khara in Janasthana , we have developed enmity with the Rakshasas.”

45.18

“In this great forest Rakshasas who wander torturing others speak in many voices and so you should not get worried.”

45.19

Hearing this words , Sita became greatly enraged and with her eyes turning blood red ,she told these harsh undesirable words to Lakshmana who was a votary of truth.

45.20

“Oh man of bad conduct , oh cruel one , Oh blot to your clan , I think that the distress of Rama is pleasing you.”

45.21

“Oh Lakshmana , in spite of seeing the great distress of Rama you speak such words and if this occurs among rivals it would not be surprising . You seem to be cruel and walking with disguise.”

45.22-

45.23

“You are bad one who is following Rama when he is alone, for my sake covering your true intention , possibly instigated by Bharatha.”

45.24

“Your or Bharatha ’s intention will never be fulfilled. Would I leave my husband who is black like a blue lotus , having eyes like a lotus flower and love ordinary men like you?”

45.25

“Oh son of Sumithra, I would give up my life in your presence now , for without Rama I do not want to live on this earth even for a second.”

45.26

Hearing this harsh and uncivil words of the very agitated Sita , Lakshmana who has won over his senses told her with folded hands in salutation.

45.27

“You are like a goddess to me and I do not intend to reply you . Oh Maithili such unworthy words coming from a woman is not surprising as , in the world it is well known that ladies exhibit such characters.”

45.28-

45.29

“Ladies are beyond Dharma, whimsical, inconsistent , sharp tounge capable of wounding others . Oh Vaidehi, who is the daughter of king Janaka , I cannot tolerate such words for they are red hot arrows piercing my ears.”

45.30

“I am arguing for justice and so your harsh tone is not justified. Let all those who are in this forest bear witness to what I say.”

45.31

“Fie on you . By doubting me you may be ruined by the natural callous conduct of ladies as I am only following my elder brother’s words.”

45.32

“I am going to see Rama, Oh blessed one, be safe. Let all the gods of forest protect you , oh broad eyed one.”

45.33

“I see dreadful omens before me and I am not sure whether I would be able to see you along with Rama on my return, Oh Vaidehi , the daughter of Janaka.”

45.34-

45.35

When Lakshmana told her like this , the daughter of Janaka started crying and she with tear drenched eyes replied harshly.

45.36

“Oh Lakshmana , without Rama I will enter river Godavari and bind myself to death or I will sacrifice this body by falling from difficult terrain .”

45.37

“I will drink strong poison or enter raging fire but I will not touch any other male except the son of Raghu clan even by my foot.”

45.38

Like this with great sorrow Sita started blaming Lakshmana , by hitting her belly with her own hands.”

45.39

The son of Sumithra seeing the sad state of that dejected lady who has broad eyes , consoled her but Sita refused to speak to the brother of her husband.

45.40

Then Lakshmana after saluting Sita and after bending little to show his respect , looked at her thought of various ways to protect her and started to join

Rama.

45.41

This is the end of the forty fifth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

46.The Ravana mendicant approaches Janaki

(As soon as Lakshmana goes away Ravana takes the form of a mendicant and approaches Janaki. He praises her beauty and without any suspicions , Janaki receives him inside the hermitage hospitably.)

When she spoke thus rudely to him, , the younger brother got very angry , and wanted to see Rama and started from there with speed.

46.1

Then immediately Ravana assumed a form of a Sanyasi and taking advantage of the opportunity approached Vaidehi.

46.2

Wearing good quality ochre cloths , with hair knotted , holding umbrella , wearing sandals , with auspicious staff and water pot hanging over his left shoulder , looking like a mendicant Ravana approached Vaidehi.

46.3

In the forest , when both brothers who were like the Sun and Moon were absent, Ravana who was very strong at the time of dusk, when the darkness starts to spread.

46.4

Then the exceedingly cruel Ravana saw the young lady who was wife of Rama and who was famous , like a sinister planet looks at Rohini when the moon was absent.

46.5

The trees of Janasthana seeing him of greatly fierce actions started shaking and wind ceased to blow.

46.6

The fast flowing river Godavari seeing him with red blood shot eyes , out of great fear started flowing steadily

46.7

Waiting for the time when Rama would be absent, seeing that a chance has come , the ten headed Rakshasa, Ravana in the form of a mendicant reached near Vaidehi.

46.8

That evil one in the form of a good mendicant went near the lady who was worried about her husband like the planet Saturn moving towards the “Chithra” star

46.9

That sinner looking like one having humility like a deep well being hidden by grass stood looking at Vaidehi , the wife of Rama who was famous.

46.10

The wicked Rakshasa with a cruel mind seeing that auspicious lady who had pretty lips and teeth , who was resembling a full moon, who was sitting in her hermitage affected by sorrow and tears , who was having eyes like lotus leaf like eyes and who was dressed in yellow silk cloth went near her.

46.11-

46.12

That king of Rakshasas being wounded by the arrows of God of love came chanting Vedas spoke these humble words.

46.13

That Ravana praised her , “Among the greatest ladies of the world your body is shining brightly like the Goddess Lakshmi without the lotus flower.”

46.14

“Who are you with the golden colour who has worn the yellow silk cloth and wearing an auspicious lotus garland and looking like the lotus pond itself.”

46.15

“Oh blessed one , oh lady with a pretty face , are you , “hri” , or the goddess of shyness, or Keerthi, or the goddess of fame , or goddess of auspiciousness, or goddess of wealth , or Lakshmi, or Apsaras or goddess of fortune or Rathi the goddess of love , who is freely moving about?”

46.16

“You have white and very pretty teeth which are evenly placed and you have clear and broad eyes with black eye balls and with a reddish tinge in the corner.”

46.17

“You have broad hips, stout thighs like the trunk of an elephant , you have pretty round heavy breasts decorated by gems , which droop slightly due to its weight, with the nipples projecting out , which are shining and delightful like two palm fruits .”

46.18-46.19

“Oh Lady with a pretty smile who has pretty teeth, oh lovely lady with very pretty eyes , you are stealing my mind like the water of the river steals its bank , Your slender waist can be caught within the fist of the hand and have pretty hair and compact breasts touching each other.”

46.20-46.21

“Oh Lady , I have not seen such a beauty as yours in the earth or among gods or among Gandharwas or among Kinnaras or among Yakshis.”

46.22

“With unmatched beauty in this world and with delicate youthfulness , you are living in this forest and this is maddening my heart.”

46.23

“Move away from here as this forest , where horrible Rakshasas who can change their form at will reside, is not a proper place for you to reside .”

46.24

“You deserve to stroll in terraces of palaces, pretty gardens in towns which are both luxurious and fragrant .”

46.25

“Oh pretty one , you deserve the choicest garlands, food as well as cloths and also the choicest husband would only be suitable to you.”

46.26

“Oh blessed lady do you belong to the Rudras, or Maruths or Vasus for you appear to me to be one among the devas.”

46.27

“Devas , Kinnaras and Gandharwas do not come to this place , since only Rakshasas live here. How did you happen to come here? “

46.28

“Monkeys, lions, panthers bears , Hyenas and wild Kanka birds only live here, and are you not frightened by them?”

46.29

“In this great forest powerful and horrifying animals like the elephants in rut move about and being alone are you not scared by them.”

46.30

“Oh auspicious one , who are your people ? Where do you come from? Why are you moving about in this Dandaka , where horrible Rakshasas live?”

46.31

When that Ravana who was a bad soul but has come in the form of a Brahmin praised her like this that Maithili received that Ravana like a honored guest and worshipped him.

46.32

That pleasant looking lady first offered him who looked like a sage , a seat and then offered him water for drinking and told him, “Everything is ready.”

46.33

That Maithili seeing him in the form of a Brahmin holding a begging bowl made of pumpkin shell, without having any doubt about his bad intentions , invited that Brahmin.

46.34

“Oh Brahmin, here is the seat for you. Sit on that freely. Here is water for drinking, please take it. Here is the best food prepared out of forest products kept ready for you. Please take it without any hesitation.”

46.35

Ravana who was being invited with words of cordiality , looked at Maithili, who was the wife of a king and decided to abduct her away with force without knowing that he was inviting his own death. 46.36

Sita anxiously awaited her husband gone for hunting as also Lakshmana but she saw only greens everywhere in the forest but she did not see Rama and Lakshmana.

46.37

This is the end of the forty sixth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

47.Ravana reveals his identity and tells his intentions

(Sita answers the mendicant truthfully and with courtesy . Ravana then tells her that his intention was to abduct her and make her his chief queen. Sita starts trembling with fear.)

Seeing that evil intentioned Ravana who had come in the form of a mendicant , Vaidehi started to tell him about herself. 47.1

“If I do not answer his questions properly , he being a Brahmin as well as a guest he may curse me “ thought Sita for a moment and then started answering him. 47.2

“Oh best among the Brahmins, I am Maithili the daughter of the great soul Janaka and I am called “Sita” and am the wife of Rama.” 47.3

“I lived in the house of Ikshuvaku clan for twelve years , enjoying all the pleasures of human beings and all my desires were fulfilled.” 47.4

“In the thirteenth year the king had consultations along with other kings and ministers , about crowning Rama “. 47.5

“When arrangements for the consecration of Rama were being made , the lady called Kaikeyi asked for a boon from her husband.” 47.6

“ Based on the earlier promise made to her , by my father in law who was a truthful and great king , she asked due to my lack of good fortune for coronation of her son Bharatha and banishment of my husband Rama for fourteen years.” 47.7

“She said, “I will not eat nor drink nor sleep , if Rama is consecrated and this would be the end of my life” 47.8

“When Kaikeyi told like this , my father in law who respected her begged her to accept any other alternative , but she did not agree to them.” 47.9

“At that time my lustrous husband was only twenty five year s old and I was eighteen at that time.”

47.10

“My husband who was known in the world as “Rama” , is blessed with good character , speaks only truth and is pure at heart. He has broad eyes , powerful arms and looks after welfare of all beings.”

47.11

“His father , the greatly lustrous Dasaratha who was overcome by passion , Kaikeyi being most loved by him, did not carry out the coronation of Rama. “

47.12

“When Rama went to see his father for the sake of coronation , Kaikeyi without hesitation told these words to my husband .”

47.13

“Oh Raghava , please hear the orders of your father from me . This kingdom would be given to Bharatha to rule without any obstacles.”

47.14

“Oh son of Kakustha clan, you have to live like a sage for fourteen years in the forest , for saving your father from falsehood.”

47.15

“ When told like this by Kaikeyi, my husband Rama who is a fearless man and firm in his resolves said to her, “so be it.”

47.16

“The matchless penance of Rama ,Oh Brahmin, is to give and not take and speak no other words except truth.”

47.17

“The Valorous Lakshmana , who is the son of the second mother of Rama , who is the tiger among men and slayer of his enemies in the battle , has also come with him to help him.”

47.18

“That brother Lakshmana follows Dharma as well as strict penance and a wielder of bow has come along with me when Rama was banished.”

47.19

“He with matted hair and the form of a sage, who daily follows Dharma and has won over his senses , has entered the Dandaka forest along with me and his brother.”

47.20

“The three of us who have been banished by Kaikeyi to the forest are , Oh Brahmin, wandering in the forest with great luster.”

47.21

“Take rest for a while. You can also stay here. My husband would come now carrying large quantity of meat of deer, alligator as well as boar .”

47.22-

47.23

“Oh Brahmin, tell me your name , clan and family and also tell me for what purpose you are wandering alone in this Dandakaranya.”

47.24

When the wife of Rama asked like this , that very strong king of Rakshasas gave a reply which was ruthless.

47.25

“Oh Sita, I am one who is called Ravana , the king Of Rakshasas ,of whom the entire world including devas, asuras and serpents are scared and shiver

“

47.26

“Oh flawless lady who is of golden complexion, after seeing you clad in silk garments, , I am not getting interested in making love to my own wives.”

47.27

“Among all the women whom I have brought , after winning several wars , you would become my chief queen, safety unto you.”

47.28

“My city Lanka is a great city in the middle of the ocean and it is situated on a peak of mountain surrounded by the ocean.”

47.29

“There , Oh Sita, you can stroll along with me in the pleasure gardens and oh pretty one, by that , you will not miss your life in the forest.”

47.30

“Oh Sita , if you become my wife , five thousand well ornamented lady attendants would be waiting on you.”

47.31

When Ravana told like this that daughter of Janaka became very angry and that lady with blemish less limbs replied without any care to the Rakshasa.

47.32

“I am a faithful follower of my husband Rama , who is unshakable like a huge mountain , who is similar to Devendra and imperturbable like the mighty sea.”

47.33

“I am a loyal wife of Rama who is endowed with all virtues , a refuge like a banyan tree , speaker of truth and a great hero.”

47.34

“I am the faithful wife of Rama ., who has powerful arms , who has broad chest , who walks like a marching lion, lion among men and really a lion.”

47.35

“I am the loyal wife of Rama , who has a face like full moon , son of a king , one who has won over his senses , greatly famous in earth and a great soul.”

47.36

“You are after all a Jackal who wants a lioness like me who is difficult to get and you cannot even touch me because I am like the rays of the Sun.,”

47.37

“Oh Ravana , you who desire the dear wife of Rama is an unfortunate one and you will certainly see the golden tree (death).”

47.38

“You are trying to pull the teeth of a hungry and powerful lion which is the enemy of all animals and also you are wishing to pull the fangs from a powerful poisonous snake.”

47.39

“You are wishing to carry the great mountain Mandhara by your hand and you want to go back safely after drinking the Kalakoota poison

.”

47.40

“if you are aiming at violating the dear wife of Rama, you are rubbing your eyes with a needle and licking a sharp sword.”

47.41

“Anyone who desires to assault the dear wife of Rama is trying to cross the sea with a big stone tied to the neck or trying to carry the moon and Sun in both hands.”

47.42

“If you are desiring to catch the virtuous wife of Rama , you are trying to hold a blazing fire with a cloth in hand.”

47.43

“If you want to seek the worthy wife of Rama , you are trying to walk on the sharp edge of tridents. “

47.44

“The difference between you and Rama is like that of the difference between lion and the Jackal , like the difference between the sea and the ditch and like the difference between wine and dirty water .”

47.45

“The difference between the son of Dasaratha and yourself is like the difference between gold and lead, that between sandal paste and slime and that between elephant and a cat.”

47.46

“The difference between son of Dasaratha and you is like the difference between eagle and a crow , between peacock and a crane and between swan and a vulture.”

47.47

“The Rama with the strength of the thousand eyed Indra , when he stands armed with a bow and arrow, even if I am abducted will not allow you to become old and I will act on you like a diamond swallowed by a fly.”

47.48

After forcefully telling like this to the Rakshasa , the body of the lady of pure thoughts started trembling like a Banana plant caught in a storm.

47.49

That Ravana who was powerful like death started giving an account about his clan , his strength and his deeds , to the lady who was shivering with a view to make her more scared.

47.50

This is the end of the forty seventh chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

48.Ravana introduces himself

(Ravana then tells Sita in detail about himself and his exploits. He promises her a very happy life with him in Lanka. He also tells her that he is a brother of Khubera and owns the Pushpaka Vimana.)

When Sita spoke like this , Ravana arching his eyebrows to his forehead , using agitated and harsh words replied her.

48.1

“Oh lady whose beauty cannot be described , Vaisravana , the lord of riches is my step mother’s son and my name is Ravana, safety to you, and I am famous as the ten headed one. “

48.2

“People including Devas, Gandharwas , ghosts, Patakas and serpents get scared on seeing me who is like death and run away.”

48.3

“Due to some other reason a great war took place between me and Vaisravana my brother from my step mother and in the individual war between us I won over him due to my great anger and power .”

48.4

“That Khubera who rides on men , due to great fear towards me , left his own prosperous home and is living on Kailasa , the great mountain.”

48.5

“ Oh auspicious lady , due to my valour , I gained from him the aero plane called Pushpaka , which goes to any place one desires , in which I wander in the skies.”

48.6

“Oh Maithili, the devas who see my face when is angry start shivering and start running away scared, with Indra in the forefront.”

48.7

“If the wind God sees me , with great hesitation he blows mildly and so are the sun and moon and out of fear the scorching sun becomes cool.”

48.8

“Wherever I stay or move about, the trees with full of leaves become still and the river remains with still water.”

48.9

“If I cross the sea, there exists my auspicious city of Lanka and it is full of horrifying Rakshasas and is equal to Indra ‘s Amravati.”

48.10

“That white city enclosed by a wall shines and the city has golden gates with doors encrusted with Vaidoorya.”

48.11

“It is crowded with horses , elephants and chariots and is filled with music from wind pipe instruments. It has trees yielding all round the year and looks splendid as it is filled with pleasure gardens.” 48.12

“Oh Sita who rules my mind, there you would live with me and would never remember the human ladies.”

48.13

“Oh blessed lady , there enjoying the divine pleasures of mortals with me , you will not remember the human being called Rama with a short span of life.”

48.14

“King Dasaratha crowned his most loved son there sending away his elder son of inferior intellect to the forest.”

48.15

“Oh broad eyed one , Rama who has been banished to the forest has lost his capacity to think and what will you do with that sage who does penance .”

48.16

“You do not deserve to reject me who is the lord of all the Rakshasas, who has come here due to passion for you, who has succumbed to the arrows of God of love.” 48.17

“After rejecting me , you would feel greatly sorry like Urvashi who rejected Pururuvas and kicked him by her feet.”

48.18

“Oh auspicious beauty, that Rama in war is not even equal to my fingers and so you be happy in getting me by your luck.”

48.19

When Vaidehi hear these words she was enraged and her eyes turned red and in that lonely place she spoke harsh words to that king of Rakshasas.

48.20

“Why did you do inauspicious deeds instead of showing regard to your brother who is the God Vaisravana who is being saluted by all beings?”

48.21

“Oh Ravana , you would get all the Rakshasas destroyed , because they have a cruel and evil minded king who does not have control over his senses.” 48.22

“It may be possible to lead a life after abducting Sachi , the wife of Indra but after carrying away the wife of Rama there would not be any life.”

48.23

“Oh Rakshasa , you may hope to live long after snatching the pretty Sachi from the hands of Indra who Carries the Vajrayudha but after assaulting me , even if you drink nectar of immortality t you would not be alive.”

48.24

This is the end of the forty eighth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

49.Ravana Carries Sita to his chariot

(Then Ravana shows her his real form and holding her by hair and supporting her with his hand on her thighs , he carries her to his chariot. Sita wails and requests all birds and trees to tell Rama about her abduction. Then she sees Jatayu and tells him to inform Rama about his plight.)

Hearing the words of Sita , that ten headed one with great fame, kept one hand in another hand and got ready to assume his usual giant form.

49.1

He again told the following words , “ Due to great madness , you have not understood about my valour and courage.”

49.2

“I can lift the entire earth including the sky by my bare hands , I can drink the entire ocean and wage a war and kill death itself.”

49.3

“I can hide the Sun, I can shatter the earth by use of sharp arrows and I can assume any form of I like, Oh mad woman , see me as your husband who can fulfill all your desires. “

49.4

When the angry Ravana was talking like this his eyes having the brilliance of Sun shined like flaming fire and in the corners of his eyes amber colour developed.

49.5

That Ravana shed his form of a gentle mendicant and assumed and that brother of Vaisravana assumed a form similar to God of death.

49.6

With very red eyes, decorated with pure gold ornaments, desperate with anger, resembling a black rich cloud, with ten heads and armed with bows and arrows, Ravana the Rakshasa stood before her.

49.7

The king of Rakshasas Ravana, discarding the form of a mendicant, assumed his own form and stood with a huge body, dressed in reddish attire, observing the gem of the woman stood before her.

49.8-

49.9

That Ravana addressed Maithili who had a black hair which was shining like the sun and who was dressed in best of cloths and ornaments and spoke.

49.10

“Oh lady, If you are interested in having a husband who is famous in all the three worlds, Oh blessed lady depend on me, because I would be a husband suitable to you.”

49.11

“Oh auspicious lady, you may serve me for a long time as your dear one, for at any time, I would not do anything that is not liked by you and so give up your inclination to a mere human form and place your love on me.”

49.12-49.13

“Rama has been banished from his country and he is of limited span of life and has not so far achieved anything and Oh foolish women who thinks that you are wise what is the point in loving him. Obeying the words of a woman, he left all his friends and he is living in the forest haunted by wild animals. Oh lady with a inferior brain.”

49.14-49.15

After telling these words to Maithili who deserved love and who spoke pleasing words, that Rakshasa caught in the web of passion, went near her and that Ravana caught her, like the planet Budha (Mercury the son of moon) catching hold of Rohini.(Wife of moon)

49.16

He lifted Sita who had lotus like eyes with his left hand holding her hair and with his right hand supporting her thighs.

49.17

Seeing him who looked like death, had sharp teeth , great hands and who looked like a mountain, the gods of the forest ran away from there.

49.18

Then the magical divine chariot drawn by donkeys , making noise like a donkey appeared before Ravana and her who had a golden body.

49.19

Then Ravana berating her with harsh words and in a loud tone , lifted Vaidehi from his body part and placed her on the chariot.

49.20

Held by Ravana that famous one shouted loudly with sorrow and pain “Oh Rama” , addressing Rama who had gone far away in the forest.

49.21

At that time that passionate Ravana held her who did not love him and who was writhing like a king of serpents and fled from there.

49.22

Then she who was being taken by the king of Rakshasas over the sky, shouted like a mad women in delirious condition and screamed in great pain.

49.23

“Oh very strong Lakshmana who pleases the mind of elders , you do not know that I am being carried away by a impetuous Rakshasa.”

49.24

“Oh Rama you sacrificed pleasure and wealth in life for the sake of Dharma and are you not seeing me carried away against Dharma?”

49.25

“Oh scorcher of enemies , oh punisher of the undisciplined ones, why are you not punishing this undisciplined act of Ravana?”

49.26

“ The results of an immoral act cannot be immediately seen similar to time acting as a supporting factor for the ripening of a crop.”

49.27

“By this act that you do , which takes your mind shattered by time , you would suffer great sorrow and darkness in your life due to Rama.”

49.28

“Alas , Kaikeyi and her friends would now be happy , Because I who am a lover of Dharma , famous one and a virtuous wife is being abducted.”

49.29

“Oh fully flowered Karnika trees of Janasthana, I am taking leave of you , please tell quickly Rama that Ravana is abducting Sita.”

49.30

“I salute the Malyavana peak of the Prasravana mountain, , you may please tell quickly that Ravana is abducting Sita.”

49.31

“I salute the river Godavari which is full of swans and cranes, You may please tell quickly that Ravana is abducting Sita.”

49.32

“I salute the deities of the forest filled with trees , You may please tell quickly that Ravana is abducting Sita.”

49.33

“I seek refuge and plead with all those animals ,and living beings living in this forest including groups of animals and birds.”

49.34

“Please tell my husband who loves me more than his own life that the helpless Sita is being abducted by Ravana.”

49.35

“Knowing that I have been abducted that very strong Rama with great hands would get me back , even if Vaivasvatha , the God of death abducts me.”

49.36

She who was big eyed , who was extremely sad and crying like this , then saw the eagle sitting on the tree.

49.37

That beautiful lady who was in the grip of Ravana after seeing him was shaken by great sorrow , screamed loudly.

49.38

“Please see me now being carried away from here like an orphan, in a desperate way by the sinful Ravana who is the king of Rakshasas.”

49.39

“It is not possible for you to prevent him by your strength because this Rakshasa is cruel, well armed , evil minded and capable of winning.”

49.40

“Oh Jatayu , please tell Rama as well as Lakshmana about all the details of my abduction , as it happened here .”

49.41

This is the end of the forty ninth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

50.Jatayu advises Ravana and gets ready to fight him

(Jatayu who recognizes Ravana advises him to follow the path of Dharma and though he is very old gets ready to fight with Ravana)

Jatayu who was resting on the tree heard that sound and Saw quickly Ravana as also Sita also.

50.1

That great bird who was like a flock of mountains and who had a sharp beak sitting on the top of the tree uttered these auspicious words.

50.2

“ Oh ten headed one , I am Jatayu , the mighty strong king of eagles , wedded to ancient Dharma as well as truth

.”

50.3

“Rama , the son of Dasaratha is the king comparable to Indra and Varuna and takes care of the welfare of all the worlds.”

50.4

“She whom you are trying to abduct is the auspicious and famous lady Sita , who is the wife of the lord of all the worlds.”

50.5

“Oh king who adheres to Dharma, how can you violate the wife of others and you being very strong should specially protect the wives of other kings.”

50.6

“Take away from your mind , the thought of touching someone else ‘s wife and this thought should not enter a brave man who condemns others for such a behaviour .You should protect the wife of others like you protect your own wife.”

50.7

“Oh son of Paulasthya , learned men take decision on Dharma based on the behavior of the king , even if a Dharma, Artha or Kama is not mentioned in Sastras.”

50.8

“The king is the best repository of Dharma, Kama as well as wealth and so whether an act is a bad Dharma or Good Dharma is decided based on king’s behaviour.”

50.9

“Oh best among the Rakshasas , you are sinful and fickle by nature , By doing what wicked deed , could you get , the wealth like a aero plane.”

50.10

“Passion is the conduct of some people and this cannot be erased and prosperity will not last long in the house of such bad souls.”

50.11

“Rama who is greatly strong and has not offended you either in your country or in your city and so why do you want to offend that follower of Dharma?”

50.12

“If for the sake of Soorpanakha , Khara of Janasthana , trespassed Rama who is a hero unsurpassed character and got killed because of that , please tell me the principle by which Rama went against Dharma and also tell me why you are stealing the wife of that Lord of the world ,because of that.”

50.13-

50.14

“Leave Vaidehi at once so that she would not burn you , with a fierce look from her eyes which are like the thunderbolts of Indra which killed Vruthrasura.”

50.15

“You are not aware of the poisonous snake that you have tied to your cloth and you are not seeing the noose of the God of death tightening around your neck.”

50.16

“Oh gentle one , a man should carry only a burden which does not overburden him and also eat only that much food which would be healthy for him.”
50.17

“Who will practice that Dharma which does not bring him fame and glory and who will do acts which bring sufferings to the body?”
50.18

“Ravana , I was born sixty thousand years ago from that time I ruled the kingdom which I got my father and forefathers in a proper way.”
50.19

“I am old and you are youth having bows, arrows as well as a chariot but in spite of that, I will not allow you to go safely carrying Vaidehi,”
50.20

“You are not strong enough to carry using Vaidehi in my sight , just like the everlasting rules of Vedas cannot be refuted by arguments of logic.”
50.21

“Oh Ravana , wait for a minute and fight with me in war , if you are valorous and like Khara you would be slain and fall dead to the ground.”
50.22

“Soon that Rama clad in bark , who has killed several Rakshasas and Dhanavas many times also will kill you .”
50.23

“Since the sons of the king have gone to a far off distance , I do not know what to do?. Oh debased one , Without any doubt You are going to be destroyed by fear towards them.”
50.24

“As long as I am alive , I will not allow you to take the auspicious , lotus eyed Sita who is the dear queen of Rama.”
50.25

“I am sure that my act would be liked by that great soul and I would do it for Rama and Dasaratha , even by giving up my life.”
50.26

“Stay there , stay there , oh ten headed one, see me for a minute and I would show you the hospitality of war even by giving up my life , Oh Rakshasa..Like a fully ripened fruit dropping from its stalk, I would make you fall from the chariot.”
50.27-50.28

This is the end of the fiftieth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

51. The fight between Jatayu and Ravana

(Jatayu destroys the chariot of Ravana during a great fight. Ravana who held Janaki left her and cut off the wings of Jatayu . Janaki became sad as if her relative was dying.)

When his just opinions were told by Jatayu , all the twenty eyes of Ravana shined like fire due to great anger.

51.1

The intolerant king of Rakshasas with blood red eyes due to anger and with his bright gold ear globes jumped on the king of the birds.

51.2

The matchless fight between them in the forest was tumultuous and appeared like the clash between two black clouds brought about by a great wind.

51.3

Then a wonderful war took place between the vulture and the Rakshasa appeared like a war between two winged mountain ranges of Malya.

51.4

Then that strong one rained reed shafts , sharp and exceedingly dreadful arrows as well as iron shafts at the vulture king.

51.5

Jatayu , the vulture who was the king of birds endured the net work of arrows as well as the missiles sent by Ravana.

51.6

That strong one and the great bird with his sharp nails as well as feet caused many wounds on the body of Ravana.

51.7

Then with great anger the ten headed one sent ten fierce darts all equal the rod of death , with a desire to hit his enemy.

51.8

He then released fully arrows of great strength which had sharp ends , whetted and sharp crescent shaped arrows which pierced the vulture.

51.9

Seeing Janaki with tears in her eyes sitting on the chariot , without bothering about the arrows of the Rakshasa , Jatayu attacked again.

51.10

That king of the birds who had great luster broke with his feet the bow along with arrows which were encrusted with gems.

51.11

Flying in to great anger , he took another bow and started the rained arrows in hundreds and thousands.

51.12

The king of birds in the midst of those sea of arrows shone like a bird which has returned back to its nest.

51.13

He who has great power scattered all those arrows to a distance by his wings and by his feet he again broke the great bow.

51.14

That very brave king of birds who was shining like fire , using his wings broke in to pieces the shield of Ravana

51.15

In that war the very powerful devils with a donkey face who were covered with gold and who were enriched with great speed were killed.

51.16

Then he broke the great chariot which was endowed with three pretty bamboo reeds , which could go wherever it desired , which was glowing like fire and decorated by gems and gold.

51.17

He then violently pulled down , the umbrella which was shining along with the fans along with those Rakshasas who were holding them.

51.18

Again the powerful and glorious king of the birds with his beak cut off the huge head of the charioteer

51.19

With his bow being broken without chariot , without horses and without the charioteer , holding Vaidehi on his lap that Ravana jumped on the ground.

51.20

Seeing Ravana fallen on the ground without his chariot , all the beings appreciated the king of vultures by saying “Great, Great.”

51.21

Seeing the old king of the flock of birds , greatly tired due to the great fight , the happy Ravana , took Vaidehi and flew in to the sky.

51.22

The king of vultures who had great luster seeing the happy Ravana going away with the daughter of Janaka in his custody , flying up chased Ravana and after chasing him , he obstructed him and told.

51.23

“Sita is the wife of Rama whose arrows can hit like Vajrayudha , which would lead to the destruction of all Rakshasas, Oh foolish one.

“

51.24

“You are drinking like a thirsty man, this poisoned drink which will lead to the death of friends, relations, ministers army and all your allies.”

51.25

“Those who do not know the consequences and one who does not have capacity of discrimination would be destroyed speedily and you would be destroyed quickly.”

51.26

“You have been tied by the noose of God of death and how can you escape , like a fish caught in the fish hook after biting the bait.”

51.27

“Oh Ravana those unassailable sons of Kakustha dynasty will not any time condone , your entering that hermitage .”

51.28

“Like a coward , you did not act which would be despised by the world for a valorous hero would not adopt the method of a thief.”

51.29

“If you are a valorous hero in the battle field , wait for a moment , for Rama will make you lie down dead like your brother Khara.”

51.30

“Only when death is nearby a man would do such acts and you have undertaken this unrighteous act , for the destruction of your own soul.

“

51.31

“If sin is attached to an action which good man will undertake it, even if he happens to be the lord of all the world and who was born himself?”

51.32

Jatayu spoke these auspicious words to the Rakshasa and then he fell on the back of the Rakshasa with ten heads.

51.33

Jatayu held Ravana and wounded him badly by using his nails and it was like the Mahout trying to calm down a mad elephant

51.34

He who was having his claws , nails and beak as the only weapon wounded Ravana’s back severely by using his beak and claws and he started to pluck off his hair.

51.35

Being exasperated again and again by that king of vultures , with intolerance raising in him , the Rakshasa staggered to the right so that he can hit the vulture at his back.

51.36

Clutching Sita on his left side securely , with great anger that aggrieved Ravana , quickly hit back at Jatayu with his palm.

51.37

Jatayu the lord of the birds and destroyer of his enemies using his beak outstripped Ravana and tore away his ten left arms (He was holding Vaidehi by his left hand)

51.38

Those ten arms which were torn off immediately appeared again , like the poisonous snakes coming out from their pits.

51.39

Then out of great anger Ravana threw away Sita and hit the vulture king with all his hands and feet.

51.40

Then a battle took place for some time between those matchless heroes who were the chief of the Rakshasas and the chief of the birds.

51.41

Ravana then took his sword and cut off the wings , sides and feet of Jatayu , who was fighting for the sake of Rama.

51.42

Due to that horrible act of Ravana , when his wings were cut off, that great vulture fell on the earth with very less life span left for him.

51.43

Seeing Jatayu fallen down on the earth soaked in blood , Vaidehi ran near him like he was her own relative and became sad.

51.44

The king of Lanka saw Jatayu who was shining like a blue cloud , who had white undersides and who was greatly valorous and appeared like a fire which had become peaceful.

51.45

Seeing him like a wingless chariot on the earth , felled there by the quick blows of Ravana , Sita who had a face like a shining moon hugged him and then that daughter of Janaka started wailing.

51.46

This is the end of the fifty first chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

52. Ravana forcefully carries away Sita

(Ravana caught hold of Sita and started flying away. The entire nature cried for her. Lord Brahma and the great sages felt that the time for death of Ravana was nearing.)

That lady with the face of the king of stars seeing that Ravana has stuck down, the king of vultures wept due to great grief.

52.1

“People who know the auspicious signs as well as bad omens based on the noise of birds would definitely read the pleasure and pain of man from them. “

52.2

“Oh Rama you are still not aware of the terrible disaster which happened to me but I feel that for my sake the animals and birds are running to tell the son of Kakustha can about that.”

52.3

“Due to my sin and bad luck, the bird which has come forward to save me is lying on the ground

766

dead .”

52.4

That blessed and greatly lady shouted bitterly “please save me , Oh Rama , Oh Lakshmana”, as if feeling that they were nearby to save her.

52.5

Ravana came running near that lady , whose ornaments and garlands were crushed and who was weeping like a helpless orphan.

52.6

To her who was embracing the huge trees like a climbing plant shouting “Rama, Rama” though Rama was not in that forest , that king of Rakshasas who looked like the god of death told, Leave it , leave it” and caught hold of hair thus bringing his death near to himself.

52.7-52.8

When Sita was insulted like this , all moving and non moving beings not respectable , the forest was covered by darkness , the wind did not blow and the Sun did not shine brightly.

52.9

Seeing with his divine eye , the desperate Sita grasped and being carried away Lord Brahma said, “The job has been done.”

52.10

Those great sages who lived in Dandakaranya forest though they were all pained by it, felt happy at seeing Sita being grasped because they could see in it casually the destruction of Ravana.

52.11-

52.12

That Ravana who was the king of Rakshasas took her away to the sky , when she was crying and chanting “Rama, Rama”, as well as Lakshmana.

52.13

Wearing shining golden ornaments and dressed in yellow silk that princess shined like lightning in the sky .

52.14

With the yellow silk cloth flying over him, Ravana also shined like a mountain , over which there was a yellow flame.

52.15

Vaidehi ‘s most auspicious fragrant copper coloured lotus petals rained all over Ravana .

52.16

Her golden coloured silk cloth which was flying in the sky , was exposed to the bright rays of the Sun and shined like a cloud of golden colour.

52.17

Because she was being held under the arm of Ravana in the sky , her pretty nose and face without Rama being there, shined like a lotus flower without stalk.

52.18

Sita 's was beautiful with pretty forehead and beautiful hair looked by the inner side of a lotus flower without any marks and her flawless white nice shining teeth which was decorated, her nice nose , her lovely red lips . She was constantly weeping and wiping away her tears and her pure face looked like a moon and being held by Ravana it looked like a moon trying to break out from the blue cloud.

52.19-

52.21

Being shaken by Ravana , her auspicious moon like face without a shine and looked like a moon which was seen in the day time.

52.22

That golden coloured Maithili being held by the Rakshasa king who had blue limbs shone like the metal girdle made of gold with inlaid blue gem stones.

52.23

That bright lotus like lady of golden colour wearing shining gold ornaments was shining like lightning coming out of dark cloud , when she was held by the dark Ravana.

52.24

By the sound made by the ornaments of Vaidehi , that Ravana looked like a water rich dark cloud which was roaring .

52.25

When Sita was being carried away the flowers with which she decorated her head fell like a rain of flowers and fell on the ground.

52.26

That rain of flowers swirling round due to the great speed with which Ravana was going and covered all over the body of the ten headed one .

52.27

The rain of flowers went towards the younger brother of Vaisravana , like a bright garland of stars going round the tall and pure Meru mountain .

52.28

From the feet of Vaidehi , her anklet studded with gems dropped down on earth like with a pleasant sound and it looked like an orb of lightning.

52.29

The lady Vaidehi looking red like the tender leaves of the tree with the king of Rakshasas who was in blue in colour looked like the golden chain used to tie the elephant adding to its glitter. 52.30

She with her natural beauty, who was being carried by the younger brother of Vaisravana in the sky looked like a huge shining comet. 52.31

Her fire coloured ornaments fell on the earth creating loud sound like the weak stars which were falling from the sky. 52.32

The pearl chain that fell from the middle of the breasts of Vaidehi, looked like the waters of river Ganga falling from the sky. 52.33

The trees full of different types flocks of birds which were shaken at the top by the gust of the wind seem to say to Sita, "Be not afraid." 52.34

The faded lotus flowers and disturbed animals living in water disturbed by great fear in the lotus ponds were feeling sorry for Sita just like one feels sorry to a friend who has stopped to breath. 52.35

The lions, tigers and other wild animals collected together due to sorrow jumped and ran chasing the shadow of Sita. 52.36

When Sita was being carried away the water falls from the mountains indicated their tears and the peaks indicated that they lifted up their arms. 52.37

Even the Sun who has great luster after seeing Sita being carried away, became gloomy, shed his luster and a white disc appeared round him. 52.38

All beings wailed in groups saying, "Where is Dharma, where is truth, where is honesty, where is compassion, when Ravana is stealing Vaidehi, the wife of Rama." 52.39

The young deer with an upset face with desperate looks wept looking up at the direction where Sita was being taken though they were not able to see clearly due to tears hiding their eyes. 52.40

Similarly the gods of the forest seeing Sita reduced to the state of weeping and crying out loudly and also weeping , were greatly shaken.

52.41

That ten headed one was carrying Vaidehi , who was crying in a sweet voice, “Rama, Lakshmana” , who was looking all over the ground , with disheveled hair and with her auspicious mark in forehead wiped out, was really travelling fast towards his own

death. 52.42-52.43

Then Maithili with pretty teeth and sweet smile without any relatives and unable to see Rama and Lakshmana became pale faced and greatly scared.

52.44

This is the end of the fifty second chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

53.Sita tries to reason out with Ravana

(Sita tells Ravana that he has done a horrible act and would be killed for that .)

Seeing him flying to the sky that Maithili , the daughter of Janaka became very sad and greatly disturbed and became miserable due to intense fear. 53.1

That Sita with red coloured eyes due to crying with fury , weeping in a very sad state told the king of Rakshasas who had very big eyes.

53.2

“Oh mean Ravana, are you ashamed of what you have done? Knowing that I am separated from my husband , you have come and stolen me and are running away?”

53.3

“You being a bad soul, coward and wanting to abduct me , sent away my husband in the form of a deer.”

53.4

“You have also killed this king of vultures who was an old friend of my father in law and who wanted to protect me .”

53.5

“Oh basest of the Rakshasas, I have seen your valour now for you have not won me after announcing a war.”

53.6

“After carrying out such an act , how is it that you are not ashamed , for you have abducted a lady when she is alone .”

53.7

“You would be told as one who has done a debased act by all the world as you are cruel , unrighteous and one who boasts that he is brave.”

53.8

“Fie upon your heroism and strength ,about which you boasted. Your behaviour which caused sorrow to a family is condemnable by the world.”

53.9

“What can be done now, as you are running away speedily , for even if you stay here for a moment , you would not be alive.”

53.10

“If for a moment you fall in to the vision of the sons of the king , even if you are supported by all your army, You would not live for a moment.”

53.11

“You would not be able to endure even a touch of their arrows, just like a bird cannot endure even a mere touch of forest fire.”

53.12

“Oh Ravana , for your own well being , it is only proper that you release me. If you do not , becoming greatly angry for your assaulting me , my husband and his brother would cause your destruction and so release me.”

53.13

“Oh mean fellow , on the other hand if you due to your enterprise want to steal me with force , such a thought would become useless.”

53.14

“Without seeing my god like husband , I would not hold on to my life for a long time in the custody of my enemy.”

53.15

“At the time of death, man , he resorts to behaviour which is opposite to Normal and at that time you would be able to see or foresee what is good for your own self.”

53.16

“Those who are desiring to die , will not see anything which is good for them. I am able to see around your neck, the noose of God of death.”

53.17

“It is clear that you are not afraid of anything that causes fear and it is evident that you have started seeing golden trees.”

53.18

“Oh Ravana you will be seeing the horrible river Vaitharani(river of death) in which torrents of blood flows and you are also seeing the forest with trees having sword like leaves .”

53.19

“You will see a silk cotton tree with flowers of golden colour with great Vaidoorya stones as leaves and will have sharp iron thorns there(Sinners are made to hug this tree in hell.)

53.20

“Oh pitiless one , You will not be able to survive long after deceiving me in the guise of a great soul , like a man who has drunk poison.”

53.21

“ Oh Ravana, you have been tied by the noose of god of death which is difficult to remove . Where will you go to get safety from my husband.”

53.22

“Within a short time , without taking help from his brother , he has killed fourteen thousand Rakshasas for Rama is a very strong man well versed in all weapons. How will such a Rama not kill you , who has stolen his wife?”

53.23-53.24

Vaidehi , who was in the grip of Raghava , filled with fear and sorrow spoke many such harsh words and cried pathetically.”

53.25

That pretty lady who was greatly helpless, who was talking lot and piteously crying was carried away by the sinner Ravana and he turned to her whose body was trembling .

53.26

This is the end of the fifty third chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

54. Ravana with Sita reaches Lanka

(On the way seeing five monkeys sitting on a mountain top, Sita ties her ornaments in her upper cloths and drops it amidst them. Ravana reaches Lanka along with Sita. He asks Rakshasis to guard her and instructs eight Rakshasas to go to Janasthana and watch Rama and report about Rama's movements to him.,

That Vaidehi who was being taken away and not seeing any one to protect her saw five great monkeys standing on a mountain top.

54.1

In between them that broad eyed one dropped her auspicious ornaments tied in her silken upper cloth hoping that they would tell about this to Rama.

54.2

The ten headed one speedily rushing did not realize that the cloth containing ornaments was thrown down by Sita

54.3

Those tawny eyed great monkeys without blinking their eyes that broad eyed lady Sita who was crying loudly and bitterly.

54.4

That king of Rakshasas crossed the river Pampa and travelled towards Lanka carrying Vaidehi who was crying .

54.5

That Ravana carried her , who was his death with great joy , like one carrying a sharp fanged and highly poisonous female snake in his lap.

54.6

He speedily crossed like an arrow travelling over forests, rivers, mountains , lakes through the sky.54.7

After travelling some distance crossed the ocean which was a temple of Varuna , which was the abode of whales and crocodiles , which cannot be exhausted and which was the refuge of all waters. 54.8

Vaidehi who was being carried away was bewildered on seeing the abode of Varuna , which had whirling waves and which was obstructed by serpents and fishes.

54.9

Those Charanas who were travelling through the sky along with accomplished sages seeing Ravana told, "This is your end."

54.10

That Ravana carrying Sita who was turning round and round entered the city of Lanka without realizing that the pretty one was personification of his death.

54.11

Ravana passing the well formed avenues of the city of Lanka , crossed many guarded gates of the palace and entered his private apartment.

54.12

Ravana left Sita who was a lady who had dark side long glances and lost in sorrow and delusion there like the Asura Maya hid is illusory powers."

54.13

That Ravana ordered those horrible looking female ghosts that nobody should be allowed to see Sita without his permission.

54.14

"Pearls , gems, gold, cloths , ornaments and whatever else she desires should be given to her as per my permission."

54.15

"Anyone who tells any word which is not even slightly liked by Vaidehi out of ignorance does not love his life."

54.16

That famous king of Rakshasas after telling like this to the Rakshasis , came out and thought about what should be done and saw eight very valorous flesh eating Rakshasas.

54.17-

54.18

That very valorous one , deluded due to the strength of his boons , praised those strong Rakshasas and told them.

54.19

"Quickly go along with all sort of weapons to Janasthana which is a place of death of Khara and also his former residing place. "

54.20

"In That Janasthana which does not have any Rakshasas , completely depending on your strength and valour live without fear."

54.21

“My great army which was stationed there in Janasthana, along with Khara and Dhooshana was destroyed by the arrows of Rama.”

54.22

“In me due to my courage and anger there is great intolerance and enmity has been created against that Rama.”

54.23

“Due to my enmity I want to destroy those enemies in war and I would not get sleep without slaying them.”

54.24

“I want now to kill Rama who has killed Khara and Dhooshana and then only I would be happy similar to a man not having wealth would not be happy till he gets it.”

54.25

“Living at Janasthana all of you , all of you please get me exact information as to what Rama is doing .”

54.26

“Let all Rakshasas act with alertness while being there and your duty is to keep on trying to kill Rama .”

54.27

“I know about your strength from various battle fronts and that is the reason why you are being deputed to Janasthana.”

54.28

“Hearing those pleasing and meaningful words , those Rakshasas saluted Ravana , left Lanka all together to Janasthana without anybody seeing them.”

54.29

Then Ravana , seeing Sita and thinking about how he got her , became very happy , forgetting about the highest enmity he gained with Rama and due to illusion rejoiced.”

54.30

This is the end of the fifty fourth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

55.Ravana tries to convince Sita to be his wife

(Ravana shows Sita round his palace and tells her about the invincibility of Lanka. He tells her to forget Rama , who can never reach there .He tells her to enjoy life with him as his chief wife.)

Ravana after sending those eight horrifying Rakshasas who has great strength , due to his perverted thought process felt like an accomplished man. 55.1

He who has been hit by the arrow of the love God started thinking about Vaidehi and so hastened to Sita in that beautiful home .

55.2

Then that Ravana who was the king of Rakshasas entered his home and saw the greatly sorrowing Sita in between the Rakshasis.

55.3

Piteous, face full of tears , weighed down by burden of sorrow , sinking like a boat overpowered by a gust of wind , who was like a single deer separated from the pack , by hounds surrounding them, and head bent down, that Sita was approached by the Rakshasa was shown his house which was equal to the house of devas , though she was pathetic and full of grief.

55.4-55.6

His home was a complex of palaces and mansions served by thousands of women and, abode of flocks of birds of different kinds, with delightful looking pillars studded with gold, crystals, silver diamonds and precious stones, wonderful sounding drums and glittering golden entrances. 55.7-55.8

Ravana climbed the wonderfully pretty golden staircase along with her , The mansion there was covered by golden trellis and had windows made of silver looked great. 55.9-

55.10

That ten headed one showed Maithili his own house with floor which was plastered with white coloured gems and crystals.

55.11

Ravana showed her who was greatly sorrowing , wells with steps which was surrounded by trees as well as lotus tanks.

55.12

After showing Vaidehi the great house completely , with a desire to allure Sita , that soul of sin told the following words.

55.13

“Oh leaving out the old people and children, I am the lord of ten crores of Rakshasas , all of whom are great workers apart from another twenty crores.”

55.14

“Only for me there are thousand attendants. I would place all of them as well as diplomacy of ruling the country are under your control. Oh Broad eyed one I consider you greater than my life.”

55.15-55.16

“Several thousands of women are married to me and you would be god to them being my wife who is dearest to me.”

55.17

“Why do you have a different mind? Please take interest in my words and you should show pity to me who is burning out of desire for you.”

55.18

“Limited by the ocean this Lanka is two hundred miles in length and this cannot be attacked by Indra or devas or asuras.”

55.19

“Among devas, Yakshas , Gandharwas and birds , I do not see any one equal in prowess to me.”55.20

“What will you do with Rama , who is a human being with less luster , who has been banished from his country , who is pitiable and short lived.”

55.21

“Oh Sita , give your hand to me and I will be a good husband to you .Oh coward , youth is of short duration and so enjoy it with me.”

55.22

“Oh blessed one , give up the idea of seeing Raghava gain , for does he have the power to reach this place physically or even mentally”

55.23

“It is not possible to tie with a rope the wind which is blowing in the sky with speed and it is not possible to catch the top of the flame of burning fire.”

55.24

“Oh pretty one, I do not see any one in the three worlds to take you by his valour as you are being protected by my shoulders.”

55.25

“You please rule over this very great kingdom of Lanka and you would be attended by me as well as all the devas and all moving and not moving beings.”

55.26

“Once you are consecrated , be contended and keep me entertained. All the effect of bad deeds done by you have been washed out by your stay in the forest and now enjoy the fruits of Dharma that you have done.”

55.27

“Oh Maithili along with me , put all the garlands and divine fragrances and all important ornaments .”

55.28

“Oh charming lady, I have won over from my brother Vaisravana, a strong aero plane called Pushpaka , which shines like the Sun.”

55.29

“That matchless aero plane is very broad and pretty and in that you can roam about happily along with me.”

55.30

“Oh blessed lady , your face looks like lotus , is pure and pretty to look at but is not having a shine because of your sorrow.”

55.31

When he was talking like this Sita covered her moon like with her cloth and cried making her face wet with tears.

55.32

Ravana that sinner who was the king of Rakshasas seeing her miserable situation in which she was thoughtful and worrying , again told her.

55.33

“Oh Vaidehi, there is no need to think that this would be against dharma as you have been lead in to this path by fate and this is acceptable to the sages.”

55.34

“I am bending and bowing my head and touching your feet , quickly grant my desire and then I would become your slave.”

55.35

“I have become desolate and have spoken these words with a dried throat and know that this Ravana has never bowed his head to a lady.”

55.36

After the ten headed Ravana who had fallen in the clutches of death told like this to Maithili , the daughter of Janaka , he decided that Sita will be his only.”

55.37

This is the end of the fifty fifth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

56.Ravana threatens Sita

(When Sita refuses to accept him, he gives her one year time to change her mind and commands his Rakshasi maids to break her pride.)

When he told her like this , the sorrowing Vaidehi who was not afraid , kept a straw in between them and spoke like this to Ravana .

56.1

“Raghava is the son of king Dasaratha who is stable like a dam in following Dharma, a teller of only truth and greatly and greatly renowned. “

56.2

“Rama that soul of Dharma is well known in all the three worlds and has long hands, wide eyes and is like God and is my husband.”

56.3

“He was born in the clan of Ikshuvakus, has shoulder like lion, has great luster and he with his brother Lakshmana would steal your life.”

56.4

“If I had been attacked by you forcefully in his presence, then you would been lying dead in Janasthana along with innumerable Rakshasas including Khara.”

56.5

“Those dreadful very strong Rakshasas about whom you spoke are snakes without poison against Raghava like serpents against Garuda.”

56.6

“The gold tipped arrows which would be released from the string of his bow would shatter your body like the waves shattering the banks of river Ganga.”

56.7

“Oh Ravana , even if you cannot be killed by devas and asuras , after creating the great enmity with Rama , you cannot come out alive.”

56.8

“That powerful Raghava would put an end to your life and like an animal ready to be sacrificed and tied to the sacrificial post , it is difficult for you to survive.”

56.9

“If Rama sees you with his eyes shining with anger , Oh Rakshasa , you would be burnt down and land in great shame.”

56.10

“He can make the moon fall on the earth and destroy the sea by drying it up and will he not be able to get Sita freed?”

56.11

“Your life span is getting reduced, your wealth is getting reduced , your strength is getting reduced , your senses are getting weak and Lanka would become a widow because of you.” 56.12

“This sin which you have committed would not bring good results , for you have brought me from the side of my husband without any feelings.”

56.13

“With the help of Gods , my husband who has great luster , without any fear and depending only on his valour is living in Dandaka.”

56.14

“He in a fight with you using his rain of arrows would remove your pride , strength , valour and haughtiness from yourself.”

56.15

“The beings face destruction when fixed by time , and by the blunders you have committed , you are going to be in the custody of death. “

56.16

“Oh basest among Rakshasas, having assaulted me , the time has already come for your destruction as well as all Rakshasas and women in your private apartments.” 56.17

“In the middle of the place of Yagna , where the vessels and materials have been kept ready and where Brahmins are uttering the chants , a debased man born in a family of outcastes cannot pollute.”

56.18

“I am a daily observer of Dharma, a virtuous wife , and chaste to my husband , Oh basest of Rakshasas , who is a sinner , you cannot touch me.” 56.19

“How can a swan playing daily with a royal swan in the lotus pond , see the water crow resting on the grass lands?”

56.20

“Oh Rakshasa , when this body has no signs of movement , you can bind it or bury it and I am not bothered to protect this body even it is alive but I cannot bear any ignominy in this world .” 56.21

When Vaidehi spoke these angry and harsh words , Ravana did not speak anything to Maithili.56,22

Hearing the harsh words of Sita which caused his hairs to stand erect , he replied to her in words which caused fear.

56.23

“Oh pretty lady Maithili, hear my words. After the passage of twelve months , if you do not accept my hand, Oh lady with a pretty smile , my cooks would cut you in to small pieces and offer it to my breakfast.” 56.24-56.25

After telling these harsh words , Ravana who made his enemies wail , told these angry words to the Rakshasis. 56.26

Addressing those fierce looking , loathsome eaters of flesh and drinkers of blood , he said , “Soon destroy her pride by frightening her.” 56.27

As soon as he spoke like this , those horrifying Rakshasi crowd saluted him and surrounded the lady Maithili.”

56.28

Then the fierce looking Ravana stamped the earth and shook it as if trying to tear it away and told those horrifying Rakshasis. 56.29

Let Maithili be taken to the Asoka grove and there she may be kept in hiding by all of you surrounding her.” 56.30

“There by terrorizing and again consoling her , you may bring her under your control the wild female elephant.”

56.31

When Ravana instructed the Rakshasis this way , taking Maithili with her they went to the Asoka grove ,Where different types of trees yielded flowers and fruits all round the year and during all seasons was crowded by different type of birds.

56.32-56.33

Engulfed in grief , that Maithili , who was the daughter of Janaka , in the custody of those Rakshasis felt like a deer in the custody of tigers.

56.34

Undergoing great sorrow , that Maithili , the daughter of Janaka who was a coward did not have peace like the deer caught in the net.

56.35

Maithili who was troubled by those women with ugly eyes did not get peace and went on remembering her godlike husband and due to fear and sorrow lost her consciousness. 56.36

This is the end of the fifty sixth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

sthana

(Rama greatly worried by the deer imitating his voice and also the bad omen he notices, returns back to his hermitage .On the way he meets Lakshmana and finds fault with him.)

After killing the Rakshasa Mareecha in the deer form who was wandering taking any form he likes , Rama swiftly returned from there. 57.1

He who was retuning with a desire to see Maithili speedily from there , he had the scream of Jackal behind him which was cruel.

57.2

Recognizing that sound of the jackal which was dreadful and made one's hair to stand erect , he started doubting and started worrying about it. 57.3

“ I think that this shouting of the jackal is not auspicious . May be Vaidehi is not safe and has been eaten by the Rakshasas.” 57.4

“If Lakshmana had heard sound produced by Mareecha in the deer 's form , which imitated in stretched out fashion my voice, and is sent by Maithili , leaving her there alone , to see me, he would be arriving here quickly and come towards me and come in to my presence “ Rama thought.

57.5-57.6

“The fact that Mareecha came in the form of a golden deer , and removed me from the place of hermitage to a far off place and Mareecha shouted loudly assuming my voice that “I am being killed” , surely indicates that the Rakshasas are trying to kill Sita.”

57.7-57.8

“I hope that both of them staying in this great forest would be safe., for by living in Janasthana I have earned the enmity of Rakshasas and I am also seeing very many extremely bad omens.”
57.9

When he was thinking like this he again heard the wailing of the jackal and then worriedly thinking about how he was brought to this place by a Rakshasa in deer form, , with great fear and doubt , Rama came to Janasthana.
57.0-57.11

Those piteous animals and birds of the place with a dejected heart neared him who had a dejected heart , placed him on the right side and produced horrifying crying sound. 57.12

Seeing those very terrible omens, Raghava hastened up and reached quickly his hermitage. 57.13

Rama arrived at Janasthana thinking about the welfare of the auspicious lady Sita and Lakshmana who was very strong. 57.14

Then Lakshmana who was walking without any luster , not far away met Rama and the despondent one met a more despondent one , and one who was sorrowing met a more sorrowing one . 57.15

At that time the elder brother Rama rebuked Lakshmana who was the younger brother for leaving Sita in the desolate forest and coming towards him.
57.16

The son of the Raghu clan took the right hand of Lakshmana in his hand and talked him in a sweet voice harsh words piteously.
57.17

“Oh Lakshmana , your leaving Sita and coming over here is blamable .Alas, Would she be safe?”
57.18

“ Oh Warrior To me there is always fear about the safety of the daughter of Janaka and I have a doubt that she may be eaten away by Rakshasas who roam in this forest , for I see only evil omens.”
57.19-

57.20

“Oh tiger among men, Oh Lakshmana, Would Sita , the daughter of Janaka be alive and be all right completely.?”
57.21

“Oh one of great strength herds of beasts including Jackals and also the birds are running towards the direction of light and howling in a frightful manner . Hope the princess Sita is safe and I pray for her

safety.”

57.22

“That Rakshasa turning him in to a deer took me to a far off distance and I killed him with great effort and he took his own Rakshasa form on the verge of his death.

“
57.23

“ My mind is greatly paining and I am greatly sorrowful , my left eye is throbbing and without any doubt , Sita has either been killed or abducted and carried away from here.”

57.24

This is the end of the fifty seventh chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

58.Rama finds his hermitage empty

(Rama and Lakshmana , who are both greatly worried reach their hermitage but found that Sita was not to be seen there.)

Seeing the depressed Lakshmana in that lonely place , by the track which Sita normally took, the son of Dasaratha asked.

58.1

“Where is that Vaidehi , who followed me when I started to Dandakaranya , leaving whom, you have come here?”

58.2

“Where is that Vaidehi of slender waist , who helped me during the period of sorrow due to being banished from the kingdom and running about in Dandakaranya?”

58.3

“ Oh valorous one, Where is that Sita who is comparable to the daughters of Gods, who is a companion to my life , without whom I do not have interest to live even for one moment?”

58.4

“Oh Lakshmana, without that golden coloured daughter of Janaka , I do not have to become the lord of devas or Lord of the earth?”

58.5

“Is the Vaidehi whose life is dearer to me than my soul still alive? Oh gentle one , does my moving about has become an imagination ?”

58.6

“Oh son of Sumithra, when I die for the sake of Sita and when you go back , would the desire of Kaikeyi would be fulfilled and would she become happy?”

58.7

“Oh gentle one, Would my saint like mother Kausalya , after her son is dead serve Kaikeyi whose son is ruling the country?”

58.8

“Oh Lakshmana, Only if Vaidehi is alive , I will enter the hermitage and if she who is of good character has been overpowered, I would give up my life .”

58.9

“Oh Lakshmana, if I return back to the hermitage and Sita does not talk to me with a smile , I would be ruined.”

58.10

“Tell me Lakshmana, whether Sita was alive or whether she was eaten by a Rakshasa , when you were not alert?”

58.11

“Sita is a delicate young lady who has never faced sorrow and clearly due to my separation she would be sorrowing and upset in her mind.”

58.12

‘Definitely when that Rakshasa who is a bad soul shouted using his tongue “Oh Lakshmana” in my voice , fear might have been created in you.’

58.13

“Vaidehi also hearing those words in a voice similar to mine might have been frightened and asked you to enquire about me.”

58.14

“By leaving Sita alone in the forest , definitely a problem has been created , for a chance has been given to the Rakshasas to take revenge.”

58.15

“Those flesh eating Rakshasas are sad because of my killing Khara and I have no doubt that Sita has been killed by those horrible creatures.”

58.16

“Ok killer of enemies , now I have become drowned in sorrow for all time and what can I do now that if this is fated to happen this way? “

58.17

Thus worried about that blessed lady Sita , he reached Janasthana speedily in the company of Lakshmana.

58.18

Finding fault about his dejected younger brother, feeling hungry as well as thirsty , sighing deeply with a shrunk face and with a dejected colour , he looked at his resting place which was empty. Reaching to their own hermitage and searching for her in places where she usually moved about , those valorous one were worried and their hair stood erect.

58.19-58.20

This is the end of the fifty eighth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

59.Lakshmana reports to Rama about the incidents

(When Rama finds fault with Lakshmana, he gives a detailed reply indicating how he was unjustly provoked by Sita. Rama still feels that what he did was wrong.)

Rama the son of Raghu clan enquired from the son of Sumithra who had to leave the hermitage and come to the forest.

59.1

“In spite of my telling you with confidence in you , why did you leave Sita along in the hermitage and come over here?”

59.2

“OH Lakshmana seeing you who have left Maithili and come over here , I felt that as per my doubt a great sin has been committed.”

59.3

“Oh Lakshmana , seeing you coming alone without Sita, my left eye started throbbing and so did my shoulder and heart.”

59.4

When the son of Sumithra who had all good qualities was told like this , again drowning all his sorrows told the sorrowing Rama.

59.5

“I did not of my free will leave her alone and have come here but I was provoked by very angry words of hers.”

59.6

“Your shouting in a loud voice , “Oh Lakshmana, Oh Sita , please save me” entered in to the ears of Maithili.”

59.7

Hearing those words of suffering of yours , that Maithili with love towards you , and greatly scared and crying she told me , “You go, you go.”

59.8

“When I was provoked in various ways to go from there , I told Maithili in various words my confidence in you.”

59.9

“I do not see anything fearful would happen from Rakshasas to Rama and so get relieved and what we heard was told by someone to make you fear.”

59.10

“Oh Sita, he being capable of even saving the Gods is not expected to tell , like a contemptible degraded man “Oh Sita save me.”

59.11

“Oh auspicious lady, for what reason has a Rakshasa imitating my brother’s voice shouted, “Save me, save me.”

59.12

“The words “Oh Lakshmana save me “, has been uttered by someone in an altered voice and so do not get disturbed about it like a low caste woman.”

59.13

“You seem to be greatly agitated but there is no need for that frustration and hold your peace . In all the three worlds no such person is either born or going to be who can win over Rama in a war and even the devas lead by Indra cannot defeat Rama in war.”

59.14-

59.15

“ When I told this to Vaidehi whose mind was greatly deluded , in a pitiable manner shedding lot of tears told me .”

59.16

“You are having a sinful thought of getting me after the death of your brother but you will never be able to gain me.”

59.17

“You are very similar to Bharatha since though you have followed Rama in spite of your brother shouting for help , you are not going to help him.” 59.18

“You are his enemy in disguise and following him for getting me and you were waiting for an opportunity to get Rama out and that is why , you are not going now.” 59.19

“When Vaidehi told like this , I was agitated , and due to anger my eyes turned red and with quivering lips , I came out of the hermitage .”

59.20

When the son of Sumithra told like Rama became drowned in sorrow and told, “ Oh simple one , your coming here was a wrong act.” 59.21

“Though you knew well that I am competent to oppose the Rakshasas, you should not have left the hermitage , in spite of the great anger of Sita.”

59.22

“I am not happy with you for leaving deserting her because of the very harsh words spoken by her due to anger.”

59.23

“Because of the angry words of Sita , though you are always obedient to me , you did not obey my orders.” 59.24

“That Rakshasa who took me away from the hermitage in the guise of a deer , has been killed by my arrow and lies dead.”

59.25

“Hit by my arrow he felled down with great pain and shouted adapting a pretty voice told those words , which made you desert Sita and come here.” 59.26

This is the end of the fifty ninth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

60.The shattered Rama wails for Sita

(Rama in inconsolable. He searches for Sita everywhere and is greatly upset by the thought that Sita might have been eaten by a Rakshasa.)

When Rama was moving about, his left eye throbbed excessively underneath and he stumbled and started shivering.

60.1

After noticing the bad omens which were not auspicious again and again he thoughtfully said, "Oh Sita are you all right?"

60.2

So he went speedily with a desire to see Sita and seeing there the empty hermitage was greatly broken hearted.

60.3

That son of Raghu clan ran through the cottage throwing things here and there and after seeing all around and saw that the hermitage was empty of Sita and it looked like an ugly lotus pond without

beauty.

60.4-

60.5

The trees looked as if they were crying, flowers, animal and birds looked dull and looked without beauty and were scattered here and there, the forest gods had gone away and hermitage looked empty with scattered deer skins, grass cushions and straw mats and was desolate and seeing that original place Rama wept again and again.

60.6-

60.7

"Sita might have been abducted or might have died or she must have been eaten up or that coward must be hiding in the forest."

60.8

"Or she might have gone to pluck flowers or collect fruits or that pretty lady might have gone to the river to collect water."

60.9

He searched all over the for his beloved in the forest but could not find her and he appeared with red eyes due to grief and mad due to sorrow.

60.10

He ran from tree to tree, mountain to mountain and from river to river and wept and remained immersed in sorrow.

60.11

“Oh dear Kadamba tree did you see her who loved Kadamba trees, and if you know please tell me and beloved and gracious tree.”

60.12

“Oh Bilwa tree , did you see a lady whose breasts are like Bilwa fruits, who was dressed in yellow silk and was shivering like tender leaf?”

60.13

Oh Arjuna tree , if you know the whereabouts of the beloved of mine who is a lover of Arjuna tree , who is timid daughter of king Janaka , please tell me.”

60.14

“Oh Kakubha tree which is rich with tender leaves and flowers , do you know where Maithili who has a thigh like Kakubha stem is alive or dead?”

60.15

“This great Tilaka tree , whose glory is sung by the bees , it is clear knows about Sita , who is a lover of Tilaka trees.,”

60.16

“Oh Asoka tree who is the dispeller of sorrow , you make the man who has , a heart suffering from sorrow , by your name (Asoka-no sorrow) and show me quickly my dear one.”

60.17

“Oh Palmyra tree , have you seen her who has breasts like ripe fruits of a Palmyra tree and if so take mercy on me and tell me where that blessed lady is?”

60.18

“Oh Jambu tree, have you seen my beloved whose body shines like Jambu fruit? If you know where my darling is, tell me without hesitation.”

60.19

“:Oh Karnikara tree who has excessive fruits and flowers , please tell me if you have seen my good wife who is the lover of Karnikara trees.”

60.20

Rama of great fame enquired of Mango trees, Kadamba trees, Sala trees, Jack fruit trees, trees with white flowers, Pomegranates, Jasmines, Madhavis and, Champaka trees, as well as Kethaki trees going near them and seeing, wandering in confusion, looked like a mad man.

60.21-60.22

“Oh deer , do you know Maithili who has deer like eyes and who used to look at deer with great love , may be found along with female deer.”

60.23

“Oh elephant , if you have seen her whose thighs are like elephant trunk and who is known to you, please do tell me.” 60.24

“Oh tiger , if have seen by darling Maithili who has a moon like face , with confidence tell me without fear.” 60.25

“Oh darling , I see you at a distance and why are you running away? Why are you hiding behind the trees and not talking to me.” 60.26

“On blessed lady , stop , stop there , don’t you have a pity towards me? How did you who are very fond of teasing me , desert me now?” 60.27

“Oh lady with a blessed colour , the yellow colour of your silk apparel is indicating your presence here. Why are you running away. Please stop because of my love towards you.” 60.28

“Oh lady with a pretty smile , I hope that you have not been troubled and hurt and you should not have left me and gone away when I am suffering.” 60.29

“I am lovelorn for you , young lady and I feel the flesh eating Rakshasas have torn you to pieces and have eaten you.” 60.30

“With pretty teeth , beautiful nose , pretty ear globes she has a face like full moon but which due to being eclipsed has lost all its luster.” 60.31

“She has an auspicious and delicate neck of the colour of Champaka flower which is decorated by ornaments and possibly when she was crying helplessly it was eaten away.” 60.32

She has arms which are delicate which are like tender leaves and adorned with bangles and bracelets and possibly , with tips of arm quivering they were severed and eaten up.” 60.33

“That young one who has many friends and relations , after being separated by me has been picked by a Rakshasa for food and has left half eaten.” 60.34

“Oh valorous Lakshmana , are you able to see Sita anywhere? Oh darling where have gone away ,Oh Sita” like this again and again Rama called out. 60.35

Keeping on telling like this he wandered all round the forest , some places walking with speed and yet in other places walking up and yet other places , he collected all his strength and walked fast.

Thus he was seen searching Sita like a mad man.

60.36

He walked and rushed without stability in the forests, rivers, hills, streams, mountains and dense forest.

60.37

Rama wandered all round the great forest, searching for his Maithili and without giving hope of finding her, he again put in supreme efforts to search her.

60.38

This is the end of the sixtieth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

61. Initial search by Rama and Lakshmana

(Rama is greatly grieving. Lakshmana consoles him and gives him hope. Both of them search for Sita all over that place. When they are not able to find Sita, Rama faints.)

Rama, the son of Dasaratha finding that the hermitage is empty and devoid of anybody, with seats being disturbed, was not able to see Sita anywhere, held the radiant and etched shoulders of Lakshmana and cried bitterly.

61.1-61.2

“Oh Lakshmana, where is Vaidehi? To which country she has gone? Oh son of Sumithra, who has killed her? And who has eaten her up.”

61.3

“Oh Sita, if you want to tease and play with me after hiding behind a tree, stop that fun because I am greatly grieving for you.”

61.4

“Oh simple Sita, those trustworthy young deer which used to play with you being separated from you are thinking about you, with eyes full of tears.”

61.5

“Oh Lakshmana, I cannot live without Sita and due to her abductions, I am feeling extremely sad. And I feel when I go to heaven I will see there, my father who was the king.”

61.6

“My father will clearly ask me there , I had taken a vow and sent you to the forest and how came you how come without completing that period , you have come here and you look like one who does what he pleases , not gentlemanly and a liar. Fie on you.”

61.7-61.8

“I am helpless, deeply drowned in sorrow , with greatly shattered mind and Oh pretty lady Sita, where have you gone leaving me like fame deserting a crooked person and oh lady with slender waist , separated from you, I would give up my life.”

61.9 -61.10

With a deep desire to see Sita, Rama was wailing like this and Sita who was not able to see Rama was also drowned in sorrow.

61.11

To Rama the son of Dasaratha who was not able to see Sita , like a elephant sinking in a broad marshy land , Lakshmana spoke these meaningful words consoling him.

61.12-61.13

“oh greatly valorous Rama do not grieve , along with me put in efforts to search this big forest full of creepers and trees.”

61.14

“Maithili is mad after forests and likes to wander in the forest . She might be staying there seeing the lotus ponds and trees full of flower.”

61.15

“Or she must have reached the river which is full of fish and reeds , being desirous of bathing she must be inside the water or she who loves fun may be hiding in the forest.”

61.16

Oh bull among men, or she who is interested in scaring us , she must be hiding somewhere in forest, with a view to know our real intentions and so oh noble one , let both of us start searching for her.”

61.17

“We both will search the entire forest to find out the whereabouts of the daughter of Janaka and oh son of Kakustha clan do not grieve.”

61.18

By the loving advise of Lakshmana , Rama got some what composed and along with Lakshmana , Rama started searching for Sita.

61.19

Both the sons of Dasaratha started searching all over the forests , mountains, rivers and lakes entirely .

61.20

But those sons of Dasaratha were not able to find her on the slopes of mountains, caves and peaks , while they searched for her.

61.21

After searching all the mountains Rama told Lakshmana, “I am not able to see Vaidehi on this auspicious mountain, oh son of Sumithra.”

61.22

Then Lakshmana drowned in sorrow , while wandering in the Dandaka forest told his lustrous brother as follows.

61.23

“Oh greatly wise Rama , you would definitely get back Vaidehi , the daughter of Janaka , similar to Lord Vishnu getting back the earth after suppressing Bali.”

61.24

When Lakshmana told these words affectionately to Rama , he with a mind disturbed by sorrow , piteously told the following words.

61.25

“ Oh very wise one, I have searched the entire forest full of flowers and blossomed lotus flowers , the slopes of mountains having many caves and mountains and I am not able to find Vaidehi, who is dearer than my life to me.”

61.26-61.27

Thus after crying over the abduction of Sita , Rama full of sorrow and misery lost his consciousness for a moment .

61.28

Rama who was grieving , whose limbs were getting weak , and whose sense of judgment and thinking was weak , after breathing hot and heavy reclined for a moment.

61.29

That lotus eyed Rama took lots of deep breath , Shrieked , “Hey darling” and got choked due to lots of tears.

61.30

The Lakshmana who loved his relations and was a follower of Dharma ,after consoling him various ways humbly offered Rama his salutations.

61.31

Not caring for the words which came out from the lips of Lakshmana , being not able to see his darling went on shrieking

61.32

This is the end of the sixty first chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

62.Rama breaks down over the loss of Sita

(Rama decides that Sita is no more and as he does not have any wish to live , requests Lakshmana to go back to Ayodhya.)

That mind of the soul of Dharma , not being able to Sita was filled with sorrow and that lotus eyed Rama who was a greatly valorous one wailed .

62.1

That Rama who was caught in love , though he was not seeing Sita , wept as if he is seeing Sita and told the following words which he found difficult to speak.

62.2

“Oh darling , you being a lover of flowers are covering your body with the branches of Asoka tree and increasing my sorrow.”

62.3

“Oh lady , I am seeing both your thighs which look like Banana stem , hidden by the Banana plant and I do not think you have power to hide from me.”

62.4

“Oh auspicious lady , you are wandering in the Karnikara forest laughing and you are causing me by teasing me. Please stop it.”

62.5

“Oh darling Sita, what is the point of making fun of me when I am tired and such a teasing by you is not liked by me now.”

62.6

“The making fun in the place of the hermitage is not liked by me , though I know well that you love to tease people. Oh broad eyed one , please come back as our home is empty.”

62.7

“Oh Lakshmana , it is very clear to me Rakshasas have either eaten or abducted her for even when I am weeping she is not coming to me.”

62.8

“Oh Lakshmana these herds of deer with their eye full of tears , look like telling me that Sita has been eaten away by Rakshasas.”

62.9

‘Oh lady who is pleasant of auspicious colour , where have you gone? I feel that the desire of Devi Kaikeyi would be fulfilled now.’

62.10

“I have come along with Sita and how can I return without Sita again to the empty private apartments of mine?”

62.11

“Without kindness the world will tell that I lack valour and due to abduction of Sita, I will be called a timid man.”

62.12

“After my stay in the forest is over , Janaka , the king of Mithila , would definitely enquire about my welfare. And how can I face him then?”

62.13

“When the king of Videha sees me without my wife , due to the love for his daughter, he would be upset and would be attacked by delusion.”

62.14

“Or I will not go to the city ruled by Bharatha , for even the heaven would be empty for me without Sita.”

62.15

“Leaving me here you go back to the auspicious city of Ayodhya . For without Sita with me, I will not even live for a moment.”

62.16

“After going there , embrace Bharatha tightly and tell my words, “Rama has permitted you to rule the entire earth.”

62.17

“My mother Kausalya , Kaikeyi and Sumithra your mother should be saluted by you as per my order and they all should be protected by you with great effort.”

62.18-

62.19

“Oh Lakshmana , who punishes his enemy . you should explain in detail to my mother the loss of Sita as well as me and make her understand it.”

62.20

When Rama who was piteous wept like this after coming the forest about that lady with pretty hair , Lakshmana 's face was filled with great fear and he became greatly perturbed and very sad.

62.21

This is the end of the sixty second chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

63.Rama loses his stability

(Rama is upset and imagines many horrifying things that could have happened to Sita and ius greatly upset. Though Lakshmana tries to console him , he is not able to.)

That prince without his darling was attacked by sorrow and delusion. Due to his grief and nervousness , his brother became dismayed and sunk in grief.

63.1

Seeing brother Rama drowned in intense sorrow seeing that Lakshmana who himself was attacked with great grief , after taking a deep breath Rama told these words which were in tune with his sorrow.

63.2

“In this world no one has done as much bad deeds as me and I do not think there is a second one. Sorrow after sorrow is coming to break my heart and mind is shattered.”

63.3

“Earlier I have sinful deeds as per my wish and as a consequence of that . I am suffering from sorrow after sorrow.”

63.4

“Oh Lakshmana, loss of the kingdom, separation from relatives , death of the father , separation from mother all these constituted the fast progression of sorrow in a greater measure.”

63.5

“Oh Lakshmana all my sorrows were pacified after coming to this empty and peaceful forest and due to separation of Sita , they have again started like a big flame starting from pieces of dry wood.” 63.6

“That coward princess of mine would have wept when she is being taken over the sky by the Rakshasa and she must have wept and shrieked in a loud tone.” 63.7

“The red coloured skin of that lady who is pleasing to look due to application of good paste of sandal on her circular breasts , must have been now drenched in blood and not pleasing to look at.” 63.8

“Her sweet , very clear and soft face and her prattling as well as her curly plaited hair , would not be shining now , after getting in to the clutches of Rakshasa just like the moon caught by Rahu.” 63.9

“The neck of my very well behaved beloved ornamented by a pearl chain , would have broken by the Rakshasas in an isolated place so that they can drink her blood.” 63.10

“When the Rakshasas dragged her with a magnetic eyes when she is left alone in a solitary forest without me , she would have cried like a piteous she dove .” 63.11

“ Earlier that charitable one with a magnetic smile sitting along with me on this rock , used to talk many words teasing and making fun of you.” 63.12

“The river Godavari has been always liked by my beloved very-very much and I think she might have gone there but no. She will not go there alone without me.” 63.13

“ Sita with a lotus like face and who has lotus like broad eyes should have gone to get lotus flowers and even that is not possible since she has never gone there without me.” 63.14

“She could have gone the thicket of many bloomed trees of several types in the forest inhabited by flocks of birds and even that is not possible since she is a coward and would be scared to go there alone.” 63.15

“The Sun god knows all that is done by everyone being a witness of truth and falsehood of people and so Oh Sun god please tell me whether my darling has gone somewhere or has she been eaten by somebody as I am at all times sad.” 63.16

“Oh wind god , there is no place in the world , where you are not there and there is nothing that you do not know and so please tell me whether that lady of a great heritage has been killed or died on the way or is she alive.”

63.17

Like this with the body grieving a lot , Rama who was weeping lost his consciousness and Lakshmana who is great fortitude and stable spoke these words which were relevant.

63.18

“Oh gentle brother, give up this sorrow and adopt stability and with enthusiasm start searching again, because only men with enthusiasm are able to very difficult jobs.”

63.19

These words of Lakshmana who had manly prowess were not bothered about by the one who contributed greatness to Raghu clan and he further lost his stability and was overtaken by great sorrow.

63.20

This is the end of the sixty third chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

64.Rama finds Sita has been attacked by a Rakshasa

(While searching Rama and Lakshmana see the flowers which Sita was wearing, a broken shield, a destroyed chariot and footsteps of Sita chased by one with large footsteps. Rama flies in great anger and promises to take revenge against all the world.)

That pitiable man in a pitiable tone told this to Lakshmana, “Oh Lakshmana go speedily to Godavari river and find out whether Sita has gone there to pluck lotus flowers?”

64.1

When Rama told like this , Lakshmana the winner over the warriors and destroyer of enemies went to Godavari which was pretty.

64.2

After Lakshmana searched the river banks and not finding her , he told Rama, “I could not find in the river and she is not answering me when I shouted loudly.”

64.3

“Where else could Vaidehi , the destroyer of sorrow have gone? I am unable to find out that place where she has gone.”

64.4

After hearing words of Lakshmana, Rama who was deluded by great sorrow and grief, himself went to search river Godavari and not able to find her he said, “Where are you Sita?”

64.5-64.6

Events elements of nature did not tell that she has been taken away by king of Rakshasas who deserved punishment and nor did river Godavari tell Rama about it.

64.7

Though the elements encouraged river Godavari to tell Rama about his beloved , when she was asked by Rama about Sita, she did not tell.

64.8

Thinking about the fierce form of Ravana as well as thinking about that bad soul and getting scared , that river did not tell him about Vaidehi.

64.9

Being disappointed because he was not able to find Sita near the river , Rama who wanted see Sita , told Lakshmana.

64.10

“Oh gentle one , this Godavari river is not replying to my question and Oh Lakshmana , when I see Janaka as well as my mother , what do I tell them about Vaidehi who is dear to them.”

64.11

“Where has Vaidehi gone, who removed all my suffering due to getting banished from the kingdom as well as when I was suffering due to hard life in forest .”

64.12

“Without any people from my clan and also not able to see the princess , I would keep awake at night , which would appear to me to be long.”

64.13

“I will again roam about in Godavari, Janasthana and in Prasravana mountain to find whether Sita can be seen anywhere.

64.14

“Oh greatly valorous one , these deer are looking at me again and again as if they want to tell me something.”

64.15

Rama, the tiger among men, with his eyes clouded by tears asked those deer , in response to their gestures, “Where is Sita?”

64.16

When the king asked him like this , all the deer swiftly got up and all the deer looked at the sky towards the southern direction , which was the direction Maithili was taken away and looking at the king ran in the path of that direction.

64.17-64.18

When Lakshmana wanted to know more about that path , the deer further looked at that path and wanted to show him that direction.

64.19

Lakshmana clearly understood their indications and with sorrow he told Rama who was his elder brother .

64.20

“Oh lord, when you asked , “Where is Sita” , all the deer got up and went on seeing the southern direction and oh God like brother I think it would be right for us to go to the south western direction and then possibly , we may find the indications about of the lady Sita.”

64.21-64.22

Seeing , “let us “ , that son of Kakustha clan started towards the southern direction , careful examining the path taken by Lakshmana.

64.23

Those brothers talking with each other went by that path and some flowers which had fallen on earth in that path.

64.24

Rama seeing that rain of flowers on the earth and that very sorrowing man , told there words of sorrow to Lakshmana.

64.25

“Oh Lakshmana, I am able to recognize these flowers and they are the same ones given me o Vaidehi today morning.”

64.26

“I think that the Sun, wind and famous earth are preserving these flowers and rendering act to please me.”

64.27

After saying like that to valorous Lakshmana , the bull among men , addressed the Prasravana mountain and told.

64.28

“Oh lord of the mountain, have you seen a very pretty lady Sita , in this forest sorrowing for me?”

64.29

Like a lion addressing a small animal that angry Rama said, “Oh mountain , I would destroy all your slopes if you do not show me the gold like Sita.”

64.30-

64.31

When Rama told that mountain like this , though it appeared to tell him something, it did not show Sita to Rama.

64.32

Then Rama son of Dasaratha told that mountain looking at it, “You would be completely burnt by my arrows and made in to ash and later you would not be fit to serve anyone , being bereft of trees and grasses.”

64.33

“Oh Lakshmana , if this river does not tell me about the noble Sita with a moon like face , by my arrows I will make it dry.”

64.34

When the very angry Rama was talking as if he wanted to burn the entire earth , then his eyes saw the big footprints of a Rakshasa and then that of frightened Maithili running here and there , as if she was anxious to see Rama and it appeared as if that Rakshasa was chasing Maithili

. 64.35-64.36

When Rama noticed the movement of Sita and a Rakshasa , he saw a broken bow and quiver which were lying scattered as well as many broken pieces of a chariot , his mind was greatly agitated and he told his brother .

64.37-64.38

“See Lakshmana, the broken pieces of Sita ’s ornaments and many kinds of garlands belonging to her.”

64.39

“ Oh son of Sumithra , Please also see many drops of splattered blood shining like drops of shining gold spread all over the earth.”

64.40

“Lakshmana , I think that the Rakshasas who can take any form cut her in to pieces , shared and ate her.”

64.41

“Oh son of Sumithra , on account of Vaidehi , both of them may be contradicting each with each other and a great war might have been fought among them.

“
64.42

“Oh soft one, whose is this great huge bow decorated with gold and embedded with gold which is broken and fallen here?”

64.43

“Whose is this broken golden armour , which shines like morning sun , studded with precious Vaidoorya stones , lying on the ground?”

64.44

“Whose umbrella is this which had one hundred spokes , which shines and was decorated by divine garlands , with broken handle lying on the ground.”

64.45

“Whose devil faced huge and fierce donkeys are these , decorated with gold plates , which have been killed in war?”

64.46

“Whose is this great chariot , which looks like burning fire , which has a shining flag broken and lying upside down.”

64.47

“Whose are these blunted arrows decorated with gold which are as big as an axle of a chariot , which have been scattered all over ?Who has done these monstrous deeds?”

64.48

“Oh Lakshmana see these two broken quivers full of arrows and the charioteer with whip and bridles in his hand. Who might have killed him?”

64.49

“Oh tiger among men, Oh gentle one , who are these two fan carriers who have been slain and lying down here? Whose head dress and ear rings are these which have been decorated by gems?”64.50

“From all these it is evident that they belong a male Rakshasa and you now see that enmity with them has increased hundred fold and I would kill all of them.”

64.51

“Oh gentle one , these Rakshasas with horrible form who can change their form at their will might have abducted or eaten or killed that sage like lady and in this great forest her Dharma did not protect

Maithili.”

64.52

“Oh Lakshmana, Oh gentle one , if Sita has been eaten or carried away by someone , in this world , no God can make me happy .?”

64.53

“Oh Lakshmana , all the beings of the world would disrespect , one who is compassionate , even if it is the creator of the world due to ignorance.”

64.54

“The gods of the three worlds would consider me as weak , because I am soft to look after the well being of all, man of self constraint and have a merciful heart.”

64.55

“Oh Lakshmana after reaching me all good characters have become bad but now onwards , my character will shine forth to kill all beings including Rakshasas just like moon like luster being converted like the great glow of Sun .”

64.56-

64.57

“Oh Lakshmana , from now on Yakshas, Gandharwas , devils, Rakshasas, Kinnaras and even men will not be peaceful.”

64.58

“Oh Lakshmana , you will see that by using my arrows and weapons , I will fill up the entire sky and make it impossible for those who travel in all three worlds to descend to the earth.”

64.59

“In all the three worlds , by my acts , the movement of the planets would be obstructed , the movement of the moon would be obstructed , the luster of Sun, wind and fire would be reduced , the top of mountains would be crushed , all water bodies would be completely dried up , trees, creepers and shrubs would be destroyed and the oceans would be put an end and thus I would do acts destroying the entire world.”

64.60-64.62

“If my god does not return my Sita safely , within a short time , oh son of Sumithra, they will see my valour and prowess.”

64.63

“ Oh Lakshmana, No being would be able to fly in the sky , because the net created by my arrows and weapons would cover the sky completely .”

64.64

“Oh Lakshmana , distressed by my arrows , beasts and birds would get madly disturbed and cross all limits.”

64.65

“By pulling the arrows up to my ears, which cannot be resisted by any one and sending them, I would make this world devoid of Ghosts and Rakshasas, for the sake of Maithili

”

64.66

“Now devas would realize the power of my feathered arrows sent by me in great anger , which would reach to great distances.”

64.67

“Neither the devas, asuras, ghosts and Rakshasas, will exist in all the three worlds which would be destroyed by my anger.”

64.68

“The worlds of devas, asuras , Yakshas and those of Rakshasas also , after being broken in to pieces by my arrow , may not exist.”

64.69

“If the Gods do not give back my Sita who has either been abducted or killed . I would destroy all the worlds and make them without boundaries.

64.70

“If my darling Vaidehi in her real form is not given back to me , I would destroy all the three worlds including all moving or stable beings living in them .”

64.71

After saying this with eyes turned red due to anger Rama, who can conquer and cities of enemies took the bow and took out a glowing arrow comparable to a poisonous snake and connected the arrow to the bow and looked like the fire at time of deluge and told the following words. 64.72-64.73

“Just as time cannot stop the progression of age and occurring of death in case of all beings , Oh Lakshmana, no one can prevent me when I am angry.”

64.74

“I would burn the entire world including devas , Gandharwas, human beings , serpents and mountains , If I am not handed over Sita who has pretty teeth , who does not have any blame and who is the princess of Mithila.”

64.75

This is the end of the sixty fourth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

65.Lakshmana advises Rama to have patience

(Lakshmana tells Rama that his anger should be against the one who abducted his wife and not against the whole world . He tells him this is wrong. He also tells him that a great war has been fought but only footsteps one are visible. He advices Rama to do further search.)

Rama who was deeply pained by the abduction of Sita , was burning like the fire at the time of deluge and wanting to destroy the entire world was taking difficult breaths again and again , and looked like Lord Shiva getting ready to destroy all the worlds at the of the end of all Yugas . Seeing Rama angry and in a never before form , Lakshmana saluted him first and told him with his mouth dried up.

65.1-

65.3

Previously you were gentle, self restrained and used to wish for the welfare of all beings. I think that you should not become a slave to anger and start thinking as earlier.”

65.4

“The shining in case of moon, Sun and wealth , the blowing in case of wind , and patience in case of earth has always been present and like that your fame rests only on yourself.”

65.5

“How can you destroy the world , for sake of mistake committed by one person? You do not know who is responsible for breaking the Chariot used in war and also do not know for what reason it was broken?”

65.6

“Oh prince , this place is damaged by hooves of horses and chariots and there drops of blood all over and so it appears that a great battle was fought here.”

65.7

“Oh Rama , who is best among those who speak and this war appears to be fought with only one person present as the footprints of the second are not visible.”

65.8

“It is not proper for just one person to destroy the world and the lords of earth should be soft , peaceful and punish only if there is proper reason.”

65.9

“You are the source of protection of al beings and their ultimate destination and who will think that loosing of one ‘s wife is desirable?”

65.10

“The rivers, the sea, the mountains , the devas, Gandharwas and Dhanavas are also good people and are not capable of doing harm to you like the people who observe religious vows.”

65.11

“Oh king , it is proper for you to search for that person who abducted Sita followed by me armed with bows and arrows and helped by other great sages.”

65.12

“We will search in sea, mountains , forests , caves and many terrible rivers and lotus ponds.”

65.13

“Relentlessly we will search also in the world of Devas and Gandharwas for the one who abducted your wife , till we find the one who abducted her.”

65.14

“ OH Lord of Kosala , If the Gods do not return your wife with a gentle request , then at the right time we would take suitable action.”

65.15

“Oh king, if you are not able to get back Sita by sincerity, simplicity , humility and diplomacy , then destroy them with your arrows , decorated by gold which are like Vajrayudha of that great Indra.

65.16

This is the end of the sixty fifth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

66.Lakshmana encourages and consoles Rama

(Lakshmana quotes several instances of people suffering and tells Rama that even if a calamity occurs , he should get broken down like this.)

Then Lakshmana , the son of Sumithra consoled Rama , who was drowned in sorrow, crying like an orphan, engrossed in great love and who has lost the power of thinking due to great pain for a short time and caught his feet tightly and addressed him.

66.1-66.2

“Oh Rama , king Dasaratha got you by doing great penance and by performing great deeds similar to devas getting Amrutha(nectar) .”

66.3

“From Bharatha , I came to know that Dasaratha passed to heaven , as he was unable to bear separation from you due to your virtues.”

66.4

“Oh son of Kakustha clan, if you cannot bear this sorrow which has come to you , which other ordinary man who is weak , can bear it?”

66.5

“Oh tiger among men, if out of sorrow , you want to burn the world with your luster , how can ordinary people who suffer get consolation?”

66.6

“This is but a normal happening in the world, similar to the curse given to Nakusha the son of Yayathi who became an Indra which led to his degradation.”

66.7

“Vasishtha who was the priest of our father one day had one hundred sons but they were all killed in another one day.”

66.8

“Oh Rama , you are the votary of truth and you know the Goddess earth who is saluted by all the world though , she is unshakeable , does shake some times.”

66.9

“ The very powerful Sun and Moon , the eyes of the world who are firmly established in Dharma are affected by the eclipse .”

66.10

“Oh great man, even very great beings and also the devas and all beings on earth cannot be released from the ties of the will of God.”

66.11

“ I have heard that even Indra and other devas also have their moments of suffering and ecstasies and so oh tiger among men, it is not proper for you to grieve.”

66.12

“Oh stainless soul, even if Vaidehi is ruined or abducted you should not sorrow like this like an ordinary man.”

66.13

“Oh Rama , you being one who always sees the truth should not worry like this , for men like you , even facing great calamities do not lose their heart. “

66.14

“Oh best among men, truly think with your brain for the very wise men with great brain judge the right from wrong.”

66.15

“Desired results cannot be obtained in cases where merits and demerits are not judged properly or where unsteady decisions are taken or in cases where no decision is taken.”

66.16

“Oh Rama , you yourself have told me several times about this and since you know it well, even Bruhaspathi cannot teach you anything more.”

66.17

“You are greatly wise and even Gods cannot fathom your intellect .I think that your sorrow has made your intellect to sleep and I am only waking you up.”

66.18

“ Oh Bull of the Ikshuvaku dynasty , you are god like man who has unmatched valour .Try to know your enemies and once known kill them.”

66.19

“Oh bull among men, what is the need for destroying everything? After knowing the enemy who sinned against you , you uproot him.”

66.20

This is the end of the sixty sixth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

67. Rama Sees Jatayu who is about to die

(On further search Rama and Lakshmana see Jatayu who is about to die. He tells Rama that Sita is abducted by Ravana . Rama’s sorrow further increases)

Though he was elder , after hearing the wise counsel of Lakshmana , he grasped its essence and accepted that advise.

67.1

That great hero Rama controlled his rising anger and leaned on his wonderful bow and told Lakshmana.

67.2

“Oh son, Oh Lakshmana, what should we do? Where will we go in search of Sita? By what method, would we get back Sita?” Think clearly.”

67.3

Lakshmana said to Rama who was reeling under sorrow, “It is proper for us to search in this Janasthana, which is covered by many plants and creepers and also has many Rakshasas.”

67.4

“Here difficult to climb mountains, caves, valleys, different type of horrifying caverns inhabited by different type of animals and forests inhabited by Gandharwas and Kinnaras exist.”

67.5-

67.6

“And you should search in all these places accompanied by me. Oh Bull among men, great men who have superior intellect like you, are not shaken by difficulties like the mountain is not shaken by a great wind.”

67.7

When told like Rama keeping his bow ready, mounted with a horrible arrow, along with Lakshmana started roaming about in that forest.”

67.8

Then he saw the great valorous bird Jatayu who looked like the top of the mountain lying on the ground, wounded and drenched in blood.

67.9

Seeing him who was similar to a mountain, Rama told Lakshmana, “I feel without any doubt this one has eaten Sita, the princess of Videha.”

67.10

“It is clear this Rakshasa in this forest has taken the form of vultures and has eaten the broad eyed Sita and is now relaxing happily. I will kill him with shining very sharp arrows which will go straight at him.”

67.11-67.12

Saying this Rama who was very angry took a razor sharp arrow and fixed it on the bow and stepped towards the vulture and the earth up to sea shook.

67.13

That pitiable vulture spitting blood with foam spoke with very pitiable words like this to Rama the son of Dasaratha.

67.14

“Oh long lived one, the queen whom you are searching in this great forest as carefully as one searches for herbal medicine as well as my soul has been taken away by Ravana,”
67.15

“Oh Rama, Oh Lakshmana that lady who was separated from you both was being taken away by Ravana and I saw this.”
67.16

“In the battle with Ravana , I reached Sita by breaking Ravana’s chariot and that one who lost his chariot made me fall on this earth.”
67.17

“Oh Rama this is his broken bow and these are his quivers and here is the chariot which was broken by me in battle with him.”
67.18

“He is the charioteer of Ravana slain by me using my wings. When I was exhausted Ravana cut off my wings by his sword .Then after taking Sita , the princess of Videha , he flew in the sky and since I have already been killed by the Rakshasa , you need not kill me.”
67.19-67.20

Hearing these facts , the sorrow of Rama who was in love with Sita doubled and he with face full of tears became helpless and pitiable.
67.21

Throwing that Great Bow Rama hugged that king of vultures and fell on the ground and cried along with Lakshmana.
67.22

Seeing the bird taking painful breaths in that lonely place which was difficult to reach, Rama was affected by great sorrow and told Lakshmana.
67.23

“I have lost the kingdom, I had to live in the forest , Sita is lost and Jatayu is killed and these misfortunes may even burn the fire.”
67.24

“If I now enter a ocean which is filled with water by the rivers , my bad luck would completely dry even that ocean.”
67.25

“By this way I have been caught by a network of misfortunes and I think that nobody is more unfortunate than me among all beings , including the moving and not moving. “
67.26

“This very elderly king of vultures is the friend of my father and due to my bad luck, he is lying on the ground at present.”

67.27

After saying like this many times Rama along with Lakshmana caressed Jatayu and showed him the affection towards a father.

67.28

Rama then hugged that king of vultures who has lost his wings and drenched with blood.”Where is my Maithili who is like a soul to me?” and saying this he fell on the ground.

67.29

This is the end of the sixty seventh chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

68.Jatayu breaths his last

(Jatayu tells Rama that sita is abducted by Ravana , the son Of Visravas and brother of Khubera. He tells that Rama will get back Sita because any thing stolen at that time would be recovered. Jatayu dies. Rama cremates him and offers him oblations.)

Rama seeing that vulture who has been thrown fiercely on the ground , told Lakshmana , these words of great friendliness

68.1

“It is for my sake that this bird made efforts to fight the battle with the Rakshasa and having been defeated by the Rakshasa , he is about to give away his life.”

68.2

“OH Lakshmana , He is suffering too much and is about to give up his life which is difficult to give up and as of now he appears , blank, agitated and not able to speak.”

68.3

“Oh Jatayu , if you have sufficient strength talk to me again. Be safe and please tell me about abduction of Sita and how you have been stuck down.”

68.4

“For what reason has Ravana abducted that noble lady ? What offense has I committed against him based on which he has abducted her?”

68.5

“How was the pretty and moon like face of Sita when she was being abducted ? And What did Sita tell at that time, Oh great bird?”

68.6

“What is the form of that Rakshasa? How powerful is he? What did the Rakshasa do? Where does he live? Oh father , please tell as I am asking you.”

68.7

Afterwards , that piteous bird Jatayu, wailing , addressed Rama in a low tone and spoke these words.”

68.8

“That king of Rakshasas Ravana assuming a magical form and producing dust of wind and clouds took her away through the sky route.”

68.9

“Oh Lad when I was completely tired that Rakshasa cut off my wings and taking Sita with him travelled towards the south.”

68.10

“Oh Raghava, my life is resisting , sight is whirling and I see golden usira roots grown on tree tops similar to root hairs.”

68.11

“Oh son of Kakustha clan, that Ravana has taken away Sita in the Vinda period and it is known that things lost in this period , later speedily join the owner and that Ravana without bothering about this has taken her to lose her quickly.”

68.12

“By abducting your darling Sita the king of Rakshasas Ravana , is swallowing the hook just like the fish and would be destroyed quickly.”

68.13

“There is no need for you to worry about the daughter of Janaka for you will soon enjoy her company after killing the Rakshasa.”

68.14

When the vulture was conversing with an alert mind to Rama, blood mixed with flesh started flowing from him indicating that he is dying.

68.15

The king of the birds gave up his life which was difficult to get while saying , “Ravana is the son of sage Visravas and real brother of Khubera.”

68.16

As Rama with folded hands was requesting the bird, Please tell, please tell”, the soul of the vulture left its body and went to the sky.

68.17

Then he put down his head on the earth , stretched his leg and lifted his whole body and fell on the ground.

68.18

Seeing the mountain like vulture with red eyes die , Rama who was already in great sorrow , pitiaibly with great sorrow told Lakshmana.

68.19

“He lived happily for many years in this Dandakaranya , where many Rakshasas live and his life has been shattered here.”

68.20

“Being extremely old , he has lived for very many years and he is lying dead , for it is not possible to escape the dictates of time.”

68.21

“See Lakshmana, this vulture which has done help to me is dead and he was killed by the strong Ravana when he tried to help Sita.”

68.22

“He forsook the land of vultures which belonged to his ancestors and the king of birds has given up his life for my sake .”

68.23

“Oh Lakshmana even among those born from the womb of animals and birds , you would be able to see good people who are followers of Dharma , valorous ones and protectors.”

68.24

“ Oh gentle one, Oh scorcher of enemies, the grief caused to me by the abduction is not as much as the grief caused by the death of this vulture for my sake .”

68.25

“Like the famous king Dasaratha of great fame deserves my worship, so does this king of birds deserve it.”

68.26

“Oh son of Sumithra , you collect firewood and I will generate fire by churning , as I wish to cremate the vulture king as he died for me.”

68.27

Then Raghava placed the body of the king of the world of birds on the pyre and told Lakshmana , “Oh son of Sumithra , I will burn him who was killed by a Rakshasa with great anger.”

68.28

“Oh great and mighty eagle, please attain that status which is attained by those who perform Yagnas , those who kindle sacrificial fires , by those who do not return back alive and by those who give land as gift, Purified by the fire that I have lit , please go and attain the incomparable heaven.”

68.29-68.30

After telling this Rama placed that god of birds on the funeral pyre and lit it , treating him similar to a relative of his.

68.31

Then Rama along with the son of Sumithra who was valorous went to the forest and killed a large stately deer , spread it before the pyre and offered it to the great bird.

68.32

That famed Rama took out the flesh of the deer from its skin made them in to balls and laid them on the lovely grass and offered it to Jatayu.

68.33

Then Rama chanted those Manthras which would be chanted by Brahmins pertaining to father , which were meant for sending a human being to heaven.

68.34

Those blessed sons of the king then went to river Godavari and offered oblations of water for the sake of the king of vultures.

68.35

Thereafter both sons of Raghu clan took funeral bath in the river and offered oblations of water as per scriptures to the king of vultures.

68.36

That king of vultures having done a very difficult job which will bring fame in the battle and was killed , by having been offered funeral rites as per scriptures attained a holy and auspicious state

68.37

After offering water oblations to that great bird , after thinking about what has been told by the king of birds and fixing their mind firmly on future course entered the forest like Vishnu and Indra.

68.38

This is the end of the sixty eighth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

69.Rama meets with Ayomukhi and then Kabandha

(When walking in the forest near the hermitage of Matanga, a Rakshasi called Ayomukhi attacks them. Lakshmana catches hold of her and cuts her , nose ears and breasts. They see bad omens and then they are both caught by a huge horrifying Rakshasa called Kabandha)

Then both Rama and Lakshmana after offering oblations started towards the south western direction in the forest searching for Sita.

69.1

Both the princes of Ikshuvaku dynasty armed with bows , arrows and swords , walked towards south western direction , first walking through the dense covered forest

69.2

With many trees, shrubs and trees which had grown and spread all over , the way appeared impenetrable , difficult to travel and appeared dreadful.

69.3

Those two very strong Rama and Lakshmana , forced themselves through that dense forest populated by elephants and lions with speed and crossed that forest.

69.4

Then later those two courageous princes after going three kosas (about 11 km) from Janasthana reached and entered the dense Krauncha forest.

69.5

Tormented by the abduction of Sita , eager to see Vaidehi both stopped here and there for awhile in the forest which was dense and looked like formation of clouds of different kinds and which was filled with many animals and snakes.

69.6-69.7

Then the brothers went three kosas east word crossing the Krauncha forest and they saw a very terrible forest near the hermitage of Matanga filled with fearful animals and birds and which had various types of animals and densely grown great trees and there the sons of Dasaratha saw a cave filled with darkness which was majestic like Patala .

69.8-69.10

Those tiger among men reached the cave and not far from there saw a Rakshasi with a huge body and an ugly face

69.11

The two brothers Rama and Lakshmana saw a Rakshasi who was scary , timid , nauseating , had a fearful appearance , had a big paunch , sharp teeth , very old ,speaking undesirable words , was eating formidable animals and had a spread out hair .

69.12-69.13

She came near them and saw Lakshmana who was walking in front and told him “Come on , let us enjoy love play”, and held Lakshmana.

69.14

After catching hold of the hand of the son of Sumithra and hugging him she told, “My name is Ayomukhi and have been attracted by your heroic personality and you will live with me. Oh valorous lord, for the rest of our lives we will wander over lofty hills , rivers and sand banks , making love there.”

69.15-

69.16

Lakshmana , the conqueror of enemies got very angry at this and took out his sword and cut off her ears, nose and breasts.

69.17

That Rakshasi who had a gross appearance ran off shrieking and shouting in a changed tone , when her ears and nose were cut off and went by the way she had come.

69.18

When she went away , the brothers Rama and Lakshmana , both of whom were destroyers of enemies and had great luster walked further and reached a dense forest.

69.19

Lakshmana who had great luster , clean and one having good conduct and one who says the truth told his brother who was shining like light , these words holding his hands in salutation .

69.20

“My strong shoulder is throbbing and my mind is agitated and I feel that these are undesirable omens.”

69.21

“Oh noble one, therefore be ready and heed my good words and advice as I have no doubt that the period which is going to come would be full of perils. I am perplexed by this.”

69.22

“That Vanchulaka bird is making a sound which is extremely frightening, possibly indicating our victory in a war.”

69.23

When both the lustrous brothers were further searching in the forest, a huge and tremendous sound, as if the forest was being broken were heard by them.

69.24

A huge wind appeared to completely cover the sky and they heard a sound in the forest which appeared to fill the entire sky.

69.25

When Rama along with his brother by his side was trying to find out the reason for that sound, Rama saw a huge bodied Rakshasa with a huge stomach.

69.26

Then they saw prominently before them a head and neck less body with face on his stomach reaching them.

69.27

That very huge body was covered with hair standing up like bristles and was resembling a dark blue cloud and was making sound like the cloud.

69.28

That one was having only one eye which was glowing like fire on its forehead and had huge eyelashes, with reddish brown colour, stretched broad, which was capable of seeing to great distances and a huge mouth, with a huge teeth and tongue licking on his huge mouth.

69.29-69.30

That dreadful one kept on eating lions, bears, deer and elephants, by taking them by stretching his long arms which were One Yojana (two miles) long.

69.31

With his hands catching and taking various bears, flock of birds, several numbers of deer by both his hands and also throwing them away that huge form came near the brothers and stood blocking their way.

69.32

Then both of them saw that Kabandha (only body) with his body at a distance of one krosa (one and half miles) mighty, frightening, gross and with his hands stretched out and it was frightening to see.

69.33-

69.34

He after completely spreading his two great broad arms caught both the sons of Raghava clan and hurt them with his strength

69.35

Both of them in spite of their wielding huge swords and strong bows and in spite of a very shining body became helpless when they were seized by that strong one

69.36

Being a valorous hero , Rama was not pained much but Lakshmana being younger and not well sheltered was greatly worried and with great disturbance in his mind told Rama.

69.37

“Oh valorous one , see me being helpless and caught by this Rakshasa and so Oh Raghava , leave me here and free yourselves.”

69.38

“ It is my opinion that you Give me as a sacrifice to him and run away without being harmed and attain Vaidehi soon .”

69.39

“Oh son of Kakustha clan, Oh Rama , when you get back your kingdom belonging to our ancestors and when you are ruling that kingdom, I desire that you remember about me

.” 69.40

When Lakshmana told like this , Rama told the son of Sumithra, “Oh Valorous one, do not be scared and it is not proper for a hero like you to get worried.”

69.41

In the meanwhile that cruel Kabandha who was great Rakshasa in a voice similar to thunder enquired with Rama and Lakshmana

69.42

“Who are you both having shoulders like a bull and carrying huge swords and bows. Since you have reached this horrible place , you have become food to me.”

69.43

“Being youth , you can tell me the purpose of your coming here. You have reached the place at the correct time , as I am waiting here with

hunger.”

69.44

“Holding bows , arrows and sword both of you have entered my domain like bulls with pointed horns and now it is not possible to be alive anymore.”

69.45

Hearing these words of that bad soul Kabandha , with a dried up mouth Rama told Lakshmana.

69.46

“Oh truly valorous one , it is dreadful that from great difficulty we have progressed to greater difficulty without finding my beloved and we are nearing the end of our life.”

69.47

“Oh Lakshmana , the great power of god of death(Time?) over persons is extremely evident and now me and you have reached a point of great calamity.”

69.48

“Oh Lakshmana , the power of god of death (time?) on people is very great and whether a person is valorous, very strong and is knowledgeable of use of weapons in war, they cannot stand the power of god of death (time) like barriers built with sand.”

69-49-69.50

Thus told the very famous son of Dasaratha , who is stable in valour and truth , and who is determined to act with a steadfast mind , on seeing the mighty valorous Lakshmana

69.51

This is the end of the sixty ninth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

70.Rama and Lakshmana cuts the arms of Kabandha

(Rama and Lakshmana cut away the arms of the great Kabandha and he falls down. Then he starts telling his story.)

Seeing those two brothers who were there , in this hold of his great rope like arms Kabandha told them.

70.1

“You who are great Kshatriya heroes have been sent by God as food to appease my hunger and why are you staying there losing your minds?”

70.2

Hearing that Lakshmana , who had gone through great suffering told him at the appropriate time , most suitable words

70.3

“This base Rakshasa wants to swallow you and me quickly and so let us cut off his long arms with our swords.

“ 70.4

“This terrible looking big bodied Rakshasa who has great valour in his arms , who has brought the world under his control wants to kill us here .”

70.5

“Oh lord of the world , it is not proper for a king to kill someone who has not done him any harm , like animals which have been brought in the middle of a sacrifice should not be killed.” 70.6

Hearing them talking like this among themselves that Rakshasa became very angry and he opened his mouth to eat both of them. 70.7

Then those princes of the Raghu clan who were experts in knowledge of time and place took out their swords and without any problem cut off both the arms

. 70.8

Rama who can judge things quickly cut off his right arm with his sword and the valorous Lakshmana cut off his left arm. 70.9

That great armed one losing both his arms fell on the ground screaming and making great sound , like a stormy cloud falling from sky to earth , making all the directions tremble. 70.10

Seeing his cut off arms lying in the pool of blood , That Rakshasa piteously asked them. “Oh valorous ones, who are you?”

70.11

When he was speaking like that , the auspicious looking Lakshmana revealed about the family of Raghu to that great

Kabandha. 70.12

“He is the world famous Rama born in the clan of Ikshuvaku and I am his younger brother. Please know this.”

70.13

“When he who has the power of God was living in this desolate forest a Rakshasa abducted his wife and we have come here in search of

her.” 70.14

“Who are you ? Why are having only the body with a glittering mouth on your chest? Why are you rolling without your calf muscles?’

70.15

When Lakshmana addressed Kabandha this way, he became greatly pleased remembering the words of Indra told earlier.

70.16

“Welcome to you, Oh tiger among men. It was due to my luck that I was able to see you. It was due to my luck that you have cut off my hands.”

70.17

“Please listen oh tiger among men, when you tell you exactly how I got this ugly form from my usual form due to my act of indiscipline. “

70.18

This is the end of the seventieth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

71. Story of Kabandha

(Kabandha was the son of Dhanu and had a pretty form. He got a great boon from Brahma and later when he fought with Indra, using Vajrayudha he plunged his head in to his body. He had told him that he will get his pretty form back when his hands are cut by Rama and he is burnt. He promises to help Rama after he gets back his divine form.)

“Oh Great one, Oh Rama with great strength and valour , earlier my form was famous in all the three worlds and was comparable to Indra, Sun and Moon.”

71.1

“ I was greatly terrorizing the world after assuming this form and eventually used to frighten the sages who were living in the forest.”

71.2

“A sage called Sthoola Sira who was troubled by me using my unusual form , while he was collecting firewood became very angry with me

“

71.3

“After seeing me , he gave a dreadful curse that I would permanently have the form that I have assumed .”

71.4

“When I begged him to put an end to the curse given in great anger to me , he spoke the following words.”

71.5

“When Rama cuts away your arms in this desolate forest and burns you, you would again assume the usual pretty form of yours.”

71.6

“Oh Lakshmana , know me as the son of Dhanu who was shining in prosperity and by the anger of Indra I obtained this form in a battle.”

71.7

“I with great penance pleased the grandfather Lord Brahma and he blessed me with long life. This boon made me greatly proud.”

71.8

“Having obtained a long life span, I knew that Indra could not do anything to me and due to this I opposed Indra in a battle in a thoughtless manner .”

71.9

“By the weapon Vajra which had hundred knots in his arms , he made my lower limbs and head to go inside my body.”

71.10

“In spite of begging him to send me to the world of God of death he told, “Let words of Lords Brahma become true.”

71.11

“Due to being hit by the Vajra, my thigh bones, head and face had been broken and how could I live long without taking food? .”

71.12

“When I told like this to Indra, he himself created me long arms of one Yojana length and mouth and sharp teeth in my stomach.”

71.13

“I stretch all over my long arms in the forest and after pulling tiger , elephants and deer which move about in the forest, I eat them.”

71.14

“Indra also has told me “When Rama and Lakshmana come and cut your arms you will reach heaven.”

71.15

“Oh Rama , of best of the kings, with this type of body in the forest , I thought that it is proper catch all that I was able to catch.”

71.16

“I was thinking that definitely you would come to this forest and this with this thought I was struggling to maintain this body.”

71.17

“Be safe . you are that Rama. As per the words of that great sage no one except Raghava had the strength kill me.”

71.18

“Oh great among me, I would give you very good advice to you both , when I am purified by use of fire by you.”

71.19

The soul of Dharma told this to Dhanu , after listening to all these words that he told Lakshmana.
71.20

“My wife of great fame Sita was abducted by Ravana with happiness and without difficulty when me and my brother were not there.”

71.21

“I only know his name and do not know anything about that Rakshasa ‘s form and we do not know anything about his power or his place of residence.”

71.22

“Please show your pity on me who is suffering from sorrow and pain, who not have any one who will help and who runs all over without knowing direction.”

71.23

“We would now collect the fire wood broken by elephants , make a great pit in a place suitable for it and do your cremation.”

71.24

“You may please tell us , where Sita has been taken and whether she is alive or dead .You may please do this auspicious help , if you know about it.”

71.25

When Rama told this to the good Dhanu , then he who is an expert in speech like Raghava told the words of welfare.”

71.26

“Not being divine now , I do not know anything about Maithili as of now but when I assume the divine form after burning , I will reveal about it to you.”
71.27

“Oh Lord before being burnt , I do not have the power to know about the very powerful Rakshasa who abducted Sita.”
71.28

“Oh Raghava , due to the power of the curse , I am kept away from knowledge and having attained this form all the world despises me.”
71.29

“Before the sun God travelling in his vehicle gets tired and sets , you drop me in the pit and burn me as per the ritualistic rules.”
71.30

“Oh son of Raghu clan, if you drop me in the pit and burn me according to rules, I will let you know about a man who knows that Rakshasa and would tell you about him.”
71.31

“ Oh Raghava , according to proper rules of justice you should make him your friend and he will extend you his help , Oh warrior who acts swiftly.”
71.32

“Oh Raghava , there is nothing in the three worlds that he does not know as for a different reason , he was roaming about all the world.”
71.33

This is the end of the seventy first chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

72.Kabandha requests Rama to meet Sugreeva

(Kabandha tells them to go and Sugreeva in the banks of Pampa . He said that if Rama signs a treaty with him, then he would help Rama to recover Sita. He also assures that Sita has not been harmed.)

After Kabandha told like this , those valorous kings after reaching to a mountain cave along with Kabandha set fire to the body.
72.1

Lakshmana himself with big wooden torches lighted the funeral pyre from all directions and started burning in all places. 72.2

That body of Kabandha was like a great and big ball of ghee and when the body was lighted by the body's fat, fire slowly started to consume the body. 72.3

That strong Kabandha wearing unsoiled pair of cloths and divine garland rose from the funeral pyre after shaking it and Kabandha shined like a smokeless fire. 72.4

Then he happily came out from the pyre speedily wearing clean cloths and ornaments all over his body.

72.5

Sitting on a shining aero plane drawn by the swans with his luster he illuminated all the ten directions. That Kabandha who had gone to the sky said the following to Rama. "Hear me, I will tell you about the method of getting back Sita." 72.6-72.7

"Oh Rama, There are six methods to achieve anything. Any one suffering bad luck would be helped by another one suffering bad luck." 72.8

"Oh Rama, You and Lakshmana are now going through a bad patch and due to abduction of your wife and her possible ill treatment sorrow has come to you." 72.9

"Oh best friend, for achieving that matter you should make friends with him and in spite of thinking, I do not find any method for you to achieve what you want." 72.10

"Please hear from me Rama. He is a monkey called Sugreeva and had to abandon his kingdom due to anger of Vali who is the son of Devendra." 72.11

"He who is greatly self respecting and valorous lives in the slope of a mountain called Rishyamooka in a pretty palace near the river Pampa, along with four of his friends." 72.12

"That king of monkeys, is greatly valorous, has great splendour, very brilliant, a teller of truth, very intelligent, blessed with humility, firm and great." 72.13

"He is efficient, brave, lustrous, mighty, heroic and very strong and has been banished by his brother for the sake of the kingdom." 72.14

“He will help you as a friend who would be interested in your welfare , in finding out Sita and so do not indulge mind in sorrow.”

72.15

“Oh tiger of the Ikshuvaku clan, whatever is going to happen cannot be made to happen in a different manner and it is not possible to act against time .”

72.16

“Oh Rama , from here go quickly to meet the very strong Sugreeva and after going there make him quickly as your friend and make a treaty without any ill will in the presence of fire.”

72.17

“You should not insult Sugreeva , who is the king of monkeys as he would be grateful, take any form he wishes ,valorous , greatly strong and would be a seeker of your help.”

72.18

“You are both young and strong enough and you can fulfill his work. Whether he is grateful or ungrateful, he will do your work.”

72.19

“He is the legal son of Riksharajas and the Sun god and he is wandering in the banks of Pampa suspecting danger from Vali who is his enemy.”

72.20

“Keeping your weapons ready go to Rishyamooka mountain which is the residence of the monkeys and make that monkey who lives in forest as your true friend.”

72.21

“That elephant among monkeys very clearly knows all those places occupied people who eat the flesh of man and so go with tact and meet him.”

72.22

“ Oh Rama, Oh killer of enemies , There is not even a small thing that is unknown to him in this world , where the sun shines.”

72.23

“He with the help of his monkeys will search all over rivers, big mountains , mountain caves, caves and they will find out your wife.”

72.24

“Oh Raghava , he will send monkeys with very big body to search in all directions , your Sita who must be sorrowing due to parting with you and find that blessed lady who is pure in the house of Ravana.”

72-25-

72.26

“That prominent among the monkeys would find your blameless wife , even if she is on the top of Meru mountain or whether she is in the nether world by going there and after killing the Rakshasas they will restore her to you.”

72.27

This is the end of the seventy second chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

73.Kabandha guides them to meet Sabari and then Sugreeva.

(Kabandha Requests Rama to meet saint Sabari who lives in the hermitage of Matanga , proceed to lake Pampa , climb up the Rishyamooka mountains and meet Sugreeva. He tells Rama to enter in to a treaty with Sugreeva before fire.)

Kabandha after telling Rama about the method to get back Sita again told the following meaningful words.

73.1

“Oh Rama take the peaceful path to the west which shines and is pleasing to the mind as you would find many trees under flowering there. There are Jambu trees, Priyala trees, Jack-fruit trees, holy Banyan tree, Plaksha trees (a tree from which milky latex oozes out), tinduka trees, holy fig trees Karnikara of red and white flowers, Mango trees, trees that grow on dry soil, Tilaka trees, trees that bloom at night, Agnimukhya and Asokha trees, Kadamba tree, Karaveera tree, red Asoka trees and Paribhadra trees. “

73.2-73.4

“You may either climb those trees or fell them by your great strength and eat their nectar like fruits , while proceeding ahead.”

73.5

“Oh son of Kakustha clan, after crossing that you would come cross a forest in flowering. It can be comparable to the Nandana Garden and the North Kuru state.”

73.6

“The trees in the gardens have fruits dripping with sweetness in all seasons and is similar to Chaithraratha garden of Khubera which yields fruits always.”

73.7

“The trees there with huge bunches are bent due to the fruits they bear and shine like the clouds over mountains.”

73.8

“Lakshmana after climbing them would easily harvest those nectar like fruits, make them fall on the ground and offer them to you.”

73.9

“While pleasantly travelling from one forest to another forest and from one mountain to another mountain, both of you who are valorous would reach the Pampa lake.”

73.10

“Oh Rama, the slopes of the lake of Pampa is smooth soil without stones and it does not slip and water is neither deep nor shallow and does not have moss but has lotus and lily flowers in full bloom.”

73.11

“Oh Raghava in the waters of lake Pampa swans, ducks, Krouncha birds and Kurara birds are jumping here and there and cooing.”

73.12

“Not knowing anything about being killed those auspicious birds are not scared of human beings and you can kill and eat them as those fat birds are like balls of ghee.”

73.13

“Oh Rama in that Pampa lake, Lakshmana who is endowed with devotion can kill choicest fish with single bone, prawns, fish with crooked trunk and huge fish, remove their skins and wings and cook them on iron skewers and offer them to you.”

73.14-

73.15

“And while you are with delight eating those fish Lakshmana can go to the tank which is pure, cold and enjoyable and full of lotus flowers and bring that lotus scented, pure, clear water resembling silver and crystal, in the lotus leaf and offer it to you.”

73.16-

73.17

“Oh best among men, you will also see there, huge boars which live in the mountain caves and roam freely in the forest, which approach with desire that very lovely Pampa to drink water.”

73.18-73.19

“Oh Rama when you stroll there in the evening, you will see trees with large number of flowers and the cool water of Pampa and forget your sorrows.”

73.20

“Oh Raghava there you will see the flowers of Tilaka trees, night jasmines , water lilies and lotus flowers strewn all over , making your mind calm.”

73.21

‘Oh Rama there are no human beings to wear those flowers and the flowers in garlands made by them will not wilt or drop.’

73.22

“There the disciples of sage Matanga who were sages who normally are absorbed in meditation , were bringing food from the forest for their teacher Matanga , and when they were tired due to exhaustion , sweat drops from the body of those sages of great penance fell on earth and the flowers that blossomed from those sweat drops never fade or wilt.”

73.23-73.24

“Though they have gone long back, you can see their female attendant Sabari , who is an ascetic living there.”

73.25

“ Oh Rama, She is a follower of Dharma saluted by all beings and she will go to heaven only after seeing you, the God like Rama.”

73.26

“You will see her in the unmatched and secret hermitage on the western bank of Pampa which is difficult to see.”

73.27

“Though there are many elephants in the forest and mountain nearby, those elephants do not attack the hermitage due to rule established by the sage Matanga.”

73.28-73.29

“In that forest equivalent to the forest of devas and which can be compared to the Nandana Garden , which is full of several kinds of birds , you will give up your sorrow and enjoy.”

73.30

“Rishyamooka which is full of flowering trees is situated in front of Pampa is very difficult to climb and is protected by elephants. This lofty mountain was raised in the earlier days by the generous Brahma.”

73.31

“Oh Rama that man who sleeps on the top of that mountain , will get wealth in his dreams and after waking up again he will get it.”

73.32

“A person who does evil or sins who climbs that mountain would be thrown down while he is sleeping by the Rakshasas and such a person who commits sin or evil cannot climb that mountain”73,33-73.34

“The roaring sound of baby elephants will be heard by those playing in Pampa and those residing in hermitage of Matanga.”

73.35

“Those strong and great elephants which resemble dark rain clouds dash it on each other and blood flows from their body are then separated and scattered all over.”

73.36

“The animals living in the forest drink the spotless clean and cold water of Pampa and after getting relieved of their thirst , they go back to the forest.”

73.37

“Seeing those bears and tigers shining like sapphire and antelopes which are never defeated , you will get rid of your grief.”

73.38

“ Oh Rama of Kakustha clan on that mountain there exists a shining cave which is closed by a sheet of rock and so it is difficult to enter the cave.”

73.39

“on the eastern entrance of that cave there is a pond with pure cold waters. And that tank is surrounded by trees yielding fruits and roots as also different kind of animal groups.”

73.40

“Sugreeva lives there along with four of his friends and at times he is seen at the top of the mountain also.”

73.41

The courageous Kabandha wearing a flower garland after telling Rama and Lakshmana to go he shined like the Sun god.

73.42

Both Rama and Lakshmana who were about to depart went near Kabandha who was in the sky and waited for him and Kabandha told them “You may go now.”

73.43

Then they told him, We are going for succeeding in our aim, “ and well please Kabandha bade farewell to them and went his

way.

73.44

Then that Kabandha assumed his correct form and surrounded by luster he was equal to Sun god and he told them, "While you make friendship with Sugreeva, enter in to a treaty with him." 73.45

This is the end of the seventy third chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

74. Rama meets sage Sabari

(Rama goes near Pampa lake and from there to the Matanga hermitage and meets Sabari who has been waiting for them. Sabari treats them with hospitality and then enters in to fire and gets salvation.)

Those princes travelled towards the western direction as directed by Kabandha towards the lake Pampa.

74.1

That Rama and Lakshmana crossing several mountains full of trees laden with honey like fruits set out to see Sugreeva.

74.2

Those Rama and Lakshmana who belonged to the Raghu clan, stayed on the top of the mountain and departed by the western path and neared the banks of Pampa.

74.3

Then they reached the western bank of the Pampa lake which was a lotus pond and saw the delightful hermitage of Sabari.

74.4

Then they reached the hermitage surrounded by very many trees and went towards Sabari who has viewing those pretty trees.

74.5

Then that lady sage seeing them got up and saluted them, touched the feet of Rama as well as that of the great Lakshmana.

74.6

As per the practice she offered them water to wash their feet as well as to drink and then Rama spoke to that austere woman observing great penance

74.7

“Oh lady with penance as wealth , I hope you do not face any obstacles in doing penance . and I hope you are able to control your anger and desire for food.”

74.8

“Oh lady whose speech is pretty , how is your attainment in spiritual practices ? I hope your mind is pleasant and I hope you have been able to serve the teachers with good effect.”

74.9

That great lady of penance who was sage who was recognized by other sages and who was old , spoke to Rama after receiving him.

74.10

“Today by being able to see you, I obtained the results of my penance and I think I have served my teachers well and I have obtained good results.”

74.11

“ “Oh great among men , Oh best among gods by worshipping you today my life has become fruitful and I will also attain heaven

.”

74.12

“Oh son of Raghu clan, I have been sanctified by your gentle looks and oh destroyer of enemies, by your grace I would reach the land that never fades.”

74.13

“When you reached Chithrakuta in aerial vehicles of matchless luster , those whom I served , ascended to heaven.”

74.14

I have been told by those great sages who were great people and followers of Dharma, “Rama will come to this blessed hermitage and you receive him along with son of Sumithra as guest and after seeing them you will reach blessed inexhaustible world.”

74.15-

74.16

“Oh tiger among men , I have collected various forest foods for your sake , which are available on the banks of Pampa.”

74.17

When Sabari spoke in this way , that soul of Dharma Raghava addressed Sabari , who has never been prevented from reading about divine knowledge.”

74.18

“From that great soul Dhanu , I have heard about your power and if you think it proper I would like to get personally acquainted with it.”

74.19

When these words were released from the mouth of Rama , Sabari started showing him her great garden.”

74.20

“Oh Rama , this garden known as “Matanga garden” which look like a splendid and solid cloud is filled with many animals and birds and is very famous.”

74.21

“Here my Gurus who were great visionaries have offered many sacrifices along with chant of Manthras and sacred waters.”

74.22

“This is the altar in the west where , those revered ones , who were completely exhausted offered flowers for worship with trembling hands.”

74.23

“Oh best of the Raghu clan , even today due to the power of their penance are shining filling all directions with great light .”

74.24

“They did not have energy to move about and go to the sea for bathing due to fasting and just my their thought all the seven seas came here together.”

74.25

“Due to their ascetic strength , the bark cloth they have hung on trees for drying after their bath , have even now not dried.”

74.26

“ Even today the flowers including lotus flowers offered by them to God have not shown any sign of wilting .”

74.27

“You have seen the entire forest and also have heard all that has to be heard. And now with your permission I want to give up this body of mine.”

74.28

“I wish to go near those great visionaries whom I served as an attendant I this hermitage of saints.”

74.29

Rama and Lakshmana after hearing the words of that lady who followed Dharma, became very happy hearing about those wonderful incidents.

74.30

Then Rama told that lady sage who is firmly established in her vow "You have worshipped me with devotion and so now you can go as per your desire."

74.31

Thus spoken that old woman with matted locks wearing cloths of bark and deer hide, desiring to give up her body immediately after taking permission from Rama offered herself in to fire and with a body shining like fire went to heaven.

74.32-74.33

Adorned with divine ornaments, wearing divine garlands and unguents, wearing divine cloths and with a form which was pleasing to look, she illuminated the place like a streak of lightning.

74.34

Sabari due to the practice of the penance of the soul went to that holy place frequented by holy seers, accomplished people and great sages.

74.35

This is the end of the seventy fourth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

75.Rama reaches Pampa

(Rama and Lakshmana reach the lake Pampa. They are anxious to climb the Rishyamooka mountain and meet Sugreeva.)

When Sabari went to heaven in her own lustrous body, Rama started thinking along with his brother Lakshmana.

75.1

Then after Rama, the soul of Dharma thought about the power of those great sages, Rama told Lakshmana who was his completely focused well wisher.

75.2

“Please see this wonderful hermitage belonging to great souls , where deer and tiger live together in implicit faith and which is served by all type of birds.”

75.3

“Oh Lakshmana , here after bathing in the waters of the seven seas , we have also offered prayers according to rules to our manes.”

75.4

“We have got rid of the inauspicious time and now the auspicious time is within our reach and Oh Lakshmana happiness is truly in my mind now and I feel auspiciousness has sprung up again.”

75.5

“Come , let us go to Pampa , which is good to look at. The Rishyamooka mountain is shining not very far off from here and there lives Sugreeva , the son of Sun god and the follower of Dharma being scared daily of his brother Bali along with four other monkeys.”

75.6-75.7

“Oh gentle one , I am in a hurry to see Sugreeva the mighty monkey , because the searching of Sita depends on him.

“75.8

To the courageous Rama who spoke like this the son of Sumithra replied “my heart is also hastening me up. Let us go there.”75.9

Then that lord of men left that hermitage immediately and the Lord arrived in Pampa along with Lakshmana.

75.10

Then they saw the sacred spot served by great sages . That Pampa with its various plants and creepers provided good drinking water .With scented red lotuses , clusters of night lotuses , combination of lotuses and white lilies and blue lotuses , that lake Pampa looked like a multi coloured carpet.”

75.11-

75.12

Rama from a distance saw that source of drinking water , went near it and called it Matanga lake and bathed in it.

75.13

Pampa tank was filled with red lotuses and had the fragrance of lotuses. The bank was full of mango trees in bloom and trees of several kinds like Tilaka, trees with fruits abounding in seeds like Citron, Dhavai trees, white trees in bloom, Karavera trees loaded with flowers, Punnaga trees, clusters of Jasmine and Kunda shrubs, Banyan trees, so also reeds, Asoka trees, shrubs surpassing in whiteness to pearls, and several other trees amazing and lovely spread all over, Rama and Lakshmana passed

by glancing at them. There were other trees with abundance of flowers, huge trees, Koyashtikas trees with rind. Several different kinds of birds such as cranes, parrots, sparrows, peacocks were found dwelling in the forest screaming aloud making noises. Seeing all these Rama and Lakshmana went without being disturbed and with a composed mind in that forest.

75.14-75.19

Then Rama saw Pampa filled with the treasure of clean and cold water and it was surrounded by groves of Asoka, Thilaka, Punnaga, Vakula and Udhalaka trees

75.20

Rama seeing various types of trees and various ponds, was affected by passionate feelings and went to the Pampa.

75.21

That side of the tank was full of trees with blossoms of flowers, beautiful Sala and Champaka trees and the honeybees which collected honey from the flowers looked pretty and bright. The waters were crystal clear with the scent of lotuses. The soft sands on the banks of Pampa gleamed. Rama saw them again and again and said this to

Lakshmana.

75.22-75.24

As told previously the Rishyamooka mountain, full of minerals was situated on the banks of Pampa and it was surrounded by trees with divine flowers.

75.25

The greatly valorous monkey by the name of Sugreeva who was the son of the monkey king Riksharaja

resided there.

75.26

The bull among men told Lakshmana, "Please go and meet Sugreeva", and he also further said these words to Lakshmana who was valorous in truth

75.27

"Oh Lakshmana, how can I, being banished, pitiable, and with mind in love with her, lead this life without her."

75.28

After telling this, under spell of the god of love, to Lakshmana who was hearing with concentration, he entered the blue and pretty waters of Pampa.

75.29

After going a long distance on the great path, they gradually went through the forest observing the forest with auspicious looks seeing several kinds of flocks of birds and at last saw Pampa.

75.30

This is the end of the seventy fifth chapter Of the book of Aranya (Forest) of the holy Ramayana composed by Valmiki as the first epic.

End of Aranya Kandam

End of the book of forests.