

OM

Śrīmad Vālmīki-Rāmāyaṇa

(With Sanskrit Text and English Translation)

Part—I

[Bālakāṇḍa, Ayodhyākāṇḍa, Aranyakāṇḍa
and Kiṣkindhākāṇḍa]

tvameva	mātā	ca	pitā	tvameva
tvameva	bandhuśca	sakhā	tvameva	
tvameva	vidyā	draviṇaṃ	tvameva	
tvameva	sarvaṃ	mama	devadeva	

त्वमेव	माता	च	पिता	त्वमेव
त्वमेव	बन्धुश्च	सखा	त्वमेव ।	
त्वमेव	विद्या	द्रविणं	त्वमेव	
त्वमेव	सर्वं	मम	देवदेव ॥	

Gita Press, Gorakhpur, India

are highly pleased." Fully composed (in mind), the king then gave away on that (very) occasion ten million gold coins to Brāhmaṇas that had come (from outside) to witness the sacrifice. (When no money was left on hand for distribution) Daśaratha (the delight of Raghu's race) promptly gave away one of his excellent bangles to a certain (unknown) indigent Brāhmaṇa who asked for a gift. The Brāhmaṇas having been duly propitiated, the king, who was (so) fond of the Brāhmaṇas and whose senses were (all) excited through joy, offered salutation to them. On that magnanimous soul, a hero among men, lying prostrate on the ground, benedictions of various kinds were forthwith pronounced in suitable words by the Brāhmaṇas. The king now felt delighted at heart to have succeeded in completing the sacrifice, unsurpassed by another, which was capable of dispelling sins (that stood in the way of his getting a male progeny) and transporting him to heaven and was hard to carry through (even) for the foremost of kings. King Daśaratha then said to R̥ṣyaśṛṅga on that (very) occasion:—(50—58) "Be pleased, O sage of auspicious vows, to do further that which may tend to promote my race." "I shall do accordingly," replied that jewel among the Brāhmaṇas to the king, "so that four such sons will be born to you as will propagate your race." (59) That high-souled and piously-disposed emperor experienced great joy to hear his sweet assurance and bowing low to him, reiterated his prayer to the celebrated R̥ṣyaśṛṅga. (60)

Thus ends Canto Fourteen in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a R̥ṣi and the oldest epic.



पञ्चदशः सर्गः

Canto XV

R̥ṣyaśṛṅga conducts a sacrifice for securing the birth of sons to Daśaratha; the gods approach Brahmā in that very sacrifice with a prayer for bringing about the death of Rāvaṇa; Brahmā implores Lord Viṣṇu (also present there) to descend in the house of Daśaratha and do away with Rāvaṇa and the Lord undertakes to kill Rāvaṇa

मेधावी तु ततो ध्यात्वा स किञ्चिदिदमुत्तरम् । लब्धसंज्ञस्ततस्तं तु वेदज्ञो नृपमब्रवीत् ॥ १ ॥
 इष्टिं तेऽहं करिष्यामि पुत्रीयां पुत्रकारणात् । अथर्वशिरसि प्रोक्तैर्मन्त्रैः सिद्धां विधानतः ॥ २ ॥
 ततः प्राक्रमदिष्टिं तां पुत्रीयां पुत्रकारणात् । जुहावाग्नौ च तेजस्वी मन्त्रदृष्टेन कर्मणा ॥ ३ ॥
 ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः । भागप्रतिग्रहार्थं वै समवेता यथाविधि ॥ ४ ॥
 ताः समेत्य यथान्यायं तस्मिन् सदसि देवताः । अबुवँल्लोककर्तारं ब्रह्माणं वचनं ततः ॥ ५ ॥

Having deeply pondered a little then as to what should be done next and presently becoming conscious (of his surrounding), the highly intelligent R̥ṣyaśṛṅga, well-versed in the Vedas, spoke to King Daśaratha as follows:—(1) "For the sake of securing sons to you I shall duly perform a sacrifice capable of procuring a male progeny and well-known for its unfailing effect with the help of Mantras (sacred texts) taught in the Atharva-Veda." (2) For securing (the birth of four) sons (to Daśaratha) the glorious R̥ṣyaśṛṅga forthwith commenced the said sacrifice capable of procuring a male progeny, and poured oblations into the (sacred) fire according to the procedure shown in the sacred texts. (3) The (various) gods (including Brahmā) accompanied by Gandharvas (celestial musicians), Siddhas (a class of semi-divine beings naturally endowed with mystic powers), and the greatest of seers assembled there to accept in person their share of offerings according to the (established) procedure. (4)

Approaching Brahmā, the maker of the universe, in that (very) assembly (congregated for the sacrifice) according to their (respective) rank (of course unperceived by mortal men), the aforesaid divinities presently addressed the following prayer (to him):—(5)

भगवंस्त्वत्प्रसादेन रावणो नाम राक्षसः । सर्वान् नो बाधते वीर्याच्छासितुं तं न शक्नुमः ॥ ६ ॥
 त्वया तस्मै वरो दत्तः प्रीतेन भगवंस्तदा । मानयन्तश्च तं नित्यं सर्वं तस्य क्षमामहे ॥ ७ ॥
 उद्वेजयति लोकांस्त्रीनुच्छितान् द्वेष्टि दुर्मतिः । शक्रं त्रिदशराजानं प्रधर्षयितुमिच्छति ॥ ८ ॥
 ऋषीन् यक्षान् सगन्धर्वान् ब्राह्मणानसुरांस्तथा । अतिक्रामति दुर्धर्षो वरदानेन मोहितः ॥ ९ ॥
 नैनं सूर्यः प्रतपति पार्श्वे वाति न मारुतः । चलोर्मिमाली तं दृष्ट्वा समुद्रोऽपि न कम्पते ॥ १० ॥
 तन्महन्नो भयं तस्माद् राक्षसाद् घोरदर्शनात् । वधार्थं तस्य भगवन्नुपायं कर्तुमर्हसि ॥ ११ ॥

"By dint of the prowess acquired through your grace, O lord, the ogre named Rāvaṇa is molesting us all. We cannot subdue him. (6) A boon was conferred on him by you while he was practising austerities, O lord, pleased as you were (with him). And respecting it (as we do), we have always brooked all his wrong doings. (7) The evil-minded fellow is harassing (all) the three worlds, hates the exalted (prosperous) and seeks to overpower (even) Indra (the lord of paradise). (8) Infatuated by the boon (conferred by you) and hard to subdue, he treats profanely Ṛṣis, Yakṣas (a class of demigods) including Gandharvas, the Brāhmaṇas and demons. (9) The sun does not scorch him (in midsummer), the wind does not blow (furiously) past him. Seeing him the ocean does not get agitated, though (naturally) consisting of turbulent waves. (10) Therefore we are much afraid of that ogre of frightful aspect. Be pleased, O lord, to devise some means of putting an end to him." (11)

एवमुक्तः सुरैः सर्वैश्चिन्तयित्वा ततोऽब्रवीत् । हन्तायं विदितस्तस्य वधोपायो दुरात्मनः ॥ १२ ॥
 तेन गन्धर्वयक्षाणां देवतानां च रक्षसाम् । अवध्योऽस्मीति वागुक्ता तथेत्युक्तं च तन्मया ॥ १३ ॥
 नाकीर्तयदवज्ञानात् तद् रक्षो मानुषांस्तदा । तस्मात्समानुषाद् वध्यो मृत्युर्नान्योऽस्य विद्यते ॥ १४ ॥
 एतच्छ्रुत्वा प्रियं वाक्यं ब्रह्मणा समुदाहृतम् । देवा महर्षयः सर्वे प्रहृष्टास्तोऽभवन्तदा ॥ १५ ॥
 एतस्मिन्नन्तरे विष्णुरुपयातो महाद्युतिः । शङ्खचक्रगदापाणिः पीतवासा जगत्पतिः ॥ १६ ॥
 वैनतेयं समारुह्य भास्करस्तोयद् यथा । तमहाटककेयूरो वन्द्यमानः सुरोत्तमैः ॥ १७ ॥
 ब्रह्मणा च समागत्य तत्र तस्थौ समाहितः । तमब्रुवन् सुराः सर्वे समभिष्टूय संनताः ॥ १८ ॥

Pondering (awhile) when prayed to thus by all the gods, Brahmā now said, "I am glad the means of despatching that evil-minded fellow has come to my mind. (12) 'Let me prove incapable of being killed by the Gandharvas and Yakṣas, gods and ogres!' This was the prayer addressed by him (to me) and 'So be it!' were the words uttered by me then. (13) The said ogre did not mention human beings on that occasion out of contempt (for them). Therefore he is capable of being killed by a human being (alone); otherwise there is no death for him." (14) All the divinities and great Ṛṣis mentioned above felt supremely delighted at that moment to hear this happy revelation communicated by Brahmā. (15) In the meantime arrived (there), riding on (the back of) Guraḍa (the king of birds) as the sun on a cloud, the extremely resplendent Viṣṇu, the Lord of the universe, clad in yellow and wielding a conch, discus and mace in His hands, (nay) decked with a pair of armlets of refined gold and being glorified by the foremost of gods. (16-17) Nay, meeting Brahmā, He took His position there (in that assembly) composed in mind. Duly extolling Him and bent low (in reverence), all the gods prayed to Him (as follows):—(18)

त्वां नियोक्ष्यामहे विष्णो लोकानां हितकाम्यया । राज्ञो दशरथस्य त्वमयोध्याधिपतेर्विभो ॥ १९ ॥
 धर्मज्ञस्य वदान्यस्य महर्षिसमतेजसः । अस्य भार्यासु तिसृषु ह्रीश्रीकीर्त्युपमासु च ॥ २० ॥
 विष्णो पुत्रत्वमागच्छ कृत्वाऽऽत्मानं चतुर्विधम् । तत्र त्वं मानुषो भूत्वा प्रवृद्धं लोककण्टकम् ॥ २१ ॥
 अवध्यं दैवतैर्विष्णो समरे जहि रावणम् । स हि देवान् सगन्धर्वान् सिद्धांश्च ऋषिसत्तमान् ॥ २२ ॥
 राक्षसो रावणो मूर्खो वीर्योद्रेकेण बाधते । ऋषयश्च ततस्तेन गन्धर्वाप्सरसस्तथा ॥ २३ ॥

क्रीडन्तो नन्दनवने रौद्रेण विनिपातिताः । वधार्थं वयमायातास्तस्य वै मुनिभिः सह ॥ २४ ॥
 सिद्धगन्धर्वयक्षाश्च ततस्त्वां शरणं गताः । त्वं गतिः परमा देव सर्वेषां नः परंतप ॥ २५ ॥
 वधाय देवशत्रूणां नृणां लोके मनः कुरु ।

"With intent to ensure the good of the worlds, O Viṣṇu, we are going to lay a burden on you. Splitting Yourself up into four personalities, O all-pervading Lord play You the role of a son to the munificent King Daśaratha, the ruler of Ayodhyā—who knows what is right and is possessed of splendour equivalent to that of great Ṛṣis—through his three wives (Kausalyā, Sumitrā and Kaikeyī), who are akin to Hṛī, Śrī and Kīrti* (daughters of Dakṣa). Appearing in a human semblance through them, O Viṣṇu, (pray) make short work, in an encounter, of Rāvaṇa, the scourge of the world, who has grown very strong and is incapable of being killed by (other) gods. Through excess of prowess that fool of a Rāvaṇa, who has developed the disposition of an ogre, is actually oppressing the gods including the Gandharvas, the Siddhas as well as the noblest of Ṛṣis. Nay, because of such a disposition, Ṛṣis as well as Gandharvas and Apsarās (celestial nymphs) sporting in the Nandana Vana (the pleasure-garden of Indra) were knocked down (from heaven) by that fierce ogre. For getting rid of him we as well as Siddhas, Gandharvas and Yakṣas have come here alongwith hermits and have sought You as our protector for the same purpose, O lord! You are the supreme resort of us all, O Chastiser of foes! (19—25) (Therefore) make up Your mind to descend into the mortal plane for the destruction of the enemies of gods."

एवं स्तुतस्तु देवेशो विष्णुस्त्रिदशपुंगवः ॥ २६ ॥

पितामहपुरोगांस्तान् सर्वलोकनमस्कृतः । अब्रवीत् त्रिदशान् सर्वान् समेतान् धर्मसंहितान् ॥ २७ ॥
 भयं त्यजत भद्रं वो हितार्थं युधि रावणम् । सपुत्रपौत्रं सामात्यं समन्त्रिज्ञातिबान्धवम् ॥ २८ ॥
 हत्वा क्रूरं दुराधर्षं देवर्षीणां भयावहम् । दशवर्षसहस्राणि दशवर्षशतानि च ॥ २९ ॥
 वत्स्यामि मानुषे लोके पालयन् पृथिवीमिमाम् । एवं दत्त्वा वरं देवो देवानां विष्णुरात्मवान् ॥ ३० ॥
 मानुष्ये चिन्तयामास जन्मभूमिमात्मनः । ततः पद्मपलाशाक्षः कृत्वाऽऽत्मानं चतुर्विधम् ॥ ३१ ॥
 पितरं रोचयामास तदा दशरथं नृपम् ।

ततो देवर्षिगन्धर्वाः सरुद्राः साप्सरोगणाः । स्तुतिभिर्दिव्यरूपाभिस्तुष्टुबुधसूदनम् ॥ ३२ ॥
 तमुद्धतं रावणमुग्रतेजसं प्रवृद्धदर्पं त्रिदशेश्वरद्विषम् ।
 विरावणं साधु तपस्विकण्ठकं तपस्विनामुद्धर तं भयावहम् ॥ ३३ ॥
 तमेव हत्वा सबलं सबान्धवं विरावणं रावणमुग्रपौरुषम् ।
 स्वर्लोकमागच्छ गतज्वराश्विरं सुरेन्द्र गुप्तं गतदोषकल्मषम् ॥ ३४ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चदशः सर्गः ॥ १५ ॥

Thus extolled (by the gods and others), Lord Viṣṇu, the Ruler of gods and the foremost among them, the adored of all the worlds, addressed (as follows) the assembled gods, headed by Brahmā (the progenitor of the entire creation), who were all given to piety:—(26-27) "Give up (all) fear. May good betide you! Despatching on the field of battle in your interests the cruel and formidable Rāvaṇa—who is difficult to overpower and is the terror of gods and Ṛṣis,—alongwith his sons and grandsons and including his ministers and counsellors, kinsmen and relations, I shall remain on the mortal plane ruling over this globe for eleven thousand years." Having granted the aforesaid boon, the high-souled Lord Viṣṇu, the adored (even) of gods, now thought of Ayodhyā (the place of His projected birth) on the mortal plane. Then splitting Himself up into four personalities, the Lord, whose eyes resemble the petals of a lotus, wished King Daśaratha to be His father in that descent. Thereupon the gods, Ṛṣis and Gandharvas, accompanied by Lord Rudra and beves of Apsarās, extolled Lord Viṣṇu

* The female deities presiding over modesty, fortune and fame.

(the Destroyer of the demon Madhu) by means of hymns depicting His transcendent personality:—(28—32) "(Pray) completely destroy that notorious and arrogant Rāvaṇa, possessed of terrible energy, the enemy of Indra (the ruler of gods), the scourge of ascetics and the terror of hermits, whose vanity knows no bounds and who makes people scream (by his tyranny). (33) Having but killed the aforesaid Rāvaṇa of terrible prowess, who makes people loudly wail (by his tyranny), alongwith his army and kinsmen, and (thereby) rid of anxiety (for Your devotees), come back, O Ruler of gods, to Heaven (Vaikuṇṭha), Your everlasting abode, guarded by Yourself and free from all impurities in the shape of frailties (like partiality and prejudice)." (34)

Thus ends Canto Fifteen in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.



षोडशः सर्गः

Canto XVI

A dialogue between Lord Viṣṇu and the gods bearing on Rāvaṇa; on the disappearance of the Lord an attendant of Prajāpati (Lord Viṣṇu, the Protector of all created beings) rises from the sacrificial pit and hands over to Daśaratha a basin containing milk boiled with rice and sugar and the latter divides it among his wives

ततो नारायणो विष्णुर्नियुक्तः सुरसत्तमैः। जानन्नपि सुरानेवं श्लक्ष्णं वचनमब्रवीत् ॥ १ ॥
उपायः को वधे तस्य राक्षसाधिपतेः सुराः। यमहं तं समास्थाय निहन्यामृषिकण्टकम् ॥ २ ॥
एवमुक्ताः सुराः सर्वे प्रत्यूचुर्विष्णुमव्ययम्। मानुषं रूपमास्थाय रावणं जहि संयुगे ॥ ३ ॥
स हि तेपे तपस्तीव्रं दीर्घकालमरिंदम। येन तुष्टोऽभवद् ब्रह्मा लोककृल्लोकपूर्वजः ॥ ४ ॥
संतुष्टः प्रददौ तस्मै राक्षसाय वरं प्रभुः। नानाविधेभ्यो भूतेभ्यो भयं नान्यत्र मानुषात् ॥ ५ ॥
अवज्ञाताः पुरा तेन वरदाने हि मानवाः। एवं पितामहात् तस्माद् वरदानेन गर्वितः ॥ ६ ॥
उत्सादयति लोकांस्त्रीन् स्त्रियश्चाप्युपकर्षति। तस्मात् तस्य वधो दृष्टो मानुषेभ्यः परंतप ॥ ७ ॥

Solicited (thus) by the foremost of the gods, the all-pervading Nārāyaṇa, though knowing everything, thereupon addressed the following sweet words to the gods:—(1) "What can be the device for despatching the aforesaid ruler of the ogres, O gods, by resorting to which I may be able to uproot that thorn in the side of the Ṛṣis?" (2) Interrogated thus (by the Lord), all the gods replied to the immortal Lord Viṣṇu (as follows):—"Assuming a human semblance, make short work of Rāvaṇa in battle. (3) The fellow indeed practised for a long time, O Chastiser of foes, severe austerities by which Brahmā, the maker of the universe and the progenitor of (all) created beings, got (much) pleased. (4) Highly gratified, Brahmā conferred on that ogre a boon to the effect that he would have no fear from the different species of created beings other than man. (5) At the time of receiving the boon of yore, really speaking, men were treated as of no account (and left out of consideration) by him. Elated thus by the boon received from the aforesaid Brahmā (the progenitor of the entire creation), he is oppressing (all) the three worlds and carries off womenfolk. Hence his death has been ordained at the hands of man, O Chastiser of foes!" (6-7)

इत्येतद् वचनं श्रुत्वा सुराणां विष्णुरात्मवान्। पितरं रोचयामास तदा दशरथं नृपम् ॥ ८ ॥
स चाप्यपुत्रो नृपतिस्तस्मिन् काले महाद्युतिः। अयजत् पुत्रियामिष्टिं पुत्रेप्सुरसूदनः ॥ ९ ॥
स कृत्वा निश्चयं विष्णुरामन्त्र्य च पितामहम्। अन्तर्धानं गतो देवैः पूज्यमानो महर्षिभिः ॥ १० ॥

ततो वै यजमानस्य पावकादतुलप्रभम्। प्रादुर्भूतं महद् भूतं महावीर्यं महाबलम्॥११॥
 कृष्णं रक्ताम्बरधरं रक्तास्यं दुन्दुभिस्वनम्। स्निग्धहृदयक्षतनुजशमश्रुप्रवरमूर्धजम् ॥१२॥
 शुभलक्षणसम्पन्नं दिव्याभरणभूषितम्। शैलशृङ्गसमुत्सेधं दृप्तशार्दूलविक्रमम्॥१३॥
 दिवाकरसमाकारं दीप्तानलशिखोपमम्। तप्तजाम्बूनदमयीं राजतान्तपरिच्छदाम्॥१४॥
 दिव्यपायससम्पूर्णां पात्रीं पत्नीमिव प्रियाम्। प्रगृह्य विपुलां दोर्भ्यां स्वयं मायामयीमिव॥१५॥

Hearing the aforesaid submission of the gods, the high-souled Lord Viṣṇu then desired King Daśaratha to be His father. (8) Desirous of getting a son, since he had no male issue, the aforesaid monarch too, who was possessed of great splendour and was capable of destroying his foes, performed at that (very) time a sacrifice calculated to procure him a son. (9) Having made up His mind (accordingly) and saying good-bye to Brahmā (the progenitor of the entire creation), the said Lord Viṣṇu disappeared (even) while He was being worshipped by the gods and great Ṛṣis. (10) Then indeed there arose from the fire (known as the Āhavanīya) of the sacrificer an extraordinary being, possessed of matchless splendour and endowed with exceptional prowess and uncommon strength. (11) Dark-complexioned with a ruddy countenance and a voice resembling the sound of a large kettledrum, he was clad in red and had soft and excellent hair resembling a lion's all over his body, about his lower face and on his upper lip as well as on his head. (12) Invested with auspicious marks (on his body) and decked with celestial jewels, he possessed the height of a mountain-peak and strode like a proud tiger. (13) His figure shone like the sun and he looked like a flame of blazing fire and personally carried in both his arms a large basin of refined gold—full of ethereal Pāyasa (milk boiled with rice and sugar) and covered with a silver lid, as though a product of magic—even as one would carry one's beloved spouse. (14-15)

समवेक्ष्याब्रवीद् वाक्यमिदं दशरथं नृपम्। प्राजापत्यं नरं विद्धि मामिहाभ्यगतं नृप॥१६॥
 ततः परं तदा राजा प्रत्युवाच कृताञ्जलिः। भावन् स्वागतं तेऽस्तु किमहं करवाणि ते॥१७॥
 अथो पुनरिदं वाक्यं प्राजापत्यो नरोऽब्रवीत्। राजन्नर्चयता देवानद्य प्राप्तमिदं त्वया॥१८॥
 इदं तु नृपशार्दूल पायसं देवनिर्मितम्। प्रजाकरं गृहाण त्वं धन्यमारोग्यवर्धनम्॥१९॥
 भार्याणामनुरूपाणामश्नीतेति प्रयच्छ वै। तासु त्वं लप्स्यसे पुत्रान् यदर्थं यजसे नृप॥२०॥

Gazing at King Daśaratha he addressed the following words to him:—"Know me, O protector of men, to be a messenger of Viṣṇu (the Protector of created beings) arrived here (from His realm)." (16) Thereupon the king replied (to him) with joined palms, "May my (hearty) welcome be (acceptable) to you, O divine personage! What shall I do for you?" (17) The servant of Lord Viṣṇu now spoke the following words (to him):—"By worshipping the gods (by means of a horse-sacrifice and a sacrifice performed for the sake of a male progeny) has this (reward) been secured by you today, O king! (18) Receive, O tiger among kings, this Pāyasa prepared by the gods, which is not only capable of procuring a son but is also conducive to wealth and a promoter of health too. (19) Give it to your wives, that are worthy of you (i.e., belonging to your own Varna or grade of society and sharing your virtues) with the words "Eat it (all of you)!" Through them (who partake of it) you will secure (four) sons, for whom you have been performing sacrifices, O protector of men!" (20)

तथेति नृपतिः प्रीतः शिरसा प्रतिगृह्य ताम्। पात्रीं देवान्नसम्पूर्णां देवदत्तां हिरण्मयीम्॥२१॥
 अभिवाद्य च तद् भूतमद्भुतं प्रियदर्शनम्। मुदा परमया युक्तश्चकाराभिप्रदक्षिणम्॥२२॥
 ततो दशरथः प्राप्य पायसं देवनिर्मितम्। बभूव परमप्रीतः प्राप्य वित्तमिवाधनः॥२३॥
 ततस्तदद्भुतप्रख्यं भूतं परमभास्वरम्। संवर्तयित्वा तत् कर्म तत्रैवान्तरधीयत्॥२४॥
 हर्षरश्मिभिरुद्घोतं तस्यान्तःपुरमाबभौ। शारदस्याभिरामस्य चन्द्रस्येव नभोऽंशुभिः॥२५॥
 सोऽन्तःपुरं प्रविश्यैव कौसल्यामिदमब्रवीत्। पायसं प्रतिगृहीष्व पुत्रीयं त्विदमात्मनः॥२६॥

Accepting delightfully with his head bent low and with the words "So be it!" the aforesaid gold basin, full of heavenly food and vouchsafed by the Lord, and greeting that extraordinary being of delightful aspect, the king, full of supreme joy, went round him clock-wise (as a mark of respect). (21-22) Daśaratha felt highly pleased to secure from him the Pāyasa prepared by the gods, (even) as a pauper would on obtaining riches. (23) Having disposed of that duty (of handing over the Pāyasa to the king), that most effulgent being of wonderful appearance then vanished into the fire itself. (24) Irradiated by beams of joy playing on his countenance, the gynaeceum (to which he now hastened) shone bright like the firmament illumined by the rays of the delightful autumnal (full) moon. (25) Immediately on entering the gynaeceum he spoke to Kausalyā (his eldest wife) as follows—"Accept this Pāyasa, which is indeed calculated to procure you a son." (26)

कौसल्यायै नरपतिः पायसार्धं ददौ तदा । अर्धादर्थं ददौ चापि सुमित्रायै नराधिपः ॥ २७ ॥
 कैकेय्यै चावशिष्टार्धं ददौ पुत्रार्थकारणात् । प्रददौ चावशिष्टार्धं पायसस्यामृतोपमम् ॥ २८ ॥
 अनुचिन्त्य सुमित्रायै पुनरेव महामतिः । एवं तासां ददौ राजा भार्याणां पायसं पृथक् ॥ २९ ॥
 ताश्चैवं पायसं प्राप्य नरेन्द्रस्योत्तमस्त्रियः । सम्मानं मेनिरे सर्वाः प्रहर्षोदितचेतसः ॥ ३० ॥
 ततस्तु ताः प्राश्य तदुत्तमस्त्रियो महीपतेरुत्तमपायसं पृथक् ।
 हुताशनादित्यसमानतेजसोऽचिरेण गर्भान् प्रतिपेदिरे तदा ॥ ३१ ॥
 ततस्तु राजा प्रतिवीक्ष्य ताः स्त्रियः प्ररूढगर्भाः प्रतिलब्धमानसः ।
 बभूव हृष्टस्त्रिदिवे यथा हरिः सुरेन्द्रसिद्धिर्षिगणाभिपूजितः ॥ ३२ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षोडशः सर्गः ॥ १६ ॥

With the object of getting (them) a son (each), the king then gave half of the Pāyasa to Kausalyā and the emperor made over one half of the other half to Sumitrā (his second wife) too. (27) Again he gave half of the rest to Kaikeyī and, reflecting (awhile); the highly intelligent Daśaratha gave the other half of the nectar-like Pāyasa once more to Sumitrā. In this way the monarch apportioned the Pāyasa separately to all his aforementioned wives. (28-29) All the aforesaid noble wives of the emperor deemed this (apportionment) as a unique honour, their mind enlivened through excessive joy on receiving the Pāyasa. (30) Partaking of the excellent Pāyasa separately the same moment, those noble wives of the emperor actually felt before long by virtue of it the presence (in their womb) of offspring vying in splendour with the fire and the sun. (31) Perceiving the aforesaid queens with offspring in their womb, quickened immediately afterwards, the emperor, who had attained his desired object and was adored by Indra (the ruler of gods), and hosts of Siddhas and Ṛṣis (as the future father of the divine Śrī Rāma), felt delighted (even) as Indra does in heaven. (32)

Thus ends Canto Sixteen in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.



सप्तदशः सर्गः

Canto XVII

Birth of monkey chiefs from the loins of different gods under the direction of Brahmā

पुत्रत्वं तु गते विष्णौ राजस्तस्य महात्मनः । उवाच देवताः सर्वाः स्वयम्भूर्भगवानिदम् ॥ १ ॥
 सत्यसंधस्य वीरस्य सर्वेषां नो हितैषिणः । विष्णोः सहायान् बलिनः सृजध्वं कामरूपिणः ॥ २ ॥
 मायाविदश्च शूराश्च वायुवेगसमाञ्जवे । नयज्ञान् बुद्धिसम्पन्नान् विष्णुतुल्यपराक्रमान् ॥ ३ ॥

असंहार्यानुपायज्ञान् दिव्यसंहननान्वितान् । सर्वास्त्रगुणसम्पन्नानमृतप्राशनानिव ॥४॥
 अप्सरस्सु च मुख्यासु गन्धर्वीणां तनूषु च । यक्षपन्नगकन्यासु ऋक्षविद्याधरीषु च ॥५॥
 किंनरीणां च गात्रेषु वानरीणां तनूषु च । सृजध्वं हरिरूपेण पुत्रांस्तुल्यपराक्रमान् ॥६॥
 पूर्वमेव मया सृष्टो जाम्बवानृक्षपुंगवः । जृम्भमाणस्य सहसा मम वक्त्रादजायत ॥७॥

Lord Viṣṇu having all but assumed the role of sons to that high-souled monarch (King Daśaratha), the almighty Brahmā (the self-born) commanded all the gods as follows:—(1) "Beget mighty part manifestations of yourselves, capable of assuming any form at will and able to assist the valiant Lord Viṣṇu, who is true to His promise and wishes well of us all. (2) Through the principal Apsarās (celestial nymphs), the wombs of Gandharva women, maidens of Yakṣas (a class of demigods, ruled over by Kubera) and Nāgas (serpent-demons credited with a human face and serpent-like lower body), she-bears and Vidyādhara women, the wombs of female Kinnaras* and she-monkeys procreate sons in the form of monkeys, equal in strength to you, well-versed in conjuring tricks, gallant, swift as the wind in speed, expert in policy, gifted with intelligence, equal in prowess to Lord Viṣṇu, incapable of being killed (by the enemy), conversant with (various) contrivances, endowed with an ethereal body, skilled in the use and withdrawal etc., of missiles and resembling the gods (that feed on ambrosia). (3—6) Jāmbavān, the chief of bears, has already been begotten by me. He issued forth from my mouth all of a sudden (even) as I was yawning." (7)

ते तथोक्ता भगवता तत् प्रतिश्रुत्य शासनम् । जनयामासुरेवं ते पुत्रान् वानररूपिणः ॥८॥
 ऋषयश्च महात्मानः सिद्धविद्याधरोरगाः । चारणाश्च सुतान् वीरान् ससृजुर्वनचारिणः ॥९॥
 वानरेन्द्रं महेन्द्राभिमन्द्रो वालिनमात्मजम् । सुग्रीवं जनयामास तपनस्तपतां वरः ॥१०॥
 बृहस्पतिस्त्वजनयत् तारं नाम महाकपिम् । सर्ववानरमुख्यानां बुद्धिमन्तमनुत्तमम् ॥११॥
 धनदस्य सुतः श्रीमान् वानरो गन्धमादनः । विश्वकर्मा त्वजनयन्नलं नाम महाकपिम् ॥१२॥
 पावकस्य सुतः श्रीमान् नीलोऽग्निसदृशप्रभः । तेजसा यशसा वीर्यादत्यरिच्यत वीर्यवान् ॥१३॥
 रूपद्रविणसम्पन्नावश्चिनी रूपसम्मता । मैन्दं च द्विविदं चैव जनयामासतुः स्वयम् ॥१४॥
 वरुणो जनयामास सुषेणं नाम वानरम् । शरभं जनयामास पर्जन्यस्तु महाबलः ॥१५॥
 मारुतस्यौरसः श्रीमान् हनूमान् नाम वानरः । वज्रसंहननोपेतो वैनतेयसमो जवे ॥१६॥
 सर्ववानरमुख्येषु बुद्धिमान् बलवानपि ।

Enjoined thus by Brahmā and accepting his aforesaid command, the above-mentioned gods as instructed begot sons in the form of monkeys. (8) Nay, high-souled Ṛṣis, Siddhas, Vidyādhara (artists of heaven) and Nāgas and Cāraṇas (celestial bards) begot heroic sons belonging to the monkey class. (9) Indra (the ruler of gods) begot as his son Vālī, the ruler of monkeys, who vied with the great Indra (himself). The sun-god, the foremost of those radiating heat, begot Sugrīva (the younger brother of Vālī). (10) The sage Bṛhaspati (the preceptor of gods) begot the mighty monkey, Tāra, unsurpassed in intelligence among all the monkey chiefs. (11) The glorious monkey Gandhamādana was an offspring of Kubera (the bestower of riches); while Viśwakarmā (the architect of gods) begot the mighty monkey named Nala. (12) The glorious and valiant Nīla, a son of the fire-god, who vied in splendour with fire, outdid all in point of glory, renown and prowess. (13) And (the twin-gods) Aświnīkumāras, who are esteemed for their comeliness and rich in the wealth of beauty, themselves begot Mainda as well as Dwivida. (14) Varuṇa (the god of water) begot the monkey named Suṣeṇa; while the mighty Parjanya (the god of rain) begot Sarabha. (15) The glorious monkey named Hanumān is the own son of the wind-god. He is endowed with a body invulnerable as the

* A class of demigods with a human figure and the head of a horse or with a horse's body and the head of a human being.

thunderbolt and vies with Garuḍa (son of Vinatā and the carrier of Lord Viṣṇu) in speed. (16) He is the cleverest and strongest of all monkey chiefs.

ते सृष्टा बहुसाहस्रा दशग्रीववधोद्यताः ॥ १७ ॥

अप्रमेयबला वीरा विक्रान्ताः कामरूपिणः । ते गजाचलसंकाशा वपुष्मन्तो महाबलाः ॥ १८ ॥
 ऋक्षवानरगोपुच्छाः क्षिप्रमेवाभिजिज्ञे । तस्य देवस्य यद्रूपं वेषो यश्च पराक्रमः ॥ १९ ॥
 अजायत समं तेन तस्य तस्य पृथक् पृथक् । गोलान्गुलेषु चोत्पन्नाः किञ्चिदुन्नतविक्रमाः ॥ २० ॥
 ऋक्षीषु च तथा जाता वानराः किन्नरीषु च । एवा महर्षिगन्धर्वास्ताक्षर्ययक्षा यशस्विनः ॥ २१ ॥
 नागाः किम्पुरुषाश्चैव सिद्धविद्याधरोरगाः । ब्रह्मवो जनयामासुर्हृष्टास्तत्र सहस्रशः ॥ २२ ॥
 चारणाश्च सुतान् वीरान् ससृजुर्वनचारिणः । वानरान् सुमहाकायान् सर्वान् वै वनचारिणः ॥ २३ ॥
 अप्सरस्सु च मुख्ये सु तथा विद्याधरीषु च ।
 नागकन्यासु च तत्र गन्धर्वीणां तनूषु च ।

They were begotten in many thousands and were (ever) ready to make short work of Rāvaṇa. (17) They were valiant and full of prowess and possessed infinite strength. Mighty as they were, they could take any form at will, were endowed with gigantic bodies and looked like elephants and mountains. (18) The bears, monkeys and long-tailed monkeys (lit., those with a tail resembling that of a cow) saw the light in no time (after conception, as is the case with heavenly beings). The son of each god was individually born as on all fours with the complexion, bodily structure and prowess that the latter possessed; while those born among the long-tailed monkeys were endowed with a slightly superior prowess (as compared even with their respective fathers). (19-20) (Even) so monkeys were born of she-bears and Kinnara women. Many renowned gods, great Ṛsis and Gandharvas, Garuḍa and others (sons of Kaśyapa) and Yakṣas, the elephants guarding the quarters and Kimpuruṣas (a class of beings allied to the Kinnaras, who are regarded as the attendants of Kubera), Siddhas, Vidyādhara and Nāgas, full of delight, begot sons in thousands on that occasion. (21-22) Through the principal Apsarās and Vidyādhara women as well as through maidens of the Nāgas and the wombs of Gandharva women the Cāraṇas too begot in the form of sons monkeys endowed with a gigantic body and roaming about in the forests and all living only on wild fruits etc.

कामरूपबलोपेता यथाकामविचारिणः ॥ २४ ॥

सिंहशार्दूलसदृशा दर्पेण च बलेन च । शिलाप्रहरणाः सर्वे सर्वे पर्वतयोधिनः ॥ २५ ॥
 नखदंष्ट्रायुधाः सर्वे सर्वे सर्वास्त्रकोविदाः । विचालयेयुः शैलेन्द्रान् भेदेयुः स्थिरान् द्रुमान् ॥ २६ ॥
 क्षोभयेयुश्च वेगेन समुद्रं सरितां पतिम् । दारयेयुः क्षितिं पदभ्यामाप्लवेयुर्महार्णवान् ॥ २७ ॥
 नभस्तलं विशेष्युश्च गृहीयुरपि तोयदान् । गृहीयुरपि मातङ्गान् मत्तान् प्रव्रजतो वने ॥ २८ ॥
 नर्दमानांश्च नादेन पातयेयुर्विहंगमान् । ईदृशानां प्रसूतानि हरीणां कामरूपिणाम् ॥ २९ ॥
 शतं शतसहस्राणि यूथपानां महात्मनाम् । ते प्रधानेषु यूथेषु हरीणां हरियूथपाः ॥ ३० ॥
 बभूवुर्यूथपश्रेष्ठान् वीरांश्चाजनयन् हरीन् । अन्ये ऋक्षवतः प्रस्थानुपतस्थुः सहस्रशः ॥ ३१ ॥
 अन्ये नानाविधाञ्छैलान् काननानि च भेजिरे ।

They were gifted with the power of assuming any form and acquiring any amount of strength at will and could go about wherever they liked. (23-24) Nay, they resembled the lion and tiger in point of haughtiness and strength. All used (even) rocks as their missiles and all fought with mountains (as their weapon). (25) All had claws and teeth for their weapons and all were skilled in the use of all (sorts of) missiles. They could shake great mountains and cleave rooted trees. (26) They could agitate the sea, the lord of the rivers, with their impetuosity, rend the earth with their feet and leap across extensive oceans. (27) They could penetrate into the firmament and catch hold of the clouds. They could even seize elephants in rut roaming at will in the forest. (28) Nay, they could dash down with their yell crying birds. A crore of

such high-souled monkeys capable of assuming any form at will and able to lead herds of their kind came to light. They turned out to be the leaders of (separate) herds of monkeys among their principal troops and begot (other) valiant monkeys who proved to be the foremost of generals. Others in their thousands resorted to the peaks of Mount Rkṣavān; (still) others sought various mountains and forests.

सूर्यपुत्रं च सुग्रीवं शक्रपुत्रं च वालिनम् ॥ ३२ ॥
 भ्रातरावुपतस्थुस्ते सर्वे च हरियूथपाः । नलं नीलं हनूमन्तमन्यांश्च हरियूथपान् ॥ ३३ ॥
 ते ताक्ष्यबलसम्पन्नाः सर्वे युद्धविशारदाः । विचरन्तोऽर्दयन् सर्वान् सिंहव्याघ्रमहोरगान् ॥ ३४ ॥
 महाबलो महाबाहुर्वाली विपुलविक्रमः । जुगोप भुजवीर्येण ऋक्षगोपुच्छवानरान् ॥ ३५ ॥
 तैरियं पृथिवी शूरैः सपर्वतवनार्णवा । कीर्णा विविधसंस्थानैर्नानाव्यञ्जनलक्षणैः ॥ ३६ ॥
 तैर्मैघवृन्दाचलकूटसंनिभैर्महाबलैर्बानरयूथपाधिपैः ।
 बभूव भूर्भीमशरीररूपैः समावृता रामसहायहेतोः ॥ ३७ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तदशः सर्गः ॥ १७ ॥

All those monkey chiefs flocked round the two brothers, Sugrīva, son of the sun-god, and Vālī, son of Indra, too; while others stood by the side of Nala, Nīla, Hanumān and other monkey chiefs. (29—33) Endowed with the might of Garuḍa, they were all skilled in warfare and, while roaming about, killed all lions, tigers and big snakes (that confronted them). (34) The mighty and stout-armed Vālī, who possessed extraordinary prowess, protected with the might of his arms the (aforesaid) bears, monkeys and long-tailed monkeys. (35) This globe with (all its) mountains, forests and oceans was overrun by the abovementioned heroes of diverse bodily structures and distinguished by various characteristic marks. (36) The earth was filled with those mighty leaders of monkey chiefs, who looked like a mass of clouds or like mountain-peaks and were endowed with a fearful body and aspect and had been born (only) to assist Śrī Rāma. (37)

Thus ends Canto Seventeen in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.



अष्टादशः सर्गः

Canto XVIII

Advent of Śrī Rāma, Bharata and others; festivities in heaven as well as in Ayodhyā; their investiture with the sacred thread; the arrival of Viśwāmitra

निर्वृत्ते तु क्रतौ तस्मिन् हयमेधे महात्मनः । प्रतिगृह्यामरा भागान् प्रतिजग्मुर्यथागतम् ॥ १ ॥
 समासदीक्षानियमः पत्नीगणसमन्वितः । प्रविवेश पुरीं राजा सभृत्यबलवाहनः ॥ २ ॥
 यथार्हं पूजितास्तेन राज्ञा च पृथिवीश्वराः । मुदिताः प्रययुर्देशान् प्रणम्य मुनिपुंगवम् ॥ ३ ॥
 श्रीमतां गच्छतां तेषां स्वगृहाणि पुरात् ततः । बलानि राज्ञां शुभ्राणि प्रहृष्टानि चकाशिरे ॥ ४ ॥
 गतेषु पृथिवीशेषु राजा दशरथः पुनः । प्रविवेश पुरीं श्रीमान् पुरस्कृत्य द्विजोत्तमान् ॥ ५ ॥
 शान्तया प्रययौ सार्धमृष्यशृङ्गः सुपूजितः । अनुगम्यमानो राज्ञा च सानुयात्रेण धीमता ॥ ६ ॥
 एवं विसृज्य तान् सर्वान् राजा सम्पूर्णमानसः । उवास सुखितस्तत्र पुत्रोत्पत्तिं विचिन्तयन् ॥ ७ ॥

The celebrated Aśwamedha sacrifice, as well as that intended to procure male progeny, performed by the high-souled emperor, having been concluded, the immortals (who personally attended it) returned (even) as they had come, after receiving their (respective) shares (of the offerings made in the sacrifices). (1) Having completed the sacred vow (of chastity etc.) taken

at the time of consecration, the king proceeded towards his capital accompanied by his wives and alongwith his servants, army and conveyances. (2) Having been honoured according to their (respective) rank by the emperor, who had (just) concluded his sacrificial performances, the kings too (that had assembled for the sacrifice) returned full of delight to their territories bowing low to Vasiṣṭha, Rṣyaśṛṅga, Vāmadeva and others (the foremost of sages). (3) Clad in a white uniform (presented by the emperor) and greatly delighted, the troops of those glorious kings, (even) as the latter proceeded to their (respective) homes from that city (of Ayodhyā), shone brightly. (4) The kings having dispersed, the glorious King Daśaratha (who had gone out in state to see them off) entered the city once more, placing the foremost of Brāhmaṇas (Vasiṣṭha and others) at his head. (5) Duly honoured and being followed (to some distance) by the wise king with his entourage, Rṣyaśṛṅga (too) departed with (his wife) Śāntā. (6) Having thus sent away all of them, and fully realized his ambition (of performing a horse-sacrifice), the king dwelt happily there (in his own capital), (eagerly) awaiting the birth of sons (to him). (7)

ततो यज्ञे समाप्ते तु ऋतूनां षट् समत्ययुः। ततश्च द्वादशे मासे चैत्रे नावमिके तिथौ ॥ ८ ॥
 नक्षत्रेऽदितिदैवत्ये स्वोच्चसंस्थेषु पञ्चसु। ग्रहेषु कर्कटे लग्ने वाक्पताविन्दुना सह ॥ ९ ॥
 प्रोद्यमाने जगन्नाथं सर्वलोकनमस्कृतम्। कौसल्याजनयद् रामं दिव्यलक्षणसंयुतम् ॥ १० ॥
 विष्णोरर्धं महाभागं पुत्रमैक्ष्वाकुनन्दनम्। लोहिताक्षं महाबाहुं रक्तोष्ठं दुन्दुभिस्वनम् ॥ ११ ॥
 कौसल्या शुशुभे तेन पुत्रेणामितेजसा। यथा वरेण देवानामदितिर्वज्रपाणिना ॥ १२ ॥

In the meantime six seasons (each consisting of two months) rolled away after the sacrifice was over. Then on the ninth lunar day (of the bright fortnight) of Caitra, the twelfth month after the conclusion of the sacrifices when the asterism Punarvasu (presided over by Aditi) was in the ascendant and (as many as) five planets (viz., the Sun, Mars, Saturn, Jupiter and Venus) happened to be exalted (appeared in the zodiacal signs of Mesa or Aries, Makara or Capricornus, Tulā or Libra, Karka or Cancer and Mina or Pisces respectively) and Jupiter in conjunction with the Moon appeared in the zodiacal sign of Karka, mother Kausalyā (the eldest wife of Daśaratha) gave birth to a highly blessed son named Śrī Rāma, who was (no other than) the Lord of the universe, the adored of all the (three) worlds, the delight of Ikṣvāku's race, who represented one-half of Lord Viṣṇu and was endowed with auspicious divine marks in that he had eyes tinged with red, possessed exceptionally long arms and ruddy lips and a voice resembling the sound of a kettledrum. (8—11) Kausalyā shone brightly with that son possessed of immense glory (even) as Aditi (the mother of gods) with Indra (the wielder of a thunderbolt), the foremost of gods. (12)

भरतो नाम कैकेय्यां जज्ञे सत्यपराक्रमः। साक्षाद् विष्णोश्चतुर्भागः सर्वैः समुदितो गुणैः ॥ १३ ॥
 अथ लक्ष्मणशत्रुघ्नौ सुमित्राजनयत् सुतौ। वीरौ सर्वास्त्रकुशलौ विष्णोरर्धसमन्वितौ ॥ १४ ॥
 पुष्ये जातस्तु भरतो मीनलग्ने प्रसन्नधीः। सापै जातौ तु सौमित्रौ कुलीरेऽभ्युदिते रवौ ॥ १५ ॥
 राज्ञः पुत्रा महात्मानश्चत्वारो जज्ञिरे पृथक्। गुणवन्तोऽनुरूपाश्च रुच्या प्रोष्ठपदोपमाः ॥ १६ ॥

(Next) through (the womb of) Kaikeyī (the youngest wife of King Daśaratha) was born Bharata, possessed of true valour, who actually represented a quarter of Lord Viṣṇu and was adorned with all (divine) virtues. (13) Sumitrā (the second wife of King Daśaratha) then gave birth to two (twin) sons, Lakṣmaṇa and Śatrughna, both valiant and skilled in the use of all (kinds of) missiles and (jointly) representing a portion (one-sixth) of Lord Viṣṇu. (14) Bharata of cheerful mind was born when the constellation Puṣya was in the ascendant and the Sun had entered the zodiacal sign of Pisces; while the twin sons of Sumitrā were born when the constellation Āśleṣā was in the ascendant and the sun had reached the meridian, touching the zodiacal sign of Karka (Cancer). (15) The four high-souled sons of the emperor were born separately (though identical in essence). Endowed with (transcendental) virtues, they (all) resembled one another and vied with the four stars comprising the constellations Pūrvā Bhādrapadā and Uttarā Bhādrapadā in splendour. (16)

जगुः कलं च गन्धर्वा ननृतुश्चाप्सरोगणाः । देवदुन्दुभयो नेदुः पुष्पवृष्टिश्च खात् पतत् ॥ १७ ॥
 उत्सवश्च महानासीदयोध्यायां जनाकुलः । रथ्याश्च जनसम्बाधा नटनर्तकसंकुलाः ॥ १८ ॥
 गायनैश्च विराविण्यो वादनैश्च तथापरैः । विरेजुर्विपुलास्तत्र सर्वरत्नसमन्विताः ॥ १९ ॥
 प्रदेयांश्च ददौ राजा सूतमागधवन्दिनाम् । ब्राह्मणेभ्यो ददौ वित्तं गोधनानि सहस्रशः ॥ २० ॥
 अतीत्यैकादशाहं तु नामकर्म तथाकरोत् । ज्येष्ठं रामं महात्मानं भरतं कैकयीसुतम् ॥ २१ ॥
 सौमित्रिं लक्ष्मणमिति शत्रुघ्नमपरं तथा । वसिष्ठः परमप्रीतो नामानि कुरुते तदा ॥ २२ ॥

The Gandharvas sang melodiously and beavies of Apsarās (celestial nymphs) danced; nay, the kettledrums of the gods sounded (of their own accord) and a shower of flowers dropped from the heavens. (17) There was great rejoicing marked with crowds of men in Ayodhyā. Nay, the streets got crowded with actors and dancers and were marked with a great rush of men. (18) The extensive roads in Ayodhyā, which were noisy with the sound of songsters and those who played on musical instruments as well as with that of others (such as the chanters of the Vedas, minstrels, bards and panegyrists) and were strewn with all (kinds of) precious stones (thrown by the people in order to signify their admiration for their songs etc.), presented a gala appearance. (19) The king bestowed presents worth giving on the ballad-singers, bards and panegyrists and gave away riches and cows in thousands to Brāhmaṇas. (20) He further performed the naming ceremony (with respect to his sons) on completing eleven* days (after the birth of Lakṣmaṇa and Śatrughna or thirteen days after the advent of Śrī Rāma, which took place two days earlier). Supremely delighted the sage Vasiṣṭha (on behalf of the king) made the eldest, (an embodiment of) the Supreme Spirit, known by the name of 'Rāma', the son of Kaikeyī by that of 'Bharata', the (first) son of Sumitrā by that of Lakṣmaṇa and the other by that of Śatrughna on that occasion. (21-22)

ब्राह्मणान् भोजयामास पौरजानपदानपि । अददद् ब्राह्मणानां च रत्नौघममलं बहु ॥ २३ ॥
 तेषां जन्मक्रियादीनि सर्वकर्माप्यकारयत् । तेषां केतुरिव ज्येष्ठो रामो रतिकरः पितुः ॥ २४ ॥
 बभूव भूयो भूतानां स्वयम्भूरिव सम्मतः । सर्वे वेदविदः शूराः सर्वे लोकहिते रताः ॥ २५ ॥
 सर्वे ज्ञानोपसम्पन्नाः सर्वे समुदिता गुणैः । तेषामपि महातेजा रामः सत्यपराक्रमः ॥ २६ ॥
 इष्टः सर्वस्य लोकस्य शशाङ्क इव निर्मलः । गजस्कन्धेऽश्वपृष्ठे च रथचर्यासु सम्मतः ॥ २७ ॥
 धनुर्वेदे च निरतः पितुः शुश्रूषणे रतः ।

The sage (on behalf of the emperor) fed the Brāhmaṇas of the capital as well as of the (entire) kingdom (of Kosala) and gave away to the (said) Brāhmaṇas a large heap of shining jewels. (23) He (further) caused to be performed (from time to time) with respect to the (four) princes all (purificatory) rites commencing from the Jātakarma (and ending with Upananyana or investiture with the sacred thread). The eldest of them, Śrī Rāma, proclaimed the greatness of his race like a flag and proved to be the delight of his father. (24) Again he was esteemed by (all) created beings as Brahmā (the self-born). All the (four) princes turned out to be masters of the Vedas and (great) heroes, and all were intent upon doing good to the people. (25) All were endowed with wisdom and all were adorned with virtues. Śrī Rāma, however, was exceptionally glorious of them (all) and possessed of true (unfailing) prowess. (26) Like the full moon in a clear sky he was the beloved of all people and was esteemed in the art of riding on elephants and on horseback and in the (various) processes of driving a chariot. (27) He took delight in the science of archery and was devoted to the service of his father.

* The Śruti says:—

क्षत्रियस्य द्वादशाहं सूतकम् ।

"The impurity of a Kṣatriya, occasioned by childbirth, lasts for twelve days." And a Smṛti text says:—त्रयोदशे राज्ञां नामकरणम् (The naming ceremony of Kṣatriya boys takes place on the thirteenth day).

बाल्यात् प्रभृति सुस्निग्धो लक्ष्मणो लक्ष्मिवर्धनः ॥ २८ ॥

रामस्य लोकरामस्य भ्रातुर्ज्यैष्ठ्यस्य नित्यशः । सर्वप्रियकरस्तस्य रामस्यापि शरीरतः ॥ २९ ॥
लक्ष्मणो लक्ष्मिसम्पन्नो बहिःप्राण इवापरः । न च तेन विना निद्रां लभते पुरुषोत्तमः ॥ ३० ॥
मृष्टमन्नमुपानीतमश्नाति नहि तं विना । यदा हि हयमारूढो मृगयां याति राघवः ॥ ३१ ॥
अथैनं पृष्ठतोऽभ्येति सधनुः परिपालयन् । भरतस्यापि शत्रुघ्नो लक्ष्मणावरजो हि सः ॥ ३२ ॥
प्राणैः प्रियतरो नित्यं तस्य चासीत् तथा प्रियः ।

Lakṣmaṇa, the promoter of fortune (of those who sought his protection), was ever deeply attached from his (very) infancy to his eldest brother, Śrī Rāma, the delight of the world. He gratified the latter in everyway. Lakṣmaṇa, who was rich in splendour, was a second life as it were to Śrī Rāma, moving outside his body. Without him Śrī Rāma (the foremost of men) did not have even a wink of sleep, nor did he partake of a dainty dish brought for him without Lakṣmaṇa. Whenever Śrī Rāma (the celebrated scion of Raghu) went out a-hunting, mounted on horseback, Lakṣmaṇa forthwith followed at his heels, armed with a bow (and arrows) and guarding him on all sides. Śatrughna, the younger brother of Lakṣmaṇa, was dearer to Bharata even than the latter's own life and Bharata likewise was ever dear to Śatrughna.

स चतुर्भिर्महाभागैः पुत्रैर्दशरथः प्रियैः ॥ ३३ ॥

बभूव परमप्रीतो देवैरिव पितामहः । ते यदा ज्ञानसम्पन्नाः सर्वे समुदिता गुणैः ॥ ३४ ॥
ह्रीमन्तः कीर्तिमन्तश्च सर्वज्ञा दीर्घदर्शिनः । तेषामेवं प्रभावाणां सर्वेषां दीप्ततेजसाम् ॥ ३५ ॥
पिता दशरथो हृष्टो ब्रह्मा लोकाधिपो यथा । ते चापि मनुजव्याघ्रा वैदिकाध्ययने रताः ॥ ३६ ॥
पितृशुश्रूषणरता धनुर्वेदे च निष्ठिताः ।

The said King Daśaratha felt supremely delighted with his four highly blessed and beloved sons as Brahmā (the progenitor of the entire creation) with the gods (viz., Indra, Varuṇa, Yama and Kubera presiding over the four quarters). When they got enriched with wisdom, they were all adorned with virtues. (Nay) they were modest, glorious, all-knowing and far-sighted. King Daśaratha, the father of them all—who were possessed of such (unique) glory and luminous splendour—felt rejoiced as Brahmā, the ruler of the universe. Those tigers among men too were attached to their Vedic studies, nay, devoted to the service of their parents, and were well-versed in the science of archery.

अथ राजा दशरथस्तेषां दारक्रियां प्रति ॥ ३७ ॥

चिन्तयामास धर्मात्मा सोपाध्यायः सबान्धवः । तस्य चिन्तयमानस्य मन्त्रिमध्ये महात्मनः ॥ ३८ ॥
अभ्यागच्छन्महातेजा विश्वामित्रो महामुनिः । स राज्ञो दर्शनाकाङ्क्षी द्वाराध्यक्षानुवाच ह ॥ ३९ ॥
शीघ्रमाख्यात मां प्राप्तं कौशिकं गाधिनः सुतम् । तच्छ्रुत्वा वचनं तस्य राज्ञो वेश्म प्रदुद्रुवुः ॥ ४० ॥
सम्भ्रान्तमनसः सर्वे तेन वाक्येन चोदिताः । ते गत्वा राजभवनं विश्वामित्रमृषिं तदा ॥ ४१ ॥
प्राप्तमावेदयामासुर्नृपायेक्ष्वाकवे तदा । तेषां तद् वचनं श्रुत्वा सपुरोधाः समाहितः ॥ ४२ ॥
प्रत्युज्जगाम संहृष्टो ब्रह्माणमिव वासवः ।

Now (when their studies neared completion) King Daśaratha, whose mind was given to piety, deliberated with his family priests (the sages Vasiṣṭha and Vāmadeva) and relations (such as King Romapāda) about the princes' marriage. (Even) while that high-souled monarch was deliberating (on the subject) in the midst of his counsellors, the great sage Viśvāmitra, who was possessed of unique glory, arrived (at the palace of King Daśaratha). Seeking an audience with the king, he addressed the gate-keepers as follows:—(28—39) "Speak (to the king) about me, the sage Viśvāmitra (belonging to the line of Kuśa), the son of Gādhi, having arrived (at his door)." Hearing the aforesaid utterance of the sage and spurred on by that command, all (of them) ran fast to the king's apartments with an awe-stricken mind. Reaching

the royal apartments at once, they forthwith reported to King Daśaratha (belonging to the line of Ikṣvāku) the news of the sage Viśwāmitra having arrived (at the portals). Overjoyed to hear the aforesaid statement of theirs, the king, full of devotion, went forth to receive him alongwith his family priest (Vasiṣṭha), (even) as Indra would go to meet Brahmā.

स दृष्ट्वा ज्वलितं दीप्या तापसं संशितव्रतम् ॥ ४३ ॥

प्रहृष्टवदनो राजा ततोऽर्घ्यमुपहारयत् । स राज्ञः प्रतिगृह्यार्घ्यं शास्त्रदृष्टेन कर्मणा ॥ ४४ ॥
कुशलं चाव्ययं चैव पर्यपृच्छन्नराधिपम् । पुरे कोशे जनपदे बान्धवेषु सुहृत्सु च ॥ ४५ ॥
कुशलं कौशिको राज्ञः पर्यपृच्छत् सुधार्मिकः । अपि ते संनताः सर्वे सामन्तरिपवो जिताः ॥ ४६ ॥
दैवं च मानुषं चैव कर्म ते साध्वनुष्ठितम् । वसिष्ठं च समागम्य कुशलं मुनिपुंगवः ॥ ४७ ॥
ऋषींश्च तान् यथान्यायं महाभाग उवाच ह । ते सर्वे हृष्टमनसस्तस्य राज्ञो निवेशनम् ॥ ४८ ॥
विविशुः पूजितास्तेन निषेदुश्च यथार्हतः । अथ हृष्टमना राजा विश्वामित्रं महामुनिम् ॥ ४९ ॥
उवाच परमोदारो हृष्टस्तमभिपूजयन् ।

Seeing the hermit of austere vows and burning with effulgence, the king with a most cheerful countenance thereupon offered (to him) water to wash his hands with. Accepting the water for washing the hands with and other attentions offered by the king with ceremony as enjoined by the scriptures, he duly inquired of the king after his health and prosperity. The exceedingly pious sage Viśwāmitra (also) duly inquired after the welfare of the king's capital, treasury, kingdom, relations and friends. He (then) said, "I hope all your vassals—are fully submissive to you and your enemies subdued. (40—46) And are your duties (like pouring oblations into the fire) in relation to gods and human beings (newcomers) duly discharged?" Nay, meeting (embracing) in the proper order of sequence Vasiṣṭha and those (other) seers (Vāmadeva and so on) who were present there, he inquired after their welfare: so the tradition goes. Delighted in mind, they all (then) entered the court of the celebrated king (Daśaratha) and, received with attentions by him, took their seat according to their (respective) rank. Thrilled with joy the highly magnanimous king then spoke with a delighted mind to the great sage Viśwāmitra, glorifying him (as follows):—

यथामृतस्य सम्प्राप्तिर्यथा वर्षमनूदके ॥ ५० ॥

यथा सदृशदारेषु पुत्रजन्माप्रजस्य वै । प्रप्राप्तस्य यथा लाभो यथा हर्षो महोदयः ॥ ५१ ॥
तथैवागमनं मन्ये स्वागतं ते महामुने । कं च ते परमं कामं करोमि किमु हर्षितः ॥ ५२ ॥
पात्रभूतोऽसि मे ब्रह्मन् दिष्ट्या प्राप्तोऽसि मानद । अद्य मे सफलं जन्म जीवितं च सुजीवितम् ॥ ५३ ॥
यस्माद् विप्रेन्द्रमद्राक्षं सुप्रभाता निशा मम । पूर्वं राजार्षिण्येन तपसा द्योतितप्रभः ॥ ५४ ॥
ब्रह्मर्षित्वमनुप्राप्तः पूज्योऽसि बहुधा मया । तदद्भुतमभूद् विप्र पवित्रं परमं मम ॥ ५५ ॥
शुभक्षेत्रगतश्चाहं तव संदर्शनात् प्रभो । ब्रूहि यत् प्रार्थितं तुभ्यं कार्यमागमनं प्रति ॥ ५६ ॥
इच्छाम्यनुगृहीतोऽहं त्वदर्थं परिवृद्धये । कार्यस्य न विमर्शं च गन्तुमर्हसि सुव्रत ॥ ५७ ॥

कर्ता चाहमशेषेण दैवतं हि भवान् मम ।

मम चायमनुप्राप्तो महानभ्युदयो द्विज । तवागमनजः कृत्स्नो धर्मश्चानुत्तमो द्विज ॥ ५८ ॥

इति हृदयसुखं निशम्य वाक्यं श्रुतिसुखमात्मवता विनीतमुक्तम् ।

प्रथितगुणयशा गुणैर्विशिष्टः परमऋषिः परमं जगाम हर्षम् ॥ ५९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डेऽष्टादशः सर्गः ॥ १८ ॥

"I consider your advent precisely as welcome as securing nectar in one's own hands, as rainfall in a waterless tract, as the actual birth of a son, through a wife becoming oneself, to one without a child, as the recovery of a treasure irretrievably lost, or joy proceeding from a festive occasion, O great sage! I wonder what supreme object of your desire I can delightfully accomplish and how! (47—52) You are deserving of (every) service from me and

have called (at my door) through my good luck, O bestower of honour! My birth stands fulfilled and my life is blessed today. (53) My night has culminated in a propitious sunrise in that I have seen the foremost of Brāhmaṇas (in you). Formerly distinguished by the appellation 'Rājaraṣi' (a royal sage), you have since earned the status of a Brahmarṣi (Brāhmaṇa sage), your splendour having been brightened by your asceticism. You are (thus) worthy of adoration to me in many ways. Your visit (to me) has been wonderful in that it has proved to be highly purifying for me, O Brāhmaṇa sage! (54-55) Nay, by virtue of your (very) sight, O lord, I have visited (all) sacred places. (Pray) tell me what object is sought (to be accomplished) by you through your advent (to my capital). Favoured by you I wish to promote your cause. You need not entertain any doubt about the success of your mission, O sage of noble vows! (56-57) I shall fully accomplish your object; for (being an honoured guest) you are a (veritable) god to me. This is an occasion for great rejoicing come to me as well as to mine, O Brāhmaṇa sage, and the highest religious merit proceeding from your visit has fallen to my lot in its entirety, O holy one!" (58) The great sage (Viśwāmitra), whose renown occasioned by his excellences had spread far and wide and who was distinguished by his virtues, experienced supreme delight on hearing the aforesaid prayer, which was not only pleasing to the heart but also to the ears, addressed as it was in polite words by the high-souled monarch. (59)

Thus ends Canto Eighteen in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.



एकोनविंशः सर्गः

Canto XIX

King Daśaratha is stunned to hear the request of Viśwāmitra to send Śrī Rāma with him to dispose of the Rākṣasas that interfered with his sacred observances

तच्छ्रुत्वा राजसिंहस्य वाक्यमद्भुतविस्तरम् । हृष्टरोमा महातेजा विश्वामित्रोऽभ्यभाषत ॥ १ ॥
 सदृशं राजशार्दूल तवैव भुवि नान्यतः । महावंशप्रसूतस्य वसिष्ठव्यपदेशिनः ॥ २ ॥
 यत् तु मे हृद्गतं वाक्यं तस्य कार्यस्य निश्चयम् । कुरुष्व राजशार्दूल भव सत्यप्रतिश्रवः ॥ ३ ॥
 अहं नियममातिष्ठे सिद्ध्यर्थं पुरुषर्षभ । तस्य विघ्नकरो द्वौ तु राक्षसौ कामरूपिणौ ॥ ४ ॥
 व्रते तु बहुशस्त्रीर्णे समाप्त्यां राक्षसाविमौ । मारीचश्च सुबाहुश्च वीर्यवन्तौ सुशिक्षितौ ॥ ५ ॥
 तौ मांसरुधिरौघेण वेदिं तामभ्यवर्षताम् ।

Hearing the aforesaid speech of Daśaratha (a lion among kings), marked with uncommon length, the highly glorious sage Viśwāmitra replied (as follows), his hair standing on end:—(1) "What you have said is worthy of you alone and of none else on earth, O tiger among kings—you who are descended of a great pedigree and enjoy the (proud) privilege of being instructed by the sage Vasiṣṭha! (2) Make a resolve, O tiger among kings, to accomplish the purpose which stands foremost in my heart, and which is just going to be expressed in (so many) words, and (thereby) prove true to your promise (made in verse 58 of the foregoing canto). (3) I stand consecrated for a sacrificial performance for the realization of my aim, O jewel among men! Two ogres capable of taking any form at will interrupt the said performance in conjunction with their associates. (4) Towards its conclusion, when the sacred observance had been gone through in a large measure, however, these two notorious Rākṣasas, Mārīca and Subāhu, who are not only possessed of (great) prowess but are highly trained (in the methods of warfare), covered the sacrificial altar with a (large) volume of flesh and blood (dropped from the air).