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THE RAMAYANA.

TRANSLATED INTO ENGLISH PROSE FROM THE ORIGINAL SANSKRIT OF VALMIKI.

BĀLAKĀNDAM.

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THE RAMAYANA IN AN ENGLISH GARB.

The immortal Epic of Valmiki is undoubtedly one of the gems of literature,—indeed, some considering it as the Kohinur of the literary region,which has for centuries,and from a time reaching to the dim and far past been shedding unparalleled and undying halo upon the domain presided over by"the vision and the faculty divine."The burthen of the bard's song is the perpetual contest between good and evil,that is everywhere going on in this mysteriously-ordered world of ours,and which seemingly sometimes ending in the victory of the former,and at others in that of the latter,vitally and spiritually results in the utter overthrow and confusion of evil and in the triumph and final conquest of good. Rama sprung from the bright loins of the effulgent luminary of day, and bringing his life and being from a long and illustrious ancestry of sovereigns, Rama taking birth among the sons of men for chastising and repressing rampant Iniquity and Injustice, typifies the spirit of good that obtains in this world,—Ravana, that grim and terrible Ten-headed one, a Rakshasa by virtue of birth, and worthy to be the chief and foremost of Rakshasas by virtue of his many misdeeds and impieties, who challenges and keeps in awe the whole host of the celestials—"to whom the Sun did not shine too hot, and about whom the Wind did not dare to breathe," represents the spirit of unrighteousness and evil. Lakshmana, disregrading the pomp and splendours of princely life, to follow his beloved brother Rama into the forest, and cheerfully undergoing there a world of trials and privations, and daily and nightly keeping watch and ward over his brother and his spouse in their cottage,—and Bharata, stoutly and persistently declining, despite the exhortations of the elders and the spiritual guides, to govern the kingdom during Rama's absence in the forest, and holding the royal umbrella over his

brother's sandals,are personations of the *ne plus ultra* of fraternal love, and consummate and perfect ideals of their kind. The righteous Bibhishana, who for Rama's cause forsook his royal brother, and set small store by the splendours of royalty, who suffered no earthly considerations to interfere with his entire and absolute devotion to his friend, embodies in his person the sterling virtues going under the precious name of friendship. The ever-devoted Hanumana glorying in the appellation of Rama's servant,—ever-prompt at the beck and call of his master to lay down his life—is the grandest and loftiest conception of the faithful servant that is to be found in all literature. Shall we say aught of Rama and Sita, or keep silence over themes too sacred for babblement and frofane mouthing? The kingdom is astir and alive with the jubilations of the populace at the prospect of Rama's coronation; pennons by thousands are streaming like meteors in the air at the tops of stately edifices; and drums and *panavas* and other musical instruments are sounding forth the auspicious anouncement. The royal household swims in a sea of bliss surging and heaving on all sides. Delight and Joy move about and laugh and talk under the names of Dacaratha and Kaucalya. Anon a thunder-clap bursts in the midst of the Merry-making, and converts delight into dole, the sounds of laughter and hilarity into loud wails and lamentations issuing from hearts knowing no consolation. All is lost! Rama is to be banished into the woods for fourteen years. He cheerfully makes up his mind and repairs to the forest in consonance with his father's promise. Sita steps forth—a divinity clad in flesh—Sita would follow the fortunes of her lord. She considers it as the height of undutifulness to remain behind, continuing to enjoy the pleasures of the palace, while her beloved Rama is leading a life of toils and privations in the remote woods. The daughter as well as the daughter-in-law of kings, brought up in the lap of luxury and amidst the soft ministrations of those pleasures that pertain to a royal household, Sita, the idol of every one's love and regard, boldly and with alacrity faces all the toils and terrors of a forest-life, in preferance to remaining in Dacaratha's residence, bereft of the company of her sweet lord.

All these and various other characters that figure on the fascinating and enchanting boards of Valmiki, have been developed

fully and elaborately, and with and perfect consistency of portraiture through the length of his gigantic poem of Ramayana. Ravana standing before us in stupendous proportions as the personation of terror and wrong-doing, before whom the human spirit trembles as Sita in the Asoka wood; the lotus-eyed Rama self-forgetful and heroic, and possessed of the highest perfections that can adorn humanity, and through the extremes of misery and misfortune ever abiding by righteousness and truth; Sita the best and fairest of her sex, the embodiment of all loveliness and grace physical and mental, she who rose from the sacrificial fire of inspiration—a goddess in all her manifold perfections and unsurpassed exellences, whose name carries in the very mention a world of pathos; the faithful Lakshmana, aye cleaving to his brother on the perilous edge of raging battle, and in the dreary forest leading a life lorn and desolate,—these and others whom we forbear reluctantly to name, have been pourtrayed to the life ; they are quick with the Promethean spark and occupy prominent positions in that ideal world brought into being by those mighty intellectual wizards—the poets; and are the perennial fountains of our joy and sorrow, never suffering the good and the beautiful to degenerate into cant and commonplace in our minds. Oh ! the privilege of genius.

The influence exercised by the Ramayana upon the Hindus reaching down to the lowest strata of the society, is literally and in actual fact immense. Truly of the Ramayana it can be said in Baconian language that it has come home to the business and bosoms of all men. If there is one test which more than another distinguishes the true from the false in Art, it is the circumstance of a work influencing or not influencing life: a work that assimilates itself with the mental constitution of a nation, lending energy to impulse, contributing to clearness of thought, and ennobling and spiritualising the higher emotions and aspirations, must by the very reason of its doing so, be true; while that which fails in doing so, is not the real and genuine thing and can well be spared. The Ramayana has become a household-word in Hindu Society, and expressions embodying the memories of incidents celebrated in the epic, pass current amongst all ranks of the people, being mouthed alike by high and low,by prince and peasant,by the aristocracy

and the nobility of the land, by merchants and mechanics, by cultivators ploughing the field, and by shepherds keeping the flock, by princesses and high-born dames in towering edifices, and the women of the peasantry plying their daily tasks, religionists and politicians and men of letters,—in short by the community universally. Such absolute and all-commanding and comprehensive sway and influence of literature is perhaps unknown in the West, with the single exception of the Bible. *Rama's regime* embodies the popular conception of administrative perfection—the ideal of a monarchy. Ravana is remembered not only in consequence of the prominent part he plays in the Ramayana, but also on account of his famous advice to Rama immediately before his death,—namely that the execution of evil projects should be deferred,but that good ones should be promptly executed,—a very sage counsel doubtless, answering partially to Macbeth's observation on hearing of Macduff's escape :

"————From this moment
The very firstlings of my heart shall be
The firstlings of my hand————"

"The vow concerning the bow-breaking," applied sarcastically to a case of contumacy, "The war between Rama and Ravana is matched by that war alone," "Ravana's family." "Ravana hath been ruined by domestic disclosure," "Lanka hath met with destruction in consequence of excess of pride," "That won't render the Ramayana incorrect,"—these are some of the adages universally current in Hindu society, mixing constantly into common talk. Does not this unequivocally and unmistakably prove that the influence of Valmiki has entered into the pith and marrow of the nation, and vitally sways its intellectual and emotional tendencies ?

Sita has become the grand exemplar to Hindu women as the embodiment of purity, chastity, and wifely fidelity. She has furnished Hindu ladies with the highest and noblest conception of their duties in their various and manifold relations in life. Her empire is both wide and deep over the hearts of her sex, performing for their eternal behoof spiritual services of incalculable worth. She should be looked upon as one of the greatest teachers of her kind—as a teacher in that highest and best sense in which Christ and Chaitanya, Nanak and Socrates are called teachers. Ah, who can say how

many women have turned away in the budding prime of youth from the primrose path of dalliance, and have in preferance followed Virtue, who alone is truly fair,—how many stirred and influenced by the example of her matchless self-sacrifice have firmly made up their minds to tread in her foot-steps? In like manner it may be said of almost all the principal characters of the Ramayana, that they have more or less deeply influenced the thoughts and sentiments of the people.

Further, the Ramayana has been all along a reservoir upon which subsequent writers have drawn ceaselessly. Indeed most of the succeeding poems owe to the Mahabharata and the Ramayana for their subjects. Not to mention writers of less note, even Kalidasa's self has dunk deep of that fountain. Bhababhuti not less celebrated has composed a poem treating of the latter part of Rama's life and saturated with a pathos which perhaps no other pen has surpassed.

To the antiquary and the student of oriental literature and manners, a knowledge of the Ramayana is simply indispensable. Together with the Mahabharata with which it is joined in popular parlance, and with which it goes hand in hand in compass and variety of information, but to which its superiority is pronounced in point of epic excellence and consistency and uniformity of execution, the Ramayana constitutes the great repository of wisdom and learning, the manners and customs of the ancient Hindus. Indeed, the adage current in our socity with regard to the Mahabharata, "What is not in *Bharat* (Mahabharat), is not in *Bharat* (India)" applies to the Ramayana as well. In it, cosmogony and theogony, the genealogies of kings and princes,—of human and extra-human beings, of *Ashuras* and *Danavas*, of *Yakshas* and *Gandharvas*, and *Shiddhas* and *Charanas;* folklore and anecdotes and legends, and stories half-mythical and half-historical; descriptions of cities existing at a period long anterior to the age of Troy and Memphis, and the chronicles of kings that reigned before Priam and Busiris,—all these with others too numerous to enumerate, have been woven into the mighty web and woof of the magic drapery evolved by the so potent art of Valmiki.

Nor is the poem less interesting in a political point of view. It

can hardly be questioned that all progress to be real and in
must be developed out of the inherent tendencies of a nation
feelings and sentiments and idiosyncracies into which it is b
well as those which have been stamped on its life and mind
stress and exigencies of circumstances, social and political.
a nation, therefore, to govern another with such an object a
with which England has taken upon herself the Government
country—namely, the progress and advancement of the ch
of the soil—a close and wide study of its laws, and institu
manners and customs, modes of thought and emotional procli
becomes a thing of paramount interest. It is clear, hence, that
rulers an acquaintance with such works as the Mahabharata ar
Ramayana is most important for wise and beneficient adminst
Nor can it avail one to advance the seemingly unanswerable obj
that treating of as they do a state of society divided from th
present by a huge and abyssmal gulf of time, such works can
means serve as useful and faithful guides to the life and manr
Hindu society existing at this day. "In India," as Professor M
Williams justly remarks, "the lapse of centuries is powerful
effecting radical changes in the foundation and constitution of
society." The conservative character of the Hindu nation is prov
In India usages and observances, the rituals prescribed by the
tures and the customs sanctioned by hoary age, are clung to
tenacity that is proof against time and innovation ; and those who
that England has materially swayed and influnced the social life
people, labour, we make bold to say, under a lamentable delusi

Having regard alike to the surpassing and matchless exce
of the poem itself both in its dramatic and lyric charact
extreme interest it possesses for antiquaries and students of o
literature, and the importance with which its study is fraught
cally to Englishmen, it is most desirable that the Ramayana
be presented before the public in an English garb. In conseq
of its being composed originally in Sanskrit, it literally rem
sealed book to the majority of students. Few are the person
can devote their time and energies to master Sanskrit—a lan
which of all languages existing on earth, is, in consequence
highly complex and complicated grammar, as well as the indefini

which characterises it on account of its possessing countless synonyms, most difficult to master by a foreigner. Nay, we can perhaps safely go so far as to assert that very few amongst those Western scholars who have devoted their lives to the study of Sanskrit literature, have been able to enter into the spirit of that part of its vocabulary in which are couched those peculiarly Hindu ideas and sentiments that constitute the unique genius of the people. To translate, therefore, such a work as the Ramayana from the dead and indefinite Sanskrit into the living and real English, is, like unearthening a fossil and inspiring it with life; or rather like transferring a light from a bushel in which it has been hidden, to a mountain-top,—so that men may behold it and the surrounding objects by help of its grateful rays. Surely, to render a work from a dead tongue into a living language and specially such a language as English with all its resources, is literally taking it from its narrow and circumscribed sphere of influence, and placing it before the world at large—in fact, making it the common property and heritage of all mankind. The utility, therefore, we flatter ourselves, of this present literary undertaking, will recomend itself to all thinking-minds without any further elaboration on our part. Indeed, it would argue no common hardihood in him who despite common sense and reason, would endevour to maintain that the Epic of Valmiki published in an English garb (always provided that the execution do not fall far short of the requirements) would prove valueless as a contribution to the case of literature and culture.

In translating the Ramayana into English, we are concerned with a work composed by an illustrious ascetic passing his days in a hermitage in devout contemplation and the practice of rigid austerities and self-denial. It behoves us, therefore, to approach the task in a becoming spirit, with minds duly prepared and fitted. Let us, accordingly, begin by invoking Him whose presence can convert the foulest and the most unclean spot, pure and clean, "like the iccicle that hangs on Dian's temple," or the hearts and aspirations of the Vestal Virgins, or pious saints ever engaged in meditating the Most High. May He in His infinite and eternal grace vouchsafe to purge our minds of all ignoble feelings and motives,—may He enable us to find delight in duty and doing His will! May our energies

never flag while carrying the burden we have taken on our should
May He enlighten our understanding to interpret aright and co
in clear and adequate language the great thoughts and sentimen
the sublime bard,—so that the English Ramayana being read b
the subjects of a Monarch on whose dominions the sun never se
may contribute to their constant profit and delight.

RĀMĀYANA.

BĀLAKĀNDAM.

SECTION I.

THE ascetic Vālmiki asked that best of sages and foremost of those conversant with words, ever engaged in austerities and Vaidika studies, Nārada saying,—"Who at present in this world is alike crowned with qualities, and endued with prowess, knowing duty, and grateful, and truthful, and firm in vow,—who is qualified by virtue of his character, and who is ever studious of the welfare of all creatures? Who is learned, hath studied society, and knoweth the art of pleasing his subjects? And who alone is ever lovely to behold? Who hath subdued his heart, and controlled his anger, is endowed with personal grace, and devoid of malice; and whom, enraged in battle, do even the gods, fear? Great is my curiosity to hear of such a person. Thou canst, O *Maharshi*,* tell me of a man of this description." Hearing Vālmiki's words, Nārada, cognizant of the three worlds, said with alacrity,—"Do thou listen! Rare as are the qualities mentioned by thee, I will, O sage, having duly considered, describe unto thee a person endued with them. There is one sprung from the line of Ikshwāku, known by the name of Rāma. He is of subdued soul and exceeding prow-

* Lit, a great saint. The word, however, signifies one belonging to a particular order of saints.—T.

ess; effulgent; endowed with patience; having senses unc
control; intelligent; learned in morality; eloquent; crown
with grace; the slayer of foes; broad-shouldered; possess
of mighty arms, a conch-shaped neck, fleshy jaws, anc
broad chest; a powerful bowman; the repressor of foe
having plump shoulder-blades; of arms reaching down ur
his knees; with a beautiful head,and a graceful forehead; a
endowed with excellent might; having symmetrical limbs; a
of a cool hue; and possessed of prowess; and having a we
developed chest; with expansive eyes; crowned with auspi
ousness and favourable marks; knowing duty; firm in promi
aye engaged in the good of his subjects; of accomplished
nown; furnished with knowledge; pure in body and spir
modest towards superiors; versed in self-knowledge; l
unto Prajāpati himself; blest with prosperity; protecting a
the destroyer of enemies, and supporter of all living being
and the stay of order,practising all the duties of his class; a
preserving those cleaving unto him; versed in the profundit
of the Vedas and the Vedāngas; accomplished in archer
gifted with a good memory; ascertaining with rapid
the truth of things; the darling of all; unreproved;
unvanquished spirit; discerning; proficient in every brai
of learning; ever resorted to by the good even as
ocean is, by the rivers; worthy of being honored; hav
an equal regard for all; and capable of filling the heart w
ever-new sensations. Crowned with every grace; he enh
ceth the joys of Kauçalyā; being like unto the sea in grav
and unto the Himavat in patience. In prowess, he is like u
Vishnu, and boasteth of the personal attractions of the Mo
In anger he resembleth the fire raging at the dissolution
all; and in forgiveness, he is like unto the Earth. In giv
away, he is like unto (Kuvera) the Bestower of riches, anc
truth, he is like another Dharma.

"Desirous of doing that which would be acceptable to
subject, king Daçaratha, from fulness of affection, wished

instal as his associate in the kingdom his beloved and meritorious eldest son, Rāma, of infallible prowess, and endued with sterling virtues, and ever intent on the welfare of the people. Beholding the provisions for the installation, that lady the king's consort, Kaikeyi, who had previously been promised two boons, even asked for these, *viz.*, the exile of Rāma, and the installation of Bharata. Bound by the ties of duty in consequence of that promise of his, king Daçaratha banished his favorite son Rāma. In pursuance of his father's promise, and with the view of compassing the pleasure of Kaikeyi, that heroic one, commanded by his sire, wended into the forest. And on the eve of his departure for the forest, that enhancer of Sumitrā's joy and favorite of his brother (Rāma), his dear brother Lakshmana, endowed with humility, displaying brotherliness, followed him out of affection. And as Rohini followeth the moon, Rāma's beloved spouse, sprung in Janaka's line—like unto an embodiment of Divine power—dear (unto Rāma) as life itself, and engaged in acts of good, and furnished with every auspicious mark, and the best of wives, followed Rāma. Having been followed far by his father Daçaratha along with the citizens, Rāma met with the virtuous and beloved king of the Nishādas; and then in company with Guha, Lakshmana, and Sitā, dismissed his charioteer on the banks of the Ganges at Sringaverapura. Then wending from one wood to another, and having crossed many broad rivers, they, in accordance with Bharadwāja's directions, arrived at the Chitrakuta; and constructing a romantic abode, the three began to live there as they listed. And they spent their days in delight, even like gods and Gandharbhas. And when Rāma had reached the Chitrakuta, king Daçaratha, distressed on account of his son, went to heaven, bewailing the latter. And when Daçaratha had ascended heaven, the mighty Bharata, although pressed by the Brāhmanas headed by Vasishtha, to rule the kingdom, did not wish for dominion. And that hero went after Rāma into the forest, with the view of pro-

pitiating that worshipful one. And having come to the high-souled Rāma, with truth for his prowess, he besought his brother, with every mark of respect. And Rāma said unto Bharata these words,—"Thou too, O thou conversant with duty, art king." And the exceedingly generous, illustrious and mighty Rāma of a cheerful countenance did not wish for the kingdom, in consonance with his father's injunction. And having made over unto Bharata, as his substitute on the throne, his own sandals, Bharata's elder brother repeatedly forbade him. And then Bharata,finding his desire not obtained,touched Rāma's feet, and began to rule at Nandigrāma, expecting the return of Rāma. And when the auspicious Bharata, firm in promise and of subdued sense, had gone away, Rāma again perceiving there the influx of citizens and others,eagerly entered Dandaka. And having entered that mighty forest, the lotus-eyed Rāma slew the Rākshasa, Virādha, and saw Sarabhanga, Suitikshna, Agastya and Agastya's brother. And he then, directed by Agastya, gladly possessed himself of Indra's bow, the inexhaustible arrows, the scimitar, and the quiver. And while Rāma was dwelling there with the rangers of woods, the sages came to him in a body for the destruction of the Asuras and Rākshasas. Thereupon in the presence of those ascetics like unto flaming fire, inhabiting the Dandaka forest, he promised to slay those Rākshasas in battle. And it was while he was living there that, that dweller of Janasthāna, the Rakshasi Surpanakhā, capable of assuming any form at will, was disfigured. And it was while living there in the society of the inhabitants of Janasthāna, that Rāma slew in battle the Rākshasas Khara and Triçira and Dushana, together with their followers, who all had been stirred up by the words of Surpanakhā. And fourteen thousand Rākshasas were slain in that battle. And learning of the destruction of his relatives, Rāvana wrought into frenzy by anger, sought the aid of a Rākshasa named Māricha. And although strongly dissuaded by Māricha,saying

"Thou ought not to enter into hostilities with that powerful one. Do thou, therefore, O Rāvana, excuse me!" Yet, disregarding those words of his, Rāvana, urged on by Fate, went into that asylum in company with Māricha. And that one (Māricha) commanding illusions, having drawn far the king's sons (Rāma and Lakshmana), he (Rāvana) carried away Rāma's wife, slaying the vulture Jatāyu. And beholding the vulture slain and learning of the carrying off of Mithilā's daughter, the descendant of Raghu, deprived of sense, bewailed in grief. And having with unassuaged sorrow burnt the vulture Jatāyu, as he was searching for Sitā in that wood, he fell in with a Rākshasa, Kāvandha by name, of a dreadful and deformed shape. Having slain him, the mighty-armed one burnt his body,—and thereupon he went to heaven. And the Rākshasa addressed Rāma, saying, "Do thou, O descendant of Raghu, repair unto the female ascetic, Savari, conversant with all systems of morality." Reparing to Savari, that destroyer of foes, gifted with exceeding energy, Rāma, the son of Daçaratha, highly honored by Savari, met with Hanumān on the banks of the Pampā. Then, agreeably to Hanumān's advice, the exceedingly powerful Rāma saw Sugriva and detailed unto him all, specially touching Sitā. Then the monkey Sugriva, having heard all from Rāma, was well pleased with Rāma and in the presence of fire, made friends with him. Then the king of monkeys, out of friendship, mournfully related unto him all about his hostilities with Vāli. And then Rāma vowed that he would slay Vāli. Thereupon the monkey described unto Rāghava the prowess of Vāli, and he feared lest Rāma should not prove a match for Vāli. And with the view of convincing Rāghava (as to Vāli's might), Sugriva showed unto him the huge corpse of Dundabhi, resembling a large hill. And looking at the skeleton, Rāma endued with exceeding prowess, smiling the while, with his toe cast it off at the distance of full ninety miles. And with a single mighty shaft he pierced seven palmyra palms, a hill, and the sixth nether world, carrying

conviction into Sugriva. Thus convinced, the mighty monkey well pleased went with Rāma towards the cave called Kishkindā. And having arrived there, that best of monkeys Sugriva of a tawney and golden hue, set up loud roars. And at those mighty sounds, out came the lord of monkeys and having obtained Tārā's consent, came before Sugriva for battle. Then Rāghava killed Vāli on the spot with a single shaft. And, in compliance with Sugriva's request having slain Vāli in battle, Rāghava conferred the kingdom on Sugriva. Then that best of monkeys having summoned all the various monkeys, sent them in various directions in search of Janaka's daughter. Then at the suggestion of the vulture Sampāti, the mighty Hanumān crossed the salt sea extending for a hundred *yojanas*. And arriving at the city of Lankā, ruled by Rāvana, he found Sitā in the midst of an Asoka wood, absorbed in thought. And then having shown her the sign, he related unto her all about the friendship between Rāma and Sugriva, and having cheered Videha's daughter, he smashed the gate of the palace. Then having slain five generals, and seven counsellors' sons, and grinded the heroic, Aksha, he was bound fast (by the arms of Indrajit). Then knowing that in virtue of the grand-sire's boon, he was free, he forgave those Rākshasas that were leading him (to Rāvana). Then having burnt down the city of Lankā, with the exception of the place occupied by Mithila's daughter, the mighty one returned, with the intention of delivering the glad tidings unto Rāma. And that one of immeasurable soul having come before the high souled Rāma, and circled him, addressed him, saying,—"I have truly seen Sitā." Then accopanied by Sugriva, Rāma repaired to the shore of the mighty ocean, and with shafts resembling the sun, vexed the deep. Then that lord of rivers—the Ocean—showed himself. And agreeably to the advice of the Ocean, Nala constructed a bridge (over the water). By that bridge Rāma went to the city of Lankā,—and slew Rāvana in battle. And having recovered

Sitā, Rāma experienced high shame (in consequence of Sitā's having lived so long in Rāvana's place), and used harsh anguage towards Sitā in the presence of all. Incapable of bearing it, the chaste Sitā entered flaming fire. Thereupon assured by Agni as to the sinlessness of Sitā, Rāma became exceedingly pleased, and was honored by all the deities. And at the great act of Rāma's, the three worlds with all that was mobile and immobile in them, as well as the sages and gods, were well pleased with the mighty-souled Rāghava. Then installing that foremost of Rākshasas, Bibhisana, on the throne of Lankā, Rāma was perfectly easy, and rejoiced exceedingly. Then Rāma, obtaining a boon from the celestials, revived the monkeys fallen in battle, and surrounded by friends, set out for Ayodhyā on the car Pushpaka. And repairing to Bharadwāja's hermitage, Rāma, having truth for his prowess, despatched Hanumān to Bharata. Then talking over past affairs, accompanied with Sugriva, Rāma, mounted on the Pushpaka, departed for Nandigrāma. Having arrived at Nandigrāma, the sinless Rāma sheared himself of his matted locks along with his brothers, and, having regained Sitā, got back his kingdom. And Daçaratha's son, the auspicious Rāma, lord of Ayodhā, hath been ruling those happy subjects of his, even like a father. (During his reign) his subjects will enjoy happiness, and contentment, and become hale, and grow in righteousness, and be devoid of mental disquietude and disease, and free from the fear of famine. And no person is to witness his son's death, and women will be ever chaste, and never bear widowhood. And no fear of conflagration (will exercise people), nor creatures be drowned in water. And no danger will come from the wind, —nor any suffer from fever. And no fear will come from hunger, or from thieves. And cities and provinces will be filled with corn and wealth. And all will live happily as at the Golden age, and having performed with countless gold an hundred horse sacrifices, and bestowed with due rites *ayutas* and

*kotis** of kine on learned persons, and countless wealth famous Brāhmanas, Rāghava will establish an hundred ro families, and will employ each of the four castes in its o duties. And having reigned for ten thousand and as ma hundred years, Rāma will depart for the regions of Brahn He that readeth this sacred, sin-destroying, merit-bestowi history of Rāma like unto the Veda itself, becometh cleans from all sin. And the man that readeth this Rāmāya conferring length of days, after death, is honored in heav along with his sons, and grandsons, and relations. I Brāhmana readeth it, he attaineth excellence in speech ; i Kshatriya, he acquireth lordship over landed possession if a Vaisya, abundance of wealth in trade ; and if a Sud greatness."

SECTION II.

HEARING those words of Nārada, that one of virtuo soul, skilled in speech, together with his disciples, worshipp that mighty sage And having received due honors, th celestial asking for and receiving permission (to depar went to the etherial regions. And when Nārada had le for the celestial regions, that holy person went to the ban of the Tamasā hard by the Jāhnavi. And having arriv at the banks of that river, the pious one, observing holy spot devoid of mud, spoke into his disciple standing b saying,—"O Bharadwāya, behold this holy spot devoid mud. And it is beautiful, and contains pleasant waters, ev

* *Ayuta* is ten thousand; and *koti* is ten millions.—*T.*

like the minds of good men. Do thou, O child, put down thy pitcher, and give me my bark. I will bathe even in this Tamasā, the best of holy spots." Thus accosted by the high-souled Vālmiki, Bharadwāja ever intent upon serving his spiritual guide, presented the sage his bark. And that one of subdued senses, having received his bark from his disciple, began to range around, surveying that extensive forest. In the vicinity of the wood, that worshipful one espied a pair of Kraunchas, emitting melodious notes, and ranging around in perfect peace of mind. At this juncture, a wicked-minded fowler, singling out the male without any cause of hostility, slew him in the very presence of the holy man. And observing him struggling on the earth, bathed in blood his help-mate began to bewail in piteous accents, at the prospect of her separation from her copper-crested oviparous husband, engaged in sport with extended plumage. Finding the oviparous one thus brought down by the fowler, the piety of that pious and righteous-souled Rishi was excited exceedingly. Then considering it to be an unrighteous deed, with a heart moved with pity, that twice-born one, beholding the weeping Kraunchi, spoke these words,—"O fowler, since thou hast slain one of a pair of Kraunchas, thou shalt never attain prosperity!" Having uttered this, he thought within himself, "What is this that I have said, afflicted with grief for the bird?" Revolving thus in his mind, that highly-wise one and best of sages addressed his disciple, saying,—"This speech that I have uttered is of equal feet and accents; and is capable of being chaunted according to measure to stringed accompaniment. Let it therefore go forth as a *sloka* as it has come out of my sorrow!" When the sage had spoken thus, his disciple, well pleased, assented to his excellent speech; and thereat that pious person was gratified. Then having duly performed his ablutions at that holy spot, the reverend sage retraced his steps, pondering over the incidents touching the *sloka*.

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

Having entered the hermitage along with his disciple, that one knowing duty, while apparently engaged in diverse kinds of talk, revolved in his mind the circumstances connected with the verses. And it came to pass that desirous of seeing the best of sages, there arrived that lord and creator of all, the effulgent Brahmā, furnished with four countenances. Beholding him, Vālmiki rose up suddenly and, wondering greatly, humbly and silently stood before him with folded hands. And duly bending low in reverence Vālmiki offered that deity water to wash his feet, and other things for reception. And having sat down on a highly-honored seat, that worshipful one enquired after the welfare of that sage Vālmiki knowing no deterioration; and then asked him to be seated. And having been seated in the presence of the Grand-sire of all, Vālmiki, his mind running upon the self-same subject, became plunged in thought. "What a sin hath been committed by that wicked-minded one, incited by hostile feeling, when he without cause slew that sweetly-singing Krauncha!" And thereupon, again lamenting that female Krauncha, he, in grief of heart, mentally recited those verses. Then smiling, Brahmā spoke unto that excellent sage,—"Those verses of thine which thou hast composed shall attain celebrity: no doubt need be entertained on this head. It is because I had intended so, that those verses had come out of thy lips. Do thou now, O best of saints, compose the entire history of Rāma. Do thou relate unto the world the history of the righteous-souled and intelligent Rāma crowned with qualities. And do thou, and thou hast heard it from Nārada, relate all that is known, and all that is unknown to thee, O wise one, concerning Rāma, and Lakshmana, and Videha's daughter, and all the Rākshasas. And even what is not known to Nārada, shall

be unfolded unto thee. And no words of thine in this poem shall contain an untruth. Do thou, therefore, compose into verses this delightful story of Rāma. And as long as the mountains and the seas exist on earth, thy history of Rāmāyaṇa will spread among men. And as long as this story of Rāmāyana shall retain currency, thou shalt reside both in this world and in mine." Having said this, the worshipful Brahmā disappeared there. And thereat the sage and his disciples marvelled greatly. And his disciples sang those verses again and again; and, momentarily experiencing pleasure, said unto him with exceeding wonder,—"Those verses, composed of equal accents, and furnished with four parts, have been sung by the mighty saint, have, in virtue of frequent repetition, been associated with a world of pathos, and have attained the eminence of a *sloka*. And now it is the intention of that illustrious and self-centered sage to compose the entire Rāmāyana in this metre."

The great ascetic Vālmiki of gracious appearance and unparalleled renown has composed hundreds of verses in melodious measure, couching the significance of the history of Rāma's line. Listen to the annals of the foremost of Raghu's race, and the destruction of the Ten-headed one composed by the ascetic, with *Samasas, Sandhis, Prakritas*, and *Pratayas*; and lucid with sweet and equally-accented words.

SECTION III.

HAVING heard the entire history of the intelligent Rāma, capable of conferring religious merit and the two other cognate objects, as well as emancipation, Vālmiki again ought to get insight into it. And, seating himself facing the east on a cushion of *kusa* grass, and sipping water

according to the ordinance, he addressed himself to the contemplation of the subject through *yoga*. And by virtue of his *yoga* powers, he clearly observed before him Rāma, and Lakshmana, and Sitā, and Daçaratha together with his wives in his kingdom, laughing, and talking, and acting, and bearing themselves as in real life. And he saw into all that was endured by Rāma firm in promise, with his wife for the third. And like an *emblic myrobalan* on his palm, that righteous-souled one, by virtue of his *yoga*, perceived all that had happened as well as all that would happen in future. And having truly seen everything by virtue of his contemplation, that magnanimous one set about recording the charming Rāma's history. And agreeably to what had been related by the mighty-souled Nārada, that worshipful saint composed the history of Ragu's line, conferring profit and pleasure,and impregnated with qualities fraught with them,and, like unto the ocean, abounding in riches, and captivating ear and mind. And Rāma's birth, and mighty prowess, and kindness to all, and popularity, and forbearance, and goodness, and truthfulness, and the wonderful converse he had with Viswāmitra ; and the nuptials of Jānaki ; and the snapping of the bow ; and the hostilities of Rāma with Rāma (Parasurāma) ; and the noble qualities of Daçaratha's son ; and Rāma's installation ; and the enmity of Kaikeyi ; and the obstacle in the way of the installation ; and the exile of Rāma ; and the king's grief, lamentations, and departure for the other regions ; and the grief of the subjects, and their dismissal (by Rāma to Ajodhyā) ; and the tidings of the lord of Nishādas ; and the charioteer's return ; and the crossing of the Ganges; and Rāma's interview with Bharadwāja; and his arrival at Chitrakuta in consonance with Bharadwāja's injunction ; and Rama's building a mansion there and sojourn ; and Bharata's arrival, and his propitiation of Rāma ; and Rāma's offering oblations to the manes of his father ; and the installation of the sandals ; and Bharata's dwelling at Nandigrāma ;

Rāma's removal to Dandaka and destruction of Virādha; Rāma's interview with Sarabhanga and meeting with kshna; and Sitā's companionship with Anusuyā, and the r's painting the former; and Rāma's interview with stya, and his obtaining the bow from him; and the story of panakhā and her disfigurement; and the slaughter of Khara Triçirā; and the exertions of Rāvana; the destruction of icha, and the carrying away of Vaidehi; Rāghava's lamenons, and the death of the king of vultures; Rāma's ounter with Kavandha, (a headless demon) and his view of pā; Rāma's interview with Savari, and his subsistence e on fruits and roots; Rāma's lamentations, at Pampā, and ting with Hanumān; the former's sojourn to the Rishyamu-, and interview with Sugriva; Rāma's raising the confice of Sugriva, and his friendship with the latter; and the ounter between Vāli and Sugriva; the destruction of Vāli, the establishment of Sugriva on the throne; and Tārā's entation; the understanding between Rāma and Sugriva o the time for commencing the march; Rāma's stay ing the rainy season; and the ire of the lion of Raghu's ; the levying of forces; and the despatch of envoys in erent directions; and the assignment by Sugriva ifferent quarters to the monkeys; the making over of his by Rāma to Hanumān; Jāmbubāna's discovery of the e; the fasting of the monkeys on the shore of the an; Hanumān's interview with Sampāti; Hanumān's ension of the mountain, and his bounding over the main; his sight of the Maināka at the injunction of Ocean; the ring of Rākshasis; Hanumān's meeting with the Rākshasa yāgraha; Hanumān's destruction of Sinhikāya; and umān's sight of Lankā, and his entrance by night into kā; his ascertaining of conduct in times of helplessss; his journey to the tavern; and his sight of the er apartments; and his sight of Rāvana and of his car hpaka; his walk to the Asoka wood, and sight there

of Sitā; his presentation of the ring to Sitā and conve with her; and the roaring of the Rākshasis; and dreaming of the dream by Trijatā; Sitā's handin gem to Hanumān; and the breaking down of trees; the flight of the Rākshasis, and slaughter of the slav and the wind-god's Son being taken captive; and his terr roars while burning down Lankā; and his bounding b over the ocean; and the forcible possession of hon and Hanumān's consoling Rāghava, and handing him gem; Rāma's interview with Ocean; aud Nala's construct the bridge, the army's crossing of the ocean; and nightly seige of Lankā; and Rāma's interview v Bibhishana; the communication as to the means of desti tion; and the destruction of Kumbhakarna and Meghanā and the destruction of Rāvana, and the recovery of Sitā in enemy's city; and the sprinkling of Bibhishana, and the si of Pushpaka; Rāma's return towards Ayodhyā, and meet with Bharadwāja; despatch of Hanumān; and Rāma's m ing with Bharata; and the installation of Rāma; and the missal of all the forces; and Rāma's pleasing his subje and renunciation of Sitā,—all else besides concerning R on earth, that hath not yet taken place,—have been d with by the worshipful sage in the last book.

SECTION IV.

WHEN Rāma had obtained his kingdom, that wors ful sage Vālmiki, composed the entire history [of that h in excellent metre and fraught with high meaning. saint recited twenty-four thousand *slokas;* and it cons of five hundred sections, and is divided into six *Kandas* the Uttarā. And having composed it, including as well fu incidents to happen afterwards, that lord reflected as to v should publish the same before assemblies. And as great sage of purified soul was thus pondering, in came K

a, in the guise of the sons of ascetics, and touched
. And he found those illustrious princes, the
Kusi and Lava, knowing morality, and living in a
ge, and endowed with sweet voices,—apt at taking in
ning of poetry. And finding them of a retentive
ent, and initiated into Vedic studies, that lord taught
ow to interpret the Vedas, and that vow-observing
ght them the great Rāmāyana in full, treating of
fe, and the destruction of Paulastya. And those
iced brothers, resembling Gandharbas in grace,
ished in music and dancing, and cognizant of
and *Murchhana*, began to chaunt this poem delightful
tion and in singing, set in three measures, and seven
nd sung according to time to the accompaniment
ged instruments, and fraught with the sentiments
pathos, risibility, the irascible, the terrible, and the
And knowing the characteristics that go to make
Drama, and gifted with mellifluous voices, those
s princes, coming from Rāma's body, and resembling
n as the reflection of the solar or the lunar disc
s that disc, got by heart that excellent and moral
its entirety; and those princes versed in the Fine
th a concentrated mind chaunted it as they had
, in the assemblies of ascetics and Brāhmanas and
n.

upon a time, those high-souled and pious ones,
d with every auspicious mark, chaunted this poem
sembly of ascetics of purified souls. Having heard
sic, all the ascetics were seized with surprise, and
s flooded with tears, exclaimed, "Well done! Well
And well pleased, those saints cherishing Duty,
the praiseworthy Kusa and Lava as they sang,
—"Ah! what charming music! What sweetness of
ses! All this happened long ago, yet it seems as
aw it before us." And unified with the theme,

both of them singing together sweetly, and at a high pi
by means of *saraja* and the other notes, they entranced
audience. And the two thus went on sweetly singing
a high pitch, praised by those mighty sages priding in t
asceticism. Some one in the assembly pleased with t
presented them with a water-pitcher; and some one of
fame, being delighted, made them a present of a bark garm
and some one gave them a dark deer skin;—and some-
thread,—and some, a *kamandalu*,* and some great s
conferred on them a *maunja*† made girdle; and some pe
granted them a *vrishi*,‡ and some, a *kaupina*.¶ And
some ascetic, well-pleased, gave them an axe; and son
red cloth; and some, a thread for tying up their matted lo
and some gladly gave a twine for binding faggots wit
and some, ascetic presented them with a sacrificial
and some, a quantity of fire-wood; and some, a seat
of *adumvari*.§ And some exclaimed, "*Swasti*;" and s
joyfully cried,—"May ye be long-lived!" And all t
ascetics of truthful speech conferred on them blessi
And the sages said,—"Wonderful is the story! And, (
accomplished in all kinds of music! beautifully have
chaunted and finished this poem, charming ear and h
and conferring long life and prosperty,—which will af
themes to poets." And admired everywhere, on one occa
those singers were seen by Bharata's elder brother, i
street of Ayodhya, sparsely scattered with stalls.
having had the brothers Kusa and Lava brought under
roof, that destroyer of enemies, Rāma, accorded those
worthy of honor, a respectful reception. And having se
himself on a throne of excellent gold, in the midst of

* An earthen or wooden water pot used by an ascetic.
† A kind of grass.
‡ The seat of an ascetic.
¶ A small piece of cloth worn by ascetics.
§ The glomerous fig tree.

brothers and counsellors, that lord, Rāma, beholding both the brothers, handsome and of modest demeanour, spoke unto Lakshmana, Bharata and Satrughna, saying,—"Do ye listen to the story, fraught with excellent sense and composed in excellent measure, as sung by these ones endowed with the divine afflatus." And then he ordered the singers to begin. Thereupon causing the down of the audience to stand on end, and ravishing their minds and hearts, they began to sing melodiously and distinctly and in as high a pitch as they could command, and in strains rivalling the notes of a Vinā. And that song of theirs enchanted the ear of that assembly. And Rāma said,—"Although these Kusa and Lava, of rigid penances, look like ascetics, yet they bear on their persons the signs of royalty. And, besides, the story conduces to my fame. Do ye, therefore, listen to that history fraught with great worth!" And then commanded by Rāma, they began to chaunt according to the *Marga* mode, and Rāma seated in the midst of his court, was drawn to the music, anxious for the perpetuation of his history.

SECTION V.

THIS great story of Rāmāyana treats of those victorious kings commencing with Prajāpati, and having Ikshwāku for their founder, who ruled the entire earth as no other kings had done so before them, and in whose line Sagara was born—Sagara who dug the ocean, and whom, while out in progress, his sixty-thousand sons followed. We shall now chaunt the entire history of that dynasty from the beginning. Do ye, with minds free from ill will, listen to that story conferring merit, profit and pleasure.

There is on the banks of the Sarayu a great and flourishing country called Kosala abounding in corn and wealth, in which the inhabitants passed their days pleasantly. And

the capital of that country was Ayodhyā famed among m
which was founded by Manu himself—that foremost
men. And that beautiful and mighty city was twelve *yojan*
in length and ten in breadth; and was intersected outsi
with spacious roads laid out orderly. And scattered wi
blown blossoms, and regularly sprinkled with water, the we
arranged broad high-ways looked beautiful. And that o
bringing prosperity unto mighty kingdoms, King Daçarath
lived in that city, like unto the lord of the deities inhabiti
the celestial regions. And the city was furnished with doo
and gates, and well-arranged rows of shops. And it co
tained all kinds of instruments and arms, and was inhabited
by all classes of artizans. And that graceful and matchlessly
brilliant city abounded in eulogists and genealogists. And
it was crowned with stately edifices with flags, and guarded
by hundreds of **Sataghnis*. And the mighty city contained
theatres for females, and gardens, and mango-groves; and
was enclosed by a wall. And encircled by a deep moat, the
city was accessible neither to friend nor foe. And it
abounded with elephants and horses, and kine and camels
and asses. And it was thronged with neighbouring kings
come to pay tribute, and inhabited by merchants from various
countries, and adorned with mountain-like palaces glitter-
ing with gems, and filled with sporting-places for females,
and like unto Indra's Amaravāti. And the city was wonder-
ful to behold, gleaming with gold-burnished ornaments, and
inhabited by troops of courtezans, and abounding in all
kinds of gems, and graced with royal places. And it abound-
ed in paddy and rice, and its water was sweet as the juice of
the sugar-cane. And it resounded with the sounds of *Dun-
dubhis* and *Mirdangas* and *Vinâs* and *Panavas*. And that
foremost spot of all the earth was like unto an aerial car
obtained in heaven by the *Siddhas*, through force of ascetic

* A weapon commonly described as a stone set round with iron spikes.—T.

austerities, and thronged with the best specimens of humanity. And that city was filled by king Daçaratha with thousands of such Mahārathas* light-handed and accomplished in fight, as could by force of arms or sharpened shafts slaughter infuriated lions and tigers and boars roaming in the forest; yet as would not pierce with arrows persons lorn or abandoned or hiding or fugitive. And it abounded mostly in excellent Brāhmanas, lighting the sacrificial fire, and crowned with qualities, and versed in the Vedas and the Vedāngas, and giving away thousands, and ever abiding by truth, and high-souled, and resembling mighty ascetic.

SECTION VI.

AND in that city of Ayodhyā resided king Daçaratha versed in the Vedas, commanding all resources, far-sighted, of mighty prowess, dear to the inhabitants both rural and urban, an *Athiratha*† in the Ikshwāku line, performing sacrifices, engaged in the performance of duties,self-controled like unto a *Maharshi*, a royal saint famed in the three worlds, possessed of strength, the destroyer of foes, having friends, of subdued senses, comparable unto Sakra and Vaisravana by virtue of accumulated riches and other possessions, and protecting people even as the highly energetic Manu protected them. And as Indra rules Amarāvati, that one firm in promise, and following duty, profit, and pleasure, ruled that best of cities. And in that excellent city, the men were happy and righteous-souled, and widely-read, and each contented with his possessions, and devoid of covetuousness, and speaking the truth. And in that prime of cities, there was none who had not at his command a plenteous supply of the good

* A warrior coping with ten thousand persons, and protecting both his charioteer and steeds.—T.

† A warrior fighting ten thousand *Maharathas.—T.*

things, and there was no householder who was not well
in horses and kine, and corn and wealth. And one could s
nowhere in Ayodhyā persons given up to lust, or unsightl
or crooked-minded, or unlettered, or atheistical. And
the men and all the women were of excellent character, a
subdued senses and a happy frame of mind, and both in re
pect of occupation and conduct spotless like unto *Maharsh*
And all wore ear-rings and tiaras and garlands, and abun
antly enjoyed the good things of life. And all were clean
daubing their limbs, and perfuming their persons, and feedin
on pure food, and giving away, and wearing *Angadas**
and *Nishkas*† and hand-ornaments, and repressing passions.
And there were not in Ayodhyā persons not lighting the
sacrificial fire, or not performing sacrifices, or mean-minded,
or thieving, or engaged in improper occupations, or of impure
descent. And the Brāhmanas of subdued senses were always
engaged in the performance of their own duties, giving away
in charity, and studying, and receiving gifts with discrimi-
nation. And none of them was atheistical or untruthful or
slenderly-read or detracting or incompetent or illiterate. And
there was no Brāhmana who was not versed in the Vedas
and Vedāngas, or not observing vows, or not giving away by
thousands, or poor-spirited, or of insane mind, or afflicted.
And no man and no woman was seen devoid of grace or
beauty, or lacking in reverence for their monarch. And the
four orders with Brāhmanas at their head contained persons
serving gods and guests, and endowed with gratitude,
and munificent, and heroic, and possessing prowess. And
the men were long-lived; and ever abode by duty and
truth; and lived in that best of cities, always surrounded
by sons and grandsons and wives. The Kshatriyas were
obedient unto the Brāhmanas, and the Vaiçyas followed the

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* A bracelet worn upon the upper arm.—T.

† An ornament for the breast or neck.—T

Kshatriyas, and the Sudras, occupied with their proper vocations, ministered unto the three other orders. And that city was ably governed by that lord of Ikshwāku's line, even as that foremost of men, the intelligent Manu, had governed it before him. And as a mountain-cavern abounds with lions, it was filled with warriors resembling flaming fire, of straight ways, unforbearing, and of accomplished learning. And the city abounded with excellent horses sprung in Kāmvoja, and Vāhlika, and Vanāyu, and the banks of the Sindhu, and like unto that best of horse, Hari's charge; and with fierce elephants sprung on the Vindha mountain, and the Himavat, filled with juice, and of exceeding strength, and resembling hills; and with Bhadra,* Mandra, and Mriga elephants; and those sprung from the mixture of the three, and from the mixture of Bhadra and Mandra, and from Bhadra and Mriga, and from Mriga and Mandra,—superior like unto Airāvata, and coming from Mahāpadma, Anjana, and Vāmana breeds; fierce, and looking like hills. And that city was over two *yojanas*; and truly it was called Ayodhyā.† And repressing enemies, that city was governed by the great and the exceedingly powerful king Daçaratha, even as the Moon sways the stars. And that lord of earth resembling Sakra governed that city of Ayodhyā bearing a true name, furnished with strong gates and bolts, and auspicious, and graced with excellent edifices, and teeming with thousands.

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* Those elephants whose limbs are contracted are Bhadras; those whose bodies are fat, slack, and contracted are Mandras; and those whose bodies are lean and large are Mrigas.—T.

† Lit, incapable of being conquered.—T.

SECTION VII.

THAT high-souled one of Ikswāku's line had compet
counsellors, capable of administering business, of diving i
the motives of others, and ever intent upon the good of
monarch. And that heroic king had eight famous co
sellors, pure and devoted to the royal service,—*viz.*, Dhri
and Vijaya, and Surāshtra, and Rāshtravardhana,
Akopa, and Dharmapāla, and Sumantra the eighth, conv
ant with profit. And he had two family priests after
heart; *viz*, those foremost of saints, Vasistha and Vāmade
And he had other counsellors besides; *viz.*, Suyajna,
Jāvāli, and Kāçyapa, and Gautama, and the long-lived
kandeya, and the regenerate Kātyāyana. Ever associ
in counsel with these Brahmarshis, his priests
counsellors serving the dynasty from father to son,
learned yet modest, and bashful, and conversant with poli
and of subdued-senses, and auspicious, and high-souled,
accomplished in the art of arms, and of high renown,
cautious, and acting according to their word, and possess
energy, forgiveness and fame, and ever preluding th
speech with a smile, and never committing themselves
a lie either from anger or interest or desire, and e
employing spies noting what was doing or done in
midst of their own or a hostile party. And they were ade
in intercourse with people, and well-tried in friendship
the monarch. And they were ever busy in replenishing
exchequer and in levying troops. And they did not cher
ill will even towards enemies, when innocent. And t
were heroic, and ever high-spirited, following policy,
protecting those citizens that were pure, and not bear
ill will towards Brāhmanas and Kshatriyas, and filling
treasury, by inflicting punishments according to the offence
the persons guilty. And during the time when those pure o
of one mind presided over the justice of the kingdom, th

was neither in the city nor the provinces any that was a liar, or wicked, or going after others' wives. And peace reigned all around the city and the provinces. And the ministers wore excellent raiment, and ornaments, and were engaged in observing pure vows, and ever kept their eye of policy open, in the interests of the monarch. And the king considered them as crowned with virtues; and they were famed on account of their prowess, concluding unerringly in consequence of their intelligence of other countries. And in all climes and times they could manifest their noble qualities; and they were cognizant of war and peace, and possessed of goodness, passion and ignorance. And they could keep their counsel, and judge of things finely, and were well-versed in the art of policy, and ever fair-spoken. Surrounded by such counsellors endowed with various qualities, the faultless king Daçaratha ruled the earth, gathering intelligence by means of spices, and righteously protecting the subjects, and preserving the people, and not sacrificing his duties,—famed over the three worlds. And munificent, and firm in promise in battle, that best of men ruled there this earth. Nor did he ever meet with a foe that was either his equal or superior. And possessed of friends, and having obedient commanders, and extricating his thorns by his might, that king ruled the earth, even as the lord of celestials ruleth heaven. And surrounded by those counsellors studious of his welfare, and bearing affection towards him, and clever, and competent, that king, by virtue of his prowess in subduing others, resembled the Sun surrounded by his rays.

SECTION VIII.

And although engaged in austerities with the view of having sons born to him, the powerful and high-souled king, had no son capable of perpetuating his line. And mentally

turning the matter over, the high-souled one thought, "W do I not celebrate a horse-sacrifice with the intention obtaining a son?" And that highly-energetic, pious intelligent monarch, in consultation with all his counsell of sedate minds, having made up his mind to celebrate th sacrifice, said unto that best of counsellors, Sumantra,—"Be thou speedily summon my spiritual guides, along with the family priests." Thereupon, going out speedily, Sumantra of swift movements called together all the spiritual guides, as well as others versed in the Vedic ritual; *viz.*, Suyajna, and Vāmadeva, and Jāvāli, and Kāçyapa, and Vasistha, and other principal twice-born ones. And having paid homage unto them, the virtuous king Daçaratha then spoke unto them these sweet words, consistent with duty and interest, —"Ever pining on account of a son, I know no happiness,— therefore it is my intention that I should celebrate a horse-sacrifice. I intend to celebrate it according to the ordinance. Do ye, therefore, consider how I may attain my object." Thereat, the Brāhmanas with Vasistha at their head, exclaiming "Well! Well!" approved the words that had fallen from the lips of the monarch. And exceedingly pleased, they spoke unto Daçaratha saying,—"Do thou order the necessary articles, loose the horse, and prepare the sacrificial ground on the north bank of the Sarayu. And, O king, since with the intention of obtaining offspring thou purposest so piously, thou wilt surely obtain sons after thy heart." And hearing these words of the regenerate ones, the king was highly gratified. And with eyes expanded in delight, he spoke unto his ministers,—"Do ye procure the necessary sacrificial articles, according to the injunction of my spiritual preceptors; and loose a horse protected by a competent person, and followed by one of the chief family priests; and do ye prepare the sacrifical ground on the north bank of the Sarayu; and do ye in due order according to the ordinance perform the rites required

secure an uninterrupted completion to the ceremony. This ceremony is incapable of being celebrated by every king. Particular care should be taken that the sacrifice is not defective on account of any serious omission; inasmuch as with learned Brahma-Rākshasas ever on the look-out to espy shortcomings in the ceremony, the performer thereof speedily perishes, should anything take place not consonant to the ordinance. And do ye possessed of ability so arrange, that this sacrifice may be completed in harmony with the ritual." Thus addressed with due respect, the counsellors listened to the words of the monarch, and said, "So be it."

Then taking the permission of that best of kings, those regenerate ones knowing duty, having blessed the monarch, returned to their respective quarters. And dismissing those Brāhmanas, the king spoke unto his minister, saying, —"Do ye, even as the family priests have ordered, arrange for the sacrifice!" Having said this, that mighty-minded and best of men dismissed his ministers, and himself entered into the inner apartment. And coming there, that lord of men said unto his favourite wives,—"Do ye know it for certain that in order to obtain a son I am going to perform a sacrifice." And hearing those sweet words, the countenances of those shining dames looked resplendent, like lotuses after the cold season is over.

SECTION IX.

HEARING all about it, the king's charioteer addressed the monarch in private, saying,—"Do thou listen to what is related in ancient history, and to what I have heard myself! This horse-sacrifice is enjoined by the family priests; and I have myself heard the following story celebrated in ancient chronicle. And what the worshipful Sanat Kumāra had said

formerly in the presence of the saints, applies, O king, to the case of thy having a son. "Kāçyapa hath a son known by the name of Bibhāndaka. He will get a son called Rhishyasringa. And he will grow up and pass his days in the woods. And that foremost of Brāhmanas will not know aught else save following his father. And, O king, it is rumoured abroad, and also always said by the Vipras, that that high-souled one will practise the two modes* of Brahmacharya life. And he will spend some time in serving the sacrificial fire and his famous sire. At this time, the powerful Romapāda of exceeding strength will be famed as king of the Angas. And in consequence of some default on his part, there will occur in his kingdom a terrible and dreadful drouth, capable of striking terror into all. And filled with grief on account of this drouth, the king will call about him Veda-accomplished Brāhmanas, and speak unto them, saying,—"Ye are conversant with the Vedic ritual and the social duties. Do ye, therefore, tell me how to expiate for this evil." And thus accosted by the king, those excellent Brāhmanas versed in the Vedas, will say unto that ruler of earth,—"Do thou, O monarch, by all means, bring Bibhāndaka's son. And having, O king, brought that Brāhmana versed in the Vedas, Bibhāndaka's son Rhishyasringa, and duly honored him, do thou, O monarch, with a concentrated mind, bestow upon him thy daughter Sāntā, according to the ordinance." And hearing those words of theirs, the king will begin to think as to how he can bring over that one endowed with energy. Then in consultation with his counsellors, the prudent king having come to a conclusion, will, honoring them duly, desire his priest and his courtiers to set out in quest of Rhishyasriuga. There-

* Those that assume the staff and the *kamandalu* are reckoned the first order; while those that continue to live with their wives are considered next in worth.—T.

upon hearing the king's words, with aggrieved hearts, and with heads hanging down, they will beseech the monarch, saying,—"Afraid of the saint, Bibhândaka, we shall not be able to repair thither." Anon hitting upon the appropriate means, they say,—'We will search for the Vipra, and no blame shall attach unto us.'—

Thus by help of courtezans, the saint's son was brought by the lord of the Angas. And then the god (Indra) poured down showers; and the king conferred on him Sântâ. And now thy son-in-law Rhishyasringa will help thee in obtaining a son. Now I have related unto thee what Sanat Kumâra had communicated." Thereupon king Daçaratha, well pleased, spoke unto Sumantra,—"Do thou now tell me by what means Rhishyasringa was brought over (by the lord of the Angas)"

SECTION X.

THUS asked by the king, Sumantra said these words,—"I will relate unto thee how the counsellors brought Rhishyasringa. Do thou listen with thy counsellors! The priest together with the counsellors spoke unto Romapâda, saying,—'The means that we have hit upon can never fail of effect.' Rhishyasringa hath been brought up in woods; and is engaged in austerities and the study of the Vedas; and is ignorant of the pleasure that ensueth from contact with women. By help of things agreeably ministering unto the senses, and ravishing the soul, we shall bring him to the city. Do thou, therefore, arrange for them! Let courtezans of comely presence, clad in ornaments, repair thither. And if well treated, they will by various means bring him hither.' Hearing this, the king said unto the priest,—'So be it!' and laid the charge upon him,—who, however, made it over to the courtiers. And the latter acted accordingly.

And in accordance with the instructions, the courtezans entered that great forest; and remaining at some distance from the hermitage, endeavoured to meet with the sober son of the saint ever dwelling in the woods. And satisfied with serving his sire, he never strayed from the hermitage; and consequently had never seen men and women, or any other creatures living in cities and towns. And it came to pass that on one occasion, walking about at will, Bibhāndaka's son came to that spot and beheld the courtezans. And excellently attired, and singing in sweet voices, the women said unto the saint's son,—'Who art thou? And what dost thou, O Brāhmana? We wish to learn all this. And why is it that thou rangest alone this far-off forest?' Beholding these beautiful damsels never seen before, he from delight, hastened to inform them of his lineage, 'My father is Bibhāndaka; and I am his son, having sprung from his loins. My name is Rhishyasringa; and my occupation is known the world over. And this auspicious hermitage hard by belongs to us; and there I shall receive you all in due form.' Hearing the words of the saint's son, they all consented, and the women went to behold that asylum. And when they had come there, the saint's son received them hospitably, saying,—'Here is *Arghya*,' 'Here is water for washing the feet,' 'Here are fruits and roots.' And thereupon they readily received his hospitality. And actuated by the fear of the saint, Bibhāndaka, they bent their minds upon departing soon. And they said,—'Do thou also, O twice-born one, receive from us these excellent fruits! And, good betide thee, O Vipra, do not tarry!' And thereupon, embracing him joyfully, they gave unto him sweetmeats and various kinds of savoury viands. And tasting those things, that one of exceeding energy took them for fruits, never tasted before by the dwellers of the forest. Then, having accosted him, the women, feigning the observance of some vow, went away, inspired with the fear of

his father. And when they had gone, that twice-born one, Kāçyapa's son, became sad, and from grief of heart went this way and that. And the next day his mind momentarily running upon it, the graceful son of Bibhāndaka, endowed with prowess, came to that spot where he had encountered the comely courtezans, adorned with ornaments. And as soon as they observed him coming, they came forward, and said,—Do thou, O Brāhmana, come unto our hermitage! There are in that asylum diverse kinds of fruits and roots; and there thou wilt surely feed thy fill. Thereupon, hearing those words of theirs capable of influencing the heart, he became bent upon going,—and the women brought him away. And when that high-souled Vipra had been brought over, the good, Indra, suddenly poured forth plenteous showers, enlivening the spirits of men. And when the ascetic had arrived, with showers, the king approached him in humble guise, bending his head to the ground. And he offered him *Arghya*, in due form, and with a collected mind; and asked for his favor, so that wrath could not influence the Vipra. And taking him into the inner apartments, and in due form conferring upon him in sober mood his daughter Sāntā, the king became happy. Thus the highly powerful Rishyasringa together with his wife Sāntā, began to live there, respectfully ministered unto in regard to every desire."

SECTION XI.

And he said again,—"O foremost of monarchs, do thou listen to me as I relate how that intelligent Sanat Kumāra, best of deities, spoke. 'In the line of Ikshwāku will be born a righteous king, named Daçaratha, fair of form, and firm in promise. And that king will contract friendship with the

ruler of the Angas. And the latter will have a highly pi
daughter, Sāntā by name. And the (old) king of the An
will have a son, named Romapāda. And repairing unto h
the highly famous king Daçaratha will speak unto Ro
pāda,—O righteous-souled one I am without issue. L
Sāntā's husband, desired by thee, take charge of this sac
fice of mine, to be celebrated with the object of my obtai
ing a son to perpetuate the race.—Hearing these words o
the king, and having pondered well, he will make over unt
him Rhishyasringa of subdued senses, together with Sā
and his children. And taking that Vipra, that king, h
mind free from anxiety, with a glad heart, will prepa
for that sacrifice. And king Daçaratha, knowing duty an
desirous of fame, with the intention of obtaining offspri
and heaven, with joined hands, will appoint that best o
Brāhmanas, Rhishyasringa, to conduct the ceremony. An
that bringer of good will attain his object at the hands o
that foremost of Brāhmanas; and four sons will be born t
him of immeasurable prowess, bringing fame unto the fami
ly, and known by all.' Thus spoke formerly in the divin
age, that worshipful and foremost of deities, Sanat Kumār
Therefore, do thou, O best of men, repairing thither, ac
companied with thy forces and equipage, thyself, O mighty king
bring Rhishyasringa over with due honors." And hearing Su
mantra's words, Daçaratha was exceedingly delighted. An
hearing these words, and permitted by Vasishtha, he, accompa
nied with the ladies, and his courtiers, set out for the place
where that twice-born one was. And gradually passing by woods
and fells, he arrived at the place where that foremost of ascetics
was. And coming before that best of regenerate ones, he
saw that sage's son near Romapāda, like unto flaming fire.
Then the king received him respectfully, and with a delight
ed mind, on account of the friendship he bore him. And he
communicated unto the intelligent son of the saint, the fac
of their intimacy, and then the latter paid homage unt

Daçaratha. Having passed seven or eight days with Romapāda, receiving high honors, that foremost of men, Daçaratha spoke unto Romapāda, saying,—"Let thy daughter, O king, together with her husband, O lord of men, repair unto my city. I am going to be engaged in a mighty enterprise." Hearing this as to the journey of that intelligent one, the king said unto that Vipra,—"Do thou repair with thy wife!" Thereupon the saint's son, promising to go, said unto the king,—"So be it!" And then with the king's permission, he set out with his wife. And Daçaratha and the puissant Romapāda clasping each other by the palm, and embracing each other in affection, attained excess of joy. Then Raghu's son, bidding farewell unto his friend, set out. And he despatched swift messengers to the citizens, saying,—"Let the entire city be embellished; let it be perfumed with *dhupa*, and watered and decked with pennons." And hearing of the king's approach, the citizens joyfully did every thing as they had been commanded. Then the monarch, with that foremost of Brāhmanas before him, entered the decorated city, to the blares of conchs and drums. And beholding that Brāhmana entering the city, duly honored by the prime of men, subservient unto Indra, like unto Kaçyapa's son entering the celestial regions, honored of the thousand-eyed lord of the celestials, all the citizens rejoiced exceedingly. Then taking him into the inner apartment, and paying him homage according to the ordinance, the king considered himself as having gained his object, in consequence of the presence of that Brāhmana. And all the inmates of the inner apartment, seeing the large-eyed Sāntā thus arrived with her husband, experienced excess of joy. Then honored by them and the king in especial, she happily spent there some time along with that twice-born one.

SECTION XII.

THEN after a long while, when the charming spring had appeared on the earth, the king conceived the desire of celebrating the sacrifice. Then bowing down the head unto that Vipra effulgent like a celestial, he appointed him to undertake the ceremony, for the purpose of obtaining offspring to perpetuate his line. Then that Brâhmana said unto that lord of the earth, the king,—"So be it! Do thou order the necessary provisions, loose the horse, and prepare a sacrificial ground on the north bank of the Sarayu." Then the king spoke unto Sumantra, saying,—"O Sumantra, do thou sommon speedily Brâhmanas versed in the Vedas and priests professing the Vedânta philosophy—Suyajna, and Vâmadeva, and Jâvâli, and Kâçyapa, and the priest Vasistha, together with other excellent twice-born ones." Thereupon Sumantra endowed with activity, bestirring himself, summoned all those versed in the Vedas. Then, honoring them duly, the virtuous king Daçaratha spoke unto them these amiable words, consistent with duty and interest,—"Aggrieved on account of a son, I have no happiness on earth,—and therefore, I have intended to celebrate a horse-sacrifice. And by the grace of the saint's son, I shall obtain my desire." Thereupon, the Brâhmanas with Vasishtha at their head honored the words that fell from the king's lips, saying,—"Well." And the Brâhmanas headed by Rhishyasringa addressed the king, saying,—"Do thou arrange for the provisions, loose the horse, and prepare the sacrificial ground on the north bank of the Sarayu! And since thou purposest so virtuously for obtaining offspring, thou shalt obtain four sons of immeasurable prowess." And hearing those words of the regenerate ones, the king was exceedingly delighted. And cheerfully he spoke these auspicious words to his courtiers,—"In accordance with the directions of my spiritual guide

do ye speedily procure these provisions,—loose the horse well protected, and followed by a priest,—and prepare the sacrificial ground on the north bank of the Sarayu. And do ye perform the ceremonies capable of securing the rites from disturbance. Surely every king is competent to perform this sacrifice. Yet care must be taken that no default occurs in it. For flaws in this foremost of sacrifices are watched by learned Brahma-Rākshasas. And should it come to be celebrated in violation of the ordinance, the performer thereof shall meet with instant destruction. And do ye so order that this sacrifice of mine may be completed according to the prescribed ritual." Thereupon honoring those words of the king, the ministers did as ordered. And having eulogized the king knowing duty, the twice-born ones, with the Monarch's leave, departed for their respective quarters. And when the Vipras had gone, the mighty-minded lord of men dismissing his counsellors, entered the inner apartment.

SECTION XIII.

AND when after a full one year, spring had again appeared on the face of the earth, the puissant king, intent upon getting offspring through the horse-sacrifice, saught Vasishtha's side. And having saluted Vasishtha and duly paid him homage, he humbly spoke unto that best of twice-born ones, with the intention of having offspring. "Do thou, O Brāhmana, undertake to perform this sacrifice of mine, according to the ordinance, O foremost of ascetics! And do thou order so that no impediment may happen to the sacrifice! Thou art my kind friend, and prime and mighty spiritual guide. Engaged in it, thou wilt have to bear the entire burden of the ceremony." Thereupon that best of Brāhmanas said,—"So be it! I will do all that thou

askest." He then said unto old Brāhmanas well-up
sacrificial affairs, and experienced car-makers, and hig
pious aged people, and servants, carrying on the ceremon
operations till the end, and artists, and carpenters, a
diggers, and astrologers, and artizans, and dancers, and co
ductors of theatres, and pure and learned persons variou
versed in knowledge,—"Do ye, in obedience to the roya
mandate, engage in the sacrificial work! And fetch brick
by thousands! Do ye raise structures for the kings,
commanding every convenience! And do ye rear goodly
and comfortable buildings by hundreds for the Brāhmanas,
replenished with various meats and drinks. Ye should
provide spacious apartments for the citizens and the dwellers
of provinces,—and separate quarters for the princes, com-
ing from foreign parts; and stables for horses, and dressing-
rooms,—and wide apartments for native and foreign war-
riors. And dwellings filled with diverse kinds of viands, and
commanding everything desirable,—and mansions for the
lower orders of the citizens, exceedingly beautiful to behold.
And meats should be duly dispensed with respect, and not
in the indifference of festive occasions,—so that all
may regard themselves as honorably entertained. None
should be disregarded out of lust or passion. Those
persons, and artizans, that will labor eagerly in the sacrifice,
should by turns, be especially entertained; and servants,
who, being entertained with gifts, do every thing completely,
and omit nothing. And do ye, with hearts mollified by love,
act so, that all our friends be well pleased with us."

Then they approached Vasishtha, saying,—"Everything
hath been performed properly, without anything being left
out. And what thou sayest shall be performed, and nothing
omitted." Then summoning Sumantra, Vasishtha said these
words,—"Do thou invite all those kings that are pious,
and Brāhmanas, and Kshatriyas and Sudras, by thousands.
And do thou with due honors bring people from all countries

And, with proper honor thyself bring the righteous, truthful, and heroic Janaka, lord of Mithilā. And it is because he is our old friend that I first mention him. Then do thou thyself bring the amiable and ever fair-spoken lord of Kāsi, of execellent character, resembling a celestial. Then do thou bring hither along with his son, the highly-pious, old king of Kekaya, who is the father-in-law of this best of monarchs! Then do thou bring with due honors the puissant king of Koçala, and that mighty archer, the illustrious Romāpada, the friend of that lion of a king, and that foremost of men--the heroic, and highly generous lord of Magadha, versed in all branches of learning. And in accordance with the mandate of the king, do thou invite the foremost monarchs! And do thou summon the kings of the East, of the Sindhu and Sauvira countries, and of Saurashtra, and of the South! And do thou speedily bring those monarchs that are attached unto us, together with their friends and followers. Do thou in obedience to the mandate of the monarch, bring over these, despatching dignified emissaries!"

Having heard those words of Vasishtha, Sumantra speedily ordered faithful persons anent the bringing over of the kings. And the virtuous Sumantra, in accordance with the injunction of the ascetic, himself speedily set out for the purpose of bringing the monarchs. And then the servants came and informed the intelligent Vasishtha as to the articles that had been got ready for the sacrifice. Then well-pleased that best of twice-born ones, the ascetic Vasishtha, said unto them,—"Do not give away disrespectfully or lightly. A gift bestowed with disrespect, indubitably destroyeth the giver."

Then for several days, kings began to pour into Daçaratha's city daily and nightly, bringing with them various kinds of gems. Thereupon Vasishtha well-pleased said unto the king,—"O best of men, obeying thy mandate the kings have come here; and I too, according to merit, have

received those excellent kings with respect. And everything hath been carefully made ready for the sacrifice by the persons concerned. Do thou, therefore, repair to the sacrificial ground, for performing the sacrifice. And, O foremost of monarchs, it behoveth thee to view the place filled with all desirable objects, and looking as if prepared by imagination herself."

Then in accordance with the injunctions of both Vasishtha and Rhishyasringa, the king came to the sacrificial spot on a day presided over by an auspicious star. Then, with Rhishyasringa at there head, Vasishtha and the other principal Brāhmanas wending to the sacrificial ground, began the ceremony, according to the ordinance; and in due form. And the auspicious king, in company with his wives, was initiated into the ceremony.

SECTION XIV.

And after the expiry of full one year, when the sacrificial horse had returned, the sacrifice of the king commenced on the north bank of the Sarayu. And with Rhishyasringa at their head. the principal twice-born ones began the proceedings in that mighty horse-sacrifice of that high-souled monarch. And the priests, each duly and according to the ordinance performing his proper part, engaged in the ceremony in consonance with the scriptures. And the regenerate ones, having performed the *pravargya* as well as the *upasada* according to the ordinance, duly completed the additional ceremonies. Then, worshipping the deities with glad hearts, those foremost of ascetics duly performed the morning ablutions and the other prescribed rites. The oblations of clarified butter first having been offered unto Indra, according to the ritual, the king with a purified heart performed his ablutions. And then the mid-

ablutions took place in proper sequence. And those foremost of Brāhmanas, in due form, and according to the ordinance, officiated at the third bath of that high-souled monarch. And the priests presided over by Rhishyasringa, invoked Sakra and the other deities, reciting measured *mantras*. And the sacrificial priests, chaunting sweet *Sâmas* and soft *mantras*, duly invoking the dwellers of the celestial regions, offered each his share of the oblations. And no part of the ceremony was performed improperly, or left out,—and every thing was satisfactorily celebrated with *mantras*. And on that day no Brāhmana ever felt tired, or hungry; and there was none that was not learned, or that was not followed by an hundred persons. And Brāhmanas, and Sudras having among them ascetics, and Sramanas, and the aged, and the infirm, and women, and children, were continually fed. And although they ate their fill, yet they knew no repletion. And "Give food, and clothes of various kind"—(was heard all around). And those employed in the task gave away profusely. And every day food dressed properly in due form was to be seen in countless heaps resembling hills. And men and women coming from various countries to the sacrifice of that high-souled one were excellently entertained with meats and drinks. And the foremost regenerate ones said,—"The viands have been prepared in the prescribed form, and they taste excellent. We have been gratified. Good betide thee!" All this was heard by that descendant of Raghu. And persons adorned with ornaments distributed the victuals among the Brāhmanas, and they were assisted by others bearning jewelled pendants. And in the interval between the completion of one bath and the beginning of the next, mild and eloquent Vipras, desirous of victory, engaged in various disputations. And every day in that sacrifice, skilful Brāhmanas, engaged in the ceremony, did every thing, according to the ritual. And there was no twice-born one that was not versed in the

Vedas and the Vedângas, or that did not observe vows, that was not profoundly learned,—nor did any assist at the sacrifice that could not argue ably. And when the time came for planting the *Yupas*, persons cognizant of arts and sacrificial rites, prepared six *Yupas* of *Vilwa*, as many of catechu, and as many of *Palasa*, and one of *Sleshmataka*, and two of *Devadaru* well-made and measuring two outstretched arms. Persons versed in the arts and science of sacrifice constructed these *Yupas*. And at the time of throwing up the *Yupas*, for embellishing the sacrifice, these one and twenty *Yupas*, each measuring one and twenty *Aratnis*, having eight angles, and smooth-faced were decked out in one and twenty pieces of cloth, and were firmly planted with due ceremonies by artizans. And being wrapped up in cloths, and worshipped with flowers, they looked like the seven Rishis appearing in the welkin. And an adequate number of bricks was also duly made (for the ceremony.) And Brâhmanas accomplished in the arts constructed the sacrificial fire-place with those bricks. And that fire-place of that lion among kings, set by skilful Brâhmanas, consisting on three sides of eighteen bricks, looked like the golden-winged Garura. And for the purpose of sacrificing them unto the respective deities were collected beasts and reptiles, and birds, and horses, and aquatic animals. And the priests sacrificed all these in proper form. And to these *Yupas* were bound three hundred beasts, as well as the foremost of the best horses belonging to king Daçaratha. Then Kauçalyâ, having performed the preliminary rites, with three strokes slew that horse, experiencing great glee. And with the view of reaping merit, Kauçalyâ, with an undisturbed heart passed one night with that horse furnished with wings. And the *Hotâs* and *Adhwaryus*, and the *Udgatas* joined the king's *Vâvâtâ* along with his *Mahishi* and *Parivriti*.* And priests of sub-

* The Kshetriya kings could marry wives from among Kshetriyas, Vaishyas and Sudras. The Kshetriya wife is called *Mahishee*, the Vaishya wife *Vâvâtâ* and the Sudra wife *Parivriti*.—*T.*

dued senses, well-up in sacrificial rites, began to offer oblations with the fat of the winged-horse, according to the ordinance. And that lord of men, desirous of removing his sins, at the proper time smelt the odour of the smoke arising from the fat, agreeably to the scriptures. And then sixteen sacrificial priests in the prescribed form offered the various parts of the horse unto the fire. It is customary in other sacrifices to offer the oblations by means of a *Plaksha* bough; but in the horse-sacrifice a cane is used instead. The horse-sacrifice, according to the Kalpa Sutras and the Brāhmanas, extend over three days. T here after, on the first day was the *Chatushtoma* celebrated; and on the second the *Uktha*,—and on the third the *Atiratra*. And then the *Jyotishtoma*, and then *Ayushtoma*, and the *Atiratra*, and the *Abhijit*, and the *Viswajit*, and the *Aptoryama*—all these various great sacrifices were celebrated with due rites. And in this mighty horse-sacrifice founded of yore by Sayambhu,that perpetuator of his line, the king, bestowed the Eastern quarter on his chief sacrificial priest, the Western on his *Adhwaryu*, the Southern on Brahmā, and the Northern on the *Udgath*, as *Dakshinas*. And having completed that sacrifice, that perpetuator of his race, and foremost of men, the king, conferred on the priests the earth; and having conferred it, that auspicious descendant of Iskhāku experienced high delight. And then the priests spoke unto that monarch, who had all his sins purged off, saying,—"Thou alone art worthy to protect the entire world. We do not want the earth; nor can we rule it, being, O lord of Earth, constantly engaged in Vaidika studies. Do thou, therefore, confer upon us something instead, as the price thereof. Do thou confer upon us gems, or gold, or kine, or anything else, for, O foremost of monarchs, we do not want Earth." Thus addressed by the Brāhmanas versed in the Veda, that best of kings bestowed upon them ten lacs of kine, and ten *Kotis* of gold, and forty of silver. Then those priests in a body,

accepting the wealth, brought it unto the ascetic Rhishyasringa and the intelligent Vasishtha. Then having received each his share, those foremost of regenerate ones were exceedingly pleased, and said,—"We have been highly gratified." Then unto those Brāhmanas that had come there the king with due regard gave *Kotis* of gold. And then unto a certain poor twice-born one that asked for gifts, the descendant of Raghu gave an excellent ornament from his own arm. And, when the regenerate ones were thus properly gratified, that one cherishing the Brāhmanas, with senses intoxicated by excess of joy, reverentially bowed unto them. And thereupon the Brāhmanas uttered various blessings upon that generous king, bending low to the earth. Then having celebrated that excellent and sin-destroying sacrifice, bringing heaven, and incapable of being celebrated by foremost monarchs, king Daçaratha, well pleased, spoke unto Rhishyasringa, saying,—"O thou of excellent vows, it behoveth thee to do that whereby my line may increase." Thereupon the best of Brāhmanas said,—"Be it so! Unto thee, O king, will be born four sons,—perpetuators of their race." Hearing these sweet words of his, that foremost of monarchs bended low unto him with controlled faculties, and experienced the excess of joy. And then that high-souled one again spoke unto Rhishyasringa.

SECTION XV.

THEN that one of capacious intelligence, versed in the Vedas, having pondered for a time, and regained his senses, returned unto the king this excellent answer,—"On thy behalf, and with the view of obtaining sons for thee, I will by help of *mantras* laid down in the Atharva Veda, duly celebrate the famous ceremony, capable of crowning thee with offspring." And then with the view of obtaining sons

(for the king), that effulgent one set about the son-conferring ceremony; and in accordance with the ordinance, and with *mantras*, offered oblations unto the sacrificial fire. And the deities, with the *Gandharbas*, and the *Siddhas*, and the principal saints, assembled there duly, with the object of each obtaining his share of the offerings. And having duly assembled there, the deities addressed these words unto Brahmā, the lord of creatures,—"O thou possessed of the six attributes, through thy grace, a Rākshasa named Rāvana oppresses us all by his prowess,—nor can we baffle him. And, O lord, as thou hast well-pleased conferred on him a boon, we always suffer him in deference to it. And the wicked-minded one harasseth the three worlds furnished with prosperity, and beareth ill-will unto them. And blinded by the boon he hath received, that irrepressible one intends to bring down the lord himself of the celestials, and the Yakshas, and the Gandharbas, and the Brāhmanas, and the Asuras. And the Sun doth not burn him, or the Wind blow about him; and at sight of him, that one engarlanded with billows, the Ocean, dares not stir. Therefore, great is the fear that afflicteth us, coming from that Rākshasa of dreadful appearance. And O lord, it behoves thee to devise some means for destroying him." Thus addressed by the deities in a body, he said,—"Alas! I have, however, decided on the means of destroying that wicked-souled one. He had asked,—'May I be incapable of being slain by *Gandharbas*, and *Yakshas*, and gods, and *Rakshasas*!'—whereat I said,—'Be it so!' Through disdain, the Rākshasa did not at that time mention men. Therefore, by men alone he is capable of being slain; nor can his end be compassed by any other means." Hearing this welcome speech uttered by Brahmā, the deities and the Maharshis became exceedingly delighted. At this juncture, that lord of the universe, the highly-effulgent Vishnu, clad in yellow apparel, and bearing in his hands the conch, the discus, and the mace, and adorned with bur-

nished *Keyuras*,* arrived there, riding Vinatâ's son ; like unto the Sun riding the clouds. And worshipped by the foremost of the celestials, he drew near Brahmâ, and sat down with a collected mind. And bending low before him, the deities spake unto him, saying,—"O Vishnu, for the benefit of the worlds, we shall appoint thee to some work. Do thou, O lord, dividing thyself into four, O Vishnu, become born as sons in the three wives, resembling Modesty, Auspiciousness, and Fame,—of Ayodhya's lord, king Daçaratha, cognizant of Duty, and munificent, and possessing energy, and like unto a Maharshi. Do thou, O Vishnu, becoming man, slay in battle this thorn of the worlds; the pampered Râvana, incapable of being slain by the gods; for the foolish Râkshasa, by virtue of sublimated prowess, baffles the deities, and the *Gandharbas*, and the *Siddhas*, and the foremost of saints. And by him bereft of the sense of right and wrong, have saints and *Gandharbas* and *Apsaras* sporting in the groves of Nandana, been wantonly slain. It is to compass his death that accompanied by the ascetics, we have come hither: it is for this that the *Siddhas* and the *Gandharbas* and the *Yakshas* have taken refuge in Thee! Thou, O God, art the prime way of us all, O repressor of foes! Do thou, for bringing destruction unto the enemies of the gods, turn thy thoughts to being born as man." Thus besought, that foremost of gods and chief of celestials, Vishnu, worshipped of all creatures, addressed the assembled deities, following Duty, with the Grand-sire at their head, saying,—"Do ye renounce fear! For your behoof, slaying in battle the wily and irrepressible Râvana, dreadful unto the saints and the celestials, together with his sons, and grandsons, and friends, and counsellors, and relatives, and acquaintances, I will abide among mortals, ruling this earth for ten thousand and as many hundred years." Having thus con-

* A bracelet worn on the upper arm.—T.

ferred a boon upon the gods, the god Vishnu of subdued soul fell to thinking as to the place where he would be born among men. Then that one of eyes resembling lotus-petals, dividing self into four parts, chose even king Daçaratha for his father. Thereat the celestials and the saints and the *Gandharbas* and the *Rudras* and the *Apsaras* hymned the Slayer of Madhu in excellent hymns:

"Do thou utterly uproot the haughty Rāvana of fierce prowess and enhanced insolence—that foe of the lord of celestials, who is the occasion of the tears of the three worlds,* and dreadful unto ascetics! Slaying that one of terrible prowess, who distresses the three worlds, with his forces and friends, do thou, O foremost of gods, thy fever of heart removed, repair unto the celestial regions protected by thee and purged of all its faults and sins."

SECTION XVI.

THUS besought by the foremost of the celestials, that† searcher of hearts, Vishnu, although cognizant of the means whereby Rāvana was to be destroyed, spake unto the gods these amiable words,—"What, ye gods, is the means of compassing the destruction of that lord of the Rākshasas, by adopting which I could slay that thorn of the ascetics?" Thus addressed, the deities answered Vishnu, incapable of deterioration, saying,—"Assuming the form of a human being, do thou in battle slay Rāvana! He, O repressor of foes, had for a long course of time performed rigid austreities; and thereat, that creator of all, the first-create Brahmā

* *Lit.* the thorns of pious ascetics.—T.

† *Nāra* means a multitude, and *Ayana*, dwelling-place. He whose dwelling-place is a multitude, is *Nārayana*. Metaphorically, the word means evidently, *the Searcher of hearts*.—T.

was well pleased. And propitiated by his penances, the Master conferred a boon on the Rākshasa to the effect, that, save man, no fear should come to him from the various beings. And in the matter of that boon-bestowing man had formerly been disregarded by (Rāvana). And puffed up with pride in consequence of the boon he received from the Grand-sire, he commits ravages upon the three worlds, and carries away the fair sex by violence. Therefore, O subduer of enemies, we have even fixed upon man for bringing about his death." Hearing this speech of the celestials, Vishnu of subdued soul chose even king Daçaratha for his father. And at that time, eagerly wishing to have sons, that destroyer of enemies, the effulgent king Daçaratha, who was sonless, was celebrating the sacrifice that conferreth male offspring. Then, having ascertained the course to follow, Vishnu, having greeted the Grand-sire, vanished there, worshipped by the deities and the Maharshis.

And then himself bearing in his hands a capacious vessel made of burnished gold, with a silver cover,—dear like unto a spouse, and resembling the divine Creative energy, filled with celestial *Pâyasa*,* from out the sacrificial fire of Daçaratha initiated into the ceremony, there arose a mighty being, of unparalleled prowess, high energy, and huge strength, black, and wearing a crimson apparel, with a red face, uttering the blares of a trumpet, and having a body covered with leonine hair, having whiskers and an excellent head of hair, furnished with auspicious marks, and adorned with celestial ornaments, and resembling a mountain-peak, and bearing the prowess of a flaming tiger, and like unto the Sun or tongues of flaming fire. And with his eyes fixed upon Daçaratha, he addressed the king, saying,—"O monarch, take thou me as a person commissioned by *Prajapati*." Hearing him speak thus, Daçaratha, with joined hands, said,—"Lord, art thou well come? What can I

* A preparation of milk, and sugar.—T.

do for thee?" Thereupon,that person despatched by *Prajapati* again spake thus,—"O king, having adored the deities, thou hast to-day obtained this. Do thou foremost of kings, accept this excellent and divinly-prepared *Pâyasa*, conferring sons, health, and affluence,—which thou art to give unto thy worthy consorts, saying,—*Partake it.* Through them thou wilt, O monarch, obtain sons,—for obtaining whom thou hast performed this sacrifice." Thereupon, saying,—"So be it," the lord of men delightedly placed that divinely-bestowed golden vessel filled with the celestial *Pâyasa* upon his head. And having saluted that wonderful being of gracious presence, he in excess of joy began to go round him again and again. Then Daçaratha, having received that divinely-prepared *Pâyasa*, waxed exceeding glad; like unto a pauper attaining plenty. Then that highly effulgent being of a wonderful form, having performed that mission of his, vanished even there. And Daçaratha's inner apartment, being graced with the rays of joy, looked like unto the welkin flooded with the lovely beams of the autumnal moon. Then entering the inner apartment, he spake unto Kauçalyâ, saying,—"Take thou this *Pâyasa*; for this will make thee bear a son." Having said this,the king offered unto her a portion of this *Pâyasa*. Then he conferred upon Sumitrâ a fourth of it. Then inorder that she might have a son, king Daçaratha made over unto Kaikeyi an equal portion of what remained. And then having reflected, the mighty-minded one gave unto Sumitrâ the remaining portion of the *Pâyasa* resembling ambrosia. Thus the king dispensed the*Pâyasa* unto each and all of his wives. And those foremost wives of the king, having received that *Pâyasa*, became exceedingly delighted, and considered themselves as highly honored. Then those excellent consorts of the lord of earth, having separately partaken of that choice *Pâyasa*, shortly bore offspring, resmbling fire or the Sun. And the king, beholding those wives of his bearing children, obtained his desire and became delighted; even as that fore-

most of the celestials, Indra, while being worshipped by the *Siddhas* and the ascetics.

SECTION XVII.

WHEN Vishnu had accepted the sonship of that high-souled king, the self-create Lord addressed the celestials, saying,—"For assisting the heroic Vishnu firm in promise, always seeking the welfare of us all, do ye create powerful beings, assuming shapes at will, cognizant of illusions, heroic, furnished with the celerity of the wind, versed in morality, possessing intelligence, like unto Vishnu in prowess, unslayable, knowing the ways and means (of war and peace) gifted with excellent bodies, capable of resisting all weapons, and resembling immortals. And from forth the bodies of the foremost *Apsaris*, and *Gandharbis*, and *Yakshis*, and *Pannagis*, and *Rikshis*,* and *Vidhyâdharis*, and *Kinnaris*, and *Vanaris*,† do ye produce sons wearing the shapes of monkeys. Formerly I had created that foremost of bears, Jāmbuvāna, who suddenly came out of my mouth as I was yawning." Hearing this mandate of Him possessed of the six attributes, they began to produce sons endowed with monkey-forms. And high-souled ascetics, and *Siddhas*, and *Vidyâdharas*, and *Uragas*, and *Châranas*, generated heroic sons,—rangers of woods. And Indra begat as his son that foremost of monkeys, Vāli, resembling the Mahendra hill,—and that best of those imparting heat, the Sun, Sugriva. And Vrihaspati begat the mighty ape named Tāra, the most excellent and intelligent of the prime monkeys. And the Bestower of riches begat as his son the graceful ape

* She-bears.—T.

† She-monkeys.—T.

Gandhamâdana. And Viçwakarma begat that mighty monkey named Nala; and Agni begat as his son the powerful and graceful Nila in effulgence like unto the fire, who surpassed even his sire in energy, prowess, and renown. And the beautiful Açwins, endowed with the wealth of loveliness, begat Maindra and Dwivida. And Varuna begat the monkey named Sushena; and Paryyanya begat Sarava, possessed of great strength. And the Wind god begat the graceful monkey named Hanumân, endeued with a frame hard as adamant; in fleetness like unto Vinatâ's offspring; and the most intelligent as well as the most powerful amongst all the principal monkeys. Thus produced, there suddenly came into being by thousands, mighty bears, and monkeys, and *Gopuchchhas*,* of immeasurable strength, and heroic, and powerful, assuming shapes at will, endowed with bodies resembling elephants of hills,—even those who would engage in compassing the destruction of the Ten-headed one. And the sons of the deities retained distinctly the respective hues, forms, and prowess, that characterized their several sires. And those that sprang from the †*Golangulas*, possessed even more than the might of the gods. Likewise, on *Rikshis* and *Kinnaris* were gladly begot thousands upon thousands of monkeys, by gods, and *Maharshis*, and *Gandarbas*, and *Tarkshyas*, and famous *Yakshas*, and *Nagâs*, and *Kimpurushas*,‡ and *Siddhas* and *Vidyâdharas*, and *Uragas*. And upon the principal *Apsaris*, and the *Vidyâdharis*, and the daughters of the *Nâgas*, and the *Gandarbis* were begot by the *Châranas* as sons, heroic monkeys of gigantic bodies, ranging the forests and living on fruits and roots. And all these monkeys were endowed with strength; and could assume shapes and repair everywhere,

* Cow-tailed monkeys.—T.

† Cow-tailed monkeys.—T.

‡ Being half-man and half-beast.—T.

at will. And they were like unto lions and tigers, both in pride and in prowess. And they faught with crags and hurled hills. And they faught with nails and teeth,—and were accomplished in all weapons. And they could move the largest hills; and crush the fixed trees; and with their impetus, vex that lord of rivers—the Ocean. And they could with their kicks rend the Earth, and swim over the mighty main. And they could penetrate into the welkin,—and capture the clouds. And they could subdue mad elephants ranging the forest. And with their roars, they could bring down birds singing. Thus came into being *Kotis* of high-souled leaders of monkey-herds, assuming forms at will. And these became the leaders of the principal monkey-herds; and they, in their turn, generated heroic monkeys, the foremost of the leaders of herds.

Some of these monkeys began to dwell on the top of the Rikshavāna mountain; while others inhabited various other mountains and forests. And all the leaders of monkey-herds stayed with those brothers,—Sugriva, the son of the Sun-god. and Vāli, that of Sakra,—and also with Nala, and Nila, and Hanumān, and other leaders of monkey-herds. And endowed with the might of Garura, and accomplished in fight, they ranged around, poundiug lions, and tigers, and mighty *Uragas*. And the mighty-armed Vāli of great prowess and redoubtable strength protected by virtue of the energy of his arms *Rikshas*, and *Gopuchchhas*, and monkeys. And this earth, furnished with mountains, and forests, and oceans, began to teem with those heroic lords of leaders of monkey-herds, inhabiting different places, bearing characteristic marks, resembling masses of clouds, or mountain-peaks, possessed of mighty strength, and of terrible bodies and visages,—in order that they might assist Rāma.

SECTION XVIII.

WHEN the horse-sacrifice of the high-souled Daçaratha had been completed, the immortals, accepting each his share, returned whence they had come. And the monarch, having observed all the rules of initiation, entered the palace with his equipage and retinue. And the lords of he earth, having been received suitably by the king, with glad hearts set out for their own countries, saluting that foremost of ascetics (Rhishyasringa). And clad in bright apparel, the delighted forces belonging to those graceful kings repairing to their own homes, looked exceedingly beautiful. When the lords of the earth had gone away, the graceful king Daçaratha re-entered his palace, with the foremost of regenerate ones at his head. And followed by the intelligent monarch with his retinue, Rhishyaringa, having been duly honored, set out with Sântâ. Having thus dismissed them all, the king, his object attained, began to dwell there happily, expecting sons.

And then when tbe six seasons had rolled away after the completion of the sacrifice, in the twelfth month, on the ninth lunar day, under the influence of the Punarvasu asterism, when the Sun, the Moon, *Saturn*, *Jupiter*, and *Venus* were at *Arius*, *Capricorn*, *Libra*, *Cancer*, and *Pisces*, —and when *Jupiter* had arisen with the Moon at *Cancer*, Kauçalyâ gave birth to that lord of the universe, bowed unto by all the worlds, Râma, the descendant of Ikshwâku, furnished with excellent marks,—the one half of Vishnu,— exceedingly righteous, with rosy eyes, and mighty arms, and crimson nether lip, and endowed with a voice like the sound of a kettledrum. Then on having given birth to that son of immeasurable prowess, Kauçalyâ looked resplendent, like Aditi on having brought forth that foremost of celestials—the

wielder of the thunder-bolt. And then was born of Kaikeyi, Bharata, having truth for prowess, endowed with all the virtues, and the very fourth part of Vishnu. And then Sumitrā gave birth unto Lakshmana and Satrughna, heroic, and skilled in all weapons, and endowed with the half of Vishnu. And Bharata of purged intelligence was born under the asterism *Pushyâ*, when the Sun had entered *Pisces*; while the two sons of Sumitrā were born when the Sun arose in *Cancer*, under the asterism of *Asleshâ*.*

And thus were separately born four high-souled sons unto the king, crowned with qualities, and graceful, and in loveliness resembling the constellations *Prosthapadas*† Thereat the *Gandharbas* began to chaunt sweetly, and the *Apsarâs* to dance. And the celestial kettledrums sounded; and there showered down blossoms from the sky. And high festivities were commenced by the multitude in Ayodhyā. And the spacious highways became filled with players and dancers, glittering with all kinds of gems, and resounding with the music of singers and performers on instruments. And the king bestowed gifts upon bards and genealogists and penegyrists, and he also gave kine by thousands to Brāhmanas.

And when the eleventh day had gone by, the king performed the Naming ceremony of his sons. And experiencing great delight, Vasishtha conferred the names. And the high-souled eldest one was called Rāma; and Kaikeyi's son was called Bharata; and Sumitrā's son was called Lakshmana,—and the last was named Satrughna. And the king fed the Brāhmanas as well as the inhabitants rural and urban; and he bestowed heaps of jewels upon Brāhmanas. Thus did he celebrate the natal rites of the princes. And among all

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* The ninth lunar mansion.—T.

† Otherwise called *Uttarabhâdrapada* and *Purvabhâdrapada*.—T.

those princes, the eldest, Rāma, like unto Ketu,* and the special delight of his father, became the object of general regard, even as the self-create Himself. And all of them were versed in the Vedas, and heroic, and intent upon the welfare of others. And all were accomplished in knowledge; and endowed with virtues. And among them all, the exceedingly puissant Rāma, having truth for prowess, was the desire of every one, and spotless like unto the Moon himself.† He could ride on elephants and horses, and was an adept in managing cars. And he was ever engaged in the study of arms, and aye occupied in ministering unto his sire. And even from early youth, that enhancer of auspiciousness, Lakshmana, was ever attached unto his eldest brother Rāma, that delight of all. And like unto another life of Rāma, Lakshmana furnished with auspiciousness was in everything attentive to Rāma's wishes, even at the neglect of his own person. And that foremost of persons did not even attain sleep without Rāma's company,—nor did he partake any sweetmeat that was offered, unless Rāma partook it with him. And when mounted on horse-back, Rāghava went a-hunting, Lakshmana went at his back bow in hand, protecting him. And that younger brother of Lakshmana, Satrughna, likewise became ever dearer unto Bharata than life itself.

And on account of those exalted and well-beloved sons of his, Daçaratha experienced the excess of joy, like unto the Grand-sire on account of the celestials. And when they came to be furnished with knowledge, and crowned with virtues, and endowed with bashfulness and fame, and to attain wisdom in everything, and to be far-sighted, Daçaratha, the father of such powerful and flamingly effulgent sons, became delighted even like that lord of worlds—Brahmā. And those best of men, ever engaged in the study of

* The ninth of the planets.—T.

† The Moon is a male in Sanskrit.—T.

the Vedas, were accomplished in the art of archery—and always intent upon ministering unto their father.

And once upon a time, when the virtuous king Daçaratha, surrounded by his priests and friends, was reflecting about the nuptials of his sons, unto that high-souled one engaged in thought in the midst of his counsellors came the mighty ascetic Viswāmitra. And desirous of seeing the king, he said unto the warders,—"Do ye speedily announce that I, Gādhi's son, sprung in the Kuçika line, have come!" Hearing those words of his, they, urged on by them, all hurriedly began to run towards the royal chambers. And coming to the royal apartments, they communicated to Ikshwāku's descendant the arrival of the ascetic Viswāmitra. Hearing those words of theirs, Daçaratha surrounded by his priests, went out delightedly to meet him, like Vāsava going out to meet Vrihashpati.* And having come unto that ascetic observing vows and of flaming energy, the monarch with a cheerful countenance offered him the *Arghya*. And thereupon, having accepted the king's *Arghya* in accordance with the ordinance, he enquired of the lord of men as to his continued prosperity and peace. And the exceedingly virtuous descendant of Kuçika asked the king concerning the welfare of the exchequer, and the provinces; and the peace of his friends and acquaintances. "And are thy captains submissive: and hast thou vanquished thy foes? And hast thou performed well the human and the divine rites?" And approaching Vasishtha and the other anchorites, that foremost of ascetics of exalted piety duly asked them touching their welfare. And having been properly received by the monarch, they with glad hearts entered the royal residence, and sat them down according to precedence. Then gladly worshipping the mighty ascetic, Viswāmitra, the exceedingly generous king,

* The text has *Brahmanam* Vrihashpati is the Brahma of the gods—*Vrihashpatir devanam Brahma*,—according to Sruti—T.

well-pleased, addressed him, saying,—"Like unto the obtaining of ambrosia, like unto a shower in a land suffering from drouth, like unto the birth of sons of worthy wives to him without issue,like unto the recovery of a lost thing,yea,—like unto the dawning of a mighty joy, I consider this thy arrival. O illustrious ascetic, thou art well come. What is even that which is nearest to thy heart. What shall I do for thee, experiencing sincere pleasure? Thou, O Brāhmana, art worthy of my best services. By luck it is that, O bestower of honor, I have gained thee. To-day my birth hath been crowned with fruit—to day hath my life attained its object. And truly yesternight hath been succeeded by an auspicious morning,since I have beheld thee. Having first attained exceeding effulgence by virtue of austerities performed for obtaining the title of *Râjarshi*, thou hast afterwards obtained the status of a *Brahmarshi*. Thou art worthy of manifold homage from me. This thy exceedingly holy arrival appeareth wonderful. O lord, by beholding thee, surely my body hath been rendered pure. Tell me, what is it that thou wouldst have,—and what is the purpose of thy coming? I wish that I may be obliged by doing thy will. And, O thou of excellent vows, thou ought not to hesitate. I will every way accomplish thy will; for thou art my god. O regnerate one, surely great prosperity cometh to me in consequence of thy coming, in as much as it shall be the means of bringing me entire and excellent merit, O Brāhmana!" Hearing this soul-soothing, ear-charming, and free-humble speech that was uttered, that illustrious prime of ascetics crowned with virtues, and furnished with all perfections, experienced exceeding delight.

SECTION XIX.

HEARING those astonishing words of that lion-like king,the highly-energetic Viswāmitra with his down standing on end, said,—"O foremost of kings,sprung from an illustrious line, and having Vasishtha for thy guide, these words become thee alone on earth and no one else. Do thou, O best of kings, ascertain thy course in respect of the matter I bear in my heart; and do thou prove firm in promise! For celebrating a sacrifice, I, O foremost of men, abide by some prescribed course. And it comes to pass that two Rākshasas assuming shapes at will, have become bent upon disturbing the ceremony. And in that sacrifice which I have determined to bring to a completion, and which is on the eve of being completed, both these Rākshasas, Māricha and Suvāhu, accomplished in arms and possessed of prowess, shower flesh and gore upon the altar. And on that ceremony being thus disturbed and my purpose thus frustrated, I considered my labors as all lost, and, therefore, have left my country in dejection. And, O monarch, I cannot bring myself to vent my wrath; for such is the nature of that business, that it is not proper for one engaged in it to utter a curse. Therefore, O foremost of monarchs, it behoves thee to grant me thy eldest son, the heroic Rāma of genuine prowess, with the side-locks. By virtue of his own divine energy, he, being protected by me, is capable of even destroying those Rākshasas disturbing the ceremony. And I will, without doubt,confer upon him manifold blessings,—by means of which he will secure the golden opinions of the three worlds. And encountering Rāma,they will by no means be able to stand him, nor is there any other who dares to slay them. And puffed up with energy, they have become ensnared at the hands of Kāla,*—and, O best of monarchs, they are no match for

* Yama, the god of death.

Rāma. Nor, O king, ought thou to indulge in paternal affection. For ten nights only Rāma is to remain there, with the object of slaying those foes to my sacrifice, those Rākshasas disturbing the rites. I tell thee, do thou consider the Rākshasas as already slain. I know full well Rāma of sterling prowess,—as also the highly-energetic Vasishtha and the other ascetics present here. And if thou, O king, set thy heart upon acquiring religious merit and high fame on earth, do thou then grant me Rāma! And, O Kākutstha,* if thy counsellors together with the Brāhmanas having Vasishtha at their head, consent, do thou then dismiss Rāma! Even this is my wish,—and he also hath come of age. Do thou, therefore, part with thy son, the lotus-eyed Rāma, for the ten days of the sacrifice! Do thou act so, O descendant of Raghu, that the time appointed for the ceremony may not be overpassed. Good betide thee! Let not thy mind indulge in grief!"

Having said these words consistent with virtue and interest, the mighty-minded and highly-powerful Viswāmitra paused. And hearing the auspicious words of Viswāmitra, that foremost of kings shook with a mighty sorrow, and became bewildered. Then, having regained his sense, he rose up and became cast down through apprehension. Having heard the words of the ascetic, capable of rending the mind and heart, the high-souled king of men became stricken with grief and shook on his seat.

SECTION XX.

HEARING the words of Viswāmitra, that best of monarchs remained insensible for a time,—and then regaining

* From *Kakud*, an emblem of royalty and *Stha*, residing,—meaning a prince, the grandson of Ikshwaku.—T.

his sense, spake thus,—"My lotus-eyed Rāma is not yet turned of sixteen; and I do not perceive his fitness to cope with Rākshasas in battle. I am the lord of this *Akshauhini** of forces. Marching with this, will I engage with the night-rangers. And these servants of mine are valiant, and warlike, and accomplished in weapons, and capable of fighting the Rākshasas,—therefore, it behoveth thee not to take Rāma. And myself bow in hand, stationed at the van of the array, will battle with the rangers of the night as long as life is spared unto me. And then well protected, thy sacrifice will hold an unimpeded course. Therefore, I will repair thither,—and it behoveth thee not to take Rāma. And youthful, and unaccomplished, and not knowing what constitutes strength and what not, and not equipped with the energy of science,—and unskilful in fight, he is not a match for Rākshasas,—they being deceitful warriors. Bereft of Rāma, O best of ascetics, I cannot live for a moment. Therefore, it behoveth thee not to take him. If, O Brāhmana, it is thy intention to take Rāma, then, O thou of excellent vows, do thou also take me along with the *Chaturanga*† forces! O Kuçika's son, I am sixty thousand years old; and (at this age) I have obtained Rāma after undergoing extreme troubles,—it therefore becometh thee not to take Rāma. And among the four sons of mine, I find my highest delight in Rāma, my first-born, and the most virtuous of them all,—therefore, it behoveth thee not to take Rāma. What is the prowess of the Rākshasas? And whose sons are they? And who, pray, are they? And what are the proportions of their bodies? And who protecteth them, O foremost of ascetics? And by what means shall either Rāma, or my forces, or, O Brāhmana, I myself be able to slay in fight those deceitful warriors—the Rākshasas? Do thou tell me,

* A complete army consisting of 1,09,350 foot, 65,610 horse, 21,870 chariots, and 21,870 elephants.—T.

† An army consisting of foot, horse, elephants, and cars.—T.

O adorable one, inflated as they are by virtue of their prowess, how can I stand them in fight?" Hearing that speech of his, Viçwāmitra said,—"There is a Rākshasa named Rāvana, sprung from the line of Pulastya. Having obtained a boon from Brahmā, he boldly opposeth himself to the three worlds, being possessed of great strength, and prowess, and backed by innumerable Rākshasas. And, O mighty monarch, I also hear that that lord of the Rākshasas is the very brother of Vaiçravana and the son of the ascetic Viçravan. And when that one possessed of mighty strength does not stoop to disturb the sacrifice himself, those powerful Rākshasas, Mārich and Suvāhu, being incited by him, disturb the rites." The ascetic having spoken thus. the king then answered him,—"I am incapable of standing that wicked-souled one in fight. Therefore, do thou, O thou versed in morality, extend thy favor unto my son! Of slender fortune as I am, thou art my guide and my god. Even the celestials and the *Dânavas* and the *Gandharbas* and the Birds and the Snakes are incapable of bearing Rāvana in battle—what then is man? He depriveth in conflict even the puissant of their prowess. I cannot fight either with him or with his forces. And, O foremost of ascetics, whether thou art accompanied with my son or my forces, thou wilt not be able to stand him. And how can I, O Brāhmana, make over unto thee my son, of tender years, resembling an immortal, who is ignorant of warfare? I will not part with my son. The sons of Sunda and Upasunda resemble Kāla himself in battle,—and it is they who are disturbing thy sacrifice. Therefore I will not part with my son. And Māricha and Suvāhu are possessed of prowess, and accomplished in weapons. But with my friends I will repair to encounter one of them. If thou do not consent to this, I beseech thee with my friends, (do thou desist!)" Hearing these words of the lord of men, a mighty ire took possession of that foremost of regenerate ones, Kuçika's son; and the

fire of the Maharshi's wrath flamed up even like unto a fire fed by fuel and clarified butter.

SECTION XXI.

HEARING those words of Daçaratha, composed of letters faltering with affection, Kuçika's son, stirred up with anger, answered the monarch, saying,—"Having promised me first, thou endeavourest to renounce that promise of thine. This surely is unworthy of a descendant of Raghu,—and this can bring destruction upon the dynasty. If, O king, in acting thus, thou hast acted properly, I will then repair to the place whence I had come. O Kākuthstha's descendant false in promise, do thou attain happiness, being surrounded by thy friends." And when the intelligent Viçwāmitra was exercised with wrath, the entire earth began to tremble, and the gods even were inspired with awe. And knowing that the entire universe was in trepidation, that mighty saint, the sedate Vasishtha of excellent vows, said these words unto the king,—"Born in the line of Ikshwāku, thou art the very second self of virtue. And endowed with patience, and auspicious, and observing excellent vows, thou ought not to renounce virtue. The descendant of Raghu is famed over the three worlds as righteous-souled. Do thou maintain thy habit of adhering to promise; for it doth not behove thee to act unrighteously. If having promised,—'I will do so,' thou dost not act up to thy word, the merit thou hast achieved by digging tanks and by performing sacrifices shall come to naught,—therefore do thou renounce Rāma! Accomplished or not accomplished in weapons, the Rākshasas cannot bear him protected by Kuçika's son, like ambrosia, by flaming fire. This one is Virtue incarnate: this one is the foremost of those possessing prowess. This one surpasseth all others in learning, and is the refuge of asceticism.

This one is cognizant of all the weapons that exist in the three worlds furnished with mobile and imobile things; but others do not know him,—nor yet shall know him hereafter. And neither the gods, nor the saints, nor the immortals, nor the Râkshasas, nor the foremost of Gandharbas and Yakshas, nor the Kinnaras, nor the mighty Serpents can know him. And formerly while the descendant of Kuçika was ruling his kingdom, Siva conferred upon him the highly famous sons of Kriçâçwa in the shape of all weapons. And those sons of Kriçâçwa were the offspring of Prajâpati's daughters. They were endowed with various forms, and were effulgent and dreadful. And Daksha's daughters of elegant waists, Jayâ and Suprabhâ, brought forth an hundred exceedingly effulgent weapons, And by virtue of her boon, Jayâ obtained fifty sons of immeasurable strength and endued with the power of becoming invisible for the purpose of slaughtering the hosts of the Asuras. And Suprabhâ also brought forth fifty sons named *Sanhâras*, incapable of being borne, and infallible, and powerful. Kuçika's son is adequately conversant with all those weapons. And that one knowing duty is also capable of creating wonderful weapons. And, O descendant of Raghu, there is nothing present, past, or future which is not known by that foremost of ascetics of high soul, and cognizant of morality. Such is the prowess of that highly famous Viçwâmitra possessed of mighty energy. Therefore, O king, it behoveth thee not to hesitate in the matter of Râma's going. The descendant of Kuçika is himself capable of repressing the Râkshasas; and it is in order to thy son's welfare that coming unto thee, he asketh for him of thee." At this speech of the ascetic, that foremost of Raghus, the king, well-pleased, became exceedingly delighted. And that famous one, relishing the journey of Râma, began to reflect in his mind about consigning him unto Kuçika's son.

SECTION XXII.

UPON Vasishtha's representing this, king Daçaratha himself, with a complacent countenance, summoned unto him Râma and Lakshmana. And when the auspicious rites had been performed by both Râma's father and mother, and when the priest Vasishtha had uttered *mantras*, king Daçaratha, smelling his son's crown, with a glad heart, made him over unto the descendant of Kuçika. Then there blew a Breeze free from dust and of delicious feel, on witnessing the lotus-eyed Râma at the hands of Viçwâmitra. And as the high-souled one was about to set out, blossoms began to shower down copiously, accompanied with the sounds of celestial kettle-drums and the loud blares of conchs. Viçwâmitra went first, and next the highly famous Râma with the side-locks, holding the bow. And him followed Sumitrâ's son. And equipped with quivers, and with bows in hand, gracing the ten cardinal points and resembling three-hooded serpents, they followed the high-souled Vicwâmitra, like the two stalwart Aswins following the Grand-sire. And those effulgent ones of faultless limbs went in the wake of the ascetic, illumining him with their grace. And like unto those sons of his, Skanda and Bisâkha following the incomprehensible deity, Sthânu, those youthful brothers of comely persons and faultless limbs, Râma and Lakshmana, highly effulgent, carrying bows in hand, adorned with ornaments, and equipped with scimitars, with their fingers encased in *Guana* skin, flamingly followed Kuçika's son, beautifying him with their splendour. And having proceeded over half a *Yojana*, and arriving at the right bank of the Sarayu, Viçwâmitra addressed these sweet words unto Râma,—"O Râma! do thou, O child, take of this water: let no delay occur. Do thou receive the *mantras* Valâ and Ativalâ,—and thou wilt not feel fatigue or fever or undergo any change of look, and

whether asleep or heedless, the Râkshasas will not be able to surprise thee. And, O Râma, the might of thy arms will be unequalled in this world,—nay, in all the three worlds. There shall be none—thy equal. Do thou, O Râghava, recite Valâ and Ativalâ, O child! And, O sinless one, when thou hast secured these two kinds of knowledge, none in this world will equal thee in good fortune, or in talent, or in philosophic wisdom or in subtle apprehension, or in the capacity of answering a controversialist; for Valâ and Ativalâ are the nurses of all knowledge. And, O Râma, O foremost of men, if thou recitest Valâ and Ativalâ on the way, neither hunger nor thirst will exercise thee, O descendant of Raghu! And if thou recitest these, thou wilt attain fame on earth. Those sciences fraught with energy are the daughters of the Grandsire. I intend to confer them upon thee, O Kâkutstha; and, O lord of earth, they are worthy to be conferred upon thee as thou art possessed of various virtues. Thou need not entertain any doubt about it. And if thou learn them like unto the exercise of asceticism they will prove of manifold good unto thee." Thereat Râma with a cheerful countenance sipping water, with a purified body received those sciences from the *Maharshi* of subdued soul. And furnished with the sciences, Râma of dreadful prowess appeared resplendent, even like the adorable autumnal Sun invested with a thousand rays. Then Râma having rendered unto Kuçika's son all the duties appertaining to a spiritual guide, the three happily spent that night on the banks of the Sarayu. And although those excellent sons of Daçaratha lay down on an unbeseeming bed of grass, yet in consequence of the sweet converse of Kuçika's son, the night seemed to pass pleasantly away.

SECTION XXIII.

AND when the night had passed away, the mighty ascetic spoke unto Kâkutstha, lying down on a bed of leaves, —"O Râma, the best son of Kauçalyâ, the first Sandhyâ* should now be performed. Do thou, O foremost of men, arise! Thou shouldst perform the purificatory rites and contemplate the gods." Hearing those proper words of the ascetic, those foremost of men, endowed with heroism, bathed, and, offering *Arghya*, began to recite the Gâyatri.† And having performed these daily duties, those exceedingly powerful ones, greeting Viçwâmitra having asceticism for wealth, stood before him, with the object of starting on their journey. And as those ones endowed with exceeding prowess were proceeding, at the shining confluence of the Sarayu and the Gangâ they beheld a noble river flowing in three branches. And there lay a holy hermitage, belonging to ascetics of subdued souls, where they had been carrying on their high austerities for thausands of years. Beholding that sacred asylum, those descendants of Râghu, exceedingly delighted, spake unto the high-souled Viçwâmitra, these words,—"Whose is this sacred hermitage? And what man liveth here? O worshipful one, we are desirous of hearing this. Surely, great is our curiosity." At those words of theirs, that foremost of ascetics, smiling, said,—"Hear, O Râma, as to whom the asylum belonged in time past. Kandarpa, called Kâma by the wise, was once incarnate (on earth.) And it came to pass that as that lord of the deities, Sthânu, having performed here his austerities in accordance with the prescribed restrictions, was wending his way in company with the Maruts, that fool-hardy wight dared disturb the equanimity

* Brahmanas have to perform their daily devotions thrice,–in the morning, at noon, and in the evening.—T.

† The solar hymn of the Veda.—T.

of his mind. Thereupon, O descendant of Raghu, uttering a roar, the high-souled Rudra eyed him steadfastly. And thereat all the limbs of that perverse-hearted one became blasted. On his body being consumed by that high-souled one, Kâma was deprived of his person in consequence of the ire of that foremost among the deities; and, O Râghava, from that time forth, he hath become known as Ananga.* And the place where he was deprived of his body is the lovely land of Anga. This sacred hermitage belongs to Siva; and these ascetics engaged in pious acts, O hero, have been from father to son his disciples. And no sin toucheth them. Here, O Râma, in the midst of the sacred streams, will we spend the night, O thou of gracious presence, crossing over on the morrow. Let us then, having purified ourselves, enter the holy hermitage! It is highly desirable for us to sojourn here,—here will we happily spend the night, having bathed, and recited the *mantras,* and offered oblation unto the sacrificial fire, O best of men!"

As they were conversing thus, the ascetics were highly delighted on discovering them by means of their far-reaching spiritual vision,—and they rejoiced greatly. Then giving Kuçika's son water to wash his feet and *Arghya,* and extending unto him also the rites of hospitality, they next entertained Râma and Lakshmana. And having experienced their hospitality, they (the guests) delighted them with their talk. And then the saints with collected minds recited their evening prayers. And having been shown their destined place of rest along with ascetics of excellent vows, they happily passed that night in that hermitage affording every comfort. And that foremost of ascetics, the righteous-souled son of Kuçika, by means of his excellent converse, charmed the prepossessing sons of the monarch.

* *Lit.* the bodiless.—T.

SECTION XXIV.

THEN next morning which happened to be fine, those repressors of their foes, with Viçwāmitra who had performed morning rites at their head, came to the banks of the river.* And those high-souled ascetics observing vows, having brought an elegant bark addressed Viçwāmitra, saying,—"Do thou ascend the bark with the princes at thy head! May thy journey be auspicious: let no delay occur!" Thereupon saying,—"So be it!", and having paid homage unto those ascetics, Viçwāmitra set about crossing that river with them, which had replenished the ocean.† And it came to pass that while thus engaged, they heard a sound augmented by the dashing of the waves.‡ And having come to the middle of the stream, the highly energetic Rāma with his younger brother, became curious to ascertain the cause of that sound. And reaching the middle of the river, Rāma asked that best of ascetics,—"What is this loud uproar that seemeth to come riving the water?" Hearing Rāghava's words dictated by curiosity, that righteous-souled one spake, unfolding the true cause of the noise,—"O Rāma, there is in the Kailāça mountain an exceedingly beautiful pool, created mentally by Brahmā, O foremost of men,—and hence this watery expanse goeth by the name of *Mānasa Pool*. And the stream that issues from that liquid lapse, flows through Ayodhyā: the sacred Sarayu issues from that pool of Brahmā. And as the Sarayu meets the Jāhnavi, this tremendous uproar is heard, being produced by the clashing of the waters. Do thou, O Rāma, bow down

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* Ganges.—T.

† The legend is that when the saint Agastya had sucked up the ocean, the Ganges replenished it.—T.

‡ The text has *Susrāva*—he heard. Another reading is *Tatas Susruvatus Sabdam*—then they heard a sound,—which I adopt.—T.

o them with a concentrated mind." Thereupon, both of se exceedingly righteous ones, bowed down unto those :ams ; and betaking themselves to the right bank, began proceed with fleet vigour. And beholding a dreadful l trackless forest, that son of the foremost of men, hwāku's descendant, asked that best of ascetics, saying,— h ! deep is this forest abounding in crickets ; and :d with terrible ferocious beasts,and various birds possess- of shocking voices and screaming frightfully ; and graced lions, and tigers, and boars, and elephants ; and crowded h *Dhavas** and *Acwas* and *Karnas*† and *Kukubhas* and *'was*‡and *Tindukas*§ and *Pâtalas*‖ and *Badaris*.¶ Whence his dreadful forest ?" Him answered thus the mighty etic Viçwāmitra endowed with high energy,—"Do thou en, O Kākutshtha, as to whom belongeth this dreadful est ! Here were formerly, O foremost of men, two ırishing provinces, named Malada, and Karusha, built by estial architects. In days of yore, O Rāma, on the occa- n of the destruction of Vritra, the thousand-eyed one ne to have hunger, to be besmeared with excreta, and slay a Brāhmana. And when Indra had been thus ımeared, the deities, and the saints having asceticism for alth, washed him here, and cleansed his person from the t. And the deities, having renounced here the filth that l clung unto the person of the mighty Indra, as well as hunger, attained exceeding delight. And thereat Indra :oming purified, attained his former brightness, and became void of hunger. And mightily pleased with this region, he nferred on it an excellent boon, saying,—"Since these two

* *Grislea Tomentosa.—T.*
† *Cassia fistula.—T.*
‡ *Ægle marmalos.—T.*
§ *Diospyros glutinosa.—T.*
‖ *Bignonia suave-olens.—T.*
¶ *Jujube.—T*

places have held excreta from my body, they going by the names of Malada and Karusha, shall attain exceeding prosperity and fame among men." And beholding the land thus honored by the intelligent Saçra, the deities said unto the subduer of Pāka,—"Well" "Well!" And, O repressor of foes, these two places, Malada and Karusha, enjoyed prosperity for a long lime and were blessed with corn and wealth. Then after a space of time, was born a Yakshini capable of assuming forms at will, and endowed with the strength of a thousand elephants. Her name, good betide thee! was Tārakā, and she was the spouse of the intelligent Sunda—she whose son is the Rākshasa, Māricha possessed of the prowess of Saçra; having round arms, with a huge head, a capacious mouth and a cyclopean body. And that Rākshasa of dreadful form daily frightens people. And, O descendant of Raghu, Tārakā of wicked deeds, daily commits havoc upon these countries, Malada and Karusha. And now at the distance of over half a Yojana, she stayeth, obstructing the way. And since this forest belongeth unto Tārakā, thou shouldst repair thither and, resorting to the might of thy own arms, slay this one of wicked deeds, And by my direction, do thou again rid this region of its thorn; for no one dareth to approach such a place, infested, O Rāma,by the dreadful and unbearable Yakshini. And now I have related unto thee all about this fearful forest. And to this day that Yakshini hath not desisted from committing ravages right and left."

SECTION XXV.

HEARING this excellent speech of that ascetic of immeasurable energy, that foremost of men answered him in these happy words,—"O best of ascetics, I have heard that the Yaksha race is endowed with but small prowess. How

an then that one of the weaker sex possess the strength f a thousand elephants ?'' Hearing this speech that was ttered by Râghava of immeasurable energy, Viçwâmitra, elighting with his amiable words that subduer of foes, Râma, nd Lakshmana, said,—"Do thou listen as to the means hereby attaining terrible strength, that one belonging to he weaker sex hath come to possess strength and prowess y virtue of a boon. In former times there was a mighty nd exceedingly powerful Yaksha, named Suketu. And he ad no issue. And he was of pure practices, and used to erform rigid austerities. And, O Râma, the Grand-sire, ell pleased with that lord of Yakshas, conferred upon him gem of a daughter, by name Târakâ. And the Grand-sire ndowed her with the strength of a thousand elephants ; yet hat illustrious one did not bestow a son on that Yâksha. And hen she had grown, and attained youth and beauty, he ave that famous damsel unto Jambha's son, Sunda, for wife. nd after a length of time, that Yakshi gave birth to a son, amed Mâricha, possessed of irrepressible energy—him ho became a Râkshasa in consequence of a curse. And, O âma, when Sunda had been destroyed, Târakâ along with er son, set her heart upon afflicting that excellent aint Agastya. And enraged with Agastya, she rushed at im with a roar, intending to devour him. And on seeing er thus rushing, that worshipful saint, Agastya, said unto aricha, "Do thou become a Râkshasa !", and, in exceeding rath, he also cursed Târakâ. "And, O mighty Yakshi, ince in frightful guise with a frightful face thou hast desired o eat up a human being, do thou immediately leave this thy original) shape, and become of a terrible form !" hus cursed by Agastya, Târakâ, overwhelmed with rage, ays waste this fair region, where Agastya carrieth on his usterities. Do thou, O descendant of Raghu, for the welfare f Brâhmanas and kine, slay this exceedingly terrible akshi of wicked ways and vile prowess ! Nor, O son of

Raghu, doth any one in the three worlds, save, thee, dare to slay this Yakshi joined with a curse. Nor shouldst thou, O best of men, shrink from slaying a woman; for even this should be accomplished by a prince in the interests of the four orders. And whether an act be cruel or otherwise, slightly or highly sinful, it should for protecting the subjects, be performed by a ruler. Of those engaged in the onerous task of government, even this is the eternal rule of conduct. Do thou, O Kukutstha, slay this impious one; for she knoweth no righteousness! We hear, O king, that in days of yore, Sakra slew Virochana's daughter, Mantharā, who had intented to distroy the earth. And formerly, O Rama, Vishnu destroyed Kāvya's mother, the devoted wife of Bhrigu, who had set her heart upon making the world, devoid of Indra. By these as well as innumerable princes—foremost of men—have wicked women been slain. Therefore, O king, renouncing antipathy, do thou, by my command, slay this one!"

SECTION XXVI.

HEARING those bold words of the ascetic, the son of that foremost of men, Rāghava firm in his vows, with clasped hands answered,—"In accordance with the desire of my sire, and in order to glorify it, I ought fearlessly to do even as Kuçika's son sayeth. And having been desired to that end while at Ayodhyā by that high-souled one, my father Daçaratha, in the midst of the spiritual guides, I ought not to pass by thy words. Therefore, commanded by that upholder of the Veda, I, agreeably to my father's mandate, will, without doubt, bring about that welcome event—the death of Tarakā.

And in the interests of Brāhmanas, kine, and celestials, I am ready to act as desired by thee of immeasurable energy." Having said this, that repressor of foes, with clenched fist, twanged his bow-string, filling the ten cardinal points with the sounds. And at those sounds, the dwellers in Tārakā's forest were filled with perturbation,—and Tārakā also amazed at those sounds, became exceedingly wroth. And, rendered almost insensible by anger, that Rākshasi furiously rushed in amain towards the spot whence had come the report. And beholding that frightful one of hideous visage and colossal proportions, transported with rage, Raghu's descendant spake unto Lakshmana,—"Behold, O Lakshmana, the terrible and hideous body of yonder Yakshini! The sight of her striketh terror into the hearts of even the brave. Mark! This irrepressible one, possessing all the resources of illusion, will I oppose, and deprive her of ears and nose. But I dare not slay her, she being protected by virtue of her femininess. I intend only to oppose her course, and deprive her of her prowess." As Rāma was speaking thus, Tārakā, deprived of sense through ire, uttering roars, with uplifted arms rushed against him. And thereat the Brahmarshi, Viçwāmitra, uttering a roar, upbraided her, and said,—"*swasti*!* May victory attend the descendants of Raghu!" And raising thick clouds of dust, Tārakā instantly bewildered both the descendants of Raghu. And then by help of illusion, she began to pour upon them a mighty shower of crags. And thereat Raghu's descendant was wroth. And resisting that mighty shower of crags by vollies of shafts, Rāghava with arrows cut off her hands. And with the fore-parts of her arms lopped off, as she was roaring before them, Sumitra's son waxing worth deprived her of her ears and nose. Therupon that one capable of assuming forms at will, began to assume various shapes; and to vanish from

* A particle of benediction, indeclinable.—T.

sight, bewildering her antagonists with her illusory displays. And terribly ranging the field, the Yakshi showered crags upon her antagonists. And beholding them enveloped on all sides by that craggy down-pour, the auspicious son of Gādhi spake these words,—" O Rāma, renounce thy antipathy. This one of wicked ways is exceedingly impious. And this sacrifice-disturbing Yakshi will, by virtue of her power of illusion, come to increase more and more in energy. Do thou, therefore, against the arrival of dusk, slay her! The Rākshasas are incapable of being controlled when evening sets in.' Thus addressed, Rāma, displaying his skill in aiming by sounds, enveloped with arrows that Yakshi showering crags. Being thus hemmed in with a network of shafts, she possessed of the powers of illusion, rushed against Kākutstha and Lakshmana, uttering terrible roars. And as that Yakshi, in prowess like unto a thunder-bolt, was rushing on, Rāma pierced her chest with arrows,—and thereat she dropped down and died. And upon seeing that grim-visaged one slain, the lord of the celestials together with the celestials themselves honoring Kākutstha, exclaimed "Well!", "Well!" 'And exceedingly pleased, the thousand-eyed Purandara, together with the delighted deities, said unto Viçwāmitra,—" O ascetic, O Kuçika's son, good betide thee! all the Maruts with Indra at their head, have been gratified with this act (of Rāma's). Do thou therefore show affection unto Rāghava! Do thou, O Brāhmana, confer upon Raghu's descendant the sons of prajāpati Kriçāçwa, of true prowess, and charged with ascetic energy. And ever following thee, he, O Brāhmana, is fit to receive them of thee. And this son of the king is to accomplish a mighty task in the interest of the celestials." Saying this, the deities, having paid homage unto Viçwāmitra, joyfully entered the celestial regions.

And now came evening on, when that best of ascetics, gratified at the destruction of Tarakā, smelt Rama's crown

and said these words,——"Here O Râma of gracious presence, shall we pass the night; and morrow morning wend unto that hermitage of mine." Hearing Vicwâmitra's words, Daçaratha's son, glad at heart, happily passed that night in the forest of Târakâ. And being thus freed from all disturbances from that day forth that forest appeared charming, even like unto the forest of Chaitraratha. Having thus slain the Yaksha's daughter, Râma, eulogized by celestials and *Siddhas* spent there that night with the saint, being awakened by the latter at the break of day.

SECTION XXVII.

HAVING passed that night, the illustrious Viçwâmitra, smiling complacently sweetly spake unto Râghava, saying,—Pleased am I with thee. Good betide thee, O highly famous prince! With supreme pleasure, do I confer upon thee all the weapons; by means of which subduing such antagonists as celestials and *Asuras* backed on earth by Gandharbas and Uragas, thou wilt in battle be crowned with victory. And all those celestial weapons, good betide thee, I will confer upon thee. And I will confer upon thee, O Raghava, the celestial and mighty Dandachakra,* and Dharmachakra, and also Kâlachakra. And O foremost of men, I will confer upon thee the fierce Vishnu Chakra,—and Indra Chakra, and the Vajra, and Siva's Sulavata, and the weapon Brahmaçiras, and Aishika, O mighty-armed descendant of Raghu! And, O best of men, I will, O king's

* Chakra means discus. These enumerations specify different kinds of the discus.—T.

son, bestow upon thee the matchless Brahma weapon, and, O Kākutstha, the two excellent maces, the flaming Modaki and Cikhari. And, O Rāma, I will confer upon thee Dharmapāça,* and Kālapāça, and the excellent Vārunapāça. And, O descendant of Rāghu, I will bestow upon thee the two *Ashanis*,—Sushka and Ardra, and the Pināka weapon, and the Nārāyana, and the Agneya weapon called Sikhara, and the Vāyavya, called Prathama, O sinless one! And, O Rāghava, I will confer upon thee the weapon called Hayaçiras, and the Krauncha weapon, and, O Kākutstha, a couple of darts, And I will confer upon the Kankāla, and the dreadful Mushala, and Kapāla, and Kinkini—all those that are intended for slaughtering Rākshasas. And, O mighty-armed one, O son of the best of men, I will confer upon thee the mighty weapon Vidyādhara, and that excellent scimitar named Nandana, and the favorite Gandharba weapon, Mohana, and Praswāpana, and Pasamana, and Saumya, O Rāghava! And O best of men, do thou accept Varshana, and Soshana, and Santāpana, and Vilāpana, and Mādana hard to repress, beloved of Kandarpa, and that favorite Gandharba weapon, Mānava, and the favorite Pichāsa weapon, O highly famous prince. And do thou, O mighty-armed Rāma, speedily accept the Tāmasa, O best of men, and the exceedingly powerful Saumana, and the irrepressible Samvarta and Maushala, O son of the king, and the Satya weapon, and the supreme Māyamaya, and the Saura. Tejaprabha, capable of depriving foes of energy, and the Soma, and the Sisira, and the Tāshtra, and the terrible Dāruna belonging unto Bhaga, and Sileshu, and Madana—all assuming forms at will, and endowed with exceeding proweess, and highly exalted." Then with his face turned towards the east, that foremost of ascetics having purified himself, gladly conferred the *mantras* upon Rāma. And the Vipra

* Pasha means noose,—T.

lso bestowed upon Rāghava those weapons, of which even he celestials are incapable of holding all. As that intelligent ıscetic, Viçwāmitra, recited *mantras*, all those invaluable weapons appeared before that descendant of Raghu. And, with clasped hands, they well-pleased, addressed Rāma, —"These, O highly generous one, are thy servants, O Rāghava. And whatever thou wishest, good betide thee, shall by all means be accomplished by us." Thus addressed by hose highly powerful weapons, Kākutstha Rāma, with a lelighted soul, accepting them, touched them with his hand, ınd said,—"Do ye appear before me as I remember you !" Then the exceedingly energetic Rāma, well pleased, paying everence unto the mighty ascetic, Viçwāmitra, prepared o set out.

SECTION XXVIII.

HAVING accepted those weapons with purity, Kākutstha while proceeding, with a complacent countenance spake hese words unto Viçwāmitra,—"O adorable one, I have eceived these weapons, incapable of being repressed even y the celestials themselves. Now, O best of ascetics, I would acquire a knowledge of withdrawing them." Upon Kākutstha's representing this, Viçwāmitra of high austerities, ndowed with patience, of excellent vows, and pure in pirit,communicated unto him the *mantras* for restraining the eapons. "Do thou,O Rāma, accept Satyavat, and Sataykirti, nd Dhrishta, and Rabhasa, and Pratihāratara, and 'arānmukha, and Avānmukha, and Lakshya, and Alakshya, nd Drihanābha, and Sunābha, Daçāksha, and Satavaktra, nd Daçacirsha, and Satodara, and Padmanābha, and Iahānābha, and Indunābha, and Swanābha, and Jyotisha, nd Sakuna, and Nairāshya, and Vimala, and Yaugandhara,

and Vindra, and the two Daityapramathanas, and Suchivāhu, and Mahāvāhu, and Nishkali, and Virucha, and Archimāli, and Dhritimāli, and Vrittimān, and Ruchira, and Pitrya, and Saumansa, and Vidhuta, and Makara, and Karavira, and Rati, and Dhana, and Dhānya, O Rāghava, and Kāmarupa, and Kāmaruchi,and Moha, and Avarana,and Jrimbhaka and Sarpanātha, and Panthāna, and Varuna,—these sons of Kriçāswa, O Rāma, effulgent, and assuming shapes at will. And, good betide thee, O descendant of Raghu, thou art worthy to receive these weapons." Thereupon, Kākutstha with a heart overflowing with delight, said,—"So be it!" And those weapons were furnished with celestial and shining persons, and endowed with visible shapes, and capable of conferring happiness. And some of them were like (live) coals; and some comparable unto smoke; and some were like unto the Sun or the Moon. And with folded hands, they spake unto Rāma in honied accents,—O chief of men, here we are! Do thou command as to what we are to do on thy behalf." Then the descendant of Raghu answered, saying,—"Repair whithersoever ye will! Recurring to my memory, do ye in time of need, render me assistance!" Thereupon paying homage unto Rāma, and having gone round him, they replied unto Kākutstha,—"Be it so!", and returned whence they had come. And having learnt all about those weapons, Rāghava, while proceeding spake sweetly unto that mighty ascetic, Viçwāmitra,—"What is yonder wood hard by the hill, appearing like clouds? Great is my curiosity. It is pleasing unto the sight, and abounds in beasts, and is exceedingly romantic, and is adorned with various birds singing sweetly. Now, O foremost of ascetics, we have come out of a wilderness capable of making one's hair stand on end. And from the pleasantness attaching to this place,I have come to a conclusion. Tell me, O reverend sir, whose hermitage is this? where, O eminent ascetic, is that hermitage where dwell those wicked-minded wretches of impious deeds, given to

slaughtering Brâhmanas, who disturb thy sacrifice? Where, O adorable one, is that spot, repairing unto which, O Brâhmana, I am to protect thy sacrificial rites, and to slay the Râkshasas? All this, O foremost of ascetics, I desire to hear, O lord."

SECTION XXIX.

HEARING those words of Râma of measureless prowess, who had asked the question, the highly energetic Viçwâmitra answered, saying,—"Here, O mighty-armed Râma, Vishnu of mighty asceticism worshipped of all the deities, for years upon years, and hundreds of *Yugas*, dwelt for carrying on his austerities and *Yoga*. This, O Râma, was formerly the hermitage of the high-souled Vâmana. And this is famed as Siddhâçrama, in consequence of that one of potent asceticism having attained fruition there. And it came to pass that at this time Virochana's son, king Vâli, having vanquished the celestials with Indra and the Maruts, established that dominion of his, famous in the three worlds. And that mighty chief of the Asuras celebrated a sacrifice. And as Vâli was performing that sacrifice, the deities with Agni at their head, coming unto Vishnu himself at this asylum, addressed him, saying,—"Virochana's son, Vâli, O Vishnu, is celebrating a sacrifice. Do thou, before the ceremoney is finished, accomplish thy own end. He duly conferreth upon such as repair unto him from various quarters all those things that they ask for. And do thou thyself, O Vishuu, aided by thy power of illusion, assuming a Dwarf-form, accomplish the welfare (of the celestials.)" In the meantime, O Râma, the wonderful Kaçyapa resembling fire in splendour, and flaming in energy, having in company with, and with the assistance of, the divine Aditi, O Râma, acccomplished his vow, lasting

for hundred years, began to hymn the destroyer of Madhu ready to confer boons. "By means of warm austerities, do I behold thee composed of penances, a mass of mortifications, and endowed with a form and a soul of austerities. And in thy person, O lord, do I behold this entire universe. And in Thee without beginning, and incapable of being pointed out, do I take refuge !" Thereupon exceedingly pleased, Hari spake unto Kaçyapa, with his sins purged off saying,—"Do thou mention the boon ! Good betide thee. Methinks thou deservest a boon." Hearing these words of his, Marichi's son, Kaçyapa, said,—"Aditi, the gods and I myself, crave of thee this,—and, O bestower of boons, it behoveth thee well pleased to confer on us this boon, O thou of excellent vows ! Do thou, O sinless one, become born as my son in Aditi, O adorable deity ! Do thou become the younger brother of Sakra, O destroyer of Asuras. It behoveth thee to help the celestials afflicted with grief. And this place through thy grace will attain the name of Siddhāçrama. The work, O lord of the celestials, hath been accomplished. Do thou now, O thou of the six attributes, ascend from hence !" And accordingly Vishnu of mighty energy took his birth in Aditi. And assuming the form of a dwarf, he presented himself before Virochana's son. And then asking for as much earth as could be covered by three footsteps, that one ever engaged in the welfare of all creatures, with the object of compassing the good of all, stood occupying the worlds. And having by his power restrained Vali, that one of exceeding energy, again conferred the three worlds upon the mighty Indra,—and made them subject to his control. Formerly he used to dwell in this asylum capable of removing fatigue. And through reverence for the Dwarf, I reside here. And this hermitage is infested by Rākshasas disturbing rites. And, O most puissant of men, here thou shouldst slay those ones of wicked ways. To-day, O Rāma, will I repair unto this supremely excellent

Siddhâçrama. And this asylum, child, is as much thine as mine." Saying this, taking Râma and Lakshmana, the mighty ascetic, experiencing exceeding delight, entered that asylum, and appeared graceful, like the Moon emerged from mist in conjunction with the Punarvasu stars. And beholding Viçwâmitra, the ascetics inhabiting Siddhâçrama, suddenly rising in joy, worshipped that intelligent one,—and extended unto the princes the rites of hospitality. And then having reposed for while, those unreproved princes, the descendants of Raghu, with clasped hands, addressed that foremost of ascetics,—"Be thou even to-day initiated unto the ceremony. Good betide thee, O best of ascetics! Let this Siddhâçrama verily attain fruition,—and let thy words be verified!" Thus addressed, that mighty saint of exceeding energy, with his mind subdued, and senses under restraint, caused himself to be initiated into the ceremony. And like unto the Kumâras,* Râma and Lakshamana, having passed the night pleasantly, rose in the morning; and having finished their morning worship, and with purity and self-restraint recited the prime *mantras*, paid their obeisance unto the sacrificial fire and the sacrificer, Viçwâmitra, who was seated.

SECTION XXX.

THEN those princes, repressors of foes, cognizant of place, and time, and words, thus spake unto Kuçika's son agreeably to time and place, saying,—"O adorable one do thou tell us as to the time when we should oppose those rangers of the night! Let not that hour pass away!" Upon the two Kâkutsthas' saying this, and finding them prompt for the en-

* Skanda and Visakha.—T.

counter, those ascetics well-pleased, fell to extolling the sons of the king. "For six nights from to-day, ye should protect us. This ascetic hath been initiated into the sacrifice, and must therefore, observe taciturnity." Hearing these words of theirs, those illustrious princes, renouncing sleep, began to guard the hermitage six days and nights; and those heroic and mighty archers with their armours on protected that best of ascetics and subduer of enemies. And when time had thus gone by and the sixth day had arrived, Rāma said unto Sumitrā's son,—"Being well equipped, be thou vigilant!" When Rāma, manifesting emotion, and being eager for encounter, had said this, the priests and spiritual guides lit up the altar. And along with Viçwāmitra and the family priests, they lit up the altar furnished with Kuça, and Kāça, and ladles, and faggots, and flowers. And as reciting *mantras*, they were about to duly engage in that sacrifice, there arose a mighty and dreadful uproar in the sky. And as in the rains, masses of clouds appear enveloping the firmament,* the Rākshasas, displaying illusions in that wise, began to rush onward. And Māricha and Suvāhu together with their followers coming in dreadful forms, began to shower down blood upon the altar. And on seeing the altar deluged with gore, Rāma suddenly rushed forward, and beheld them in the sky. And suddenly seeing them rushing in amain, the lotus-eyed Rāma fixing his gaze at Lakshmana, said,—"Behold, O Lakshmana, by means of a *Mânava* weapon, I shall, without doubt, drive away the wicked, flesh-eating Rākshasas, even as the wind driveth away clouds before it. Surely I cannot bring myself to slay such as these." Saying this, that descendant of Raghu, Rāma, in vehemence fixing on his bow an exceedingly mighty and gloriously-dazzling Mānava weapon,

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* The text reads, *gamanam avaryya*—obstructing passage. Evidently the reading is vicious—it should run *gaganam avaryya*—enveloping the firmament.—T.

discharged it in great wrath at Mâricha's chest. And wounded by that foremost of Mânava weapons, Mâricha carried off a sheer hundred *Yojanas*, dropped in the midst of the ocean. And finding Mâricha senseless, and whirling, and afflicted by the might of the weapon, and overcome, Râma addressed Lakshmana, saying,—"Behold, O Lakshmana, this Mânava weapon first used by Manu, depriving him of his senses, hath carried him off,—and yet hath not taken his life! But these shameless, wicked, and blood-drinking Râkshasas, addicted to wrong-doing, these disturbers of sacrifices, will I slaughter." Having said this, anon showing unto Lakshmana his lightness of hand, Raghu's descendant took out a mighty Agneya weapon, and discharged it at the breast of Suvâhu. Thereat being pierced with that shaft, he fell down upon the ground. Then taking a Vâyavaya weapon, the illustrious and exceedingly generous Râghava, bringing delight unto those ascetics, slew the rest. And having destroyed all those Râkshasas disturbing sacrifices, Raghu's descendant was honored by the saints, even as Indra in days of yore, after having vanquished the Asuras. And when the sacrifice had been completed, the mighty ascetic Viçwâmitra, beholding all sides cleared of Râkshasas, spake unto Kâkutstha, saying,—"O mighty-armed one, I have obtained my desire; and thou hast executed thy preceptor's mandate. And, O illustrious hero, thou hast truly made this a Siddhaçrama." Having thus extolled Râma, he took Râma and Lakshmana, to perform his evening devotions.

SECTION XXXI.

THOSE heroes, Râma and Lakshmana, their interest secured, with glad hearts passed that night there. And when the night had passed away and the morning come, they together appeared before the saint, Viçwâmitra, and the rest.

And having saluted that foremost of ascetics resembling flaming fire, they of honied speech spake unto him words exceedingly lofty.—"These servants of thine, O best of ascetics, have come before thee. Do thou command, O chief of anchorets, what command of thine are we to execute?" Thus addressed by them, the Maharshis with Viçwāmitra at their head spake unto Rāma, saying,—"A highly meritorious sacrifice, O foremost of men, is to be celebrated by Mithilā's lord, Janaka. Thither shall we repair. And thou, O great among men, must accompany us, and there behold a wonderful jewel of a bow. And formerly this bow of immeasurable energy, and dreadful, and exceedingly effulgent at the sacrifice, had been conferred in court by the celestials (on king Devarāta). And neither gods nor Gandharbas, neither Asuras nor Rākshasas nor men, can fix the string upon it. And desirous of being acquainted with the prowess of this bow, many kings and princes came; but they in spite of their mighty strength, failed in stringing it. There, O Kākutstha, thou wilt behold that bow belonging to the high-souled king of Mithilā,—as well as his exceedingly wonderful sacrifice. That rare bow, O foremost of men, furnished with an excellent device for griping it, had been solicited by Mithilā's lord as the fruit of his sacrifice; and the celestials conferred it upon him. And now, O descendant of Raghu, in the residence of king, the bow is worshipped like a deity with *aguru*, *dhupa*, and various other incenses." This having been said, that foremost of ascetics, in company with Kākutstha and the saints, departed. And on the eve of setting out, he addressed the sylvan deities, saying,—"Luck! I will, with my desire obtained, go from forth this Siddhāçrama unto the Himavat mountain on the north of the Jāhnavi." Having said this, that tiger-like ascetic, Kuçika's son, along with other anchorets having asceticism for their wealth, set out in a northerly direction. And as that best of ascetics proceeded, he was followed by

Brāhmanas upholding the Veda, carrying the sacrificial necessaries on an hundred cars. And birds and beasts dwelling in Siddhāçrama followed the high-souled Viçwāmitra having asceticism for wealth. And then followed by the body of devotees he dismissed the birds. And having proceded a longway, when the sun was sloping down,the ascetics rested on the banks of the Sona. And when the maker of day had set, having bathed and offered oblations unto the fire, those ascetics of immeasurable energy, placing Viçwāmitra in their front, sat them down. And Rāma also together with Sumitrā's son, having paid homage unto those ascetics, sat him down before the intelligent Viçwāmitra. Then Rāma of exceeding energy, influenced by curiosity, asked that foremost of ascetics, Viçwāmitra, having asceticism for his wealth, saying,—"O worshipful one, what country is this, graced with luxuriant woods? I am desirous of hearing this. Good betide thee, it behoveth thee to tell me this truly." Thus addressed by Rāma, that one of high austerities and excellent vows began in the midst of the saints to describe the oppulence of that region.

SECTION XXXII.

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"ONCE upon a time there was a mighty son of Brahmā, of high austerities, named Kuça. And he was cognizant of duty, and ever engaged in observing vows and honoring good men. And that high-souled one begat on Vaidarbhi, sprung from a respectable line, and endowed with all noble qualities, four sons like unto himself, and possessed of extraordinary prowess—Kuçāmva, and Kuçanābha, and Asurtarajas, and Vasu, resplendent and breathing exhaustless spirits. And with the deisre of enhancing Kshetrya merit, Kuça said unto his truthful and virtuous sons,—'Ye sons! do ye engage in the task of governing,—and thereby acquire immense merit.' Hearing Kuça's words, those four

foremost of men and best of sons addressed themselves to founding seats for their government. And the highly energetic Kuçāmva founded the city of Kauçāmvi; and the righteous Kuçanābha, the metropolis of Mahodaya; and the magnanimous Asurtarajas, Dharmāranya; and king Vasu, Girivraja, best of capitals. This city with these five mighty mountains shining around (otherwise) called Vasumati belongs to the high-souled Vasu. And the river known by the name of Sumāgadhi flows through the Magadhas. And in the midst of the five foremost of hills, it looks like a garland. And this Māgadhi, O Rāma, belongs unto the high-souled Vasu, taking, O Rāma, an easterly course, and flowing through fertile fields furnished with corn. And, O descendant of Raghu, the virtuous-souled Rājarshi Kuçanābha begat an hundred peerless daughters on Ghritāchi. And it came to pass that they endowed with youth, beautiful, and like unto the lightning in the rainy season, decked in excellent ornaments, coming to their garden, were merrily singing and dancing and playing on musical instruments, O Rāghava! And as they perfect in every limb, and unparalleled on earth in beauty, and endowed with all qualities, and furnished with youth and grace, were in the garden, like unto stars embosomed among clouds, that life of all, the air, beheld them and said,—'I seek for ye: do ye become my wives. Do ye renounce this human guise, and attain long lives. Youth verily is unstable, specially with the human beings: do ye attaining unfading youth, become immortal:' Hearing this speech of the Air of ever fresh energy, the damsels ridiculing it, said,—'Thou rangest the hearts of all creatures, O foremost of celestials, and we also know thy influence. Wherefore, then, dost thou dishonor us? O foremost of celestials, we are the daughters of Kuçanābha, O divine one. And god as thou art, we can dislodge thee from thy place; but we refrain from doing so, lest thereby we lose our ascetic merit. May, O foolish one, that time never come, when disregarding

our truthful sire, we following our inclination, shall resort to self choice. Our father verily is our lord and prime god. Of him even shall we become the wives unto whom our father giveth us away.' At these words of theirs, that lord and adorable one, the Air, exceedingly enraged, then entered into their bodies, and broke all their limbs. Their bodies being thus broken by Air, those damsels, exceedingly agitated and overwhelmed with shame, with tears in their eyes entered the residence of the king. And finding his supremely beautiful and favorite daughters with their limbs broken, and woebegone, the king bewildered, spake,—Ye daughters, what is this? Who is it that thus disregards virtue? By whom have ye all come by this crooked form? And why demonstrating your grief, do ye not answer me?' Having said this, the king heaved a deep sigh and became eager to hear all about it."

SECTION XXXIII.

"HEARING those words of the intelligent Kuçanâbha, his hundred daughters touching his feet with their heads, said, —'O king, that life of all, the Air, was desirous of overcoming us, having recourse to an improper way; nor did he regard morality.—We have a father, good betide thee; and have no will of our own. Do thou ask our father about it, if he consent conferring us on thee.—But that wicked wight did not listen to our words; and as we were saying this, were we roughly handled by him.' Hearing those words of theirs, the highly pious and puissant king addressed his hundred beautiful daughters, saying,—'Ye have displayed a signal example of that forgiveness which is fit to be followed by the forbearing; and that ye have unanimously regarded the honor of my house, also conduces to your praise. Alike to men and

women, forbearance is an ornament. And difficult it is for one to exercise that forbearance, specially in respect of the celestials. And may every descendant of mine possess forbearance like unto yours! Forbearance is charity; forbearance is truth; forbearance, O daughters, is sacrifice; forbearance is fame; forbearance is virtue,—yea,the universe is established in forbearance.' Then dismissing his daughters, the king endowed with the prowess of celestials,and versed in counsel, began to consult with his counsellors about the bestowal of his daughters in respect of time and place and person and equality of lineage. And it came to pass that at this time an ascetic named Chuli, highly effulgent, with his vital fluid under control, and of pure practices, was performing Brāhmya austerities. And as the saint was engaged in austerities, good betide thee, Urmilā's daughter named Somadā—a Gandharbi—ministered unto him. And in all humility that virtuous one for a definite period was engaged in ministering unto him. And thereat, her spiritual guide was gratified with her. And, O descendant of Raghu, once he said unto her,—'I am gratified good betide thee! What good shall I render thee?' Thereupon, concluding that the ascetic was gratified, the Gandharbi, cognizant of words, exceedingly delighted, sweetly addressed that one versed in speech,—'Thou art furnished with the Brāhmya fire,art like Brahmā himself, and of mighty austerities. I desire of thee a righteous son endowed with the Brāhmya ascetic virtues. I am without a husband, good betide thee, and I am no one's wife. Upon me who am thy servant, thou shouldst confer such a son by help of Brāhmya means.' Thereupon, well pleased with her, the Brahmarshi Chulina conferred upon her an excellent Brāhmya mind-begotten son, named Brahmadatta. And that king, Brahmadatta, founded the flourishing city of Kāmpilyā,even as the sovereign of the celestials founded the celestial regions. And, O Kākutstha, the righteous king Kucanābha finally decided on conferring his hundred

ıgnters upon Brahmadatta. And inviting Brahmadatta .t highly energetic lord of earth, with a glad heart ıferred his hundred daughters upon him. And, O desıdant of Raghu, king Brahmadatta resembling the lord nself of the celestials, by turns received their hands in ırriage. And as soon as he touched them, the hundred ıghters were cured of their crookedness, and became free ım anguish, and were endowed with pre-eminent beauty. ıd upon beholding them delivered from (the tyranny of) the r, the monarch Kuçanābha became exceedingly delighted, d rejoiced again and again. And he dismissed the newly ırried lord of earth, king Brahmadatta, in company with his nsorts and the priests. And the Gandharbí Somadā oiced exceedingly at the completion of the nuptials of her n; and embracing her daughters-in-law again and again, d extolling her son, she expressed the fulness of her joy."

SECTION XXXIV.

"AND, O Rāghava, when Brahmadatta was married, that nless one, (Kuçanābha), with the intention of obtaining ıle offspring, took in hand a son-conferring sacrifice. And ıen the sacrifice had commenced, that son of Brahmā, the ceedingly noble Kuça, spake unto king Kuçanābha, saying, 'O son, there will be born unto thee a virtuous son like to thyself: thou wilt obtain even Gādhi,—and through n enduring fame in this world.' Having said this unto ıg Kuçanābha, Kuça, O Rāma, entering the welkin, :nt to the eternal regions of Brahmā. Then after someıe, an eminently virtuous son, named Gādhi, was born to the intelligent Kuçanābha. O Kākutstha, even that ;hly pious Gādhi is my sire. And, O descendant of Raghu :alled Kauçika, am sprung from Kuça's line. And, O

Rāghava, I had a sister of noble vows born before me. And her name was Satyavati; and she was bestowed upon Richika. And following her lord, she ascended heaven in her own proper person. And my highly generous sister, Kauçiki, hath finally assumed the form of a mighty river. And in order to compass the welfare of all creatures, my sister is now a noble and charming river of sacred waters, issuing from the Himavat mountains. And thenceforth, out of affection for my sister, Kouçiki, I ever dwell happily in the vicinity of the Himavat, O Rāghava. And that virtuous Kauçiki, Satyavati, as well established in religion as truth, and chaste, and eminently pious, is now the foremost of streams. And, O Rāma it is only for the purpose of completing my sacrifice that leaving her behind, I have come to Siddhāçrama. And now by virtue of thy energy, have I attained frution. Now, O Rāma, I have narrated unto thee the circumstances connected with the history of my line and myself, as also of this place, O mighty-armed one,—which thou hadst asked me to relate. But, O Kākutstha, while I was speaking, half the night hath been spent. Do thou now sleep, good betide thee,—so that thou mayst not feel any difficulty while on the journey. The trees stand motionless, and the beasts and birds are silent, and, O descendant of Raghu, all sides have become enveloped in nocturnal gloom. The midnight is gradually passing away; and the firmament thick-studded with stars resembling eyes, is illumined up with their light. And that dispeller of darkness, the mild-beaming moon, is rising, gladdening the hearts of all creatures with his splendour. And night-ranging beings—terrible carnivorous Yakshas and Rākshasas—walk hither and thither." Having said this, the mighty ascetic of exceeding energy paused. And those ascetics honoring him, said,—"Excellent! Excellent! This line belonging to the Kuçikas is ever exalted and devoted to virtue, And those foremost of men sprung in the Kuça

race are high-souled and like unto Brahmarshis—and specially thou, O illustrious Vicwāmitra, art so. And that best of streams, Kauçiki, hath added lustre unto thy line." and the auspicious son of Kuçika having been extolled by those delighted ascetics—the foremost of their order—slept, like unto the sun, when setting. And Rāma too along with Sumitrā's son having in admiration praised that best of ascetics, enjoyed the luxury of slumber.

SECTION XXXV.

HAVING in company with the ascetics passed the remainder of the night on the banks of the Sona, Viçwāmitra, when the day broke, spake,—"O Rāma, the night hath passed away, and the morn hath come. The hour for performing the prior devotions hath arrived. Arise ! arise ! good betide thee ! Do thou prepare for going." Hearing these words of his, Rāma, having finished his morning devotions and rites, and ready for departure said,—"This is the Sona, of excellent waters, fathomless, and studded with islets. O Brāhmana, by which way shall we cross ?" Thus addressed by Rāma, Viçwamitra replied,—"Even this path hath been fixed upon by me,—that, namely, which the Maharsais go." And having proceeded far, when the day had been half spent they beheld that foremost of streams, the Jahnavi, worshipped by ascetics. And having beheld that river furnished with sacred waters, and frequented by swans and cranes, the ascetics who accompanied Rāghava were exceedingly delighted. And they took up their quarters on the banks of the river. And then having bathed and duly offered oblations of water unto the gods and the manes of their ancestors, and performed Agnihotra* sacrifices, and partaken of

* Sacrifice with burnt offering—T.

clarified butter like unto nectar, those high-souled and auspicious ones, with glad hearts, sat down, surrounding Viçwāmitra. And the descendants of Raghu also sat down, occupying prominent places as befitted their rank. Then Rāma with a heart surcharged with cheerfulness spake unto Viçwāmitra, saying,—"O adorable one, I desire to hear how the Gangā flowing in three directions and embracing the three worlds, falls into the lord of streams and rivers." Influenced by Rāma's speech, the mighty ascetic Viçwāmitra entered upon the history of the Gangā's origin and progress, "O Rāma, that great mine of ore, Himavat is the foremost of mountains. Unto him were born two daughters, unparalleled on earth in loveliness. And, O Rāma, their mother of dainty waist, the amiable daughter of Meru, named Menā, was the beloved wife of Himavat—she of whom was born Gangā the elder daughter of Himavat; and, O Rāghava, a second daughter was also born unto him, named Umā. And it came to pass that once upon a time, the deities, with the view of accomplishing some work appertaining to them as divine beings, in a body besought that foremost of mountains for that river flowing in three directions, Gangā. Thereupon, desirous of the welfare of the three worlds, Himavat in obedience to duty, conferred upon them his daughter flowing everywhere at will, and sanctifying all creatures. Thereat in the interests of the three worlds, accepting her, those having the welfare of the three worlds at heart, went away with Gangā, considering themselves as having attained their desire. The other daughter of the mountain, O descendant of Raghu, adopting a stern vow, began to carry on austerities, having asceticism for her wealth. And that best of mountains bestowed upon Rudra of unequalled form his daughter Umā, furnished with fiery asceticism, and worshipped of the worlds. And these, O Rāghava, are the daughters of that king of mountains, worshipped of all, *viz.*, Gangā, the foremost of streams, and the divine Umā. Now, O best

of those endowed with motion, have I related unto thee how that sin-destroying one flowing with her waters in three diverse directions, first, O child, went to the firmament and then ascended the celestial regions."

SECTION XXXVI.

WHEN the ascetic had spoken thus, both the heroes, Rāma and Lakshmana, saluting that first of anchorets, said,—"O Brāhmana, thou hast delivered this noble narration fraught with morality. Now it behoves thee to speak about the elder daughter of the mountain-king. Thou art extensively conversant with everything relative to men or gods. Why is it that that purifier of the worlds laveth three directions? And why is that foremost of streams, Gangā, famous as wending in three ways? And, O thou cognizant of morality, what are her performances in the three worlds?" Thereat Viçwāmitra having asceticism for his wealth, began to relate unto Kākutstha that history in detail in the midst of the ascetics. "In days of yore, O Rāma, the blue-throated one of mighty asceticism, having entered into matrimony, commenced upon knowing the goddess. And as that intelligent blue-throated god, Mahādeva, was thus engaged in sport, a devine hundred years passed away; and yet, O Rāma, chastiser of foes, no son was born of her. Thereat all the gods with the Grand sire at their head became exceedingly anxious. "Who will be able to bear the offspring of this union?" And thereupon the celestials repairing unto Mahādeva, thus addressed him, saluting low,—'O god of gods, O mighty deity, ever engaged in the welfare of all, it behoveth thee to be propitious at the humble salutations of the celestials. The worlds, O foremost of celestials, are in-

capable of bearing thy energy. Therefore, for the welfare of the three worlds, do thou, being furnished with Brahmā asceticism, in company with the goddess practise austerities, and rein in thy energy by thy native indomitableness. Do thou preserve these worlds ; for it becometh thee not to destroy all.' Hearing the words of the deities, the great god of the worlds said unto them,—'So be it !' And addressing them again he said,—'Ye gods, by my own energy I will assisted by Umā bear my virile vigour,—therefore let the creation find rest ! But tell me, ye foremost of celestials, who will sustain my potent virility rushing out from its receptacle ?' Being thus addressed, the gods answered him having the bull for his mark,—'The earth will to-day bear thy vital flow.' Thus assured, the mighty lord of the celestials let go his vital fluid ; and thereat the earth containing mountains and forests was oversprcad with the energy. Then the gods spake unto the Fire, saying,—'Do thou in company with the Wind enter into this fierce and mighty energy!' And when the Wind had entered into it, it was developed into a white hill, and a forest of glossy reeds, resembling fire or the Sun. And here sprang from Fire Kārtikeya of mighty energy. And thereupon the celestials and the saints, with gratified hearts, began to pay enthusiastic adorations unto Umā aud Sivā. Then the Mountain's daughter, O Rāma, addressed the celestials, cursing them with eyes reddened in wrath,—'While in association with Mahādeva for obtaining sons, I was broken in upon by ye,—for this, ye shall not be able yourselves to beget offspring on your wives. And from this day forth, your wives shall remain without issue.' Having thus spoken unto the celestials, she cursed the Earth also, saying,—'O Earth, thou shalt have various forms, and many shall lord it over thee ! Nor, stained because of my ire, shalt thou experience the pleasure that is felt on obtaining a son, O thou of wicked understanding, O thou that dost not wish me a son !' Witnessing the gods thus distressed, the lord of the celestials

set out in the direction presided over by Varuna.* And having repaired to the north side of that mountain.† Maheswara along with the goddess became engaged in austerities on the peak Himavatprabhava. I have now related unto thee, O Rāma, the spread of the Mountain's daughter, (Gangā). Do thou now together with Lakshmana listen to the narration of Bhāgirathi's potency."

SECTION XXXVII.

"AND on that celestial being engaged in austerities, the deities with Indra and Agni at their head, desirous of gaining over the generalissimo, appeared before the Grandsire. And, O Rāma, the gods with Agni at their head, bowing unto him, addressed that possessor of the six attributes, the Grand-sire, saying,—'O God, that adorable one who had formerly consigned unto us the generalissimo, resorting to high asceticism, is practising austerities with Umā. Do thou now, O thou conversant with resources, so order as is advisable in the interests of the worlds! Verily thou art our prime way.' Hearing the words of the deities, the Grandsire of all creatures, consoling them with soft words, spoke unto them, saying,—'Even as the Mountain's daughter hath said, sons will not be born unto ye of your own wives. Her word is infallible of a certainty: there is no doubt about it. This is the celestial Gangā—she on whom Hutāsana‡ will beget a son—the foe-subduing generalissimo of the celestials. And the elder daughter of the Mountain will consider that son as brought forth by Umā; and Umā also will, without

* The West.—T.

† The Himalaya.—T.

‡ Fire.—T.

doubt, look upon him with regard.' Hearing these words of his, O descendant of Raghu, the gods bowing unto the Grand-sire, paid him homage. Then, O Rāma, repairing unto the Kailāça mountain teeming with metals, the deities commissioned Agni with the view of having a son(born unto him.) 'Do thou, O god, accomplish this work of the deities! O thou of mighty energy, do thou discharge thy energy into that daughter of the mountain, Gangā.' Thereupon giving his promise unto the gods, Pāvaka* approached Gangā, saying,—'Do thou, O Goddess, bear an embryo; for even this is the desire of the deities.' Hearing this speech, she assumed a divine appearance. And beholding her mightiness, Agni was shrunk up on all sides. And then Pāvaka from all sides discharged his energy into her,—and thereat all her streams became surcharged with it, O descendant of Raghu. And unto him staying at the head of all the deities, Gangā spoke, saying,—'O god, I am incapable of sustaining this new-sprung energy of thine: I am burning with that fire, and my consciousness fails me.' Thereupon that partaker of the oblations offered unto the gods, said unto Gangā,—'Do thou bring forth thy embryo on the side of this Himavat!' Hearing Agni's words, Gangā of mighty energy cast her exceedingly effulgent embryo on her streams, O sinless one. And as it came out of her, it wore the splendour of molten gold; and in consequence of its fiery virtue, objects near and objects far were converted into gold and silver of unsurpassed sheen,—while those that were more distant were turned into copper and iron. And her excreta were turned into lead. In this wise, various metals began to increase on earth. And as soon as the embryo was brought forth, the woods adjoining the mountain, being overspread with that energy, were turned into gold. And from that day, O descendant of Raghu, gold of effulgence like unto that of fire, became

* Fire.—T.

known as Jātarupa, O foremost of men! And when the son was born, the deities with Indra and the Maruts enjoined upon the Kirtikā stars to suckle him. 'Surely he shall be son unto us all'—concluding thus, they as soon as he was born, by turns began to dispense milk unto him. Then the celestials called him Kārtikeya, saying,—'Without doubt, this son shall become famed over the three worlds.' And hearing those words of theirs, the Kirtikās bathed the offspring that had issued from her womb, flaming like fire, and with auspicious marks. And, O Kākutstha, since Kārtikeya had issued from Gangā's) womb, the celestials called that effulgent and mighty-armed one, Skanda.* And then the teats of the Kritikās were filled with milk; and thereupon assuming six mouths, he began to suck milk from the teats of those six. And having drunk the milk, that lord although then possessed of a tender frame, by virtue of his inborn prowess in one day vanquished the Dānava forces. And him possessed of mighty effulgence, the celestials assembled with Agni as their leader sprinkled with water, by way of installing him as their generalissimo. He who, O Kākutstha, on earth revereth Kārtikeya, is blessed, and attaineth righteousness, and being long-lived and obtaining sons and grand-sons, repaireth to the regions of Skanda."

SECTION XXXVIII.

HAVING said those words unto Rāma, composed of melodious letters, Kauçika again spoke unto Kākutstha, saying,—"Formerly there was a king—lord of Ayodhyā-named Sagara. And it came to pass that righteous one, though eagerly wishing for children, was without issue. And Vidharbha's

* *Skanna* means *issuing from.*—*T.*

daughter, O Rāma,named Keçini,was the elder wife of Sagara. And she was virtuous and truthful. And the second wife of Sagara was called Sumati, who was the daughter of Arishtanemi and the sister of Suparna.* And with those wives of his,that mighty king,coming to the Himavat,began to practise austerities on the mountain Bhriguprasravana. And when a full hundred years had been numbered,the ascetic that had been adored by means of these austerities, Brighu,best of those endowed with truth,conferred a boon upon Sagara, saying,—'O sinless one, thou shalt obtain glorious offspring; and, O foremost of men,thou shalt attain unparalleled renown among men. And, O child, one of thy consorts shall bring forth a son who will perpetuate thy race; and the other give birth to sixty thousand sons.' As that best of men was saying this, those daughters of kings, exceedingly delighted, propitiating him, addressed him with clasped hands, —'Who of us, O Brāhmana, shall produce a single son, and who many? This, O Brāhmana, we wish to hear. May thy word prove true!' Hearing this, the highly pious Bhrigu said these pregnant words,—'Do ye unfold your minds. Who wishes for what boon,—between a single perpetuator of the line, and innumerable sons, possessed of mighty strength, and furnished with fame, and endowed with high spirits?' Hearing the ascetic's words, O descendant of Raghu, Keçini in the presence of the monarch chose, O Rāma, a single son to perpetuate the line; and Suparna's sister, Sumati, sixty thousand sons, high spirited and furnished with fame. And then, O son of Raghu, having gone round the saint and bowed down the head, the king went to his own capital, accompanied by his consorts. And after a length of time, the elder, Keçini, bore a son unto Sagara, known by the name of Asamanja. And Sumati, O foremost of men, brought forth a gourd. And when it

* Garura.—T.

burst open, out came from it sixty thousand sons. And the nurses fostered them by keeping them in jars filled with clarified butter. And after a great length of time, they attained to youth. And after a long lapse of time, Sagara's sixty thousand sons attained to youth and beauty. And O foremost of men,* the eldest son of Sagara, taking those children, would, O descendant of Raghu, often cast them into the Sarayu, and in mirth behold them sinking in the waters. Being thus evil-disposed, and injuring honest folks, and engaged in doing wrong unto the citizens, he was banished by his father from the city. And Asamanja had a son possessed of prowess, named Ançumân. And he was beloved of all men and fair-spoken towards every one.

And, O foremost of men, it came to pass that after a long time had gone by, that lord of earth Sagara made up his mind, saying,—'I will sacrifice.' And having determined upon it, that one versed in the Vedas set about it, in company with his priests."

SECTION XXXIX.

WHEN Viçwâmitra had ended, hearing his words, Râma exceedingly pleased, spoke unto that ascetic resembling flaming fire, saying,—"I am anxious to hear in detail, good betide thee, how, O Brâhmana, my ancestor arranged for the sacrifice." Hearing those words of his, Viçwâmitra, smiling, eagerly spoke unto Kâkutstha, saying,—"Do thou, O Râma, hearken unto the story of the high-souled Sagara's sacrifice. Sankara's father-in-law is the far-famed Himavat. And approaching each other, the Himavat and the Vindhya behold each other. And on the region lying between them took

* The text has *Narasresthas*, put for Asamanja. Evidently this is an error. make it a vocative.—T.

place, O foremost of men, that sacrifice of Sagara's. And that country, O best of men, is excellent as a sacrificial ground. And, O Kākutstha, equipped with a powerful bow, that mighty car-warrior, living under Sagara's sway, Aṇçumat, O child, followed the horse, for the purpose of protecting it. And it came to pass that with the intention of disturbing the sacrifice of that monarch, on a certain day Vāsava, assuming the form of a Rākshasi, stole away the sacrificial horse.* And, O Kākutstha, on the horse of that high-souled one being stolen, the priests said unto the king engaged in the ceremony,—'On this auspicious day, hath the sacrificial horse been stolen by violence. Do thou, O Kākutstha, slay him that steals the horse,—and bring it back. Otherwise the sacrifice will be defective, bringing us misfortune. Therefore, do thou, O king, act so, that the sacrifice may not be marred with defects.' Hearing the words of the priests, the king addressed his sixty thousand sons in the midst of his court, saying,—'Being, as this great sacrifice is, presided over by eminently pious Brāhmanas sanctified by *mantras*, I do not, ye foremost of men, ye sons, see how Rākshasas may find entrance into it. Therefore, repair ye, and seek for the horse, ye sons. Good betide you! Do ye search the entire earth engarlanded with oceans; and do ye search *Yoyana* after *Yoyana*, ye sons. And do ye delve the earth till ye light upon the horse, by my command following the track of that stealer of the horse. I have been initiated into this sacrifice with my grand-sons and priests.' And thereat the mighty princes, enjoined by their father, breathing high spirits, began to range the earth, O Rāma. Then they each fell to delving the bowels of the earth for the space of a *Yoyana* in length and breadth, with their hands resembling thunder-bolts in feel, and with darts like unto thunder-bolts, and with gigantic ploughshares. And being thus riven, the earth, O descendant of Raghu, began to send forth loud cries.

* The Bengali edition reads this *sloka* differently.—T.

O Rāghava, O thou hard to repress, there arose an uproar from serpents, and Asuras, and Rākshasas, and other creatures, that were being slaughtered. And, O descendant of Raghu. they excavated the earth, O Rāma, for sixty thousand *Yoyanas*,—yea, as if they had intended to reach the lowest depths underground. Thus, O foremost of kings, those sons of the monarch dug all around Jamvudwipa, filled with mountains. Thereat, the gods together with the Gandharbas, and Asuras, and Pannagas, in trepidation appeared before the Grand-sire. And propitiating that high-souled one, they with melancholy countenances and in exceeding agitation, spoke these words unto the Grand-sire,—'O adorable one, the entire earth is being excavated by the sons of Sagara; and many are the high souled ones as well as the aquatic animals that are being slain in consequence.—This one is the disturber of our sacrifice, and by him hath the sacrificial horse been stolen,—saying this, Sagara's sons are committing havoc upon all creatures."

SECTION XL.

"HEARING the speech of the celestials, that possessor of the six attributes, the Grand-sire, spoke unto them exceedingly frightened and deprived of their senses on beholding the prowess of Sagara's sons like unto the Destroyer himself,—'This entire Earth belongeth unto the intelligent Vāsudeva, she being his consort. And that adorable one is indeed her lord. And assuming the form of Kapila, he unceasingly sustaineth the Earth. And the sons of king Sagara will be consumed by the fire of his wrath. The pre-ordained excavation of the Earth, as well as the destruction of Sagara's sons, had been foreseen by the far-sighted.' Hearing the words of the Grand-sire, those repressors of

their foes, the three and thirty* celestials, being exceedingly rejoiced, went back to their respective quarters. And as the sons of Sagara were riving the Earth, there arose a mighty noise, like unto the bursting of thunder. Then, having riven the entire Earth and ranged it all around, the sons of Sagara together (returned to their father) and spake unto him, saying —'By us hath the Earth been extensively surveyed, and have powerful deities and Dānavas, Rākshasas, Piçāchas, Uragas and Pannagas been slain; and yet do we find neither the horse nor the stealer thereof. What are we to do now? Good betide thee, do thou consider it well.' Hearing those words of his sons, that foremost of kings, getting into a wrath, said, O descendant of Raghu,—'Do ye yet again, good betide ye, delve the earth, and having got at the stealer ot the horse, cease.' Receiving this mandate of their sire, the sixty-thousand sons of the high-souled Sagara rushed towards the depths of the earth. And as they were engaged in excavating, they beheld the elephant of the quarter resembling a hill, named Virupāksha, holding the earth. And, O son of Raghu, that mighty elephant, Virupāksha, held on his head the entire earth with its mountains and forests. And, O Kākutstha, when on sacred days the mighty elephant, from fatigue, shaketh his head, then takes place the earthquake. Thereupon, O Rāma, going round that mighty elephant, and honoring him duly, they went on piercing the underearth. And having pierced the East, they pierced the South,—and in the Southern quarter also they beheld a mighty elephant—the high-souled Mahāpadma, resembling a huge hill, holding the earth on his head. And thereat they marvelled greatly. And having gone round him, the sixty-thousand sons of the high-souled Sagara began to penetrate into the Western region. And in the Western quarter also those highly powerful ones beheld the elephant of that quarter named Saumanasa, resembling a mighty mountain.

* The eight *Vasus*, eleven *Rudras*, twelve *Adityas* and two *Aswins*.—T

And having gone round him, and asked him as to his welfare, they delving on, arrived at the Northern region. And on the North likewise, O foremost of the Raghus, they beheld Bhadra, white as snow, holding this earth on his goodly person. And having felt as well as gone round him, those sixty thousand sons of Sagara went on penetrating the depths of the earth. Then repairing to the famous North-eastern region, Sagara's sons becoming enraged, began to dig the earth. And there those high-souled, exceedingly powerful and vehement ones beheld the eternal Vâsudeva in the guise of Kapila. And there also, experiencing exceeding delight, O descendant of Raghu, they found his horse, browsing hard by. And knowing him to be the destroyer of the sacrifice, they bearing spades, and ploughs, and innumerable trees and crags, with eyes reddened with ire, furiously rushed against him, exclaiming,—'Stay! Stay! And thou it is that hast stolen our sacrificial horse. O thou of wicked understanding, know that thou hast fallen into the hands of the sons of Sagara.' Hearing this speech of theirs, Kapila, O descendant of Raghu, overwhelmed with rage uttered a tremendous roar. And then, O Kakutstha, the sons of Sagara were reduced to ashes by the high-souled and incomparable Kapila."

SECTION XLI.

"SEEING the delay on the part of his sons, King Sagara, O son of Raghu, addressed his grandson, flaming in his native energy, saying,—'Thou art heroic and accomplished and like unto thy uncles. Do thou enquire into the circumstances that have befallen thy uncles, as also about the way by which the horse hath escaped. And as there are stong and mighty creatures inhabiting the Earth's interior, with

the view of resisting them, do thou take thy bow along with thy scimitar. And honoring those that deserve to be honored and slaying such as disturb thee, do thou, having attained thy end, come back, becoming the instrument for the completion of my sacrifice.' Thus duly enjoined by the high-souled Sagara, Ançumat endowed with fleet vigor, taking his bow as well as his scimitar, set out. And commanded by the monarch, O best of men, he found the underground way that had been carved out by those high-souled ones. And he found an exceedingly powerful elephant belonging to the cardinal point, worshipped by deities, and Dānavas, and Rākshasas, and goblins, and birds, and Uragas. And having gone round him, and asked him as to his welfare, he enquired after his uncles and the stealer of the horse. Hearing this, the mighty-minded elephant of that quarter answered,—'O son of Asamanja, having attained thy object, thou wilt speedily return with the horse.' And hearing those words of his, Ançumat by turns duly asked the same question of all the elephants belonging to the cardinal points. And being honored by those guardians of the cardinal points, knowing words as well as their application in regard to time, place, and person, he was asked by them, saying,—'Do thou come with the horse!' Hearing those words of theirs, that one of fleet vigor repaired unto the spot where the sons of Sagara, his uncles, had been reduced to a heap of ashes. And (arriving there), Asamanja's son, smitten with grief, and being exceedingly afflicted at their destruction, bewailed in heaviness of heart. And exercised by grief and sorrow, that foremost of men espied there the sacrificial horse straying near. And desirous of offering oblations of water unto those princes, that highly powerful one in need of water, did not find any watery expanse in the neighbourhood. And it came to pass, O Rāma, that surveying wide, he descried the maternal uncle unto the princes, Suparna, the lord of birds, resembling the Wind. And thereupon Vinatā's son possessed of

mighty strength spoke unto him, saying,—'Do not lament, O foremost of men. The destruction of these was for the welfare of all. These highly powerful ones had been consumed by the peerless Kapila,—therefore, thou ought not to offer water unto them in consonance with social usuage. Gangâ, O foremost of men, is the elder daughter of Himavat. In her (streams) do thou perform the watery rites of thy uncles, O mighty-armed one : let that purifier of the worlds lave these, reduced to a heap of ashes. And on these ashes being watered by Gangâ, dear unto all, the sixty thousand sons of Sagara will repair unto the celestial regions. Do thou, O highly pious one, go back, taking this horse, O foremost of men ; and do thou complete the sacrifice of thy grand-father, O hero.' Hearing Suparna's speech, the exceedingly powerful Ançumat of mighty asceticism speedily taking the horse, retraced his steps. Then coming to the king who had been initiated into the ceremony, he, O descendant of Raghu, faithfully communicated unto him the words of Suparna, Hearing this sorrowful intelligence, the king duly finished the sacrifice agreeably to the scriptures. And having seen the completion of the sacrifice, that lord of earth entered his capital ; but the king could not see how to bring Gangâ on earth. And without being able to ascertain it, the mighty monarch after a long course of time, and having reigned for thirty thousand years, ascended heaven."

SECTION XLII.

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"WHEN Sagara had bowed unto the influence of Time, the subjects selected the righteous Ançumat for their king. And, O descendant of Raghu, Ançumat proved a great ruler. And his son, the celebrated Dilipa, was also a great king. And, O Raghu's son, consigning unto Dilipa his kingdom, Ançumat

entered upon rigid austerities on the romantic summit of the Himavat. And having for the space of thirty-two hundreds of thousands years carried on austeries in the woods, that highly famous one, crowned with the wealth of aceticism, attained the celestial regions. And the exceedingly powerful Dilipa, hearing of the destruction of his grand-fathers, was stricken with grief ; yet he could not ascertain his course about it. And he constantly thought as to how Gangā could be brought down, how to perform their watery rites, and how to deliver them. And as that pious one furnished with self-knowledge was always meditating upon this, an eminently virtuous son was born unto him named Bhagiratha. And performing numerous sacrifices, the mighty king Dilipa reigned for thirty thousand years. And without having arrived at any definite decision in regard to their deliverance, the king, O puissant one, being attacked with an ailment, breathed his last. And having sprinkled his son Bhagiratha in the way of installing him in the kingdom, that prime of men, the king, by virtue of his own acts, repaired to the region of Indra- And, O descendant of Raghu, that royal saint Bhagiratha was possessed of righteousness, And being without issue, and desiring to obtain it, the mighty monarch consigned his kingdom and his subjects to the care of his counsellors, and engaged in bringing down Gangā. And, O Raghu's descendant, restraining his senses, and eating once a month, and surrounding himself with five fires, and with arms upraised, he for a long lapse of time performed austerities at Gokarna. And as he was performing his terrible austerities, a thousand years rolled away. And thereat that possessor of the six attributes and lord of all creatures, Brahmā, was well-pleased with that high-souled monarch. And presenting himself together with the celestials, the Grand-sire thus spoke unto the high-souled Bhagiratha engaged in austerities,—'O Bhagiratha, O mighty monarch, pleased am I with thee, O lord of men, on account of thy ardent austerities ; do thou,

O thou of excellent vows, ask for the boon thou wouldst have.' Thereupon that great car-warrior, the highly powerful and mighty-armed Bhagiratha, with clasped hands, said unto the Grand-sire of all creatures,—'If, adorable one, thou art pleased with me, if thou wouldst grant me the fruit of my asceticism, may Sagara's sons receive water at my hands; and on the ashes of those high-souled ones being laved by the waters of Gangâ, may my great-grand-fathers without fail repair unto heaven! And, O divine one, I beseech thee, may our line never languish for want of offspring. May, O God, this prime boon light upon Ikshwâku's race!' When the king had said this, the Grand-sire addressed him these sweet and auspicious words composed of melting letters,—'O mighty car-warrior Bhagiratha, high is this thy aim. Be it so, good betide thee, thou enhancer of the Ikshwâku line. This Haimavati Gangâ, Himavat's elder daughter, even her to hold, O king, do thou employ Hara; for Gangâ's fall, O king, Earth will not be able to sustain. And to hold her, O king, find I none save the weilder of the Trident." Having thus addressed the monarch, and greeted Gangâ, the creator of the worlds repaired to heaven with the celestials.

SECTION XLIII.

"WHEN that god of gods had gone away, Bhagiratha, O Râma, pressing the earth with his thumb, spent a year in adoring Siva. And when the year was complete, Umâ's lord, Paçupati, worshipped of all the worlds, spake unto the king, saying,—'O foremost of men, I am well-pleased with thee: I will do what will be for thy welfare. I will hold the Mountain's daughter on my head.' Then, O Râma, that one bowed unto by all creatures, the elder daughter of Himavat, assuming an exceedingly mighty shape, with irresistible

impetus precipitated herself from the welkin upon Siva's gracious head. And that divine one, Gangā, exceedingly difficult to sustain, thought,—'I will enter the nether regions, carrying off Sankara by my streams.' Knowing her proud intention, the adorable Hara waxed wroth; and the three-eyed deity set his heart upon enveloping her. And, O Rāma, as that sacred one plunged upon Rudra's holy head of tangled locks, resembling Himavat, she could by no means reach the earth, despite all her endeavours; nor did she obtain egress from under the matted locks. And she wandered there for many a year. And finding Gangā in this plight, Bhagiratha became again engaged in high austerities. And thereupon Siva, O descendant of Raghu, was exceedingly gratified; and cast Gangā off in the direction of the Vindu lake. And as she was let off, seven streams branched out from her. And the three streams of the excellent Gangā of auspicious waters went in an easterly direction; while the Suchakshu, the Sitā, and that mighty river the Sindhu flowed on the auspicious west. And the seventh followed Bhagiratha's car. And that royal saint, the exceedingly puissant Bhagiratha, mounted on a superb car, went before; and Gangā followed him. And she descended from the welkin upon Sankara's head, thence alighting upon the earth; and there her waters flowed with thundering sounds. And earth looked beautiful with swarms of fallen and falling fishes, and tortoises, and porpoises. And then celestials and saints and Gandharbas, and Yakshas and Siddhas mounted on excellent elephants and horses and cars resembling cities, looked on Gangā descending upon the earth. And the celestials stationed on cars were struck with surprise; and all creatures marvelled at the excellent descent of Gangā. And eager to witness the spectacle, celestial hosts of immeasurable energy came there. And in consequence of the celestials coming thither, and the effulgence of their ornaments, the firmament free

from clouds, shone as if with an hundred suns. And the sky was graced with fast-fleeting porposies and serpents and fishes resembling playing lightning; and the welkin scattered with pale foam-flakes by thousands, appeared as if it was scattered with autumnal clouds swarming with cranes. And the river proceeded sometimes rapidly, and sometimes awry, and sometimes in volumes, and sometimes sloping, and sometimes ascending, and sometimes languidly; and sometimes water clashed with water; and sometimes ascending an upland, it descended into a dell. And the pellucid and pure water first descending upon Sankara's head, and thence on to the earth, appeared exceedingly beautiful. And there the saints and the Gandharbas, as well as the inhabitants of the earth, touched the sacred water flowing from Bhaba's body. And those that had fallen from the sky unto the earth in consequence of some curse or other, having bathed there, and thereby having their sins washed and removed by that sanctifying water, again ascended the sky and entered their respective regions. And through the agency of that shining water, all beings, feeling delight, rejoiced, and having bathed in Gangā, became cleansed from sin. And stationed on an excellent car that mighty king, the royal saint Bhagiratha, went first, and Gangā went at his back. And the gods, and the saints, and the Daityas, and the Dānavas, and the Rākshasas, and the foremost of Gandharbas and Yakshas, and the Kinnaras, and the mighty Uragas, and the Serpents, and the Apsaras, O Rāma and the acquatic animals in a body following Bhagiratha's car, with glad hearts went in the wake of Gangā. And withersoever king Bhagiratha went, the famous Gangā, foremost of streams, capable of destroying all sins, went. And Gangā flooded the sacrificial ground of the high-souled Jahnu, of wonderful deeds, as he was performing a sacrifice. Thereat, O Rāghava, reading her insolence, Jahnu, waxing wroth, drank up all her wonderful waters. Thereupon, the deities,

and the Gandharbas, and the saints, struck with amazement, fell to worshipping that foremost of men, the high-souled Jahnu and brought Gangā into the daughtership of that high souled one. And that highly energetic lord, being propitiated, let Gangā off through his ears. Therefore it is that Gangā goes by the name of Jahnu's daughter Jahnavi. Then Gangā again began to follow Bhagiratha's car. And having reached the ocean, that foremost of streams, with the object of accomplishing his work, entered into the subterranean regions. And having carefully brought Gangā, that royal saint, Bhagiratha, having his senses bewildered beheld his grand-fathers reduced to ashes. And the excellent waters of Gangā overflowed that heap of ashes; and thereupon, O best of the Raghus, they, their sins purged, attained heaven."

SECTION XLIV.

"THEN having arrived at the Ocean, the king wending in Gangā's wake, entered underneath the Earth, at that spot where those (sons of Sagara) had been reduced to ashes. And, O Rāma, on the ashes being washed by the waters of Gangā, Brahma, the lord of all creatures thus spoke unto the monarch,—'O most puissant of men, the sixty three thousand sons of the high-souled Sagara have been delivered—and they have ascended heaven like unto celestials themselves. And, O lord of earth, as long as the waters of the ocean shall endure in the world, Sagara's sons shall reside in heaven like unto celestials. And this Gangā shall become thy eldest daughter; and she shall attain celebrity among all, being called after thy name. And Gangā is called both Tripathagā and Bhagirathi. And she is known as Tripathagā, in consequence of her proceeding in three directions. Do thou now, O lord of men, here offer oblations of water unto thy grand sires,—and thereby, O king, make good thy promise. And,

O king, that foremost of righteous ones, thy ancestor of exceeding renown, had failed to atain his desire. And, O child, Ançumat likewise unparalleled in the worlds in energy had failed in realising his cherished promise of bringing down Gangā. And then again that royal saint, crowned with qualities, of austerities like unto mine, ever abiding by his Kshatriya duties, even Dilipa's self—thy exceedingly puissant sire—O eminently righteous one—had failed in bringing down Gangā according to his cherished resolve, O sinless one. And now, O foremost of men, that promise having been fulfilled by thee, thou shalt attain signal glory in the world by the common consent of all. And, O vanquisher of thy foes, having brought about Gangā's descension, thou shalt from this act of thine also attain the regions of Brahma. Do thou, O best of men, lave thyself in these waters incapable of being rendered worthless. O prime of men,—and thereby become purified, and attain sanctity. And do thou perform the watery rites of thy grand-sires. May luck be thine, I shall now repair to my own regions : do thou depart, O king.' Having said this,the illustrious lord of the celestials—the Grand-sire of all creatures—went unto the celestial regions. And the royal saint king Bhagiratha also of high fame having performed his ablutions and purified himself, and duly and in proper order offered oblations of water unto the sons of Sagara, entered his capital. And attaining exceeding prosperity, that foremost of men ruled his kingdom ; and, O descendant of Raghu, having him as their sovereign, the people rejoiced greatly ; and with their griefs removed, and prosperity secured, they lived in peace of mind. Thus, O Rāma, have I detailed unto thee the history of Gangā. Auspiciousness mayst thou obtain ! Good betide thee, the evening draweth nigh. He that reciteth this story conferring prosperity, fame, long life, and heaven unto Vipras, Kshatriyas, and others, attaineth the good graces of his ancestors and the celestials ; and, O Kākutstha, he that listeneth to the sacred history of Gangā's

descent, conferring length of days, attaineth all his desires, and all his sins are destroyed, and his life and fame increase."

SECTION XLV.

HEARING the words of Viçwāmitra, Raghava, together with Lakshmana, was struck with amazement,—and spoke unto Viçwāmitra, saying,—"O Brāhmana, wonderful is the story that thou hast recited unto us, *viz* ; that of Gangā's sacred descension and the replenishing of the Ocean. And, O afflicter of foes, as we had been reflecting upon all this at length, the night hath passed away as if it were a moment. And the live-long night hath passed away as I in company with Sumitra's son, was pondering over Viçwamitra's auspicious speech." Then in the morning which happened to be bright, that subduer of his foes, Raghu's descendant, addressed the ascetic Viçwāmitra, who had finished his devotion,—"The auspicious night is past,—and we shall (again) listen to thy wonderful narrations. Let us now cross over this sacred stream—foremost of rivers—wending in three ways. And learning that thou hast arrived at this place, the pious ascetics have speedily come hither, and have also brought this barque with a spacious carpet." Hearing those words of the high-souled Raghava, Kauçika crossed over the crowds of ascetics ; and on reaching the north bank, he paid homage unto the saints. And when they had landed on the banks of the Gangā, they beheld a city named Viçālā. And thereupon speedily that foremost of ascetics in company with Raghava, went towards Viçālā,—beautiful and elegant like unto the celestial regions. Then the highly wise Rāma, with folded hands, asked that mighty ascetic Viçwāmitra concerning the excellent city of Viçālā,—"O mighty ascetic, what royal line resideth in yonder large city ? I

desire to hear this, good betide thee ; and great is my curiosity." Hearing those words of Rāma, that foremost of ascetics began to relate the history of Viçālā, saying,—"Do thou listen, O Rāma, to what I had heard from Sakra relating this history ; and, O descendant of Raghu, do thou listen to all that befell in this city. Formerly in the Krita age, O Rāma, Diti's highly powerful sons, as well as those of Aditi, possessed of prowess, and virtuous and pious—high-souled ones both—O foremost of men, fell to reflecting,—'How can we become exempt from decrepitude and disease, and immortal.' And as they reflected, it struck them,—'By churning the ocean of milk, we must obtain ambrosia.' Then deciding upon churning (the ocean), those ones of immeasurable energy making Vāsuki the cord, and the Mandara (hill), the stick, began to churn the deep. And after a thousand years had gone by, the hoods (of the serpent) serving as the churning cord, began to vomit virulent venom and to bite at the crags, with their fangs. And thereat there came out powerful poison like unto fire ; and in consequence the entire universe with celestials, and Asuras, and men, began to burn. And thereupon, intending to seek refuge, they appeared before that mighty god, Sankara, or Paçupati, or Rudra,—hymning him,—'Save us.' 'Save us.' When that master, the lord of the celestials, was being thus addressed by the deities, there appeared before them Hari bearing the conch and the discus. And smiling Hari said unto the trident-bearing Rudra,—'O chief of the celestials, since thou art the foremost of the gods, this that hath come out of the ocean churned by the celestials, is thine. Remaining here, O lord, do thou receive the first offering in the form of this poison.' Having said this, that best of celestials vanished there. Witnessing the dismay of the celestials, and hearing also the words of Sarngin, Siva took in that dreadful poison as if it were nectar ; and then leaving the deities, the worshipful Hara went away. And then, O descendant of Raghu,

as the celestials resumed the churning, that foremost of hills serving as the cord, entered the subterranean regions. Thereupon the gods and the Gandharbas fell to extolling the slayer of Madhu, saying,—'Thou art the way of all beings, of the celestials in especial. Do thou, O mighty-armed one, protect us, and recover the mountain.' Having heard this, Hrishikesa, or Hari, assuming the form of a tortoise, stood in the sea, supporting the hill on his back; and that Soul of all, Keçava best of male beings, taking hold of the top of the hill by his hand, began to churn the deep, stationed in the midst of the celestials. And after a thousand years had rolled on, arose a male being impregnated with the Ayurveda,* of exceedingly righteous soul, called Dhanwantari, bearing in his hands a stick, and a Kamandalu. And there arose also, from the cream of the churning waters, those magnificent dames the shining Apsarās. And, O foremost of men, as they had emerged from water, they are called *Apsarās*.† And there sprang sixty *Kotis* of shining Apasarās. And, O Kākutstha, the female attendants of those are numberless. And neither the deities nor the Dānavas would accept them,—and in consequence of this non-acceptance, they are known as women belonging to all. And then, O Raghu's descendant, arose the eminently pious daughter of Varuna, Vāruni, who fell to looking for acceptance. And Diti's sons, O Rāma, did not accept the daughter of Varuna,—and Aditi's sons, O hero, accepted that one of blameless limbs. And hence Diti's sons go by the name of Asuras; and Aditi's by that of Suras. And the celestials became exceeding glad, on having accepted Vāruni. And, O foremost of men, next arose Uchhaiçravā—best of horses, and also Kaustubha; and next, the excellent ambrosia. And, O Rāma, tremendous was the carnage for the possession thereof (ambrosia); and Aditi's and Diti's sons fought together. And the Asuras assembled together with the

* Science of Medicine.—T.

† *Ap* means water.—T.

Râkshasas; and, O hero, mighty was the battle that was fought, striking terror into the three worlds. And when a great havoc had been committed, the highly powerful Vishnu, assuming a captivating form speedily stole away the ambrosia. And those that came forward before that best of male beings, Vishnu, knowing no deterioration, were crushed in conflict by Vishnu in a different form. And in that exceedingly dreadful battle between the sons of Diti and Aditi, those heroic ones,*viz.*, Aditi's heroic sons slaughtered those of Diti. And having slaughtered the sons of Diti and regained his kingdom, Purandara, happily began to rule the worlds, containing saints and Châranas."

SECTION XLVI.

"AND on those sons of her being slain,Diti afflicted with great grief, thus addressed her husband, Maricha's son, Kaçyapa,—'O adorable one, thy high-souled sons have slain mine. I now wish for a son, who, obtained through long austerities, will be able to slay Sakra. And I will engage in austerities: it behoves thee to grant me such an embryo,—such a slayer of Sakra it behoves thee to promise me.' Hearing those words of hers, Maricha's son, Kaçyapa of exceeding energy answered the deeply aggrieved Diti, saying,—'Be it so.' Good betide thee, do thou become pure, O ascetic. If thou remain pure, when a full thousand years shall be complete, thou wilt give birth unto a son who will slay Sakra in battle. And through me, thou wilt give birth to a son that will destroy the three worlds.' Having said this, that highly energetic one rubbed her person with his palm. And having rubbed her, he said,--'Luck!' and then went away to carry on austerities. And when he had gone, Diti, O foremost of men, becoming exceedingly delighted, went

unto Kuçaplava* and began to practise rigid mortifications. And, O foremost of men, as she was practising austerities, the thousand-eyed deity most dutifully ministered unto her. And the thousand-eyed one provided for her fire, and *Kusa*, and faggots, and water, and fruits, and roots, and other things that she wanted. And at all times, Sakra served Diti by rubbing her person, and removing her fatigue. And when ten years only were wanting to complete the thousand years, Diti, O descendant of Raghu, being exceedingly delighted, thus spoke unto the thousand-eyed one,—'O best of those endowed with prowess, of me engaged in austerities, ten yeas only remain (to complete the period.) And after that time, good betide thee, thou wilt behold thy brother. I will, O son, bind him unto thee in affection, whom I had besought for to compass thy destruction,—so that, the fever of thy heart removed, thou wilt with him enjoy the victory of the three worlds. On thy high-souled sire having been besought by me, he, O foremost of celestials, granted me the boon that after a thousand years, I shall obtain a son.' And it came to pass that having said this, the sun being in his meridian, the worshipful Diti with her feet placed at that part of the bed which should contain her head, was overpowered by sleep. And thereupon seeing her resting her feet at the place where she should place her head,—and consequently unclean, Sakra was exceedingly delighted, and smiled. And, O Rāma, Purandara entered into her womb, and that highly self controlled one severed the embryo in seven parts. And the embryo being pierced by the thunder-bolt of an hundred knots, cried at the top of its voice, and thereat Diti awoke. 'Do not cry, do not cry,'—exclaimed Sakra : and even while it was crying, the mighty-minded Vāsava continued piercing it. 'Do not slay it ; do not slay it,' said Diti. Thereupon, in consideration of the honor of his mother, Sakra went out.

* An asylum on the east, otherwise called Beshalaksha.—T.

Then he with clasped palms accosted Diti, saying,—'O worshipful one. thou didst sleep with thy feet placed where thy head should have lain, and hast therefore become impure. And finding this opportunity, I severed in seven pieces that would be slayer of mine in battle. Do thou, O worshipful one excuse me.' "

SECTION XLVII.

"WHEN the embryo had been sundered in seven, Diti exceedingly aggrieved humbly spoke unto the irrepressible thousand-eyed deity, saying,—'By my fault it is that the embryo hath been sundered in seven. O chief of the celestials, herein thou art guilty of no transgression, O destroyer of Vala, And since calamity hath befallen the embryo, I wish to do thee a good turn. Let the seven parts become the guardians of the seven Maruts. And, O son, let my sons having noble forms, becoming famous as Mārutas range the Vātaskandha regions in heaven. And let one range Brāhmā's regions, and another Indra's, and the highly illustrious third also range around, being known as Divya Vāyu.* And, O best of celestials, by thy command, let the four remaining sons of mine known by the name which thou hast mentioned, range about in appointed periods.' Hearing her words, that destroyer of Vala; the thousand-eyed Purandara, with clasped palms said,—'All this that thou hast said must come to pass; there is no doubt about it. Good betide thee, thy sons endowed with celestial forms, shall range about. And it hath been heard by us that having thus ascertained in that hermitage, the mother and the son, O Rāma, went to heaven, their desire obtained. Even this, O Kākutstha, is the place where

* Etherial air.—T.

formerly the mighty Indra sojourned, and where he attended upon Diti of accomplished ascetic success. And, O most powerful of men, Ikshwāku had an exceedingly righteous son born unto him of Alamvushā, known by the name of Viçāla. And here stood a palace, built by him, called Viçālā. And Viçāla's son, O Rama, was the mighty Hemachandra. And after Hemachandra comes the celebrated Suchandra. And, O Rāma, the son of Suchandra was Dhumrāswa. And then was born Srinjaya, son unto Dhumrāswa. And Srinjaya's son was the powerful Sahadeva. And Sahadeva's son was the pre-eminently pious Kuçāçwa. And Kuçāçwa's son was the puissant Somadatta. And now, O Kākutstha, Somadatta's son the effulgent and invincible and renowned Sumati resideth in this city. And by the grace of Ikshwāku, all the sovereigns of Viçālā are long-lived, and high-souled, and puissant, and pious. And here will we happily spend a night; and on the morning of the morrow thou wilt, O foremost of men, behold Janaka.' And having heard that the illustrious Viçwāmitra had come, that best of kings, the effulgent Sumati, appeared before him. And having paid Viçwāmitra high homage together with his priests and friends, and with clasped hands enquired after the former's welfare, he addressed Viçwāmitra, saying,—"Blessed are we, and obliged are we, whose domains, O ascetic, have been graced with thy presence. Surely none is more blessed than I am."

SECTION XLVIII.

HAVING met together, they enquired after each other's welfare. And then Sumati spoke unto the mighty ascetic, saying,—"Good betide thee, boasting of the prowess of celestials of elephantine or leonine gait, heroic resembling tigers or bulls, possessed of expansive eyes like lotus-petals, bearing

scimitars and bows and quivers, like unto the Açwins in grace, endowed with youth, like unto celestials fancy-led, descended from etherial regions to the earth beneath, whose sons, O ascetic, are these boys, and what for have they come hither, and why also is it that they journey on foot? And adoring all directions, like unto the Sun or the Moon adorning the firmament, and resembling each other in personal proportions, and expressions, and gestures, and equipped with excellent weapons, and war-like, how have these paragons of men come into this impracticable way? I wish to hear all this related truly." Having heard his words, Viçwāmitra faithfully related all about it. Hearing Viçwāmitra's words, the king was extremely surprised; and having those sons of Daçaratha as his all-worthy guests, received with becoming respect those highly powerful ones deserving of hospitality. And meeting with such splendid reception from Sumati, those descendants of Raghu spent there a night, and the next day set out for Mithilā. And beholding Janaka's beauteous city, the ascetics exclaiming, —'Excellent, excellent' fell to admiring Mithilā. And in a grove at Mithilā, Rāghava saw an ancient, lonely, and romantic asylum, and asked that foremost of ascetics, saying,—"What is this that looketh like an asylum, though without any ascetics? I wish to hear, O worshipful one, to whom this asylum belonged in time past." Hearing this speech addressed by Raghu's descendant, that one versed in speech, the highly energetic and mighty saint, Viçwāmitra, answered,—"Ah! Do thou listen. I will tell thee through the wrath of what high-souled one this hermitage came to be cursed. O foremost of men, this excellent asylum honored by the celestials themselves, formerly belonged to the high-souled Gautama. And here, O illustrious prince, in days of yore Gautama in company with Ahalyā carried on austerities for a long series of years. And perceiving occasion, Sachi's lord, the thousand-eyed deity, assuming the form

of that ascetic thus addressed Ahalyā,—'O exceedingly beautiful one, those bent upon sport, do not stay for the menstrual season. And, O graceful one, I desire to enjoy thy company (on the instant). Thereupon, out of curiosity, that one of perverse understanding consented to the proposals of the chief of the celestials. Then, having attained her object, she spoke unto that foremost of the celestials, saying.—'O best of the immortals, I have obtained my desire, —do thou speedily go from his place, O lord. Do thou, O lord of the celestials, from a sense of repectibility preserve thyself and me also.' Indra too smiling, said unto Ahalyā,—'O thou of shapely hips, pleased am I. Now I repair unto my own place.' Having known her thus, Indra, O Rāma, exceedingly apprehensive of Gautama, then hurriedly sallied out of the thatched cottage. Just at this time, Indra saw that mighty ascetic Gautama entering—that foremost of anchorets, incapable of being repressed by the deities and the Dānavas, and equipped with ascetic energy, having bathed in the waters of holy spots, and flaming like fire, carrying faggots and *kusa* grass. And seeing him, the countenance of the lord of the celestials turned pale. And seeing the wicked thousand-eyed deity in the guise of an ascetic, the well-behaved anchoret fired with rage said,—'And since, O thou of wicked understanding assuming my form, thou hast done this foul deed, thou shalt lose thy scrotum.' And soon as the high-souled Gautama had said this in ire, the scrotum of the thousand-eyed one dropped to the earth. And having seen Sakra in this plight, he cursed his wife also,—'For a thousand years thou shalt live here feeding upon air, without food, tormented with repentance and thou shalt remain in this hermitage unseen of any. And when the irrepressible son of Daçaratha' Rāma, shall come to this deep wood, thou shalt be cleansed of thy sin. And, O wicked one, ministering unto him the rites of hospitality, with a mind free from ignorance and

covetousness, thou shalt in thy own form with joy regain my side.' Having said this to that wicked woman the highly energetic Gautama of rigid austerities, forsaking this hermitage, began to carry on penances on the romantic summit of the Himavat, inhabited by Siddhas and Châranas."

SECTION XLIX.

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"AND having been deprived of his scrotum, Sakra with eyes tremulous with fear, addressed the celestials with Agni at their head, as well as the Siddhas and the Gandharbas and the Châranas, saying,—'I have accomplished the work of the celestials by stirring the ire of the high-souled Gautama, and thereby disturbing his austerities. And in doing so, I have been deprived of my scrotum; and Ahalyâ also hath been put down. And I have deprived him of his ascetic energy by causing him to utter a mighty curse,—and, therefore, ye celestials, and saints, and Châranas, ye should restore my scrotum unto me who have served the gods.' Hearing Satakratu's* words, the deities along with the Maruts led by Agni, presented themselves before the divine Pitris.† And then Agni addressed the latter, saying,—'This ram is possessed of a scrotum; while Sakra hath been deprived of his. Do ye taking the scrotum of the ram furnish Sakra with it. And although deprived of the scrotum, the ram will be able to grant consummate satisfaction unto ye. And on those that will offer such a ram for your entertainment, ye will bestow undying and profuse merit.' Hearing Agni's speech, the assembled Pitris, rooting up the scrotum of the ram, joined it unto the person of the thousand-eyed deity. Thence-

* *Lit.* the performer of an hundred sacrifices, one of the appellations of Indra.

† The ancestors.

forth, O Kākutstha, the divine Pitris together feast upon scrotumless rams, for their scrotum had been joined unto the person of Indra. And thenceforth, O Rāghava, Indra also through the high-souled Gautama's ascetic energy, hath been bearing the scrotum of a ram. Therefore, O highly powerful one, do thou enter the hermitage of that pious one, and deliver the dignified and divinely fair Ahalyā.' On hearing Viçwāmitra's words, Rāghava in company with Lakshmana, placing Viçwāmitra in their front, entered the asylum ; and they beheld that magnificent dame flaming in ascetic energy ; and incapable of being gazed at too near even by the celestials and the Asuras ; as if created by the Deity to be the divinely charming Woman ; like a flame hid in smoke ; or the brightness of the full moon clouded and dimmed in mist ; or the solar splendour incapable of being beheld on account of clouds. And by virtue of Gautama's word, she had been incapable of being seen by any in the three worlds, till the sight of Rāma. And now the curse having come to an end, she could be perceived by them. And the two descendants of Raghu then took hold of her feet ; but remembering Gautama's words, she on her part took hold of theirs. And with a collected mind she gave them water for their feet as well as *Arghya*, and extended unto them the rites of hospitality. And the Kākutsthas accepted the homage thus rendered according to the ordinance. And blossoms began to shower copiously to the sounds of kettledrums ; and the Gandharbas and the Apsaras began to rejoice greatly. And exclaiming, 'Excellent, excellent,' the celestials honored Ahalyā, as with a person purified by penance, she again came under Gautama's governance. And the highly energetic Gautama also happy on his union with Ahalyā, honored Rāma highly, and that one of mighty mortifications then became engaged in austerities. And having duly received signal honors from the great ascetic Gautama, Rāma set out for Mithilā.

SECTION L.

THEN proceeding north-east Râma in company with Sumitrâ's son, placing Viçwâmitra at their head, appeared before the sacrificial ground. And Râma and Lakshmana said unto that puissant ascetic,—"Great is the pomp and splendour of the high-souled Janaka's sacrifice. And, O pious one, many thousand of Brâhmanas inhabiting various regions, and well-read in the Vedas (have come to this sacrifice); and the abodes of ascetics are thronged with hundreds of cars. Do thou, O Brâhmana, arrange for some place where we may put up." Hearing Râma's words, the mighty ascetic Viçwâmitra selected for their abode a well-watered spot free from bustle and tumult. And hearing of Viçwâmitra's arrival, the best of monarchs without blame, placing the priests Satânanda before him, as well as the high-souled family priests, speedily taking the *arghya,* at once went out in humble guise, and offered it unto Viçwâmitra according to the ordinance. Having accepted that homage of the high-souled Janaka, the ascetic enquired after the king's welfare, and the uninterrupted performance of his sacrifice. And the king together with his priests, having enquired of the ascetics as to their welfare, cheerfully embraced them all in a proper way. Then he with clasped hands, spoke unto that foremost of anchorets, saying,—"O worshipful one, do thou along with these eminent ascetics, take thy seat." Hearing Janaka's words, the mighty ascetic sat him down. And the king also, in company with his priests and counsellors sat down around in order of rank. And then the monarch looking into Viçwâmitra's face, said,—"To-day by the grace of the gods, hath my sacrifice been crowned with success—to-day have I reaped the fruit of my sacrifice by beholding thy worshipful self. Blessed and obliged am I whose sacrificial ground, O Brâhmana, hath been graced by thee along with

these ascetics. Twelve days, O Brahmarshi, have been fixed for the period of initiation by the sages. On the expiry of that term, thou wilt, O Kauçika, behold the celestials come unto the sacrifice for claiming their respective shares." Having said this, the king with a cheerful countenance, with folded hands, again intently asked that foremost of ascetics,—"These youths, good betide thee, like unto celestials in prowess, of the gait of lions or elephants, heroic, and resembling tigers or bulls, of expansive eyes like unto lotus-petals, bearing scimitars, quivers and bows, graceful like unto the Açwins, endowed with youth, resembling immortals fancy.led from heaven unto the earth—whose sons, O ascetic, are they and what for have they come, and why again have they come afoot? And bearing excellent arms, whose sons, O mighty anchoret, are these heroic ones, who grace this place even as the sun and the moon do the welkin, and resemble each other in bodily proportions, expression, and gestures; wearing side-locks and of warlike mien? This I would hear truly related." Hearing this speech of the high-souled Janaka, that ascetic of immeasurable soul related all about Daçaratha's sons,—their sojourn in Siddhāçrama, and the slaughter there of the Rākshasas,their undaunted journey, the sight of Viçāla, the encounter with Ahalyā and Gautama, Rāma's curiosity about the mighty bow, and visit there for beholding the same. Having related all this unto the high-souled Janaka that one endowed with exceeding energy, the mighty ascetic Viçwāmitra, paused.

SECTION LI.

HEARING the narration of the intelligent Viçwāmitra, Gautama's eldest son, the exceedingly energetic Satānanda of rigid austerities, highly effulgent by virtue of his asceticism, with his down standing on end wondered greatly at

the sight of Rāma. And seeing the king's sons seated at their ease, he said unto that foremost of ascetics, Viçwāmitra, —"O most powerful of anchorets, by thee was my illustrious mother, grown old in asceticism, shown unto the king's son. Did my famous and exalted mother entertain with the produce of the woods Rāma worthy of every one's homage ? And, O highly energetic one, hath that old story relative to my mother having been wronged by that celestial, been communicated unto Rāma ? And, O Kauçika, good betide thee, hath my mother, in consequence of beholding Rāma, been united with my revered sire ? And, O son of Kuçika, hath the highly energetic Rāma come hither, after having been rendered homage by my high-souled revered sire ? And, O Kucika's son, was my revered sire of quiescent sōul, saluted by Rāma when he arrived there ?" Hearing those words of his, the mighty ascetic Viçwāmitra, skilled in speech, replied unto Satānanda, cognizant of words, saying,--"O best of ascetics, nothing necessary was omitted by me,—but everything hath been done. And the ascetic's wife hath been united with him, even as Renukā with Bhrigu's son.*" Hearing the speech of the intelligent Viçwāmitra, the exceedingly energetic Satānanda said unto Rāma,—"Art thou well come, O chief of men ? It is by our luck that, O descendant of Raghu thou hast come unto us, headed by the respected Maharshi Viçwāmitra. This highly energetic Viçwāmitra, this Brahmarshi is of prowess measureless ; and deeds inconceivable, by virtue of his asceticism. Him thou knowest as the prime way. O Rāma, there existeth on this earth not one that is more fortunate than thyself. Thy protector is even Kuçika's descendant, by whom mighty austerities have been performed. Do thou listen as I faithfully describe unto thee the ascetic power of the high-souled Kauçika. Do

* Jamadagni, father of Parusurama.—T.

thou listen unto me relating this. This righteous one was for a long time a king, subduing his enemies, cognizant of morality, acomplished, and intent upon the welfare of his subjects. And there was a king named Kuça, the son of Prajâpati. And Kuçâ's son was the powerful and pious Kuçanâbha. And Kuçanâbha's son was Gâdhi. And Gadhi's son is the highly energetic and mighty ascetic Viçwâmitra who ruled the earth. And that king reigned for thousands of years. And it came to pass that once with his four-fold forces marshalled, he set out for ranging the earth. And the king went on by turns ranging cities and kingdoms, rivers and mountains and asylums. And at length that foremost of conquerers, the mighty Viçwâmitra, came upon Vasishtha's asylum furnished with various blossoming plants and trees; abounding in animals; inhabited by Siddhas and Châranas; graced by celestials and Dânavas and Gandharbas and Kinnaras; and filled with mild deer; frequented by the feathered tribes; crowded with Brahmarshis; with Devarshis inhabiting it; aye teeming with high-souled ones of accomplished ascetic success and resembling fire; like another region of Brahmâ; graceful; and adorned on all sides with high-soulded saints and Vâlakhilyas and Vaikhânasas resembling Brahmâ, feeding on water or air, or living on withered leaves, or subsisting on fruits and roots, and self-controlled, and free from faults, and of vanquished senses, and engaged in reciting *mantras* and performing *homas*.

SECTION LII.

UPON seeing that foremost of those reciting *mantras*, the highly powerful and heroic Viçwâmitra, exceedingly delighted, bowed unto him in humility. And having enquired as to the pleasantness of Viçwâmitra's journey, the high-souled and adorable Vasishtha ordered a seat for the former.

d on the intelligent Viçwāmitra having been seated, that
t of ascetics properly entertained him with fruits and
ts. And having accepted Vasishtha's hospitality, that
:most of monarchs, the exceedingly energetic Viçwāmitra,
n enquired of Vasishtha as to the welfare of his asceticism,
Agnihotras, and his disciples, and his trees. Thereupon
ishtha communicated the welfare of all unto that best of
gs. Then Brahmā's son, Vasishtha, of fierce austerities
best of those reciting *mantras*, asked Viçwāmitra, seated
is ease, saying,—'O king, is it well with thee? And,
ing, dost thou rule thy subjects, pleasing them consistent-
with royal duties? And, O virtuous one, are thy
ainers maintained on salaries from the kingdom? Do
y abide by thy mandates? And, O destroyer of foes, hast
u vanquished thy enemies? And, O repressor of foes, is
well with thee as to, O most powerful of men, thy forces,
:hequer, and friends, and, O sinless one, sons and grand-
s?' Thereupon, the highly powerful king, Viçwāmitra,
h humility communicated unto Vasishtha his complete
lfare. And having conversed for a long time, those virtu-
; ones, experiencing exceeding joy, ministered unto each
er's delight. Then, O descendant of Raghu, after the
iversation had ended, the adorable Vasishtha, smiling, ad-
ssed Viçwāmitra, saying,—'O highly powerful one, I desire
properly entertain thee of immeasurable power, as well as
r forces,—do thou, therefore, accept my hospitality. Do
u receive the hospitality which I extend unto thee. O
g, thou art the foremost of guests, and art worthy of assi-
ous homage.' Being thus addressed by Vasishtha, that
ghty ascetic, king Viçwāmitra, said,—'Even by this word
thine relative to receiving me, hast thou in fact done so.
d, O worshipful one, even with the fruits and roots that
: in thy asylum, with the water for washing my feet, and
sipping,—yea, with the sight of thy revered self, have
been, O profoundly wise one, excellently entertained

by thee, who art thyself worthy of homage. I bow unto thee. I will go now. Do thou regard me with a friendly eye.' As the king was speaking thus, the righteous-souled and generous Vasishtha again and again pressed him to accept his hospitality. Then Gâdhi's son answered Vasishtha, —'Very well. O potent ascetic,—let that be which findeth favor in thy sight.' This having been said by him, Vasishtha, the best of those reciting *mantras*, joyfully called his sacrificial dappled cow, whose sins had been washed away,—'O Savalâ! do thou come soon; and hear my words. I intend to entertain this royal saint together with his forces. Do thou enable me to entertain him,by yeilding excellent viands. And, O divine one, O thou that conferrest everything that is desired, do thou grant everyone whatever he asketh among edibles impregnated with the six tastes. And do thou, O Savalâ, speedily create sapid viands to be chewed, sucked, licked or drunk'."

SECTION LIII.

"THUS addressed by Vasishtha, that bestower of all that was desired, Savalâ, O destroyer of thy foes, brought forth everything that was desired by everyone. And she produced sugarcanes, and honey, and fried rice, and excellent *Maireyas*,* and costly drinks,and various viands, and heaps of warm rice resembling hills, and other kinds of edibles, and soups, and *Dadhikulyâs*,† together with silver plates by thousands filled with meats of diverse tastes. And, O Râma, that army of Viçwâmitra consisting of cheerful and stout men being superbly entertained by Vasishtha, became exceedingly gratified. And the royal saint, Viçwâmitra himself, together with the priests and Brâhmanas and the inmates of the inner

* A kind of wine prepared from molasses.—T.

† A preparation of milk and rice.—T.

apartment, was also heartily filled. And being hospitably entertained with his courtiers and counsellors and retainers, he, exceedingly delighted, spoke unto Vasishtha, saying, —'Received and excellently entertained have I been by thee, O Brâhmana, who thyself art worthy of being honored. Do thou, O thou conversant with speech, listen to me. I will tell thee a word. Do thou bestow on me Savalâ for an hundred thousand kine. O worshipful one, varily this one is a jewel; and as it is the function of kings to acquire jewels, do thou confer on me Savalâ; for, O twice-born one, this one by right belongs unto me.' Thus addressed by Viçwâmitra the righteous and adorable Vasishtha—best of ascetics—replied unto that lord of earth,—'O king, neither for an hundred thousand nor for an hundred *koti* of kine, nor yet for heaps of silver, will I part with Savalâ. O subduer of enemies, this one deserves not to be separated from my side. Even like unto the fame of the mighty, this Savalâ is ever joined with me. My oblations to the gods and the Pitris as well as my subsistence itself are established even in her. And my *Agnihotras*,* *Vali*,† and *Homa*‡ depend uper her; and, O royal saint, my *Svâhâkâras* and *Vashatkâras*¶ as well as my various lore depend upon her. All this is so: there is no doubt about it. Verily she is my all; and in her do I find my delight. And many are the reasons, O king, why I cannot give unto thee Savalâ.' Thus addressed by Vasishtha, that one versed in speech, Viçwâmitra, eagerly rejoined,—'I shall confer upon thee fourteen thousand elephants decked in gold chains and gold neck-ornaments and hooks; and I will confer upon thee eight hundred golden cars furnished with bells and each yoked with four white horses;

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* Maintainance of the perpetual fire.—T.

† Offerings to the spirits of air.—T.

‡ Burnt offerings.—T.

¶ Sacrifices performed with the exclamation of *Swâhâ and Vashat* respectively.—T.

and, O thou of auspicious vows, I will confer upon thee one thousand and ten high-mettled horses of noble breeds; and I will confer upon thee a *koti* of youthful and variegated kine,—do thou grant unto me Savalā. And as much of gems and gold, O best of regenerate ones, as thou wilt ask for, shall I bestow upon thee: do thou grant me Savalā.' Thus besought by the intelligent Viçwāmitra, that adorable one replied, saying,—'O king, Savalā I will not by any means give. This is verily my jewel: this is verily my riches: this is verily my all: this is verily my subsistence. And this is my *Darsa*,* and this my *Paurnamasa*,† and this my various sacrifices with *dakshinas*;‡ and, O king, this my various rites. This, O king, is without doubt, the root of all my rites. And what need of dilating? This one bestowing everything that is desired will I not part with.'"

SECTION LIV.

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"WHEN the ascetic Vasishtha would not part with the cow of plenty then Viçwāmitra, O Rāma, forced Savalā away. And, O Rāma, carried away by that high-souled king, Savalā, stricken with grief and afflicted with sorrow, bethought herself, weeping,—'Have I been forsaken by the high-souled Vasistha that the royal retainers carry me off thus aggrieved? What wrong have I done unto that mighty ascetic of concentrated spirit, that, knowing me to be faultless, that righteous one leaveth her that was de-

* Bi-monthly sacrifice, performed at change of the moon by persons maintaining a perpetual fire.—T.

† A ceremony performed at the full of the moon by persons maintaining a perpetual fire.—T.

‡ Gifts to Brahmanas on occasions of sacrifice.—T.

voted unto his service?' Revolving this in her mind and sighing again and again, she darted unto where the pre-eminently energetic Vasishtha was; and defeating those servants (of the king), she with the speed of the wind, appeared at the feet of that high-souled one. And weeping Savalā having the voice of clouds, standing before Vasishtha, spoke in distressful accents,—'O Brahmā's son, wherefore have I been forsaken by thee,—that the servants of the king were carrying me from off thy presence?' Thus addressed the Brahmarshi said these words unto that one aggrieved,and of heart afflicted with sorrow, and like unto a sister,—'O Savalā, not that I forsake thee; nor hast thou done me any wrong. But this mighty king proud of his prowess hath been carrying thee away. Surely, my strength is not equal to his. More specially, he is a king,a powerful king,—more particularly,this day he should not be slain by me (inasmuch as he is my guest): he is a Kshatriya and lord of earth. And he is foremost in might by virtue of possessing this entire *Akshauhini* abounding in elephants and horses and cars and standards, and pennons on elephants.' Thus addressed by Vasishtha, that one cognizant of words humbly said in reply unto that Brahmarshi of incomparable power,—'The might of the Kshatriyas is not great,—the Brahmanas are more mighty than they. O Brāhmana, superhuman is the power of the Brāhmanas, excelling that of the Kshatriyas. Thy power is immeasurable; and the exceedingly energetic Viçwāmitra is not as powerful as thyself. Thy energy is unequalled. O highly energetic one, do thou command me bursting with Brāhma forces: the pride, power and endeavours of that wicked one will I bring down.' Thus accosted by her, the highly famous Vasishtha, O Rāma, said,—'Create thou forces capable of crushing the forces of the enemy.' Hearing those words of his, Suravi created (an army). And, O king, Pahlavas by hundreds brought into being by her lowing, begin even in Viçwāmitra's sight to commit havoc upon his

forces. Thereat, exceedingly angered, with eyes expanded in ire, that king commenced to slay the Pahlavas with various weapons. And beholding the Pahlavas by hundreds afflicted by Viçwāmitra, she again created grim-visaged Sakas mixed Yavanas. And the field became thronged with the Sakas mixed with Yavanas, of dazzling splendour, exceedingly fierce resembling golden filaments, bearing sharp scimitars and adzes, and clad in yellow apparel. And that entire host (of Viçwāmitra) was being consumed by them like unto flaming fires. Then the exceedingly powerful Viçwāmitra hurled weapons at them; and with these the Yavanas, Kāmvoyas and Varvaras* became sore afflicted."

SECTION LV.

"AND beholding them sore harassed, and overwhelmed by Viçwāmitra's weapons, Vasishtha directed (Savalā) saying,—'O cow of plenty, do thou create (fresh troops), through thy *Yoga* power.' And from her roar, there came into being Kāmvojas, resembling the Sun. And from her udders sprang Varvaras, arms in hand; and from her mysterious parts, Yavanas; from her anus, Sakas; and from the pores of her skin, those barbarians,—Hāritas and Kirātas. And, O descendant of Raghu, anon Viçwāmitra's entire host consisting of foot, and elephant, and horse, and car, was exterminated by them. And seeing the army annihilated by the high-souled Vasishtha, the hundred sons of Viçwāmitra, equipped with various weapons, rushed in high ire against that best of *mantra*-reciting ones. Thereupon, uttering a roar, that mighty ascetic consumed them quite. And in a moment, Viçwāmitra's sons together with horse and car and foot were reduced to ashes by the high-souled Vasishtha. And witnessing them all destroyed, together with the army, the illustrious Viçwā-

* Barbarians.—T.

mitra, covered with shame, became plunged in thought ; and like unto a tideless ocean or a fangless snake, he instantly became shorn of his effulgence, like unto the sun overwhelmed by Râhu.* And deprived of his forces and sons, he appeared like a bird bereft of its wings ; and losing his entire army and with it the high spirits that it had inspired him with, his heart died within him. Then entrusting one of his (remaining) sons with the sovereignty, saying,—'Do thou rule the earth agreeably to the duties of the Kshatriya,' he went into the forest. And repairing to the side of the Himavat inhabited by Kinnaras and Serpents, that one of mighty asceticism began to perform austerities with the view of propitiating Mahâdeva. And on a certain occasion that lord of the celestials, Vrishadwaja,† intending to confer a boon, appeared before the mighty ascetic Viçwâmitra,—'What for, O king, art thou performing penance ? Do thou unfold what thou hast to say. I am for conferring a boon : do thou express what boon thou wouldst obtain.' Thus addressed by that god, that performer of mighty austerities, Viçwâmitra, bowing down unto him, addressed him, saying,—'If, O mighty god, thou art pleased (with me), do thou confer upon me the science of archery with all its mysteries and *mantras*, as well as its virtues of helping from far and near. And, O sinless one, may all those weapons that are with the celestials and the *Dânavas* and the *Maharshis* and the Gandharbas and the Yakshas, and the Rakshas, shine on me! May this my desire be granted me through thy grace, O god of gods ! Thereupon, saying,—'Be it so'—the lord of the celestials vanished. And obtaining the arms from the lord of the celestials, the mighty Viçwâmitra, naturally haughty became swelled with

* A Daitya with the tail of a dragon, whose head was severed from his body by Vishnu ; but being immortal ,the head and tail retained their separate existence, and being transfered to the stellar sphere, became the author of eclipses.—T.

† An appellation of Siva ; meaning, who hath the bull for his vehicle.—T.

insolence. And surcharged with energy, like unto the sea during the equinox, he considered, O Râma, as if that foremost of saints, Vasishtha, was already slain. And repairing to Vasishtha's asylum, the king began to discharge weapons, capable of burning down the hermitage. And beholding those weapons discharged by the intelligent Viçwâmitra, the ascetics, overtaken by fear, by hundreds began to fly. And Vasishtha's disciples as well as the animals and birds inhabiting there, fled in all directions by thousands. And for a time the hermitage of the high-souled Vasishtha was bare of living beings, and still like unto a wilderness, though Vasishtha cried again and again,—'Do not fear. To-day will I slay Gâdhi's son, even as the sun (destroys) mist.' Having said this, that best of *mantra*-reciting ones, Vasishtha, in high wrath, addressed Viçwâmitra, saying,—'Since, O fool, thou hast destroyed this hermitage that had been prospering for a long time, thou of execrable ways shalt not live long.' Saying this, he, transported with wrath, and like unto the smoking flame at universal dissolution, speedily upraised a staff resembling another mace of Yama itself."

SECTION LVI.

"THUS addressed by Vasishtha, the mighty Viçwâmitra, aiming a fiery weapon. said,—'Stay! Stay!' The worshipful Vasishtha also on his part, raising a Brâhma staff resembling another staff of Kâla, exclaimed in wrath,—'Wretch of a Kshatriya! here am I,—do thou display the might thou art master of. To-day, O Gâdhi's son, will I humble thy pride of arms. Thou disgrace of thy race, where is thy Kshatriya might, and where my high Brahma energy? Do thou behold my superhuman Brahma energy.' And even as water allayeth the fierceness of a flame, the Brahma staff quenched the

energy of the powerful fiery weapon discharged by Gâdhi's son. Then Gâdhi's son, waxing wroth, discharged Vâruna and Raudra and Aindra and Pâsupata and Aishika weapons. And, Mânava, and Mohana, and Gândharba, and Swâpana, and Jrimbhana, and Mohana, and Santâpana, and Vilâpana, and Soshana, and Dâruna, and Vajra hard to baffle, and Brahmapâça, and Kâlapâça and Vârunapâça, and Pinâka (favorite of Siva), and the two *Asanis*, wet and dry, and the Danda weapon, and Paiçâcha, and the Krauncha weapon, and Dharmachakra, and Kâlachakra, and Vishuchakra and Vâyavya, and Mathana, and the Haraçiras weapon, and the twin Saktis, hurled he, and Kankâla, and Mushala, and the mighty weapon Vidyâdhara, and the terrible Kâla weapon, and the dreadful Trisula weapon, and Kâpâla, and Kankana,—all these weapons hurled he (Viçwâmitra), at that best of *mantra*-reciting ones, O descendant of Raghu. And it was wonderful to behold. But Brahmâ's son baffled all those by means of his staff. And on those (weapons) being resisted, the son of Gâdhi hurled a Brahma weapon. And on that weapon being discharged, the deities with Agni at their head, and the Devarshis, and the Gandharbas, and the mighty Serpents, became afflicted with fear. And on that Brahma weapon being discharged, all the three worlds became exceedingly alarmed. And, O Raghu's descendant, Vasishtha by virtue of his Brahma energy completely baffled that terrible Brahma weapon. And when the high-souled Vasishtha had baffled the Brahma weapon, his form became fierce and terrible, capable of striking terror into the three worlds. And from the pores of his body, resembling a smoking flame, darted out scintillations of fire. And resembling another staff of Yama, the Brahma staff raised by Vasishtha's arm flamed like unto the smokeless fire at the universal dissolution. Then the ascetics in a body fell to eulogizing that best of *mantra*-reciting ones, Vasishtha, saying,—'Thy might, O Brâhmana, is infallible. Do thou rein

Brahma) energy, by thy own. O Brâhmana, Viçwâmitra of mighty strength hath been subdued by thee. Infallible is thy extraordinary might. Let the creatures now be relieved from their distress.' Thus addressed, that highly energetic one of rigid austerities, became pacified. And Viçwâmitra, being put down, heaving a sigh, said,—'Fie upon the Kshatriya might: the strength begot of Brahma energy, is might indeed. By one Brahma staff hath all my weapons been put to the rout. Beholding this, I with a placid mind and senses will engage in mighty austerities,—which shall earn for me Brâhmanahood.''

SECTION LVII.

"THEN with his heart burning, in consequence of the remembrance of his humiliation, and having made enemies with that high-souled one, Viçwâmitra of mighty asceticism sighing, and sighing, went towards the south, in company with his queen, and became engaged in dreadful austerities, O Râghava. And subsisting on fruits and roots, and restraining his senses, he performed the most rigid austerities. And four sons engaged in observing truth and duty—Havishpanda, Madhushpanda, Drihanetra, and Mahâratha,* were born unto him. And when a thousand years had been completed, the Grand-sire of all, Brahmâ, addressed the ascetic, Viçwâmitra in sweet words, saying,—'O son of Kuçika, the regions of the Râjarshis have been won by thee through thy austerities. And on account of this thy asceticism, we recognize thee as a Râjarshi.' Having said this, the highly energetic prime Lord of all creature went to the celestial regions in company with the celestials.

* Some texts have *Mahodara*.—T.

Hearing this, Viçwâmitra hanging down his head from shame and possessed by a mighty sorrow, said, in piteous accents, —'I have performed rigid austerities,—yet the deities and the saints recognise me only as a Râjarshi. I do not consider the fruit of my asceticism as gained.' Ascertaining this in his mind, that righteous and highly composed one of high austerities, O Kâkuststha, again engaged in penances. And, O Râghava, it came to pass that at this time, that enhancer of Ikshwâku's line, the celebrated and truthful Trisanku of subdued sense made up his mind, saying,—'I will perform a sacrifice, and in body win the prime way of the celestials.' And summoning Vasishtha, he unfolded his mind unto him. And on the high-souled Vasishtha saying,—'I am incapable of doing this,' and disregarded by the latter, the King went towards the southern quarter. And with the view of securing success to his endeavours, the king repaired to where Vasishtha's sons had for a long time been performing austerities. And the highly energetic Trisanku saw the hundred exceedingly effulgent sons of Vasishtha engaged in austerities with fixed faculties. And approaching all those high-souled sons of his spiritual guide, and paying them reverence he, hanging down his head from shame, with clasped hands, addressed those mighty spirits, saying —'I seek protection of ye ; and I take refuge in ye capable of conferring it. Disregarded have I been, good betide ye, by the high-souled Vasishtha. I have set my heart upon celebrating a mighty sacrifice : it behoveth ye to command me. And, with the view of propitiating ye, I, lowly bowing down my head, beseech the sons of my spiritual guide,—Brâhmanas ever staying by asceticism,—do ye with collected minds officiate in this sacrifice, so that success may be secured unto me ; and that in body I may attain the regions of the celestials. Disregarded by the ascetic Vasishtha, other way find I none, ye anchorets, except the sons of my spiritual guide. To the Ikshwâkus, their preceptor is their prime way.

Therefore after him (Vasishtha), even ye are the objects of my adoration.'"

SECTION LVIII.

"HEARING Trisanku's speech, the hundred sons of the saint, O Rāma, excited by wrath, said these words unto the king,—'Disregarded hast thou been, O thou of perverse understanding, by our truth-telling sire,—why, then, having passed him by, do thou seek for others' help? To the Ikshwākus, their spiritual guide is their prime way; nor art thou capable of setting at naught the words of that truth-telling one. That worshipful saint said, that he was incapable (of accomplishing this),—how can we then undertake that sacrifice? Thou art ignorant, O foremost of men. Do thou speedily retrace thy steps. And, O king, that adorable one is competent to officiate at the sacrifice itself of the three worlds, how can we then contribute to his dishonor?' Hearing those words of theirs, that king, with accents tremulous with passion, again addressed them, saying,—'Disregarded by that worshipful one as well as by the sons of my spiritual guide, I will go after another way,—so peace be unto ye, ascetics.' The saint's sons, on their part, hearing that speech couching a fierce intent, cursed him in exceeding wrath, saying,—'Thou shalt come by Chandāla-hood.' Having said this, those high-souled ones entered each into his dwelling. And when the night had gone by, the king came by Chandālahood. And clad in a blue garb, blue and rough of person, having a short head of hair, wearing a garland composed of materials culled from a cemetery, his body bedaubed with ashes from the same quarter, he was decked out with iron ornaments. And, O Rāma, beholding him in the guise of a Chandāla, his counsellors as well as followers, renouncing him, fled

in a body. And, O Kākutstha, maintaining himself in patience, the monarch burning day and night, all alone went unto the ascetic Viçwāmitra. And beholding the disappointed king in the guise of a Chandāla, the ascetic O Rāma, was touched with pity. And from commiseration,that pre-eminently pious and exceedingly energetic one said unto that king frightful to behold, saying,—'Good betide thee, O heroic lord of Ayodhyā, thou hast fallen into Chandāla-hood through a curse, what is the purpose of thy coming, O highly powerful prince?' Hearing him, the king conversant with words, fallen into Chandāla-hood, with folded hands, said unto that one versed in speech,—Disregarded had I been by my spiritual guide as well as his sons. And far from attaining my desire,I came by this calamity. O thou of placid presence, I had desired to repair unto heaven in body. By me have an hundred sacrifices been performed,—but yet do I not obtain the fruit thereof. I have never before told an untruth; and I swear by my Kshatriya morality, that albeit fallen on evil days, I will never do so in future, O gentle one. And sacrifices I have celebrated many,—and I have ruled my people in righteousness; and I have pleased my preceptors by my character and conduct. But, O best of ascetics, now endeavouring to do my duty and intending to perform a sacrifice, I have failed in enlisting the good graces of my spiritual guides. Therefore do I consider Destiny as supreme; and action as nothing. Destiny overtaketh all: Destiny is the prime way. Therefore it behoveth thee to grant thy favor unto me extremely distressed, who crave thy favor, and, good betide thee, whose endeavours have been baffled by Destiny. Other way will I wend none; nor is there any other refuge for me. It behoveth thee to meet Destiny with exertion'."

SECTION LIX.

"WHEN the king had spoken thus, Kuçika's son, moved with pity, said these sweet words unto the king who had undergone Chandâla-hood,—'O descendant of Ikshwâku, hast thou had a pleasant journey? I know thee well, O highly virtuous one. Refuge will I grant thee,—so fear not, O best of monarchs. I shall summon all the pious Maharshis, who shall assist at the sacrifice, O king,—and then thou wilt be able to accomplish thy purpose easily. And should the guise thou hast come by in virtue of thy preceptor's curse, cling to thee yet, thou wilt bodily repair unto heaven in this form. And since appearing before Kuçika's son, thou hast taken his refuge, I consider heaven, O lord of men, as if within thy grasp.' Having said this, that exceedingly energetic one ordered his highly virtuous and profoundly wise sons to provide the sacrificial necessaries. And summoning his disciples, he said,—'Do ye by my command bring hither all the saints together with Vasishtha's sons; and our friends and their disciples and the family priests variously versed in lore. And should any summoned by my mandate, say aught, do ye fully represent unto me the expression of slight.' Hearing his speech, they set out in different directions; and Brahmavâdis* began to pour in from various countries. And the disciples (of Viçwâmitra) returning, fully communicated unto that ascetic of flaming energy the words of the Brahmavâdis, saying,—'Hearing thy message, the regenerate ones resident in every part will come hither,—and some have already arrived—all save Mahodaya and the hundred sons of Vasishtha. Do thou, O foremost of ascetics, listen to the words that they said with accents tremulous with emotion,—How can celestials

* A *Brahmavadi* is one who maintains that all things are Spirit.—T.

and saints partake of offerings in the court of him that in addition to being a Chandâla, hath for his priest a Kshatriya? And how can high-souled Brâhmanas, patronized by Vicwâmitra, attain to heaven, having partaken of a Chandâla's fare?—These cruel words, O powerful ascetic, did Vasishtha's sons together with Mahodaya, utter with reddened eyes.' Hearing those words of theirs, that foremost of ascetics, with eyes reddened in anger, wrathfully cried,—'Since blameless as I am, those wicked-minded ones censure me practising fierce austerities, they shall, without doubt, be reduced to ashes. And this very day bound by the noose of Kâla, meeting with destruction at the hands of Vivâswata's son,* they shall for seven hundred births range these worlds, procuring dead men's clothes, always feeding on dogs'flesh, going by the name of Mushtikas, void of abhorrence, and of frightful, distorted forms and foul practices. And wicked Mahodaya also hath blamed me although undeserving of blame; therefore, reproved of all, he shall undergo Nishâdahood. And becoming cruel and engaged in taking life, he shall through my ire fare wretchedly for a long lapse of time.' Having uttered this in the assembly of saints, that mighty ascetic, the highly powerful Viçwâmitra of fierce asceticism paused."

SECTION LX.

"AND knowing (by virtue of his *Yoga* power) Vasishtha's sons together with Mahodaya as destroyed in consequence of his ascetic energy, the highly powerful Viçwâmitra said in the midst of the saints,—'This descendant of Ikshwâku, the famous Trisanku, is virtuous and munificent and hâth taken refuge in me, with the view of attaining the

* *Yama.—T.*

celestial regions in his own person. Therefore do thou engage with me in the sacrifice, so that he may bodily repair unto heaven.' Hearing Viçwamitra's words, the pious Maharshis readily spoke in harmony with duty, saying,—'This descendant of Kuçika is a highly irascible ascetic,—therefore what he saith should, without doubt, be performed. The worshipful one is like unto fire, and, if angered, may curse us. Therefore, let us engage in this sacrifice, so that Ikshwāku's descendant through the potency of Viçwāmitra may repair unto heaven in person. Then let us engage in this sacrifice.' Saying this, the sages entered upon the ceremony; and in that sacrifice the highly energetic Viçwāmitra acted as the priest. And Ritwijas versed in *mantras* performed every thing in order with *mantras*, in accordance with scripture and prescription. Then after a long time, Viçwāmitra of mighty austerities invoked thither all the celestials for receiving their respective shares; but the deities did not come to receive them. Thereupon, getting into a wrath, the mighty ascetic Viçwāmitra, lifting up a ladle, wrathfully spoke unto Trisanku, —'O lord of men, do thou witness the prowess of my self-earned asceticism. I shall by dint of my asceticism take thee bodily unto heaven. And, O king, do thou in person repair unto heaven hard to attain. Something yet remains in me of the self-earned fruit of my asceticism; and, O king, through the energy of that asceticism, do thou repair unto heaven in person.' And on the ascetic saying this, O Kākutstha, that lord of men bodily ascended heaven in the very sight of the anchorets. And beholding Trisanku risen to heaven, the subduer of Pāka* together with all the celestials said,—'O Trisanku, turn thee back. Thou hast not earned abode in heaven. O fool, thou hast been blighted by the curse of thy spiritual guide. Do thou therefore drop down headlong.' The great Indra having spoken thus, Trisanku fell down, crying unto the ascetic Viçwāmitra,—

* Indra.—T.

'Save me, save me.' Thereupon, hearing his distressful cries, Kauçika waxed mightily wroth, and exclaimed,—'Stay, stay.' And in the midst of the ascetics, like unto another Prajāpati, he created other seven Rishis* on the Southern way; and also, overwhelmed with wrath created another set of stars. And collied† with passion, that illustrious one in the midst of the ascetics created another system of stars in the southern direction. And, saying,—'I will create another Indra, or the world (that I create) shall be without an Indra.' And in anger, he went the length of creating celestials. Thereupon, in trepidation, the saints and the celestials and the *Asuras* humbly addressed the high-souled Viçwāmitra thus,—'This king, O highly exalted one, hath been visited with the curse of his preceptor,—therefore, O ascetic, he deserves not to ascend heaven in person.' Hearing those words of theirs, that best of anchorets, Kauçika, in company with the celestials, said these pregnant words,—'Good betide ye, I have vowed unto this king, Trisanku's bodily ascension unto heaven,—therefore, I dare not falsify my vow. Let Trisanku evermore dwell in heaven in person, and let these stars created by me verily endure as long as the worlds. This it behoveth ye, ye gods, to ordain. Thus addressed, the deities answered that best of ascetics, saying,—'So be it, good betide thee! All these innumerable stars, O foremost of anchorets, shall remain in the firmament outside the path of Vaiçwānara;‡ and shining in their splendour, Trisanku shall dwell with bended head, like unto an immortal. And all these luminous bodies shall follow that best of kings, illustrious and successful, as if he had attained heaven itself.' And the virtuous and exceedingly energetic Viçwāmitra, thus assured by the celestials, said in the midst

* *Ursa major.—T.*

† "And passion having my best judgment *collied*."—*T.*
Othello.

‡ The Zodiac.—T.

of the saints,—'Ye gods, excellent well.' Then, after the sacrifice had concluded, the high-souled celestials and the saints of ascetic wealth went to their respective regions, O foremost of men."

SECTION LXI.

"AND, O puissant one, seeing those saints gone, the highly energetic Viçwâmitra addressed those inhabitants of the forest, saying,—'A mighty disturbance hath happened in regard to the southern quarter: let us therefore repairing to another region, carry on austerities. Ye high-souled ones, in the west there are extensive tracts; and there in Pushkara will we peaceably carry on our austerities. That asylum is really pleasant.' Having said this, that exceedingly energetic and mighty Muni* began to perform terrible austerities subsisting on fruits and roots. And it came to pass that at this time that mighty lord of Ayodhyâ, Amvarisha, prepared for celebrating a sacrifice. And as he was sacrificing, Indra stole away his sacrificial beast. And on the beast being stolen, the priest said unto the king,—'O king, the beast hath been stolen (away); and it hath been lost through thy dereliction. And, O lord of men, his own fault destroyeth the king that faileth to protect (the subjects). And, O best of men, even this is the expiation: do thou, while the ceremony lasts, speedily bring back the beast, or bring a man (in its stead).' Hearing the priest's words, that highly intelligent king began to range various countries and provinces, cities, forests, and holy asylums, searching for the beast, with a thousand kine (as the price thereof). And, O child, it came to pass that arriving at Bhrigutunga,†

* Ascetic.—T.

† A mountain peak.—T.

he beheld Richika seated there in company with his wife and sons, O descendant of Raghu. And bowing unto that Brahmarshi flaming in asceticism, and propitiating him, the exceedingly energetic royal saint of unparalleled effulgence having enquired as to his complete welfare, addressed Richika,saying,—'O highly pious one, O Bhrigu's son,if,in order that I may have a substitute for my sacrificial beast, thou sell thy son, my desire I shall attain. I have ranged every country ; but the beast I do not find. Therefore, it behoveth thee to part with one of thy sons for price.' Thus addressed the exceedingly energetic Richika replied,—'O best of men, my first-born I will in no wise dispose of.' Hearing the words of the high-souled Richika, their mother spoke unto that foremost of men, Amvarisha, saying,—'The worshipful son of Bhrigu hath said that his first-born cannot be disposed of,—do thou, O lord, also know that the youngest, Sunaka, is my favorite. Therefore my youngest son will I not give unto thee. O foremost of men, the eldest sons are generally the best beloved of their fathers ; and the youngest, of their mothers,—therefore the youngest I would retain.' And when the ascetic as well as his wife had spoken thus, the second son, Sunasepha, O Râma, himself said,—'My father would not sell the eldest ; nor my mother the youngest,—therefore I consider even the second as disposable. Do thou then, O prince, take me.' When that one versed in the Veda had ended, that lord of men, O mighty-armed descendant of Raghu, taking possession of Sunasepha, by paying kotis of kine, and heaps of jewels, and gold and silver by hundreds and thousands, went away exceedingly delighted. And that royal saint, the exceedingly energetic and highly famous Amvarisha, placing Sunasepha on his car, speedily set out."

SECTION LXII.

"AND, O foremost of men, taking Sunasepha, that illustrious king at noon rested in Pushkara, O descendant of Rāghu. And having arrived at the excellent Pushkara, as the king was resting, the famous Sunasepha with an aggrieved heart saw his maternal uncle Viçwāmitra in company with some saints engaged in asceticism. Thereupon, with a woe-begone countenance, and sore afflicted with fatigue and thirst, he, O Rāma, flung himself into (Viçwāmitra's) lap, and said—'I have neither father, nor mother, nor relatives, nor friends anywhere. It therefore behoves thee, O gentle one, to save me in the interests of virtue, O foremost of ascetics. And, O best of men, thou art the protector of all, and their refuge. May the king have his desire and may I at the same time, attaining long life, and undeteriorating, gain heaven, having performed meritorious austerities! Do thou with a delighted heart become a lord unto me that am without one. And, O righteous one, even as a father rescueth a son, do thou deliver me from this peril.' Hearing his words, Viçwāmitra of mighty austerities, pacifying him by every means, spoke unto his sons, saying,—'That in view of which fathers beget well-wishing sons—the compassing of welfare in the next world—is at hand. This youthful son of the ascetic craveth my protection. Do ye, ye sons, accomplish my desire by saving his life. Ye are all of virtuous deeds, ye are all engaged in the observance of righteousness,—do ye confer satisfaction upon Agni by one of ye becoming the (sacrificial) beast of the lord of men. Thus Sunasepha will obtain protection, the sacrifice will be freed from hinderance, the deities will be propitiated, and finally my word will be made good.' Hearing the ascetic's words, his sons, Madhuchchhanda and others, O foremost of men, haughtily and tauntingly answered,—'O lord, how, neglecting

thy own sons, thou desirest to deliver that of another? This we consider as heinous, even like unto eating one's own flesh.' Hearing this speech of his sons, that best of anchorets, with eyes reddened with anger, said,—'Disregarding my words, ye have uttered this audacious and shocking speech, disclaimed by morality, and capable of causing one's hair to stand on end. Therefore, becoming Mushtikas, and living on dogs' flesh, do ye all, even like Vasishtha's sons, inhabit the earth for a thousand years.' Having cursed his sons, that best of ascetics then, by all means cheering up the distressed Sunasepha as to his protection, addressed him, saying,—'Do thou donning on a zone made of Kuça, and wearing a garland of red flowers, and bedaubing thy person with red sandal paste, hymn Agni with *mantras*, approaching the Vaishnava sacrificial stake; and, O ascetic's son, (at the same time) chaunt these two verses in that sacrifice of Amvarisha. Then thou wilt attain success.' Thereupon, with a concentrated mind securing those two verses, Sunasepha speedily presented himself before that leonine monarch, saying,—'O lion of a king, O thou endued with high intelligence, let us without delay repair hence. And, O foremost of monarchs, do thou engage in the sacrifice and commence upon the initiation.' Hearing those words of the ascetic's son, the king, filled with delight, readily at once repaired to the sacrificial ground. And with the consent of his court, the king fastened Sunasepha with a Kuça cord, and investing him with a crimson apparel, tethered him to the stake as the (sacrificial) beast. And, being bound (to the stake), the ascetic's son first of all duly hymned Agni, and next those deities, Indra and his younger brother. Thereupon, gratified with the excellent eulogy, the thousand-eyed Vāsava conferred upon Sunasepha long life. And, O foremost of men, that king also, having completed the sacrifice, obtained the manifold fruit thereof through the grace of the thousand-eyed deity, O Rāma. And, O best of

men, the righteous Viçwāmitra of mighty asceticism again carried on austerities at Pushkara for ten hundred years."

SECTION LXIII.

"AND when the thousand years had been completed and the mighty ascetic had accomplished his vow, the celestials in a body desirous of conferring upon him the fruit thereof, appeared before him. And the exceedingly effulgent Brahmā addressed him in soothing words, saying,—'Thou art henceforth a saint, good unto thee,—and (this eminence) thou hast attained through thy own laudable exertions.' Having spoken thus unto him, the lord of celestials returned to heaven. And Viçwāmitra of mighty energy became again engaged in rigid austerities. And, O foremost of men, it came to pass that after a long lapse of time that prime of Apsaras, Menakā, was at that time performing her ablutions in Pushkara, and she was observed by Kuçika's son, like unto lightning among clouds. And coming under the control of *Kandarpa*,* the anchoret spoke unto her, saying,—'O Apsari, hath thy journey been a pleasant one? Do thou abide in my asylum. Do thou favor me; for, good betide thee, I have been rendered senseless by Madana.'* Thus addressed, that one of shapely hips began to dwell there. And mighty was the hinderance that befell Viçwāmitra as regarded his asceticism, as she, O Rāghava, staying in that asylum of his, pleasantly spent five and five years, O gentle one. And after this period had gone by, overwhelmed with shame and afflicted with anxiety and grief, the mighty ascetic Viçwāmitra impatiently thought, O son of Raghu, that all this mighty loss of austerities was the work of the celestials. And deprived of his senses by lust, the decade had passed away imperceptibly as if it were one day and night; and this impediment stood in

* Cupid.—T.

the way of his austerities. And heaving a sigh, that best of ascetics burned in repentance. And with sweet words, renouncing the terrified and trembling Menakâ standing with clasped hands, Kuçika's son, Viçwâmitra, O Râma, went to the northern mountains. And practising the *Brahmacharyya* mode of life with the intention of subduing lust, that highly famous one engaged in arduous austerities on the banks of the Kauçiki. And as he was thus engaged in profound austerities on the northern mountain, a thousand years, O Râma passed away. Then taking counsel together, the celestials and the saints appeared before (Brahmâ), saying,—'Let Kuçika's son obtain the title of Maharshi.' Hearing the words of the celestials, the Grand-sire of all addressed the ascetic Viçwâmitra, in these sweet words,—O mighty saint, hast thou had a pleasant journey? Satisfied with thy fierce austerities, O Kauçika, I confer upon thee the eminence of the foremost saintship.' Hearing Brahmâ's speech, the anchoret Viçwâmitra bowing down thus answered the Grandsire with clasped hands,—'The incomparable title of Brahmarshi is to be won by one by performing sterling works. And since thou hast not addressed me (by that title), it appears that I have not yet succeeded in subduing my senses.'* Thereupon Brahmâ said unto him,—'Do thou exert thyself until thou conquer thy senses? Saying this, Brahmâ went to heaven. And when the celestials had gone, the mighty ascetic, Viçwâmitra, with upraised arms, and without any support, and subsisting on air, began to perform penances. And in summer, the ascetic surrounded himself with five fires, and in rains remained in an uncovered place, and in winter day and night stood submerged in water. Thus passed by a thousand years of terrible penances. And on the mighty

* The text is very faulty. The literal meaning would be, "since thou hast not.....I *have* subdued my senses,' which would be absurd. I have therefore rendered the passage freely.—T.

ascetic Viçwāmitra being engaged in austerities, great was the agitation that exercised the celestials and Vāsav, in particular. And Sakra together with the Maruts spoke unto Rambhā these words, fraught with weal unto himself, and woe unto Kauçika'."

SECTION LXIV.

"'O RAMBHA, this mighty service thou wilt have to perform in the interest of the celestials,—even to take Kauçika with the witchery of love.' Thus addressed by the intelligent thousand-eyed deity, the Apsari, O Rāma, with clasped palms, thus bashfully answered the chief of the celestials,—'O lord of the celestials, this mighty ascetic, Viçwāmitra, is a terrible person; and, without doubt, he will, O divine one, waxing wroth, curse me. And O god, even this is my fear, and therefore it behoveth thee to favor me.' Thus apprehensively addressed by her in fear, the thousand-eyed one answered that damsel trembling and staying with clasped hands,—'Never fear, O Rambhā, good unto thee! Do thou perform my bidding. Assuming the form of a coel, captivating the heart, I will in this spring crowned with graceful trees, stay by thy side in company with Kandarpa. And do thou adding unto thy beauty, diverse blandishments bewitch this ascetic, Kuçika's son, O gentle one?' Hearing Indra's words, that comely damsel of luminous smiles, heightening her charms exceedingly, inspired Viçwāmitra with desire. And he listened to the mellifluous strains of the coel; and with a delighted heart, he beheld the fair one. Anon, listening to the warbling of the coel and her own incomparable singing, as well as beholding Rambhā, the ascetic began to entertain doubts. And knowing for certain that it was the thousand-eyed deity who had devised all that, that foremost of anchorets, Kuçika's son, overwhelmed with anger, cursed Rambhā,

saying,—'Since, O Rambhā, thou endeavourest to seduce me who is bent upon subduing his anger and lust, thou shalt, O luckless one, remain as a stone for ten thousand years. And a highly energetic Brāhmana equipped with ascetic energy, will, O Rambhā, deliver thee, stained because of my ire.' Thus said that exceedingly energetic and mighty ascetic Viçwāmitra, and was filled with remorse unable to contain his anger of heart. And in consequence of his mighty curse, Rambhā was turned into a stone. Hearing the curse of the mighty saint, both Kandarpa and Indra left the place. And, O Rāma, on account of his anger, and his sense remaining still unsubdued he found no rest from deterioration of ascetic merit. And coming by decrease of ascetic merit, he thought within himself,—'No more shall I suffer anger to exercise me, —nor will I ever say anything to any. And I shall not breathe for an hundred years; and controlling my sense, I shall dry up my body. And so long as I do not attain Brāhmanahood as earned by my austerities, I shall suspending my breath and abstaining from food, stay for a long lapse of time. And engaged in austerities, my form will not undergo any deterioration.' That foremost of ascetics bound himself by this unparalleled vow to lead a life of such self-denial."

SECTION LXV.

"AND forsaking the northern direction, the mighty *Muni*, O Rāma, betaking himself to the Eastern quarter, became engaged in dreadful austerities. And adopting the high vow of taciturnity for a thousand years, he, O Rāma began to perform the most signal and arduous austerities. And when the thousaud years had been complete, many an impediment tried the mighty *Muni* staying like the trunk of a tree, yet could not anger enter his heart; and firmly determined

to shut out anger, he, O Rāma, kept his asceticism from deterioration. And, O foremost of the Raghus, when his vow of a thousand years had been observed, that one of mighty vows became desirous of feeding on boiled rice. And it came to pass O best of the Raghus that at this time Indra assuming the guise of a regenerate one, asked for the rice. Thereupon he gave it away unto the Vipra; and when the rice had been thus exhausted, that worshipful one of mighty austerities went without food. Nor, abiding by the vow of reticence, did he say aught unto the Vipra. And he then again resumed his dumb guise, restraining his breath at the same time. And that puissant ascetic did dot breathe for a thousand years. And as he restrained his breath, vapours began to issue out of his head. And, at this, the three worlds being on fire became as if afflicted with fear. And bewildered on account of the energy of his asceticism, and shorn of their brightness, and afflicted with anguish, the Devarshis and the Gandharbas and the Pannagas and the Uragas and the Rākshasas in a body addressed the *Pitamaha*,* saying,—'O divine one, various were the means by which we endeavoured to affect the mighty *Muni* Viçwāmitra with covetuousness and lust; but for all that he increaseth in asceticism. Nor do we perceive in him ever so little of anger or lust. And if thou do not confer upon him what his mind desireth to have, he will annihilate the three worlds with all that is mobile and immobile in them. And the ten cardinal points are disconsolate: and nothing can be discovered therein. And the seas are vexed, and the mountains riven. And the earth shaketh, and the winds keep steadily blowing. And, O Brāhmana, we do not know how to remedy, this. And every one is inactive like an infidel. And the three worlds look as if stupified, with their minds exceedingly exercised. And by virtue of that mighty saint's energy, the sun itself hath been deprived of his splendour.

* *Lit.* grand-father. Here, a name of Brahmâ meaning, *the great father of all*—*T*

Therefore, O god, against the mighty *Muni* bending his mind upon destruction, and consuming the three entire worlds like unto the fire raging at the universal dissolution, that exalted one of exceeding effulgence resembling a flame, should be pacified. Even should he desire the dominion of the celestial regions, do thou grant him his wish.* Then the celestials with Pitâmaha at their head, addressed the high-souled Vicwâmitra in sweet-words, saying,—'welcome, O Brahmarshi! well pleased have we been with thy penances. And, O son of Kuçika, in consideration of thy fiery asceticism, thou hast obtained Brâhmana-hood. And, O Brâhmana, I will in company with the Maruts confer on thee long life. Hail unto thee! Do thou accept this, good betide thee. Go thou, O gentle one, as thou likest?' Hearing Pitâmaha's speech, the mighty ascetic, bowing down unto the celestials, said in delight,—'If Brâhmana-hood hath really been obtained by me together with length of days, let *Omkâra* and *Vashatkâra* and the Vedas crown me; and let, ye gods, that foremost of those versed in Kshatra Veda as well as of those cognizant of the Brahmaveda, even Brahmâ's son, Vasishtha, recognize me. Having granted this prime desire of mine, do ye go away, ye gods.' Then pacified by the celestials, that best of reciters, the Brahmarshi Vasishtha, made friends (with Viçwâmitra), saying,—'So be it.' 'Thou art a Brahmarshi. There is no doubt about this. And every thing hath been compassed in thy behalf,'—having said this, the deities went to their respective regions. And that Brahmarshi, the righteous Viçwâmitra also, having attained excellent Brâhmana-hood, paid his homage unto that best of reciters, Vasishtha; and having secured his end, began to range the entire world, staying in asceticism. In this wise, O Râma, was Brâhmanya actually obtained by the high-souled one. This, O Râma, is the foremost of ascetics,—this one is Asceticism incarnate.

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* Some texts read *matam*, for *manas*—meaning the same.—T.

This one ever abideth by duty; and he is the stay of ascetic energy."

Having said this, that best of regenerate persons paused. Hearing Satānanda's narration delivered in the presence of Rāma and Lakshmana, Janaka with clasped hands addressed the son of Kuçika, saying,—'Blessed and favored am I, that thou, O Kauçika, accompanied with Kākutstha, hast arrived at my sacrifice, O puissant anchoret. Purified am I, O Brāhmana, by thy very sight, O mighty *Muni*. And from thy sight have I received various qualities. O Brāhmana, thy mighty austerities have been related in detail; and myself as well as the high-souled Rāma have listened to the narration relative to thy formidable ascetic energy; and the assembled courtiers have heard of thy various perfections. Immeasurable is thy asceticism; and immeasurable thy power; and ever immeasurable thy qualities, O Kuçika's son. I never, O lord, am tired of listening to that wonderful narration. Now, O foremost of ascetics, the hour for performing the daily devotions hath arrived, and the solar disc hangeth aslope. To-morrow morning, O highly energetic one, thou wilt see me again. Welcome, best of reciters. It behoveth thee to favor me." Thus addressed, that best of ascetics, extolling that powerful one, well pleased, dismissed the delighted Janaka. Thus accosted, Mithilā's lord, Vaideha, in company with his priests and friends, went round that foremost of ascetics. And the righteous Viçwāmitra also together with Rāma and Lakshmana, having been honored by the high-souled ones, took up their quarters there.

SECTION LXVI.

THE next morning, which happened to be bright, the lord of men, having performed his daily devotions, welcomed

Viçwâmitra and Râghava. And having, in accordance with the scriptures, paid homage unto the former as well as the two high-souled Râghavas, that virtuous one said,—"Hail, O worshipful sir! What shall I do unto thee, O sinless one?" Do thou command. Surely, I deserve to be commanded by thee. Thus addressed by the high-souled Janaka, that first of ascetics endowed with a righteous soul, well versed in speech, answered,—"These sons of Daçarâtha—Kshatriyas—famed among men, are eager to behold that best of bows, that lies with thee. Do thou show it unto them, may it be well with thee! Having obtained a sight of that bow, the king's sons, their desires crowned with success, will return as they list." Thus accosted, Janaka replied unto the mighty *Muni*, saying,—"Listen to why the bow lieth here. There was a king known by the name of Devarâta. He was the elder brother of Nimi. And, O worshipful one, this bow was consigned unto the hands of that high-souled one as a trust. Formerly with the view of destroying Daksha's sacrifice, the puissant (Siva), drawing this bow, sportively spoke unto the celestials in ire, saying,—'Since, ye gods, ye deny me the shares (of this sacrifice), which I lay claim to, I will with my bow even sever those heads of yours.' Thereat, O powerful ascetic, with agitated hearts, the deities fell to propitiating that lord of the celestials,—and Bhava was pleased with them. And well-pleased with them, he conferred this upon those high-souled ones. And even this is that jewel of a bow belonging to the high-souled god of gods, and which was ultimately, O lord, consigned as a trust unto our ancestor. And as I was ploughing the mead, arose a damsel,—and as I obtained her while hallowing the field (for sacrifice), she hath come to be known by the name of Sitâ. And arising from the earth, she grew as my daughter. And unsprung from the usual source, she was then established here as my daughter, whose hand must be obtained by bending the bow. And O foremost of ascetics, many a king, coming here, had saught to obtain my growing

daughter arisen from the earth. But, O worshipful one, in consideration of her being one whose dower must be prowess in bending the bow. I would not bestow my daughter upon those lords of earth seeking for the damsel. Thereupon O puissant anchoret, all the kings in a body began to flock to Mithilā,desirous of being acquainted with the strength of the bow. And on their being curious (as to the bow), I showed it unto them ; but they could neither hold nor wield it. And, O mighty *Muni*, finding those powerful kings to be but endowed with small prowess, I passed them by. Hear what then befell, O thou of ascetic wealth. Then, O powerful anchoret, in high ire, the kings, doubtful as to their strength in stringing the bow, laid siege to Mithilā. And those potent princes, conceiving themselves as frustrated by me, began to harass the city of Mithilā, waxing wondrous wroth. And when a year had been completed, my defensive resources were entirely exhausted,—and at this, I was exceedingly aggrieved. Then I sought to propitiate the deities ; and well-pleased, the celestials granted me a *Chaturanga* army. At length those wicked kings, meeting with slaughter, broke and fled in all directions, together with their adherents, bereft of vigor, and confidence in their strength. And, O puissant ascetic, this highly effulgent bow will I show unto Râma and Lakshmana, O thou of excellent vows. And, if, O ascetic, Râma succeeds in fixing string to it, I will confer upon Daçarâtha's son my daughter Sitâ, unsprung from the usual source."

SECTION LXVII.

HEARING Janaka's words, the mighty *Muni* Viçwâmitra said unto the king,—"Do thou show the bow unto Râma." Thereupon the king Janaka commanded his ministers, saying,—"Do ye bring the wonderful bow furnished with unguents and garlands." Commanded by Janaka, the ministers entered the city; and placing the bow in their front, those, endowed with immeasurable energy, came out. And deposited in a case on a cart borne upon eight wheels, it was with difficulty drawn along by five thousand stalwart persons of well-developed frames. And having brought that case of iron, wherein lay that bow, the royal counsellors spoke unto Janaka resembling an immortal, saying,—"Here is the best of bows, O king, worshipped of all sovereigns. O foremost of kings, O lord of Mithilâ, if you think it worth showing (shew it)." Hearing their speech, the king with clasped palms said unto the high-souled Viçwâmitra as well as Râma and Lakshmana,—"This best of bows, O Brâhmana, hath always been worshipped by the Janakas; as also by mighty kings incapable (of wielding and stringing it.) And neither the celestials, nor the Asuras, nor the Râkshasas, nor the Gandharbas nor the Yakshas, nor the Kinnaras, nor the mighty Uragâs,—how shall men fare?—have succeeded in stringing or stretching it, or fixing the arrow to it, or pulling its string' or wielding it. This foremost of bows hath been brought here, O chief of ascetics. Do thou, O exalted one, show it unto these sons of the king." Hearing Janaka,s words, the righteous Viçwâmitra said unto Râghava,—"O Râma, do thou, my child, behold the bow." At the words of the Maharshi, Râma, opening the case, wherein lieth the bow took a sight of it and said,—"This divine bow will I touch with my hand,—and shall I also strive to wield and draw it?" Thereat both the

king and the ascetic said,—"Excellent well." At the words of the anchoret, in the sight of countless thousands of spectators, the righteous son of Raghu with exceeding ease took hold of the bow by the middle, and fixed the string upon it,—and having fixed the string, drew it. And that foremost of men enjoying high fame, snapped the bow in the middle. And mighty was the sound that was heard on the occasion, like unto the bursting of a thunder-clap: and the earth trembled terribly, as it doth in the vicinity of a mountain splitting; and overwhelmed by the noise, all rolled head over heels, with the exception of that best of ascetics, the king, and the two Rāghavas. And on the people being reassured, the king conversant with speech, his apprehension removed, with folded hands addressed that puissant ascetic, saying,—"O worshipful one, I have beheld the prowess of Daçaratha's son. This is verily wonderful and inconceivable; and I did not think this was possible. And my daughter, Sitā, being united with her lord, Daçaratha's son, Rāma, will shed lustre on Janaka's line. And my promise *viz.*, that I will confer Sitā upon him that will bend the bow, hath been fulfilled, O son of Kuçika. And this Sitā, this my daughter, dearer unto me than life will I confer upon Rāma. And, O Brāhmana, by thy permission let my counsellors speedily post hence, O Kauçika, good betide thee unto Ayodhyā, in cars; and with humble speech bring the king unto my capital. And let them communicate unto him all about the bestowal of Sitā upon Rāma, in consequence of his having bent the bow. And let them acquaint the monarch with the welfare of the Kākutsthas protected by the ascetic; and let them, speedily posting hence, bring the delighted king." And thereupon Kuçika's son said,—"So be it." And the righteous king, summoning his counsellors, despatched them to Ayodhyā with his letter, to communicate all duly unto the king, and bring him thither.

SECTION LXVIII.

HUS commissioned by Janakā, the envoys, having three nights on the way, entered the city of Ayodhyā, heir conveyance afflicted with fatigue. And in ac- ıce with the royal commission, entering the king's resi- , they sāw the aged king, Daçaratha, resembling a ial. And freed from apprehension, the envoys with :d hands addressed the monarch in sweetly humble ts, saying,—"O mighty monarch, Mithilā's lord king a, in company with his priests, in sweet and affec- e words, repeatedly enquires after the complete re of thyself along with thy priests and servants. And having enquired after thy complete welfare, Mithi- rd, Vaideha, by permission of Kauçika. addresses thee —'Thou knowest the vow I had made formerly—*viz*, ıfer my daughter upon him that would bend the bow,— ıe kings, in consequence of their having been deprived)wess, and being baffled, have come to entertain spite st me. And that daughter of mine, O king, hath been ıy thy son arrived here at will, headed by Viçwāmitra. O mighty-armed one, that divine, jewelled bow hath snapped in the middle by the high-souled Rāma in the of a large assembly. And upon that high-souled one d I confer Sitā, having prowess assigned for her dower. n this wise will I free myself from my vow; and this thou dst permit. And, O mighty king, do thou, good betide come speedily, headed by thy priests. It behoveth to see the Rāghavas ; and, O foremost of kings, to see elivered from this vow. And do thou attain the joy ent to the nuptials of both thy sons,'—thus spoke sweet- : lord of Videha, permitted by Viçwāmitra and staying e opinions of Satānanda." Hearing the words of the

envoys, the king, exceedingly rejoiced, addressed Vasishtha and Vāmadeva, as well as his counsellors, saying,—"Protected by Kuçika's son, that enhancer of Kauçalyā's joy stayeth in Videha in company with his brother Lakshmana. And the high-souled Janaka hath witnessed the prowess of Kākutstha; and he wisheth to bestow his daughter upon Rāghava. If this alliance with the high-souled Janaka is relished by ye, we shall speedily repair to his capital. Let there be no waste of time." Thereupon, the counsellors along with the Maharshis said,—"Excellent!" And the king highly delighted, said unto the counsellors,—"Our journey commenceth on the morrow." And excellently ministered unto, the counsellors of that foremost of monarchs (Janaka), endowed with every excellent quality, spent that night in joy.

SECTION LXIX.

THEN when the night had been spent, king Daçaratha accompanied with his priests and adherents, well pleased spoke unto Sumantra, saying,—"To-day let the officers in charge of the treasury, taking plenty of excellent wealth, and furnished with various gems, go in advance under proper escort. And let the fore-fold forces sally out with speed. And at my command let horses and conveyances and elegant vehicles march out. And let Vasishtha and Vāmadeva and Jāvāli and Kāçyapa and Mārkandeya endowed with long life and the saint Kātyāyana—let these regenerate ones go forward. And do thou also yoke my car. Let not the proper time pass away; for the envoys urge speed upon me." At these words of the king, the four-fold forces together with the saints went in the wake of the monarch. And after having passed four days on the way, they arrived at Videha.

And hearing of Daçaratha's arrival, the auspicious king Janaka experienced great delight, and having obtained the aged king Daçaratha, he honored him duly.* And that best one (Janaka) spoke words unto that delighted chief of men. "Hath thy journey been a pleasant one, O best of men? By luck have I obtained thee, O descendant of Raghu. Do thou experience the joy earned by the prowess of thy sons. And by luck it is that I have obtained the highly energetic and worshipful saint Vashistha accompanied by the foremost regenerate ones, like him of an hundred sacrifices, by the celestials. By luck it is that I have overcome the obstacle; by luck it is that my race hath attained renown, in consequence of alliance with those endowed with prowess, the exceedingly potent Rāghavas. O lord of men, to-morrow morning, after the completion of the sacrifice, do thou perform the nuptials, in company with the foremost of the saints." Hearing his speech in the midst of the saints, that best of those conversant with words, the lord of men, replied unto the monarch, saying,—"A gift should be accepted,—this I heard formerly. And what thou sayest, O thou cognizant of duty, will we accomplish." Hearing these words of the truthful (king), chiming in with morality and conducive to fame, the lord of Videha was filled with admiration. Then the ascetics experiencing great delight, passed the night happily in each other's company. And the king, overjoyed on beholding his sons, the Rāghavas—passed (the night) in exceeding delight, splendidly entertained of Janaka. And the exceedingly energetic Janaka also, versed in men and things, having in accordance with the ordinance completed the sacrifice and performed all the preliminary rites relative to the nuptials of his daughters, reposed for the night.

* The text: *And hearing of Dasaratha's arrival, the auspicious king Janaka honored him duly; and having obtained the aged monarch Dasaratha, he being delighted experienced the excess of joy.—T.*

SECTION LXX.

THEN next morning Janaka skilled in speech, having in company with the Maharshis performed his daily duties, addressed the priest Satānanda, saying,—"My highly energetic, puissant and eminently righteous brother known by the name of Kuçadhwaja dwelleth in the auspicious city, Sānkāçyā, whose ramparts are ranged round with pointed weapons, and which is laved by the river Ikshumati, and which resembles the celestial regions or the aerial car, Pushpaka. I wish to see him, and he is in charge of my sacrifice. And that highly energetic one will partake with me the joy of this occasion." This having been said unto Satānanda, some competent persons presented themselves; and Janaka commanded them (to set out) for Sānkāçyā. And commanded by the monarch, off they went, mounting on fleet coursers, with the view of bringing over that best among men, like Vishnu at the mandate of Indra. And arriving at Sānkāçyā, they presented themselves before Kuçadhwaja, and faithfully delivered unto him the intention of Janaka. And hearing the tidings conveyed by those foremost of envoys endowed with great fleetness, Kuçadhwaja set out at the mandate of the monarch. And on coming to Videha, he appeared before the high-souled Janaka addicted to righteousness. And saluting Satānanda as well as the eminently virtuous Janaka, he sat down on an excellent and superb seat worthy of a king. And having been seated, both the heroic brothers of immeasurable splendour addressed that foremost of counsellors, Sudāmana, saying,—"Go, foremost of counsellors, and speedily bring over the irrepressible Ikshwāku of immeasurable splendour along with his sons and ministers." Thereupon, repairing to the camp he saw that enhancer of the race of the Raghus, and saluting him with bended head, addressed him,—"O heroic lord of Ayodhyā, Vaideha,

the master of Mithilā, hath wished to see thee along with thy priests." Hearing the words of that best of counsellors, the king accompanied by the saints and his adherents came to Janaka. And in company with his counsellors, and preists and adherents, the king--foremost of those skilled in speech—spoke unto Vaideha, saying,—"O mighty king, thow knowest that the worshipful saint Vasishtha is the spiritual guide of our race ; and in every ceremony that we undertake, he it is who serves the function of a spokesman. And permitted by Viçwāmitra along with all the Māharshis, even this one of a righteous soul will relate my genealogy." And on Daçaratha resuming silence, the worshipful saint Vasishtha, versed in speech, spoke unto Vaideha in company with his priests, saying—"The perpetual, everlasting, and undeteriorating Brahmā sprang from the Unmanifest (Brahma). From him sprang Maricha ; and Kaçyapa is son unto Maricha. And from Kaçyapa sprung Vivaswat ; and Manu is son unto Vivaswat.* This Manu is otherwise called Prajāpati ; and Ikshwāku is Manu's son. And this Ikshwāku, thou must understand, was the first king of Ayodhyā. And Ikshwaku's son, it is well known, was the graceful Kukshi. And Kukshi's son was the graceful Vikukshi † And Vikukshi's son was the exceedingly energetic and powerful Vāna. And Vāna's son was the highly energetic and powerful Anaranya. From Anaranya sprang Prithu ; and from Prithu, Trisanku. And Trisanku's son was the highly famous Dhundumāra. And from Dhundumāra sprung the Mahāratha, Yuvanaçya. And from Yuvanācya sprung Māndhātā, lord of earth. And Māndhātā's son was the graceful Susandhi. And Susandhi's two sons were Dhruvasandhi and Prasenajit. And

* The Bengal Text reads : *From Maricha sprang Angiras ; and his son was Prachetas ; and Manu is Prachetas' son.*—T.

† The Bengal Text : *From Ikshwaku sprung Vikukshi.*—T

from Dhruvasandhi sprung the famous Bharata. And from Bharata sprung Asita ; to fight whom were born as hostile kings, those heroes, the Haihayas, the Tâlajanghas, and the Sasavindas. And engaged in conflict with them, that king fled (from his kingdom); and repairing to the Himavat in company with his two consorts, the feeble Asita there paid his debt to Nature. The story runs that his two wives were in the family-way ; and that with the intention of destroying the embryo of the other, one of them administered poison unto the former mixed in her food. And it came to pass that at this time, Bhrigu's son, the ascetic Chyavana, had become addicted to the romantic Himavat—foremost of mountains. And here one of these exalted dames with eyes resembling lotus-petals, saluting Bhrigu's son shining like a celestial, desired of him an excellent son. And drawing near unto that sage, Kâlindi saluted him. And that Vipra said unto her, who was desiring of having a son born of her,—"In thy womb, O exalted one, will be speedily born an excellent son mixed up with poison, highly powerful, and exceedingly energetic, and possessed of mighty strength, and graceful. Therefore, do thou not grieve, O thou of lotus-eyes." And having paid reverence unto Chyavana, that chaste and worshipful princess, although bereft of her husband, gave birth to a son. And since intending to destroy her fœtus she that was co-wife with her had administered poison unto her, *Sagara** was born together with the poison.

And Sagara's son was Asamanja,and Asamanja's Ançumât. And Dilipa was son unto Ançumat, and Bhagiratha unto Dilipa. And from Bhagiratha sprang Kakutstha, and from Kakutstha, Raghu. And Raghu's son was the puissant Pravridha, feeding on human flesh ; and he came finally

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* *Gara, poison. Sagara* means, *with poison,* i. e. here, *one born with poison.—T.*

to be known by the name of Kalmâshapâda.* And from him sprung Sankhana. And Sudarçana was Sankhana's, and Agnivarna was Sudarçana's son. And Sighraga was Agnivarna's, and Maru was Sighraga's son. And Maru's son was Praçucruka, and from Praçucruka sprung Amvarisha. And Amvarisha's son was Nahusha, lord of earth. And Nahusha's son was Yayâti, and Yayâti's was Nâbhâga. And Nâbhâga's son was Aja, and from Aja sprung Daçaratha. And from this Daçaratha have come the brothers Râma and Lakshmana. And it is in the interests of Râma and Lakshmana belonging to the heroic and truthful and pious sovereigns sprung in the Ikshwâku line, and possessing purity of race even from the time of their founder, that, O king, we solicit the hands of thy daughters. And, O foremost of men, it behoveth thee to confer like brides upon like bridegrooms."

SECTION LXXI.

WHEN Vasishtha had spoken thus, Janaka with clasped hands answered unto him, saying,—"It behoveth thee to listen unto our genealogy as related by myself. In the matter of disposal of daughters, O foremost of anchorets, one's own line should be described by one boasting of a noble ancestry. Do thou then, O mighty-minded one, listen to the same. There was a king famed over the three worlds by his own acts—Nimi—eminently pious and the foremost of those endowed with strength. And his son was named Mithi, and Mithi's son was Janaka. And from this

* He incurred Vasishtha's curse, and was turned into Râkshasa. He took up water, intending to clear scores with Vasishtha; but at the request of his wife, desisted, pouring down the water at his own feet. Hence the name of Kalmashapada.—T.

king Janaka have we derived that word as applied to every one of us. And from Janaka sprang Udāvasu; and Udāvasu's son was the pious-souled Nandivardhana. And Nandivardhan's son was the heroic Suketu. And Suketu's son was the mighty and righteous Devarāta. And the Rajarshi Devarāta's son was Vrihadratha. And Vrihadratha's son was the heroic and puissant Mahāvira. And Mahāvira's son was Sudhriti, endowed with fortitude and having truth for prowess. And Sudhriti's son was the pious-spirited and eminently righteous Dhritaketu. And the Rajarshi Dhritaketu's son was Haryyaçya. And Haryyaçya's son was Maru; and Maru's son was Pratindhaka. And Pratindhaka's son was the righteous king Kirtiratha. And Kirtiratha's son was Devamirha, and Devamirha's, Vibudha, and Vibudha's Mahidhraka. And Mahidhraka's son was king Kirtiratha endowed with great strength. And the Rājarshi Kirtiratha had Mohāromā born unto him; and Mohāromā, the virtuous Sarnaromā. And the Rājarshi Sarnaromā had Hraswaromā born unto him. And this high-souled king conversant with morality had two sons: the elder, myself, the younger, even my brother, the heroic Kuçadhwaja. And installing in the kingdom myself, who was the elder son, and consigning unto my care Kuçadhwaja, our father sought the forest. And on my aged sire ascending heaven, I righteously ruled the kingdom and cherished my brother Kuçadhwaja resembling a celestial, with the eye of affection. And it came to pass that on one occasion a certain powerful king named Sudhanwā came from the city of Sankaçya before Mithilā intending to lay seige to it. And he sent word unto me, saying,—'Do thou give me the all-excellent bow of Siva, as well as thy daughter, the lotus-eyed Sitā.' And in consequence of my not granting him either, king Sudhanwā, O Brahmarshi, entered into hostilities with me; but he was both defeated and slain by me in the encounter. And, O foremost of ascetics, slaying king Sudhanwā, I installed in Sānkāçyā my heroic brother

Kuçadhwaja. This one, O mighty anchoret, is my younger brother, and I am his elder. O powerful ascetic, well pleased will I confer on thee these as thy daughters-in-law,—Sitâ on Râma, good betide thee, and Urmilâ on Lakshmana. And, I take oath thrice that, without doubt, I will with a glad heart confer upon thee, O potent ascetic, as thy daughters-in-law my second daughter Urmilâ and also Sitâ resembling the daughter of a celestial, having prowess assigned for her dower. Do thou now, O king, perform the ceremony *Godana* of the nuptials of Râma and Lakshmana; and also perform their ancestral rites, good unto thee; and then complete the marriage ceremony. To-day the star Maghâ is on the ascendant. On the third day, my master, when the Phâlguna will be on north, do thou, O monarch, perform the marriage ceremony. Do thou now, however, dispense gifts for invoking blessings upon Râma and Lakshmana."

SECTION LXXII.

WHEN Vaideha had spoken thus, the mighty ascetic Viçwâmitra in company with Vasishtha addressed that heroic king, saying,—"O puissant one, the lines of the Ikshwâkus and the Vaidehas are exceedingly noble and incomparable. No other race can by any means compare with them. And, O monarch, this youthful union of Râma and Lakshmana with Sitâ and Urmilâ is fit by all means; and it is worthy of their wealth of grace. Now do thou, O foremost of men, listen to my words. This youthful brother of thine, king Kuçadhwaja, O thou versed in morality, this pious-souled one, O king, hath, O prime of men, a couple of daughters, unparalleled on earth in beauty, whom we would ask for, to become wives unto the prince Bharata and the intelligent Satrughna; as we, O king, ask for thine own daughters in the interests of those

high-souled ones (Rāma and Lakshmana). And these sons of Daçaratha are endeued with youth and beauty, resembling the Lokapālas, and possessed of the prowess of celestials. Therefore do thou, O foremost of sovereigns, by this alliance with both the brothers, bind the Ikshwāku race. And in this may thy mind never waver!" Hearing Viçwāmitra's words embodying the sentiments of Vasishtha, Janaka with clasped hands addressed both the potent ascetics, saying,—"I consider my line as blessed; since such puissant ascetics wish for such a desirable alliance. Whatever ye wish, even that shall be done, good betide ye. Let these daughters of Kuçadhwaja together become the wives of Satrughna and Bharata. On the same day, O mighty Muni, let the four highly powerful princes espouse the hands of the four princesses. The learned consider bridal celebrated on the day succeeding those on which the Phālgunis are on the ascendant,—and having for its presiding deity Bhaga—as the most auspicious." Having said these amiable words, king Janaka arose, and with clasped hands addressed both the foremost of ascetics, saying,—"I have reaped high religious merit (by these nuptials), and I also am your disciple. And do ye, ye anchorets, occupy these best of thrones, (belonging to us). And even as this kingdom is unto Daçaratha, is Ayodhyā unto myself. Do ye not therefore entertain any doubts as to your lordship. Do ye therefore do as it behoveth ye." And as Vaideha Janaka was speaking thus, Raghu's son, king Daçaratha, well pleased answered that monarch, saying,—"Countless are the excellences that pertain to ye brothers, lords of Mithilā; and saints and sovereigns are ever honored by ye,* auspiciousness be yours. Good betide ye, I will repair unto my own quarters, there to duly per-

* The commentator here seems to be in fault. He explains,—"By you have your royal ancestors been honored." Evidently an error. I differ from him. The particle *cha* (*and*) makes the point clear.—T.

form the Srāddha ceremonies." Then having greeted that king of men, the illustrious Daçaratha, placing those foremost of ascetics in his front, went away. And reaching his quarters, the king performed the Srāddha according to the ordinance, arose the next morning, and completed *Godana* ceremony in consonance with the time. And to Brāhmanas the monarch severally gave away kine by hundreds and by thousands, for the welfare of his sons. And that puissant one gave away unto the regenerate ones four hundred thousands of kine furnished with horns plated with gold, and each having her calf,—together with bell-metal vessels for milking them. And that descendant of Raghu addicted to his sons made presents of various other valuables unto the Brāhmanas, on behalf of his sons. And having given away kine, the king surrounded by his sons looked like unto the amiable Prajāpati* surrounded by the Lokapālas.

SECTION LXXII.

And it came to pass that the day on which the king made excellent presents of kine, the heroic Yudhājit, son unto the lord of the Kekayas and maternal uncle unto Bharata, presented himself before Daçaratha. And having seen the king and enquired after his welfare, he said unto him,—"The lord of the Kekayas hath from affection enquired after thy welfare, saying,—'They of whose peace thou art anxious, are at present well.' And, O foremost of kings, desirous of seeing my nephew (Bharata) that lord of earth repaired to Ayodhyā, O descendant of Raghu. And learning at Ayodhyā that thy sons for the purpose of marriage had, O monarch, come to Mithilā with thyself, I have speedily hied hither, with the intention of seeing my sister's son."

* The Bengal text—*Like Prajāpati himself.*—*T.*

Then king Dasaratha on having that dear guest with him, rendered unto him all the respect that he deserved. Then having passed the night in company with his high-souled sons that are versed in men and things arose in the morning and having disposed of his daily duties, approached the entrance of the sacrificial ground, headed by the saints. Then at an auspicious moment called Vijaya, Rāma with Vasishtha as well as other Maharshis at his head, and accompanied by his brothers adorned with various ornaments, who had all performed the rites relative to their nuptials, (approached the entrance of the sacrificial ground). Then the worshipful Vasishtha coming unto Vaideha, spake as follows.—"King Daçaratha, O foremost of sovereigns—that chief among the best of men—accompanied with his sons, who have performed all the rites relative to their nuptials, stayeth the orders of the bestower (of the bride); for the meeting of the giver and the receiver is indispensable to every transaction (of this nature). Do thou therefore maintain thy merit by accomplishing this excellent nuptial ceremony." Thus addressed by the high-souled Vasishtha, that exceedingly generous and energetic one versed in morality answered, saying,—"Who acts as my warder there? And whose commands doth he stay? And what need of exercising judgment in entering one's own house? As this kingdom is mine, so it is verily thine. O foremost of anchorets, my daughters resembling flames of fire, having performed all the rites relative to the incoming nuptials, are at the foot of the dais; and, sitting beside the dais, I myself had been expecting thee every moment. Do thou perform everything without let. What need of delaying further?" Hearing those words uttered by Janaka, Daçaratha entered in together with his sons and the body of saints. Then unto the king of the Videhas, Vasishtha spake as follows,—"O saint, do thou, O pious one, in company with the saints, perform, O master, the nuptial ceremonies of Rāma charming

unto all." Thereupon, saying,—"So be it" unto Janaka, the worshipful saint Vasishtha of mighty austerities with Viçwâmitra and the pious Satânanda in his front,constructed a dais agreeably to the scriptures, decking it out with fragrant flowers all around, and golden ladles, and variegated water-pots, and platters with ears of barley, and censers filled with *Dkupa*, and conchs, and sacrificial spoons, and vessels furnished with *Arghyas*, and those containing fried paddy, and sanctified *Akshatas*. And over the dais, Vasishtha with due *mantras* and rites spread an awning consisting of *Darvas* of equal proportions. And with prescribed rites and *mantras* placing fire upon the dais, the highly energetic one commenced upon offering oblations. Then bringing Sitâ adorned with various ornaments near the fire, and placing her before Râghava, king Janaka addressed the enhancer of Kauçalya's joy, saying,—"This Sitâ, my daughter, do thou accept, good betide thee, as thy partner in the observance of every duty : do thou take her hand by thine. May she be of exalted piety, and devoted to her husband ; ever following thee like thy shadow !" saying this, the king sprinkled Râma's palm with water sanctified with *mantras* ; with the celestials and saints exclaiming,—"Excellent ! Excellent !" And the celestial kettle-drums sounded, and blossoms began to shower down copiously. Having thus given away his daughter Sitâ, with water and *mantras*, king Janaka overflow ing with delight, said,—"Come forward, O Lakshmana, good unto thee. Receive thou Urmilâ ready to be bestowed by me upon thee. Do thou accept her hand: let there be no delay about it." Having addressed Lakshmana thus, Janaka spake unto Bharata, saying,—"Do thou, O descendant of Raghu, take Mandavyâ's hand by thine own." And the righteous lord of Mithilâ spake âlso unto Satrughna, saying,—"Do thou, O thou of mighty arms, take Srutakirti's hand by thine own. May ye all be good, and vowed unto excellent life ! and be, ye Kâkutsthas, ye united with your wives. Let there

be no delay about it." Hearing Janaka's speech, those four perpetuators of Raghu's line, staying by Vasishtha's opinions, taking the hands of the four brides with their own, went round the sacrificial fire, and the dais, and the king, and the high-souled saints; and in company with their wives, agreeably to direction entered into matrimony in accordance with the ordinance. And there was a mighty shower of shining blossoms from the firmament accompanied with the sounds of celestial kettle-drums, and choiring and instrumental music. And the Apsarās danced and the Gandharbas sang melodiously, at the bridal of the foremost of the Raghus. And this seemed wonderful to witness. And to the blowing of trumpets, those exceedingly puissant ones, thrice going round the fire, in company with their wives went to the encampment. And the king, having seen that all the auspicious ceremonies were performed, went in their wake, accompanied by the sages and his adherents.

SECTION LXXIV.

THEN when the night had passed away, the mighty *Muni* Viçwāmitra, having greeted the monarch, set out for the Northern mountains. And when Viçwāmitra had gone away, king Daçaratha, greeting Mithilā's lord, Vaideha, actively prepared for setting out for his own capital. And then the king of the Videhas gave a dower consisting of various things. And Mithilā's lord gave many hundred thousands of kine, and excellent woolen stuffs, and *Kotis* of common cloths; and elephants, and horses, and cars, and foot men, as well as an hundred damsels adorned, endowed with elegance, to form goodly waiting-maids. And well-pleased the king gave as a noble dower gold and silver and pearls and coral. And having given divers kinds of

articles, that king, the lord of Mithilā, bidding adieu to the monarch (Daçaratha), re-entered his own capital. And the master of Ayodhyā accompanied with his high-souled sons, and headed by the saints in a body, started on the journey, followed by his army and attendants. And as that tiger-like one was on his way, in company with Rāghava and the saints, the fowls began to utter frightful cries all around, and the beasts on earth to stream in a Southern direction. And beholding them, that tiger-like monarch asked Vasishtha, saying,—"Those birds of fierce aspects emit frightful cries and beasts stream in a Southerly direction. What is this? My heart trembleth and my mind is not at ease." Hearing the speech of king Daçaratha, that mighty saint spake sweetly, saying, "Hear what would be the result of it. These fowls of the air by their cries presage some dreadful impending evil; but these beasts betoken peace restored. Therefore do thou renounce anxiety." And as they were thus conversing, there blew a strong wind, shaking all the earth, and breaking down the trees. And a deep gloom enveloped the sun; and no quarter could be discovered. And enveloped in ashes, that host became stupified. And at that dreadful hour, Vasishtha and the other saints and the king with his sons alone retained their senses, all else were deprived of their senses, and the army was enveloped with ashes. And the king saw that repressor of kings, the decendant of Bhrigu, Jamadagni's son, dreadful to behold, wearing a head of matted locks, irrepresible like unto Kailāça, and unbearable like unto the fire at the universal dissolution, flaming in energy, incapable of being looked at by the unrighteous, with his axe on his shoulder, equipped with a bow like unto the lightning, and fierce arrows, looking like Siva the slayer of Tripura. And beholding him of dreadful appearance like unto flaming fire, the Vipras headed by Viçvāmitra, engaged in reciting *mantras* and offering oblations unto the fire,—those saints assembled together—began to converse with

each other., saying,—"Is this one, enraged because of the slaughter of his sire, intent upon exterminating the Kshatriyas ? Formerly, having slaughtered the Kshatriyas, he pacified his ire and mental ferment,—therefore, to annihilate the Kshatriyas once again can never be his endeavour." Having said this, the saints offered *Arghya* unto Bhrigu's son of dreadful appearance ; and addressed him in soothing words, saying,—"O Rāma ! O Rāma." Accepting that homage rendered unto him by the saints, that puissant one, Jāmadagni's son, Rāma, addressed Rāma, the son of Daçaratha.

SECTION LXXV.

"O RAMA, son of Daçaratha, I have, O hero, heard of thy wonderful prowess ; and I have also heard all about thy breaking of the bow. And having heard of that wonderful and inconceivable breaking of the bow, I have bent my steps hither, taking another auspicious bow. Do thou stretch it, fix the arrow upon this mighty and dreadful bow, belonging to Jamadagni ; and thus display thy prowess. Then, having witnessed thy might in stretching the bow, I shall offer thee combat, laying under contribution our utmost strength." Hearing his words, king Daçaratha with a blank countenance, and clasped hands, said,—"Thou hast quenched thy ire against the Kshatriyas; and,moreover, thou art a Brāhmana boasting of high austerities. It therefore behoveth thee to dispel the fears of my sons who are boys. Thou bringest thy life from the race of the Bhargavas engaged in observing vows, and studying the Veda ; and thou hast renounced arms vowing in the presence of the thousand-eyed one. And embracing a life of righteousness, thou didst confer the earth upon Kāçyapa ; and repaired to the forest, making the

Mahendra hill thy home. O mighty *Muni*, thou hast come here to compass the destruction of my all; but if Rāma be slain, we shall never live." Thus addressed by Daçaratha, the powerful son of Jamadagni, disregarding his words, thus addressed Rāma,—"These two foremost of bows, extraordinary, and worshipped of all the worlds, and stout, and powerful, surpassingly excellent, were constructed with care by Viçwakarmā. And, one of these, O foremost of men, for the destruction of Tripura, the celestials gave unto Tramvaka, desirous of encounter,—even that which, O Kākutstha, thou hast snapped. And this second, which is irrepressible, was given to Vishnu, by the chiefs of the celestials. And, O Rāma, this bow belonging unto Vishnu, capable of conquering hostile cities, is, O Kākutstha, equal in energy unto the bow belonging unto Rudra. Once on a time the deities, with the object of ascertaining the respective prowess of Vishnu and the blue-throated one, asked the great father, about it. Thereupon the great father, foremost of those abiding by truth —reading the intention of the deities, fomented a quarrel between them. And upon that quarrel breaking out among the deities, there took place a mighty contest capable of making one's hair stand on end, between Vishnu and the blue-throated one, each burning to beat the other down. Then on Vishnu uttering a roar, Siva's bow of dreadful prowess became flaccid. And thereupon the three-eyed Mahādeva became moveless. And upon the assembled gods with the saints and the Charanas beseeching those two foremost of celestials, they became pacified. And upon beholding that bow of Siva rendered flaccid by Vishnu's prowess, the deities with the saints acknowledged Vishnu as the more powerful. And the enraged Rudra of high fame made over the bow along with its shafts unto the hands of the Rājarshi, Devarata of Videha. And, O Rāma, this bow belonging to Vishnu, capable of conquering hostile cities, Vishnu consigned to Bhrigu's son, Richika, as a worthy trust. And the exceedingly energetic

Richika made over the divine bow unto his son of immeasurable prowess, my sire the high-souled son of Jamadagni. And once on a time, on my sire surcharged with ascetic energy, renouncing the bow, Arjuna, under the influence of unrighteous sentiment, compassed the death of my father. Thereupon, learning of the lamentable and untoward slaughter of my sire, I from ire, annihilated the Kshatriyas, springing up afresh by numbers, then bringing under sway the whole earth, I, O Rāma, on the sacrifice being over, conferred it upon the righteous Kaçyapa as *Dakshina*. Having made this gift, I was dwelling in the Mahendra hill equipped with ascetic energy, when, hearing of thy snapping of the bow, I have speedily come hither. Do thou now, O Rāma, agreeably to the cannon of the Kshatriya morality, take this excellent and mighty bow of Vishnu, that had belonged to my father and grand-father. And do thou set upon this best of bows an arrow capable of conquering hostile cities. And, O Kakutstha, if thou succeed, I shall then offer thee combat."

SECTION LXXVI.

HEARING Jāmadagni's words, the son of Daçaratha, in consideration of the presence of his father, said these words in subdued tone,—"O Bhrigu's son, I have heard of the deeds thou hast performed, resolved on avenging thy sire. O Brāhmana, I acknowledge that. But, O Bhārgava, thou insultest me abiding by the Kshatriya duties, as pusillanimous or devoid of prowess. Do thou to-day witness my energy and vigor." Saying this, the enraged Rāghava, endowed with fleet vigor, took up Bhrigu's noble bow, together with the shaft, from his hand. And fixing the string upon it he set the arrow. And then Rāma enraged addressed

Jamadagni's son, Rāma, saying,—"Thou art a Brāhmana and through Viçwāmitra, art worthy of my homage. Therefore it is, O Rāma,that I cannot let go this life-destroying shaft. Which of these shall I reduce to aught, O Rāma,—thy aerial course, or the merit thou hast attained through thy asceticism of ascending unto certain incomparable regions? This celestial arrow sprung from Vishnu, capable of conquering hostile towns, never hiteth fruitless, with energy destroying the pride of prowess of foes." And with the object of beholding Rāma holding that foremost of weapons, there assembled in a body the celestials and the saints, with the great father at their head. And the Gandharbas and the Apsaras and the Siddhas and the Charanas and the Kinnaras and the Yakshas and the Rākshasas and the Nāgas assembled to behold that mighty wonder. And on Bhārgava's energy having passed into Rāma bearing that best of bows, Jamadagni's son became bereft of prowess, and Rāma (Paraçurāma) kept steadily eying Rāma. And rendered inert in consequence of his energy having been dispelled by Rāma's own, Jāmadagna mildly addressed Rāma of eyes like lotus petals, saying,—"When formerly I gave away the earth unto Kāçyapas he said unto me,—'Thou must no longer stay in my dominions. And in consonance with the words of my spiritual guide, ever since that time I have never spent a night on earth. Even this had been promised by me, O Kākutstha. Therefore, O hero, it behoveth thee not to destroy my course, O descendant of Raghu. With the speed of the mind shall I now wend my way to the Mahendra, best of hills. And, O Rāma, the regions I have conquered by my asceticism do thou destroy with that foremost of arrows: let there be no delay about it. Even from thy handling of this bow I know thee to be the chief of the celestials even that eternal one, the slayer of Madhu. Hail to thee, O vanquisher of foes! And all these celestials assembled are beholding thee, of unparalleled

deeds, and without an antagonist in fight.—And, O Kakutstha, neither ought I to be ashamed (because of this discomfiture); I have been baffled by the lord himself of the three worlds. And it behoveth, O Rāma to disengage this peerless shaft (from the bow), O thou—of noble vows; and on thy shooting the shaft, I shall repair to that foremost of mountains, the Mahendra. When Jamadagni's son, Rāma, had said this, the puissant and graceful son of Daçaratha shot that excellent arrow. And witnessing the destruction by Rāma of his regions earned by his own austerities, Jamadagni's son speedily started for that best of mountains, the Mahendra. And then all the quarters became cleared of gloom; and the celestials and saints fell to extol Rāma when he had shot the arrow. And that lord, Jamadagni's son Rāma, having gone round Rāma, the son of Daçaratha, and honored (by all), set out (for his own quarters).

SECTION LXXVII.

WHEN Rāma had departed, Daçaratha's son the illustrious Rāma, of serene soul, made over the bow unto the hands of Varuna of immeasurable strength. Then saluting the saints headed by Vasishtha, Rāma, the descendant of Raghu, seeing his father stupified, addressed him, saying,—"Now that Jamadagni's son Rāma hath gone away, let the four-fold forces maintained by thee as their lord, march in the direction of Ayodhyā." Hearing Rāma's words, king Daçaratha embraced his son with his arms, and smelt Rāghava's crown; and hearing that Rāma had gone, the monarch became exceedingly delighted,—and considered himself and his son as having attained a second birth. And he urged on his army, and speedily arrived at the city, graced round with standards bearing pennons, and lovely to behold, and resounding with

the sounds of trumpets, with its high-ways watered, and beauteous, and sprinkled around with flowers, crowded with citizens looking cheerful on account of the king's approach, bearing auspicious articles in their hands, and beautified with the vast concourse of people. And received by the citizens as well as the regenerate ones inhabiting the city coming forward a long way, and followed by his graceful sons, the handsome Majesty of ilustrious name, entered his own dear residence, like unto the Himâvat. And entertained by his own relatives with all objects of enjoyment, the monarch rejoiced exceedingly. And Kauçalya and Sumitrâ and the slender waisted Kaikeyi, together with other wives of the king, were busy, receiving the brides, with the necessary ceremonies. And the royal spouses received the exalted Sitâ and the famous Urmilâ and both the daughters of Kuçadhwaja, graced with silken apparel, with *homas* performed and blessings invoked, on their behalf. And having paid reverence at the abodes of the gods, and rendered homage unto those that deserved the same, the daughters of the kings, well pleased, in private, took joy with their husbands. And having attained brides, and arms, with wealth and friends, those foremost of men, engaged in ministering unto their father.

And once on a time that descendant of Raghu, king Daçaratha addressed Bharata, saying,—"O son, this son of the king of the Kekayas thy uncle, Yudhajit stayeth here, that hero, having come to take thee over." And hearing these words of Daçaratha, Kaikeyi's son, Bharata, prepared for the journey, together with Satrughna. And having greeted his father, and Râma of unflagging energy, and his mothers, that foremost of men, the heroic (Bharata) departed with Satrughna. And having Bharata as well as Satrughna, the heroic Yudhajit, with a delighted heart, entered his own city; and his father rejoiced exceedingly. And on Bharata having departed, Râma and the exceedingly mighty Laksh-

mana, tended their sire resembling a celestial. And paying the utmost regard to the command of his father, Rāma discharged all the duties of the city, having for his object the pleasure or welfare (of the citizens). And heedfully rendering every service to his mothers, he on proper occasions observed the duties pertaining to his superiors. And Daçaratha was exceedingly delighted; as also the Brāhmanas, and the traders, and the inhabitants generally, at the conduct and behaviour of Rāma. And Rāma having truth for prowess, by virtue of his excellence appeared unto every one the most meritorious of (Daçaratha's son's) like unto the self create Himself unto all being. And in the company of Sitā, the wise Rāma, bending his mind to Sitā, with his heart dedicated unto her, passed many a season in delight. And Rāma's beloved Sitā, as having been bestowed upon him by his sire, by her loveliness, and her perfections as much as by her loveliness, went on enhancing his joy. And her lord came to excercise a double influence on her heart. And by her own heart, the daughter of Janaka, Mithilā's lord, resembling a goddess in grace, and like unto Sree (goddess of wealth) herself in loveliness, completely read his inmost sentiments. And experiencing delight, Rāma, receiving the Rājarshi's daughter, exercising her own will—the excellent princess—looked graceful, even like the lord Vishnu the chief of celestials on being joined with Sree.

than myself. Therefore in this age, beholding my son established in (the dominion of) this entire earth, I shall repair unto heaven." Seeing him (Rāma) thus crowned with all these various as well as other sterling and immeasurable virtues rare among other princes, the king then took counsel with his ministers, and made up his mind to confer upon Rāma the dignity of heir-apparent. And that intelligent (king) mentioned (unto his minister) the dreadful evils portended by appearances and phenomena in heaven and the air and on the earth ; and also pointed out the circumstance of decrepitude having taken possession of his person. He therefore gave them to understand that the installation of the high souled Rāma of countenance resembling the full moon would dispell his grief, at the same time that it would be universally hailed by the people. Therefore, influenced by his affection (for his subject,) and with the view of compassing his own as well as their welfare, the righteous monarch urged expedition (upon his counsellors ;) and that lord of earth brought together the prime and noble from the Various regions and countries of the earth. Like unto Prajāpati's self before all creatures, the king appeared before them, who had been received respectfully, and had, as befitted their ranks, various ornaments conferred upon and quarters assigned unto them. But that lord of men did not, on account of haste,bring over either Janaka or the king of the Kekayas, concluding that a little while after they would receive the glad tidings.

Then when the king—that captor of hostile capitals—had sat down there, began to pour in all the princes popular with their subjects—all save (the two afore-mentioned rulers.) Facing and eying the monarch, those kings sat them down on different seats pointed out by the former. Surrounded by those prime and noble of the various provinces, and all those lowly rulers, who had been received honorably and who generally resided at Ayodhyā, the so-

vereign appeared like unto the adorable thousand-eyed (one) surrounded by the immortals.

SECTION II.

THEN facing his whole court, that lord of earth, the king, resounding all sides as if with thunder, in a mighty voice, echoing, and solemn, and like unto the sounds of a kettle-drum, spake words fraught with welfare, and capable of creating high rapture,and worthy of the attention of all. And in tones overflowing with royal signs; and mellifluous; and peerless ; and surcharged with the sentiment of surprise, the monarch addressed the princes, saying,—"It is known to ye that the (people of this) spacious empire now governed by me was governed like unto children by those sovereigns that were my predecessors. Now it is my intention to bring welfare unto this entire earth worthy of being rendered happy, which had been governed by all those sovereigns, Ikshwāku and the rest. Following the path trod by my predecessors, I have, heedless of my own happiness, to the best of my power, always protected the people. And under the shade of the white umbrella, I effecting the good of the entire community, have brought decrepitude upon my body. Having attained an age extending over many thousands of years, and lived for a long period, desire rest for this decrepit frame. Bearing in the interests of the people the heavy burden of duty incapable of being borne by even those that have controlled their senses, and requiring (in the bearer) right royal qualities, I have become fatigued. I therefore wish for rest, after in the interests of the subjects installing my son,with the permission of all these excellent twice-born ones around me. My worthy son, like unto Purandara himself in prowess—Rāma, the conquerer of hostile cities, hath been born, endowed with all

my virtues. Him,like unto the moon while in conjunction with the Pushyā constelletion—the foremost of those maintaining righteousness, the chief of men, will I, in the morning with a delighted heart, install as the heir-apparent to the throne. And that auspicious elder brother of Lakshmana* will make a fit ruler for ye,—yea, the very three worlds might consider themselves as having a lord, by possessing him. Through his agency I shall this day bring about the welfare of the world ; and shall renounce my toil by reposing in him the task of government. If what I have devised be meet, and also recommend itself to ye, do ye accord approval to it,—proposing what I am to do besides this, together with the how of effecting it. If I have thought thus solely because I find delight in it, do ye look about any other way to welfare. For different is the thought of the dispassionate ; and by friction becomes far more efficacious."†

As the king had said this, the princes, exceedingly delighted, seconded him even as peacocks dance at sight of a mighty mass of clouds showering down rain. Then there arose a pleasant resonance (from the assembly of the potentates ;) and next from the vast concourse inspired with high rapture arose an echo generated by their voices, which seemed to shake the earth. Then being in complete possession of the views of that one (the king) versed in morality and interest, the Brāhmanas and the principal personages of the army, in company with the citizens and the inhabitants of the provinces, took counsel together, and became unanimous,—and, having again revolved the matter individually in their mind, spake unto the aged king Daçaratha, saying,—"O king, being many thousand years old, thou last become

* There is an alliterative beauty here in the original *Lakshmivân Lakshmanagraja* ; which of course is impossible to be retained in the translation.—T.

† This is Mill's principle of free and equal discussion so lucidly upheld in his *Liberty*. The meaning in the text is obscurely expressed. *The thought of the disspassionate is different from that of the passionate ; and truth comes out from the friction of the two opposite forces.—T.*

aged. Do thou then install Rāma as the heir-apparent to the throne. We wish to behold the exceedingly strong and mighty-armed hero among the Rāghus, riding a huge elephant, his countenance underneath an umbrella." Hearing those welcome words of theirs, the monarch, as if not knowing their minds, asked them, saying,—"Ye have wished for Rāghava, soon as ye have heard my speech. This, ye kings, raiseth my doubts. Do ye, therefore, speak out your minds truly. Why, while I am righteously governing the earth, do ye wish to see the highly powerful Rāma as the heir-apparent?" And those high-souled ones together with the citizens and the inhabitants of the provinces said unto him, —"O king, many are the virtues of thy son, having for their object the welfare of the people. To-day we will recount unto thee in detail the merits making even enemies happy of the meritorious and intelligent (Rāma) resembling a celestial. O monarch, furnished with the choicest qualities, Rāma having truth for prowess is like unto Sakrā's self; and he towereth above Ikshwāku and all. Rāma is the one excellent person among men; and is true and devoted to truth. And in very Rāma is established morality with prosperity. Touching the good of the subjects, he is like unto the moon, and in the quality of forgiveness, he is like unto the Earth; in intelligence like unto Vrihaspati; and in prowess like Sachi's lord. He is cognizant of duty, and true in promise,—and honest; and not given to detraction. He is forgiving, and soothing, and sweet-speeched and grateful, and of subdued senses. He is pliable to entreaties and staid, and of agreeable carriage, and uncalumniating. Rāghava speaketh everyone fair, and is of truthful speech. He minstereth unto variously-versed aged Brāhmanas. It is for this that in this world his fame and renown and energy go on increasing. He hath mastered all the weapons that are extant among the gods, the Asuras, and human beings. He hath performed his ablutions after having acquired

learning; and knoweth the Vedas with their branches. And Bharata's elder brother is a proficient in music. He is the home of the good, and is saintly, and hath conquered his grief, and is magnanimous. He is lowly unto those twice born ones that are worthy and are conversant with morality and interest. And when in company with Sumitrā's son he wendeth to the fight with the view of protecting a city or a province, he cometh not back without conquering the foe. And even as a father enquireth after the welfare of his sons, he, returning from the field on horse or elephant, exhaustively and consecutively enquireth after the weal of the citizens, concerning their sons, or their (sacrificial) fire, or their wives, or their servants, or their disciples. And that tiger-like Rāma always asketh the Brāhmanas,—'Do your disciples tend you' and the Kshatriyas—'Do your disciples always remain mailed?' When calamity befalleth the people, he experienceth excess of sorrow; and on their festal occasions, he rejoiceth ever like their own father. He speaketh the truth, and is a mighty bowman. He ministereth unto the aged, and hath controlled his senses. He preludes his speech with a smile, and is established in righteousness with his whole soul. He entirely bringeth about good, and he taketh no delight in bandying words after a quarrel. In reasoning in chain, he is like unto the lord of speech himself. His eye-brows are graceful; and his eyes expansive and coppery; and he is like unto the very Vishnu. Like Kāma he is charming unto all by virtue of his heroism, prowess and might. He is ever engaged in protecting the people: and the desire for the good things of the world cannot perturb his mind. He is capable of bearing the burden even of the three worlds,—what then is this Earth? Neither his pleasure nor his displeasure even goeth for naught. He slayeth those that deserve to be slain; but he is never enraged with those that ought not to be slain (*i.e.* the unoffending),—with whom,

"Exceedingly pleased am I, and incomparable also is my influence,—because ye wish to behold my dear first born installed as heir-apparent." Having greeted them thus, the king in their hearing spoke unto Vasishtha, Vāmadeva, and other Brāhmanas saying,—"This is the holy month of Chaitra; and the groves look beautiful with blossoms. Do ye now prepare for the installation of Rāma." When the king paused, there arose a mighty tumult from the multitude. And when it subsided, that lord of men, the king, addressed that foremost of ascetics, Vasishtha saying,—"It behoveth thee, O worshipful Sir, to order for things, necessary for the installation of Rāma." Hearing those words of the monarch, Vasishtha—chief of anchorets—ordered the counsellors staying before the king with clasped hands, saying,—"Do ye early in the morning in the Agnihautric hall of the monarch provide and store up gold, and gems, and articles for worship, and *Sarvaushadhi** and white garlands, and fried paddy, and honey and clarified butter in separate vessels, and cloths fresh from the loom, and a car, every kind of weapons, and the fourfold forces, and an elephant with auspicious marks, and a couple of chowris, and a sceptre and an umbrella, pale colored, and an hundred furnished golden pitchers of water, and a bull with horns plated in gold, and an entire tiger-skin, together with all other necessary articles. And do ye embellish all the door-ways of the inner apartment as well as those of the entire city with garlands, with sandal paste and fragrant *Dhupa*. Do ye on the morning of the morrow bestow upon the principal Brāhmanas goodly and refined rice mixed with curds and milk.—so that hundreds of thousands may be fed, and gratified, bestowing on them at the same time clarified butter and curds, and fried paddy, and more than sufficient *Dakshinas*. To-morrow

* Consists of *Murá Valerian* and such like drugs.—T.

as soon as the sun will rise, the *Swastivachana** will be finished. Do ye invite the Brāhmanas, and prepare seats (for them). And do ye set up flags, and water the high ways, and let courtezans whose profession is music, adorning themselves stay in the second apartment of the king's residence. In the abodes of the gods and under the Chaityat trees, should be separately placed fragrant blossoms, together with boiled rice and other edibles, and with *Dakshinas*. And let the warriors properly arrayed, enter the courtyard of the monarch which is welling up with festal glee—mailed, and accoutred with leather fences and long swords." Having issued these orders, those two Vipras entered upon their work (as priests;) and did what remained to be done after making that known unto the lord of the earth. When everything had been got ready those foremost of the twice-born ones gladly and well-pleased presented themselves before the master of the earth, and said unto him, "Everything as ordered has been done." Then unto Sumantra, the effulgent monarch spake, saying,—"Do thou speedily bring the virtuous Rāma hither." Thereupon saying, "so be it," Sumantra at the mandate of the king brought thither in a car Rāma the foremost of car-warriors. The kings of the North, and the South and the East and the West, together with the *Mlechas* and the Arya princes, with those inhabiting mountains and forests were then paying homage unto him (Daçaratha) even as the celestials do unto Vāsava. Stationed in his palace, the royal saint Daçaratha in the midst of those princes, like Vāsava in the midst of the Maruts, saw his son, resembling the king of the Gandharvas, approach, gladdening the subjects like a shower, when they were oppressed with the heat of summer—even

* A religious rite, preparatory to any important ceremony, in which the Brahmanas strew boiled rice on the ground, and invoke the blessings of the gods on the rites about to commence.—T.

† The religious fig.—T.

Rāma of redoubtable prowess among men, long armed, and of mighty strength, and bearing the gait of a mad elephant, with a countenance fair as the moon, of presence prepossessing to a degree, and captivating men's sight and hearts by reason of his beauty generosity and other qualities. And as he was approaching, the lord of men eyed him steadily, without experiencing satiety.

Making Rāghava descend from that excellent car, Sumantra followed him with clasped hands as he proceeded to the presence of his father. Accompanied with Sumantra, Rāghava, the descendant of the Raghus, for the purpose of beholding the monarch, began with rapid steps, to ascend the palace resembling a peak of the Kailāsa hill. Rāma humbly approaching his father with clasped hands, and announcing his name bowed low and worshipped his father's feet. Thereupon seeing Rāma at his side with clasped hands, and in lowly guise, the king took hold of Rāma's clasped hands, and drawing his beloved son, embraced the latter. Then the king desired Rāma to sit upon a seat prepared expressly for him, excellent, and flaming and garnished with gold and gems. Rāghava shed lustre on that noble seat, as the unclouded sun at his rising lighteth up the *Sumeru* hill with his rays. That entire assembly looked beautiful in his presence, like the cloudless, autumnal sky crested with stars and planets, in the presence of the moon. The king experienced delight, beholding his dearly beloved son, like unto his own image, richly adorned, reflected on mirror. And even as Kaçyapa addresseth Indra of the celestials, the king—the best of those possessing sons—addressed his son, well seated, in these words, saying. "Born of my eldest wife worthy of myself, thou crowned with the best qualities, art my worthy son, O Rāma dear unto me. Thou hast by thy virtues drawn unto thyself the hearts of the people, therefore do thou during the conjunction of the moon with the Pushyā constellation, receive the office

of heir-apparent. Thou art by nature crowned with virtues. Notwithstanding thy great virtues, I will,O son, from affection tell thee what is for thy profit. Practicing greater humility, do thou constantly restrain thy senses. Do thou renounce the ills that come through anger and lust. Replenishing thy exchequer and arsenal do thou, acquainting thyself with the state of things personally and otherwise, administer justice and thereby enlist the affection of the courtiers and other subjects; for the friends of him that swayeth the earth, pleasing the people to his satisfaction, rejoice even as did the immortals on obtaining ambrosia. Therefore, do thou, O son, disciplining thyself thus address thee to thy task." Hearing this, Rāma's well wishers, ever doing his pleasure, speedily going out, acquainted Kauçalya with everything. Thereupon that foremost of her sex Kauçalya ordered gold and kine and various kinds of gems to be given to the tellers of the glad tidings. Then Rāghava, having been honored by the multitude and saluted the sovereign, ascended a car, and repaired unto his shining residence. And the citizens, hearing those words of the monarch, as if fraught with some speedy good fortune unto them, made their obeisance unto that lord of men, and repairing to their homes, with delighted minds, worshipped the gods.

SECTION IV.

WHEN the citizens had gone away, the king versed in the time and place of ceremonies, after deliberating with his counsellors fixed the time (of the installation.) And his conclusion was even this :"To-morrow the Pushyā will be in ; and to-morrow should my son, Rāma of eyes like lotus-leaves be installed as heir-apparent." Then entering the inner apart-

ment king Daçaratha said unto the charioteer Sumantra,—"Do thou again bring Rāma hither." In response to those words, the charioteer again speedily went unto Rāma's residence, for bringing him thither. His fresh approach having been announced unto Rāma by the warders, the latter, filled with apprehension, became anxious. And bringing Sumantra in, Rāma with eagerness said "Tell me fully the reason of this thy fresh visit." Thereupon, the charioteer told him,—"The sovereign wisheth to behold thee. Thou hast known the occasion; and now decide whether thou wilt go thither or not." Hearing the charioteer's speech, Rāma also in haste repaired unto the king's palace, with the view of again beholding the lord of men. And on hearing of Rāma's arrival, king Daçaratha made him enter his own chamber, with the view of communicating unto him something exceedingly agreeable. And immediately on entering his father's residence, the graceful Rāghava seeing his father from a distance, bent low with clasped hands. Thereupon raising Rāma as he was bending down, and embracing him, and pointing out a seat, the protector of the earth again spake unto him,—"O Rāma, enjoying at my will the good things of life, I have grown old; and have attained great age. I have worshipped the deities by celebrating hundreds of sacrifices with numerous *Dakshinas* and gifts of boiled rice; and incomparable on earth, thou hast been born unto me for a son after my heart. I have given whatever had been wanted (by others); I have finished my studies, O foremost of men. I have, O hero, acted and enjoyed. I have been emancipated from my obligations unto the celestials and saints, and the *Pitris*, and the Vipras, and myself.* And naught now remaineth to be done by me save thy installation. Therefore it behoveth thee to do even

* Sacrifice, study, son, gift, enjoyment are the five means of clearing the debts one owes to the celestials, the saints the *pitris*, the vipras and self.—T.

what I say unto thee. To-day the subjects in a body have expressed their desire of having thee for their sovereign. Therefore, O son, I shall install thee as the heir-apparent. O Rāghava, to-night I have dreamt inauspicious dreams. Stars with tremendous sounds, shoot by day, accompanied with thunder-claps. The astrologers say that the star of my life hath been invaded by those terrible planets, the Sun, Mārs, and Rāhu. It generally happens that when such signs manifest themselves, the king cometh by a terrible calamity, and may meet with death itself. Therefore, O Rāghava, my thoughts change, be thou installed (in the kingdom), for fickle is the mind of all creatures. To-day, before meeting Pushyā, the moon has entered the Punarvasu asterism; and the astrologers say that to-morrow it will certainly be in conjunction with Pushyā. My heart urgeth me to instal thee during the Pushyā conjunction, so Oh! afflicter of foes, I shall instal thee to-morrow as heir-apparent. Therefore do thou along with my daughter-in-law commencing from sun-set, serving the prescribed restrictions, and lying down on a bed of Kuça grass, spend the night in fast. And let thy friends vigilantly protect thee all around, for many are the impediments that happen in affairs like this. In my opinion, during the interval that Bharata is away from the city, should thy installation be effected most opportunely; even though thy brother Bharata ever stayeth entirely by the course of the honest; he followeth his elder brother; and is righteous-souled; tender-hearted; and of subdued senses. But in my opinion, the hearts of men are inconstant,—and, O Rāghava, the hearts even of the virtuous change by the action of the natural impulses." Having been thus addressed in the matter of his coming installation in the next day, Rāma, with the king's permission embodied in "Go thou," greeting his father, repaired unto his quarters. And entering his residence in the interests of the installation ordered by the monarch, he

immediately issued out, and went to the inner apartment of his mother. There, Rāma found his mother in the temple, clad in silk, adoring the gods, and silently praying for his royal luck. There, hearing of the welcome installation of Rāma, had already come Sumitrā, and Lakshmana and Sitā summoned (by Kauçalyā). Hearing of the installation of his son in the office of heir apparent during the influence of the Pushyā, at that time, tended by Sumitrā and Sitā and Lakshmana, there stood Kauçalyā, meditating the (triune) person Janārddana, through suspension of breath. Rāma, approaching and saluting her engaged in auspicious observance, addressed her in excellent words, cheering her up,—"O mother, by my father have I been appointed to the task of governing the people. And, agreeably to the desire of my father, to morrow will take place my installation. To-night Sitā will fast along with me. The priests have said thus; and this also hath been declared by my father. Do thou therefore even to-day provide those necessary auspicious things that will be required for myself and Vaidehi on the occasion of the coming installation."

Hearing of that for which she had ever wished, Kauçalyā, her voice choking with the vapour begot of delight, addressed Rāma, saying,—"Rāma, my child, be thou long lived; and may thy enemies find destruction! Furnished with this good fortune, do thou gladden Sumitrā's as well as my own relatives. Oh! thou wast born under an auspicious star: thou hast, O son, by thy virtues gratified thy sire Daçaratha. Ah! not unfruitful has proved my disinterested observance of vow unto the lotus-eyed Person; for this royal fortune of the Ikshwāku race shall rest upon thee."

Having been thus addressed by his mother, Rāma looking at his brother (Lakshmana), seated in humble guise with clasped hands, with smile spake unto him, saying,—"O Lakshmana, do thou together with me rule this earth. Thou

he is pleased, he bestows wealth upon. In virtue of his self-control and other qualities; dear unto the subjects and capable of exciting the delight of mankind, Rāma shineth even like the effulgent Sun surrounded by his rays. And even that Rāma, crowned with such qualities and having truth for his prowess,—like unto a Lokapāla, the Earth wisheth to have for her lord. By our good luck it is that thy son hath acquired competence in the task of administration; and also by thy good luck it is that Rāghava hath been born endowed with sonly qualities, like unto Māricha's son Kāçyapa. The gods, and the Asuras, and men, with the Gandharvas, and the Uragas, and the inhabitants rural and urban, pray for the strength, health, and long life of self-knowing Rāma. And whether inmates or outsiders, citizens or natives of provinces, everyone speaks high of him. Women, old and young, in both the morning and evening, with intent minds, bow down unto all the gods on behalf of the intelligent Rāma. Let their desire, O worshipful one, be fulfiled, through thy grace. And we would behold the son of the foremost of monarchs, the foe-destroying Rāma dark-blue like a lotus,—installed as the heir-apparent to the kingdom. Therefore, O bestower of boons, it behoveth thee, for the sake of our well-being, with a delighted mind to speedily instal thy son furnished with noble qualities resembling the god of gods, and ever intent upon the welfare of the entire community."

SECTION III.

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And when they had raised unto their heads their clasped hands resembling lotuses, the king responding unto them addressed them in welcome words fraught with their good;

like Nahusha installing Yayāti." Having said this, that pure spirited one, observing vows with *mantras*, made Rāma fast along with Sitā. Then having been duly worshipped by Rāma, and taken Kākutsthā's permission, the spiritual preceptor of the king, went away from Rāma's residence. Rāma, having passed sometime with sweet-speeched friends, and been honored by them, with their permission entered his apartment. At that time Rāma's residence was filled with joyous men and women ; and it was like unto a lake containing lotuses and graced with maddened birds.

(On the other hand) Vasishtha, issuing from the palace of Rāma like unto the king's palace itself, found the street filled with people. On all sides, Ayodhyā's high-ways were crowded with groups of men full of curiosity. The tumult that arose in the high-ways in consequence of the concourse and noise, was like the roaring of the ocean. The streets were cleared and washed and hung with garlands ; and that day Ayodhya had her dwellings furnished with upraised flagstaffs. In the city of Ayodhyā men with women and children eagerly expected the rising of the sun (next day), and Rāma's installation ; and the people burnt to behold in Ayodhyā the august festivity, that was like unto an ornament unto the subjects, and that enhanced the joy of the people. Dividing the crowd thronging the high-way, the priest slowly proceeded to the royal family. And ascending the palace like unto a peak of the Himavat, he met with the lord of men, like Vrihaspati meeting with Sakra. Seeing him come, the king rising up from his royal seat, asked Vasishtha whether his intention had been carried out, whereupon Vasishtha answered that it had. The courtiers who had all along sat with Daçaratha, rose from the seats, for worshipping the priest. Then with the permission of his spiritual guide, leaving that assembly of men, the monarch entered

his inner apartment like a lion entering his den. Even as the moon illumineth the firmament crowded with stars, the handsome king entered his mansion, like unto the abode of the mighty Indra, and thronged with females excellently attired,—gracing it (by his presence).

SECTION VI.

WHEN the priest had gone away, Rāma, having bathed and with a collected mind, began to adore Narayana, in company with his wife having expansive eyes. Then raising the vessel of clarified butter unto his head (by way of paying reverence), he in accordance with the ordinance began to offer oblations unto the flaming fire on behalf of that mighty deity. Then, having partaken of the remaining quantity of the clarified butter, Rāma prayed for his own welfare, and meditated on the god Nārāyana. The son of the best of men with a collected mind, and restraining his speech lay down on a *kuça* bed together with Vaidehi within the graceful dwelling of Vishnu.

When a single watch only remained of the night, Rāma awoke, and made his residence well decorated. Now he hearing the melodious utterances of genealogists and panegyrists and Brāhmanas versed in the *Puranas*, Rāma finished devotions for the prior twilight, and with an intent mind began to recite (*Sávatri*)* And clad in a clear silk dress, he with bended head hymned the destroyer of Madhu, and made the regenerate ones perform the *Swastivāchana* ceremony. Already resounding with the blares of trumpets, Ayodhyā became filled with

* The celebrated hymn to the sun, the most sacred thing in all the Vedas.—T.

the sweet and solemn tones of the expression "Holy day" uttered by them. The denizens of Ayodhyā, hearing that Rāghava had fasted with Vaidehi, rejoiced exceedingly.

Then the citizens, hearing of the installation of Rāma, and seeing that the night had departed, fell to adorning the city. Standards with pennons were beautifully reared up in the abodes of the gods resembling a peak, enveloped with white clouds, and at the crossing, and on high-ways; and over the chaitya tree; and edifices; and over the warehouses of merchants abounding in goods and the goodly and prosperous mansions of householders; and over all the council-houses; and conspicuous trees. The multitude then heard the music, soothing unto the ear and heart, of stage managers, dancers and singers chanting. The people began to talk with each other anent the installation of Rāma; and the time for his installation having arrived, on terraces and houses, and doorways boys playing in bodies, conversed with each other concerning the installation of Rāma. On the occasion of the investiture of Rāma, the goodly high-ways were adorned with garlands, and scented with *dhupa* incense—by the citizens. And fearing lest Rāma should come out over night (to behold the beautified capital), the inhabitants of the city, by way of ornamentation as with the view of beholding Rāma himself, had by the road side reared up lamp-stands in the form of (branched) trees. Eagerly expecting the investiture of Rāma as the heir-apparent, all having thus ornamented the city and assembling themselves on terraces and in council-halls, talking with each other, extolled the lord of men, saying,—"Ah high-souled is this king—the perpetuator of the Ikshwāku race; for, knowing himself as old, he will install Rāma in the kingdom. Obliged we have been, since good Rāma capable of reading character, will be the lord of earth, and our protector. He is of a heart devoid of arrogance, and is learned; and righteous-souled; and affectionate to his

brothers. Rāghava loveth us even as he doth his own brothers. May the sinless and pious king Daçaratha live long; for it is through his grace that we shall behold Rāma installed." The inhabitants of the provinces, who having heard the tidings, had come from various regions, heard the citizens conversing thus. Desirous of beholding the installation of Rāma, they coming into the city from various directions, filled Rāma's city. As the vast concourse entered (the city), there was heard an uproar like unto the roaring of the heaving ocean during the fullness of the moon. Then that city resembling the regions of Indra, being filled on all sides with tumult raised by the dwellers of the provinces who had come to behold (the installation), resembled the ocean when its waters are agitated by the aquatic animals inhabiting it.

SECTION VII.

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A WOMAN, brought up with Kaikeyi, who formerly served as a maid-servant, the family of her maternal uncle, at her own will, ascended the palace resembling the moon. Mantharā beheld from the palace the high-ways of Ayodhyā well watered all round, and strewn with lotuses, and adorned with standards bearing gay pennons; with thoroughfares and roads leading along undulating lands; sprinkled with sandal water, and crowded with men who had performed their ablutions; and echoing with the accents of regenerate ones bearing garlands and sweetmeats in their hands; and having the doorways of the temples painted white; and resounding with the sounds of musical instruments; and filled with many folks; and singing with Veda chantings; and with its horses and elephants delighted, and cows and bulls emit-

ting roars; and with standards displaying flags erected by the exhilarated citizens. Upon seeing Ayodhyā (in such excitement) Mantharā was seized with exceeding surprise, Mantharā, seeing a nurse hard by clad in white silk, with her eyes expanded with delight, asked her, saying,—"What for Rāma's mother although close-fisted, is cheerfully and with the greatest possible alacrity dispensing wealth unto the people? And what for is the general overflow of joy? And what doth the delighted monarch purpose to do?" Thereupon bursting with very great delight, the nurse communicated unto the hump-backed woman the high fortune awaiting Rāma, saying,—"To-morrow under Pushyā, king Daçaratha will install the sinless Rāghava having his anger under control, as heir-apparent to the throne." Hearing the words of the nurse, the hump-backed one, speedily growing angry, descended from the edifice resembling a summit of the Kailāça hill. Burning in ire, the sin-seeking Mantharā addressed Kaikeyi, lying down, saying,—"Up, ye senseless one! What for art thou down? A great danger approacheth thee. Thou understandeth not that a mighty grief overfloweth thee. Thou boastest of good fortune while misfortune is thine in the shape of luck. Thy good fortune is surely unstable like the tide of a river during summer. Thus addressed by the sin-seeking hump-backed (hag) in exceedingly harsh language, Kaikeyi became afflicted with great grief. And Kaikeyi said unto the hump-backed one,—"Is any evil present, O Mantharā? I do not find thee with countenance fallen and sore distressed with grief." The hump-backed Mantharā, skilled in speech, who really sought Kaikeyi's welfare, hearing the latter's sweet-accented words, displaying sorrow greater than Kaikeyi's own, lamenting, and enlisting Kaikeyi's feelings against Rāma, uttered words inflamed with anger, saying,—"O worshipful one, an enduring and terrible destruction is imminent unto thee. King Daçaratha will install Rāma as heir-apparent. I have been

sunk in a fathomless fear ; and am afflicted with grief and heaviness. And as if burning in fire I, seeking thy welfare, have come unto thee. For, O Kaikeyi, great waxeth my grief on witnessing thy sorrow ; and my advancement progresseth along with thine. There is no doubt about this. Born in a race of king thou art the queen of this lord of earth. Why dost not thou then realise the sternness of royal morality. Thy maintainer speaketh most morally ; but is crafty for all that : he speaketh blandly, but hath a crooked heart. Him thou takest as of blessed condition ; and therefore art gulled. Speaking unto thee soft words bare of substance, he will, his heart on the alert, to-day compass the welfare of Kauçalyā. Having sent Bharata unto the home of thy relatives, that wicked-minded one will establish Rāma in his ancestral kingdom rid of its thorn. Thou, O girl, in consideration of thy welfare, hast like unto a mother taken unto thy lap a venomous snake in the form of thy husband. Even what is done by an enemy or a serpent left alone, is being done by Daçaratha of wicked ways and false soothing speech, unto thee and thy own son. And, O girl, deserving as thou art of happiness, the king having established Rāma in the kingdom ; thou wilt be annihilated along with thy own. The time hath come, O Kaikayi,—do thou on the spur enter upon that which would turn to thy advantage. And, O thou, influenced by surprise, do thou deliver thyself, me and Bharata also."

Hearing Manthara's words, that one of graceful countenance filled with delight, and looking like the autumnal moon-light, rose up from her bed. Inspired with exceeding joy, Kaikeyi, struck with surprise, made unto the hump-backed woman a present of an excellent and elegant ornament. And having given her the ornament, that paragon among the fair Kaikeyi joyfully, addressed Manthara, saying,—"O Manthara ! highly welcome is the news that thou hast communicated unto me. And surely thou hast told

me what is dear unto my heart, what shall I do for thee? Difference find I none between Rāma and Bharata. Therefore delighted am I that the king purposeth installing Rāma in the kingdom. There is no other ambrosial speech that is excellent and acceptable unto me, compared with the installation of Rāma. Therefore do thou ask of me whatever reward dost thou want and I shall give thee."

SECTION VIII.

MANTHARĀ, making Kaikeyi the object of her wrath, threw off the noble ornament, and spoke these words, in anger and grief,—"Thou senseless girl, wherefore dost thou display thy joy on such an unfit occasion. Thou dost not see that thou art in the bosom of an ocean of grief. Being grieved at heart do I laugh at thee inwardly, O worshipful lady, because thou having met with signal calamity, rejoicest even in what should be lamented. I lament thee for thy perversion of sense. What sensible woman can rejoice in the advancement of a co-wife's son, like unto death itself? From Bharata proceeds Rāma's fear concerning the kingdom to which both have an equal claim. Thinking of this, I am pressed down with sorrow, because fear proceeds from the person who fears much. The mighty armed Lakshmana hath for certain in all ways taken refuge in Rāma; and Satrughna like unto Lakshmana hath taken refuge in the Kākutstha, Bharata. With reference to gradation of birth, the probability is in favor of Bharata's attempting the kingdom; yet by reason (of Rāma's being the elder) of the two, Bharata hath been thrown off. Anticipating the peril that might spring unto thy son from Rāma, learned and versed in the functions of the Kshatriya, and of quick decision, I tremble. Surely Kauçalyā is of blessed fortune, for to-morrow under Pushya the foremost of the twice-

born ones will instal her son as the mighty heir-apparent unto the empire. Thou wilt, with clasped hands, serve as a slave the illustrious Kauçalyā, mistress of the world, and brimming over with joy, with all her foes discomfitted. Thus along with us thou wilt attend her commands, and thy son also will await the pleasure of Rāma. And Rāma's wives* together with their hand-maids will be filled with delight; and in consequence of Bharata's name, thy daughters-in-law will be afflicted with sorrow."

Seeing Mantharā dead set against Rāma, and speaking in this wise, the noble Kaikeyi praised the virtues of Rāma. "Rāma is cognizant of morality, and filled with perfections, and accomplished, and grateful, and endowed with truth, and pure. And as he is the eldest son of the king, he deserveth the kingdom as heir-apparent. That long-lived one shall maintain his brothers and his retainers even like a father. Why then, O hump-backed one, do thou grieve, hearing Rāma's installation. And for certain, that foremost of men, Bharata also, an hundred years after Rāma, will attain the kingdom bequeathed by his father and grand-father. O Mantharā, thou burnest (with grief) in this auspicious time. Our good fortune will come (after this in the shape of Bharata's installation); why then dost thou grieve. Surely Rāma is dearer unto me than Bharata; and he also loveth me more than he doth Kauçalyā. And if the kingdom be Rāma's it will be also Bharata's at the same time. Rāma regardeth his brothers even as his own self."

Hearing Kaikeyi's words, Mantharā exceedingly aggrieved, sighing hot and hard, thus addressed Kaikeyi, saying,— "Regarding that to be evil which is thy good, thou dost not through thy want of understanding know that thou art going to be drowned in a sea of grief and peril. Rāghava will become king, and after Rāghava his son,—so that, O

* Historically Rama had but one wife. Manthara here anticipated that Rama would marry many wives like his father after the installation.—*T.*

Kaikeyi, Bharata will come to be at once cut off from the royal line. O emotional one, surely all the sons of the king do not obtain the kingdom. And if all were placed on the throne, mighty would be the disturbance therefrom. Therefore it is that kings, O Kaikeyi, lay the task of Government on the eldest son if worthy, or else upon a younger most meritorious. This thy son, O affectionate one, cast off from the royal race, and deprived of happiness, will fare like one forlorn. Thou dost not understand that it is for thee that I am taking such pains; and it is evident that thou dost not understand that I have come to thee for thy good. Thou art conferring on me rewards on the advancement of thy co-wife. For certain, Rāma having attained the kingdom without let, will send Bharata either to a distant land, or to the other world. Bharata is a mere boy, and by thee it is that he hath been sent unto his maternal uncle's mansion. Even in immobile objects attachment grows by virtue of nearness. Satrughna also ever following Bharata hath gone with him. He is attached unto Bharata as Lakshmana is attached unto Rāma. It is heard that once upon a time the woodmen had intended to cut down a tree; but it was relieved from the high peril because of the proximity of prickly shrubs around it. Sumitrā's son protects Rāma and Rāghava protects Lakshmana. Their fraternal love like that of the Aswins is celebrated in the world. Therefore Rāma will never do any wrong unto Lakshmana; but he will do wrong unto Bharata, there is no doubt about this. Therefore let that son of Raghu be sent unto the woods from the palace. This pleaseth me; and this also is for thy supreme welfare; and in this wise also will be realised the good of thy relations. But if Bharata can get at his ancestral kingdom by just means, that would also be welcome to thy kindred. That boy deserving of happiness is the natural enemy of Rāma. How can he live under the prosperous Rāma being deprived

of all wealth? Therefore it behoveth thee to save Bharata about to be overcome by Rāma, like a lion pursuing the leader of an elephant herd in a forest. Thy co-wife, Rāma's mother, had formerly through pride and good fortune been slighted by thee. Why will not she upon thee wreak her revenge now? When Rāma will obtain the earth furnished with many oceans and mountains, then, O proud dame, thou rendered forlorn, wilt along with Bharata, sustain sorry discomfiture. And when Rāma will obtain the earth, Bharata will certainly meet with destruction, therefore do thou ponder as to how thou canst place thy son on the throne, and banish thy enemy."

SECTION IX.

THUS addressed, Kaikeyi, with her countenance flaming in wrath, sighing hot and hard, spoke unto Mantharā, saying,—"Even this very day will I speedily send Rāma into the forest and without delay install Bharata in the royal heir-apparentship. Do thou now see by what means I can effect this. Bharata must obtain the kingdom and never Rāma." Thus addressed by the noble one, the wicked-minded Mantharā, envious of Rāma's interest, thus spoke unto Kaikeyi,—"Ah! O Kaikeyi, consider: Listen to my words, telling thee how thy son alone will obtain the kingdom. Dost thou not remember, O Kaikeyi, or concealest although remembering, wishing to hear from me of the means for thy welfare which thou thyself hadst before communicated unto me? If, O dalliance loving damsel, it is thy wish to hear it as told by me, listen thou, I will tell it thee. And having heard it, do thou act accordingly." Hearing Mantharā's words, Kaikeyi raised herself a little from her tastefully spread bed, and said,—"Do thou tell me the means. By what means, O

Manthará, Bharata will gain the kingdom, and in no wise Rāma." Thus addressed by the worshipful one, the wicked-minded Manthará,—envying Rāma's interest, thus spoke unto Kaikeyi:—"Formerly during the wars of the gods and Asuras, thy husband taking thee along, went with the royal saints for the purpose of assisting the king of the celestials. O Kaikeyi, in Dandaka, situated towards the south, there is the city known by the name of Vaijayanta, where dwelt Timidhvaja, otherwise called Samvara, —possessed of an hundred conjurations, and a mighty Asura. That unreproved one gave battle unto Sakra accompanied by the celestials. And in that mighty conflict the Rākshasas during the night used to drag by main force persons asleep having their bodies cut all over, and kill them. Then King Daçaratha warred with the Asuras most heroically. And that mighty armed one, O worshipful lady, losing his senses in consequence of wounds received from weapons, was removed from the field by thee. In that imminent danger, thy husband, sadly cut by weapons, was preserved by thee. Thereupon gratified, he, O, thou of gracious presence, granted thee two boons. Whereupon thou didst say,—'I shall receive from my lord the boon whenever I shall wish.' Thereupon that high-souled one said,—'So be it.' I did not know anything about this, O respected one; and it was thou who didst formerly communicate this (unto me). And it is because I bear affection unto thee that I have not forgotten it. Now do thou forcibly make the monarch desist from installing Rāma; and ask thy husband for these two boons,—the installation of Bharata, and the exile of Rāma into the woods for fourteen years. On Rāma having been banished into the woods for fourteen years, thy son securing the affections of subjects, will be firmly established (on the throne). Entering the anger-chamber to day, do thou, O daughter of Açwapati, clad in soiled garment, lie down on the uncovered floor. Do not look at him, nor speak to him aught. Do thou on

beholding the lord of the earth,over-whelmed with grief, weep only. Thou hast always been the favorite wife of thy husband. Of this I have not the least doubt. For thy sake the monarch can enter into a flame. He can never anger thee, nor can he eye thee when angered. For compassing thy pleasure the king can renounce life itself. Therefore the monarch can never set aside thy word. O senseless lady, do thou now reflect upon the strength of thy good fortune. King Daçaratha will offer thee rubies and pearls and gold and gems of various kinds; but do not thou bend thy heart to them. Do thou, O exalted dame, bring into Daçaratha's recollection the two boons which he had granted thee at the time of the war between the gods and Asuras, and thou shalt not fail to achieve thy objects. And when that descendant of Raghu, raising thee will go to bestow the boons, do thou then binding him fast by oath, unfold unto the monarch the boons,saying,—'Send Rāma unto the forest for nine and five years, and let Bharata, becoming on earth the foremost of monarchs, carry on the Government.' And Rāma having been banished for fourteen years, thy son growing (in the interval) firm and fast, will remain (on the throne) during the rest of his life. Do thou, therefore, O worshipful one, demand even the banishment of Rāma; for by this it is, O damsel, all interests will be secured unto thy son. Thus banished Rāma will no longer maintain possession of the hearts of the people; and thy Bharata with his foes put out, will be the king. By the time that Rāma returns from the forest, thy son, thy prudent son along with his friends, securing the hearts of the people externally and internally, will have been firmly established on the throne. Now is the time, I apprehend. Renouncing fear, do thou forcibly make the monarch remove from his mind his intention of installing Rāma."

Having been thus made to accept that for good which was really evil, Kaikeyi, desirous of obtaining the boons, was filled with delight. And at the words of the hump-backed woman,

ıt exceedingly beautiful Kaikeyi experienced the height of prise, and betook herself to this wrong course, like a mare ached to her young, (springing up after it). And she said to Manthara,—"O excellent wench, O speaker of things r, thy wisdom I do not dishonor. In ascertaining the pro- ety or otherwise of actions, thou art the very first of hump- cked women on earth. And ever intent on my interest, ɔu seekest my welfare. I had not, O hump-backed one, ·e this) apprehended the endeavours of the king. O hump- cked one, there are many deformed, crooked and unsightly ɔmen (on earth); but thou alone down, lookest beautiful .e a lotus bent by the breeze. Thy breast weighed down by y hump, is high near the shoulders; and beneath is thy lly graced with a goodly navel, which hath grown lean from ame (on holding the attitude of thy bust.) Thy buttocks e spacious; and thy breasts are firm. Thy countenance like the bright moon, Ah! O Manthara,how lovely dost thou ɔk! Thy hips are smooth, and is decked with chains; ıd thy thighs and legs are of large proportions. O Manthara, thou clad in linen garment, O graceful damsel, with y pair of spacious humps, thou goest before me like a she- ane. In thy heart reside all those thousand-conjurations :longing to that lord of the Asuras, Samvara; and besides ousands there are many more. Intelligence and policy and ɔnjurations reside in thy elevated hump resembling the nave a chariot-wheel. When Bharata hath been installed and ăma gone to the woods, I will, O hump-backed one, furnish y hump with a garland made, O beautiful one, of well elted gold. And when I shall have attained my object and ɔ happy, I will smear thy hump with sandal paste. O ımp-backed one, I will prepare for thy face an excellent *laka* of gold; as well as other ornaments. Wearing elegant ɔparel, thou wilt go about like a very goddess. With an comparable countenance challenging the moon himself, ıou wilt attain pre-eminence, defying thy foes. Even as

thou servest me, other hump-backed women adorned with every ornament will serve thy feet."

Thus praised by Kaikeyi, as she was lying down on a white bed, like unto fire upon the sacrificial dais, Mantharā addressed her, saying,—"O blessed one, when water has flown out, it is not proper to set up a dyke. Arise. Do thy welfare. Show thyself unto the king." Puffed up with the pride of good fortune, that noble lady of expansive eyes thus encouraged (by Mantharā), went with her to the anger-chamber. (Having entered the chamber), that exalted lady put off her pearl neck-lace priced at many hundreds and thousands of gold, together with other elegant, beautiful and rich ornaments. Then sitting down upon the ground, Kaikeyi, comparable unto gold, under the influence of Mantharā's words, spoke unto her, saying—"Do thou, O hump-backed one, tell the monarch, that I am dead at this place. On Rāghava having gone to the forest, Bharata will obtain the earth. I do not require gold, or gems, or repasts; this will be the end of my existence if Rāma be installed."

Again the hump-backed woman addressed Bharata's mother in exceedingly cruel language fraught with good unto Bharata and evil unto Rāma,—"If Rāghava attaineth the kingdom, thou wilt surely grieve along with thy son. Therefore, O blessed one, do thou strive so that thy son Bharata be installed."

Thus momentarily pierced by the wordy shafts shot by Mantharā, the queen exceedingly surprised, laying her hand on her bosom, wrathfully broke out,—"Either beholding me gone unto the regions of Death, thou wilt apprize the king of it, or Rāghava repairing unto the forest for a long time, Bharata will attain his desire. If Rāghava doth not repair hence into the forest, I will not desire beds, nor garlands, nor sandal paste, nor colyrium, nor meat, nor drinks, nor life." Having said these cruel words, and thrown off every orna-

ment, the wrathful dame lay down on the ground having no covering, like a fallen Kinnari. Casting away her excellent garlands and ornaments with her countenance clouded with the gloom of wrath, the King's wife became sunk in thought looking like a sky enveloped in darkness, with the stars hid.

SECTION X.

THUS perversely advised by the exceedingly wicked Manthará, the noble and sagacious lady, influenced by passion, having completely decided in her mind as to her course, was lying down on the ground like a Kinnari pierced with poisoned shafts, and gradually told everything unto Manthará. And having made up her mind, that lady wrought up with ire, being under the influence of Manthará's words,sighed hot and hard like the daughter of a Nāga ; and for a while reflected on the way which was to bring her happiness.Then her friend and well-wisher Manthará, hearing of her resolution, rejoiced exceedingly, as if she had already secured success. And, having fully ascertained her course, that weak one being angry, lay down upon the floor, knitting her eyebrows. The ground was strewn with garlands and excellent ornaments which Kaikeyi had cast away ; and they adorned the earth as the stars adorn the welkin. Like an enfeebled Kinnari she clad in a soiled garment, binding fast her braid, lay down in the anger-chamber.

The monarch having issued orders for the installation of Rāma,entered his inner apartment after giving permission to the courtiers to repair to their respective abodes. "To-day it has been fixed to install Rāma, but Kaikeyi has not yet heard of it"—thus thought the monarch. Therefore with the view of communicating the welcome news unto that lady deserving of good, (Kaikeyi), that renowned one of subdued

senses entered the inner apartment. Like unto the moon entering the sky covered with white clouds and with Rāhu present in it, that one of high fame entered the excellent apartment of Kaikeyi, having parrots and peacocks and *Kraunchas* and swans, resounding with the sounds of musical instruments,—containing hump-backed and dwarfish women, graced with houses containing creepers, and pictures, and adorned with *ashokas* and *champakas*, furnished with daises composed of ivory and silver and gold, and adorned with trees bearing flowers and fruits always, and tanks, having superb seats made of ivory, silver and gold ; rich with various viands and drinks and edibles, with costly ornaments, and resembling heaven itself ; and the prosperous monarch having entered his own inner apartment did not see his dear Kaikeyi on the excellent bed. The lord of men not seeing his favorite wife, asked (within himself) and was struck with grief. Never before this that noble lady spent that hour (at any other place); nor had the monarch ever entered the empty apartment. Then the king entering the apartment asked (a sentinel) concerning Kaikeyi, not knowing that that unwise woman was hankering after her self-interest, as on previous occasions not finding her he used to ask. Thereupon hurriedly and with clasped hands, the warder said,-"Worshipful sire, the noble lady exceedingly angry, hath repaired unto the anger chamber." Hearing the warder's word, the king exceedingly anxious, with his senses agitated and afflicted, again grieved. There burning with grief, the lord of the earth saw her lying down on the ground in an improper guise. And the sinless aged (monarch) saw on the ground his youthful wife dearer unto him than life itself, cherishing an unrighteous intention,—like a torn creeper, and lying down like a very goddess, resembling a Kinnari fallen from heaven because of sin, like a fallen Apsarā, like unto an illusion spread to take another, and like an ensnared doe, or a she-elephant that has been pierced with an envenomed

shaft shot by a hunter. And himself resembling a mighty elephant in the midst of a forest, the king, exceedingly aggrieved, out of affection. gently passing his hand upon Kaikeyi's person, thus addressed her furnished with eyes resembling lotus' petals,—"I do not know why thou hast been angry with me. O noble lady, who has reprimanded thee, or who has offended thee, that, O auspicious one, in this guise thou art lying down in dust enhancing my sorrow? And wherefore art thou down on the ground, I, who seek thy welfare, being yet alive? O thou that afflictest my heart, art like one under the influence of a malignant spirit, I have skilful physicians whom I have completely satisfied with gifts,—they will render thee whole. Do thou, O angry wench, mention thy malady. Whom dost thou wish to please; and whom to displease? Who shall to-day receive an welcome office, and who a highly unwelcome one? Do not conceal thy thoughts, nor, O noble one, afflict thy person. Who, that should not be slain, shall be put to death; and who that should, is to be set at liberty? Who that is poor is to be made rich; and who that is affluent is to be turned into a pauper? I and mine are at thy command. I dare not cross any wish of thine. Tell me thy mind, and I will satisfy thee by laying down life itself. Thou knowest the influence thou hast upon me,—therefore, it behoveth thee not to entertain any apprehension. By all my good deeds I swear that I will compass thy pleasure. The space that is lighted up by the solar disc is mine—the Drāviras, and the Sindhus, and the Sauviras, and Shurashtras and the Dakshināpathas, and the Bangas, and the Angas, and the Magadhas, and the Matsyas, and the flourishing Kasis and the Koçalas. In these are produced many things, wealth and corn and animals. Do thou, O Kaikeyi, ask for those things that thy mind may take a fancy to. What,O timid one, is the use of afflicting thyself thus? O beauteous damsel, arise, arise. Do thou, O Kaikeyi, unfold unto me the cause

whence hath proceeded thy fear. On hearing the reason, I will dispell it, even as the sun drieth up the dew."

Thus addressed and encouraged, she desirous of saying that disagreeable thing with the view of afflicting her lord still more, spoke unto him thus.

SECTION XI.

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And unto that ruler of the earth extremely under the influence of passion, Kaikeyi spoke cruelly, saying,— "O worshipful one, none has wronged or reprimanded me. I have a certain intention, which I wish that you will carry out. If thou wilt execute that, do thou then promise to that effect. Then only will I express my desire." Thereupon, by his hands placing Kaikeyi's head upon his lap, the mighty monarch, under the influence of passion, smiling fairly, addressed her lying on the ground, "O thou that art swollen with the pride of good fortune, thou knowest that foremost of men, Rāma excepted, there liveth not any that is dearer to me than thyself. I swear by that invincible prime of men even the high-souled Rāghava— who is the stay of my existence. Do thou tell me thy heart's desire. By that Rāma, Kaikeyi. whom if I do not see for a moment, I die for certain, do I swear that whatever thou wilt say I will accomplish. By that Rāma, O Kaikeyi, foremost of men—whom I hold dearer than my other sons, do I swear that, I will accomplish whatever thou wilt say. O gentle one, my heart is in what I say. Do thou, considering this, deliver me from this distress. Taking all this into consideration, do thou, O Kaikeyi, speak out what is in thy mind. Thou seest the power thou wieldest in me, therfore it behoveth thee not to fear. I will do thy pleasure by my good deeds do I swear this."

Thereat intent upon her own interests, that exalted dame seeing her own wish (almost) attained, assuming an attitude of intercession, being rejoiced, spoke harsh words (unto the monarch). And delighted at the king's speech, she unfolded that dreadful intention of hers like unto the approaching death.—"Thou swearest repeatedly, and conferrest on me a boon. Let the three and thirty deities headed by Indra, hear this. Let the Sun, and the Moon, and the Sky, and the Planets, and Night, and Day, and the Cardinal points, and the Universe, and the Earth, with the Gandharvas and Rākshasas, and the Rangers of the night, and all Beings, and the house-hold gods residing in dwellings,—together with all other creatures,—know thy utterances. Let all the deities hear that a highly energetic one speaking the truth, and pure, and cognizant of morality, and abiding by his promise, has conferred on me a boon". Having entreated the monarch thus with a view to prevent him from swerving, and keeping him firm in his promise, she again addressed that mighty bowman, overcome by desire, who was ready to confer on her a boon, "Remember, O king, the incidents that took place formerly in the war between gods and Asuras. Incapable of taking thy life, thy enemy had rendered thee exceedingly feeble. Because, O respected Sir, I tending thee sleeplessly, preserved thee, thou didst grant me two boons. Entrusting the boons then with thee, do I now, O descendant of the Raghus, ask for them (at thy hands), O lord of the earth. If having religiously promised to that effect, thou dost not confer the boon, this very day, will I, coming by this disgrace from thee, renounce my life."

When the king was completely brought under the influence of Kaikeyi, he was ensnared by her speech for his destruction, like a deer entering into the noose. Thereafter she thus spoke unto the king about to confer a boon, who was under the influence of passion, saying,—"Of the boons that thou hadst then promised me, I shall speak to-day : do thou

listen to my words. Preparations are being made for installing Rāghava. Do thou with the provisions made ready install Bharata in the kingdom. O exalted one, the time has also come for thee to confer on me the second boon which thou being pleased had promised in the war of the gods and Asuras. Let the gentle Rāma, clad in deer-skin, lead the life of a mendicant in the Dandaka forest for the space of nine and five years. And let Bharata gain the heir-apparentship rid of thorns, Even this is my prime wish; and I beseech thee but to grant the boon thou hast already promised. Even this very day will I see Rāma despatched to the woods. Do thou by proving true unto thy word, become the king of kings; and preserve thy race, character, and birth. Truthful speech, say the ascetics, is of supreme welfare unto men in the next world."

SECTION XII.

HEARING Kaikeyi's fell speech, the monarch bewailed for a time, and then thought,—"Is this a day-dream unto me or has bewilderment befallen my senses? Is this owing to influence of some evil spirit or has my mind been affected?" Thinking thus, the king could not arrive at the origin of (this phenomenon); and then he swooned away. Then regaining his senses, he was filled with grief on recollecting Kaikeyi's words; and pained and woe-begone, like unto a deer at the sight of a tigress, he fetched a deep sigh, and sat down on the uncovered ground. Like a venomous snake confined by power of incantation within a circle, the lord of men, in indignation exclaimed, "O fie!" And deprived of his senses by grief, he again swooned away. After a long while, regaining his senses, he extremely aggrieved, wrathfully, and as if burning

in energy, addressed Kaikeyi, saying,—"Thou cruel one! Thou of vile ways! Thou destroyer of this race! O wicked woman, what has been done by Rāma unto thee; or what wrong have I done thee? Rāghava ever serveth thee as a mother. Why thou art then bent upon wronging him? It is to bring down destruction upon myself that through ignorance I brought unto this house thee like unto a serpent of virulent poison. When all men show their regard for Rāma's virtues, for what transgression shall I forsake my dear son? I may renounce Kauçalyā or Sumitra or the kingdom, or life itself; but Rāma, filled with affection for his father, will I not renounce. I experience supreme delight on beholding my first-born; and when I see him not, I lose my senses. The world may exist without the Sun; and corn without water; but this life doth not exist in this body without Rāma. Do thou then that entertainest unrighteous aims, abandon this intention of thine. I lay my head at thy feet. Be propitious unto me. Why dost thou, O sinful one, cherish in thy mind such a frightful idea? Thou (often) asked me whether I love Bharata or not. Be that which thou hadst formerly told me in favor of that descendant of Raghu. 'That blessed one is my eldest son, and the most righteous of them all' even this, with the view of pleasing me, thou sweet speeched one had said. Now hearing of the installation of Rāma, thou thyself filled with grief, art making me exceedingly aggrieved. Or in this empty chamber having been possessed, thou hast come under influence not thy own. And this signal lawlessness, O exalted lady, has befallen the race of the Ikshwakus; the cause of which, O Thou versed in moral laws, is thy mental derangement. Thou didst not formerly do unto me aught that was improper or disagreeable; therefore, O thou of expansive eyes, I cannot rely upon thee (as sane). Thou didst, O girl, many a time tell me that Rāma was equal unto thee with the high-souled Bharata. Wherefore then, O bashful one, dost thou like that the illustrious and righteous Rāma,

O exalted dame, should reside in the forest for five and nine years? Why dost thou like that the exceedingly tender Rāma with his soul established in virtue, should dwell in the woods, undergoing terrible hardship? Why dost thou, O thou of graceful eyes, wish Rāma, captivating all creatures, and engaged in ministering unto thee, to be banished? Rāma verily serveth thee far more than doth Bharata; and I do not find that Bharata regardeth thee more than Rāma. Who will, save that foremost of men, so devotedly minister unto thee, regard thee, enhance thy influence, and do thy will. Not one of the many thousands of females and the innumerable retainers (in the palace), has been able to fasten reproach upon Rāma for real or false misconduct. Soothing all creatures with a pure heart, that great soul by means of good officers secureth the affections of the inhabitants of the kingdom. He conquers all the twice-born ones by gifts; and that hero conquers his superiors by ministrations; and his enemies by encountering them with the bow. For certain, in Rāghava are truth and charity, and asceticism, and self-renunciation, and friendship, and purity, and sincerity, and learning, and the disposition to tend his superiors. How, O respected one, canst thou ask for this that will bring thee sin, touching Rāma endowed with candour, and energetic like unto a Maharshi, and resembling a celestial? I do not recollect to have heard Rāma, who ever speaks sweet words, to have used any unpleasant speech to any one; how can I then for thy sake unfold this disagreeable matter unto the beloved Rāma? And what stay have I save him in whom abide forgiveness, and asceticism and renunciation, and verity, and righteousness, and gratitude, and harmless towards all creatures. It behoveth thee, O Kaikeyi, to have pity on me, aged and on the verge of death, and afflicted with grief, and distressed, and engaged in lamentations. Whatever can be obtained in this earth bounded by the ocean I will confer on thee—do thou not bring about my death. O Kaikeyi, I clasp my palms, I fall at thy

feet, be thou the protector of Rāma, so that sin may not taint me."

When the terrible Kaikeyi in still more terrible language addressed the mighty king, who was burning in grief, and bewailing, and deprived of his senses, and feeling a sensation of whirling, and overwhelmed with woe, and again and again beseeching for crossing this ocean of sorrow, saying. "If, O monarch, having conferred the boon,thou repentest afterwards how, O hero, wilt thou speak of thy righteousness in the world? When,O thou versed in duty, the Rājarshis assembled around thee, shall ask thee regarding this matter, what wilt thou answer? Wilt thou say,'by whose favor do I live and who had tended me,unto that Kaikeyi have I broken my promise?' Surely, O lord of men, thou wilt bring disgrace unto all the monarchs (of thy line), since having conferred the boons this very day, thou speakest otherwise. Saivya granted his own flesh unto the bird in the matter of the hawk and the pigeon.* And Alarka, having granted his eyes (unto a blind Brahmin) attained excellent state. And the ocean, having bound himself by promise, never passes beyond his shores. Remembering these old stories render not thy promise nugatory. O thou of perverted understanding, renouncing righteousness, and installing Rāma in the kingdom,thou wishest ever to give thyself up to pleasure with Kauçalya. Whether what I have proposed be righteous or otherwise,whether thou hast promised truly or falsely, swerve not from thy word. If thou install Rāma, this very day drinking poison, I will surely die before thee. If I for a single day behold Rāma's mother receiving homage rendered with clasped hands, I will consider death

* The story goes that desirous of testing the charity of Saivya, Indra and Agni assuming the forms of a hawk and a pigeon respectively, went to the king, the former pursuing the latter. The pigeon in a fright asked the protection of the monarch, whereon he granted it. But the hawk urged, 'why dost thou retain the food that has been appointed by Providence?' But the king declined, and cut off his own flesh and gave it unto the hawk.—T.

even as welcome, O lord of men, by Bharata's self dear unto me as my own life, I swear that save the exile of Rāma, nothing shall satisfy me."

Having said this, Kaikeyi paused; and maintained silence disregarding the bewailing monarch. The king with his senses overwhelmed with grief, hearing Kaikeyi's exceedingly bitter words, reflected on Rāma's abode in the woods, and the advancement of Bharata, and being bewildered for a while spoke not unto Kaikeyi; but gazed steadfastly at that exalted dame, his beloved wife, who had uttered disagreeable things. And having heard that speech resembling a thunder-bolt, and unpleasant to the heart, and surcharged with grief, the king was extremely pained. Then recollecting that revered lady's resolve, and his own terrible oath, he, sighing forth,—"O Rāma," dropped down like a felled tree. And then that master of the earth being deprived of his sense, was like a mad man, or a patient with his faculties wildered, or a serpent whose energy has been exhausted. In sad and distressful words, he addressed Kaikeyi, saying,—"Who is it that has convinced thee that this exceedingly heinous course is a proper one? Dost thou not feel shame to speak thus unto me, like one whose faculties have been possessed by an evil spirit? I did not know before, when thou wast youthful that thy nature was so perverted; but now I find the very reverse of what I then thought. Whence proceedeth thy fear that thou askest for such a boon—the establishment of Bharata in the kingdom, and the banishment of Rāma into the woods? Do thou cease to urge such a suit that is fraught with evil unto thy wifely virtue, and that will render my word untrue, if thou wishest for the good of thy husband, of the people, and Bharata. O cruel woman; O thou that intendest sinfully, O base wretch, O doer of impious deeds, how have I and Rāma conspired against thy happiness; and what offence dost thou find in us? Bharata will by no means accept the king-

dom, depriving Rāma of it, for I consider Bharata a still more grounded in righteousness than Rāma himself. When I shall say,—"Repair unto the forest," and Rāma's countenance will fall, like unto the moon overwhelmed by Rāhu, how shall I behold it? How shall I, having in consultation with my friends come to this decision, retract the same, like unto an army defeated by the enemy? And what will the monarchs coming from various quarters say concerning me,—"Alas! how has this puerile descendant of Ikshwāku reigned so long?' And when many aged folks, endowed with virtues, and accomplished in various lore will ask me concerning Kākutstha, what then shall I sav unto them.—'Sore pressed by Kaikeyi, have I banished Rāma? Even if I speak this truly, yet none will lend credence to it. And what will Kaucalya say unto me, when Rāma shall have gone to the forest? Having done her this mighty wrong, what shall I say unto her? Kaucalyā serves me at the same time like a slave, and a friend, and wife, and sister, and mother. Ever studious of my welfare, dearly loving her son, and speaking every one fair, that exalted lady, although deserving of homage at my hands, has up to this time not been regarded by me, because of thee. That I have so long sought thy welfare, afflicteth me now, even like rice partaken by a sick person with curries that are unhealthful. Beholding Rāma deprived of his kingdom, and banished unto the forest, why will Sumitrā alarmed believe in me. Ah! woe to me! Vaidehi will have to hear of two evil events,—my death and Rāma's journey unto the woods. Alas! my Vaidehi, indulging in grief, will renounce her existence, like a Kinnari on the side of the Himavat, who has been forsaken by her kinnara. When I shall witness Rāma repairing to the mighty forest, and Sitā weeping (in grief), I shall not hope for a long life; and thou, becoming a widow, will reign along with thy son. Like unto a goodly liquor, which people having partaken it, subsequently find to contain poison, I have found

thee, who had passed for a chaste woman, to be now really unchaste. Having soothed me with soft but false words, thou speakest thus. Thou hast killed me like a deer that has been entrapped by a hunter, having been allured into the net through the sound of a song. Surely gentle folks will on the high-way censure me as one lost to gentility,—as one who has sold his son (for buying his wife's good graces), even like a Brāhmana given to drinking. Alas! alas! having promised thee the boon, I have to bear these words of thine; and have come by this grief like unto evil consequent upon misdeeds in a previous existence. Wretch as I am, like a halter set round one's neck, have I, O vile woman, cherished thee through ignorance. Not knowing thee for my death, I have sported with thee, like an infant dallying in solitude with a venomous snake. Surely, people will be justified in condemning me wicked-minded that I am, for my son having been deprived of his ancestral kingdom by me; saying,—"Alas! king Daçaratha is foolish and lustful; for he sends his beloved son to the woods for the sake of his wife." Rāma has grown emaciated by studyng the Vedas, leading the Brahmacharyya mode of life, and serving his preceptors,—will he again undergo this mighty toil at this time of enjoyment? My son is incapable of uttering a second word unto me; and commissioned, he will repair to the woods, saying, 'Very well.' if ordered with 'Go to the forest,' Rāghava does not consent, even that would conduce to my pleasure; but he will do nothing of the kind. And Rāghava having gone to the forest, Death will surely summon me away to his abode who am of exceedingly reprehensible character, and who am universally execrated. And I having been dead and that best of men, Rāma, having gone to the woods (I do not know) to what a plight thou wilt bring my kindreds. And if Kauçalyā loses me and Rāma, and Sumitra loses her two sons and me and Rāma, then tormented with the extreme of grief, those exalted ladies will follow me. Do thou, O Kaikeyi,

casting into hell Kauçalyā and Sumitrā and myself with our three sons, attain happiness. Renounced by me as well as Rāma, this Ikshwaku line existing from a time immemorial, and ennobled by excellent qualities, and incapable of coming by grief, thou wilt rule, when it shall have been overwhelmed with misfortune. If the banishment of Rāma, be agreeable to Bharata let him not, when I am dead, perform my funeral obsequies. When I am dead, and when that foremost of men has gone to the forest, do thou, a widow, rule the kingdom along with thy son. O daughter of a king, when by chance thou residest in my mansion, I must come by signal infamy and discomfiture in the world, and meet with general disregard, like unto a sinful person. How having always gone on cars and elephants and horses, will dear Rāma range in the forest on foot? How will my son, at the approach of whose meal-time, cooks wearing ear-rings and emulating each other prepare excellent meats and drinks, pass his days, living on fare furnished by the woods, of astringent, or bitter, or pungent taste? How will he, who has always been clad in costly attire, and who has always enjoyed happiness, will dwell on the bare earth, wearing a piece of red cloth? From whom hast thou received this inconceivable and dreadful advice,—Rāma's journey to the woods and installation of Bharata? Fie upon women, crafty and selfish! But I must not name all women—I mean only the mother of Bharata. O thou that art intent upon doing mischief unto all, O thou addicted to selfishness, O cruel one, has God made thy mind so very vile, only to torment me? What wrong hast thou come by either through me, or Rāma ever engaged in thy welfare? On beholding Rāma plunged in sorrow, fathers will forsake sons, and wives attached unto their husbands will forsake them, and the entire earth will be affected with ill-humour. When I hear him coming, adorned like unto a son of the celestials, I rejoice on casting my eyes on him, and I feel as

if I had regained my youth. Men may do without the Sun, and the wielder of the thunder-bolt not raining, but none, I apprehend, can live, on witnessing Rāma repairing hence. I have kept in my mansion, like unto my own death, thee that desirest my destruction, and art intent upon doing me wrong, and art my foe. I have for a long time held thee on my lap, like unto a she-snake of virulent poison; therefore in consequence of my folly, I now meet with destruction. Now dissevered from me, and Rāma together with Lakshmana, let Bharata govern the city and the kingdom along with thee. Destroying thy relatives, do thou enhance the joy of my enemies. O thou cruelly-disposed, O thou bringer on of calamities, since banishing all sense of the relation in which we stand to each other as husband and wife, thou hast spoken thus, why reduced to thousand fragments thy teeth drop not from off thy mouth down to the ground? Rāma has not used any harsh speech towards thee. Indeed Rāma knows no harsh speech; why then dost thou seek to inflict upon Rāma (ever) pleasant spoken, and endowed with agreeable qualities—such wrongs. O thou that renderest infamous the king of the Kekayas, whether thou becomest miserable, or enterest into fire, or killest thyself (by taking poison), or divest into the bowels of the earth opened at thousand places, I will not execute thy fell intention that is fraught with evil unto me. I do not wish, that thou, like unto a razor, and ever speaking pleasant falsehoods, and possessed of a vile heart, the destroyer of thy own race,—thou that wishest to burn my heart and life, thou unbeautiful one, mayst remain alive. My life itself is in jeopardy,—where then is my happiness? Where is the happiness of parents without their sons? It behoveth thee not, O noble dame, to do evil unto me. I take hold of thy feet; be thou propitious unto me." As bewailing thus like one forlorn the ruler of earth whose heart was captivated by Kaikeyi on account of her supreme beauty proceeded to take hold of

her feet, who having banished all self respect, sat with her legs stretched, he, without being able to come at them, fell down in a swoon, like one enfeebled with disease.

SECTION XIII.

THEN as the mighty king was lying down in this unbeseeming and improper guise, like Yayâti dropped from the celestial regions when his religious merit had been exhausted, that lady, personating the ruin of the race, not fearing public odium, who had discerned danger from Râma unto Bharata, not having attained her wish, again addressed the monarch, concerning the boon he had promised unto her,—Thou describest thyself, O mighty monarch, as speaking the truth and firm in vow. Why then dost thou hesitate to confer this boon on me?" Thus address ed by Kaikeyi king Daçaratha, remaining stupified for a while thus answered her in wrath,—"O ignoble one! O enemy of mine! On my being dead, and that chief of men, Râma, reparing to the woods, do thou, thine wish attained, become happy. When in heaven, questioning me as to Râma's welfare, the celestials, learning of his banishment to the woods, will tax me on this score, how shall I also bear that reproach of theirs? If I shall truthfully say I have sent Râma to the woods for compassing Kaikeyi's pleasure, that will count for a falsehood. Sonless first, I have obtained the exceedingly energetic and mighty Râma by great pain,—how can I then renounce him? How shall I banish Râma having eyes resem bling lotus' petals, who is heroic, and accomplished and of subdued anger, and forgiving. How shall I dismiss unto Dan daka the charming Râma of dark blue hue like that of a blue lotus, possessed of mighty arms, and having great strength?

How shall I behold the intelligent Rāma in evil plight, who has never known suffering, and has always enjoyed felicity? If without inflicting injury upon Rāma, I meet with death, I shall then attain happiness. O cruel Kaikeyi, O thou of evil purpose, why dost thou do this wrong unto my beloved Rāma having truth for prowess? If I banish Rāma, an unparalleled obloquy will surely darken (my fair fame).

As king Daçaratha was bewailing thus with a heart wrought up with grief, the suu set and night came on. But although crested with the lunar disc, the night failed to bring comfort unto the king, distressed, and indulging iu grief. Then the old king Daçaratha, wlth his eyes fixed at the sky, sighing hot, lamented in this strain—"O night studded with stars, I beseech thee, let not the morning appear. Do thou, O gentle one, do me this kindness. I do thus clasp my hands (by way of supplication). Or do thou speedily repair for I do not wish to see the hated and relentless Kaikeyi, who has brought this calamity upon me". Having spoken thus, the king conversant with the duties of Sovereigns again endeavoured to propitiate Kaikeyi, saying,—"O noble dame, do thou show favour unto me, who am of honest ways, who am distressed, who have made myself thine, who have finished his life, and who, in especial, am thy king. That I have spoken to thee thus was because, O thou of shapely hips, I had been deprived of my senses (through grief). O girl, do thou show thy favour unto me,—be thou generous,—be thou propitious. Let my Rāma obtain the kingdom in fact conferred by thee. Thereupon, O thou having the outer corner of thy eyes of dark blue hue, thou wilt attain high fame (among men). O thou of well-developed hips, do thou do this act of benefit unto me and Rāma and the people and the superiors, and Bharata".

Having heard the exceedingly piteous words of her husband, the king of pure sentiment, who was distressed, with his eye rendered coppery and flowing with tears, that

wicked minded and merciless woman spoke not. Thereat seeing that his favourite dissatisfied wife persisted in urging the banishment of his son, the king struck with grief, again fell down to the earth, senseless. As the wise king afflicted with sorrow was sighing hot and hard, the night passed away. Then as the eulogists attempted to sing his praises for awakening him, he prohibited them to do so.

SECTION XIV.

THEN that sinful woman, seeing the descendant of Ikshwaku distressed on account of his son, and deprived of conciousness, and lying inert on the ground, spoke unto him, saying,—"Having promised to grant me the boon, how distressed dost thou lie on the ground, as if thou didst commit some sin? It behoveth thee to keep untainted thy dignity by performing what thou hast promised. Truth, say persons cognizant of it, is the prime virtue. And it is in the interests of virtue, that I have been exhorting thee. Having promised his own person unto the hawk, that lord of earth, Saivya, having granted the same unto the bird, went the excellent way. In the same manner, Alarka, being asked, plucked out his eyes readily and bestowed them on a certain Brāhmana versed in the Vedas. And the lord of rivers, having promised, even on occasions of Parvas, does not pass over his bounds for the sake of truth. The one syllable (*Onkar*) signifying Brahmā is the truth itself. In truth is established righteousness. Truth is the undecaying Vedas, and through truth people attain the foremost state. If thy mind is established in virtue, do thou then follow truth. Since, O excellent one, thou hast promised the boon, let that boon bear fruit. Do thou, incited by me with the view of maintaining virtue, banish Rāma. Thrice, do I tell thee. If thou dost not fulfil

this noble vow, O worshipful Lord, thou hast made unto me, forsaken by thee will I even in thy very presence renounce my life."

Thus fearlessly urged by Kaikeyi, the king could not take off from himself the noose (of promise), even as Bāli could not take off the noose that had been fixed upon him (by *Upendra*) at the instance of Indra. Thereupon, the king looked blank, and his heart became agitated, like unto a beast of burden moving tortuously when placed within the yoke and wheels. Then calming himself with a great effort, the king, as if not seeing Kaikeyi, with his haggard eyes, addressed her, saying,—"I do here, O wicked wretch, renounce that hand of thine which I had held with *mantras* before the sacrificial fire, and I do also renounce along with thee own-begotten* thy son Bharata. O exalted one, the night has departed; and as soon as the Sun rises, the superiors will surely urge me for installing Rāma with the provisions that have been procured for the purpose. But if, O thou of auspicious ways, hinderest the installation of Rāma, Rāma will perform my funeral obsequies, when I am dead,—and not thou accompanied by thy son shalt perform the same. That countenance of Rāma which I have once seen expanded in delight, I shall never be able to behold bereft of joy and cheerfulness, and down, with melancholy clouding it."

As the high-souled ruler of earth was speaking thus unto her, the night engarlanded with the moon and stars was succeeded by the morning. Then Kaikeyi of vile ways versed in speech, rendered senseless by wrath, again addressed the monarch in harsh language, saying,—"What words, O king, dost thou say, comparable unto poison or painful indispositions. It behoveth thee to summon hither thy son, the energetic Rāma. Having established my son in

* This is a new coinage rendered necessary for the exegencies of translation. If 'first-born' is justifiable, 'own-begotten,' is also such.—T.

the kingdom, and rendered Rāma a ranger of the woods and made myself rid of rivals, I shall attain my end." Thus urged by Kaikeyi, the king like unto an excellent steed stung by a sharp goad, again spoke unto her,—"I have been bound fast by the ties of virtue,—therefore have I lost my senses. I now only wish to behold my beloved eldest son—the righteous Rāma."

Then when the night had gone by and day broke and the Sun arose, and when the sacred astral hour had arrived, Vasishtha endowed with many virtues, surrounded by his disciples and furnished with the provisions, entered that foremost of cities, whose streets had been swept and watered and which had been decorated with streamers, and which was filled with people rejoicing, and whose stalls overflowed with articles, and which resounded with the noise of festivity, and which was populous with folks eager for the installation of Rāghava, and which was every where scented with sandal and *dhupa* and *aguru*. Having entered the city, like unto the metropolis of Purandara himself, he saw the graceful inner apartment decked with innumerable standards, and which was thronged with citizens and the inhabitants of the provinces, and graced with Brāhmanas cognizant of sacrifices, and crowded with highly worshipful assistants at sacrifice, entered the inner apartment and passed by that press. Vasishtha exceedingly delighted, surrounded by great saints, saw at the gate of the charioteer of that great one,—who at the same time was his counseller of gracious looks. Therefore the highly energetic Vasishtha said unto the skilful son of the charioteer,—"Do thou speedily acquaint the mighty monarch that I have come. Here are golden vessels filled with water from the Gangā and the ocean ; and for the installation, an excellent *udumvara* seat, and all kinds of seeds, and scents and various gems, and honey, and curds and clarified butter and fried paddy, and milk, and sacrificial grass, flowers and milk, and eight good-looking maids, and an excellent

mad elephant, a car yoked with four horses, and a sword, and an elegant bow, and a carriage containing men, and an umbrella like unto the moon, and two white chowries, and a golden vase, and a pale-colored bull tethered with a golden chain and bearing a hump adorned with ornaments, and a mighty lion—the best of his race—furnished with four teeth, and a throne, and a tiger-skin, and sacrificial fuel, and fire, and all kinds of musical instruments, and courtezans decked out with ornaments, and preceptors and Brāhmanas, and cows, and various kinds of pure animals and birds—have been brought. The foremost citizens and inhabitants of the provinces and the merchants with their retinue,—all these and others, with hearts filled with joy, and mouth speaking pleasant words, stay with the sovereigns to witness the installation of Rāma. Do thou urge expedition upon the mighty monarch, so that this day under the influence of the Pushya star Rāma may obtain the kingdom."

Hearing these words of his, the charioteer's son possessed of mighty strength, eulogizing that powerful monarch, entered his quarters. And advanced in years, he had before this been granted free access everywhere,—so that the warders, loved of the king and seeking his good, could not prevent his entrance. Not knowing the plight that had befallen the king, Sumantra presenting himself before him, endeavoured to gladden the latter with pleasing speech. And having entered the apartment of the king, the charioteer Sumantra with clasped hands, pleasing the monarch as he proceeded, said,—"Do thou please us delightedly and with a glad heart, even as the strong ocean pleases people at the rising of the sun. The charioteer Matuli used to hymn Indra at this season, and (encouraged by that eulogy) he conquered the Danavas. Even so do I hymn thee. And even as the Vedas with the Angas and other lore indoctrinate the self-create lord Brahmā, so do I enlighten thee. As the sun in company with the moon enlightens the fair earth con-

taining creatures, so do I to-day enlighten thee. Arise, O foremost of monarchs,clad in excellent attire and decked with ornaments, like unto the sun issuing from the (mount) Meru. All the articles necessary for the installation of Rāma are ready. And the citizens and the inhabitants of the provinces and the merchants stay with clasped hands. And the worshipful Vasishtha stays with the Brāhmanas. Do thou, O king, immediately order the installation of Rāma. Like unto cattles without their keeper, like unto an army without its commander, like unto a night without the moon, like unto kines without their bull, is a kingdom without a king."

Hearing these words of Sumantra, bland and appropriate, the lord of earth was afresh overwhelmed with grief. Then the graceful and virtuous king, waxing disconsolate, on account of his son, and with his eyes reddened with the effect of grief, seeing the charioteer, said,—"This eulogy of thine pains me the more."

Hearing those sorrowful words and finding the lord of earth aggrieved thus, Sumantra with clasped hands went off a little. Seeing the king utterly incapable of speaking any thing personally owing to his heavy sorrow, Kaikeyi, the best counsellor in matters like these, addressed Sumantra with the following words:—"Sumantra, being elated with joy on account of Rāma's installation, the king has kept up the whole night, and being tired therefore, is overpowered with sleep. Go ye therefore speedily, O charioteer, and bring Rāma here, the praiseworthy son of king. This will do you good—do not hesitate in this. "How can I go," replied Sumantra, "without the permission of the king?"

Hearing these words of the counsellor, the king spoke to him "Sumantra, bring the beautiful Rāma here—I want to see him." Thinking that some good would accrue to Rāma, he was pleased at heart and away he went speedily delighted at the royal mandate. Being asked again by Kaikeyi to hurry on at the time of departure Sumantra thought within himself—

"Evident it is that the Queen has become impatient to see Rāma's installation and hence is the hurry—and the king will now take rest." Thinking this the energetic charioteer with great delight, intent on seeing Rāma, issued out of the city like a lake near the ocean. Having come out of the presence of the king suddenly, he saw the warders, various citizens and great personages sitting at the gate.

SECTION XV.

THE Brāhmana, versed in Veda, the counsellors, the commanders of military forces and the leading merchants, together with the royal priest, all brimming with joy on account of Rāma's installation, were waiting at the royal gate all night long. On the appearance of the bright Sun, on the approach of the day under the astral influence of Pushya and on the ascension of *Karkata*, the presiding star of Rāma's birth, they brought all articles necessary for the installation and as ordered by the best of Brāhmanas—namely; gold, earthen jar (for preserving water,) well ornamented excellent seats, chariot with a coverlet of splendid tiger-skin, water brought from the sacred confluence of the Ganges and Jamuna, from other holy streams, lakes, wells, ponds and rivers full of water flowing in the East, over mountains, and from the North to the South; and waters brought from all the oceans, honey, curd, clarified butter, fried paddy, sacrificial grass, milk, flowers, eight unmarried girls exquisitely beautiful, a mad elephant, gold and silver jars, adorned with fig leaves and lotuses and filled with holy water, a best yellow chowri for Rāma crested with jewels and resembling the bright rays of the moon; a brilliantly ornamented beautiful umbrella of yellow colour, resembling the disc of the moon, and the most important of all the

articles necessary for installation ; a well adorned yellow ox and horse ; and all musical instruments,—bringing these and all other things necessary for the installation of the descendants of Ikshaku, in accordance with the king's permission, the panegyrists and other persons were assembled there. Not finding the king present there, they began to speak amongst themselves:—"Who will intimate the king of our arrival? The Sun is up and we do not see the king amongst us as yet. All articles necessary for the installation of the intelligent Rāma are ready." While they were thus conversing, the charioteer Sumantra, well respected by the king, reached there and spoke unto all those persons and the kings the following words. "With the king's permission I am going to bring Rāma speedily here. Worshipful you are all to the king and specially to Rāma, I shall with your words, ask the king of his sound sleep, and then of the reasons for his not coming here as yet though up from the bed." Saying thus, Sumantra, versed in legends, arrived at the gate of the royal seraglio. And he entered the palace with its open gates; and having entered the appartment of the lord of earth he went into his sleeping room, and placing himself behind a screen near at hand, addressed the descendant of Raghu thus, pleasing him with blessings fraught with good unto him—"Oh! Kākutstha, may the Moon, Sun, Siva, Vaisravana, (the god of wealth), Varuna, (the god of water), Agni and Indra grant thee victory. The worshipful night is gone and blessed morn has arrived; arise, Oh! thou great king,and perform morning ablutions. Brāhmanas,commanders and merchants are assembled at the palace gate, desirous of seeing thee,do thou therefore arise,·Oh descendant of Raghu."

Perceiving from the voice that it was charioteer Sumantra versed in good counsels, who was thus eulogising, the king rose up from his bed and thus addressed him :—"O Charioteer 'Bring Rāma here' was the order I gave thee; what is it that makes thee neglect my command? I am not asleep;

go and bring up Rāma here instantly." Saying this, king Daçaratha despatched Sumantra again.

Hearing the words of the king and bowing him with his head down,he issued out of the king's residence,thinking that some great good was awaiting. And having reached the public roads adorned with flags and pennons, he, filled with an excess of joy, began to wend his way, casting his look around. There on his way he heard the passers by, all talking about Rāma and his installation, as if brimming with joy on that account. Then proceeding a little, Sumantra saw the beautiful palace of Rāma towering like the Kailaça hill and resembling the abode of Sakra. It was closed with two big pannels at the gate way (of which the trap-door was flung open), and adorned with hundreds of terraces, on its top were many idols made of gold, and arches crested with pearls and diamonds; its colour was white as the autumnal cloud and bright as the golden cave of *Sumeru*; it was ornamented with highly brilliant jewels set in the garlands of gold flowers and strewn with pearls and diamonds and sprinkled with sandal and *Aguru*, the fragrance of which captivates the mind like the summit of the hill *Dardura*; it was graced with the presence of *Sarasas* and peacocks emitting pleasant sounds; and covered with well-made figures of wolves aud pictures of artistic excellence, the splendour of which captivates the mind and the eye as well; bright as the sun and moon, resembling the abode of *Kuvera* and the capital of the king of the celestials; filled with brids of various kinds and high as the summit of *Sumeru*, Sumantra saw the palace filled with people coming from different quarters with clasped hands, and adorned with citizens approaching with various presents and eager (to see the installation of Ramā) and (standing at the gate)being prevented by the warders to enter; resembling a huge cloud, of picturesque situation, spacious, strewn with pearls and diamonds and crowded with servants. That charioteer, in his chariot with

its wooden ledge and horses, beautifying the crowded streets and pleasing the citizens, entered the abode of Rāma. Thereupon arriving at this abode filled with wealth, and having its beauty greatly intensified with deers and peacocks, moving to and fro, resembling the exqusitely splendid palace of the lord of the celestials,that charioteer was extremely enraptured, having the hairs of the body erect. Then that charioteer entering several apartments, well adorned and resembling the Kailaça hill and the abode of the celestials and passing by many persons, dear unto Rāma and abiding in his purpose, entered the apartment of the ladies. And he became exceedingly pleased on hearing pleasant words, meaning well unto the son of the king, from all persons, engaged in some sort of service for the installation. He saw the pleasant abode of Rāma, resembling that of *Mahendra*, and filled with deers and birds, having its top high as the summit of *Meru* and situated well in splendour, and the gateway filled with millions of citizens with clasped hands keeping their conveyances outside and coming from various quarters with presents for Rāma. He saw there a wild elephant by the name of *Satrunjaya* or the conqueror of foes, having a huge body resembling a mountain enveloped in dark clouds, beautiful, capable of bearing the goading hook and intended as Rāma's conveyance. He saw well adorned ministers dear unto the king with horses, chariots and elephants ; and leaving them all on either side, entered unprevented, like unto the marine monster *Makara* entering the ocean containing many pearls and diamonds, the splendid apartment of the ladies, resembling the clouds that hover over the summit of the Hill Himādri, and having a number of beautiful houses comparing with great celestial cars.

SECTION XVI.

SUMANTRA, well versed in legends, after passing by the gate-ways crowded with people, reached the solitary apartment (of Rāma), having youthful warders, carrying darts and bows wearing ear-rings, cautious, attentive and devoted, and saw (seated at the gate) several old men, commanding female warders, mindful of duty, wearing red cloths and excellent ornaments, and having *rattans* in their hands. They all seeing Sumantra, ever wishing good unto Rāma, approach, rose suddenly up from their seats with due respect. The humble-minded charioteer then said to them :—"Go and speedily communicate unto Rāma that Sumantra is waiting at the gate." At this the warders, desirous of doing good unto their master, nearing Rāma, speedily comunicated these words unto him who was in the company of his wife. Rāma hearing of the arrival of his father's charioteer, ordered him to enter into the apartment, having his father's pleasure in view. He (on entering) saw Rāma resembling Vaisravana, well adorned and seated on a gold sofa, with a beautiful coverlet on ; having his body sprinkled with holy and fragrant sandal of the best kind, red as the blood of a hog ; and having by him *Sitá* with a *chowri* in her hand, like Moon himself in the company of *Chitrá*.

Whereupon Sumantra, acquainted with decorum, humbly saluted him (Rāma), the conferrer of great boons, and resplendent like the mid-day sun ; and he well honored by the king, seeing the king's son seated on the sleeping sofa with a delighted countenance, spoke these words unto him with clasped hands :—"Oh, Rāma, great son of Kauçalyā, thy father and the queen Kaikeyi want to see thee ; so it behoveth thee to go there without delay." Being pleased with these words the mighty hero of great effulgence, honored his father's behest and spoke unto Sitā thus,—"Oh, darling, doubt

there is none that my father,going to Kaikeyi,is parleying with her regarding my installation. Concieving the king's intention that clever lady,of dark eyes and desirous of doing good unto the king, that mother, the daughter of the king of Kekaya, pleased and intent upon king's welfare as well as upon that of mine, is hastening the monarch for my installation. Fortunately for me, the monarch in the company of his Queen has despatched Sumantra, intent upon my welfare. Worthy of the meeting at the inner apartment, the messenger has come, and I doubt not that the monarch shall install me to-day as the heir-apparent of his throne. Therefore I shall speedily go hence and see my father. Do thou remain and enjoy here the company of thy friends."

Regarded by her husband, Sitā, of dark eyes and intent upon her husband's welfare, followed him to the entrance and said :—"May the great monarch bestow upon thee first the heir-apparentship, and afterwards the dignity of the Paramount power like Brahmā granting kingdom unto *Vásava*. I shall be ministering unto thee, seeing thee initiated, engaged in ceremonies, wearing excellent deer skin for cloth and carrying horns in the hands. May Indra protect thee on the East, may Yāma (Death) protect thee on the South, and Varuna (God of water) on the West and Kuvera (God of wealth) on the North." Being greeted with benedictory ceremonies, Rāma, bidding farewell to Sitā, issued out of his house like unto a lion, living in the den of a mountain. He saw Lakshmana standing at the gate with clasped hands, and met all his friends assembled at the middle apartment. Then that great son of the king, casting a glance upon them all who were present there to see him and pleasing them with sweet words ascended, like unto the thousand-eyed Indra, the splendid chariot, made of silver and coated with tiger-skin, and bright like the fire itself,making a noise (when going) like the roaring of clouds ; defying all obstacles, adorned with jewels,

and gold, dazzling the eye-sight and bright like the golden peaks of Sumeru. It had two excellent horses tied to it like unto two young elephants, and was of quick motion, resembling that of Indra's chariot carried by his horses. Ascending the car, Rāghava, of great effulgence, went speedily on, making (the space) resounded like unto the muttering cloud on the sky. He issued out of his abode like the beautiful moon passing through a huge cloud. And Lakshmana, the younger brother of Rāghava, standing behind him on the car with a splendid *Chowri* in his hand, began to guard his body. And there was caused a great tumult by the crowd gathering around on the issuing out of Rāma. Then followed in his train many hundreds and thousands of beautiful horses and elephants resembling hills in their appearance; and went before him hundreds of heroes, well accoutered, and having their bodies sprinkled with sandal and *Aguru* and holding swords and arms in their hands, and other persons uttering benedictions. He heard on the way sounds of musical instruments, eulogy of the panegyrists and lion-like roars of the heroes. Exquisitely beautiful damsels, adorned with various ornaments and dresses, standing by the windows began to shower flowers upon the head of the foe-destroyer Rāma, and those spotless beauties with a view to please Rāma, some standing on the buildings and some on the ground began to praise him:—"Oh thou, delight of thy mother, surely has mother Kauçalyā become exceedingly gratified, on seeing thee of successful journey to accept the heir-apparentship of the throne." Those ladies thought that Sitā, the captivater of Rāma's heart was surely the best of all women and for certain had she performed some great austerities in her past life or else she would not have been the companion of Rāma, like unto Rohini, the companion of Moon. That best among men heard these pleasant words from those ladies standing on the buildings and on high-ways. Rāghava then heard the people coming from different quar-

ters and the well-pleased citizens,talking amongst themselves regarding him in the following strain. "This Rāghava going shall obtain through the grace of the king great wealth, and all our desires will be gratified when he will become our governor. It is a great gain to the subjects that he is going to get for ever the entire empire at once; he being the lord of the people, no body shall witness any misfortune or unpleasant thing." Like unto Vaisravana he began to proceed, being dignified by the horses and elephants going before sending forth great sound, and eulogised in various metres by persons singing his glory, by the panegyrists and by men tracing his noble ancestry. He saw the courtyard thronged with young and old elephants, horses, chariots, and the high-ways crowded all over with people, many pearls and various merchandises.

SECTION XVII.

RAMA, having his friends delighted, ascending the car, and viewing the city adorned with pennons and flags and incensed with *Dhupa* and *Aguru*, entered the high way, crowded with people and containing houses coloured as the pale white clouds, and the place between the two rows whereof scented with *Dhupa* and *Aguru*. It was a splendidly spacious road decorated with a collection of sandal, *Aguru* and other fine scents, with silk and red cloth, with pearls holed and other valuable crystals and strewn with various flowers and filled with edibles multiform. Like unto the lord of celestials in heaven he saw this high way and the court-yard covered with curd, clarified butter, fried paddy, *Dhupa*, *Aguru* and sandal, and embellished with garlands and other scents. Having heard benedictions uttered by many in the following strain and paying proper respects

unto all, he wended his way. "Being installed this day do thou following in the footsteps of thy father and grand-fathers cherish and protect us. Thou taking the reins of government we shall live more happily than what we were under your ancestors. Seek not we earthly comforts or the highest things (in the life to come), if we can only see Rāma installed in the kingdom issuing out from his father's abode. There is nothing more pleasant to us than the installation of the highly energetic Rāma on the throne." Rāma, hearing these and other auspicious words from his friends eulogising his own self, went on his way without being moved. Rāghava passed away, but not a single person could withdraw his eyes and mind from that best of men. In fact he who did not see Rāma, and whom Rāma did not see, was looked down by all, and he considered himself contemptible. That righteous one showed mercy unto all, old and young, of the four castes, and hence, they were all obedient to him. He proceeded leaving on his left side the junctions of four roads, the paths leading to temples, the religious fig trees and altars, and reached after all the family dwelling of the king, with its palatial tops piercing the sky, looking beautiful, resembling mass of clouds, white as the celestial cars and high as the hill Kailāça, and with sporting houses adorned with pearls. And the son of the monarch, shining in beauty, entered into the palace of his father, the best on earth resembling the abode of Mahendra. Daçaratha's son, the best of men, crossed in his chariot three apartments guarded by warriors with bows in their hands, and other two on foot, and in this way passing by all, and ordering his followers to go back, entered the inner apartment. That son of the king entering into the presence of his father, all were extremely gladdened and were eagerly expecting his return like unto the lord of water expecting the appearance of the moon.

SECTION XVII.

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RAMA saw his father, seated on a beautiful sofa with Kaikeyi, looking sorry and poorly and with his countenance dried up. And humbly bowing down at the feet of his father first, he saluted Kaikeyi with due solemnity. Uttering the word "Rāma" only, the poor king with his eyes full of tears could not eye him nor could he speak to him. Seeing this unforeseen and terrible appearance of the king, like unto a serpent trampled under foot, Rāma was exceedingly terrified. He was dejected and pulled down much with sorrow and penitence. He was sighing hot and hard and his heart was greatly pained. His heart was troubled like the wavy ocean agitating though incapable of agitation, and clouded like the Sun possessed by Rāhu, and (that of) an ascetic speaking falsehood. Thinking of this unthought of sorrow of the king he became agitated like unto the ocean during the course of the full-moon. And clever Rāma, intent on his father's welfare, thought within himself :—"Why does not the king display joy on my arrival to-day? Angry though, he used to express joy whenever he saw me; then why does his sorrow prevail even seeing me to-day?" Being pressed with sorrow, Rāma of pale countenance, like one miserable, saluting Kaikeyi, spoke unto her the following words. "Is it not that I committed some offence through ignorance that I see my father angry? Do thou propitiate him therefore. Why is his mind so aggrieved who was so kind to me, and why does he look poorly and of pale countenance who used to welcome me always with kind words? Is he subject to any physical or mental disturbance? Oh! happiness uninterrupted is very dear. Has any evil befallen the good-looking Bharata or high souled Satrughana? Is it not all well with my mothers? Dissatisfying the king, disregarding his words and offending him, I do not want to breathe for a single moment. How

can a man disregard him who is god himself seen and felt, and who is looked upon as a cause from whom he has sprung. Oh mother, hast thou spoken any harsh word to my father either through anger or through haughtiness for which his mind is thus pulled down? Oh worshipful one, tell me all this, who am exceedingly anxious to get at the real truth. Why has this unforeseen sorrow overtaken the heart of the lord of men?"

Being thus addressed by the high-souled Rāghava, that exceedingly shameless Kaikeyi spoke unto him the following impudent words, fraught with her self-interest. "Oh Rāma, the monarch is not angry nor has any danger befallen him. He has got something in his mind which he cannot speak out through thy fear. Thou art his most beloved son and word does not proceed from his mouth to speak thee things unpleasant. But it behoveth thee to carry out what the monarch has promised unto me. Formerly regarding me very highly he conferred on me two boons and he now repents for that like a common person. Promising 'I give thee' the lord of earth granted me these boons; in vain he wishes to set up a dyke when all the water has passed away. Oh Rāma, it is known to thee that truth is the root of all religion and may he not renounce that for thee, being angry with me. If do thou carry out all that the king will speak to thee, good or evil, then I shall relate unto thee every thing. If what I, with the king's permission, speak to thee, does not go useless, I shall speak unto the all; thee king will not speak any thing.

Hearing these words uttered by Kaikeyi, Rāma, pained at heart, spoke unto her in the presence of the king in the following way:—"Oh! shame to me. May it not please thee, Oh worshipful lady, to speak such words to me. I can at the king's words jump into the fire. Being ordered by him, who is my father and who is my king especially, I can drink virulent poison and drown into the ocean. Speak thou, Oh worshipful lady, what is the desire of the

king, and know that I shall carry it out—Rāma does not contradict what he has once spoken." Then that wicked Kaikeyi spoke these highly cruel words unto Rāma, simple and truthful. "Formerly in a great war between the gods and Asuras, thy father, being wounded with shafts was tended by me for which he conferred upon me two boons. Of these two boons I have asked of the king the installation of Bharata, and the departure of Rāghava into the Dandaka forest even this very day. Oh thou, best among men, if do thou wish to keep thy father's vows as well as thine, hear what I say. Thy father is bound unto me by promise, obeying therefore thy father's mandate, do thou repair unto the forest for nine years and five. Bharata shall be installed, Oh Rāghava, by all those articles which have been brought by the monarch for thy installation. Forsaking this installation, do thou repair unto Dandaka forest for seven and seven years and wear bark and matted hair. And here in this Koçala let Bharata govern the world, adorned with many pearls and diamonds, with elephants, horses and chariots. The king, filled with pity and having his face marked with the affliction of sorrow, cannot cast a glance upon thee. Oh thou descendant of Raghu, do thou carry out these words of the Lord of men and save him by redeeming these great vows of his." Hearing these cruel words of her, Rāma was not grieved; but the generous king afflicted with the thought of the approaching separation with his son, was greatly pained.

SECTION XIX.

HEARING these unpleasant words like unto death, Rāma, the destroyer of foes, was not pained, and spoke thus unto Kaikeyi. "Be it what thou sayst; carrying out the promise of the king, I shall repair unto the forest from this place

wearing bark and matted hair. Now I want to know only why that lord of the earth, invincible and the conqueror of foes, does not receive me in the same way as he used to do on previous occasions. Be not angry, Oh worshipful one, I speak before thee, be thou propitiated well, and I shall go to the forest wearing bark and matted hair. What is there that I cannot perform, considering it good without suspicion, if I am ordered so by my well-wisher, spiritual leader, father and king, who acknowledges thy service (rendered in time of danger*). But this one sorrow burns my heart, why king did not tell me personally of the installation of Bharata. What of the command of the king, my father, I shall even at thy mandate joyfully make over unto Bharata, my kingdom, Sitâ, wealth and even my life, thereby satisfying thee, and fulfilling my promise. Do thou now console the bashful king; why has he, with his eyes steadily fixed on the ground, been shedding tears slowly? Let messengers, with fast going steeds go to-day at the command of the king to fetch Bharata from his maternal uncle's house. And I shall, not even judging the propriety of my father's words, speedily repair unto the forest of Dandaka for fourteen years." Hearing those words of Râma, Kaikeyi was pleased, and being certain about his departure, hurried on Râghava. "Let it be that messengers with fast going steeds shall go to bring Bharata from his maternal uncle's residence. I do not think it proper for thee, O Râma, to delay, when thou art so anxious; it behoves thee therefore to depart from this place speedily unto the forest. The king being abashed, does not himself address thee, there is nothing else than this. Do thou, Oh best of men, dispel this wretchedness of his. As long as thou shalt not hurriedly

* The epithet *Kritajnena* may as well be rendered into general terms; such as 'who acknowledges services redered unto him.' Here in translation I have followed the commentator who has restricted it to the special sense suitable to the occasion.—T.

depart from his presence, Oh Rāma. thy father shall not bathe, or eat anything." 'Oh fie!' 'what affliction' sobbing hard with these words, the monarch, filled with sorrow, swooned away and fell down upon the sofa, embellished with gold. Raising the king up, Rāma, being directed by Kaikeyi, began to hurry on his departure to the forest, like unto a steed struck sharp with a whip. Hearing those cruel and unpleasant words of the wicked Kaikeyi, Rāma, not being distressed, began to address her with the following words. "Oh worshipful one, being addicted to wealth do I not long for living in this world; like unto Rishis, know me, to be well established in pure religion. If I can, even at the sacrifice of my own life, satisfy my worshipful father rest assured it is to be done first in all manner. There is no virtue greater than the serving of the father and carrying out his words. Even though not commanded by him, I shall, for thy words, live in a solitary forest for fourteen years. Oh Kaikeyi, certain it is that thou art not acquainted with my foremost virtues, inasmuch as possessing full authority to rule me, thou hast requested the monarch for this. Excuse me until I ask my mother, and comfort Sitā; even this very day shall I wend my way unto the great forest of Dandaka. It behoves thee to do that by which Bharata may govern the kingdom and tend our father, for this is the virtue eternal." Hearing these words of Rāma, his father, greatly affiicted and incapable of speaking anything on account of sorrow, began to cry aloud. Worshipping the feet of the king lying insensible, and those of vicious Kaikeyi, that greatly effulgent one went out. And reverentially going round his father and Kaikeyi, and issuing out of the female apartment, Rāma saw his own friends and relatives. Then followed him Lakshmana, the enhancer of Sumitrā's joy, greatly angry and with his eyes full of tears. Going round with reverence the house of instalation full of necessary articles, not turning away from it his wistful look, Rāma began to proceed slowly. Loss of

kingdom could not diminish the great beauty of that beloved of the people on account of its everlasting pleasantness, like unto the wane of the moon. There was manifest in him no change of mind, who was about to fly as an exile to the forest and leave the world, like unto one emancipated while yet living. Leaving aside the excellent umbrella and well adorned *chowries*, forsaking his relatives, chariot, citizens and other people, calmly bearing the affliction in mind and not manifesting the outward signs of sorrow, Rāma, with a view to communicate this unpleasant news to his mother, entered her abode. All persons, who were present there and who adorned themselves on account of the installation, did not percieve any sign of mental agony on the face of Rāma. Like unto the rays of the fully brilliant autumnal moon, that hero of mighty arms, having control over himself, did not forsake his native cheerfulness. The pious Rāma, having high fame, entered into the presence of his mother, manifesting great regards for the people with sweet speech. Then followed him, the son of Sumitrā, of mighty prowess, of equal accomplishments with his brother, and bearing the mental sorrow. Rāma, entering the abode of his mother, saw it filled with all sorts of amusements; and even though his mind was not agitated with any mental disturbance seeing the impending calamity of loss of wealth, he was anxious lest the lives of his dear relatives might be in danger.

SECTION XX.

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THERE arose a great uproar of cry in the apartment of the females, when that best of men went out with clasped hands. "That Rāma, who used to serve all the females in all matters even without his father's permission, who was our stay and protector, is going to the forest. Rāghava from

his birth pays as much attention to us as to his mother Kauçalyā. He, who being cursed, does not get angry, pacifies the wrathful and studiously avoids words and deeds that excite anger in others, will repair hence this day unto the forest. Senseless is our king, who forsakes Rāghava who is the stay of all people, and thus kills his subjects." Thus the queens of Daçaratha, like unto the cows that have lost their young ones, began to blame him and cry aloud. Hearing this terrible uproar of cry in the female apartment, that lord of earth, racked with sorrow on account of his son, hid himself in the seat (with head hanging downdards). Rāma too, having control over his own self, experiencing sorrow (for his relatives) and sobbing like an (enchained) elephant, entered into his mother's apartment together with his brother. He saw a venerable old man, sitting at the gate and many other persons. All those present, seeing Rāma, began to shower benedictions on him, the best of all victorious heroes, saying, "Victory unto thee." Having passed through the first apartment he saw in the second, many old Brahmins, versed in the Vedas and honored by the king. Having bowed down unto them, Rāma saw in the third apartment, women, boys, and old men, all engaged in watching the gate. The female warders honored Ramā rejoicing, and entering his mother's apartment, communicated unto her speedily this pleasant news. Worshipful Kaucalya, seeking her son's welfare, kept up the whole night being absorbed in meditation, and was, in the morning, worshipping the God Vishnu. Wearing silk-cloth, pleased. and accustomed to the performance of religious rites every day, she, performing benedictory ceremonies, was offering oblation unto the fire. Rāma entering the auspicious abode of his mother beheld her thus engaged in the sacrifice to the fire. The descendant of Raghu saw there, brought for the service of the celestials, curd, grains, clarified butter, sweetmeats, things fit for oblations unto the fire, fried paddy, white garlands, rice boiled in milk and sugar,

rice sesamum and pea mixtures, sacrficial fuels and jars full of water. He saw his virtuous mother wearing white silk, pulled down by the austere performance of religious rites, and engaged in propitiating the deities with the offering of water. She seeing her son, ever advancing the joy of his mother, approach, became pleased, and stepped forward like unto a mare beholding her young one. Seeing his mother approach, Rāghava bowed low, and (Kaucalyā) embracing him in her arms smelt his head. Kauçalyā, out of motherly affection, spoke these sweet and beneficient words unto her own invincible son, Rāghava. "Mayst thou obtain the life and fame of the pious, old *Rajarshis*, and the virtue worthy of thy family. See, Oh Rāghava, how truthful is your father the king! That virtuous-souled one shall install thee this day as the heir-apparent of the throne." Rāghava, humble by nature, who was offered by his mother a seat and asked by her to eat something, strecching forth a little his clasped hands, and with his head downwards with a view to show respects towards his mother, touched the seat, and began to relate unto her the object of his repairing unto the Dandaka forest. "O worshipful one, certain it is that thou knowest not the great impending calamity. It is for the distress of thine, Lakshmana and Vaidehi, that shall I wend my way unto the Dandaka forest. What is the use of a seat to me then? Now is the time come when I deserve a seat made of Kusa grass. I shall live in the forest for fourteen years abstaining from animal food and living on tuberous roots and fruits like unto the ascetics. The king shall confer upon Bharata the heir-apparentship and shall banish me as an ascetic into the forest. And I shall live in that solitary forest for eight and six years, feasting on roots, and fruits and performing the duties of a hermit." Like unto the stem of a *sala* tree cut asunder by an axe in a wood, like unto a female celestial, fallen down from the abode of the gods, she fell down suddenly (hearing these heart-rending words.) Rāma seeing his

mother, who deserved no distress, fall down like a plantain tree and insensible, raised her up, and finding her covered with dust all over her body like unto a mare risen up after rol ling on the ground on account of toil of bearing heavy burden wiped off (her body) gently with his hand. She, deserving happiness, being racked with the destruction of her delight spoke thus unto Rāghava, that best of men, in the presence of Lakshmana. "Oh ! my son, Oh ! Rāghava, hadst thou not been born for my grief I would have been sonless only, but would not have been subject to this greater grief. A sonless woman has only one cause of mental affliction. Her only sorrow is "I have no child" and nothing else my son. I have not experienced in my life that blessing and pleasure which women generally feel when their husbands are devoted to them. I have sustained my life so long, O Rāma, only with the hope that I shall witness this and other happiness when I shall have a son. Myself, being the eldest of all the queens, shall have to hear unpleasant and heart-rending words from the co-wives who are all younger than I. There can be no greater misery for women than this my boundless grief and lamentations. Thou being present, they have reduced me to this miserable plight, I do not know what else they will do, thou being away ; there is death certain for me, Oh my darling ! Being disregarded by my husband I have been greatly insulted—I am equal to the maid-servants of Kaikeyi or even inferior to them. Those who serve me or are obedient unto me, shall not even speak with me when they will see the son of Kaikeyi (installed). She is always of fretful temper, how shall I, reduced to misery (on account of thy exile), eye the face of Kaikeyi, uttering harsh words. I have spent, Oh Rāghava, ten years and seven from thy (second) birth* expecting a termination of my sorrow. Even

* Here the commentators differ in fixing the age of Rama at the time of his going to the forest. Rama's age was under sixteen at the time of marriage, and after he was married to Sita he enjoyed her company for twelve

though worn out, Oh Râghava, I shall not be able to suffer this great misery cosequent upon thy unending exile and the contempt of the co-wives. How shall I, of miserable life pass my days in grief not seeing thy face, effulgent like unto the full-moon. Wretched as I am, in vain have I brought thee up with fasts, contemplations and many other toilsome austerities. Surely, I consider my heart is very hard, as it does not rend like unto the bank of a great river in contact with new water in the rainy season. There is no death for me—no vacant place in the abode of Yama ; otherwise why does not Death take me away like unto a lion snatching away a weeping hind ; certain it is that my heart is made of iron, as it does not rend nor does my body being pressed down with this sorrow and (falling) down on earth, break into pieces ; verily have I no death before time. This distresses me that all my religious vows, alms givings, self-restraint and austerity, performed with a view of obtaining a son, have been fruitless, like unto the seeds thrown on a barren soil. If any body in this life, being pressed down with some great calamity, could meet with death of his own accord, I would have instantly

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years, when the proposal of installation was made. This makes totally an age of twenty-seven. In the text *'dasa saptacha'* (ten and seven) ten years fall short which are to be made up by taking into account the age of ten being left out, preceding Rama's entering into the second birth which begins at *maunji-bandhana* or initiation into the mysteries of the Vedic literature. Following the example of Bhashyakara Patanjali, the commentator, Ramanuja has in the sentence 'dasa saptacha' supplied another (dasa) (ten) by means of ellipsis, thus giving an age of twenty-seven. This, however, contradicts the statement of Sita to Râvana in guise of an anchorite, informing him of the age of her husband being twent-five. A modern annotator with great ingenuity has devised ways to make up this discrepancy. The age of Râma was under sixteen, when Visvamitra asked his assistance in destroying Táraká. 'Under sixteen' may mean fifteen or twelve as well. After marriage at twelve, Ráma enjoyed twelve years more the pleasure of home. This giving in total twenty-four, it is to be supposed that when he was exiled he stepped at twenty-five. The text *'dasa saptacha'* is correct, considering the age of eight being left out preceding his second birth at the initiation into the mysteries of the Veda.

gone to the abode of death, being cut off from thee like unto a cow from her young one. Oh, thou, having a countenance of moon-like splendour, wretched indeed is my life without thee—I shall follow thee to the forest out of great affection, like unto an enfeebled cow following her young one. Kauçalya like a Kinnari unable to bear this great calamity, anticipating some great misfortune and seeing Rāma bound (with a great vow), began to lament in various ways.

SECTION XXI.

At this time Lakshmana, sorely distressed, addressed the weeping Kauçalya, the mother of Rāma with the following words suitable to that occasion. "I like it not, Oh worshipful one, that Rāghava, should repair unto the forest, renouncing this grandeur of sovereignty. The king is uxorious, old and therefore of perverted judgment and is addicted to worldly affairs; being under the influence of his wife and passion what could he not speak? I do not see any such fault or sin in Rāma that he should be banished from the kingdom to range in the wood. I do not find any such man in this world, even amongst great enemies, who, forsaken for heinous sins, can cite, even in his absence, any fault of him. Observing what law of righteousness does the monarch, without any cause, renounce such a son who is like unto celestials, simple, well disciplined and beloved even of the enemies? What son, remembering his father's conduct, shall carry in his heart these words of the king, who has again gone back to childhood? Ere people come to know this proposal of exile, do thou secure the government of the kingdom unto thyself with me. Who can disturb the installation, Oh Rāghava, myself protecting thee by thy side with my bows, like unto Death himself. If any body stands here as an enemy, surely shall I, Oh best of men, depopulate the whole

city of Ayodhya with sharp arrows. I shall immolate all who shall stand by Bharata or wish him well—certainly mildness brings about discomfiture. If father being propitiated and excited by Kaikeyi, turns out to be our enemy, he shall be slain, without any hestitation. Even a spiritual leader deserves chastisement if he is puffed up with pride, and is devoid of the power of judging good actions and bad, and when he is gone astray. Tell me, Oh best of men, by what law of virtue and what reason does he purpose to confer this kingdom upon Kaikeyi, which has devolved upon thee (by the law of inheritance). Who dares conferring on Bharata the kingdom, carrying hostility with me and thee? Oh worshipful one, verily am I attached at heart to my brother. By truth, bow, gifts and things dear unto me, do I swear unto thee; if Rāma shall enter into the wood, know me, Oh worshipful one, to have entered into the fire before that. Like unto the sun dispelling darkness, shall I remove thy sorrow by dint of my power; may your worshipful self and Rāghava witness it. Readily shall I despatch my father, whose heart is unduly attached unto Kaikeyi and who is therefore vile and being old contemptibly playing the child." Hearing these words of the high-souled Lakshmana, Kauçalya weeping and being pressed with sorrow spoke these words unto Rāma. "You have heard, Oh my son, what your brother Lakshmana said; and if you like, do what seems reasonable unto thee. It does not behove thee, hearing the sinful words given vent to by the co-wife, to repair hence, leaving me who is sore distressed with sorrow. Oh thou pious one, having knowledge of religion, if do thou wish to acquire righteousness, serve me here and continue practising the best of all virtues. Hear, Oh my son, the great ascetic Kasyapa, lived in his house, serving his mother continually and being crowned with best moral merit reached heaven. As the monarch is worshipful unto thee in veneration so am I. I do not permit thee, to repair hence unto the forest.

Separated from thee I do not need life or happiness; with thee I would prefer faring on grass. If do thou depart unto the forest leaving me troubled with sorrow, I shall resort to the vow of fasting and shall not be able to sustain my life. And then thou shalt receive the penalty of hell, well known to the people, as did the ocean, the lord of rivers, for like unrighteousness, suffer the agony of Brahminicide."* Whereupon unto his mother Kauçalya, sorrowful and weeping, spoke Râma, virtuous-souled, these words of righteousness. "There is no power in me to transgress my father's behests; bend low I my head unto thee—I want to proceed to the forest. The learned Rishi Kandu, who lived in the forest keeping the word of his father, killed a cow, knowing it to be unrighteousness. In our line the descendants of Sâgara, at the command of their father, met with signal destruction, while digging the earth. Râma the son of Jâmadagni, at his father's words, decapitated his mother in the forest. These and other god-like personages, Oh worshipful one, obeyed heroically the orders of their father; and I shall do my father's welfare therefore. It is not I alone who am carrying out my father's commands; those whom I have mentioned now, O worshipful one, have done so. I am not introducing some such righteousness, unfavourable unto thee, that has been never practised before. I am simply treading the path, that has been upheld and followed by worthies gone before. Surely shall I accomplish that which is worthy of being performed in this world and nothing else—one going by his father's behests is not certainly degraded."

Saying these words unto his mother, that best of men versed in speech and best of archers, again spoke unto

* The text has been here a little freely translated to make it compatible with the legend to which it refers. The ocean, thus goes the story, caused the grief of his mother. Upon which, Maharshi Pippyalada, through magical power, subjected him to agony of hell. This agony the mother of Rama relates as the same that follows the sin of Brahminicide.

Lakshmana all these words. "I know full well, Oh Lakshmana, thy affection towards me and thy power, strength and unconquerable force. Not knowing my settled conviction in regard to truth and peace, my mother, Oh beautiful Lakshmana, is so disturbed with incomparable sorrow. Righteousness is the prime object in this world and in righteousness is established truth, and this excellent utterance of my father is in keeping with righteousness. It does not become them, O hero, who abide in righteousness to fail to carry out the commands of father, mother or a Brahmin. While I have been, Oh warrior, ordered by Kaikeyi at my father's words, I shall not be able to transgress those behests again. Do thou relinquish therefore this unrighteous purpose of thine consequent to the virtues of the Kshatriyas ; do thou abide by righteousness but not cruelty, and follow my decision." Saying these words unto Lakshmana out of fraternal affection, spoke again Râma to Kauçalya with clasped hands and with his head bending low. "I do bind thee with an oath of my life, Oh venerable one, to allow me to wander away hence into the wood. Do thou perform benedictory ceremonies for my welfare. Like unto the royal saint *Yayati*, in the days of yore once falling on earth going again to the abode of celestials, I shall, fulfilling my vows, again return home from the forest. Do thou, Oh mother, assuage thy grief within thy heart; lament not thou, I shall return home again from the wood after making good my father's words. Myself, Lakshmana, Vaidehi, Sumitrâ and thyself shall abide by father's words, and this is the virtue eternal. Desisting from the ceremonies of installation and allaying thy sorrow in thy heart do thou, Oh my mother, follow my pious decision about retiring to the forest". Hearing those pious, sober and reasonable words of Râma, the venerable mother, regaining her sense like unto the dead, and casting her look upon him, spoke to him again the following words. "I am equally worshipful unto thee, Oh my son, with your father, for like him have I brought thee

up with pains and like him do I love thee. I shall not allow thee to repair unto the forest and it does not behove thee to go leaving me behind sore distresssd with grief. Without thee, of what avail to me is my life, my relatives, the worship of the manes and the deities and the knowledge of divine truth on this earth ? Prefer do I thy company even for a moment to the presence of all creation." Hearing these sorrowful words of his mother, Rāma was again inflamed with ire, like unto an elephant goaded with a fire-brand,when entering into darkness. He, abiding in righteousness spoke such pious words unto his mother, almost insensible, and unto the son of Sumitrā, bewailing and racked with sorrow, as he was justified to utter on that occasion. "I know, Oh Lakshmana, thy deep respects unto me and thy power. It is not proper for thee to pain me along with my mother, not being cognizant of my intention. Righteousness, wealth, and the objects of desire are looked upon with great esteem in this world of the created but when the occasion for obtaining the result consequent upon the virtuous deeds of a prior life appears,all these three, I have no doubt, are fulfilled in righteousness, as the wife alone, obedient, charming and having a son (fulfils them all). It is not becoming for us to perform all those things where these three do not combine—whence results righteousness that we should resort to. A man seeking wealth becomes despicable, and one subject to desires is not admired by any (when bereft of righteousness). Who of us, having no tendency to wickedness, shall not obey the command of our father knowing it to be righteousness, who is old, our monarch and preceptor in military training, be it an outcome of his desires, anger or joy. For this it is that I am unable to act against my father's vow—he is our father and therefore can command us both like a master ; and he is the husband of this venerable one, therefore her stay and righteousness itself. The righteous monarch is still living and continues in his own path when ready to redeem his vow even

by renouncing me—how can this worshipful one accompany me like other insignificant widows? Do thou permit me therefore, to repair unto the forest and perform benedictory ceremonies for me so that I may again return home like unto Yajati regaining heaven by truth. I cannot neglect eminent fame being impelled by avarice for kingdom alone. Life is but of short duration, Oh worshipful one, and as such I do not long for acquiring this nether earth by means unrighteous." Rāma, that foremost of men, with a view to range into the forest Dandaka after patiently propitiating his mother and instructing fully his younger brother the mysteries of righteousness, went round his mother with reverence and made up his mind to repair unto the forest.

SECTION XXII.

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HEREAFTER holding the equanimity of mind with patience self-possessed Rāma spoke thus unto the son of Sumitrā, his dear brother, and friend, who was greatly sorry, had lost his patience and was pressed down with this misfortune of Rāma, and had his eyes inflated with anger like unto an infuriated elephant;—"Subduing this anger and sorrow, taking recourse to patience only, brooking the insult and resorting to joy, do thou set aside all those things that have been collected here for my installation and make preparations speedily for my repairing to the forest. Oh son of Sumitrā, do thou take that amount of trouble for preventing now the collection of materials for installation, as didst thou take beforehand for collecting them. Do thou act therefore in such a way as will remove the apprehension from the mind of our mother (Kaikeyi), who is troubled at heart so greatly

on hearing of my installation. XXIII.
cannot neglect for a moment the tr
her mind on account of this fear. I Lakshmana, the mighty
done on any occasion wilfully or luctance, pondered for
that is displeasing unto my father or mo oy and grief, with
of truthful words and vows and he has bee sob hot and hard,
by the fear of the next world; may his fear g to another.
If this work of installation be not stopped, my wns, which
be greatly pained at heart thinking that his vows remities
be fulfilled and his sorrow will also ache me. And it ously
this reason, Oh Lakshmana, that I purpose speedily to ret a
from this city to the forest, renouncing the preparations for
my installation. On my wandering away unto the forest
to-day, the daughter of Kekaya shall have her ends attained
and shall install Bharata on the throne without any distur-
bance whatsoever. Myself going to the forest, wearing bark,
tiger-skin and matted hair, Kaikeyi shall attain the happiness
of her mind. That great One, who has inspired Kaikeyi with
this mode of mind and has kept it firm, I cannot offend. I
shall repair hence without any delay. Do thou regard, Oh
Lakshmana, Destiny as the only cause of this transfer of the
kingdom, although attained, and of my banishment. Had not
Destiny been instrumental in bringing about this determina-
tion in Kaikeyi, she would not have been so much persever-
ing in the infliction of misery upon me. Knowest thou, Oh
gentle Lakshmana, that I have never made any distinction in
my mind between my mothers, nor did Kaikeyi make any
such thing before between me and her son; consequently it
is Destiny only that has made her press for the prevention of
my installation and for my exile with harsh and cruel words,
or else why should she, a daughter of a king and possessed
of an excellent temper and high accomplishments, speak
painful words unto me in the presence of her husband like
unto an ordinary woman. That which is above comprehen-
sion is Destiny and it is beyond the power of creatures to

SECTION XXIII.

BEING addressed by Rāma thus, Lakshmana, the mighty hero,hanging down his head with half reluctance, pondered for sometime, and, placed midway between joy and grief, with frown drawn in between his brows, began to sob hot and hard, like unto an angry serpent in a cave belonging to another. No body could eye his face, having terrible frowns, which looked like that of an angry lion. Moving the extremities of his hands like unto the trunk of an elephant, variously altering the altitude of the neck above his frame, glancing a look awry, thus spoke he unto his brother. "To avoid the transgression of righteousness, and the degradation of the people (consequent upon a bad example), thou art eager to repair unto the forest. This thy eagerness is certainly misplaced. Wast not thou under error, how could one like thyself, being heroic among the Kshatriyas, and capable of overcoming Destiny, speak in such a strain as behoves one that is impotent. Why dost thou extol Destiny which is powerless and weak. For what reason dost thou not apprehend (unrighteousness) in those two (Daçaratha and Kaikeyi), addicted to vice. Dost thou not understand that there are many people who feign piety outwardly (to deceive the simple). With a desire to renounce thee by fraud,they simulate piety which is but selfishness. Had they not purposed thus, Oh, Rāghava, things would not have taken such a turn. If this story of the vows be true, then why had it not been declared before. Surely has the monarch engaged in an action hateful to the people, namely the installation of a younger brother neglecting thee (the eldest one). Pray,pardon me, Oh great hero, I cannot brook all this. Even that so called virtue do I loathe, which has, O high-souled one, fascinated thee, and made thy mind run from one extreme to another.*

* Formerly the mind was for accepting the kingdom, and now for going to the forest as an exile. These are the two extremes here meant.—T.

Why shalt thou,being capable of work, conform these impious and cursed words of thy father, who is sadly under the influence of Kaikeyi. Here lies my sorrow that thou dost not admit that this disturbance of the installation has arisen out of the pretext of boon-giving; thy idea of virtue is indeed an object of censure. People will mark this thy forsaking of the kingdom for redeeming the vows of thy father, with opprobrium. Who else, save thee, even thinks of compassing the desires of the monarch and the queen Kaikeyi, who are of unrestrained habits, ever intent on our mischief and are our enemies known by the name of parents. Even if their throwing obstacles in the way of thy installation thou considerest, as the inevitable action of Destiny—pray disregard it, that does not please me. He, who is tremulous, weak and powerless, follows the track of Destiny; they pay no regard to it who are mighty heroes and whose prowess is held in esteem by the people. He, who can avert the consequences of Destiny by dint of his manliness, does not lose heart even in the face of his interest being endangered by it. People shall witness to-day the power of Destiny and manliness; this day shall appear which of them is more powerful. Those who have witnessed before the prevention of thy installation by the evil agency of Destiny, shall see it defeated, even this very day, by my manliness. Thwart shall I that assailing Destiny by my prowess like unto a terrible elephant, freed of its shackles past the restraining power of a goading hook and inflamed with the juice issuing out of its temples. What of the father, not even all the protectors of the regions nor the entire population of the three worlds shall be able to present any obstacle in the way of Rāma's installation. Those who have, with one voice, Oh king, settled about thy exile unto the forest, shall be banished to-day for fourteen years. Burn shall I down that hope of my father and Kaikeyi that they want to place Bharata on the throne by hindering thy installation. Influence of destiny shall not bring my oppo-

nents that amount of happiness, as the misery inflicted on them by my terrible prowess. Thyself retiring unto the forest after governing the people for a thousand years, thy sons shall resume the administration. Dwelling into the forest is permitted after making over (the charge of the subjects unto (the hands of the) sons, as did the Rajarshis of old. The monarch changing his mind, the kingdom shall be transferred into another's hands—dost thou, being afraid of this, want to fly as an exile unto the forest? And is it for this, that thou Oh virtuous souled Rāma, dost not wish to have kingdom for thee? I do promise unto thee, Oh great hero, that I shall protect thy kingdom like unto shore protecting the sea, or else I shall not attain to the region of heroes. Do thou perform the rites of installation with things necessary for benediction—do thou engage in these affairs—myself alone shall be able by force to thwart the opposition of the kings. These hands of mine are not intended for enhancing the beauty of my body—this bow is not meant for an ornament only, this sword is not for binding woods together with, and these arrows are not for carrying the weight of woods—these four belonging to me are for the use of killing the enemies. Never do I desire that I shall not cut them into pieces with sharp edged swords, brilliant as the lightning, whom I do consider as my enemies, though they be redoutable as Indra, the wielder of thunderbolt. Cover thick shall I the field of battle and make it impassable by cutting assunder the trunks of the elephants, thighs of the horses and heads of the infantry. Being beheaded by my swords like unto the flaming fire and besmeared with blood resembling the clouds with lightning, my enemies shall fall down to the ground. Who is there, proud of his own prowess, that shall be able to withstand me when I shall appear at the battle field with bows and leathern fences of fingers. Killing one with a number of arrows, and sometimes many with a single one, I shall drive shafts into

the vital organs of men, horses and elephants. To-day shal I display my skill in arms in destroying the supremacy of the monarch and establishing thine. That hand, which is fit for the smearing of the Sandal, for wearing armlets, distributing wealth and maintaining relations, shall be engaged to-day, Oh Rāma, in performing its worthy action—the discomfiture of them who want to throw obstacles in the way of thy installation. Pray tell me now, which of your enemies shall be cut off by me from wealth, life and relatives? I am thy servant: do thou give me instruction that the whole earth may be brought under thy subjection". That descendant of Raghu, wiping tears off the eyes of Lakshmana and consoling him repeatedly, spoke unto him saying "Oh gentle one, I have thought it to be the best way by all means that I shall abide by my father's orders."

SECTION XXIV.

SEEING Rāma determined upon carrying out his father's behests, Kauçalyā with her voice choked with vapour begot of tears, spoke unto him the following pious words. "How shall this virtuous-souled one, beloved of people and who has never experienced misfortune before, live on grains gleaned, being born of me to Daçaratha? How shall that Rāma live upon fruits and roots, whose servants and attendants fare on well cooked rice? Who shall believe, or believing who shall not be afraid, that this highly accomplished descendant of Kākuthstha, favourite of the king, is going to be exiled? Certainly Destiny, who crowns or afflicts people with happiness or misery, is the most powerful agency in the world, or why shalt thou, Oh pleasing Rāma, fly as an exile unto the forest? This great and incomparable fire of sorrow issuing from my mind, inflamed

by the wind of thy absence, increased by the fuels of lamentation and pain, kindled by hard sobs, obtaining the oblations of tears, vomiting the smoke of vapour begotten of anxious thoughts—the result of counting upon the days of thy return, shall consume me, making greatly lean, when deprived of thy presence, as does the fire burn the dry grass in summer. Like unto a cow following its young one shall I follow thee, Oh my darling, wherever shalt thou go." Hearing those words of his mother, Rāma that best of men, spoke the following words unto her, who was greatly troubled with sorrow. "The monarch has been duped by Kaikeyi; myself resorting to the forest, surely shall he resign his life, if cast off again by thee. There is nothing more cruel for women than the forsaking of their husbands; it does not behove thee therefore, to think even of this opprobrious action. Do thou serve this descendant of Kakuthstha, my father, and the lord of the earth as long as he lives—know thou this to be the eternal virtue."

Thus addressed by Rāma, Kauçalya of auspicious looks, being gratified greatly, spoke unto him, the remover of her sorrows. "Truly it is." Rāma, the foremost amongst religious men, being spoken thus, said to his mother, who was greatly disturbed with sorrow, again in the following strain. "Proper it is both for thee and me to carry out father's words: he is thy husband, and my best preceptor and the lord and master of all people. With great pleasure shall I abide in thy words after passing these nine and five years in the great forest." Thus addressed, Kauçalyā, bearing great affection for her son, sorely pained and having her eyes full of tears, spoke unto her beloved son the following words. "Oh Rāma, I shall not be able to live amongst these co-wives, if art thou resolved to go to the forest for the discharge of thy father's behest; do thou take me with thee, Oh Kākuthstha, like unto a wild hind. Rāma, supressing his feeling, spoke unto his mother

who was lamenting, thus, saying :—"Husband is the deity an master of the wife as long as she lives ; so the monarch bein the lord can deal with thee and me in any way he like That highly intelligent lord of men living, we should not con sider ourselves as without a master. Bharata is also pious an beloved of all people in speech—he,intent on the performanc of religious services, shall attend upon thee always. Do tho now take care that on my retiring the monarch does not wea away by the pangs of my separation, that this terrible sorro may not kill him. Do thou look after the welfare of th old king always. The woman, who serves not her husband being engaged in excellent religious rites and fasts, shall far wretchedly in the life to come ; and a woman gets at the excel lent abode of the celestials by serving her husband. Eve those who do not worship and bow unto the celestials shoul serve their husbands alone being intent upon their welfare Such is the virtue that should be always pursued by wome according to the *Vedas* and *Smritis*. Do thou beguile th time, Oh worshipful one, expecting my return, by worshippin the celestials with flowers and oblations unto the fire an serving well the Brahmins. Engaged in discipline and fastin and devoted to the services of thy husband thou shal attain thy best desire, on my return, if this foremost of piou men lives then. Being thus accosted by Rāma, Kauçaly being distressed with the thought of separation from her son spoke unto him with tears in her eyes the following words "Oh my darling ! it is beyond my power to dissuade the from thy firm resolution for going to the forest ; it is im possible to avoid this hour of separation. Go thou my soo with an earnest heart ; may thou fare well ; my anxiety shal be removed on thy return. Attain shall I then grea happiness, when thou, Oh great one, shalt return after satis fying your vows and making thyself freed of debts unt thy father. Incomprehensible is the action of Destiny i this world, Oh my son, as it drives thee away unto the fores

Oh Rāghava, neglecting my request. Do thou now repair, Oh mighty hero, and come back in peace, and console me with soul-soothing, tender words. Oh my darling, shall that day ever come, when I shall see thee return from the forest, wearing bark and matted hair." With great earnestness, the worshipful one began to eye Rāma, determined to go as an exile unto the forest and spoke unto him auspicious words and became desirous of performing benedictory ceremonies.

SECTION XXV.

KAUCALYA subduing her sorrow,and touching holy water, began to perform auspicious ceremonies for Rāma, and spoke unto him saying "Do thou, Oh best amongst the descendants of Raghu, repair now, as I cannot dissuade thee, but do thou return speedily and, follow the footsteps of great ones. Let that virtue, Oh best of Rāghavas, protect thee, which thou hast followed with gladness and self-discipline.Let the deities, whom you worship every day in the temple, together with the Maharshis protect thee in the forest. Let those weapons conferred upon thee by the great Visvāmitra protect thee always, gifted with good qualities. Do thou of mighty hands live forever, being protected by the truth and merit of thy continual services to thy father and mothers. May the holy fuel, sacrificial grass, sanctified altars and court-yards, the sacred ground of medicant Brāhmins, mountains, trees great and small, lakes, birds, serpents and lions protect thee. Oh best of men, may *Sidhya,** *Bishvadeva,*† *Maruta,*‡ the great ascetics, the sustainer, and the preserver of the creation

* An inferior deity or demigod.—T.

† Deities of a particular class in which ten are enumerated; their names are *Vasu*, *Satya*, and so forth.—T.

‡ A deity personifying wind.—T.

Pusa,* *Bhaga*,† *Aryamá*,‡ the *Lokapálas*,§ headed by Indi and others, the six seasons, the months, day, night, moment *Srutis*,¶ *Smritis*,‖ and virtue protect thee, Oh my son, on a sides. May the great deity *Skanda*, *Soma*, *Vrihaspati*, *Sa tarshi*, *Narad*, Moon and other ascetics protect thee. Ma the encircled regions with their lords, being pleased with m eulogy, protect thee, Oh my son, always in the forest. Whe shalt thou repair unto the wood, may the mountains, ocean Varuna, the heaven, sky, earth, air, things movable and im movable, planets and stars with their presiding deities, da night, and evening protect thee. May the six seasons, montl years and all the divisions of time confer upon the pleasure always, when thou of great intelligence shalt wand away into the forest in the attire of an ascetic. May th deities and demons ever minister unto thy happiness an may not fear proceed unto thee, Oh my son, from the terrib Rāksasas and Pisāchas intent on committing cruel deed and other animals living on flesh. May the apes, scorpion wild gnats, reptiles and insects make thee no harm; may n the elephants, tigers, terrible looking bears, hogs, buffal and other horned animals hurt thee. Being worshipped b me from here may the ferocious cannibal races of all kir bring thee no injury. May thy course be crowned wit auspiciousness and thy powers with success. Do thou, C my son, repair unto the forest, being profusely provide with fruits, roots and other things. May all the creatures the sky, all those who breathe on this Earth, and all tho deities who are hostile unto thee, contribute to thy welfar May *Sukra Soma*, Sun, the lord of wealth and Death, prote

* The sun.—T.

† The moon.—T.

‡ A class of manes or deified progenitors.—T.

§ Those deities who protect the regions, *viz.*, the sun, moon, fire wi *Indra*, *Yama*, *Varuna*, *Kuvera*.—*T.*

¶ The *Vedas* severally or collectively.—T.

‖ The body of laws as delivered by Manu or others.—T.

thee, Oh Rāma, resorting to the forest of Dandaka. May fire, air, smoke and the *mantras* uttered by the Rishis protect thee, Oh descendant of Raghu, at the time of thy bathing. May the lord of creation, Rishis and all the remaining deities defend thee when dwelling in the forest.

That best of women Kaucalya, of great renown and having expansive eyes, after propitiating the celestials with garlands, fragrant odours and praises, began to offer oblations unto the fire by the help of eminent Brāhmins for the welfare of Rāma, collecting clarified butter, white garlands, religious fig trees and white mustard seeds for this purpose. The spiritual preceptor, after offering oblations unto the fire with due rites for his peace and health, presenting what was then left as offerings unto the lords of the four cardinal points and others,* and giving the Brahmins a dish of curd, *ghee* and honey, made them utter benedictory prayers for Rāma who was going unto the forest. Then that renowned mother of Rāma, after conferring upon the Brahmins *dakhshinás*, in accordance with their desires, accosted Rāghava with the following words. "May that blessing crown thee, which was attained by the thousand eyed Indra, honored of all the deities on the occasion of killing the mighty Asura Vetra. May that blessing attend thee, which was invoked in olden times by Vinatā, for that king of birds Garuda,

* The Garhyastabali or the daily offering of the householder, meant here, may be thus explained. After the performance of oblation unto the fire, the householder should present offerings to the lords of the four cardinal points.—Indra, Yama, Varuna, Soma and to their retinue. The offering for the Marutas should be placed on the threshold; for the presiding deities of the water in water; for the lords of the forest unto the wooden pestle and mortar; for Sri and Bhadrakali on the grounds adjacent to the beddings on the side of the head and that of the feet respectively; for Brahmanspati and Vastupati on the site of the habitation; for Visvadeva and for day and night thrown in the air of the house, for Sarvatmabhuta scattered on the terrace. After offering to all these what remains should be thrown on the south for the manes. The offerings to the dogs, the fallen, the dregs of the people, the lepers, the crows and the worms and the insects should be placed on uncovered ground.

praying for nectar. Do thou attain that blessedness, fo
which Aditi prayed, on behalf of the weilder of thunder-bol
intent on the discomfiture of the giants at the time c
ransacking the ocean for nectar. May that prosperity wai
upon thee, Oh Rāma, which crowned the mighty Vishnu, whil
perambulating with his three steps the heaven earth and th
regions as a dwarf. May the Rishis, the great oceans, islands
the three worlds, *Vedas*, the regions, lend their might in th
advancement of thy welfare." Saying this Kauçalyā, th
foremost of all women, having expansive eyes, placed th
grains on Rāma's head ; sprinkled his body with fragran
substances, and tied to his hands, as amulet, twigs of suc
auspicious plants as *visalyakarani*, with due menta
repetition of *mantras*. That excellent one of high renown
embracing Rāma and smelling his head, with her voic
choked, as if all pleased, though placed under th
influence of dire distress in reality, uttered *mantras* an
spoke unto him thus. "Oh my son, Oh Rāma, have th
desires attained—and do thou go, wherever thou likest.
shall see thee, Oh my darling, with great delight, when shal
thou, returning Ayodhya in excellent health and having al
thy ends satisfied, resume the administration of thy kingdom
Myself having sorrows removed and having my face glowin
with joy, shall see thee coming from the forest like unt
the rising of the full moon. Continually shall I eye thy goo
self, Oh my son sitting on an auspicious seat, and return
ing from the forest after making good thy father's behests
May thou returning from the forest and being dressed wit
royal robes and ornaments, satisfy the desires of my daughter
in-law. Worshipped have I deities headed by Siva an
others, the great ascetics, the genii and the snakes ; ma
they all and the four cardinal points, Oh Rāghava, contri
bute to thy welfare, who, art going unto the forest for a lon
time." Kauçalya, having her eyes full of tears, and per
forming the benedictory ceremonies with due rites, wen

round Rāghava with solemnity, and seeing him again and again sighed hot and hard. Being gone round by his mother thus, Rāghava, of great fame, and resplendent with the splendour of beauty, proceeded towards the abode of Sitā, after bowing down unto the feet of his mother repeatedly.

SECTION XXVI.

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RAMA, intent on repairing unto the forest, and treading in pious tracks, after duly saluting Kauçalyā and beautifying the royal road, crowded with people, captivated their hearts by means of his high accomplishments. Vaidehi, ever engaged in ascetic rites, did not hear of all these affairs; there was in her heart only the thought of Rāma's installation. That daughter of the king, after offering her service unto the deities according to the proper royal rites, was eagerly awaiting the approach of Rāma with a grateful and pleased heart. Entered Rāma this beautiful abode, excellently furnished and filled with people highly delighted, having his head hanging down a little with shame. Sitā, seeing her husband, racked with sorrow and troubled in mind with anxiety, rose up trembling from her seat. Seeing her, that virtuous souled Rāghava, could not bear his internal sorrow, which manifested itself by external signs. Finding him with face pale and perspiring, and incapable of containing grief within, Sitā sore distressed with sorrow addressed him, saying, "Oh my lord, why do I perceive such a change in thee? To-day the constellation Pushya is in conjunction with the moon, and planet Vrihaspati is presiding over this conjunction, this day has been declared as the most auspicious one by the learned Brāhmins, then why do thou cherish such a sorrow in thy mind? Why has not thy charming face been placed under the shade of an umbrella, having hundred ribs and

and white as a watery foam ? Why do not the servants fa
thee, having eyes like lotus' petals, with chowries whit
as the moon or a goose ? I do not see thee, Oh best of me
eulogised with auspicious songs by the panegyrists, enc
miasts and family bards. Why do not the Brâhmins, verse
in the Vedas, observing the formal rites, sprinkle on th
head honey and curd, after washing it duly ? Why are n
thy subjects, citizens, urbans, and leading members of societ
dressed and adorned, willing to follow thee ? Why does n
that excellent sport-chariot go before thee, having four fa
going steeds, adorned with golden ornaments tied unto it
Why does not that excellent elephant precede thee, Oh gre
hero, which is gifted with auspicious marks and resembl
a mass of dark clouds and a mighty hill ? Why do not th
servants run before thee, Oh mighty hero, with a pretty lool
ing royal seat embroidered with gold ? Why do I percei
thy face so pale as never seen before, and why therein
no mark of gladness, when every thing for thy installa
tion has been made ready ?" Wereupon spoke un
that weeping Sitâ, the descendant of Raghu thus :—"O
Sitâ, Oh thou born of a great family, versed in the knov
ledge of religion and intent on the performance of religio
rites, my father has banished me unto the forest ! Do th
hear, Oh daughter of Janaka, how has this calamity befall
me. In the days of yore was granted unto my mothe
Kaikeyi two boons by my father, king Daçaratha of truthf
vows. When every thing was made ready by my father f
my installation, Kaikeyi reminded him of his promise a
gained over him for his righteousness. I shall live in th
forest of Dandaka for fourteen years and Bharata shall
installed by my father as the heir apparent of the thron
And myself bound to fly as an exile unto the wood, ha
come here to see thee ; do thou not praise me ever befo
Bharata. Those who are crowned with prosperity cann
bear another's praise ; it therefore behoves thee not to ext

my virtues in the presence of Bharata. Thou shouldst not extol me even in the company of thy friends ; thou shalt be then able to live with Bharata as one favourable to his party. The monarch has granted him this lasting heir apparentship ; it is therefore proper for thee, Oh Sitā, to please him specially for he is the king now. To day shall I repair unto the forest for redeeming my father's vows ; do thou, Oh high-minded one, live here in undisturbed mind. Do thou, Oh sinless and auspicious one, live here engaged in religious rites and fasts, when I shall wend my way unto the forest inhabited by the great ascetics. Rising from the bed early in the morning, adore the deities every day, and then bow down unto the feet of my father Daçaratha, the lord of men. My mother Kauçalya is old and much pressed down with sorrow ; do thou show proper respects unto her, considering it to be a pious deed. Thou shouldst then bow down unto my other mothers who all minister unto me, with equal love and affection. Shouldst thou specially regard Bharata and Satrugna like unto thy sons or brothers, who are dearer unto me than my life itself. Thou shouldst not do, Oh Vaidehi, any such thing as might be unpleasant unto Bharata, for he is the king of the land as well as of the family.

The monarchs are always propitiated by being served with assiduity and good temper ; they are offended when any thing contrary to it happens. They renonnce even their own son, born of their loins, when they find him bringing about their mischief, and admit into their favour persons devoted to their welfare bearing no relationship whatever. It therefore behoves thee, Oh auspicious one, to live here, abiding by Bharata's commands and being engaged in religious rites and truthful vows. I am going unto the forest, Oh my darling, and thou shalt live here. Oh excellent lady, abide by my word as didst thou never formerly falsify it.

SECTION XXVII.

BEING addressed thus, Vaidehi, beloved and sweet speecl ed, spoke unto her husband the following words, offende as it were on account of her great affection. "Is it that tho speakest me thus, thinking me, no doubt, mean minded? I ca not but laugh at thy words, Oh best of men; what thou ha said is not becoming of a mighty prince versed in militar arts and is really very opprobrious and infamous. What mor it is not proper even to hear them. Oh dear husband, fathe mother, son, brother, daugther-in-law, all of them abide b the consequences of their own actions, it is the wife alon Oh best of men, that shares the fate of her husband; it therefore that ever along with thee I have been ordered t live in the forest. Neither father, mother, son, friends, n her ownself is the stay of a woman in this or in after lif it is the husband alone that is her only support. If dost tho repair to-day unto the forest impregnable, I shall go befo thee, Oh Rāghava, treading upon the thorns and prickl grass. Confident do thou take me with thee, Oh great her renouncing jealousy and indignation, like unto water le after drinking; there exists no sin in me that could justif forsaking. Unto woman is preferable under all circumtance the shade of her husband's feet to the tops of a palac the celestial car or excursion in the airy path.* I have bee taught by my father and mother to follow my husband in a conditions of life; and I shall carry out now what I have bee taught; I shall not abide by any other counsel. I shall wen my way unto the forest impassable, devoid of men. inhabite by various deers, tigers and other voracious animals. Happil shall I live there as if in my paternal house, giving no thoug upon the prosperity of the three worlds, thinking on

* It was generally believed that by certain processes of *Yoga* one acquire power to fly in the air.—T.

of the services that are to be rendered unto my husband. I shall sport with thee, Oh great hero, in that forest impregnated with the fragrance of flowers, tending thee constantly, having my senses subdued, and being engaged in austere performances. Oh great hero, capable art thou to maintain many thousand others in the forest, what of me. Surely shall I go to-day to the forest with thee ; there is no doubt about it and thou shalt not be able, Oh great hero, to dissuade me from so doing. Undoubtedly I shall always live upon roots and fruits ; living with thee always I shall not bring about thy affliction. Always I shall precede thee when walking, and shall take my repast after thou hast taken it. Willing am I to view mountains, rivulets, lakes and ponds. Being fearless in thy company, Oh my intelligent husband and great hero, I shall behold on all sides ponds filled with wild geese and ducks and beautified with a collection of fullblown lotuses, and shall bathe there every day, pursuing the same vow with thee. And greatly gratified, I shall, Oh thou having expansive eyes, amuse there with thee, in this manner, even for hundred or thousand years. I shall never experience the reverse of fortune, inasmuch as I do not like to live in the abode of celestials, Oh Rāghava, if I am to dwell there without thee ; no, it is not pleasing unto me, Oh best of men. I shall go there in that dense forest full of deers, monkeys and elephants and live there as if under my paternal roof cleaving unto thy feet and abiding in thy pleasure. Do thou accept my entreaty whose heart is entirely thine, knows none else, and is ever attached unto thee, and who am resolved to die if forsaken by thee ; thus repairing I shall be in no way a burden unto thee". That best of men, reluctant to take Sitā with him, who had spoken thus and who was greatly attached to virtue, related unto her about the many miseries consequent upon dwelling in the forest, with a view to prevent her from following him.

SECTION XXVIII.

THAT lover of virtue, thinking of the miseries of t forest, resolved not to take Sitā with him, who was versed religious lores and had spoken thus. And consoling her who eyes were stained with tears, that virtuous-souled one spo unto her the following words with a view to prevent h from going. "Oh Sitā, thou art born of an illustrio family and ever intent on the performance of religious deed do thou practise virtue here as it may conduce to the hapj ness of my mind. Oh Sitā, Oh thou of the weaker sex, thou act up to my counsels; there are evils enough in t forest, do thou learn them from me who am about to dw in it. Renounce therefore, Oh Sitā, thy intention of flyi as an exile unto the forest, which for its impenitrablene is said to abound in evils. It is for thy welfare that I gi utterance to these words; happiness there is none, it always covered with miseries. The roarings of the lio living in the caves of mountains, swelling with the soun of the waterfalls, produce a very painful impression up the ears; so the wood is full of misery. Animals, all ma dened, sporting in solitude, seeing (man),approach to atta him; so the wood is full of misery. The rivers are full crocodiles, sharks, and other fearful animals, muddy and i passable and always infested with infuriated elephants; the wood is full of misery. There the wayfares are cover with creepers and thorns: they are void of drinking wa ever resounded with the noise of the wild fowls; so the wo is full of misery. Being exhausted with the toil of the da the dwellers of the wood have to sleep in night on the b made of leaves fallen from the trees on the surface of t ground; so the wood is full of misery. With the (supply fruits that have fallen from the trees man of self discipli must content himself morning and evening; so the woo

O Sitā, is full of misery. One has to fast, O Maithili, according to his might, to wear matted hair and bark, to adore the deities and his ancestors according to due rites, every day to serve the guests that come to him, and observing the rules of asceticism, to bathe every day thrice, namely, in the morning, in the mid-day and in the evening; so the wood is full of misery. One has to offer presents of flowers collected by his ownself unto the altars, O Sitā, according to the rites of the ascetics; so the wood is full of misery. Those that dwell in the forest will have to remain content, having practised moderation in food, O Maithili, with whatever edibles are attainable in the forest; so the wood is full of misery. There are always violent winds, darkness, hunger, and great fear; so the wood is full of misery. Reptiles, many and of various kinds, creep there on the path, O excellent lady, with haughtiness; so the wood is full of misery. And snakes living in the rivers and of crooked course like them, always await the wayfarers, hindering the passers-by: so the wood is full of misery. Birds, scorpions, insects musquitos and wild gnats, always disturb the dwellers, O fair one of the weaker sex; so the wood is full of misery. There are trees full of thorns, having their branches moving to and fro, and the *kusa* and *kâsa* grasses with thorny blades constantly undulating; so the wood is full of misery. There are various physical afflictions and divers fears and great misery consequent upon living in the forest. Anger and desires are to be renounced, the heart is to be set on ascetic austerities, fear in the fearful objects is to be cast off; so the wood is full of misery. Thou shouldst not therefore go unto the forest—it forebodes no good unto thee. Weighing well, have I concluded that the forest abounds in innumerable evils." While the high-souled Rāma, resolved thus not to take Sitā with him unto the forest, she, greatly sorry, did not accept his words and spoke unto him in the following way.

SECTION XXIX.

HEARING these words of Rāma, Sita greatly sorry, w
tears in her eyes, spoke gently unto him the following wor
"The evils, thus enumerated by thee of living in the fore
do thou know, appear as so many good qualities unto t
who have been made forward by thy affection. Deer, lio
elephants, tigers, *saravas*,* *chamaras*,† *srimaras*,‡ and otl
animals which have not seen thee before, seeing thee,
Rāghava, will stand off, for they all fear thee. I sh
follow thee, taking the permission of the respected one
without thee, O Rāma, I will renounce my life. If I li
by thee, O Rāghava, *Sakra*, the lord of celestials, shall t
be able with his mighty power to defeat me. 'A woma
without her husband, cannot live'; this truth has been point
out by thee, O Rāma, unto me. Besides, I heard befo
O thou of great intelligence, in my paternal house from t
Brāhmanas that I should live in the forest. I have hea
this from the Brāhmanas versed in palmistry, and I have
along been anxious, O mighty hero, to go to the forest;
shall therefore obtain permission and go, O dearly belove
unto the forest with thee; nothing can make it otherwi
I shall secure permission and follow thee; the time h
arrived; may the Brāhmanas be of truthful words! I kno
O great hero, that there are many evils incident to livi
in the forest; but they generally befall those men who ha
not their senses subdued. I heard, when I was a girl, th
an ascetic woman of well-disciplined character, came to n
mother and apprised her of my future abode in the fore

* A fabulous animal supposed to have eight legs and to inhabit particula
the snowy mountains.—T.

† A kind of deer, or rather the *Bos Gruniens* erroneously classed by
Hindu writers amongst the deer.—T.

‡ A young deer.—T.

I had requested thee, O my lord, many times before in this house to take me to the forest with thee for enjoyment, and thou wast pleased to agree. For thy welfare, O Rāghava, having received thy permission to follow thee, I like to serve thee, O great hero, while living in the forest.

O thou, pure-hearted one, surely shall I become sinless if I follow my husband,out of affection ; for my husband is my Divinity. I have heard this pious report from the Brāhmanas of great fame that even in after life thy company is greatly beneficial unto me. She, who has been given away as wife by her father to one, with due rites of gift peculiar to each class, touching holy water, shall be his, even in her after life. For what reason then dost thou not wish to take thy wife with thee who is of good character and devoted to her husband? Do thou take me, O Kākuthstha, who am poor in spirit, devoted to my husband, ever given to thy service, and participating equally in thy joy and sorrow. If thou dost not purpose to take me with thee, surely will I do away with my life by drinking poison, entering into fire, or drowning myself in water." She begged Rāma in these and various other means to take her with him, but that mighty hero did not consent to lead her into the lonely forest. Being accosted thus, Maithili was wrapt up in thought and bathed her breast with tears trickling down from her eyes. And Kākuthstha having control over his ownself, with a view to dissuade her who was angry and engrossed in anxious thoughts, began to console her in divers ways.

SECTION XXX.

BEING consoled thus by Rāma, maithili, the daugh
of Janaka, fearing separation, lovingly and haughtily laugh
at Rāghava of spacious breast, and spoke unto him, l
husband, the following words with a view to follow him
the forest. "What thought of thee, O Rāma, my father, t
king of Mithilā, accepting thee as his son-in-law, who w
a man in form but (in deeds) a woman? Henceforth
people through ignorance say that the sun has not tl
burning flood of light which in Rāma does shine for
woe is them, it is falsehood. Why art thou so deject
and whence is thy fear that thou art willing to leave behi
thy wife who has none else but thee? Know me to
perfectly under thy influence like unto *Sávitri*, followi
her husband *Satvaván*, the son of *Dumat Sen*. I have n
like one bringing stigma on her line, ever in my life thoug
of a second person, but of thee whom I must follow into t
forest. Dost thou, like unto an ordinary actor, wish to ha
me over to others, who am chaste, pure as a virgin, and lo
held in conjugal affection? O sinless one, do thou beco
subservient and serviceable to him whose pleasure thou bid
me seek, and for whom thou hast suffered thyself to be i
peded (in the installation). It does not behove thee to rep
unto the forest without taking me along with thee. Be
the austerity of an ascetic, the forest or heaven, w
thee will I be everywhere. No toil shall I suffer on the w
as if lying on a bed of luxury, while following thee
thy footstep. When with thee, the various thorny grass
the *Kusa*, the *Kâsa*, the *Sara*, and the *Ishika*, and t
thistles and brambles on the way, shall be unto me
touch like unto linen and deer-skin. The dust that w
cover me, thrown up by the gush of wind, shall
O ravisher of my heart, regarded by me as t

finest sandal dust. When I shall lie down on the bed of green grass in the forest, it shall appear to me more pleasant than one covered with a colored blanket. Fruits, roots and leaves which thou wilt bring thyself and give me, be they great or small in quantity, shall be to me like unto the ambrosia-juice. I shall never think of my father, mother, or my abode ; I shall enjoy fruits and flowers growing in various seasons. Thou shalt not witness any thing disagreeable there ; for me thou shalt not experience any sorrow, nor shall I be a burden unto thee ; do thou take me with thee, O Rāma, conceiving with pleasure that thy company is a heaven unto me and thy absence a hell. If thou dost not take me unto the forest which I count freed from all evils, surely I shall drink poison and never come under the influence of my enemies. When through affliction I shall not live after separation, better it is, O Lord, that I die immediately at the time of my being forsaken by thee ; I cannot bear this grief even for a moment. How shall I be able to live without thee for fourteen years ?"

Thus lamenting, Sitā, racked with sorrow, embraced her husband and began to cry aloud. Like unto a she-elephant, she being pierced by the poisonous shafts of Rāma's words, began to shed tears, long kept off, as an *Arani* wood emits fire continually. Tears caused by her sorrow and white as the crystal began to trickle down from her eyes, like unto water falling in drops from lotus petals. And that beautiful face having expansive eyes and resembling the full moon in its splendour, with tears became pale and parched, like unto a lotus taken out of its watery bed. Finding her almost insensible with sorrow, Rāma flung his arms round her and reviving her (with consolation) spoke the following words unto her ; "I do not long for, O worshipful one, even the abode of celestials gained through thy affliction : fear there is none for me like unto the self-create Brahmā. Not apprised of thy full intention, O thou of beautiful countenance, I could not, though capable of escorting thee,

desire thy abode in the forest. When thou art determi
O Maithili, to repair unto the forest with me, I can
leave thee behind, as one possessing self knowledge can
renounce munificence. O thou, having thighs resembl
the trunks of an elephant, I shall resort to that virtue wh
was exercised by great and good men going before;
thou follow me therefore like Suvarchalâ following the S
I cannot but go unto the forest, O daughter of Janaka,
the truthful word of my father leads me thereto. Obedie
unto his parents is the virtue of a son. Disobeying
command of my father I am not eager to live. W
should we with meditations and adorations worship Desti
which is not cognizable to the worshippers, neglecting
parents, who are ever present to our senses? In
worship of the parents are fulfilled the triple object
religious pursuit,and the adoration of the three regions; the
is nothing equal to it, conducing to purity; so do I, O th
of excellent look, resort to it.

Truth, almsgiving, honor, and sacrifices with profuse gi
are not so strengthening (in the life to come) as the servi
rendered unto the parents. Heaven, wealth, grains, learni
son, and happinesss,—nothing remains inaccessible unto
Great souls following the desires, and resorting to
service of their parents, get at the abodes of celesti
Gandharvas, the seats of Brahmâ and Vishnu, and otl
excellent regions. Therefore do I desire to follow what
father commands me, treading in the path of truth,—and t
is the virtue eternal. My resolution of not taking thee,
Sitâ, unto the forest of Dandaka is now rent asunder,
thou hast prepared thyself to live in the forest and follow n
Permitted by me, O fair one of exquisite beauty, to rep
unto the forest, do thou follow me, O thou timid one, and
the partner of my righteousness. Thy determination to foll
me, O beautiful one, is very excellent and is in perf
keeping with myself and my family. Do thou address thys

pairing unto the forest, for without this now even
n itself does not please me. Do thou give away
unto the Brâhmanas and edibles unto the beggars
g for them, and make haste without delay. Confer
the Brâhmanas, valuable ornaments, excellent clothes,
nt toys, beds, conveyances and other fine things in thy
ssion and then what remains do thou distribute amongst
rvants." Convinced that her going to the forest was
d by her husband, Sitâ began to distribute them speedily
a delighted heart.

SECTION XXXI.

[EARING this conversation, Lakshmana, who had gone
before, with tears in his eyes and being unable to bear
rrible sorrow, took hold of his brother's feet and spoke
nto that greatly renowned Sitâ and Râghava. "If thou
esolved to repair unto the forest filled with deer and
ants, I shall accompany thee, always going before
bows in my hands. Thou shalt range with me in
harming part of the forest which resounds with the
of the birds and the humming of the bees. Alienated
hee I do not long for the abode of the celestials, nor for
l life, nor for the wealth of the three regions." The son
mitrâ, who spoke thus and was determined upon going
e forest, being repeatedly requested by Râma with
ling words to desist from his purpose, spoke unto him
llowing words. "Formerly thou didst order me to
thee ; and why dost thou prevent me now from accom-
ng thee to the forest ? I want to learn, O sinless one,
hou dost prevent me now from following thee. I enter-
grave doubt in this." Then the highly effulgent Râma

spoke thus unto that sedate Lakshmana, who stood pra
before him with clasped hands. "Thou art sedate, l
of virtue, of peaceful temper, and thou walkest always in
paths of righteousness. I hold thee dear as my life and t
art obedient unto me and art my friend. If thou dost acc
pany me unto the forest, O son of Sumitrā, who shall s
Kauçalyā and the highly renowned Sumitrā? That hi
effulgent lord of earth who will satisfy the world with
fulfillment of its desires like unto rain spreading in shov
over the earth, is himself now shackled with desires
Kaikeyi. That daughter of Açwapati obtaining this king
from the monarch, there will be no end of the miseries
these co-wives. Bharata attaining the throne and siding
mother, Kaikeyi will never think of Kauçalyā or Sum
sore distressed with grief. Do thou therefore, O son
Sumitrā, live here of thy own accord or by the favour of
monarch, and maintain these worshipful ones. If thou d
act thus, it will be showing thy best regard in me. O th
versed in the knowledge of religion, real virtue consist
the adoration of superiors. Do this, O son of Sumitrā,
my sake; if we all go away leaving her aside, she will no
happy in any way."

Accosted thus by Rāma, Lakshmana, well versed
speech, spoke unto him the following humble words. "Be
afraid of thy power, O hero, Bharata shall adore Kauça
and Sumitrā—there is no doubt about this. If that wicked B
rata obtaining this excellent kingdom, does not maintain
take care of them, being impelled by haughtiness and wic
impulses, surely shall I kill him, that wicked-minded c
though he be assisted by the entire population of the three
gions. Besides, that worshipful Kauçalyā, who has made gra
of many thousand villages unto her servants, can maint
thousands of people like us,and has enough to maintain her
as well as my mother. Do thou therefore permit me to fol
thee; there will be no breach of virtue in this,and I shall h

my desires attained and thy interests shall be secured. I shall go before thee pointing out thy course, with stringed bows, a hoe, and a basket in my hands. I shall bring for thee every day various roots and fruits and other things that grow in the forest and which the ascetics use in their sacrifice. Thou shalt amuse thyself with Vaidehi on the sides of the hill, and I shall perform everything for thee whether thou art asleep or awake."

Being extremely gratified with these words, Rāma spoke unto him, saying,—"Do thou follow me, O son of Sumitrā, obtaining permission from all thy relatives. The high-souled Varuna himself offered two terrible-looking bows of etherial temper, two sets of weapons at the great sacrifice of the royal Janaka—namely, impenetrable mail, two quivers, two inexhaustible arrows, and two swords burnished with gold and bright as the Sun. These things were offered unto me as bridal presents, and I have kept them at the house of my preceptor. Do thou, O Lakshmana, paying homage unto my preceptor, taking all those weapons, swiftly bring them hither. Determined upon going unto the forest, Lakshmana, taking leave of his friends, went to the abode of the spiritual preceptor of the Ikshwākus and took from him those excellent weapons. And that best of princes, the son of Sumitrā, showed Rāma those heavenly arms worshipped and well adorned with garlands. Seeing Lakshmana arrive there, Rāma, having control over his ownself, greatly pleased, spoke unto him the following words. "Thou hast arrived, O Lakshmana, just when I wanted thee. I want to distribute with thee these my riches amongst the Brāhmaṇas and the ascetics. There are many excellent Brāhmanas having firm reverence in their preceptor. I want to distribute my wealth amongst them and many other personages who depend upon me for their maintenance. Bring here speedily the worshipful Sujajna, the son of Vasishtha; I want to repair unto the forest after duly adoring him and other excellent Brāhmanas."

SECTION XXXII.

RECEIVING this pleasant and beneficial mandate of brother, Lakshmana speedily went unto the abode of Suja and finding that Vipra in the chamber where the sacrif fire was maintained, worshipped him and addressed l saying; "Friend, come and behold the abode of that on arduous deeds (Rāma) renouncing his incoming installati Finishing his prayers, Sujajna accompanied Lakshm and arrived at the splendid mansion of Rāma, filled riches. No sooner Rāma found that Brāhmana ve in the Veda (Sujajna) arrive there, shining in effulg like unto the blazing fire, than he rose up from his along with Sitā, with clasped hands, and received hir if he had been the sacrificial fire itself, and offered excellent golden *Angadas*, shining ear-rings, necklace jewels fastened together with golden strings, *Keyu* bracelets, and various other ornaments, and spoke t him, being desired by Sitā, the following words. "O gentle friend! do thou by some servant send unto thy this necklace and *Hemasutra*. And Sitā, the friend of wife, also intends to give this *Rasanâ* unto thy wife. on the eve of her going to the woods, she presents thy and thy wife with *Angadas* of curious workmanship elegant *Keyuras*. And Vaidehi wishes to present thee this fine bed-stead with its coverlet studed with vari precious jewels. And I offer thee, O great ascetic, witl thousand gold coins, this excellent elephant, called destroyer of foes, which had been bestowed upon me by maternal uncle."

Being addressed thus by Rāma, Sujajna accepted those offers, and showered benedictions upon Rāma, S and Lakshmana. Thereupon Rāma spoke unto his belo considerate and fair-speaking brother, the son of Sumi

the following pleasant words, like unto Brahmā addressing the Lord of celestials. "O son of Sumitrā, do thou invite the excellent Brāhmanas, Agastya and Viswāmitra, and adore them, O Rāghava, by conferring upon them gems, as people cherish corn with water. And O mighty armed one, do thou worship them, O Rāghava, with a thousand cows, gold, silver, and various precious jewels. Do thou confer upon that good Brāhmana, the preceptor of the *Tittiriya* portion of the *Vedas*, who crowns Kauçalyā with blessings every day, silk cloth, conveyances, maid-servants, and such other things, till the twice-born one is satisfied. Do thou propitiate the worshipful Chitraratha, who is our charioteer and counsellor and of advanced years, with precious jewels clothes, wealth, with all kinds of beasts and a thousand cows. Do thou confer upon those Brāhmanas, O son of Sumitrā, who live under my protection, studying the *Kata* section of *Yayur* Veda, with staffs in their hands, a grant of eighty mules loaded with jewels, of a thousand miles of pines, and of a thousand cows, for curd and clarified butter. They are always inactive, being constantly engaged in Vedic studies, and are greatly slothful though having a taste for delicious food, and are always esteemed by great men; to each of all those Brāhmanas, who always come to Kauçalyā, do thou, O Lakshmāna, make a grant of a thousand gold coins, and offer unto them all such gifts as may please my mother." Thereupon Lakshmana, that best of men, distributed amongst all these Brāhmanas all the entire riches as ordered by Rāma like unto the Lord of wealth. Seeing his dependants in a wretched plight, shedding tears continually, Rāma proferred unto them various articles for their maintenance, and said:—"Do ye occupy in turn until our return my rooms as well as Lakshmana's." Having spoken thus unto all those dependants who were racked with great sorrow, Rāma ordered the Treasury officer to bring his riches there. Thereat, the servants brought all his riches and collected them in great heaps. Rāma, the

best of men, together with Lakshmāna, distributed them amongst the Brāhmanas, boys, the old, and the poor. There lived in that quarter a Brāhmana of a tawny colour, by name Trijatā, descended from the line of Garga, earning his livelihood by digging the earth with spades and ploughs. His young wife with her little children, struggling with poverty, spoke thus unto the old Brāhmana. "Throwing aside thy spades and ploughs, do thou hear my words. Go and see the virtuous-souled Rāma, and thou art sure to get something from him now." Hearing these words of his wife, Trijatā, shining in effulgence like unto Vrigu and Angira, covering his body with a torn piece of cloth, proceeded towards Rāma's abode with his wife, and going on in a speedy and uninterrupted course, reached at last the royal abode and spoke unto Rāma thus:—"O mighty son of the king! a poor man am I, having a number of children. I maintain my family by digging the earth; do thou therefore look upon me mercifully." Whereupon Rāma replied laughing:—"I have not distributed as yet even one thousand of my cows. Do thou hurl this rod, and thou art the master of all those cows occupying the space at the extremity of which this rod shall fall." Upon this, swiftly tightening the cloth around his waist, Trijatā firmly grasping the rod hurled it with a mighty force. The rod, hurled off his hands, fell on the other side of the river Saraju in the midst of many thousand bullocks. Seeing this, the virtuous-souled Rāma despatched to the hermitage of Trijatā all the cows that lay extending up to the banks of the river Saraju, and consoling him afterwards accosted him with the following words. "Be not offended, I acted thus only as a matter of joke. I asked thee to do this only with the object of knowing whether thou hadst the power to hurl this rod. Do thou ask of me now any thing thou likest. Truly do I speak that thou shouldst not hesitate. I am ready to devote my wealth to the services of the Brahmanas. And the wealth I have

earned will conduce to my favour, if I can apply it to your service."

Then Trijata, being pleased with the accession of cows, went away along with his wife, showering happiness and joy. Rāma of great manliness afterwards distributed with proper respect and due welcome all his wealth amassed by righteous means amongst the Brāhmanas, friends, servants and the poor, according to the recomendation of his friends.

SECTION XXXIII.

HAVING distributed much wealth to the Brāhmanas, the Rāghavas set out with Sitā for the purpose of seeing their father. And the two looked beautiful with a couple of handmaids (following them), taking the weapons that had been decked by Sitā with flowery wreaths. Then crowds of elegantly-attired citizens, mounting on the terraces of three-storied and seven-storied houses, looked on the scene with hearts filled with sorrow. And unable to tread the streets because of a vast concourse, they ascending the terraces of the buildings, eyed Rāghava with woe-begone eyes. And deprived of their senses by grief, the multitudes,* beholding Rāma proceeding on foot in company with Sitā and his younger brother, said,—"He that used to be followed by the vast body of the four-fold forces, proceeds now along with Sitā, followed by Lakshmana alone. Knowing every kind of enjoyment, that magnanimous one who has tasted of every luxury, for maintaining the dignity of morality, does not wish to falsify (his father's) word. And that Sitā whom formerly the very rangers of the sky could not see, is to-day beheld by the passers-by. Now summer's heat and winter's cold

* Another reading is,—*Beholding Rāma without his umbrella and walking afoot.—T.*

and the rains of the wet season will speedily stain Sītā, whose person is worthy of being dyed, and who used to daub her limbs with red sandal paste. Surely to-day Daçarātha speaks thus, possessed by some evil spirit; for the king ought by no means to banish his beloved son. Who ever exiles his son, albeit he be worthless? And what is to be said concerning a son that has fast secured all men's hearts by his behavior? Universal benevolence, kindness, learning, goodness, the restraint of the senses, and the control of the faculties,—these six qualities adorn that best of men, Rāghava. Therefore the subjects will be afflicted in consequence of his separation, even as aquatic animals are, when summer dries up the waters of a tank. The entire earth is distressed on account of the distress of this lord of the earth, even like a tree bearing blossoms and fruits, when its roots have been severed. Surely this highly effulgent one with virtue for his chief good, is the root of humanity, and the latter represents its flowers, fruits, foliage, and boughs. Therefore, accompanied by our wives and friends will we like Lakshmana follow the departing Rāghava by the same way that he takes. And leaving aside our gardens and fields and abodes, will we, making the righteous Rāma's happiness and misery our own, follow him. Let Kaikeyi possess herself of our deserted mansions, deprived of their buried treasures, with their unswept courtyards robbed of kine and wealth, and shorn of all substance, filled with dust, and abandoned by the deities, mansions where rats will run from hole to hole, which will neither emit smoke nor contain water, which will not be swept by broomsticks, from which sacrifices, and the slaughter of sacrificial beasts, and the offering of oblations, and the recitation of sacred texts, and *Yapa*, will be absent, and around which will be strewn broken earthenware, as they are on occasions of political commotions or the occurrence of natural calamities. Let the forest to which Rāghava repairs resemble a city, and let this city renounced by us be converted into a wilderness.

Inspired by the fear of us, serpents will leave their holes, and beasts and birds the caves of mountain, and elephants and lions the forest. Let them occupy the tracts left behind by us, and let them renounce such abounding in serpents, beasts, and birds, as yield grass, meat, and fruits. Let Kaikeyi (reign in this realm) along with her sons and adherents; we, renouncing homes, will dwell in the forest with Rāghava."

Rāghava heard various words uttered thus by the populace; and having heard them, he did not suffer his mind to be agitated. And that righteous one of the prowess of a mad elephant, from a distance began to make for the residence of his father resembling in brightness a summit of the Kailāça mountain. Entering the king's mansion, he drawing nigh found the heroic Sumantra seated in dejected mood. Seeing that well-wisher of his thus depressed, Rāma endeavouring by all means to do his father's bidding, cheerfully went on, desirous of beholding his sire. And with the view of meeting the aggrieved king before repairing to the forest, the magnanimous son of the Ikshwāku race, seeing Sumantra, stayed there,—so that that noble-minded one might inform his father of his visit. And making up his mind to go to the woods in accordance with the command of his father, Rāghava seeing Sumantra, said unto him; "Do you inform the king of my arrival."

SECTION XXXIV.

THEN the mighty and incomparable Rāma of eyes resembling lotus-petals said unto the charioteer,—"Do you announce me to my father." Thus commissoned by Rāma, the charioteer entering the apartment, found the king heaving sighs, his senses overwhelmed with grief. And he saw the monarch

like the sun afflicted by Rāhu, or like fire enveloped in ashes, or like a tank deprived of its water. Thereupon concluding that the king agitated by sorrow was bewailing Rāma, the charioteer said with joined hands. And first paying homage unto the king, invoking victory upon him, the charioteer, perplexed with fear, softly and sweetly addressed the monarch thus :—"O foremost of men, your son waits at the entrance, after having distributed wealth to Brāhmanas and his retinue. Let that one having truth for prowess, good betide you, see you. Having greeted all his friends,he now wishes to see you. Know that he is about to set out for the mighty forest. Do you,O Lord of earth, see him furnished with every perfection, like the Sun himself surrounded by his rays." Thereupon, that virtuous and truthful (king) resembling the ocean by virtue of his gravity, and motionless like the welkin,answered Sumantra, saying,—"O Sumantra, do thou bring hither my wives." Reaching the inner apartment, the charioteer said unto the ladies,—"The worshipful king calls you. Do you come speedily." Thus addressed by Sumantra at the mandate of the monarch, the ladies in a body, informed of their husband's command, went to the king's apartment. And three hundred and fifty females furnished with coppery eyes and observing vows, surrounding Kauçalyā, proceeded slowly. On the females coming there, the monarch seeing this, said unto the charioteer,—"O Sumantra, do you bring hither my son." Thereat the charioteer taking Rāma, Lākshmana and Mithila's daughter, speedily came before the lord of earth. The king seeing his son drawing nigh with joined hands, hastily rose up from his seat in company with his wives. And casting his eyes on Rāma, the king rushed towards him, but before reaching his son, the aggrieved monarch fell down to the earth in a swoon. Rāma and that migthy car-warrior Lakshmana swiftly neared the king striken with grief and rendered senseless by sorrow. And there arose in the palace cries of women by thousands of "Ah Rāma," mingled with the

tinkling of ornaments. Then both Rāma and Lakshmana along with Sitā took the king up with their arms, and with tears in their eyes laid him upon the couch. When the lord of the earth oppressed with the vapour begot of grief and overwhelmed with emotion, had regained his senses, Rāma with joined palms said—"I ask you, O mighty monarch, as you are the lord of all. Do you see me safely despatched to the forest of Dandaka. Do you permit Lakshmana, and let Sitā also follow me to the woods ; for although prohibited by me with various reasons, they do not wish to be left behind. Do you, O bestower of honor, permit us all, renouncing sorrow—Lakshmana and Sitā and me,—like Prajāpati permitting his sons." Seeing Rāghava about to set out for the forest, the lord of earth said unto the calm Rāma waiting for his orders,—"O Rāghava, I have been deprived of my senses in consequence of my having conferred boons on Kaikeyi. Do you therefore confining me to-day become king in Ayodhyā." Thus addressed by the monarch, Rāma—the best of the righteous—well versed in speech, with joined hands addressed his father thus,—"O king do you rule this earth for a thousand years,—I will reside in the forest. I do not wish for the kingdom. Having spent five and nine years in the woods, I shall again embrace your feet, O lord of men, after fulfilling your vow." Fettered in the net of promise, the king bewailing his beloved son, secretly spurred on by Kaikeyi, said,—"Do you, my darling, with the view of attaining welfare here and hereafter and auspicious fortune, go calmly your fearless way,—so that you may return hither (in time.) I dare not, O descendant of the Raghu race, forbid you who are established in truth and who are bent upon discharging your duty. But, O son, do not by any means depart to-night : beholding you even for a single day, I shall feed with you. Do you, seeing me as well as your mother, stay here to-night. Then ministered unto every way, you will set out to-morrow. O son, O beloved Rāghava

difficult is the task that you are going to perform,—for compassing my good in the next world, you are ready to repair to the very woods! But, O Rāghava, I swear unto you, this is anything but agreeable to me, my son. I have been made to swerve from my purpose by the crafty Kaikeyi resembling a fire hidden under ashes. You are going to give effect to the deceit that has been practised upon me by this woman intent upon sullying her line. And as you are my eldest son, it is no wonder, O son, that you should wish to maintain your father's truth."Hearing these words of his distressed father, the humble Rāma, along with his brother Lakshmana, said,—"Who will confer on me the merit tomorrow that I shall reap by going to-day? Therefore, I prefer even the journey to the woods to enjoying comforts here. Do you bestow upon Bharata this earth renounced by me—this kingdom abounding in corn and kine and filled with people; my mind determined upon dwelling in the forest,does not waver. Do you, O bestower of boons, grant Kaikeyi everything that you had promised unto her at the time of the war* (you had waged against the Dānavas), and thereby do you follow truth. Obeying the mandate that you have issued, I will dwell in the forest for fourteen years in the company of the rangers of the woods. Do you without feeling any compunction confer the earth on Bharata. Mine is not the desire to obtain the kingdom for enjoying happiness or attaining any benefit. I will, O descendant of the Rāghu race, do your bidding. Banish your grief, and suppress your tears. That lord of streams, the irresistible ocean, never forsakes his own magnanimity. I desire neither dominion, nor happiness, nor the earth,† nor any object‡ of enjoyment, nor heaven, nor life. O foremost of men, all I wish for is that you may not come by falsehood,and

* Another reading is,—*The boon that you had well-pleased conferred.*—*T.*

† Another reading,—*Nor Mithilà's daughter.*—*T.*

‡ Another reading is,—*Nor any of these worlds.*—*T.*

abide by truth. I truly and in good sooth swear before you that I cannot, O lord, remain here for a moment longer, O my father. Do you bear this grief. I cannot for certain act contrary to my promise. Directed by Kaikeyi saying,—'Do you, O Rāghava, go to the forest,' I had said,—'I will go,'—That promise I must accomplish. Do you not, O revered one, feel aggrieved. We will abide in the forest abounding in mild deer and resounding with the notes of various birds. The father is a very God,—even the celestials say this. Therefore will I look upon your word in the light of divinity. And, O best of monarchs, after the fourteen years have been spent, you will see me again by your side,—therefore do you banish this grief. Why do you, O foremost of men, who will suppress other's grief, undergo this alteration? Do you confer upon Bharata this city and this kingdom and the earth renounced by me. Doing your behest, I will repair to the forest, sojourning there for a long time. Staying at the auspicious frontiers, let Bharata barely rule this earth furnished with watery expanses, cities and forests, when it has been renounced by me. O king, let what you have said be as you wish it. I do not, O king, set my heart upon any great object of desire, nor do I seek my own behoof, as I am bent upon, O you beloved of the good, working out your will. O sinless one, you will not therefore reap any evil on my account. Associating you with untruth, I would not, O sinless one, wish even for your company who are agitated with anxiety,* or this entire kingdom, or every object of desire, or the earth, or Mithilā's daughter. Even this is my truthful vow,—let also your vow prove true. Living upon fruits and roots in the forest, and surveying mountains and tanks and streams and graceful trees, I shall be happy on entering the forest, Do you cease to lament." Thus benetted with calamities and exercised with grief and anguish, the king

* Some texts—*Living.*—*T.*

embraced his son,—and then deprived of his consciousnes fell down on the ground and became motionless. Thereat t the queens save that wife of the monarch (Kaikeyi) bewail together; and crying Sumantra also went into a swoo And the place was filled all around with exclamations "O" and "Alas."

SECTION XXXV.

THEN shaking his head and sighing again and agai pressing palm upon palm and grinding teeth upon teeth, wi eyes reddened in wrath and an altered complexion, and su denly waxing angry and moved with grief, Sumantra witnes ing the mental condition of Daçaratha said, shaking Kaikeyi heart with the sharpened shafts of his speech and piercing h mind all over with his harsh words resembling thunderbolt "O worshipful one, since you have forsaken king Daçarath the maintainer of this world and the mobile and the immobi that it contains, there is nothing that is incapable of beir done by you. I consider you the murderess of your husbar and as one that has finally exterminated one's line; inasmu as you have by your act afflicted the monarch invincible lil Indra, firm as a hill, and imperturbable like the dee itself. You ought not to bring down your boon-bestowir lord and husband Daçaratha; for surely the wish of husband to a wife outweighs a *koti* of sons. The princes w obtain the kingdom one after another according to age;- this custom it is your study to render nugatory even whe the lord of the Ikshāwaku race is still alive. Let your son l king; let Bharata rule the earth: we, however, will go wher goes Rāma. No Brāhmana will dwell in your dominio —such is the ungracious deed you are going to do. [Surel we will go the way that is wended by Rāma, and wh

The North West Provinces text omits the lines inclosed within brackets.

happiness, O revered one, will you,forsaken by friends, Brāhmanas and the saintly, reap by remaining here, allured by the lust of dominion ? And you are going to do such an act !] A wonder it is that I perceive, viz,—that the earth hid by a character like you is not riven this very day. And why doth not the flaming and dreadful censure uttered by the mighty Brahmarshis destroy you who are bent upon banishing Rāma ? Who having hewn a mangoe tree by his axe,tendeth a Nimba ? It never turns sweet for him that waters it. Your birth is noble indeed ; it is as much so as is your mother's. They say that sweet is never extracted from Nimba. I remember what I have heard from old men concerning the vicious inclinations of your mother.

Some one intent upon conferring boons conferred an excellent one on your father. In virtue of this, that lord of earth could understand the import of sounds emitted by all beings, and it is in consequence of this that he could understand the speech even of birds and beasts. One day as your father was lying down, he, understanding the thoughts of a gold-hued Jrimbha bird, from its cries, laughed heartily. Thereat your mother getting angry, wishing for the noose of death, said,—"O king, O placid one, I ask you for the reason of your laughter.' The king replied,—'O worshipful lady, if I unfold unto you the reason of my laugh, then I shall without doubt die to-day.' But that revered one, your mother, again urged Kekaya, saying,—'Tell it to me, whether you live or die ; for (when I have learnt all about it), you will not be able to laugh at me again.' Thus addressed by his beloved spouse, that lord of earth Kekaya went to the saint that had conferred the boon on him and related unto him everything faithfully. Thereupon that boon-giving saint said unto the kin ; "Whether this one kills herself or be destroyed, do you not, O king reveal it." Hearing these words of his, the king well pleased summarily forsook your mother and began to divert himself like Kuvera. Even in the same way, you,

O you that see only evil, staying in an unrighteous cours befouling the king's sense, endeavour to make him commi this wrong. In this connection I remember a saying, viz.,- men take after their fathers, and women their mothers. D not be so,—do you even accept what the lord of earth say Doing the will of your lord,do you become the refuge of a all. Do not incited by evil propensities, make your husband the lord of men endued with the prowess of the celestia chief, perpetrate an unrighteous deed. That sinless on will not for certain give practical effect to the promise jesting ly made by you. O worshipful one, king Daçaratha i graceful, being furnished with eyes resembling lotuses. Le him install his eldest son, Rāma generous and able, main taining his own religion—the protector of all men—an endued with might. O revered lady, great is the obloquy tha will spread concerning you, if leaving his royal father, Rām repaireth to the forest. Let therefore Rāghava govern hi kingdom ; and do you remove your agitation. Surely sav Rāghava none residing in the kingdom will prove friendly t you. On Rāma being installed as the heir-apparent,that bes of bowmen—king Daçarātha—will depart for the forest, re membering ancient examples." Thus in presence of the king Sumantra with clasped palms, with soft yet cutting word endeavoured to strike Kaikeyi with regret. But that nobl dame did not feel any compunction,nor was she touched wit regret. And the complexion of her countenance remaine as it was before.

SECTION XXXVI.

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THEN that descendant of Ikshwāku afflicted because o his promise, sighing and his heart filled with the vapour be got of sorrow, again addressed Sumantra, saying,—"'O chari

oteer, do you speedily marshall the army consisting of the four kinds of forces for following Rāghava. And let sweet-speeched courtezans and opulent traders grace the extensive army of the prince. And, giving them immense wealth, do you also send with him those that depend on Rāma, as well as those with whom he delights to wrestle. And let the foremost weapons, and the citizens, and cars, and fowlers well acquainted with the forest go in the wake of Kākutstha. Killing deer and elephants, and drinking wild honey, and beholding various rivers, they will ultimately forget this kingdom. And let our granary and treasury follow Rāma who is to reside in the forest. Performing sacrifices at holy spots, and dispensing the prescribed *Dakshinas*, let Rāma happily reside in the forest in the company of saints. The mighty-armed Bharata will govern Ayodhyā. Therefore, do you furnish the auspicious Rāma with every object of enjoyment." When that descendant of Kakutstha said this, Kaikeyi was inspired with apprehension : her countenance became blank, and her utterance was choked. Losing her complexion and agitated with fear, with her countenance fallen, Kaikeyi faced the king and said,—"O righteous one, like unto a liquor whose lees alone have been left, Bharata will not receive the kingdom tasteless and denuded of all substance." While the shameless Kaikeyi was speaking thus sternly, king Dacarātha said unto that one of expansive eyes,—"O worker of mischief, why having laid the load upon me, do you torment me ? O ignoble one, why did you not ask for this, when you did first solicit the boon ?" Hearing these wrathful words of the king, that beauteous one, Kaikeyi, waxing doubly wroth, addressed the monarch, saying,—"Even in this line of yours,Sagara deprived his eldest son Asamanja by name of the enjoyment of the kingdom. In this way this one deserves to go to the forest." Thus addressed, king Daçaratha said,—"O fie !" and all present were afflicted with shame; but Kaikeyi feigned not to understand all this. Then

a notable, aged, pure-spirited personage held in high estee by the monarch, named Siddhârtha, addressed Kaikeyi, sa ing,—"Asamanja by way of sport catching people on th way, used to throw them into the waters of the Sarayu, an that wicked-minded wretch made merry over the same. Seein him do so, the citizens in a body, waxing wroth spok unto the monarch,—'O enhancer of the kingdom's prosperity do you either banish Asamanja or us.' To them h replied,—'Whence is this fear of yours?' Thus asked b the monarch, the subjects said,—'Through his impudenc this one of perverted sense by way of diversion throwing ou sons into the Sarayu, finds extreme delight.' Hearing thes words of his subjects, that lord of men, with the intention o doing good to them, forsook that mischievous son of his Then swiftly causing a car to be yoked, he said unto hi men,—'This one is to be banished for life in proper gar along with his wife.' Thereupon that worker of iniquit went to the forest and went about seeing mountai fastnesses. Thus did the virtuous king Sagara renounc his son. But what offence has Râma committed that h is to be banished? We do not find any fault whatever i Râghava. Rare is his fault even like the spot on the Moo Or it may be, O exalted lady, that you perceive some faul in Râghava,—Do you, if so, unfold it; and then let Râm be banished. But the renunciation of the honest ever cou stant in a righteous course, in consequence of its bein opposed to virtue, destroys the splendour of Sakra himsel Therefore, O noble one, cease to persevere in this, for wha good would the marring of Râma's good fortune bring you And, O you of a fair countenace, you will by such a cours escape odium." Hearing Siddhârtha's words, the king, hi voice waxing exceedingly feeble, addressed Kaikeyi in word surcharged with emotion,—"O Personation of sin, tho relishest not this speech. Thou knowest not either thy ow good or mine. This wicked endeavour of thine, O thou th

strivest after harm, which thou puttest forth adopting a narrow path, is surely divorced from the course of the good. Forsaking my kingdom, forsaking happiness and treasures, I will to-day follow Rāma. Do thou with Bharata for the king, forever enjoy dominion according to thy heart's desire."

SECTION XXXVII.

HEARING the words of that worthy, Rāma conversant with modesty, humbly addressed Daçaratha, saying,—"What O king, have I, that am renouncing everything and am going to dwell in the forest subsisting on what the forest yields, to do with a following? Of what avail is a person's attachment for the tether of a goodly elephant, when the elephant itself is renounced by him? Thus it is with me, O foremost of righteous ones. What shall I do with the army, O lord of men? I will confer everything on Bharata. Let them bring me a vesture of bark, and for me who will go to the forest and reside there for fourteen years, bring a hoe and a basket." Thereupon Kaikeyi herself brought a bark dress and that shameless one said unto Rāghava in the presence of all,—"Do you wear this." On this, that foremost of men taking those two pieces of bark from Kaikeyi, left his fine attire and put on the ascetic garb. And Lakshmana also, renouncing his choice raiment, put on the dress of an anchoret before his father. Then Sitā clad in silk apparel, eying the ascetic covering meant for her, became agitated, like a doe at sight of a noose. And afflicted with shame, that one graced with auspicious marks, Jānaki, sorrowfully took from Kaikeyi the Kuça and bark; and with tears flooding her eyes, that one cognizant of virtue and having her gaze

ever fixed upon it, thus addressed her lord resembling the king of the Gandharbas,—"How do the ascetics dwelling in the woods put on their dress?" Saying this, Sitā, ill at ease became embrassed. And putting on one piece on her neck and holding the other in her hand, the daughter of Janaka, feeling uneasy, stood overpowered with shame. Thereupon that best of righteous persons, Rāma, peedily coming up to her, fastened the monastic garb over Sitā's silk attire. Beholding Rāma fastening that goodly garb on Sitā, the females of the inner apartment began to shed tears. And waxing exceedingly aggrieved, they spoke unto Rāma flaming in effulgence:—"Child, do not take this virtuous one to the forest. So long as you will reside in the forest in accordance with the wishes of your father, we shall behold her; and by this means let our lives attain their object, O lord. O son taking Lakshmana for your help, go you to the forest. This auspicious one does not deserve to live in the woods like an ascetic. O son, grant our prayer. Let the fair Sitā remain. Even steady in virtue, you do not yourself intend to stay here.' Hearing these words, Daçarātha's son tied the dress on Sitā having a similar character with himself. When she had put on the upper and under garments, the preceptor of the king Vasistha, his voice choked with the vapour of sorrow, dissuading Sitā, said unto Kaikeyi,—"O thou whose desires outrun thy sense of honor, O thou of perverted understanding O befouler of thy line, deceiving the monarch, thou stayest not within the pale of the promise. O thou bereft of good behavior, that noble lady, Sitā, should not go to the forest. Sitā will occupy Rāma's seat. Of all those that marry, the wife is the other) soul. Sitā will govern the earth, as she is Rāma's self. But if Vaidehi goes to the forest with Rāma, we will follow him, and the inhabitants of the city will also repair thither. And the warders of the inner apartment, and the people of the kingdom and the city taking with them their necessaries and servants will accompany Rāghava and his

wife. And Bharata and Satrughna wearing ascetic clothes and ranging the forest will live like their elder brother resident in the woods. Then alone thou of vile ways and intent upon harming the people wilt govern this empty earth deserted by the inhabitants, along with the trees. That can never be a kingdom where Rāma is not the monarch, and that forest where Rāma will reside will flourish into a monarchy. Bharata never wishes to govern a kingdom that has not been conferred upon him by his father; nor, if he has really been begotten by the monarch, will he any further act by you as a son. Even if you leaving the earth fly unto the air, that one cognizant of the character of his ancestry, will never act otherwise. Therefore although intent on advancing your son, you have really brought about his injury. There exists not a person in the world that is not partial to Rāma. O Kaikeyi, do you to-day behold beasts and snakes and birds journeying in the wake of Rāma, and even the trees stand with their heads turned towards him. Do you, O noble lady, removing the ascetic guise, confer elegant ornaments on your daughter-in-law, for such a dress suits not this one." Saying this Vasistha prevented Kaikeyi. "O daughter of king Kekaya, you have asked for the abode of Rāma in the woods; and decked out in ornaments let Sitā daily engaged in adorning herself, reside in the forest with Rāghava. And let the daughter of the king go to the forest, surrounded by excellent cars and servants, and taking with her attires and other necessary things. When you demanded the (fulfilment of the) promise, you had not your eye on Sitā." When that foremost of Brāhmanas, that preceptor of the king possessed of unparalelled potency, had said this, Sītā, desirous of serving her beloved lord, did not turn away from the ascetic dress (presented by Kaikeyi.)

SECTION XXXVIII.

WHEN Sitâ, having a husband although seeming a
she had none, was putting on the ascetic guise, the pe
got into a wrath and exclaimed, "O Daçaratha, fie on y
Aggrieved at the uproar that arose there in consequer
the lord of earth banished from his heart all regard for l
virtue, and fame. And sighing hot, that descendant
Ikshwâku spoke unto that wife of his, saying,—"O Kaik
Sitâ deserves not to go in a Kuça dress. Tender, and you
ful, and worthy of happiness, she is by no means capa
of living in the forest. My spiritual guide has spoken
truth. Whom has this one injured that, being the daugh
of the foremost of kings, she like a female ascetic, wear
a meagre garb in the presence of all, will (repair to the wo
and) remain there like a beggar destitute of everything? I
Janaka's daughter leave off her ascetic guise. This
not the promise that I had made to you before. Let
princess go to the forest in comfort, furnished with all sc
of gems. My sands run out; by me hath this cruel promise be
made with an oath. But this (exile of Sitâ) has been thou
of by you through your ignorance. Let it not, howev
consume you like a bamboo flower destroying the bamb
If, O wicked woman, Râma has happened to do thee so
thing unbeautiful, what wrong, O base wretch, has Vaid
done thee in the world? Of eyes expanded like those o
doe, endued with a mild temperament, and virtuous, wl
harm has Janaka's daughter done thee. Surely, O nefari
one, the banishment of Râma is enough for thee. Why th
dost thou bend thy mind to perpetrate these atrocious sin
O noble dame, having heard you asking for the banishme
of Râma, who had at first been intended by me for bei
installed, and who came here afterwards, I had promised y
(his exile alone.) But since, going beyond that promise

mine, you behold Mithâla's daughter dressed in mendicant garb, surely you wish to find your way to hell." Thus commissioned to the forest, Râma who was seated sealing his lips, said,—"O righteous one, this my mother is aged and famous and of a lofty spirit. May she not meet with improper treatment at your hands! It behoves you, O bestower of boons, to show greater honor to her when she shall be deprived of me and be plunged into a sea of grief and afflicted with unprecedented woe. O you comparable unto the mighty Indra, you should so behave with my mother smitten with my separation, that exercised by grief in consequence of my residence in the forest, she may not, renouncing life, repair to the mansions of Yama."

SECTION XXXIX.

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HEARING Râma's words, and seeing him dressed like an ascetic, the king in the midst of his wives was deprived of his senses. And burning in grief, the king could not eye Râghava, nor seeing him could that one of afflicted mind answer anything. Then remaining unconscious for a while, the mighty-armed lord of earth oppressed by grief began to bewail, thinking of Râma. "I conclude that formerly I deprived many a cow of her calf, and took the life of many a creature, and it is for this that the present calamity has befallen me. (I infer) that life never departs from the body unless the time comes, for although sore tried by Kaikeyi, my life does not go out of me, and for I can see before me this one resembling fire, clad in the dress of an ascetic, having left his fine vesture. These people are in trouble in consequence of Kaikeyi alone striving by help of this craftiness to secure her interest." Having said these words, Daçaratha, his senses overpowered by the vapour of sorrow,

exclaimed "Rāma!" and could not proceed further. Then soon regaining consciousness, the lord of earth with tearful eyes, addressed Sumuntra, saying,—"Yoking a riding car with excellent horses, do you come hither; and take the exalted one to the south of the kingdom. The virtuous and heroic Rāma is being banished by his father and mother. Even this methinks will be asserted as the fruit of the virtues possessed by the pious." Receiving the mandate of the sovereign, Sumantra endued with fleet vigour, yoking a car adorned with horses, came there. Then the charioteer with joined hands announced to the prince that the car adorned with gold was ready, yoked with excellent horses. The king, versed in time and place, and pure, speedily summoning his treasurer, said unto him these words firmly,—"Do you without delay bring unto Vaidehi excellent and costly attires and noble ornaments, counting these (ten and four) years." Thus desired by the foremost of men, that officer repairing to the treasury, procuring all those, speedily presented them to Sitā. Thereupon that pure-sprung one, Vaidehi, ordered to the forest, adorned her goodly limbs with those rare ornaments. And thus decked out, Vaidehi graced that chamber like the effulgence of the Sun irradiating the welkin with his rays. Then embracing with her arms Mithilā's daughter of noble behaviour, and smelling the crown of her head, Sitā's mother-in-law said,—"Those women that although having always been carefully tended by their husbands, do not regard them during the incident of adversity, are in this world reckoned as unchaste.—Even this is the nature of women: having formerly tasted happiness (at the hands of their husbands), they, on the accession of an inconsiderable misfortune, take them to task,—nay, forsake them utterly. Those women that are untruthful, unmindful, of evil ways, heartless, intent on unrighteous acts, and whose love is evanescent, are unchaste. Neither lineage, nor benefit, nor

learning, nor gift, nor forbearance of faults, can secure the hearts of females,—surely their hearts are unstable. But chaste women of good character, abiding in truth, acting in accordance with the precepts of superiors, and maintaining the dignity of their race, single out their lords as the prime means of compassing their spiritual welfare. Therefore although my son is going to be banished to the woods, you should by no means disregard him. Whether he be wealthy or poor, he is unto you like a god." Hearing her mother-in-law's words fraught with virtue and interest, Sitâ facing that lady, said with joined palms,—"I will do all that the noble one says. I know how I should act by my husband. I have heard all about that (from my parents.) The worshipful one ought not to place me on the same footing with unrighteous persons. As brightness doth not depart from the moon, so I cannot swerve from virtue. The Vinâ without strings does not sound; and the car without wheels does not move,—so although having an hundred sons, a woman without her husband cannot attain happiness. The Father gives in measure, the father and the son give in measure,—but who does not worship that bestower of 'riches fineless'—the husband? O exalted one, having learnt from my superiors the principal as well the minor duties, shall I disregard (my lord)? A husband is a deity unto the wife." Hearing Sitâ's words which went directly to the heart, Kauçalyâ endued with purity of spirit,out of fulness of bliss and bale suddenly shed tears.Then with joined hands that foremost of virtuous ones addressed his mother, who, duly honored by all, was seated in the midst of his other mothers, saying,—"O mother, without indulging in grief, you should minister unto my father; and the term of my abode in the woods will shortly expire. You will find these five and nine years pass away as if in a sleep. Then again,getting me,you will see me surrounded by my friends and relatives." Having spoken out his mind unto his mother, Râma attentively eyed his three hundred and fifty mothers.

And with joined hands Daçarātha's son spake words fraught with virtue unto his mothers afflicted like Kauçalyā herself "If I have said anything harsh to you in consequence of familiarity, or done any wrong through ignorance, do you forgive the same. I salute you all." These calm words of Rāghava informed with peity were heard by the ladies overwhelmed with grief. As Rāghava was speaking thus, there arose a loud wail proceeding from those wives of that chief of men, like unto the cries of Kraunchis. And the abode of Daçaratha which formerly resounded with *murajas, panavas, meghas,** was now filled with cries of distress and lamentations.

SECTION XL.

THEN exceedingly distressed, Rāma, Sitā and Lakshmana, bowing down unto the king, circumambulated him. Then with the king's permission, the righteous Rāghava stupified with sorrow, in company with Sitā, paid respects unto his mother. Following his brother, Lakshmana saluted Kauçalyā; then he again took hold of his mother Sumitrā's feet. As the son of Sumitrā was thus engaged in honoring his mother, his mother smelling the crown of his head, thus spoke unto the mighty-armed Lakshmana,—"Although attached unto thy friends here, thou hast my permission to go to the forest. When Rāma shall have gone (to the woods), do not, O son, show any negligence unto him. O sinless one, whether in prosperity or in adversity, even this one is thy way. That a younger brother should follow his elder is in this world the duty of the righteous. These are the legitimate duties ever observed by this race—charity, initiation into sacrifice, and

* Musical instruments.

renunciation of the body in the field of battle. Do thou consider Rāma as Daçaratha, and Janaka's own-begotten as myself; do thou regard Ayodhyā as a wilderness,—go my son, at thy sweet pleasure." Having thus spoken unto that dear descendant of Raghu, who had made up his mind (to journey to the forest), Sumitrā again and again said unto him,—"Go! Go!" Then like unto Mātali addressing Vāsava, that one understanding humility, Sumantra, with joined hands humbly said unto Kakutstha,—"O illustrious prince, good betide you: do you ascend the car. O Rāma, I will speedily take you to wherever you will tell me. You will have to spend fourteen years in the forest, and your stay must commence from this very day. So the noble lady has ordered." Then having adorned her person, that best of her sex, Sitā, with a glad heart ascended the car resembling the sun. Counting the term of their stay in the woods, her father-in-law furnished Sitā following her lord with attires and ornaments. And then he placed in front of the car various weapons, coats of mail, a basket bound in hide and a hoe. At length the brothers Rāma and Lakshmana swiftly ascended the flaming car garnished with gold. And seeing them with Sitā for the third, mounted, Sumantra drove the car yoked with goodly horses resembling the wind in celerity. On Rāghava having left for the forest to stay there for a long period, the men and beasts within the city were deprived of their senses (by grief). And in the city there arose a mighty tumult in consequence of the hurrying of people, the elephants waxing mad and furious, and the neighings of horses. And the entire city containing young and old, extremely afflicted, rushed after Rāma, like persons oppressed with the heat of the sun rushing towards water.

At his side and back, the people bending forward with their faces covered with the vapour of grief, and sighing hard, said unto the charioteer,—"O charioteer, rein in the horses,—do thou proceed softly. We will see the counten-

ance of Rāma, which we shall never see again. Surely t
heart of Rāma's mother is made of iron, for it does n
burst on witnessing her son resembling Skanda repairi
to the forest. Vaidehi, attaining her desire, follows h
husband, like a shadow—attached to virtue, she does n
forsake him even as the Sun forsakes not meru.
Lakshmana, you are blessed, since you will serve yo
god-like brother ever speaking fair. This design of you
is great; this is your mighty good fortune; this
the way to heaven that you are following him." Sayi
this, they could not supress their fears; and the m
followed the beloved descendant of Ikshwāku. Then t
king, his senses overcome by grief, surrounded by his di
tressed wives, went out of his house, saying—"I will beho
my dear son." He heard before him a mighty noise procee
ing from weeping women,like unto the roars of she-elephan
when a great elephant has been taken captive. Thereupo
Rāma's father, the graceful Kākutstha, became shorn of h
splendour, like unto the full-moon enveloped at the appointe
time during the eclipse. Then the auspicious son of Daçar
tha of soul incapable of being comprehended, ordere
the charioteer, saying,—"Do thou proceed more speedily
Rāma saying unto the charioteer,—"Go," and the people,-
"Stay," thus desired on the way, the charioteer could n
act both ways at once. As the mighty-armed Rāma procee
ed, the dust of the earth raised by the car-wheels were la
by the tears of the citizens showering down. And in co
sequence of Rāghava's departure, the entire city filled wi
despair, and uttering with their senses lost exclamations
"Oh" and "Alas," became exceedingly afflicted. And t
tears begot of heart's grief that flowed from the eyes of t
females, resembled rain-drops scattered around from lotus
shaken by the movements of fish. And beholding the cit
zens absorbed in one thought, the auspicious monarch f
down in grief like a tree whose roots have been severe

Then seeing the sovereign senseless and stricken with exceeding sorrow, the multitudes at the rear of Rāma broke out into a loud tumult. And seeing the king weeping aloud with the inmates of the inner apartment, some exclaiming "Oh Rāma," and others, "O Rāma's mother," began to bewail. Then turning back, Rāma saw that his sorrow-stricken and bewildered father along with his mother, was following his track. As a colt fastened in a snare cannot see its mother, so Rāma fastened in the bonds of virtue could not look at his mother openly. And seeing his parents deserving of comfort and worthy of going in a carriage, going on foot, Rāma said unto the charioteer,—"Go thou swiftly." And that foremost of men was incapable of bearing the looks of his father and mother, like unto an elephant afflicted with the hook, (not being able to look at what is placed on its back.)

Rāma's mother rushed after him like a cow having a calf which has been fettered, rushing towards the fold, for the purpose of seeing it. Rāma beheld his mother Kauçalyā running after the car, bewailing aloud,—"Rāma, Rāma, Ah Sitā, Lakshmana," shedding tears for Rāma, Lakshmana and Sitā, and appearing as if she had been dancing incessantly. The king exclaimed,—"Stay," Rāghava said,—"On, On." Sumantra's mind vascillated like that of one placed between two hosts burning to encounter each other. Rāma said unto him,—"When taxed by the monarch (on your return), you will say, 'I did not hear you.' But delay will impart me terrible pain." Thereupon, doing Rāma's bidding, the charioteer, telling the people to desist, made the horses already coursing, run faster. The retainers of the king stopped after circumambulating Rāma, but their minds did not turn back. But the others did not return either bodily or mentally. Then the courtiers said unto that mighty monarch, Daçaratha,—"He that is expected back should not be followed far." Hearing their words, the king endued with every virtue, with his body covered with per-

spiration and his countenance woe-begone, and exceeding distressed, stopped short and stood along with his wi looking at his son.

SECTION XLI.

WHEN that foremost of men had gone out of the ci with joined hands, there arose a chorus of cries proceedi from the females residing in the inner apartment. "Whe goeth he that was the stay and refuge of the friendless, tl feeble, and the helpless? He that although falsely accuse used not to be moved by anger, who pacified every enrag person by renouncing things calculated to fan anger and wl felt equally for all, where goeth he? Where goeth th highly energetic and magnanimous one who conducted hi self with us as he did with his mother Kauçalyâ? Afflict by Kaikeyi and commissioned by the monarch unto the wood where goeth the deliverer of these people—of the enti world? Ah! the senseless monarch is sending to the woo the stay of all creatures—the righteous and truthful Râma Thus all the queens, oppressed with grief, burst out in lamentations like kine bereft of calves, and loud was tl sound of their wailing. Hearing the loud tumult of lament tion in the inner apartment, the lord of earth burning in gri for his son was striken with sorrow. And oblations unto tl fire had not been offered; and the Sun set; and elephan forsook their forage; and the kine did not suckle the calves. Trisanku, Lohitânga, Vrihashpati, Budha and tl other Grahas getting at the Moon, remained with fier aspects. The stars are shorn of their brightness; the Grah deprived of sheen; and Viçâkhâ appeareth envelop in haze. And clouds driven by the wind resembled tl sea mounting the welkin; and the city shook on Râ

having departed for the forest. And the cardinal points are distressed, and appear enveloped in darkness. And no planet or star is to be seen. And all of a sudden the citizens have been striken with poverty: and no one turns his thoughts to eating or drinking. And ceaselessly burning in grief and heaving sighs, the people in Ayodhyā rage at the monarch. And with their faces washed in tears, the wayfarers betoken no delight, but all are being exercised with grief. And the cool air does not blow, and no moon of mild appearance is seen, and no sun heats the world, all the entire Earth is overwhelmed with woe. And sons depend not upon their parents, hurbands on their wives, and brothers on brothers; and all forsaking each other, think of Rāma only. And deprived of sense, and oppressed by the load of sorrow, the friends of Rāma forsook their rest. Like the Earth with her mountains bereft of Purandara, Ayodhyā, bereft of Rāma, shook, agitated by fear and grief; and the citizens with elephants and warriors uttered exclamations of distress.

SECTION XLII.

So long as he could see the dust raised by the car of Rāma setting out for the forest, so long that best of the Ikshwaku race did not turn his eyes from that direction. And so long as the king could discover his exceedingly virtuous and favorite son, so long he raised himself (on his toes) on the earth with the view of beholding him. And when the ruler of earth could no longer perceive even the dust raised by Rāma's car, then pierced with sorrow, and in heaviness of heart, he fell down to the ground. Then (raising him up), Kauçalyā held his right arm and walked with him, while the slender-waisted Kaikeyi walked by his

left. Endowed with a sense of justice and with virtue and humility, the king with afflicted senses steadily eyeing Kaikeyi, thus spake unto her,—"O Kaikeyi, that hast decided for following sin, do thou not touch my person,—nor do I wish to see thee. Thou art no wife of mine—not even a maid-servant of a friend sharing his good graces. I am none to those that subsist on thy favour, nor are they anything to me. I renounce thee who solely seekest thy interest and hast abandoned virtue. I renounce all the advantages pertaining either to this world or the next which I am entitled to by virtue of having obtained thy hand and having made thee circumambulate the sacrifical fire. If Bharata is satisfied with receiving this entire kingdom, let not what he spends on account of my funeral obsequies find its way to me." Then raising the lord of men covered with dust, the noble Kauçalyâ pierced with grief, stopped (along with the monarch). The righteous one remembering Râghava repented himself, as if he had slain a Brâhmana through inordinate desire, or as if he had placed his hand in fire. And having stopped again and again, the visage of the monarch lamenting on beholding the track of the car, appeared dim like the Moon invaded by Râhu. And stricken with grief, he lamented, remembering his beloved son; and thinking that by this time he had reached the precincts of the city, he broke out into the following,—"On the way are traced the foot-prints of those foremost of bearers that are carrying my son away; but that magnanimous one I do not find. And that meritorious son of mine, who, doubed with sandal, used to rest his head pleasantly upon a pillow, fanned by beauteous damsels decked in ornaments, will to-day surely take refuge underneath a tree, and lay his head on a wooden plank or a stone. Covered with dust, he heaving sighs will rise from the ground in sad guise, like a leader of she-elephants rising from the side of a mountain. The rangers of the

ods will now see the long-armed Râma resembling the
d himself of the worlds, rising from the ground and going
e one forlorn. And that one so dearly loved by Janaka,
ırthy of being constantly ministered unto with comforts,
to-day going to the forest, fatigued in consequence of
ving been pierced with thorns. Unacquainted with the
est, she is certainly afflicted with fright on hearing the
ep roars of ferocious beasts, capable of making one's hair
ınd erect. O Kaikeyi, do thou realize thy desire,—do thou
coming a widow, rule this kingdom. Without that best of
:n I cannot live." Thus lamenting, the king surrounded
the multitude, like one that had performed his bath after
ath, entered that best of cities filled with people enfeebled
d smitten with grief, with its streets thined of men and its
ılls closed. And beholding that entire city, with his mind
ed upon Râma, the king lamenting, like unto the sun enter-
g clouds, entered that city like unto an unagitated sea rid
serpents by Suparna,* the city without Râma or Lakshmana
Sitâ. Then with tears in his eyes, the lord of earth,
nenting, in unintelligible accents said these sad and broken
ɔrds,—"Do you speedily take me to the room of Râma's
ɔther, Kauçalya; for in no other place shall I find rest
r my heart." When the king had spoken thus, the ushers
king him to Kauçalyâ's chamber, made him lie down in
wly plight. And having entered Kauçalyâ's apartment,
e king having laid himself on the bed, was overwhelmed
th emotion. And the king surveyed the mansion deprived
his two sons as well as his daughter-in-law, like unto
e welkin deprived of the Moon. Beholding this, the
ıissant sovereign raising up his arm, burst out into
mentations, saying,—"Ah! Râma, thou forsakest us both!
h me! surely those blessed people are happy, who having
ıssed this gap of time, will behold Râma returned and will
nbrace him." Then when the night had come like unto his

* *Lit, fair-feathered*, a name of *Garura*.—*T*.

own fatal night, Daçaratha at mid-night addressed Kauçalyâ saying,—"I do not perceive thee, O Kauçalyâ. Do thou touch me with thy hand. My sight having followed Râma doth not return yet." Then seeing that foremost of men absorbed in the contemplation of Râma, that noble dame sat by him, and afflicted with greater grief, began to indulge in sorrow,* sighing heavily.

SECTION XLIII.

THEN seeing the king lying down stupified with grief, Kauçalyâ aggrieved for her son, spake unto the lord of earth, saying,—"O best of men, having vented her venom upon Râghava, the crooked Kaikeyi will go about like a she-serpent that has cast off her slough. And that fortunate one having by her endeavours attained her end, will frighten me the more like a wicked serpent in one's house. If Râma had stayed in this city subsisting himself by alms, or had I made my son as Kaikeyi's slave, even that would have been preferable (before his retirement to the woods). Like unto the sacrificial share cast unto the Râkshasas by the sacrificers on the occasions of Parvas, that weilder of the bow, the mighty-armed Râma, gifted with the gait of the prince of elephants, cast off by Kaikeyi, takes refuge in the forest in company with his wife and Lakshmana. Despatched by you to the woods at the command of Kaikeyi, to what a plight will they, not inured to the privations of a forest-life, be reduced! And bereft of elegant apparel, how will they of tender years, exiled in this time of enjoyment, pass their lives in misery, subsisting on fruits and roots! Will such a time present itself now that my grief removed and my

* Another text reads *viniswasantan*, joining it to *narendram*—foremost of men.—T.

desire attained, I shall here behold Rāghava along with his wife and brother? When, hearing that those heroes have come, will Ayodhyā adorned with standards and garlands, attain fame, with her populace filled with joy? When, seeing those foremost of men returned from the forest, will the city overflow with delight, like the ocean on the occasion of a Parva? When will the mighty-armed hero enter the city of Ayodhyā, placing Sitā before him on the car,—like unto a bull having his bovine mate before him? When will people by thousands shower fried paddy upon my sons on the road, as those repressors of foes will enter the city? When shall I behold those (two) wearing burnished ear-rings, entering Ayodhyā, placing before them their weapons and swords, like unto two hills furnished with their summits? When accepting flowers from girls and fruits from Brāhmanas, will they, filled with delight, go round the palace? When with his intelligence ripened by time, although resembling a celestial in age, will that righteous-souled one come here, rejoicing people like a *Trivarsha*?* Doubtless, O hero, formerly of vile ways that I was, I had cut off the paps of kine and thus prevented their calves hungering after their mothers' milk, from drinking it. And it is for this sin that, O foremost of men, have I, attached to my son, been forcibly deprived of him by Kaikeyi, like a cow deprived of her calf by a lion. Having an only son, I dare not live without him endowed with every virtue and versed in every branch of learning. Not seeing my beloved son and the mighty Lakshmana, I cannot live at all. As in summer the divine Sun furnished with fierce rays burns this earth, even so this raging fire of grief on account of my son consumes me."

* *Three consecutive showers*, favourable to the crops.—T.

SECTION XLIV.

As that best of ladies, Kauçalyâ, was thus lamenting Sumitrâ ever abiding in virtue, spake unto her these words consistent with righteousness,—"O worshipful one, your son is crowned with all qualities,—and is the best of men. Why then do you bewail thus, or weep bitterly? Since, O revered one, renouncing the kingdom, your mighty son wendeth (to the woods) with the view of fulfiling the intention of his high-souled and truthful sire, the worthy Râma staying in the duty that is completely observed by the good and the performance of which always bringeth welfare in the next world, should by no means be lamented. And that sinless one, Lakshmana, kind unto all creatures, will minister unto Râma in the best way possible,—and this is to the advantage of that high-souled one, And experiencing the hardships that come of living in the forest, Vaidehi deserving of happiness follows your righteous son. And what is wanting unto that maintainer of all, your son of subdued senses, intent upon truth and the observance of vows, who is spreading his banner of fame over the world? Acquainted with Râma's manifest purity and high magnanimity, the Sun himself will not dare burn his body with his rays. And issuing from the woods at all hours, the delicious air impregnated with heat and cold will serve Râghava. And when he will lie down at night, the Moon touching him with his beams and embracing him even like his own father, will gladden his heart. That hero of mighty energy on whom Brahmâ had conferred celestial weapons, seeing that foremost of the Dânavas, the son of Timidhwaja, slain in battle,—that tiger-like one, relying on the native strength of his arms, will fearlessly abide in the forest as if in his own home. And why should not the earth remain in the sway of him coming within the range of whose arms enemies find destruction? Considering Râma's grace,

heroism and auspiciousness, (there cannot be any doubt that) returning from the forest. he will speedily regain his own kingdom. He is the sun of the sun, the lord of the lord,—he is the auspiciousness of prime auspiciousness, the fame of fame, the forbearance of forbearance, the god of the gods,—and the foremost of creatures. What evil qualities, O noble lady, will be perceived in him, whether he remains in the city or in the forest? And that best of men, Rāma, will soon be installed in the kingdom, in company with these three—the Earth, Vaidehi, and the goddess of victory. Although overwhelmed with grief, the people of Ayodhyā, seeing that noble unvanquished one retiring to the woods clad in Kuca and bark, are shedding tears begot of sorrow; yet accompanied by that Lakshmi, what is there that is incapable of being attained by him? And what is there that is incapable of being obtained by him before whom goeth that foremost of bowmen himself bearing arrows, swords and other weapons? You will again see him returned from the forest. O exalted one, chase your grief and sadness. I tell you this truly. O blameless one, you will again, O auspicious lady, see your son, like unto the new-risen moon, paying homage unto your feet with his head. And again seeing him returned and crowned with great auspiciousness, you will speedily shed the dew of delight. O noble lady, do not grieve or lament. Evil cannot touch Rāma. You will soon behold your son along with Sitā and Lakshmana. O sinless one, it is for you to console these people. Why then, O revered one, do you suffer your heart to be thus overpowered? O eminent one, you ought not to bewail, inasmuch as Rāghava is your son. In this world there is not another residing in honesty that is superior to Rāma. Beholding your son surrounded by his friends, bowing unto you, you will soon shed blissful tears, even like a rain-cloud. And soon will your son conferring boons, returning (to this place), press your feet with those soft and plump hands of his. And even as a

chain of clouds speaks unto a hill, you will speak unto worshipful and heroic son, surrounded by his fri bowing unto you." Having thus addressed Rāma's m and inspired her with hope in various words, the noble pleasant and blameless Sumitrā, clever in speech, pa Hearing those words of Lakshmana's mother, that wi the best of men, Rāma's mother, had her sorrow destr in her person, even like an autumnal cloud surcharged slight rain.

SECTION XLV.

THE people, who yarned after Rāma having truth prowess, followed him repairing to the forest. Even the king in the interests of his son had with much restrained himself, these, following Rāma's car, did not d That illustrious one crowned with every perfection was unto the inhabitants of Ayodhyā like unto the full r himself. Although besought by the subjects, the tru Kākutstha having pledged his word unto his father, kep going to the forest. And affectionately eying them drinking them with his sight, Rāma touchingly addre those subjects as if they were his own,—"The love regard which the inhabitants of Ayodhyā have for me them, for pleasing me, extend in full measure tow Bharata. That enhancer of Kaikeyi's delight bearing auspicious character, will duly compass your happiness welfare. Aged by virtue of his wisdom, although young years, and mild albeit furnished with heroic virtue, remover of fear will make a fit ruler for ye. Crow with every regal virtue and selected as the heir-appa (by the monarch), he is more meritorious by far than I It behoves ye to obey the order of your master. And seel

my good, it behoves ye to act so that when I shall have gone to the forest, the king may not grieve." But as Daçaratha's son was bringing home to the people that their duty lay in obeying the royal mandate, they desired that even Rāma should rule them. And Rāma in company with Sumitrā's son attracted the inhabitants of the city subdued by his virtues, who stood with tears in their eyes. And the three kinds of the twice-born ones, viz., those old by virtue, respectively, of age, wisdom, and ascetic energy, the old folks with their heads shaking through length of years,—cried from a distance,—"O ye fleet coursers boasting of exalted extraction that bear Rāma away, do ye desist,—do not go; do ye do even what is for the good of your master. And more particularly being creatures furnished with ears, do ye, ye horses, knowing our prayer, desist. And pure of spirit and heroic and ever firm in noble promises, that master of yours should in justice be carried (unto the city) and not unto the forest away from it." Suddenly seeing those old Brāhmanas thus lamenting distressfully, Rāma speedily descended from his car. And along with Lakshmana and Sitā, Rāma bound for the forest, began to walk near them on foot. Endowed with kindness, that friend of the good, Rāma, could not by proceeding on his car bear to part with the Brāhmanas that were following on foot. Seeing him thus going, the Brāhmanas with agitated hearts, and burning in grief, addressed Rāma in these words,—"The Brāhmanas in a body are following thee ever seeking their good, and mounting on the shoulders of the regenerate ones, the (sacrificial) Fires are walking in thy wake. And behold these raised umbrellas of ours got from the Vājapeya sacrifice, that like unto autumnal clouds follow at your back. With these umbrellas got at the Vājapeya sacrifice, we will afford shade unto Rāma destitute of his own white umbrella, when he shall feel the heat of the (solar) rays. That intelligence of ours which ever followeth the Vedic Mantras, is now, O child, ready to follow thee unto the forest

in thy interests. That best of treasures, the Vedas, re
in our bosoms; and our wives protected by their chastity
abide in our homes. As we have already made up our m
to follow thee, it is useless to fix our hearts afresh. B
thou overlookest virtue, what becomes of abiding by right
ness ?* O thou that art ever firm in virtue, we beseech th
humbling unto the dust our heads covered with hair white
like cranes, do thou desist. These numerous Brâhmanas
have come hither have entered upon many a sacrifice.
completion of these, O child, depends upon thy return.
creatures mobile and immobile cherish thee with high re
All these beseech thee. Do thou show consideration
those that regard thee. Tall trees deprived of motion in
sequence of being fast rooted to the earth and incapabl
following thee, are prohibiting thee by sounding witl
wind. And birds staying upon trees and neither manife
any motion nor seeking for their food, beseech thee to
compassion upon all creatures." While the Brâhmanas
loudly demanding the return of Râma, he found the dark
to descend as if forbidding him. Then Sumantra unyoke
fatigued horses from the car, which at once fell to rollin
the dust. And then bathing them and making them d
he soon as the dusk set in, set fare before them.

SECTION XLVI.

THEN Râghava pausing on the banks of the Tamasâ, l
ed at Sitâ and spake unto Sumitrâ's son, saying,—"O so
Sumitrâ, this is the first night of our exile into the fo

* Another reading is; *What becomes of the virtue that we expect a
hands ?—T.*

rom this day it behoveth thee not,good betide thee, to suffer
ıy mind to grieve (by dwelling on past joys.) The empty
›rest resounding with the cries of beasts and birds returned
› their abodes, and covered with gloom, seems to weep
ı all sides. Doubtless to-day the men and women of Ayo-
hyā, the metropolis of my father, are bewailing us retired
› the forest. O foremost of men, the people are attached
nto thyself, the monarch, Bharata, Satrughna, and myself,
ecause of our various good qualities. I bewail our father
ı well as my illustrious mother. I fear lest lamenting cease-
:ssly, they become blind. But surely the virtuous Bharata
ill console our father and mother with words fraught
ith virtue, interest and profit. Reflecting again and
gain on Bharata's sincerity of soul, I do not, O mighty-
rmed one, bewail either my mother or my father. O
›remost of men, that thou hast followed me is what
› thy duty. (If thou hadest not done so), I should have
› seek elsewhere for the protection of Vaidehi. O Sumitrā's
›n, I will spend here this night, subsisting on water
lone. Even this recommends itself unto me, although the
›rest yields various kinds of fruits." Having said this unto
umitrā's son, Rāghava spake unto Sumantra, saying,—"O
ıild one, do thou now heedfully tend the horses." Then
t sunset, fastening the horses, Sumantra fed them plentifully
ith grass, and then came back. Then seeing the night
rrived, the charioteer worshipped the beneficent Sandhyā,
nd then in company with Sumitrā's son, prepared
.āma's bed. And looking at that bed on the shores of the
amasā surrounded by trees, Rāma along with his wife and
ıe son of Sumitrā, lay down. When Lakshmana found that
.āma afflicted with fatigue had slept together with his spouse,
e began to speak unto the charioteer concerning the various
ualities of Rāma. As remaining awake in the night, Sumitra's
on was engaged in expatiating to the charioteer on the
irtues of Rāma on the banks of the Tamasā, the sun arose.

Rāma abode that night along with the subjects at
distance from the banks of the Tamasā filled with
Rising (from his bed), that highly energetic one, Rāma,
ing the subjects (asleep), addressed his brother Laksh
graced with auspicious marks,—"O son of Sumitrā, these
for our sake have disregarded their own homes, are
asleep beneath the trees. These citizens have determ
upon making me turn back from the forest,—they
rather renounce their lives than give up their resolve.
us while they are asleep ascending on our car, swiftly g
way without fear of molestation. Attached to me, the den
of Ikshwāku's city will not again indulge in sleep under
trees. A prince should deliver citizens from the cala
they bring upon themselves; but he should by no m
drag them into those which he himself has brought
Then Lakshmana spake unto Rāma like unto manifest V
on earth,—"O wise one, even this is relished also by
Do you speedily ascend (the car.)" Rāma said unto
charioteer,—"Do thou at once yoke the car. I will repa
the forest. Do thou, my master, swiftly go hence." Th
upon the charioteer bestirring himself, yoking the exce
horses unto the car, said unto Rāma with joined hanc
"Here, O mighty-armed one, is your car ready yoked, O
most of car-warriors. Do you speedily ascend, good b
you, along with Sitā and Lakshmana." Ascending
car after equipping himself, Rāghava crossed the rap
rushing Tamasā abounding in eddies. Having crossed
stream), the auspicious and mighty-armed one came up
safe and goodly high way capable of inspiring even t
people with confidence. But with the view of deluding
citizens, Rāma said unto the charioteer.—"O charioteer,
thou ascending the car proceed northwards; and ha
proceeded swiftly for a while, do thou turn the car. Do
carefully act so that the citizens may not perc
this." Hearing Rāma's words, the charioteer did acc

ingly, and having returned said unto Rāma to ascend the car.

Then on those perpetuators of the Raghu race having along with Sitā been seated on the car, the charioteer drove the horses by that road which conducted to the hermitage. Then placing the car with its face northwards for the purpose of invoking auspiciousness on their journey, that mighty charioteer, Daçaratha's son, established on the vehicle, set out for the forest.

SECTION XLVII.

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WHEN the night had departed and day dawned, the citizens not finding Rāghava, were overwhelmed with grief and were deprived of their senses. With tears of grief and afflicted with distress, they looked hither and thither, but they could not discover even the dust raised by Rāma's car. And those intelligent ones, extremely distressed on being deprived of Rāma endowed with understanding, with countenances betokening sorrow, spoke these piteous words,—"Oh! fie on that sleep through which having been deprived of senses, we shall not to-day behold Rāma of broad chest and mighty arms. How could Rāma of mighty arms, resorting to this undesirable course, has gone into exile as an ascetic, leaving behind those that regard him dearly? Why has that foremost of Raghus, who has always cherished us even as a father cherishes his sons begot by his own loins, forsaking us, betaken himself to the forest? Here will we either renounce our lives, or direct our course to the north to meet death. Of what good are our lives, when we have been deprived of Rāma? There are huge trunks of dry wood to be got here in plenty. Lighting the

pile of woods will we all enter the fire. What shall we say (when people ask us?) How can we say,—'We took hence the mighty-armed, sweet-speeched and unavenging Rāma'? Surely seeing us without Rāghava, the forlorn city with her women, children and grown up folks will be plunged in grief. We had issued with that high-souled hero. Deprived of him, how shall we behold that city?" Thus raising up their arms, they stricken with grief, indulged in lamentations, like unto kine deprived of their calves.—Then following for a while the track of the car, they, missing the track, become overwhelmed with woe. And then those intelligent ones came back by the track of the car. "What is this? What shall we do? We have been foiled by some supernatural agency." Then they returned to the city of Ayodhā with its good people oppressed with grief, by the self-same way by which they had come. Viewing the city, they with their eyes weighed down with grief, and minds oppressed with woe, shed plentiful tears. "This city deprived of Rāma does not look beautiful, like a lake bereft of its serpent by Garura, or the firmament deprived of the Moon, or the ocean without its waters." And they disturbed in mind beheld the city sunk in sorrow. And entering their wealthy mansions, they deprived of their senses by grief, could not recognize them for their own, nor could they with their hearts rendered absolutely cheerless, although looking at them minutely, distinguish their own from others.

SECTION XLVIII.

THEN with depressed spirits, and exceedingly afflicted, with tears flooding their eyes, smitten with mortal grief, the inhabitants of the city went back from Rāma unto the city.

And with their lives appearing as ready to go out, those unsteady ones came to their respective homes, and surrounded by their wives and sons, washed their faces with copious tears. And they forgot to rejoice or make merry, and the traders did not spread (their stores), and stalls did not grace the place, and the householders did not cook, and people did not rejoice on recovering lost property or gaining a profuse accession of wealth, and mothers did not feel any delight on beholding their first-born. And in every home females afflicted with woe, weeping chid their husbands, coming home, with the following words as (drivers) spur elephants with hooks, "Of what use are their houses, and wives, and wealth, and sons, and comforts, to those who see not Rāghava (in their midst?) There is one only good man in this world even Lakshmana, who along with Sitā is following Kākutstha Rāma unto the woods. Those streams, assemblage of lotuses, and pools are blessed, by which bathing in the sacred waters, Kākutstha will pass. And romantic forests and woods, watery expanses of mighty volume, and mountains with flat spaces, will grace Kākutstha. And forests and hills to which will repair Rāma cannot go without paying him homage like unto a welcome guest. And crested with flowers of various hues and putting forth frequent shoots, trees, swarming with bees will show themselves unto Rāghava. And hills from regard will show unto Rāma arrived there the choicest flowers and fruits even out of season; and will supply him with fountains of pure water. And presenting him with many a charming fountain, trees will delight Rāma at the tops of mountains.* Where Rāma is, there is not fear or failure. That mighty-armed son of Daçaratha is heroic. Let us while he is yet ahead within a short distance of us, follow Rāghava. Even the shadow of the feet of our master, so high-souled, would, bring us happiness. He is the lord of all these—he is the

* The meaning is,—*Trees will please Rāghava by spreading for him a bed of leaves and flowers.—T.*

refuge—he is the accomplishment of our religious duties. We and you, will serve Sitâ, and Râghava." Thus afflicted with grief, the women of the city spake unto their husbands. "In the forest Râghava will attain for you the unattainable and protect what is attained; and Sitâ being a female will do the same for these (women.) Who will take pleasure in residing in a dwelling where the heart dies within itself, which is devoid of delight, where the people are always agitated with anxiety and which is exceedingly disagreeable? If this kingdom devolves on Kaikeyi it will be divested of all virtues and will be like unto one without a master. And of what avail then is our life itself,not to speak of sons and wealth. Whom else will that stainer of her line, Kaikeyi,forsake now, who for the sake of wealth has forsaken her son and her lord? We swear by our sons that so long as Kaikeyi is alive, we living will never stay in her kingdom, although we may be maintained by her. What happiness can be ours by living with that wicked and unrighteous one who lost to every sense of shame is bent upon exiling the son of the foremost of kings? Troubled by disturbances, with all its sacrifices stopped, and having no master over it, the entire (kingdom) will meet with destruction because of Kaikeyi. On Râma retiring to the forest, the lord of earth will surely not live; and Daçaratha dying, it is evident everything will come to naught. Do you, your virtue exhausted,,and oppressed with grief pounding poison, take it or follow Râghava, or remove to such a place that the very name of Kaikeyi may not reach your ears? Râma has been deceitfully exiled along with his wife and Lakshmana; and we are bound unto Bharata like unto a (sacrificial,) beast before one that is to slaughter it. Surely that mighty car-warrior,with deepest collar-bones having a countenance resembling the full moon, sable-hued, repressing his foes, with his arms reaching unto his knees and lotus-like eyes—Râma the elder brother of Lakshmana—always speaking first (to a visitor,) suave truth-telling, endowed with prowess, amiable unto all men

and lovely like the moon himself, surely that foremost of men gifted with the strength of a mad elephant, will grace the forests, ranging it around." Thus lamenting in the city, the females thereof burning in grief became distressed like people stricken with panic on the occasion of a plague.

As the women were thus bewailing Rāghava in their homes, the Sun set and night came on. And the city became enveloped in darkness, and the light (of the sacrificial fires) was extinguished, and the sounds of study and edifying discourse ceased. And the shops of the tradesmen being closed, and festive mirth having disappeared, and people becoming defenceless, the city of Ayodhyā resembled the firmament deprived of the stars. And distressed for the sake of Rāma as if it was a son or a brother of theirs that was banished, the women weeping forlorn, lamented with senses lost; and Rāma was to them more than a son. And the voice of song and festal glee and dance and sounds of instruments having died away, and mirth having disappeared, and the shops not displaying their wares, Ayodhyā then resembled the mighty ocean emptied of its waters.

SECTION XLIX.

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THAT best of men, Rāma, remembering his father's command cleared a large tract of country before the night terminated. And as he went on, the auspicious night was spent. And then having offered up his devotions unto the beneficent Sandhyā, Rāma entered into another country. And seeing villages having ploughed fields on their skirts, and flowering woods, he by means of those excellent horses, proceeded very fast although seeming to go

slowly. And as Rāma proceeded,* he heard the villagers speaking to each other, saying,—"Fie on king Daçaratha, who has yielded himself up unto lust! Ah! the rebutless, fell and sinful Kaikeyi intent upon impiety, having put by her honor, has resolved upon an exceedingly atrocious deed—she that exiles into the woods such a virtuous son of the monarch, endowed with high wisdom, kind, and having his senses under control.† Alas! king Daçaratha has no affection for his own son, since he wishes to dismiss from hence Rāma sinless and dear unto the subjects." Hearing these words of the villagers, that hero, the lord of Koçala, left Koçala behind him. Then crossing the river Vedaçruti of sacred waters, Rāma went in the direction of the quarter in which Agastya resided. (South)

Then proceeding for a good while, he crossed the coolflowing stream Gomati running in the direction of the ocean, with its banks filled with kine and inundating its edge. Having passed the Gomati, Rāghava by means of fleet-coursing horses next crossed over the river Sandika resounding with the cries of cranes and peacocks. Here Rāma showed unto Vaidehi those flourishing regions that had formerly been conferred by king Manu on Ikshwāku, and which teemed with populous tracts. Then frequently addressing the charioteer, saying, "O Suta", that best of men furnished with grace and endowed with a voice like that of a mad swan, spoke,—"When shall I coming back, range ahunting the blossoming groves of the Sarayu, along with my father and mother? I do not so much long for hunting in the woods of the Sarayu; but a relish (for the pastime) is considered as beyond compare being held in esteem by the Rājarshis. Hunting in the forest was in-

* The N. W. P. text has an additional couplet :—*How will that exalted lady, Janaka's daughter, ever engaged in enjoyment, bear misery?—T.*

† The N. W. P. text has an additional line :—*And of the reprehensible Kaikeyi intent upon cruel deeds.—T.*

troduced for the recreation of Rāghavas. Yet do I not take beyond measure to the chase which has been followed in season by the descendants of Manu and which is ever coveted by bowmen. Taking this subject, the descendant of Ikshwāku passed the way, addressing sweet words unto the charioteer.

SECTION L.

HAVING passed the extensive and romantic Koçala, the intelligent elder brother of Lakshmana facing Ayodhyā said with joined hands,—"O best of cities, governed by Kākutstha, I address thee as well as the deities that inhabit and guard thee. Returning from my abode in the woods, I will, freed from my debt unto the lord of earth, behold thee again along with my father and mother." Then he furnished with graceful coppery eyes raising his right hand, with tears in his eyes and in forlorn guise addressed the people of the provinces, saying,—"Ye have shown due compassion and regret for me. To grieve long is not fit. Do ye therefore repair to look after your interests." Thereupon, saluting that high-souled one and going round him, bewailing all the while in heaviness of heart, they at times stopped on their way. And as they kept lamenting, unsatiated in beholding him, Rāghava went beyond the range of their sight, like the Sun disappearing at night-fall. Then that powerful one mounted on his car left behind him Koçala abounding in wealth and kine, inhabited by charitable people, auspicious, free from every kind of fear, charming, containing altars and stakes, with gardens and mango groves, furnished with tanks teeming with burly and contented people, filled with kine, worthy of being protected by monarchs and resounding with the sounds of Vedic recitations. Proceeding at a

middling pace, that best of those endowed with forti
passed through lands smiling cheerfully, prospe
and crowded with elegant villas,—realms worthy
being coveted by the foremost of kings. Then Rāg
saw the celestial Gangā running in three courses
cool waters free from moss, beautiful to behold, freq
by the sages, adorned with graceful asylums
by, containing sacred watery expanses haunted a
hours of sport by delighted Apsarās, graced with cele
Dānavas, Gandharbas and Kinnaras, ever holy, attend
the wives of Nāgas and Gandharbas, with hills servi
sporting-places for the celestials—the river surrounde
gardens of the immortals—that for the behoof of the cele
had ascended heaven, famous, furnished with assem
of celestial lotuses, with the rocks laughing aloud in c
quence of the dashing of water, laughing without bl
with foam, sometimes having her water flowing like a
and sometimes decked by eddies, sometimes still and
and sometimes rushing furiously, sometimes sounding sol
ly and sometimes roaring dreadfully, with crowds of d
bathing in its water, embellished with fresh-blown lot
having spacious shoals and spots covered with glittering
resounding with the cries of cranes of various kinds, gr
by *Chakravâkas*, ever resorted to by maddened fowls, wit
blame, decked by trees on its banks resembling garl
somewhere covered with full-blown lotuses and somew
containing multitudes of lotuses, at places decked with t
of lilies, at others with opening buds, rife with the fa
of various flowers, sometimes resembling a proud fem
removing the dirt of sin, translucent like a gem to the v
with the elephants of the quarters, wild ones, mad one
well as those the best of their species, and those carr
the foremost of celestials, roaring in the neighbouring wo
adorned carefully with the choicest ornaments like unt
damsel, crowded with flowers and fruits and bushe

also with birds, flowing from the feet of Vishnu, divine, without sin, capable of destroying it, filled with porpoises, crocodiles and snakes. drawn out from the matted locks of Sankara by the energy of Sagara's descendant—the queen of the Ocean—resonant with the cries of cranes and *krauncha*s. The mighty-armed Râma came to the Gangâ near Sringaverapura. And beholding (the river) with her surging eddies, that mighty car-warrior said unto the charioteer, Sumantra, "We will rest here to day. There is hard by the river a gigantic Ingudi tree, bearing a profusion of flowers and fresh leaves. Here, O charioteer, will we stay to-day. I see (before me) the foremost of streams, whose waters are honored (by all) and which is sacred to celestials and men and Gandharbas and beasts and serpents and fowls. Thereupon saying unto Râghava, "Very well," Lakshmana and Sumantra with the horses went to the Ingudi tree. And reaching the tree, that desendant of Ikshwâku alighted from the car along with his wife and Lakshmana. Then descending, Sumantra relieved those excellent horses, and with joined hands stood before Râma seated at the foot of the tree. There lived at the place a king named Guha, a friend unto Râma, dear as his own self, a Nishâda by birth, powerful and famed as the lord of the Nishâdas. Hearing that that foremost of men, Râma, had arrived at the place, he (Guha) surrounded by his aged counsellors and kindred came unto him. Seeing the lord of the Nishâdhas at a distance, Râma came up unto him in company with Sumitrâ's son. Thereat touched, Guha embracing Râghava said unto him, "O Râma, as Ayodhyâ this kingdom is unto thee. What shall I do for thee? Who, O might-armed one, receives such a welcome guest?" Then speedily bringing various kinds of sapid rice and Arghyas, he said,—"O mighty-armed one, has thy journey been a pleasant one? This entire earth is thine. We are thy servants; thou art our master. Do thou rule here, accepting the eatables and drinkables and those that are to

be sucked and excellent beds and fodder." When Guha had said this, Rāghava answered him, saying,—"We have been well received by thee and are well pleased with thee, since coming here on foot thou hast shown us affection." Then pressing Guha hard with his arms, Rāma said, "O Guha, it is by good luck that I see thee whole along with thy friends. Is thy kingdom in peace both as regards thy friends and the forest? The things that thou hast presented me with out of love I accept but cannot enjoy. Do thou know me as assuming an ascetic mode of life in the woods, in which I am to wear Kuça and bark and live upon fruits and roots. So, with the single exception of the food for the horses, things requiring none; and these horses being well kept, I shall consider myself as entertained by thee. These are the favorites of my father, Daçarātha, and on these horses being well provided for, I shall be well received. Thereupon Guha on the spot commanded the men, saying, "Let the horses have without delay meats and drinks." Then putting his sheet over his person, he (Rāma) performed his evening devotions. Having done this, he took as his sustenance the water that had been procured by Lakshmana himself. On Rāma having lain down on the ground along with his wife, Lakshmana washed their feet, and then remained stationed under the tree. Then bow in hand and with his wits about him, conversing with Sumitrā's son along with the charioteer, Guha remained awake watching Rāma. Thus the livelong night passed away with that illustrious, intelligent and high-souled son of Daçarātha unacquainted with troubles and worthy of happiness.

SECTION LI.

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As for the purpose of protecting his brother, Lakshmana was watching him out of sincere affection, Guha burning in grief addressed that descendant of Raghu, saying—"This O child, is the easeful bed that hath been prepared for thee. O prince, do thou as thou listest, lie down upon it. These (foresters) are inured to this hardship ; but thou art worthy of ease. We will wake up during the night for guarding Kākutstha. There is none on earth dearer unto me than Rāma. This I tell thee truly and I swear by truth itself. Through his grace I hope in this world to attain high fame, and great religious merit as well as completely secure profit and pleasure. I will bow in hand in company with my kindred adequately guard my dear friend reposing with Sitā. Always ranging in this forest, nothing herein is unknown to me. I shall vanquish even any mighty body of fourfold forces (that may come up against us.)" Thereupon Lakshmana said,—"O sinless one, protected by thee ever having thy sight fixed on virtue, we do not fear to live in this place. But how with Daçaratha's son lying down on the ground along with Sitā can I indulge in sleep or what is the use of my living and enjoying happiness? Him do thou behold with ease asleep on the grass in company with Sitā, who was incapable of being borne in fight by the gods and the Asuras. Him do thou behold, who was obtained by Daçaratha as his son through various kinds of prowess, *mantras* and asceticism, and who is crowned with virtues beseeming such austerities, etc. Rāma being banished, the king will not live long; and the earth will shortly be widowed." Having bewailed aloud, the women have, methinks, (by this time) ceased through fatigue, and the king's residence is still. I cannot hope that Kauçalyā, the king, and my mother are yet alive. If they are, it is for this night only. Even if my

mother live looking up to Satrughna, yet this is my grief that that mother of a hero, Kauçalyā will breathe her last. And that palace filled with people attached unto Rāma and flooded with the light of delight, will, visited with the calamity that will befall the king meet with destruction. How will the life of that high-souled king not seeing his magnanimous son, his eldest son, remain in his body? And the king dying, Kauçalya will die after him and then my mother will depart this life. Frustrated in his desire, my father, foiled in his endeavours to confer the kingdom on Rāma, will, exclaiming 'All is lost,' 'All is lost,' give up the ghost. Surely they are blessed that when the time shall come when the king will die, will perform the funeral rites of that descendant of Raghu. They will happily range the capital of my father, furnished with fairlooking terraces, with its high ways laid out orderly, having lordly edifices and palatial residences, graced with excellent courtezans, abounding with cars, elephants and horses, resounding with the notes of trumpets—the abode of all auspiciousness—filled with portly and contented folks, rich in gardens and villas, and celebrating popular festivities. If Daçaratha live we shall returning from the forest, behold that high-souled one observing noble vows. If we remain in peace, we shall returning from the forest with that one firm in promise, enter Ayodhyā." As the high-souled son of the king oppressed with grief was thus lamenting sitting up, the day broke. When that son of the foremost of men, intent on the welfare of the subjects had spoken thus truly, Guha, out of extreme affection for (Rāma), shed tears afflicted with grief and hurt like an elephant suffering from fever.

SECTION LII.

WHEN the morning broke, that illustrious one having a spacious chest, Râma, addressed Sumitrâ's son, Lakshmana, graced with auspicious marks,—"This is the time of sunrise: the reverend Night hath departed. O child, this gracefully sable-hued bird, the coel, has begun to warble, and I hear the cries of peacocks uttering notes in the woods. O amiable one, we will cross the Jahnavi, fast rushing to the ocean." Hearing Râma's words, that enhancer of the delight of friends, Sumitrâ's son, conveyed them unto Guha and the charioteer; and then stood before his brother. Hearing of Râma's speach and accepting it, that lord of the Nishâdas speedily summoning his counsellors spake unto them saying, —"Do ye without delay bring to this bathing-place a strong and elegent boat furnished with a rudder and steered by a helmsman, such as is capable of ferrying (people) comfortably." Hearing this mandate of Guha, his potent counsellors procuring a goodly boat, informed him of it. Then with joined hands, Guha spake unto Râghava, saying,—"The boat is ready, worshipful one. What more shall I do in thy behalf? O thou that resemblest the son of a celestial, here is the boat for thee, O foremost of men, to cross over the river that goeth after the ocean. O thou of excellent vows, do thou ascend it." Thereupon the highly energetic Râma said unto Guha the following words,—"I have attained my end through thee. Do thou at once get on board the baggage." Then donning on their mail and equipped with their bows, quivers and swords, the Râghavas along with Sitâ descended unto the Gangâ. Then coming forward in humble guise before Râma cognizant of virtue, the charioteer said with joined hands,—"What shall I do (now)?" Thereupon Daçarâtha's son touching Sumantra by his goodly right hand, said,—"O Sumantra, do thou again repair unto

the monarch, but let thy senses be unclouded." "Do thou" said he unto the chârioteer, "turn back. So far I have come (in obedience to the order of the monarch). Now, renouncing the car, will I repair unto the mighty forest on foot." Finding himself thus commanded, the charioteer, Sumantra grieved at heart spoke unto that best of men, the descendant of Ikshwâku. "That Destiny owing to which you will have to pass your days in the forest like a low person, along with your brother and wife, has in this world been withstood by none. I deem the Brahmacharyya mode of life, or study, or meekness or sincerity as attended with no fruit, since you have come by calamity. O Râghava, living in the forest with Vaidehi and your brother, you, O Lord, attain a state (of supreme excellence), having, as it were, conquered the three worlds. O Râma, it is we, wretched that we are, that are undone, as we, deprived of your company, shall come under the sinful Kaikeyi expressing great misery." Having said this, the charioteer, Sumantra, seeing Râma intent upon going to a distant land, wept for a long while in heaviness of heart. Then when he had dried up his tears, and sanctified himself by touching the water of the Gangâ, Râma again addressed the charioteer in sweet words, saying,—"I do not find any one that is a friend of the sons of Ikshwâku like unto thee. Do thou so act that king Daçaratha may not grieve (for me). The lord of earth hath been deprived of his senses by grief, hath grown old, and is oppressed by the weight of desires (thwarted). Therefore it is that I tell thee this. Whatever that noble-minded lord of earth commands for the pleasure of Kaikeyi, should by us be done with alacrity. It is for this that those lords of men, kings, govern,—viz., that others may not thwart their purposes. O Sumantra, do thou act so, that the mighty monarch may not come across any thing unpleasant, or be attacked with chagrin through grief. Do thou saluting him for me say these words unto the aged monarch,

who has his senses under complete control, and who hath never seen misfortune before. 'Neither I nor Lakshmana grieve for being ejected out of Ayodhyā, or that we shall have to abide in the forest. After these fourteen years have gone by, you will see Lakshmana, Sitā and myself come to you speedily.' Having thus, O Sumantra, in my name again and again spoken to the king, to my mother and to Kaikeyi along with the other revered ladies do thou communicate unto Kauçalyā our welfare conveying unto her at the same time Sitā's and Lakshmana's salutations to her feet as well those of myself who am her eldest son. Do thou also tell the king,—'Do you spedily bring Bharata; and when Bharata has come, let him be invested with royalty. And when you have embraced Bharata and installed him in the kingdom, you no longer be overpowered with grief on our account,' And tell Bharata,—'As thou bearest thyself unto the king,so it behoves thee to bear thyself to all thy mothers, without making any distinction at all. As Kaikeyi is unto thee, so without distinction is Sumitrā, and so also without distinction my mother Kauçalyā. Governing the kingdom as the heir-apparent with the view of compassing the pleasure of our father, he will be able to secure happiness both in this world and the next." Told by Rāma to go back and instructed in this wise, Sumantra having heard everything, addressed Kākutstha from affection, saying,—"It behoves you to forgive what I say plainly from affection, without letting myself be overwhelmed with emotion, and with due reverence for you. How can I, O child, without you return to that city, which seems as if afflicted with the grief incident to the loss of a son? Having then seen my car with Rāma on it, the hearts of the people and the palace now will in all likelihood burst when they shall see it without Rāma. Surely the city wil be distressed on beholding this empty car, like a host seeing a car with its hero slain and the charioteer alone left in the field. Thinking in their minds that

you although actually at a great distance from th
are before them, the subjects (not finding you)
renounce food (and thus destroy themselves.)
yourself witnessed how the subjects overwhelmed
grief on your account, conducted themselves w
you were being banished unto the woods. They will
seeing me with the car, burst out into lamentati
exceeding a hundred times in bitterness those in which t
indulged when you set out for the forest. Shall I say
the worshipful one,—'I have conveyed your son to the h
of his maternal uncle. Do you not grieve'. I will never
such a lie. Yet how can I speak this truth which i
very unpleasant? And ever abiding by my command
used to carry your friends, how can these excellent ho
bear this car without you? Therefore, O sinless on
shall not be able to go to Ayodhyâ without you; an
behoves you to permit me to follow you to the forest.
if you forsake me who beseech you, I will as soon as
by you, enter into fire along with the car. I shall
Râghava, by means of this car, withstand all those imp
ments that shall present themselves against your asc
austerities in the forest. I have through your fa
experienced the pleasure of driving the car. I ex
at your hands the pleasure of living in the woods. Be
propitious. It is my wish to remain in the forest with
and do you say, affectionately—'Do you remain by my si
And these horses, O hero, will attain to a supreme sta
they serve you during your abode in the forest. Living in
forest, I will serve you with the crown of my head; a
will entirely renounce Ayodhyâ or the celestial regi
themselves. Even as a doer of evil deeds cannot e
the metropolis of the mighty Indra, I am incapable of en
ing Ayodhyâ without you. And this is my desire that
term of exile over, I may carry you back to the palac
this very car. Remaining with you in the forest the four

years will pass away dwindled into a moment, but without you, they shall assume the proportions of an hundred years. O you bearing affection towards your servants, it does not behove you to forsake your servant having regard for you, ever abiding by the way that is wended by the son of his master, and observing the duties of his position." Thereupon Rāma kind towards servants, said these words unto Sumantra as he besought him thus humbly in various ways, "O thou that bearest attachment unto thy master, I know that thou regardest me highly. But do thou listen as to why I send thee to the city from hence. Seeing thee returned to the city, my youngest mother Kaikeyi will believe that Rāma has gone to the woods. Then well pleased on my having repaired to the woods, she will not entertain any apprehension anent the righteous monarch, thinking that he is untruthful. This is my first wish that my youngest mother may obtain her son's kingdom, properous and well protected by Bharata. Do thou, O Sumantra, bear thyself unto the palace to compass the end of both the king and myself, and do thou communicate in the desired way what I have said unto the respective parties." Having said this unto the charioteer and consoled him again and again, the energetic Rāma spoke unto Guha the following words fraught with reason, "O Guha, I should not now reside in a forest inhabited by men. I should certainly now abide in an asylum in proper guise. In harmony with the wishes of Sitā and Lakshmana, I, imposing on myself in the interests of my father selfdenial and wearing that ornament of ascetics, a head of matted hair, will go (to the forest). Do thou therefore bring me starch from the banian." Thereupon Guha speedily brought the starch for the prince; and prepared matted locks for himself, Rāma and Lakshmana. And that mighty-armed chief of men wore matted locks. And those brothers Rāma and Lakshmana dressed as mendicants, and wearing heads of matted hair, appeared like saints. Then entering upon

the Vānaprastha mode of life, Rāma along with Lakshmana assuming the vow of that life, observed unto that adherent of his, Guha,—"Do thou, my friend, vigilantly protect the army, the exchequer, the fort and the provinces; for a kingdom demands all the exertions (of the king thereof)." Then taking the permission of Guha, the descendant of Ikshwāku, holding his soul in calmness, set out with his wife and Lakshmana. Seeing a boat at the river-side, that son of Ikshwāku desirous of crossing the swift-coursing Gangā, spoke these words,—"Do thou ascend, gently, O foremost of men, the boat that stayeth here, after the making the virtuous Sitā ascend by taking her by the hand." Hearing his brother's command, that strong-willed one, furthering everything, having made Mithilā's daughter ascend, ascended himself. That energetic elder brother of Lakshmana next ascended himself. Then the lord of the Nishādas, Guha, incited his kinsfolk. Having got on board the boat, the exceedingly puissant Rāghava for securing his welfare, recited *mantras* fit to be recited by Kshatriyas and Brāhmanas. Then that mighty car-warrior, Lakshmana, sipping water from the river as laid down in the scriptures, bowed down to it along with Sitā in gladness of heart. Then telling Sumantra, Guha, and the forces, Rāma ascending the boat, ordered the boatmen (to proceed). Then the boat decked out by the helmsman, moved by them, and urged on by the pulls of the goodly oars, proceeded apace in the water. Having arrived at the middle of the Bhāgirathi, that blameless one, Vaidehi, with joined hands, addressed the river, saying,—"O Gangā, protected by thee, may the son of the intelligent and mighty monarch, Daçaratha, execute the mandate (of the latter.) Having spent complete fourteen years in the forest, he will return in company with his brother and myself. Then, O worshipful one, O thou of auspicious fortune, having returned safely, I will, O Gangā, worship thee, thou that crownst every desire. O thou that wendst in three

ways, O revered one, thou envelopest the regions of Brahmā. Thou appearest in this world as the spouse of the Ocean-king. I will, O respected one, bow down unto thee, O beauteous one, I will hymn thee, when, with good fortune returned, the foremost of men has obtained the kingdom, I will to please thee give away unto Brāhmanas hundreds and thousands of kine, cloths, sapid rice, and vessels of wine by thousands, and *pillaos*. O worshipful one, I will worship thee on Rāma having returned to the city. And I will worship all the gods that dwell on thy banks, as well as the holy spots and fanes, as soon as, O sinless one, that mighty-armed one without sin will, coming back from his abode in the forest, enter Ayodhyā in company with his brother and myself." Having thus addressed the Gangā, that blameless one ever obedient unto her husband, swiftly went to the south bank (of the river). Going to the (other) bank of the stream, that best of men, and subduer of foes stood along with his brother and Vaidehi. Then that long-armed one spoke unto the enhancer ofSumitrā's delight, saying,—"Be thou, whether in society or solitude, intent upon protecting Sitā. Of course it behoves us to protect her in lone places. Do thou, O son of Sumitrā, go ahead; and let Sitā follow thee. I myself will go in your wake, protecting both yourself and Sitā. Surely, O foremost of men, we should now protect each other. We have not yet performed any of the arduons tasks. To day Vaidehi will know the grief of a life in the woods. And to day she will enter the forest destitute of the concourse of men, devoid of fields and gardens, uneven, and containing pits, etc." Hearing Rāma's words, Lakshmana went ahead; that descendant of Raghu, Rāma, followed Sitā.

On Rāma having speedily crossed the Gangā, the distressed Sumantra who had been gazing at him stedfastly, being no longer able to discern him, turned away his eyes and, overcome with grief, shed tears. And having crossed

that mighty river, that high-souled one, that bestower of boons, resembling in prowess a Lokapāla, without delay entered the flourishing and smiling Vatsas crowned with goodly crops. And then the two (brothers) having slain the four kinds of beasts, viz., boars, *risyas*, *prishatas* and *mahá-rurus*,* and taking their flesh, in the evening took refuge under a mighty tree, feeling the demands of appetite.

SCTION LIII.

Having taken refuge under the tree and performed his evening devotions, that foremost of those capable of charming others, Rāma, addressed Lakshmana, saying,—"To day is the first night (which we must spend) outside the inhabited tracts without the company of Sumantra. Thou ought not to suffer thy mind to be uneasy on that score. From to night forth, we shall have to guard her vigilantly; for, O Lakshmana, the preservation of what she has as well as the securing unto her of what she has not, rests with us. We will, O son of Sumitrā, anyhow pass the night; let us ourselves procuring (leaves) and spreading them on the ground, anyhow lie down on it." Saying this, Rāma lying down on the ground although worthy of a costly bed, spoke these excellent words unto Sumitrā's son,—"O Lakshmana, surely the king sleeps uneasily to day, and Kaikeyi having attained her end ought to be satisfied. Will not that revered lady, for the purpose of having Bharata established in the kingdom, take the king's life, when she shall see Bharata arrived? Forlórn and old and deprived of me, I do not know what he will do, his soul possessed by desire, and having come under the influence of Kaikeyi. Viewing this calamity (that has overtaken us) and the disorder that has

* Varieties of deer.—T.

taken place in the senses of the monarch, I deem even lust as more potent than either virtue or interest. O Lakshmana, what man is there ignorant though he be, who for the sake of a female forsaketh as my father has done me, his son following his foot-steps? Ah! Kaikeyi's son Bharata with his wife is really happy—he that enjoys the sole sovereignity of the delighted Koçalas. Now that our father has grown old and I have taken refuge in the forest, he will alone experience the supreme felicity in the kingdom. He that renouncing interest and virtue, followes lust, speedily gets himself involved in troubles even like king Doçaratha. O amiable one, I think that Kaikeyi has been born for making an end of Daçaratha, sending me into exile, and conferring the kingdom on Bharata. At present for imparting me pain, Kaikeyi intoxicated by the tide of good fortune, will afflict Kauçalyā and Sumitrā. Thy mother, the revered Sumitrā, will be smitten with grief on our account. Do thou, Lakshmana, tomorrow morning repair unto Ayodhyā : I alone will go unto Dandaka along with Sitā. Thou wilt be the protector of the helpless Kauçalyā. Kaikeyi is surely mean-minded, she perpetrates wrongs from malice. O thou cognizant of virtue, she may administer poison unto my mother. Surely, O child, in a former birth, women were bereft of their sons by my mother, O son of Sumitrā; and it is for this that this misfortune has befallen her. Having been brought up and reared with great pains by Kauçalyā, I have left her at the time when her labors ought to have borne fruit. Fie on me! Let no woman, O son of Sumitrā, give birth unto a son like me who have imparted such infinite pain unto my mother. O Lakshmana, I consider my mother's female parrot as more sharing her affection, since she is heard to say, 'O Suka, do you bite the foot of the foe? What am I, O repressor of foes, now to do for her, bewailing, of slender fortune,—she that hath not profitted in the least by her son, and who stands in no further need of his good offices? Surely my unfortunate mother, Kauçalyā,

bereft of me, lies down on the ground, overwhelmed with woe, and plunged in an ocean of grief. O Lakshmana, enraged, I alone, without doubt, can rid Ayodhyā—the Earth herself—by means of my arrows. But improper is the display of prowess for no reason. O sinless one, I am afraid of unrighteousness and of the next life; and for this it is that, O Lakshmana, I do not install myself in the kingdom."

Having in solitude for a long while piteously bewailed thus and in other ways, Rāma sat silent in the night with tears in his eyes. Thereupon Lakshmana consoled Rāma spent with lamentation, like unto fire deprived of its radiance or the ocean of its tide. "Surely, O Rāma, O foremost of warriors, on your having come out, the city of Ayodhyā is shorn of its splendour like the night deprived of the moon. This is not fit that you should grieve; for thereby, O foremost of men, you make both Sitā and myself grieve. O Rāghava, deprived of you neither Sitā nor I can live for a moment, like fish taken out of water: without you, O repressor of foes, I wish to see neither my father, nor Satrughna, nor Sumitrā, nor heaven itself." Then viewing from where they sat at ease their well-laid bed under the banian, those virtuous ones (Rāma and Sitā) went to it. Hearing Lakshmana's excellent and appropriate words with which he gladly assumed a life in the woods, that subduer of foes, Rāghava, in the name of righteousness, at once fully granted him the permission to dwell with him for the entire fourteen years. Then like unto a couple of lions dwelling on a mountain-summit, at that lone spot of the extensive forest, those powerful perpetuators of the Raghu race, began to dwell without fear.

SECTION LIV.

Having passed the auspicious night underneath that mighty tree, they, when the sun had risen in unclouded splendour, went away from that place. Then diving into a mighty forest, they proceeded in the direction in which the Bhāgirathi Gangā meets with the Yamunā. And those illustrious ones went on, viewing at intervals various fields and delightful lands which they had never seen before. And going on beholding various kinds of blossoming trees, Rāma when the day had declined, spoke unto Sumitrā's son, saying, "O son of Sumitrā, do thou behold the beautiful wreath of smoke that rises in front of Prayāga—sign of the worshipful Fire, and I infer some ascetic to be near. For certain we have arrived at the confluence of the Gangā and the Yamuna; and it is for this that we hear the roar of the waters produced by the rushing of them. And all these various trees with their wood hewn away by foresters are seen in the asylums." Thus having proceeded at ease, those bowmen when the sun stood aslant, arrived in the vicinity of the ascetic's residence on the delta of the Yamunā and the Gangā. And proceeding awhile on the way, Rāma, in presence of the asylum, came up to Bharadwāja's place, frightening beasts and birds. And arriving at the hermitage, the heroes desirous of seeing the ascetic, stood at a distance with Sitā behind them. And as soon as entering in, that exalted one saw that high-souled anchoret of accomplished vows, who had attained spiritual insight through austerities, sitting surrounded by his disciples after having finished the Agnihotrā, Rāma with joined hands saluted him along with Sumitrā's son and Sitā. Then Lakshmana's elder brother imparted unto Bharadwāja a knowledge of himself. "O worshipful one, we are the sons of Daçaratha, Rāma and Lakshmana. This is my wife, the auspicious daughter

of Janaka. This blameless one followeth me unto the solit
forest; and my dear younger brother, the son of Sumi
too, observing the vow, follows me, who have been exi
by my father. O revered one, commissioned by my fath
I will enter the forest of asceticism, and there subsisting
fruits and roots will practise virtue." Hearing those words
the intelligent prince, that righteous (ascetic) brought a bu
as well as *arghya* and water and divers kinds of edib
consisting of wild fruits and roots. And that one of fi
austerities assigned quarters, along with beasts and birds
well as ascetics, for Rāma. Then paying homage unto Rā
as he proceeded by short stages, and asking him,—"Has yo
journey been a pleasant one?"—the ascetic sat down. A
when Rāghava had sat down after receiving the homa
Bharadwāja spoke unto him these words fraught with virtue,
"O Kākutstha, I behold thee come after a long time. I ha
heard of thy causeless exile. This spot at the meeting of t
mighty rivers is lonely, sacred and charming. Do thou dw
here happily." Thus addressed by Bharadwāja, that descend
of Raghu, Rāma intent on the welfare of all, answered in a
picious words,—"O reverend one, I apprehend that, living ha
by, the inhabitants of the city and the provinces, thinki
me as easily to be seen, will come to this asylum desiro
of beholding me and Vaidehi. It is for this reason that livi
at this place does not recommend itself unto me. Do tho
O worshipful one, hit upon a retired and agreeable asylu
where Janaka's daughter worthy of happiness, will pass h
days pleasantly." Hearing this auspicious speech of Rāghav
that eminent anchoret Bharadwāja said these words calc
lated to serve Rāma's purpose,—"Ten *Krosas* hence, my chil
is the mountain where thou shalt dwell. It is inhabited l
maharshis, and is sacred, and picturseque throughout, aboun
ing in *Golângulas*, monkeys, and bears,—known by the nam

* When an eminent guest came to a person's house, he offered *madhupar*
with a bull which was killed for his entertainment.—T.

of Chitrakuta—resembling Gandhamādana. On beholding the peaks of Chitrakuta, one reaps welfare, and ignorance does not envelope one's mind. There innumerable saints with the hair of their heads rendered white like skulls, having spent hundreds of years, have through austerities ascended heaven. That solitary spot I deem as one which will make a happy residence for thee. O Rāma, do thou, for living out the term of thy banishment, dwell either here or with me." Bharadwāja entertained his welcome guest, Rāma, along with his wife and brother by extending towards them every rite of hospitality. And at Prayāga Rāma having obtained the company of that Maharshi, and discoursing on a variety of sacred topics, the night came on. And with Sitā for the third, Kākutstha brought up in luxury, being fatigued, pleasantly spent that night at the romantic hermitage of Bharadwāja. When the night had passed away and day dawned, (Rāma) approached Bharadwāja, and that chief of men addressed that ascetic of flaming energy,—"O reverend sire of truthful character, we have here in thy asylum spent the night. Do thou now permit us to set forward (for Chitrakuta)." On Rāma having passed the night there, Bharadwāja spoke unto him,—"Do thou trace thy steps to Chitrakuta filled with delicious fruits and roots. I deem that, O mighty Rāma, as a fit abode for thee, being, as it is, furnished with various kinds of trees, inhabited by crowds of Kinnaras, resounding with the cries of peacocks, and frequented by gignantic elephants. Do thou repair unto the famed Chitrakuta, holy, fair to the view, and abounding in countless fruits and roots. And in those forests range herds of elephants and deer; and these, O Rāghava, thou wilt behold. And ranging with Sitā rivers and rills and plateaus, caverns and fountains, thy mind will experience delight. Delighted with the notes of joyous Koyastivas and coels, and the cries of deer and countless mad elephants, do thou, arriving at the auspicious mountain, reside at that romantic asylum."

SECTION LV.

Having spent the night there, those princes—repress
of their foes—after paying their obeisance unto the Mah
shi, set out for the mountain. And seeing them about
set forth, that Maharshi performed a propitiatory ceremo
for them, even as a father does on behalf of the sons beg
from his own loins. And that mighty ascetic, Bharadwā
having truth for his prowess, addressed them, saying,—"
best of men, do you coming to the confluence of the Gan
and the Yamunā proceed along the Kālindi river flowi
westwards. Arriving at the Kālindi running in a contra
direction, you will, O Rāghava, behold a goodly bathing pla
well-worn by foot-passengers. There constructing a ra
do you cross over the river who is the daughter of the Su
Next coming to a gigantic banian tree with green foliag
named Syāma, surrounded by various trees and inhabited
ascetics of accomplished purposes, let Sitā with joined han
offer humble supplications to it. Having come to the tr
and, whether staying under it or proceeding along, aft
passing only a *Krosa*, you will, O Rāma, see a wood aboun
ing in Sallakis, Vadaris, and other wild trees belonging unt
the Yamunā. I went to Chitrakuta many a time by th
road, which is beautiful, sandy, and free from forest-fire.
Having directed the way, the Maharshi paused. Thereupo
Rāma, saying,—"So be it," asked him to stop. On the a
cetic turning away, Rāma spoke unto Lakshmana, "We ha
surely acquired religious merit, good betide you, since, th
ascetic has shown compassion unto us." Having thus co
versed with each other, those foremost of men endowe
with intelligence, placing Sitā in their front, proceeded t
wards the river Kālindi. And having arrived at the Kālin
of rapid currents, they desirous of crossing over, began t
think (as to the means). Then with heaps of dry wild woo

covered with grass, they constructed a large raft. And the puissant Lakshmana tearing twigs from the ratan and the rose-apple, made a comfortable seat for Sitā. Then Daçaratha's son, Rāma, made his bashful wife (in power) inconceivable like unto Sree herself, ascend the raft, and carefully laid beside Vaidehi her attires and ornaments as well as the hoe and the basket. And first having placed Sitā on the raft, those sons of Daçaratha ascended themselves, and with glad hearts began carefully to cross (the stream). Having come near the middle of the Kālindi, Sitā prayed unto her, saying, —"Hail to thee, O goddess! I cross thee. If my husband can successfully perform his vow, I will worship thee with a thousand cows and an hundred vessels of wine, hail unto thee, upon Rāma's return to the city ruled by Ikshwāku." Having thus prayed to Kālindi with joined hands, that virtuous lady, Sitā, reached the southern bank thereof. And by means of that raft they crossed that fleet-coursing daughter of the Sun, heaving with billows—the river Yamunā with her banks abounding with innumerable trees. Then renouncing the raft, and passing by the woods adjoining the Yamunā, they came upon a banian Syamā by name, of cool shade and verdant foliage. On coming to the banian, Vaidehi saluted it saying,—"O mighty tree, I bow unto thee. May my husband fulfil his vow; and may we behold Kauçalyā and the illustrious Sumitrā." Having thus prayed with joined hands, the intelligent Sitā went away. Seeing the blameless and beloved Sitā ever conducting herself properly,—praying, Rāma said unto Lakshmana, "Do thou, O younger brother of Bharata, taking Sitā with thee, go forward. O best of men, furnished with weapons, I will go in thy wake. Do thou procure Vaidehi with whatever fruits or flowers may please her and she may wish to have." Seeing every tree and shrub crowned with blossoms unseen before, that one belonging to the softer sex questioned Rāma about it. And hearing Sitā's words, Lakshmana brought unto her (fruits and flowers)

of beautiful and flower-scattering trees of divers kinds. And beholding streams with water flowing over glittering sands and resounding with cranes of various kinds, the daughter of king Janaka felt exceeding delight. And having proceeded just a *Krosa*, those brothers, Rāma and Lakshmana, having killed many a sacred deer, began to range in the woods of the Yamunā. And having disported in the beautiful woods resounding with multitudes of peacocks and inhabited by elephants and monkeys, they looking as lively as ever, coming to the level banks of the river, took up their quarters there.

SECTION LVI.

When the night had been spent, that best of Raghus gently awakened Lakshmana from his light sleep. "O Sumitrā's son, do thou hear the dulcet notes of the birds in the woods. Let us proceed. O repressor of foes, the time of our departure is present." Awakened at the proper time, Rāma's brother left off sleep and drowsiness and clinging fatigue. Then they all arising touched the sacred waters of the river, and began to proceed on the way to Chitrakuta inhabited by ascetics. Setting out in season with Sumitrā's son, he of eyes resembling lotus-petals spoke these words unto Sitā,—"O Vaidehi, behold these flowering trees, the Kinsukas in spring appearing engarlanded with their own flowers, and as if flaming.—Do thou behold the Bhallātakas and Vilwas bending beneath their fruits and flowers, with no man to enjoy them. Surely, we shall be able to live here. Behold, O Lakshmana, these honeycombs measuring about a *Drona* have been hung up on trees by the bees. In the charming woods overarched by flowers, the *Dâtyuha* cries, and is responded to by the peacock. Do thou behold Chitrakuta frequented by mad elephants and resonant with the

voice of multitudes of birds—the mountain with its towering summits. O child, we will disport in the sacred woods of Chitrakuta with fine level plains,and covered with divers trees." Then they proceeding on foot along with Sitā, arrived at the charming and beautiful mountain Chitrakuta. And arriving at the mountain inhabited by birds of various kinds, abounding in fruits and roots, and furnished with watery expanses, (Rāma) said, "O amiable one, methinks this beautiful hill furnished with innumerable fruits and roots, is fraught with subsistence. And the hill is inhabited by high-souled ascetics. Let this, O child, be our abode. We will dwell here." Then Rāma, Lakshmana and Sitā with joined hands presented themselves at the asylum of Vālmiki and saluted him." Thereat the Maharshi cognizant of morality said unto them, "Be seated!" and addressed Rāma, saying,—"Has thy journey been a pleasant one?" Then having duly acquainted the saint with matters pertaining to himself, that lord, the mighty-armed elder brother of Lakshmana, said unto the latter, "O Lakshmana, bring thou wood good and strong. O amiable one, construct a dwelling. My mind is set upon staying here." Hearing his words, Sumitrā's son procured wood of various descriptions, and then that subduer of foes reared a cottage thatched with leaves. Beholding that goodly dwelling walled with wood and furnished with doors, Rāma addressed these words unto Lakshmana, intent upon ministering unto his brother. "Procuring meat, we will worship the deity presiding over this dwelling. O Sumitrā's son, those who wish to live long, should pacify the household gods. O Lakshmana graced with auspicious eyes, do thou killing deer, swiftly bring it here. It behoves us to observe the rules prescribed by the scriptures. Do thou follow the ordinance." Acquainted with the words of his brother, Lakshmana, slayer of hostile heroes, did as he was told. Thereupon Rāma addressed him again, "Do thou cook this meat. We will worship the presiding deities of this mansion. Bestir thyself,—the moment

is mild and the day is styled *Dhruva*." Then Lakshmana the son of Sumitrā endowed with vigor, having slain a sacred black deer, threw it into flaming fire. And seeing it well scorched and hot and free from blood, Lakshmana spoke unto that foremost of men, Rāghava, saying,—"Here is the entire black deer roasted by me, capable of serving any purpose. Do you, O you that resemble a celestial, worship the gods." Having performed his ablutions, Rāma conversant with the ritual and possessing a knowledge of *Japa*, restraining his senses, performed all the *mantras* that are necessary for completing a sacrifice; and having in a pure spirit communed with all the deities, entered the habitation. And (this having been done), Rāma of immeasurable energy rejoiced exceedingly. And sacrificing unto Vaicya, Rudra and Vishnu, he performed some ceremonies for removing malign influences from the abode. And having duly performed *Japa* and bathed in consonance with the ordinance, Rāma made an excellent sacrifice for removing sin. And then Rāghava established a dais,and a *chaitya* proportionate to the abode.* And as the celestials enter the hall entitled Sudharmā, they together with the view of dwelling in it, entered the mansion beautiful to behold, thatched with the leaves of trees, built at a convenient site, well-made, and keeping out the wind.† And having come to the charming Chitrakuta and the river Mālyavati furnished with excellent bathing places, and haunted by beasts and fowls, they rejoiced with glad hearts, and forsook the grief incident to their exile from the city.

* The N. W. P. text reads :—"And in that romantic forest abounding in various kinds of beasts and birds, with trees bearing a profusion of variegated flowers, and resounding with the roars of beasts and serpents, those ones and, who had conquered their senses, began to live happily."—T.

† Another reading is :—"And having with garlands made of wild flowers, fruits, roots, meat cooked according to the ordinance, water, *Japa* as prescribed by the Veda, grass, and faggot, worshipped the spirits, those descendants of Raghu, the auspicious Râma and Lakshmana, in company with Sîtâ entered the graceful mansion."—T.

SECTION LVII.

Having for a long time conversed with Sumantra, Guha distressed at heart on Rāma reaching the southern bank, retraced his steps homewards. Learning from envoys at (Sringaverapura) all about Rāma's visit to Bharadwāja at Prayāga and his reception (at Bharadwāja's place) as well as their destined journey (to Chitrakuta), Sumantra, taking the permission (of Guha), yoked those excellent horses and with a heavy heart directed his course to the city of Ayodhyā. And beholding perfumed woods and rivers and watery expanses and towns and villages, he eagerly proceeded on his way. And on the third day at dusk the charioteer arriving at Ayodhyā saw it bereft of happiness. And beholding it empty and still, Sumantra afflicted with exceeding sorrow, and overwhelmed with grief, thought, "Perhaps the city with her elephants and horses and men and king has been consumed by the fire of grief on account of Rāma." Having thus reflected, the charioteer drawing up to the city-gate by means of those fleet-coursing horses, speedily entered the city. Thereupon, people by hundreds and thousands rushed after the charioteer, Sumantra, asking, "Where is Rāma?" To them he replied,—"Having asked Rāghava on the Gangā and being permitted by him, I have been sent away by that high-souled righteous one." Learning that they (Rāma and the rest) had crossed over (the Gangā), the men with tears in their eyes, sighed forth "O fie!" and began to bewail, exclaiming, "Ah Rāma." And he heard crowds exclaim,—"Not seeing Rāma in the car, we cease to exist. We shall no longer see the righteous Rāma in the midst of mighty assemblies engaged in charity, sacrifice or nuptial rites. What was necessary for this body? What was dear to them and what did they delight in?—(constantly revolving all this in his mind), Rāma ruled this city even as,

a father." Then proceeding past the stalls, Sumantra heard the lamentations of females at windows, burning in grief for Rāma. With his face muffled, Sumantra proceeded on the highway towards the palace of Daçaratha. Swiftly alighting from the car and entering the royal residence, he went past seven apartments thronged with people. And beholding Sumantra returned to the city crowned with edifices, seven-storied houses, and palatial mansions, the women, stricken with the absence of Rāma, set up a cry of "Oh" and "Alas." And waxing still more aggrieved, the females looked at each other with their expansive and transparent eyes fast flooded with tears. And then he heard the talk, as toned down it proceeded from the royal mansions, of the wives of Daçaratha afflicted with grief for Rāma. "Going in company with Rāma, and returning without him, what will the charioteer answer Kauçalyā bewailing (for her son)? Surely life is miserable, yet is incapable of being renounced, since, although her son leaving (the installation) hath gone away, yet Kauçalyā still liveth." Having heard those words of the queens, fraught with truth, Sumantra burning as it were in grief, at once entered the (next) apartment. And entering the eighth apartment he beheld in a gloomy chamber the king distressed and in a pitiable plight, woe-begone for grief for his son. Thereupon presenting himself before the monarch, Sumantra saluted him and then conveyed unto the king the words of Rāma as he had uttered them. Hearing them silently, the monarch with his mind exceedingly wrought, dropped down to the ground in a swoon, afflicted with grief for Rāma. On the lord of earth swooning away and falling to the ground, the inmates of the inner apartment raising their arms burst into lamentations. Kauçalyā availing herself of the aid of Sumantra, raised up her fallen lord and addressed him, saying, "This, O eminently virtuous one, is the envoy of that one of an exceedingly arduous achievement, returned from the forest. Why do you not accost him?

O descendant of Raghu, you are ashamed to-day, having done this wrong. Do you rise : merit be yours (arising from this act.) Let not your adherents come to naught (because of your sorrow). O worshipful one, she from fear of whom you do not speak to the charioteer, Kaikeyi, is not here. Do you therefore speak to him without fear." Having said this unto the monarch, Kauçalyā overwhelmed with grief, with her voice oppressed with the vapour begot of emotion, all on a sudden fell to the earth. Beholding Kauçalyā fallen on the ground bewailing, as also their husband, the ladies seated around, began to lament. Hearing the sounds of wailing arise from the inner apartment, old and young as well as females, set up lamentations all round ; and the city was again filled with them.

SECTION LVIII.

When having been ministered unto and when his senses had returned after the swoon, the king summoned Sumantra for hearing tidings of Rāma. Thereupon the charitoteer with joined hands spoke unto the mighty monarch, lamenting for Rāma, influenced by grief and sorrow, aged, burning in grief, like a newly-taken elephant, sighing heavily, plunged in thought, and resembling an elephant that is indisposed. Then the king like one exceedingly distressed, spoke unto the charioteer, who had presented himself, covered over with dust, with tears starting from his eyes, and in pitiable guise, "Where stayeth that righteous one, taking refuge under a tree? Lapped in luxury, what, O charioteer, will Rāghava feed on? Unworthy of privations, and worthy of excellent beds, how, O Sumantra, a king's son, he is sleeping on the ground like one forlorn? How is Rāma passing his days in the lone forest—he who when he went out used to be followed

by foot-men and elephants? How are the princes in co
pany with Vaidehi, living in the woods, ranged by serpe
and beasts and inhabited by black snakes? How, O Sum
tra, having descended from the car, the princes along w
the tender and unfortunate Sitā are proceeding on foot?
charioteer, surely thou art blessed, for thou hast beheld
sons enter the forest, like the Açwins entering the Mand
hill. And what did Rāma say? And what did Lakshman
And, O Sumantra, arriving at the forest what did Mithil
daughter? Do thou, O charioteer, describe unto me what Rā
lives on and where he lies down. Hearing this, I shall li
like Yayati in the midst of saints." Thus urged by the ki
the charioteer spoke unto the king with his voice falteri
and suppressed with the vapour of grief, "O mighty monar
observing morality, Rāghava with joined hands and bowi
down his head, said, 'O charioteer, do thou in my na
salute with thy head the feet of my high-soulded sire wort
of being saluted, and famed (in the world). And, O chari
eer, do thou in my name as each deserves salute the ladi
of the inner apartment and communicate to them tidin
of my health. And having saluted my mother Kauçal
and conveyed unto her news of my welfare, as well as of
unswerving adherence to morality, do thou tell her the
words,—Do you remaining steady in virtue, at the prop
hour bestir yourself in behalf of the chamber of sacrifici
fire. And, O revered one, do you minister unto the f
of that worshipful one, (the king), as if they were ve
deities. And banishing pride and self-love, do you b
yourself towards my mothers. And, O mother, do you sh
respect unto Kaikeyi, who is followed by the king hims
And you should behave towards Bharata as one shou
towards one's king. Kings (although juveline), are rea
senior by virtue of their royalty; and do you remember t
duties touching sovereigns.'—Do thou communicate un
Bharata news of my welfare and say in my name,—Do y

behave properly with all your mothers.—And unto that delight of the Ikswhāku line do thou further say,—Having been installed as the heir-apparent, be you, looking upon the king as the supreme authority in the state, obedient to him. Do you not deprive the king of authority, as he has grown old. O Prince, do you grant him satisfaction in the kingdom and do you proclaim his mandates.—And shedding copious tears, he again addressed me, saying,—Do thou look upon my mother as on thy own proud of her son.—Having said this, the mighty-armed and illustrious Rāma furnished with eyes resembling lotus-petals, shed plenteous tears. Thereupon Lakshmana waxing wroth, breathing hard, said,—For what fault of his has the Prince been banished? Observing the worthless command of Kaikeyi, whether the king has done well or ill, we have been exceedingly pained thereby. Whether Rāma has been exiled through Kaikeyi's lust for dominion or through the exigencies of the bestowal of the boon, there cannot be any doubt that the king has acted most unrighteously. Even if this hath been done in harmony with the wish of the Lord, I do not perceive any reason for the banishment of Rāma. The king through lack of sense has done heedlessly what is opposed to morality; and this banishment of Rāma will but bring upon him woe here and hereafter. Fatherhood find I none in the monarch. My brother and feeder and friend and father is even Rāghava. Renouncing one that is universally dear, and that is ever engaged in the good of all, how by such an act will the king please the people? And how by banishing the righteous Rāma dear unto all the subjects, and thus withstanding the wishes of all, will he retain his royalty?—And, O mighty monarch, Janaki also, unfortunate that she is, sighing heavily, stood wildered like one that had been possessed. And not having experienced any calamity before, the famed princess weeping because of this misfortune, told me nothing. And looking up to her lord with a blank countenance, she suddenly let fall tears,

perceiving the destruction of the subjects. And thus s
Rāma ministered unto by Lakshmana, with a tearful coun
nance; and thus stood the unfortunate and weeping S
beholding the royal car and myself."

SECTION LIX.

"On Rāma having gone to the forest, my horses a
turned away, did not proceed vigorously on the way, and sh
warm tears. And having (done homage) unto both t
princes by joining my hands, I turned my back, bearing
best I could that load of sorrow. Indulging in the hope th
Rāma might again summon me by any of the envoys (of Gu
left there), I stayed there with Guha for many days. In t
dominions, O monarch, exercised by the calamity that h
befallen Rāma, even trees bearing blossoms and buds a
sprouts look sad; the rivers and pools and liquid lapses ha
their waters dried up; and the woods and groves have the
foliage withered. Creatures do not move and beasts of pr
cease to range about; and the forest appears to be dum
stupified by grief on account of Rāma. And streams contai
ing lotuses with their leaves shriveled, have their wate
stained; and lotuses have their leaves burnt; and fishes a
(aquatic) birds have grown lean. And flowers both on land a
water have been deprived of their freshness; and fragranc
and they no longer retain their former condition. A
the gardens are idle with their birds drooping. And, O be
of men, I do not find the bowers beautiful (as before). A
when I entered Ayodhyā, none greeted me. And not seei
Rāma, the people sigh momentarily. And, O revered on
seeing the royal car returned hither without Rāma, the peop
on the highways from grief appear with tearful countenanc
And from mansions, cars, and lorldly edifices, ladies seei

the car come back, set up a chorus of 'Ah' and 'Alas,' afflicted with the absence of Rāma. And becoming more distressed than ever, the fair sex with their expansive and clear eyes filled with tears, began to eye each other indistinctly. And in consequence of the general grief that prevailed, I could not perceive any difference between friends and foes and persons indifferent. O mighty monarch, distressed in consequence of the exile of Rāma,men appear sunk in dejection, and elephants and horses are spiritless; and seized with cheerlessness, they utter doleful sounds and heave profound sighs. Ayodhyā appeareth unto me joyless like Kaucalyā deprived of her son." Hearing the words of the charioteer, the king like one exceedingly forlorn, addressed the former in words lost in the vapour of sorrow, "Exhorted by Kaikeyi of a sinful country, born in a sinful race and cherishing sinful designs, I did not take counsel with aged people capable of offering advice. Without consulting with friends or courtiers or persons versed in the Vedas, I have in the interests of a woman rashly done this thing through ignorance. Meseems, O charioteer, for the purpose of destroying this line entirely, this mighty disaster hath surely befallen us through the influence of Destiny. O charioteer, if I have ever done thee any good, do thou immediately take me to Rāma: my life urges me on (in this direction). Or let my command make Rāghava turn back. I cannot live for a moment without Rāma. But if that mighty-armed one has proceeded far, do thou placing me on a car speedily show me unto Rāma. Where is that elder brother of Lakshmana of a mighty bow, furnished with teeth resembling Kunda flowers? If I live so long, I will behold him in company with Sitā. What can be sadder than this, that reduced to such a pass, I cannot see here that descendant of Ikshwāku, Rāghava? Ah Rāma! Ah thou younger brother of Rāma! Ah thou unfortunate Vaidehi! You do not know that I am through grief lamenting like one deserted." Deprived of his consciousness through that sorrow of his, the king said, "I have

plunged myself into this ocean of woe hard to cross, wi
grief for Rāma as its mighty tide; separation from Sitā, i
other shore; sighs heaved, its furious billows and whirlpool
tears, rivers that rush into it; tossing of the arms, its fishe
lamentations its roar; my hair flung about, its moss; Kaike
its submarine fire; my fast-flowing tears, its curre
the words of the hump-backed one, its terrific raveno
animals; the boon, its continents; and the exile of Rāma, i
expanse. And, O Kaucalyā, without Rāghava, I shall sin
in this ocean. O exalted dame, living, it is hard for me
cross over this ocean. It is surely owing to my sin that t
day wishing to behold Rāghava and Lakshmana, I do not g
them (before me)." Having thus lamented, the illustrious kin
all of a sudden dropped to the earth in a swoon. On the kin
swooning away lamenting, that exalted lady, Rāma's mothe
hearing his words doubly bitter and more piteous than ev
uttered for Rāma, was seized with fresh apprehension.

SECTION LX.

Then like one possessed by an evil spirit, and trembli
again and again, Kauçalyā lying down on the ground li
one dead, spoke unto the charioteer, saying, "Do thou tak
me where Kākutstha is and Sitā and Lakshmana: witho
them, I cannot live for a moment. Do thou without del
turn the car. Do thou take me also unto Dandaka. If I
not follow them, I shall repair to the mansion of Yama." The
at the charioteer with joined hands comforted that exalted la
with ready words faltering and choked with rising vapo
"Do you leave grief and sorrow and the violent emotio
Renouncing grief, Rāghava is living in the woods. And in t
forest, the righteous Lakshmana, having his senses und
control, is ministering unto Rāma's feet and is thus adorin

the gods for happiness in the next world. And even in the lonely woods, Sitā as if remaining at home, having fixed her thoughts on Rāma, is living a life of love. And there appears not the least trace of any distress afflicting her; and Vaidehi seems to me as if she were meant (by Nature) for a life away from home. And as formerly going unto urban villas she disported, she disports now even in the lonely forest. And although living in the lone forest, that one of a countenance resembling the infant moon, sports merrily like a girl, in the garden represented by Rāma's self. Ayodhyā without Rāma would have seemed a wilderness to her whose heart is fixed on him and whose very life depends upon him. Vaidehi is now asking (Rāma) concerning the villages and towns (in their way); and observing various trees and the courses of the rivers, Jānaki, asking Rāma or Lakshmana (for information), is learning all about them. And Sitā sports as she used to do in arbours stationed at the distance of only one *krosa* from Ayodhyā. This only I remember; but all that she had from sudden impulse communicated unto me concerning Kaikeyi, does not rise into consciousness." Suppressing this topic which had come up through heedlessness, the charioteer spoke sweet words cheering up that noble lady. "Neither through the fatigue of travel, nor the influence of the wind, nor excitement, nor the sun, hath Vaidehi's lustre resembling the lunar light suffered any diminution. The countenance of that fair-speaking one resembling the lotus and comparable unto the full moon in splendour, hath not waxed pale. Her feet now without the dye of the liquid lac, but naturally furnished with the roseate hue of the same, are gorgeous like lotus buds. Still Vaidehi decked in ornaments from affection for Rāma, goes gracefully, rebuking with her bangles the wavy gait (of cranes). Supporting herself on Rāma's arm, Sitā arrived at the forest, is not inspired with fear on beholding either an elephant, or a lion, or a tiger. Therefore they are not to be

bewailed, nor your own self, nor the lord of men. This history of Rāma will endure for ever in this world. Renouncing grief and with cheerful hearts, well established in the life led by the Maharshis, they living in the forest on wild fruits as their sustenance, are maintaining the noble promise of their sire." Consoled by the truth-telling yet sweet-speeched charioteer, that lady oppressed with grief for her son, ceased not to wail loudly—"My beloved," "My son," "Rāghava."

SECTION LXI.

On that foremost of those capable of charming people, the righteous Rāma, repairing to the forest, Kaucalyā crying in grief said unto her husband, "Your great fame has spread over the three worlds; and the descendant of Raghu is kind, munificent and fair-speaking. Why then have you forsaken those foremost of men along with Sitā? Brought up in happiness, and now brought to misery, how can they bear it? And how can the youthful daughter of Mithilā of slender make, tender, and deserving of happiness, bear heat and cold? Having formerly partaken of (excellent) rice with curries, how will Sitā feed on wild rice? Having heard excellent vocal and instrumental music, how will Sitā hear the frightful cries of carnivorous lions? Resembling the gonfalon of the great Indra, where sleepeth the mighty-armed and exceedingly powerful Rāma, making his arm like unto a mace his pillow? When shall I behold Rāma's countenance hued like the lotus, with his hair ending beautifully (in curls), and his breath impregnated with the fine perfume of the lotus, and his eyes resembling lotus leaves? Surely my heart, without doubt, is made of the essence of the thunderbolt, since not beholding him, it is not cracked in a thousand fragments. It is because of

your sad act that mine own, being thwarted, although worthy of happiness, are miserably ranging the wilderness. If after the expiration of the five and ten years, Rāghava does return, it does not appear likely that Bharata will renounce the kingdom and the exchequer. Some on the occasions of the Srāddha (first) feast their own friends, and having done this, they mind the choice Brāhmanas. But those twice-born ones that are meritorious, learned, and like unto celestials, do not at the last moment regard even viands resembling ambrosia. Brāhmanas of high respectibility endowed with wisdom never bear being entertained after the other twice-born ones have been feasted, even as bulls never quietly bear to have their horns cut off. Why will not an elder brother and one who has sterling merits, O monarch, disregard a kingdom which hath been thus enjoyed by his younger brother? A tiger doth not like to feed on food procured by others. Even so that tiger-like personage does not regard anything that has come to be tasted by another. Clarified butter, sacrificial cakes, Kuça, stakes of catechu having been used in one sacrifice cannot be used in another,—even so this kingdom which hath been already enjoyed, like unto liquor deprived of its essence or a sacrifice whose *soma* hath been eaten, cannot be accepted by Rāma. Such an ill treatment Rāghava will not put up with, even as a powerful tiger cannot bear the rubbing of its tail (by another). This world aided by the gods fear to encounter him in high conflict; but he restrains himself,thinking any such action on his part as unrighteous. Indeed, that righteous one brings back people to morality. Surely, that mighty-armed one endowed with exceeding prowess, can with his golden shafts burn all creatures and the oceans, like the Day at the dissolution of all. But such a man of men, possessed of leonine strength, and graced with the eyes of a bull, has been destroyed by his father, like a fish destroying his offspring. If you had believed in the morality prescribed in the scriptures, and which is followed

by the twice-born ones, you would not have banished yo
son. But disregarding such morality, you have banish
your virtuous son. One of the refuges of a woman is h
husband, a second is her son, and a third is her relatives; a
a fourth she has none. But you cease to be mine; and Rā
has been sent to the woods. I do not like to go into t
forest; so I am entirely undone by you. This kingdom, yo
own kingdom, has been destroyed by you; destroyed are
along with the counsellors; destroyed am I with my son; a
destroyed are the citizens: your son and your wife are alo
delighted." Hearing these words uttered in heart-rendi
accents, Daçaratha exceedingly distressed, became sensele
And being afflicted with grief, he again remembered his e
act.

SECTION LXII.

Thus harshly addressed by the indignant mother of Rām
the king aggrieved was plunged in thought. Having thoug
for a long while, that repressor of foes, the king, who h
lost his senses through grief, regained consciousness. A
having regained his senses, he sighing hot and hard, seei
Kauçalyā beside him, was again lost in thought. As he w
thinking, the sinful act which he had through ignoran
formerly committed by means of the shaft which hits
sound, rose up (in his recollection). Afflicted with this grief
well as that on account of Rāma, that lord, the king, burn
in these two several griefs. Burning in grief and distressed,
trembling and with joined hands, with his head hangi
down, addressed Kauçalyā, with the view of pacifying h
"I deprecate thy displeasure, O Kauçalyā, with joined hand
Thou art ever affectionate and dost not treat harshly ev

enemies. Verily unto women cognizant of virtue, a husband, whether he has any merits or not, is a very deity. Ever virtuous, thou, that hast seen both the virtuous and the vicious, although aggrieved, ought not to say anything unpleasant unto me who am weighed down with woe." Having heard these piteous words of the distressed king, Kauçalyā uttered words even as a water-way lets out fresh accession of rain. And weeping, she drew on her head the joined hands of the king resembling lotuses; and then flurried spoke these words hurriedly informed with extreme affection, "Be thou propitious; I beseech with (bended) head. I bow unto thee, falling on the ground. O reverend one, besought by thee, I shall be undone. I do not deserve to be forgiven by thee. She cannot be reckoned a gentlewoman, who is propitiated by her intelligent husband, worthy of being extolled in both the worlds. I know duty, O righteous one; I know that thou art truth-telling. And it is because I was exceedingly distressed on account of my son that I spoke harshly to thee. Sorrow destroys patience, sorrow destroys knowledge of the scriptures, sorrow destroys every thing; there is no enemy like unto sorrow. One can falling down bear beating from an enemy; but one cannot falling down bear ever so little sorrow. This is the fifth night of the banishment of Rāma, as calculated by me; and to me rendered cheerless by sorrow, this interval has assumed the proportions of five years. And fostered by thought on my part, this grief increases in my bosom, like the mighty waters of the ocean increased by the vehement discharge of rivers." As Kauçalyā was thus speaking auspiciously, the rays of the sun grew milder, and the night arrived. Cheered up by the words of Kauçalyā, the king overçome by grief, felt the influence of sleep.

SECTION LXIII.

Starting in a moment from sleep, king Dacaratha deprived (almost) of his consciousness by grief, (again) became a prey to thought. And in consequence of the exile of Rāma and Lakshmana, the king resembling Vāsava was overpowered by grief, like the darkness of Rāhu enveloping the sun. Then on Rāma's having gone along with his wife, the lord of the Koçalas, remembering his own misdeed, felt anxious to communicate himself to that lady having her eyes furnished with dark outer corners. And on the sixth night after Rāma had repaired to the forest, the king Daçaratha, when it was midnight, remembered his own unrighteous act. And then unto Kauçalyā aggrieved on account of her son, he spoke these words, "As are the actions of one, O auspicious one—whether good or otherwise—are the consequences, O gentle lady, reaped by the doer of them. He that on the eve of beginning an action either relating to this world or the next, does not take into consideration the fact that actions entail consequences light or grave, disagreeable (or otherwise), is styled a child. He that cutting down a mango grove, waters Palāsa trees, beholding the flowers (blooming), will covet fruits; and grieve when their season arrives. The person that without apprehending (the principle of causation) rushes to action, grieves at the season of fruits, even like him that watereth *kinsuka* trees (hewing down his mango grove). And in this way, I fool that I am having hewn down my grove of mangos and watered Palāças,—having renounced Rāma in the season of fruit, is grieving in the end. Having, O Kauçalyā, earned the expression—'The Prince can pierce his aim by sound alone,'—I, a prince and bowman, did this offence. Therefore, O noble dame, I have myself brought this misfortune on me, like a child who has eaten poison through ignorance. And even like another person fascinated by the sight of some

Palāsa trees (and doing as mentioned above), I (did this act) not foreknowing the consequence that would follow my shooting by sound. O lady, thou wert then unwedded; and I was a youthful prince. And it was at this time that the rainy season increasing my desire set in. Drawing moisture from the ground and heated the earth by his rays, the Sun goes to the dreadful quarter whither repair the dead. The heat was immediately dispelled, and the gelid clouds showed themselves; and frogs and Sārangas and peacocks began to rejoice; and, finding it unpleasant, the feathered ones bathed and with the surface of their plumage shrunk up from the wet, took refuge in trees shaken by the wind and rain. And the hill graced by maddened Sārangas, covered by showers falling simultaneously looked like a mass of waters. And the waters although unstained, being mixed up with mineral substances and ashes from the mountain, flowed in serpentine torrents black and red. At such a sweet hour, I intent upon taking excercise, taking my bow and arrows and mounted on my car, sallied out for the river Sarayu, with the intention that I with my senses under control, should in the watery expense slay any buffalo, elephant, or any other beast that might have come there in the night. And (coming there) while it was so dark that nothing could be discovered, I heard sounds of a filling pitcher proceeding from the waters; resembling the roars of an elephant. Thereupon raising up my shaft flaming and like unto a serpent of virulent poison, I desirous of hunting the (imaginary) elephant, let fly my shaft in the direction of the sound. Thereupon from the spot whereto the sharpened shaft resembling a poisonous snake had been discharged by me in the twilight, proceeded cries of 'Oh' and 'Alas' uttered by a forester pierced to the quick by the arrow, and falling into the water. And when he had dropped down, words spoken by a human being became audible. 'Why doth the weapon light upon me? I had come to this lone stream for procuring water. By whom have I been wounded by

this arrow? To whom have I done wrong? And how can the slaying of one like me bearing a load of matted locks, and wearing bark and deer-skin, who subsists on what the forest yields and never injures others, be sanctioned by the scriptures? Who can serve any purpose by slaying me? And how can I have injured such an one? Such a purposeless act cannot but end in evil. This can never be reckoned as righteous even like unto violating the chastity of a preceptor's wife. I do not so much lament my end as I lament it on account of my father and mother. To what will the old couple, who have ever been maintained by me, betake themselves when I am gone? My father and mother are old, and I their only son is slain. What boy is it of uncontrolled senses that has killed us all?'

"Hearing his piteous words, I ever anxious to follow virtue, was exceedingly pained, and the bow with its arrow fixed fell down from my hand to the earth. Hearing in the night, the pathetic words of the saint thus lamenting, I became frightened, and was deprived of my senses through excess of grief. And coming to the quarter, I exceedingly unnerved and with an excited mind, discovered on the banks of the Sarayu an ascetic wounded with a shaft, with his matted locks scattered about, his pitcher of water lying by, his body smeared with blood and dust and afflicted by the dart. Gazing with his eyes at me who was extremely agitated and ill at ease, he said these words sternly, as if consuming me with his energy, 'What wrong, O monarch, had I residing in the woods done thee, that coming to procure water for my parents, I have been thus afflicted by thee? By piercing my marrow with a shaft, thou hast slain both my aged and blind father and mother. Surely, they feeble and blind, who afflicted by thirst are remaining in expectation of me, will now bear (the stress and tension of) the expectation as well as the parching thirst. Surely asceticism and study carry no fruit with them, since I lying low on the ground, my father knows nothing about it. And what could he do, even if he knew it, being as he is

ıcapable and unable to go about? One tree cannot rescue ıother that is being batttered (by the winds). Do thou, O escendant of Raghu, thyself going to my father, speedily ıform of him this that has occurred. But take care that like a :e waxing furious consuming a wood, he in his ire do not ırn thee. This narrow way, O king, will lead thee unto my ther's dwelling. Do thou going there, pacify him, so that get-ng wroth he may not curse thee. Do thou (now), O king, take ıt the arrow. Thy sharpened shaft afflicts my marrow, like the de of a river wearing away a hollow-heaving sand bank.' ut touching the extracting of the arrow, this thought erplexed me: 'If the arrow is left alone, it pains; if ttracted, death ensues.' As I was distressed, aggrieved and fflicted with sorrow, the son of the ascetic perceived my ıxiety. Thereupon that one well versed in the scriptures nking motionless, with his eyes rolling upwards, and axing extremely weak, said with difficulty, 'Restraining ›rrow, I by dint of patience become calm. Do thou remove om thy mind the grief caused by the consciousness of having ain a Brāhmana. O king, I belong not to the twice-born ıce: let not thy mind be pained. O lord of the foremost ıen, I was begot by a Vaicya on a Sudra woman.' As he, is vitals afflicted with the shaft, his eyes rolling, inert and embling on the ground, with his limbs drawn in, was ›eaking with difficulty, I drew out the arrow. Thereupon, ›oking at me, the ascetic, growing affrighted, gave up the host. On beholding him with his body dripping with water, nd mortally wounded, and breathing hard without respite, fter he had bewailed his mortal wound, lying on the anks of the Sarayu, I lamented him and was, O gentle ıdy, greatly aggrieved."

SECTION LXIV.

Remembering the extraordinary death of the Mahar
that righteous descendant of Raghu, lamenting his s
thus spoke unto Kauçalyā, "Having unwittingly commit
that great sin, I, with my senses oppressed through gr
thought within myself as to how I could mend it. Th
taking up the pitcher filled with excellent water, I w
by the way mentioned and (at last) reached the asyl
There I found his aged, infirm, forlorn, parents, without a
one to help them in moving about,—like unto birds wh
wings have been severed, keeping up a talk about (their s
without experiencing any fatigue, and like helpless o
feeding on a hope which had been blasted by me. My sen
overpowered by grief, and my consciousness almost l
through apprehension, I, arrived at the hermitage, was ag
overwhelmed with sorrow. Hearing my footsteps, t
ascetic said, 'Why, my son, delayest thou? Bring the dri
at once. Thy mother, O child, was exceedingly anxious
consequence of thy sporting in the waters. Do thou speed
enter the asylum. O child, it behoveth thee not to take
heart any unkind action that, O son, may have been do
unto thee of high fame either by thy mother or myself. Th
art the resource of these helpless ones; thou art the e
of these bereft of their sight. Our lives are bound up w
thee. Why dost not answer?' Seeing the ascetic with
choked utterance indistinctly speaking thus with the lett
not articulated clearly, I, dashed in spirits, yet concealing t
real state of my mind by assuming a doughty tong
communicated unto him the danger that had beffallen him
consequence of the calamity of his son: 'I am a Kshatri
Daçaratha (by name), and no son of thine, O magnanimous o
I have come by a misfortune in consequence of an act blam
by the good. O revered one, desirous of killing so

beast of prey, an elephant (or some other), come to the waters, I went to the banks of the Sarayu bow in hand. Then hearing sounds from the water of a filling pitcher, I thought,—This must be an elephant.—I wounded it with a shaft. Next coming to the edge of the river, I saw an ascetic lying down on the ground almost deprived of life, with his heart pierced with an arrow. Then coming forward, I in accordance with the direction given by him as he lay in agony, suddenly extracted the arrow from his vitals. And as soon as the arrow had been extracted, he ascended heaven, O reverend sir, lamenting and bewailing you, both grown old. It is through ignorance that I suddenly wounded your son. This having been past, do you favor me with telling me what is now to be done, O ascetic.' Having heard these cruel words, the worshipful ascetic could well by his curse consume me to ashes. With eyes flooded with tears, and well nigh deprived of his senses by grief, that highly energetic one said unto me standing with joined hands, 'If, O king, thou hadst not of thyself immediately communicated unto us this unpleasant news, thy head would have been reduced to a thousand flaws. Not to speak of Kshatriyas, I can even drag the very weilder of the thunderbolt himself from his position, if he knowingly kills one, in especial, that has assumed the Vānaprastha mode of life. Thy head would have been severed in seven, if thou hadst discharged the weapon knowingly at such an asectic staying in austerities and versed in the Vedas. It is because thou hast done this through ignorance that thou (still) livest, else the race itself of the Rāghavas should be not,—and where art thou?' He then said, 'Do thou, O king, take us to the scene. To day will we look our last on our son besmeared with blood, his deer-skin garb falling off (from his body), lying senseless on the earth, and come under the subjection of the lord of righteousness.' Thereupon I alone taking them exceedingly disconsolate to the spot, made the ascetic and his wife touch their son. And having approached

their son and touched him, those ascetics fell on his person, and then his father addressed him thus, 'Thou salutest me not to-day, nor dost thou speak to me. Why, my child, dost thou lie down on the ground? Art thou angry (with us)? If, my son, thou dost not feel kindly to me, do thou look up to thy virtuous mother. And why, O son, dost thou not embrace me? Do thou speak tender words. At the small hours, from whom engaged in study, shall I hear the scriptures sweetly read in a way coming home to the listner's mind? Who, having performed his daily devotions and offered oblations unto the sacrificial fire, will bathe me, afflicted with grief for my son? And who procuring Kandas, fruits and roots, will feed me like an welcome guest, incapable of doing anything and furnishing provisions, and without any one to take care of myself? And, my son, how will I maintain this blind ascetic mother of thine, proud of her son, who is passing her days in misery? Do thou stay, my son, in my behalf. Tomorrow thou wilt go to Yama's mansion with me and thy mother. Distressed with grief and rendered miserable in the forest, both of us deprived of thee shall soon repair to the abode of Yama. Seeing Vivaswata's son, I will say unto him,—Do thou, O lord of justice, forgive me, and let this my son continue to maintain us, his parents. It behoves thee, O righteous and illustrious guardian of the worlds, to confer on me reduced to such a pass this one enduring *dakshiná* capable of removing our fear.—Thou, my son, art sinless, although slain by this one who has done an unrighteous act; and by the force of this truth, do thou repair to the world of warriors. Do thou, O son, go the supreme way that is gone by heroes who without turning back from the fight, are slain in open encounter. Do thou, O son, go the way that has been gone by Sagara and Saivya and Dilipa and Janamejaya and Nahusa and Dhundumára. Do thou, O son, go the way that is gone by all creatures, even by ascetics engaged in the study of the Veda, by bestowers

of lands, by those performing fire-sacrifices, by individuals each devoted to a single wife, men giving away a thousand kine, persons tending their preceptors, and individuals renouncing lives by fasting. He that is born in such a race cannot come by any evil case. Such a condition be his that has taken the life of thee, my friend.'

"Having thus piteously wept, he along with his wife set about performing the watery rites on behalf of his son. Thereupon speedily assuming a celestial shape, the virtuous son of the ascetic by his own actions ascended heaven in company with Sakra. Then (returning) along with Sakra, the ascetic comforting his aged parents, addressed them, saying, 'I have attained a high state in consequence of having served you. Do you also without delay come unto me.' Having said this, the ascetic's son of restrained senses ascended heaven by means of an excellent and commodious car. Having performed the watery rites, the highly energetic ascetic along with his wife speedily said unto me staying with joined hands, 'Do thou, O monarch, slay me on the instant. I do not grieve to die'—thou hast by thy shaft rendered me who had an only son, absolutely sonless. Since this sorrow arising from the calamity that has befallen my son, is at present mine (through thy instrumentality), I curse thee,—thou shalt even in this way find thy death from grief for thy son. As thou a Kshatriya hast through ignorance slain an ascetic, the sin, O lord of men, of slaying a Brāhmana will not envelope thee speedily; but thou shalt shortly come by this dreadful and mortal condition, like a donor of Dakshinās (coming by the things given away).' Having thus inflicted on me the curse and piteously lamented long, the couple ascended the funeral pile and went to heaven. O noble dame, the crime that I hitting by help of sound, had committed in my boyhood, has reverted to my recollection in course of thought. And, O exalted lady, even as a disease generated by one's taking rice with unhealthy curry, this danger is imminent in conse-

quence of that act. O gentle one, the words of that noble-minded person are about to be verified in me." Having said this and weeping, the king said to his wife, "I shall renounce life through grief for my son. And I shall no more behold thee with my eyes. Do thou, O Kauçalyā, touch me. People going to the mansion of Yama no more behold (their friends). If Rāma touch me directly or otherwise, obtain the exchequer, and be installed as the heir-apparent, meseems, I may yet live. O noble lady, what I have done unto Rāghava is not surely like myself; but what (on the other hand) he has done by me is worthy of him. What sensible man forsaketh his son, albeit he may be wicked? And what son being banished, does not bear ill will towards his father? But I do not see thee with my eyes, and my memory fails. These envoys of Vivaswata's son, O Kauçalyā, urge speed upon me. What can be an object of greater regret than that I during my last moments cannot behold the righteous Rāma having truth for prowess? Even as the sun drieth up a drop of water, grief for not seeing my son of incomparable acts drieth my spirits. Those are not men—those are gods who in the fifteenth year shall again behold Rāma's countenance graced with elegent and burnished ear-rings. O thou of graceful eye-brows, blessed are they who shall behold Rāma's countenance furnished with eyes resembling lotus-petals, with excellent teeth and a shapely nose, like unto the lord of the stars himself. Blessed are they that shall behold that fragrant face of his like unto the autumnal moon, or the full-blown lotus. Thrice-blessed they who with delighted hearts, shall behold Rāma returned from the forest and come back to Ayodhyā, like unto Sukra crowning the zenith? O Kauçalyā, my heart is weighed down with grief; and I do not perceive objects of hearing, feeling, or taste. My senses are growing dim in consequence of the mental stupor, like the rays of a lamp reduced to smoke, becoming dim when the oil has been exhausted. As the violence of a river wears away its banks,

my grief occasioned through my own agency is destroying me, who am helpless and insensible. O mighty-armed Rāghava! O thou remover of my troubles! O thou that dost delight in thy father! thou art my stay, O my son, that hast gone away. O Kauçalyā, I do not see. O wretched Sumitrā! O cruel one, thou enemy of mine, thou Kaikeyī, who hast befouled thy line!" Having thus lamented in presence of Rāma's mother and Sumitrā, king Daçaratha breathed his last.

Thus that distressed lord of men, smitten with the exile of his beloved son, that one possessed of a gracious presence, when the night had been half spent, wrought up with the violence of his emotion, departed this life.

SECTION LXV.

When the night had gone away, on the morning of the next day, eulogists, accomplished bards, genealogists skilled in reciting, and singers versed in musical permutation, presenting themselves at the place of the sovereign, began to perform separately. And as they eulogized the monarch with benedictions loudly uttered, the palace resounded with the sounds of the eulogies. And as the bards hymned the monarch, palm-players celebrating the deeds of the kings of the Raghu race, began to play with their palms. And awakened by those sounds, birds on boughs and in cages worthy of the royal race, uttered notes. And the sacred words uttered (by these), the notes of *Vinás*, and the valedictory songs of singers filled that mansion. And as on former occasions, men practising purity and well up in serving, with numerous women and eunuchs entered appearance. Persons acquainted with the ceremonials connected with bath, according to the ordinance and in due time, in golden vessels brought water impregnated with Hair

sandal powder. Pure females together with many virgins brought kine &c, which were to be touched, Ganges water for sipping, mirrors, cloths, ornaments and other articles. All the things that were procured (for presentation unto the monarch) were worshipped in accordance with prescription, were furnished with auspicious marks, and were of excellent virtues and possessed of auspiciousness. As long as the sun did not rise, all these people remained expecting the presence of the king; but then they were alarmed as to what had occurred.

Those ladies that were beside the bed of the lord of Koçala, were consoling their husband. And engaged in tending the monarch with mild and pliant words, those females knowing the condition of sleep, feeling him as he lay in his bed, did not perceive any action in the ever-moving pulse. Thereupon apprehensive for the king's life, they began to tremble like a blade of grass on a torrent. Filled with doubts at sight of the king, the ladies at last concluded that what had been apprehended (by the monarch) had certainly taken place. Overcome by grief for their sons, Sumitrā and Kauçalyā were sleeping as if they were dead, and had not yet awaked. Deprived of lustre, pallid, stricken by sorrow, and lying with her limbs contracted, Kauçalyā looked like a star enveloped in darkness. And after Kauçalyā, the king, and after him, Sumitrā; and with her countenance faded from grief, this noble lady did not look particularly lovely. Finding these two ladies asleep and the king seeming as if sleeping, the inmates of the inner apartment showed themselves as if their lives had departed out of them. Thereupon exceedingly distressed, those paragons of their sex, like she-elephants in the forest deprived of their leader of the herd, broke out into wailing. At the sounds of their lamentations, both Kauçalyā and Sumitrā suddenly regaining consciousness, awoke from their sleep. And Kauçalyā and Sumitrā looking at the king and feeling him,

fell down to the earth, exclaiming, "Ah lord." As the daughter of Koçala's lord rolled on the ground, she covered with dust did not appear in all her loveliness, like a star fallen from the sky to the earth below. And when the king had departed this life, the women saw Kauçalyā fallen on the earth like the slain mate of an elephant. Then all the wives of the monarch headed by Kaikeyi, burning with grief and weeping, were well nigh rendered senseless. And the loud sounds emitted by these, mingling with those (who had been lamenting before them), attained greater proportions and filled the hall. And the mansion of the king became filled with people exceedingly excited and frightened, eager to know all about the matter,—became filled with lamentations, with friends afflicted with distress, its joy instantaneously vanished—a scene of distress and dole. Knowing that the lord of earth had departed, his wives surrounding that illustrious one, smitten with excess of sorrow and weeping bitterly and piteously, holding the king's hands indulged in lamentations, like forlorn ones.

SECTION LXVI.

Seeing the king had ascended heaven, like unto a fire that has cooled, or an ocean deprived of its waters, or the sun shorn of his splendour, Kauçalyā afflicted with woe, taking on her lap the head of the king, with tears in her eyes, said, "O Kaikeyi, attain thou thy wishes: do thou enjoy this kingdom rid of thy thorn. O cruel one, O thou of wicked ways, thou that forsaking the king had set thy heart (on having thy son crowned), Rāma had gone away, forsaking me; and now my lord has ascended heaven. I can no longer bear to live, like one left lone in a wilderness by her companions. What other woman except Kaikeyi lost

to righteousness, having lost her deity, her lord, wishes to carry on existence in another's kingdom? As a covetuous person taking poison (through anger or some other passion), does not consider himself guilty, (so Kaikeyi) having done this evil through Mantharā's incitement, does not bring her guilt home to her mind. It is through the instrumentality of the hump-backed woman that this race of the Rāghavas has been destroyed by Kaikeyi. Hearing that the king being made to do an unrighteous action, has banished Rāma together with his wife, king Janaka will be filled with grief as I have been. That virtuous one does not know that to-day I have become helpless and been widowed. Rāma of eyes resembling lotus-petals has living been removed from my sight. The fair daughter of Videha's king unworthy of hardship, in ascetic guise is leading a life of trouble and terror in the woods. Hearing at night the dreadful roars of birds and beasts crying, she exceedingly frightened takes shelter with Rāghava. Old and having an only daughter, he revolving in his mind thoughts of Vaidehi, shall, smitten with grief, surely renounce his life. I ever faithful to my lord will die this very day, embracing this body; I will enter fire." As embracing the (dead) body, that unfortunate lady was bewailing, the courtiers had the distressed (queen) removed from there. Then placing the corpse of the king in a (capacious) pan with oil, the courtiers performed the mourning rites of the monarch. But well versed in every thing, the counsellors, in the absence of his son, did not perform the funeral obsequies of the king; and therefore they placed his body stretched in the pan of oil. Alas! at length concluding it for certain that the king was dead, the ladies burst out into lamentations. And raising their arms, with tears trickling down their faces, they in dire affliction and extremely exercised with grief, lamented, "O monarch, why do you forsake us, who have been already deprived of Rāma ever speaking fair and firm in promise?

Renounced by Rāma, how shall we, rendered widows, stay with the wicked Kaikeyi, co-wife with us ? That one of free soul is our master, as he is the lord of yourself. Rāma has gone to the woods, forsaking regal dignity. Deprived of you as well as that hero, and overwhelmed with misfortune, how shall we live, reprimanded by Kaikeyi ? She that has renounced the king, Rāma, and Lakshmana along with Sitā—whom can such a one not renounce ?" Thus with tears in their eyes, the wives of that descendant of Raghu, joyless and convulsed with a huge passion, displayed signs of sorrow. Like a night without stars, like a fair one forsaken by her husband, the city of Ayodhyā without the magnanimous monarch did not appear delightful as it had done before, with the populace filled with tears, the ladies uttering exclamations of distress, and the terraces and courts deserted. On the lord of men having ascended heaven from grief, and the wives of the king remaining on the earth, the sun, his journey done, set, and the night began her course. The idea of consuming the king's corpse in the absence of his son did not recommend itself to the assembled adherents (of the departed). Thinking this, they in that way laid the king endowed with an inconceivably dignified presence. And with her terraces overflowing with tears that flooded the throats of the mourners, the city appeared like the welkin without its splendour in the absence of the sun, or the night with the stars enveloped. And on the demise of that illustrious personage, in the city men and women in multitudes, censuring Bharata's mother, became extremely distressed, and did not attain peace of mind.

SECTION LXVII.

AT length the weary night in Ayodhyā rend
cheerless by lamentations, and populous with men with
choked with tears, was spent. And when the night
departed and the sun had arisen, those officers of the
house-hold belonging to the twice-born order, Mārkand
Maudgalya, Vāmadeva, Kāçyapa, Kātyāyana, Gautama,
the highly famous Jāvāli. assembled together along
the counsellors, spoke each on different topics. Then fa
the royal priest. the eminent Vasistha, they said, "That
that had appeared like unto an hundred years has at last
painfully passed. The king racked by sorrow for his son ha
breathed his last, the mighty monarch has ascended hea
Rāma has taken refuge in the woods, the energetic Lakshm
has gone with Rāma, and both Bharata and Satrughn
repressors of foes—are staying in Kekaya in pleasant *A*
griha, the abode of their maternal grandfather. Do you s
some one this very day from the descendants of Ikshwāk
be king here. Verily doth a kingdom go to ruin, when
out a king. He that goes garlanded with lightning, and
mighty voice, even the Cloud—doth not with skyey sh
drench the Earth in a kingdom without a king. In a kin
kingdom no one sows corn. In a kingless kingdom the son
not obey his sire, or the wife her husband. A kingless k
dom possesses no wealth, and wives are hard to keep in s
place. This great fear attends a kingless country.
where is other morality (besides that detailed above) t
found at such a place? In a kingless country men do
form themselves into associations, nor do they, inspired
cheerfulness, make elegant gardens or sacred edifices.
kingless country, the twice-born ones do not celebrate
fices. In a kingless country, in mighty sacrifices we
Brāhmanas do not confer (on the officiating priests)

dakshinâs (which they receive according to the ordinance). n a kingless country, neither social gatherings, nor festivities haracterised by the presence of merry theatrical managers nd performers, increase. In a kingless country disputants annot decide their point; nor are persons given to hearing Purânic recitations pleased by those delighting in the ractice. In a kingless country, bevies of virgins decked in old do not repair to gardens for purposes of sport. In a ingless country, the wealthy are not well protected; nor do hepherds and cultivators sleep with their doors open. In a ingless country pleasure-seeking people do not in company vith females go to the woods by means of swift vehicles. n a kingless country long-tusked elephants sixty years old, bearing bells on their necks, do not walk the high-vay. In a kingless country one hears not the clappings f persons engaged in shooting arrows constantly. In a kingless country traders coming from distant lands, oaded with various kinds of merchandise, do not with afety go along the roads. In a kingless country the ascetic vith his subdued senses, himself his sole protector, who nakes his quarters wherever evening overtakes him, cannot valk contemplating the Deity. In a kingless country, one annot protect what one has, or procure what one has not. n a kingless country, the forces cannot bear the onslaught f the foe. In a kingless country men cannot at will go on excellent and high-mettled horses and ornamented ars. In a kingless country persons well versed in learning an not engage in controversy, repairing to woods and groves. n a kingless country, persons with intent hearts do not offer garlands, sweets, and Dakshinâs, for worshipping the gods. In a kingless country, princes smeared with sandal nd *aguru*, do not look graceful like trees in spring. Even as a river without water, a wood without grass, a herd of kine without a keeper, is a kingdom without a king. The sign f a car is its pennon, of fire is smoke, and our banner

the king, has gone to heaven. In a kingless country a person hardly preserves his life ; and like fishes people eat up one another. Even those heretics who having disregarded the dignity of social morality had met with chastisement at the hands of the king, their fear removed—give themselves airs. As the sight is engaged in the welfare of the body, the king—that fountain of truth and religion—is engaged in compassing the good of the kingdom. The king is truth, the king is morality, the king is the racial dignity of those possessed of the same, the king is the father, the king is the mother—the king compasseth the welfare of men. By virtue of magnanimity of character, a king surpasses Yama and Vaiçravana and Sakra and Varuna endowed with mighty strength. If there were not a king in this world to adjudge fair and foul, darkness would overspread (the face of the earth) and people could not distinguish anything whatever. As the ocean keepeth within its continent, we even while the monarch lived, did not disregard your words. Do you, O best of Brāhmanas, beholding our acts rendered nugatory, and this empire become a wilderness for want of a king, install that descendant of Ikshwāku or any other as king of this realm."

SECTION LXVIII.

Hearing their words, Vasishtha said unto the Brāhmanas and the adherents and counsellors (of the king), "Bharata, on whom the king has conferred the kingdom, along with his brother Satrughna, is living happily in the house of his maternal uncle. Let envoys by means of fleet coursers speedily repair thither and bring those heroic brothers. What shall we decide ?" "Let them go"—said all unto Vasishtha. Hearing their words, Vasishtha spake unto them, saying,—

"Come here, thou Siddhārtha, and Vijaya, and Jayanta, and Açokanandana. Do ye hear. I will tell you what ye are to do. First going speedily to the royal residence by means of swift houses, do you, renouncing grief, by my order speak these words of mine unto Bharata, 'The priest as well as the counsellors have enquired after your welfare. Do you at once set out. A business is at hand that brooketh no delay on your part.' But ye must on no account communicate unto him the exile of Rāma, or the demise of the monarch, or the destruction that hath befallen the Raghu race through this occasion. Do ye, speedily taking silk apparel and excellent ornaments for king Bharata, set off." Thereupon, having been furnished with the necessaries for the journey, they bound for Kekaya went to their respective abodes, mounted on goodly horses. Then having supplied themselves with the necessaries of the journey, the envoys in consonance with Vasistha's injunction, speedily went away. Having proceeded by the west of Aparatāla, they in the middle crossed the Mālini, and went towards the north of Pralamva. Then crossing the Gangā at Hāstinapura, and arriving at Pānchāla, they proceeded west ward through Kurujāngala. And beholding watery expanses filled with blown blossoms, and rivers containing pellucid waters, the envoys proceeded apace on account of the errand they had on hand. And they darted past the Saradanda overflowing with delightful water, beautiful, and haunted by fowls of various kinds. Then on the western bank of the stream, coming upon a tree called Satyapayāchana presided by a deity, and bowing down unto the tree and going round it, they entered the city of Kulinga. And having passed Teyobibhabana and arrived at Abhikāla, they crossed the sacred stream Ikshumati belonging to the Ikshwākus for generations. Beholding here Brāhmanas versed in the Vedas drinking water with their joined hands, they went through Vāhllika towards the mount Sudāmān. There seeing

the foot-print of Vishnu, they, desirous of doing the bidding of their master, proceeded a long way, viewing the Vipāçā and the Sālmali and rivers and tanks and pools and ponds and sheets of water and various kinds of lions and tigers and deer and elephants. And with their vehicles fatigued, the ambassadors, on account of the great distance of the way, speedily reached that best of cities, Girivraja. And for pleasing their master, for the preservation of the people, and enabling Bharata to assume the reins of government, those envoys, casting aside negligence, swiftly entered the city in the night.

SECTION LXIX.

The very same night that the envoys entered the city, Bharata saw an evil dream. And seeing that evil dream during the short hours, the son of that king of kings exceedingly burned in grief. And finding him aggrieved, his sweet-speeched associates, endeavouring to chase the heaviness, began to converse on a variety of subjects. Some played on instruments; some for the purpose of pacifying his mind, danced (the courtezans); others performed scenes variously fraught with the sentiment of mirth. But although his friends intending to allay his agitation set about enacting passages calculated to amuse family circles, that magnanimous descendant of Raghu did not indulge in laughter. Then a dear friend addressed Bharata, as he sat surrounded by his friends, "Surrounded by your friends, why do you not, my friend, join in the mirth?" Thus asked by his friend, Bharata answered, "Listen why this depression has overtaken me. In a dream I beheld my father, pale, with his hair loosely flowing about, plunging from the summit of a mountain into a dirty pool filled with cow-dung. And I saw him

floating on a sink of cow-dung, and yet with a momentary laugh drinking oil by means of his joined hands. Then feeding on rice mixed with sessame, he again and again hanging his head down, dives into oil with his limbs rubbed with oil. And in my dream I saw the ocean dried up, and the moon fallen on the earth, and the earth as if invaded by enfolding darkness, and the tusk of the elephant on which the monarch rides falling in fragments, and flaming fire suddenly extinguished, and the earth rent, and the trees withered, and all the mountains belching smoke. And I saw the king seated on a sable seat of iron, clad in a sable garb; and women black and yellow beating him. And bearing a garland of red flowers, with his body daubed with red sandal, he was fast proceeding to the south in a car yoked with asses. And women clad in red garment were laughing at him, and a grim-visaged Rākshasa was seen by me as dragging him. This was the dream that I saw this terrible night. Either I, or Rāma, or the king, or Lakshmana is to breathe our last. The smoke of the funeral pyre of him will be shortly visible that goes in the car yoked with asses. It is for this reason that I am poor of spirit, and that I do not respond to your words. Further, my throat is parched, and my mind ill at ease. Ground of fear find I none, yet am I subject to fear. My voice is untuned, and my grace fled, and I begin to despise my life, nor know I the reason why. Bringing to mind this various-looking dream which I had not thought of before, and remembering the king of incomprehensible presence, this fear goeth not from my heart."

SECTION LXX.

Bharata was speaking thus when the envoys with their vehicles fatigued, entered the splendid royal residence surrounded by a strong rampart. Presenting themselves before the king, they, well received by him as well as the prince, bowed down unto the feet of the monarch. Then they addressed Bharata, saying,—"The priest and the counsellors have enquired after your welfare. Do you set out speedily. A business is on hand that brooketh no delay on your part. And, O you of expansive eyes, do you take these costly raiments and ornaments, and present them unto your maternal uncle and grand-father. Twenty Kotis are intended for the king and complete ten for your maternal uncle, O son of the monarch." Taking all these, Bharata attached to his relatives, made the articles over unto them; and receiving the envoys with goodly gifts, spoke unto them, "Is my father, king Daçaratha, well? And is it well with Rāma and the high-souled Lakshmana? And is the mother of the intelligent Rāma, the revered Kauçalyā, conversant with virtue and ever practising it, well? Is the virtuous Sumitrā—mother of Lakshmana and of the heroic Satrughna—well? And that wrathful one ever intent on her interest and setting immense store by her wisdom, my mother Kaikeyi—is it also well with her?" Thus addressed by the magnanimous Bharata, the envoys spoke unto him these humble and brief words, "Those of whose welfare you are enquiring after, are, O foremost of men, all well. Sree seated on the lotus asks for you. Let your car be yoked." Thus addressed, Bharata said unto the envoys, "Let me tell the king that the envoys are urging speed on me." Having said this, that son of the king, Bharata, communicated unto his maternal grand-father what the envoys had told him. "Asked by the envoys, I shall, O

monarch, go to my father. I shall come again whenever you will remember me." Thus accosted by Bharata, his maternal grand-father, the king, smelling Bharata's head, spoke these auspicious words unto that descendant of Raghu, "Go, my child ; I permit thee. Kaikeyi is mother of a worthy son through thee. Do thou, O subduer of foes, communicate our welfare unto both thy father and thy mother. Do thou likewise communicate the same unto the priest and the other principal Brāhmanas ; as also, my child, unto those mighty bowmen, the brothers Rāma and Lakshmana." Then honoring Bharata, king Kekaya conferred on Bharata wealth consisting of choice elephants maintained (at the palace) and woolen sheets and deerskins. And the king presented him with dogs brought up in the inner apartment, resembling tigers in strength and prowess, furnished with teeth representing weapons, and large of body. And honoring the son of Kaikeyi, Kekaya gave him two thousand *nishkas* and six hundred horses. And for following Bharata, Açwapati without delay assigned a number of goodly, trustworthy, and qualified courtiers. And Bharata's maternal uncle conferred on Bharata wealth in the shape of graceful elephants sprung in the Irāvat mountain and the country called Indraçirā ; as well as fleet and well-broken horses. But owing to the hurry of his departure, Bharata the son of Kaikeyi did not appear to be so very much gratified with the gifts . Owing to his having seen the dream and the post haste speed of the envoys, a mighty anxiety was present in his heart. Then issuing from his abode, that one possessed of exceeding grace passed the goodly thoroughfare thronged with men, horses, and elephants. Having left it behind, Bharata saw (before him) the inner apartment (of the king) ; and thereupon the handsome Bharata entered it without let. Then after speaking with his maternal grandfather and uncle, Yudhājit, Bharata ascending a car, set out with Satrughna. Thereat

servants by means of an hundred cars, furnished with circular wheels, and yoked with camels, oxen, horses, and asses, followed Bharata. Protected by the forces and the courtiers of his material grandfather dear unto him like his ownself, the magnanimous Bharata who had his foes removed, taking with him his brother, Satrughna, departed from the abode (of the king), like a Siddha issuing from the regions of Indra.

SECTION LXXI.

Issuing from the palace, the blazing Bharata endowed with prowess went in an easterly direction, and seeing before him the river called Sudāma, crossed it. Then the auspicious descendant of Ikshwāku crossed the broad Hrādini coursing westwards, as also the river Satadru. Then crossing a river at Eladhāna,* and coming to Aparaparvata,† he crossed the Silā‡ and the Akurvati, and arrived at Agneya§ and Salyakarshanam. And having purified himself and seen Silāvahā‖, that one of truthful purposes passed the Mahācailas,¶ and entered the forest of Chaitraratha. Then coming upon the confluence of the Gangā and the Saraswati, Bharata entered the forest of Vārundalying to the north** of Virāmatsya. Next

* Some read Eladhâni.—T.

† Some read Apharaparyatâ.

‡ The river, according to some, is so named because it transforms the surrounding objects to stone.—T.

§ Some make *Agneya* an epithet to Salyakarshana, meaning, relating to the south-east.—T.

‖ According to Tirtha, Silâvahâ is a stream having Agneya on one side and Salyakarshana on the other.—T.

¶ Lit., mighty mountains.—T.

** *Uttaram, lit.* north. Some texts read *uttarân.* It would mean countries lying to the north of Virâmatsya.—T.

ossing the rapid river Kulingā and the Hrādini surrounded
hills, as well as the Yamunā, he ordered the forces to
lt. Then cooling the limbs of the fatigued horses (with
ater) and refreshing them, Bharata himself bathed there and
ank of the water; and then resumed the march, furnished
ith the water. Then the gentle prince by means of an
cellent car, like unto the wind-god himself, entered the
ighty forest inhabited by various races of men. Seeing
at the mighty river Gangā was hard to cross at Ançudhāna,
harata speedily went to the famous city of Prāgvata. And
ving crossed the Gangā at Prāgvata, he went over to the
utikoshtikā. Having with his forces crossed that river,
proceeded to Dharmavarddhana. Then proceeding by
e south of Torana, he came to Jamvuprastha. Then
açaratha's son went to the beautiful village of Varutha.
aving for a while stayed at that romantic wood, he proceed-
l eastwards, and presented himself at the villa of
jjihāyana, where abound trees (called) Priyaka. Coming to
e Priyakas, Bharata speedily yoking the horses, set out
ithout delay, issuing his orders to the forces. Then sojourn-
g at Sarvatirtha and crossing the river there flowing north-
ards as well as others abounding in various kinds of
ountainous horses, Bharata arrived at Hastiprishthaka.
nd at Lohitya that foremost of men crossed the Kapivati,
Ekasala, the Sthānumati, and at Vinaya, the Gomati. And
harata arriving at a forest of Sāla trees in the city of
alinga, speedily passed it with his forces way-worn. And
ving passed the forest swiftly over night, he at sunrise
w Ayodhyā built by king Manu. Having spent seven
ghts on the journey, that chief of men beheld Ayodhyā
fore him and thus addressed the charioteer, "O charioteer,
om the distance Ayodhyā seemeth like a mass of black
rth, albeit she boasts of sacrificial priests crowned with every
rtue, Brāhmanas versed in the Vedas and opulent people,
d albeit she is maintained by Rājarshis. Formerly one could

hear a great and mighty tumult all round Ayodhyā proceeding from men and women ; but I do not hear this to-day. The gardens wherefrom persons having sported in the evening used to rush out (at day break) wear a different aspect now. Forsaken by the pleasure-seekers, the gardens appear to weep. And, O charioteer, the city appears to me like a wilderness. And I do not as formerly behold the flower of the city leaving or entering her on cars or elephants or horses. Gardens which, frequented by people inebriated with the honey of love, met together for purposes of sport, looked charmingly blooming, I find as utterly void of cheerfulness, with the trees as if lamenting with tremulous leaves. Still do I not hear the inarticulate though sweet and delicious voice of beasts and birds crying in chorus.* Why, as before, doth not the blameless† and bland wind blow mixed with (the perfume of sandal and faint with *dhupa*? And why, again, have the sounds of Vinās and Mridangas developed by beating sticks, which continually flew in a never-ceasing vigorous course, ceased to-day ? And I witness various evil, unsightly, and unpleasant‡ omens, and hence my mind is depressed. O charioteer, complete good fortune with my friends is hardly to be realised. But although no apparent cause exists for my depression of spirits, yet my heart droopeth." Then Bharata depressed and cast down and with his senses afflicted, speedily entered the city ruled by Ikshwāku. And Bharata having his vehicles fatigued, entered by the Vaijayanta§ gate, and went on, followed by the gate-keepers, who enquired after his welfare. Then courteously telling the warders to desist, he with an agitated heart spoke unto the tired chariot-

* Some texts read *muhus*—momentarily.

† Some texts read *atula* in place of *amala*,—*incomparable*.

‡ The commentator renders *amognani*, *inauspicious*. I venture to differ from him.—*T*.

§ *Vaijayantena*. Another meaning is, *By the gate resembling that of Indra's palace*.—*T*.

eer of Açwapati, "O sinless one, why have I been brought in this haste without any (adequate) reason? My heart apprehendeth some evil; and my disposition gives way. O charioteer, I see around me all those signs which I had heard told as occurring on the occasion of the deaths of monarchs. I behold the houses of the citizens unswept and unsightly with the doors flung open,—and destitute of grace, without sacrifices and other religious ceremonies, without the incense of *dhupa*, the citizens fasting, and the people appearing with faded countenances, displaying no flags, etc., The abodes of the deities are not decorated with garlands, and their courts are unclean; and remaining vacant, they look no longer beautiful as formerly. And the images are not worshipped; and the places of sacrifice are in a like condition. And garlands are not displayed in the shops where they are sold. And traders looking anxious, with their business stopped, do not look as before. And in temples and Chaityas birds and beasts appear dispirited. And in the city I behold men and women pale and woe-begone and emaciated and anxious, with tears filling their eyes." Having said this unto the charioteer, Bharata, beholding these inauspicious sights, entered the palace of the king with a depressed heart. Beholding the city resembling the city of Indra, with her crossings and houses and roads void of people, and the doors and hinges covered with dust, Bharata was filled with greater grief. And witnessing many unpleasant things which he had never seen during the life of the monarch, that high-souled one entered the mansion of his father, bending his head, depressed in spirits, and with his mind extremely aggrieved.

SECTION LXXII.

Not having seen his father in his father's quarters,* Bharata went to his mother's apartment for seeing her. On seeing her son before her after his sojourn from home, Kaikeyi delighted, rose up from her golden seat. On entering his own quarter which he found deprived of grace, the virtuous Bharata took hold of his mother's auspicious feet. Then smelling the crown of his head and embracing him and taking that illustrious one on her lap, Kaikeyi addressed him, saying, "How many days hence did you leave the residence of the revered one? Hast thou felt any fatigue on the way incident to the car proceeding swiftly? And is the revered one well, and thy maternal uncle, Yudhājit? And, my son, hast thou passed thy time pleasantly during thy sojourn? It behoves thee to tell me all this." Thus asked, that son of the king, Bharata, furnished with eyes resembling lotuses, told his mother that all was well. "Seven nights hence I took leave of that revered one's residence. My mother's sire is well, as also my maternal uncle, Yudhājit. My vehicles had got tired in consequence of bearing the wealth and jewels which that subduer of foes, the king, had bestowed on me. And it is for this reason that I have come in advance of them. Urged by the royal emissaries, I have come here so swiftly. But it behoves my mother to tell me what I wish to ask. This sleeping bedstead of yours adorned with gold is empty. I do not see the race of Ikshwāku in their usual good spirits. The king generally remains in this apartment of my mother. But coming here with the desire of

* The text is evidently corrupt. From the sequel it appears that Bharata had *not* seen the king at that time. The commentator, however, passes over the point in silence, which is to be accounted for by the slovenliness of the way of thought characterizing the Sanskrit commentators in general. An English commentator would have considered the matter as of very great importance, but his Hindu brother takes it quietly, and passes on with indifference.—*T.*

seeing him, I do not today find him at this place. I would take the feet of my father. Do you tell me who ask you. Is he in the apartment of my eldest mother, Kauçalyā?" Blinded by the lust of dominion, and looking upon that as desirable (unto Bharata) which was exceedingly disagreeable (to him), Kaikeyi replied unto him, who did not know what had transpired, "That high-souled and energetic one ever engaged in sacrifice—the refuge of the good—thy father, the king, has come by the state which pertains to all creatures." Hearing these words, Bharata of pure ways sprung from a righteous race, smit with the vehemence of sorrow on account of his father, suddenly fell down to the earth. And exclaiming in the anguish of spirit and in the excess of grief, the words, "Ah me! I am undone!" that mighty-armed one endowed with prowess, fell down,tossing about his arms. Then, overwhelmed with sorrow and distressed at the death of his father, that highly energetic one, with his senses distracted, indulged in lamentations, "This bed of my father used to look like the speckless welkin at night crowned with the moon, after the clouds have gone off. But to-day, deprived of that intelligent one, it ceases to shine, like the firmament without the moon or the sea devoid of its waters." Exclaiming with tears trickling down, that foremost of victorious ones, extremely afflicted at heart, wept, muffling his graceful countenance. Seeing that one resembling a celestial fallen to the earth, striken with sorrow, like unto a bough of the Sāla that had been severed in the wood by an axe, his mother raising up his distressed son like a mad elephant or the sun or the moon, addressed him, "Arise, arise. Why dost thou lie down, O illustrious son of the king? Persons like thee having their senses under perfect control, and approved by men of culture, do not grieve. O thou endowed with understanding, like the halo of the Sun in the solar disc, thy sense, entitled to dispensing gifts and celebrating sacrifices, ever follows morals, the Sruti, and asceticism."

Having wept for a long while with his body rolling on the earth, Bharata, afflicted with manifold grief, answered his mother, saying, "'The king will install Rāma and celebrate a sacrifice' concluding this for certain, I had joyfully gone from hence. But it has fallen out otherwise. That I do not behold my father ever engaged in the dear welfare (of his subjects) cleaves my heart, mother. Of what ailment hath the king breathed his last during my absence? Blessed are Rāma and others who have personally performed my sire's last rites. Surely the renowned monarch doth not know that I have come. (If he had done so), pressing down my head, my father would at once have smelt it. Where is now the soft hand of that energetic one which used to rub my person when it was covered with dust? Do you now without delay convey the news of my arrival unto the vigorous Rāma, who is at once my father, brother and friend, and whose beloved servant I am. The eldest brother of one that is noble and cognisant of morality, becomes his father. I shall take hold of his feet: he is now my refuge. And, O noble lady, what did that virtuous one cognizant of virtue, that pre-eminently pious one, firm in his vow, and having truth for prowess—even my father, say? I wish to hear news concerning us relative to the last moments of the monarch." Thus asked, Kaikeyi related all as it had happened, saying, "Bewailing 'Ah Rāma!' 'Ah Sitā!' 'Ah Lakshmana!' that magnanimous one, the foremost of those that have attained to excellent state (after death), has gone to the next world coming under the law of time. Thy father like a mighty elephant fast bound with a cord, said unto me these words during his last moments,—'Blessed are they that shall see Rāma and the mighty-armed Lakshmana returned along with Sitā.'" Hearing this, Bharata apprehending a second misfortune was deeply moved; and with a sad countenance, he again asked his mother, "Where hath gone that righteous-souled one, the enchancer of Kauçalyā's joy, along with

akshmana and Sitā?" Thus questioned, his mother at the ame time duly said in words which although highly unwelome, she took as agreeable to Bharata, "O son, that son of the ing wearing bark has repaired to the forest of Dandaka, long with Vaidehi and followed by Lakshmana." Hearng this, Bharata apprehending some moral lapse on the art of his brother from the dignity of his race, asked in gitation, "Has Rāma deprived any Brāhmana of his wealth?)r has he wronged any innocent person, whether rich or oor? Has the fancy of the prince gone after the wife of nother? For what reason hath brother Rāma been anished?" Thereat his volatile mother, influenced by her eminine nature, related faithfully unto him her own doings. hus asked by the magnanimous Bharata, Kaikeyi vainly luming herself on her wisdom, joyfully said, "Rāma as deprived no Brāhmana of his property, nor hath any nocent person rich or otherwise been wronged by him,— or doth he ever with his eyes look at the wife of another.) son, as soon as I heard of Rāma's (coming) installaon, I asked for the kingdom to be conferred on thee, nd Rāma to be banished. Thereupon, he, staying by his romise, did accordingly: Rāma hath been banished along ith Sumitrā's son and Sitā. Not seeing his beloved son, ie illustrious lord of earth, stricken by grief on his account, as breathed his last. Do thou now, O thou cognizant of uty, take charge of the kingdom. I have done all this in ıy interests. Do not give way to sorrow. O son, assume atience. This city is subject to thee, as well as this eaceful kingdom. Having with the help of the principal rāhmanas headed by Vasishtha, duly performed the funeral bsequies of the king, do thou, without suffering thy energy) depart, install thyself in the kingdom."

SECTION LXXIII.

Hearing of his father's death and the exile of his brothers, Bharata burning in grief, said these words, "Deprived of my father as well as my brother like unto a father, what shall I bewailing them and undone by thee do with the kingdom? Thou, like one throwing alkali on a sore, hast, by bringing about the death of the king and making Rāma an ascetic, heaped grief on grief. Thou hast come like the fatal night for the destruction of this race. Not understanding it, my father embraced live coal. O thou that hast thy gaze fixed on sin, it is through thee that my sovereign has come by death; and that, O stainer of the line, this race has by thy infatuation been deprived of its happiness. Having got thee, my illustrious sire intent upon truth, king Daçaratha, afflicted by extreme sorrow, has departed this life. Why hath the king, my father, ever loving virtue, been deprived of life? Why hath Rāma been banished; and wherefore hath he gone to the woods? Afflicted with grief for their son, even if Kauçalyā and Sumitrā live, it will be hard for them to do so in the presence of thee, my mother. Surely the noble and virtuous Rāma, well knowing his duties towards his superiors, regards thee as highly as he doth his own mother. In the same way, my eldest mother, the far-sighted Kauçalyā, doing her duties by thee, bears herself like a sister. Why, O sinful one, having sent to the woods her magnanimous son, clad in bark, dost thou not grieve? Having exiled the famous and heroic Rāma seeing no sin, clad in bark, what benefit dost thou perceive as thine? I deem that thou didst not know how very highly I regarded Rāghava; and therefore it is that thou hast brought this mighty calamity. Not seeing those chiefs of men, Rāma and Lakshmana, by virtue of whose energy can I venture to rule the kingdom? The

arch was ever protected by that powerful one possessed
ighty energy, as Meru is protected by its forest. Like a
burdened with a load capable of being borne by a
ity ox, by what energy shall I bear this burthen which was
e by an exceedingly strong person? And even if this
ngth be mine through *yoga* or vigor of intellect, I will
crown with success the hopes of thee, proud of thy son.
, had Rāma not always regarded thee as his mother,
ld I hesitate to renounce thee, whose heart hath been
on sin. O thou that viewest unrighteousness, O thou
hast fallen off from the way of the good, how could
thoughts unworthy of our line, arise in thy mind? In
race, the eldest brother of all is installed in the kingdom:
other brothers remain under him. O fell one, thou dost
I think, know the morality of kings, or the consequence
attends its faithful observance. Of all the princes, the
st is always installed as the king. Even this is the accept-
rinciple of all sovereigns—specially the descendants of
wāku. But to-day the pride of character of those whose
e was their sole concern,* and who shone in the
acter of their line, has been humbled through thy
rumentality. And how, O highly exalted lady, O thou that
born in a royal race, could such reprehensible fatuity take
ession of thy senses? But, O thou bent upon sin, I will
no means fulfil the wish of thee by whom hath been
ght in the first instance this calamity calculated to end
existence. Further, O sinless one, I will do this at present
isplease thee: I will bring from the forest my brother
unto his relatives. And having brought back Rāma,
ll in a perfectly contented spirit, become the slave of
one of flaming energy." The high-souled Bharata afflict-
his mother) with multitudes of words causing pain; and
essed with grief, emitted sounds like unto a lion in the
of Mandara.

Another interpretation is;—*Whose virtue is their sole protector.*—*T.*

SECTION LXXIV.

Having thus reproved his mother in great wrath, Bharata said again, "Do thou bear thyself from this kingdom, O heartless and wicked Kaikeyi. Having been lost to righteousness, do not thou lament me dead. What qualities of thine were taxed by the king or the exceedingly virtuous Rāma, that both of them simultaneously have come by death and exile respectively through thy agency? O Kaikeyi, thou hast been guilty of homicide in consequence of the destruction of this race. Do thou go to hell, never to the world attained by my father; since, renouncing Rāma dear unto all, thou hast committed this sin by thy grim act and brought me into fear. Through thee hath my father met with his end, and Rāma hath taken refuge in the woods; and it is through thee that I have come to ignominy among all creatures. O thou enemy of mine in the guise of a mother! O fell one! O thou that covetest the kingdom! do thou not speak to me, O wicked wretch! O slayer of thy husband! it is because of thee, stainer of thy race, that Kauçalyā, Sumitrā, and other mothers of mine have been overwhelmed with a mighty sorrow. Thou art never the daughter of the pious and intelligent Açwapati, thou art a Rākshasi born in that race, thou that hast destroyed my father's race, inasmuch as the virtuous and heroic Rāma ever observing truth hath been sent to the woods and my father hath ascended heaven through thy agency; inasmuch as thou that hast perpetrated this arch offence, hast laid this sin on me, who have been forsaken by my sire, renounced by my brothers, and come by universal disfavor. O thou of sinful ways, having separated the virtuous Kauçalyā (from her son), what world, O thou that repairest to hell, shall be thy portion? Dost thou not, O tortuous one, know that that one sprung from Kuçalyā's, self, my eldest brother Rāma, who is like a

father unto me, has ever been the refuge of his friends? A son born from all the limbs of his mother, comes out from her heart; and therefore it is that he is far dearer unto his mother, albeit her friends are dear to her*. Once on a time, it is related by persons cognizant of morality, Surabhi regarded by the celestials, beheld two of her sons toiling on earth and seeming to be deprived of their senses. And, when the day had been half spent, seeing her sons fatigued on earth, she stricken with grief for them, began to weep with tears flooding her eyes. And it came to pass that as the magnanimous sovereign of the celestials was passing below, her fine and fragrant tear-drops fell on his person. Turning his eyes up, Sakra found Surabhi stationed in the sky, distressed and weeping in extreme anguish of spirit. Seeing that illustrious one burning in grief, the wielder of the thunder-bolt, Indra the lord of the celestials, waxing anxious, with joined hands said, 'Is there any great danger in any quarter? Do thou, O thou that art intent on the welfare of all, say, whence is this grief of thine?' Thus addressed by the intelligent king of the celestials, that one well skilled in speech, the sedate Surabhi answered, 'Auspiciousness, O lord of celestials! No sin is yours. But I mourn my sons fallen into evil plight, having seen them lean, distressed, and burnt by the rays of the sun—Valivarddhas afflicted by the wicked-minded ploughman. Seeing those that have been born of my body, cast down and in trouble, I grieve: there is none that is dear like unto a son.' Seeing her the whole earth is filled with whose sons by thousands, weeping, Indra understood that none is an object of greater affection than a son. And that lord, Indra, also considered Surabhi of a person breathing a sacred odour, whose tears had dropped on his body, as the foremost being on earth. Even that one yeilding whatever is asked, auspicious,

* *Angapratyangaja*: *lit.*, *born from the limbs principal and minor.* The commentator recounts the face, the breast, the abdomen, the hands and the feet as constituting the former; and eyes, fingers, &c., as the latter.

crowned with the choicest virtues, although having all natural functions, showing equal kindness unto all, and of unequalled character, who maintaineth all creatures, she who hath a thousand sons, grieves (for her sons). How can then Kauçalyā carry on existence without Rāma? Chaste and having an only son, that lady has through thee been separated from her son, (like a cow separated from her calf). For this, thou wilt always have to suffer misery alike in this world and the next. I shall for my part completely minister unto my brother and father; and shall, without doubt, increase my fame. Bringing hither the mighty-armed lord of Koçala endowed with immense strength, I myself will repair to the forest inhabited by ascetics. O thou that hast delivered thyself over to iniquity, I, looked at by the citizens with their throats oppressed with the vapour of grief, cannot bear this (burden of) sin heaped on me by thee. Do thou enter fire, or dive into Dandaka, or wound a cord round thy neck: other desirable way there is none for thee. On Rāma having truth for prowess, obtaining the earth, I, my disgrace removed, shall be blest." Grieving thus, Bharata, like an elephant in the forest afflicted with a *tomara* or *ankusa*,* fell to the earth sighing like an enraged snake. With his eyes reddened, and his cloth falling off, and his ornaments cast away, that subduer of foes, the king's son fallen on the earth, resembled a banner of Sakra after the festival is over.

SECTION LXXV.

Arising after a long while when he had regained his consciousness, Bharata endowed with prowess, regarding his distressed mother with eyes filled with tears, began to tax her

* Names of instruments.

in the midst of the courtiers: "I had never desired the kingdom. I had never consulted my mother. Nor did I know the installation that had been thought of by the monarch. I was then living in a far country in company with Satrughna. I did not know the banishment of the magnanimous Rāma to the woods, or the exile of Sumitrā's son; nor did I know how Sitā came to be banished." As the high-souled Bharata was thus wailing, Kauçalyā recognizing his voice spoke unto Sumitrā, "Come is Bharata, the son of that one of crooked ways. I am desirous of seeing the far-sighted Bharata." Having said this unto Sumitrā, that one emaciated and with a pallid countenance, trembling and almost deprived of sensation, went to where Bharata was. And it came to pass that the king's son, Bharata, along with Satrughna had just then by the way that led to the same, been proceeding to Kaucalyā's quarter. Then Satrughna and Bharata seeing the aggrieved Kauçalyā, embraced the stricken and fallen lady wellnigh deprived of her senses. Thereupon, weeping from grief, the noble and intelligent Kaucalyā exceedingly afflicted, embracing them as they indulged in sorrow, said unto Bharata, "Thus hast thou, that hadst desired the kingdom, received it rid of its thorn. Alas! it has been speedily obtained through the crooked act of Kaikeyi. What is the good that is perceived by Kaikeyi of tortuous sight in sending away my son clad in bark to the woods? It behoveth Kaikeyi to send me also speedily to where is staying my illustrious son furnished with a gold-gleaming navel. Or first performing the fire-sacrifice, I followed by Sumitrā, will myself happily seek the way by which Rāghava (has gone to the woods). Or it behoveth thee to thyself bring me unto the place where that foremost of men, my son, is performing austerities. This spacious kingdom abounding in corn and wealth, and filled with elephants, horses, and cars, is thine, having been conferred on thee (by Kaikeyi)." Thus reproached by many a harsh word, the sinless Bharata

felt exceeding pain like unto that produced by pricking a sore with a needle. Exceedingly agitated, he fell at Kauçalyā's feet, lamenting much, and well nigh deprived of his senses. Bharata then regained his consciousness, and with joined hands answered Kauçalyā lamenting thus and overcome with excess of sorrow, saying,—"O noble lady, what for dost thou censure me who am without sin and who know nothing of this? Thou knowest that profuse is my delight in Rāghava. May the sense of him never follow scripture, that had approved the exile into the woods of that foremost of the good, the noble Rāma intent on truth! May such a person as had approved the exile unto the woods of the noble one undergo servitude at the hands of the sinful, answer the calls of nature facing the Sun, and kick a sleeping cow with his feet! May he that had approved the exile of the noble one into the woods come by the sin that is reaped by a master who withholds salary from servants after the ceremony is over! May that one that had approved the exile of the noble Rāma to the woods, be guilty of the sin that is his that injures a sovereign engaged in ruling his subjects like sons! May the person that had approved the exile of the noble one to the woods, reap the sin of his that having taken a sixth part of their incomes, does not protect his subjects! May he that had approved the exile of the noble one to the woods, come by the demerit that is his that denies *Dakshinās* unto ascetics in a sacrifice, after having promised them the same! May he that had approved the exile into the woods of the noble one, never discharge the duty of the good in the field thronged with elephants and horses and cars, and bristling with arms! May the wicked wight that had approved the exile of the noble one to the woods bring to naught the subtle scriptural knowledge which has been carefully taught him by his intelligent preceptor! May that one that had approved the exile of the noble (Rāma) to the woods never behold the long-armed and broad-shouldered

(Rāghava) resembling the Sun and the Moon in energy seated (on the throne)! May that one void of aversion, that had approved of the exile of the noble one to the woods feed on *Payáca*, *Krisara*, and goat's flesh, which have not been offered in sacrifice; and may he insult his spiritual preceptor! May he that had approved the exile of the noble one to the woods touch a cow with his feet, revile his superiors, and injure his friends! May that one of wicked soul that had approved of the exile of the noble one into the woods divulge any defects (of another's character) that have been communicated to him in strict confidence! May he that had approved the exile of Rāma to the woods, never repay any good act, be ungrateful, abandoned by all,—the object of universal execration! May he that had approved of the exile into the woods of the noble one, eat alone in his home, although surrounded by sons and wives and servitors! May he that had approved of the exile of the noble one, die without obtaining wives worthy of him, without sons, without any good works performed! May he that had approved the exile of the noble one into the woods, never see his own offspring, and not attaining ripe age, may he mourn his wives! And may he come by the sin that is reaped by slaying a king, a woman, a boy, or an old man, or by renouncing those who have claims on his maintenance! May he that had approved the exile of the noble one into the woods always feed his family with lac, honey, meat, iron, and poison! May that one that had approved the exile of the noble one into the woods, while flying from the engagement while it is waxing furious with the foe, come to be killed! May he that had approved of the exile of the noble one into the woods, clad in tatters with a skull in hand, like a madman range the earth abegging! May he that had approved the exile of the noble one into the woods, be always addicted to wine, to women, and to dice; and may he be swayed by lust, anger, &c! May he that had approved of the

exile of that noble one into the woods, never relish virtue, and go after unrighteousness; and may he shower his wealth on the unworthy! May he that had approved the exile of the noble one into the woods, have his various accumulated riches by thousands carried off by robbers! May he that had approved of the exile into the woods of that noble one, come by the demerit that is his who sleepeth during both the twilights! May he reap the sin that is reaped by an incendiary or him that lieth with his preceptor's wife; or him that wrongs his friend! May he that had approved the exile of that noble one into the woods, never serve the gods or the manes of the ancestors or his father and mother! May he that had approved the exile of that noble one into the woods, be speedily shut out from the world of the good, from their fame, and from their acts! May he that had approved the exile of that long armed and broad breasted one, renouncing the ministration of his mother, turn his thoughts to evil! May he that had approved the exile of the noble one, becoming impoverished yet having to support a large family, and suffering from fever, be always miserable! May he that had approved the exile of that noble one render fruitless the hopes of poor people cherishing them and looking up (wistfully)! May he that had approved the exile into the woods of the noble one remaining (always) wicked, cruel and impure, leading an unrighteous life and being in (continual) fear of his sovereign, maintain himself by deceit for ever and a day! May that wicked person that had approved the exile into the woods of the noble one disregard his chaste wife remaining near, after she has performed her ablutions at the end of her season. May his that had approved the banishment into the woods of that noble one be the sin that is incurred by a Brāhmana that has rendered himself sonless. May that one of befouled senses that had approved of the exile into the woods of that noble one disturb the worship of Brāhmana and

milch a cow that has a calf. May that foolish person that had approved the exile of that noble one forsaking all pleasure in virtue, seek others wives, renouncing his own wedded with sacred rites! May he that had approved the exile into the woods of that noble one come by the sin that attaches to a wine biber or one that administers poison to another! May he that had approved of the exile into the woods of the noble one bear the sin that is his that serves a thirsty soul with deceit. May he that had approved the exile into the woods of that noble one reap the demerit of them that from devotion to their respective faiths wrangle from their own points of view, as well as that of them that listen to the disputation!" Having thus consoled Kauçalya bereft of her son and husband, the prince afflicted with distress fell down. Then Kauçalyā addressed the aggrieved Bharata (wellnigh) deprived of his senses, swearing strong oaths, saying "O son, it grieves me more that thou art afflicting my heart by taking oaths. Lucky it is that graced with auspicious marks, thou swervest not from virtue. My child, for this reason thou wilt attain the regions of pious persons. Saying this, Kauçalyā overpowered with emotion, drawing into her lap Bharata attached to his brother, and embracing the mighty armed one, gave way to grief. And bewailing thus, the mind of the high souled (Bharata) wrought with sorrow, was overcome with the burden of grief. And fallen on the ground, lamenting, senseless, with his intellect overpowered, and momentarily heaving sighs, Bharata passed away night in grief.

SECTION LXXVI.

AS Bharata, the son of Kaikeyi was thus burning in grief, that foremost of those skilled in speech, the saint Vasishtha, endowed with excellence of language, said, "Do not weep. good betide thee, O illustrious prince. Do thou perform the funereal rites of the departed king." Hearing Vasishtha's words, Bharata cognisant of duty, bowed down to the ground and despatched the ministers for performing the last rites. And raising from under the oil the body of the king with a sallow countenance, and appearing to be asleep, Bharata placed it on the ground upon a couch in front adorned with various gems. Then overwhelmed with grief, Daçaratha's son bewailed him thus, "O king, what was it that thou hadst intended to do, I absent and away from home, by banishing righteous Rāma and the powerful Lakshmana? Whither wendest thou, O mighty monarch, forsaking these aggrieved people, who have already been deprived of the lion like Rāma energetic in action? O father, thou having ascended heaven and Rāma having taken refuge in the woods, who now in this city of thine shall protect what the people possess and secure unto them what they have not? Widowed in consequence of losing thee, this earth does not look graceful. The city appeareth unto me like the night deprived of the Moon." As Bharata was lamenting thus in dejected mood, the mighty ascetic Vasishtha again addressed him, saying, "O mighty armed one, do thou without indulging in any reflections, perform those funeral ceremonies of the monarch which ought to be performed." Thereupon honoring his words by saying, "So be it," he urged speed upon all the Ritwigas, priests, and Achāryas. And then those that had brought the king's corpse outside from the fire chamber, instructed by the Ritwigas and priests according to the ordinance began to offer oblations into the fire. Next placing

the king deprived of life on a car, the servants with their throats oppressed with vapour and with their minds weighed down with dejection carried him. And scattering gold and silver and various kinds of cloth, on the way, people went in front of the king. Others procuring sandal, *aguru* and other resinous incenses, *sarala*, *padmaka* and *devaduru*, cast it (on the earth). And drawing near the king there, Ritwigas laid various other fragrant substances on the funeral pile. Then offering oblations into the fire, the Ritwigas began to recite *japa*; and as laid down in the scriptures, Sāma singers chanted Sāmas. And by means of litters and other conveyances, each mounted according to her rank, the wives of the king went out from the city, surrounded by aged men. And Ritwijas went round the corpse of the king who performed many sacrifices leaving it on the left side. And kindling with grief, the females also headed by Kauçalyā (circumambulated the pyre). And then there was heard the wail of women distressed with grief weeping piteously by thousands like unto Kraunchis. Weeping again and again with their sense lost, the wives of the king alighted from the car on the banks of the Sarayu. Having performed the watery rites, the wives of the monarch as well as the counsellors and priests, in company with Bharata entering the city with tears in their eyes, spent ten days* in mourning lying down on the ground.

SECTION LXXVII.

When the ten days had gone by, the king's son, his uncleanness (consequent on the demise of his father)

* The *Smriti* lays down twelve days of mourning for kings, and sixteen for Kshatriyas. Parasara, however, fixes *ten days* for Kshatriyas in general.—T.

removed, performed the *srâddha* on the twelfth day. On the occasion of the ceremonies for the welfare of the departed spirit, the son of the king conferred on Brâhmanas wealth and gems, and rice in abudance, and herds of goats, and silver in profusion, and countless kine, and maid-servants and man-servants, and vehicles and spacious mansions. And on the thirteenth day, the long armed Bharata, overwhelmed with grief, burst into lamentation. And coming to the foot of the funeral pyre for gathering the bones of the departed, he overcome with grief, with his throat obstructed with the sounds of lamentation, said, "my father, on brother Râma, to whom I had been consigned by thee, having gone to the forest, I have been cast by thee into vacancy. My father, forsaking forlorn mother Kauçalyâ, whose stay her son, had gone to the forest, where hast thou gone, O king?" And seeing the spot where lay the bones of his father mixed with ashes and embers, Bharata looking at the place where occurred the dissolution of his father's frame, carried away by emotion, indulged in sorrow. And seeing this, he exceedingly distressed, crying fell down to the ground. And raised up (by others) he looked like an uplifted banner of *Sakra* bound to an engine. And his counsellors rushed towards that one of pure vows, like the saints making towards Jayati as he was falling on the extinction of his merit. Seeing Bharata plunged in grief, Satrughna remembering the king, fell down to the ground deprived of consciousness. And devoid of sense and like a madman, he in grief of heart began to lament remembering all the virtues of his father again and again. "This terrible sea of grief owing its origin to Manthara, containing its ferocious aquatic animal in the shape of Kaikeyi, and incapable of being disturbed in consequence of the bestowal of the boon drowns (us). O father, where hast thou gone, leaving the tender and youthful Bharata fondled by thee, to lament (thy loss). Thou didst use to confer on us eatables and drinkables and attires and

ornaments. Who will now do so? Deprived of thee, the high souled king cognisant of duty, the earth albeit her time of riving is come, is not yet riven. My father having gone to heaven and Rāma having sought the woods, how can I live? I will enter fire. Bereft of my brother and sire, I will not enter the empty Ayodhya governed by the Ikshwākus. I will repair to the forest of asceticism." Hearing his lamentations and seeing that disaster, all the followers became all the more distressed. Then depressed and exhausted, both Satrughna and Bharata rolled on the earth like two bulls with their horns fractured. Then the all-knowing priest of their father possessed of sterling worth, Vasishtha, raising Bharata, said unto him, "O Lord this is the thirteenth day since the cremation of thy sire. Why dost thou delay, when thou hast to collect the bones? Three couples* pertain in especial to all creatures and these being inevitable, thou ought not to bear yourself thus. And Sumantra also versed in the nature of things, raising up Satrughna and pacifying him, discoursed the birth and death of all beings. Being raised up, those renowned chiefs of men looked like Indrā's banner stained by shine and shower. And as the princes stood there shedding tears, with reddened eyes, and speaking sadly, the courtiers urged them on in behalf of the rites that remained.

SECTION LXXVIII.

Then Satrughna, the younger brother of Lakshmana spoke unto Bharata burning in grief as he was revolving in his mind the (intended) journey (to Rāma), "Need it be said that Rāma is the refuge both of himself and all creatures in

* Hunger and thirst, ignorance and grief, sickness and death.

trouble? That Rāma possessed of strength hath been exiled into the woods by a woman! And powerful and having prowess, why did not Lakshmana deliver Rāma by checking our father? The king bent upon following an unrighteous course through the influence of a woman, should, the justice or otherwise of the measure being fully weighed, at the very outset have been checked." As Lakshmana's younger brother Satrughna was speaking thus, appeared there at the door in front the hump backed one adorned with every kind of ornament, with her body besmeared with sandal paste, wearing regal apparel, and variously decked out with a variety of ornaments. And adorned with elegant zones, and divers other superb ornaments, she looked like a female monkey tethered with a rope. At that time seeing that one of horrible misdeeds, (Bharata) who stood near the door, seizing the hump backed one ruthlessly, took her unto Satrughna, and said, "That one through whom Rāma has gone to the wood and our father has renounced his body this is that wicked and remorseless one. Do thou deal with her as thou likest." At Bharata's command Satrughna observing vows waxing exceedingly aggrieved, addressed all the inmates of the inner apartment, saying, "This one has occasioned intense misery unto my father and brothers Let her now take the fruit of her fell deed." Having said this, he furiously fell upon the hump backed one surrounded by her maids. Thereupon she with her cries made the chamber resound. Concluding Satrughna fired with rage, her associates extremely pained, fled away in all directions. Then her companions in a body took counsel of each other, saying, "considering the way in which he has entered upon it, he will annihilate us quite. Let us therefore seek the protection of the tender hearted generous, pious and illustrious Kauçalyā. Even she is our sure refuge. Overpowered with rage, that chastiser of foes, Satrughna, dragged the shrieking hump backed one to the ground. As Manthara

was pushed this way and that, her various ornaments were scattered over the floor. And strewn with those ornaments, the graceful chamber of the palace looked like the autumnal firmament. And that foremost of men possessed of strength holding her, began to reprove Kaikeyi with harsh speech. Extremely hurt by those rough words, Kaikeyi terrified on account of Satrughna, took refuge with her son. Thereupon casting his eyes on Satrughna, Bharata said, "A woman is incapable of being slain by any. Do thou therefore excuse her. I myself would have slain this wicked Kaikeyi of impious deeds, if the righteous Rāma should not be displeased with me on account of my slaying my mother. And if Rāghava knows that the hump-backed one hath been slain, he surely will speak neither with thee nor me." Hearing Bharata's words, Satrughna, younger brother unto Lakshmana, refrained from that wrong and set free the hump-backed woman in a swoon. Thereat, sighing hard in exceeding grief, Manthara flung herself at Kaikeyi's feet, weeping piteously. Seeing the hump-backed one deprived of her senses in consequence of the pushing she had received at the hands of Satrughna, Bharata's mother consoled that distressed woman, who appeared like a Kraunchi that had been entrapped.

SECTION LXXIX.

Then on the morning of the fourteenth day, the ministers of the king assembled addressed Bharata in the following words, "Having exiled his eldest son and the exceedingly strong Lakshmana, Daçaratha who was the superior of our superiors hath gone to heaven. Do thou, therefore, O illustrious prince, become our king. Having been permitted by the king, thou wilt commit no fault (by doing so), as this kingdom is without a master. O Rāghava, having procured

all these necessaries for the installation, the counsellors and others as well as the citizens wait, O king's son. Do thou, O Bharata, take charge of this secure kingdom bequeathed by thy father and grandfather. Do thou, O foremost of men, have thyself sprinkled, and rule over us." Thereupon, having gone round all the things procured for the sprinkling, Bharata firm in his vows addressed those persons, saying, "In our line it is ever fit for the first-born alone to perform the task of government. It doth not behove ye who are wise to say so unto me. Certainly Rāma our eldest brother shall become the king; and I will abide in the forest for five and nine years. Do ye array the grand and mighty army consisting of fourfold forces. I will bring back from the forest my eldest brother Rāghava. And taking all these necessaries for the investiture in front, I will go in the direction of the forest for Rāma. And sprinkling that chief of men on the spot, I will placing him in our front, bring Rāma back, like unto fire brought in from the sacrifice. I will never fulfil the desire of this lady proud of her son. I will inhabit the impracticable woods, and Rāma shall become the monarch. Let workmen lay out level roads in uneven tracts; and let those men that are adepts in threading places difficult to pass through, follow us." When the prince had spoken thus in behalf of Rāma, all those persons answered him in these excellent words, "For saying this, may Lakshmi seated on the lotus remain at thy side; inasmuchas thou wishest to confer the earth on the eldest son of the monarch!" Hearing that graceful speech of the king's son, tear-drops, begot of delight began to trickle from their eyes and adorned those noble countenances. And their grief removed, with cheerful hearts, the counsellors, courtiers, and others hearing that speech (of the prince), said, "O best of men, according to thy order, artizans as well as people cherishing a high regard for thee have been directed to lay out a road."

SECTION LXXX.

Then set out in advance persons having a knowledge of the humidity or otherwise of the soil, men skilled in making tents, brave delvers engaged in their proper work; those capable of constructing canals and water-courses, people on pay, car-makers, men preparing machines, carpenters, those intended to guard the ways, pioneers, cooks, perfumers, makers of wicker-ware and able guides. And as the mighty throng began to proceed, it resembled the swell of the sea on the occasion of a *parva*. And numbers of men skilled in road-constructing went before furnished with various implements. And hewing away boughs, and plants and shrubs and woody projections, stones, and diverse trees, they went on preparing a road. And they set up trees where there were none, and at places they felled trees by means of axes, *tankas*, and *daos*, others possessed of greater strength and more powerful, with their hands uprooted masses of Virana and here and there leveled a rising ground. And others filled up with dust wells and capacious hollows, and speedily leveled deep places all around. And those men threw bridges wherever they became necessary, and broke the earth wherever such a process was required, and excavated whenever it was necessary. In a short time, they made places poor of water overflow with many and various expanses resembling the occan. And in tracts void of water, they digged divers receptacles of water, decorated with daises. And the way of the army, furnished with pavements of bricks and clay, with trees bearing blosoms, eloquent with the tunes of birds, decorated with pennons, sprinkled with sandal showers, and garnished with flowers of various kinds, looked exceedingly beautiful, like unto the way of the celestials. Then having received the command of Bharata, the men that were in charge of the tents, ordered (the workmen)

to pitch the tents, and when they had been pitched at a romantic spot filled with tasteful fruits, in consonance with the injunction of the high-souled Bharata, the men decorated splendidly the tents which themselves were like the ornaments of the road. And under an auspicious star and at a favorable hour, men well up in the work set the encampment of the high-souled Bharata. And the tents surrounded by an entrenchment paved with dust, containing images made of sapphires, graced with goodly thoroughfares, lined with edifices, encircled by towers and walls, decorated with streamers, having well-made high-ways, and appearing like celestial daises and containing stately mansions with dove-cotes, resembled the metropolis of Sakra himself. And passing by the Jahnavi abounding in various trees and woods, of cool and crystal waters, and filled with mighty fishes, that way of the chief of men constructed by artizans, looked more and more lovely as it proceeded, as the unclouded sky looks beautiful at night, adorned with innumerable stars.

SECTION LXXXI.

Then seeing that the night in which had been performed the auspicious preliminary ceremonies, was about to be spent, eulogists and genealogists hymned Bharata with consecrated hymns. And then sounded the kettle-drum, beaten by a golden stick, announcing the departure of the night; and people sounded conchs and other instruments by hundreds furnished with soft and loud sounds. And as if filling the heavens, those powerful blasts of the trumpet repeatedly rendered Bharata burning in grief the more aggrieved. Then awaking and silencing those sounds with saying—"I am not the king," he said unto Satrughna, "Behold, O Satrughna, in what a

mighty wrong the people are engaged, on account of Kaikeyi. The king Daçaratha has gone away throwing down on me (the burthen of) this misery. The royal grace founded in righteousness of that magnanimous and virtuous monarch is wandering even like a boat on water having no helmsman. And he who is our mighty master hath been banished into the woods by this mother of mine, who had (in doing so) renounced virtue." Seeing Bharata lamenting thus senseless, the ladies afflicted with sorrow began to wail in winsome accents. As Bharata was mourning thus, the highly famous and virtuous Vasishtha accompanied by his disciples entered the court of the Ikshwaku king: built of entire gold, charming, dazzling with gems and gold: like unto Sudharmā itself. Sitting down on a golden seat furnished with an elegant cover, that one versed in all the Vedas commanded the envoys, saying,—"Do ye speedily with collected minds bring hither Brāhmanas and Kshatriyas and warriors and counsellors and generals of forces and Satrughna with the other princes, and the famous Bharata and Yudhājit* and Sumantra and others that are engaged in our welfare." Then there arose a mighty hubbub occasioned by people coming up in cars, horses and elephants. And when Bharata arrived, the subjects rejoiced as they used to rejoice on Daçarātha's arrival; and as rejoiced the immortals on the arrival of him of an hundred sacrifices. And then the court resembling a moveless ocean containing whales and serpents,† and gems and conchs and gold-mines, being graced with the presence of Daçarātha's son, looked splendid as it formerly did with that of Daçarātha himself.

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* One of the counsellors.—*T.*

† *Nagá* may also mean hypopotamus.—*T.*

SECTION LXXXII.

And then the intelligent Bharata surveyed that assembly filled with noble, and worthy personages, resembling the night of the full moon. And that august assembly was ablaze with the brilliant hues proceeding from the attires of the honorable persons seated according to rank. And that splendid assembly filled with learned people looked like the night of the full moon after the clouds have dispersed. And seeing all the subjects of the sovereign gathered together, the priest cognizant of virtue softly spoke unto Bharata, "My child, leaving unto thee this prosperous earth abounding in corn and wealth, king Daçaratha having performed his duties, hath gone to heaven. And Rāma of truthful character observing the virtue of the righteous hath not set aside his father's commands. even as the risen moon doth not renounce the moonlight. Loved by the courtiers, do thou, having been installed, enjoy this kingdom conferred on thee by thy father and mother, rid of its thorn. Let princes throned as well as those without thrones, from east, and west, north and south, and also persons ranging the sea, procure countless gems (for presenting them unto thee." Hearing this speech, Bharata cognizant of virtue, filled with sorrow, mentally repaired to Rāma desirous of reaping merit. Then in words choked with the melodious voice of a swan, lamented and taxed the priest, in the midst of the assembly, "Who like myself ever deprives one that hath led a Brahmacharyya mode of life, that is endowed with understanding and performed his bath after having acquired learning, and that is always intent on righteousness, of one's kingdom? How begot of Daçaratha, shall I deprive Rāma of his kingdom. It behoveth thee to speak righteousness before this assembly. First-born, and foremost in merit, righteous-souled, and comparable unto Dilipa

and Nahusha, Kākutstha deserves the kingdom, just as Daçaratha did. If I commit myself to this sin dishonorable and calculated to bring me to perdition, I shall in this world bring disgrace on the race of the Ikshwākus. I do not at all relish the sin that has been committed by my mother. Remaining here with joined hands I bow down unto Rāma gone to the forest fastness. I will follow Rāma. That best of men is the king. Rāghava deserves the dominion of the three worlds themselves." Hearing those words informed with righteousness, the entire assembly with their minds intent upon Rāma, from joy shed tears. "If I fail to bring back the noble one from the forest, I will like the exalted Lakshmana remain even in that forest, I will in presence of this mixed assembly of pious and honorable persons following every perfection, adopt every expedient to bring back Rāma. I have already despatched beforehand persons serving for love as well as those for money,and layers of roads and their keepers ; and I intend setting out now." Having said this, the virtuous Bharata attached unto his brother spoke to Sumantra skilled in counsel, who was by, saying, "Up, and go, O Sumantra. at my command. Do thou make known this journey and bring the forces." Thus accosted by the magnanimous Bharata, Sumantra with a cheerful heart issued orders concerning everything desirable as he was ordered. Hearing that the army had been ordered to march forth for bringing back Rāma, the subjects as well as the generals of the forces became exceedingly delighted. Hearing of the journey to Rāma, for bringing him back the wives of the soldiers apprised of the order that had been issued to the latter, being exceedingly delighted, hurried on. And the generals expeditiously despatched their forces with warriors by means of horses and carts and cars fleet as the mind. Seeing those forces marshalled, Bharata staying near his preceptor, said unto Sumantra who was at his side, "Do thou speedily bring my car." In obedience to the mandate of Bharata, Sumantra

exceedingly rejoiced, appeared with the car yoked with superb steeds. Then that powerful descendant of Raghu of truthful character, and having unswerving truth for his prowess, Bharata, having said what was fit, spoke words calculated to gladden his illustrious superior gone to the mighty forest, "O Sumantra, arise thou speedily and, thy desire fully attained, go by my command, and tell the chiefs of the army, and our principal adherents to array the forces." Thereat rising, Rāyanyas and Vaiçyas, and Vrishalas; and Vipras in every house began to yoke camels and cars and mules and elephants and excellent steeds.

SECTION LXXXIII.

Rising with the morrow, Bharata anxious to behold Rāma, speedily set out ascending an excellent car. Before him went the councellors and priests, ascending cars resembling that of the Sun yoked with steeds. And a thousand elephants duly consecrated went in the wake of that son of the Ikshwāku line as he was proceeding. And six thousand cars with bow-men furnished with various weapons followed the illustrious prince Bharata as he was proceeding. And a hundred thousand horses mounted (by riders) went in the wake of that descendant of Raghu intent upon truth and having his senses under control. And Kaikeyi and Sumitrā and the highly famous Kaucalyā rejoicing at the prospect of the bringing of Rāma, went in an effulgent car. And the honorable persons (belonging to all the three orders) went with the object of beholding Rāma in company with Lakshmana. And they with glad hearts variously conversed with each other, "When shall we see the mighty armed Rāma sable like unto a cloud, of steady strength, firm in vows, the remover of the world's grief? As soon as we shall see

him, Rāghava will remove our sorrow; even as the Sun arising dispells the darkness of the entire world." Thus cheerfully carrying on an auspicious talk, the citizens embracing each other went along. And all others, and the foremost merchants as well as all the principal classes, joyfully went in quest of Rāma. And a number of gem-cutters, and goodly potters, weavers, and armourers, and peacock-dancers, sawers, and perforators of gems, glass-makers, and workers in ivory, cooks, incense-sellers, well-known goldsmiths, and wool-manufacturers, bathers in tepid water, shampooers, physicians, makers of *Dhupas*, and wine-sellers, washermen, and tailors, and actors in numbers with females, and Kaivartas, and persons versed in Vedas having their minds in control, and Brāhmanas of reputed character, and persons well dressed and attired in pure habits, with their bodies daubed with coppery unguents, by thousands followed Bharata on carts. All these gradually followed Bharata by means of excellent vehicles. And the army delighted and in high spirits went in the wake of Kaikeyi's son attached unto his brother, going to bring back his brother. Going far by means of cars, vehicles, elephants, and horses, they arrived at the Gangā near Sringaverapura, where was peacefully staying that friend of Rāma, the heroic Guha, surrounded by his relatives, ruling the realm. Having come to the banks of the Gangā graced with Chakravākas, the army which was following Bharata halted. Seeing the army inactive as well as the Gangā of sacred waters, Bharata versed in speech spoke unto the courtiers, "Do you communicating unto all our intentions, encamp the army. Having been fatigued, we shall cross the ocean-going Gangā on the morrow. Having crossed the stream, I am anxious to offer its water unto the monarch, who has gone to heaven, in behalf of his spiritual body." When he had said this, the courtiers with collected minds saying, "Be it so," disposed their forces, each according to his wish. Having on the mighty stream, Gangā, quartered his forces

furnished with all appliances for the journey, Bharata remained there, revolving the means of making the high-souled Rāma turn back.

SECTION LXXXIV.

Seeing the forces with banners flying quartered on the banks of the river Gangā, and engaged in various occupations, the lord of the Nishādas, Guha, said unto his relatives ranged around, "This mighty host here appeareth like an ocean. I do not find its end even by thinking of it in my mind. Surely the foolish Bharata hath come hither himself: on his car appears the huge Kovidāra banner. Belike, he will either bind us by nooses or slay us and next Daçaratha's son Rāma banished from the kingdom by his sire. Desirous of taking complete possession of the rare regal fortune of that sovereign (Rāma), Kaikeyi's son, Bharata, comes to destroy him. Rāma the son of Daçaratha is both my maintainer and friend. Do ye in his interests, donning on your mail, wait on the banks of the river. And stationed on the river Gangā, let my powerful retainers subsisting on fruits and roots and meat, be prepared for opposing Bharata's passage over the river. And let hundreds upon hundreds of Kaivarta youths accoutred in mail remain in each of five hundred barks."—Guha issued this order. "But if Bharata be well disposed towards Rāma, this host shall today safely cross the Gangā." Having said this, the lord of the Nishādas, Guha, taking a present of flesh, fish and honey, went out for interviewing Bharata. Seeing Guha approaching, the powerful son of the charioteer knowing season, humbly informed Bharata of it, saying, "This lord (that approaches) surrounded by his relatives, is very potent in Dandaka and is an old friend of your brother. Therefore let Guha, the lord of the

Nishādas, see you, O Kākutstha. He indubitably knows where Rāma and Lakshmana are." Hearing these wise words of Sumantra, Bharata at once said,—"Let Guha see me." Receiving permission, Guha, right glad, appeared before Bharata, bending low, and said, "This place is thy home. But thou hast stolen a march over us. We dedicate all this unto thee. Do thou reside in the abode of thy servant. Here are fruits and roots gathered by the Nishādas and meat dry and moist and various other produces of the forest. I pray that entertained in various ways and heartily partaking of meats and drinks, this army may spend the night here. Tomorrow morning, thou wilt go along with thy forces."

SECTION LXXXV.

Thus addressed, the exceedingly wise Bharata answered the lord of the Nishādas, in words fraught with sense and reason, "Thy great desire, O friend of my superior, is surely as good as attained; since thou of mighty energy hast set thy heart on entertaining my army." Having said these fair words unto Guha, the graceful and highly energetic Bharata again addressed the lord of Nishādas, "By what way shall I go to Bharadwāja's hermitage? These lands watered by the Gangā are dense and hard to track." Hearing these words of the intelligent son of the king, Guha well acquainted with the forest, said with joined hands, "My servant well acquainted with the place shall attentively follow thee; and, O prince possessed of mighty strength, I myself will also walk in thy wake. But dost thou go after Rāma of energetic acts with some evil intention? This vast force of thine raiseth my apprehension." When Guha had asked this, Bharata with a presence unclouded like the sky, spoke unto Guha these sweet

words, "May a time never come when I shall do wrong unto Rāghava! It behoveth thee not to fear me. Rāghava is my eldest brother dear unto me even as my sire himself. I go to make Kākutstha dwelling in the woods, turn back. Other intention cherish I none. O Guha, this I tell thee truly." Having heard Bharata's speech, Guha with a countenance lighted up with delight, again cheerfully addressed Bharata, saying, "Blessed art thou! Thy like find I none on earth, inasmuch as thou wishest to resign a kingdom that comes to thee without search. Thy eternal fame will certainly range this world, since thou wishest to bring back Rāma passing through misfortune." As Guha was speaking thus unto Bharata, the Sun became shorn of his splendour and night fell. Thereupon, having disposed his troops, the auspicious Bharata gratified by Guha, went to bed along with Satrughna. Then arose thoughts of Rāma in the mind of the magnanimous Bharata ever having his gaze fixed on virtue and undeserving (of hardship). Then even as a tree already heated by a forest-fire burns with a fire hidden in its cavity, that descendant of Raghu began to burn with the fire of grief inflamed in his heart. And perspiration produced by the fire of sorrow issued out of all his limbs, as the Himavat heated by the solar warmth generates water. And Kaikeyi's son was overpowered and drowned by the mountain of grief, having thoughts (of Rāma) for its entire crags, sighs for its mineral substance, disgust with the avocations of life, for its trees, mental feebleness through grief for its summits, stupor for the animals inhabiting it, and burning for its annual shrubs and bamboos. And sighing heavily with a heart oppressed with sorrow, well nigh deprived of consciousness, and involved in high peril, that best of men, oppressed by the fever of his heart, like unto a mighty leader of a herd, separated from it, did not attain peace of mind. Meeting with Guha, the magnanimous Bharata accompanied by his people, engrossed with the thoughts of Rāma,

became oppressed with grief. (Seeing this), Guha by and by encouraged Bharata concerning his elder brother.

SECTION LXXXVI.

Guha, acquainted with the forest, described unto Bharata of immeasurable prowess the regard the high-souled Lakshmana bore unto Rāma. "To Lakshmana crowned with every virtue, waking up, holding the bow with the arrow fixed on it for the purpose of guarding well his brother, I said, 'This easeful bed has been prepared for thee, my child. O son of Raghu's descendant, cheer up! Do thou lie down at ease. All these people can bear hardship; but thou art meant for comfort. For protecting him religiously, we shall wake. To me also there is none that is dearer on earth than Rāma. Do not be anxious. This I tell thee truly, through his grace I expect high fame among men, and immense religious merit, and interest and desire in entirety. Bow in hand I shall along with my kin protect Rāma lying down with Sitā. To me always ranging in this forest, nothing whatever is unknown. I can even cope in battle with an army of fourfold forces.' Thus accosted by us, the magnanimous Lakshmana with his gaze ever fixed on virtue, humbly observed, 'How, Daçarātha's son sleeping on the earth with Sitā, can I attain sleep, or life, or happiness? How see him who is capable of bearing in battle the onslaught of the gods and the Asuras combined, sleeping in a cave on grass? It is by virtue of mighty austerities and uncommon exertions that Daçaratha has obtained this son of his crowned with every auspicious sign. He being banished, the king shall not live long; and the Earth shall certainly be widowed soon. Having bewailed aloud, by this time have the women got exhausted; and surely the king's mansion is to-day still. I

do not expect that either Kauçalyā or the king or my mother is alive. If they live, it can be for this night only. Even if my mother live seeing Satrughna, that mother of a hero, the afflicted Kauçalyā, will (surely) resign her existence. Saying—All is lost,—All is lost,—with his desire unattained, my father having failed to install Rāma in the kingdom, will resign his existence. Blessed are they that when the time shall come for the same, shall perform the funeral ceremonies of the king, my deceased sire. Then shall they with happy hearts range the metropolis of my father, furnished with fair-looking terraces, with the highways laid out orderly, crowned with lordly edifices, adorned with various gems, crowded by cars and elephants and horses, resounding with the notes of trumpets, abounding in auspicious things, filled with fat and contented people, having gardens and pleasure-houses, and possessed of divers classes of men indulging festal mirth. Shall we, on the occasion of Rāma's return, with glad hearts peacefully enter the city in company with that one firm in his promise?' As the magnanimous son of the king was thus lamenting, the night passed away. In the morning, with an unclouded sun, both, having made matted locks on the banks of the Bhāgirathi, crossed the river along with me. Wearing matted locks and clad in barks of trees, those persons possessed of mighty strength, like unto leaders of elephant-herds, equipped with excellent arrows and quivers and bows—those repressors of foes, expecting (their return from exile), departed with Sitā."

SECTION LXXXVII.

Hearing the words of Guha, exceedingly unpleasant, Bharata as soon as he heard them, became plunged in thought. And then taking heart for a while, that tender-framed one possessed of immense strength, gifted with leonine shoulders

and length of arms, having expansive eyes resembling white lotuses, young in years, and endowed with a handsome presence, affected with great grief, was overpowered, like an elephant wounded in the heart with a goad. Seeing Bharata deprived of his senses with his countenance covered with pallor, Guha became exceedingly agitated, like a tree during an earthquake. Seeing Bharata in that condition, Satrughna who was near, taking the former on his lap, began to cry, almost deprived of his senses and oppressed with grief. Thereat, all the mothers of Bharata, fasting, undergoing distress, and afflicted with the calamity that had befallen their lord, came forward, and surrounding Bharata, began to lament him fallen on the ground. And the distressed Kauçalyā drawing nigh embraced him like a cow approaching her calf; and weeping from excess of grief, spoke unto Bharata, saying, "My son, doth any malady afflict thy body? Now the life of this royal race is, without doubt, in thy hands. Rāma having gone away along with his brother, I shall, O son, live, seeing thee. King Daçarātha having departed this life, thou alone art our lord. Hast thou, my son, heard anything unpleasant concerning Lakshmana; or the son of that one having an only son,* who has gone to the forest along with his wife?" Having taken comfort for a while, that one of high fame weeping, and solacing Kauçalyā, spoke unto Guha, saying, "Where did my brother pass the night? And where did Sitā? And where did, again, Lakshmana? And in what bed did he sleep, and what did he previously partake of? Do thou, O Guha, tell me this." Thereat, well pleased, Guha, the lord of Nishādas, related unto Bharata how he had acted in respect of Rāma, his dear guest, studious of his welfare. "I procured for Rāma's use rice and fruits and roots and various kinds of food. All these Rāma having truth for his prowess accepted, but observing Kshatriya morality, he did not take them. 'O friend, we ought not to take anything: ours is always

* Meaning herself.—T.

to give.' Thus did that magnanimous one beseech us. On the high-souled Lakshmana bringing water, Rāghava having drunk it, fasted along with Sitā. Then Lakshmana drank up the water that remained. Then the three with fixed minds silently performed their adorations unto the Twilight. After that, Sumitrā's son prepared a goodly bed for Rāghava, himself bringing Kuça grass. And in that bed lay down Rāma in company with Sitā. Next washing their feet, Lakshmana turned away. This is the foot of the Ingudi, and this that grass. On it both Rāma and Sitā lay down that night. Fastening on his back a pair of quivers filled with arrows, furnished with finger-fences, and taking his mighty bow, Lakshmana all night kept watch around. I also taking an excellent bow, remained where remained Lakshmana, and surrounded by my kindred who stayed there vigilantly, equipped with bows, guarded him that resembled the mighty Indra."

SECTION LXXXVIII.

Having heard everything, Bharata in company with the counsellors went to the foot of the Ingudi tree and saw the bed of Rāma. And he said unto his mothers, "That high-souled one lay down here on the ground during the night, and his limbs pressed this spot. Begot of that foremost of monarchs, the exalted and intelligent Daçaratha, Rāma does not deserve to sleep on the earth. How can that chief of men having reposed in beds furnished with pillows made of deer-skins and having superb cloths, have lain down on the earth? Always reposing in mansions and in upper apartments paved with silver and gold and supplied with excellent bed-cloths, decked with heaps of flowers, perfumed with sandal and *aguru*, hued like unto pale clouds, resonant with the notes of many parrots,—in palaces going before

the choicest of their class, ringing with music, and perfumed—like unto Meru itself, with their bases composed of gold, Râma used to be awakened with vocal and instrumental music, the tinklings of elegant ornaments and the peals of goodly *mridangas*—that subduer of foes being in due season hymned by the eulogists, and friends, bards and genealogists, with worthy ballads and penegerycs. (This assertion of Râma's lying down on the ground) appears to me incredible: it doth by no means look unto me like truth. Forsooth, I am amazed. I take it, this is a vision. Verily, no destiny is superior to Time, since Daçaratha's son, Râma himself, had to repose on the earth,—and the beauteous beloved daughter of Videha's king, and the daughter-in-law of Daçaratha, had to lie down on the ground. This was the bed of my brother; on this hard spot did he turn his lovely limbs, and this grass was pressed by them. I think that the graceful Sitâ adorned with ornaments slept in this bed, for here and there are scattered particles of gold. It is clear that Sitâ had spread her sheet at this spot,—hence it is that fibres of silk are discoverable here. I deem that the bed of her lord appeareth agreeable unto a wife, since a girl tender and in affliction, the chaste daughter of Mithilâ experienced no inconvenience (in sleeping in one such). Ah, I am undone! Baleful am I, for it is on my account that Râghava along with his wife, lay down in such a bed, like one forlorn. Born in the imperial race, and capable of conferring happiness on all, the bringer-about of all good, why did Râghava of dark blue hue like that of a lotus, graceful, and crowned with red eyes, the inheriter of happiness and undeserving of misery,—having left his dear consummate kingdom, lie down on the ground? Surely the mighty-armed Lakshmana graced with auspicious marks is blessed,—he who in the time of dire adversity followeth his brother Râma. And blessed is Videha's daughter who followeth her husband into the woods. Bereft of that magnanimous one, we have all been brought into

jeopardy. The Earth without her helmsman seemeth me quite empty, on Daçaratha having ascended the ce regions and Rāma taken refuge in the wilderness. On having set up his dwelling in the forest, one (like me) not even mentally covet this earth which had been pro by the immense prowess (of Rāghava). With her undefended, her horses and elephants unrestrained, an gates left open, the defenceless metropolis deprived c power,placed in peril and without any protection, is sure regarded by the enemies, like food mixed with poison. this day forth I will lie down on the ground, or on the daily subsisting on fruits and roots, and bearing n locks and a cloth of bark. And for his sake I will in live happily in the woods. (By my doing so), the pr of that high-minded one shall not be rendered nul residing in the forest in the interests of my brother, ghna shall bear company; while my noble one wil Ayodhyā assisted by Lakshmana. The twice-born on sprinkle Kākutstha in Ayodhyā. May the deities realiz desire of mine! Propitiated by me personally in various with bent head,if he do not consent, then shall I ever sta Rāghava in the woods. Surely he cannot long pers putting me off."

SECTION LXXXIX.

Having spent the night there on the banks of the G that descendant of Raghu rising early in the morning these words unto Satrughna, "O Satrughna, arise! Why est thou? Bring thou at once that lord of the Nishādhas, Good betide thee! He will take the army (over the stre Thus urged by his brother, Satrughna said, "Thinkin

that noble one (Rāma), I have not slept, but have remained awake in a like manner."* As those chiefs of men were thus conversing with each other, Guha appearing in time with joined hands, remarked, "O Kākutstha, hast thou spent the night happily on the banks of the river? And is it continuous good fortune with thee along with thy forces?" Hearing Guhā's speech fraught with affection, Bharata ever obedient unto Rāma, spoke on his part, saying, "Happily have we spent the night; and we have also been well received by thee. Now let thy servants take us over by means of many boats." Thereat, hearing Bharata's mandate, Guha, bestirring himself, re-entered the city and addressed his kinsfolk, saying, "Arise ye! Awake! May good always attend you! Do ye draw up the boats; I shall ferry the forces over." Thus asked, they arising and bestirring themselves in consequence of the king's command, brought up five hundred boats around. Others also known by the name of Swastika, bearing large bells on their prows, and banners, well decked out, furnished with oars, and manned by bargemen, with their joints firmly constructed, (were brought up). And Guha himself brought a graceful barge called Swastika, covered with pale woolen cloth, and resounding with music. On this boat ascended Bharata, the mighty Satrughna, Kauçalyā, Sumitrā, and other wives of the king. The priests, and preceptors belonging unto the Brāhmana order, had already ascended. After (Bharata and others had got up), ascended the wives of auxiliary princes, and cars and provisions were got on board. And the uproar consequent on the troops burning down dwellings, pressing down descents unto the river, and loading goods, spread on all sides. Then those boats hung with pennons, managed by the kinsfolk (of Guha), set off at speed with the teeming folks that had got on board. And some of these were filled with women, and some with horses, and some conveyed cars and cattle of great value. And going to the

* *i. e., as thou hast done.—T.*

other bank and landing the crowds on the shore, the friends and slaves (of Guha) while returning, displayed various movements (of the boats). And elephants graced with flags being spurred on by their riders, began to cross the stream, appearing like (so many) winged hills. Others ascended boats, and others crossed on rafts, others crossed by means of reversed pitchers, and others by their arms alone. Ferried over the Gangā by the servants (of Guha), that beautiful army graced with streamers, at the third *muhurta* arrived at the romantic woods of Prayāga. Having made the army take rest at its ease, and encamped it (at the woods of Prayāga), that magnanimous one, Bharata, for the purpose of seeing the asylum of the ascetic Bharadwāja, went thither, accompanied by *Ritwijas* and *Sadasyas*.

SECTION LXXXX.

Having arrived at (the neighbourhood of) Bharadwāja's asylum, that foremost of men while it was a *kroca* (to the destination), left his forces behind and went thither, accompanied by his counsellors alone. And leaving his attire and arms, and clad in a silk cloth, that pious one placing the priest in front, went on foot. Then with the view of seeing Bharadwāja, that descendent of Raghu leaving behind the counsellors also, went in the wake of the priest. As soon as Bharadwāja of rigid austerities saw Vasishtha, he at once rose from his seat, saying unto his disciples "Arghya!" On being called upon by Vasishtha, that highly energetic one understood that it was Daçaratha's son. Having offered them (the guests) water to wash their feet and *Arghya*, as well as fruits subsequently, that virtuous one (Bharadwāja) successively enquired after the

lfare of their (respective) homes; and after that, of the ces, exchequer, friends and counsellors in Ayodhyā. And owing that Daçaratha had departed this life, he did not k anything relating to the monarch. Then Vasishtha and arata questioned him as to his welfare in relation to the dy, the (sacrificial) fire, the trees, the beasts and the birds the hermitage). To all this returning "So it is," the strious Bharadwāja from affection for Rāghava said unto arata, "What is the use of thy visit here, seeing that thou t engaged in the task of governing the kingdom? Do thou late all this unto me; my mind is ill at ease. That slayer foes, and perpetuator of his race who hath been borne by uçalyā, and who along with his wife and brother hath en banished to the woods for a long term—that illustrious e who enjoined by his sire in the interests of a woman, th become an inhabitant of the woods for fourteen years—st thou, desirous of securely enjoying the kingdom belong-g to him as well to his younger brother, intend to do y harm unto that sinless one?" Thus accosted, Bharata plied unto Bharadwāja with tears filling his eyes and his rds choked with grief, "Undone am I if the reverend e also deems me so. Do not apprehend any wrong from e; and do thou not reproach me thus. Whatever my ther has said in relation to me, does not express my wish. am not satisfied with that, nor do I endorse her speech. intending to pacify him, am going to that chief of men, th the view of taking him unto Ayodhyā and of paying mage unto his feet. Thinking me as already gone, thou ouldst show thy favor unto me. O reverened Sir, tell me ere stayeth at present Rāma, lord of the earth." Be-ught by Vasishtha and the other Ritwijas, the venerable aradwāja well pleased, spoke unto Bharata, "O foremost men, even this is worthy of thee. Serving superiors, res-int of the senses, and following the pious, are ever found in e sprung in the Rāghava line. I know that even this is

thy intention; but for the purpose of making thy mind all the firmer, I had asked thee in this wise; so that thy fame might greatly increase. I also know the righteous Rāma with Sitā and Lakshmana. This brother of thine at present stays at the mighty mountain Chitrakuta. On the morrow thou wilt set out for that reigon. Do thou to-day sojourn here along with thy counsellors. O wise one, do this at thy pleasure. O thou understanding interest and desire." Thereat the gentle-looking and highly famous one said, "Be it so;" and the king's son made up his mind to spend the night in the great hermitage (of the saint).

SECTION LXXXXI.

Then the ascetic asked Bharata, the son of Kaikeyi, when he had decided for staying there, to receive his hospitality. Thereat Bharata said, "Thou hast for certain done this,—(hast offered me water for washing my feet, *Arghya*, and hospitality with what can be procured in the forest." Then Bharadwāja as if in jest, said unto Bharata, "I know thee to be of a complacent disposition; and that thou art pleased with anything and everything. But I wish to feast thy forces. And, O best of men, it behoves thee to act in harmony with my desire. Why didst thou coming hither, leave thy army at a distance? And, thou man of men, why didst thou not come accompanied with thy forces?" Bharata replied unto him, saying, "I had not come accompanied with my forces, from fear of thee, O reverend Sir. O worshipful one, kings and their sons should always carefully avoid the regions of ascetics. Choice steeds, men, and mad elephants of the best kind, covering a spacious tract of country, come in my train, respected Sir. That these might not injure trees or water or the grounds of the cottages partaining to the asylums, have

ıe hither alone." "Bring the forces here,"—thus desired
ıe mighty ascetic, Bharata accordingly caused the troops
brought in.

hen entering the chamber of the sacrificial fire, (Bhara-
a) having sipped water and rubbed his lips therewith,
ted Viçwakarmā for the purpose of entertaining his guest.
voke Viçwakarmā; even Twastri himself. I wish to
tain guests. Let him accomplish this for me. I invoke
three guardians of the worlds—gods headed by Sakra.
h to entertain guests. Let them accomplish this for me.
those rivers that flow westwards, and those that move
ously on the earth and in the sky, come hither in a body.
let others run *Maireya*, and others refined wine, and
s again cool waters resembling the juice of the sugar-

I invoke the celestials and the *Gandharbas* and
āvaçu and Hahā and Huhu and also the divine Apsarās
Gandharbis all; and Ghritāchi, Viçwāchi, Miçrakeçi and
vusha; and Nāgadattā and Hemā and Somā residing in
ıountain; and those ladies that attend Sakra, and those
ıttend Brahmā. I invoke all these females well attired,
ımpany with Tumvuru. And let that beautiful forest of
·ra in the north Kuru, having its foliage resembling
s and ornaments, and its fruits debonair damsels, exist
at this very spot. And here let the worshipful Somā
me excellent viands of diverse kinds in plenty; things
nay be eaten or enjoyed, sucked or licked; and varie-
l blossoms growing in the trees, and wines and (other)
s, and meats of various kinds." Thus, furnished
unrivalled ascetic energy, did that anchoret observ-
excellent vows, express himself orthoepically in
ınance with Sikshā. And as he sat with joined
ı facing the west with a rapt mind, there came
ately all those deities. And then touching Malaya
Dardura, and laden (with perfumes), a delicious and
ıne wind began to blow delightfully, removing sweat.

And the clouds poured down a pleasant shower of blossoms; and from all sides were heard sounds of celestial kettle-drums. And a rare breeze set in, and the multitudes of Apsarās danced; and the celestials and the Gandharbas sang, and the Vinās let out their notes. And the dulcet sounds high and low furnished with *Sama* and measure, entered the Earth and the firmanent and the ears of all creatures. When that celestial symphony, delightful unto the ears of men, had thus developed itself, Bharata's forces saw the workmanship of Viçwakarmā. That spot widening into a level plain measuring five *Yoyanas* was covered with thick grass resembling blue lapises. And on it stood *Vilwas*, and *Kapithwas*, *Panasas*, citrons, and *Amalakas*, and mangos, embellished with fruits. From the north Kuru had spread a wood capable of conferring every enjoyment; and a beautiful river coursed through bordered by many a tree. And there had arisen white edifices having four divisions; and stables for horses and elephants; and grand gateways belonging unto palaces and mansions; and royal residences with graceful gates, resembling white clouds, bearing white garlands and washed with fragrant waters, having four corners, and spacious, fitted up with beds, seats, and vehicles, having every kind of excellent sapid food, stocked with excellent edibles and apparels, having every variety of food, possessing washed and bright vessels, with every description of seats, graceful, and accommodated with choice beds with coverlets. Permitted by the Maharshi, Kaikeyi's son, Bharata, entered that mansion abounding in gems. And he was followed by the counsellors and the priests; and the latter beholding the arrangements of the palace, were filled with delight. And Bharata in company with the counsellors there went round the august royal seat, the *chowri*, and the umbrella, worthy of a king. And having bowed down unto Rāma, he worshipped that seat. And then holding the *chowri* of hair, he sat down on the seat of a minister. Then the counsellors and

priests seated themselves according to rank. And thereafter the general and the protector of the encampment (got themselves seated). Then at Bharadwāja's command, came into being near Bharata streams having *payaca* for their slime. And at the pleasure of the Brāhmana, on both their banks arose charming dwellings, covered with pale clay. And at that very moment there came twenty thousand women commissioned by Brahmā, adorned with divine ornaments. And there came also twenty thousand females sent by Kuvera, decked out in gold and gems, pearls and corals. The sight of these was capable of filling men's minds with enchanting ravishment. And there came from Nandana twenty thousand damsels; and Nārada and Tumvuru and Gopa, resembling the sun in splendour. The Gandharba kings began to sing before Bharata. And Alamvushā, and Miçrakeçi, and Pundarikā, and Vāmanā danced before Bharata, at the command of Bharadwāja. And those blossoms that are in the celestial regions, and that bloom in the forest of Chaitraratha, became visible in Prayāga at the energy of Bharadwāja. And Vilwas did the office of players on the *Mridanga*, and Vibhitakas, that of keepers of *Soma*, and Açwaththas became dancers, at the energy of Bharadwāja. And Saralas, Tālas, Tilakas, and Tamālas, being delighted, became hump-backed ones and dwarfs. And Sinsapas, Amalakis, Jamvus and other plants of the forest, wearing the forms of females, stood at the mansion of Bharadwāja. "Let wine-drinkers drink wine, the hungry eat Pāyaça, and those that are inclined to it, feed on clean meat." And every seven or eight females taking a man, bathed him on the lovely banks of the rivers. And damsels furnished with expansive eyes, having wiped the persons (of the bathers), pressed their legs, and those magnificent women made them drink (wine). And the keepers duly fed excellent horses, elephants, camels and Suravi's sons (oxen), with their (proper) food. And some persons possessed of mighty strength, being directed thereto, fed the bearers

of the foremost Ikshwāku warriors with suger-canes, honey, and fried paddy. And the groom forgot his horse, and the elephant-keeper his elephant: that army there became transported with wine and exhilaration. And sumptuously entertained with every enjoyment, with their bodies decked with red sandal, the soldiery in the company of bevies of Apsarās, exclaimed, "To Ayodhyā will we not go, nor yet to Dandaka. Peace be unto Bharata, and may Rāma reap happiness!" Thus did footmen and the riders and keepers of elephants and horses, as well as others, having experienced such a state, utter words. And men by thousands, exceedingly delighted, sent up shouts. And saying, "This is heaven," the retinue of Bharata—the soldiers—began to dance and laugh and sing; and bearing garlands, they on all sides rushed by thousands. And beholding the inviting viands resembling ambrosia, they, although already fed, became desirous of eating once again. And wearing new clothes, all the servants, and maids, and females of the household, became exceedingly well pleased. And elephants, and asses, camels, kine and horses, and beasts and birds, being fed their fill, did not hunger after anything else. And there appeared no one who wore a soiled habit, or who was hungry, or melancholy, or whose hair was covered with dust. And the people with wonder beheld before them vessels of precious metals by thousands graced with chaplets of flowers, filled with essences of fruits and fragrant soups and curries and the flesh of goats and bears, and white rice. And there were on the skirts of the wood wells having Pāyaça for their slime; and the kine yeilded whatever was asked; and all the trees dropped honey. And the tanks were filled with *Maireya* as well as with clean hot meat of deer, peacocks, and cocks, dressed in pans. And there were rice-holders by thousands, and curry-pots by hundred thousands, and golden vessels by *Arvudas*. And there were pitchers and water-pots and cleaned vessels for churning curd, filled with the same. And there were tanks

of savoury and yellow butter-milk, well-tempered. And there were tanks filled with *Rasâla* ;* and others filled with milk, and with sugar. And men saw sediments, acrid powders and various others things in vessels, for the purpose of bath, on the terraces of tanks ; and tooth-cleaning sticks of Ancumân and other (trees) ; and white sandal paste lying before ; and cleaned mirrors ; and lots of cloths ; and sandals ; and shoes in pairs by thousands ; and collyrium-pots ; and combs ; and brushes ; and bows at some places ; and mail ; and various kinds of seats and beds. And they saw reservoirs for asses, camels, elephants, and horses, with easy descents, filled with water to assist their digestion ; and pools furnished with lotuses, of the hue of the firmament, with transparent water, comfortable for ablutions ; and tender (plots of) grass all around colored like blue lapises, to serve as pasture for beasts. Witnessing the wonderful hospitality provided by the Maharshi Bharadwâja, like unto a vision, the men marvelled. Thus entertained like unto celestials in Nandana, they passed the night at the hermitage of Bharadwâja. Then taking the permission of Bharadwâja, all the Gandharbas as well as the superb damsels went away as they had come. And the men remained intoxicated and highly inebriate with the liquor, their persons daubed with goodly *aguru* and sandal ; and the various elegant garlands beautiful to behold, lay by themselves all around, crushed by the people.

SECTION LXXXXII.

Having passed that night, Bharata having been entertained along with his family, appeared before Bharadwâja, desirous (of seeing Râma). Seeing that foremost of men (standing) with joined hands, Bharadwâja, who had just finish-

* A preparation of butter-milk.

ed his fire-sacrifice, said, "Hast thou passed the n
pleasantly at our place? And have all thy men been ple
with our hospitality? Do thou tell me this, O sinless o
Thereupon, Bharata bowing down, with joined hands
unto that ascetic of excellent energy, as he had is
out of his hermitage, "O reverend Sire, I along witl
my forces and vehicles have passed (the night) happi
have been full well entertained by thee, O worshipful
possessed of power. And with our languor and
removed, we all sumptuously feasted and comfortably
tered, have passed (the night) agreeably along with
servants. Now, O best of ascetics, I beseech thee to
with a propitious eye on me who am bound for my brot
place. And tell me, O thou cognizant of morality, hov
is it unto that high-souled righteous one's asylum, an
what way (shall I reach there)?" When Bharata eager t
his brother had asked thus, the highly energetic Bharad
of rigid austerities answered, "O Bharata, two and a
Yojanas hence, embosomed in a tenantless wood is
mountain Chitrakuta, charming with rocks and woods.
its northern border flows the river Mandākini, cov
with flowering trees and with blossoming woods. Be
the stream is the mountain Chitrakuta. There is
thatched cottage, my child; there they abide for cer
Proceeding by the southern way, do thou with thy fo
composed of elephants and horses, O master of the a
turn to the left, O exalted one, and go southwards.
doing so, thou wilt be able to see Rāghava." Hearir
their departure, the wives of that king of kings, lea
their cars, albeit worthy of them, gathered round the E
mana. Lean and trembling and in woful guise, Kauç
along with the noble Sumitrā, with her hands took the
of the ascetic. Despised universally because of her unr
eous desire, Kaikeyi also bashfully took hold of his
and, having circumambulated the mighty and vene

anchoret, stood near Bharata in dejection of spirits. Then the mighty ascetic Bharadwāja asked Bharata, "O descendant of Raghu, I wish to know particularly about thy mothers." Thus accosted by Bharadwāja, the pious Bharata deft in speech said with joined hands, "O reverend sir, she whom thou beholdest depressed and emaciated through grief and fasting—resembling a very goddess—is the noble Queen of my father. This one, Kauçalyā, it is that gave birth unto that chief of men, having the powerful gait of a lion, Rāma, even as Aditi gave birth to Dhātā. She that stands at her left hand, in dejected guise, is the noble Sumitrā afflicted with sorrow, the second wife of the monarch—like a Karnikāra bough in a forest, with all its blossoms shrivelled up. The sons of this exalted lady are the youthful and heroic Lakshmana and Satrughna, having truth for their prowess, and resembling celestials in shape. And her in consequence of whose act those foremost of men have come by crushing misfortune, and the king Daçaratha hath gone to heaven, deprived of his son,—wrathful and proud of her good fortune, setting her heart on wealth—Kaikeyi, dishonorable, although endowed with the semblance of honor, do thou know this wicked one intent on sin as my mother. In her do I perceive the root of my mighty misfortune." Having said this, with his words choked with emotion, that best of men with his eyes reddened, sighed like an enraged serpent. As Bharata was speaking thus, the great ascetic Bharadwāja gifted with high understanding and knowing interest, answered Bharata, saying, "O Bharata, thou ought not to cast any blame on Kaikeyi. This banishment of the king (Rāma), shall be for the good (of all). The banishment of Rāma shall surely be for the welfare of the gods and the Asuras and sages of concentrated souls." Thus blest, Bharata saluted the ascetic and went round him, and then summoning the soldiery, said, "Yoke." Thereupon, getting ready excellent steeds and cars decked with gold, many people

mounted, with the intention of departing. And male and female elephants with golden chains round their necks, and furnished with banners, with the sounds (of bells), proceeded, like clouds at the end of the summer season. And then proceeded various kinds of cars great and light of movement and of high value; and the infantry went on foot. And on a magnificent car went the ladies headed by Kauçalyā, with delighted hearts, eager to see Rāghava. And ascending an elegant car resembling the infant sun or moon, driven by charioteers, went the graceful Bharata well attired. And that mighty host abounding with horses and elephants proceeded, blocking up the southern quarter, like a colossal cloud arisen (in the sky), leaving behind on the other bank of the Gangā woods inhabited by birds and beasts, and coursing by rivers and mountains. And composed of numbers of elephants and horses in high spirits, that army of Bharata, frightening multitudes of beasts and birds, dived into that mighty forest.

SECTION LXXXXIII.

Afflicted by the mighty force on its way with banners (displayed), those inhabitants of the woods, leaders of elephant-herds, took to their heels in company with the herds themselves. And bears and Prishatas and Rurus were on all sides seen in the forest-ways, and on hills and rivers. And that virtuous son of Daçaratha with a glad heart held on his way, surrounded by that vast army consisting of fourfold forces, raising a tremendous uproar. And that army of the high-souled Bharata resembling the waves of the ocean, covered the earth quite, as clouds in the rainy season cover the welkin. And filled with steeds and mighty elephants, the earth at that time for a long s remained

invisible. And having proceeded a long way, the graceful Bharata, with his bearers extremely tired, said these words unto that foremost of counsellors, Vasishtha, "From appearances, and from what I had heard, it is evident that we have arrived at that region which Bharadwāja had told us of. This is the mountain Chitrakuta and that the river Mandākini. And from a distance this forest apppeareth like dark clouds. And now our elephants resembling hills afflict the romantic sides of Chitrakuta. And the trees scatter blossoms over the sides of the mountain, even as after summer sable clouds pour down showers. O Satrughna, behold the realms inhabited by Kinnaras, scattered with steeds, like the main with *makaras*. And these herds of deer furnished with celerity, being urged on, roam about like masses of clouds in the sky in autumn, propelled by the winds. And like the people of the south, these warriors bearing shields resembling clouds, are adorning their heads with ornaments of perfumed blossoms. And this forest, although void of men and dreadful in appearance, at present appeareth unto me like Ayodhyā teeming with people. The dust raised by the hoofs (of horses) stands covering the sky: anon the wind bearing it away, compasses my pleasure. And, O Satrughna, see how fast these cars yoked with steeds and driven by skilful charioteers, are proceeding in the forest. And behold these beauteous peacocks, which, being frightened, take refuge in the mountain —the home of feathered tribes. This country appears to me exceedingly lovely. This abode of the ascetics is like unto the way to heaven itself. Male and female deer and Prishatas in the forest, beautiful to look at, appear as if variegated with flowers. Now let the soldiers go advisedly and search this forest, so that they light upon those chiefs of men, Rāma and Lakshmana." Hearing Bharata's speech, persons with weapons in their hands, plunged into the forest, and those heroes presently discovered the top of a (column of) smoke. Having seen the top of the (column of)

smoke, they came before Bharata and said, "Fire cannot exist where there is no man present. Therefore it is evident that even here are those descendants of Raghu. But if those foremost of men, those subduers of their enemies, the princes, be not here, there are others, being ascetics, resembling Rāma." Hearing their words acceptable unto the pious, that afflicter of hostile ranks, Bharata, said unto the entire army, "Do ye carefully stay here: do not proceed further. I myself will go, and Sumantra and Dhriti." Thus desired, the troops remained all about that place. Bharata went away, keeping his gaze fixed in the direction of the top of (the column of) smoke. Desired by Bharata to halt, that army, looking in the direction of the smoke, rejoiced soon on learning that the beloved Rāma had arrived (at that place).

SECTION LXXXXIV.

Having spent a long time in that mountain, that lover of hills and woods, Daçarātha's son resembling an immortal, anxious to pleasure Vaidehi as well as to please his own mind, showed the variegated Chitrakuta unto his wife, like Purandara unto Sachi. "O gentle one, neither deprivation of the kingdom nor separation from friends afflicts my mind on beholding this romantic mountain. My gentle one, look but at the hill abounding with flocks of various birds, adorned with summits cleaving the welkin and teeming with mineral substances. And some parts of this monarch of mountains are like silver, and some are blood-red, and some yellow like the hue of Manjisthā, and some lustrous like sapphires, and some shining like blossoms or crystal or *Ketakas*, and some blazing like stars or mercury, and some dight in mineral substances. And the mountain shines, being filled with divers

beasts and multitudes of innocuous tigers, hyenas and bears, and thronged with innumerable birds. And overspread with mangos, rose-apples, and *Asanas*, and Lodhras,* Piyālas, jacks, Ankolas, and Bhavyatiniças, and Vilwas, and Tindukas, and bamboos, Kaçmaris, Arishtas, and Varanas, and Madhukas, sesames, and jujubes, and Amalakas, Nipas, canes, Dhanwanas, and citrons—all in full flower, and bearing fruits, umbrageous and charming,—the mountain attains an accession of loveliness. And, thou gentle one, on the picturesque plateau of the hill behold these intelligent couples of Kinnaras engaged in sport at spots yeilding every enjoyment; and look at their swords hung up on the boughs. And see the gorgeous apparel of Vidyādharis, as well as the charming regions in which they sport. And like an elephant dropping the temporal juice, this hill appeareth beautiful with cascades, fountains and rillets, flowing here and there. Whom doth not the breeze laden with the perfumes of many a flower, soothing the sense of smell, fill with delight? If, O blameless one, I dwell (here) for many years with thee as well as Lakshmana, grief cannot overcome me. O damsel, I take delight in this picturesque peak abounding in flowers and fruits, and frequented by various birds. By this banishment of mine, I have gained two things—my father has maintained his truth in religion, and Bharata has obtained his dear interest. O daughter of Videha, art thou being pleased on viewing along with me on Chitrakuta, various objects grateful unto mind, speech and body? O queen, this abode in the forest like unto ambrosia hath heen declared by those royal saints, my ancestors, as working out one's emancipation after death. The giant crags of the mountain grace the place all round by hundreds; many and various-hued, blue and yellow and pale and red. In the night, the annual herbs by thousands growing on this foremost of hills, shine and become visible by their own lustre, like flames of fire. And, O lady,

* *Symplocos racemosa.—T.*

some parts of the mountain appear like dwellings, and some like gardens, and some, again, consist of single rocks (capable of accommodating numbers of men). And Chitrakuta looks as if it had arisen, riving the earth; and the fair front of Chitrakuta can be perceived from every point. Behold the beds of pleasure-seekers, consisting of the petals of lotuses, with *Sthagaras*, *Panagas* and *Bhuryapatras* for their coverlets. And, my wife, behold these lotus-garlands have been crushed and scattered; and the various fruits have been partaken of. The mountain Chitrakuta abounding in fruits and roots and waters, surpasses Kuvera's capital or Sakra's city or the north Kurus. My wife, O Sitā, if in consonance with my own excellent rules, I can, remaining in the path of the pious, pleasantly pass this time along with thyself and Lakshmana, then I shall attain the happiness resulting from observing the duties of one's race."

SECTION LXXXXV.

Then going out of the mountain, the Lord of Koçala showed unto Mithilā's daughter the charming stream Mandākini of excellent waters. And Rāma, furnished with eyes resembling lotuses, addressed the daughter of king Videha, transcendentally beautiful, with a countenance like the fair moon, saying, "Behold the river Mandākini, having variegated islets; beautiful; frequented by ducks and cranes; and filled with flowers; covered with diverse trees bearing fruits and flowers; and looking graceful all round like Saugandhikā herself of Kuvera. And the waters rendered muddy in consequence of herds of deer drinking of them, as well as the graceful descents unto the river, fill me with pleasure. And, my beloved, sages wearing matted locks and deer-skins, with

barks for their sheets, are in season performing their ablutions in the river Mandākini. And observing rules, persons raising up their arms, are worshipping the sun, and, O thou of expansive eyes, after these appear ascetics following vows, (engaged in *Japa*). And the hill seems to dance on the wind swaying the tops of trees; and on both sides of the river, the trees are crowned with flowers and leaves. And behold the river Mandākiṇi, somewhere with its waters resembling pearls, and somewhere with islets, and somewhere filled with persons who have attained emancipation. O thou of slender waist, behold these hosts of flowers spreading along, and others dipping themselves (in the stream). And, O auspicious one, behold these sweet-throated birds, the Chakravākas, getting upon the islets, uttering pleasant notes. Methinks, O beauteous one, the sight of Chitrakuta and of Mandākini is even more delightful than life in the metropolis, or the sight of thy own self. Do thou like unto her companion perform thy bath with me in this stream, whose waters are perpetually stirred by emancipated ones, furnished with asceticism, self-restraint, and control over the senses, who have had their sins removed. Do thou, O Sitā, perform thy ablutions in the Mandākini, scattering at the sametime, O girl, red and white lotuses. Do thou, my wife, always consider the wild animals as citizens, the mountain as Ayodhyā, and this stream as the Sarayu. The virtuous Lakshmana is ever obedient to my commands; and, O Videha's daughter, thou also art favourable to me. This causes delight in my heart. Bathing thrice (in this river), and living on tasteful fruits and roots, I in thy company do not today wish either for Ayodhyā or royalty. Bathing in this beauteous stream agitated by herds of elephants, whose waters are drunk by elephants, lions and monkeys,—which is graced with flowers, and which is decked with multitudes of blossoms, there is no one who has not his fatigue removed, and who does not feel exhilarated." Having thus along with

his beloved one, spoken variously regarding the stream, that perpetuator of the Raghu race, Rāma, began to range the charming Chitrakūta, resembling the collyrium in hue.

SECTION LXXXXVI.

Having showed unto Mithilā's daughter the river belonging to the mountain, Rāma sat down on its table-land and, gratifying Sitā with meat, said unto her, "This clean meat tastes sweet, having been roasted in fire." The righteous Rāghava was thus seated in company with Sitā, when Bharata's followers came there. And filling the heavens, there arose clouds of dust raised by the army as well as an uproar. And at this time mad leaders of elephant-herds accompanied by the latter, scared by the terrible tumult, scudded on all sides. And Rāghava heard the noise raised by the army; and also saw all those leaders of elephant-herds scampering away. And having seen them running away and heard that hubbub, Rāma spoke unto Sumitrā's son, Lakshmana of flaming energy, "Ha! Lakshmana, in whom Sumitrā has been blest with a worthy son, hark! A tremendous and dreadful uproar resembling the rumbling of cloulds is being heard; and in the woods and mighty forest, deer and buffalos and herds of elephants being accompanied by lions are suddenly scampering away in all directions. O Sumitrā's son, it behoves thee to learn whether any king or prince is hunting in the forest, or any ferocious beast is (ravaging the woods). O Lakshmana, this mountain is even incapable of being frequented by fowls. Therefore it behoves thee to learn all about it, as has actually been the case."—Thereat, hurriedly ascending a flowering *Sâla* tree, Lakshmana surveying all sides, fixed his gaze on the east. And viewing the east, he

discovered a mighty army, abounding with elephants, horses and cars, and consisting of equipped infantry. Thereupon, Lakshmana communicated unto Rāma tidings concerning that army filled with elephants and steeds, and decked with cars and streamers; and spoke unto Rāma, saying, "O noble one, do you put out the fire; and let Sitā go into the cave. And do you string your bow and make ready the arrows and don on your mail." Thereat, Rāma—chief of men—answered Lakshmana, saying, "O son of Sumitrā, do thou (first) ascertain whom this host belongs to." Thus accosted by Rāma, Lakshmana, as if consuming that army by his wrath resembling fire, said, "Having got himself installed, Kaikeyi's son, Bharata, anxious to render his royalty perfectly safe, is coming hither for the purpose of slaying us both. Yonder is seen the graceful tree. By the same appeareth on the car the Kovidāra standard, having a shining top. And men riding swift coursers are at their pleasure making for this place; and elephant-riders, riding on elephants, are also cheerfully directing their course hither. Let us, O hero, taking our bows, station ourselves on this hill. I will (to day) see Bharata, for whom we have come by this mighty misfortune. Or let us rather remain where we are accoutred in mail and with our arms ready. Shall he of the Kovidāra banner in conflict come under our sway? O hero, we have met with that foe of ours for whom, O Rāghava, you, Sitā and myself have (expirienced such misery), for whom, O Rāghava, you have been cast off from the entire kingdom. Surely, Bharata should be slain by me. O Rāghava, fault find I none in slaying Bharata; slaying a former wronger, one doth not reap unrighteousness. O Rāghava, there is religious merit to be reaped by slaying Bharata, who had formerly done us wrong. On this one being slain, you will rule the entire earth. To day shall Kaikeyi lusting after the kingdom, with grief behold her son slain in battle by me, like a tree riven by an elephant. I will also kill Kaikeyi along (with the

hump-backed one, and her friends. Let the earth today be freed from foul sins. To day will I, O bestower of honor, vent my restrained ire and bad blood upon the hostile hosts, like fire set to a heap of hay. To day with sharpened shafts will I cut the bodies of the hostile hosts and drench the woods of Chitrakuta with their blood. The ferocious beasts shall drag away elephants and steeds and men slaughtered by me with arrows penetrating into their hearts. I will, without doubt, in this forest pay the debt I owe to my bow and arrows, by slaying Bharata together with all his forces."

SECTION LXXXVII.

Pacifying Sumitrā's son, Lakshmana, transported with rage and eager for encounter, Rāma addressed him, saying, "When the mighty Bharata possessed of high spirits has himself come here, what is the use of the bow or the sword or the shield? Having promised to maintain my father's truth, what, O Lakshmana, shall I, having slain Bharata in battle, do with the kingdom with a stain attached unto it? That thing which falls to my lot on the destruction of friends and adherents I never accept, even like food mixed with poison. I swear unto thee, I wish for the (possession of) righteousness, interest, desire and the earth, in your interests alone, O Lakshmana. O Lakshmana, I swear by my weapon that it is for the maintenance and happiness of my brothers that I wish for the kingdom. O mild one, this Earth herself is not difficult of being attained by me; but, O Lakshmana, I do not through unrighteousness wish to possess myself of Sakra's state.—May fire reduce to ashes any happiness of mine that, O bestower of honor, happens to be dissevered from Bharata, or thyself, or Satrughna. I think Bharata

ttached unto his brothers had come to Ayodhyā; and then, ollowing the morality regulating the race, that one dearer nto me than life, hearing of me banished, bearing matted ocks and bark, together with Jānaki, O hero, and thyself, hou foremost of men, has, with his heart surcharged with ffection, and his senses overwhelmed by grief, come hither or seeing us. He cannot have come on any other account. And having got wroth with Kaikeyi, and given her rough peech, that auspicious one, having gratified my sire, has come ither to make the kingdom over unto me. And the season eing fit, meet it is that Bharata should see us. He does ot even in thought act against us. Hath ere this Bharata lone thee any bad turn? Or did he tell thee any thing so larming that today thou standest in fear of him? Certainly hou ought not to say cruel or unpleasant words in relation o Bharata,—if wrong be done unto Bharata, I shall consider nyself as wronged. Do sons, in times of peril, ever slay heir father, or brothers their brother like unto their life, O son of Sumitrā? If thou speakest thus for the sake of he monarchy, on seeing Bharata, I will say unto him, 'Make over the kingdom unto this one.' Earnestly exhorted by me, saying, 'Do thou place the kingdom in his hands',—he will say, 'Very well'."

Thus addressed by his brother of a virtuous disposition, Lakshmana ever engaged in Rāma's good, from shame seemed to enter into his body. And hearing those words, Lakshmana affected by shame, answered, "I conceive our ather Daçaratha himself hath come to see you." And finding Lakshmana overcome with shame, Rāghava replied, "I hink that mighty-armed one has come hither to see us; or take it for certain that, considering that we are fit for ease nly, and taking our banishment to heart, he will take us ome. Or it may be that graceful descendant of Raghu, my ather, will go away, taking from the forest Videha's daughter rought up in the lap of luxury. There are seen these grace-

ful and well-bred steeds, courageous, swift, and furnished with the speed of the wind—the best of horses. And this huge elephant belonging to our aged sire, named Satrunjaya, proceedeth in the van of the army. But, thou exalted one, I do not see the splendid white umbrella of our father known among men. Therefore, doubts arise in my mind. Do thou descend from the top of the tree, O Lakshmana. Do my bidding." Thus did the righteous Rāma accost Sumitrā's son. Descending from the top of the *Sâla* tree, that conquerer in battles, Lakshmana, stood by Rāma with joined hands. Commanded by Bharata, "Let not (Rāma's asylum) be trampled by the forces," the army took up its quarters at a distance from the hill. And the Ikshwāku host filled with elephants and steeds covering half a Yojana, encamped at the side of the mountain. And keeping morality in their fore-front, and renouncing pride, the disciplined forces schooled by Bharata in view of pleasing that descendant of Raghu (Rāma), stayed in Chitrakuta.

SECTION LXXXXVIII.

Having stationed his troops, that best of men, the master, became anxious to go on foot to the Kākutstha honoring his superiors. And the forces having with humility took up the quarters assigned, Bharata addressed his brother, Satrughna, saying, "O mild one, it behoves thee at once to search this forest all round in company with a large body of men as well as these Nishādas. And let Guha himself accompanied by a thousand of his kindred bearing in their hands arrows and bows and scimitars, also search for the Kākutstha in this forest. Accompanied by counsellors, citizens, preceptors and twice-born ones, I will on foot range every direction. So long as I do not see Rāma, or the mighty

Lakshmana, or the highly exalted daughter of Videha, I shall not attain peace of mind. And so long as I do not see that face of his fair as the moon, with eyes expansive like lotuses, I shall not attain peace of mind. Surely, Sumitrā's son, Lakshmana, who beholds Rāma's countenance like the stainless moon, with eyes resembling lotuses, and beaming in effulgence, is blessed. So long as I do not take on my head those feet of my brother bearing royal marks, I shall not attain peace of mind. So long as established in the kingdom of his father and grandfather, that one worthy of the monarchy is not sprinkled with the water of installation, I shall not attain peace of mind. Blessed is Vaidehi, the eminently virtuous daughter of Janaka, who followeth the lord of this Earth bounded by the seas. And this Chitrakuta is fortunate—this hill like unto the monarch of mountains—in which resides Kākutstha, like Kuvera in Nandana. And blessed is this deep forest inhabited by ferocious animals, where abideth the great king Rāma, the foremost of those bearing arms." Having said this, that best of men, the mighty-armed and highly energetic Bharata, on foot entered the vast forest. And that best of speakers went over the mountain-side through ranks of blossoming trees. Then swiftly ascending a *Sala* on Chitrakuta, he descried the high column of smoke belonging unto Rāma's asylum. Having seen this, like one that has crossed over the ocean, the graceful Bharata, concluding that Rāma was there, rejoiced exceedingly along with his friends. Having heard that Rāma's asylum containing pious people lay in Chitrakuta, that high-souled one again stationing his forces, speedily went (in that direction), accompanied by Guha.

SECTION LXXXXIX.

Having quartered his forces, Bharata eager (to go to Rāma's place), went to see his brother, showing unto Satrughna the signs of Rāma's abode being in the vicinity. And having desired Vasistha, saying, "Bring my mothers without delay," that one attached to his superiors went before. And eager to see Rāma even like Bharata himself, Sumantra followed Bharata at a short distance. And as Bharata passed on, he observed a neat cottage of leaves stationed among the asylums of anchorets, furnished with a portion having a wall with a door. And before the cottage, Bharata saw fuel broken up, and flowers gathered. And he saw at places signs of Kuça and bark set up on trees when Rāma and Lakshmana (first) arrived at their asylum. And in that habitation, Bharata saw great heaps of dry dung of deer and buffalos, gathered for preventing cold. As he proceeded, the intelligent and mighty-armed Bharata with a cheerful heart remarked unto Satrughna and all the courtiers, "I conceive, we have reached the tract that was mentioned by Bharadwāja. Hard by this spot, I fancy, is the river Mandākini. On high are barks set up by Lakshmana. Having to pass by the way at unusual hours, (Lakshmana) has marked it with signs. On the side of the hill is the way by which long-tusked elephants pass to and fro with vehemence, roaring at each other. Here is seen the dense and dark smoke of that which the anchorets are ever anxious to preserve in the forest—fire. Even here shall I with a delighted heart see that foremost of men, the noble Rāghava resembling a Maharshi, ever engaged in serving his superiors." Then going to Chitrakuta, that descendant of Raghu, coming to the Mandākini, said unto the men, "That foremost of men in all the world, the lord of all, coming into

seclusion, is in his *yogâ* posture. O fie upon my birth and my life! For me, having come by misfortune, and renounced every comfort, the effulgent lord of men, Râghava, is dwelling in the woods. I shall be taxed of men on the score. To-day (first) pacifying him, I will fall at the feet of Râma as well as of Sitâ and Lakshmana." Having thus bewailed, Daçaratha's son saw a splendid, charming, and holy dwelling in that forest, composed of leaves. And Bharata beheld in Râma's habitation a sacred structure made of leaves, covered with a profusion of *Sâla*, palm, and Açwakarna leaves; spread with soft Kuça, like a dais in a sacrifice; adorned with bows resembling the iris, plaited on the back with gold, of mighty force, and capable of achieving arduous feets and destroying foes; and garnished with arrows in quivers, seeming like the rays of the sun, with flaming mouths,—like unto the Bhogavati with serpents; and exceedingly beautified with golden sheaths and scimitars and shields spangled with gold and nice guana finger-fences decked with gold; inaccessible unto foes like a lions's den unto deer; and furnished with a spacious dais inclined on the north-east, with a fire flaming on it. And looking around, anon Bharata saw his superior Râma seated in the cottage bearing a head of matted locks, clad in a black deer-skin, and having tattered cloth and bark for his garment. And he saw Râma seated like unto a flame—with leonine shoulders, mighty arms, and eyes resembling lotuses—the righteous lord of this world bounded by the seas—saw the mighty-armed one like unto the eternal Brahmâ, seated on a skin-seat on the ground along with Sitâ and Lakshmana. And seeing him, overwhelmed with grief and affliction, the righteous and graceful son of Kaikeyi, Bharata, rushed (towards him). And soon as Bharata saw Râma, he, exceedingly distressed,broke out into lamentations in words choked with sorrow. And incapable of holding himself in patience, he said, "That elder brother of mine, who (seated) in court should be surrounded by the subjects

intent upon paying him homage, is now surrounded by wild deer. He that used to adorn his person with attire worth many thousands (of things), engaged in observing morality, is clad in deer-skin. Why doth he that always wore variegated blossoms, Rāghava, beareth this burthen of matted locks? He who is worthy of acquiring religious merit by celebrating sacrifices according to the ordinance, is now following morality by afflicting his person. How is the person of that one whose body used to be daubed with costly sandal, covered with dust? It is for me that Rāma, although deserving of comfort, has come by this misfortune. Wicked that I am, fie upon my life despised of men!" Thus lamenting in woful guise, with the lotus of his countenance covered with sweat, Bharata coming at Rāma's feet, fell at them bewailing. And inflamed with grief, the exceedingly powerful prince Bharata, having in distress of spirit uttered, "O noble one," again said nothing. And beholding the illustrious Rāma, Bharata with his utterance choked with emotion, exclaimed, "O noble one," and was unable to say anything further. Then Satrughna also weeping paid homage unto the feet of Rāma. And shedding tears, Rāma embraced them both. Then as in the sky, the Sun and the Moon meet with Sukra and Vrihashpati, those two princes (Rāma and Lakshmana) met with Sumantra and Guha in the forest. And beholding those kings resembling leaders of elephant-herds met together in that mighty forest, the dwellers in the woods, resigning their cheerfulness, began to shed tears.

SECTION C.

Then Rāma cast his eyes on (Bharata) as clad in bark and wearing matted locks he lay on the earth with joined hands, incapable of being gazed at, like the Sun at the time

of the universal dissolution. Then recognizing him a little, he took by the hand his brother Bharata, lean, with a pallid countenance. And smelling the crown of his head, and embracing that descendant of Raghu, Rāma took Bharata on his lap and asked him affectionately, "Where was thy father, child, that thou hast come to the forest? It certainly behoves thee not to come unto the forest while he is living. Ah! I see thee come from far after a long time. Why, my child, hast thou come unto this gloomy forest? Is the king alive, my child, seeing that thou hast come hither; or, afflicted with grief, hath he suddenly gone to the other world? And, O mild one, child that thou art, thy kingdom ever thine hath not been wrested from thee? And, O thou having truth for prowess, dost thou, my child, minister unto our sire? And is that truthful one, that performer of Rājasuya and Açwamedha, ever devoted to righteousness, king Daçaratha, well? And, my child, is that exceedingly effulgent and learned Brāhmana ever steady in morality, the priest of the Ikshwākus, duly honored? And, my child, are Kauçalyā, and Sumitrā having a son, in happiness? And is the noble Kaikeyi in spirits? And is that one, sprung from a mighty line, humble and versed in various lore, thy priest, who performeth every ceremony, who beareth no ill will, and whose gaze is ever fixed upon our welfare,—honored? And do intelligent and sincere people cognizant of the rules, look after the sacrificial fire? And do they regularly inform thee of the proper seasons for performing the fire-sacrifice? A dost thou regard the deities, the ancestral manes, the preceptors like unto predecessors, the physicians, the Brāhmanas, and the servants? And dost not disregard the preceptor Sudhanwā versed in excellent arms whether inspired with *mantras* or not, and accomplished in the knowledge of polity? And, my child, hast thou employed as thy concillors, persons, heroic, learned, self-controlled, well-born, and understanding signs, who are like thy own self? O

descendant of Raghu, counsel well kept by clever councillors versed in lore, is the root of victory with kings. And thou hast not come under the sway of sleep? And thou awakest at the proper hour? And dost thou during the short hours revolve the means of acquiring wealth? And thou dost not take counsel either with thyself alone, or (on the other hand) with a multiplicity of counsellors? And thy counsel doth not range the kingdom (i. e. doth not take air)? And, O descendant of Raghu, having determined upon a course costing small effort but fraught with a mighty result, thou setst about it sharply and delayest not? And do the (auxiliary) kings know only those acts of thine that have been accomplished or those that are well nigh so, and not those that thou intendest to set thine hand to? And do others through inference or appearances come at a knowledge of thy counsels, although undivulged to others by thyself or thy counsellors; and (do thou and thy ministers) attain to a knowledge of others' counsels? And passing by a thousand dunces, dost thou set thy heart on having a single wise man? In times of pecuniary stress, a wise man stands in excellent stead. And although a king might be surrounded by a thousand or ten thousand fools, yet he can count upon no assistance (at their hands). And a single able counsellor, intelligent, heroic, and sagacious, bringeth great prosperity upon a king or a prince. And, my child, dost thou emply the best servants upon the best offices, the middling upon middling, and the worst upon the worst? And dost thou employ upon the most worthy offices counsellors who are above bribery, who have served thy father and grand-father, and who are pure? And do the subjects visited with condign punishment, as well as the ministers, disregard thee, O son of Kaikeyi? And do the priests scorn thee like a fallen one, even as females do those lascivious folks who use force towards the former? He that doth not slay a physician skilled in ways and means, a servant given to

enlisting the sympathies of his fellow-servants against his master, or a hero that covets riches, is slain (by them). And hast thou chosen for thy general one that is confident, is endowed with intelligence and fortitude, sprung in a respectable race, and attached and able? And dost thou practically honor thy foremost warriors possessed of prowess, who have already given evidence of their manliness? And dost thou at the proper time grant thy soldiers what thou shouldst—provision and pay; and dost not delay in doing this? If the proper time for granting provision and pay be passed, the servants get wroth with their master and tax him; and great is the evil that springs herefrom. And are the principal descendants of our race attached unto thee; and are they, when enlisted on thy side with concentrated minds, ready to lay down their lives? And, O Bharata, are thy spies persons coming from the provinces, and learned, upright, endowed with presence of mind, representing the truth, and possessed of wisdom? And dost thou acquire intelligence of the expedients, eighteen* in respect of others, and fifteen in respect of thy own self,—by means of every three spies appointed in connection with each of these expedients—men quite ignorant of each other's counsels? And dost thou not contemn those weak ones that, O destroyer of thy foes, having been expelled, have come again (unto thee)? And, my child, thou dost not minister unto atheistical Brāhmanas? These childish persons proud of their learning are only fit for bringing evils upon others. While there are excellent scriptures, these people of subtle intellects, having acquired a knowledge of dialectics, speak

* 1 Minister. 2 Priest. 3 Heir-apparent. 4 General. 5 Warder. 6 Gatekeeper of the inner-apartment. 7 Jailor. 8 Treasurer. 9 Conveyer of the royal orders. 10 Pleaders. 11 Judges. 12 Members of the council. 13 Distributer of pay and provision to the army. 14 Journeymen. 15 Justice of the peace. 16 Protector of the frontiers of the kingdom. 17 Magistrate. 18 Guards of rivers, hills, forests, and fortresses.

vanities. And, my child, dost thou protect the prosperous and renowned Ayodhyā, inhabited formerly by our heroic predecessors; bearing a true name; having strong gates; filled with elephants, steeds, and cars; thronged by thousands; with noble Brāhmanas, Kshatriyas and Vaiçyas breathing high spirits, and with their senses controlled, each engaged in his own task; abounding in people learned in the Veda; and surrounded with palatial mansions of various shapes? And, O descendant of Raghu, are the flourishing provinces marked with hundreds of Chaityas, filled with prosperous people, graced with abodes of deities, places for distributing water, and tanks, with men and women in happy mood, gay with meetings and festivities, having their outskirts well furrowed, provided with beasts, void of ill feelings, depending on tanks for their water supply, charming, renounced by fierce animals, free from all kinds of fear, decked with mines, left by unrighteous people, and well governed by my predecessors,—having a good time of it? And do agriculturists and cowherds find favor in thy sight? And remaining in their respective vocations, do they enjoy happiness? And dost thou maintain them by securing unto them what they wish for and removing from them what they wish away? All the dwellers in his dominions should be protected by the king. And dost thou conciliate the females; and are they well protected by thee? And dost thou not regard them; and dost thou not open unto them thy mind? And are the woods where elephants breed, kept by thee; and hast thou kine? And dost thou not foster mares and female-elephants? And dost thou show thyself daily in the court, well robed? And rising in the morning, dost thou show thyself in the high-ways? And do thy servants boldly present themselves before thee; or do they all keep away? A middle course contributes to their good fortune. And are all the forts furnished with wealth, corn, arms, water, machines, artizans, and bowmen? And are thy incomings great and

outgoings slender? And, O Raghu's descendant, thou dost not give away thy coffers unto the undeserving? And dost thou spend thy wealth in the interests of the deities, or the *pitris*, or the Brāhmanas who have come unto thee, or warriors, or friends? If any respectable, pure-spirited and clean person happen to be accused by some one of theft or other crimes, dost thou from covetuousness punish him without first having him tried by persons versed in scripture? And, O best of men, is a thief, that hath been caught, interrogated (as to his guilt), and found with the stolen property on his person, set free (by thy men) from motives of gain? And do thy counsellors, O descendant of Raghu, accomplished in various lore, uninfluenced by greed, consider the conduct of both the rich and the poor involved in peril? O son of the Raghu race, the tears of those who have been falsely charged with any offence, (and who have failed to obtain justice), dropping, destroy the sons as well as the beasts of the ruler that minds his own comfort only. And dost thou with these three—gifts, mind and word—try to win over aged people, boys, physicians, and the principal ones? And dost thou salute spiritual preceptors, aged persons, ascetics, gods, guests, Chaityas, emancipated ones, and Brāhmanas? And thou dost not oppose righteousness by interest, or interest by virtue, or both by desire, intent on gratifying the senses? And, O foremost of conquerors, dost thou, O thou cognisant of time, in season resorting to interest, desire, and virtue respectively, attain them, O bestower of boons? And do Brāhmanas versed in all religious lore and knowing interest, together with the citizens and the inhabitants of the provinces wish for thy happiness, O highly wise one? Atheism, untruthfulness, inattention, anger, procrastination, companionship with evil persons, indolence, gratification of the senses, consultation with a single person concerning the needs of a kingdom, taking counsel with those that are cognisant of evils alone, omission to take in hand a task

that hath been decided upon, divulgence of counsel, non-commencement of a course in the morning, and marching against all the foes at one and the same time,—hast thou eschewed these ten and four faults? And, O descendant of Raghu, truly understanding the tenth,* fifth,† fourth‡ and seventh§ classes as well as the eighth,‖ and third ones,¶ and the three kinds of learning,** and victory over the senses, and the evils human and superhuman, six attributes,†† and the (peculiar) duties (of royalty), and the twenty classes,‡‡ and the kinds of *Prakritis*§§ and Mandala,‖‖ and Yātrā,¶¶ chastisement, and war and peace having each two sources; dost thou with due order observe all these? And, O wise one, dost thou, as laid down in the ordinance, take counsel, severally and in a body with three or four men? And dost thou observe the Vedas? And dost thou perceive the fruit of thy acts? And have thy wives borne children? And has thy knowledge of scripture borne fruit? And, O descendant of Raghu, is thy intellect going the way that I have indicated above? This course is conducive to long life, and fame; and virtue, desire and interest. And, O child, art

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* Hunting, gambling, sleeping in the day, calumny, addiction to women, wine, dancing, singing, playing, and roving without purpose.—T.

† Five kinds of fortresses.—T.

‡ Four kinds of means adopted for the governing and maintaining of a kingdom.—T.

§ Seven pillars of a kingdom including the sovereign, counsellors &c.—T.

‖ Eight kinds of manifestation of anger.—T.

¶ Interest, desire and virtue.—T.

** The Vedas; agriculture and commerce &c. politics.—T.

†† Peace, war, marching, halting, sowing dissensions, seeking protection.—T.

‡‡ Twenty classes of men with whom peace should not be contracted.—T.

§§ These five are called *Prakritis*,—minister, treasure, territory, fortress, chastisement.—T.

‖‖ Twelve classes of kings, who are ready to enter into a treaty, declare war or continue in a state of indifference.

¶¶ A fivefold marching out for war.

thou following the course that was followed by our ancestors? And art thou maintaining the conduct that is excellent and passes along pious ways? And, O son of Raghu, thou dost not alone partake of sapid meats thyself alone? And dost thou share them with those friends who expect it? The learned king ruling (all) righteously—that chastiser of the subjects—the monarch attaining duly the entire earth, going away from hence, acquires the celestial regions."

SECTION CI.

Knowing Bharata as devoted to his superior Rāma along with his brother Lakshmana, asked him, "What for is this (visit of thine unto the woods)? I wish to hear as clearly related by thee the reason why clad in blackdeer-skin and wearing matted locks, thou, leaving thy kingdom, hast come to these regions. It behoveth thee to tell me all this." Thus accosted by the high-souled Kākutstha, Kaikeyi's son, suppressing his grief by a strong effort, with joined hands said, "O noble one, forsaking us all, our father possessed of mighty arms, having performed this terrible task, in consequence of being urged by a woman, my mother Kaikeyi, hath gone to heaven afflicted with grief on account of his son, O repressor of foes. And she hath committed a signal sin capable of destroying her fame. And without obtaining the kingdom which she had coveted as the fruit of her action, a widow tried with grief, my mother will fall into a terrible hell. Now it behoves thee to extend thy favor unto me who have become thy slave. Do thou this very day get thyself installed in the kingdom, like unto Indra himself. All these subjects and our widowed mothers have come unto thee. It behoves thee to show thy favor unto them. Thou art the first-born; and meet it is that thou shouldst get

thyself installed, O bestower of honor. Therefore do thou receive the kingdom righteously and fulfil the desire of thy friends. And like the autumnal Night on having the unclouded moon, let the entire Earth cease to be a widow on having thee, her lord. With bent head I beseech thee along with these counsellors. It behoves thee to show thy favor unto thy brother, disciple, and slave. Therefore, O chief of men, thou ought not to pass by this honored band of ancestral ministers, who have always been serving this race." Having said this, with tears flooding his eyes, the mighty-armed son of Kaikeyi, Bharata, again took Rāma's feet on his head. Thereupon Rāma embracing his brother Bharata resembling a mad elephant, and sighing again and again, said, "Of a high race, possessed of strength, endowed with energy, and vowed unto sterling worth of character, how can one like me commit sin for the sake of dominion? Fault find I none ever so small in thee, thou destroyer of foes. Nor doth it become thee from puerility to tax thy mother, O exceedingly wise one, O thou that art sinless, superiors may act as they list in relation to those wives and sons of theirs that are after their heart. And this also thou shouldst learn that wives, sons and disciples should always be obedient as has been held by the emancipated ones. O mild one, the monarch is competent to make me stay in the woods clad in black deer-skin, as to establish me in the monarchy. And, O thou conversant with morality, O foremost of those observing righteousness, in respect of virtuous conduct, a mother should be as much regarded (by a son) as a father is. How can I, O descendant of Raghu, having been told by my righteous father and mother—'Go to the woods'—act otherwise? Thou ought to receive the kingdom, Ayodhyā, honored of men; and I ought to dwell in Dandaka dressed in bark. Having made this division of duties in the presence of all, and also enjoined this, the mighty monarch, Daçaratha, hath ascended heaven. That superior of all, even the virtuous king, is thy

evidence. It behoves thee to enjoy that which hath been assigned unto thee by thy sire. And, O mild one, taking refuge in the forest of Dandaka for fourteen years, I will act the part that hath been set apart for me by my magnanimous father. What hath been assigned to me by that one respected by all men, my high-souled father resembling the lord of celestials himself, is my prime good; the masterdom of all the worlds I would decline (should it be opposed to the will of my sire)."

SECTION CII.

Hearing Rāma's words, Bharata answered, "Deprived of the kingdom in consequence of my posteriority in point of birth, what doth regard for morality avail me? O best of men, even this morality has ever been established with reference to us, viz., that the eldest son of the king existing, a younger one cannot be the king. Do thou, therefore, O Rāghava go along with me to the prosperous Ayodhyā; and get thyself installed there for the behoof of our race. Although a king observing interest and virtue, and who towers above average humanity, hath been called a mortal, yet to me he is a very deity. While I was in Kekaya and thou wast in the forest, that intelligent monarch honored of the good, given to celebrating sacrifices, ascended heaven. As soon as thou hadst set out (for the forest) along with Sitā and Lakshmana, the king borne down by grief and chagrin, went to heaven. O foremost of men, do thou arise, and offer water unto the spirit of our sire. Satrughna and I have ere this offered water unto (the departed). O Rāghava, anything offered unto the (manes of the) ancestors by a beloved descendant, conduces to their eternal behoof; aud thou wast the favorite

of our father. Mourning thee and exceedingly desirous of seeing thee, his mind being fastened on thee and incapable of being turned away, deprived of thee, and smitten with grief on thy account, thy father departed this life, remembering thee."

SECTION CIII.

Hearing those piteous words uttered by Bharata in connection with the demise of their father, Rāghava was deprived of his senses. And on that thunder-bolt of a speech being uttered by Bharata, like unto a (real) thunder-bolt hurled in battle by the enemy of the Dānavas (Indra), that subduer of foes, Rāma, stretching his arms, fell down to the earth, like a blossoming tree that hath been hewn by an axe. Seeing that lord of the world and mighty bowman, Rāma, fallen, like a sleeping elephant fatigued with turning up earth with its tusks, his brothers exercised with sorrow, broke out into lamentations, and along with Videha's daughter began to sprinkle water (on his face). Then regaining his consciousness, Kākutstha shedding tears from his eyes, distressfully addressed himself to speech. And hearing that lord of earth, his sire, had gone to heaven, that righteous one said unto Bharata words fraught with virtue and interest, "What shall I do with Ayodhyā, my sire having gone the way ordained by the gods? And who will govern her, now that she hath been deprived of that foremost of monarchs? Of fruitless birth that I am, what can I do for that magnanimous one? And of him that renounced his life from grief on my account. I have not even performed the last rites. Ah! Bharata, thou, O sinless one, art blessed, since by thee as well as by Satrughna have been performed all the funeral rites of the king. To Ayodhyā, bereft of the

monarch, having none to preside over her destinies, and many rulers, will I not return even when the term of my abode in the woods has been passed. My father having gone to the other world, who, O subduer of enemies, will again counsel me when, my stay in the forest being over, I shall have returned unto Ayodhyā? And from whom shall I hear those words grateful unto the ear, which my father gratifying me used to speak unto me when I happend to do something well?" Having thus addressed Bharata, Raghava burning in grief, spoke unto his wife, with her countenance resembling the full moon, saying, "O Sitā, thy father-in-law is dead and, O Lakshmana, thou art fatherless. Bharata has communicated unto me the sad intelligence that our father hath ascended heaven." When Kākutstha had said this, tears began to shower forth from the eyes of the renowned princes. Then all those brothers pacifying as best they could Rāma stricken with sorrow, said unto him, "Do thou perform the watery rites of that lord of the earth, our sire." Having heard that her father-in-law, the king, had gone to the celestial regions. Sitā with her eyes filled with tears, could not see her beloved. Thereupon, pacifying the weeping daughter of Janaka, Rāma moved with grief, spoke unto the distressed Lakshmana, saying, "Do thou bring Ingudi fruits as well as a piece of new bark. I will go to perform the watery rites of our high-souled sire. Let Sitā go first. Do thou follow her. I shall go last. Even this is the course of those in mourning." Then that magnanimous one, having a knowledge of the soul, mild, graceful, capable of controlling his senses, steady in his regard for Rāma, and ever following him—Sumantra—in company with those sons of the king, having cheered up Rāghava, brought him to the auspicious river, Mandākini. Then those illustrious ones, having in distress arrived at the river Mandākini, having convenient descents, charming, ever furnished with blossoming woods, and of rapid currents; and approached its descents, goodly

and void of mud, offered water unto the monarch, uttering, "May this be so!" And the protector of the earth (Rāma), holding water with his joined hands, facing the south, said weeping, "O foremost of monarchs, may this clear water knowing no deterioration, reach thee, who hast gone to the world of the ancestral manes!" Then drawing nigh unto the marge of the Mandākini, the energetic Rāghava along with his brothers, offered the *Pinda* unto his father. And placing the Ingudi Pinda mixed with juyube on a bed of *darvbha*, Rāma crying in distress, said, "O mighty monarch, do thou well pleased feed on this, which we also live upon. That which is the fare of an individual, is also the fare of his divinities." Then that foremost of men ascending the bank of the stream by the self-same way, got up on the charming side of the hill. And having arrived at the gate of the cottage of leaves, that lord of the earth held both Bharata and Lakshmana with his hands. And there the hill reverberated at the sounds raised by the brothers wailing along with Vaidehi, like unto lions roaring. And perceiving the loud uproar of those mighty ones engaged in offering water unto their sire, indulging in lamentations, the army of Bharata became agitated. And they said, "For certain Bharata hath met with Rāma; and this mighty noise proceeds from them, as they are bitterly mourning their deceased sire." Thereat leaving aside their vehicles, they with one mind, rushed towards the spot wherefrom proceeded the uproar. And of those that were tender, some went on horses, and some on elephants, and some on ornamented chariots, while others went on foot. And eager to behold Rāma staying away for a short time, though seeming to do so for a long period, all the men at once went to the hermitage. And desirous of witnessing the meeting of the brothers (with Rāma), they with all despatch proceeded by means of various vehicles consisting of beasts and cars. And t[illegible] round trodden by the wheels of innumerable cars, emitt[illegible] ud sound,

like those emitted by the sky on clouds gathering. And frightened by the uproar, elephants accompanied by female ones, perfuming all sides (by the fragrance of temporal juice), went to another forest. And boars, and deer, and lions, and buffalos, and *Srimaras*, and tigers, and *Gokarnas*, *Gayals* and *Prishatas* were striken with panic. And wild with alarm, Chakravākas and swans, and *Natyuhas*, and *Plavas*, and *Karandavas*, and male coels, and *Kraunchas*, fled away in all directions. And the welkin was enveloped by birds frightened by the noise, as the earth was covered by men, and both the sky and the land then gave out great effulgence. As the people suddenly saw that foremost of men, the sinless and illustrious Rāma seated on the ground, accusing Kaikeyi as well as the vile Mantharā, the people approached Rāma, with their countenances discovering tears. Seeing those men oppressed with grief with their eyes filled with tears, that one cognizant of virtue like fathers and mothers, embraced those that deserved it. And he embraced some persons; and some offered him salutations. And the king's son, as each deserved, properly received them along with their friends and equals in age. And the sounds, produced by those high souled persons lamenting, resounding the earth and the sky, and the mountain-caverns, and all the cardinal points, were heard like peals of *Mridangas*.

SECTION CIV.

Desirous of seeing Rāma, Vasishtha, taking before him the wives of Daçaratha, proceeded towards the hermitage. And as the wives of the king were going slowly by the Mandākini, they discovered the landing-place which was used by Rāma and Lakshmana. Thereupon Kauçalyā, with

her eyes filled with tears and her countenance rendered pale, observed unto the forlorn Sumitrā as well as the other wives of the king, "Sacred like unto a first wife, in this forest this is the landing-place of those unfortunate ones of untiring energy, who had been deprived of the kingdom. From here, O Sumitrā, doth thy son, Saumitri, ever vigilant, personally procure water for my son. Although thy son performeth a servile office, yet he is not to blame: (the performance of) that alone which serves no purpose of his brother possessed of many perfections, could bring blame upon him. To day let thy son, who doth not deserve such toilsome work, cease to perform that office which is fraught with hardships fit only for the base." That lady of expansive eyes happened to see on the earth the *Ingudi pinda*, which had been placed by Rāma for his sire on the *darbha* with their tops pointing southwards. Seeing this, which had been placed on the ground by Rāma disconsolate for his sire, the noble Kauçalyā addressed all the wives of Daçaratha, saying, "Do ye behold this that hath been duly offered to the high-souled descendant of Rāghu—lord of the Ikshvāku race—by Rāghava. I do not deem this as fit fare for that magnanimous monarch resembling a celestial, who had enjoyed every luxury (in life). Having enjoyed this earth bounded by the four seas, how can that lord of the world, resembling on earth the mighty Indra, feed on this *Ingudi pinda*? Nothing appeareth to me more deplorable in this world than this that the auspicious Rāma hath offered an *Ingudi* cake unto his father. Seeing the *Ingudi pinda* offered by Rāma unto his father, why doth not my heart break into a thousand shivers? Now the tradition in vogue among men, appearth to be true, viz., that "the fare that is partaken by a person, is also partaken by his deity." Then those that were co-wives with her, consoled the distressed Kāuçalyā; and, (entering the asylum), beheld Rāma like an immortal dropped from the celestial regions. Seeing Rāma, who had been deprived of every comfort, his mothers,

overwhelmed with grief and distress, began to shed tears, lamenting. Raising his mothers, that foremost of men, Rāma, true to his promise, took hold of those lotus feet of theirs. And those ones furnished with expansive eyes, (on their turn) by means of their fair hands of delicious feel furnished with soft fingers and palms, fell to rubbing the dust off Rāma's back. After Rāma had done, Sumitrā's son also, seeing all his mothers, with sorrow gently paid his reverence unto them with affection. Thereat, as they had treated Rāma, all the ladies treated that one sprung from Daçaratha, Lakshmana, graced with auspicious marks. Sitā also with her eyes filled with tears, having taken hold of the feet of her mothers-in-law, stood before them in distressful guise. Embracing that woeful one in banishment, even as a mother doth her daughter, Kauçalyā, smitten with grief, said, "The daughter of Videha's King, and the daughter-in-law of Daçartha, and the wife of Rāma himself'—why doth such a lady undergo misery in the lone forest ? O Vaidehi, beholding thy face like unto a lotus heated under the sun, or a lily that hath been crushed, or like unto gold covered with dust, or the moon enveloped by clouds, grief begot of this vortex of disaster that is in my mind, fiercely burneth me, as fire consumeth a structure." As his wretched mother was thus speaking, Bharata's elder brother, Rāghava, approaching, took the feet of Vasishtha. Having taken hold of the feet of the priest resembling a flame, and of accumulated energy,—like unto that lord of the immortals, Indra, taking the feet of Vrihaspati, Rāghava sat down with him. Then behind them (Rāma and Vasishtha), along with his own counsellors, and principal citizens, and generals, and persons of eminent piety,—sat the virtuous Bharata in the presence of his elder brother. Seeing Rāghava in the guise of an ascetic, flaming in grace, the exceedingly powerful Bharata with joined palms sat down in company with his brother, like the great Indra of controlled faculties in presence of Prajapāti. "What will Bharata, having

bowed unto Rāghava and paid him homage, will say to him ?"—this intense curiosity arose in (the minds of) all the noble persons present there. And Rāghava having truth and forbearance, and Laksmana endowed with magnanimity, and Bharata possessed of righteousness, surrounded by their friends, appeared (there) like unto the three fires surrounded by Sadasyas.

SECTION CV.

As those foremost of persons surrounded by their friends indulged in lamentations, the night passed away in grief. On the night being succeeded by an auspicious morning, those brothers surrounded by their friends, having performed *Homa* and *Japa* on the Mandākini, returned unto Rāma. And sitting silent, no one said anything. Then Bharata addressed Rāma in the midst of those friends, saying, "My mother was (first) pacified (by grant of the kingdom.) The kingdom is (now) mine. I grant the same unto thee. Do thou enjoy the kingdom rid of its thorns. Like unto a dyke forced by a torrent during the rains, this mighty monarchy is difficult of being protected save by thee. As a mule is incapable of imitating the course of a horse, or as birds, that of Tarkshya, I, O Lord of earth, lack the strength to imitate thee. O Rāma, ever happy is the life of him that others depend upon for subsistence : unhappy is the life of the person that depends upon others for support. As a tree planted by a person, and by him made to increase, (until at last), sending out branches, a mighty tree, it is incapable of being got up by a dwarf; and then, if, flowering, it show no fruits, it cannot contribute to the satis-

faction of him for whom it hath been planted. O mighty-armed one, this comparison is meant for thee. This* it behoves thee to apprehend, inasmuch as thou art our excellent lord, and thou dost not teach us who depend upon thee for support. Let the principal orders, O monarch, behold thee, represser of foes—established in the kingdom, like the powerful sun himself. O Kākustha, let mad elephants roar, with the view of following thee; and let the women of the inner apartments with concentrated minds utter jubilation." On hearing the words of Bharata, who was beseeching Rāma, many of the citizens expressed their approbation by exclaiming, "Excellent well!" Seeing the illustrious Bharata aggrieved and engaged in lamentation, the calm and considerate Rāma consoled him, saying, "No creature is endowed wth the power of exercising any control over the course of events,—man has no independent status (in nature). The Destoyer draws him both here and hereafter. Those that increase, are destined to deteriorate; those that go upward, ultimately fall, those that come together, separate in the end; and life at length meets with death. As a ripe fruit hath no other fear than fall, so man who is born, hath no other fear than death. Even as a stout-pillared edifice, getting dilapidated, waxes weak, so men coming under the sway of decrepitude and death, get enfeebled. A night that hath gone by, doth not return, as the full Jamunā, when she hath entered the ocean, doth not come back. In this world, days and nights pass away with creatures, and speedily impair their lives, even as in summer the rays (of the sun) (dry up) the waters. Do thou therefore deplore thyself. Why dost thou lament any thing else? Every one's life is decreasing, whether he sits or moves. Death goeth with one, sitteth down with one, and, after having gone a long way, returneth with one. The person is filled with folds in the skin, the hair hath grown hoary, the individual is enfeebled because of age,—

* *The import of the image.—T.*

by doing what, can he prevent this? People rejoice on the rising of the sun; they feel delighted at the approach of night,—but they do not understand that their lives have (meanwhile) been shortened. People are exhilarated at the commencement of a new season in novel fashion; creatures get their lives shortened at the change of seasons. As on the mighty ocean, one piece of wood comes in contact with another; so, a person, having been in association with another, is seperated from him in time. In this way, wives and sons and kindred and wealth, having been in association, go away; their separation is certain. There exists not one in this world that can change one's nature as received. A person lamenting a dead individual, hath no power to prevent his own death. As, while one is proceeding on a road, another stationed by the way, says, 'I too will go in thy wake', even so, the way that hath been followed by our predecessors, (must be followed as well by us.) Why should people mourn (for deceased relatives), when they are themselves subject to the fate that knoweth no turning? (Perceiving the destruction of) life declining, like unto a current that never turneth back, one should engage his soul in happiness; for all men are said to be born for the same. My child, our righteous sire, who, after having performed excellent and entire sacrifices, accompanied with *dakshinas*, hath repaired to heaven, honored of the good, should not be mourned.* Having renounced his human frame wasted and worn out with

* The N. W. P. text has seven additional lines here, wanting in the other texts:—"That lord of the earth, our father Dasaratha, hath gone to heaven. On account of having adequately maintained his servants and governed his subjects, and virtuously given away wealth, our sire hath gone to heaven. And by virtue of supremely excellent and desirable acts, and sacrifices accompanied with *dakshinas*, that master of this world, our father Dasaratha, hath ascended heaven. And having celebrated many sacrifices and enjoyed luxuries, that lord of the earth, having attained a goodly age, hath gone to heaven."—T.

age, our father hath attained celestial state, which exists in the regions of Brahmā. Such an one should never be mourned by any wise person like thee or myself, accomplished in learning and more than ordinarily intelligent. Such manifold grief and mourning and lamentation should be renounced by intelligent and firm persons in all conditions in life. Do thou cast off this grief: let not sorrow overpower thee. Going thither, stay in that city. And, O best of speakers, this was also enjoined by our sire of controlled senses. I also must do my noble father's will as to whatever that one of pious acts has laid upon me. O subduer of foes, it is not proper for me to pass by his orders. So thay are also worthy of being honored by thee. He is our friend and father. O descendant of Raghu, that mandate of our righteous father, acceptable unto me, will I obey by abiding in the woods. O foremost of men, (good in) the next world is capable of being attained by an honest and pious person crowned with sterling virtues, ever following his superiors. O best of men, thinking that our father Daçaratha has attained excellent state, do thou, resorting to all noble qualities, seek thy welfare in the next world." Having said these significant words unto his younger brother, with the view of making him obey the injunctions of their father, that lord, the magnanimous Rāma, paused.

SECTION CVI.

On Rāma having stopped after speaking these pregnant words, the virtuous Bharata addressed the righteous Rāma attached unto his subjects in an excellent speech on the banks of the Mandākini, saying, "O vanquisher of foes, who is there in this world like unto thee? Pain doth not afflict thee,

nor doth pleasure exhilarate. Thyself the exemplar of even aged people, thou referrest to them on doubtful points (of morality). 'Living like unto dead and existing like unto non-existing'—what shall make a person that hath attained this intellectual state, grieve? O lord of men, he that like unto thee understands the nature of the soul and its environment coming by any calamity, ought not to despond. Thou resemblest, O Rāghava, the god in strength, and art magnanimous, and truthful in promise, and knowest every thing and art endued with intelligence, Calamity, however unbearable it may be, should not overpower a person like thyself furnished with such virtues and cognizant of life and death. The sin that in my absence from home hath been perpetrated by my mean-minded mother doth not find favor in my sight. Be thou therefore propitous to me. I am bound by the fetters of religion. For this it is that I do not by a severe penalty slay my wicked mother deserving of chastisement. How having sprung from Daçaratha of righteons deeds and born of immaculate race, and knowing virtue and vice, can I commit such a reprehensible action? Daçaratha is our superior, of meritorious acts, aged our king, a departed spirit, and our father, it is on account of this that I do not censure our father who is a deity unto us. O cognizant of virtue, what virtuous person conversant in morality, should, seeking the pleasure of his wife, commit such a sinful act devoid of both righteousness and interest? 'Creatures, as their end approaches, lose their sense' this ancient adage has been illustrated in the world by the course the king has taken. Do thou, intent upon bringing about good, redeem the wrong that hath been done by our sire through anger, ignorance and recklessness. The son that repaireth the wrong done by his father by acting contrary to the latter is in this world considered really a son; but not he that acteth otherwise. Be thou that (real) son (of the monarch). Do thou not approve the action

of thy father, since what he has done is divorced from righteousness and is blameworthy. Do thou rescue all these—Kaikeyi, myself, my father, our friends and adherents, and the whole body of the citizens as well as the inhabitants of the provinces. Where is the forest? And where is Kshatriya morality? Where are matted locks? And where is thy government of the country? It behoves thee not to act in such an untoward way. Even this is the first duty of a Kshatriya, viz.,—getting oneself installed,—by means of which, O highly wise one, he can compass the government of the people. What base Kshatriya setting aside this indubitable morality, resorts to a dubious and inaupicious course, which should be followed by the old alone? But if thou be bent upon practising this austere morality, do thou undergo this trouble, after having righteously ruled the four orders. O thou cognizant of morality, those versed in duty say that of the four modes of life, the life of the householder is the foremost. Why then dost thou wish to renounce the same? I am inferior to thee in learning, in position, and in birth. How can I then govern the earth, thou existing? Void of sense and quality, a boy, and inferior to thee in point of years, I, deprived of thee, can not live. O thou cognizant of morality, do thou, along with thy friends, according to thy proper morality rule this entire ancestral kingdom rid of its thorns and enjoying tranquility. Even here, O thou cognizant of the Mantras, let all the subjects and the Ritwijas with Vasishtha, versed in the Mantras, instal thee. Having been installed, go to Ayodhyā for the purpose of governing it, having with our assistance conquered thy enemies by thy strength, like Vāsava conquering (his foes) with the help of the Maruts. Having freed thyself from thy threefold debts, do thou govern me, repressing thy foes, and propitiating thy friends with every gratification. O noble one, to-day let thy friends rejoice in consequence of thy coronation. To day let those that

intend to do thee harm, being frightened, fly to the ten cardinal points. O foremost of men, wiping out the disgrace of my mother, do thou emancipate our sire from sin. I beseech thee with bent head. Be thou merciful unto me, unto all our friends, and, O great lord, unto all creatures in general. But, if disregarding my solicitations, thou wend from here to the forest, I shall go along with thee." Although thus besought and propitiated by Bharata with bent head, that lord of the earth, Rāma, possessed of strength, established in the words of his father, did not decide for going. Witnessing that wonderful firmness in Rāghava, the people were at one and the same time delighted and depressed. They were aggrieved because he would not go to Ayodhyā; they rejoiced on seeing his firm resolution. Then the Ritwijas, the citizens, and their leaders, and the mothers with their senses lost and with tears in their eyes, extolled Bharata as he was speaking thus; and, bowing down unto Rāma, they directed their solicitations together.

SECTION CVII

As Bharata was again speaking in this strain, his graceful elder brother, having been highly honored, answered Bharata in the midst of his relatives, saying, "Having been born as a son unto Daçaratha—foremost of monarchs—by Kaikeyi, this speech of thine is worthy of thee. O brother, formerly when our father espoused the hand of thy mother, he promised her the kingdom as her marriage portion. Then on the occasion of the war between the gods and the Asuras, that master, the king, well pleased (with her), being besought, granted her a boon. Having been thus promised, that virtuous lady, thy illustrious mother, O foremost of men,

asked for two boons (of the king),—viz., thy enthronement, O best of men, and my banishment. Thus besought by her, the king conferred on her the boon. And, thou foremost of men, I have been enjoined by my sire to stay in the woods for fourteen years, in consequence of his having granted her the boon. And, having, in company with Lakshmana and Sitā, come to the lone forest, I in humble guise am staying in the truthful speech of my father. Thou too, thou foremost of kings, shouldst in the same way speedily render our father truthful, by getting thyself installed. O Bharata, for my sake, do thou free that lord, the king, from his debts. Do thou, O thou cognizant of morality, deliver our father and gladden thy mother. O child, we hear that in Gayā, formerly the famous Gaya, engaged in a sacrifice, chaunted this Vaidika hymn, for pleasing his departed ancestors: 'Since a son delivereth his sire from the hell named *Put*, a son goeth by the appellation of *putra*, he protecting his (departed) ancestors in every way. One should wish for many sons crowned with qualities and versed in various lore, for the chance is that one at least of these may repair to Gayā.' O son of the Raghu race, the Rājarshis have delivered their decision on the point. Therefore, thou foremost of men, do thou, O lord, rescue thy sire from hell. O Bharata, go to Ajodhyā, and please the subjects, in company with Satrughna, O hero, and all the regenerate ones. I also, O hero, without delay shall have to enter the forest of Dandaka in company with Lakshmana and Sitā. O Bharata, be thou thyself the monarch of men. I shall become the king of kings of deer. Go thou to that foremost of cities with a glad heart: with a glad heart will I enter Dandaka. O Bharata, let the umbrella barring out the rays of the sun, afford cool shade unto thy head: I shall happily seek the dense shade of these forest trees. Satrughna endued with cleverness is thy helper: Sumitrā's son is well known as my best friend. We four worthy sons of that foremost of

monarchs will keep him established in truth, O Bharata. Let not thy mind despond."

SECTION CVIII.

AS Rāma cognizant of righteousness was thus encouraging Bharata, Jāvāli—best of Brāhmanas—addressed him in words divorced from morality, saying, "O Rāghava, endowed with a noble understanding and leading a life of asceticism, do not suffer thy intellect to entertain inanities, like any low person. Who is whose friend? And to what is one entitled and by virtue of what relation? And who is such? Since a creature is born alone and dies alone, a person that cherishes his father and mother with affection, must, O Rāma, be looked upon as a madman. No individual hath any one (in this world). As on the eve of setting out for another country, a person stays somewhere (outside the village he lives in), and the next day goes away, renouncing that abode, even such are a man's father and mother, house and wealth. O Kākutshta, worthy people never bear affection towards a mere abode. Therefore, O best of men, leaving thy ancestral kingdom, thou ought not to abide in the disagreeable forest filled with dangers and difficulties. Do thou get thyself sprinkled in the prosperous Ayodhyā. The city expects thee wearing a single woven braid. O king's son, enjoying costly regal pleasures, do thou sport in Ayodhyā, like Sakra in the celestial regions. Daçaratha is none unto thee, and thou too art none unto Daçaratha. He is quite other than thy sire; and thou hast no connection with him. Therefore, do thou act as I tell thee. A father is merely an instrumental cause (touching the generation of his child). A father's semen coming in contact with a mother's blood, at the time befitting conception, a person

is brought into being. The king hath gone the way he should. This is the nature of all creatures. But thou for naught denyest thyself (the manliness of monarchal power). Those that disregarding interest are devoted to virtue, do I mourn—and not others; for having suffered misery here, they in the end meet with extinction. People engage in Ashtaka* in behalf of ancestors and deities. Behold the waste of edibles. Doth any dead person feed? If food partaken by one is transferred to the body of another, offer *Srâddha* unto one going to a distant land, and that shall serve for his provender on the way. Works (on morality) enjoining—'Worship,' 'Give away,' 'Be initiated,' 'Observe rites,' 'Renounce',—have been composed by intelligent persons, for inducing people to be charitable. O magnanimous one, assure thyself there is no hereafter. Do thou remain grounded in the evident, turning thy back on what is beyond our ken. Placing in front the intellect of the good, and approved by all, do thou, propitiated by Bharata, accept the monarchy."

SECTION CIX.

Hearing Jāvāli's words, Rāma having truth for prowess, by help of an exceedingly subtle intellect uninfluenced (under the exhortations of that sage), said, "What thou, wishing for my welfare, hast dwelt upon, though wearing the guise of a good action, is really not such; and though appearing to be beneficent, is really calculaled to entail misery. The person that with his sinful acts sticking to him, walketh astray, as well as he that holdeth up (unto others) different patterns of character (from those recommended by scripture), doth

* The lunar days and months for propotiating the manes.

not win honor with the good. One's character (fashioned according to scripture) shows whether one is high-born or base, heroic or vainly priding himself on his manliness, pure or impure. (But by adopting the code of conduct inculcated by thee), a mean character may appear as a noble one, one bereft of purity may appear pure, an inauspicious individual may seem auspicious, and one of vile ways may appear honest. If I adopt this unrighteous course, calculated to produce confusion of castes, and do acts not recognized by scripture, I shall, renouncing good, have to reap only evil. Then what man possessed of consciousness and capable of discriminating between right and wrong, shall honor me, given to wicked ways and deserving of universal reprehension? Whose is this course (that thou askest me to follow)? And by what way shall I attain heaven, by following the present course, which would make me give up my vow? When I have (first) myself set up desire as my standard of action, the entire body of the people shall follow me: subjects take to the ways that have been adopted by their sovereigns. This eternal regal morality founded in kindness towards the subjects, is verily true. Hence a kingdom is essentially based upon truth; and this world itself is established in truth. Saints and celestials for certain regard truth alone. In this world a truthful person attains the regions of Brahmā. Untruthful persons harass people as much as serpents. In this world virtue, which is said to be the root of everything, is itself established in truth. In this world, truth is the Lord; in truth is established righteousness. Everything hath truth for its basis. No condition is superior to truth. The Veda, which inculcates gift, sacrifice, *homa*, and asceticism, is based on truth. One protects men, another his family; one is plunged in hell,—another is honored in heaven. Why should I not then obey the mandate of my father? My father was of truthful promise and of righteous ways; and with the object of observing

his promise, he laid on me this (for faithful performance). Having promised to my superior with an oath, I shall never through covetuousness or forgetfulness or pride rive the bridge of truth. We have heard that the gods and the *Pitris* do not accept offerings from one inclined to untruth, or who is unsteady and of volatile faculties. This duty of maintaining truth, whose influence radiates all over one's soul, I certainly find to be the prime one; and this burthen hath (ere this) been borne by worthy people. And it is for this that I reverence the same. I abjure that Kshatriya morality which, wearing the garb of righteousness, is in fact impiety, and which is pursued by the low-minded, or the wicked, or the covetuous, or the sinful. A person commits a sin by means of his *physique*, but after he hath accurately cast it in his mind; and he hath also spoken an untruth with his tongue. Thus a sin is threefold. The earth and fame and renown and auspiciousness pay court unto the truthful person. The good follow truth,—therefore even truth is to be sought (by all). Therefore the seemingly excellent thing that thou, after having well ascertained it, hast said unto me in words informed with reason—'Thou hadst rather do this'—appears to me wanting in nobility. How, after having promised unto my superior this exile of mine, shall I act up to Bharata's words, setting aside those of my superior? I having remained firm in the promise I had made unto my superior, that noble lady, Kaikeyi, became excceedingly delighted. Living in the forest, pure, with regulated fare, I shall, propitiating the gods and the Pitris with fruits, flowers and roots, (fulfil my vow). Satisfying the five classes,* I shall, retaining my simplicity and my religious faith, and being able to distinguish between right and wrong, pass away the term(of banishment). Having come to this scene of action, one should do that which is proper. Even Agni and Vāyu and Soma reap the fruits of

* *Parâkramam*—The commentator says that the word means, Chandrâyana and other rites.—T.

their own acts. Having acquired the appellation of *Satakratu*, the sovereign of the celestials hath gone to heaven; and, having performed rigid austerities, the Maharshis have attained the celestial regions." Having heard of the reasons couched in that atheistical speech which he could not allow to pass without stricture, that one of fierce energy, the king's son, censuring what Jāvāli had said, again spoke, "Truth, righteousness, prowess, kindness to creatures, fair spokenness, and worship of the twice-born ones, gods and guests, these have by the pious been styled the ways to heaven. Having duly heard that these are capable of conferring the *summum bonum*, and also come to the same conclusion by reasoning, Vipras, adequately and competely observing morality with the utmost care, are eagerly desirous of attaining those regions. I blame this act of my father's, viz.,—that he took (for his priest) one of perverse understanding, who rangeth by help of such an intellect—who is frightfully atheistic, and who hath swerved from the path of righteousness. As a thief is, so is a Buddha, and know that in this matter, an atheist is in a like predicament. Therefore, such an one, when capable of being punished like a thief for the good of the people, should be punished like a thief; and let no Brāhmana ever speak with an atheist. Other Brāhmanas than thyself, superior to thee, have, severing this world as well as the next, performed various exellent acts. Therefore those Brahmans, amen, who have spared life and in other ways practised morality, and have also given away in charity, performed austerities and served others, (perform sacrifices in consonance with Vedas). And principal ascetics engaged in religion, surrounded by the good, possessed of energy, having charity for their foremost attribute, void of envy, and their hearts free from all stain,—are honored in this world." When the magnanimous Rāma of undiminished strength had wrathfully said this, that Vipra with supplications again spoke words fraught with

morality and high spiritual truth. I do not speak the language of atheists; nor am I an atheist; nor yet is it true that there is nothing (hereafter). On the occasion of things having reference to the next world being performed, I am again a believer; and on the occasion of things' connection with this world being taken in hand, I am an atheist once again. O Rāma, the time has gradually drawn nigh when for the purpose of making thee turn back, it is necessary that I should speak the language of atheism. But pacifying thee, I have (again) spoken this (*i. e.* I am a believer).

SECTION CX.

Knowing that Rāma was wroth, Vasishtha said, "Jāvāli knoweth the departure of creatures to the next world and their return thence. Anxious of making thee turn back, he had spoken thus. Do thou now, O lord of the world, learn the genesis of creatures from me. Water was everywhere. The earth was constructed therein. Then sprang the self-create Brāhma along with all the celestials. Having become a boar, he raised up the earth, and along with his sons of subdued souls created everything. Brahmā eternal, existing through all time and incapable of decay, sprang from the sky. From him Marichi came into being, and Kaçyapa is Marichi's son. Vivaswat drew his birth from Kaçyapa, and Manu from Vivaswat. Manu was formerly known as Prajapati. Ikshwāku is son unto Manu; and this world was first conferred upon Ikshwāku by Manu. Do thou know Ikshwāku as the first king in Ayodhyā. The graceful Kukshi is known as the son of Ikshwāku. And, O hero, Kukshi's son was Vikukshi. Vikukshi had the powerful Vāna possessed of exceeding energy for his son. Vāna had the mighty-armed Anaranya of high austerities

for his son. During the time of that foremost of righteous persons, the monarch Anaranya, drouth or famine did not occur (in Ayodhyā) ; nor were there any thieves at that time. O mighty king, from Anaranya sprang king Prithu. From Prithu sprang Trisanku of mighty energy. This hero by virtue of his truth telling went to heaven in person. Trisanku had the famous Dhundumāra for his son ; and from Dhundumāra Juvanasya was born. Juvanasyā's son was the handsome Māndhātā ; and from Māndhāta Susandhi came into being. Susandhi had two sons ; Dhruvasandhi and Prasenajit. Dhruvasandhi had the illustrious Bharata, destroyer of foes (for his son) From Bharata sprang Asita— to whom sprang these hostile kings as foes, Harhayas, Tālajanghas and Sasavindus—heroes all. Having engaged with them in battle, the king was excited (by them). And on the romantic Himavat, he became engaged in asceticism. It is said that at the time, his two wives were gone with child. There one of the exalted ladies having eyes resembling lotus petals saluted Bhrigu's son furnished with the splendour of a celestial, desirous of having an excellent son. Another administered poison unto the other for destroying her fœtus. Bhrigu's son named Chyavana was at that time staying in Himavat. Appearing before the sage, Kālindi saluted him. Thereupon he returned the greeting that had been made by that lady anxious to secure a boon for the birth of a son. "Thou, shalt, O lady get a son of mighty soul, who shall be celebrated among men ; and who shall be pious and powerful—the perpetuator of his race and destroyer of enemies" Hearing this, that noble lady having gone round him and paid in respect unto the ascetic went to her home and gave birth to a son furnished with eyes resembling lotuspetals, and of sheen like that of the inside of a lotus. And because her co wife, had given her poison for destroying her fœtus, and as in consequence of this, he had come in contact with poison, he came to be alled *Sagara*. The name of that

king is Sagara, who having been initiated in a sacrifice excavated the occan, frightening the people with the vehemence of his operations. Asamanja is known to have been the son of Sagara. This wicked man while yet in life, was banished by his father. Asamanja's son was the puissant Ançumat. Dilipa is the son of Ançumat and Dilipa's son is Bhagirtha. From Bhagiratha sprang Kakustha; from whom the Kākusthas came to be well known. Kakutstha had Raghu for his son; after whom have been named the Rāghavas. Raghu's son is the energetic Pravirda, who atc human beings. He is known on earth under such names as Kalmāshahāda, Saudāsa. We have heard that Kalmāshapād's son was Sankhana, who having been endowed with prowess, found destruction along with his forces. Sankhana's son was the beautiful and heroic Sudarçana. Sudarçana's son was Agnivarna and Agnivarna's, Sighraga; Sighraga's son was Maru, and Maru's Praçuçruva's. Praçuçruva's son was the magnanimous Amvarisha. Amvarisha's son was Nahusha having truth for his prowess. Nahusha's son was the exceedingly virtuous Nābhāga. Nābhāga had two tons,—Aja and Suvrata. Aja's son was the virtuous king Daçaratha. His eldest son art thou celebrated under the name of Rāma. Do thou receive thy own kingdom and look after the world. Among the Ikshwakus, the first born becomes the sovereign. The first born existing, an inferior son cannot be installed in the kingdom. It therefore doth not today behove thee to depart from the ever existing morality of the descendants of Raghu. Do thou rule this earth filled with gems, and furnished with high fame, do thou like unto a father govern her containing many kingdoms."

SECTION CX.

Having thus addressed Rāma, the royal priest Vasishtha again spoke unto him words fraught with righteousness, saying, "Unto a man born there are three superiors, viz, the preceptor, O Kākutstha, and father and mother, O Rāghava. O foremost of men, the father begets a person, the preceptor imparts wisdom and therefore is he called a superior. I, O subduer of foes, have been the preceptor of both thyself and thy father. By doing what I say, thou wilt not lose the state of the righteous. These courtiers of thine—these relatives, and these kings;—by protecting them virtuously thou wilt not lose the state of the righteous. It doth not behove thee to disregard the words of thy aged and virtuous mother. By doing her bidding thou wilt not lose the state of the righteous. O Rāghava, by acting as Bharata, who is soliciting thee, says, thou having the morality of truth for thy prowess, wilt not be frustrated of the state of the pious." Thus sweetly addressed by his preceptor personally, that foremost of men, Rāghava, replied unto Vasishtha, seated with him, saying, "What his father and mother always do in behalf of their son, and what they effect by way of provision and sleep and clothing and constant sweet speech, and sport, is difficult of being repaid. Therefore, what my father, king Daçaratha hath commanded me to do, must not be falsified." Rāma having said this, the broad-breasted Bharata, extremely depressed spoke unto the charioteer who was by, saying, "O charioteer, do thou speedily spread Kuça on the ground here. I will remain near the noble one until he be kindly disposed (towads me). Even as a twice born one deprived of his wealth lieth down (at the door of an unrighteous person), eschewing food and in darkness, will I lie down in front of this cottage, until he betakes himself back (to Ayodhyā)" Then with a dispirited heart finding Sumantra

looking up to Rāma, Bharata himself spread Kuça and lay down upon it. To him spoke that foremost of Rājarshis, the highly energetic Rāma, "O Bhārata, my dear brother, what have I done that thou hast down by me? It is a Brāhmana who alone can obstruct a person by lying down beside him; but there is no rule by which a member of the military class* can lie down (in this wise). O best of men, arise, renouncing this difficult vow; and, O descendant of Raghu, do thou from hence take thyself unto that best of cities, Ayodhyā." Being seated, Bharata, eying the citizens and the inhabitants of of the provinces, remarked, "What for do ye not solicit the noble one?" Thereupon the citizens and the dwellers of the provinces answered that high-souled one, saying, "We perceive that the descendant of Raghu says unto Kākutstha what is fit; and this exceedingly virtuous one stayeth by the words of his sire. Therefore we are incapable of suddenly saying anything." Hearing their speech, Rāma said, "Listen to the words of these friends having morality for their vision. And, O scion of the Raghu race, hearing their utterances as regards both thyself and me, do thou decide. Arise, thou mighty-armed one. Touch me and then water." Thereat arising, Bharata, having touched water, said, "Ye courtiers, and ye ministers, listen to me! I did not wish for my paternal kingdom; nor did I sway my mother (towards obtaining the same); nor did I know that the exceedingly righteous Rāghava was to seek the woods. But if he must dwell here, and thus act out the mandate of our father, I also will abide in the forest for fourteen years." Astonished at the determination of Bharata, the righteous Rāma eying the citizens and the inhabitants

* *Murdhabhisikta—Murdha*, the head; *Abhisikta*, sprinkled; kings being consecrated by having poured on their heads, while seated on a throne, prepared for the purpose, water from some sacred stream, mixed with honey, clarified butter, and spirituous liquor, as well as two sorts of grass and sprouts of corn; the term applies to the *Kshetriya* as identified with the king, the duties of royalty belonging specially to the military caste.

of the provinces, said, "Neither Bharata nor I can anual any sale or pledge or purchase effected by our father during his life. Therefore I ought not to accept any substitute for living in the woods, who can but contribute to my censure. Kaikeyi hath spoken what is proper; and my father hath acted well. I know Bharata to be forgiving, and given to serving superiors. Everything in that high-souled one intent on truth appeareth beneficial. Having returned from the forest, I will in company with this brother of virtuous character, become the worthy master of this earth. The king having been made by Kaikeyi to consent (to her proposal, I have done as she told me. Do thou by acting in the way calculated to free that lord of the earth, our father (from the debt of promise), do so."

SECTION CXII

Observing the meeting of the two brothers of unparalleled energy, capable of making one's hair stand on end, the Maharshis struck with surprise came to the scene. And remaining invisible, the ascetics, Sidhas and prime saints admired those brothers, the virtuous Kākutsthas. "Blessed is he whose sons these, two cognizant of virtue and having truth for prowess are. Having heard their converse, we are delighted." Then the saints, desirous of the destruction of the ten-deaded one, having become unanimous, speedily addressed that foremost of monarchs, Bharata, saying, "Born in an illustrious line, endeued with high wisdom, of high character and high fame, thou shouldst accept Rāma's words, if thou hast a care for the happiness of thy sire. We wish that Rāma may always act truthfully in respect of his father. By virtue of his truth connected with Kaikeyi, Daçaratha hath gone to heaven.'. Having said this, the Gandharbhas,

Maharshis, and Rājarshis each went to his proper quarter. Having paid homage unto those saints, Rāma possessed of a gracious presence, hearing their words, was filled with joy, and looked lovely with his delightful countenance. But with his frame agitated (with emotion), Bharata with joined hands again addressed Rāghava in words faltering (with feeling), "O Rāma, taking into account the morality of this race, it behoves thee to act in accordance with the solicitations of my mother (and thine). I do not venture to govern this vast kingdom alone, or please the citizens and the inhabitants of the provinces attached unto thee. And as husbandmen remain expecting rain, our kindred, and wariors and friends and adherents wait in expectation of thee. O exceedingly wise one, accepting the kingdom, do thou place it in the hands of some person. O Kākutstha, whomsoever thou wilt chose for performing this office, will surely prove strong enough to govern the people." Having said this, Bharata fell at his brother's feet ; and sweetly addressing him—"O Rāghava", solicited him once again. Taking on his lap that sable-hued one furnished with eyes resembling lotus-leaves, Rāma with a voice like that of a mad swan, spoke unto (Bharata), "Thou hast at length attained the mental attitude that is natural and that also comes of the training one receives at the hands of his preceptor. And, brother thou venturest greatly to protect the earth. Taking counsel with courtiers, adherents and intelligent ministers, do thou achieve grand tasks. Even if beauty forsaketh the moon, or Himavat his snow, or the ocean overleaps its shores, I shall not forsake the promise of my sire. And, my brother, thou ought not to cherish in thy mind what thy mother incited by covetuousness or affection for thee hath done ; and thou should act by her as one should by one's mother," When Rāma resembling the sun in energy and like the moon of *Pratipat* in appearance, had said this, Bharata said unto the son of Kauçalya,

"O noble one, do thou take off thy feet thy sandals adorned with gold. These shall protect what the people have got and secure unto thee what they lack." Thereupon taking off his sandals, that highly energetic one gave them to the magnanimous Bharata. Bharata, bowing down unto the sandals, said, " O hero, for, four and ten years shall I, wearing matted locks and bark, and subsisting upon fruits and roots, O scion of the Raghu race, expecting thy arrival, remain outside the city, having, O subduer of foes, made over the task of government unto thy sandals. And, O foremost of Raghus, if after the completion of the fourteen year, I do not see thee, I shall enter into fire. Promising, " So be it," and affectionately embracing Bharata, and also embracing Satrughna, Rāma said," Do thou protect thy mother Kaikeyi. Do not be angry with her. Both Janaki and I conjure thee to do this, O descendant of Raghu." Having said this, he forsook his brother, with tears in his eyes. Then accepting those burnished and garnished sandals, Bharata versed in morality circumabulated Rāghava, and placed the sandals on the head of an excellent elephant. Then having one by one honored that assembly, and his preceptor and the counsellors, and the subjects and his younger brothers, perpetuator of the Raghu race, steady in his own duty like Himavat itself, took leave of them. His mothers with their throats invaded by the vapour of grief could not from distress of heart say aught unto him. And Rāma also having paid homage unto all of them, weeping entered his own cottage.

SECTION CXIII.

Then taking the pair of sandals on his head, Bharata in company with Satrughna well pleased, ascended the car. And Vasishtha, and Vāmadeva and Jāvali steady in his vow,

as well as the ministers, honored on account of their counsels, went before. And going round the charming Mandākini, thy went eastwards, circumambulating (at the same time) the mighty hill, Chitrakuta. And beholding various kinds of beautiful minerels by thousands." Bharata accompanied by his army went by the side (of the hill). At a short distance from Chitrakuta, Bharata beheld the spot where the ascetic Bharadwāja had built his habitation. Approaching the asylum, the puissant Bharata descended from the car, and the son of Raghu then paid homage unto the saint's feet. Thereat Bharadwāja well pleased said, "Hast thou, my child, on meeting with Rāma, done what it behoved thee to do?" Thus addressed by the intelligent Bharadwāja, Bharata attached to righteousness answered the former, saying, "Solicited by our preceptor as well as by myself, Rāghava of steady prowess highly pleased spoke unto Vasishtha, 'I would faithfully perform my father's promise for fourteen years; for even this is the promise of my father.' Thus accosted, the eminently wise Vasishtha skilled in speech replied unto Rāghava in these pregnant words, 'Do thou well pleased confer (on Bharata) thy sandals decked in gold. Thereby, O exceedingly wise one, thou wilt be able to protect what the people have and secure unto them what they have not.' Thus addressed by Vasishtha, Rāghava facing the east, conferred on me his sandals decked in gold, in order that I might carry on the government of the kingdom. Commanded by the magnanimous Rāma, I retrace my steps. I will go to Ayodhyā, taking the sandals along with me.'' Hearing these auspicious words of the high-souled Bharata, the ascetic Bharadwāja said unto Bharata, "It is no wonder that Rāma hath acted nobly by thee, foremost among men and possessed of an (excellent) character and disposition, even as water poured out, floweth downwards. Thy father Daçaratha hath become freed from his debts, since he hath a son like unto thee, righteous and

attached to virtue". When the ascetic had said this, Bharata with joined palms paid his respects unto that highly wise one, by taking hold of his feet. And after having again and again gone round Bharadwāja, the graceful Bharata went to Ayodhyā accompaniad by his counsellors. And returning by means of cars and carts, horses and elephants, that army marching in the wake of Bharata, spread wide. And after having crossed the beautiful river Yamunā flowing in waves, they again beheld the river Gangā of auspicious waters. And having along with his friend crossed over that river filled with beautiful waters, Bharata together with his army entered the charming city of Sringava. And from the city of Sringava he went to Ayodhyā and again beheld it. And seeing Ayodhyā bereft of his father and mother, Bharata burning in grief, said unto the charioteer, "O charioteer, behold that Ayodhyā, which shorn of its splendour and decorations, and plunged in grief, forlorn and silent, doth not appear delightful."

SECTION CXIV.

Arriving by means of a car emitting a low and solemn sound, that lord, the highly famous Bharata speedily entered Ayodhyā, ranged by cats and owls, with the doors of the people's dwellings remaining closed; like a night enveloped in darkness; gloomy; and invisible; resembling the beloved wife of Rāhu's enemy, Rohini, brilliant with the lustre of the latter, when she is forlorn in consequence of her lover being afflicted by that planet; like unto a mountain stream shrunk up, having its waters turbid and slightly heated, and its fowls burning in the heat; and with its fishes, alligators and other aquatic animals rendered lean; resembling a flame of fire devoid of smoke and streaming up in golden splendour,

next sprinkled with clarified butter, and lastly appearing with its crest extinguished; with armour scattered all round, and sick elephants and horses and cars and standards,—and heroes lying dead,—in distress; like unto an army in a mighty encounter; resembling the silent ripples of the ocean raised by the gentle breeze, which ere now (in the shapes of surges) were heaving, brimming over with foam and sending forth roars; like a silent dais after the sacrifice is over, without the sacrificial appurtenances, without worthy priests; like unto the wife of a youthful ox, exercised with anxiety on having been forsaken by her favorite ox, staying in distress in a pen, abstaining from fresh grass; like unto a string of new pearls divorced from noble, mild-gleaming rubies and other excellent gems; like a star on the expiration of its virtue, moving from its place, and dislodged from heaven, dropping to the earth with its brightness contracted; like a blossoming creeper at the end of spring with maddened *Bhramaras** suddenly rendered nerveless in consequence of being caught by a forest fire; with her merchants plunged in grief, and her shops and stalls closed; like the welkin covered with clouds, and having its moon and stars hid; like an unclean, uncovered spot used for drinking, with all the wine drained, and scattered with broken bowls, and with the tipplers lying dead; like unto a reservoir with its terrace riven, filled with broken pots, and lying with its pillars crushed; like a long strong bow-string fixed on a bow furnished with nooses, falling off the bow to the ground, being snapped in consequence of the pressure of the arrow; like a mare, suddenly urged on by a rider skilled in battle, lying (on the ground), having been slain by the hostile forces.

That son of Daçaratha, the beauteous Bharata, while proceeding on his car, addressed the charioteer as he drove that best of cars, saying, "Why do I not hear as formerly

* Black bees.

the solemn sounds of song and instrumental music spreading on all sides in Ayodhyā? And there doth not breathe around the aroma of liquor, or the perfume of garlands, or the incense of *aguru* and sandal. And on Rāma being banished, in this city is not heard the mild neighing of steeds, the rattle of vehicles, the roar of mad elephants, or the mighty clatter of arms. And on Rāma having repaired to the forest, youthful folk stricken with sorrow do not enjoy the incense of *aguru* and sandal, or costly fresh chaplets. And persons bearing variegated garlands do not walk abroad; and no festivities are celebrated in the city stricken with grief on account of Rāma. Surely, the grace of the city hath gone away with my brother. Surely, that Ayodhyā doth not look beautiful like an autumnal night with showers pouring down. When shall my brother, coming hither like a carnival, gladden all hearts in Ayodhyā like rain in summer? And the highways shall be graced with young people elegantly attired and bearing themselves bravely in Ayodhyā." Having said this in grief, Bharata in company with the charioteer entered Ayodhyā and immediately went to the residence of his father, bereft of that foremost of men, like a cavern bereft of its lion. Seeing the inner apartment shorn of its splendour, like a day deprived of the sun, mourned by the deities, and everywhere unclean, the self-possessed Bharata, moved by grief, began to drop tears.

SECTION CXV.

Having placed his mothers in Ayodhyā, Bharata steady in his vow, kindling in grief, said unto his preceptors, "I shall go to Nandigrāma, and therefore greet you all. There I shall suffer all this grief on account of Rāma's absence. The king hath gone to heaven, and my superior is staying

in the woods. I shall remain in expectation of Rāma, assuming the reins of government. Verily that illustrious one is the king." Hearing this excellent speech of the high-souled Bharata, the counsellors as well as the priest Vasishtha said, "What, O Bharata, influenced by affection for thy brother thou sayst, is worthy of thee and is highly commendable. Who will not endorse what hath fallen from thee, ever engaged in serving thy friends, established in fraternal love, and who hast entered upon a noble course?" Having heard the words of the counsellors acceptable and welcome, Bharata said unto the charioteer, "Do thou yoke my car." Then with a cheerful countenance having spoken to his mothers, that graceful one ascended the car in company with Satrughna. Having swiftly ascended the car, both Satrughna and Bharata, right glad at heart, set out, surrounded by counsellors and priests. And going ahead, all the preceptors headed by Vasishtha proceeded eastwards, in which direction lay Nandigrāma. And the forces, filled with elephants and horses and cars, although not called, set out on Bharata proceeding, as well as all the citizens. And ascending the car, the virtuous Bharata attached unto his brother, speedily went to Nandigrāma, holding the sandals (of Rāma) on his head. Then entering Nandigrāma in a short time, Bharata swiftly alighted from the car and addressed his preceptors, saying, "This monarchy hath been consigned unto me as a trust; and these gold-decked sandals shall carry on the work of government, protecting what the people have and securing unto them what they have not." Then bowing unto the sandals which represented the trust, Bharata burning in grief addressed the entire body of the subjects, saying, "Do ye speedily hold the umbrella (over these sandals). These represent the dear feet of the exalted one. Through these sandals of my superior, will be established the regal morality (of the kingdom). This kingdom from love hath been conferred on me as a trust; therefore

I shall govern it until Rāghava comes. Again speedily putting these sandals on Rāghava's feet, I shall behold them with the sandals on. On Rāghava coming (back), I shall, my burden being cast upon him, making over the kingdom unto him, engage myself in serving my superior. And having rendered unto Rāghava the trust in the shape of these sandals, this kingdom, and Ayodhyā, I shall be washed from my sin." Henceforth wearing bark and matted locks, and in the guise of an ascetic, the heroic Bharata dwelt in Nandigrāma along with his forces. Having consigned all rule unto the sandals, Bharata himself held the umbrella and the *chowri* furnished with hair. And the graceful Bharata, having installed the sandals of the noble one, always carried on the government in subordination to them.

SECTION CXVI.

On Bharata having returned, while Rāma was dwelling in the woods, he noticed affright among the ascetics, added to a desire to remove to another place. And those ascetics that were living happily in the asylum in Chitrakuta, relying upon Rāma (for their protection), he found to be wrought up with anxiety. And by means of signs by the eye and contractions of the brow, they, afflicted with fear, were, alluding to Rāma, slowly speaking to each other. Perceiving their anxiety, Rāma apprehensive of himself, with joined hands addressed the patriarchal ascetic, saying, "O reverned one, do ye find me deviating from the path of former sovereigns, or acting contrary to their practice,—which hath perplexed (the minds of) these ascetics? Have the sages seen my younger (brother), the high-souled Lakshmana, do anything from inadvertance that is unworthy of him? Doth

not Sitā engaged in serving you, having to serve me, now minister unto you as a woman should?" Thereat a certain aged and decrepit ascetic, with his frame trembling, said unto Rāma ever kind towards creatures, "Where is the falling-off of that one of excellent character, engaged in offices of beneficence,—more specially with reference to ascetics? This fear arising from Rakshāsas afflicts the ascetics because of thee; and they, extremely agitated, converse with each other (on the subject). A Rākshasa named Khara, a younger brother of Rāvana, hath been harassing the ascetics dwelling in Janasthāna. And Dhrishta also a fearless and wicked Rākshasa feeding on human beings,—and the unrighteous Avalipta, cannot bear thee, my child. As long, my child, as thou hast been residing in this asylum, the Rākshasas have been plaguing the ascetics. And they show themselves sometimes in disgusting shapes, sometimes in horrible and dreadful ones,—in various frightful forms capable of frightening folks. And they throw execrable and unclean things among the anchorets, and torment those that happen to come before them. And they take delight in approaching asylums unperceived, and slaughtering ascetics, after having bound them by means of their arms. And on the occasion of sacrifices, they throw away the vessels containing sacrificial articles, pour water on the sacrificial fire and break vessels containing water. Eager to renounce this asylum infested by those wicked ones, and removing to another place, the sages today have been exhorting me (on the subject). And, O Rāma, ere this, those wicked ones have slain ascetics. Therefore we would renounce this asylum. Not far from here is a picturesque wood abounding in fruits and roots. Thither shall I betake myself together with my own folks. Khara shall also annoy thee. If thou think it proper, go hence in company with us. O Rāghava, although thou art vigilant, able, and in all ways capable, it would be unpleasant for thee to dwell here now in doubt."

When the anxious ascetic had said this, Rāma could not console him by his words. Then having paid homage unto Rāma, and spoken to him and encouraged Rāghava, the patriach ascetic renouncing the asylum, went away along with his own people. And Rāma having (for a time) followed the sage who was departing from that place, and having paid him respects, being permitted by them, well-pleased, and advised (as to what it behoved him to do), came to his quarters reposing there. (Thenceforth) Rāghava never for a moment left that asylum forsaken by the sages.—Rāghava having such qualities in his character as were likely to stand the sages in stead, the ascetics (that remained behind) ever followed Rāghava.

SECTION CXVII.

When the ascetics had gone away, Rāghava reflected (as to his stay at that place); and from diverse reasons, he did not relish remaining there any further. "Here have I seen Bharata and my mother in company with the citizens. Overwhelmed with grief on my account, they ever recur to my memory. And in consequence of the troops of that high-souled one having quartered here as well as the dung discharged by his elephants and horses, this place has got exceedingly dirty. Therefore will I go to another quarter." Having settled this in his mind, Rāghava departed along with Videha's daughter and Lakshmana. And having arrived at Atri's asylum, that renowned one paid obeisance (unto the sage); and the reverend Atri also on his part received Rāma as a son. And having personally given Rāma respectful reception and entertainment, the ascetic regarded the exalted Lakshmana and Sitā with a gracious eye. And his aged wife having come there, Atri greeted her; and after she

had been paid homage, the sage cognizant of virtue ever engaged in the good of all creatures, gladdened her (by presenting Sitā unto her.) And that best of sages said unto the pious female ascetic, Anasuyā, engaged in offices of virtue, "Do thou accept Videha's daughter." And Atri related unto Rāma matters connected with the female ascetic, engaged in offices of virtue, "The people were ceaselessly burning in consequence of a drouth extending over ten years. O sinless one, that one resembling thy mother is this, by whom furnished with rigid asceticsim and adorned with voluntary penances, were created fruits and roots and the Jāhnavi was made to flow through the asylum; by whom were performed mighty austerities for ten thousand years,—in virtue of whose pen ances, disturbances to the asceticism of the sages ceased,—by whom ten nights were brought within the compass of a single one. Let Vaidehi always resort to this aged ascetic devoid of anger, who is worthy of being bowed down to by all creatures." When the saint had spoken thus, Rāghava saying, "So be it," turned his eyes to Sitā, and thus spoke unto that one knowing morality, "O princess, thou hast heard what hath been uttered by the ascetic. For the sake of thy own welfare, do thou speedily resort to the female anchoret. Do thou without delay resort unto the ascetic Anasuyā, who is worthy of being associated with, and who hath by virtue of her acts attained renown among men." Hearing these words of Rāghava, Mithilā's daughter, the illustrious Sitā, drew near the righteous wife of Atri. Thereupon Sitā, announcing her name, saluted the pious and chaste Anasuyā old, with slackened joints, with folds all over her skin, and her hair hoary from age, whose frame shook perpetually, like a plantain-leaf in the wind. Having paid homage unto that ascetic with her senses subdued, Vaidehi glad at heart, with joined hands, enquired after her welfare. Seeing the virtuous Sitā engaged in righteous acts, the old lady consoling her, said "By luck it is that thou regardest righteousness. O Sitā,

having left thy kindred, and banishing pride, thou hast, O honored lady, followed Rāma staying in the woods. They that love their husbands, whether living in the city or the forest, whether well or ill disposed towards them, attain great state. Wicked, or libidinous, or indigent, a husband is a supreme deity unto a wife of noble character. Than the husband a greater friend find I none, O Vaidehi, who is worthy of being served both in this world and the next, and who is like imperishable asceticism. But bad women whose hearts hunger after carnality, and who lord over their husbands, do not get acquainted with the virtues and demerits (of their husbands); and range at their will. O Mithilā's daughter, surely women of this sort who are given to doing evil acts, reap infamy and fall off from righteousness. But worthy women like thee furnished with excellences, see a superior and better world, and range the celestial regions, like pious people. Therefore following this one, and adopting the course of chaste women, do thou prove the associate in virtue of thy husband,—and then shalt thou attain both fame and religious merit."

SECTION CXVIII.

Thus addressed by Anasuyā, Vaidehi devoid of malice, honoring her words, began, "That thou shouldst instruct me is no wonder in thee. I know that a woman's spiritual guide is her husband. Even if a husband should be poor and of a disreputable character, he should be ungrudgingly obeyed by the like of me. And to be said of one that is crowned with qualities, kind, self-controlled, of steady affection, righteous-souled, and who is dear as a father or a mother? The exceedingly strong Rāma beareth himself towards the other wives of the monarch as he doth towards

Kauçalyā herself. Renouncing sense of self-importance, that heroic one conversant with righteousness, devoted to his king, regardeth as his mothers those on whom the monarch once cast his eyes. What my mother-in-law instructed me at the time that I was leaving for the lonely and fearful forest, is constantly present in my mind. And what also my mother taught me in presence of fire on the occasion of the bestowal of my hand, is also remembered by me. And, O thou engaged in acts of righteousness, I have not forgotten the words that my relatives said unto me, viz, the asceticism of a woman is ministering unto her husband. They did not teach any thing else. Having served her lord, Sāvitri is highly honored in heaven; and thou also, following the same course, by virtue of having served thy husband, hath secured heaven. And this foremost of females, this goddess of heaven, Rohini, is not seen for a moment without the moon. And prime women of this sort, firm in their husbands, are highly respected in the celestial regions by virtue of their pious acts." Hearing Sitā's words, Anasuyā, exceedingly delighted, smelling her head, spoke thus, pleasing Maithili, "By observing restrictions, I have earned great asceticism. By resorting to that energy, I would, O Sitā, confer a boon upon thee, O thou of pure vows. O Maithili, thy words are just and proper. I am well pleased (with thee). Tell me, O Sitā, what good shall I do thee?" Hearing her words, Sitā, surprized, said with a smile, unto that lady equipped with ascetic strength, "All this hath been done by thee." Thus accosted, that one cognizant of virtue, was still more pleased, and said, "I am exceedingly pleased (with thy words). I will attain a desire of mine. This noble and grand garland, this apparel, these ornaments, and this precious paste for adorning the person, presented by me—let these, O Sitā, grace thy person. These, worthy of thee will never be tarnished. O daughter of Janaka, daubing thy person with this excellent paint, thou wilt grace thy

husband even as Sree doth the undeteriorating Vishnu.' Thereupon Mithilā's daughter accepted those things presented unto her out of love, viz., the apparel, the paint, the ornaments and the garland. Having accepted those presents conferred on her from love, that illustrious one, Sitā, quietly sat beside the female ascetic with joined hands. Then as Sitā was sitting, Anasuyā firm in vow asked her concerning a thing that was near her heart, saying, "I have heard, O Sitā, that thou wert won by the renowned Rāghava on the occasion of a self-choice. O Maithili, that story I should like to hear, related at length. It therefore behoves thee to relate that unto me in detail." Thus addressed, Sitā, saying unto the ascetic engaged in pious acts, "Listen!" began to tell the story. "Mithilā's lord, the heroic Janaka, justly ruleth the earth, engaged in observing the duties of Kshatriyas. As he was ploughing a plain intended for a sacrifice, I rose from under the earth; and (in this sense) I am the daughter of that king. Tending me, with my body covered with dust, Janaka, engaged in throwing handfuls of dust (to level hollow spots), was struck with amazement. Being childless, he took me on his lap from affection, and saying—'This is my daughter', conceived affection for me. Then there were uttered words in the welkin, resembling those of a human being,—'O king, in all righteousness, this is thy daughter'. Then well-pleased, my righteous father, the king, lord of Mithilā, receiving me, attained mighty good fortune. Consigned unto the pious eldest noble one (queen), desirous of having offspring, I was brought up by that mild lady, with the tenderness of a mother. (In time) seeing me fit for the company of a husband, my father in distress was plunged in thought, like a poor man that hath lost his wealth. Even if the father of a girl be like unto Sakra himself on earth, he reapeth odium at the hands of his equals and inferiors. Perceiving this obloquy at a short distance, the king was plunged in a sea of anxiety, but could not cross it, like one

that hath no raft. Knowing me as unborn from any female vessel, the lord of earth reflecting upon it, could not come upon a suitable and fit husband for me. Then as he reflected, this thought occurred to him 'I will righteously celebrate the self-choice of my daughters'. In the great sacrifice of Daksha, the high-souled Varuna had well-pleased conferred on Devarāta an excellent bow with inexhaustible arrows and a couple of quivers. Incapable of being moved on account of its weight, the kings could not even dream of bending the bow. Having obtained the bow, my truthful father said, 'No fear!' inviting at the same time the kings to an assembly of sovereigns. 'He that, raising the bow, shall string it, shall doubtless receive my daughter for his wife.' Seeing that best of bows in weight resembling a hill, the kings saluting it, go away, unable to move it. And it came to pass that after a long time, this highly effulgent Rāghava came to witness the sacrifice in company with Viçwāmitra. And Rāma having truth for his prowess, and the righteous Viçwāmitra were respectfully received by my sire. Then Viçwāmitra said unto my father, 'The descendants of Raghu, sons of Daçaratha, Rāma and Lakshmana, are anxious to behold the bow.' Thus accosted by the Vipra, my father brought the bow, and showed that celestial bow unto the princes. Thereupon, in the twinkling of an eye, bending it, the powerful (Rāghava) stringed the bow and drew it. And as he drew it vehemently, it broke in the middle in twain. And the sound of it was dreadful like unto the bursting of a thunder-bolt. Then raising an excellent vessel of water, my truthful father prepared to bestow me on Rāghava. And bestowed on Rāghava, I was accepted of him, after he had consulted the wish of his father, that lord, the master of Ayodhyā. And inviting my father-in-law, the old king Daçaratha, my father bestowed me on Rāma, having a knowledge of self. And my father bestowed on Lakshmana for his wife, my younger sister, the beauteous and chaste

Urmilā. Thus was I bestowed on Rāma on the occa
of that self-choice. And ever since I have been dev
unto my husband, the foremost of those possessing prow

SECTION CXIX.

Having heard this grand story, Anasuyā co
zant of righteousness, smelling the head of Mithilā's daugl
embraced Sitā with her arms. "I have heard all
thou, describing the self-choice, hast spoken sweetly
beautifully in articulated letters and feet. O sweet-spe
ed one, I have been delighted with thy narrat
But ushering in the auspicious night, the graceful
hath set. And there are heard the notes of feath
ones, which, after having gone about in search of f
are resting now for the purpose of sleeping. And the
ascetics having bathed, are wending their way i
body, carrying water-pitchers, their barks drenched
water. And the smoke arising from the fire-sacrifice
performed by the ascetics,—reddish like the hue of
pigeon's neck, is seen, wafted by the wind. And tree
spare foliage appear dense (on all sides); and distance
no longer perceptible. And animals ranging in the ni
are going about all round; and those deer of the asyl
are reposing on the daises. O Sitā, the night crested
the stars hath arrived; and, veiled in moonlight, appear
the moon in the heavens. Go thou; I permit thee. Do t
seek the society of Rāma. I have been pleased with
sweet converse. And, O daughter of Mithilā, do thou d
thyself before me. Do thou thus please me, my child, t
that lookest beautiful with excellent ornaments." Then
having adorned herself, Sitā, resembling the daughter
celestial, bowing down to the feet (of the female ascet

directed her steps towards Rāma. And that best of speakers, Rāghava, saw Sitā, decked with the ornaments affectionately presented by the ascetic ; and he rejoiced thereat. Then Mithilā's daughter, Sitā, related unto Rāma all about her having been affectionately presented by the ascetic with attire, ornaments and the garland. Thereupon, witnessing the honor that had been accorded unto Maithili,—rare among men, Rāma became well pleased,—as also that mighty car-warrior, Lakshmana. Then Raghu's son, ministered unto by the ascetic, happily spent the delightful night there, with her face resembling the moon. On the night having passed away, those foremost of men, after performing their ablutions, enquired of the ascetics performing fire-sacrifices, who lived in the forest. Thereat the righteous ascetics ranging the forest said that all the sides of the forest were infested by Rākshasas. "Ferocious beasts feasting on blood, and Rākshasas, O Rāghava, living on human beings,—wearing various shapes, abide in this mighty forest. These eat up ascetics leading the Brahmacharya mode of life, who happen to be unclean or heedless. Do thou, therefore, O Rāghava, let them. This is the path of the Maharshis, who procure fruits in the forest. By this way thou wilt be able to enter the impracticable wild, O Rāghava." Thus addressed by the ascetic twice-born ones, and having been blessed by them, that repressor of foes, Rāghava, entered the forest in company with his wife and Lakshmana, like the sun entering a mass of clouds.

END OF AYODHYAKANDAM.

NOTICE.

Some of our subscribers have asked us to send them le
parts which they have lost. We cannot supply them grat
For each part thus lost, they shall have to pay Re. one

THE

RAMAYANA.

TRANSLATED INTO ENGLISH PROSE FROM THE ORIGINAL SANSKRIT OF VALMIKI.

ĀRANYA KĀNDAM.

EDITED AND PUBLISHED BY

MANMATHA NATH DUTT, M. A.

Rector, Keshub Academy.

PRINTED BY

GIRISH CHANDRA CHACKRAVARTI,

DEVA PRESS, 65/2, BEADON STREET.

CALCUTTA.

1891.

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ĀRANYA KĀNDAM.

SECTION I.

ENTERING the extensive forest of Dandaka, the irrepressible and self-composed Rāma saw the collection of asylums belonging unto the ascetics, strewn with Kuça and bark, and environed by spiritual energy; incapable of being beheld; like the solar disc in the heavens,—the refuge of all creatures—with their ornamented yards; filled with a great many deer, and abounding in multitudes of birds; in which Apsarās always danced and which they held in respect; (asylums) beauteous with spacious rooms for fire-sacrifice, with sacrificial necessaries, deer-skins, Kuça, faggots, water-pitchers, fruits and roots; surrounded by mighty and sacred forest-trees; crowned with lucious fruits; honored with Vali* and Homat; holy; resounding with the sounds of Vedic recitations; scattered with divers blossoms; and containing tanks filled with lotuses; with ancient ascetics living on fruits and roots, having their senses under control, wearing bark and black deer-skins, and possessing the splendour of the sun or fire; and adorned by great and holy sages living upon regulated fare. Beholding that

* Offerings to the spirits of air.—T.

† Burnt offerings, or oblations of clarified butter into the sacred fire, as an offering to the gods, accompanied with prayers or invocations.—T.

collection of asylums belonging unto the ascetics, resembling the regions of Brahmā, resonant with the voices of Vedic recitations; and grateful; with highly pious Brāhmanas versed in the Vedas,—the exceedingly energetic and graceful Rāghava entered the same, having first unstrung his mighty bow. Thereupon, seeing the righteous Rāma resembling the moon risen, as well as Lakshmana and the illustrious Vaidehi, those Maharshis endeued with spiritual intuition, came forward (to meet the incomers); and, having uttered benedictions, those persons of rigid vows, received them. And those dwellers of the wood, struck with wonder, beheld Rāma's tender grace and lovliness and elegance of dress. And struck with astonishment, those inhabitants of the woods of pre-eminent piety saw Vaidehi, Lakshmana and Rāma, with winkless eyes. And those persons of exalted virtue, engaged in the welfare of all creatures, made Rāghava, their guest, sit down in their thatched cottage. Then, having received Rāma respectfully according to scriptural prescription, those virtuous ones of eminent piety, resembling fire, procured water (for Rāma). And, experiencing great delight, those high-souled ones, uttering benedictions, procured wild fruits, flowers and roots; and, having assigned an asylum (unto Rāma), those persons cognizant of righteousness, said with joined hands, "Possessed of high fame, thou, the protector of righteousness, art the refuge of these people. Thou shoudst be honored and worshipped, being their king, holding the rod, and their superior. O Rāghava, it is because he that governs his subjects, is a fourth part of Indra himself, that the king, being bowed down unto by all, enjoys the choicest things. And we, being in thy dominions, ought to be protected by thee. Whether living in the city or in the woods, thou, lord of men, art our sovereign. We have renounced chastising others; and, O monarch, we have conquered our anger, and subdued our passions. Therefore, even as a child in its mother's womb (should be protected

by her), should we be protected by thee." Having said this, they entertained Rāghava, along with Lakshmana, with fruits and roots and flowers and diverse other edibles procurable in the woods. In the same way, other ascetics of accomplished purposes, living lives of integrity, duly pleased that lord, Rāma, resembling Vaiçyānara.

SECTION II.

HAVING received the homage of the ascetics, Rāma about sun-rise, having greeted them all, entered into the forest. And Rāma, followed by Lakshmana, saw the heart of the forest abounding in various kinds of beasts,—ranged by bears and tigers, with its trees and shrubs torn and trampled, its pools turbid, and its birds crying. And, having in company with Sitā arrived at that forest abounding in terrible beasts, Kākutstha saw a man-eater, resembling a mountain-summit, emitting tremendous roars, with hollow eyes, a huge face, frightful, having a deformed belly, disgusting, dreadful, Cyclopean, mis-shapen, of a horrible sight, clad in a tiger-skin, besmeared with fat, covered with blood, capable of frightening all creatures, with his mouth widely extended, like unto the Destroyer himself, and uttering loud shouts,—who stood piercing with his iron dart three lions, four tigers, two leopards, four Prishatas, and the huge tusked head of an elephant dripping fat. Having seen Rāma and Lakshmana, as well as Sitā the daughter of Mithilā, he growing angry, rushed (against them), like the Destroyer himself rushing against creatures at the universal dissolution. Uttering a dreadful yell, and, as if making the earth tremble, he took Vaidehi on his waist, and, going a little distance, said, "O ye wearing bark and matted locks, O ye of feeble strength, that accompanied by your (common) wife, have entered the forest of

Dandaka, bearing bows and arrows and scimitars, why, being ascetics, do ye wish to associate with a (single) woman? Ye wicked wretches, ye impious wights, who are ye that bring disgrace upon ascetics? I am a Rākshasa, Virādha by name. This forest is my fastness. Accoutred in arms, I range (here), feeding on the flesh of ascetics. This transcendentally beauteous one shall be my wife. And in battle I shall drink your blood, wretches that ye are." Hearing the wicked and vaunting speech of the impious Virādha, as he said this, Janaka's daughter, Sitā, began to tremble from fear, like a plantain tree shaken by the wind. Seeing the graceful Sitā on the waist of Virādha, Rāghava with a blank countenance said unto Lakshmana, "O amiable one, behold the daughter of king Janakā, my wife of pure ways, an illustrious princess brought up in luxury—on Virādha's waist. O Lakshmana, what had been wished for by Kaikeyi with reference to us, (hath taken place), and the dear boon (that she had asked) hath born fruit. That far-sighted lady—my second mother—who had not been satisfied with having secured the kingdom in the interests of her son, and by whom I that was dear unto her above all other creatures, had been banished to the woods, hath to-day her wishes crowned with success. O Sumitrā's son, nothing can impart unto me greater anguish than the touching of Vaidehi by another—which surpasses my father's demise and my having been deprived of the kingdom." As Kākutstha with his eyes flooded with tears was speaking thus, Lakshmana flying into a rage, spoke like unto a confined elephant: "Why dost thou, O Kākutstha, being the lord of all creatures and resembling Vāsava himself,—and also backed by myself, thy servant,—grieve like one forlorn? The earth shall drink the gore of this Rākshasa, Virādha, when deprived of life, after he hath been slain with a shaft by my angry self. That ire of mine which I had conceived against Bharata hankering after the kingdom, will I discharge on Virādha; even as the weilder of

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me not with life." Then stringing his bow, Rāma, speedily aiming at the Rākshasa,pierced him with sharpened shafts; and (then) from his bow-string let go seven shafts, having their feathered parts plaited with gold, furnished with great velocity, and coursing like Suparna or the wind. Thereat, resembling flames, those arrows furnished with peacocks' feathers, pierced Virādha's body, and fell to the earth, covered with blood. On being thus pierced, the Rākshasa set Vaidehi down, and, upraising a dart, rushed in wrath towards Rāma and Lakshmana. And sending forth a mighty roar, he took up a dart resembling the banner of Sakra; and he then appeared like the Destroyer* with opening mouth. Then the brothers showered a blazing volley of shafts on the Rākshasa, resembling the Destroyer himself. And stationing himself at a spot, the Rākshasa, laughing terribly, yawned, and as he yawned the flest-coursing shafts fell off from his person. And by virtue of the bestowal of the boon (by Brahmā), the Rākshasa Virādha drew up his vital energies, and, lifting up a pike, darted at the descendants of Raghu. That best of those bearing arms cut off with two arrows that dart resembling the thunder-bolt and flaming in the sky. And the dart severed by the shafts of Rāma, fell to the earth, as falls a crag severed by the thunderbolt. Thereat, swiftly raising up a sword, resembling a black snake, each (of the Rāghavas) approached his antagonist, and began to assail him hastily. Thus hard beset, that terrible one, seizing them both with his arms, attempted to make away with those foremost of men, who, however, retained their calmness. Reading his purpose, Rāma spake unto Lakshmana, "Let the Rākshasa bear us by this way.

* The text has *Kalantakoyamopame—abl.*—resembling *Kala, Antaka,* or *Yama.* The commentator cites a *sloka,* which assigns three several functions to the three,—*Kala* executes his office on the occasion of the separation of life from the body; *Antaka* compasses the end; and *Yama* finally sits in judgment upon the departed soul. But this strikes me as misplaced erudition. I, however, give the commonsense rendering.—T.

Not use of letting him. O Sumitrā's son, let the Rākshasa bear us wherever he likes. Even this, by which the ranger of the night is proceeding, is our way." And lifting up (Rāma and Lakshmana) by his might and prowess, as if they were striplings, that haughty ranger of the night laid them on his shoulders. And having deposited the Rāghavas on his shoulders, Virādha—ranger* of night—sending up dreadful shouts, directed his course towards the forest. And he at length entered the forest resembling a mighty mass of clouds, furnished with various kinds of trees, picturesque with diverse species of birds, and abounding in jackals, serpents and beasts.

SECTION IV.

SEEING those foremost of Raghus, the Kākutsthas, carried away, Sitā cried in a loud voice,raising up her arms,† "Rāma, the son of Daçaratha, the strong, the truthful and the pure, is, along with Lakshmana, being carried away by you, Rākshasa of a terrible appearance. Me bears will devour and tigers and panthers. Renouncing the Kākutsthas, do thou carry me away. I bow unto thee, O best of Rākshasas." Hearing these words of Vaidehi, Rāma and Lakshmana bestirred themselves for compassing the death of that wicked one. And Sumitrā's son broke his left arm; while Rāma at once broke the Rākshasa's right one. On his arms being broken, the Rākshasa resembling a mass of clouds,growing weak, sank down on the ground in a swoon, like a hill riven by the thunderbolt. Thereupon, they assailed the Rākshasa with their fists,

* Another reading is :—*That ranger of the night laid on his shoulders, those ones, who were puffed up with their exceeding prowess.—T.*

† Another reading is *Subhuyabhuyan—That one of elegant arms (raising) them up.—T.*

arms and feet; and lifting him up once and again, and pressing him, they trod on him over the ground. Although he was sore pierced by full many an arrow and cut sorryly by scimitars, and pressed down on the earth in various ways, yet the Rākshasa expired not. Seeing him utterly incapable of being killed, and resembling a hill, that inspirer of hope in times of peril, the graceful (Rāma), said, "O foremost of men, in consequence of his austerities, yon Rākshasa cannot be vanquished with weapons in conflict. Therefore, let us cast him into a pit. O Lakshmana, dig a capacious pit in this forest* for this Rakshasa resembling an elephant, terible, and of a grim presence." Having said this unto Lakshmana,—"Do thou dig a pit," the powerful Rāma remained planting his foot on Virādha's throat. Having heard Rāghava's words, the Rākshasa spake gently, "Slain am I, O chief of men, by thee possessed of strength equal to that of Sakra. Through ignorance, O foremost of men, I could not before know thee. Now I know thee that art Rāma, the worthy Son of Kauçalyā, my child; as well as the highly virtuous Vaidehi and the renowned Lakshmana. By virtue of a curse, I entered this dreadful Rākshasi form, I a Gandharba, having been cursed by Vaiçravana. Being propitiated by me, that greatly famous one said,—'When Rāma the son of Daçaratha, shall slay thee in encounter, thou, attaining thy natural condition, shalt repair to the celestial regions.' Getting wroth, he cursed me, who had been absent; and thus did king Vaiçravana address me, who had conceived love for Rambhā. Through thy grace have I been freed from this fearful curse, I shall (now) repair to heaven. Hail, O repressor of foes! Half a Yoyana hence, my child, dwells the righteous and potent Maharshi, Sarabhanga, resembling the Sun. Seek him speedily: he will bring about thy good. Casting me (into this pit) in the wood, do thou, O Rāma, peacefully go thy way. Even this is the eternal usage of the Rākshasas.

* The reading slightly varies in some texts.—T.

Those that die in the forest, attain eternal regions." Having said this unto Kākutstha, the mighty Virādha, afflicted with arrows, having his body deposited (in the pit), attained heaven. Having heard that speech of Virādha, Rāghava ordered Lakshmana, saying, " O Lakshmana, do thou in this forest dig a capacious pit for this Rākshasa resembling an elephant, dreadful, and of terrible acts." Having said unto Lakshmana, "Dig a pit,"—Rāma possessed of prowess remained fixing his foot on Virādha's throat. Then taking a hoe, Lakshmana dug a spacious pit by the side of the huge-bodied* Virādha. Then when his throat had been freed, (Lakshmana) cast into the pit Virādha having ears resembling javelins, sending loud and dreadful sounds. Having vanquished him in fight, Rāma and Lakshmana possessed of activity and steady in fight, being exceedingly delighted, raising up the dreadful Rākshasa by main force, cast him howling (into the pit). Reflecting that he was incapable of being slain (by sharpened weapons), those foremost of men, exceedingly well versed (in arms), compassed the death of that mighty Asura, Virādha, in the pit, after they had dug it. Virādha had himself sincerely wished for his death at the hands of Rāma; and that ranger of the woods had accordingly told (Rāma),—"My death cannot be effected by means of weapons." Having heard these words, Rāma decided upon casting him into a pit. And when the excessively strong Rākshasa entered the cavity, he made the forest resound with his cries. Having thrown him into the hole, Rāma and Lakshmana, their fears removed, appeared with joyful looks, and rejoiced in that forest like the sun and the moon seated in the heavens.†

* *Mahatmanam—lit.—high-souled.* The poet may have applied the epithet in this sense in view of Virádha being really a Gandharba. I have, however, preferred the other sense, as being more in harmony with the character of Virádha as a Rákshasa; and have accordingly rendered the word, *huge-bodied.—T.*

† Another reading of this line is :—*And buried him under stones.* The North-West Provinces text has four additional lines :—*Having slain the*

SECTION V.

HAVING in the forest slain the Rākshasa Virādha possessed of tremendous strength, Rāma endeued with prowess, embracing and cheering Sitā, spoke unto his brother Lakshmana of flaming energy, saying, "This dense forest is hard to live in; nor are we acquainted with the ways of the wood. Therefore will we speedily repair to the ascetic Sarabhanga." Thereupon Rāghava set out for the hermitage of Sarabhanga. And Rāma beheld a mighty wonder near that one of celestial virtue, who had purified his soul through asceticism. He saw the lord of the celestials, possessed of a resplendent person, resembling in effulgence the sun or Vaicwānara—mounted on a superb car—(saw) him that is followed by all the celestials, stationed in the sky, not touching the earth, adorned in luminous ornaments—the god dressed in a clean apparel; worshipped by many a high-souled personage dressed in the same way. And from a distance, (Rāma) saw the car stationed in the sky yoked with green steeds—resembling the infant sun; and he saw the spotless umbrella possessing the beauty of a mass of white clouds, resembling the lunar disc,—and graced with variegated wreaths. And his (Indra's) head was being fanned by two chowris, costly and furnished with golden handles, held by two magnificent damsels; and innumerable Gandharbas and Siddhas and prime sages were hymning the celestial stationed in the welkin. And seeing Sarabhanga engaged in converse with Satakratu, Rāma said unto Lakshmana (the following words). And pointing out the car, Rāma showed the wonder unto his brother. "Behold, O Lakshmana, yonder car stationed in the sky, splendid, furnished with exceeding

Rakshasa and taken Mithila's daughter, those ones having bows [illegible] in gold, being delighted, rejoiced in that mighty forest, like the sun and, [illegible] on seated in the sky.—T.

grace, wonderful, and seeming as if the sun had fallen from the heavens. The steeds standing in the sky are for certain those of which we had formerly heard as belonging unto Sakra of many sacrifices. And, thou foremost of men, these youths environing (the celestial) by hundreds, wearing ear-rings, and bearing swords in their hands, are broad of chest, have arms resembling bludgeons in size,and are clad in crimson vesture, like unto tigers incapable of being approached. Over the breasts of all appear chains of blazing sheen; and, O son of Sumitrā, their beauty appears that of five and twenty. And even this is the ever-enduring age of the celestials, as these foremost of men of sweet looks appear. O Lakshmana, stay here awhile with Vaidehi, so long as I do not gather who it is that is in the effulgent car." Saying unto Sumitrā's son, "Stay here," Kakutstha bent his steps towards Sarabhanga's asylum. And seeing Rāma approach, Sachi's lord, taking Sarabhanga's permission, addressed the celestials, saying, "Rāma is coming hither. Do ye set out for another place, ere he yet addresses me. He is not fit to behold me (now.) When he shall have vanquished (his foe in fight), and won success, shall I readily show myself unto him. He shall have to achieve an act incapable of being achieved by others." Then rendering homage unto that anchoret and conversing with him, the weilder of the thunderbolt—subduer of enemies—repaired to heaven in a car yoked with steeds. When the thousand-eyed one had gone away, Rāghava accompanied by his companions appeared before Sarabhanga in the *Agni-hetra* chamber. Taking his feet, Rāma, Sitā and Lakshmana sat down with the permission of the ascetic, who received them and set apart quarters for them. Then Rāghava questioned (the sage) concerning the visit of Sakra; and Sarabhanga related everything unto Rāghava. "O Rāma, this bestower of boons wishes to take me to the regions of Brahmā. I have conquered them, incapable of being attained by persons that have not schooled themselves,—by virtue of

fierce austerities. O chief of men, knowing that thou wert near, I became anxious to go to the minor celestial regions and the supreme heaven (of Brahmā), after I had seen thee, righteous and high-souled, who art my dear guest now. O foremost of men, I have for aye attained the excellent regions of Brahmā and Nākaprishtha. Do thou receive them as pertaining to me." Thus addressed by the sage, Sarabhanga, that best of men, Rāghava, versed in every branch of learning, said, "O mighty anchoret, I shall acquire all those regions myself. I now wish that thou mayst direct me as to my abode in this forest." Thus accosted by Rāghava resembling Sakra in strength, the eminently wise Sarabhanga again said, "O Rāma, here in this forest lives a pious and self-restrained ascetic of mighty energy, named Sutikshna. He will bring about thy good. O Rāma, follow this Mandākini flowing among flowers, which (here) runs in an opposite direction to her usual course; and then wilt thou reach there. This is thy course, thou best of men. Do thou now, my child, for a space look at me; while I leave off my limbs, even as a serpent renounces its slough." Then preparing a fire and with Mantras offering oblations into it, the exceedingly energetic Sarabhanga entered into the fire. The fire consumed the down, hair, old skin, bones, flesh and blood of that high-souled one. (Anon) Sarabhanga became a youth resembling fire; and rising from the flame, he appeared splendid. And proceeding past the regions of high-souled sages sacrificing with fire, as well as of the celestials, he ascended those of Brahmā. And that one of pious acts done on earth—that best of the twice-born race—saw the grand-father, in company with his followers. And the grand-father also, beholding that Brāhmana, rejoiced greatly, and said,—"Hail!"

SECTION VI.

AFTER Sarabhanga had ascended heaven, ascetics in bodies, assembled together, presented themselves before Kākutstha; Rāma of flaming energy. And Vaikhānasas, and Vālakhilyas, and Sanprakhālas, Marichipas, Açmwakuttas in numbers, and those ascetics, Patrāhāras, and Dantolukhalas, Unmajjakas next, and Gātracayyās, and Açayyās and Anavakāçikas, those ascetics, Salilāhāras, Vāyubhakshas after them, Akāçanilayas, Sthandilaçāyis, Urddhavāsis of controlled senses, and Ardrapattavāsas given to *Japa*, practising penances, and engaged in performing the five kinds of austerities—all furnished with the grace that comes of spiritual energy, and all firmly concentrated in Yoga—these ascetics presented themselves before Rāma in the asylum of Sarabhanga. And coming before Rāma, the foremost of those practising righteousness, those sages conversant with morality,—met in a body, said unto that pre-eminently virtuous one, "A mighty car-warrior, thou art the foremost person of the Ikshwāku race and the world; as well as their lord,—even as Maghavān is the lord of the celestials. Famous over the three worlds in high worth and prowess, in thee are found truth and virtue in profusion and obedience unto the mandate of thy sire. O lord, it behoves thee cognizant of virtue and attached unto it, to forgive us for what we as suiters say unto thee. The sin, O lord, of that monarch is mighty that taketh a sixth part of the subjects' incomes, but doth not protect them as sons. But he that, setting his heart on protecting the people, doth ever carefully protect all the inhabitants of his dominions, like his own life or like his son dearer unto him than life itself, reapeth, O Rāma, enduring renown extending over many years, and (at length) attaining the regions of Brahmā, is glorified there. The king that protects his subjects righte-

ously, is entitled to a fourth part of the great religious merit that is reaped by an ascetic subsisting on fruits and roots. O Rāma, this many Brāhmanas—this great body of men that have assumed the Vānaprastha mode of life, although having thee for their lord, are being sorely troubled by Rākshasas, as if they had none. Come and behold the bodies of innumerable ascetics of pure hearts that have in various ways been slaughtered by Rākshasas in the forest. And great is the worry that is experienced by the dwellers on the river Pampā and the Mandākini as well as those that reside in Chitrakuta. We cannot bear the terrible affliction of the ascetics in the forest at the hands of Rākshasas of dreadful deeds. Therefore, for obtaining refuge, have we come before thee who art the refuge (of all). Do thou, O Rāma, deliver us all, who are being exceedingly afflicted by the rangers of the night. O hero, we have no greater refuge on earth than thyself. Do thou, O king's son, rescue us all from Rākshasas." Hearing these words of the sages and ascetics, that righteous-souled one addressed them, saying, "It doth not behove you to speak thus. I should be commanded by the anchorets. I have entered the forest solely with a view to my own purpose. I have entered this forest in obedience to the mandate of my father, with the object (at the same time) of putting an end to these ravages of the Rākshasas on you. I have at my own will come hither for securing your interest. Then shall my stay in the woods be crowned with mighty fruit. I wish to slay in battle the enemies of the ascetics. Let the sages and ascetics behold my prowess as well as that of my brother." Having been conferred a boon by the ascetics, that hero entered upon a noble undertaking, and accompanied by the ascetics, in company with Lakshmana directed his course to (the hermitage of) Sutikshna.

SECTION VII.

AND Rāma accompanied by his brother as well as Sitā went to the asylum of Sutikshna in company with the twice-born ones. And having proceeded far, and crossed many a stream of copious waters, Rāma saw a holy peak towering high like the mighty Meru. Then those worthy scions of the Ikshwāku race—descendants of Raghu—with Sitā entered the forest ever furnished with various kinds of trees. And having entered the dense forest abounding in blossoms and fruits and trees, Rāma saw in a recess an asylum glittering with bark and garlands. There Rāma duly addressed an ascetic seated in the lotus-attitude* for warding off evil, even Sutikshna, "O thou conversant with righteousness, speak to me, O Maharshi, O thou that hast truth for thy prowess." Thereupon, eying Rāma keenly, that calm (ascetic)—the foremost of those practising righteousness, embracing him with his arms, said, "Welcome, thou foremost of the Raghus, O Rāma, thou the best of those practising righteousness. This asylum now hath been furnished with its master in consequence of thy visit. O illustrious one, O hero, expecting thee, I have not yet ascended heaven, renouncing on earth this body of mine. I had (already) heard that, coming to Chitrakuta, (thou hadst been staying there), having been deprived of the kingdom. Here came, O Kākutstha, the Sovereign of the celestials of an hundred sacrifices. Coming to me, that mighty deity, the Sovereign of the celestials, said that I had acquired all the worlds by my pious acts. Do thou, by my grace, in company with thy wife and Lakshmana, dwell delightfully in those regions won by my asceticism, containing Devarshis." Thereupon the self-possessed Rāma answered that blazing and truth-telling Brāhmana of fiery austerities, like Vāsava answering Brahmā, saying, "O

* The *yoya* system has many positions for concentrating thought.—T.

mighty ascetic, I myself will win those regions. I wish to be directed to a dwelling in this forest. Thou art possessed of ability in respect of everything, and art (at the same time) engaged in the welfare of all beings,—this hath been told unto me by the high-souled Sarabhanga of the Gautama race." Thus addressed by Rāma, that Maharshi known over all the worlds, Spoke sweet words in great joy, "O meritorious Rāma, even this is the asylum (for thee). Do thou live here pleasantly. It is inhabited by numbers of saints and is always provided with fruits and roots. This forest is haunted by herds of deer that range here without doing harm to any one, although they possess great energy; and go away, having bewitched people (by their beauty). Save what comes from these deer, there is no other evil to be encountered here." Hearing those words of the Maharshi, the placid elder brother of Lakshmana, taking up his bow with the arrow set, said "O exalted one, if by means of sharpened shafts blazing like lightning, I slay those herds of deer when they come, it shall impart pain unto thee,—and what can be more unfortunate than this? Therefore I shall not be able to dwell long in this asylum." Having said this, Rāma ceased and became engaged in his evening adorations, and, having finished them, along with Sitā and Lakshmana fixed his quarters in the asylum of Sutikshna. Then, when the evening had passed away and night fell, Sutikshna, having done homage unto those chiefs of men, offered them excellent fare, suitable to ascetics.

SECTION VIII.

HAVING been well entertained by Sutikshna, Rāma in company with Sumitrā's son, having passed away the night there, awoke in the morning. And arising in due time,

Rāma along with Sitā, bathed in cool waters odorous with the aroma of lotuses; and having in proper time duly worshipped Fire as well as the deities, in that forest containing abodes of ascetics, Rāma, Lakshmana and Videha's daughter, their sins purged off, seeing the sun risen, approached Sutikshna and spoke unto him these mild words, saying—'O Reverend sir, we have stayed here pleasantly, being excellently ministered unto by thee. We greet thee, and go away. The ascetics urge speed upon us. We hasten to view the collections of asylums that belong unto the holy sages inhabiting the forest of Dandaka. Now we crave thy permission along with that of these foremost of anchorites, steady in virtue, crowned with asceticism and self-controled, resembling smokeless flames. And we intend to set out ere the sun, like unto a low-sprung one that hath attained to auspicious fortune through evil ways, with rays incapable of being borne, shines too fiercely." Having said this, Rāghava along with Sitā and Sumitrā's son bowed down unto the ascetic's feet. And as they touched his feet, that best of ascetics, raising Rāma and Lakshmana up, embraced them closely and said, "O Rāma, go thy way safely, in company with Sumitrā's son and this Sitā that followeth thee like a shadow. Behold the beauteous asylums, O hero, of these pure-spirited ascetics inhabiting the forest of Dandaka. Thou wilt see blossoming woods garnished with fruits and roots, containing goodly deer, and mild feathered tribes; tanks and pools laughing with blown lotuses, containing pleasant waters, and abounding in Kārandavas; charming mountain-springs; and romantic forests picturesque with peacocks. Go, O child; and go thou also, O Sumitrā'a son. And come again to my asylum after having seen these." Thus addressed, Kākutstha along with Lakshmana, having gone round the ascetic, prepared for departing. Then Sitā of expansive eyes handed to the brothers excellent quivers, bows and shining swords. Then fastening the graceful quivers,

and taking the sweet-sounding bows, both Rāma and Lakshmana issued from the hermitage. And permitted by the Maharshi, the Rāghavas furnished with grace, equipped with bows and scimitars, swiftly set out along with Sitā.

SECTION IX.

WHEN the son of Raghu had set out with Sutikshna's permission, Sitā addressed him in affectionate words and convincing speech, saying,—"Although thou art great and followest the narrow way (of righteousness), yet thou art on the eve of entering into unrighteousness. But thou couldst by refraining from action, eschew this unrighteousness that springs from an evil begot of desire. This evil begot of desire is threefold. One prominent evil is falsehood, and both the others are of weightier significance,—association with others' wives, and vindictiveness without any (basis of) hostility. Falsehood, O Rāghava, hath never been thine, nor can it ever be thine (in the future). Nor yet, O foremost of men, canst thou ever even in fancy be (guilty of) going after others' wives, which marreth all religious merit. These, O Rāma, are by no means in thee. O King's son, thou ever and a day directest thy attentions unto thy own wife. And thou art righteous and truthful and doest the will of thy sire. In thee are established virtue and truth—and every thing; and by help of thy conquered senses, thou, O mighty-armed one, art capable of bearing everything. And, O thou of a gracious presence, thine is control over sense. The third evil that leads men through ignorance to bear hostility towards others without any (cause of) hostility, is now present (unto thee). Thou hast, O hero, for the protection of the saints dwelling in the forest of Dandaka, promised the slaughter of Rākshasas in battle. And it is for this reason that equip-

ped with bows and arrows, thou hast along with thy brother set out for the forest known as Dandaka. Seeing thee set out, my mind reflecting on thy truthfulness as well as thy happiness in this world and welfare in the next, is wrought up with anxiety. And, O hero, I do not relish this journey to Dandaka. Thereof I will tell thee the reason. Do thou listen to me as I tell thee. Bearing bows and arrows in thy hands, thou hast come to the wood along with thy brother; and (it may well happen) that seeing grim rangers of the forest, thou mayst discharge thy shafts. And even as the vicinity of faggots increases the energy of fire, the proximity of (the bow) enhances the strength and energy of the Kshatriya. Formerly, O long-armed one, in a sacred wood haunted by beasts and birds, there lived a truthful ascetic of a pure person. Intending to disturb his austerities, Sachi's lord, Indra, bearing a sword in his hand, came to the asylum in the guise of a warrior. And in that asylum, that excellent scimitar was deposited as a trust with that righteous person practising asceticism. Receiving that weapon, that ascetic intent upon preserving his trust, rangeth the forest, maintaining his faith. And intent upon preserving his trust, he goeth nowhere for procuring fruits and roots without that sword deposited with him as a trust. Constantly carrying the sword, by degrees, the ascetic, foregoing all thoughts about asceticism, had his mind involved in fierce sentiments. Thus in consequence of bearing that weapon, that ascetic taken up with fierce thoughts, losing his sobriety and led astray from righteousness, went to hell. This ancient story anent the carrying of arms, asserts that even as fire worketh change in a piece of wood, the presence of arms worketh alteration in the mind of him bearing them. From affection and the high honor in which I hold thee, I merely remind thee of this matter. I do not teach thee. Equipped with bows as thou art, thou shouldst renounce all thoughts of slaying without hostility the Rākshasas residing in Dandaka. Without offence none should

be slain.—It is the duty of Kshatriya heroes by means of t bows to protect persons of subdued souls, come by calamity. Where are arms? And where is the for Where is Kshatriya virtue? And where is asceticism? Tl are opposed to each other,—let us, therefore, honor morality that pertains to this place. From following a one's sense gets befouled and deformed. Again going Ayodhyā, thou wilt observe the duties of Kshatri Then my mother-in-law and father-in-law shall ex ience enduring delight, if, having renounced the kingd thou lead the life of an ascetic. Interest springs f righteousnes; and happiness also results therefr One attains everything through righteousness—in world the only substantial thing. Repressing self diverse restrictions, intelligent people attain righteousn but virtue crowned with felicity, is incapable of being attai by following pleasure. O mild one, ever cherishing thy h in purity, do thou practise piety in the wood of ascetici Everything—the three worlds—are truly known unto t I have spoken this through feminine fickleness. Who speak of righteousness unto thee? Reflecting on and unc standing things, do thou along with thy younger brot speedily do what thou likest."

SECTION x.

HEARING Vaidehi's words spoken through high reg (for her husband), Rāma with his energy enhanced, answe Janaka's daughter, saying, "O noble lady, thou hast spo mild words fraught with worth and profit; and, O Janak daughter versed in virtue, thou hast expounded the dut of Kshatriyas. What, O exalted one, shall I say? Thou h thyself by thy words (furnished an answer to what t

hadst said). Kshatriyas wear bows in order that the word 'distressed' may not exist (on earth). O Sitā, those ascetics of severe vows that are beset with perils in Dandaka, having personally come unto me, who am their refuge, have sought protection at my hands. Always dwelling in the forest, subsisting on fruits and roots, they on account of Rākshasas of cruel deeds, do not, O timid one, attain ease. These ascetics are devoured by terrible Rākshasas) living on human flesh. Being eaten up (by the Rākshasas), the anchorites living in the forest of Dandaka—those best of the twice-born ones—said unto us—'Be thou gracious unto us.' Hearing those words of theirs which fell from their lips, I, resolving to act in accordance with their request, said,—'Be ye propitious.' This is surpassing shame unto me that such Vipras who themselves are worthy of being sought, seek me. What shall I do? I said this in the presence of those twice-born ones. Thereat all those that had come, said, 'We have been, O Rāma, immensely harassed in the forest of Dandaka by Rākshasas wearing shapes at will. Do thou deliver us. These irrepressible Rākshasas living on human flesh vanquish us at the time of *Homa*, and on the occasions of Parvas, O sinless one. Of the saints and ascetics afflicted by the Rākshasas, who are on the search for their refuge, thou art our best refuge. We can by virtue of the energy of our asceticism easily destroy the rangers of the night; but we are loath to lose our asceticism earned in a long time. O Rāghava, our austerities are constantly disturbed, and we can hardly perform them. Therefore, although sore afflicted and devoured by the Rākshasas dwelling in the forest of Dandaka, we do not cast our curse on them. Thou along with thy brother art our protector: thou art our master in this forest.' Having heard these words, I promised my perfect protection unto the saints in the forest of Dandaka, O daughter of Janaka. Having promised, I living cannot violate my vow concerning the ascetics; verily truth is ever dear unto me.

I had rather renounce my life, or thee, O Sitā, along with Lakshmana,—but by no means my promise made, especially unto Brāhmanas. O Videha's daughter, the protection of the saints is incumbent on me even without any representation,—and what (shall I say) when I have promised the same? Thou hast spoken this unto me through affection and friendship. I have been well pleased with thee, O Sitā. One doth not instruct another that one doth not bear affection to. O beauteous damsel, (what thou hast said) is worthy of both thy love and thy race." Having said these words unto Mithilā's princess, the beloved Sitā, the high-souled Rāma, equipped with bows, along with Lakshmana, directed his steps towards the inviting woods of asceticism.

SECTION XI.

RĀMA went first; in the middle, Sitā; and bearing a bow in his hand, Lakshmana went in their wake. And they went with Sitā, seeing many mountain-peaks, and forests, and delightful streams, and Chakravākas haunting river islets, and tanks with lotuses containing aquatic birds, and herds of deer, and horned buffalos maddened with juices, and boars, and elephants—foes to trees. Having proceeded a long way, when the sun was aslant, they together saw a delightful tank measuring a *yōjana*, filled with red and pale lotuses, graced with herds of elephants, and abounding in aquatic cranes, swans and *Kadambas*. And in that tank containing charming and pleasant waters, they heard sounds of song and instrumental music; but no one was seen there. Thereat, from curiosity, Rāma and Lakshmana—mighty car-warrior—asked an ascetic named Dharmabhrit, say-

ing, "Hearing* this mighty wonder, we have been worked up with intense curiosity. Do thou tell us what this is." Thus accosted by Rāghava, the ascetic then at once began to expatiate over the potency of the pool. "This tank goes by the name of Panchāpsarā, and is always filled with water. It was made, O Rāma, by the ascetic Māndakarni, by virtue of his asceticism. In yonder tank, the mighty ascetic, living on air, performed signal austerities for ten thousand years. Thereat, exceedingly agitated, all the deities with Agni at their head, assembled together, said, 'This ascetic wishes to have the position of one of us.' Thus all the deities present there were filled with anxiety. Then with the view of disturbing his austerities, the deities ordered five principal Apsarās, possessed of the splendour of live lightning. And for compassing the end of the celestials, that ascetic conversant with the morality and otherwise as well of this life as that to come, was brought by those Apsarās under the sway of Madana. And those five Apsarās (ultimately) became the wives of the ascetic; and their hidden residence was reared in the pool. And there the five Apsarās living happily, pleased the anchorite, established in youth through asceticism and *yoga*. As thy sport, we hear the sounds of their musical instruments, and the sweet voice of their song mixed with the tinklings of their instruments." (Hearing this), the illustrious Rāghava along with his brother declared the story narrated by that one of a pure heart to be wonderful. Thus conversing, Rāma saw the collection of asylums, strewn with Kuça and bark, and be-girt with energy derived from Brahma lore. Entering (the place) along with Vaidehi and Lakshmana, the highly famous Rāghava dwelt there respected by all the ascetics. Having happily dwelt in those collections of graceful asylums, honored of the Maharshis, Kākutstha by turns went to the hermitages of those ascetics with whom that one well versed in arms had

* Some texts:—*Seeing.*

dwelt before. And Rāghava happily passed his days somewhere for ten months, somewhere for one year, somewhere for four months somewhere for five or six months, somewhere for many months, somewhere for a month and a half,—somewhere for more, somewhere for three months, and somewhere for eight. And as Rāma lived in the asylums of the ascetics and amused himself through their good graces, ten years were passed away (in this way). Having gone round the asylums of all the ascetics, Rāghava cognizant of righteousness returned to the hermitage of Sutikshna. Coming to this asylum, respected by the ascetics, that subduer of enemies, Rāma, stayed there for a time. Once upon a time, as Kākutstha dwelling in that asylum was seated, he humbly observed unto that great ascetic, "I have always heard from men speaking on the subject that that foremost of ascetics, the reverend Agastya, lives in this forest. On account of the vastness of this forest, I do not know that place. Where is the hermitage of that intelligent Maharshi? For propitiating that revered one, I, accompanied by my brother and Sitā, will go to Agastya for paying our respects unto the ascetic. This great desire is burning in my heart, that I should myself minister unto that best of anchorets." Hearing these words of the righteous-souled Rāma, Sutikhna, well pleased, answered Daçaratha's son, saying, "I also am desirous of telling thee this along with Lakshmana. Repair unto Agastya in company with Sitā, O Rāghava. By luck thou hast thyself said this unto me as to thy purpose. I will, O Rāma, tell thee where that mighty ascetic, Agastya, is. My child, go four miles from the hermitage in a southerly direction; and thou wilt come to the hermitage of the brother of the auspicious Agastya situated on a land covered with trees, graced with *Pippali* woods, abounding in fruits and flowers, charming, and resonant with the notes of various birds. There are many tanks containing delightful waters, swarming with swans and Kārandavas, and beauteous with Chakravākas.

ssing a night there, do thou, O Rāma, in the morning,
ting a southerly course, go by the skirts of the forest tract.
ssing a *yojana*, thou shalt come upon Agastya's asylum,
:ated at a charming woodland graced with many a tree.
ıere Videha's daughter and Lakshmana shall experience
light in thy company. O magnanimous one, if thou intend
see the mighty ascetic, Agastya, in that charming wood-
ıd, containing a great many trees, then do thou make up
y mind to set out this very day." Hearing these words of
: anchoret, Rāma, saluting him, along with his brother, set
for Agastya's (place) with his younger brother and Sitā.
ıd, pleasantly proceeding by the way directed by Sutikshna,
:ing picturesque woods, hills resembling clouds, watery
panses and streams flowing by their path; Rāma filled with
light said these words unto Lakshmana, "Surely we see the
ylum of that high-souled one, the ascetic, Agastya's brother
pious acts. These trees standing by thousands on
: way bending beneath the weight of fruits and
wers, bear the signs that had been mentioned to me as
longing to this wood. And from the wood is wafted by
: wind the pungent odour of ripe *pippalis*. And here and
:re are found heaps of fire-wood, and torn *Darva* are seen,
the lustre of lapises. And the top of the column of smoke
longing unto the fire lit in the asylum in this wood,
pears like the peak of a dark mountain. And twice-born
es, having performed their ablutions in sacred and retired
thing places, are offering flowers gathered by themselves.
placid one, from what I had heard from Sutikshna, this
ıuld appear to be the asylum of Agastya's brother. The
;hteous Agastya it is who, wishing for the welfare of the
ırlds, destroying by virtue of his austerities a Daitya re-
nbling Death, hath rendered this quarter habitable. Once
a time here dwelt together two mighty Asuras, brothers,
ren to slaughtering Brāhmanas—the wily Vātāpi and Ilwala.
earing the form of a Brāhmana, and speaking Sanskrit,

the cruel one used to invite Vipras to a *Srâddha*. And, cooking his brother wearing the shape of a sheep, he used to feed the twice-born ones according to the rites prescribed for *Srâddhas*. Then when the Vipras had fed, Ilwala said,—"O Vātāpi, come out, uttering a loud sound." Hearing his brother's words, Vātāpi, bleating like a sheep, came out, riving their bodies. In this way, thousands of Brāhmanas gathered together, were destroyed by flesh-eating ones wearing shapes at will. (And it came to pass that once upon a time) the Maharshi Agastya, having been invited to a Srāddha, fed on the mighty Asura. Thereupon uttering—'Finished' and offering water to wash hands with, Ilwala said unto his brother, 'Come out'! And, as that brother of Vātāpi, given to slaughtering Vipras was speaking thus, that foremost of ascetics, the intelligent Agastya, said with a laugh, 'Where is the power of coming out, of the Rākshasa, thy brother wearing the shape of a sheep, who hath gone to Yama's abode?' Hearing his words, from wrath the ranger of the night prepared to assail the ascetic, and he rushed against that foremost of the twice-born ones. And, being consumed by that ascetic of flaming energy with his eyes resembling fire, the Rākshasa met his end. This asylum graced with pools and groves belongs to the brother of him who hath performed this arduous feat from compassion for the Vipras'. As Rāma was thus conversing with Sumitrā's son, the sun set and evening approached. Then, duly performing his afternoon adorations along with his brother, Rāma entered the hermitage, and saluted the ascetic. Well received by the ascetic, Rāghava spent there a night, eating fruits and roots. When the night had passed away, and the solar disc arose, Rāghava greeted Agastya's brother, saying, "O reverend Sir, I salute thee. I have pleasantly passed the night. I greet thee; I shall go to behold my preceptor, thy elder brother." Thereat, on the ascetic's saying, 'Go thou,' the descendant of Raghu went away by the prescribed route. And Rāma viewed

the forest, and Nihāras, and Panaças, and Sālas, Vanjulas and Tinisas, and Chirivilwas, and Madhukas. and Vilvas, and Tindukas,—all in full flower, and graced with blossoming creepers, and trees in the wood by hundreds, roughly handled by elephants with their trunks, and graced by monkeys, and resounding with the voices of an hundred maddened warblers. Then the lotus-eyed Rāma said unto that enhancer of auspiciousness, the heroic Lakshmana, who was by him, and was following him at his back, "The leaves of these trees are glossy, and the beasts and birds are mild, even as (we had been told). The asylum of the pure-hearted Maharshi must not be far. This asylum capable of removing the fatigue of the weary, belonging to him that is known among men as Agastya by his own acts, is seen, with the (neighbouring woods) filled with smoke, and itself decorated with bark and wreaths, containing herds of mild deer, and ringing with the notes of various birds. This is the asylum of that pious one, who destroying (the Asura resembling) Death, hath, desirous of the welfare of mankind, rendered the Southern quarter habitable, and through whose potency the Rākshasas from fear barely cast their eyes in this direction, but do not approach. Ever since that one of pious ways possessed himself of this quarter, the rangers of the night have foregone their hostility, and assumed a peaceful attitude. This Southern quarter rendered safe (by Agastya),and incapable of being harassed by those ones of tortuous ways, is celebrated over the three worlds in conection with the name of the reverend ascetic. And this graceful asylum ranged by mild beasts belongs to that long-lived one of renowned achievements—Agastya—in obedience to whose command, the Vindhya mountain—foremost of its kind—which had always obstructed the way of the Sun, doth not increase. This pious one honored of men, ever engaged in the welfare of the righteous, shall do good unto us, who have come to him. I shall adore the mighty ascetic, Agastya, and, O mild one, O master, here

pass away the remainder of the term of my banishm Here celestials with the Gandharbas, and Siddhas and nent saints, observing restrictions in respect of food, adore Agastya. And the ascetic is such that a liar ca live here, nor a cunning or a crafty person, nor a wicked w nor one that is given to unrighteousness. And ado righteousness, celestials, and Yakshas, and Nāgas, and bi live here restricting their fare. And high-souled Sid and eminent saints, renouncing their bodies, repair to celestial regions in cars resembling the sun. And ad by auspicious individuals, the deities here confer on them states of Yakshas and celestials, and divers kingdoms Sumitrā's son, entering the asylum before us, do thou nounce unto the saints that I along with Sitā, have arr here."

SECTION XII.

HAVING entered the asylum, Rāghava's you brother, Lakshmana, coming to a disciple of Agastya, s unto him, saying, "There was a king, named Daçar His eldest son, the strong Rāma, hath come (to this asy along with his wife, Sitā, for seeing the ascetic.—Na Lakshmana, I am his younger brother, obedient and dev to him.—Thou mayst have heard of it. Having entered horrid forest, in consonance with the mandate of our we desire to see the reverend one. Tell this unto h Hearing Lakshmana's words, that ascetic, saying, "So be entered the chamber of the sacrificial fire, for the pur of communicating (the news unto Agastya). Entering Agastya's beloved disciple, with joined hands communic unto that foremost of ascetics, incapable of being repres

* Some texts:—*Effulgent.*

exactly what Lakshmana had told him,—"For seeing the reverend one, and serving him as well, those subduers of their foes, Daçaratha's sons, Rāma and Lakshmana, accompanied by Sitā, have entered this asylum. It now behoves thee to command what is to be done next." Hearing from his disciple that Rāma had come along with Lakshmana and the highly virtuous Vaidehi, Agastya said, "By luck it is that after a long time, Rāma hath come to see me. I had mentally wished for his arrival. Go thou; and let Rāma, having been respectfully received, come before me. Why hast thou not brought him thyself?" Thus addressed by the high-souled and righteous ascetic, the disciple saluting him, with joined hands, said, "So be it." Then issuing out, the disciple said unto Lakshmana, "Where is Rāma? Let him come and enter in." Threat, going to the asylum in company with the disciple (of Agastya), Lakshmana showed unto him Kākutstha and the daughter of Janaka, Sitā. Then joyfully communicating unto Rāma the words of the reverend one, the disciple (of Agastya) duly took in that one worthy of being honored. And seeing the asylum teeming with mild deer, Rāma entered in with Lakshmana and Sitā. And there Rāma beheld the place of Brahmā, and that of Agni,—that of Vishnu, and that of the great Indra, the place of Vivaswat, and that of Soma, and that of Bhaga, and that of Dhātā and Vidhātā, and that of Vāyu, and that of the high-souled Vāruna having the noose in his hand, and that of Gāyatri and that of the Vasus, and that of the monarch of the *Nágas*, and that of Garura, and that of Kārtikeya, and that of Dharma. And it came to pass that, surrounded by his disciples, the ascetic came (before Rāma). And Rāma saw that one of flaming energy at the head of the ascetics; and the hero said unto Lakshmana, enhancer of auspiciousness, "O Lakshmana, the revered saint, Agastya, is coming out. I recognize that mass of asceticism by a certain kind of majesty (that characterizes him)." Having said this touching Agastya

of the splendour of the sun, that son of Raghu took hold of his feet. Then, having paid him homage, Rāma with joined hands stood there in company with Videha's daughter, Sitā, and Lakshmana. Thereat, embracing Rāma and honoring him with water and a seat, and asking him questions anent his welfare, the saint said, "Welcome!" Offering oblations unto the fire, and presenting Arghya unto the guests, and paying them homage, that ascetic entertained them with food in accordance with the Vānasprastha mode of life; and then first sitting down, that foremost of ascetics, the pious Agastya, addressed Rāma cognizant of righteousness, staying with joined hands, "O Kākutstha, if an ascetic acts otherwise (in respect of a guest,) he in the next world feeds on his own flesh, like a false witness. The sovereign of all the worlds, righteous, a mighty car warrior, worthy of being honored and worshipped, thou hast become our beloved guest." Having said this, Agastya, according to his desire, worshipping Rāghava with fruits, roots and flowers, said unto him, "O foremost of men, this mighty, celestial bow belonging unto Vishnu, and constructed by Vicwakarmā, and this best of arrows (named) Brahmadatta, infallible and resembling the sun, and this inexhaustible couple of quivers filled with sharpened shafts, like unto flaming fire, were granted unto me by the mighty Indra. And here is this mighty golden scabbard, and this sword decked in gold. Having, O Rāma, slain the mighty Asuras with this bow, Vishnu in days of yore in battle secured the effulgent Fortune of the celestials. O bestower of honor, do thou for securing victory, take this bow, these quivers, this arrow, and this scimitar, like the holder of the thunderbolt, taking the same." Having said this, that highly energetic one, the reverend Agastya, consigning unto Rāma all those weapons, again said.

SECTION XIII.

"O RĀMA, I am pleased with thee; good betide thee! And, O Lakshmana, I am gratified by thee. Ye are in trouble in consequence of the great fatigue that ye have undergone on the way. And Janaka's daughter, the noble Maithili, is evidently eager (for rest). Of tender years and unknown to hardship, she hath come to the forest rife with troubles, being urged by the love she bears unto her lord. Do thou, O Rāma, conduct thyself so, that Sitā may find a pleasant time of it. By following thee to the forest, it is a hard task that she is performing. O son of Raghu, this hath been the nature of the fair sex from the commencement of creation, that they gladden him that is well off, and forsake a person in adversity. And women imitate the instability of lightning, the sharpness of weapons, and the celerity of Garura and the wind*. But this wife of thine is absolutely free from all these defects; she is worthy of being extolled and the foremost of those devoted to their lord, like Arundhati among the gods. This region, O Rāma, will be adorned, since, O subduer of enemies, thou along with Vaidehi and Sumitrā's son, wilt dwell here." Thus addressed by the ascetic, Rāghava, joining his hands, humbly observed unto that saint resembling flaming fire, "Blessed and beholden am I, since the foremost of ascetics is gratified with my merits as well as with those of my brother and wife. Do thou now direct me to a country well watered, and abounding in woods, where rearing an asylum, I may dwell delightfully and pleasantly." Hearing Rāma's words, that best of ascetics, reflecting for a while, spoke these excellent words, "Two Yojanas hence, my child, is a region abounding in fruits and roots, containing

* The commentator explains:—*They imitate the lightning in changing their residence, the sharpness of weapons in severing affection, and the celerity of Garura or the wind in doing wrong.—T.*

countless deer, and beautiful—known by the name of Panchavati. Repairing thither, do thou, rearing an asylum, pass thy time pleasantly in company with Sumitrā's son, duly doing the mandate of thy sire. O sinless one, all this news relating to thyself, has from affection been known to me through the potency of my asceticism, as also that relating to Daçaratha. Although thou hast promised to dwell with me in this ascetic grove, yet by virtue of my asceticism I know the desire that is in thy heart. I therefore tell thee, repair to Panchavati. That is a charming woodland, and there Mithila's daughter shall dwell with delight. And that tract is worthy of all praise, and, O Rāghava, it is not distant from here.—It is in the vicinity of the Godāvari. Mithilā's daughter shall live there agreeably. And that spot abounds in fruits and roots, is frequented by various fowls, is retired, O mighty-armed one, and is sacred and beautiful. And thou of pure ways, and competent to protect the ascetics, shall, O Rama, protect them. O hero, yonder is the mighty wood of Madhukas. Directing thy course to the asylum of Nagrodha trees, go by the north of this Madhuka wood. Then arriving at a spot hard by a hill, (thou wilt) come upon the celebrated Panchavati, crowned with blossoming woods." Thus accosted by Agastya, Rāma along with Sumitrā's son, honouring the truth-speaking saint, greeted him. Then, having saluted his feet, they, taking the saint's permission, set out along with Sitā for the hermitage of Panchavati. And, taking their bows and quivers those sons of the king, of undiminished martial virtue, with intent minds bent their course to Panchavati by the way laid down by the Maharshi.

SECTION XIV.

As he was proceeding to Panchavati, Raghu's son saw a huge-bodied vulture of terrible prowess. And seeing him in the forest, the exalted Rāma and Lakshmana, as they were conversing with each other, knowing the bird to be (in reality) a Rākshasa, asked him, saying, "Who art thou?" Thereupon, in soft and sweet words, he, pleasing them, said, "My child, know me for a friend of thy father." Knowing him to be a friend of his sire, Rāghava paid him homage, and enquired for his name and lineage. Hearing Rāma's words, he mentioned his own lineage, and related the origin of all beings. "O mighty-armed one, I shall describe (unto thee) from the very beginning the (history of) those that were Prajāpatis in days of yore. Listen, O Rāghava. Of these, the first is Kardamā, then Vikrita, and then Sesha, Sancraya, the powerful Vahuputra, Sthānu, Marichi, Atri, the mighty Kratu, Pulastya, Angira, Pracheta, Pulaha, Daksha, Vivaswat, Arishtanemi, O Rāghava, and the exceedingly energetic Kaçyapa. These had the west. The Prajāpati Daksha, it hath been heard by us, O Rāma, had sixty famous and illustrious daughters. Of these Kaçyapa wed eight, with elegant waists;—Aditi, Diti, Danu, Kālikā,* Tamrā, Krodhavasā, Manu and Analā. Then, well pleased, Kaçyapa again said unto those damsels, "Do thou bring forth sons like unto myself, who shall be lords of the three worlds.' Thereat, Aditi, O Rāma, Diti, Danu, and Kālikā, O mighty-armed one, consented,—the rest were of another mind. And of Aditi were born thirty-three deities, O repressor of thy foes, *viz.*, the Adityas, the Vasus, the Rudras, and the Açwinas, O subduer of enemies. And, my child, Diti gave birth to those sons, the renowned Daityas. Formerly, this earth girt with seas was in the possession of these. And, O vanquisher of

* Some texts :—*Kalaka.*—*T.*

thy foes, Danu gave birth to a son, named, Açwagriva. And Kālikā brought forth Naraka and Kālaka. And Tāmra gave birth to these five daughters celebrated in the world,—Kraunchi, Bhāsi, Syeni, Dhritarshtri, and Suki. And Kraunchi gave birth to the Ulukas, and Bhāsi, to Bhāsas, and Syeni to hawks and vultures possessed of energy; and Dhritarashtri to swans, all kinds of Kalahansas, and Chakravākas, and that damsel, Suki, to Natā. And Vinatā was Natā's daughter. And Krodhavasā, O Rāma, brought forth ten daughters, *viz.*, Mrigi, Mrigamandā, Hari, Bhadramadā, Mātangi, Sārduli, Swetā, Surabhi crowned with every (auspicious mark), Surasā and Kadrukā. And, thou foremost of the best of men, Mrigi's sons were all the deer, and those of Mrigamandā were bears, Srimāras and Chamaras. And Bhadramadā bore one daughter, Irāvati. And Irāvati's son is the mighty elephant, who is the lord of the worlds. And Hari's sons are lions and the nimble monkeys. And Sārduli brought forth as her sons, Golāngulas, and tigers; and the offspring of Mātangi were mad elephants, O best of men. And Swetā, O Kākutstha, gave birth to the elephants of the cardinal points. And, O Rāma, Surabhi gave birth unto two daughters—the famous Rohini, and Gandharbi. Rohini produced kine, and the sons of Gandharbi are horses. And Surasā, O Rāma, gave birth to Nāgas, and Kadru, to Pannagas. And Kāçyapa's other wife Manu begot mankind—Brāhmanas, Kshatriyas, Vaiçyas, and Sudras. From the mouth, it is known, sprang Brāhmanas, from the breast, Kshatriyas, from the thighs, Vaiçyas, and from the feet, Sudras. And Analā produced all trees bearing sacred fruits. Vinatā (was) Suki's grand-daughter, and Kadru, Surasā's aunt. And Kadru gave birth to a thousand Nāgas with the holder of the Earth. And Vinatā brought forth two sons,—Garura, and Aruna. And from Aruna sprang myself and my elder brother Sampāti. O subduer of enemies, know me for Jatāyu, the son of Syeni.

If thou will, I shall become thy help during thy abode (in the woods). And, O child, I shall protect Sitā when thou shalt go out along with Lakshmana." There Rāghava paying homage unto Jatāyu, and embracing him joyfully, bent low; and that self-possessed one listened to the story of Jatāyu's friendship with his father, as related by him repeatedly. Then consigning unto that bird of exceeding strength, Mithilā's daughter, Sitā, Rāma accompanied by Lakshmana went to Panchavati, destroying his foes and protecting the worlds.

SECTION XV.

THEN repairing to Panchavati filled with various animals and beasts of prey, Rāma remarked unto his brother of flaming energy, "(Now) we have come to the place to which we had been directed by the ascetic. This, O amiable one, is Panchavati furnished with blossoming woods. Do thou cast thy eyes around this forest, and (ascertain) what spot shall suit our asylum. Do thou find out such a place in the vicinity of a tank where thyself Sitā and I may dwell happily, which is graced with the garniture of woods and delightful with liquid lapses, and whose neighbourhood yeilds fuel, flowers, Kuça and water." Thus addressed by Rāma, Lakshmana with joined hands, said unto Kākutstha in the presence of Sitā, "O Kākutstha, even if I were to stay with thee for an hundred years, I shall remain thy servant. Thyself selecting some beauteous spot, do thou tell me—'Construct (an asylum).'" Well pleased with the words of Lakshmana, that highly effulgent one, after due reflection, selected a site having every recommendation. Going to that romantic spot for rearing an asylum, Rāma, taking the hand of Sumitrā's son in his, said unto him, "This place is level, graceful, and surrounded with blossoming trees. Do thou duly construct

an asylum at this spot. Hard by is seen a beautiful pool, embellished with lotuses, resembling the sun, and breathing balmy perfume. And, as told by that pure-hearted ascetic, Agastya, this is the graceful Godāvari, bordered by flowering trees;—swarming with swans and Kārandavas, delighted with Chakravākas; thronged with herds of deer*, not far, yet not so very near. And resounding with the cries of peacocks; charming; elevated; containing full many a cave; do thou, O amiable one, behold these hills, covered with trees in full flower; and they are shining like elephants painted with diverse colors by persons with the utmost care; adorned with Sālas, palmyras, Tamālas, dates Panasas, Nivāras, Tinisas, and Punnāgas. And covered with mangos, and Tilakas, and Ketakas, and Champakas, and trees entwined by flowers and herbs and plants; and containing Syandanas, sandals, Nipas, Panasas, Lakuchas, Dhavas, Açwakarnas, Khadiras, Samis, Kinçukas and Pātalas. This spot is sacred —this spot is charming—this spot abounds in beasts and birds. Here will I dwell, O Sumitrā's son, in company with this bird†." Thus addressed by Rāma, the exceedingly powerful Lakshmana, slayer of hostile heroes, in a short time raised an asylum for his brother. And the exceedingly stout Lakshmana created there for Rāghava a spacious hut thatched with leaves made of clay, furnished with pillars, constructed with long bamboos, graceful,—spread with Sami boughs; tightly fastened with strong cords; covered with Kuçā, reeds, and leaves; with its floor well leveled; and charming; beautiful to look at, and exceedingly excellent. And then going to the river Godāvari, the lovely Lakshmana, performing his bath, and securing lotuses and fruits, came back (to the asylum). Then offering flowers, and duly performing rites for the peace (of the habitation), Lakshmana showed the asylum which he had made unto Rāma. Seeing the

* *Come to slake their thirst.*—Râmâyana.—T.

† Jatáyu.—T.

beautiful asylum along with Sitā, Rāghava experienced high raptures. And joyfully embracing Lakshmana with his arms, Rāma said these exceedingly calm and solemn words, "Pleased am I with thee. Thou hast done a great deed, my brother; for which I have granted thee my embrace by way of reward. While thou, his son, skilled in reading thought, grateful, and cognizant of righteousness art alive, O Lakshmana, my father is not dead." Having said this unto Lakshmana, Rāghava–the enhancer of auspiciousness—experiencing felicity, began to dwell happily in that region filled with fruits. And ministered unto by Sitā and Lakshmana, that righteous one lived there, like the immortals in heaven.

SECTION XVI.

As the high-souled Rāghava was dwelling there peacefully, after autumn had depārted, the welcome winter commenced. And it came to pass that once on a time, when the night had passed away and day broke, that son of Raghu went to the romantic river Godāvari for performing his bath. And as the humble son of Sumitrā Rāma's puissant brother bearing a water pitcher in his hand was following Rāma along with Sitā at his back, the former said unto Rāma, "O sweet-speeched one, now is come that season which thou hast ever held dear; and as if decorated by which comes on the entire auspicious year. Now people have their persons rendered rough from dew; the earth is replenished with corn; water is difficult of being used; and fire becomes enjoyable. And men having worshipped the gods and the Pitris by celebrating Agrayana on the occasion of partaking new rice, have at this season, their sins purged off. The provinces overflow with food, and abound in milk and articles prepared therefrom; and kings bent on conquest, range about for surveying

them. And on the sun having veered steadily to the quarter presided over by the Destroyer*, the north appears like a female without her *tilaka*†. Naturally abounding in snow, and now having the sun at a great distance, the mountain Himavān‡ justly beareth that name. At miday the days are delightful to a degree to range in, feel highly agreeable, and have pleasant suns; while shade and water are uncomfortable. And the days now have mild suns, are covered with dew, severely cold, with the forests remaining idle§, and the lotuses destroyed by frost. And now at night people cannot lie down in unsheltered places; and the nights are inferred from the presence of Pushyā. And at night the atmosphere (being covered with vapour) looks brown; and it is bitter cold then; and the hours are long. And the good fortune of the Moon hath fallen to the Sun; and the disc of the former is reddish with vapour; and like unto a glass breathed upon, it doth not shine clearly. And the moonlight furnished by vapour doth not appear pleasant; and like Sitā pallid because of (exposure to) sunshine, is perceptible, but doth not look beauteous. And at this season the western wind naturally of gelid feel, being permeated at present with cold, blows with double coldness. And the forests enveloped in mist, and stocked with wheat and barley, look brilliant at sunrise, with Kraunchas and cranes crying (in chorus). Golden-hued paddy slightly inclined, appear graceful, with their heads like unto date-flowers filled with rice. And the sun although high advanced, yet having its rays covered with thick mist, appeareth like the moon. And feeble at the first part of the day, and of agreeable touch at mid-day,

* *i. e.*—The South.—T.

† A mark made with colored earths or unguents upon the forehead and between the eye-brows either by way of ornament or a sectarial distinction.—T.

‡ *Himavan* means *having snow*.—T.

§ 'Of antres vast and deserts *idle*.' *Othello*. Although not in common use, the word is very picturesque, and hence the adoption.—T.

the sunshine, being surcharged with mist, appeareth palish over the face of the earth. And in the woods, swards covered with green grass, and with dew-drops on it, look handsome on the morning sun brightening it up. And wild elephants waxing exceedingly thirsty, draw away their trunks, just as they touch beautifully clear and cold water. And those aquatic fowls seated by, do not dip themselves in the water, like unto cravens shunning fight. And the rows of trees, shorn of their blossoms, on being enveloped with dew at night and mist at morn, look as if they were fast asleep. And the streams appear with their waters enveloped in vapour,and the cranes, perceived through their cries, and their banks having their sands wet. And what on account of the snow-fall, what of the mildness of the sun, and what through the cold, water even when it is on a mountain top, tastes sweet. And lotuses afflicted by the cold, with the stalks only left, and with their petals dropping down and their pericarps and filaments shrivelled up, do not appear beautiful. And, O foremost of men, at this season, influenced by regard for thee, Bharata undergoing affliction of spirit, is performing mortifications in the city. And forsaking kingdom, and dignity, and the many and various enjoyments, Bharata practising asceticism and restraining himself in respect of food, in this winter lieth down on the bare earth. And he also, for certain, at this hour of the day, surrounded by his subjects, daily wendeth to the river Sarayu for performing his ablutions. Brought up in luxury, and exceedingly tender, how can he, afflicted with cold, perform his ablutions during the latter part of the night? Of eyes resembling lotus petals, grey-hued, endued with grace, with a navel depressed, and mighty, Bharata understandeth righteousness, is truth-speaking, of restrained senses (in respect of others' wives) and also of subdued senses. And he speaketh fair, and is sweet-tempered, and long-armed and the vanquisher of foes. And renouncing various pleasures, he hath devoted himself unto the noble

one. Thy high-souled brother hath secured heaven, si he, resorting to asceticism, is imitating thee that residen the woods. The saying that people follow their mo and not their father, is falsified in the case of Bharata. I can mother Kaikeyi, whose husband is Daçaratha and son righteous Bharata, have such crooked way?" As the virtu Lakshmana was speaking thus from affection, Rāgh not bearing the blame cast upon his mother (Kaikeyi), s "My brother, thou shouldst by no means, tax our sec mother. Do thou talk of that lord of the Ikshwāku r Bharata. Albeit my mind is firm as regards my sojour the woods, yet is my mind unsteady, being inflamed v affection for Bharata. I remember his dear sweet wo taking the heart, resembling ambrosia, filling the soul v delight. When shall I, O son of Raghu, meet with the h souled Bharata, and the heroic Satrughna, and thysel Having bewailed thus, Kākutstha, coming to the river Gc vari, there performed his ablutions in company with younger brother and Sitā. Then having offered his ad tions with water unto the gods and the Pitris, those sin ones hymed the risen sun as well as the celestials. Ha with Sitā as the second and Lakshmana, performed his b Rāma looked beautiful like that lord the reverend Rudr company with Nandi and the daughter of the king of mouta

SECTION XVII.

HAVING bathed, Rāma, Sitā and Sumitrā's son wen their own asylum from the banks of the Godāvari. Arriv at the asylum, Rāghava along with Lakshmana, perform his morning devotions, entered the cottage. And hono of the Maharshis, Rāma happily dwelt in that cottage;

* *Thyself*, the meaning is evident *when shall we all meet together.—T.*

ated with Sitā that migty-armed one looked like the Moon conjunction with Chitra. And he carried on various conrse with his brother Lakshmana. As Rāma was thus seated ith his mind engrossed in that talk, A Rākshasi came to at region at her will. And that one named Surpanakhā, ster unto the ten-necked Rākshasa, coming upon Rāma, saw m like a celestial, having a leonine chest, mighty-arms, d expansive eyes resembling lotus leaves, with the power- l gait of the elephant, wearing a head of matted locks, with resplendent countenance, bearing regal marks. And beolding Rāma dark-blue like the lotus, and becoming like andarpa himself, and resembling Indra, the Rākshasi was addened with desire. Rāma was graced with a beauteous untenance, that Rākshas had a hedeous face; Rāma had slender waist, she had a huge abdomen; he had expansive es, she had terrible eyes; he was gifted with an elegant ad of hair, she had coppery hair; Rāma was of a ar presence, she was of an unsightly presence; āma had a sonorous voice, she had a hedeous voice; āma was youthful, the Rākshasi was an old hag; Rāma d mellifluous accents, she had harsh accents; Rāma as ever abiding by justice, she was unruly; Rāma as handsome, she was ugly. That Rākshasi being rought up with passion addressed Rāma saying "Wear g matted locks, and equipped with bows and arrows, ay hast thou along with thy wife come to this gion haunted by Rākshasas? It behoveth thee to say at the object of thy visit is." Thus accosted by the ākshasi, Surpanakhā, that subduer of his foes from sincerity disposition began to relate everything:—"There was a ng named Daçaratha endeued with the prowess of a celesl. I am his eldest son known among men by the name of ma. This is my younger brother (named) Lakshmana, er)serving me. This is my wife, known by the name of tā. Commanded by my father and mother, I in obedience

to their mandate, desirous of acquiring religious merits, hav for the purpose of securing righteousness, come to th forest for dwelling here. I also am anxious to know the Whose daughter art thou ? And what is thy name, and wh thy lineage? Possessed of a captivating form, thou appea est to me as a Rākshasi. Tell me truly why thou hast com here." Hearing these words the Rākshasi, afflicted with lu said, "Listen, O Rāma. I will relate everything truly. am a Rākshasi, capable of wearing shapes at will. My nam is Surpanakhā. Striking terror into the hearts of all, I rang this forest alone. My brother is named Rāvana.* Th mayst have heard of him. And he that is given to long sle —the mighty Kumbhakarna, the righteous Bibhishana, wh never serves the Rākshasas, and the brothers Khara a Dushana renowned in conflict (are also my brothers). Rāma, I have surpassed them all (in prowess). At first sig of thee, I approach thee, thou best of men, as my husban with (feelings of) love. I am endeued with power, and ran about at will by virtue of my strength. Become my husba for ever and a day. What wilt thou do with Sitā ? D formed and unsightly, she is not worthy of thee. I am fit f thee. Do thou look upon me as a wife. This unsight grim unchaste and human one with a lean abdomen, wil devour up, along with this brother of thine. Then havi thy wish, in company with me, thou wilt range the Dandak surveying the various mountain summits and forests." Th addressed, Kākutstha having charming eyes, well skill in speech, with a smile, began to speak thus.

* Another reading is : *my brother is named Ravana—a Rakshasa, and lord of Rakshasas. He is the son of Viasavan. Thou mayst have heard him.—T.*

SECTION XVIII.

WITH a smile, Rāma jestingly addressed Surpanakhā who had been ensnared in the noose of love, in soft words, saying, "Gentle one, I am already wedded; this is my beloved wife. To females like unto thee co-wife-hood is exceedingly miserable. This young brother of mine is good-looking, and is of an excellent character; he is graceful, and is still unwived. The powerful one is named Lakshmana. He hath not yet tested the pleasures of a wife's company, and is desirous of having a spouse. And he is youthful and of an inviting presence. He will become a fit husband for thee, considering this thy beauty. O thou of expansive eyes, seek this brother of mine as thy husband, even as the solar beam seeks Meru. (By doing so), thou O supremely beautiful damsel, wilt not have to fear a co-wife." Having been thus addressed by Rāma, the Rākshasi intoxicated with lust, at once leaving Rāma, spake unto Lakshmana, saying, "I am fit to be thy wife possessed of transcendental grace, having regard to this beauty of thine. And with me thou wilt happily range these Dandakas." Thus accosted by the Rākshasi, Sumitrā's son, Lakshmana versed in speech, with a smile appropriately observed unto Surpanakhā, "Why wishest thou to be the servant of me who am a servant myself?* O lotus-hued one, I am dependant on my noble brother, O thou of expansive eyes, be thou securing the *summum bonum*, with a joyful heart, become, O superbly beautiful wench, the younger wife of the noble one of great good fortune. Renouncing this frightful, unchaste, hideous, old wife possessed of a lean abdomen; he will devote himself unto thee. O paragon among damsels, O supremely charming lady, what man possessed of discernment, passing by such grace, would bear

* The text is difficult to render literally :—*Why wishest thou to be the female servant of me who am myself a male servant.—T.*

affection to a human female?" Thus accosted by Lakshmana, that hideous one having a lean abdomen being incapable of understanding jest, took his words as true. Thereupon as that subduer of enemies, the irrepressible Rāma, was seated in the cottage in company with Sitā, the Rākshasi, transported with lust, said unto him, "Forsaking this deformed, unchaste, horrible old wife of thine possessed of a lean abdomen, thou dost not regard me. To-day, thou looking on, I shall eat up this human female. And I shall, rid of a co-wife, happily range with thee." Having said this, even as a mighty meteor striketh Rohini, that one having eyes resembling live coals, waxing exceedingly enraged, rushed towards that (damsel) with the eyes of a doe. Thereupon, hindering the Rākshasi resembling the noose of death, as she was rushing on, the mighty Rāma, growing wroth, said unto Lākshmana, "O Saumitri†, what is the good of jesting with a base and wicked one? No use of doing it. Look, O amiable one, Vaidehi‡ is well nigh dead. It behoves thee, O foremost of men, to deform this frightful, unchaste Rākshasi of a huge abdomen, transported with lust." Thus desired the exceedingly strong Lakshmana, fired with wrath, taking out his sword, in the sight of Rāma, cut off her nose and ears. Her ears and nose cut off, the terrible Surpanakhā, uttering frightful cries, fled amain into the forest whence she had come. And being deformed, and covered with gore, the dreadful Rākshasi sent up many a roar, like clouds rumbling in the rains. And bleeding profusely, the grimvisaged Rākshasi, lifting up her arms, and roaring, entered the mighty forest. Then, having been deformed, (the Rākshasi) approaching, her brother of firece energy, Khara, come to Janasthāna, (seated surrounded by numbers of Rākshasas), fell down to the

† We are obliged to use this epithet as it is in order to prevent the too frequent recurrencc of *Sumitra's son*.—*T*.

‡ *Videha's daughter*. We retain this epithet also for the reason assigned above.—T.

earth, even as the thunder-bolt bursts from the sky. Then that sister of Khara, bathed in blood, and deprived of her senses through fright, related all about Rāma's arrival at the forest along with Lakshmana and his own wife, as well as the circumstances connected with her being deformed.

SECTION XIX.

SEEING his sister deformed, and covered with blood, fallen on the ground, the Rākshasa, Khara, fired with wrath asked her, saying, "Arise! Leave off fear and amazement. Tell me plainly by whom thou hast been thus deformed. Who is it that with his finger-end hath by way of sport hurt a black venomous snake that was innocent? He that coming in contact with thee hath to-day drunk virulent poison, winding a fatal noose round about his neck, knoweth it not through ignorance. Endowed with strength and prowess, ranging about at will, wearing shapes at pleasure, and resembling the destroyer himself, going to whom hast thou come by this condition? Who among the gods, Gandharbas or creatures or the high-souled saints is of such mighty energy as to have deformed thee? In this world I do not see him that would do me wrong. Even as a crane afflicted with thirst appropriateth milk mixed in water (leaving the latter out), so by means of fleet and life-destroying shafts will I among the immortals take the life of that chastiser of Pāka, the thousand-eyed mighty Indra. The frothy blood of whom, having his marrow pierced (by me) and slain by me in battle, doth the Earth wish to drink? Tearing off flesh from the corpse of whom slain by me in conflict, shall the birds so joyfully feed on it? Him, whom I shall wrong mightily, neither the gods, nor the Gandharbas, nor the Piçāchas*, nor the Rākshasas, will be able to rescue in

* A kind of foul spirits.—T.

fierce encounter. Recovering by degrees thy sense, it hoves thee to tell me what individual it was of execr character, who by his prowess, hath humbled thee in forest." Hearing these words of his brother, who was u the influence of extreme rage, Surpanakhā with tears in eyes, said, "Tender, and endowed with beauty, possesse youth and gifted with great strength, with expansive resembling white lotuses; clad in bark and dark dear-sk subsisting on fruits and roots, having their senses under trol; leading an ascetic life and a Brahmacharya mod existence; there are two sons of Daçaratha the brothers R and Lakshmana resembling the Sovereign of the Gandhar and marked with signs betokening royalty. I cannot as tain whether they be celestials, or human beings. And tween them I saw there a youthful female furnished grace, and having a dainty waist; adorned with every kin ornament. And it is on account of this female that I l like one unchaste and uncared for, have come by this co tion at their hands. Nor I wish in the midst of encou to drink the frothy blood of that crooked one as well as t two slain (in battle). Let this my prime wish be crow there with fruition. Her and their blood will I drink in dr ful conflict." As she said this, Khara wrought up with bo less passion, said, "Two human beings accoutred in a and wearing bark and dark deer-skins have in company a female entered this deep Dandaka forest. Do ye re after slaying them, as well as that wicked one. And sister of mine will drink their blood. Ye Rākshasas, this is my sister's dear desire. Repairing thither, spe accomplish this, bearing them down by your native m Seeing those two brothers slain by you. this one, exceedi rejoiced, will drink their blood in the field." Thus com sioned, those fourteen Rākshasas set out there like cl driven by the winds, accompanied by Surpanakhā.

SECTION XX.

THEN the grim Surpanakha, coming to Rāghava's asylum pointed out to the Rākshasas those brothers in company with Sitā. And they saw the mighty Rāma seated in the cottage in company with Sitā, and ministered unto by Lakshmana. And seeing her, as well as the Rākshasas who had come, Rāma remarked unto his brother, Lakshmana of flaming energy, saying, "O Sumitrā's son, do thou for a while guard Sitā. I shall slay these that have come to this asylum here." Hearing these words of Rāma versed in the knowledge of self, Lakshmana honored his speech by saying, "So be it." And the righteous Rāghava strung his mighty bow decked with gold; and addressed the Rākshasas, saying, "We that have entered into this untractable forest of Dandaka in company with Sitā are the sons of Daçaratha, the brothers, Rāma and Lakshmana. Why do you intend to do injury unto us. Subsisting on fruits and roots, having our senses under control, carrying on tasceticism and leading a Brahmacharya life, we are passing our days in the forest of Dandaka. It is to destroy you, wicked, and troublesome that I equipped with the bow have come here at the desire of the saints. Stay there content you should not move further. If you have a care for your lives, desist, ye rangers of the night." Hearing those words of his, those fourteen grim Rākshasas bearing darts in their hands, exceedingly enraged, with their eyes reddened, breathing high spirits, harshly said unto the sweet-speeched Rāma, having his eyes reddened, whose prowess they had not seen before, "Having excited there our lord, the high-souled Khara, it is thou that shalt lose thy life no later than this day, being slain by us in battle. What power hast thou, being one, to stay before us many, in the field,—what shall I say of thy coping with us in conflict?

In consequence of the *parighas*, darts, and *pathisas* disch ged by our arms, thou wilt surely lose thy life, along w thy prowess, and this bow which thou pressest with t hand." Having said this in wrath, those fourteen Rākshas uplifting their weapons and daggers rushed towards Rām and discharged darts at the invincible Rāghava. Thereup Kākutstha by means of shafts decked with gold, cut off th fourteen darts of theirs. Seeing this, that exceedingly en getic one, waxing highly enraged, took out fourteen *nārāch* whetted on stone, resembling the sun. And even as Satakr hurls the thunderbolt, Rāghava drawing his bow and taki his aim at the Rākshasas, let go those shafts. And th Rākshasas, their breasts pierced with vehemence, a themselves bathed in blood, fell down to the earth, li snakes dropping down from an ant hill. And with th breasts pierced, they, dripping with blood, deformed a deprived of their lives, lay on the ground like trees wh roots have been severed. Seeing them fallen on the grou the Rākshasi, beyond herself in wrath, approaching Kha with her blood a little dried up, again in distressful gu threw herself on the earth, like a plant exuding gum. A in presence of her brother, she set up a mighty roar; a then her face grown pallid, she dropped tears, emitting cri Seeing those Rākshasas slain in battle, Surpanakhā aga hastened (to his brother), and the sister of Khara, related detail the slaughter of those Rākshasas.

SECTION XXI.

SEEING Surpanakhā again lying on the ground, Kha in anger spake out unto that one, who had come to bring evil, saying, "I had but recently commissioned for thy beho those heroic Rākshasas living on flesh. Why then dost th

again weep? Bearing regard and attached unto me, and ever engaged in my welfare, they, assailed by others, are incapable of being slain; nor do they not obey my orders. What can it be? I would hear of the occasion owing to which again, crying 'Ah lord,' thou rollest on the earth like a serpent. Why dost thou beweep like one forlorn, while I thy lord, am living? Arise! Arise! Do not fear, cast off thy stupor." Thus addressed, and consoled by Khara, that irrepressible one, wiping her eyes, spoke unto Khara, "Having had my nose and ears cut off, I had come hither, covered with blood; and thou hadst consoled me. And thou also hadst despatched fourteen heroic Rākshasas, for my behoof, for slaying the terrific Rāghava along with Lakshmana. But all those, bearing ill will (towards Rāma), bearing darts and *pathsas* in their hands, have been slain in conflict by means of weapons penetrating into the vitals. Seeing those possessed of great speed, in a moment laid low on the ground,—as well as (witnessing) Rāma's mighty deed, great fear hath taken possession of me. O ranger of the night, I am afraid, and agitated, and cast down. I have (at length) found in thee a refuge, seeing fear on all sides. Wilt thou not rescue me who am sinking in this ocean of grief, having sorrow for its alligators and affright for billows? And these Rākshasas, living on flesh who had arrived at that place, have been slain by Rāma with sharpened shafts. If thou hast any kindness for me as well as those sons of Rākshasas and, O ranger of night, if thou hast strength and energy to cope with Rāma, do thou kill this thorn of the Rākshasas, who hath set up his dwelling in the forest of Dandaka. If thou do not to-day slay that destroyer of foes,* Rāma, I shall banishing shame, give up my life in thy very presence. Meseems, thou backed by thy forces† art incapable of staying

* Another reading is *that enemy of mine.—T.*

† Some texts—(Rama) *equipped with the bow.—T.*

in battle before Rāma in high encounter. Thou plume thyself on being a hero; but art really none such. Prowe hath been falsely attributed unto thee. Go off from Jan thāna without delay, along with thy friends. O stainer thy line, do thou in battle slay those fool-hardy ones. B if thou fail in slaying those human beings, Rāma and Lak mana, then how canst thou void of strength and of slend prowess, stay here? Overcome by the energy of Rām thou shalt speedily meet with destruction. Daçaratha's s Rāma, is endued with energy. His brother is possess of high vigour by whom I have come to be deformed." Ha ing thus bewailed long, that Rākshasi, possessed of a spaci abdomen, through sorrow, became bereft of her senses bef her brother, and excercised with great grief cried, strik her abdomen with her hands.

SECTION XXII.

On being thus taunted by Surpanakhā, Khara spok these sharp words in the midst of the Rākshasas, "Arisi from this thy humiliating censure, my wrath is beyond com pare. I can not bear it, like salt-water cast on a sor From my prowess I count not Rāma who is a human bei possessed of a frail life—him who slain by me shall to-da in consequence of his misdeed give up existence. Restra thy tears, and remove thy fear. I shall despatch Rām along with his brother to the abode of Yama. Thou shal O Rākshasi, quaff on the ground the hot blood of Rāma of ev life, slain by my axe." Overjoyed on hearing the word that dropped from Khara's mouth, she again through fickl ness extolled that foremost of Rākshasas, her brother. A first reprimanded by her and then praised, Khara spoke unt his general, named Dushana, saying, "Do thou, O gentl

one, array fourteen thousand of those Rākshasas, gifted with furious vehemence, ever following my wish, who never turn away from the field; who are hued like unto purple clouds, who revel in cruelty,* and who are elated (in consequence of their prowess). And thou gentle one, do thou at once bring my car as well as my bows, and pasty colored arrows and scimitars, and darts, and various whetted javelins. O thou versed in warfare, for slaying this haughty Rāma, I go in the very fore-front of the high-souled Paulastyas.† As he said this, Dushana brought his great car hued like the sun, yoked with excellent steeds of various colors. And thereupon in a passion Khara ascended that car resembling a peak of Meru, embellished with burnished-gold, furnished with golden wheels, open; having its pole studded with lapises; surrounded with fishes and flowers and trees and stones, and the sun and the moon and gold, and auspicious articles; and swarms of birds, and stars; having streamers and swords; garnished with bells; and yoked with superb coursers. And beholding that mighty army consisting of cars and arms and pennons, Khara as well as Dushana, said unto that multitude of Rākshasas, "March forth!" And then uttering tremendous roars, rushed out with great vehemence four and ten thousands of those terrible Rākshasas equipped with clubs and *pattisas* and darts and sharpened axes, and scimitars and discuses,—shining beautifully in their hands and *saktis* and dreadful *parighas* and innumerable bows, and maces, and *mushalas* and *vajras* fearful to behold, griped fast. And those following the will of Khara issued out of Janasthāna. Seeing those Rākshasas of dreadful forms rushing out, Khara's car remaining a little away (from the press), proceeded after a short space. Then

* The North-West Province's text has some additional *sloka* :—*Dreadful, wearing forms at will, possessing the pride of the lion, having large mouth, high-souled, revelling in cruelty, endeued with strength, of fierce energy.—T.*

† *Lit.—Pulastya's sons.* The Rakshasas were commonly descended from *Pulastya.—T.*

taking the permission of Khara, the charioteer drove at speed those powerful steeds decked in shining gold. And driven with speed, the car of Khara—slayer of foes—filled all directions with its rattle. And Khara, fired with wrath, and having piercing voice, hastening to destroy his enemy like the Destroyer himself, again urged his charioteer with roars, like a mighty cloud showering down stones.

SECTION XXIII.

As those terrible and inauspicious forces were marching on, a mighty sable cloud with dreadful sounds began to shower down blood. And the steeds yoked to his (Khara's) car, gifted with great celerity, dropped down all of a sudden on the level high ways strewn with blossoms. A dark circle bordered with red, resembling that of charcoal, appeared in the vicinity of the sun. And a frightful vulture, having a huge body, approaching the banner, sat upon the upraised golden flagstaff. And beasts and birds having shrill voices, living on flesh, remaining near Janasthâna, emitted various dissonant notes. And in the quarter lighted up by the sun, fierce jackals having mighty voices, in dreadful cries presaged evil unto the Râkshasas. And terrific clouds surcharged with water and blood, and resembling elephants with rent temples, enveloped the sky. And a dense darkness appeared, capable of making one's hair stand on end, and no quarter was distinctly visible. And out of season, there appeared evening hued like a cloth soaked in blood. And facing Khara, terrible beasts and birds set up cries. Kankas, Gomayas and vultures, portending fear, began to cry. Ever inauspicious in war, jackals presaging evil, with their mouths belching forth flame, howled in the face of the forces. And comets, resembling *parighas* appeared beside the sun.

That mighty planet Swarbhānu seized the sun when there was no *parva*. And the winds blew violently; and the sun was without lustre. And when there was no night, stars wearing the sheen of fireflies, began to fall. And in the tanks fishes and fowls were inert, and the lotuses were withered. And at that hour the trees were shorn of fruits and flowers; and without wind there arose dust dusky like clouds. And the parrots uttered wild notes—*chichikuchi*. And meteors of terrific aspects fell with loud noises. And the earth with her mountains, woods, and forests, shook. And as the intellegent Khara was roaring from his car, his left arm shook, and his voice fell, and as he surveyed around, his eyes moistened, and his head ached; yet through ignorance, he did not desist. Witnessing these mighty portents capable of making one's hair stand on end, Khara with a laugh, addressed the whole body of Rākshasas, saying, "Even as a strong person from prowess counts not a weak one, I do not dwell upon all these mighty portents, dreadful to behold, that have appeared. Even the stars will I bring down from heaven with my sharp shafts; and even Death will I engaged, bring to mortality. Without slaying Rāghava puffed up with pride as well as Lakshmana, by means of sharp weapons, I return not (from the conflict). Let that sister of mine, for whom Rāma and Lakshmana have had sense perverted, attain her desire, by drinking their blood. I had never before met with defeat in conflict. Ye have witnessed it. I do not speak a falsehood. Wrought up with rage, I shall slay in fight the sovereign of the celestials himself, going on his mad Airāvata, with the thunderbolt in his hand,—what shall I say of those two, who are human beings? Entangled in the noose of death, that mighty army of the Rākshasas, hearing his challenge, experienced boundless enthusiasm. And anxious to see the encounter, there came high-souled saints, and celestials, and Gandharbas, and Siddhas, with the Chāranas. And these pious ones assembled, spoke unto one another,

"Welfare unto those cows, and Brāhmanas, and those that are prized by the worlds! As the discus-handed Vishnu vanquished the foremost Asuras, may Rāghava rout in battle those rangers of the night, the progeny of Pulastya! And saying this as well as various other things, the supreme saints and the celestials stationed in the sky conceiving curiosity (as to the issue of the conflict), beheld the host of those Rākshasas, whose days had been numbered. Then impetuously Khara issued in his car from the van of the army.* And these twelve endowed with exceeding prowess, *viz.*, Synagāmi, Prithuçyāma, Yaynaçatru, Vihangama, Duryyaya, Karavirāksha, Purusha, Kālakānuka, Maghamāli, Mahāmāli, Sarpasya, and Rudhirāçana posted themselves around Khara. And Mahākapāla, Slhulāksha, Hramāthi and Triçiras†—[These four going before the forces, went at the back of Dushana]. Then as the planets dart towards the sun and moon, that heroic and dreadful army of Rākshasas, eager for victory suddenly rushed towards the princes with great vehemence.

SECTION XXIV.

WHEN Khara of fierce prowess had come to the asylum Rāma in company with his brother saw all those evil prognostics. And beholding those dreadful portents, Rāma exceedingly distressed, apprehending some calamity to the Rākshasas, observed unto Lakshmana, "O mighty armed one, behold these great presages that have taken place, capable of annihilating all beings, and which have for their object the utter extermination of the Rākhasas! Yonder

* The N. W. P. text has a different *sloka. And seeing him come out on the ground, they themselves came out.—T.*

† The sloka in the text is incomplete: The part within brackets, taken from the N. W. P. recension completes it.—T.

threatening clouds of assinine sable, showering down blood and uttering loud sounds are ranging the welkin. And, O discerning one, rejoicing at the prospect of my fight, all these arrows emit smoke, and my bows plaited on the back with gold, are restless. Meseems from the noise of the wild birds that impending on us is danger and uncertainty to life. Without doubt, there shall take place a mighty conflict. At this critical time, my arm shaking momentarily, betokens, O hero, victory unto us, and defeat unto the enemy. And thy face appeareth pleasant with a delightful lustre. O Lakshmana, the pallid face of those that prepare for conflict, auger shortening of life. We can hear the shouts of the Rākshasas as they roar, as also the blasts of the trumpets of those doomed to be wounded blown by Rākshasas of remorseless deeds. A considerate person that wisheth for his welfare, apprehending peril, should prevent disaster ere it arrives. Therefore bearing arrows in thy hand, and equipped with thy bow, do thou, taking Videha's daughter, take refuge in the mountain cavern, coverd with trees and difficult of access. That thou shouldst act contrary to my words, is what I do not wish. Swearing by my feet, go thou without delay,my brother. Thou art both strong and a hero: Thou canst, without doubt, slay these (Rākshasas. But I wish to slay all these rangers of the night myself." Thus accosted by Rāma, Lakshmana, taking arrows and a bow, took refuge in an inaccessible cave along with Sitā. Thereupon, saying, "Ah! we have spoken it sharp," Rāma put on his mail. And adorned with that mail resembling fire Rāma appeared in the dark like a mighty flame streaming up. And uplifting his bow, and taking his arrows, that powerful one stood there, feeling all directions with the twangs of his bow-string. Then the high-souled gods and Gandharbas, Siddhas and Chāranas came there, with the intention of witnessing the fight. And high-souled saints of the world, and the foremost Brahmarshis,

of pious acts, coming together, spoke unto one another, saying, "Hail to cows and Brahmanas, and all those in whom are established the worlds! May Rāghava vanquish in fight those rangers of the night, the progeny of Pulastya, even as the discus-handed Vishnu routed in battle the foremost Asuras!" Having said this, they again spoke, eying one another, "There are fourteen thousand of the Rākshasas of dreadful deeds, while the righteous Rāma is single. How can fight take place (between two such parties)?" Having said this, the Rājarshis, Siddhas, multitudes of the best of the twice-born ones, and celestials stationed in the sky were moved with curiosity (as to the issue of the conflict). Then seeing Rāma filled with energy, remaining in the field, all beings from fear experienced great pain. And the peerless grace of Rāma of energetic deeds became like unto that of the high souled infuriated Rudra.* While the gods, Gandharbas and Chāranas were thus conversing, the forces of the Rākshasas sending up solemn sounds, furnished with horrible armour, arms and flags, conversing in heroic parlance, roaring at each other, stretching bows, momentarily yawning,† sending forth shouts, and blowing trumpets. The universal uproar filled that (entire) forest. Scared and terrified at the hubbul the rangers of the wood fled to quarters free from noise; nor did they cast their eyes backward. And that army resembling the ocean, and rife with sounds, equipped with various weapons, with furious speed came towards Rāma. And Rāma also versed in warfare, casting his eyes arround, found the forces of Khara ready for fight.‡ Then stretching his dreadful bow, and swiftly taking out shafts, (Rāma) for compassing the destruction of the entire body of the Rākshasas, waxed furiously enraged. And like

* There is a variation in reading here; the sense, however, is the same.

† The commentator says the yawning was in consequence of the soldiers having during the conflict indulged in liquor.—T.

‡ Another text :—The holder of *pinaka*.—T.

unto the flaming fire at the universal dissolution, he, growing wroth, was incapable of being looked at. And seeing him filled with energy, the sylvan deities were extremely pained.* And the aspect of the enraged Rāma appeared like that of the holder of Pināka, intent upon destroying Daksha's sacrifice. Furnished with bows and ornaments and cars and mail hued like fire, that army of those subsisting on flesh, appeared like masses of blue clouds at sunrise.

SECTION XXV.

COMING to the asylum, Khara in company with those that went before him, saw that slayer of foes, the enraged Rāma, holding his bow. And seeing him, Khara possessing a shrill voice, raising his bow, commanded unto the charioteer to drive towards Rāma,—"Drive on!" At Khara's command, the charioteer drove the steeds to where the mighty-armed Rāma stood alone, holding his bow. And seeing him (Khara) entered the field, all those rangers of the night—the counsellers—uttering mighty shouts, environed him round. And Khara stationed on his car in the midst of Rākshasas appeared like red bodied one risen in the midst of the stars. Then in battle Khara, afflicting Rāma of incomparable energy with a thousand shafts, uttered a tremendous roar. Then all the rangers of the night, waxing exceeding wroth, showered various weapons on that terrible bowman, the invincible Rāma. And wrought up with rage, the Rākshasas in battle assailed him with iron clubs, and darts, and *prâsas*, and swords, and axes. And resembling clouds (in hue), the exceedingly strong Rākshasas, having huge bodies, darted towards Kākutstha by means of steeds and cars. And mounted on elephants resembling

* Another reading is :—The sylvan deities fled away.—T.

mountain-peaks, numbers of Rākshasas, intent upon slaying Rāma in battle, showered arrows on him, as mighty clouds pour down showers on the monarch of mountains. And Rāma was hemmed in by all those fierce-looking Rākshasas, even as in the evening Mahādeva is surrounded by his courtiers. And as the ocean resisteth the tide of a river, Rāghava by means of arrows resisted the weapons discharged by the Yatudhānas. As a mighty mountain, assailed by the thunderbolt, doth not feel pain, Rāma, having his person pierced by terrible flaming weapons, did not feel pain. And pierced, and with his person covered with blood, Rāma, the descendant of Raghu, resembled the sun enveloped in evening clouds. And seeing him single, surrounded by many thousands, the Gods, Gandharbas, Siddhas, and supreme saints became sorrowful. Then Rāma getting enraged, bringing his bow to a circle, discharged sharpened shafts by hundreds and by thousands. And as if in sport, Rāma in the conflict shot irrisistible (shafts) furnished with Kanka feathers, and decked with gold, irrisistible, capable of inflicting extreme pain, and resembling the noose of Death. And sportively discharged by Rāma, those arrows deprived the Rākshasas of their lives, like the noose forged by death. And piercing the persons of the Rākshasas, those arrows, soaked in blood, going up to the sky, appeared with the splendour of flaming fire. And innumerable shafts, exceedingly fierce, capable of depriving the Rākshasas of their lives, were let go from the circle of his bow. And with those Rāma severed bows, in battle by hundreds and by thousands and flag ends, and shields, and mail, and many arms with embellished hands, resembling the trunks of elephants. And the arrows of Rāma discharged from the string pierced and cut off steeds mailed in gold, yoked unto cars, together with the charioteer; and elephants with their riders; and horsemen with horses. And slaying foot-soldiers, he despatched them to the abode of Yama.

And cut off with *nâlikas* and, *nârâchas*, and sharp-pointed *vikirnas*, the rangers of the night uttered dreadful howls of distress. And like a withered wood afflicted by fire, that host harassed by the various marrow-piercing* shafts shot by Rāma, did not attain ease. And some heroic rangers of the night possessed of great strength, waxing furious, threw† at Rāma *prasas*, and darts and axes. Thereupon resisting by means of shafts those weapons of theirs, the mighty-armed Rāma endeued with prowess, took their lives in the conflict, and cut off the heads (of warriors). And having their heads, and shields and bow-strings, severed, they fell as fall on the earth trees thrown down by blasts from the wings of Suparna.‡ Those rangers of the night that remained there, wounded by arrows, and losing heart, fled with speed to Khara, to seek his protection. Thereat, encouraging them, Dushana, taking his bow, ran furiously in high rage against Rāma, like the enraged Destroyer himself. And rallied again (by Dushana) and, their fear dispelled through their having found refuge with him, they armed with *sâlas*, *tâlas*, and crags, darted against Rāma. And bearing in their hands darts, and clubs, and nooses, those exceedingly strong ones showered in battle shafts and weapons. And the Rākshasas discharged vollies of trees and crags. And capable of making one's hair stand on end, that battle was dreadful and furious and now on the side of Rāma and now again on that of the Rākshasas. And waxing exceedingly wroth, they bore on him hard from all sides. Then finding all directions entirely covered with Rākshasas, and showers of shafts, that one gifted with mighty strength, sending up a terriffc shout, fixed (on the bow-string) the exceedingly effulgent Gāndharba weapon (for discharging it) among the Rākshasas. Then thousands of shafts went forth from the circle of his bow;

* Another reading is, *sharpened*.—*T*.

† Another reading: *remaining before Rama, threw powerful weapons*.—*T*.

‡ *Lit*.—Of *fair feathers*. A name of Garura.

and all directions were covered with thronging arrows. T
those Rākshasas, afflicted with arrows could not see Rā
how he took out his dread shafts, nor how he dischar
those excellent shafts; they only saw him drawing his b
And the darkness spread by the arrows enveloped the
with the sun. And Rāma stationed there continued pou
in shafts. And the earth was covered with shafts shot,
alighting, and alighted simultaneously. And at places w
seen Rākshasas by thousands slain, falling, enfeebled, t
and riven. And cut off by Rāma with arrows, d
and *Patticas* in that battle the fearful field was scat
ed, heads with turbans, arms with finger-fences; torn thi
and arms, and various ornaments, horses, excellent elepha
and cars, shattered in numbers, chouris, fans, and umbrel
and pennons of various descriptions. Beholding all th
stain, the (remaining) Rākshasas, sore distressed, could
(again) advance before that captor of hostile capitals Rān

SECTION XXVI.

FINDING his own forces slaughtered, the mighty-arn
Dushana speedily ordered five thousand Rākshasas, gil
with tremendous velocity, difficult of being approachec
who never turned from the field. And from all sides t
incessantly showered darts and *patticas*, and scimitars,
stones, and trees, and shafts. Thereupon by means
shafts the righteous Rāghava resisted that mighty destruc
shower of trees and stones. Resisting that shower, Rā
with his eyes staring, and resembling a bull, flew int
great rage, for the purpose of slaying the whole body
Rākshasas. Then influenced by wrath, and flaming in ene
he on all sides covered the army along with Dushana w
arrows. Then the general, Dushana, destroyer of enem
getting wroth, opposed Rā arrows resembl

thunderbolts. Then heroic Rāma highly angered, severed his (Dushana's) mighty bow with shafts sharp as razors, and slew his four horses by means of as many shafts. And having slain the steeds, he (Rāma) cut off the head of the charioteer by means of a crescent-shaped weapon, and pierced the (Rākshasa Dushna) in the breast with a brace of shafts. His bow cut off, his steeds together with the charioteer slain, and himself deprived of his car, he (Dushna) took a *parigha* resembling a mountain peak, able to make one's down stand on end plated with gold, capable of afflicting celestial hosts, studded with sharp iron *sankus*, and graced with the fat of foes;— of the touch of a thunderbolt, able to pierce the persons of enemies.* And takng up in that encounter the *parigha* resembling a mighty snake, that ranger of the night of cruel deeds Dushna, rushed towards Rāma. And as Dushana was rushing forward, Rāghava by means of a couple of shafts cut off his two arms with the ornaments. And the huge *parigha* escaping from (Dushana's grasp) fell forward on the field like the banner of Sakra. And like a mighty elephant whose husks have fallen off, Dushna, on his arms having been severed, fell down to the earth. Seeing Dushana down on the ground, and slain in battle, all creatures, saying, "well done!" "well done!" paid homage unto Kākutstha. In the meantime, three generals, getting wroth, being entrapped in the noose of death, rushed against Rāma in a body—viz; Mahakapala, Sthulākshya, and the mighty Pramāthi the Rākshasa, Mahakapala, upraising a large dart, and Sthulākshya, taking a *pathica*, and Pramāthi, an axe. And as soon as Rāghava beheld them advance, he resisted them by means of sharp and keen-edged shafts, even as one receives guests that have come. And Raghu's son split Mahākapāla's head,—afflicted Pramāthi with countless shafts, and lodged the eyes of Sthulākshya with sharp shafts. And they fell down to the earth like mighty trees

* The text may also mean-*able to rend the cities of foes.—T.*

of many boughs. Thereat instantly inflamed with wrath, Rā by means of five thousand shafts, sent as many thousands Dushana's followers to Yama's abode. Hearing that Dusha had been slain, Khara, waxing wroth, commanded his migh generals, saying, "Fighting with that vile man, Rāma, alon with his mighty forces Dushana hath been slain in battle, together with his followers. Let all the Rākshasas slay hi with weapons of various shapes." Having said this in wrath, Khara darted towards Rāma. And discharging choice shafts, Syenagāmi Prithugriva, Jajnasatru, Vihangama, Durjaya, Paravirāksha, Parusha, Kālakārmuka, Hemamāli, Mahāmāli, Sarpāsya, and Rudhirāçana,—these twelve generals endued with mighty prowess accompanied with their forces, proceeded vehemently against Rāma, discharging excellent shafts. Threat with shafts resembling fire, and decked with diamonds and with gold, (Rāma) possessed of energy destroyed the rest of his (Khara's) forces. And as the thunderbolt slayeth the mighty, Asuras, those shafts studded with gold, and like unto smoking fire, slew those Rākshasas. And in in the field Rāma slew an hundred Rākshasa with an hundred Karnis, and a thousand (again) with a thousand. And, their armour and ornaments severed, and their bows broken in shivers, those rangers of the night fell down on the earth, bathed in blood. And as a spacious dais is covered with Kuça, the entire field was scattered with the Rākshasas fallen in battle with hair dishevelled, and covered with blood. And at that time that fearful forest, with the Rākshasas slaughtered, and with its clay mired with flesh and blood, resembled hell itself. Fourteen thousand Rākshasas of dreadful deeds were slain by Rāma single, a human being, fighting, (moreover) on foot. And the remnant of his (Khara's) forces were that mighty car-warrior, Khara himself, and the Rākshasa, Triçira; and (on the other side) was that destroyer of foes—Rāma. The rest of the Rākshasas, gifted with great prowess, terrible, and difficult of being withstood, were all slain in battle by

the elder brother of Lakshmana. Then seeing that dreadful army destroyed in terrible conflict by the mighty Rāma, Khara ascending a great car, advanced before Rāma, like Indra with the upraised thunderbolt.

SECTION XXVII.

As Khara was advancing before Rāma, that leader of the army named Triçira, approaching him, said, "Do thou employ me, who am possessed of prowess; and thyself desist from this rashness. Behold the mighty-armed Rāma brought down in battle. I swear (unto thee) truly; I touch this weapon, (to say) that I will slay Rāma, who deserves to be slain by all the Rākshasas. Either I shall prove his death in battle, or he shall prove mine. Restraining thy martial ardour, do thou for a while become a witness. Either, joyed in consequence of Rāma being slain, thou shalt repair unto Janasthāna; or I being slain, thou shalt enter the field (against him)." Thus satisfied by Triçara, from his desire to meet with death, the latter, on being permitted with "Go," proceeded towards Rāma. And like a hill with three summits, Triçira rushed towards Rāma on an effulgent car yoked with steeds. And as a mighty cloud pours down shower, (Triçira) discharging vollies of shafts, uttered a roar resembling the sound of a wet kettledrum. And seeing that the Rākshasa Triçira was advancing, Rāghava resisted (his attack) by discharging sharpened shafts. And that encounter of those exceedingly powerful ones, Rāma and Triçira was fierce, like unto that between a lion and an elephant. Then struck on the forehead by a brace of shafts shot by Triçira, the wrathful Rāma enraged, and inflamed with anger, said, "Ah! such is the strength of the heroic Rākshasas! I have been wounded in the forehead with shafts resembling flowers.

Do thou also take the arrows shot from my bow." Saying this, (Rāma) enraged, and influenced by wrath, wounded Triçira in the breast with fourteen arrows. And that energetic one by means of four shafts having their joints bent, brought down his four steeds. And by means of eight arrows (Rāma) laid low the charioteer from the front of the car. And Rāma with a shaft severed his upraised standard. Then as that ranger of the night was descending from his broken car, Rāma pierced his breast with arrows,—and thereat he was stupified. Thereupon, that one of immeasurable prowess, out of anger by means of three shafts possessed of celerity, brought down Triçira's three heads. And that ranger of the night present in the field, afflicted by the shafts of Rāma, after his heads had fallen first, fell, vomitting smoking gore. And the Rākshasas remaining after the rest had been slain, belonging unto Khara's original forces losing heart, began to flee like deer terrified at a hunter. And seeing them fly, Khara waxing wroth, swiftly making them desist, darted towards Rāma, like Rāhu darting towards the Moon.

SECTION XXVIII.

SEEING Dushana slain in fight along with Triçira, Khara, witnessing Rāma's prowess, was filled with fear. And seeing that irrisistible Rākshasa host—even Dushana and Triçira—slain by the mighty Rāma alone, and seeing the great courage that was made in the army, that Rākshasa, Khara, was seized with despondency. Then as Namuchi advances against Vāsava, Khara stretching his powerful bow, advanced against Rāma. And Khara hurled at Rāma *nârâchas* reveling in blood, resembling infuriated venomous snakes. And repeatedly twanging his bow, Khara, mounted on his car, began to range the field, displaying his weapons through his

acquired skill. And that mighty car-warrior covered all sides with his shafts. And seeing this, Rāma of a tremendous bow with shafts incapable of being borne, and resembling tongues of flaming fire, entirely enveloped the welkin, even as a cloud poureth down showers. And with the sharpened shafts shot by Khara and Rāma, the entire firmament on all sides was thronged. And as each enraged was engaged in coping with the other, the sun, enveloped in a net-work of shafts, did not appear. And as a mighty elephant is struck with the goad, Rāma in the conflict attacked (his opponent) with *nâlikas* and *nârâchas* and sharp-pointed *vikirna*. And as that Rākshasa sat on his car, bow in hand, all creatures saw him, as if he were the very Destroyer with the noose in his hand. And at this time Khara thought that Destroyer of all his forces, established in his manliness, the exceedingly powerful Rāma to be overcome with fatigue. And seeing that one powerful like the lion, and gifted with the vigorous gait of the lion, Rāma was not moved, as a lion seeing a puny deer (is not moved). And then as an insect falls into a flame, Khara mounting a mighty car, resembling the sun, approached Rāma. And, displaying his lightness of hand, Khara severed the bow of the magnanimous Rāma, with the arrow (fixed on it) at the place where it is grasped. Then taking up seven other shafts, resplendent like the thunderbolt of Sakra, Khara, enraged, sent them into (Rāma's) main-joints, and then afflicting Rāma of unparalleled energy with a thousand shafts, Khara sent up in that conflict a loud shout. And riven by the shafts discharged by Khara, Rāma's mail resembling the sun fell to the ground. And pierced with those arrows, all over his body, and inflamed with rage, Rāghava appeared in the field, like a smokeless flaming fire. Then that destroyer of foes, Rāma, for compassing the end of his enemy, stringed another mighty bow, sending forth solemn sounds,—the redoubtable Vaishnava bow that had been conferred on him by the

Maharshi. And uplifting that superior bow, Rāma ru against Khara. Then with shafts having bent knots and gc feathers, Rāma, wrought up with rage, severed in battle Kh standard. And on that exceedingly graceful golden stan being hewn down it seemed as if the sun dropped t earth at the behest of the celestials. And thereat Kl understanding the import of things, fired with wrath, pie Rāma's breast with five arrows, like one striking an elep with a goad. And Rāma on being pierced with a good n shafts discharged from Khara's bow, and having his l bathed in blood, was highly wroth. Thereupon that fore of bowmen, and weilder of a mighty bow, taking six sh let them go, after aiming at them. And with one sha pierced Khara's head, with two his arms; and with t arrows headed like half-moons, Rāma wounded Khara ir chest. Then that highly energetic one, influenced by a assailed the Rākshasa with thirteen *nārāchas* whette stone and with one that exceedingly powerful one, cu yoke of the car, with four the four steeds, with sixth the head of Khara's charioteer, with three the *trivenu* of the car, with two the wheel, and with the tw severing as if in sport Khara's bow with his ha with the thirteenth, resembling the thunder-bolt pie Khara in the encounter. Then with his bow shatte deprived of his car, (Khara) having his horses slain as as his charioteer killed, taking a mace in his hand le to the ground, and stood there. And the celestials Maharshis exceedingly rejoiced, assembled in the welk a body, and with joined hands extolled that feat of mighty car-warrior Rāma.

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* Another text reads: *with the arrow set.*—*T.*

SECTION XXIX.

AND to Khara deprived of his car standing with a mace n his hand, that exceedingly energetic one, Rāma, preluding is speech with mildness, spake, "Backed by this mighty ost abounding in elephants and horses and cars, thou hast lone an exceedingly wicked deed, execrated by all the vorlds. Even if one happen to be the lord of the three vorlds, one given to troubling creatures, and who is cruel nd engaged in wicked acts, can not exist. All persons estroy, like a snake that hath intruded itself, him that doth ruel deeds, hostile to the interests of every one. People elightedly behold the end of him that doing an action either rom covetuousness or desire, doth not like a Brāhmain wallowing a Karakā, see the consequence thereof. What,) Rākshasa, dost thou gain by slaughtering exceedingly ious ascetics engaged in righteous acts, living in the forest f Dandaka? Like unto trees whose roots have been reduced, ruel persons, execrated of men, who perpetrate iniquitous cts, do not exist long. And as a tree puts forth blossoms n season, the doer of sinful deeds, at the hour (of repentance) nevitably reaps their fruit in the shape of dreadful anguish of the spirit). And, O ranger of night, as the effect of aving taken rice mixed with poison, appears without delay, ven so also people readily reap the fruit of their own acts.) ranger of the night, it is to take the lives of the perpetra- ors of dreadful sins, who wish ill unto men, that I the king ave come. Today the gold-decked arrows discharged by ıe, piercing (thy body), shall enter into the earth, cleaving t, like serpents falling into an ant-hill. Slain in battle, thou halt in company with thy army, follow those people practis- ıg piety, whom thou hast devoured in the Dandaka forest. 'oday let those great saints, who had formerly been slain by hee, stationed in the sky, behold thee slain (in turn) with my

arrows, and inhabiting hell. Do thou strike as thou lik
And thou that art of an odious race, do thou put forth
energy. Today I will bring down thy head, even as a p
falls to the ground." Thus addressed by Rāma, Kl
enraged and beyond himself with passion, with eyes redde
replied, "O son of Daçaratha, why having slain infe
Rākshasas in battle, dost thou praise thyself without reas
Those foremost of men that are puissant and powerful
not, inflated with their energy, mouth (their own co
quence). It is the mean-minded Kshatriyas of impure he
that magnify themselves among men, even as tl
O Rāma, dost. What hero, when the hour of his death l
approached, publishes in the field his own lofty lineage
sings his own hymn. As brass wearing the semblanc
gold, displays its own defect on being heated,* with a
lit with Kuça, † so thou hast betrayed thy own lightness
this speech of thine. Thou dost not see me staying l
mace in hand, like a moveless mountain dyed in me
bearing mobile and immobile things. I can, mace in h
deprive thee and the three worlds to boot clean of your li
like the very Destroyer with the noose in his hand. E
will not parley much with thee as much as I could wish:
sun is going to set, and our fight shall be interrupted. F
teen thousand Rākshasas have been slaughtered by thee
will for their deaths wipe their tears to-day." Saying
Khara, highly enraged, hurled his mace‡ provided
golden rings at Rāma, like unto the blazing thunder
Thereat, reducing to ashes trees and shrubs, that mi
flaming mace, discharged by Khara's arm, fell be
Rāma. And Rāma severed in many fragments that mi
mace, resembling the noose of Death, as ascending
welkin, it was coming down. Thereupon, like a she-ser

* *ie. becomes dusky,* as Rāmanuya intelligently remarks.—T.

† Another reading is, *lit with husks.*

‡ Another reading is, *plaited with gold.*

brought down by force of incantations, the mace fell to the earth shattered and riven.

SECTION XXX.

CUTTING off the mace with his shafts, Rāghava attached unto righteousness with a smile said unto Khara these angry words, "Thou vilest of Rākshasas, this is the utmost of thy might, which thou hast displayed. Rendered more nerveless at my hands, in vain dost thou storm. Riven by my shafts, thy mace, belonging unto thee who art prolix in the matter of vocabulary, destroying thy confidence, hath saught the earth. And what thou hadst said,—"I will wipe the tears of the Rākshasas that have been slain," hath also proved false. As Garura stole ambrosia, will I deprive thee, O Rākshasa, who art base, of a mean disposition and a false character, of thy life. To day the earth shall drink the blood vitiated with foamy bubbles, of thee, having thy throat severed, and riven by my shafts. Having all thy body covered with dust, and thy two arms lopped off, thou shalt, difficult to win, take thy nap, embracing the earth, like a damsel difficult to win. On thee, disgrace of Rākshasas, lying down, and being fast asleep, this Dandaka shall be refuge of those that shall resort to it for shelter. O Rākshasa, in thy Janasthāna, with its (Rākshasas) slain by my shafts, ascetics shall fearlessly go about in the wood. Today Rākshasas, capable of exciting fear in others, rendered forlorn and with their friends slain, shall from fear, with their faces wet with tears, fly (this place). To day thy wives whose husband art thou of such a nature,—and who are of a like lineage (with thyself),—shall experience the sentiment of sorrow, and be deprived of their all. Thou of a cruel disposition, thou of ignoble soul, thou that art aye a thorn (in the

side) of Brāhmanas, it is for thee that ascetics, frightened and dispirited, have so long been pouring the clarified butter." As Rāghava, influenced by anger, said this in the field, Khara from wrath, with accents rendered harsher, fell to censuring (Rāma), "Thou art wondrous proud; and thou art fearless albeit fear is present unto thee. And come under the sway of death, thou dost not understand what should be said and what left unspoken. Those persons that have been fast bound by the noose of death, do not in consequence of their senses having ceased to perform their functions, descern what is proper and what improper." Saying this unto Rāma, that ranger of the night (Khara), pursing his brows, espied a mighty *sala* hard by. And looking about him on all sides in the field for a weapon, he uprooted it, biting his nether lip. And raising up the tree with his arms, and uttering a roar, that exceedingly powerful one aiming at Rāma discharged it, exclaiming,—"Dead thou art." And as it descended, the puissant Rāma cut it off by means of a multitude of shafts, got into a mighty rage for the purpose of slaying Khara in battle. Then Rāma perspiring, with eyes reddened in wrath, pierced Khara in battle with a thousand shafts. And blood mixed with froth gushed by the sides of the shafts, like torrents flowing from fountains in a hill* stupified in battle by the shafts shot by Rāma, and maddened by the smell of blood, Khara furiously made for Rāma. And as he (Khara) was rushing on, bathed with blood, Rāma equipped with arms, suddenly summoning his strength walked backward two or three paces. Then with the view of bringing about (Khara's end) Rāma took up in the conflict an arrow resembling fire or another weapon of Brahmā himself. And that righteous one shot at Khara that (arrow), which had been conferred on him by the intelligent Maghavān. And discharged by Rāma from his bent bow, that mighty arrow with the roaring of the thunder

* The text varies slightly in other texts.—T.

bolt fell at Khara's breast. And burning in the fire of the arrow, Khara fell down on the earth, like the giant Andhaka* in the forest of Sweta, consumed by Rudra. And threat Khara slain fell down like Vritra slain by the thunder-bolt, or Namuchi by foam,† or Vala by Indra's *Acani*. After this, the celestials, assembled with the Chāranas, struck with wonder joyfully sounded kettledrums and showered blossoms on Rāma. "In over half a moment Rāma by means of sharpened shafts hath slain in mighty encounter fourteen thousand Rākshasas, wearing shapes at will, headed by Khara and Dushana. Ah! mighty is the feat achieved by Rāma knowing self. Ah! this mighty prowess, this mighty firmness, show like unto those of Vishnu himself." Saying this all the deities went to from where they had come. Then the Rājarshis in company with supreme saints, with Agastya (at their head), gladly paying homage unto Rāma, said the following words, "It is for this that the chastiser of Paka, the great Indra, Purandra, had paid a visit to the sacred asylum of Sarabhanga. And the Maharshis had dexterously brought thee to this place, for compassing the destruction of those foes—the wicked Rākshasas. And it is owing to this, that, O son of Daçaratha, thou hast performed this mighty deed. (Now) the Maharshis will carry on their proper pious offices in the Dandaka." After this, that hero, Lakshmana, accompanied with Sitā came out of the mountain cavern, and joyfully entered the asylum. Then the victorious and heroic, Rāma, honored by the Maharshis, entered the asylum, worshipped by Lakshmana. And seeing that destroyer of foes, and bringer of comfort unto the Maharshis, her husband,

* The Asura Andhaka was slain in the forest of *Sweta* by Rudra. This is related in the Puranas. Another reading is *Swetarayge yathantaka like the Destroyer in the forest of Sweta*. Swa, according to the *Kurma Purana Uttra Khanda*, in the Kalanyara hill, by a kick with his left leg, slew the Destroyer, engaged in pennances, who had come to kill the Rajarshi Sweta, who was a great votary of Siva.—T.

† Namuchi was slain by a thunder-bolt laid over with foam.—T.

Vaidehi embraced him. And seeing the multi of Rākshasas slain, Janaka's daughter, beholdin undeteriorating Rāma, ministered unto him with su joy. And with a delightful countenance again embr that destroyer of foes, who had been honored b delighted Maharshis, Janaka's daughter became exceed happy.

SECTION XXXI.

THEN Akampana bestiring himself, speedily issuin of Janasthana, spake unto Rāvana, "O king, a great Rākshasa living in Janasthana,have been slain,and Khar hath been slain in battle. I alone have with much diffi managed to come here." Thus addressed, the ten-n one, flaming up in energy, with his eyes reddened in w said this unto Akampana, "Who, having his days numb hath ravaged the dreadful Janasthana? Who shall no wend the way of all beings? Doing me a bad turn, M vān himself, or Vaiçravana, or Yama, or Vishnu, ca attain happiness. I am the destroyer of the Destroyer self; and I burn even very Fire. And I can bring I itself to mortality. I can by my impetus resist the for the wind. And when enraged, I can by my energy con the Sun and Fire." Thereat, Akampana, with joined h from fear replied to the ten-necked Rāvana, in faltering w beseeching courage. Thereat that foremost of Rāksh the ten-necked one, granted him courage. Then ins with confidence, Akampana without fear spoke, "There son of Daçaratha, youthful, resembling a lion*, named R of broad shoulders, and possessed of excellent beauty of and mighty-arms. (He) is sable-hued, of high fame

* Another reading is *Viranga*: *rupopeta*: *possessed of handsome perso*

of matchless prowess and vigor. It is he that in Janasthana hath slain Khara with Dushana." Hearing Akampana's words, that lord of the Rākshasas, Rāvana, breathing like a mighty serpent, said these words, "Tell me, O Akampana, hath Rāma come to Janasthana, accompanied with the sovereign of the celestials and the body of the immortals? Again hearing Rāvana's words, Akampana described the strength and energy of that high-souled one. (He) is named Rāma, and is exceedingly energetic; the foremost of all bowmen—furnished with celestial panoply; and is possessed of pre-eminent prowess in warfare. Like unto him in strength, of red eyes, and gifted with a voice like the sound of a kettledrum, his younger brother, Lakshmana has a countenance resembling the full-moon. He hath met with him (Rāma) as the wind meeteth with a flame. He is endeued with grace, and is the foremost of monarchs. It is he who hath ravaged Janasthana. The magnanimous gods did not come there. No doubts need be entertained on this head. The feathered shafts, plated with gold near the plumed part, becoming five-mouthed serpents ate up the Rākshasas. Wherever oppressed with fear the Rākshasas go, they see Rāma stationed before them. In this way, O sinless one, hath Janasthana been exterminated by him." Hearing Akampana's words, Rāvana said, "I will go to Janasthana for slaying Rāma with Lakshmana." When he had said this, Akampana said, "Hear, O king, the true report of Rāma's prowess and manliness. Enraged, the highly famous Rāma cannot by putting forth vigor be checked. And by means of his shafts, he can make river in full flood turn its course. And he can bring down from the sky its stars and planets, and that graceful one can recover the depressed Earth. And that lord can submerge all creatures by riving the continents of the sea, and with his shafts can resist the onset of the ocean, and the wind; and that illustrious one that foremost of persons by virtue of his vigor, destroying the worlds, can again create

all creatures. O ten-necked one, forsooth, Rāma cannot be subdued in conflict, either by thee or the world of Rākshasas, as heaven is incapable of being attained by a sinner. I deem him incapable of being slain by all the Gods and Asuras together. This alone is the means of slaying. Do thou heedfully listen to it! He has a wife of sterling worth in the world, and that slender-waisted one is known by the name of Sitā. She is in the full bloom of youth, and hath a symmetrical person—a jewel among womankind embellished with jewels. And neither a goddess, nor a Gandharbi, nor yet an Apsari, nor a Pannagi is equal to her; and what is a human female? Thrashing him, do thou in the mighty forest, carry away his wife. Without Sitā, Rāma shall cease to exist." Thereupon, the lord of the Rākshasas, Rāvana, happened to relish those words; and reflecting (a while), that mighty-armed one addressed Akampana, saying, "Excellent well. I will go there alone, accompanied by my charioteer only. I will this very morning with a glad heart bring Vaidehi to this spacious palace." Saying this, Rāvana departed, lighting up all sides, on a sun-shiny car, yoked with mules. And coursing the firmament, that mighty car of that foremost of Rākshasas looked like the Moon among clouds. And proceeding far, he, approaching the asylum (of Tāraka's son), presented himself before him. And Māricha entertained the king with meats and drinks passing human. And having entertained him personally with a seat and water (to wash the feet), Māricha spoke these pregnant words, "O king, O lord of the Rākshasas, is it well with the worlds? I am filled with fear: I apprehend that all is not right, since thou hast come hither (alone) in such post-haste speed." Thus addressed by Māricha, the highly energetic Rāvana, versed in speech, said, "My child, the guards (of Janasthana) have been slain by Rāma of untiring energy; and all Janasthana, incapable of being slain, hath (by him) been brought down in battle. Do thou, therefore, assist me in carrying

away his wife." Hearing these words of the lord of Rākshasas, Māricha said, "What enemy of thine in the guise of a friend, hath spoken of Sitā unto thee? And, O foremost of monarchs, who, having been, entertained by thee, doth not bear thee good will?* Tell me, who is it that hath told thee, 'Bring Sitā hither?' Who is it that hath set his heart on severing the summit of the entire Rākshasa world? He must be thy enemy that excites thee to this. Of this there is not the least doubt. He wishes to extract through thy agency the fangs of a venomous snake. Who (intends) to lead thee astray by imposing on thee such a deed? Who, O king, hath struck in the head, thee that wast slumbering in peace? Rāghava in war is like a mad elephant, having an unblemished ancestry for his trunk, perspiration for his temporal exudation; and arms resting well beside him for his tusks. O Rāvana, thou art not competent even to look at him. Thou ought not to rouse up the sleeping man-lion, that slayer of skillful Rākshasas resembling deer, with his sport in the field, for his joints and down; arrows for his body and sharp scimitar for his teeth. O Sovereign of the Rākshasas, thou ought not to plunge thyself into this dreadful, and abysslesss ocean, having the bow for its alligators, activity of arms for its shine, arrows for its billows, and engagement for its waters. Be propitious, O lord of Lankā! O foremost of Rākshasas, with a contented heart, thou hadst better go thy way to Lankā. Do thou ever sport with thy own wives: let Rāma in company with his wife, sport in the woods." Thus addressed by Māricha, the ten-throated Rāvana desisted, and entered Lankā the best of capitals.

* Another reading is—*ko na nandati ninditi; who having been insulted by thee, doth not rejoice (in thy prosperity)*, and, therefore, in the garb of friendship, hath done thee this wrong?—T.

SECTION XXXII.

SEEING fourteen thousands of Rākshasas of dread deeds, together with Dushana, and Khara, and Triçira, sl in battle by Rāma single-handed, that one resembling clou Surpanakā, again fell to send up mighty sounds. A witnessing Rāma's deeds, incapable of being performed others, she, extremely agitated, went to Lankā, ruled Rāvana. And she saw the effulgent Rāvana in front of palace, surrounded by his counsellors, like Vāsava surrou ed by the Maruts; seated on a supreme golden seat res bling the sun, and like unto a flaming fire on a golden d kept alive by sacrificial offerings; unconquerable by hi souled saints, celestials, Gandharbas and all creatur terrible like the Destroyer with his mouth wide open; persons containing scars* of wounds inflicted by the thun bolt and the lightnings, in the war between the gods a Asuras; his breast bearing marks of attacks made by A vata with the ends of his tusks;—having twenty ha and ten heads,—wearing elegant attire; broad breast heroic; marked with royal signs; (in hue) resembling c lapises; embellished in ornaments of burnished gold; hav goodly hands, white teeth, and a huge face resemblin hill;—even him who in the war of the gods had been assa an hundred ways with the descent of Vishnu's discus; wh body had been cut with all the weapons of the celestia (him) who furiously disturbs the deep incapable of be disturbed; uproots mountain summits, and tramples o gods,—the destroyer of righteousness, and the violater other's wives;—the employer of all celestial arms, and disturber of sacrifices;—who going to the city of Bhaga

* This reminds one of Milton: of Belzebub, he says,—

"————————His person
Deep scars of thunder had intrenched—*Par. Lost.*—Book I

and vanquishing Vāsaki, had carried off Takshaka's beloved wife; who, going to Kailaça, and defeating him having for his vehicle a human being, had carried off the car Pushpaka coursing at every where at will; who endeued with prowess had devastated the divine Chaitraratha grove, the tank (situated there) and the Nandana wood,—as well as the gardens of the gods; and, who, himself resembling a mountain summit, had by means of his upraised arms, obstructed the rising of these repressor of foes the exalted Sun and Moon; who, possessed of calmness, having formerly for ten thousand years carried on asceticism in the mighty forest, offered his own heads unto the self create one; who in conflict fears, not death from either gods or Danavas or Gandharbas, or Piçāchas or birds or serpents, from none save human beings; who, possessed of prodigious strength, forcibly takes away the clarified butter sanctified with *mantras* from the sacrificial ground; the destroyer of sacrifices about to be completed; of villanous nature; the slaughterer of Brāhmanas; of cruel deeds; harsh and kindless, and ever bent on doing evil unto all creatures; and railing furiously at all creatures; the inspirer of fear in all beings. And the Rākshasi beheld her exceedingly powerful and cruel brother, wearing gorgeous apparel and ornaments, and decked in a glorious garland,—seated, like the Destroyer at the time (of dissolution) ready (to destroy); the exalted chief of Rākshasas; the delight of the race of Paulastya. Stupified with fear, the Rākshasi, approaching that destroyer of foes; Rāvana, surrounded by his counsellors, said these words. And transported with fear and desire, Surpanakhā, given to fearlessly ranging every where, who had been deformed by that high-souled one, showing (her mutilation), addressed these harsh words unto Rāvana of flaming and expansive eyes.

SECTION XXXIII.

THEN the woe begone Surpanakhā, in high wrath, spoke harshly in the midst of the courtiers, unto Rāvana, given to railing loudly against all creatures, "Intoxicated with enjoyments, acting as thou wilt, and without any control whatever, thou dost not see that a dreadful disaster is impending. The subjects do not esteem a monarch that is given to sensual enjoyments, is intent upon satisfying his lust and is covetous like the fire in a cemetery. The king that doth not act at the proper time, finds destruction along with his kingdom and acts. Even as elephants shun the muddy river, do people shun from a distance, the ruler that doth not send out spies, who showeth not himself (unto his subjects), and who hath lost his independence. Like unto rocks in the sea, those monarchs that do not administer their dominions, that are not dependent, do not prosper. Having incurred the hostility of the gods, the Dānavas and the Gandharbas of subdued souls and senses, how canst thou, who art fickle, and hast not employed spies, become the king? And, O Rākshasa, thou art childish and foolish; and doth not know what thou shouldst. How canst thou then become the king? O thou best of conquerers, those kings whose spies, exchequer and morality are not free, are like the common herd. It is because kings know distant dangers through spies, therefore they are styled far-sighted. I believe thou hast no spies, and that thy counsellors are common folks, since although Janasthāna with thy kinsman is destroyed, yet thou takest it not to heart. Fourteen thousands of Rākshasas of dreadful deeds, with Khara and Dushana, have all been slain by Rāma single-handed; Rāma of untiring energy hath inspired the saints with courage; the Dandakas have been benefitted; and Janasthāna hath been harassed. But thou, covetous and intoxicated and in the power of

hers, dost not understand that a great danger is over-
anging (thee). People do not in times of peril assist a
-vereign that is wrathful, stingy, intoxicated, haughty and
=ceitful. Even his own kindred slay a sovereign that sets
=mense store by his own self, is of light worth, regards
mself highly, and irascible. They do not serve him; nor
= they fear when he intimidates them. Such an one is speedi-
dethroned; and reduced to poverty and becomes like a
raw. Even dry wood may serve a purpose; or stone, or
st; but no purpose is capable of being served by a sovere-
n that hath been cast off his place. Like a cloth that hath
en worn, like a garland that hath been trodden, a king
at hath been dethroned, although able, is of no conse-
uence. But a king that keeps his wits about him, under-
ands everything, is of controlled senses, and grateful, and
virtuous character, endureth for ever. That king is honored
y men, that sleeping with his eyes, is awake as respects
is eye of duty, and (the effects of) whose anger and favor,
re seen (by all). But, thou Rāvana, who hast not by means
f spies, acquainted thyself with the slaughter of Rākshasas,
rt of evil understanding and bereft of all these virtues.
iven to disgracing others, ignorant of the proper distribu-
ion of time and place,* and never taking care to distinguish
nerits and defects, thou, thy kingdom being in danger, wilt
peedily meet with disaster." On his vices having been thus
elebrated by her (Surpanakhā), that lord of the rangers of
ight, Rāvana, musing awhile, was long plunged in thought.

* The commentator, is silent here. The meaning evidently is, *thou dost not discern the where andwhen of things.—T.*

SECTION XXXIV.

SEEING Surpanakā speak harsh words in the midst of the courtiers, Rāvana, being enraged, asked her, saying, "Who is Rāma? And what is his prowess? And what his form? And what his power? And why hath he entered the forest of Dandaka, difficult to range? And what Rāma's weapons, by means of which he hath slain the Rākshasas? And Khara hath been slain in battle, and Dushana and Triçira. Do thou, O thou of a pleasing person, tell me the truth. And who hath deformed thee?" Thus addressed by the lord of the Rākshasas, the Rākshasi, transported with rage, commenced to duly narrate all about Rāma. "Rāma the son of Daçaratha is long-armed, of expansive eyes, clad in bark and dark deer-skin, and like Kandarpa in grace. And drawing a bow resembling that of Sakra, decked with golden rings, he discharges blazing *nârachas*, like unto serpents of virulent poison. I do not see in the field, Rāma drawing his bow: I only see the host being slaughtered by a shower of shafts. And as Indra destroys (a field of) goodly crops, by pouring down hail stones, fourteen thousand Rākshasas of dreadful prowess, as well as Khara and Dushana were in a little over a moment slain with sharp shafts by Rāma alone fighting on foot. And he hath reassured the saints, and after having been deformed, I alone from fear of slaying a woman, have been let off by the high-souled Rāma knowing self. His brother is endeued with mighty energy, and in merit, is of equal prowess; and he is devoted to his brother, and beareth him regard; the puissant one is named Lakshmana. And wrathful and invincible and victorious, and powerful, and intelligent and mighty, (he) is Rāma's right-arm—his life ranging externally. And Rāma's virtuously wedded beloved wife, having expansive eyes, and a face resembling the full-moon, is ever to the welfare of her lord.

And that fair-haired, fair-nosed, and fair-thighed illustrious one possessed of beauty, graceth the forest like a goddess,—as if a goddess of wealth herself. Of the lustre of burnished gold, with her finger nails reddish and projecting, and graceful, that surpassingly lovely wench is named Sitā—the slender waisted daughter of Videha. And neither a goddess, nor a Gandharbi, nor a Yakshi, nor a Kinnari, had I seen before on earth, possessed of such beauty. He that shall have Sitā for his spouse, and who shall be warmly embraced by her, shall live longer in the world than the Lord of celestials himself. That good-natured girl, unparalleled on earth in loveliness, who can well pride herself on her person, is a worthy wife for thee; and thou too art a fit husband for her. It is to bring over for thee that one of spacious hips, and a high and well-developed bust, that I had put forth my endeavours. But, O mighty-armed one I have been disfigured by the wicked Lakshmana. As soon as thou hast seen Vaidehi having a countenance resembling the full moon, thou shalt be afflicted with the shafts of Cupid. If it is thy purpose to have her for thy wife, at once stretch forth thy right leg, for attaining success. If, O lord of Rākshasas, thou relishest my speech, do thou then, O Rāvana, without fear, do as I tell thee. Understanding their incapacity, do thou, O lord of Rākshasas, for making her thy wife, by force carry away the frail Sitā of a blameless person. Hearing that Rāma by means of straight coursing shafts hath slain the Rākshasas that had gone to Janasthāna, and seeing Khara and Dushana, killed, do thou ascertaining thy course, adopt it.

SECTION XXXV.

HEARING those words of Surpanakhā, able to make one's hair stand on end, (Rāvana) ascertaining his course after issuing his orders to his councellors, departed. And proposing to himself that act, weighing its good and evil, considering his capacity or otherwise, and (finally) determining his purpose, Rāvana with a fixed mind went to the handsome stable. And going to the stable in disguise, the lord of the Rākshasasas commanded the charioteer, saying, "Yoke the car." Thus asked, the charioteer possessed of fleet vigor, in a trice, yoked an excellent car after his heart. And ascending the car coursing at will, made of gold and garnished with spectral faces as well as arrow decked with gold,—resembling a mass of clouds, the graceful ruler of the Rākshasas—younger brother to the Lord of wealth—proceeded in that noiseless (vehicle), past the lord of rivers and streams. And with chouris of white hair, and a white umbrella, having ten-faces, resembling (in hue) cool lapises, wearing ornaments of polished gold, possessed of ten mouths, and twenty arms, clad in elegant apparel,—the foe of the celestials, and slayer of the foremost ascetics—having huge heads like unto the monarch of mountains, the lord of the Rākshasas, mounted on that chariot coursing at will, appeared beautiful like a mass of clouds in the sky, with cranes, in the midst of lightning. And that one possessed of prowess beheld the shore of the sea, containing crags, scattered with trees bearing fruits and flowers of various kinds by thousands, bordered all around with pools furnished with cool and delightful waters, ornamented with spacious asylums having daises, graced with woods of plantain, beauteous with cocoanuts, and blossoming *sâla* and palmyra, and *tamâla*, trees, grateful with supreme saints rigidly restraining their fear, and with serpents and fowls of fair feathers and Gandharbas

and Kinnaras by thousands; and pleasant with Siddhas and Chāranas, that have controlled their lust; with those descendants of Brahmā—the Vaikhanas, the Māshas, the Vālakhilyas, and the Marichipas; swarming with females, divinely beautiful, dight with gorgeous ornaments and garlands, and Apsarās skilled in sport, by thousands; frequented by the wives of the celestials, and honored by graceful girls; ranged by multitudes of deities and Dānavas, feeding on ambrosia; abounding with swans, Kraunchas, and frogs, echoing to (the cries of) cranes; containing stones resembling the lapis, and mild and cool by the influence of the ocean. And as he proceeded, the younger brother of the Lord of wealth, saw on all sides spacious cars capable of coursing at will, sable, furnished with fair garlands, and resounding with trumpet notes,—and Gandharbas and Apsarās. And surveying by thousands woods of sandal exuding gum at their roots,* and of choice *aguru*, grateful unto the sense of smell; and woods and groves of excellent and odorous takkola fruits; blossoms of the Tamāla, and thickets of black pepper; heaps of pearls drying on the shore; rocks; the best corals in masses;† summits of gold and silver;‡ charming pellucid rills at places; and cities filled with corn and wealth, abounding in gems of women, and thronged with horses, elephants and cars—Rāvana on the shore of the ocean beheld around a level and soft scene, resembling heaven itself—where breezes of delicate feel kept breathing. And there he saw a fig tree, hued like clouds, surrounded by ascetics; its branches stretched around an hundred Yoyanas, and the exceedingly powerful Garura had ascended one of its boughs, taking an elephant and a huge tortoise, for the purpose of devouring them. And that best

* *Niryyāsurasamutanam, gen, (sandal), which forms the principal ingredient in perfumes, containing odorous gums.—T.*

† Another reading is: *heaps of conch.—T.*

‡ Some texts read *sailam—hills.—T.*

of birds, the powerful Suparna by his weight suddenly brok a branch containing full many leaves. And it came to pa that Vaikhānasas, Māshas, Vālakhilyas, Marichipas, Ayu and Dhumras,—saints of the highest order—had assembled there. Thereat, moved by commisseration (for the ascetics the virtuous Garura, taking with promptitude the broke bough measuring an hundred Yoyanas as well as the elephan and the tortoise, by one leg, at length eating up the animal and by means of the bough, exterminating the country o the Nishādas—that best of birds attained unequalled delight in consequence of having rescued the mighty ascetics. Thereat, attaining double energy by virtue of that delight that intelligent one set his heart on bringing ambrosia. And tearing off the iron links of the network, and bursting into the repository of gem, he carried away secreted ambrosia from the residence of the great Indra. Kuvera's younger brother beheld this fig tree, named Subhadra, graced with the Maharshi, on which Suparna had left his mark. Then repairing to the other shore of that lord of rivers, the ocean, Ravana saw an asylum lying in the forest in a charming and sacred recess. And there he saw a Rākshasa, named Māricha, clad in a dark deer-skin, bearing a head of matted locks, subsisting on restricted fare. And approaching Rāvana duly, the Rākshasa, Māricha, received the king with every hospitality passing human. And having entertained him personally with meats and drinks, Māricha addressed him in weighty words, saying, "O lord of the Rākshasas, O king, is it well with thee in Lankā? And what for hast thou again come hither so speedily?" Thus addressed by Māricha, that highly powerful one, skilled in speech, Rāvana said.

SECTION XXXVI.

"O Maricha, hearken unto me, my child, as I relate everything unto thee). I am distressed; and in this distress of mine, thou art certainly my great refuge. Thou knowest Janasthāna, where lives my brother Khara, and the mighty-armed Dushana, and my sister, Surpanakha; as also that Rākshasa subsisting on (human) flesh, the long armed Triçira, and many other heroic night-rangers besides, of high enthusiasm in battles—Rākshasas, who had been living there at my command, troubling in the mighty forest the ascetics carrying on their pious offices. And fourteen thousands of Rākshasas of dreadful deeds, heroic, high-spirited,—Rākshasas possessed of exceeding prowess; while residing in Janasthāna of late,—clad in mail and equipped with various weapons, headed by Khara, met with Rāma in the field. Getting enraged, Rāma in conflict without returning any harsh speech, by means of his shafts shot from his bow,—hath, a human being, and fighting on foot, with his flaming arrows slaughtered fourteen thousand Rākshasas of fierce energy. And Khara hath been slain in battle, and Dushana also hath been brought down. And having slain Triçira too, (Rāma) hath rid the Dandaka of all fear. Having been expelled by his enraged sire, that disgrace of Kshatriyas, the weak Rāma, living in company with his wife hath effected the destruction of this army. He is of a vile character, crabbed, foolish, covetuous, of uncontrolled senses, bereft of morality, sinful, and ever engaged in the evil of all creatures,—by whom, violently without hostility my sister hath been deformed in the forest by having her nose and ears cut off. Of him will I carry off by force from Janasthāna, his wife, Sita, resembling the daughter of a celestial. Be thou my help in it. For certain, O exceedingly strong one, if thou help me at my side, if my brothers also back me, I do not

think much of all the celestials. Therefore, be thou my help; for, thou art capable, O Rākshasa. In prowess in battle, and in indomitableness, there is none like thee. Thou art a mighty hero commanding resources, and conversant with potentillusory displays. Taking this to my heart, I have come to thee, O ranger of the night. Do thou listen as to the business in which by my command thou art to help me. Becoming a golden deer, marked with silver spots, do thou range about in Rāma's asylum in presence of Sitā. Seeing thee helpless, in the shape of a deer, Sitā will say unto her lord and Lakshmana also,—"Do ye catch it." And when they shall have departed, I shall carry off from the empty asylum, Sitā without let, like Rāhu depriving the Moon of his splendour. Then when Rāma shall be sore afflicted because of the carrying off of his wife, I shall easily, crowning my soul with success, safely bear away Sitā. Hearing Rāma's words, the face of the high-souled Māricha became blank and he was seized with apprehension. And licking up his dried lips, with winkless eyes, (Māricha) as if dead, and exceedingly distressed, eyed Rāvana, steadily. And alarmed because of Rāvana, with his mind depressed, Māricha who well knew Rāma's prowess in the forest, with joined hands in agitation spoke words lending to his own as well as Rāvana's welfare.

SECTION XXXVII.

HEARING the words of that sovereign of the Rākshasas, the highly energetic Māricha, skilled in speech, answered the Rākshasa chief, saying, "O king, the speaker of soft words is common, but the speaker and the listner of unwelcome though beneficial words are rarities. Volatile, and employing no spies, thou surely dost not understand the exceedingly

powerful Rāma towering high in virtues, and resembling the illustrious Indra or Varuna himself. I shall be well, my child, if Rāma fired with rage, do not render all the world bereft of Rākshasas; if Janaka's daughter hath not sprung to compass thy destruction, if a dreadful disaster do not befall thee because of Sitā, and if having obtained for her lord thee that art wilful and wicked, the city of Lanka with thee and the Rākshasas do not meet with utter extermination. The sovereign who is wicked, whimsical and of evil intent like thee, bringeth about his own destruction as well as that of his kingdom and relatives. Rāma, the enhancer of Kauçalya's delight hath not been abandoned by his father, nor is he devoid of propriety of conduct; he is not avaricious, wicked nor the destroyer of Kastriya race. He does not lack religious merits or accomplishments, nor is he of a harsh temperament and intent on causing misery unto creatures. Finding his truthful sire imposed on by Kaikeyi he has sojourned unto woods. For compassing the welfare of his father Daçaratha and Kaikeyi he hath entered the forest of Dandaka. Rāma, O my child is not harsh or foolish; nor has he not control over his senses. Far from speaking untruth he does not know false stories even. It doth not behove thee therefore to use such improper language towards him. He is an incarnation of virtue, pious and truthful, and lord of all men as Bāsava of all celestials. How dost thou then wish to carry away by force his Vaidehi, protected by virtue of her own chastity, like unto the rays of Sun? It doth not behove thee to enter that fire of Rāma who hath arrows for rays and bow and scimitar for fuel. It doth not behove thee, O Ravana, to approach Rāma renouncing thy kingdom, happiness and love of life, who is like unto death itself and has bow for his widened and flaming mouth, and arrows for his rays and who is irrepressible, of mighty prowess, holding bows and arrows and repulsing the forces of the enemy. Incomparable is his power; daughter of

Janaka is his wife and lives in the forest confiding in the mighty strength of his bow; thou shalt not be able to carry her away. She is the beloved wife of that best of men having a leonine chest—and he holds his wife dearer than his life and is ever attached unto her. And young Sitā beloved of the mighty Rāma, and like unto the rays of flaming fire is ever incapable of being carried away by thee. Of what avail is this vain attempt O Rākshasa chief? No sooner Rāma shall see you in the battle thou shalt meet with thy end. Hard it is to attain life, happiness and kingdom, so it behoveth thee to act properly, after consulting with thy ministers headed by Bivishana, judging Rāma's merits and demerits and ascertaining his and thy own strength and as well as thy welfare. Methinks thy approaching conflict with the son of the Koçala chief forebodes no good unto thee; hear again therefore O prince of the night-rangers, words sensible and lending to thy welfare.

SECTION XXXVIII.

Once on a time I was engaged in travelling all over the earth. I had in my body, resembling a huge mountain, the strength of a thousand Nagas. I had *parigha* in my hands, crown on my head and golden ear-rings on my ears and my body was of a dark blue colour like that of a cloud. Causing fright unto the people I used to wander through the forest of Dandaka and live upon the flesh of the *Rishis*. The pious ascetic Viswamitra being afraid of me went in person to the king Daçaratha and said, "When I shall remain absorbed in meditation on the occasion of *parva*, let Rāma protect me O king, Truly am I afraid of this Māricha." Being thus addressed by the ascetic the virtuous-souled king Daçaratha replied, saying "Rāghava is still under twelve

years of age and hath not been well disciplined in military arts. But I have soldiers enough, and if permitted by thee, O thou best of ascetics, I shall with my four-fold forces kill thy enemies, the rangers of the night." Being thus addressed that ascetic spoke unto the monarch, saying, "True it is that thou wert the protector of the celestials in the War and thy exploits are well known to the world, but no one shall be able to withstand the Rākshasas but Rāma. The highly energetic Rāma, though a boy is sufficiently qualified to defeat the enemies; therefore, O Destroyer of foes, let thy soldiery remain here and let me proceed along with Rāma. May God bless thee." Saying this the ascetic Viswamitra being pleased went to his asylum along with Rāma. Afterwards having been initiated for the sacrifice in the forest of Dandaka Rāma having unstrung his mighty bow came to the ascetic to protect the sacrifice. He had a gold chain round his neck, a crest on his head and a bow in his hands; he had a pair of beautiful eyes, and only one piece of cloth; his countenance was of green hue and exquisite beauty and even then mustaches or other signs of manhood did not appear on his face. Beautifying the entire forest of Dandaka with his own splendour Rāma appeared like the newly risen moon. Thereupon I resembling a cloud and having golden ear locks entered the asylum being proud of my power on account of the boons offered unto me by Brahmā. Seeing me enter he took up his dart and attached string unto his bow with proper care. Being under the influence of sheer foolishness I passed by him as a child and darted towards the sacrificial altar of Viswamitra. Thereupon he wounded me with a sharpened sword capable of doing away with the enemies and threw me away into the ocean situated at a distance of hundred *yojanas*. He had no mind of killing me then and for this he saved my life. I was thrown however into the deep ocean being hindered by the velocity of his arrows and having lost my conscious-

ness. Regaining my sense after a long while I returned to the city of Lankā. Myself saved thus, my followers however were all killed by Rāma of unwearied activity though a mere child and a novice in the art of warfare. It is for this that I do prevent thee; thou shalt be overwhelmed with calamities and meet with destruction if dost thou engage thyself in battle with him. In vain shalt thou bring about the afflictions of the mirthful and sportive Rākshasas ever witnessing social festivities. And in vain shalt thou for Sitā compass the destruction of the city of Lanka, adorned with diverse jewels and filled with golden edifices. Pious men living with a vicious man, meet with destruction for his sins, though they themselves do not commit any misdeed, like unto fish (devoured by Garura) living in a lake where snakes dwell. Thus shalt thou witness that for thy own folly the rangers of the night, adorned with celestial ornaments and having their body pasted with sandal, have been killed and brought down to the earth. And they deprived of shelter have fled away to different directions, some with their wives and some alone, having their wives carried away (by the enemies). Thou shalt further observe that all edifices of Lankā being enveloped with arrows and flaming fire have been burnt down to ashes. There is no greater sin on earth than carrying away another's wife. There are thousand ladies in thy seraglio O king. Being attached unto thy wives do thou preserve the race of the Rākshasas, thy own line, thy wished for life, kingdom, wealth and dignity. Do not bring about Rāma's mischief if dost thou wish to live happily with thy wives and friends. I am thy friend and do ask thee again and again to desist (from thy evil intention); if dost thou encroach upon Sitā surely shalt thou along with thy kinsmen go to the abode of Yama being enfeebled by the arrows of Rāma."

SECTION XXXIX.

I WAS however somehow saved by Rāma in that conflict. Listen what happened afterwards. I was not humbled even by the danger of my life. Once again I entered the forest of Dandaka accompanied by two Rākshasas assuming the shape of deer. I had a flaming tongue, huge teeth, sharpened horns and lived on the flesh of ascetics. Assuming such a terrible appearance I began to traverse with great vehemence the *Tirtha*, *Agnihotri* and the place of worship; eating the flesh and drinking the blood of the ascetics after killing them I began to hinder all religious services. I had a most ugly figure and was maddened with drinking blood, and all the animals of the forest were exceedingly frightened at me. While I was thus traversing the forest of Dandaka throwing obstacles in the way of religious services I saw the pious ascetic Rāma living on a restricted fare, the honored Sitā and the mighty Lakshmana, taking recourse to asceticism, moderate in eating and ever engaged in the welfare of created beings. Remembering his former enmity and aggrandisement, I, being extremely wrathful, in my deer shape and with my sharpened horns, darted towards him with a view to kill him, considering through my ignorance the effulgent Rāma as none other but an ascetic living in the forest. Then stringing his huge bow he darted three sharpened arrows at me. Those three terrible arrows with bent knots resembling thunder-bolts, killing enemies and drinking blood and having the motion of Garura and air, coalescing with each other came before us. Wicked as I am, I was fully aware of his prowess having been frightend by him on a former occasion, and so I saved myself by escaping, but those two Rākshasas were killed. O Rāvana, any how saved from the arrows of Rāma and having got my life back I have resorted to the life of an ascetic and

have been carrying on asceticism here being absorbed
Yoga.

From that very day I see Rāma wearing bark and de
skin even in the very trees before me like unto Death wi
the noose in his hands. Terrified as I am I always s
thousands of Rāma around me. Me seems the entire fores
inhabited by Rāma only. O king of Rākshasas, I see Rā
even in the quarter where there is no Rāma. Seei
him in my dreams even I look around like one awak
O Rāvana what more shall I speak unto thee, I a
so much afraid of Rāma that such words as *Ratna* (jewe
Ratha (chariot) which begin with the letter *Ra* administ
consternation unto me. I am fully apprised of the prowe
of that descendant of Raghu; it doth not behove thee t
enter into conflict with him; he can destroy Vāli a
Namuchi. O Rāvana, whether dost thou fight with Rāma
not, do not mention him unto me if dost thou wish to s
me. Many persons pious and devoted to asceticism on th
earth have met with destruction for another's misdeeds. A
I shall meet with a similar fate for thy sins. O thou the rang
of night do whatever thou likest, I shall not follow the
Truely is that highly intelligent and effulgent Rāma of migh
prowess, like death itself unto the rangers of night. Thou
the wicked Khara of Janasthāna hath been slain by him
Surpanakhā's account, yet how is he to blame for it do th
truly speak. Thou art my friend; it is for this and for t
welfare that I speak this truth unto thee. If dost thou n
follow my words, thyself with all thy kinsmen, shall be sla
in battle by Rāma.

SECTION XL.

As a person desirous of meeting with his end doth not take medicine, Rāvana, the king of night-rangers paid no heed to the appropriate and sound words of Māricha killed in speech, foreboding good unto him. Moreover he addressed him with the following harsh words. "O, Māricha, what thou hast spoken unto me, shall bear no fruit like unto seeds sown into a desert-land. I shall not be frightened hereby to fight with that foolish Rāma—a human being of vicious deeds. Surely shall I before thee take away from that Rāma the destroyer of Khara, his favourite wife, at whose words he has sojourned into woods renouncing his father mother, kingdom and friends. I have made this firm resolution in my mind O, Māricha; even Indra, with the celestials and Ashuras shall not be able to shake it. It would have been proper for thee to give vent to these expressions had I but asked thee for advice to ascertain my duty, the propriety or impropriety of my action, its way or losses. A wise counsellor who wishes prosperity unto himself should always communicate unto his master his desire with joined hands whenever asked to do so. It is always proper to speak before monarchs such pleasant and favourable words as are intended for the welfare of the master and are sanctioned by the royal etiquette. A respectable king doth not receive with good grace friendly words even when they are expressed disrespectfully. Sovereigns of superb prowess assume the semblance of five deities—Agni, Indra, Moon, Yama, and Varuna. Powerful kings, O Ranger of the night, assume haughtiness, power, a placid look and contentment and administer punishment unto the wicked. They are to be adored and honored therefore on all occasions. Thou art ignorant of kingly morality and fully absorbed in illusion. It is for this that thou dost out of thy wickedness of heart address

me thy guest with these harsh words. I do not ask the
O, Rākshasa about the propriety (of my conduc
or about my welfare. I did only ask thee for t
help. Listen what thou shalt have to do at my requ
in my aid; assuming the shape of a deer having golden sk
painted with silvery drops do thou proceed to the asyl
of Rāma, and ranging at large before Vaidehi do thou af
captivating her take thy wished-for way. Vaidehi, bei
struck with wonder seeing thee a golden deer capable
illusions, shall request Rāma to get thee soon for h
Kākuthstha issuing out of the asylum, thou shalt, at
great distance utter such cries as "O Sitā, O Lakshmana
imitating his (Rāma's) voice. Hearing those cries Lakshma
also, at the behest of Sitā, shall proceed to Rāma. Wh
both Rāma and Lakshmana shall go elsewhere in this wa
I shall to my felicity carry away Vaidehi like unto t
thousand-eyed deity carrying away Sachi. O Rākshasa, d
thou go wherever thou likest after doing this. I shall confe
on thee, O Māricha, half of my kingdom. O thou of aus
cious look, do thou proceed towards the forest of Dandak
to compass this end of mine; I shall follow thee in a
chariot. Acquiring Sitā without any conflict, after imposi
upon Rāma I shall return to Lankā successful along with the
I shall kill thee, O Māricha, if dost thou not obey my behe
I shall compell thee to do this. No body can attain to pro
perity and happiness, acting against his sovereign's wi
Truly shalt thou risk thy life if thou approachest Rāma, b
thou shalt meet with sure destruction if dost thou act agai
my will. Consider about it, and do what thou thinkest prop

SECTION XLI.

BEING thus commanded by Rāvana like a king to act against his will Māricha fearlessly addressed the lord of the Rākshasas with the following bold words, "What person of impious deeds hath advised thee O ranger of the night thus inorder to exterminate thee with thy kingdom, counsellors and children? Who of a vicious heart, O King, doth not feel himself happy at thy welfare? Who hath pointed out unto thee the way of thy death under the cover of thy means? O Ranger of night surely do thy weak enemies wish to bring about thy destruction by making thee enter into a conflict with a powerful man. What little-minded man of evil intent hath counselled thee thus? O Ranger of night, really do they desire that thou dost bring destruction upon thyself by thy own actions. Thou dost not exterminate thy counsellors O Rāvana, albeit they are worthy of being destroyed. For they do not prevent thee entirely from thy evil course. Wise counsellors do always restrain a king who wends a vicious track being guided by his impulses and passions; but about thee they are quite unmindful, though thou shouldst by every means be brought under restraint. O thou the best of conquerors, O thou the ranger of night, ministers by the grace of their sovereign attain virtue, wealth, desires and fame. But those objects are never attained O Rāvana when they are not in good odour with their sovereign; moreover the subjects meet with dangers when he is devoid of all qualities. O thou the best of conquerors, the king is the root of virtue and fame unto the subjects; he should therefore be always protected by them. O ranger of night, proud kings of cruel temperament, acting against the subjects can never administer their kingdoms. So do the ministers of cruel counsel meet with their end like unto a chariot driven into a wild track by an unskilled charioteer. Many a pious person, on this

earth, ever engaged in the performance of religious services, have, for the folly of other persons, met with destruction along with their relatives. Verily the subjects, O Rāvana, can never expect to prosper under the regime of hot-natured sovereigns acting against their subjects like unto deer under the protection of a jackal. All the Rākshasas shall surely die, O Rāvana whose lord art thou, foolish, cruel and under the control of thy passions. I shall not be the least sorry if I do meet with a sudden accident—what I do deplore most is that thou shalt meet in no time with destruction along with thy soldiery. Compassing my end Rāma shall enterminate thee in no time--and blessed I shall be being killed by an enemy in the conflict. Surely dost thou know that no sooner shall I see Rāma I shall be done away with ; thou shalt carrying away Sitā meet with thy end along with thy kinsmen. And if dost thou bring Sitā with me from the asylum, none shall be saved,—me, thyself, the city of Lankā and the Rākshasas. Thou dost not relish my words O ranger of the night though prevented by me, who wishes thee welfare ; those men who range on the verge of death, well-nigh finishing the term of their existence do not receive with good grace the counsels of friends.

SECTION XLII.

SPEAKING these harsh words unto Rāvana, Māricha being afraid of him said, "We shall both go. Surely shall I be deprived of my life by him (Rāma) taking up his scimitar and having a bow and arrows in his hands, if I go before him again. Meeting with his prowess thou shalt never return with thy life ; he is like the noose of Death unto thee though thou hadst baffled its power. Thou art vicious-souled,what can I do for thee ? Be thou crowned with success O ranger of the

night, I shall go." The Lord of Rākshasas being pleased with Māricha's words embraced him warmly and said, "This is worthy of thy heroism that thou hast addressed thyself to act after my desire. Thou wert another Rākshasa before and hast now become true Māricha. Do thou now with me ascend this chariot coursing in the air, crested with jewels and driven by asses having faces of a demon. Enchanting Vaidehi thou shalt wend thy way and away shall I carry the daughter of the king of Mithilā by force (when there shall be neither Rāma nor Lakshmana by her.)" Thereupon Tārakā's son assented to Rāvana's words, and both of them ascending the chariot like unto a heavenly car set out for the hermitage. And beholding diverse towns, forests, mountains, rivers, kingdoms and cities they reached the forest of Dandaka and the asylum of Rāma. And descending now from the golden car the lord of Rākshasas together with Māricha beheld Rāma's asylum. Taking him (Māricha) by the hand Ravāna spake saying "There stands the asylum of Rāma surrounded by palm trees. Do thou do that for which we have come here." Hearing the words of Rāvana, the Rākshasa Māricha assuming the wonderful shape of a (golden) deer began to range at large before Rāma's hermitage. The points of its horns were like unto (two) excellent jewels, its countenance was diversified with white and black colour, its face was like a red lotus, its ears were like unto two blue lotuses, its neck was little raised, its belly was like a saphire, its sides were like unto Madhuka flowers, its color was like that of a filament of a lotus, its hoops were like unto *Baidurjas* (a gem of a dark color); of lean thighs; of firm joints; its tail having the diversified color of a rainbow was upraised. It was of a pleasant and cool hue and crested with various jewels.

And in no time the Rākshasa assumed the shape of a beautiful deer. To tempt Vaidehi that ranger of the night, assuming a beautiful countenance painted with diverse

metals, illumining the beautiful forest and Rāma's asylum with its beauty, and ranging at large on the green field and living on grass, began to proceed. That one of lively presence having its body painted with hundreds of silver drops and living on twigs of trees began to range in the forest. Sometimes walking into the plantain house, sometimes walking around the forest of *Karnikâ*, sometimes coming within the compass of Sitā's vision, that best of deer having its back painted with gold began to range slowly around the hermitage. It began to walk at pleasure near Rāma's asylum. Sometimes going, sometimes stopping, at one time running very swiftly and receding the next moment, that best of deer began to range at large. Sometimes playing around, sometimes lying on earth and sometimes following the deer-herd having come within the threshhold of the asylum and then followed again by them that Rākshasa assuming the form of a deer came back to see Sitā. He then began to range at large in the beautiful forest (extending far and wide). Seeing him other forest-deer came (by him) and smelling him fled away into different quarters. That Rākshasa, though expert in killing deer, did not eat them up, though touching, inorder to hide his real self. In the meantime Vaidehi, of auspicious looks whose eyes inebriate like wine, being engaged in plucking flowers, was going sometimes to the *Karnika* grove and sometimes to the mangoe grove. That best of women, ever inured to living in the forest and possessed of a graceful countenance, walking and plucking flowers, saw that jewelled deer, having its body deversified with pearls and diamonds. It had beautiful teeth and lips and had its down resembling silver. She began to behold with affection and with her eyes expanded with surprise. That illusive deer seeing Rāma's wife began to move around as if lighting up that forest (with the fire of its beauty). Beholding that deer ornamented with diverse jewels, and the like of which she

had never seen before, the daughter of Janaka was struck with immense wonder.

SECTION XLIII.

BEHOLDING that deer with its sides painted with gold and silver, while collecting flowers, Sitā, having blameless limbs and beautiful hips and having the color of her body like that of pure gold became immensely pleased and called aloud her husband and Lakshmana with scimitars in their hands. "Do thou come soon, do thou come sôon, O son of the worshipful Sire, along with thy younger brother" —having called (her husband) again and again in this strain she continued beholding that deer. Being thus called by the daughter of the king of Videha those two best of men Rāma and Lakshmana, casting their looks around beheld that deer. Seeing him Lakshmana, struck with fear, said "Methinks, this deer is the Rākshasa Māricha. This vicious Māricha, O Rāma, assuming the shape of a deer oftentimes kills at pleasure the kings who come here a-hunting. He is cognizant of illusions, by virtue of which he has assumed this shape, O best of men ; its countenance is perfectly fine like the abode of Gandharbas and resplendent like the Sun ; there is no such jewelled deer on earth. O Rāghava, O Lord of earth, there is no doubt that this is nothing but illusion." When Lakshmana spake thus Sitā with a pure smile being under the influence of enchantment contradicted him, and being pleased said "O son of the worshipful Sire, this deer hath attracted my mind, get it for me, pray, O thou of mighty arms ; it shall be an object of sport for us. Many a beautiful deer range at large in the vicinity of our hermitage such as *Chamara*, *Srimara*, *Rik*, *Prishata*, *Bânara*, and *Kinnara*. They are all very beautiful and of mighty strength ; but O

Prince, I have never seen before the like of this deer. In energy, strength and beauty it stands above all deer. Its entire body is diversified with various colors, nay, it is a jewel itself. It moves before me, beautifying the forest with its resplendance, like unto Moon himself. Ah! what beauty, what beautiful a lustre, how musical a voice, this wonderful deer of variegated countenance, hath indeed captivated my heart! If canst thou get by this deer alive, O what wonder, what surprise! When shall we regain our kingdom after the expiry of the term of our banishment, this deer shall beautify the interior of our palace. O Lord, truly shall this celestial deer create surprise in Bharata, yourself, me and my mothers-in-law. O best of men, if canst thou not get hold of it alive its skin shall also look very beautiful (to us). Spreading on Kuça the skin of this golden deer when killed do I wish to invoke the Almighty. It looks (no doubt) unseemly and terrible and smacks of wilfulness on the part of a wife to command her husband in this way, but I am sunk in surprise seeing the countenance of the deer." Rāma's heart was struck with surprise beholding that wonderful deer having its down resembling gold, horns resembling exquisitely fine diamonds, color like that of the newly risen Sun, and resplendance like that of the orbit of the planets. Being enchanted by its beauty and spurred on by Sitā's words, Rāghava pleased, spake unto his younger brother saying "Behold, O Lakshmana, it has immensely excited Vaidehi's desire. On account of its exquisite beauty it shall loose its life to-day. It has its equal no where on the earth—neither in the celestial garden nor in the Chaittraratha forest. The hairs of its body being arranged in regular and contrary courses and being painted with golden drops do indeed look very beautiful. Do thou see, while expanding its mouth, its tongue comes out resembling flaming fire like unto a thunder-bolt reaving the mass of clouds. Its face is like a glass made of

a best blue saphire, its belly resembling a conch and pearl, and it is very difficult to ascertain its shapes. Beholding it who is there (on earth) whose heart is not enamoured? Its beauty resembles the rays of gold and is variegated with diverse hues of jewels. Whose heart is not enveloped with surprise beholding such a celestial beauty, O Lakshmana? Princes, with bows in their hands, while-a hunting in a deep forest destroy deer either for flesh or for sport. Moreover while engaged in sporting they collect many a jewel and various metals as gold and silver, in the woods. There is not the least doubt that these wild riches filling up their coffers are comparatively far better (than the wealth acquired by other sources) like unto the objects of enjoyment, enjoyed at their fancy by the people inhabiting the celestial region. The object which persons desirous of acquiring wealth follow without any discretion in their actions, is the true definition of wealth given by the political economists. Vaidehi of slender waist desireth to sit with me on the exquisitely fine golden skin of this gem of a deer, meseems no deer skin is so comfortable to touch as this—neither the skin of *Kâdali, Priaki, Prabeni* nor of *Abiki*. Truly handsome in this deer and the one that rangeth in the welkin, indeed these two deer only are celestial—the one that rangeth in the sky* (Mrigashirā) and this that rangeth on earth. And if it be a Rakshasa's illusion as thou sayest, O Lakshmana, then it must be killed by me. This cruel vicious-souled Māricha made away with many eminent ascetics, while traveling in the forest; and this Rākshasa assuming the shape of an illusive deer destroyed many kings —mighty archers while a-hunting in this forest; it is for this that this deer must be killed. Formerly this *Bâtapi*† entering into the womb of twice-born ones used to come out reaving

* This refers to *Mrigashira*, the fifth lunar constellation which resembles a deer.—T.

† The name of an *Asur* devoured by Agastya.—T.

them like unto the embryo of a mule. Once on a ti
this Bātapi approached the eminent saint Agastya a
was devoured by him. After the *Sradha* ceremony h
been over, finding that Bātapi desirious of assumi
the shape of a Rākshasa the great saint Agastya s
smiling "Being blinded with thy prowess O Bātapi, th
hast destroyed many eminent twice-born ones on this ea
and for this that I do digest thee. Truly that Rāksha
O, Lakshmana, who wisheth to surpass one like me who h
controlled his senses and is ever engaged in pious offi
shall meet with his end like unto this Bātāpi. Therefo
this Maricha approaching me shall be killed by me like u
Bātapi being devoured by Agastya. Do thou therefo
vigilently protect Vaidehi with mail and armours on. It is
prime duty, O descendant of Raghu, to protect Jānaki. I sh
either kill this deer or shall get hold of it. Look,
Lakshmana, Vaidehi is extremely anxious to get the skin
this deer I shall therefore proceed at once, O son of Sumit
to catch this deer. The skin of this deer is the best of
kind; for certain shall it loose its life today. As long as I
not kill this deer, O Lakshmana, do thou with Sitā rem
with vigilance in this asylum. I shall in no time come b
with its skin after killing it with one arrow. Do thou s
here, O Lakshmana, with Jānaki in constant fear and vi
lance, along with the mighty Yatayu, intelligent and e
engaged in pious offices.

SECTION XLIV.

HAVING thus directed his brother, the highly energe
son of Raghu equipped himself with his gold-hilted scimit
And girting himself with his bow bent at three places, wh
served him as an ornament,—as well as a couple of quive

hat one of fierce energy sallied out. Seeing that foremost f monarchs approach, that best of beasts from fear isappeared; and then again showed himself. Thereat irt with the bow and sword, (Rāma) rushed where the deer as; and beheld him illumining all before him with his eauty,—and bow in hand (Rāma beheld) him in that vast orest, darting away after gazing at him,—and sometimes eeming to have got beyond arrow range, and at others empting Rāma (by his vicinity). And sometimes influenced y fear and bewildered, (the deer) seemed to course the welkin; and in the forest now he became visible and now vanished from sight. And like the autumual lunar disc enveloped by indented clouds, he momentarily showed himself, and anon discovered himself at a distance. And Māricha wearing the shape of a deer, showing himself and disappearing from sight, drew Rāghava a long way from the hermitage. Thereat Rāma, eagerly anxious to secure the deer, being foiled by the deer, and in consequence growing enraged, wearied out, rested under a shadow, on a sward. And that ranger of the night, wearing the form of a deer, maddening Rāma, discovered himself (again) at a distance surrounded by (other) deer. And Rāma desirous of taking (the beast), seeing him again, set off at speed. At the very moment the deer disappeared from fear; and again showed himself at a distance behind a tree. And seeing him, the exceedingly energetic and strong Rāghava, determined to slay him, growing wroth, taking out a flaming shaft, resembling the rays of the sun, powerfully drew his bow, and firmly setting the shaft, and aiming it at the deer, let go the blazing and burning weapon forged by Brahmā, resembling a flaming serpent. And that best of arrows, like unto a thunderbolt, deeply pierced the breast of Māricha, wearing the shape of a deer. Thereat bounding up high as a palmyra palm, that one whose saws had almost run out, uttered terrible sounds, lying on the earth. And while on the point

of death, Māricha renounced his counterfeit shape. And remembering the words of Rāvana, the Rākshasa reflected, "By what means can Sitā send away Lakshmana, and Rāvana carry off Sitā staying in solitude?" And pierced to the marrow by that peerless shaft, Māricha, renouncing his deer form, resumed his Rākshasa lineaments; and giving up his life attaining a huge person, considering the time had come (for availing himself of the advice tendered by Rāvana), began to cry with the voice of Rāghava, "Ah Sitā! Ah Lakshmana!" And seeing that grim-visaged Rākshasa lying low on the ground, with his person bathed in blood, and rolling hither and thither, Rāma proceeded towards the asylum, thinking of Sitā and revolving within himself Lakshmana's words. While returning he thought aside "Lakshmana said before that this was Māricha's illusion!" His words have been verified now. Truly have I killed Māricha. Māricha has given up his ghost exclaiming aloud Ah! Sitā, Ah! Lakshmana. I do not know what shall Sitā do hearing the cry? And what shall the mighty-armed Lakshmana do?" While pondering thus the hairs of the virtuous-souled Rāma stood on their end. Killing that Rākshasa assuming the shape of a deer and hearing his terrible cry Rāma was overwhelmed with fear arising out of sorrow. Thereupon killing a deer and taking its flesh he hastened towards Janasthāna.

SECTION XLV.

HEARING that cry in the forest resembling her husband's voice Sitā spake unto Lakshmana saying "Do thou go and learn what has befallen Rāghava. He is crying aloud in pitiable accents; hearing them my life and soul are incapable of remaining any longer in their proper places. It behoveth

thee to save thy brother who is crying aloud in the forest; do thou immediately repair hence to save him, who is in need of thy help. He hath been over-powered by the Rākshasas like unto a bullock brought under the power of a lion," Remembering the behest of Rāma, Lakshmana did not go, though accosted thus by Sitā. Extremely mortified, the daughter of Janaka spake unto him saying "O Son of Sumitrā, thou art an enemy unto Rāma, in the garb of a brother. Thou dost not proceed for the relief of thy brother who hath been reduced to such a plight. Dost thou desire, for me, O Lakshmana, Rāma's destruction? Truely being under the influence of lust for me thou dost not follow Rāghava! For this thou dost welcome Rāma's disaster; thou hast no affection for him. For this it is that thou dost sit here without anxiety not seeing the highly effulgent (Rāma). Rāma, following whom thou hast repaired unto this forest, being in danger, of what avail is life unto me?" Vaidehi speaking thus being influenced by sorrow, and with tears in her eyes, like unto a deer, Lakshmana spake unto her saying "O Vaidehi, celestials, Danavas, Gandharbas, Rākshasas, Asuras, or Pannagas, there is none who can defeat thy husband. There is not the least doubt in this. Worshipful madam! Celestials, Danavas, Gandharbas, Rākshasas, Piçachas, men, Kinnaras, animals, or birds, there is none among them, who can withstand Rāghava, who equals the lord of celestials in warfare. In fact there is none who can do away with Rāma in battle. It doth not behove thee therefore to accost me thus. Nor do I dare leave thee here alone in this forest without Rāma. Even the mighty heroes, as the Lord of celestials, cannot subdue his prowess with all their strength. Even the Almighty Himself, with the celestials and the three worlds, cannot defeat htm. Do thou therefore renounce grief and console theyself. Sooner shall thy husband return killing the best of deer. It is not his voice nor one sent by any deity. It is but an illusion of that

Rākshasa (Māricha). O Vaidehi, thou hast been left unto my charge by the high-souled (Rāma)—I therefore do not dare leave thee behind, O thou the jewel of a damsel. We have made these night-rangers our enemies. For compassing the destruction of Khara, O worshipful one, and devastating Janasthāna, Rākshasas oftentimes use improper words unto us in this extensive forest. O Vaidehi, to create mischief unto the pious is the only amusement of these Rākshasas—thou shoudst not therefore be anxious for this." Being thus addressed by him her eyes were reddened with ire, and she spake these harsh words unto the truthful Lakshmana saying "O cruel one! O thou the destroyer of thy line! it is a disgrace unto thee that thou wishest to protect me (killing Rāma). Methinks, this mighty disaster of Rāma is welcome unto thee, or else why shouldst thou seeing this, speak thus, O Lakshmana. It is not a wonder that an evil desire lurks in thee who art a hypocrite and a cruel-hearted enemy. Verily art thou a monster of wickedness, that Rāma repairing unto woods, thou hast, being lustful for me, followed him alone. Or hast thou been engaged by Bharata to act thus? But thy or Bharata's intention shall not be satisfied, O Saumitre. How shall I desire another man after serving the lotus-eyed Rāma of dark-blue hue as my husband? I shall renounce my life before thee, therefore, O Lakshmana; without Rāma I shall not maintain my being for a moment on this earth." Hearing these brazen words of Sitā, capable of making one's down stand on end, the self-controlled Lakshmana with joined hands spake unto her saying "Thou art a very Goddess unto me, I therefore dare not answer thee. What thou hast spoken, O Maithelee, is nothing surprising for females. Such is the nature of womankind on this earth. Women by nature are crooked, fickle, devoid of religious knowledge, and bring about difference between father and son. O Vaidehi, O daugther of Janaka, truly am I incapable of putting up with these words of thine. They have

pierced through both of my ears like a heated *Nârâcha.* However the deities ranging in this woodland are my witnesses—may they hear thee. I spoke what was fair and have been thus addressed by thee with these harsh words. I do alawys obey my superior's commands. Fie on thee! Thy destruction is near at hand that dost thou suspect me, being influenced by this womanish nature. I shall go where Kākuthstha is, may good betide thee, O thou the best of damsels! May the deities of the forest protect thee, O thou of expansive eyes! Many a bad omen appear before me. May I see thee again when I shall come back with Rāma." Being thus accosted by Lakshmana the daughter of Janaka replied weeping and being bathed in tears. "Without Rāma, O Lakshmana, I shall drink virulent poison, enter fire or dive into the Godaveri. I shall destroy this body either by hanging or by falling down from the top of a high object. I shall never be able to touch another man but Rāma." Speaking thus unto Lakshmana, Sitā, being enveloped with grief, weeping, struck her belly* with her hands. Seeing the daughter of Janaka of expansive eyes weep thus in pitiable accents, Lakshmana losing his attention began to console her. Afterwards the pure-hearted Lakshmana, having control over his senses, saluting Sitā with clasped palms and bending low a little proceeded where Rāma was, casting again and again his glance upon her as he went.

* Properly it should be "struck her breast." But it has a special significance here, i. e.—she would not be satisfied until her belly be filled with all the Râkshasas slain.—T.

SECTION XLVI.

HAVING been addressed with those harsh words the younger brother of Rāghava, enraged, proceeded at once, being anxious to see Rāma. Thereupon the ten-necked one, availing of this opportunity came before Vaidehi assuming the semblance of a mendicant. Wearing a soft silken cloth, with a lock of hair on his head with an umbrella and shoes and having on his left shoulder a rod and *Kamandalu*, the highly powerful one assuming the appearance of a wandering devotee carrying three long bamboo staves appeared before Vaidehi in the forest when there was none of the brothers by her. He saw there the young and pious daughter of the king like unto an evening void of both sun and moon and as the highly terrible Rāhu eyes Rohini forsaken by Moon. Seeing that terrible one the doer of evil deeds, the trees of Janasthana did not move nor the wind did blow. Seeing him eye Sitā with his blood-red eyes, the fast streaming river Godaveri even slackened its course out of fear. In the mean time the Ten-necked Rāvana, enquiring about Rāma's weak points appeared before Vaidehi in the guise of a mendicant. Like unto *Sani* approaching *chitra*, that impious one, assuming the appearance of a pious man like a well covered with grass, approached Vaidehi who was bewailing her husband. And seeing that pious spouse of Rāma—Vaidehi, Rāvana stood before her. Her lips and teeth were extremely fine, her face resembled the full moon and her eyes were like lotus-petals. She had a yellow silken cloth on and sat in the thatched cottage, overwhelmed with grief and bathed in tears. And that ranger of the night with a pleased heart approached Vaidehi. Seeing her that Lord of Rākshasas was pierced with the shafts of passion. And speaking highly of her, surpassing in beauty the three worlds and resembling by the excellence of her own person the very goddess

of wealth herself Rāvana uttering the name of God spake unto her saying, "O thou having the color of gold and silver, O thou wearing silken cloth, O thou appearing like a lotus wearing a garland of lotus-petals, O thou of beautiful countenance! Art thou Bashfulness, Beauty, Fame, Wealth, Apsara, Dignity or Rati herself who is ranging at will in this forest? All thy teeth are equal having their tops like unto the buds of *Kunda* flower, beautiful and yellow. Thy eyes are expansive, clear, of bloody hue, and having black pupils. Thy hip is fleshy and spacious. Thy thighs are like those of elephants, round, fleshy and perfectly strong. Thy nipples are bulky, pointed, highly captivating like cold palm fruits, beautiful and ornamented with diverse jewels. O thou of beautiful smile! O thou of beautiful teeth! O thou of beautiful eyes! O fine damsel, thou dost carry away my heart like unto a river carrying away its banks by its stream. The lock of thy hair is exquisitely fine, thy breast very close and thy waist is so thin that they may be got round even by fingers. There is none so beautiful like thee—a Goddess, a Gandharbhi, a Yakshi or a Kinnari. I had never seen before on this earth a damsel so beautiful as thou. This thy beauty the best on earth, thy youth, thy grace and thy abode in the forest do agitate my mind. So it is well for thee to come (with me); it doth not behove thee to remain here. This is the abode of terrible Rākshasas wearing shapes at will. Picturesque palaces, prosperous cities and sweet-smelling gardens are worthy of thy abode. O thou of dark-blue eyes, fine is thy garland, fine is the smell of thy person and fine is thy apparel—methinks fine is thy husband too. O thou of pure smile! whom dost thou belong to?—Rudras, Marutas, or Vasus—Meseems, O fine damsel thou art a very gooddes. No one comes here—the Gandharbas, the celestials or Kinnaras; this is an abode of the Rākshasas; how dost thou come here? Art thou not afraid of these monkeys, lions, tigers, wolves,

bears, herons and hyenas? Alone in this forest, art thou not afraid of these terrible elephants of fierce motion and maddened with the exuding of their temporal juice? Who art thou? Whose wife? What for dost thou range alone in this forest of Dandaka frequented by terrible Rākshasas?" Thus addressed was Vaidehi by the vicious-souled Rāvana. Seeing him come under the guise of a twice-born one, Maithelee worshipped him with diverse articles necessary for serving a guest. Offering him a seat first and afterwards inviting him to wash his feet she said unto that one of placid look "cooked rice is ready." Seeing Rāvana approach with *Kamandalu* and wearing a red cloth under the guise of a Brahmana, Maithelee could not pass by him any way, and considering him a twice-born one by various signs invited him as if a Brahmana saying, "O Brahmana, do thou sit on this seat facing the right; do thou take this water (to wash thy feet); do thou enjoy these well-cooked eatables growing in the forest and intended for thee." Jānaki the wife of Lord of men inviting him thus, Rāvana, casting a look upon her, addressed himself for his own destruction, to carry her away. She was anxiously expecting the return of Rāma who had gone a-hunting with Lakshmana; she looked around and beheld but on all sides the spacious yellow forest-land—there was neither Rāma nor Lakshmana.

SECTION XLVII.

BEING thus addressed by Rāvana under the guise of a mendicant, desirous of carrying her away Vaidehi thought within herself—"This person is my guest and a Bhahmin ; he may curse me if I do not speak to him." Thinking this for a moment Sitā said "May good betide thee ! I am the daughter of the high-souled Janaka, the king of Mithilā, the beloved Queen of Rāma and my name is Sitā. Dwelling in the palace of Ikshakus for twelve years, I enjoyed many things passing human and had all my desires satisfied. On the thirteenth year king (Daçaratha) counselled with his ministers about the installation of Rāma. Accordingly everything necessary for the installation being made ready, Kaikeyi, one of my mothers-in-law, begged of her husband a boon. Bringing my father-in-law under control by means of her virtuous deeds, Kaikeyi begged, of that truthful, best of monarchs, two boons namely the exile of my husband into woods and the installation of Bharata, and said "I shall never eat, drink or sleep and (if Rāma be iastalled) I shall end my life." Kaikeyi speaking thus, that lord of earth, my father-in-law begged her to accept diverse riches ; but Kaikeyi did not agree. Then the highly effulgent Rāma, my husband was twenty-five years old, and myself was eighteen years old counting from my birth. My husband is known all over the world under the name of Rāma. He is truthful, good-natured, of pure character, ever engaged in the welfare of all created beings, of mighty-arms and expansive eyes. Our father the king Daçaratha was entirely under the control of passions, and hence for the satisfaction of Kaikeyi did not install Rāma. When Rāma came to his father for being installed Kaikeyi spoke unto my husband the following cruel words, "Do thou hear, O Rāghava, how I have been ordered by thy Sire. This kingdom, rid of thorns

is to be conferred on Bharata, and thou shalt have to sojourn into woods for years nine and five. Do thou therefore repair unto forest, O Kākuthstha and save thy Sire from untruth." Whereto Rāma fearlessly replied 'So be it!' Hearing her words my husband of firm vows acted accordingly. He always maketh gifts and taketh none. He always speaketh truth and never telleth an untruth. This is his best observance, O Brahmana. His half-brother named Lakshmana is of mighty prowess. That best of men is Rāma's help and the destroyer of foes in battle. That brother of his named Lakshmana is of firm resolution and given to asceticism. With a bow in hand he hath followed (Rāma) flying as an exile unto woods along with me. Thus that one (Rāma) of firm resolution and ever engaged in pious offices wearing matted hair and assuming the semblance of an ascetic hath entered this forest of Dandaka along with myself and his younger brother. O thou the best of twice-born ones, we three being deprived of our kingdom by Kaikeyi have been living in this dense forest by virtue of our effulgence. Do thou take heart for a moment and live here. Instantly shall my husband return with good many wild fruits and roots and with sufficient meat after killing many a deer, hog and *Gosamp*. Truly do thou relate unto me thy name, *Gotra* and leneage. O thou twice-born one, why dost thou range alone in this forest of Dandaka?" Sitā the wife of Rāma speaking thus, the mighty Lord of Rākshasas—Rāvana replied with these harsh words—"O Sitā I am that Rāvana, the lord of Rākshasas, whom fear the celestials, Asuras and human beings. O thou of blamless beauty, seeing thee of golden hue and wearing silk cloth I do not relish my own wives. I have brought many a beautiful damsel from various quarters, do thou become my foremost Queen amongst them. That great city in the midst of the ocean, Lankā, encircled on all sides by the sea and situated on the summit of a hill, is my capital. There shalt

thou with me, O Sitā, walk in gardens, and thus thou shalt no more long for living in the forest. If thou dost become my wife, O Sitā, five thousand maid-servants decorated with divers ornaments shall serve thee." That blameless daughter of Janaka, being thus addressed by Rāvana, was highly enraged, and, passing by him, replied, "I am a dependant of Rāma, who is incapable of being shaken, like unto a mighty mountain, incapable of being agitated, like unto a vast ocean, and resembling Mahendra in effulgence. I am a dependant of that great and truthful Rāma who is gifted with auspicious marks and like unto a fig tree. I am dependant of that lion among men, Rāma, of mighty arms, of a spacious breast and treading like a lion. I am a dependant of that son of a king, Rāma, of mighty arms, having control over his passions, whose face resembles the full moon and whose fame hath spread far and wide over the earth. Why dost thou being a tiger wish for a she-lion? Thou shalt not be able to touch me like unto the rays of the sun. O thou wretched Rākshasa, when thou hast desired to steal away Raghava's beloved spouse, surely dost thou see these trees (before thee) as made of gold. Dost thou wish to uproot the teeth from the mouth of a lion, that enemy of deer, or from that of a serpent? Dost thou wish to clasp with thy hands the Mandara hill, or dost thou wish to walk in peace after drinking poison? Dost thou wish to rub thy eyes with pins and lick a razor with thy tongue? Thou dost wish to swim across an ocean, having a rock tied unto thy neck. Thou dost wish to get at the Sun and Moon, to bind a flaming fire with a piece of cloth and walk through iron-spikes, as thou hast wished to come by the worthy spouse of Rāma. Mighty is the difference between Rāma and thee, like unto that between a lion and a jackal, a sea and a rivulet, nectar and gruel, gold and iron, sandal and mud, an elephant and a cat, a crow and Garura, a peacock and a *madgie* (an acquatic bird), or a duck and a vulture. Even

if thou dost steal me, that mighty archer Rāma, gifted with the prowess of the lord of celestials, living, surely shall I die, like unto a gnat sucking clarified butter." Addressing those words unto that wicked ranger of the night, that innocent (Sitā) shook like a plantain tree shaken by the wind. Thereupon Rāvana, like unto Death in prowess, trembling, began to relate unto her with a view to frighten (her) his race, power, name and actions.

SECTION XLVIII.

AFTER Sitā had spoken these harsh words, Rāvana, enraged, with a frown, replied "O thou of a beautiful countenance, I am the step-brother of the Lord of wealth and my name is the mighty Ten-necked Rāvana. May good betide thee! Like unto people fearing Death, the celestials, Gandharbas, Piçāchas, Pannagas and Serpents fly in diverse directions being frightened by me. I have subdued by my prowess, my step-brother, the Lord of wealth in a conflict, quarrelling with him for some reason. Thereat, that one carried by men, renouncing out of my fear this wealthy abode of Lānka, hath been living on that Lord of mountains, Kailāça. O thou auspicious one, by virtue of my prowess I have taken away that beautiful chariot of his called Puspaka. Ascending that chariot thou shalt travel by the etherial route. O Maithilee, when I am excited with ire, Indra and other celestials at the mere sight of my countenance fly away in divers directions out of fear. Wherever I live, the Wind bloweth cautiously and the Sun (of piercing rays) out of fear for me appeareth in the welkin like the Moon. What shall I say more? Wherever I live, even the leaves of the trees do not flutter and the currents of the rivers are stopped. Beyond the ocean stands my beautiful capital

Lankā like unto Indra's Amarāvati, (the capital of the Lord of celestials), guarded on all sides by the terrible night-rangers and encircled by yellow walls. That beautiful city hath gate-ways of ornamented and jewelled arches and golden apartments. It is filled with elephants, horses and chariots, always resounds with the sounds of bugles, and is beautified with gardens having divers trees of wished-for fruits. O Sitā, O thou the daughter of a king, in this city shalt thou dwell with me. O large-minded damsel, thou shalt never think of earthly women. O thou of an exquisite countenance, enjoying these many things passing human, thou shalt not any more think of Rāma—a human being of brief existence. Placing his beloved son on the throne, king Daçaratha hath sent away his eldest son of weak prowess into the woods. O thou of expansive eyes, what shalt thou do with that wretched ascetic Rāma who hath been deprived of his kingdom ? I am the lord of the whole world of Rākshasas ; being pierced by the shafts of Kāma have I come by thee. It doth not behove thee therefore to pass by me. O timid damsel, truly shalt thou repent afterwards if thou dost disregard me, like unto Uruashee kicking Purarava. Rāma is a human being and is not even equal to a finger of mine in battle. By thy good luck have I come unto thee—do thou give thyself up unto me, O thou of a beautiful countenance." Being thus addressed by him, Vaidehi exceedingly wroth and with blood-red eyes spoke unto that Lord of Rākshasas in the lonely forest, these bold words. "How dost thou wish to perpetrate such an impious deed after introducing as thy brother that highly worshipful Kuvera adored by all the deities. O Rāvana, surely shall all the Rākshasas meet with death, who have such a stupid, harsh and lustful person like thee for their king. One can breathe on this earth carrying away Indra's wife, Sachi—but stealing me, the wife of Rāma, no body shall be able to live in peace. O Rākshasa, it might be possible for one to live on this earth

treating contemptuously the wife of the holder of thunder-bolt, but insulting me none shall escape the hands of Death even if he drinketh nectar.

SECTION XLIX.

HEARING those words of Sitā the highly powerful Ten-necked one striking his hands together, increased his body too high. Thereupon, that one skilled in speech again spake unto Maithilee, "Methinks thou hast run mad. Hast thou not heard of my valour and prowess? Stationing myself in the welkin I can with my hands raise up the earth. I can drink up the waters of the ocean. And engaged in conflict I can destroy Death itself. With my sharpened shafts I can pierce the Sun and cut asunder the earth. Thou art mad with thy beauty. Do thou look upon me, who am capable of illusions." When he had spoken thus, his yellow eyes became blood-red with rage and assumed the, semblance of flaming fire. Thereat Rāvana, the younger brother of the Lord of wealth, changing his placid countenance, instantly assumed his own terrible shape resembling that of Yama. Highly exercised with ire, that ranger of the night became of ten countenances and twenty arms; his eyes were bloody and he appeared beautiful like unto blue clouds, being dressed in gold-hued apparel. Leaving aside the semblance of a mendicant, that lord of Rākshasas, Rāvana, increasing in bulk, assumed his own shape. And wearing a blood-red cloth he stood there fixing his look upon that jewel of a damsel—Maithili. Thereupon Rāvana spake unto Mathili like unto the rays of the sun, having a head of black hair and wearing apparel and ornaments, saying, "O thou fine damsel, if thou dost wish to have a husband known all over

the world, do thou surrender thyself unto me. I am a worthy husband for thee. Do thou serve me for ever, thy praiseworthy husband. O fine lady, I shall never do what thou dost not like. Renouncing thy attachment for a man, do thou place thy love in me. O foolish girl, worthy of being adored by the learned, for what quality art thou attached unto Rāma of a limited life, who hath been deprived of his kingdom and hath his desire frustrated, and who of an evil intent, hath, at the words of his wife, renouncing his kingdom and kinsmen, been living in this forest—the abode of voracious animals." Speaking thus unto Maithili, sweet-speeched and worthy of being sweetly addressed, that highly wicked Rākshasa, Rāvana, being exercised with lust, approached towards Sitā and got hold of her, like unto Budha holding Rohini in the sky. With his left hand he held her, having eyes like unto lotus-petals, by the hair, and with his right hand got hold of her thighs. Seeing Rāvana of sharpened teeth, and mighty arms, resembling the summit of a mountain and like unto death itself, the deties of the forest became highly terrified and fled in different directions. Instantly appeared there the celestial car of Rāvana, decked in gold, drawn by asses and making a terrible sound. Thereupon, that one emmiting terrible accents, remonstrated with Vaidehi in harsh words and clasping her ascended the car. The virtuous Sitā, being thus caught by Rāvana,began to cry aloud, addressing Rāma, who had gone away to a distant forest. Rāvana, racked with lust, rose high up with her like unto the wife of a *Pannaga,* though she tried her best (to get rid of him), for she was not in the least attached unto him. Being thus carried away by the ethereal track by that Lord of Rākshasas, Sitā began to cry aloud, like one mad, distressed and of deranged senses. "Ah! mighty Lakshmana, ever ministering unto the satisfaction of thy superiors, dost thou not know that I have been stolen away by a Rākshasa assuming

shapes at will? O Rāghava, for virtue hast thou renounced thy life, happiness and wealth,—dost thou not see that I have been carried away by one of mighty iniquity? O thou the subduer of foes,thou dost always control the rebellious,—why dost thou not punish such a vicious Rākshasa? The vicious do not instantaneously meet with the fruits of their actions; as for corn to ripen requires the assistance of time. For this iniquitous deed, which thou hast perpetrated, availing of the time and losing thy sense, thou shalt meet with a mighty disaster from Rāma, bringing about thy end. Ah! being the virtuous wife of the virtuous and far-famed Rāma, I have been stolen away. Now hath the desire of Kaikeyi and other relations been fulfilled. I invoke this Janasthāna and these flowery Karnikās to tell Rāma that Rāvana hath stolen away Sitā. I invoke thee, O Godāvari, having swans and cranes sporting in thy stream, to tell Rāma that Rāvana hath stolen away Sitā. I salute and invoke the deities that live in this forest of many trees to tell my husband of my being stolen away (by Ravāna). I do seek the refuge of all deer, birds and other animals that live in this forest, and may they all communicate unto Rāma the news of his dear spouse being carried away, and tell him that Sitā, losing her control, hath been stolen away by Rāvana. Even if I am taken away by Yama, and if the mighty-armed Rāma is apprised of it, surely shall he bring me back by the display of his prowess." Racked with sorrow that one of expansive eyes, while thus bewailing in piteous accents, she espied Yatāyu, the king of vultures, seated on a tree. Thereat the daughter of Janaka, brought under the control of Ravana and terrified, began to cry and utter those piteous words—"O worshipful Yatāyu, do thou see that this vicious lord of Rākshasas hath ruthlessly carried me away like one having no husband. Thou wilt not be able to withstand this mighty, wicked and cruel night-ranger wearing emblems of conquest and having a scimitar in his hand. Do thou relate unto Rāma and to

Lakshmana everything about my being carried away from the beginning to the end.

SECTION L.

HEARING these words Yatāyu, who lay buried in a deep slumber, awoke and beheld both Rāvana and Jānaki. Thereat the lord of birds resting on the tree, having a big sharp beak like unto the summit of a hill, addressed these soft words unto Rāvana, "O brother Ten-necked one, I am conversant with Purānas, of truthful vows and abide by religion. It doth not behove thee to perpetrate such an iniquitous deed before me. I am Yātayu, the mighty lord of vultures. Daçaratha's son Rāma is the lord of all men like unto Mahendra and Varuna. He is ever engaged in the welfare of all men. This exquisitely beautiful and far-famed Sitā whom thou art about to steal away, is the married wife of that lord of men. And how dost thou thyself being a monarch and engaged in the royal office of maintaining subjects, carry away by stealth another's wife? O thou of mighty prowess, thou shouldst specially protect the wives of kings. Do thou therefore control thy base inclination of oppressing another's wife. A hero doth never perform what bringeth calumny upon himself. It becometh every individual to save another's wife from the touch of a second man like unto his own wife. O son of Paulastya, at the instance of the king mild subjects perform many an action conducing to virtue, wealth and desire, though not mentioned in the *Sastras*. The king is the virtue, the king is the desire and the king is the prime jewel of all subjects. Virtue, desire or sin—every thing ariseth from the king. O thou the best of Rākshasas, thou art vicious and unsteady; how hast thou come by riches like unto a sinner attaining to the abode of

celestials? A vicious person can never relinquish his sinful habits—virtue doth never reside in the abodes of impious persons.

The mighty and the virtuous-souled Rāma hath committed nothing wrong in thy city or thy dominions. Why dost thou then commit wrong by him? Khara of Janasthāna is highly wicked and if Rāma of blameless actions hath killed him on Surpanakha's account how is he to blame? Why dost thou then carry away the wife of that lord of men? Do thou soon leave off Vaidehi. Like unto Indra burning down Vitrasura, Rāma, looking with his terrible eyes like flaming fire, shall reduce thee to ashes. Dost thou not understand that thou hast tied with cloth a virulent serpent? Dost thou not see that thou hast placed around thy neck the noose of death? It is always proper to carry such a weight as doth not exhaust (him who carries); it is always proper to take such a food as doth not cause illness. Who engageth himself in such an action as doth not confer virtue, fame or glory, but bringeth about physical affliction only? O Rāvana, I am sixty thousand years old and have been administering regularly my ancestral kingdom. Old though I am, thou shalt not be able to carry away with safety Janaki in my presence, young, accoutered in mails as thou art with bow and arrows in thy hands and ascending a car. As it is not easy to destroy, by the reasonings of Logic, Vedas and Sruties containing eternal and immutable truths, so thou shalt not be able to carry away Vaidehi by force before me. If thou art a hero do thou fight. Or do thou wait for a moment, O Rāvana, thou shalt also embrace the earth like unto Khara. Soon shall Rāma clad in bark destroy thee in the battle field, who hadst many a time and oft destroyed in conflict the celestials and Dānavas. These two princes Rāma and Lakshmana are at a distance, what shall I do now? O vile being, undoubtedly shalt thou, terrified, be destroyed by them. Myself drawing my breath thou shalt

not be able to carry away this beloved queen of Rāma, the pure-natured Sitā having eyes resembling lotuses. It is my duty to do good unto the high-souled Rāma and Daçaratha even at the sacrifice of my life. Do thou stand, O Ten-necked one. Behold for a moment. O Rāvana, I shall throw thee headlong from this car, like unto a fruit from its stalk. O ranger of the night, even to my utmost might I will render thee hospitality in encounter.

SECTION LI.

WHILE Yatāyu, the king of birds, spake this, Rāvana, the lord of Rākshasas, wearing pendants made of pure gold, having his eyes reddened with ire, darted towards him. Thereupon they began a terrible conflict in the welkin, like unto clouds driven by wind. There occured a mighty conflict between Yatāyu, the lord of vultures, and Rāvana, the lord of Rākshasas, like unto two *Malyavân** hills supplied with wings. Thereat Rāvana began to shower continually terrible and sharpened pikes, iron arrows and *Vikarnis* upon the mighty lord of vultures. Yatāyu, the king of birds, began to withstand in conflict the arrows and weapons darted by Rāvana, and wounded Rāvana's person with his feet supplied with sharpened talons. Thereupon, to destroy his enemy, that mighty hero, the Ten-necked Rāvana, being exercised with ire, took up ten terrible arrows like unto the sceptre of Death, and stretching the bow to the full he shot those straight-coursing sharpened shafts at Yatāyu, the king of birds. Beholding Jānaki with tears in her eyes in that Rākshasa's car, Yatāyu, the king of birds, disregarding those arrows, darted towards Rāvana, and with his feet

* A mountainous range described as one of the smaller mountains of *India* proper, lying eastward of mount *Meru*.—*T.*

broke asunder his bow with the arrows, adorned with pearls and diamonds. Thereat Rāvana, almost beside himself with wrath, taking up another bow, began to shower arrows by hundreds and thousands. Being covered with those arrows, the lord of birds appeared like a bird lying in his nest. Pushing away these arrows by the wind of his wings, he again snapped that mighty bow with his feet, and with a stroke of his wings shattered Rāvana's flaming shield like unto burning fire. Thereupon, moving away with the wind of his wings Rāvana's blazing cuirass resembling flaming fire, Jatāyu in that conflict made away with his fleet-coursing asses having the faces of demons. Next crumbling into pieces with his impetus the mighty chariot of Rāvana, coursing at will, flaming like fire, having steps studded with jewels, and a wooden pole, and throwing down the umbrella and *chowris* like unto the full moon along with the Rākshasas engaged in carrying them, the effulgent and mighty lord of birds shattered the head of the charioteer with the strokes of his beak. Having his bow snapped and deprived of his car, horses and charioteer, Rāvana fell down to the earth, taking Vaidehi on his lap. Beholding Rāvana fallen on the ground and of broken conveyance, all creatures praised the king of vultures again and again and worshipped him.

Thereupon, finding the lord of birds worn out on account of his old age, Rāvana, highly encouraged, again rose high up in the welkin, taking Maithili with him. He had all his weapons broken in the conflict, and had but his dagger left to him. Beholding him proceed thus pleased, taking the daughter of Janaka on his lap,—all his weapons having been lost, with his sword alone left,—the mighty and powerful lord of vultures, Yatāyu, rose up and, darting towards Rāvana, resisted him and said,—"O Rāvana of feeble sense, it is for the destruction of the whole line of Rākshasas that thou carriest away this spouse of Rāma, having arrows like

unto thunderbolts. Like one thirsty drinking water, thou dost address thyself to drinking poison along with thy friends, courtiers, four-fold forces, servants and relatives. Foolish persons unaware of the fruit of their actions, meet in a short time with their own destruction,—so shalt thou very soon meet with thy own end. Thou hast been bound up by the noose of Death; and, proceeding whither, shalt thou save thyself, like unto fish eating up baits with hooks for their own destruction? O Rāvana, it is beyond thy power to defeat the Kākutsthas. They shall not forgive thee for this thy encroachment upon their asylum. What hath been perpetrated by thee, coward, is blamed by all, and is the way taken recourse to by thieves and not by heroes. Do thou fight, O Rāvana, if thou art a hero, or wait for a moment and thou shalt lie down on the earth like unto thy brother Khara. Truly hast thou for thy own destruction engaged thyself in these impious acts, which are perpetrated by men on the eve of their death. What person doth that which leadeth solely into sin? Neither the lord of celestials nor the self-create Deity doth engage in such an action." Addressing these moral words, the mighty Yatāyu swooped on the back of that Ten-necked Rākshasa. Like unto the rider of a mad elephant, the lord of vultures began to tear Rāvana with his sharpened claws, and that one having for his weapons his beak, talons, and wings, began to rive Rāvana's back with his beak and claws, and to uproot his hair. Being thus aflicted again and again by the king of vultures, the Rākshasa shook, with his lips quivering in anger. Beside himself with anger, Rāvana, holding Jānaki fast by her left flank, struck Yatāyu with his palms. Yatāyu, the subduer of foes, bearing the strokes, tore into pieces his ten left arms with his beak. His arms cut off, instantly sprang up as many others, like unto serpents issuing out of ant-hills, being exercised with the pangs of poison. The mighty Ten-necked one, leaving aside Sitā, out of anger bore down Yatāyu with his fists and

feet. Thereupon arose a mighty conflict between the lord of of vultures and the lord of Râkshasas of incomparable prowess. Yatâyu addressing himself to displaying his prowess for the benefit of Râma, Râvana taking out his dagger, cut off his two wings, two legs and two sides. The ranger of the night of cruel deeds having sundered his wings, the king of vultures approaching wellnigh the verge of death, fell down on the earth. Beholding him fallen on the ground with his person bathed in blood, Sitâ became exceedingly aggrieved and darted towards him like unto a friend. The lord of Lankâ beheld Yatâyu, fallen on the ground, resembling sable clouds, having a yellow breast and of exceeding prowess,—like unto an extinguished forest-fire. Then Sitâ the daughter of Janaka, having a moon-like countenance began lamenting, clasping with her hands Yatâyu, crushed and fallen on the ground by the vehemence of Râvana's prowess.

SECTION LII.

BEHOLDING the king of vultures slain by Râvana, that one possessed of a face fair as the moon, striken with grief, broke out into lamentations, saying, "Throbbings of the eyes or other parts of the body, dreams, seeing birds or hearing their voices, are found to augur happiness or misery to men. And, O Râma, although birds and beasts are scampering away before thee on my account, thou understandest not the mighty mishap that has befallen thee. O Râma, this bird, who, moved by kindness, had come to rescue me, owing to my (ill) luck, lies slain on the ground. O Kâkutstha, O Lakshmana, save me!" Thus did that best of females, afflicted with fear, bewail; and those near (her) heard her lamentations. Thereat, that lord of the Râkshasas,

Rāvana, darted towards Vadehi, who, with a faded wreath for her ornament, was bewailing in forlorn guise. Exclaiming repeatedly, "Leave off!" "Leave off," the lord of the Rākshasas got at her, as she was clasping a mighty tree as if it were a creeper. And as she, bereft of the company of Rāma in the wilderness, was wailing, saying, "O Rāma," "O Rāma," that one resembling the Destroyer himself, with the view of compassing his own end, seized her by her hair. On Vaidehi being thus outraged, this entire world consisting of mobile and immobile objects, had its nature altered. A dense darkness enveloped (everything). And the air did not breathe there; and the sun grew dim. Espying with his divine vision that Sitā was overcome, that Deity, the graceful Great-father exclaimed, "Our work is accomplished." And seeing Sitā overpowered, the supreme saints inhabiting the Dandaka forest, concluding the destruction of Rāvana to be as good as accomplished without much ado, became at once delighted and aggrieved. As she went on weeping with "O Rāma," "O Lakshmana," Rāvana—lord of Rākshasas—taking her, coursed through the sky. And then the king's daughter hued like molten gold, clad in a yellow silken cloth, looked exceedingly beautiful like unto lightning. And on her yellow cloth streaming up, Rāvana looked surpassingly graceful like a hill aflame with fire. And coppery fragrant lotus-leaves belonging to the eminently auspicious Vaidehi showered upon Rāvana. And her gold-glowing silken cloth, flying in the air, appeared like clouds colored by the sunken sun. And her blameless countenance on Rāvana's lap in the sky did not appear beauteous without Rāma,—like a lotus without its stalk; it appeared like the moon risen tearing away dark clouds. And in the aerial regions her countenance on Rāvana's lap furnished with a fair forehead and graceful hair glowing like the interior of a lotus, without scars, graced with white, shining, stainless teeth, having excellent eyes,—lovely like the moon, having a shapely nose,

a rubeous upper lip,—wearing the splendour of gold in the sky,—that captivating countenance of hers in consequence of her weeping, and of being stained with tears, as also owing to the violence it had undergone at the hands of the lord of Rākshasas,—did not appear beautiful without Rāma; like the moon risen during the day. And furnished with the hue of gold, Mithilā's daughter beside the dark-bodied lord of the Rākshasas, looked like a golden girth round a sable elephant. And Janaka's daughter, yellow-hued like lotus, having the lustre of gold,—and adorned with shining ornaments, coming in contact with Rāvaṇa, appeared like lightning embosomed among clouds. And in consequence of Vaidehi's ornaments sending sounds, the lord of Rākshasas resembled an entirely dark rumbling cloud. And as Sitā was being borne away, showers of blossoms, falling off from her head, were scattered all around on the earth beneath. And that blossomy shower all around, drawn up by the vehemence of the ten-headed Rāvana, again alighted beside him. And the showers of blossoms scattered around Vaiçravana's younger brother, looked like rows of burning stars round the foremost of mountains.* And the bangles studded with gems, loosened from Vaidehi's feet, fell on the earth, like the lightning circle.† Of hue like the light red of tender twigs, Vaidehi set off the dark-bodied lord of Rākshasas, as does a golden cover an elephant. Vaiçravana's younger brother carried away Sitā, who, like a mighty meteor, filled the heavens with her splendour. And like stars of exhausted religious merit dropping down from the sky, her fiery ornaments began to fall to the earth with sounds. And the chain of the splendour of the moon, removed from Vaidehi's breast, falling down, shone like the Gangā dropping from the sky. The trees filled with various fowls, with their tops waving because of the wind blowing on high

* Sumeru.—T.

† Instead of *On the earth*—some texts have [bangles] *sweet-sounding*.—T.

and swaying them, seemed to say, "No fear," [unto Sitā.] And the pools with their lotuses faded and their fishes agitated, seemed to sorrow for the desponding daughter of Mithilā as for their friend. And following Sitā's shadow, lions, and tigers, and other beasts and birds, rushed from all sides in wrath. And the mountains, with their faces washed with water-falls representing tears, and their summits resembling uplifted arms, seemed to lament for Sitā, as she was being carried away. And beholding Vaidehi carried away, the glorious Sun, oppressed with sadness, had his rays dimmed and his disc darkened. "Virtue is not; and where is truth? And there is neither sincerity nor kindness,—in a case in which Rāvana is carrying away Rāma's Vaidehi;" thus did all creatures lament in numbers. And the young of deer, afflicted with fear, wept with woe-begone faces. And the sylvan deities, looking up now and again with eyes betokening fear, had their persons all in a tremble. For compassing his own destruction, the Ten-headed one carried away the intelligent Vaidehi, bewailing bitterly, Sitā, who had come by such misfortune, sweet-voiced, crying, "O Lakshmana" "O Rāma," and casting glances on the ground many a time and oft,—the ends of her hair waving and her *tilika* wiped out. Then oppressed with the load of fear, Sitā of luminous smiles,—Mithilā's daughter, bereft of her friends —not beholding either Rāma or Lakshmana, became pale of countenance.

SECTION LIII.

SEEING him fly up into the air, Janaka's daughter, Maithili, became aggrieved and exceedingly agitated, and great was the fear that possessed her. Her eyes expressing rage, weeping and fright, Sitā, as she was being carried away,

weeping piteously, spoke to the grim-eyed lord of the Rākshasas, saying, "Dost thou not, O base wretch, O Rāvana, feel shame on account of this act—thou, who, knowing that I was alone, fliest away, carrying me? Coward that thou art, thou it was, who, desirous of carrying me off, by the shape of a deer, hadst, by thy [powers of] illusion taken away my lord. And he also that endeavoured to rescue me, has been slain by thee—the ancient king of vultures, who was the friend of my father-in-law. Great, forsooth, is found to be thy might, thou vilest of Rākshasas; in that thou hast carried me off by simply declaring thy name, but hast not won me in war. Why dost thou not, O execrable one, take shame unto thyself, having perpetrated such a heinous act—having carried off another's wife in the absence of her husband? This fell and foul act of thine fraught with unrighteousness, heroic persons shall bruit about the world. Fie on thy heroism and thy truth,—of which thou didst speak at that time; and fie also on this character of thine, calculated to sully thy line in this world. What can I do (unto thee), as thou proceedest with speed? But stay thou for a moment; and thou shalt not return with life. Shouldst thou come within the range of the vision of those sons of the king, thou couldst not, although thou shouldst happen to be accompanied with thy army, live for a moment. Even as a bird cannot bear the touch of a flaming fire in a forest, thou canst never bear the touch of their arrows. Effecting thy own welfare, do thou, O Rāvana, leave me. If thou do not let me go, my husband along with his brother would strive for thy destruction. As intent upon sensul enjoyment, thou endeavourest to ravish me, this very endeavour of thine, O mean wight, shall come to naught. Not beholding my lord resembling a celestial, I cannot, come under the sway of my enemy, bear to live long. As one dwelling on earth perceives objects in their reversed relations at the time of one's death, so thou dost not perceive what is for thy

good or profit. Those moribund do not relish what would do them good. I see thee with the noose of Death wound round thy neck. As, O ranger of night, thou art not affected with fear, albeit the situation is one calculated to raise one's apprehensions, it is clear that thou wilt see the golden trees, the dreadful river Vaitarani flowing with blood, the terrible wood, O Rāvana, rife with leaves in the shape of swords, and a sharp Sālmali containing blossoms of shining gold, having lapises for its leaves, and bearing iron thorns. But, O shameless one, like a person that hath drunk poison, having done this wrong unto that high-souled one, thou wilt not be able to save thyself. O Rāvana, thou art fast fettered in the noose of Death. Having done this foul turn unto that high-souled one, repairing whither, shalt thou obtain respite? Shall not that strong and heroic Rāghava, skilled in all weapons, who without his brother, in the twinkling of an eye, in battle slew fourteen thousand Rākshasas, slay thee, who carriest away his beloved wife?" Thus and in other ways, Videha's daughter, lying on the lap of Rāvana, overwhelmed with fear and grief, indulged in piteous lamentations. And the wicked (Rāvana) with a shaking frame carried away the daughter of the king extremely distressed, speaking much, and speaking piteously, uttering lamentations, and putting forth endeavours (to free herself.)

SECTION LIV.

CARRIED away (by Rāvana), Vaidehi, not finding any defender, saw five principal monkeys stationed on the top of a hill. Thereat, that lady of expansive eyes and surpassing charms, in the hope that they might convey the intelligence unto Rāma, flung off in their midst her gold-gleaming silken sheet, and elegant ornaments. But the Ten headed

one owing to hurry did not observe the throwing of the cloth along with the ornaments. Those foremost of monkeys having tawny eyes observed with winkless eyes the large-eyed Sitā as she was giving way to grief. And the lord of Rākshasas, passing beyond Pampā, directed his course towards the city of Lankā, taking Mithilā's daughter along with him, indulging in lamentations. Experiencing the height of delight, Rāvana ravished her, taking her on his lap, like a sharp-toothed serpent of virulent poison. And speedily, like an arrow shot from a bow, he, coursing the welkin, left behind woods and streams and mountains and pieces of water. And coming to the abode of Varuna, that refuge of rivers, the exhaustless ocean—the home of whales and alligators, he crossed over it. In consequence of the carrying away of Vaidehi, Varuna's abode, from grief, had all its waves stilled and its fishes and mighty snakes inert.—And the Chāranas uttered in the heavens these words, "O Ten-headed one, this is thy end." Thus did the Siddhas then say. And taking Sitā on his lap, representing his own Death,—who endeavoured (to liberate herself), Rāvana entered the city of Lankā. And entering the city of Lankā, vast, with all its highways well-arranged, and with people thronging its gates, he entered his own inner apartment. Then Rāvana set Sitā there, having eyes with dark outer corners, exercised with grief and dole; as if Maya had set his own Asura Illusion (in his own palace). Then the Ten-headed one spoke unto some female friends of terrible visages, "Let no man or woman behold Sitā without my permission. And I command that, should she ask for pearls, or rubies, or gold, or apparel, or ornaments, the same should be rendered unto her. She that, whether knowingly or unknowingly should say anything unpleasant to Vaidehi, would hold her life cheap." Having said this unto the Rākshasis, the puissant lord of the Rāksahsas, went out of the inner apartment, and thought within

himself as to what was to be done (next). And he saw eight flesh-eating Rākshasas of wondrous prowess. And seeing them, the exceedingly powerful (Rāvana), blinded by the bestowal of the boon, after extolling their strength and heroism, addressed them, saying, "Equipped with various weapons, do ye speedily take yourself to Janasthāna,—that field of carnage—which ere this contained the abode of Khara; and casting off fear at a distance, do ye sojourn in vacant Janasthāna with all its Rākshasas slain (by Rāma). A great many troops endeued with exceeding prowess, who had been posted in Janasthāna, have, along with Dushana and Khara, been slain by the shafts of Rāma. Hence unprecedented is my wrath, towering above my patience; and great and fierce also is the hostility I have conceived against Rāma. I wish to avenge myself on my mighty enemy. Sleep find I none without slaying my foe in fight. Slaying that slayer of Khara and Dushana, Rāma, I shall attain delight like unto that attained by a pauper on gaining riches. Staying in Janasthāna, ye shall gather true information touching Rāma as to what he is about. Repair all ye rangers of the night carefully, and strive yourselves always for slaying Rāma. I have been well acquainted with your strength in many a field, and it is for this that I set ye in Janasthāna." Hearing these agreeable and weighty words of Rāvana, those Rākshasas, bowing down unto Rāvana, left Lankā, and in a body invisibly proceeded in the direction of Janasthāna. Having obtained Mithilā's daughter, Rāvana experienced great joy in establishing her (in his own house); and having created high hostility with Rāma, Rāvana through blindness rejoiced greatly.

SECTION LV.

HAVING commissioned those eight terrible and mighty Rākshasas, Rāvana, in consequence of perversion of sense, considered himself as crowned with success. And brooding over Vaidehi, he, sore pierced by the shafts of Kāma, hastily entered his charming mansion, with the intention of seeing Sitā. And entering that apartment, Rāvana—lord of Rākshasas—saw the distressed Sitā in the midst of the Rākshasas, with a tearful countenance, oppressed with a load of grief, like unto a bark sinking in the ocean through the violence of the winds; like unto a doe separated from the herd of deer, and surrounded by dogs. Coming to Sitā disconsolate in consequence of stress of sorrow, remaining with her head bent down, that ranger of the night, the lord of the Rākshasas, forcibly shewed unto her that mansion resembling the mansion of the celestials, thick with palaces and lordly piles, inhabited by thousands of females; containing birds of vaious kinds; furnished with various gems; with beautiful pillars of ivory gold and crystal and silver, studded with diamonds and lapises. Rāvana in company with Sitā ascended the beautiful golden stairs, resounding with the sounds of kettle-drums and embellished with ornaments of burnished gold. And those loftly edifices had excellent windows made of ivory and silver, and covered with golden nets. The ground all over was decorated with ambrosia and gems. The Ten-headed one in his own mansion shewed unto Maithilee large tanks and pools covered with various kinds of flowers. (All this) Rāvana shewed unto Sitā overmastered by sorrow. And after having shewed unto Vaidehi the whole of that goodliest of mansions, that wicked one, with the intention of tempting Sitā, spoke unto her, saying, "O Sitā, leaving out old men and boys, I am the lord of thirty two *kotis* of night-rangers of terrible deeds. And a thousand come forward whenever required for any

service.—If such is my sovereignty, all this is established in thee, O large-eyed lady, as well as my life. Thou art dearer unto me than life. O Sitā, be thou the mistress of those numerous excellent women who are my wives. Dear, be thou my wife. This is for thy good. Why shoudst thou act otherwise? Do thou relish my speech. Do thou bend thy mind towards me. It behoves thee to favor me, who am burning (in the heat of desire). This Lankā measuring an hundred Yoyanas girt round by the ocean, is incapable of being harassed by the celestials themselves headed by Indra. Neither among the celestials nor Yakshas nor Gandharbas nor Serpents, find I any one that can match me in prowess. What wilt thou do with Rāma a human being of short life, poor, of small prowess, practising mendicancy? O Sitā, bend thy mind unto me. I am a fit husband for thee. O timed one, youth is uncertain. Sport with me here. And, O thou of a handsome countenance, do not wish for the sight of Rāghava. O Sitā, what power hath he to come hither even in thought? None can fetter the exceedingly fleet wind in the sky, or hold the bright flame of a burning fire. O beauteous one, in these three worlds I find no one that can by his might carry thee away, who art protected by my arms. Do thou govern at Lanka this extensive kingdom. The like of me and celestials and all that are mobile and immobile shall be thy servants. Laving thy limbs with water, do thou gratify me. The evil that thou hadst done, hath been expiated by thy life in the forest: now do thou reap the fruit of thy good deeds. Here are garlands furnished with divine fragrance, and, O Maithili, superb ornaments. Enjoy thou all those along with me. O thou of shapely hips, the car called Pushpaka, resembling the sun, which (formerly) belonged to my brother Vaiçravana, was through my prowess won by me in fight. And vast and beautiful is that car furnished with the speed of the mind. Do thou, O Sitā, at thy pleasure sport on it along with me.

Thy face stainless and lovely to look at, resembling the lotus, doth not, O thou of a comely countenance, O magnificent damsel, appear beautiful in consequence of thy being exercised with grief." When Rāvana had spoken thus, that best of females Sitā muffling up her moon-like countenance with the ends of her cloth, began to shed gentle tears. Thereat the heroic ranger of the night, Rāvana, said unto Sitā, distressed, sunk in thought, and deprived of her splendour through anxiety, "O Vaidehi, banish bashfulness, which stands in the way of one's duty. The yearning I feel after thee is in consonance with what the sages prescribe. These tender feet of thine I press upon my heads. Do thou speedily shew thy favor unto me. I am thy slave (ever) obedient unto thee. Let not these words of mine spoken by me under the withering influence of love prove fruitless. Rāvana hath never bowed his head to any female." Having said this, the Ten-headed one, come under the subjection of the Destroyer, looked upon Maithili, Janaka's daughter (as his own) saying, "She is mine."

SECTION LVI.

HAVING been thus addressed, Vaidehi unaffected by fear, although exercised with grief, placing a blade of grass between herself and Rāvana, answered him, saying, "There was a king named Daçaratha, the bridge of righteousness, like unto a mountain, ever bearing regard towards the truth, and renowned among men, whose son is Rāghava. He is named Rāma, and is righteous-souled and celebrated over the three worlds. He is long-armed, of expansive eyes,—like unto a celestial—he is my husband. Born in the race of the Ikshwākus, he hath the shoulders of a lion and is possessed of exceeding effulgence—the same that along with his

her, Lakshmana, shall take thy life. If thou hadst
ıged me forcibly in his presence, thou wouldst have lain
attle in Janasthāna even as Khara. All the mighty
shasas of grim visages, whom thou hast extolled (before
shall be deprived of their venom before Rāma, as
ents are before Suparna. The shafts decorated with
shot by the bow-string of Rāghava, shall pierce their
es, as the waves of the Gangā (beat against) her banks.
ough, O Rāvana, thou mayst be incapable of being
. either by the gods or the Asuras, yet having roused the
hostility of Rāghava, thou wilt not be able to liberate
life. The strong Rāghava will compass the end of what
ains of thy life. Like the life of a beast tied to the
ificial stake, thy own is incapable of being reclaimed.
uld Rāma look at thee with eyes aglow with anger, thou,
akshasa, wouldst be consumed even as Manmatha was by.
ra. He who is able to bring down the Moon or destroy
, and to drink up the ocean dry, will surely liberate Sitā
ı here. Thy days are numbered, and auspiciousness
bidden thee adieu. Thou art shorn of strength, and thy
es have been dulled. And it is owing to thee that
kā shall be subject to widowhood. That thou by force
for naught carried me away from the side of my husband
is sinful act can never conduce to thy felicity. That
edingly effulgent lord of mine along with my husband's
nger brother, summoning up their energy, is fearlessly
lling in the vacant Dandaka. By means of an arrowy
ver in conflict, he will take thy prowess and strength,
hauteur and wickedness out of thy person. When urged
he Destroyer, the destruction of creatures is perceptible,
ı, coming under the sway of the Destroyer, men become
less in their actions. Having outraged me, thou, O
st of Rākshasas, thy time come; for compassing thy own
ruction as well as that of the Rākshasas and those dwell-
in thy inner apartment. A Chandāla cannot tread the

dais reared in the midst of a sacrifice beauteous with ladles, and vessels, and sanctified by the twice-born ones. So I, the religiously wedded wife of that one, ever intent on virtue, and (always) firm in my vows, is incapable, thou vilest of Rākshasas, of being touched by thee, a sinner. How can the female that hath always 'sported with her mate amidst lotuses, cast her eyes on a shag staying among rushes. Do thou either bind or destroy this body deprived of sensation. This body will I not protect, nor yet this life, O Rāvana; and I shall not be able to bring blame on myself in this world." Having said these harsh words in wrath, Videha's daughter, Jānaki, did not there again say anything unto Rāvana. Hearing Sitā's words, harsh and calculated to make one's down stand on end, Rāvana answered her in words tending to excite one's apprehension, "Hear, O Maithili, my words. O damsel if, O thou of sweet smiles, within this time thou do not turn thyself unto me, the cooks shall cut thee off in pieces to serve my morning meal." Having herself spoken thus, Rāvana,—challenger of foes—growing exceedingly wroth, addressed the Rākshasis in these words, "Ye frightful Rākshasis terrible to behold, subsisting on flesh and gore, do ye at once crush her pride." As soon as he had said this, those frightful and terrible Rākshasis with joined hands encircled Māithili. Then the grim-visaged king Rāvana, as if riving the earth by his tread, proceeding a pace or two, said, "Do ye take Māithili to the wood of *Asokas*. There surrounding her, do ye secretly guard her; and there (sometimes) by storming, and (at others) by means of soft speech, do ye all strive to bring Mithilā's daughter, like a wild female elephant, under your sway." Thus commanded by Rāvana, those Rākshasis taking Māithili along with them, went to the *Asoka* wood, abounding with trees granting every desire, and filled with various kinds of fruits and flowers; and frequented by fowls fraught with juices at all seasons. And as a doe comes

under the subjection of tigresses, Janaka's daughter, Maithili, her frame worked up with grief, came under the sway of the Rākshasis. And like a female deer fast bound by a trap, Janaka's timid daughter Maithili, agitated by the mighty grief, did not attain respite. And greatly up-braided by the fierce eyes (of the Rākshasis), Maithili did not know repose; and, afflicted with grief and fear, she, remembering her beloved lord along with Lakshmana swooned away.

SECTION LVI.

HAVING slain the Rākshasa, Māricha, able to wear shapes at will, who had been ranging in the form of a deer, Rāma speedily turned back along the path. On Sitā having entered Lankā, the great father addressed the gratified Devendra of an hundred sacrifices, "For bringing about the weal of the three worlds, and the woe of the Rākshasas, Sitā hath been taken into Lankā by the wicked-minded, Rāvana. Devoted unto her husband, the exalted lady always brought up in happiness, not seeing her husband, and seeing (on the other hand) environed by numbers of Rākshasis,—is hungering after the sight of her lord. The city of Lankā is situated on the shores of the lord of rivers and streams. How can Rāma get a knowledge of that blameless one, staying there? Brooding over the various ills she hath undergone, that exceedingly rare damsel is passing her days. Surely she will resign her existence. Great is the doubt that hath arisen as to Sitā putting a period to her existence. Having thyself from here, do thou see the fair-faced Sitā. Having entered the city of Lankā, offer excellent clarified butter." Thus addressed by the reverend chastiser of Pāka, Devendra in company with sleep, approached the city ruled by Rāvana. He then

addressed sleep, saying, "Go thou; and stupify the Rākshasas." Thus accosted by Maghavat, that goddess, exceedingly delighted, for securing success to the work of the celestials, covered the Rākshasas with stupor. In the meanwhile, that god, the thousand-eyed lord of Sachi went to (Sitā) staying in the woods, and spoke unto her these words, "I am the sovereign of the celestials. Good betide thee! I am here, O thou of luminous smiles! For securing success unto the work of the magnanimous Rāghava, I will lend my aid unto thee. Do not, O daughter of Janaka, grieve. Through my grace, he shall along with his forces cross over the ocean. And, O excellent wench, I have by my supernal power, stupified the Rākshasis. And, O Sitā, for this reason, I along with sleep, taking these rice,—rice boiled in clarified butter, have, O Vaidehi, come unto thee. If thou partake of these from my hand, thou shalt never O beuteous one, be afflicted either with hunger or thirst, O thou of thighs resembling *rambhá* (trunks), for years." Thus addressed, Sitā, alarmed, said, "How can I know thee for Devendra, Sachi's husband, staying here? By the side of Rāma and Lakshmana, I had beheld the signs of the celestials. If, O Devendra, thou art thyself the sovereign of the celestials, show those unto me." Hearing Sitā's words, the lord of Sachi did accordingly. He did not touch the earth with his feet, and his eyes remained winkless. He bloomed in youth, and the blossoms did not fade on his attire. Thereupon knowing him for Vāsava, Sitā was overjoyed. And weeping, she spoke regarding Rāghava, "By luck it is that I had heard of that mighty-armed one along with his brother. As is my father-in-law, the king, as is the master of Mithilā, so art thou (unto me), thou whom I behold to-day; my husband hath now found a protector.—And by thy command, O Devendra, will I partake of this *páyasa* cooked with milk, which hath been offered unto me, and which shall enhance (the prosperity) of our

race." Thereupon taking the *pâyasa* from Indra's hands, that Maithili of luminous smiles (mentally) offered it unto her husband as well as Lakshmana. "If my mighty lord live along with his brother, let this through my reverence for them, be theirs." She then partook of the *pâyasa* herself. Having thus eaten it, that one of excellent countenance, had her hunger and rising sorrow removed; and attaining a mental tendency from Indra, Jānaki grew glad with reference to the Kākutshthas. And Sakra also for bringing about the success of Rāghava's work, with a pleased mind, went to the abode of celestials. And greeting Sitā again and again, that high-souled celestial, in company with sleep went back to his own abode."

SECTION LVII.

KILLING the Rākshasa, Māricha assuming shapes at will and ranging in the shape of a deer, Rāma vended speedily his way. And as he hurried himself, eager to behold Maithili, jackals began to howl hideously at his back. Hearing their harsh cries, capable of making one's hair stand on end, Rāma struck with fear at the voices of the jackals, became filled with alarm. "Ah! I consider this as inauspicious—that these jackals are crying. Escaping being devoured by the Rākshasas, may fair fortune befall Vaidehi! If Lakshmana should have heard the cries which Māricha, knowing my voice, and fixing on the means of harming me, uttered in the form of a deer, Saumitri, hearing that voice, leaving Mithilā's daughter and commissioned by herself, must have come near me. Surely, the Rākshasas in a body are desirous of slaying Sitā. Becoming a golden deer, Māricha, having allured me far, transformed himself into a Rākshasa, as soon

as he had been struck with my shafts; and exclaimed, 'Ah! Lakshmana, slain am I.' It is doubtless, we having left (Sitā), whether all is well with her. I having raised the hostility of the Rākshasas for the sake of Janasthāna; and many and dreadful are the omens I see (around me)." Thus reflecting as he heard the howlings of the jackals, the self-possessed* Rāma with hasty steps returned to the asylum. Rāghava went back to Janasthāna, alarmed in consequence of his having been drawn away by the Rākshasa in the form of a deer. And birds and beasts approached that high-souled one distressed and depressed in spirit; and staying on his left set up frightful cries. As he was witnessing the exceedingly dreadful signs, Rāghava saw Lakshmana coming with a lacklustre (countenance); and Lakshmana came up to Rāma. And depressed in spirit, he was rendered still more sad by that one who, afflicted with depression shared his sorrow. And, seeing that (Lakshmana) had come, leaving Sitā in that solitary wood frequented by Rākshasas, his brother fell to reprimanding him. And taking Lakshmana's left hand, the son of Raghu in extreme distress sweetly spake these rough words, "Alas! Lakshmana, thou hast committed a censurable act; leaving Sitā, O mild one, thou hast come hither. Is it well with her? I make no doubt, O hero, but that Janaka's daughter hath either been slain or devoured by Rākshasas ranging the forest. And, considering the many omens that take place before me, O Lakshmana, I do not know whether we shall light upon welfare of Janaka's daughter Sitā being alive, O best of men. And as these multitudes of beasts and these jackals are crying frightfully in the flaming direction,* I do not know, O thou of mighty strength, whether it is well with that daughter of the king. This Rākshasa, who, wearing the shape of a deer, and, alluring me, had drawn me far, hath in some sort been slain by me with much ado;

* *i. e.* The quarter presided over by the sun, *viz.*, the East.—T.

and he became a Rākshasa at the time of his death. Yet my mind is poor and cheerless; and my left eye throbs. Doubtless, O Lakshmana, Sitā is not,—she is either carried away, or dead, or is wandering on the way.

SECTION LVIII.

SEEING Lakshmana cast down, cheerless, and come without Vaidehi, the righteous son of Daçaratha, asked him, saying, "Where, O Lakshmana is that Vaidehi, who hath followed me unto the Dandaka forest, and leaving whom thou hast come hither? Where is that one of a slender waist, who is the help in trouble of me, deprived of my kingdom, dispirited, and running about the Dandakas? Without whom, O hero, I cannot live for a moment—where is that life's help of me Sitā resembling the daughter of a celestial? O Lakshmana, without Janaka's daughter (hued) like burning gold, I covet not the sovereignty of the celestials or the earth. Liveth Vaidehi, dearer unto me than life? Shall this exile of mine be of no avail? O Sumitrā's son, on my dying for Sitā and thy returning (to the city,) shall Kaikeyi have her desire, and attain felicity; and shall Kauçalyā,—her son dead, and herself wearing the guise of a female mendicant, humbly wait upon Kaikeyi when she shall have succeeded in obtaining the kingdom for her son? If Vaidehi live, I will then return to the asylum; but O Lakshmana, if that one of excellent character should happen to be dead, I will also renounce my life. If, O Lakshmana, Vaidehi ever preluding her speech with a smile should not speak to me when I arrive at the asylum, I shall give up my life. Do thou tell me, O Lakshmana, whether Videha's daughter liveth or not; or whether, in consequence of thy acting heedlessly, that forlorn wench hath been devoured by Rākshasas.

Of a tender frame, and a mere girl, Vaidehi, never having experienced unhappiness being cast down, surely weepeth for my separation. When that exceedingly wicked Rākshasa cried, "Lakshmana" at the top of his voice, wast thou also seized with fear? And I apprehend that voice resembling mine was heard by Vaidehi; and, despatched by her from fear, thou mayst have come hither swiftly to see* me. Thou hast every way acted unwisely in having left Sitā alone in the wood. By this thou hast afforded opportunity to the cruel Rakshasas to repair the mischief (I have done them). The Rākshasas subsisting on flesh are aggrieved because of Khara having been slain; and now, without doubt, those terrible ones have slain Sitā. Alas! absolutely sunk am I in peril, O destroyer of foes. What shall I do now? I fear such an event was appointed for me." Thus thinking of Sitā, paragon among women, Rāghava hastily went to Janasthāna in company with Lakshmana. Taking to task his younger brother of distressed visage, Rāma, afflicted with hunger and thirst, and dejected in spirits, sighing heavily with a countenance turned pale, entered the asylum and found it vacant. And entering his own asylum, that hero went to the play-grounds (of Sitā) and remembering the sporting ground (of Sitā) in that abode, he was filled with grief and his down stood on end.

SECTION LIX.

THEN coming out of the hermitage, Raghu's descendant, Rāma, after a while, from grief, spake these words to the son of Sumitrā, "When confiding myself in thee, I had left Maithili with thee in the wood, why then didst thou go out, leaving her behind? O Lakshmana, directly I saw thee

* Some texts—*to rescue me.*—*T.*

approach, renouncing Maithili, my mind, apprehending great wrong, became really aggrieved. O Lakshmana, seeing thee coming at a distance, renouncing her, my left eye and arm as well as my heart keep throbbing." Thus accosted, Lakshmana having auspicious signs, afflicted with great grief, said unto the aggrieved Rāma, "I have not come hither, of my own accord, renouncing Sitā; but I have come to thee, having been urged thereto by herself with rudeness. The cries of "O Lakshmana, save me," as if uttered by the master, came to the ears of Maithili. Hearing those distressful accents, Maithili from affection [for thee], breaking out into lamentations, and overwhelmed with fear, spoke unto me, "Off," "off." On being repeatedly urged, with "Go," I answered Maithili in these words, tending to inspire her confidence, 'I do not see such a Rākshasa, as can excite his fear. Do thou desist. These cries do not come from him; but must have been uttered by some one else. How can he that can rescue the celestials themselves, utter, O Sitā, such a blame-worthy and base word as—save [me]? Some one for some purpose, assuming my brother's voice, is crying—O Lakshmana, save me. O beauteous lady, these words, Save me—must have been uttered by some Rākshasa from fear. Thou shouldst not act like a mean woman. Do not be overwhelmed; and banish thy anxiety. There breathes no person, nor yet shall there be born any one in these three worlds who in the field shall vanquish Rāghava in fight. Rāghava is incapable of being beaten in battle by the very gods headed by Indra.' Thus addressed (by me) Vaidehi, deprived of her sense, shedding tears, spake unto me these cruel words, 'Thou cherishest the vile idea that on thy brother perishing, thou shalt come by me; but me thou shalt never have. As thou dost not go to him albeit he is crying loudly (for help), thou followest Rāma in consonance with a hint from Bharata. A foe going about in disguise, thou followest Rāma for my sake, prying into

Rāghava's draw backs; and it is for this that thou dost not go (to him)?' Thus accosted by Vaidehi, I, with eyes reddened in wrath, and my nether lip swollen in ire, rushed out of "the asylum." When Saumitri had spoken thus, Rāma transported by grief, said unto Lakshmana, "O gentle one, thou hast done wrong in having come out hither without her. Although thou knewest (full well) that I was able to withstand the Rākshasas, yet didst thou sally out at the angry words of Mithilā's daughter. I am not pleased with thee that hearing her harsh speech spoken in wrath, thou hast come hither, leaving Vaidehi behind. Thou hast every way done wrong in not acting out my mandate in consequence of being urged by Sitā, and under the influence of indignation. That Rākshasa lieth low, being wounded by my shafts—that had drawn me away from the asylum wearing the form of a deer. I hit him stretching my brow slightly and fixing the shaft on it; when, renouncing his deer-form he became a Rākshasa wearing a bracelet and began to emit distressful shrieks. Wounded by my shaft, he, assuming my voice, and in accents capable of being heard from far, uttered those dreadful words fraught with dole, hearing which, thou hast come hither, renouncing Mithilā's daughter."

SECTION LX.

As Rāma went on, his feet failed him, his left eye began to beat, and a trembling came over his frame. Seeing again and again all these signs, he continually kept on asking (Lakshmana), "Is it well with Sitā?" Eager to behold Sitā, he proceeded fast; but finding the abode empty, he was filled with anxiety. And proceeding with swiftness, throwing about his limbs, Raghu's son began to survey all around

the hut. He then found it empty of Sitā, like unto a tank in evil plight and bereft of lotuses—during the winter. And seeing the cottage empty, with its trees as if sorrowing, and its flowers faded, and its beasts and birds sunk in gloom,—shorn of grace, worn out, forsaken by the sylvan deities, strewn with deer-skins and Kuça, and twists of Kāsa, he wept again and again—"Hath the timid one been carried off, or is she dead, or hath any one eaten her up, or hath she vanished (from the earth), or hath she gone to the wood, or hath she gone to cull flowers and fruits, or hath she gone to the pool for procuring water, or hath she repaired to the river?" Although he searched his beloved one carefully, yet he failed to find her out in the wood-land. And that graceful one with his eyes reddened with grief, seemed like a maniac. And he rushed from tree to tree, and bewailing being sunk in an occean of grief traversed all the rivers and mountains. "O *Kadamba*, hast thou seen where is that one fond of Kadamba groves? If knowest thou this do thou tell me of Sitā having an auspicious countenance. O *Bilya*, tell me pray, if thou hast seen her, wearing silken cloth, resembling cool leaves and having breast like unto *Bilya* fruits. Or, O Aryunā, she was very fond of thee, tell me if liveth that daughter of Janaka of slender frame. This *Kakuva* knoweth for certain about Maithilee having thighs like unto *Kakuva*. Yon stands beautifully that *Banaspati* being enveloped with creepers, flowers and leaves and filled with the hum of *Vramaras*. Surely doth this *Tilaka* know about her who was fond of her. O *Asoka*, who doth remove sorrows, do thou make good thy name by making me, who am exercised with grief, see instantly my beloved (spouse). O *Tala*, if thou hast any pity on me do thou tell me whether thou hast beheld that fair damsel having breast resembling ripe *Tala* fruits. Do thou tell me without fear, O Jāmbhu, if thou hast seen my dear one resembling in hue the river Jāmbhu. O *Karnikar*, thou appearest very beautiful with this

blossoming flowers, tell me if thou hast seen my dear devoted wife who was fond of thee." Thus the highly famous Rāma asking about Sitā, nearing the various trees such as mangoe, Nipa, Mahasālā, Panaça, Kurava, Pomegranate, Vakula, Pumnaga, Sandal and Keta began to traverse the forest like a maniac. Again addressed he the diverse animals—"O deer, knowest thou for certain about Jānaki having the eyes of a doe; is she engaged in play with the does? O elephant, methinks thou dost know about the daughter of Janaka having thighs resembling thy trunk; pray tell me if thou hast beheld her. O tiger, fearlessly do thou relate unto me if thou hast seen my beloved Maithilee, having a countenance resembling Moon. O dear! O thou having eyes like unto lotuses! why dost thou fly away? Surely have I seen thee. Why dost thou not address me hiding thyself behind the tree? Wait, wait, O thou fair damsel, thou hast no compassion for me! Never hadst thou mock me before in this way! Why dost thou neglect me now? O exquisitely fair damsel, truly have I found thee out from this thy yellow silken cloth. I have seen thee flying away. Stand if thou hast any love for me. Or, O thou having a sweet smile, thou art not she; truly thou hast been killed or else thou wouldst not have neglected me at this time of dire affliction. True it is that she hath been devoured in my absence by the Rākshasas living on flesh having torn into pieces her limbs. Truly hath her face, resembling the full-moon, having beautiful teeth a fine nose and white Kundalas, become of pale countenance being brought under the possession of the Rākshasas. Her neck had the hue of sandal and was adorned with necklace—that beautiful tender neck was eaten up by the Rākshasas, my beloved wife wailing. Her arms were tender like leaves and adorned with various ornaments; truly have the Rākshasas eaten them up, shaken as they were, by throwing them here and there. Alas! did I leave her alone only to be devoured by the Rākshasas? And she hath been

eaten up like one weak and helpless albeit she has many friends. O Lakshmana, O thou of mighty-arms, hast thou seen where my dear wife is? O dear! O Sitā! where hast thou gone?" Bewailing again and again in this strain Rāma began to range the forest. Sometimes leaping, sometimes walking in an uncertain direction, again and again he looked like one void of sense. And again intent on searching Sitā he furiously engaged in traversing the rivers, mountains, fountains and the woods. He could not wait paitently anywhere. Entering a vast forest he searched every nook and corner for Maithilee; his desire was not satisfied and he again engaged with great labour in the finding out of his dear spouse.

SECTION LXI.

BEHOLDING the hermitage and cottage desolate and the seats strewn here and there, Rāma the son of Daçaratha looked around. And finding Sita nowhere he raised up his beautiful arm and broke out into lamentations saying, "O Lakshmana where is Sitā? Where has she gone hence? O Saumitri, who hath carried away my dear one or who hath devoured her? O Sitā, if wishest thou to mock me, hiding thyself behind the tree, enough—enough it is—console me who am exercised with grief. O pleasant Sitā, without thee these faithful little deer have engaged in meditation being bathed in tears. Without Sitā I shall not breathe, O Lakshmana. A mighty grief hath overtaken me in consequence of her being carried away. My father the monarch shall surely behold me in the next world and ask me 'I engaged thee in the observance of a vow; without fulfilling that, why hast thou come here? O shame on thee!' For certain shall my father address me with these words relating to my passionate, false and base conduct. All my desires have now

been baffled and I have lost all control over myself and have been exercised with grief. O fine damsel, O thou of slender waist, where dost thou repair leaving me behind like unto fame renouncing a person of vicious nature? Without thee I shall renounce my own life." Being desirous of seeing Sitā, Rāma afflicted with grief began to bewail in this strain, but did not behold the daughter of Janaka. Being sunk in grief on Sitā's account he became worn out like unto an elephant fallen in mud. Thereat for his well being, Lakshmana spoke unto him saying, "O thou of mighty intellect—do not grieve. Do thou put forth thy endeavours along with me. There is that high hill, O hero, containing many a cave. Maithili who is fond of ranging the forest and ever delighteth in beholding the flowery woods, must have entered therein or have gone to the watering-place blooming with flowerets and lotuses. She has gone to the river abounding in fish and *Banjulas* or has hidden herself somewhere in the forest to frighten us and to know, O best of men, how we can search her out. O thou of great beauty, let us soon engage in quest of her. O Kākuthstha, if thinkest thou that she is somewhere in this forest, we shall leave no quarter untried. Do thou not grieve." After Lakshmana had spoken thus out of fraternal affection, Rāma, with a composed heart, set out along with him in quest of Sitā. And searching every nook and corner of the mountains, rivers, ponds, table-lands, hills and summits they found Sitā nowhere. And searching thus all the mountains Rāma spake unto Lakshmana saying "Behold not I the auspicious Vaidehi on this mountain, O Saumitri." Ranging the entire forest of Dandaka, Lakshmana, sore distressed, spake unto his brother of flaming energy, saying "Surely shalt thou come by Maithili the daughter of Janaka like unto the mighty armed Vishnu obtaining this earth after having bound Vāli." Being thus addressed by the heroic Lakshmana, Rāghava, greatly afflicted with sorrow, replied in piteous accents—"O thou of mighty

intellect I have searched every nook of this forest, this pool abounding in blown lotuses, and this mountain containing many a cave and fountain ; but nowhere have I seen Vaidehi dearer than my life." Thus bewailing Rāma, racked with sorrow consequent on Sitā being carried away, became poorly and afflicted with grief and swooned away for sometime. He lost his sense and his whole frame was worked with grief. Being greatly anxious and breathless he sighed hot and fast and began to lament. And sobbing again and again the lotus-eyed Rāma bewailed with his voice choked with the vapour of grief, exclaiming "Ah Sitā !" Thereat his dear brother Lakshmana, aggrieved, consoled him with joined hands. But passing by the words dropping from Lakshmana's lips Rāma again and again bewailed not beholding his dear Sitā.

SECTION LXII.

NOT beholding Sitā the virtuous-souled Rāma, of mighty arms, having eyes resembling lotuses, beside himself with grief, lamented (in many a way). Pierced with the shafts of Manmatha, Rāghava, as if beholding Sitā though he actually did not see her, uttered the following piteous accents—"O my dear, thou delightest greatly in flowers. Covering thy own person with *Asoka* twigs thou art increasing my grief. Thy thighs are like unto the trunks of plantain trees and thou hast hidden thyself behind the plantain grove. But I percieve thee, O fair one, thou art incapable of keeping thyself hidden. O auspicious one, thou hast entered smiling the *Karnikar* grove. No more with thy pastime, O dear one, leading to my death. Moreover it is not proper to sport in this way in a hermitage. I know it full well, O my dear, that thou art by nature fond of pastimes. But O thou of

expansive eyes, this cottage lieth desolate, do thou come here. Evident it is that Sitā hath either been devoured by the Rākshasas or carried away by them, and therefore she doth not approach me, O Lakshmana, who am thus bewailing. These deer, O Lakshmana, with tearful eyes have been as if declaring that Sitā hath been devoured by the night-rangers. O chaste one, O thou of exquisitely fine hue, O worshipful madam, whither hast thou repaired? O Sitā, truly hath the desire of Kaikeyi been fulfilled to-day. I came out with Sitā and shall return home without her. How shall I enter again that inner apartment void of Sitā? Surely shall the people blame me as being cruel and destitute of energy. That I have no prowess hath already been manifested in the destruction of Sitā. When the king Janaka shall come to me after my return home from exile, to ask me of my welfare how shall I meet him? And surely shall he be overwhelmed with grief on his daughter's account when he shall find me without Sitā. Blessed is my father since he is in heaven now. I shall not repair to that city protected by Bharata. Without her even the heaven itself appears to me as desolate. Do thou therefore repair to the city of Ayodhya leaving me in this forest. By no means shall I breathe without her. Embracing him warmly do thou tell Bharata, as instructed by me—'Rāma hath given thee permission to administer this kingdom.' As ordered by me do thou with proper respect salute all my mothers Kauçalya, Kaikeyi and Sumitrā and protect them all with great care and respectful compliments. O destroyer of foes, do thou relate at length unto my mother the story of Sitā's destruction." Rāma bewailing thus, being overwhelmed with grief on account of his separation from Sitā having a head of fine hair, Lakshmana became of pale countenance and was greatly distressed at heart.

SECTION LXIII.

THAT son of a king, stricken as he was with grief consequent upon separation from his dear one, was again overwhelmed with a terrible grief after causing sorrow unto his brother. Sunk in the abyss of grief, Rāma, sighing hot and weeping piteously, spoke unto Lakshmana who was equally aggrieved, words worthy of being said on that occasion. "Methinks there is none other on this earth like me, the perpetrator of vicious crimes. My heart or soul is not riven though crushed again and again without respite with a multitude of doleful events. Surely did I perpetrate many a vicious deed in my previous birth, the fruit of which I do now suffer and in consequence whereof misfortune after misfortune hath befallen me. Coming within the compass of my remembrance, the loss of my kingdom, the death of my father, the separation of my mother and other kinsmen culminates my grief. Repairing unto woods, O Lakshmana, in Sitā's company my grief was assuaged, nay I did not suffer physical affliction even. Without Sitā these sorrows have grown anew like unto fire flaming again by means of fuel. Truly my wife, timid as she is, hath been carried away by a Rākshasa by the etherial track. Alas! doubtless it is, that one of pleasant accents, wept piteously out of fear many a time and oft. For certain my dear wife's breast round and sprinkled as it was with red sandal paste, was bathed in blood (while devoured by the Rākshasas)—but there is no death for me. That countenance the beauty of which was enhanced by a head of curly hair and which used to emit forth tender, soft and clear accents, hath become pale, being taken possession of by the Rākshasas like unto the Moon almost devoured by Rāhu. Surely have the Rākshasas subsisting on gore drunk her blood in the sky tearing off the neck

of my dear one ever devoted to pious observances. Surely did that one of beautifully expansive eyes cry aloud poorly like unto a hind when she was drawn hither and thither by the Rākshasas encircling her in the forest in my absence. O Lakshmana, sitting at the foot of this hill with me that large-hearted, pious Sitā, of smilling countenance, used to address thee on many a topic. This is Godavari, the best of rivers, my dear wife took delight in her—has she gone there?—But she never goes there alone. Or has Jānaki having eyes resembling lotus-petals hath gone to bring lotuses? But how is that possible, she never goes without me to bring lotuses. Hath she entered at her pleasure this forest filled with many flowery trees and diverse birds? But that is not possible too—she is timid and feareth much to enter alone in this forest. O Aditya, knowest thou the pious and vicious actions of men; beareth thou testimony to the truth and untruth of their actions—do thou tell me, pray, who am striken with grief, whither hath my dear one repaired, or whether hath she been killed? O Air, there is nothing on earth which is not within the compass of thy vision, do thou relate unto me whether Sita preserving the fame of my ancestry, hath been killed or carried away or if she waiteth on the way." After Rāma had bewailed thus being beside himself with grief, Saumitri, ever treading the right path and not of poorly mind spoke words worthy of being said on that occasion.—"Do thou take heart renouncing thy grief and engage with energy in quest of Sitā. Persons of high energy are never exhausted on the earth even in the face of arduous works." The highly powerful Lakshmana having spoken thus being afflicted with grief, Rāma, the best of Raghu's descendants, did not consider that worth pondering over. Renouncing patience he again indulged in excessive grief.

SECTION LXIV.

RAMA stricken with grief spake unto Lakshmana the following piteous words saying, "O Lakshmana, do thou speedily repair to the river Godāveri and learn if Sitā hath gone there to fetch lotuses." Being thus addressed by Rāma, the quick-paced Lakshmana went to the pleasant stream Godaveri. Reconnoitering full well the river containing many a watering-place Lakshmana spake unto Rāma saying, "Searched have I all the watering-places but have found her nowhere—anon I cried aloud but she did not hear. I cannot trace whither hath Vaidehi of slender waist repaired ever assuaging our mental affliction." Hearing Lakshmana's words, Rāma, aggrieved and overwhelmed with sorrow repaired in person to the river Godāveri. Arriving there cried he "Where is Sitā?" Neither did the world of creatures nor the river Godāveri apprise Rāma of Sitā's being carried away by the Lord of Rākshasas worthy of being slain. Thinking of the terrible figure and monstrous actions of that vicious-souled Rāvana, that river did not dare relate unto him anything about Sitā, albeit appointed by the creatures to relate the story concerning her and accosted by Rāma in piteous accents. Being thus disappointed by the river in beholding Sitā, Rāma racked with her separation spake unto Lakshmana saying "O thou of auspicious looks, this river Godāvari doth give no reply. But O Lakshmana, returning without her what shall I say unto Janaka and Vaidehi's mother? Where hath that Vaidehi gone who used to assuage my grief who had been deprived of kingdom and living in this forest on wild fruits and vegetables? Nights shall appear too long unto me, keeping late hours being deprived of my kinsmen and relatives and not beholding Vaidehi. I can range this

Mandākini, this Janasthana and this Pasrabana hill if I can find Sitā there. Behold, O hero, the high deer have been casting their looks again and again at men ; methinks from their gestures, they intend speaking something unto me." Beholding them, Rāghava, the best of men, looked at them and said in accents choked with vapour—"Where is Sitā?" Being thus addressed by that Lord of men the deer rose up all on a sudden and looked up to the sky facing the south and proceeded to the direction by which Maithili had been carried away. And moving by that way these deer eyed the Lord of men and again and again fixed their looks upon that way and earth and passed along emitting cries which was marked by Lakshmana. He marked with attention their movements and cries and spake unto his elder brother like one aggrieved saying—"Being accosted by thee with—'Where is Sitā?' these deer have stood up all on a sudden and have been pointing to the south and earth—let us therefore proceed in this direction—it may be that we shall either meet with that worshipful madam or find some mementos concerning her." Thereat Kākuthstha, gifted with supreme beauty, proceeded towards the south being followed by Lakshmana and casting his look upon the earth. While proceeding thus, conversing with each other the two brothers beheld some flowers scattered on the high-way.

Beholding a collection of flowers scattered on earth, Rāma, exceedingly sorry, spake unto Lakshmana in piteous accents saying "O Lakshmana, I have come to know that these are the flowers of the forest I gave Vaidehi ; with these she decorated her hair. Me-thinks the sun, the air and the famed earth have preserved them for my well-being." Having spoken these words unto Lakshmana, the best of men, the virtuous-souled Rāma, of mighty arms, addressed the mountain in front of him containing many fountains, saying—"O thou the best of mountains, hast thou beheld in this picturesque forest-land, that exquisitely fine damsel racked with

my separation?" Exceedingly wroth he accosted the mountain like unto a lion addresing a little deer, saying "Show me my graceful Sitā hued like gold before I crush down thy summits." Being thus addressed by Rāma on Maithili's account the mountain did not show him Sitā. Again addressed him Rāma—"Thou shalt by the fire of my arrows, be reduced to ashes—thy twigs and leaves shall be totally destroyed and no one shall resort to thee. O Lakshmana, I shall dry up this river Godāvari if it telleth me not about Sitā having a moon-like countenance." Rāma, exceedingly wroth, cast his looks around as if desiring to burn everything with his eyes and beheld footprints of the Rākshasas on the earth as well as those of Sitā moving wildly hither and thither, terrified and desirous to see Rāma, while pursued by the Rākshasas. Beholding these footmarks, the snapped bow, the quiver and the chariot broken into many pieces, Rāma, terrified spake unto his dear brother. "Behold O, Lakshmana, the remnants of Vaidehi's golden ornaments, strewn hither and thither, and diverse garlands. Behold O Saumitri, the earth covered with drops of blood resembling golden drops. Methinks, O Lakshmana, Vaidehi hath been devoured by the Rākshasas assuming shapes at will, having sundered her in pieces. O Saumitri, there took place a terrible conflict between the Rākshasas, fighting with each other on Sitā's account. O gentle one, whose is this snapped bow lying on the breast of the earth adorned and crested with pearls and diamonds? O brother, this belongs either to the celestials or to the Rākshasas. Whose is this golden armour lying shattered on earth, resembling the newly risen sun, in color and adorned with sapphire? Whose is this umbrella lying broken on earth, containing a hundred rod and adorned with celestial garlands? In whose conflict have these terrible asses, of large proportions, having faces of demon and with breast plates, been killed? Whose is this shattered war-car lying upset on the ground and broken flag resembling

in lustre the burning gold? Whose are these terrible arrows feathered in gold, measuring four-hundred fingers, lying without blades on earth? Behold, O Lakshmana, these two quivers have been totally spoiled though filled with arrows. Whose charioteer is this who hath been killed with reins and lash in hands? These foot-marks must be some Rākshasa's. I made these Rākshasas my fatal enemies, assuming shapes at will and of crooked hearts. Poor Sitā must have been either dead, carried away by them or devoured. Virtue did not save her from being carried away in this mighty forest. O Lakshmana, while virtue did not protect Janaki being devoured or taken away by stealth, what person else gifted with heavenly power, on this earth shall bring about my well-being? For this it is that people through ignorance disregard the ever kind Almighty—the lord of creatures and the best of the celestials. Truly shall the celestials regard me as one devoid of prowess, who am mild-tempered, kind, ever engaged in the welfare of the humanity, and have controlled all my senses. Observe, O Lakshmana, obtaining me as the stay these accomplishments have been turned into so many blemishes. Truly shall my prowess manifest itself to-day overshadowing all my other accomplishments for the destruction of the Rākshasas and all created beings like unto the rising of the Sun casting the Moon into shade on the day of dissolution. None shall enjoy felicity, O Lakshmana,—Yakshas, Gandharbas, Piçachas, Rākshasas, Kinnaras, or human beings. Today shall the welkin be filled up with my arrows. Motionless shall I make all the animals inhabiting the three worlds. I shall arrest the movement of the planets and overshadow the Moon. Stopping the course of the wind and destroying the rays of the Sun and fire I shall envelope the earth with darkness, crush down the summits of the mountains, dry up the pools, blow up the creepers, demolish the Ocean and erradicate the trees. If the celestials do not give me back my Sitā I shall bring

about the dissolution of the three worlds which would else have been wrought by time. O son of Sumitrā, instantly shall the celestials headed by Indra, meet with my prowess, if they do not give back my Sitā, ever advancing my wellfare. None shall be able to range the welkin. Behold O Lakshmana, being perpetually crushed down by my arrows shot off my bow, the world shall be disturbed and dislodged and the animals and birds shall be confused and destroyed. Stretching the bow to my ears I shall make the world, for Sitā's sake, void of *Pisachas* and Rākshasas with my arrows incapable of being withstood by created beings. To-day shall the celestials behold the power of my arrows coursing a long distance shot through my ire. Three worlds destroyed on account of my wrath, celestials, Danavas, Piçachas or Rākshasas,—none shall be saved. The dwellings of the celestials, Asuras, Yakshas and Rākshasas shall fall down sundered by my arrows into diverse pieces. I shall dislodge the whole world by my arrows. If the celestials do not give me back my Vaidehi dead or carried away or as she was before, I shall destroy the whole world mobile or immobile and disturb all with my arrows until I see her." Having spoken thus, Rāma, with his eyes reddened with ire and lips swollen, tying fast his bark and deer-skin, braided his matted locks. Having done this, being exceedingly wroth he looked like Rudra about to destroy Tripura. Thereat taking his bow from Lakshmana and holding it fast, the effulgent Rāma, the conqueror of foes, fixed flaming arrows to it like so many serpents and said being exercised with ire like unto fire on the eve of dissolution.—"O Lakshmana none shall be able to withstand me, who am inflamed with rage, as debility consequent on old age, death, time, duty are incapable of being averted from their destined ends by the animals. I shall bring about a mighty revolution in the world containing the celestials Gandharbas, human beings, Pannagas and the mountains, if I

do not get back, in her pristine beauty, my Sitā, the daughter of the King of Mithilā."

SECTION LXV.

RAMA highly aggrieved on account of Sitā's being carried away, addressing himself to destroy the world like unto the fire of dissolution and casting his look, sighing again and again, upon the stringed bow like unto Mahadev desirous of burning down the whole world at the time of dissolution, Lakshmana, having his countenance dried up, beholding his rage not seen before, began with folded hands—"Ere this thou hadst been gentle, self-controlled and engaged in the welfare of all beings. It doth not behove thee now to renounce thy natural temper being influenced by ire. Ever manifested itself in thee, glory *par excellence* like unto splendour in the Moon, lustre in the Sun, motion in the wind and forgiveness in the Earth. It becometh thee not to devastate the whole world for the crime of an individual being. Methinks for certain, this shattered car must be the property of an individual person, not of many. But I do not know whose is this car with yokes and dresses and what for it hath been shattered? Behold, O thou the son of a King, this terrible spot bathed in blood and raked with hoofs and wheels. Surely here took place a conflict. O thou the foremost of those skilled in speech, it appeareth from these signs that this skrimish did take place with one, not with two. Here are not to be seen the foot-marks of a large army. It therefore doth not behove thee to destroy the whole world for one's individual offence. Kings, gentle and mild by nature, do always administer punishment, proportionate to the amount of offence. Thou art always the stay and the best refuge of all animals. Who shall think well, O Rāghava, of

the destruction of thy wife? The celestials, Dànavas, Gandharbhas, rivers, seas, and mountains—none can act unfriendly by thee as the learned priests cannot act improperly towards those initiated by them. It is thy duty, O king, with bow in hand to search out the person who hath carried away Sitā, along with me and the devotees. Explore shall we, with great care, the seas, the forest, the mountains, the fearful caves, the pools and the abodes of the celestials and Gandharbas until we find out the person who hath carried away thy wife. If the celestials do not return thee peacefully thy wife, O Lord of Koçala, thou shalt adopt measures, befitting the occassion. Thou shalt then uproot the whole world, O lord of men, with thy gold-featherd arrows resembling the thunderbolt of Mahendra,if thou dost not come by thy wife by resorting to good conduct, self-control, lowliness and polity."

SECTION LXVI.

RAMA bewailing thus like one helpless being stricken with grief, overwhelmed with sorrow and losing control over himself, Lakshmana touched his feet and consoling him instantly began :—"By constant asceticism and manifold pious observances king Daçaratha obtained thee like unto the celestials obtaining ambrosia. As I have heard from Bharata, king Daçaratha died for thy separation, attached as he was unto thee for thy accomplishments. O Kākuthstha, if dost thou not bear patiently this impending peril what little-minded person else shall bear it? Compose thyself, O thou best of men. Peril overtaketh every body like unto fire but vanisheth in no time. This is the nature of men. Yayati, the son of king Nahusha, though attained to the state of celestials, was however thrown down for an iniquitous deed. The hundred sons, that had been born unto our ancestral priest

Vasishtha, were all killed in one day. O lord of Koçala, even Vasumati, the mother of the world, adored of all beings, meeteth with mesery consequent upon earth-quake. Even the mighty Sun and Moon witness eclipse who are the eyes of the world and the very images of virtue and in whom the whole world is stationed. O thou best of men, what of insignificant beings cased in this frail body, even the mighty creatures and celestials are subject to the influence of destiny. I have heard, O best of men, even the celestials headed by Indra are subject to happiness or misery. So it doth not behove thee to bewail thus. O descendant of Raghu,it becometh thee not to lament like an ordinary person even if Jānaki is dead or hath been carried away. O Rāma, persons, highly experienced and ascertaining right or wrong without being moved, do not lament even in the face of mighty perils. O thou best of men, do thou, after due consideration, ascertain what is proper or improper; persons of thy vast wisdom are cognizant of the right or wrong by dint of their understanding. Without proper exercise, actions, of unknown merit and uncertain issue do not bear fruits. O hero, many a time and oft ere this, thou hadst given me the self-same counsel. Who is capable of counselling thee who art the very preceptor of the gods? O thou of great intellect, even the celestials cannot measure thy mental acumen. Greatly benumbed is thy wisdom with the slumber of grief, and I am to rouse it. O thou the best of Ikshakus, do thou engage in the destruction of thy foes considering well thy celestial and human prowess. O thou best of men, what necessity hast thou to destroy the whole world? Do thou rescue Sitā after finding out thy vicious enemy."

SECTION LXVII.

AFTER Lakshmana had spoken these highly sound and pleasant words, Rāma, ever taking to what is sound, accepted them. Thereupon that one, of mighty arms, slaking his flaming ire and reclining himself upon his beautiful bow, addressed Lakshmana, saying, "Do thou ponder over, O brother, where shall we repair, what shall we do and by what means shall we come by Sitā?" Whereto Lakshmana replied saying unto the highly aggrieved Rāma, "It is proper for thee to search this Janasthāna filled with a multitude of Rākshasas and covered with diverse trees and creepers. Here are many strongholds in the midst of mountains, clefts of rocks, many caves and numerous cavities filled with various animals. Many are the abodes here belonging to the Kinnaras and Gandharbas. Do thou, along with me, search all these places. Great men, of thy calibre, do remain unagitated even in the midst of difficulties like unto mountains never shaken by the velocity of the wind." Hearing these words, Rāma, enraged, fixing sharp and terrible arrows to his bow, began to range the forest with Lakshmana. Thereupon he beheld, fallen on ground, having his person bathed in blood, the king of birds—Yatāyu, resembling a mountain peak, and spake unto Lakshmana, saying "It is clear and beyond all doubt that Vaidehi hath been devoured by this Rākshasa, assuming the shape of a vulture and ranging the forest. This Rākshasa hath been reposing at ease after devouring that one of expansive eyes; I shall kill him with terrible straight-coursing arrows, having flaming points." Fixing sharpened shafts to his bow, Rāma, enraged, darted towards the vulture, as if moving the sea-girt earth. Vomitting frothy blood Yatāyu, the king of vultures, spoke unto Rāma, the son of Daçaratha, saying "O thou of long life, that goddess,

whom thou hast been searching in this vast forest like unto *Oshadhi*, and my life have been carried away by Rāvana. I saw her, O Rāghava, carried away stealthily by the powerful Rāvana, in thy absence as well as that of Lakshmana. Myself hearing Sitā, for her rescue, O Lord, Rāvana was thrown down on earth by me in conflict having his car and unbrella shattered. This is his snapped bow and these are his broken shafts. And this is his war-car, O Rāma, shattered in fight. This is his charioteer lying on earth being killed by the velocity of my wings. Having sundered my wings with his dagger, who had been exhausted, Rāvana taking Sitā, rose high up in the welkin. It behoveth thee not to kill me who had been wounded before by the Rākshasa." Hearing from him pleasant words relating to Sitā, Rāma, leaving aside, instantly, his mighty bow, embraced him, and rolling on earth having lost self-control through grief, began to lament with Lakshmana. Though highly composed by nature, he was overwhelmed with doubled grief. And beholding Yatāyu, sigh again and again and breathing with difficulty in a helpless plight, Rāma, highly aggrieved, spake unto Lakshmana saying, "I have lost my kingdom and have been living in this forest. My Sitā hath been carried away and this bird hath been killed (on my account)—This misfortune of mine can burn even the very fire. If for assuaging my grief I do enter the mighty ocean, verily shall that misfortune dry up even that lord of rivers. There is none so unfortunate as I, throughout this earth, mobile or immobile, and it is for this bad luck that I have confronted this mighty disaster. This mighty king of vultures is our father's friend and he lieth on earth, killed through the evil turn of my fortune." Uttering these and various other words, Rāghava, along with Lakshmana touched his body manifesting his paternal affection. Embracing the king of vultures, bathed in blood, having its wings cut off, Rāghava, fell on the ground, exclaiming 'where hath Maithilee gone like unto my life ?'

SECTION LXVIII.

BEHOLDING Yatāyu fallen on the ground by the terrible Rākshasa, Rāma spoke unto Lakshmana, having compassion for all, saying "Verily for my service this bird hath breathed its last, being killed by the Rākshasa. O Lakshmana, its voice hath been enfeebled, its vision weakened and its life, greatly exhausted, lieth in a very little proportion in its body. May good betide thee, O Yatāyu; if thou art capable of speaking again, do thou relate how Sitā hath been carried away and thou hast been killed. Why hath Rāvana taken away by stealth the worshipful Jānaki? What offence did I commit by him that he hath carried away my dear one? O thou best of birds, how looked the moon-like, pleasant countenance of Sitā at the time of her being carried away? What did she speak then? What is the prowess, appearance and action of that Rākshasa? Where doth he live, O reverend Sir? Pray tell me, I do ask thee." Beholding Rāma, lament like one helpless, the virtuous-souled Yatāyu spake in faltering accents—"Sitā hath been carried away by Rāvana, the lord of Rākshasas, creating a mighty illusion producing wind and showers. O darling, myself being worn out that night-ranger, having sundered my wings, fled away with Sitā to the southerly direction. O Rāghava, my life is about to expire, my eye-sight hath grown of mistaken perception, I see trees before me made of gold having hair resembling *Ushira*.* Rāvana hath taken away Sitā at a moment when a person regains soon his lost property. O Kakuthstha, this moment is called *Vindya*,† which Rāvana

* Andropogon muricatum—(Lat). The root of a fragrant grass. This alludes to a terrible vision which is generally seen by a person on the eve of death—a golden tree having hair.—T.

† This refers to *Jatāyu's* astrological knowledge. *Vindya* is derived from the root *Vid*—to gain. Thus this moment is favourable to the loser and un-

hath not been able to perceive. (At this moment) the person who taketh away (a thing) is soon destroyed like unto a fish devouring a hook. Do not therefore entertain the least doubt about thy coming by Jānaki. Destroying him at the head of the battle thou shalt soon sport with Vaidehi." Thereupon flesh and gore began to come out of the mouth of Yatāyu, the king of vultures, not loosing his sense even while treading the verge of death. Thereupon the king of birds gave up his dear life uttering only.—"Rāvana is the son of Vishravā and brother to Vaishravana (the lord of wealth)." Rāma again and again addressed him with joined palms saying, "Do thou speak! Do thou speak." And instantly Yatāyu's vital spark rose up in the sky, leaving his bodily frame. Thereupon the king of vultures fell down on the earth by stretching forth his legs, body and head on the ground. Beholding the vulture dead, of huge proportions, resembling a hill and having red eyes, Rāma, aggrieved, spoke piteously unto Saumitri, saying—"Living happily, for years, in this forest of Dandaka inhabited by the Rākshasas, Yatāyu hath, at last, given up his life. He lived for a long time, of an uplifted person, and hath now laid low on the earth. None can withstand the course of destiny. Observe, O Lakshmana, this vulture for my benefaction, hath been killed by the powerful Rāvana in his attempt to rescue Sitā. For me, hath this Lord of birds, breathed his last, renouncing his large ancestral kingdom. In every status of animal creation, the heroic, the righteous and the honest, affording refuge unto all, are to be found, even amongst the birds. I do not feel so much affliction, O hero, for Sitā's ravishment as I do for this vulture, who hath been killed for me. Like unto the highly famous, effulgent king Daçaratha, this King of of birds is worthy of being adored and worshipped by me. O Saumitri, do thou bring fuels; I shall produce fire there-

favourable to the taker. Hence Ravana carrying away Sita at this moment shall meet with destruction.—T.

with and burn the dead body of this king of birds who hath been killed on my account. Placing on a funeral pile, I shall cremate, O Saumitri, the dead body of this king of birds who hath been destroyed by the grim-visaged Rākshasas. Being consecrated and commanded by me, do thou, O highly powerful king of birds, attain to that excellent state of existence, which is reached by persons ever performing pious observances, by *Ahitagnis** by heroes who are not afraid of entering a battle-field and by persons who confer grants of land." Saying this the virtuous-souled Rāma, afflicted with sorrow, burned the body of the king of birds, placing it on the funeral pile, like unto his own kinsman. Entering the forest with Saumitri, Rāma gifted with prowess, killed plump high deer and stretched forth grass and twigs for offering oblation to that bird. Taking off the flesh of those high deer and clustering it, Rāma, of great renown, offered it to the vultures in that pleasant forest-land, abounding in green grass. Thereupon for his speedy arrival at the abode of celestials, Rāma recited those *Mantras* which are being uttered by the twice-born ones. Afterwards repairing to the river Gadāveri the two princes offered water unto that kingly vulture. And offering water unto him according to the prescribed rites of the *Sastras*, those two descendants of Raghu, after bathing, performed the *Udaka*† ceremony for that king of vultures. Having been killed in battle for an arduous but glorious work, that king of vultures, consecrated by the ascetic-like Rāma, attained to an excellent state. Having performed the *Udaka* ceremony for that best of birds and considering him in the light of a father they went away and entered the forest in quest of Sitā like unto the two best of celestials—Visnu and Vasava.

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* A *Brahman* who has preserved a sacred fire kept alive perpetually in a family, &c.,—from *ahita*—placed, *agni*—fire.—T.

† Presentation of water specially to the manes as a religious or obsequal rite.—T.

SECTION LXIX.

HAVING offered him the gift of water, those two descendants of Raghu wended their way in that forest in quest of Sitā and proceeded towards the south-west.* Then turning to the south, with bow and arrows in hand, they reached a track not wended by the people. It was a ghastly, impenetrable forest, covered on all sides with groves, trees and creepers. Proceeding by the southerly direction, those two mighty ones, passed hastily by that terrible, dreary forest. Thereupon, the highly effulgent descendants of Raghu entered the dense forest of *Krauncha*, situated at a distance of six miles from *Janasthana*. It was a dense forest like unto a collection of clouds, as if smiling on all sides blooming with charming flowers of diverse hues and frequented by various animals and birds. Waiting for sometime here and there they, exercised with Sitā's ravishment, explored the entire forest in quest of Vaidehi. Proceeding three *Krosas* towards the East and passing by the forest of *Krauncha* the two brothers descried on their way the asylum of Matanga. Having seen that dreary forest frequented by various animals and birds and covered with diverse trees and dense groves, the two sons of Daçaratha beheld a cave in the mountain, deep as the region under the earth and ever enveloped with darkness. Arriving there they espied hard by a grimvisaged Rākshasi, having a formidable figure, ever causing fright unto persons of feeble courage, loathesome, terrible-looking, having a huge belly, sharpened teeth, a high person and rough skin, devouring voracious animals and looking fearful with dishevelled hair. Beholding there the two brothers, Rāma and Lakshmana, she neared the heroes and saying, 'come, we shall sport' assailed

* In this Sloka *west* is mentioned and in the next one there is reference to their turning to the *south* and hence *west* here refers to south-west.—T.

Lakshmana who had been going before his brother. And embracing him she spake unto Saumitri the following words:—"My name is Ayomukhee; it is a great gain to thee that thou hast become my beloved one, O my lord. Do thou sport with me, for ever, O hero, in these mountainous strongholds and on the banks of the rivers." Thereat, exercised with ire, Lakshmana, the subduer of foes, uplifting his dagger, chopped off her nose, ears and breast. Having her nose and ears cut off, that terrible-looking Rākshasi, emitting fearful cries, fled away whence she had come. On her departure, proceeding quickly, the two brothers, Rāma and Lakshmana, the conquerors of foes, reached a dense forest. Thereupon the highly effulgent and truthful Lakshmana, possessing a pure character, spake, with folded hands, unto his brother of flaming energy—"My left arm is throbbing, my mind is fillled with anxiety and I perceive before me many a bad omen. Do thou put on thy habiliments, O worshipful one, and act by what I say for thy well-being. Methinks from these bad omens some calamity shall soon befall us. O Rāma, this terrible bird *Banchulaka* is emitting fearful cries as if announcing our victory in the conflict." Thereupon while they began to explore the entire forest with their prowess there arose a terrible sound as if breaking down the wood. The forest was enveloped on all sides with a mighty wind and everywhere was audible a roar filling the wood-land. With a view to ascertain whence the sound proceeded, Rāma, with a dagger in hand, along with his younger brother, espied a Rākshasha of huge proportions, having big thighs. The two brothers beheld that Rākshasa stationed before them, having a huge body, devoid of head and neck and therefore a headless demon and having its mouth on its belly. Its body resembled a huge mountain and was covered with sharpened down; its look was terrible like unto sable cloud and its roar resembled the muttering where of. Its one terrible, expansive eye, seeing all, was on the fore-

head placed on its breast and shone forth like unto the flaming fire and it had huge yellow eye-lashes. Its mouth was greatly widened and covered with rows of huge teeth and it was again and again licking that terrible mouth. And stretching forth its two huge arms extending over a *yojana* it was devouring bears, lions and deer. It was catching and throwing with its huge hands many an animal, bird and bear. Hindering the way-fare it was awaiting those two brothers. And proceeding a *Krosa*, they espied that fearful, grim-visaged, headless demon, hindering all creatures with its arms, terrible-looking and appearing like a *kavanda* from its very situation. Thereupon that one, of huge arms, stretching them forth, got hold of those two descendants of Raghu crushing them with its strength. Those two highly powerful brothers, of mighty arms, with daggers and bows in their hands, were assailed and got hold of by that Rākshasha. Rāma was heroic and patient by nature and consequently was not much afflicted; but Lakshmana was a mere boy and impatient by nature and was consequently greatly afflicted. Being greatly distressed, the younger brother of Rāghava spake unto him, saying "Do thou behold me, O hero, brought under the hold of this Rākshasha, and re-nouncing me only, O Rāghava, do thou get thyself off. And offering me as sacrifice, do thou escape at thy ease. Methinks for certain, O Kākuthstha, thou shalt soon come by Vaidehi and regain thy anscestral kingdom. But remember me always, O Rāma, when thou shalt find thyself placed on the throne." Being thus addressed by Lakshmana, Rāma spake unto Saumitri—"Fear not in vain, O hero; persons of thy prowess are never afflicted (with fear)." Meanwhile the wicked headless, demon, of huge arms, the foremost of Dānaves, addressed the two brothers Rāma and Lakshmana —"Who are ye two youthful figures having the neck of a bull and with mighty daggers and bows in your hands? Arriving in this fearful place ye have by chance come within

the compass of my vision. Tell me now what have ye to do here, and what for have ye come? I have been waiting here being hungry, and ye have come here having daggers and bows with arrows in your hands like unto two oxen having sharpened horns. Nearing me quickly, it will be hard for ye to draw your vital breath." Hearing those words of the vicious-souled *Kavandha*, Rāma having his countenance dried up, bespake Lakshmana—"O thou, having truth for thy prowess, again and again, greater and worse calamities have been threatening us. We have already met with a dire disaster leading to our death, consequent on my separation from my dear one. Mighty is the course of Destiny in all creatures, O Lakshmana. Do thou O best of men, behold even thyself and me stricken with calamity. But O Lakshmana it is not very difficult for destiny to afflict all creatures. Under the influence of destiny even the mighty heroes, well habited in armours are distressed like unto a bridge of sands." Addressing these words unto Saumitri, the resolute, powerful and highly famous son of Daçaratha, having truth for his prowess, composed himself by dint of his own understanding.

SECTION LXX.

BEHOLDING both the brothers, Rāma and Lakshmana, clasping each other with their arms, the headless demon spake:—"O two best of Kshatryas, are ye waiting here beholding me hungry? O ye having lost your sense, ye have been chosen by Destiny as my food." Hearing those words Lakshmana, sore distressed and determined to display his valour, addressed Rāma with words worthy of being said on that occasion. "This vile Rākshasa shall seize both of us; let us sunder soon its two huge arms with our daggers.

This grim-visaged Rākshasa, of huge proportions, gifted only with the strength of arms, defeating all other persons, hath addressed itself at last to destroy us. It is odious for the Kshatryas to make away with those who cannot defend themselves like unto animals brought for sacrifice."* Hearing their conversation, the Rākshasa, inflamed with rage, widening its terrible mouth, prepared to devour them up.† Thereat Rāma and Lakshmana, cognizant of time and place, pleased,‡ sundered its arms off its shoulders with their daggers. Rāma, stationed on the right side§ cut off in no time its right arm with his dagger and the heroic Lakshmana, the left one. Having got its arms dissevered, the terrible-voiced, *Kavandha*, of huge arms,roaring like unto the muttering of clouds and resounding the heaven, earth and all the quarters, fell flat on the ground. Beholding both its arms cut off, the demon, with its person bathed in blood, asked them poorly—"Who are ye?" Being thus accosted by *Kavandha*, the mighty Lakshmana, gifted with auspicious marks, spake unto it, about Kākuthstha. "He is a descendant of the Ikshwakus known on earth by the name of Rāma, and know me as his younger brother, by name—Lakshmana. Being thwarted by mother (Kaikeyi) in his accession of kingdom, he, renouncing all, hath fled as an exile unto woods, and hath, along with me and his spouse, been ranging this forest. While living in the dense forest the wife of Rāma, effulgent like unto the celestials hath been ravished by a Rākshasa. Searching her, have we come here. Who art

* The purport is :—"Lakshmana wanted to chop off the arms of *Kavandha* and not to put an end to its life as it was not capable of fighting, being a headless demon. And it is not proper for the Kshatryas to destroy those who cannot fight.—T.

† This has a special significance here—meaning to get hold of them by stretching forth its arms.—T.

‡ They were pleased because they cut off its arms with ease like unto the trunks of a plantain tree.—T.

§ It may mean also *expert*.—T.

thou? And what for art thou ranging this forest like unto a headless demon, having thy thighs broken and thy flaming face placed on thy breast?" Being thus addressed by Lakshmāna with these goodly words, *Kavandha*, pleased, recollecting the words of Indra, bespake him,—"O two best of men, ye are welcome! By my good luck it is that I do behold you. By my good fortune ye have dissevered my shoulders to-day. Do ye hear, I shall relate truly unto you how have I, by my haughtiness, come by this unsightly shape."

SECTION LXXI.

"O MIGHTY armed Rāma of great prowess, formerly my beauty, beyond conception, was known all over the three worlds, like unto the beauty of the Sun, the Moon and Indra. I used to frighten everywhere the ascetics living in the forest by turning this my beauty into a terrific form. Once on a time assuming this terrible shape I assailed and enraged the great ascetic *Sthulashira* collecting diverse wild fruits. Thereupon he imprecated curses upon me, saying "Do thou retain this ghastly shape hated of all mankind." Upon my praying unto that angry ascetic for my relief from that curse, he said—"Thou shalt regain thy stalwart and beautiful shape when thou shalt be burnt by Rāma in a dense forest having got thy arms dissevered by him. O Lakshmana, know me to be the beautiful son of Danu. Through Indra's curse in the battle field I have been metamorphosed into my present shape. After I had pleased him with hard austerites, the Grand-Father of the celestials conferred on me a long life. And therefore I was inflamed with pride and assailed Indra in a conflict, thinking within me, 'I have gained a long life—what can Indra do me?' Thereupon by his thunderbolt, having hundred edges, hurled

off his hands, my thighs were shattered and my head thrusted into my body. Myself praying for the close of my life, he did not despatch me to the abode of Yama. He only said "May the words of the Grand Sire prove true." Whereto I replied 'How shall I live long without any food, being smitten by thee having a thunderbot in thy hand, and having my head, thighs and mouth crushed down?' Thereat Indra made my hands extending over a *Yajana* and placed my mouth, having sharpened teeth, on my belly. Thenceforth, stretching out my long arms I used to devour all lions, tigers, wolves and deer ranging the forest. Indra said to me, 'Thou shalt attain to heaven when Rāma, along with Lakshmana, shall cut off thy arms in a battle.' Acting under the conviction that Rāma, resolved to destroy my person, shall surely come within the compass of my arms, I do always assail with relish, O worshipful one, O thou best of kings, every animal I meet with in this forest. Thou art that Rāma. May good betide thee, O Rāghava. Verily did the great ascetic speak unto me that none should be able to assail me but Rāma. Being cremated by you, I shall counsel you best and tell you with whom you should contract friendship." Being thus addressed by Danu, the virtuous-souled Rāghava spake before listening Lakshmana, "My renowned spouse Sitā was easily ravished by Rāvana after I had gone out of Janasthana along with my brother. I know that Rākshasa's name only—but do not know his whereabouts, his figure and his prowess. It behoveth thee to show proper compassion for us, who have been stricken with grief, who are helpless, have been ranging this forest in this way and are ever engaged in the well-being of others.* O, hero, we shall burn thee after collecting all the

* This Sloka may be rendered in another way:—Do thou continue benefitting us by showing proper compassion for us, who are stricken with grief helpless and ranging the forest in this way. We have however adopted here the commentator Ramanuya's explanation.—T.

branches that have been broken down by the elephants and dried up in time, and digging a big trench. Do thou tell us who hath carried away Sitā ? And where ? If dost thou know it truly do thou perform us this good service." Thereat the Rākshasa, skilled in speech, spake unto Raghava, addressing him thus—"I am not gifted with divine fore-sight and therefore do not know where Maithilee is. I shall let you know of him who shall be able to tell you all about her, after I resume my original shape, being burnt (by thee). I shall furthermore tell thee, O Rāma, who knows that Rākshasa. Without being burnt I am incapable of being cognizant of that highly powerful Rākshasa who hath carried away thy Sitā. By the influence of curse, I have lost my fore-sight and by my own improper actions I have been transformed into this ugly figure. Do thou cremate me according to the prescribed rites after throwing me into the ditch before the sun, with his worn out carriers descends into the western horizon. Being burnt by thee in the ditch, with due ceremonials, O descendant of Raghu, I shall mention, unto thee, one who knows that Rākshasa. O Rāghava, O fleet-footed hero, do thou contract friendship with him gifted with good qualities and he shall assist thee. There is nothing unknown to him, O Rāghava in the three worlds. Formerly for some reasons he had travelled all over them."

SECTION LXXII.

AFTER *Kavandha* had spoken thus, the two best of men, Rāma and Lakshmana took him to a mountain-cave and placed on fire. Lakshmana kindled the funeral pile, which was ablaze on all sides. Thereupon the fire began to burn down slowly the huge and corpulent body of

Kavandha like unto a lump of clarified butter. Afterwards the highly powerful demon, shaking the funeral pile, rose up quickly like a smokeless flame of fire, wearing a clean cloth and a celestial garland. And the graceful demon, wearing an unsullied cloth and having all its limbs crested with diverse ornaments, rose from the pile high up in the welkin with a delighted heart. Thereupon mounting on a famed car, brilliant and drawn by swans* and lighting up all the quarters with the effulgence of his person, that highly powerful one, stationing himself in the heaven, addressed Rāma, saying :—"Do thou hear truly, O Rāghava, of the means by which thou shalt come by Sitā. There are six expedients.† O Rāma, by virtue of which kings acquire all objects. He, in whom misfortune hath culminated, should seek the company of one such.‡ Thou hast, O Rāma along with Lakshmana, met with the culmination of misfortune and for which thou hast been assailed with such a disaster as the ravishment of thy spouse. O thou best of my friends, it behoveth thee, therefore to make friends with such a person. Or else I do not find any means for thy success. Do thou hear, O Rāma, what I relate. There liveth with four monkeys a heroic, self-controlled monkey by name Sugriva, on that best of mountains *Rishyamuka*, situated on the banks of the lake Pampa, being driven by his enraged brother Vāli, the son of Indra. That mighty, powerful, effulgent lord of monkeys, of immeasurable prowess and truthful vows, humble, patient, intelligent, great, expert, bold, grace-

* By virtue of the pious observances performed by him in his previous existence and for his being burnt by Rama that celestial car appeared there.—T.

† The six expedients are as follow—(1) *Sandhi*, peace. (2) *Vigraha* war-fare. (3) *Yāna*, military expedition against an enemy. (4) *Asana*—halting. (5) *Daidhibhava*—sowing dissension. (6) *Samashraya* seeking protection.—T.

‡ This is a moral law referring to the sixth expedient, to be resorted to by the kings—namely *Samashrarya* or seeking protection.—T.

ful and puissant, hath been banished by his brother, O hero, for kingdom. Surely he shall befriend and assist thee in thy search for Sitā. Do thou not plunge thy soul in grief. O thou best of Ikshwakus, none can withstand destiny on this earth, truly unavoidable is it course. Do thou proceed soon, O hero, to Sugrivā of mighty prowess, and repairing hence even to-day do thou contract friendship with him, taking vow in the presence of flaming fire* that ye shall not envy each other. Despise not that kingly monkey Sugrivā, because he is grateful, capable of assuming shapes at will, seeking protection and powerful. Ye too are able to accomplish his wished-for object. Benefitted by thee or not, he shall engage in thy service. He was begotten of the Sun unto the wife of *Rikhyraja*. He hath been roaming the bank of Pāmpa being in constant fear of Vāli after creating enmity with him. Do thou make friends with that monkey ranging the wood and inhabiting the Rishyamuka mountain after placing thy weapon in the very presence of fire as a witness, because that best of monkeys knoweth minutely all the abodes of Rākshasas, living on human flesh. There is no place under the sun of many rays, O Rāghava, O slayer of foes, unknown to him. Exploring, with all his monkeys, the rivers, huge mountains, strongholds and caves, he shall learn about thy spouse. He shall search that exquisitely fine damsel Maithili in Rāvana's abode, bewailing on thy separation; and to find her out he shall despatch, O Rāghava, many a monkey of huge proportions to various quarters. Whether on the summit of the mount Meru or in the region under the earth, that lord of monkeys, shall give thee back thy blameless spouse, killing all the Rākshasas."

* This refers to the oriental custom of performing every sacred rite in the presence of fire as witness. The Hindus regard the fire with sacred reverence and for this in all their social and religious ceremonials fire plays a very prominent and sacred part.—T.

SECTION LXXIII.

HAVING pointed out unto Rāma the expedient for finding out Sitā the wise *Kavandha* began with the following significant words:—"This is the way, O Rāma, leading to the mount Rishyamuka, where stand beautifying the West, the *Jambu*,[a] *Priāla*,[b] *Panaca*,[c] *Nagrodha*,[d] *Plaksha*,[e] *Tinduka*.[f] *Ashathya*,[g] *Karnikar*,[h] *Chuta*,[i] *Nāga*,[j] *Tilaka*,[k] *Naktamal*,[l] *Neelashok*,[m] *Cadamva*.[n] *Karavira*,[o] *Agnimukhya*,[p] *Asoka*, *Raktachandan*,[q] *Pāribhadraka*,[r] and many other trees. Ascending those trees or lowering them by force on earth, do thou proceed living on those fruits like unto ambrosia. Passing by this forest, O Kākuthstha, thou shalt reach another abounding in trees blooming with flowers like unto the garden of celestials and *Uttarkuru* where in all the months of the year the trees produce fruits and honey and where all the seasons dwell as in the forest

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[a] A fruit-tree, the rose apple—*Lat.* (*Eugenia Jambolana*).—T.
[b] A tree commonly *Piyal*—*Lat.* (*Buchanania latifolia*).—T.
[c] The bread fruit or *Jaka* tree—*Lat.* (*Artocarpus integrifolia*).—T.
[d] The Indian fig-tree—*Lat.* (*Ficus Indica*).—T.
[e] Waved leaf fig-tree —*Lat. Ficus infectoria*).—T.
[f] A sort of ebony—*Lat.* (*Diospyros glutinosa*).—T.
[g] A holy fig-tree—*Lat.* (*Ficus religiosa*).—T.
[h] The name of a tree commonly *Kaniyar*—*Lat.* (*Pterospermum acerifolium*).—T.
[i] The mango—*Lat.* (*Mangifera Indica*).—T.
[j] A small tree—*Lat.* (*Mesua ferrea*).—T.
[k] A kind of tree commonly *Tila*.—T.
[l] A tree—*Lat.* (*Galedupaarborea, Rox*).—T.
[m] Blue *Asoka*—*Lat.* (*Jonesia Asock*).—T.
[n] A plant commonly *Kadamva*—*Lat.* (*Nauclea Kadamba*).—T.
[o] A fragrant plant—*Lat.* (*Oleander or Nerium Odorum*).—T.
[p] The marking nut plant—*Lat.* (*Semecarpius anacardium*).—T.
[q] Red Sandal.—T.
[r] The coral tree—*Lat.* (*Erythrina fulgens*).—T.

of *Chaithraratha.** There stand beautifully many a tree lowered down with the burden of fruits, containing towering branches, dense as a collection of clouds or a mountain. Ascending those trees and lowering them, Lakshmana shall offer thee, fruits like unto ambrosia. O heroes, ranging from forest to forest, from high mountains to hillocks, ye shall get at the lake Pampā, void of gravels and acquatic plants and hence there is no danger of falling down to the people, having level watering-places, covered with sands and blooming with red and white lotuses. There emit forth musical notes, swans, frogs, cranes and ospreys sporting in the lake Pampā. They are not filled with terror in view of human beings, inexperienced as they are in the matter of destruction. O Rāghava, do ye fare on those plump birds like unto a lump of clarified butter and diverse fishes such as *Rohita*,† *Chakratunda*,‡ and *Nala*.$ O Rāma, the devoted Lakshmana, shall offer unto thee, various other best fishes, devoid of scale and fins, plump, filled with bones, having destroyed them with shafts and roasted them in fire. And after thou hadst feasted on them, Lakshmana shall bring thee water for drinking on a lotus leaf, smelling like a lotus, coming in contact with flowers, delicious, pleasantly cold, wholesome, void of impurities, transparent like silver and crystal. And while roaming in the evening he shall point out unto thee fat monkeys ranging in the wood and lying in the hollows of mountains. And thou too, O best of men, shalt behold those fat monkeys, who had drunk water, roaring like unto oxen appearing on the banks of a river to drink water. And rambling in the evening, thou shalt assuage thy grief beholding the pleasant water of Pampā and blossoming

* The garden of the deity *Kuvera*. It is derived from *Chithraratha*—a *Gandharba* in charge of the garden.

† The *Rohi* fish—Lat. (*cyprinus Rohita Ham*).—*T.*

‡ A kind of fish resembling a wheel in appearance.—T.

$ A kind of sprat, according to some, a shrimp or prawn.—T.

trees. There, O Rāghava, the *Tilakas* and *Naktamalakas*, crested with flowers and full blown white and red lotuses shall mitigate thy sorrows. There liveth no person who wears garlands of those flowers. Garlands strung with those flowers never wither away, O Rāghava, because the disciples of the great ascetic Matanga lived there with concentrated hearts. Drops of perspiration, falling on the earth from the persons of those ascetics worn out with the burden of the wild fruits collected by them for their spiritual guide, have been transformed by virtue of their asceticism unto these garlands. These garlands do never wither, O Rāghava, because of their origination from those drops of perspiration. Even at the present day, O Kākuthstha, there liveth an immortal mendicant woman, by name *Savari*, who had waited in attendance upon those departed ones. Beholding thee, O Rāma, who art adored of all creatures like unto the Deity Himself, that mendicant woman, ever engaged in pious observances, shall attain to the abode of celestials. O Rāma, turning to the western bank of Pāmpa, thou shalt, O Kākuthshtha, behold the incomparable and secret asylum of Matanga. Fearing the divine authority of that great ascetic Matanga, the elephants, though there are many, dare not cross the threshold of his asylum. O Rāghava, this forest is widely known as Matanga-wood. Thou shalt sport, O Rāma, with a delighted heart in that forest resembling the celestial garden—*Nandana* and filled with various birds. There stands in front of Pampā the highly inaccessible mount *Rishyamuka*, ornamented with many a blossoming tree and guarded on all sides by little serpents. That mount is highly munificient. It was created by Brahmā in the days of yore. A person, sleeping on the summit of that hill and dreaming of an accession of wealth, really gets at it after the dream is over. A perpetrator of iniquitous deeds and engaged in impious observances ascending that hill, the Rākshasas seize upon him, asleep,

and bruise him. Thou shalt hear the terrible roar of the young elephants ranging in the asylum of Matanga, situated on the banks of Pampā. Thou shalt furthermore observe many a quickly moving, infuriated elephant, resembling clouds in hue and with red temporal juice oozing out of their heads, roaming here and there sometimes separately and again in a band. Those mighty elephants, roaming the forest, return to their woody homes, drinking the pleasant, pure and sweet smelling water of Pampā. And do thou assuage thy grief, beholding there the bears, wolves and *Rurus* of a tender countenance like unto sapphire, who are harmless and never afraid of human beings. There is a huge cave, O Rāma, in that mountain, covered on all sides with rocks and where it is very hard to enter. At the entrance of that cave lies a beautiful, wide lake of cool water, hedged on all sides with trees abounding in fruits. There liveth with other monkeys the virtuous-souled *Sugriva*, who sometimes resideth on the summit of the hill." Having thus addressed Rāma and Lakshmana, *Kavandha*, highly powerful resembling the sun in effulgence and wearing garlands appeared beautiful on the sky. Thereupon Rāma and Lakshmana, preparing to proceed spoke unto that great one stationed in the sky, saying, "Do thou go.', Whereto *Kavandha* replied, saying "Do ye proceed to make good your end" and bidding them adieu, who were well pleased, departed. Regaining his pristine beauty and shining in grace and effulgence that *Kavandha*, who was on the sky, fixing his looks upon Rāma, and pointing out unto him his way, said "Do thou make friends with (Sugriva).

SECTION LXXIV.

THEREUPON Rāma and Lakshmana, sons of a kingly father, passing along the way, pointed out by *Kavandha*, leading to the lake Pampā, proceeded towards the West. They wending their way desirous of seeing Sugriva, there came within the compass of their vision many trees, grown on the summits of the mountains, blossoming with flowers and abounding in fruits tasting sweet like unto honey. Passing the night on the summit of a hill those two descendants of Rāghu arrived at the western bank of Pampā and espied the pleasant asylum of *Savari*. Getting at that charming hermitage covered on all sides with trees and casting their looks around they beheld that female mendicant—*Savari*. No sooner had that one of perfect asceticism beheld those highly intelligent Rāma and Lakshmana than she rose up with folded hands and touching their feet offered them duly water for washing their feet and mouth. Thereupon Rāma spake unto that female ascetic, engaged in religious services, saying, "O thou of sweet accents, hast thou got all hindrances to asceticism removed? Is thy asceticism growing stronger every day? O thou having asceticism for thy wealth, hast thou restricted thy anger and fare? Hast thou observed the commandments and attained to mental felicity? Hast thy attendance upon thy spiritual guide borne fruits?" Being thus accosted by Rāma that old *Savari*, of accomplished asceticism and recognised by the *Sidhas*, approaching Rāma spake:—"Favoured with thy presence my asceticism hath attained to its consummation. Blessed is my birth, fruitful is my service unto my spiritual guides and accomplished is my asceticism. O best of men, thou art the foremost of celestials; worshipping thee I attain to the abode of deities. O gentle one, O

slayer of foes, O thou that dost confer honors on men, thyself casting thy auspicious looks upon me, consecrated I, by thy favour, shall attain to the imperishable land of celestials. On thy setting foot on the mount *Chitrakuta*, the ascetics whom I served, ascending celestial cars of incomparable lustre, departed to heaven. Those great ascetics, cognizant of virtue, said to me, "Rāma shall come to thy holy asylum." Do thou receive with great reverence that guest together with Lakshmana. On beholding him, thou shalt attain to that best land of the celestials whence none returneth. O best of men, I was thus told by those great ascetics, and for thee I have collected various wild fruits growing on the banks of Pampā." Being thus addressed by *Savari*, the virtuous-souled Rāghava spake unto her conversant with the knowledge of past and future, saying, "I have heard from Danu, in truth, about thy divine authority as well as that of thy spiritual guides. If thou purposest so I wish to witness it with my own eyes." Hearing those accents dropping from Rāma's lips, *Savari* showing unto them the vast forest said, "Do thou behold, O Rāghava, this forest, crowded with deer and birds resembling a dense cloud. This forest is known as Matanga's wood. Here in this forest the pure-souled preceptors sacrificed unto fire their persons consecrated by the *Mantras* as Mantra itself. This is that altar *Pratyaksthati*, ascending which my worshipful preceptors used to offer flowers unto the deities with hands trembling with toil. Behold, O best of Raghus, this altar of incomparable beauty, by virtue of their asceticism, hath been still shedding its lustre on all the sides. Behold, again, the seven seas have appeared here in conjunction, at their very thought, worn out with fasts and therefore incapable of moving on. Even those barks, which they used to place on these trees after ablution have not yet been dried up. These flowers, of blue colour which they offered unto the deities, being engaged in divine services, have not yet been withered

away. Thou hast observed this entire forest and heard every thing worth hearing. I purpose now to renounce my body being commanded by thee. I wish to approach those pure-souled ascetics, whom I used to wait upon, and whom these asylums belong to. Hearing with Lakshmana the speech of that pious one, Rāma gained an excess of joy and exclaiming, "Wonderful it is!" again spake unto *Savari* of keen austerities,—"O gentle one, I have been worshipped by thee. Do thou repair at thy ease and pleasure." Being thus addressed and ordered by Rāma, *Savari*, wearing matted locks, rags and the skin of an antelope, surrendered herself unto fire and rose high up in the welkin like unto blazing fire. Adorned with celestial ornaments, wreathed with celestial garlands, sprinkled with sandal-paste and wearing celestial cloth she appeared of exquisite grace and lighted up the quarters like unto lightning. By virtue of her devout meditation, *Savari* repaired to that holy region where dwelt her spiritual preceptors—the pure-hearted ascetics.

SECTION LXXV.

AFTER Savari had repaired unto heaven by virtue of her divine prowess, Rāma with his brother Lakshmana began to ponder over the pious influence of those great ascetics. Thinking within himself about the divine authority of those great ones, the virtuous-souled Rāma spake unto Lakshmana, devoted and ever engaged in his well-being.—"Beheld have I, O gentle one, the wondrous asylum of the pure-souled ascetics filled with diverse birds and tigers rambling friendly with antelopes. O Lakshmana, we have performed ablutions in the sacred waters of these seven seas and offered oblations unto our manes. Our misfortunes have ended and prosperity hath appeared and my mind is now filled with

ecstacy of delight. Me-thinks, O best of men, auspiciousness shall soon appear unto us ; do thou come, therefore, we shall proceed towards the picturesque lake Pampā. Yon appeareth in view, at no distance, the mount Rishyamuka. Here dwells with four monkeys, the virtuous-souled Sugriva—Suryya's son, in constant fear of Vāli. I am in a hurry to behold Sugriva the best of monkeys, for my business—Sita's quest—is entirely at his hands." Unto the heroic Rāma, speaking thus, Saumitri said.—"Let us depart soon, I am in haste too." Issuing out of Matanga's asylum, the mighty Rāma, lord of men, repaired with Lakshmana to the lake Pampā. Exercised with grief, he arrived at the bank of that best of lakes, beholding (as he passed along), vaious trees and pools, the mighty forest covered on all sides with huge trees and flowers and resounding with the noise of lapwings, peacocks, woodpeckers and various other birds and rattling of the bamboos. Beholding, from distance, Pampā of sweet, cool and pure water, Rāma performed ablution at the *Matanga Sara* (a portion of Pampā) and paced slowly towards the lake. Thereupon Daçaratha's son, stricken with grief, bathed in Pampā covered with lotuses. It was adorned on all sides with *Tilakas, Asokas, Punagas, Uddalas* and *Vakulas.* It was a lake girt on all sides with pictueresque gardens, having its waters undulating beautifully and transparent like unto crystal, and covered all around with soft sands. It was filled with fish and tortoise, adorned with trees on its banks, encircled with creepers embracing her like companions and frequented by *Gandharbas, Kinnaras,* serpents, *Yakshas* and Rāshasas. It was covered with trees and creepers of various kind, of cool water, and enveloped with beauty. It was, somewhere, of red hue, in contact with water lillies, somewhere white with *Kumudas,* somewhere blue with blue lotuses like unto a blanket of diverse hues. It was filled with white and red lotuses and encircled with blossoming mangoe groves and resounding

with the music of the peacocks. Beholding Pampā, ornamented like a damsel with *Tilakas, Bijapuras,*[a] fig-trees, *Sukladrumas,*[b] flowery *Karavis,* blossoming *Punnagas,* groves of *Malati*[c] and *Kunda,*[d] *Vandhiras*[e] *Nichulas,*[f] *Asokas, Saptaparnas,*[g] *Ketakas,*[h] *Atimuktas,*[i] and various others trees, Rāma the mighty son of Daçaratha began to lament with Lakshmana. "There stands on its bank the mount Rishyamuka, abounding in various metals and covered with trees of varieagated flowers as mentioned before (by *Kavandha*). There dwelleth the famous lord of monkeys, Sugrivā, the heroic son of the great Rikshyaraja. O best of men, do thou approach the chief of monkeys." Rāma, having truth for his prowess, again spake unto Lakshmana, saying, "O Lakshmana, how shall I live without Sitā, who have been deprived of my kingdom, who am poorly and have Sitā for my life?" Having said this unto Lakshmana, who had nothing else in view, that best of Raghus, racked with sorrow and grief and oppressed by Cupid, entered the lake Pampā graced with lotuses. Proceeding slowly, observing the forest, Rāma beheld and entered with Lakshmana Pampā, girt on all sides with beautiful woods and filled with a multitude of diverse birds.

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[a] Common citron—*Lat. (Citrus-medica).*—T.
[b] *Lat. (Symplocos racemosa).*—T.
[c] Great-flowered Jasmine—*Lat. (Jasminum Grandiflorum).*—T.
[d] A kind of Jasmine—*Lat. (J. Multiflorum).*—T
[e] *Lat. (Memisa Sirisha).*—T.
[f] *Lat. (Barringtonia Acutangula).*—T.
[g] *Lat. (Alstonia-Scholaris).*—T.
[h] *(Pandanus Odoratissimus).*—T.
[i] *Lat. (Gaertnera Racemosa).*—T.

END OF THE ARANYAKANDAM.

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THE

RAMAYANA.

KISHKINDHĀ KĀNDAM.

SECTION I.

REPAIRING with Lakshmana to the lake Pampa filled with red and white lotuses and fish Rāma having his senses agitated began to lament. And beholding there that lake his senses were stirred with delight. Troubled with passion he spake unto Saumitri saying,—"Behold, O Saumitri, how beautifully appeareth Pampā of transparent water like unto Baidurja, graced with full-blown red and white lotuses and various trees. Observe again, O son of Sumitrā, the picturesque wood-land around the lake, where trees, crowned with large branches resembling the summits of a mountain, appear like so many hills. Mental agony arising from Sitā's ravishment and Bharata's grief, have been grinding me who am already stricken with sorrow. Verily conduceth to my felicity the pleasant lake Pampā of cool water, scattered with various flowers, covered with lotuses, highly graceful, girt with variegated woods abounding in voracious animals and frequented by deer and birds. This green common, chequered with yellow and blue, appeareth of enhanced beauty by the various flowers of the trees as if covered with a blanket of

diverse hues. The tops of the trees rich with flowery bunches are gnarled with creepers of blossoming tips. Now hath appeared, O Saumitri, the fragrant spring of pleasant breezes, when greatly prevaileth the influence of Cupid and the trees are graced with fruits and flowers. Behold, O Saumitri, the beauty of the woods, showering flowers like unto clouds pouring forth rain. Various trees growing on rocky surfaces, moved by the wind have been scattering flowers on the earth. Behold, O Saumitri, the wind is sporting as it were with flowers dropt, dropping and hanging on the trees. The bees, driven off and singing, pursue the wind, moving the flowery branches of the trees. While issuing out of the mountainous hollows the wind is singing as it were and making the trees dance with the musical notes of the delighted cuckoos. The wind, making the tops of the trees collide with each other, is as it were stringing them together. The sandal-cool wind, of pleasant touch, ever removing the exhaustion of toil, is blowing every where carrying with it pure fragrance. The trees in this nectar-smelling forest are sounding as it were with the hum of bees. Hillocks overtopped with picturesque and flowery trees stand beautifully on this mountainous expanse. Trees with flowery tops, tossed by the airy currents and crested with the bees, are as if dancing in accompaniment with melodious strains. Behold, the *Karnikaras* covered with flowers appear on all sides like unto human beings decorated with golden ornaments and wearing yellow cloths. This spring, O Saumitri, sounded by the musical notes of the birds hath been kindling my grief who am without Sitā. Cupid hath been smiting me the more who am stricken with grief, and the cuckoos have been defying me, displaying their mirth, O Lakshmana. At the pleasant fountains the delighted *Dâtyuahas* with their warblings have been afflicting me who am possessed by Cupid. Formerly my dear one, while in the asylum, delighted with the music of these birds, used to attain to a greater joy addressing me to

hear them. Behold, birds of variegated hues, emitting forth diverse notes have been alighting upon the trees, groves and creepers from various quarters. O Saumitri, birds and bees of melodious notes accompanied by their co-mates and delighted with their mutual companionship are on the banks of this lake. There live happily flocks of delighted vultures. The trees sounded by the lascivious murmurs of *Datyuhas* and *Punskokilas* have been kindling my *amour*. The fire of spring having clusters of Asokas as its embers, the hum of bees as its sound, the redness of the twigs as its flame, hath been burning me. O Saumitri, of what avail is this life unto me, not beholding Sitā of sweet accents, having eyes with their eye-lashes, and a head of curly hair. O blameless one, this season, when the groves become charming and the border-lands resound with melodious strains of the cuckoos, is the most beloved of my dear one. Methinks, this fire of distress, originating from amorous trouble and enhanced by the influence of spring, shall soon burn me down. My amorous feelings shall attain to an intense height, as I do not behold Sitā before, whereas see the beautiful trees around. Sitā, away from my vision and the spring,drying up perspiration,have been both inciting my *amour*. That one having the eyes of a fawn and ruthless vernal breeze, O Saumitri, have been oppressing me who am overpowered with anxiety and grief. These peacocks and pea-hens unfurling their wings like unto crystal lattices, have been dancing hither and thither. These maddened peacocks encircled by the pea-hens, have been aggravating my amorous desire who am already possessed by the Cupid. Observe, O Lakshmana, there danceth with her dancing mate on the mountainous expanse, the pea-hen, troubled with amorous sentiments. The peacock unfolding his charming wings is moving after his dear mate mocking me as it were with his cry. Surely the Rākshasa hath not brought my dear one in this forest of peacocks and therefore

they dance with their mates in this picturesque forest land. It is unbearable for me to live without Sitā in this season of flowers. Behold, O Lakshmana, this attachment is to be seen even amongst the brutes. The pea-hen being influenced by passion is approaching her mate. Sitā of expansive eyes would have thus neared me being influenced by *amour* had she not been carried away. In this season of spring flowers of this forest are of no avail to me. These pleasant flowers of the trees have been uselessly falling on the earth with the bees. The birds exciting my desire have been delightedly warbling in flocks as if welcoming each other. Surely Sitā, under the influence of another person, is lamenting in the same strain, as I do, if spring hath appeared there. Even if spring hath not appeared there how can Sitā having eyes re sembling full-blown lotuses live in my separation ? If spring is there, what can it do her having a beautiful hip and loins, who hath already been overpowered by a mighty enemy ? Surely shall my dear wife of a slender make, having eyes like lotus-petals and of sweet accents renounce her life at the appearance of this spring ? Methinks, for certain, the chaste Sitā shall not be able to maintain her being at my separation. Vaidehi's attachment is entirely centred in me and mine in her. This cool breeze of a pleasant touch, carrying the fragrance of flowers appears like a fire-brand unto me who am thinking of my spouse. That breeze appeareth painful unto me in Sitā's absence which, ere this, had been regarded by me as a source of pleasure in her company. This bird set up a cry in the sky at that time* and now sitting on the tree is crying delightedly. This bird flying up in the sky brought about Sitā's ravishment and this bird shall take me to her having expansive eyes.

* This refers to the time when Rama was united with Sita *i. e.* at the time of his wedding, At that time the bird, flying up in the sky set up an inauspicious cry indicating that in no distant time he should be separated from her ; and now his sitting on the tree and cawing delightedly indicated that he should soon be re-united with her.—T.

Hear, O Lakshmana, the maddening notes of those birds sitting on the tops of the flowery trees and setting up their melody. The *Vramaras* are approaching the *Tilakas* tossed by the wind like unto intoxicated damsels. This *Asoka*, enhancing the desires of the amorous, stands here, as if remonstrating with me by its clusters shaken by the wind. There appear, O Lakshmana, those blossoming mangoe trees like unto persons, exercised with passion and smeared with unguents of sandal. Behold, O Saumitri, O foremost of men, the *kinnaras* are ranging at large in this varieagated forest-land on the banks of Pampā. Here the fragrant red lotuses are shedding forth their splendour like unto the newly risen sun. Here appeareth beautifully the lake Pampā of transparent water, filled with blue and fragrant lotuses, swans and *Karandhabas* and abounding in red lotuses like unto the virgin rays of the sun and having their filaments crushed by the bees. And the beautiful woods around the lake have been manifesting their beauty, filled with *chakrabakas* and the herds of elephants and deer desirous of drinking water. Behold, O Lakshmana, the picturesque view of the lotuses oscillated by the ripples driven to and fro by the wind. I do not delight in my life, not beholding Sitā, having expansive eyes like unto lotus-petals and ever fond of lotuses. O how wily is the course of Kāma who hath been presenting unto my mind that auspicious one, hard to attain and of sweet-accents! Had I not been overpowered by this season of spring with blossoming trees, I would have been able to put up with the present amorous infliction. The objects which appeared beautiful unto me while in the company of Sitā, now seem shorn of all grace in her separation. My eyes pant for beholding those lotus-petals, O Lakshmana, because of their resemblance with Sitā's eyes. Issuing out of the trees and touching the filaments, the pleasant wind is blowing like unto Sitā's breath. Behold O Lakshmana, the flowery branches of the *Karnikaras* on the summits of the mountain situated

on the southern bank of Pampā. This prince of mountains, beautified with various metals, hath been throwing up dusts of diverse colors driven by the wind. O Saumitri, these mountainous expanses are burning in beauty with blossoming and beautiful *Kinsukas* void of leaves. These fragrant *Malatis*, *Mallikas*, *Karavis* and lotuses, growing on the banks of Pampā, and fostered by Pampā's water, and *Ketakis*, *Sindhubaras*, *Basantis*, *Matulingas*, *Purnas*, *Kunda* groves, *Chiribilyas*, *Madukas*, *Banjulas*, *Vakulas*, *Champakas*, *Tilakas*, *Nagas*, *Padmyakas*, blue *Asokas*, *Ankolas*, *Kurantas*, *Churnakas*, *Paribhadrakas*, and yellow *Lodhras* on the hills like unto manes of a lion, are in flowers. There appear beautifully on the hills, blossoming *Chutas*, *Patalas*, *Kobidaras*, *Muchukundas*, *Arjunas*, *Ketakas*, *Uddalakas*, *Sirisas*, *Singsapas*, *Dhabas*, *Salmalis*, *Kingsukas*, *Raktas Kuravas*, *Tinisas*, *Naktamalas*, sandal trees, *Syandanas*, *Hintalas*, *Tilakas* and *Nagas*. Behold, O Saumitri, many a beautiful and blossoming tree growing on the banks of Pampā and gnarled by creepers having flowery tips. Like unto inebriate damsels, these creepers are embracing the trees, hard by, having their branches tossed by the wind. The breeze, delighted with various tastes is passing from tree to tree, mountain to mountain and forest to forest. Some fragrant trees, covered with flowers and some with buds, appear beautifully green. Saying, 'this is sweet', 'this is pleasant' and 'this is full-blown,' the attached bees are falling to the trees. And rising again they are approaching the other trees growing on the banks of Pampā. This forest-land, strewn with flowers dropping spontaneously from the trees like unto a bed sheet, hath become pleasant. O Saumitri, the mountainous levels variegated with flowers, are appearing like unto beds. Behold O Saumitri, the origination of flowers in the trees at the expiry of the winter. The trees as if vieing with each other, have blossomed in this season of flowers. The trees, O Lakshmana, with bees

humming around and with flowery branches are as if welcoming each other. This swan, hath been sporting with its mate in the lucid water of Pampā exciting my amour. Truly does this lake like unto Mandākini itself, deserve the accomplishments that are known all over the world. O best of Raghus, I do not desire Ayodhya or the dignity of Indra if that chaste Sitā be found here and if I can live with her. I shall renounce all desires and thoughts if I can sport with her in this picturesque and green forest-land. These trees, clothed in diverse flowery attires, have been exciting my thought in this forest, who have been deprived of my dear one. O Saumitri, behold this Pampā of cool water, enveloped on all sides with lotuses, and frequented by *Chakrabakas, Karandavas, Chraunchas, Plabas* and high deer. Its beauty hath been further enhanced by the birds caroling. Diverse delighted birds have been exciting my passion, reminding me of my dear spouse, of blameless countenance, having a moon-like face and eyes resembling lotus-petals. Behold on the yonder mountainous expanse of various colors, stags sporting with hinds and myself on the other hand forsaken by Vaidehi having eyes resembling those of an antelope. These deer ranging hither and thither have been distressing my soul. It is then only that I shall attain to mental quietitude if I can behold Sitā on this charming mountainous expanse filled with birds and deer. It is then that I shall draw my vital breath, O Saumitri, if Vaidehi, of slender waist, with me, enjoyeth the fine breeze of Pampā dispersing the fragrance of lotuses and *Saugandhikas* and ever assuaging grief. Blessed are they, O Lakshmana who enjoy this wild breeze of Pampā. How hath that exquisitely fine daughter of Janaka, my beloved spouse, having eyes resembling lotus-petals, brought under the control of another person, been living forsaken by me? What shall I speak unto that virtuous, truthful king Janaka when he shall interrogate me about Sitā's welfare in an assembly? Where is that Sitā now

who followed me in the track of virtue, who am unfortunate and have been exiled unto woods by my Sire? How shall I keep up (my being) being poorly, O Lakshmana, being forsaken by that Sitā who followed me, deprived of kingdom and sense? My heart is sinking not beholding her fine spotless countenance, having eyes resembling lotuses and smelling sweet. When shall I hear again O Lakshmana, the sweet incomparable and auspicious accents of Vaidehi, intervened by smiles and couched in an elegant and easy style? That chaste and exquisitely fine damsel even when afflicted in the woods used to welcome me under the influence of Cupid as if she were delighted and had her sorrows removed. O son of a king, what shall I speak unto Kauçalya in Ayodhya when she will ask me of her high-souled daughter-in-law's welfare and whereabouts? Do thou proceed, O Lakshmana, and join Bharata gifted with fraternal affection. I am incapable of living any more without that daughter of Janaka." Thereupon Lakshmana addressed unto the high-souled Rāma who was thus bewailing like one helpless with the following pregnant and immutable words. "Forsake thy grief, O Rāma. May good betide thee. Do not grieve O best of men. Even the sinless persons lose their sense when they are afflicted with grief. Remembering the grief consequent on separation do thou forsake thy attachment unto thy dear one. Out of an excess of oil even the wick burneth itself. O worshipful one, even if he hideth himself in the region under the earth or in a darker quarter, Ravana shall not be able to draw his breath. Do thou procure information about that vicious-souled Rākshasa; either he shall give up Sitā or meet with destruction. Unless he gives back Sitā, forsooth I shall kill him even if he enters with her into Diti's womb. Do thou, console thyself and renounce thy poorliness of mind, O worshipful one. Without sufficient endeavours even men of energy do not regain their lost ends. O worshipful one mighty is the

course of energy. And than this there is no greater power on earth. And there is nothing unattainable in this world to one gifted with energy. Persons endowed with zeal do never wear away in their actions. And resorting to this energy only that we shall regain Jānaki. Do thou not percieve that thou art high-souled and highly educated? And leaving behind grief do thou forsake thy amorous madness." Being thus accosted by Lakshmana, Rāma having his mind stricken with sorrow, attained to mental quietitude renouncing grief and dolour. Thereupon Rāma, of unimaginable prowess, passed slowly by the pleasant and charming Pampā with banks girt with trees shaken by the wind.

Thereupon the high-souled Rāma, stricken with grief passed along beholding the forest-land, fountains, caves and revolving aside (the pregnant words of Lakshmana). And the high-souled Lakshmana, of unagitated mind, intent upon Rāma's welfare and wending like unto an infuriated elephant, cheered him up by means of moral and heroic counsels. Beholding their countenances passing strange, that mighty chief, of monkeys, while ranging near the mount Rishyamuka, became highly terrified and motionless. Observing them range there, that high-souled monkey, wending slowly like unto an elephant and stricken with fear and grief, became exceedingly sorry. Espying the highly powerful Rāma and Lakshmana there, monkeys, terrified, entered into that holy and pleasant asylum, a worthy refuge and having its inside always frequented by them.

SECTION II.

BEHOLDING those two high-souled brothers Rāma and Lakshmana, heroic and with great scimitars in their hands, Sugriva became terrified. That best of monkeys, of a disturbed mind, cast his looks around and could not stand (patiently) at any place. Beholding those two of great prowess he could not make up his mind to remain there and the heart of that terrified monkey, sank. Pondering over what is more and what is less important the virtuous-souled Sugriva became highly anxious along with that monkey-herd. Beholding Rāma and Lakshmana, Sugriva, the king of monkeys, greatly exercised with anxiety spake unto his counsellors, saying—"Forsooth, these two heroes, in false guises and wearing bark, despatched by Vali, have come here traversing the forest stronghold." Beholding these two mighty archers the counsellors of Sugriva, quitting that mountainous expanse proceeded to another best of hills. Thereupon proceeding quickly the commanders of various monkey herds stood encircling the king of monkeys and the chief of leaders. The monkeys thus sharing in the misery and happiness (of their chief) proceeded jumping from hill to hill shaking the summits thereof, with the velocity (of their persons). Thereupon those mighty monkeys, jumping, broke down the flowery trees of that stronghold. Those best of monkeys, springing all around that mighty hill, proceeded terrifying the deer, the wild cats and the tigers. Stationed on that best of mountains the ministers of Sugriva, coming in the front of that monkey-chief, stood with clasped palms. Thereupon Hanumān, skilled in speech, spake unto Sugriva, terrified and afraid of Vali's wicked wiles, saying:—"Let all the monkeys renounce Vali's fear; in this best of mountains, Malaya—there is no fear of him. I do not behold, O best of

monkeys, that wicked Vali of terrible looks, afraid of whom thou hast fled away and for whom thou art anxious. I do not observe here, O gentle one, the wicked-souled Vāli, thy elder brother of impious actions and whom thou dost fear and I do not percieve any terror proceeding from him. O monkey-chief, truly manifest is thy monkey-hood and it is through thy light-heartedness that thou art incapable of fixing thy soul. Gifted with intellect and knowledge do thou perform all by means of gestures. A king void of sense cannot govern all creatures." Hearing those pregnant words of Hanumān, Sugriva said in better accents—"Who is not terified beholding those two mighty armed heroes, having expansive eyes, with bows, arrow, and daggers in their hands like unto two sons of a celestial? Methinks these two best of men have been despatched by Vali. Kings have many friends. And it is not proper for me to place confidence in them. People should know that enemies, always treacherous by nature, range under false guises. And those foes, availing of their credulity, bring about their destruction whenever opportunity presents itself. Vali is eminently expert in despatching business. Monarchs, cognizant of many a wily expedient, bring about others' destruction. It is proper to discern them by means of disguised spies. O monkey, do thou proceed under a false guise and come by their intentions, examining them aright by their countenances, gestures and words. Do thou ascertain their intention. If dost thou find them delighted, secure their confidence in my favour, by eulogizing me again and again and giving out unto them my views. O best of monkeys, do thou ask them why they have entered this forest, if thou dost perceive that these two archers are pure-souled. Do thou determine the fairness and unfairness of their purpose by means of their gestures and conversation." Being commanded by that chief of monkeys, the son of Māruta purposed to approach Rāma and Lakshmana. Assenting to the words of the terrified and unconquerable Sugriva

and saying 'Be it so,' Hanumān, the high-souled monkey proceeded where the heroic Rāma was with Lakshmana.

SECTION III.

UNDERSTANDING the words of the high-souled Sugriva, Hanuman, proceeded, springing, from the mount Rishyamuka, towards the descendants of Raghu. Thereupon renouncing his monkey shape, the son of Māruta, not confiding in them, assumed the semblance of a mendicant. Approaching them humbly, Hanumān paid obeisance unto them. And he eulogized them truly in words, sweet and pleasant. Greeting duly those two heroes, having truth for their prowess, that best of monkeys addressed them in sweet accents in consonance with Sugriva's instructions. "Ye are ascetics of celebrated austerities, resembling the Rājarshis and celestials and best of Brahmacharis, why have ye come here causing fear unto these deer and other wild animals of the forest? Surveying around the trees grown on the banks of Pampā, ye have enhanced the beauty of this lake of auspicious water. Who are ye two youthful figures of mighty arms, wearing bark, patient, sighing and troubling these wild animals? Heroic, of leonine looks, gifted with mighty strength and prowess, slayers of foes, and holding a bow like unto that of Sakra; graceful, of a pleasant countenance, of prowess like unto a mighty bull, having hands resembling the trunks of elephants, effulgent, great among men, youthful, beautifying this chief of mountains with the effulgence of your persons, worthy of having kingdoms, and like unto celestials, why have ye come here? Having eyes resembling lotus-petals, heroic, wearing matted locks, resembling each other, have ye come here from the celestial region? Verily the Sun and the Moon have come down to the earth of their own accord.

Of spacious breast, heroic, having leonine shoulders, gifted with high energy, stout like unto plump bulls and human albeit looking like celestials, why are not your long, round arms, resembling *Paridhas* and deserving all ornaments adorned ? Methinks ye two are perfectly able to protect this entire earth, filled with forests and oceans, and intersected by the mountains Vindhya and Meru. These thy painted and smooth bows appear like unto the thunder-bolts of Indra adorned with gold. And these beautiful quivers are filled to the brim with sharpened and deadly shafts like unto flaming fire and serpents. And these two daggers, of mighty proportions, furnished with burning gold, appear like unto serpents, let loose. Why do ye not answer me accosting you thus? A certain heroic and virtuous monkey-chief, by name Sugriva, hath been journeying on this earth, distressed at heart, being driven away by his brother. I have come here being despatched by that high-souled Sugriva—my name is Hanumān, the foremost of monkeys. That virtuous-souled Sugriva desires to make friends with you. And know me to be his counsellor—a monkey, the son of *Pavana*, ranging every where at my will, coming here, under the guise of a mendicant, from the mount Rishymuka, for the welfare of Sugriva." Having addressed thus those two heroes—Rāma and Lakshmana, Hanuman, conversant with words and skilled in speech, did not speak again. Hearing those words, the effulgent Rāma, with a delighted countenance, spake unto his younger brother, Lakshmana—sitting by him. "He is the counsellor of the high-souled Sugriva, the lord of monkeys and hath approached me, soliciting my friendship in his (Sugriva's) favour. Do thou welcome, with pleasant words, O Saumitri, this monkey—Sugriva's minister, the subduer of foes, affectionate and skilled in speech. None can speak thus who hath not mastered the *Rig-veda,* borne well the *Yajur-veda* and acquainted himself thoroughly with the *Shyam-veda.* Forsooth he hath studied well all the Grammars, for he hath

not used a single inelegant word though he hath addressed me with a number of them. And no defect was perceived on his countenance, eyes, forehead, brows or on any of his limbs. His words,—few, beyond all suspicion, pleasant, and uttered in a mild tone,—came out readily of his throat and breast. He has uttered accents, wonderful, ready, accomplished, auspicious and captivating. Whose heart is not moved by these wonderful words, proceeding from heart, throat and brain)? Even an enemy, who hath his sword uplifted, (is moved). O sinless one, how doth that monarch accomplish his objects who hath not got such a messenger? Indeed whose emissaries are so accomplished, all his missions are fulfilled only by virtue of their words." Thus addressed, Saumitri, skilled in speech, welcomed that monkey—Sugriva's counsellor and son of Pavana. "O learned one! We knew well the accomplishments of the high-souled Sugriva. We shall find out that king of monkey herds. O Hanumān, O best of monkeys, we shall go by whatever thou shalt say, under the instructions of Sugriva." Hearing these skillful words, that son of Pavana, delighted, revolving within him the means for Sugriva's conquest, purposed to bring about a friendly union between them.

SECTION IV.

HEARING those words (of Rāma) and learning his amicable feeling (in relation to Sugriva) as also, seeing that Rāma was willing to assist Sugriva, Hanumān, getting exceedingly delighted, remembered Sugriva. "Since this one of successful acts hath been come by and also this business is in hand, the high-souled Sugriva will most probably obtain the monarchy." Then transported with joy, that foremost of monkeys, Hanumān, in these words, replied unto Rāma, deft

in speech, saying, "Why is it, that accompanied with thy younger brother, hast thou come to this dense and trackless forest, garnished with the wood-lands of Pampā, and filled with various kinds of ferocious beasts?" Hearing those words of his, Lakshmana, directed by Rāma, informed (Hanumān) of all about Rāma, the son of Daçaratha. "There was a king named Daçaratha. Possessed of effulgence, and attached unto righteousness, he, in consonance with his proper duties, for aye, governed the four orders. He hath no hater; nor doth he hate any one. And in relation to all creatures he was like another great-father. And he celebrated *Agnishtoma* and other sacrifices with presents (to Brāhmanas). This one is his eldest son, named Rāma, famous among men. He is the refuge of all creatures, and competent to carry out the injunctions of his father. The eldest son of Daçaratha, he is foremost of all his sons in merit. He bears marks of royalty, and hath the prosperity of a kingdom. Deprived of his kingdom, in company with myself, he hath come hither with the view of dwelling in this wood. And, O highly exalted one, this one of subdued senses is followed by his wife Sitā even as at the decline of day the exceedingly effulgent Sun is followed by (his spouse) Splendour. I am the younger brother of this one endeued with gratitude and of various lore. Subdued by his virtues, I, Lakshmana by name, have dedicated myself to his service. Worthy of happiness, homage, and intent upon the welfare of all beings, deprived of wealth and living in the forest, he hath his wife carried off by a Rākshasa, wearing shapes at will. Nor have we yet (been able) to ascertain who is that Rākshasa that hath carried off his wife. A son of Diti named Danu, had, by virtue of an imprecation, undergone Rākshasa-hood. He it is who had related unto us all about the capable Sugriva.—"That exceedingly puissant one shall have a knowledge of the ravisher of thy wife?" Having said this, Danu beaming (with a halo) went to heaven. Thus have I related unto thee

all as it fell out. Both Rāma and myself have saught the shelter of Sugriva. Having given away profuse wealth and attained high fame, this one who formerly was the lord of the worlds, now wishes to make Sugriva his master. That one attached unto virtue, that refuge (of all)—the son of that shelter (of all beings) hath come under the protection of Sugriva. That spiritual guide, who ere now was worthy of being the shelter (of all) and who (actually) was the refuge (of all creatures)—Rāghava, hath saught the shelter of Sugriva. That Rāma in whose happiness and favor the subjects found their felicity, seeketh the good graces of Sugriva. Famed over the three worlds, the eldest son of that monarch who had always and for aye honored all the kings of the earth crowned with every virtue,—viz. Rāma, hath sought the protection of Sugriva, lord of monkeys. On Rāma being overwhelmed with sorrow, tried by grief, and having come under his refuge, it behoveth Sugriva along with the leaders of bands to show favor unto Rāma?' When Sumitrā's son shedding tears had spoken thus, that one skilled in speech, Hanumān, answered in these words, 'Persons of such a stamp, endeued with understanding, of controlled anger and subdued senses, should be seen by the master of monkeys; and such come within one's ken through blessed luck. He also hath been driven out of his kingdom, and hath incurred the hostility of Vāli. And his wife torn away from him, he dwelleth in this wood, in fear, having been exceedingly harassed by his brother. That son of the Sun, Sugriva, along with us, will help thee in seeking out Sitā.' Having said these sweet and hurried words, Hanumān said unto Rāghava, 'I will (now) repair unto Sugriva.' When Hanumān had said this, the righteous Lakshmana duly paying homage unto the former, addressed Rāghava, saying, 'From the glad way in which this son of the god of the wind is speaking, it appears that he also seeks thy service; and, arriving (at this region) thou also, Rāghava, hast reaped success. He

speaketh openly with a delightful light in his countenance; and cheerfulness. (It seems) that the heroic Hanumān, son unto the God of wind doth not speak anything that is false.' Then that vastly wise one Hanumān the son of the wind god departed, taking with him the heroic descendants of Rāghu, for (presenting them) unto the monarch of monkeys. Renouncing the guise of a beggar, and assuming the form of a monkey, that foremost of monkeys went away, placing those heroes on his back. And then the heroic monkey, the son of the wind-god, of wide fame, and great prowess, with his mind perfectly pure, considering himself as crowned with success, and experiencing exceeding delight, arrived at that best of mountains in company with Rāma and Lakshmana.

SECTION V.

HAVING departed from Rishyamuka, and arrived at the Malaya hill, Hanumān informed the king of monkeys of (the arrival of) the descendants of Raghu. "O exceedingly wise one, this one that hath come here is Rāma having truth for his prowess. This is Rāma having truth for his prowess, in company with his brother, Lakshmana. Rāma the son of Daçaratha, is born in the race of the Ikshwākus. Ever doing the will of his sire, he has been sent hither, in order that his father's verity may stand in tact. Rāma, who hath come to the forest, is the son of him who hath propitiated Fire with *Râjasuyas* and horse sacrifices,—dispensing Dakshinas and kine by hundreds and thousands—and who hath governed the earth by asceticism and truthful speech. His son Rāma hath come to the forest through a woman. While that high-souled one having his senses under control was dwelling in the woods, his wife was carried off by

Rāvana; and he (Rāma) hath (in consequence) sought thy protection. Do thou, granting an interview unto the brothers Rāma and Lakshmana—both of them worthy of homage—who are eager for thy friendship, receive them respectfully." Hearing Hanumān's words, Sugriva—lord of monkeys, becoming visible (at his will), gladly spake unto Rāghava, "sir, you are versed in morality, and bear love towards all. The son of the wind-god hath faithfully described your virtues unto me. That you, O lord, are anxious to contract friendship with me who am a monkey does me honor and is my gain. If you relish friendship with me, do you take this stretched arm and my hand with yours,—and bind yourself fast with a vow." Hearing these sweet words of Sugriva, (Rāma) exceedingly delighted, pressed Sugriva's hand with his. And contracting friendship with Sugriva, Rāma experiencing great joy embraced him warmly. Then that subduer of foes, Hanumān, leaving off the guise of a beggar, in his native shape produced a fire with two pieces of wood. Then worshipping that flaming fire with flowers, he, well pleased, carefully placed it between them (Rāma and Sugriva.) Then Sugriva and Rāghava went round the fire; and (thus) they were fastened in friendship. And with delighted hearts, both of them—the monkey and Rāghava began to gaze at each other, yet they did not feel satiated. "Thou art the friend of my heart. Our happiness and misery are common,"—Sugriva, rejoicing greatly, said these words unto Rāghava. Then spreading a beautifully blossoming spray of Sāla, full of foliage, Sugriva made an awning and sat down with Rāghava. Hanumān, the son of the wind-god with great joy gave unto Lakshmana a bough of a sandal tree, plentifully blossoming. Next Sugriva, feeling high rapture, with his eyes expanded with joy, answered Rāma blandly in sweet words, saying, "Oppressed have I been, O Rāma; and here am always afflicted with fear. Deprived of my wife, I have, agitated with apprehension,

sought refuge in this dense wilderness. I am afflicted with fright, and worried by fear, with my senses bewildered in this wood. Wronged have I been by Vāli, my brother; and I have incurred his hostility, O Rāghava. And, O exalted one, do thou dispell the fear of me, who am tormented with fear on account of Vāli. And, O Kākutstha, it behoves thee so to act that I may not become subject to fear." Thus addressed, the powerful Kākutstha, knowing righteousness, and devoted to virtue, answered Sugriva, smiling, "O mighty monkey, that the outcome of amity is good offices I am well aware of. I will slay that captor of thy wife Vāli. These infallible sharpened shafts of mine, resembling the sun, feathered with the plumes of the Kanka, like unto the thunderbolt of the great Indra, having sharp heads and even knots, like infuriated serpents,—being let go with vehemence, shall alight upon the impious Vāli. Do thou today behold Vāli slain with sharpened shafts, resembling venomous snakes,—like unto a torn hill lying on the ground." Hearing those words of Rāghava fraught with his welfare, Sugriva supremely rejoiced, said these words, informed with rapture, "Thou hero! Thou lion among men! by thy grace shall I obtain both my beloved and my monarchy. O God among men, do thou so deal with that foe, my elder brother, that he may not again wrong me." The left eyes of Sitā, the lord of apes, and night rangers,—respectively like the lotus, gold, and flaming fire, throbbed when the friendship between Rāma and Sugriva was contracted.

SECTION VI.

SUGRIVA well pleased again addressed Rāghava, the son of Raghu, saying, "O Rāma, this servant of thine, foremost of my counsellors, Hanumān, hath related (unto me), the reason of thy arrival in this lone forest. Thy wife, Maithili, daughter unto Janaka, separated from thee as well as the intelligent Lakshmana, and weeping (in consequence) was carried off by a Rāksha. Seeing for opportunities of doing mischief that Rāksha, having slain Jatāyu, hath caused unto thee the grief that comes of separation from one's wife. But thou wilt soon be relieved from the sorrow that comes of separation from one's wife. Her will I bring like unto the ravished Devaçruti. O repressor of foes, whether she be in the nether regions or under the sky, I will, bringing thy wife, make her over unto thee. O Rāghava, know my words to be true. O mighty-armed one, like unto poison, thy wife is incapable of being digested even by the gods and Asuras with Indra (at their head). O mighty-armed one, leave off sorrow, I will bring back thy beloved. From guess I find that it was doubtless Mithila's daughter whom I saw when she was being carried away by that Rāksha of terrific deeds. She was crying, 'Rāma, Rāma, Lakshmana, Lakshmana,' and in the lap of Rāvana she looked like the wife of the Snake-chief. Seeing me along with my four counsellors stationed at the hill, she dropped down her scarf and her ornaments. All these, O Rāghava, I have taken and kept (with me). I will bring them. It behoveth thee to recognise them." Thereupon Rāma spoke unto the sweet-speeched Sugriva, 'Bring (them), at once, my friend. Why dost thou tarry?' Having been thus addressed, Sugriva swiftly entered a deep cavern in the mountain, with the view of doing what was dear unto Rāghava. Then taking the scarf as well as the ornaments.

"Look at this," (Saying this) the monkey held them before Rāma. And taking the sheet and the ornaments, (Rāma) had his eyes filled with tears, like the moon covered by the dew. And from affection for Sitā, (Rāma,) his eyes filled with tears, deprived of patience, fell down to the ground. And placing the elegant ornaments on his bosom, he sighed again and again, like an enraged serpent in a hole. And seeing Sumitrā's son at his side, Rāma shedding ceaseless tears, began to lament piteously, "O Lakshmana, behold this scarf and these ornaments which Vaidehi, while being carried away, let fall from her person to the earth. Surely Sitā, while being ravished, let these fall on a sward, for these remain as before." Thus accosted, Lakshmana spoke, saying, "I do not know her bracelets ; I do not know her ear-rings. But I know full well her bangles on account of my always bowing down unto her feet." Thereupon Rāghava said these words unto Sugriva, "Tell me, O Sugriva, at what place didst thou see Sitā, while she, dear unto me as life, was taken away by the fierce-looking Rākshasa ? And where doth that Rāksha, who hath brought on this high peril, and for whom I will slay all the Rākshasas, live ? He, that hath carried off Mithila's daughter, and roused my wrath, hath certainly for his own end, opened the door of death. Tell me all about that ranger of the night, that deceitfully hath carried away my dearest wife from the forest. My foe, O lord of monkey, will I to-day send to the neighbourhood of Yāma."

SECTION VII.

THUS addressed by the aggrieved Rāma, the monkey, Sugriva, his accents obstructed by vapour and his eyes filled with tears, said with joined hands, "I do not know the hidden abode of that exceedingly wicked Rākshasa,—nor do I know

his heroism and prowess, or the lineage of that one sprung from a vicious race. O vanquisher of foes, leave off sorrowing. I promise unto thee truly, I will exert so that thou mayst obtain Maithili. Slaying Rāvana with his hosts, and putting forth my manliness capable of pleasing others, I will speedily act so that thou mayst be pleased. Do not be overwhelmed with grief: summon the fortitude that is in thee. Such lightness of sense doth not become persons like thee. I also have experienced mighty disaster arising out of separation from my wife; but I do not weep in this wise,—nor do I forsake my fortitude. A despicable monkey as I am, I do not grieve for her,—and what again shall I say of one that is magnanimous, endued with meekness and firmness, and great? It behoveth thee to restrain thy falling tears by patience. It behoveth thee not to resign that patience which is the dignity of persons possessed of the quality of goodness. Persons endued with firmness of understanding by help of their intellect, do not in calamity consequent on separation from dear ones, or on the occasion of loss of wealth, or of fear arising from thieves, wild beasts, &c., or of loss of life itself, lose their self-possession. He that is senseless as well as he that suffers himself to be overwhelmed with grief, losing all control over self, drown themselves in sorrow like a boat bearing a heavy load in water. I soothe thee from the love I bear towards thee. Do thou have recourse to manliness. It doth not behove thee to let grief overcome thee. Those that indulge in sorrow, know no happiness; and their virtue* goeth out of them. Therefore it behoveth thee not to grieve. The life even of him that is mastered by sorrow is in jeopardy. Therefore, thou foremost of monarchs, leave off that grief. Do thou entirely have recourse to fortitude. In the spirit of a friend I tell what is for thy good: I do not instruct thee. Honor the amity I bear towards thee. It behoveth thee

* In the sense of energy.—T.

not to weep." Thus sweetly consoled by Sugriva, Rāghava with the end of his cloth wiped his face tarnished with tears. And after that lord, Kākutstha, had recovered his natural state through the words of Sugriva, he embraced Sugriva and addressed him, saying, "O Sugriva, that which, pleasing and profitable, proper and fit, ought to be done by a friend, hath been done by thee. Solicited by thee, I have, O friend, regained my natural tone of mind. Such a friend is rare, specially at such a time. But thou shouldst strive to trace Maithili as well as bring about the destruction of that fierce Rākshasa, the impious Rāvana. Do thou also without reserve say what I shall have to do for thee. Like corn sown in a fertile field in the rainy season, every concern of thine shall attain success. O best of monkeys, do thou verily consider as true the words that I have uttered through affection. Falsehoods have I never spoken before, nor will I ever say one (in future). This I promise to thee. I swear by truth itself." Hearing Rāghava's words, and in special his promise, Sugriva felt exceedingly delighted along with this monkey ministers. Thus fast bound in friendship, the man and the monkey conversed with each other about (topics) which each thought fit, connected with their joys and griefs. Hearing the words of that illustrious monarch of kings, that hero—greatest of monkeys—considered and felt in his heart as if his work had already been accomplished.

SECTION VIII.

SUGRIVA, rejoiced at the words of Rāma, said unto that hero, the elder brother of Lakshmana, who was well pleased. "I am, without doubt, worthy of being favored by the gods, since thou accomplished and furnished with virtues art my friend. By thy help, O Rāma, one can, O sinless one,

obtain the kingdom of the celestials,—what is to be said of one's kingdom, O lord ? I, who have, in the presence of Fire, gained for my friend (thee) sprung from the Rāghava race, am, O Rāghava worthy of being honored by my friends and relations. Thou also shalt by and by learn that I am a fit friend for thee ; but I can not speak unto thee of the qualities that abide in me. O free one, the felicity of high-souled and self-governed friends like thee abounds and is enduring. Pious friends look upon the silver, and gold, and the elegant ornaments of pious friends as common property. Whether rich or poor, happy or miserable, good or bad, a friend is the greatest refuge (of his friend). Witnessing such affection, people can, O sinless one, forsake wealth, comfort, and even their native land for the sake of their friends." Thereat the graceful Rāma, in front of the intelligent Lakshmana resembling Vāsava, said unto Sugriva of a pleasing presence, —"It is even so." The next day seeing Rāma as well as the mighty Lakshmana seated on the ground, Sugriva briskly cast his eyes about the forest. And hard by that lord of monkeys discovered a *Sâla* tree, bearing a few beautiful blossoms, with its wealth of foliage, decked by black bees. Thereat tearing off a beautiful bough full of leaves, Sugriva spread it (on the earth), and then sat down with Rāghava. And seeing them seated, Hanumān breaking off a branch of *Sâla*, humbly made Lakshmana sit down. Seeing Rāma seated at his ease in that best of mountains abounding in *Sâla* flowers, and cheerful like the ocean, Sugriva from love spoke unto Rāma sweet and excellent words, of which the letters vibrated with delight. "Wronged by my brother, I deprived of my wife and exceedingly distressed, and exercised with fear, live in this foremost of mountains, Rishyamuka. And, O Rāghava, my senses wildered, having been oppressed by Vāli, and having incurred his enmity, I am afflicted with fear, and tormented with fright. O thou, that removest the fear of all creatures, it behoveth thee who am tormented by fear

and am helpless, to extend thy favor unto me." Thus accosted, that ever energetic one knowing righteousness and devoted to it, Kākutstha,smiling, said unto Sugriva, "Benefits make friends, while injuries denote enemies. Even this very day will I slay him that hath deprived thee of thy wife. O exalted one, these feathered shafts of exceeding energy, sprung from the Kārtikeya forest, decked with gold, furnished with the plumes of the Kanka, resembling the thunderbolt of the great Indra, having smooth knots, and sharp heads, are like enraged serpents. Thou shalt behold thy brother and enemy, who is named Vāli slain by my shafts, and lying like a dislodged hill." Hearing Rāghava's words, Sugriva—lord of hosts—felt excess of joy and exclaimed, "Excellent well! Excellent well!" "O Rāma, overwhelmed am I by grief. Thou art the succour of those afflicted with sorrow. Having made thee my friend, I express to thee my grief. I have, in the presence of Fire by giving thee my hand, made thee my friend. Thou art dearer unto me than life itself. This I swear unto thee by Truth. Having made thee my friend, I inspired with confidence am unbosoming myself to thee. The sorrow, that is in my heart, is constantly enfeebling my mind." Having proceeded thus far, he, his eyes filled with tears and his words faltering because of vapour, could not speak aloud. And Sugriva suddenly restrained, before Rāma, the force of tears, like unto the tide of a river. And having restrained his tears and wiped his fair eyes, that energetic one, sighing heavily, again went on,—"Formerly, O Rāma, I was deprived of my kingdom and reproached in harsh language by the strong Vāli. And he also took away my wife dearer unto me than life; and my friends have been imprisoned and been bound. That wicked wight, O Rāghava, seeks my life. Many monkeys commissioned by him have been slain by me. It was, O Rāghava, in consequence of this fear that when I (first) saw thee, I did not come out. This is all the fear that oppresses me. My adherents are

only these headed by Hanumān. It is for this that although reduced to the greatest straits I have been able to preserve my life. These affectionate apes protect me on all sides. They go when I go, and stay when I stay. Why should I expatiate? In brief, Vāli my elder brother, famed for his prowess, is my foe. Even by his death my present pain would be removed. Both my life and my happiness are bound up with his death. I have, O Rāma, communicated unto thee, the way in which my grief might be removed. Whether in joy or in sorrow, a friend is the refuge of his friend." Hearing these words, Rāma said unto Sugriva, "What for arose hostility between thyself and Vāli? I wish to hear this (related) faithfully. Having learnt the cause of your hostility, and ascertained your strength and weakness, I will, O monkey, understanding the irritation that hath ensued, compass thy happiness. Great is my wrath, on hearing thee disgraced; and like a downpour in the rainy season my ire increases, shaking my very heart. Do thou cheerfully and confidingly speak while I fix the string to my bow. As soon as my shaft is off, thy foe is beaten." Thus addressed by the high-souled Kākutstha, Sugriva, along with the four (other) monkeys, experienced exceeding delight. Then with a cheerful countenance, Sugriva began to unfold unto Lakshmana's elder brother the cause of their hostility.

SECTION IX.

"MY elder brother named Vāli—destroyer of foes, was formerly highly honored both by my father and myself. At the death of our father, the counsellors, saying,—'This is the eldest son', made him, who was well loved (of all), lord of the monkeys in the kingdom. While he was governing the kingdom which had belonged to his father and grand-father,

I, at all times, in humiliation, remained like a servant. There was one endued with energy, named Māyāvi. He was the eldest son of Dunduvi. Formerly there arose a mighty hostility between himself and Vāli. And it came to pass that one night when all had fallen asleep, (Māyāvi) coming to Kishkindhā, began to emit roars in great wrath, and challenged Vāli to an encounter. My brother, who was fast asleep, hearing those dreadful yells, could not bear them; but at once rushed out vehemently. And as he rushed out in wrath, for the purpose of slaying that foremost of Asuras, he was opposed by his wives as well as myself, who humbled himself before him. But moving them aside, that exceedingly powerful one sallied out. Thereupon out of affection I also went out with Vāli. And seeing my brorher and me present from a distance, the Asura, seized with a panic, fled with speed. And as he was rushing on in fear and when we had proceeded further, the moon arising, discovered the way. And the Asura, coming by a capacious and impregnable hole covered with grass (on the surface), entered it amain; and we remained there. Seeing his enemy enter the hole, Vāli, overcome by anger, and with his senses agitated, spoke unto me, saying, "Do thou, O Sugriva, carefully stay at the mouth of the hole, while I entering in, slay my foe in battle." Hearing his speech, that subduer of foes was besought by me (for permission to enter the cave along with him). But making me swear by touching his feet he entered the cave. And after he had entered the cave, and as I remained at its mouth, a space of over a complete year rolled away. And seized with sorrow (I reflected), 'As I do not see my brother, he must be lost'—and my mind was alarmed, apprehending his death. After a long time, I saw frothy blood issuing from the cave. Thereat I was greatly aggrieved. And roars of Asuras also reached my ears; but I could not hear the cries of my superior, engaged in conflict. And from these signs concluding my

brother to be slain, I, closing the mouth of the cavern with a crag, huge as a hill, and afflicted with grief, after performing his watery rites, came (back) to Kishkindhā, O my friend. And although I carefully concealed (the matter), the counsellers heard it all. There they, assembled together, installed me (in the kingdom). And, as I was ruling the kingdom with justice, it came to pass that after having slain his foe, the Dānava, that monkey (Vāli) came to Kishkindhā. Then seeing me installed, he, with his eyes reddened in wrath, slaying my counsellors, spoke harsh words to me. And although I was capable of chastising him, yet my mind influenced by a sense of my brother's dignity, did not incline towards that sin. Having slain his foe, he then entered his city; and I, honoring that high-souled one, duly saluted him. He withal did not with a glad heart utter his benediction. And, O lord, I, bowing, touched his feet with my crown; yet from anger Vāli did not extend to me his grace."

SECTION X.

"THEN wishing for my welfare I strove to propitiate my angry brother, wrought up with wrath, who was seated (there). By good luck it is that thou hast come off safely; and that thou hast slain the foe. O thou that rejoicest the forlorn, thou art the only protector of me who am helpless. I hold this umbrella furnished with many ribs, resembling the moon risen; as well as this chowri containing hair,—do thou accept my service. O king, suffering greatly, I remained for a whole year at the mouth of the cave. And seeing blood issuing from the cave, I had my heart agitated with grief and my senses extremely overwhelmed. Then closing up the mouth of the cavern with a mountain summit, and returning from that place, I again came back to Kishkindhā.

Seeing me enter in a dejected mood, the citizens and counsellors installed me, but it was not done with my will. Therefore it behoves thee to forgive me. Thou art the king, O worthy of honor; and I am, as before, ever (thy servant). I was entrusted with regal power in consequence of thy absence. This kingdom consisting of courtiers and citizens, remains now rid of its thorns. It was established in me as a trust. And I protected it as such. Do not get wroth, O mild one, O destroyer of foes. I beseech thee with bent head, and, O king, with joined hands. With the view of preventing any one to wish to conquer this kingdom vacant (of its ruler), the citizens and counsellors unanimously, by force, entrusted me with regal authority.'' As I said this softly, the monkey reproaching me, said unto me 'Fie on thee,' and censured me greatly. And bringing together the subjects and favorite counsellors, spoke unto me, before friends, highly improper words. 'Ye know that formerly one night the mighty Asura Māyāvi, getting enraged, challenged me (to a fight) desirous of an encounter with me. Hearing his speech I sallied out of the palace, and was followed by this horrible brother of mine. Thereat seeing me with one to assist me, and finding that we had come upon him, that mighty Asura, fled, seized with fear. And fleeing on, he (at length) swiftly entered a huge hole. Knowing that he had entered that dreadful and large cave, I spoke unto my brother of a crooked presence,—Without slaying (this Asura) I cannot return to the palace. Do thou wait at the mouth of the cave while I slay him. *This one is stationed here*—thinking thus, I entered that inaccessible cave. And as I searched (for the Asura), one entire year passed away. And that wicked wight who had roused my alarm in consequence of his disappearance, was (at length) slain by me in one day, along with his friends. Then as he emitted yells in the subterranean region, the cave was filled with his blood and it became difficult to come out of it. Having with ease slain my

powerful foe, I could not find the outlet of the cavern, its mouth having been closed. Then as I again and again cried "Sugriva, Sugriva," I became exceedingly sorry for not receiving any reply. Thereat I threw down the stone after striking it many times with my legs. Then coming out by its mouth, I have come to this city. Seeking my kingdom, the crafty Sugriva had shut me up there, forgetting fraternal love.' Saying this, that monkey, the shameless Vāli, exiled me with a single cloth on. O Rāghava, I have been discomfitted by him, and been deprived of my wife. And from fear of him, I have wandered over the whole earth having forest and seas. And aggrieved in consequence of my having been deprived of my wife, I have (at length) entered this best of mountains, Rishyamuka, which for a certain reason* is incapable of being approached by Vāli. Thus have I mentioned unto thee the great cause of this hostility, O Rāghava, innocent as I am, I have come by this mighty misfortune. O thou that inspirest the fear of all creatures, by chastising Vāli it behoveth thee to grant thy grace unto me, who am tormented with fear in connection with Vāli, O hero." Thus accosted, that energetic one knowing righteousness, smiling, began to address Sugriva in words fraught with morality. These sharpened shafts of mine, resembling the sun, and never missing, shall furiously fall upon the wicked Vāli. So long as thou dost not see that stealer of thy wife, so long only shall the impious Vāli of vile character, live. By what I myself feel, I see that thou hast sunk in a sea of sorrow. But I will deliver thee; and thou shalt attain both thy wife as well as this kingdom. Hearing that speech of his, capable of enhancing joy and manliness, Sugriva overjoyed, spoke those words informed with high sense.

* In consequence of Matanga's curse.—T.

SECTION XI.

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HEARING Rāma's words capable of enhancing joy and manliness, Sugriva highly honored the former and extolled him, saying, "Enraged, thou, with thy sharp and flaming shafts, capable of piercing into the vitals, canst burn up the worlds, like the sun at the universal dissolution. Heedfully hearing from me of Vāli's strength, prowess and fortitude, do thou afterwards, ascertain what is fit. Before the sun rises, Vāli can easily range the ocean from west to east and from south to north. Ascending the tops of mountains, Vāli possessed of prowess throws up their summits, and then again swiftly holds them. And displaying his strength, Vāli vehemently crushes in the woods various stout trees. There was one assuming the shape of buffaloe named Dunduvi, resembling in splendour the summit of Kailaça. That one possessed of prowess had the strength of an hundred elephants. That wicked one of a gigantic body inflated by his prowess and blinded by the boon he had received once went to that lord of streams—the Sea. Passing beyond the Sea, with waves upon him,—and containing heaps of gems, he said unto the mighty deep—"Grant me battle." Thereat the righteous-souled and mighty Ocean arose and, O king, said these words unto that Asura, who had been urged by Death. O thou that art skilled in fight, I am not competent to offer thee fight; but listen to me who will tell thee who shall offer the fight. There is a monarch of mountains in a mighty forest, —the great refuge of asceticism, the worker of the weal (of all), an Asura, celebrated by the name of Himavān containing great cascades and furnished with many fountains and caves. He can compass thy incomparable pleasure. Concluding that the ocean was afraid, that foremost of Asuras, presented himself in the wood of Himavān, like a

shaft shot from a bow. Thereupon Dundhuvi began to throw down many white crags resembling the foremost of elephants; and sent up shouts. Then resembling white clouds, mild and possessed of a pleasing shape, Himavān, stationed on the summit, spoke, "O Dundhuvi, O thou that art attached to righteousness, it behoveth thee not to distress me. I am the refuge of all those ascetics who are not expert in military arts." Hearing those words of that intelligent lord of mountains Dundhuvi, with reddened eyes, said:—"Afraid of me and hence void of energy if thou art incapable of fighting with me, do thou name him who is ready to fight with me who am desirous of entering into conflict." Hearing these words the virtuous-souled Himavān, skilled in speech, spoke unto that great Asura, exercised with ire. "O greatly wise one, there lives in Kishkindhā, of incomparable beauty, the mighty and highly graceful monkey—the son of Sakra, by name Vāli. That mighty wise one, skilled in warfare, is capable of fighting with thee on equal terms like unto Namuchi with Vasava. Do thou speedily repair unto him if dost thou wish for a conflict. He is always expert in military exploits and is hard to repress." Hearing Himāvan's words, Dundhuvi, inflamed with ire, went to Kishkindhā—Vali's capital. Assuming the figure of a terrible buffaloe, with sharpened horns like unto a cloud big with water, ranging on the sky in the rainy season, and approaching the gate of Kishkindhā that highly powerful one set up a terrible roar, shaking the earth like unto the sound of a kettle-drum. Like unto an elephant he felled, out of haughtiness, the trees around, and rent the earth with his hoofs scraping it with his horns. Vāli was in the female-apartment at that time, and unable to bear the sound came out with his wives like unto the Moon with stars. Thereupon that lord of monkeys and other wild animals, spoke openly unto Dundhuvi, saying, "O Dundhuvi, obstructing this my city-gate, why dost thou set up a terrible roar? Dost thou know my mighty strength?

Do thou save thy own life." Hearing those words of that intelligent lord of monkeys, Dundhuvi, with reddened eyes spoke: —"O hero, it becometh thee not to speak thus before thy wives. Do thou enter into conflict with me and thy prowess shall be ascertained thereafter. Or I shall suppress my wrath for this night and do thou, O monkey, enjoy till the rise of the Sun. Embracing all the monkeys, inviting all thy friends, do thou, that art the lord of the monkey herds, honor them with gifts. Do thou survey Kiskindhā and make thy children kings. And do thou enjoy with thy wives—it is me that shall crush down thy pride. He, who destroyeth a person who is given up to drinking, reckless, emaciated and deprived of weapons, and one like thee, sunk in the abyss of voluptuousness, committeth the sin consequent upon the destruction of an embryo," Whereto replied Vāli, laughing, unto that wicked lord of Asuras, leaving aside all his wives, headed by Tārā. "If thou art not afraid of fighting, do not consider me as one given up to drinking only. Do thou regard this my attachment as a draught in this conflict, to be drunk by the heroes." Saying this, Vāli, taking his golden garland, conferred on him by his father Mahendra, addressed himself for the conflict. Holding him by the horns, Vāli, that lord of monkeys, setting up a terrible roar, hurled Dundhuvi resembling a mountain. And bellowing a thundering voice, Vāli crushed (him) down. And blood began to trickle down from the pores of his ears. Both of them desired to subdue each other—and thus there arose a terrible conflict between Vāli and Dundhuvi. Thereupon fought Vāli equalling Sakra in prowess, by fists knees, legs, stones and trees. And thus there was a skirmish between the monkey chief and the Asura. And in this conflict Asura's strength was greatly reduced, while that of Sakra's son was highly enhanced. Holding up Dundhuvi he threw him on the ground. And in that dreadful skirmish Dundhuvi was greatly reduced. And there was a profusion

of blood falling from the ears of that one crushed down. Thereupon that one of mighty arms fell down to the earth and breathed his last. And taking up with his arms that lifeless one, the mighty Vāli hurled him with great force at distance of a *yojana*. While thus thrown down by force, drops of blood, falling from his mouth, driven by the wind, fell upon the asylum of the great Saint Matanga. O great one, beholding the drops of blood there, the great ascetic, angered, thought within himself—"Who might be the author of this sprinkling of blood? Who is that wicked-souled, vicious-minded, stupid person, who hath all on a sudden sprinkled me with blood?" Saying this, that best of saints issued out (of the hermitage) and surveyed a lifeless buffalo lying on the earth,like unto a huge mountain. And apprehending by virtue of his asceticism that this hath been committed by a monkey, he imprecated a mighty curse on the perpetrator (of that iniquitous deed).—"He shall not enter here who hath spoiled the sanctity of my forest with showers of blood. And surely he shall be killed (on entering). Forsooth shall that wicked one cease to exist if he strideth within a *yojana* around my asylum, who hath felled these trees by throwing the body of the Asura. His counsellors or any one related to him, who shall resort to this my forest (shall meet with the self-same fate). They shall not live here; hearing this from me let them take their own ways. And even if they live here, forsooth, shall I curse them too. This my forest is being protected by me every day like unto my own son—and the monkeys are always used to destroy its leaves, trees and roots. Forgive them I to-day—but if I find any to-morrow, he shall be turned into stone for many thousand years." Hearing those words of the saint, the monkey herd issued out (of the forest). And beholding them (coming out of the forest) Vāli spoke—"Why have ye all—the dwellers of the Matanga forest approached me—Is it all well with you?" Thereupon they related unto Vāli, wearing a golden

garland, the cause of the Saint's curse by him and other monkeys. Hearing those words, Vāli approached that great ascetic and solicited him with folded hands. Disregarding him, the ascetic entered into his asylum and Vāli was overwhelmed with the fear of curse. O Lord of men, afraid of the curse that monkey chief purposed to repair unto the mount Rishyamuka. Knowing for certain, O Rāma, that he shall not enter this forest, I have been living here with my ministers, devoid of fear and grief. Here is the collection of Dundhuvi's bones, killed on account of his own haughtiness, resembling a huge mountain. These are the seven huge *Sala* trees, clothed in branches, which Vāli could simultaneously divest of leaves by virtue of his prowess. I have related unto thee, O Rāma, the incomparable prowess of his. Do thou tell me now, O hero, how canst thou destroy him in the conflict?" Unto Sugriva speaking thus, Lakshmana smiling replied:—"Performing what, shalt thou confide in (Rāma's ability) to destroy Vāli?" Thereupon Sugriva bespake him—"These seven *Sala* trees, before thee, the mighty Vāli, formerly pierced, all at a time, with one shaft. If Rāma can aim at one of these only with one arrow and if he can, O Lakshmana, throw the bones of this dead buffalo at a distance of two hundred bows—I shall consider Vāli slain." Having addressed Rāma thus, Sugriva, having blood-red eyes, thought aside for a moment and again spoke unto Kākuthstha:—"He is heroic and proud of his prowess—his heroism and strength are known all over the world. He is a mighty monkey and incapable of being repressed in a battle. His actions are such as are above the power of the celestials. Revolving them within myself and terrified I have repaired to this mount Rishyamuka. And thinking of that lord of monkeys, unconquerable and irrepressible I dare not leave this Rishyamuka. And exercised with fear and anxiety, therefore, I have been wandering in this mighty forest along with my devoted counsellors, headed

by Hanumān. And having secured in thee a worthy and sincere friend, O best of men, O thou that art loving unto thy friends, I have taken thy shelter like unto Himāvat himself. Cognizant am I of the prowess of my highly powerful and wicked brother, but I have never witnessed thine in a conflict, O Rāghava. I do not compare thee with Vāli, nor do I disregard or frighten thee—forsooth have I greatly been alarmed by his terrible actions. O Rāghava, thy words, patience and figure are the proofs of thy heroism—truly do they bespeak of thy valour like unto fire hidden by ashes." Hearing those words of the high-souled Sugriva, Rāma, smiling, spoke unto that monkey, saying—"O monkey, if thou dost not confide in my valour, soon shall I create thy confidence about my warlike abilities." Having thus addressed Sugriva and consoling him, the highly powerful Rāghava, of mighty arms—Lakshmana's elder brother, lifting up easily with his thumb the dried frame of that Asura—Dundhuvi—hurled it at a distance of ten *yoyanas*. Beholding that Asura's body thrown thus, Sugriva, again addressed unto the heroic Rāma, before Lakshmana and the monkey herd, the following pregnant words:—"Friend, formerly this body was wet and corpulent, and it was thrown with great difficulty by my brother Vāli, mad with voluptuousness. And O Rāghava, it is now divested of flesh and hence light like unto grass and consequently it has been hurled by thee with ease, O descendant of Raghu. And unable am I to ascertain who is the mightier? There is a good deal of difference, O Rāghava, between a body, wet and dried. There is still doubt, O worshipful one, which of you is the mightier? Truly shall thy strength be manifested in the piercing of one of these *Sala* trees. Having stringed thy bow like unto the trunk of an elephant and stretching it to thy ears, do thou shoot this mighty arrow. Doubt there is none that this arrow flung by thee shall bore this *Sala* tree. There is no need of discussion any more; do thou per-

form; O king, what dost thou think proper for me, contracted, as thou hast, friendship with me, with a solemn vow. Like unto the sun amongst the planets, like unto the Himālaya amongst the mountains, like unto the lion amongst the quadrupeds thou art the foremost of men in prowess."

SECTION XII.

HEARING those pleasant words of Sugriva, the highly effulgent Rāma, to create his confidence, took up his bow. That one, conferring honors upon others, holding his terrible bow and a shaft, darted it towards the *Sâla*, filling all the quarters with a sound. The arrow, clear as the gold itself, hurled by that one of mighty strength, perforating the trees,entered into the mountainous expanse and the sevenfold regions of the earth. And that shaft, gifted with wonderful velocity, piercing all the trees entered again into the quiver. Having beheld those seven trees bored by Rāma's arrow, that monkey chief attained to an excess of surprise. Thereupon Sugriva, exceedingly glad, and delighted with his actions, bowing down his head on the earth and stretching his ornamented person on the ground,addressed with clasped hands, that heroic descendant of Raghu—Rāma, the foremost of those conversant with religious lore, with the following pious words—"O best of men, O lord, what of Vāli, thou art capable of destroying with thy arrows, in the conflict, even the celestials headed by Indra. O Kākutstha, who can stand before thee in a battle, who hath pierced the seven trees, and the mountain, and the earth with one arrow? Obtaining thee as my friend like unto Mahendra and Varuna, my grief hath been removed and I have attained to an excess of delight. Do thou, O Kākutstha, even to-day destroy, for my welfare, my brother Vāli. This I do pray

unto thee with folded hands." Thereupon embracing Sugriva, of a pleasant countenance and like unto Lakshmana, the highly wise Rāma spoke unto him, saying,——"Soon shall we repair unto Kishkindhā.—Do thou go before, O Sugriva, and invite thy false brother, Vāli, to battle." Thereupon proceeding quickly to Kishkindhā, Vāli's capital—they all stood waiting in that dense forest, hiding themselves under the trees. With a view to call Vāli, Sugriva, tying fast his cloth (around the waist) set up a terrible roar, as if rending the sky (therewith). Hearing the terrible uproar of his brother, the mighty Vāli, highly angered, issued out of his city, like unto the Sun from the western shores (where he sets). Thereupon there arose a mighty conflict between Vali and Sugriva like unto the planets Mercury and Mars fighting with each other on the sky. The two brothers, exercised with ire, struck each other with palms like unto Açani and with fists resembling adamant. Thereupon Rāma, with bow in hand, beheld those two heroes resembling each other, like unto two Açwins. And Rāghava did not discharge that mortal shaft untill he could perfectly ascertain who was Vāli and who was Sugriva. In the mean time, being defeated by Vāli, Sugriva fled away and not beholding Rāghava, proceeded towards Rishyamuka. And wearied, worn out with blows, and having his person bathed in blood, he, followed by Vāli, angered, entered that mighty forest. Beholding him enter that forest, the highly powerful Vāli could not pursue him there for fear of the curse but said:—"Thou art released to-day." And Rāghava too, with his brother and Hanumān, entered that forest, where the monkey chief Sugriva was. Beholding Rāma approach with Lakshmana, Sugriva, stricken with shame and casting his looks on the earth, addressed him poorly, with the following words:—"Accosting me with 'do thou call (Vāli),' displaying thy valour and making me struck by the enemy, what improper, conduct hast thou shown by me? Thou shouldst have spoken me then truly, O Rāghava,

—"I shall not destroy Vali" and I would not have gone there The high-souled Sugriva speaking thus poorly, Rāghava again spoke unto him, saying :—"Do thou hear, O Sugriva, O worshipful one, why I did not discharge my arrow then. By ornaments, dress, stature and movements thyself and Vāli are just the same, O Sugriva. By voice, by words, by looks or by valour, O monkey, I could not make out any distinction. O best of monkeys, being thus surprised by the similarity of your countenances I could not discharge that foe-destroying and quick-coursing shaft. I was so afraid of thy resemblance with Vāli that I thought that lest the mortal shaft might destroy thee. O hero, O lord of monkeys, if any disaster befalleth thee, who art already overwhelmed with miseries, through my ignorance or childishness, they shall be known all over the world. Mighty is the sin that ariseth from the destruction of one who hath been offered shelter. Myself, Lakshmana, and that exquisitely fine damsel—Sitā—are all at thy service—thou art our only refuge in this forest. Do thou again enter into conflict, therefore, and do not fear, O monkey. And do thou behold even, in this very moment, Vāli, moving restlessly on the breast of the earth, wounded by my shaft. Do thou make some mark on thy person, O lord of monkeys, by which I shall be able to recognize thee when engaged in a duel (with thy brother). O Lakshmana, plucking this auspicious *Gaja* flower, do thou put it round the neck of the high-souled Sugriva." Thereat that highly graceful one with the garland around his neck appeared like unto a cloud. And appearing in a graceful person and attentive to Rāma's words he again entered Kishkindhā with him.

SECTION XIII.

THEREUPON the high-souled Rāma, along with Sugriva, proceeded from the mount Rishyamuka to Kishkiudhā, maintained by Vāli's prowess, raising up his gold crested mighty bow and taking his battle arrows like unto Aditya. The mighty Sugriva, bending low, proceeded before the high-souled Rāma and Lakshmana. They were followed by the heroic Hanumān, the mighty Nala and Neela, and the highly powerful Tāra, the leader of the monkey herd. They beheld as they proceeded, trees, lowered down with the weight of flowers, rivers of clear water flowing to the ocean, mountain hollows, hills, caves, cavities, and principal peaks and charming rills. They beheld on their way, pools filled with water clear as *Baidurya* and beautified with lotuses—full blown and buds, and resounded with the cries of *Kâraudhabas*, swans, geese, *Banchulas*, water-fowls, *Chakrabakas*, and various other birds. They surveyed all around in the forest-land, deer ranging fearlessly at large and grazing on tender grass. They beheld frightful wild elephants having white teeth, ranging alone—the destroyers of river banks and enemies of pools. And observing many an infuriated monkey like unto elephants, resembling so many moveable mountains riving the mountainous expanses crusted with dust, and many other wild beasts and birds the followers of Sugriva wended their way. They proceeding quickly, Rāma, the descendant of Raghu, beholding the forest filled with trees, spake unto Sugriva, saying—"These trees skirted by plantain groves, dense as a collection of clouds, appear as clouds in the sky. Great is my curiosity, O friend, to learn what are these. And I wish to have my curiosity removed by thee." Hearing the words of the high-souled Rāghava, Sugriva began to describe that great forest.—"In this extensive

asylum, O Rāghava, removing the toil (of the travellers) filled with gardens and trees and abounding in delicious fruits, roots and water, dwelt seven Saints, having control over their senses. Those seven Saints, dwelling on the mountain, passed days and nights in water with their heads down and after seven nights used to live upon air. In this wise, passing seven hundred years they repaired bodily unto heaven. By virtue of their asceticism, this asylum is walled by trees and incapable of being conquerred even by Indra, the celestials and the Asuras. Birds or other wild animals do not enter this asylum; whoever entereth this by mistake never returneth. There is audible, O Rāghava, the sound of the dressing of Apsaras, their sweet-winged accents and that of their music and drums; and herein pervadeth the celestial fragrance. Here burneth the fire *Tretā;* and the smoke and cloud sable like unto the wings of a pigeon envelope the tops of the trees. And there appear the trees, having their tops saturated with smoke and cloaked with clouds, like unto so many *Baidurya* hills. Do thou, O Rāghava, O virtuous-souled one, make obeisance unto them along with thy brother Lakshmana, with concentrated heart and folded palms. There resteth no sin in their persons, O Rāma, who bow unto those self-controlled Saints." Thereupon Rāma, along with his younger brother Lakshmana, made obeisance unto those high-souled ones. And having paid homage (unto the sacred memory of those great ones) the virtuous-souled Rāma, his (younger) brother Lakshmana, Sugriva and other monkeys, proceeded with delighted hearts. And wending a distant way from that hermitage of the seven great ones, they beheld Kishkindhā, hard to conquer and occupied by Vāli. Thereupon, Rāma, his younger brother and the monkeys taking their weapons, entered, to encompass the destruction of their enemies, the city (of Kishkindhā) reared by the prowess of Indra's son.

SECTION XIV.

THEY all, repairing quickly unto Kishkindhā, Vāli's capital, stood waiting in the dense forest, hiding themselves behind the trees. Casting his looks all around in the forest, Sugriva, having a huge neck and fond of woods, became exceedingly enraged. Setting up a terrible uproar and rending the sky with his cry (Sugriva) encircled by his kinsmen, invited (Vāli) to battle. Thereupon roaring like unto a huge cloud, preceded by a mighty wind, Sugriva, gifted with leonine motion, and resembling the newly risen Sun, finding Rāma expert in business, spake unto him, saying:—"Thou hast reached Kishkindhā, Vāli's capital, adorned with gold, filled with pennons and instruments and surrounded by monkeys. Do thou make good thy promise, O hero, thou hadst made before to encompass the destruction of Vāli like unto the season making the creepers filled with fruits." Being thus accosted by Sugriva, the virtuous-souled Rāghava, the slayer of foes, addressed him with the following words:—"Uprooting the *Gaja* creeper, Lakshmana, hath placed it around thy neck as an emblem (to distinguish thee). Thou dost appear more beautiful, O hero, with this creeper around thy neck like unto the sun on the sky engarlanded by the stars. I shall, O monkey, by the discharge of one shaft in the conflict, destroy thy fear and enmity proceeding from Vāli. Do thou show me, O Sugriva, thy enemy, in the guise of a brother. Wounded (by my shaft) Vāli shall roll in the dust in the forest. And if regaining his life he comes in thy view, do thou leave this field, showering abuses upon me. Thou didst behold seven *Talas* riven by a single shaft of mine and do thou therefore consider Vāli destroyed to-day by my prowess in the conflict. Though fallen in distress before, I never spoke an untruth, being always guided by an inclination to

acquire virtue. Like unto the deity of hundred sacrifices causing the rice fields bring forth their fruits by means of profuse showers, I shall fulfill my promise by dint of my prowess. Do thou therefore renounce all doubts about it. Do thou call Vāli, wearing a golden garland. Do thou make such a sound, O Sugriva, as may bring out that monkey chief (from his city). He hath subdued his breath, is proud of victory and fond of warfare; thou couldst not repress him before. Forsooth that Vāli shall come out, leaving the company (of his wives). Hearing the war cry of his enemy, he shall never put up with it, specially, as he boasteth of his prowess before his wives." Hearing Rāma's words. Sugriva, having a gold-yellow hue, set up a terrible roar, as if riving the sky. Terrified by that sound, the kine, losing their countenance do move hither and thither like unto damsels, oppressed on account of their kings' neglecting (to protect them). And the deer fly away like unto the horses defeated in a warfare. And the birds fall down on the earth, like unto planets, losing their purity. Thereupon confiding in Rāma's words, that son, of Suryya (Sun) having his energy enhanced by means of his prowess resembling the ocean agitated by the wind, began to roar like unto cloud.

SECTION XV.

WHILE residing in the female apartment, Vāli heard the uproar of that high-souled Sugriva—his wrathful brother. And hearing that mighty roar, shaking the whole world of creation, his pride was in no time, crushed and he attained to an excess of ire. Thereupon, Vāli, having a golden hue, greatly exercised with wrath, instantly lost the effulgence of his person like unto the sun possessed by Rāhu. And looking terrible by his teeth and having eyes resembling burning fire

in consequence of ire he appeared like unto a pond, having the lotuses thereof uprooted with their stalks and fibres. And hearing that unbearable sound, the monkey, issued out speedily, as if riving the earth with his foot marks. Embracing him warmly and showing her affection, Tārā, afraid and mortified, addressed him with the following words, presaging his future welfare:—"Do thou renounce, O hero, this thy ire, coming like the course of a river, like unto one, leaving aside the garland, which he used in the night, after rising from bed. O monkey chief, do thou engage with him in conflict, tomorrow. O hero, thy enemy is very insignificant and hence there will be no deterioration on thy part. Thy hastily issuing out doth not please me; do thou hear, why I do prevent thee. Formerly this Sugriva invited thee angrily to battle and being defeated and wounded by thee fled away. That one, who had been defeated and harassed by thee formerly, is now calling thee. Indeed it hath excited my fear. His pride, his energy, and his terrible uproar do indicate that there is nothing insignificant (at the bottom). I do not think Sugriva has come here without any to assist him. Forsooth he hath taken shelter of some body, and securing which he hath been setting up such a terrible uproar. That monkey is clever by nature and gifted with intellect. And Sugriva shall not desire friendship with any one without having a test of his prowess. Hearken, O hero, I shall relate unto thee today, the auspicious words, I heard ere this, from the prince Angada. He hath related unto me all about Sugriva, what he heard from his emmissaries while journeying in the forest. The two heroic sons of the king of Ayodhyā—Rāma and Lakshmana, incapable of being defeated in a battle and born in the race of Ikshawkus, have repaired unto woods. To accomplish Sugriva's welfare, those two heroes, hard to repress, have come here. He is the main stay of thy brother in the battle. Rāma hath sprung up like unto the fire of dissolution and is the repressor of

enemy's prowess. He is the refuge of the saints and the prime shelter of the afflicted. He is the protector of those grinded by their enemies and is the only possessor of fame. He is gifted with knowledge and intellect and ever abideth by his sire's commandments. Like unto Himālaya, the king of mountains, containing diverse metals, he is the mine of various accomplishments. It doth not behove thee therefore to enter into conflict with that high-souled Rāma, incomparable in prowess and hard to conquer in battle. Hearken, O hero, I desire to speak something more —I do not wish to excite thy wrath. Do thou instantly confer upon Sugriva, the dignity of heir apparent (to thy throne). O hero, O king, do not quarrel with thy younger brother. I do consider it thy welfare to contract friendship with Rāma and regain Sugriva's affections, renouncing all thy inimical feelings. This thy younger brother, even when remaining at a distance, should always be maintained by thee. Whether by thee, or at a distance, he is always thy best friend—I do not find his equal on earth. By conferring on him gifts and honors do thou receive him back. And do thou renounce thy enmity and let him sit by thee. Methinks, that large-necked Sugriva is thy best friend—there is no other resource for thee than to secure thy brother's friendship. If thou dost wish to go by my desire, if thou dost regard me as thy well-wisher, do thou perform what I do request thee for thy welfare. Be pleased and hear my beneficial words. It doth not behove thee to yield to the influence of ire —thy conflict with that son of the king of Koçala, gifted with the prowess of Sakra, will not conduce to thy welfare." Thereupon Tārā spoke unto Vāli these suitable and well-meaning words—but they did not satisfy him, possessed by Kāla, as he was, on the eve of his destruction.

SECTION XVI.

AFTER Tārā, having a moon-like countenance, had spoken thus, Vāli, remonstrated with her and said—"O thou of exquisite loveliness, my brother, and specially my enemy, is roaring lowly and haughtily—and how shall I put up with it? O timid damsel, heroes, who have never been defeated and have never fled away from the battle field, had rather meet with death than put up with this ignominy. I am incapable of bearing this proud uproar of Sugriva, having a defective neck and desirous of entering into conflict with me. Fearing danger from Rāghava, thou needst not entertain any anxiety on my account. Why shall that virtuous-souled and grateful Rāma perpetrate iniquity? Do thou therefore return with my other wives. Why do thou follow me again? Thou hast already shown thy friendship and respect for me. I shall repairing thither, only fight with Sugriva. I shall crush down his pride and not destroy him. I shall deal with him mercifully in the battle as thou dost wish and being struck with fists and trees he shall fly away. Forsooth, that vicious-souled one shall not be able to withstand my pride and proficient skill in warfare. O Tārā, thou hast already displayed thy attachment unto me by giving me good counsels. By my life, do thou go back with the other members of my household, I shall only return after bringing about the discomfiture of my brother in the battle." Thereupon, Tārā, dexterous and of sweet accents, embracing Vāli, went round him, with tears trickling from her eyes. And having performed *Sastayana* or the ceremony of benediction, that one gifted with a knowledge of Mantras, and desirous of Vāli's success, went, overwhelmed with grief, to the inner-apartment in the company of other females. After Tārā had departed to her own quarters with her female com-

panions, he issued out of the city sighing like an enraged serpent. And the quick-paced Vāli, exceedingly wroth, sighing, cast his looks around with a view to behold his enemy. And that highly efiulgent one espied Sugriva, having a golden yellow hue, tightly clothed, standing firm on the earth and shining like unto burning gold. And beholding Sugriva stationed thus, the greatly enraged Vāli, of mighty arms, put on his clothes tightly well. Highly powerful and closely habited, he, clinching his fists, proceeded towards Sugriva, and waited for the action. Sugriva too, clinching his fist and exceedingly wroth, proceeded towards Vāli, wearing a golden garland. And beholding Sugriva, adept in warfare, having his eyes reddened with ire, advance quickly, Vāli spake :—"Behold, I have clinched this terrible fist, arranging close my fingers ; and one blow from me will take away thy life." Being accosted thus by Vāli, Sugriva, exercised with wrath, spake unto him, saying,—"This my fist shall strike thee on thy head taking away thy life." Thereupon being struck by Vāli, waxing wroth and approaching him quickly he began to vomit out gore like unto a mountain having springs. And Vāli too was struck down by Sugriva, fearlessly taking up a *Sâla* tree, like unto a mountain clapped by a thunderbolt. Being thus smitten by the tree and overwhelmed with the strike of *Sâla* he was troubled like unto a heavily laden boat in the midst of an ocean. And these (two brothers) gifted with mighty strength and prowess and motion of *Suparna*, and having huge persons fought with each other like unto the Sun and Moon on the sky. They were inimical to each other and intent on finding their mutual dark sides. And Vāli, gifted with strength and prowess, fared better in the conflict, and that highly powerful son of Sun—Sugriva, was worsted. And having his pride crushed down by Vāli and strength greatly reduced, Sugriva in anger pointed him out unto Rāma. Thereupon there took place a mighty conflict between them like unto

Vitra and *Vasava* by means of trees with branches, hills, nails, hard as thunderbolts, fists, knees, legs and arms. And these two monkeys ranging in the forest, fought with each other, having their persons bathed in blood, and roaring like unto clouds. And Rāghava again and again beheld the weak points of that monkey chief Sugriva, losing his strength by and by. And beholding that chief of monkeys greatly distressed, the highly powerful and heroic Rāma cast his looks upon his shaft, having the destruction of Vāli in view. And fixing on his bow an arrow resembling a serpent, he stretched it like unto Death drawing out his cycle of time. Being terrified by the sound of his stringing of the bow the birds and beasts, dismayed as on the eve of dissolution, fled away into different quarters. And a mighty shaft, like unto thunderbolt and resembling flaming fire, being hurled by Rāma, alighted on the breast of Vāli. Being wounded by that shaft that highly powerful chief of monkeys, gifted with prowess fell down on the earth. Like unto Sakra's banner in the full-moon of Aswin, Vāli, with his throat choked with vapor, losing all sense and sighing hard, fell dead down to the ground. As the great God Hara emitted forth fire with smoke from his mouth, so that best of men like unto Death hurled an excellent, flaming and foe-destroying shaft, resembling gold and death itself. Thereupon being bathed in blood that son of Vāsava, fell senseless on the ground, in the conflict like unto a blossoming Asoka growing on a hill and Sakra's banner struck down on the earth.

SECTION XVII.

THEREUPON Vāli, adept in warfare, wounded by Rāma's shaft, fell down to the ground like unto a felled tree. Ornamented with burning gold, he stretched the whole length

of his person on the ground like unto the banner of the Lord of celestials, loosened and thrown (off the chariot). That lord of monkeys being levelled to the ground, his kingdom appeared like unto the sky, shorn of the Moon. Though struck down to the earth, neither vitality, effulgence nor prowess did renounce the body of that high-souled one. That excellent gold and jewel-crested garland conferred on him by Sakra maintained the vitality, effulgence and prowess of that lord of monkeys. Being adorned with that golden garland, that heroic lord, of monkey-herds, appeared like unto an evening cloud. Though felled to the ground, his beauty appeared as if divided into three, namely, his garland, his body and the shaft piercing his heart. The arrow thrown off Rāma's bow pointing out unto him the way to the celestial region, became an excellent means to that hero. Beholding the broad-chested and mighty-armed Vāli, Mahendra's son, wearing a golden garland and having a flaming countenance and yellow eyes, thus struck down to the earth, resembling a flameless fire in the field of battle, like unto Yayati, slipped from the abode of the celestials on the wane of his peity, like unto a tree falling down to the earth at the time of Dissolution, hard to repress as Mahendra himself, incapable to withstand like Upendra, Rāma, followed by Lakshmana, approached and beheld him. And paying respects unto that hero falling on the earth like unto a flameless fire and eying him again and again those two highly powerful brothers, Rāma and Lakshmana neared him. And beholding that highly powerful Rāghava and Lakshmana, Vāli addressed them with the following bold and pious words. And thereupon Vāli, of mitigated prowess, waning vitality, motionless and stretched on the ground, spoke unto Rāma, proud of warfare, saying these pregnant words.—"What merit hast thou reaped by destroying me, who was not engaged in fight with thee? I was exercised with ire, being engaged in conflict (with another person) and for thee I have met with destruc-

tion. People speak highly of thee, O Rāma, on this earth, describing thee as coming of a high family, gifted with manliness and prowess, ever engaged in the welfare of thy subjects, compassionate, energetic, of firm resolution and knowing time. Punishment, control of passions, forgiveness, piety, firmness, truth, prowess and suppression of the wicked—these all are the royal virtues. And knowing thy high pedigree,and all these thy accomplishments I approached Sugriva with a hostile intention, albeit prevented by Tārā. Before I saw thee I had thought within myself:—'Forsooth Rāma shall not destroy me, engaged as I am with another person and hence not prepared to fight with him.' I do now know thee as one who hath spoliated his soul through impious actions, feigning religion while in truth an irreligious person, resorting to all vicious deeds, like unto a well crusted with grass, unrighteous while passing under the cloak of honesty and religion like unto a hidden fire. I have not done thee any wrong either in thy kingdom or in thy city. Nor have I passed by thee. Why hast thou then destroyed me, who am a monkey ranging always in the woods, living on fruits and roots and who have come here to fight with another person? It appears that thou art of a kingly father and of a graceful countenance. And, O king, there are marks of piety on thy person. Who, born in the race of Kshatryas, versed in religious lore, having his doubts removed and marks of peity on his person, perpetrates such an iniquitous deed? Thou art born in the family of Raghus and known all over the world as being pious. Being clothed in righteousness why dost thou commit such an unrighteous act? Chastisement, charity, forgiveness, piety, truthfulness firmness, prowess and the punishment of the iniquitous are the virtues of a king, O prince. We are, O Rāma, wild beasts ranging in the forest and living on roots and fruits—our nature is such—but thou art a man, O king. Land, gold and silver are the causes of dissension. But who is there who is

avaricious enough to get by our forest habitations and fruits? The royal virtue consists in humbly and freely administering discipline, favour and punishment. Kings by no means, should follow their whims. But thou art angry and unsteady by nature, capricious, perfectly narrow-minded in the discharge of thy royal duties and dost use thy bow and shafts (any where and every time). Thou hast no attachment for virtue, no comprehension of right things and art always guided by thy passions albeit thou art a lord of men. O Kākutstha, destroying me sinless, with thy shaft and perpetrating such a digraceful act, how shalt thou relate it unto the pious. Those,who commit treason, destroy Brahmins and kine, who are theives and always engaged in the destruction of animals, and who are athiests and marry before their elder brothers are married, do all go to hell. The villainous, the avaricious, those who kill their friends and elope with their preceptor's wives, do always visit the land of the vicious. And there is not the least doubt about it. My skin is not worthy of thy touch and my bones and hairs should always be avoided by the virtuous. And my flesh is not worthy of being eaten by persons of thy piety. A hedge-hog a porcupine, an iguana, a hare and a tortoise—these five animals only, having five toes, are worthy of being eaten by the Kshatryas and Brahmins, O Rāghava. The wise, O Rāma, do not touch my skin and bones and my flesh is not worthy of being taken—I am that (monkey) having five toes who have been killed by thee. Alas! disregarding the well meaning and truthful words of Tārā, I have placed myself under the control of *Kâla* (Death). O Kākuthstha, the Earth hath got thee as her husband like unto a good natured damsel being wedded to a husband who hath forsaken his own religion. How art thou, who art wicked, narrow-minded, a liar and ever intent upon bringing about others' misfortune, born of the loins of the high-souled Daçaratha? I have been killed by an elephant—Rāma, disregarding the virtue of the pious,

breaking the chord of character, and neglecting the goad of religion. Perpetrating this inauspicious, and improper act, blamed of the worthy what shalt thou speak unto the pious when thou shalt return in their company? The prowess, thou hast displayed towards me, careless, O Rāma thou dost never employ for the suppression of the iniquitous. O son of a king, hadst thou fought with me openly thou wouldst have, forsooth, seen the abode of Death being killed by me. O Rāma, like unto a serpent destroying persons asleep, thou, that art under the control of vice, hast killed me, who am hard to repress, keeping thyself out of my sight in the battle. I have been killed by thee, desirous of encompassing Sugriva's well being. Hadst thou apprized me of thy object before, I would have got thee thy Maithili in the course of a day, and brought, by the neck, that vicious-souled Rākshasa—Rāvana, the ravisher of thy spouse without putting an end to his life in the battle. Whether in the deep ocean or in the region under the earth, I shall bring thy Maithili like unto an *Ashyatari*.* It is perfectly proper that Sugriva shall inherit my kingdom on my ascension to heaven. And it is equally improper that I have been viciously killed by thee in the battle. Every one in time meets with death and hence there is nothing to be sorry for me. But do thou think of a proper reply thou shalt give to the people (when asked about the cause of my destruction)." Having said this, that high-souled Son of monkey-chief, greatly distressed being wounded by (Rāma's) shaft and having his countenance dried up, became silent, fixing his look upon Rāma, resembling the sun.

* Here is an allusion. A prince of *Daityas*, named Hayagriva, stole the *Vedas* at the end of *Kalpa*; in the recovery of them he was slain by Vishnu after his descent as *Matshya*.—T.

SECTION XVIII.

AND thus Rāma was addressed by Vāli, wounded and senseless, with those modest, pious and auspicious words. And being thus reproached he spoke unto that excellent lord of monkeys, gifted with virtue and other accomplishments, resembling the Sun shorn of its lustre, a cloud which has already discharged its waters and fire extinguished.—"Not cognizant of virtue, knowledge, passion and custom, why dost thou blame me like a child? Why dost thou purpose to address me thus out of fickleness, consequent upon thy monkeyhood not asking thy wise elders recognized by the preceptors? This land, abounding in hills and woods, belongs to the Ikswakus. Along with it was conferred on them the power of administering favour and chastisement unto beasts, birds and human beings. The upright, virtuous and truthful king Bharata, cognizant of virtue, knowledge and passion and ever engaged in adminstering favour and punishment, governs this kingdom. That king is said to be cognizant of time and place; in him dwelleth modesty, truthfulness, prowess and a love for discipline. Ourselves and other kings, being commanded by him to practise piety, have been journeying in this wide world desirous of multiplying virtue. That foremost of monarchs, Bharata—lover of virtue, governing this entire earth, who dares perpetrate an iniquity? Stationed in the excellent virtue of our own and placing Bharata's commandments on our heads, we shall consider how we shall punish them who go astray (from the path of virtue). Thou hast oppressed virtue and perpetrated a gross iniquity. Thou hast placed thyself under the control of thy passions and deviated from the track of royal duties. The elder brother, father, and the instructor—these three should always be regarded in the light of a father if they tread

the paths of virtue and morality. A younger brother, a son and an accomplished follower should always be regarded as sons. And virtue is always at the bottom of all such considerations. O monkey, the religion of the good is indeed very subtle and can comprehend great things—the immortal soul can understand what is good or bad. Fickle as thou art, how canst thou comprehend what is proper, consulting with thy monkey companions who are equally stupid and light-hearted, like unto one, born blind, leading with another such? I do fairly speak unto thee that it is not anger only that has led me to bring about thy destruction. Do thou consider why I have killed thee—thou hast ravished thy brother's wife renouncing that ever-existing virtue. Thou, the perpetrator of many evil deeds, hast got by Rumā, the wife of thy brother—the high-souled Sugriva. O monkey, thou hast thus violated the path of virtue. And thus I have punished thee who hast ravished thy elder brother's spouse. O thou, the leader of monkey-herds—I find no other alternative than to punish him who acts against humanity and violates the sacred sanctions of custom. I am a Kshatrya coming of a high pedigree. I cannot put up with thy immoral conduct. *Sastras* sanction the destruction of one who under the influence of passion ravishes his own daughter, sister and younger brother's wife. This is Bharata's commandment—the lord of earth, and we have been satisfying his orders. Thou hast disregarded virtue. A wise man, living in virtue, cannot let go one who hath passed by the sanctions of morality. Bharata hath sanctioned the destruction of the amorous; and we, O lord of monkeys, following his orders, thought proper, to encompass the destruction of one like thee who hath spoliated virtue and morality. Like unto Lakshmana, I have contracted friendship with Sugriva. And with a view to regain his wife and kingdom, he resolved to engage in my well-being. I too also promised the same before the monkeys. And how can a man of my position neglect to make good

his promise? For these causes of very great moment, favoured by virtue, I have administered unto thee this condign punishment. Do thou now approve it. Thy discomfiture is quite of a piece with the sanctions of morality—and to assist friends is one of the codes of religion. Hear, Manu hath composed a couple of couplets tending to the purification of character and highly prized by the virtuous as well as myself. Those who, perpetrating iniquity, bear with fortitude the punishment, inflicted by their soverign get at the abode of the celestials being purified like unto the pious. People are freed from their sins, when they confessing their crimes, are either punished or forgiven. But the monarch who doth not punish the perpetrator of an evil deed, is visited by a mighty sin. Formerly an iniquity, like one perpetrated by thee, was committed by a devotee who was punished severely by my forefather *Måndhåta*. And other lords of earth punish in the same way the authors of misdeeds. What more, the perpetrators of crime, themselves undergo penances and are thus released from their sins. Therefore do not repent any more, O best of monkeys. The punishment, I have inflicted on thee, is in consonance with the sanctions of morality. We are not our own masters. Hearken, O best of monkeys, there is another argument (for thy destruction); and hearing which, O great hero, it behoveth thee to renounce thy ire. Many persons living on flesh, either lying in ambush, or openly catch and pierce by means of net, noose and trap, many a deer, terrified and trusted, taking to their heels or quarrelling with their companions, careful or careless. They are not to blame in this and I do not cherish, O best of monkeys, any mortification or ire for this. And even many royal ascetics, versed in religious lore, go a-hunting; and hence thou hast been killed by me with a shaft, O monkey, in the conflict. And I am justified in killing thee, whether thou dost fight or not since thou art a monkey. There is no doubt, O best of monkeys, that the

monarchs confer life and piety auspicious and hard to attain. It doth not therefore behove any one to injure them, to blame them and to use improper words by them—since they are the celestials ranging on this earth under the semblance of man. Not knowing virtue and growing angry why dost thou blame me who am following the religion of my forefathers?" Being thus accosted by Rāma, Vāli, greatly mortified and informed of the principle of religion, observed no delinquency in Rāghava. Thereupon that lord of monkeys spake unto Rāma, with folded hands, saying:—"There is not the least doubt, O best of men, in all that thou hast said. An inferior person can by no means address his superior improperly. It doth not behove thee, O Rāghava, therefore to blame me for those unpleasant words which I used towards thee, out of foolishness. Thou hast acquired a practical mastery over the principles of religion and art ever engaged in the welfare of thy subjects. Thy eternal power of ascertaining the crime and meeting its condign punishment is perfectly clear. Do thou know me as the foremost of sinners and one who hath deviated from the track of morality. Do thou conduct me, with pious words, to a better land." Vāli, having his throat choked with vapour, addressed again and again, Rāma, with piteous accents, saying:—"I do not mourn so much for me, Tārā, or other friends as for my son Angada, eldest and wearing a golden *Angada*.* Brought up by me from his very infancy, he shall by my separation, wear away like unto a pond having its liquid contents drunk up by an elephant. He is my only son, dear and born of Tārā. A mere child and of unripe understanding as he is, that one of mighty strength should always be protected by thee, O Rāma. Do thou regard favourably Sugriva and Angada. Thou art their protector, and chastiser punishing them for their sins. O king, O lord of men, it behoveth thee to regard Sugriva and Angada in the

* A bracelet worn on the upper arm.—T.

same light in which thou regardest Bharata and Lakshmana. It behoveth thee to so arrange as Sugriva may not disregard that chaste Tārā who is blameable for my folly only. He, who is favoured by thee, abideth by thy commandments and acteth after thy heart, can acquire kingdom, attain to heaven, and govern the earth. Desiring to have my destruction brought about by thee, I entered into conflict with my brother Sugriva, albeit prevented by Tārā." Having addressed Rāma thus, the lord of monkeys stopped. Thereupon Rāma consoled Vāli, of clear understanding with the following moral words, acceptable unto the Saints. "O best of monkeys, do thou not consider ourselves as well as thyself blameable. We are more conversant, than thou, with the principles of religion. They never lose their virtue being proficient in the mode of ascerting crime and punishing it—one administering punishment unto the criminal and the criminal receiving it. And therefore receiving punishment (from me) thou hast been released from thy sins and acquired a knowledge of religion. Do thou therefore renounce thy grief, thy illusion and the fear that is lurking in thy heart. It is impossible for thee, O foremost of monkeys, to withstand the course of dispensation. There is not the least doubt, O lord of monkeys, that Angada shall be brought up by me and Sugriva in the same way as he was by thee." Hearing these sweet, collected and pious words of the high-souled Rāma,—the represser of the enemies in a battle,—the monkey again addressed him with the following pregnant words—"O lord, O thou having Mahendra's prowess, I do propitiate thee for my having insulted thee with improper words, senseless as I was being wounded by shafts. Do thou forgive me, O lord of monkeys."

SECTION XIX.

BEING thus accosted with reasonable words, that lord, of monkeys, lying on the ground and wounded with shafts, gave no reply. Having his limbs dissevered by stones, being struck with trees and wounded by Rāma's shaft, he became senseless at the approach of death. His spouse Tārā heard that Vāli, the foremost of monkeys, had been killed in the conflict by Rāma's shaft. Hearing the heart-rending news of her husband's demise, she, big with a child, issued out of the mountain cave with a troubled heart. And beholding Rāma with a bow in his hand, the mighty monkeys, followers of Angada, fled away, terrified. Thereupon Tārā observed those monkeys flying away terrified like unto deer alienated from their herd, having lost their king. And the chaste lady, racked with sorrow, spoke unto those monkeys, afraid of Rāma, wounded with shafts and exercised with grief, saying:—"O monkeys, why are ye flying away, terrified and distressed, leaving behind that foremost of kings before whom ye were used to fight? Hath Vāli been killed by Rāma, waiting at a distance with fleet and distant-coursing shafts, being requested by Sugriva for kingdom?" Hearing the words of that wife of the monkey, they, wearing shapes at will, addressed that damsel with words, worthy of being said on that occasion,—"O thou, having thy son alive, do thou go back and bring up thy son Angada. Death himself, under Rāma's semblance, hath snatched away Vāli. He was killed by (Rāma's) shafts, resembling thunderbolts as if clapped by thunder itself, having bored trees and big stones (hurled by Vāli). That king of monkeys, having Sakra's prowess, being made away with, this host of monkeys have been taking to their heels being overwhelmed with consternation. Let the heroes defend the city and instal Angada on the throne. And on his being installed the

monkeys shall serve Vāli's son. O thou having a fine countenance, the monkeys shall enter this stronghold, although it is a favourite place with thee. Herein dwell many forest-rangers, wifeless and having wives. And we are really afraid of them, avaricious, and formerly deprived of their wealth by us." Hearing those words of the monkeys, lying at a little distance, that lady, smiling sweet, spoke unto them, words worthy of herself—"That great lord of monkeys, my husband, being dead, what shall I do with my son, my kingdom and myself? I shall place myself at the feet of that high-souled one, who hath been killed by Rāma's shaft." Having said this, (Tārā) proceeded, overwhelmed with grief, weeping and striking her head with her hands. While proceeding, she espied her husband lying on the ground like unto the destroyer of the lords of monkeys who have never been discomfitted in a battle field, hurling mountains like unto Vāsava hurling thunderbolts; emitting a roar like unto a big cloud assisted by a mighty wind; resembling Sakra in prowess and like unto a cloud accompanied by rain; the represser of repressers; a mighty hero discomfitted by an equally powerful one; like unto a lion killed by a tiger for flesh; worshipped of all men; like unto a *chaitya*,* adorned with pennons and altars, scattered and broken by *Garuda* with a view to kill serpents. And she espied Rāma reclining his person on a mighty bow, his younger brother and her husband's younger brother. Passing them by and getting at her husband and beholding him killed in battle, she, losing her sense, fell down to the ground. And thereupon rising again like one asleep, she, beholding her husband engarlanded by death, cried aloud, exclaiming "O son of worshipful sire." And beholding Tārā like unto a she-elephant and Angada, bewailing in this wise, Sugriva attained to an excess of grief.

* A pile of stones.—T.

SECTION XX.

BEHOLDING her husband lying dead on the ground with the life-destroying shafts of Rāma, Tārā, having a moon-like countenance, approaching, embraced him. And seeing him slain with shafts like unto an elephant, resembling a lord of mountains and an uprooted tree, Tāra, racked with grief began to bewail—"O hero, O foremost of monkeys, O powerful one, O thou terrible in warfare, why dost thou not welcome me to-day who am guilty of some iniquity by thee? Rise, O best of monkeys, and lie down on a better bed; monarchs do not stretch themselves on earth. O lord of earth, indeed earth is thy favourite wife; since renouncing me, thou, though dead, art serving her with thy body. Evident it is, O hero, that while engaged in a lawful conflict, thou hadst created another city of Kishkindhā, in the region of the celestials. All thy enjoyments with me in nectar-smelling woods, have been brought to a close. Thou, the lord of monkey-herds, being slain, I am deprived of joy and hope and am sunk in the abyss of grief. Forsooth, my heart is uncommon hard, since beholding thee on the ground it hath not been sundered into thousand pieces being overwhelmed with grief. Sugriva's wife was carried away and banished by thee and this is the result of thy action, O foremost of monkeys. O lord of monkeys, out of thy ignorance thou didst neglect all my well meaning words which I said, being intent on thy welfare and benefit. O worshipful one, thou shalt captivate today, the hearts of the dexterous Apsarās, proud of their youth and beauty. Forsooth, thou hast been by force brought under the control of *Kâla*, since thou hast been discomfitted by Sugriva, albeit thou art above the control of others. Destroying Vāli unseasonably, while engaged in conflict with another person, and perpetrating such an iniquitous deed

Kākuthstha doth never relent. Unused to miseries before how shall I, being an object commiseration, put up like one helpless, with my widow-hood and grief. How shall the heroic and youthful Angada, brought up in luxury and happiness, be regarded by his uncle, senseless with wrath ? Do thou cast for good, O my son, thy looks towards thy pious sire, for since now it will be hard for thee to see him again. Do thou console thy son, favour me with orders, smell his head, as thou art going to journey in a foreign land. By destroying thee, Rāma, hath performed a great action, since by this he hath been released from his vow unto Sugriva. O Sugriva, do thou gain thy ends and get back thy Rumā ; devoid of anxiety do thou govern thy kingdom—thy enemy, thy brother hath been slain. O lord of monkeys, why dost thou not welcome me, thy beloved spouse, who am bewailing thus ? Behold, thy other wives are also mourning in the same wise." Hearing the bewailings of that she-monkey, others, taking Angada, distressed and overwhelmed with grief, began to cry piteously.--"O hero, having *Angada* on thy arms, why art thou proceeding on a journey for good in a foreign land leaving behind (thy son) Angada. It doth not behove thee (to leave aside) thy dear son, gifted with diverse accomplishments and wearing a charming and beautiful cloth. O thou of long arms, O lord of monkeys, if I have offended thee in any way, do thou forgive me, after ascertaining my crime. O hero, I touch thy feet with my head." Bewailing thus piteously with other she-monkeys, Tārā, having a blameless countenance, stationing herself where Vāli was, resolved to put an end to her being by fastings.

SECTION XXI.

THEREUPON beholding Tārā fallen (on the ground) like unto a star dropt down from the sky, Hanumān, the lord of monkey-herds, consoled her again and again.—"Animals, unagitated, attain to happiness or misery, as an outcome of their actions performed (in their previous existence) by merits or demerits. Why dost thou mourn for others, thyself being an object of moruning? Why dost thou feel commisseration for the poor, thyself being poorly? In this body like unto a bubble who is there who mourneth for another? It behoveth thee now, O thou having thy son alive, to look after prince Angada and think of those duties which remain to be executed by thee (after the demise of Vāli). Do thou know that life and death of the animals is very unsettled. It is therefore proper to perform what tends to the welfare of after-life. It doth not behove thee, O learned damsel, to mourn like others. He even, who (while living) was surrounded by thousands of monkeys cherishing hopes, hath met his destined end. This hero discharged his royal duties in consonance with the sanctions of morality and was gifted with various kingly accomplishments such as conciliation, charity and forgiveness. He hath attained to the land of kings and it becometh thee not to mourn for him. O blameless damsel, all these foremost of monkeys, this thy son Angada, this kingdom of the monkey chief, do belong to thee. Do thou soon despatch, O passionate lady, these two (Angada and Sugriva) exercised with grief as they are (for the performance of Vāli's funeral rites). And abiding by thy commandments let Angada govern the earth. Let Angada perform all those ceremonies, which should be gone through by sons according to the *Sastras* and which are for the well-being of the king; this is the time for the performance

of those funeral rites. Performing the funeral ceremonies of the lord of monkeys do thou install Angada. And beholding thy son thus established on the throne thou shalt be able to pacify thy grief?" Hearing those words of Hanumān, Tārā, racked with grief consequent upon the loss of her lord, bespake him who was standing there:—"I would rather die with this hero who hath been slain than have hundred sons like Angada. I cannot myself govern this kingdom nor can I confer it upon Angada. Such duty devolves upon his (Angada's) uncle Sugriva now. O Hanumān, do thou not consider that I shall confer this kingdom upon Angada—O best of monkeys, father is son's friend (in this respect) not mother. There is no other resource for me tending to my welfare both in this world and the next -than taking refuge unto this lord of monkeys. It is becoming for me to serve this bed which hath been resorted to by the hero, slain (and lying before me.)

SECTION XXII.

VĀLI, ranging on the verge of death, casting his looks arounds and sighing faintly, espied his younger brother Sugriva before him. Welcoming that lord of monkeys with clear accents, Vāli addressed him affectionately saying:—"O Sugriva, do thou not take to thy heart the improper conduct I have shown towards thee, being attracted by inevitable foolishness, subject as I was to sin. Methinks, O brother, it is not our fortune to enjoy at the same time the double bliss of fraternal affection and the enjoyment of kingdom, or else why has it happened otherwise? Do thou acquire to-day this kingdom of the forest-ranges and know me as one who hath departed to the abode of Death. Soon shall I renounce

my life, kingdom, my exquisite grace and my blameless fame. It behoveth thee, O hero, O king, to perform what I shall speak unto thee in this plight, however difficult it might be. Do thou behold Angada fallen on the ground with tears in his eyes—a little boy, incapable, brought up in luxury and deserving happiness. Do thou maintain this my son, dearer than my life, like unto thy own son, born of thy loins, satisfying all his wants in my absence. O best of monkeys, like unto me, thou art his father, protector, conferrer of gifts and remover of fear. This graceful son of Tārā equals thee in prowess and shall precede thee in the destruction of Rākshasas. This youthful Angada, Tārā's son, gifted with energy and strength, shall perform befitting exploits displaying his prowess in the battle. Surasen's daughter is wonderfully expert in ascertaining subtle things and giving counsels in the time of danger. Do thou, without the least doubt perform what shall the chaste lady instruct thee to do; for Tārā's advice never goes without effect. It behoveth thee to perform Rāghava's service fearlessly or else thou shalt be visited with sin: on his being insulted thou shalt be injured. O Sugriva, do thou put on this celestial golden garland—herein dwelleth the bounteous Sree who shall renounce me after my death." Having been accosted thus by Vāli, out of fraternal affection, Sugriva renouncing joy again became pale like unto the Moon possessed by Rāhu. Renouncing his inimical feelings, being thus addressed by Vāli and carrying out his words energetically Sugriva accepted the golden garland as ordered (by him). And conferring (upon Sugriva) that golden garland and beholding his son before him, Vāli, resolved upon death, spake unto Angada, saying:—"Do thou place thyself now under the control of Sugriva, ascertaining time and place, putting up with misery for thy welfare and injury. O thou having long arms, Sugriva shall not regard thee much, if dost thou remain in the same wise in which thou hadst been brought up by

me before.* O slayer of foes, do thou never mix with Sugriva's enemies, and place thyself always under Sugriva's control, having subdued thy senses and being intent upon thy master's (Sugriva's) welfare. Do thou not cultivate too much of friendship nor be wanting in it—for both of these extremes are sources of disasters. Do thou therefore follow the golden mean." After he had said this, his eyes became expanded, his teeth were opened and his appearance became ghastly. And greatly pained by shafts he breathed his last. And thereupon, the monkeys, the foremost of those who go jumping, having lost their chief, bewailed and cried. On that monkey chief's departure to the land of celestials, Kishkindhā was divested of her lord, and gardens, hills and woods were all rendered lonely. That best of monkeys, who fought a dreadful battle with the high-souled *Gandharbas*, being dead, all other monkeys became of pale countenance. "Vāli entered into a terrible conflict with the mighty-armed Golava and fought for ten years and five, for nights and days without respite. And on the sixteenth year, Golava was killed. Bringing about the destruction of that wicked *Gandharba*, Vāli, having terrible teeth, saved us all from fear. How hath he been killed to-day?" Like unto kine, incapable of enjoying peace in a mighty forest filled with lions, their chief being dead, these forest-rangers could not attain to felicity on the demise of that lord of monkeys. Thereupon, Tārā, sunk in the gulf of disaster, eying the countenance of her deceased lord, fell down to the ground embracing Vāli like unto a creeper clinging for its support to a mighty but broken tree.

* The significance of the passage is as follows:—Thou wert a mere child while I brought thee up. But now thou art a grown up young man and this is the time for thee to serve thy elders. Do thou therefore serve Sugriva.—T.

SECTION XXIII.

THEREUPON smelling the face of that lord of monkeys, Tārā again addressed her deceased lord, known all over the world, saying:—"O hero, disregarding my words, thou art lying on the uneven earth, hard and filled with gravels. O lord of monkeys, the earth is dearer unto thee than I, since thou art lying there embracing her and art not welcoming me. O hero, O dear, O brave lord, wonder it is that God under the semblance of Rāma, hath placed himself under the control of Sugriva; hithertofore he shall be regarded as a hero. Why art thou not awake, hearing the bewailings of bears and monkeys who used to wait upon thee, powerful, as well as that of Angada and myself? Alas! thou art lying on this bed of the heroes, being slain in the battle, where formerly, thy enemies destroyed by thee, used to lie down. O thou born of a pure family, O thou that art fond of warfare, O my dear, O conferror of honors, whither hast thou departed making me husbandless? Let not the wise, henceforth, confer their daughters upon the heroes. Alas! behold me, the wife of a hero, made a widow in no time. Shattered is my honor and destroyed is my happiness and I am sunk in the deep abyss of grief. Forsooth, this my firm heart is not sundered into hundred pieces, beholding my husband slain! Thou art my friend, my dear husband and a great hero—and thou hast met with destruction, being struck by another man. A husbandless woman is always styled by the wise as widow, although she might have a son and enough of riches. O hero, thou art lying down in a pool of blood issuing out of thy own person, like unto thy own bed having a red-dyed bed-sheet. Thy body is on all sides besmeared with blood and dust and I am incapable of embracing thee with my arms, O best of monkeys. Surely hath Sugriva

satisfied his hostile intention to-day, whose fear hath been removed by one shaft, discharged by Rāma. Thyself departing to the land of the dead, I have been eying thee simply, being prevented from touching thy person by the shaft piercing thy heart".* Thereupon Neela took out that shaft from the person of (Vāli) like unto a flaming serpent lurking in a mountain cave. There beamed the shaft extracted from his body like unto the rays of the Sun, stationed on the summit of the setting hill. And there poured forth from all his wounds, streams of blood, like unto showers of melted copper and other metals falling from a mountain. And (Tārā) washed, with tears, her heroic husband's body covered with dust and wounded with weapons. Beholding her husband thus slain and besmeared with blood, she spake unto her son, Angada, having coppery eyes,saying :—"Behold this terrible declining stage of thy Sire. Here is the end of his hostilities collected by his impious actions. O my son, do thou bow unto thy kingly father, the conferrer of honors, who hath departed to the abode of Death, having a flaming person like unto the rising Sun." Thus accosted, Angada rose up and,saying, "I (do touch my Sire's feet)," embraced his father's feet with his plump arms. (Thereupon Tārā said)—"Saying 'Do thou live long' why dost thou not welcome Angada, to-day as before, who hath bowed unto thee? I am with my son, standing by thee who art dead, like unto a cow with her calf, having the bull slain by a lion. How hast thou, without me, thy wife, bathed in the water of Rāma's shafts, at the end of thy battle-like sacrifice? Why do I not behold here that favourite golden garland of thine, which was conferred on thee by the lord of celestials, pleased in a battle? Royal grace hath not renounced thee, O conferrer of honors, albeit thou art dead, like unto the rays not quitting the king of mountains, even after the Sun is set. Thou didst not act by

* The meaning is :—Lest by my touching that shaft thou feelest a greater pain.—T.

my wholesome words, nor could I prevent thee. And I am now destroyed with my son, along with thee in the battle. Truly hath Sree (goddess of wealth) renounced me."

SECTION XXIV.

BEHOLDING Tārā emerged in a deep and mighty ocean of grief, Vāli's younger brother was overwhelmed with penitence, in consequence of the unbecoming destruction of his brother. And seeing her countenance full of tears, the high-souled (Sugriva), racked with grief and repentance, approached slowly Rāma along with his followers. And nearing him, with a bow in his hand, having arrows like unto serpents, famed and having auspicious marks on his person, he spake unto Rāghava, seated there, saying—"O lord of men, thou hast fulfilled thy promise by carrying it out into practice; and as for wretched me, O son of a king, I shall refrain today from all enjoyments. This queen lamenting piteously, these subjects and retinue bewailing, being overwhelmed with grief, this king being slain, how can kingdom please me? O Rāma out of anger, and passion, and on account of my being insulted by him, I did formerly desire to bring about my brother's destruction. But that lord of monkey-herds being slain, O best of Ikshwakus, I am truly pierced to the quick with anguish. I do prefer living for good in the mount Rishyamuka, earning my livelihood somehow or other, to the accession of heaven by destroying (Vāli). This highly intellectual and high-souled one spake unto me "Do thou range at large, I do not wish to destroy thee." Such words were really becoming of him, O Rāma. And these words and this action become me (vile as I am). How can a brother, O Rāma, however avaricious he might be, relish the destruction of his qualified brother, com-

paring the happiness of a kingdom, with the grief (consequent upon his brother's demise)? He did not desire to slay me, lest his greatness might be spoiled; but alas! through my wicked sense, I performed an iniquity by taking the life of my brother. Being struck by him with branches of trees, while I fled away and wept, he, consoling me, said only "Do not do this again." He all along maintained his fraternal feelings, his honesty and piety; but (woe to me) I have displayed my wrath, passion and monkey-hood. O friend, like unto the lord of celestials perpetrating sin by destroying Biswarupa, I have been, by bringing about the destruction of my brother, visited with this sin, beyond comprehension, avoidable, undesirable and invisible. Indra's sin was shared by earth, water, trees and women; but who is there who will bear and desire to participate this monkey's sin? Perpetrating such an improper and irreligious act, tending to the decay of my family, I do not deserve the respect of my subjects and the heir-apparentship; what of kingdom, O Rāghava. I am the perpetrator of a vile and disgraceful sin, blamed of all in this world. And like unto a current of rain going downwards, this mighty grief hath overcome me. This mighty and infuriated elephant of a sin, having the destruction of a brother as its body, repentence, as its trunk, head, eyes and tusks, hath been crushing me like unto the banks of a river. Alas! O best of kings, this unbearable sin hath been driving away all pious feelings from my heart like unto alloy leaking out of discolored gold when molten in fire, O Rāghava. Methinks, for me, O Rāghava, these mighty monkeys and Angada are almost half-dead (with grief). A good-natured and obedient son is rare. Where is to be found Angada's equal? O hero, there is no such land where I may meet again my brother. The heroic Angada shall not live to-day—and if he lives, his mother shall live to bring him up. Forsooth, without her son, she shall not live long. Therefore shall I enter this flaming fire with a

view to place myself on the same level with my brother and his son and all these mighty monkeys shall engage in quest of Sitā, abiding by thy commandments. O son of a king, they shall all carry out thy orders even in my absence, do thou,therefore,order me (to enter fire) who am the destroyer of my own race, have performed an inquity and do not deserve living any more." Hearing the words of Vāli's younger brother, who was bewailing thus, Rāma, the heroic descendant of Rāghu and the slayer of foes, remained stupified for some time with tears in his eyes. In the mean-time, Rāma, patient like unto the protector of the world, worked with curiosity, looked again and again towards the bewailing Tārā sunk in the gulf of disaster. Thereupon the principal counsellors raised up the brave spouse of the lord of monkeys, having graceful eyes and lying on the earth, embracing her husband. And snatched away from her husband and trembling, she beheld Rāma, with bow and arrows in his hand, burning like unto the Sun by virtue of his own effulgence. And beholding him gifted with all royal marks, having beautiful eyes and never seen before, that one, having the eyes of a fawn, thought within herself. "This great one must be Kākuthstha." And the worshipful Tārā, worked with grief, and overwhelmed with disasters, bewailing, neared quickly that high-souled one, resembling the lord of celestials and hard to approach. And having reached the pure-souled Rāma, who had his ends fully attained in battle, the high-minded Tārā, having her frame worked with grief, spake unto him, saying :—"Thou art immeasurable, hard to approach, highly pious, prudent, of controlled senses and increasing fame, forgiving like unto earth and of blood-red eyes. Thou hast bow and arrows in hand, art highly powerful and of a tough body. And renouncing human grace thou hast assumed the grace of a celestial person. Do thou slay me with that self-same shaft with which my dear one was slain. And thus slain, O hero, I shall near him, for Vāli doth

not relish the company of any other woman but me. O thou having eyes resembling clean lotus-petals, this (hero) departing to the abode of celestials and not beholding me there, shall not delight in the company of *Apsaras*, wearing diversified garments and copper-colored corronets. Even in the land of celestials, O hero, Vali shall turn pale with grief in my separation, like unto thee in the picuresque dale of the Lord of mountains, separated from the daughter of the king of Videha. Thou knowest well that a handsome man is greatly afflicted with the seperation of his spouse; and knowing this, do thou slay me, and Vāli shall not be tormented with grief consequent upon my absence. High-souled as thou art, thou art thinking that thou shalt, slaying me, be visited with a sin arising from the destruction of a female. But do thou kill me, O son of a king, knowing me as the soul of Vāli, and thou shalt not be responsible for destroying a woman. According to the Vedas and various other sacred texts, wives are inseparably blended with their husbands. And the wise say that there is no other gift better than that of a wife in this world. Thou shalt, O hero, confer me religiously upon my dear one and by this gift thou shalt be saved from the sin consequent upon killing me. It doth not behove thee not to kill me, who am exercised with grief, without my lord, snatched away from him and reduced to such a (pitiable) plight. O lord of men, I cannot live long without that highly intelligent lord of monkeys, having an elephantine gait and wearing an excellent golden garland." Thus accosted, the high-souled lord consoling Tārā, spake unto her the following well-meaning words.—"Do thou not lose thyself, O wife of a hero. This whole world of creation is being guided by God's dispensation. And by Him is administered misery or happiness as people say. These three worlds cannot neglect His dispensations and are entirely subject to Him. Thy son shall attain to the heir apparentship of the throne and thou

shalt enjoy excellent joy therefrom. This hath been decreed by the Almighty. Wives of heroes do never relent." Being thus consoled by the high-souled (Rāma) gifted with prowess, and the slayer of foes, Tārā, the wife of a heroic husband, and wearing a graceful garment, ceased bewailing.

SECTION XXV.

THEREUPON, Kākutstha, with Lakshmana, equally aggrieved, said, consoling Sugriva, and Tārā together with Angada.—"Grief and lamentations do not tend to the welfare of the deceased. It therefore behoveth ye to perform the after ceremonies. Ye have satisfied the worldly practice with a profuse discharge of tears. It is not proper to delay the performance of appointed actions. Time is the prime cause in this world, and the source of the accomplishment of actions. And Time it is that leads men to actions. No one is the lord of another person, and no one leads him to actions. People are subject to their actions of previous existence and Time aids them. Even the Eternal being cannot withstand the ways of Time. He never decayeth—and no one else can withstand the course of Time. It hath no friend, no cause and no one can overcome it. It hath no kinsman, no relation; even it is not subject to itself. The wise can percieve the work of Time. Piety, wealth and desire are all subject to it. Vāli, the lord of monkeys, hath attained to his own true state, reaping the fruits of his actions, acquired by virtue of his royal accomplishments —namely, forgiveness and charity. The abode of the celestials, which was conquered by this high-souled one by his former piety, hath now been occupied by him after resigning his body. This is the best course of Time that hath been attained to by the lord of monkey-herds. No more will

lamentations therefore; do thou perform the actions that are worthy of being performed on this occasion." After Rāma had spoken thus, Lakshmana, the slayer of foes, addressed Sugriva, senseless with grief, with the following sound words:—"Sugrivā, do thou perform the funeral ceremonies of Vāli along with Tārā and Angada. Do thou collect for cremation many a dry fuel and celestial sandal. Do thou console the unfortunate Angada, who is beside himself with grief. Do not conduct thyself like an ignorant person, for this city is now under thee. Let Angada bring clothes, garlands, scents, clarified butter, oil and other necessary articles. O Tārā, do thou go and bring soon a conveyance; for speediness is a special virtue on an occasion like this. Let the monkeys dress themselves who can convey this hearse. The powerful and the capable only shall carry Vāli". Having thus addressed Sugriva, Lakshmana, the enhancer of Sumitrā's joy and the destroyer of foes, stood before his elder brother. And hearing the words of Lakshmana, the counsellor respectfully entered the cave with a view to bring the conveyance. And taking that conveyance carried by the monkeys and worthy of being carried by the heroes, he issued out again of the cave. It had a celestial throne and was like unto a war-chariot and had trees and birds painted on it. It was painted on all sides with the figures of foot soldiers, had latticed windows and was like unto the car of the *Siddhas*—spacious and artistically and stoutly built by artizans with beautiful carvings like unto a wooden hill. It was ornamented with excellent ornaments and beautiful garlands, sprinkled with red sandal and skirted with strong ribs. It was covered with flowers and lotus-garlands, crusted with precious clothes and had the colour of the rising Sun. Beholding such a conveyance, Rāma spake unto Lakshmana, saying—"Do thou soon conduct the funeral service of Vāli." Thereupon Sugriva, along with Angada, placing Vāli on the conveyance, began to bewail.

And placing the lifeless body of Vāli on it, he covered it with various ornaments, garlands, and clothes. Thereat Sugriva, the king of monkeys, ordered for the performance of Vāli's funeral rites. "Let the monkeys go before, scattering many a precious jewel and let the conveyance follow them. Let the monkeys perform the obsequies of our master with such grandeur as befits the riches of the kings on this earth." With a view to perform the funeral ceremonies of Vāli, the counsellors and other monkeys, having lost their king and embraced Angada, proceeded weeping. And other subject monkeys followed them. And all other she-monkeys, headed by Tāra, having lost their lord, bewailed, exclaiming again and again—"O hero, O hero".—And they, thus bewailing piteously, followed their lord. And in response to the bewailings of she-monkeys, hills and forests, as if, bewailed on all sides. Monkeys, ranging in the forest, made funeral piles on the banks of the hill-streams and in solitary watery nooks. Thereupon laying down from their shoulders the conveyance, those foremost of monkeys stationed themselves in a corner, being stricken with grief. And Tārā, beholding her husband's body on the conveyance, placed his head on her lap and bewailed, overwhelmed with griet. "O lord of monkeys! O my lord! O my dear one! O thou used to luxuries! O thou having long arms! O my darling! behold me. Why dost thou not behold these monkeys, racked with sorrow? O conferrer of honors, thy countenance looks as if beaming with joy; although thou art dead, and thou appearest as if alive, having the hue of the setting Sun. O monkey, Death himself, under the semblance of Rāma, is attracting thee, who with one shaft in the battle, hath rendered us all widows. O best of kings, these she-monkeys cannot go by jumping. Dost thou not percive that they have travelled so far on foot? Those thy wives, having moon-like countenances, have always thy welfare in view. Why dost thou not, O best of monkeys, cast thy looks towards them and Sugriva? O king, these

thy counsellors, thy wives headed by Tārā, and all these citizens are bewailing around thee. O slayer of foes, do thou despatch thy counsellors to the city and we shall all enjoy in this forest, excited with *amour*." The other she-monkeys, worked with sorrow, raised up Tārā bewailing thus being exercised with grief consequent upon the demise of her husband. Thereupon Angada along with Sugriva, overwhelmed with grief, weeping, placed his Sire's body on the funeral pile. And putting fire duly, he circumambulated his Sire, bound for a journey for good. Having duly cremated Vāli's body, the foremost of monkeys arrived at a river of auspicious water with a view to perform the watery ceremony. And all these monkeys along with Sugriva and Tārā, placing Angada before them, sprinkled water. And the highly powerful Kākuthsha, equally aggrieved like Sugriva, being as poorly, conducted duly the obsequious ceremonies of Vāli. Thereupon cremating Vāli, gifted with unequalled prowess, slain with one shaft of the foremost of Ikswakus, and like unto flaming fire, Sugriva appeared before Rāma who was in the company of Lakshmana.

SECTION XXVI.

AND thereupon those foremost of monkeys waited there, surrounding Sugriva exercised with grief and wearing wetted cloth. And they all, approaching the mighty-armed Rāma of unwearied actions, stationed themselves with folded hands like unto the great ascetics around the Grand-Father (of the celestials). Thereupon Hanumān, the son of Marut, resembling a golden hill and having a countenance resembling the rising Sun, spake with folded hands, saying:—"By thy assistance, O Kakuthstha, O lord, this great ancestral kingdom of the highly powerful monkeys, having sharpened teeth,

incapable of being acquired by the high-souled ones, hath been attained to (by Sugriva). Being commanded by thee, he along with his friends, entering this city, shall perform the royal duties. And being duly bathed he shall worship thee particularly, with garlands, jewels, scents and *oshadhis*. It behoveth thee to enter this pleasant mountain cave and satisfy these monkeys by installing (Sugriva on the throne)." Being thus accosted by Hanumān, the highly intelligent Rāghava, skilled in speech and the slayer of foes, replied :— "O gentle Hanumān, abiding by my Sire's mandate, I shall not enter a hamlet or a city for these fourteen years. Let Sugriva, the foremost of monkeys, enter this magnificent celestial cave and do ye all instal him speedily on the throne." Having thus addressed Hanumān, Rāma spake unto Sugriva, saying :—"Conversant with customs as thou art, do thou instal this generous and heroic Angada, gifted with prowess and honoring customs, as the heir-apparent of the throne. This brave and eldest son of thy elder brother— Angada, is truly worthy of the heir-apparentship. O gentle one, this month of *Srâbana*, which is the first of those four months which make up the rainy season, hath set in and this is not the time therefore to institute any enquiry about Sitā. Do thou therefore enter thy auspicious city and I shall live in this mountain along with Lakshmana. Pleasant indeed is this mountain cave, spacious, filled with air, water and many lotuses. Thou shalt engage in endeavours to bring about the destruction of Rāvana, after *Kartika* sets in. This is not the proper time, O gentle one, and do thou enter thy own city. And being installed on the throne do thou enhance the joy of thy friends." Being thus commanded by Rāma, Sugriva, the foremost of monkeys entered the pleasant city of Kishkindhā, reared by Vāli. Encircling that lord of monkeys thousands of them entered the city. Beholding the lord of monkeys, the subjects bowed unto him, lowering their heads on the ground. Welcoming the subjects and raising them

up, the highly powerful Sugriva entered the pleasant inner apartment of his brother. On his entering the city, his friends installed the highly powerful foremost of monkeys--Sugriva, on the throne like unto the celestials placing the thousand-eyed Deity (on the kingdom). The monkeys brought for him a copper-colored golden umbrella, white chowries, a magnificent golden staff, diverse jewels, various seeds and medicating drugs, roots and flowers of glomerous fig trees, white clothes, white sandal paste, fragrant garlands, flowers growing in water and on land, celestial sandal and various scents, fried grain, gold, *Priyangu** honey, clarified butter, curd, tiger-skin, a pair of excellent sandals, *gorochana*† and red *Arsenic*. Carrying all those things there came sixteen maids, highly delighted. Thereupon those monkeys pleased the foremost of twice-born ones with jewels clothes and eatables, with a view to instal that best of monkeys. And these conversant with *mantras* threw clarified butter, sanctified by *mantras*, into flaming fire burning on a *Kuca* bed. And placing him on an excellent throne facing the east, uttering duly *mantrâs* in that golden room situated on the summit of the picturesque palace and beautified with magnificent coverlets and garlands, and collecting pure water from various rivers, sacred places and oceans, those foremost of monkeys kept it in golden jars. Gaya, Gabaksha, Gabaya, Sarava, Gandhamadana, Mainda, Divida, Hanumân and Jâmbubân, installed Sugriva with auspicious horns of a bull and golden jars according to the rites prescribed by *Sastras* and sanctioned by the great saints like unto the celestials installing the thousand eyed Deity with pure, fragrant water. Sugriva being installed

* A medicinal plant, and perfume, commonly known by the name *Priyangu* and described in some places as a fragrant seed.—T.

† A bright yellow pigment prepared from the urine of a cow, or committed in the shape of scibulæ by the animal, or according to some found in the head of a cow.—T.

thus, these high-souled and foremost of monkeys, by hundreds and thousands, began to clatter with delight. Abiding by Rāma's words, Sugriva, the lord of monkeys, embracing Angada, conferred on him the heir-apparentship of the throne. And Angada being thus installed, those best of monkeys, highly delighted, adored the high-souled Sugriva, extolling him again and again. Angada and Sugriva being thus established, they all, greatly delighted, praised again and again the high-souled Rāma and Lakshmana. And the city of Kishkindhā, filled with stoutly built people and adorned with pennons and flags, appeared beautiful in the mountain cave. Communicating unto the high-souled Rāma the news of installation, the highly powerful lord of monkey hosts (Sugriva) getting back his wife Rumā, regained the kingdom like unto the lord of celestials.

SECTION XXVII.

On Sugriva being installed and the monkeys entering the cave, Rāma, along with his younger brother, got at the Prasrabana hill, resounded with the noise of tigers and deer, filled with terrible lions, covered with diverse trees, creepers and bowers, inhabited by bears, monkeys, *Gopuchyas* and cats, resembling a collection of clouds and always auspicious. Rāma, along with Saumitri, selected for his habitation, a spacious cave, situated on the summit of that hill. Making the above condition with Sugriva, Rāma, the pure-souled descendant of Raghu, spake unto his humble younger brother Lakshmana, the enhancer of wealth, the following sound words, worthy of being spoken on that occasion—"O Saumitri, O slayer of foes, in this pleasant and spacious mountain cave filled with air, we shall pass the rainy season. O son of a king, this summit of the hill is excellent and picturesque, beautified

with white, black and coppery stones, filled with diverse metals and river frogs, covered with diverse trees and pleasant creepers, resounded with the musical notes of various birds and cries of peacocks and beautified with various flowery trees,such as *Malati, Kundas, Sindubara,(a) Sirisa,(b) Kadamba, Arjuna,(c)* and *Sarja.(d)* O son of a king, this pond filled with full blown lotuses shall always be near our cave. This cave shall be worthy of our habitation, O gentle one, having its north-eastern part low and the western part high. There is, O Saumitri, at the entrance of the cave, a level, beautiful, spacious stone, black like unto collyrium. Behold O my brother, on the north, the summit of the hill, resembling collyrium and a rising cloud. There appears on the south a beautiful white hill resembling the Kailaça filled with various metals. Behold before the cave the mudless stream, flowing towards the east like unto *Janhavi(e)* in the *Trikuta(f)* mountain. This rivulet appears like unto a damsel ornamented and clothed, being filled with various trees, such as—*Sandal, Tilaka, Sâla, Tamalas, Atimuktas,(g) Padmaka, Saralas,(h) Asokas, Bâneeras,(i) Timidas, Vakulas, Ketakas, Hintalas, Tinicas, Neepas, Vetashas, Kritamalakas* growing on her banks. This rivulet resounded with various notes of hundreds of various birds, filled with *Chakrabakas* attached to each other, crowded with geese and *Sarasas,* having picturesque banks, and various jewels, is as it were laughing

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(a) As small tree—Vitex negundo.—T.

(b) A kind of tree—Acacia Sirisa.—T.

(c) A tree—Pentaptera arjunee.—T.

(d) The *Sala* tree (Shorea robusta) another tree (Pentaptera Arjuna.—T.

(e) The river Ganges—literally—the daughter of *Janhu* a saint. The *Ganges* is called so on account of her supposed origination from the thigh of the great saint.—T.

(f) The name of a mountain—literally it means—having three peaks.—T.

(g) A tree (Dalbergia onjeimaisis)—Mountain ebony.—T.

(h) A sort of pine, (Pinis longifolia)—T.

(i) A sort of cane or ratan, (Calamas Rotany).—T.

on all sides. Here it appears covered with violet lotuses, here with red lotuses and there again with celestial white water-lilies. This pleasant and picturesque stream is filled with various water fowls and *Chakravakas* and served by many a saint. Behold there the rows of pleasant sandal trees and those *Kukuvas* which have grown up as it were like unto mental emotion. Picturesque indeed is this place, O slayer of foes, and we shall happily live here, O son of Sumitrā. At no distance, O son of a king, from this place is situate the pleasant city of Sugriva—Kishkindhā, filled with forests. Hear then, O best of conquerors, the sound of music, and the clatter of monkeys mingled with the sound of *Mridangas*. Forsooth is rejoicing Sugriva—the foremost of monkeys, getting back his wife, regaining his kingdom, and attaining to regal splendour." Having said this, Rāghava, along with Lakshmana, dwelt in that *Prasravana* hill abounding in caves and bowers. He did not attain to a best felicity although he lived in that pleasant hill filled with many things. Pondering over the ravishment of his spouse, dearer than his life, beholding the setting of the Sun in particular, he did not go to sleep, although he laid himself on the bed in the night. His younger brother Lakshmana, equally aggrieved, spoke unto Kākutstha, thus bewailing being exercised with grief and almost beside himself with sorrow, consequent upon Sitā's bereavement, saying:—"It doth not behove thee to lament thus, being exercised with grief—it is not unknown unto thee that people, thus bewailing do exhaust themselves by and by. O Rāghava, thou art devoted to pious actions and the services of the Deity in this world—and pious, energetic and dost believe in the existence of God. Without being persevering thou shalt not be able to destroy in conflict thy enemy—that terrible, willy Rākshasa. Do thou renounce thy grief and take recourse to energy and thou shalt be able to slay that Rākshasa with all his family. What of the destruction of Rāvana, thou art O Kākutstha,

capable of uprooting the earth with oceans, forests and hills. Rains have set in and do thou wait for the autumn when thou shalt encompass the destruction of Rāvana with his kingdom and kinsmen. I, too, am exciting thy latent energy like unto fire hidden in ashes with oblations. Welcoming the auspicious and well-meaning accents of Lakshmana, Rāghava again spake unto him the following affectionate words:—"O Lakshmana, truly do thy words become thee, affectionate, devoted, truthful and intent on my welfare as thou art. Renouncing this grief standing in the way of all business, I shall call forth, the more, this my energy on the occasion of displaying my prowess. I shall live here, awaiting the autumn and abiding by thy words and awaiting as well Sugriva's pleasure and the clear currents of the rivers. Heroes receiving favours always return them; the ungrateful lose the friendship of the honest." Considering Rāma's words as highly sound and welcoming them therefore, Lakshmana, with folded hands, spake unto Rāma of graceful appearance, displaying his own intelligence—"O lord of men, I fully approve of all thou hast said. The monkey-chief shall soon engage in our service. Resolved on the destruction of thy enemy, do thou spend here this rainy season awaiting the autumn. Subduing thy wrath, and awaiting the autumn, do thou with me spend these four months in this hill filled with deer, capable as thou art of encompassing the destruction of thy enemy."

SECTION XXVIII.

THEREUPON encompassing the destruction of Vāli, installing Sugriva and dwelling on the summit of the Mālyabana hill, Rāma spake unto Lakshmana, saying, "This is the time—the beginning of the rainy season—do thou behold the sky

enveloped with clouds resembling so many hills. The sky, drinking the liquid contents of the ocean through the rays of the Sun, and being *enceinte* for nine months, is giving birth to showers. Ascending the sky by the steps of clouds, one can ornament the Sun with garlands of *Kutajas* and *Arjunas*. Like unto a wound covered with a torn cloth, the sky is enveloped with cool clouds, coppery with the rays of the setting Sun, and yellow at another end. The sky, having mild breezes as its breath, sprinkled with sandal-like evening rays and covered with yellow clouds, is appearing as it were like one stricken with *amour*. The earth, afflicted with perspiration and filled with new water, is emitting forth vapour like unto Sitā racked with sorrow. *Ketaka* smelling breezes may be drunk up in the cavity formed by putting the hands together, like unto cold water discharged off the clouds and mixed with camphor. This hill, having blown *Arjunas* and *Ketakas* and rid of its enemies like unto Sugriva, hath been bathed with showers. These hillocks, having clouds for dark deer-skins, heavy showers for sacred threads and having caves filled with air, are appearing like so many *Brahmins* who have finished their studies. The sky, being struck by thunders like unto so many golden lashes, is, as if, groaning under a deep mental agony. Methinks, the lightning, shining by the violet clouds, is appearing like unto the poor Vaidehi at the lap of Rāvana. These quarters, enveloped with clouds and having therefore the Moon and stars hidden, are indeed very pleasant unto those who are under the influence of Cupid. Behold, O Saumitri, on the summits of the hill the flowery *Kutajas* enveloped with the vapour arising out of the earth, gladdened at the approach of the rainy season and exciting my *amour* who am stricken with grief. (In this season) the dust is watered, the air is saturated with dews, all the evils of the summer are stopped, the kings no longer proceed on royal marches and those journeying in a foreign land return their native homes. The

Chakrabákas along with their mates are proceeding, being desirous to live in the *Mánasa Saravara;* and in consequence of incessant rains, chariots and other conveyances cannot pass along the wayfares. Somewhere hidden, somehere open, the sky, covered with clouds, appears like a vast ocean, being encircled here and there with hills. There speedily pass by the hill streams, being resounded with the cries of peacocks, carrying with the current *Sarja* and *Kadamva* flowers and having their coppery contents mixed with the metals of the mountain. People (in this season)live upon many a sweet rose-apple ; and ripe mangoes, of diverse colors, being shaken by the wind, fall on the earth. The clouds, resembling the summits of a mountain, having lightnings for pennons and cranes for garlands, are muttering like unto infuriated elephants in a field of battle. The forest-lands, having their green pastures emerged in water, with peacocks dancing all around with joy and clouds discharging their watery volumes incessantly, are appearing more graceful in the evening. (In this season) clouds, surrounded by cranes and heavily laden with water, are constantly moving, sometimes resting on the high summits of the mountains and emitting a muttering sound. And rows of cranes, fond of clouds, rising up in the sky, delighted and moved by the wind, are appearing like a garland of white lotuses, spread along the welkin. And the earth, covered with green grass and variegated with newly born insects, is appearing like a damsel clothed with a white blanket spotted here and there with lac. (In this part of the year) sleep is gradually overcoming the great God *Náráyana,* the river is flowing speedily towards the ocean, the delghted cranes are approaching the clouds and the damsels are proceeding towards their lovers. The peacocks are dancing at the forest skirts, the *Kadamva* trees are covered with flowers, the bulls have become attached unto kine and the earth has become charming with corns and forests. The rivers are flowing by ; the clouds are discharg-

ing waters; the infuriated elephants are emitting terrible roars; the forest-lands are growing more charming; persons, separated from their wives, are growing more anxious; the peacocks are dancing with delight and the monkeys are greatly comforted for Sugriva's attaining to the kingdom. By the fountains in the forests, the infuriated elephants delighted with the fragrance of the *Ketaka* flowers and maddened with the noise of the water falls, are emitting terrible roars along with the peacocks. The black bees, resorting to the branches of the *Kadamba* trees and overwhelmed with showers, are, as if, slowly discharging their temporal juice—namely the honey of flowers collected by them ere while. The branches of rose-apple trees containing enough of fruits like unto a collection of char coal are so appearing as if the black bees are drinking the juice thereof. The dense clouds, ornamented with pennon-like lightnings and emitting terrible roars,are appearing like so many elephants, mad after fighting. The infuriated lord of elephants, following in the track and ranging in the hills and forests,hearing the muttering of clouds and taking it for the uproar of another elephant, has turned back, with a view to enter into conflict with him. Somewhere the bees are humming, somewhere the peacocks are dancing —somewhere are ranging the infuriated elephants—and in this way the forest-land has assumed diverse appearances. It appears like unto a drinking-place,covered with *Kadambas, Sarjas, Arjunas* and lotuses growing on land, filled with water resembling honey and with the dance and cries of mad peacocks. The birds, having their wings discolored, being wet with water, delighted and thirsty, are drinking the drops of clear water falling on leaves and discharged by the Lord of celestials.* The sonorous humming of the bees, being accompanied by the gutteral sound of the frogs and the mutterings of the clouds, resembling the sound of *Mridangas,* an organised music, as if, hath begun in the forest. Sometimes

* According to Hindu mythology Indra is the god of rains.—T.

dancing, sometimes setting up loud cries, sometimes placing themselves against the tops of the trees, the peacocks, having beautifully ornamented exteriors, have commenced music in the forest. And rising from their perpetual sleep by the muttering of clouds, the frogs, assuming various shapes and making diverse sounds, are setting up cries being distressed with new watery showers. The rivers, carrying *Chakrabákas* as their breast and leaving behind their old banks,are approaching, being excited, their own lord with various new presents. Clouds, big with new waters coming in contact with violet ones are appearing as such ; and sometimes, touching the hills burnt by forest-fire, are appearing like deep-rooted hills. The elephants are ranging in this charming forest-land, carrying the fragrance of *Neepas* and *Arjunas*, having its green swards filled with *Indragopas** and with delighted, peacocks dancing all around. The black bees, delighted, are drinking honey, embracing the shower-distressed and new filaments of the lotuses and *Kadamva* flowers. (In this season) the elephants are infuriated, the bulls are delighted, the lions have grown more powerful, the hills are charming—the kings are devoid of all active pursuits, and the Lord of celestials is engaged in sport with clouds. The clouds ranging in the welkin and discharging heavy showers, are roaring like unto ocean ; and the rivers, ponds and pools are deluging the earth with their watery contents. (In this season) heavy showers set in—the wind bloweth mightily and the rivers breaking down their banks flow quickly blockading the wayfares. The mountains are, as if, displaying their own beauty and grace being as it were bathed by the cloud-like jars, conferred by the lord of celestials and brought by the wind like unto a king sprinkled by men. The sky is enveloped with clouds and neither the sun nor the stars can be seen—the earth is satisfied with new showers—and the quarters being covered with darkness cannot be seen. The high

* An insect (Coccinella of various kinds).—T.

summits, of the mountains, being washed by showers and beautified by far-stretching waterfalls resembling pearls, are appearing more graceful. The heavy mountain waterfalls, losening the rocks and stretching over the caves filled with the cries of peacocks, are appearing like a pearl-necklace. And the quick streaming waterfalls, of the mountains, washing the summits of the hills, and resembling the pearls, are being deposited in the cave at the foot. And watery drops resembling the pearls of the necklaces used by celestial damsels are pouring on all sides. The setting of the Sun is announced by the birds taking to their nests, lotuses growing pale and *Málatis* blossoming. The royal marches are all stopped, and the soldiers, who have already marched are waiting in the way—hostility and wayfares have been equally blockaded by water. This month of *Bhádra* is the time of studying for those Brahmins, who chant *Sâma* Vedas. Having roofed all his houses and stored up his food, Bharata, the king of Koçala hath set upon the performance of *Ashara* sacrifices. The river *Saraju* is now brimful with water. Seeing me return as if Ayodhyâ herself is making a delightful noise. Clearly manifest are now all the signs of the rainy season and Sugriva, rid of his enemies, established on the vast kingdom, and regaining his wives, hath attained to best felicity. And I am, O Lakshmana, waning every day like unto the banks of a river, being separated from my spouse and deprived of my vast kingdom. Immense is my grief, inaccessible is this rainy season and mighty is my enemy, Râvana; methinks it is impossible for me to bring about the discomfiture of my foe. Owing to the unfitness of the season (for marching against my foe) and the wayfares being inacessible, I cannot possibly request Sugriva (to march) although he is prepared to abide by my mandate. Moreover after a good deal of affliction he has regained his wives, and my service is of very great difficulty; so I do not wish to request that monkey-chief now. Forsooth, shall Sugriva

think of the benefits (he has received from me) after enjoying rest for sometime, when the time for action shall arrive. Therefore I shall, O Lakshmana, live here, awaiting the pleasure of Sugriva and the clear currents of the rivers (the autumn). Heroes receiving benefits, do always return them. The ungrateful lose the good wishes of the great ones." Being thus accosted, Lakshmana, with folded hands, respecting highly his words, spake unto the graceful Rāma, pointing out his own welfare. "Forsooth shall that lord of monkeys carry out all thy wishes. Do thou therefore spend here the rainy season, awaiting the autumn."

SECTION XXIX.

BEHOLDING the clear welkin, void of clouds and lightnings, filled with *Sarasas* and sprinkled with the charming rays of the Moon, Hanumān, the son of Marut, versed in religious lore and political economy, and conversant with effects proper to the time or season, approaching the Lord of monkeys, addressed him with various sound, reasonable and pleasant words, well-meaning, true and teaching the means of acquiring forgiveness, piety and wealth. Acquiring riches Sugriva hath grown careless for the collection of righteousness and wealth, is following the track of the vicious, and is addicted to the satisfaction of sensual appetites—having all his actions stopped and desires attained—and given to enjoyments with damsels. Having attained all his desires and wishes, his own wife and the much-desired-for Tārā, Sugriva is sporting with them, day and night, without any affliction, like unto the Lord of celestials with *Gandharbas* and *Apsaras*. Placing all the royal affairs at the hands of the counsellors, without looking to them, and confiding fully in their abilities

he is living like one under the influence of passions—"Thou hast attained thy kingdom, fame, and thy vast ancestral wealth. It now behoveth thee to perform thy duties by thy friends. Truly doth his kingdom, fame and prowess increase who is cognizant of the seasonableness of time and doth good to his friends. O king, truly doth he attain to a vast kingdom, who hath the same wealth, soldiery and body with his friends. It becometh thee, therefore, who art crowned with a good character, and who dost wend a blameless track, to work out thy friend's well-being (as promised by thee). He, who doth not engage in the service of his friends renouncing all business, becometh void of all energy and involved in unnecessary troubles. And he, who engageth in his friend's service after the proper season is over, does nothing to his well-being, though he performs a great thing. O slayer of foes, soon shall the time for performing thy friend's service, be over; do thou therefore encompass Raghava's good, namely the searching out of Vaidehi. O king, Rāma, conversant with the seasonableness of time and wise as he is, is now informing thee of it, though the proper time is past; and though he is in hurry, he is waiting for thee. Rāghava as well as Lakshmana, who are the instruments of thy attaining to this vast kingdom, and thy friends for so long a time, are persons of incomparable prowess by virtue of their unequalled accomplishments. He hath already performed thy service, and it behoveth thee now, O lord of monkeys, to command the foremost of monkeys to engage in his service. To engage, out of season, in a service, uncalled for, is not blameable; but to defer the performance of an action in proper time after promising is indeed an object of censure. O lord of monkeys, thou dost engage even in the service of one who doth thee no good, then why shalt thou not engage in the benefit of Rāma who hath favoured thee by encompassing the destruction (of Vāli) and securing for thee thy kingdom? O lord of monkeys and bears, truly thou art

gifted with prowess and strength, why dost thou not prepare thyself for satisfying Dāçarathee's commands? Dāçarathee himself is capable of subduing the celestials, Asuras and great serpents—he is simply awaiting the fulfilment of thy promise. He hath performed a great service at the risk of his life—we shall therefore find out Vaidehi whether she is in this earth or in the welkin. Even the celestials, Dānavas, Gandharbas, Asuras, Marutas, Yakshas are afraid of him in the battle-field—what of the insignificant Rakshasas. O lord of monkeys, it therefore behoveth thee to do good by all means unto the powerful Rāma, who benefitted thee before. O lord of monkeys, who is there amongst us, who shall not at thy command proceed unto water, sky or the region under the earth? O blameless one, there are more than one *koti* of invincible monkeys under thee, do thou command, who shall proceed and to what quarter?" Hearing these words of Hanumān, said on a very proper occasion, the intelligent Sugriva, made up his mind for a worthy end. Thereupon the highly intelligent Sugriva ordered the ever active Neela, to collect soldiers from various quarters. "Do thou so arrange as all my hosts and soldiers with their commanders soon come here. Do thou soon bring here at my behest all the energetic and quick-coursing monkeys and commanders spreading their conquests to the end of the earth. (After their arrival) do thou thyself inspect and count all those monkeys. He who shall not reach here within fifteen days shall be punished with the loss of his life. There is no need of scrutinizing my orders. Abiding by my order, do thou see along with Angada all the elderly monkeys." Having thus arranged, that best of monkeys entered the inner apartment.

SECTION XXX.

SUGRIVA having entered his palace, and the sky being cleared of the clouds, Rāma, racked with grief, passing the rainy season and beholding the yellow welkin, the clear disc of the Moon, the autumnal night sprinkled with the rays of the Moon, the *amour*-stricken lord of monkeys, the ravishment of the daughter of Janaka, and the season well-nigh expired, became overwhelmed with sorrow and senseless. And regaining his sense after sometime, the highly intelligent king—Rāghava began to think of Vaidehi although always present in his mind. And beholding the clear sky void of lightnings and clouds and filled with the noise of *Sárasas*, Rāghava began to lament piteously, stationing himself on the summit of the hill ornamented with metals of golden hue. And beholding the autumnal sky he engaged in the meditation of his beloved spouse. How shall that *Sarasa*-voiced damsel be pleased to-day, who, while sporting in the hermitage, used to warble like *Sárasas*, to invite them. Beholding *Asana* trees, as if covered with golden flowers and not beholding me how shall that damsel be pleased? How that exquisitely fine damsel having a sweet voice shall be pleased to-day, who used formerly to awake at the sounds of the drakes? Hearing the noise of her companions—*Chakrabákas*, how shall that one, of expansive eyes resembling lotuses, live? Without her having the eyes of a fawn, I do not attain to felicity to-day, ranging at large by ponds, streams, pools and in forests and woods. Forsooth shall Cupid excited by the approach of the autumn, distress her the more on account of my separation and her personal charms." Thus bewailed that best son of a king like unto the bird *Sáranga* soliciting water from the lord of celestials. And the graceful Lakshmana, returning from the pic-

turesque mountain-summits where he had sojourned in quest of fruits, beheld his elder brother. And beholding in that lonely forest his brother, racked with anxious thoughts hard to bear and almost beside himself (with grief) the high-minded Saumitri, prompted by his brother's grief, spoke unto him very poorly, saying:—"O worshipful one, what hast thou perpetrated by placing thyself under the control of passions and defeating thy manliness? Thy deep and devout meditation hath been purloined by thy grief; and it is by religious contemplation that thy grief shall be terminated now. O brother, after going through the ceremonies of bathing and so forth, and acquiring peace, do thou bring all thy time under thy control by virtue of the concentration of soul; and being of unmitigated strength do thou resort to power and help, the key-notes for the accomplishment of thy great object. O lord of men, Jānaki, husbanded by thee, is not capable of being easily possessed by others. O hero who getting at a flame of fire, doth not burn himself?" Thereupon Rāma spoke unto Lakshmana, gifted with royal marks, addressing him with natural and resolute words and saying:—"What thou hast said, is sound, well-meaning, sanctioned by polity and speaks of piety, wealth and forgiveness. It should therefore, without the least doubt,be performed by me. It behoveth me to engage in contemplation about the eternal truth regarding the Deity and in ascetic observances. Or else O Prince, it is not proper to think of the fruits of a difficult, highly developed and energetic action." Thereupon thinking of Maithelee, having eyes resembling lotus-petals, Rāma spoke unto Lakshmana with a dried countenance. "Having satisfied the earth with a profuse discharge of water, produced crops and thus finished his work, the thousand eyed Deity is sitting silent. O son of a king, the clouds, muttering a long and deep sound and approaching the hills and trees, are calmed having discharged their liquid contents. Having made the ten quarters dark blue, the

clouds, resembling blue lotuses, have become calm, like unto elephants without temporal juice. O gentle one, high gales accompanied with rains, big with water and fragrant with *Kutaja* and *Arjuna* flowers being driven before hither and thither, have now become silent. O innocent Lakshmana, the sounds of clouds, elephants, peacocks, and fountains, have been all stopped. Hills, having variegated summits, being washed by dense clouds and thus free from dirt and impurities, do appear elegant being sprinkled by the rays of the Moon. Forsooth hath the autumn set in, dividing its grace in the branches of *Saptachada* trees, in the rays of the Sun and Moon with stars and in the gaits of the excellent elephants. Surely hath the autumnal grace resorted to many things. And it hath appeared more profusely in the lotuses blossomed by the first rays of the Sun. Scented sweet with the flowèr of *Saptachada* trees, borowing the musical notes of bees, following the wind and subduing the pride of infuriated elephants, the autumn is appearing very elegant. The swans are playing with *Chakrabakas* having splendidly spacious wings, fond of cupid, crusted with the filaments of lotuses, and arriving at the banks of the rivers. The antumnal grace is appearing more elegant being divided in infuriated elephants, in proud kine, and in streams of clear currents. Beholding the sky divested of clouds, without manifesting the beauty of their tails and renouncing their attachment unto their beloved mates, amusements and beauty, the peacocks are as if all engaged in meditation in the forest. The forest-lands are as if a-blaze with many a sweet-scented picturesque *Priyaka* trees, having a golden hue and their tops lowered down with the weight of flowers. The gaits, of the elephants rendered idle with a profuse discharge of temporal juice, fond of forests and water lilies, smelling the fragrance of the flowers of *Saptachhada* trees and accompanied by their mates, have become slow. The

sky is clear like unto a sword—the streams have become of feeble currents—the wind, cool and scented with the fragrance of white esculent waterlilies, is blowing—and quarters have become devoid of darkness. The mud has been dried up by the rays of the Sun and the earth is filled with dust—this is the time for preparation for inimical kings (to enter into conflict). The bulls, having their beauty enhanced by the autumn, and their body covered with dust, delighted, infuriated and hence desirous of entering into skirmish, have been setting up terrible roars in the midst of kine. The she-elephants, moving slowly, fond, passionate and accompanied by other members, have been following their passionate mates, in the forest, embracing them. Leaving behind their excellent ornaments—the tails, the peacocks, getting at the banks of the rivers, have been going away poorly and with depressed hearts as if being remonstrated with by the *Sârasas*. Having terrified the *Kârandavas* and *Chakrabakas* with their mighty roars, the elephants, having cleft trunks and being agitated again and again, have been drinking water in the ponds filled with full blown lotuses. The drakes have been jumping delightedly into the rivers, mudless, covered with sands, full of clear water, filled with kine and resounded with the notes of *Sárasas*. Now hath stopped the noise of rivers, clouds, fountains, water, the high winds, the peacocks and the mirthless frogs. And venomous snakes of variegated colors, having lived for a pretty long time during the rains without food, have on the approach of the autumn, come out of their dens, hungry, in quest of their prey. The red-dyed evening hath renounced the welkin, being delighted at the touch of the rays of the Moon and opening a little her eyes—the stars. Having the rising Moon for her elegant countenance, the stars for her excellent open eyes and the rays for a piece of white garment, the night appeareth like a damsel wearing a white cloth

Having fed on ripe white rice, the excellent rows of delighted *Sárasas* are flying quickly up to the sky like unto a well-strung garland shaken by the wind. The water, of the lake filled with sleeping drakes and water lilies, is appearing like the sky in the night, devoid of clouds and filled with the Full Moon and stars. The ponds, having the drakes scattering hither and thither for their girdles and engarlanded with full blown lotuses and water lilies, are appearing like so many damsels ornamented with diverse ornaments. The sound set up by the wind in the dawn like unto that of a pipe accompanied by the music of a trumpet, being mixed with the noise of the caves and bulls are as if multiplying each other. The banks of the rivers are being dressed by the newly blossomed flowers shaken by the mild breezes and *Káças* like unto clean, washed silken clothes. The black bees, bold, given to drinking honey, rendered yellow with the filaments of lotuses and *Asana* flowers, delighted and accompanied by their mates are following the wind in the forest. The clear water, the blossoming flowers, the noise of *Craunchas*, the ripe white rice, the mild breezes, the clear Moon announce the approach of the Autumn—the removers of the rains. The rivers, having fishes for their girdles, have become of slackened course like unto damsels moving slowly in the dawn being enjoyed by their husbands. The mouths of the rivers, filled with *Chakrabâkas*, covered with aquatic plants and clothed with *Káças* are appearing like unto the countenances of damsels pasted with yellow pigments. The most powerful Cupid hath taken up his terrible bow in this forest filled with *Asana* flowers appearing like unto arrows and the hum of delighted bees. Having satisfied the people with a profuse discharge of water, filled the rivers and pools and covered the earth with crops, the clouds have disappeared renouncing the sky. The rivers in this season of autumn have been gradually showing their banks. O thou of excellent looks, the ponds in

this season) appear exquisitely fine, being filled with *Kurara* birds and *Chakrabâkas*. O son of king, this is the time of preparation for inimical kings, desirous of defeating one another. O son of a king, this is the best time for royal marches, but I do not find Sugriva preparing himself for that end. There appear on the summits of the hills flowers *Asanas, Saptaparnas, Kavidâras, Bandhugeebas*, and *Tamâlâs*. Behold, O Lakshmana, the banks of the rivers filled with swans, *Sârasas, Chakrabâkas* and *Kuraras*. Stricken as I am with grief, these four months, the season of rains, appeared unto me like a hundred year, not beholding Sitā. Like unto *Chakrabâkas* following their mates, Sitā, taking the terrible forest of Dandaka for a picturesque garden, used to follow me there. O Lakshmana, Sugriva, is not inclined to show any commiseration towards me, who am separated from my beloved spouse, deprived of my kingdom, banished and striken with sorrow. Regarding me as one without any to back him, deprived of his kingdom, insulted by Rāvana, wretched, of a distant land, under the influence of *amour* and therefore seeking his help, (Sugriva hath not felt pity for me). O subduer of foes, O thou of excellent looks, for these reasons, I have been insulted by that vicious-souled king of monkeys—Sugriva. Having appointed the time to institute enquiries about Sitā, that wicked-minded one hath now forgot it on the accession of his new dignity. Do thou therefore repair to *Kishkindhâ* and speak of me unto that stupid lord of monkeys—Sugriva, addicted to rural enjoyments. And do thou tell him—'He, who breaks his promise made unto a powerful benefactor who solicits his favour, is regarded by people as vile. He is a true hero and an excellent person who verifies his words whether good or bad. Ungrateful they are who do not, after attaining their ends, engage in the service of those of their friends who have not accomplished their objects; even those living on raw flesh do not feed on their gore after their death. And ask him if

he wishes to behold in battle-field the golden bow resembling a lightning. And ask him more, if he wishes to hear the terrible twang of my bow resembling the noise of thunder, when I am enraged in battle. O hero, O son of a king, when apprised of my prowess assisted by thee, will he not recapitulate in his mind (that he may be destroyed by us like unto Vāli) ? O conqueror of enemies' cities, does not that lord of monkeys,after accomplishing his object, think of the conditions under which our friendship was contracted? Does not that lord of monkeys think that he has spent four months in enjoyments, having promised and appointed the season, after rains, (for making) enquiries about Sitā ? Does not Sugriva feel pity for us, who are racked with sorrow, being addicted to drinking with friends and counsellors? Do thou go, O hero, O thou of mighty strength and relate unto Sugriva these my angry words. 'O Sugriva, do not neglect thy promise and wend the way trodden by Vāli. I killed Vāli only with my shaft in the battle-field ; but if thou dost deviate from the path of truth I shall destroy thee along with thy kinsmen and relatives.' O thou best of men, do thou speedily relate unto him all those benefits which we shall reap by his actions, for the proper season is well-nigh past. O best of monkeys, do thou carry out thy promise remembering the eternal existence of virtue. Do thou not behold the spirit of Vāli in the abode of Death, being killed by the shaft discharged by me." Beholding his elder brother thus enraged and bewailing, the fiery-spirited Lakshmana, the best of men, became enraged with Sugriva.

SECTION XXXI.

LAKSHMANA again addressed his high-minded elder brother, the son of a king, influenced by passion, stricken with grief, and poorly, with the following words. "That monkey shall not follow the actions of the pious, shall not think of the great fruit (the accession of kingdom) reaped by our friendship; he shall not enjoy the riches of the monkey-kingdom because he has not the right understanding to make good his promise. Owing to the wane of his understanding in consequence of thy favour he is addicted to rural enjoyments and hath forgot to return thy benefits. O hero, killed let him espy his elder brother Vāli. It is not proper to confer kingdom upon that wicked-minded one. I am unable to bear the outburst of my ire—forsooth shall I kill to-day—that liar Sugriva. May the son of Vāli with other principal monkeys engage in quest of that daughter of a king." Beholding him rise up from the seat with bow in his hand and greatly wrought up with anger and hearing him thus announce his intention about the destruction of Sugriva, Rāma, the slayer of foes, spake unto him the following humble words worthy of being spoken on that occasion. "Persons like thee on this earth do not perpetrate the crime of destroying their friends. He is truly a great hero and an excellent person who subdues anger by his right understanding, O Lakshmana, it is not proper for thee to bring about the destruction of thy friend; do thou follow thy former friendship and good feelings. Avoiding harsh words do thou address Sugriva, who has violated his promise, with soothing words." Being thus duly counselled by his elder brother, that best of men, the heroic Lakshmana—the slayer of foes, entered the city. Thereupon the highly intelligent Lakshmana of right understanding,

and ever intent upon the welfare of his brother, taking up a bow like unto Indra's, resembling the summit of a hill and terrible as Death himself, entered, wrought up with ire, the abode of the king of monkeys like the hill Mandâra. Intelligent like *Vrihaspati* and ever abiding by his elder brother's behest, Lakshmana, revolving in his mind what he should say as well as Sugriva's answers, and enveloped with the fire of anger arising from the excitement of his brother's *amour*, and therefore displeased, proceeded quick as air. And on he proceeded, felling down by his velocity, *Sâla*, *Tâla*, and *Asvakarna* trees, throwing aside the mountain summits and other trees, breaking rocks into pieces with his feet and striding very quickly like unto a fleet-coursing elephant. And that best of Ikshwakus, beheld that splendid city of the king of monkeys, hard to enter, surrounded by monkey-herds, and mountains. And having his lips swollen with anger for Sugriva, Lakshmana beheld the terrible monkeys walking outside the city. Beholding that best of men—Lakshmana, the monkeys resembling elephants entered the mountainous stronghold and took up the summits of the hill and huge trees. And observing them armed, Lakshmana was doubly inflamed with anger like unto fire kindled with fuels. And beholding Lakshmana, highly enraged, terrible as Death himself at the time of dissolution, the monkeys stricken with fear, fled away, by hundreds, into various quarters. Thereat those foremost of monkeys, entering the palace of Sugriva, communicated unto him, Lakshmana's ire and approach. That amorous chief of monkeys, attached unto Târa, paid no heed to the words of those foremost of monkeys. Thereupon those terrible monkeys, resembling hills, elephants and clouds, went out of the city being commanded by the minister. Some of them had sharpened teeth and nails, some were grim-visaged, some had teeth like those of tigers, some had the strength of ten elephants, some had the strength of hundred elephants and some

had that of thousand elephants. Thereupon Lakshmana, angry, espied the city of *Kishkindhâ*, hard to enter and surrounded by mighty monkeys with trees in their hands. And getting over the ditch around the city walls, those terrible-looking monkeys stationed themselves openly. And meditating upon Sugriva's error and his brother's interest, the self-controlled Lakshmana, heroic, proceeded onwards. Sighing hot and hard, that best of men—Lakshmana, with reddened eyes appeared like unto smoky fire. He appeared like unto a terrible serpent of five mouths,having the top of the arow for his tongue,the bow for his expanded hood and his own prowess for the poison. Beholding him like the flaming fire of dissolution and enraged lord of serpents, Angada, out of fear, became exceedingly sorry. Thereupon the far-famed Lakshmana, having his eyes reddened with ire, spoke unto Angada, saying"—O child, do thou inform Sugriva of my arrival. O conqueror of foes, do thou tell him :—'Lakshmana, the younger brother of Rāma, being stricken with grief on account of his brother's disaster, hath come to thee and is waiting at the gate. If it pleaseth thee, do thou make good thy promise.' Saying these words do thou speedily return, O my child, O conqueror of foes." Hearing Lakshmana's words, Angada, overwhelmed with grief, aproaching his uncle said—'Saumitree hath arrived here.' Being greatly agitated with harsh words, Angada, with a pale and poorly countenance issued out speedily and approaching, touched first the king's feet and afterwards with reverence Rumā's feet. That one of exceeding prowess first touched the feet of his uncle then saluted again his mother and afterwards touching the feet of Rumā related unto them every thing in full. That monkey, possessed by *amour* and under the influence of liquor, being asleep could not hear (what Angada had said). Beholding Lakshmana highly enraged, the monkeys, possessed by fear, began to make noise as they were welceming him. They, approaching Lakshmana began to

set up a terrible roar like unto thunder and resembling the uproar of lions and the noise of water-falls. By that terrible sound awoke that monkey-chief, having coppery eyes, agitated, adorned with garlands and possessed by liquor. Hearing the words of Angada, the two counsellors of Sugriva, intelligent and of magnificent looks, along with him, approached that lord of monkeys. And those two ministers *Yaksha* and *Pravaba*, to give him proper counsels, informed (that monkey-chief) of the arrival of Lakshmana. Satisfying Sugriva with words pointing out his welfare, they sitting by him, spake unto that lord of wind resembling the king of celestials, saying:—"Of those two great and truthful brothers Rāma and Lakshmana, who are born as men, worthy of attaining to kingdom and who have gained for thee thy kingdom, Lakshmana, with a bow in his hand, is waiting at thy gate. And afraid of whom, the monkeys, trembling, are setting up terrible roars. That Lakshmana, Rāghava's brother, having words for his charioteer, and perseverance for his chariot, hath approached thee at his brother's command. O blameless king, by that Lakshmana—Tārā's darling, Angada hath been despatched unto thee. O king, of monkeys, that highly powerful one, having his eyes full of ire, is waiting at thy gate, as if burning down with his eyes all the monkeys. O king, along with thy children and friends do thou repair unto him speedily and bowing unto him with thy head down do thou pacify his wrath. And do thou, O king, with a composed heart, perform what the virtuous-souled Rāma hath ordered thee to do and thus fulfil thy promise.

SECTION XXXII.

HEARING the words of Angada as well as of Lakshmana's wrath, the self-controlled Sugriva along with his counsellors, left his seat. Ascertaining the weight and lightness of the present occasion, that one, expert in counsels and abiding by their advice spake unto the expert counsellors,saying :—"I have not done him any wrong, nor have I spoken unto him any improper word. I do not know why Rāghava's brother Lakshmana hath become offended with me. Lakshmana hath been falsely apprised of my imaginary weakness by my enemies, always looking to my dark sides. It behoveth ye all, to ascertain now speedily according to your knowledge and right understanding (the cause of Lakshmana's wrath). I do not fear Lakshmana or Rāghava; but friends enraged without any cause do invariably produce fear. It is easy to contract friendship but very difficult to sustain it; for owing to the fickleness of our minds, a very slight cause brings about separation. I have not done him any good proportionate to what the high-souled Rāma had done for me; and it is for this reason that I am afraid of him." Being thus addressed by Sugriva—Hanumān, the foremost of monkey-counsellors, spoke, according to his own understanding, saying :—"It is no wonder, O lord of monkeys, that thou hast not forgot the unexpected benefit, (thou hadst received at the hands of Rāma). To encompass thy well-being, Vāli, powerful as the Lord of celestials, was fearlessly destroyed by the heroic Rāghava. There is not the least doubt, that Rāghava, out of love, is enraged with thee, and hath despatched his younger brother Lakshmana, the enhancer of prosperity. O thou foremost of those conversant with time, the auspicious autumn, green with *Saptachhada* flowers, hath set in and thou, given up to enjoyments, doth not percieve it. The sky,

having the clouds removed, is full of clear stars and planets. The quarters, the ponds and rivers are all clear. O best of monkeys, finding thee forgetful, Lakshmana hath come here to inform thee that the proper time hath arrived. Do thou patiently hear all these harsh words of the high-souled Rāma, racked with sorrow and separated from his spouse, which Lakshmana, shall relate unto thee. Thou hast acted improperly towards him, and I do not find any thing tending to thy welfare but thy satisfying Lakshmana with folded hands. The kings should be addressed with auspicious words by their counsellors always ministering unto them proper counsels. And it is for this reason, I am addressing thee with these sound words. Rāghava, taking up his bow, while enraged, can bring under subjection the entire world, inhabited by the celestials, *Asuras* and *Gandharbas*. Remembering his former service, it doth not behove thee, grateful as thou art, to excite his wrath, who should be pleased again. Bowing unto him, with thy children and friends, do thou, O king, satisfying thy promise, seek his shelter like unto a wife placing herself under the control of her husband. O lord of monkeys, it doth not behove thee, to neglect even in thought, the behests of Rāma and his younger brother; for thou art fully aware of the prowess of Rāghava like unto the lord of celestials, and passing human power.

SECTION XXXIII.

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THEREUPON, Lakshmana, the slayer of foes, commanded, entered, at the behest of Rāma, the pleasant city of Kishkindhā situated in the centre of caves. Beholding Lakshmana, the highly powerful monkeys, having huge persons and waiting at the gate, stood all with folded hands. And seeing Daçaratha's son highly enraged and sighing again

and again, the monkeys stood silent and did not interrupt him. The graceful Lakshmana espied that huge picturesque and celestial cave adorned with jewels and flowery gardens. It was filled with palatial buildings, various jewels and flowery trees, producing at all times wished-for fruits. It was beautified with good-looking monkeys—children of the celestials and *Gandharbas* wearing celestial garlands and clothes and assuming shapes at will. It was fragrant with the sweet smell of sandal wood, *Aguru* and lotuses and its highways were equally fragrant with the smell of honey. And Lakshmana beheld there many spacious buildings like unto the hills *Vindhya* and *Meru* and rivers of clear water. And he also surveyed the picturesque dwellings of Angada, Mainda, Divida, Gavaya, Gabaksha, Gaja, Sarava, Vidhutmali, Sampāti, Suryaksha, Hanumān, Beerabahu, Subāhu, Nala, Kumuda, Sushena, Tārā, Jambabān, Dadhibaktra, Neela, Sunetra and Supātala like unto sable clouds adorned with excellent garlands, filled with rice and jewels and beautiful damsels. Unobstructed the highly powerful Saumitri entered the picturesque abode of Sugriva like unto the Sun entering into a collection of dense clouds. The abode of this lord of monkeys was like unto the palace of the Lord of celestials, ornamented with the tops of white buildings resembling the summits of the Kailaça hill and flowery trees producing at all times, wished-for fruits; covered with beautiful trees having cool shades and bearing celestial fruits and flowers resembling the molten-gold. And that virtuous-souled one, crossing the seven rooms filled with conveyances and seats beheld the secret apartment (of that monkey-chief), having many a gold and silver bed-steads with excellent coverlets and fine seats. No sooner had he entered the inner apartment than he heard a musical sound, well-measured and accompanied by the music of the stringed instrument. And that highly powerful one beheld in the abode of Sugriva many a beautiful damsel proud of their youth and beauty,

sprung from respectable families, adorned with splendid ornaments, engaged in stringing excellent garlands. And he observed Sugriva's servants, well fed, contented, not hurry in offering their services and without splendid ornaments. Hearing the sounds of women's girdles and their *Nupurs*,* the graceful Lakshmana became highly ashamed. And highly enraged at the sound of the ornaments, the hero filled all the quarters with the twang of his bow. Lakshmana of mighty-arms stood silent in a nook, thinking of his improper conduct of entering into (Sugriva's) seraglio, albeit he was wrought up with ire in consequence of Sugriva's neglecting Rāma's service. Thereupon Sugriva, the lord of monkeys, being apprised of Lakshmana's approach by the twang of his bow and terrified, trembled on his throne, and thought aside:—"Forsooth hath Saumitri, fond of his brother, come, whose approach was announced by Angada before. Informed before by Angada of his approach, and made doubly sure by the twang of the bow, that monkey came to know of Lakshmana's arrival and turned pale. Thereupon Sugriva, the foremost of monkeys, wrought up with fear, addressed the fine looking Tārā with the following well-meaning words:—"O beautiful lady, dost thou know, why hath the mild-natured younger brother of Rāma, arrived here enraged? O blameless lady, dost thou perceive any cause of the Prince's wrath? Forsooth, that best of men, is not enraged for a slight cause. Considering aright, dost thou speedily inform me if I have performed any improper act towards Rāma. O fine lady, do thou approach him in person and pacify him with soothing words. Beholding thee, that pure-souled one shall not be worked with ire; great men do never behave roughly towards the females. Approaching him do thou console him and thereafter I shall see that conqueror of foes having eyes resembling lotus-petals." Thereupon Tārā,

* An ornament for their toes or feet.—T.

with faltering feet and eyes wild with wine, the golden chains of her zone flowing (about her hips),—graced with auspicious marks, saught Lakshmana's presence with down-cast looks. Beholding Tārā, the queen of the lord of monkeys, Lakshmana, the high-souled son of a king, restraining his anger on the approach of a female, stood with his head hung down, conducting himself like an ascetic. Renouncing modesty under the influence of liquor, and finding the king's son well pleased, Tārā spake unto Lakshmana, bold and loving words, in order to console him. "O son of a king, what is the cause of thy wrath? Who is there who hath not abode by thy commands? Who can remain without anxiety, beholding fire in a forest filled with dried trees?" Hearing the soothing words of Tārā, Lakshmana, undaunted, spoke again, greatly manifesting his friendship :—"O thou intent on thy husband's welfare, dost thou not perceive that thy husband is by and by losing piety and wealth, being addicted to amorous enjoyments? O Tārā, thy husband doth not think of us who are moved with sorrow—but is addicted to sensual enjoyments only, being surrounded by parasites. (Having promised that he would institute enquiries about Sitā after four months), that lord of monkeys hath well-nigh spent the entire period, being influenced by liquor and addicted to enjoyments along with thee. For the attainment of piety and wealth, drinking is not a proper course. It is by drinking that people lose piety, wealth and desire. He who doth not return the services of his benefactor, loseth piety. He who loseth friendship with a qualified friend, loseth wealth. He is the best friend who is gifted with wealth and is truthful; and thy husband hath relinquished such a friend gifted with these two qualities. And, therefore, he doth not abide by the virtue of preserving friendship. O thou expert in business, this being the case, do thou advise us as to what we should do." Hearing the sweet words of Lakshmana consonant with piety and wealth,

Tārā again addressed him about Rāma's business, yet remaining unaccomplished, with words inspiring confidence,—"O son of a king, this is not the time for displaying thy wrath; it is not proper to be angry with one's own friends. O hero, it behoveth thee to put up with the error of him who hath thy welfare in view. O prince, who, accomplished with excellent virtues, gets enraged with one of inferior merits? O prince, who, like thee, an offspring of asceticism, is worked up with ire against the virtue of forgiveness? I know the (cause of the) wrath of that heroic monkey's friend. I know the time for action. I know what thou hast done for us. I know what is due from us to thee. And, O foremost of men, I also know the irrisistible force of Kāma. I know by whom Sugriva has been taken captive, and that his heart is not now in the work. As thou hast come under the governance of anger, thy mind has not felt the influence of desire. Even a human being that hath conceived love, does not stay for place or time or interest. Do thou forgive that lord of the monkey race, thy brother, influenced by carnality, who is by thee, and who through the urgency of lust, has banished shame. Even Maharshis finding delight in religion and asceticism, setting their hearts upon satisfying lust, (ultimately) become fast bound by ignorance. But this is a monkey, volatile by nature, and hath, furthermore, been enjoying regal state—why should *he* not act thus?" Having thus said unto Lakshmana of immeasurable intelligence words fraught with high import, that female monkey, her eyes drooping with languor, again sadly spake in this wise for the behoof of her husband, "O foremost of men, although Sugriva has come under the sway of desire, he hath, to secure thy good, ere this issued orders for preparations to be made. And monkeys by hundreds and thousands and *kotis*, inhabiting various mountains, possessed of exceeding prowess, have already arrived (here). Do thou therefore, O mighty-

armed one,come. (Having rushed towards the inner apartment), thou hast not suffered in character. For the good to behold others' wives in a friendly spirit, cannot bring on unrighteousness." Permitted by Tārā, that long-armed repressor of foes, urged on by (the required) speed, entered the inner apartment. There seated on a superb seat spread with a costly carpet, he found Sugriva resembling the sun himself, his person decked with noble ornaments, of a dignified presence, famous, wearing gay garlands and attire, invincible like unto the great Indra. And surrounded by dames adorned with elegant ornaments and wreaths, Sugriva with his eyes still more reddened in wrath, looked like the Destroyer himself. Then deeply embracing Umā, the large-eyed hero of the hue of fine gold, seated on an excellent seat, saw the powerful Saumitri having expansive eyes.

SECTION XXXIV.

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SEEING that foremost of men, Lakshmana, exercised with wrath, as he entered in without let, Sugriva was seized with sadness. And seeing Daçaratha's son, wroth, and breathing hard, and flaming up in energy, and burning in consequence of the calamity that had overtaken his brother, that chief of monkeys started up, leaving his golden seat, like unto the mighty ornamented standard of the great Indra. And as Sugriva rose up, Umā and the other females rose up, like unto stars appearing in the sky when the full moon has risen. And with eyes reddened, and his hands folded, the graceful Sugriva came (before Lakshmana) and stood there like a mighty Kalpa tree. And the wrathful Lakshmana spake unto Sugriva stationed among women, having Umā for his second, and resembling the moon with the stars,

saying,—"The king that is nobly endowed by heredity, and is kind, that hath subdued his senses,and is grateful and truth-telling, obtains renown in this world. And who is more wicked than that king who, rooted in unrighteousness, makes false promises unto friends intent upon his welfare? He that speaks a falsehood with reference to a horse, becomes guilty of the deaths of an hundred horses : he committing himself to a falsehood relative to a cow, reapeth the demerit of slaying a thousand kine ; while he that uttereth an untruth touching a person, destroys self as well as his kindred. That ungrateful wight that, having at first attained benefit at the hands of his friends, doth not requite it, is, O lord of monkeys, worthy of being slain by all creatures. Seeing an ingrate wretch, the wrathful Brahmā sang the (previous) *sloka*, bowed down unto by all the worlds. Do thou understand that, O monkey. The pious provide deliverance for the cow-killer, the wine-biber, the thief, and the violator of vows ; but for the ungrateful person there is no deliverance whatever. Thou art ignoble and ungrateful and lying, O monkey, since, having been formerly benefitted by Rāma, thou dost not requite his services. Having been benefitted by Rāma, thou, anxious to repay his kindness, shouldst exert thyself in search of Sitā. But, of false promises, thou hast been indulging in gross enjoyments,—nor doth Rāma know thee for a serpent, croaking like a frog.* A sinful wretch and of wicked soul, thou hast obtained the kingdom of the monkeys through the agency of the eminently virtuous, kind and high-souled Rāma. Thou dost not acknowledge the good offices rendered unto thee by the high-souled Rāghava ; and therefore, slain by means of sharpened shafts, thou shalt soon see Vāli. The way that hath been wended by the slain Vāli, is not yet narrowed. Do thou, O Sugriva, desist in time : do not walk in the wake

* Crying through the voice of the frog in its mouth. Another meaning is, "croaking like a frog, to allure frogs to it."—T.

of Vāli. Do not behold the shafts resembling thunder-bolts shot from the bow of that best of the Ikshwākus. Then, attaining happiness, thou shalt pass thy days in peace. Nor do thou mentally neglect Rāma's business."

SECTION XXXV.

WHEN Sumitrā's son, Lakshmana, had spoken thus, flaming in energy, Tārā of face fair as the moon, said unto him, "O Lakshmana, thou ought not to speak thus: and this lord of monkeys does not deserve to hear this harsh speech from thy lips, in especial. Sugriva is not ungrateful, or cunning, or heartless; nor doth he, O hero, deal in falsehood; nor is he deceitful. Nor hath the heroic monkey, O hero, forgotten the good, incapable of being done by others in battle, that the hero, Rāma, hath done in his behalf. And, O afflictor of foes, through Rāma's grace, Sugriva hath here attained fame and the enduring empire of the monkeys, as well as Umā and myself. Having lain down miserably before, Sugriva, now that he hath attained this supreme happiness, doth not heed his urgent duties, like the ascetic Viçwāmitra. Attached unto Ghritāchi, O Lakshmana, the pious and mighty ascetic, Viçwāmitra looked upon ten years as one day; and that best of those conversant with time, Viçwāmitra of mighty energy, did not perceive that the time (for doing a certain act) had arrived. What is to be said of other people? O Lakshmana, it behoveth Rāma to forgive one who hath all the bodily exigencies, who is fatigued, and who is not satisfied with the pleasures of Kāma. Nor, O Lakshmana, doth it behove thee, without ascertaining the exact import of things, to become suddenly subject to wrath, like any inferior person. O chief of men, persons endowed with the quality of goodness, like unto thee, do not suffer themselves to come

under the sway of passion, without (at first) heedfully revolving matters. I crave thy favor with concentrated mind, O thou that knowest morality. Renounce the mighty grief that springs from thy ire. This is my conviction that for compassing Rāma's welfare, Sugriva can resign Umā and myself, and Angada, and the kingdom and wealth and corn and animals. Slaying that worst of Rākshasas, Sugriva will bring Rāghava with Sitā, like unto the moon accompanied by Rohini. Without slaying hundreds, of thousands of Kotis, and thirty-six Ayutas, thousands, and hundreds of irrepressible Rākshasas wearing shapes at will, (Rāma) can not slay Rāvana, by whom Maithili hath been carried away. They are incapable, O Lakshmana, of being slain (by Rāma) in battle, unless he is supported (by others). Rāvana is a wily warrior, and hence is the special need of Sugriva. That knowing lord of monkeys, Vāli, had told me all this. I do not know how Rāvana had secured this host: I say what I had heard from Vāli. For rendering thee assistance, the foremost monkeys have been despatched in order to summon to the conflict numerous principal monkeys. Expecting these powerful and exceedingly strong ones, for attaining Rāghava's end, this lord of monkeys doth not (yet) sally out. Things, O Saumitri, have beforehand been so satisfactorily arranged by Sugriva, that this very day the mighty one will be joined with all those monkeys. This very day billions of bears and thousands of *golangulas* as well as innumerable Kotis of monkeys flaming in energy shall join thee. Therefore, O subduer of enemies, banish thy anger. Seeing this thy face wrought up with wrath, and thy eyes appearing like red sores, the wives of the best of monkeys experience no peace, and they are agitated by the fear that exercised them of late."

SECTION XXXVI.

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HUMBLY addressed in these words informed with morality, Sumitrā's son, resuming his native mildness, accepted them. On his accepting the speech, the lord of monkeys like a wet cloth cast off from him the fear he had conceived on account of Lakshmana. Then Sugriva—lord of monkeys—tore away the gaudy and variegated garland on his neck—potent with many a virtue, and became deprived of energy. And that master of all the monkeys, Sugriva, gladdening Lakshmana of dreadful prowess, humbly observed unto him, "Thou son unto Sumitrā, by the favor of Rāma have I received back my lost luck, my fame, and this eternal monarchy of the monkeys. O king's son, who is capable of repaying even in part an action like that of the divine (Rāma) renowned by means of his own acts? By virtue of native energy, and merely with my help, the righteous Rāghava shall recover Sitā and slay Rāvana to boot. What need of assistance to him who with a single shaft rived seven giant trees, a mountain, and the Earth. O Lakshmana, what is the use of help to him the sounds of whose stretching bow made the Earth tremble with her mountains? O best of men, when that foremost of men shall set out for slaying his enemy, Rāvana along with those going before him, I will follow him. If through my confidence, or presuming upon our amity, I have transgressed in any way, (Rāma) ought to excuse his servant,—for there is no servant that doth not transgress." When the high-souled Sugriva had said this, Lakshmana became well pleased, and he spake from love,—"Having, in especial, thee endeued with humility, my brother, O monarch of monkeys, is every way strong, O Sugriva. Such is thy strength, O Sugriva, and such thy self-denial, that thou art fully worthy to enjoy the good fortune of the king of monkeys. O Sugriva, by thy help, the puissant Rāma shall

speedily slay his foe. Of this there is not the least doubt. O Sugriva, what thou, virtuous, grateful and never turning away from fight, hast said is fit and proper. What knowing person,excepting, O foremost of monkeys, thyself and my elder brother, can speak so ? Resembling Rāma himself in strength and prowess, thou, O chief of monkeys, hast been ordained his help by the gods. But, O hero, do thou speedily go out with me and soothe thy friend aggrieved for the ravishment of his wife. And do thou, my friend, forgive what rough speech, on hearing the utterances of Rāma sunk in grief, I have given thee."

SECTION XXXVII.

THUS addressed by the magnanimous Lakshmana,Sugriva said unto Hanumān, staying beside him, "Those that dwell on the summits of Mahendra, Himavat, Vindhya and Kailāça; on Mandara,the peaks of Pāndu and the five hills; on mountains wearing the hue of the infant sun, and ever bright; and those inhabiting the West, beyond the sea; on mountains in the mansions of the sun, looking like the evening sky; and those dreadful foremost of monkeys that inhabit Padmāchala, those monkeys that, resembling collyrium-like clouds, and having the strength of the lord of elephants, dwell in the Anjana hill; monkeys, possessing the splendour of gold, inhabiting the caverns of Mahāçaila; those resorting to the sides of Meru, as well as those dwelling in the Dhumra mountains; and those, having the hues of the infant sun, dwelling in the Mahāruna mountain, drinking the Maireya wine; and those dwelling in mighty fair and fragrant forests and romantic hermitages all round, lying on the skirts of woods,—do thou at once bring all these—all the

foremost monkeys of the world, by means of gifts and conciliation, and through the agency of more than usually fleet monkeys. I know those monkeys that I have first despatched, to be gifted with great velocity*,—yet, for urging speed upon them, do thou send other foremost of monkeys. Do thou directly bring up here those monkey-chiefs that are given up to lust or are dilatory. Those wicked ones, that finding fault with the royal mandate, do not (come in) at my command within ten days, must be slain. Let those hundreds and thousands and *kotis* of leonine monkeys that abide by my mandate, hie (hence) at my behest. Let (monkeys) resembling clouds or mountains, cover up the sky; and let the foremost monkeys of dreadful forms march hence at my command. Let all the monkeys on earth, acquainted with motion, hying themselves and summoning speed at my command, bring all the monkeys." Hearing the words of the monkey-king, the son of the Wind-god despatched powerful monkeys in all directions. Despatched by the king, the monkeys, ranging the sphere of birds and stars, immediately went through the welkin. And on oceans and mountains, in forests and tanks, the monkeys began to send away all the apes on behalf of Rāma. Hearing the mandate of that king of kings, Sugriva, resembling the Hour of death, the monkeys, conceiving fear for Sugriva, set out. And monkeys resembling collyrium (in hue), numbering three *kotis*, endeued with huge might, set out from the Anjana hill for the place where Rāghava was. And ten *kotis* having the splendour of molten gold, inhabiting the mountain where the sun sets, set out. And a thousand *kotis*, hued like the lion's mane, came from the peaks of Kailāça. And of those dwelling in Himālaya, subsisting on fruits and roots, numbering a thousand and *kotis*, a thousand appeared. And thousands of dreadful monkeys of terrible deeds, hued like charcoal, numbering

* The commentator slips the sense here. According to him, the meaning is, *Those monkeys whom I have first sent, are known to me.—T.*

kotis, rushed suddenly from Vindhya. And there exists n record of the number of those inhabiting the shores of th ocean of milk, and the dwellers in the Tamâla forests, as well a those subsisting on cocoanuts. And, as if drinking up the su the mighty monkey host came from forests and caves an rivers. And it came to pass that those heroic monkeys tha had gone away to spur others on, found a mighty tree o Himavat. On that sacred mount in days of yore there too place a pleasing Mâheçwara* sacrifice. There the monkey found grateful fruits and roots sprung from the streams o sacrificial oblations, and resembling ambrosia. He tha partakes of those excellent fruits and roots sprung from th sacrificial ingredients, doth not experience hunger for a month. Those prime monkeys, feeding on fruits, gathered those sapid fruits and roots and medicinal herbs. And for compassing the good of Sugriva, repairing thither, the monkeys brought ordorous blossoms from the sacrificial ground. And all those foremost of monkeys, taking all the monkeys of the earth, hastily set off in the van of the herds. And in a short while,those fast-fleeting apes speedily reached Kishkindhâ, where the monkey Sugriva was. And taking the healing herbs and the fruits and roots, the monkeys made them over to Sugriva, and said, "Having traversed mountains, rivers and forests, all the monkeys of the earth bend their steps towards thee in obedience to thy command." Hearing this, Sugriva—lord of monkeys—was well pleased, and with a glad heart accepted all those presents.

SECTION XXXVIII.

HAVING accepted all those presents, (Sugriva), after soothing the monkeys, dismissed them. Having dismissed

* The celestial horse-sacrifice.—T.

the thousands of apes, who had performed their task, he deemed himself as well as the mighty Rāghava as having secured success. Then Lakshmana in sweet words spoke unto the exceedingly strong chief of monkeys—Sugriva—gladdening him, "If it please thee, O placid one, I will go out of Kishkindhā." Hearing Lakshmana's soft speech, Sugriva, highly delighted, said, "Be it so. Let us go. I abide by thy behest." Having said this unto Lakshmana of auspicious marks, Sugriva dismissed the women with Tārā at their head. Then Sugriva in a loud voice summoned the foremost monkeys, saying, "Come (hither)." Hearing his words, those monkeys that could present themselves before the females, did so with joined hands. To them, who had presented themselves, said the king, of splendour resembling that of the Sun, "Do, ye monkeys, bring hither a car." Hearing his words, monkeys uniting vigor with celerity, brought a car lovely to behold. Seeing the car brought up, the lord of monkeys said unto Sumitrā's son, "O Lakshmana, ascend speedily." Having said this, Sugriva in company with Lakshmana swiftly ascended the golden car resembling the sun, yoked with numerous steeds. With a pale umbrella held over his head, and white chowris waving around, with conchs and trumpets blowing, eulogized by bards, Sugriva marched out, having obtained supreme regal auspiciousness. And surrounded by hundreds of high-spirited apes and armed people, he proceeded whither Rāma was staying.—And having arrived at the excellent spot which was the home of Rāma, that highly energetic one alighted from the car along with Lakshmana. And having come to Rāma, Sugriva (stood) folding his hands. And when Sugriva had folded his hands, the monkeys also did so. And beholding the mighty host of the monkeys resembling a tank filled with lotus buds, Rāma was well-pleased with Sugriva. And raising up the monkey-king who had bent his head at Rāma's feet, Rāghava embraced him from love and regard. Having embraced

Sugriva, that righteous one said unto him, "Be seated." And seeing Sugriva seated on the ground, Rāma said, "He, O best of monkeys, is a king who, O hero, in season follows righteousness, pleasure and profit, always dividing the same (among all.) He that, renouncing righteousness and the good, devotes himself to pleasure solely, is like a man that falling asleep on the top of a tree, wakes when he hath fallen down. That king is verily virtuous that, engaged in uprooting foes and advancing friends, attends to all the three ends. O destroyer of foes, the time is come for exertion: do thou, O lord of monkeys, bethink thyself along with thy monkey ministers." Thus addressed, Sugriva said unto Rāma, "O mighty-armed one, my lost luck, and repute, and the entire monkey kingdom I have received back through thy gift, owing to thine and thy brother's grace, thou foremost of victors. He that, having received a good office, doth not requite it, reapeth obloquy among persons. These hundreds of prime monkeys, O destroyer of enemies, have come here, bringing with them all the monkeys of the world. O Rāghava, bears and monkeys, heroic Golāngulas—acquainted with woods and forests and strongholds, and of terrible shapes—and monkeys who are the sons of deities, wearing forms at will—stay on the way, O Rāghava, surrounded by their own armies. And, O hero, O repressor of foes, monkeys surrounded by hundreds, and hundred thousands, and *kotis*, and *ayutas*, and *sankus*,* and *arvudas*, and hundreds of *arvudas*, and *madhyas*, and *antyas*, wait (here). And *samudras*, and *parârdhas* of monkeys—leaders of herds—inhabiting Meru and Vindhya, resembling clouds or hills, and in might resembling the great Indra, are on their way unto thee, O king. They will join thee for battling the fiend in the field; and, slaying Rāvana in fight, shall bring Mithilā's daughter."

* A *Sanku* is a thousand *Arvudas*; a *Madhya* is an *Arvuda* ten times; an *Antya* is a *Madhya* ten times; a *Samudra* is a *Madhya* twenty times; and a *Parârdha*, a *Samudra* thirty times.—T.

Thereat the puissant son of the Earth's lord, witnessing the preparations made by the heroic monkey, remaining under his command, appeared like a blown blue lotus.

SECTION XXXIX.

As Sugriva was speaking thus with joined hands, that best of the righteous, Rāma, embraced him with his arms, and then replied, "That Indra poureth down showers, is no wonder, nor that this thousand-rayed Sun dispells darkness from the sky; nor yet that, O mild one, the Moon by his rays causes the clear night. (And in a similar way), friends like thee bring delight, O subduer of foes. O mild one, that whatever is graceful, should be harboured in thee is not strange.* I know, O Sugriva, that thou always speakst what is for my good. Assisted by thee, my friend, I shall in battle vanquish all my foes. Thou being my friend and my ally, shouldst assist me. That worst of Rākshasas hath carried away Maithili, to bring down destruction upon himself, even as Anuhlāda ravished Puloma's daughter, Sachi, deceiving her sire. That Rāvana I will at no distant date slay with my sharpened shafts, even as that slayer of enemies, he of an hundred sacrifices—slew the haughty father of Paulomi." Presently appeared volumes of dust, and the hot and fierce rays of the sun were hid in the sky. And darkened by the gloom, all sides became bewildered. And the entire earth with her mountains, forests, and woods, trembled. Then the whole ground was covered with innumerable monkeys gifted with great strength, and having sharp teeth, and resembling

* The commentator in his usual way of reading between the lines, says at the sense is—*That thou hast gathered forces for serving thy friend, is not strange. O placid one, it is well.* I give the sense the *sloka* naturally yields. T.

kings of men. Then surrounded by leaders of monkey-herds, and retinues numbering hundreds of *kotis*, and monkey chiefs from rivers, and mountains, and seas, endowed with prodigious strength, and other apes inhabiting forests, having voices resembling clouds—and monkeys hued like the infant sun, or white like the moon, or colored like the filaments of the lotus, or pale, having their homes in the Golden mountain—in all, numbering ten thousand *kotis*,—appeared the graceful and heroic monkey, named Satavali. Then, having the splendour of the Golden hill, the puissant sire of Tārā was seen at the head of many thousand *kotis*. Then Umā's father, that lord, the father-in-law of Sugriva, arrived, accompanied with other thousands of *kotis* (of monkeys),—resembling the filaments of the lotus, of face like unto the youthful sun, intelligent, the foremost of monkeys—supreme among them all. And Hanumān's father, the graceful Keçarin, appeared in company with many thousands of monkeys. And Gavāksha—sovereign of Golāngulās—endowed with dreadful might, appeared, surrounded by thousands of *kotis* of monkeys. And Dhumra of bears endowed with terrific speed—destroyer of foes—appeared, surrounded by two thousand *kotis*. And the leader of herds, named Panaça, of exceeding prowess, came, accompanied with three *kotis*, mighty and dreadful. And the leader of herds, named Nila, of huge body, resembling a mass of blue collyrium, appeared with ten *kotis*. Then the exceedingly powerful Gavaya—leader of herds, having the splendour of the Golden mountain, arrived with five *kotis*. And that powerful leader of herds—Darimukha, came, surrounded by thousands of *kotis*, and took up his post by Sugriva. And Mainda and Dwivida—sons of Açwi both—of mighty strength, appeared with *kotis* upon thousands of *kotis* of monkeys. And the powerful and heroic Gaya (came), surrounded by three *kotis*. And the king of bears, Jāmbavān by name, (came), surrounded by ten *kotis*, and enlisted himself under the command of Sugriva. And (the monkey) named Rumana,

possessed of energy, and strong, came swiftly, surrounded by an hundred *kotis* of powerful monkeys. Then, followed at his back by hundreds and thousands of *kotis*, came the monkey, Gandhamādana. Then came the young prince Angada, in prowess resembling his sire,—accompanied by a thousand *padmas* and an hundred *sankhas*. Then appeared at a distance, accompanied by five *kotis* of monkeys endowed with dreadful prowess,—Tāra, having the splendour of a star. And then appeared Indrajānu, the heroic monkey and leader of herds—lord of eleven *kotis*—surrounded by them. Then followed Rambha, resembling the infant sun, accompanied by an *ayuta*, a thousand, and an hundred. Then appeared to the view the stout monkey, named Durmukha, heroic lord of herds, surrounded by two *kotis*. And Hanumān showed himself, surrounded by a thousand *kotis* of monkeys, resembling peaks of Kailāça, of dreadful vigor. And the exceedingly energetic Nala came, attended with an hundred *kotis*, a thousand, and an hundred monkeys, living in trees. Then surrounded by ten *kotis* (of monkeys), came the shapely Darimukha before the high-souled Sugriva, from a country bordering on a river. And Sarabha, Kumuda, Vahni, the monkey Rambha,—and many other monkeys—lords of herds—passing ennumeration—wearing shapes at will, came, covering the entire earth with her mountains and forests. And all the monkeys of the world were some of them coming and others putting up. And monkeys—some of them dripping, and some leaping, and some roaring—gathered round Sugriva, like clouds gathering round the sun. And, crying in various tones, prime monkeys furnished with arms, with bent heads spoke humbly to that lord of monkeys—Sugriva. And other foremost of monkeys, gathering together duly, came before Sugriva with joined hands. Sugrivā standing with joined hands, expeditiously informed Rāma of the arrival of the monkey-leaders in hot haste; and then spake (to them), saying, "O chiefs of monkeys, stationing the forces duly near mountain-rills and all the woods, let him

that is conversant with the army, ascertain who have come and who have not."

SECTION XL.

THEN that lord of monkeys, the successful Sugriva, spake unto Rāma—lion among men and destroyer of hostile hosts—saying, "Those foremost monkeys endeued with strength and capable of wearing any shape at will, and possessed of the splendour of the mighty Indra,—that inhabit my territories, have come and stationed themselves. And these monkeys—dreadful, and resembling Daityas and Dānavas—are accompanied by powerful monkeys of terrific prowess, who have displayed their virtue in many a field,—and are of famed renown in battle and, powerful, and who have mastered languor and are celebrated in prowess and sterling in their profession. O Rāma, these *kotis* of apes that have arrived, inhabiting earth and water and various mountainous tracts, are at thy service. All abide by thy command—all are intent upon the welfare of their master, and, O subduer of foes, they are competent to bring about thy end. And in company with many thousands and innumerable ones that have shewn their ability in many a field, have come monkeys dreadful, and resembling Daityas and Dānavas. If, O lion among men, thou conceive that the time is ripe, tell it (unto me). It behoves thee to command those forces, remaining under thy sway. Although I am full well acquainted with the work in which they are to be employed, yet thou ought to order them as to what they are to accomplish." When Sugriva had spoken thus, Daçaratha's son, Rāma, embracing him with his arms, said, "O placid one, do thou learn whether Videha's daughter is alive or not; as well as ascertain the country, where, O thou

endowed with eminent wisdom, liveth Rāvana. Having come at Vaidehi and Rāvana's abode, shall I then appoint the time along with thee. O lord of monkeys, I am not the master in this matter, nor Lakshmana: thou art the cause of this undertaking, as well as, O monarch of monkeys, the lord. Do thou therefore, O lord, command these as to what is to be done by them in my behalf. O hero, thou certainly knowest my business. My second friend (Lakshmana being first), thou art potent, wise, conversant with seasonableness, cognisant of profit, and engaged in our welfare.' Thus addressed, Sugriva in presence of Rāma and the intelligent Lakshmana, said unto a leader of herds and lord of apes, named Vinata, having the splendour of a hill, blazing and emitting sounds as those of clouds, "O foremost of monkeys, accompanied with apes resembling the sun and the moon, thou cognizant of time, place and morals, and sagacious in deciding course of action,—surrounded by hundreds and thousands of active apes, march towards the Eastern quarter, furnished with woods, forests and hills. There, in mountain fastnesses, and forests and rivers, do thou search Videha's daughter, Sitā, as well as the abode of Rāvana. And while on the search around for Rāma's beloved wife, Sitā, daughter-in-law unto Daçaratha, thou shouldst search the beautiful Bhāgirathi, and the Sarayu, and the Kauçiki; the Kālindi, and the charming Yamunā, and the mighty hill bordering thereon; and the Saraswati, and the Sindhu, and the Sona with water resembling ruby; and the Mahi and Kālamahi, garnished with woods and hills,—the large tracts—Brahmamālas, Videhas, and Mālavans, and Kāçikosalas, and Māgadhas, and Pundras, and Angas; and grounds native to silkworms, and containing mines of silver; and mountains and cities embosmed in the sea. Do thou also search through the houses in Mandara, —belonging to people having ears resembling cloths, reaching their nether lips, and mouths resembling iron,—one-footed and fleet withal; and whose descendants never

deteriorate;—and to anthropophagi; and hunters dwelling on islands; having sharp hair, gold-hued, pleasing, and subsisting on raw fish; and to creatures—tiger-man forms—terrible to behold; and, ye dwellers of woods, do ye carefully search those places that are accessible by crags and bounds,—and the island of Yava, adorned by seven several kingdoms, and the island of Suvarna, and Rupayaka,—thronged by gold miners. And, going beyond the island of Yava, (one comes upon) the hill called Sisira, which pierceth the heavens by its peaks, and is inhabited by gods and demons. In all these mountain fastnesses, cascades and woods, do ye together search for the renowned wife of Rāma. Then, arriving at the rapid red waters going under the name of Sona, and repairing to the other shore of the ocean, the abode of Siddhas and Chāranas, do ye search all round for Rāvana in company with Sitā in the sweet sacred spots and picturesque woods. And ye should explore forests, mountain-sprung streams, wild tracts subject to storms, and mountains containing caverns. Then it behoves you to examine horrible ocean islands, heaving with waves, terrific, resounding,—of haughty bearing in consequence of winds. There, huge-bodied Asuras, hungering for a long period, permitted by Brahmā, capture creatures, resorting to shades. And adroitly arriving at that great sea, like unto clouds at the universal dissolution, inhabited by mighty snakes, sending loud sounds,—and there, after passing the terrific sea of red waters called Yellow, ye will behold a mighty knarled Sālmali. There, built by Viçwakarman, peak-like, gigantic, resembling Kailāça, (towereth) the mansion of Vinatā's offspring, named Mandeha. There, grim Rākshasas named Mandehas, resembling hills, of diverse shapes, capable of inspiring fear, hang head foremost on the rocks. Day after day at sunrise, these Rākshasas heated (by solar rays) and struck dead by Brahma energy,* again and again (hang on the crags). Then wilt thou, O thou that art

* The commentator explains: *energy darted from the three orders.—T.*

hard to repress, proceeding, view the sea named Kshiroda, having the hue of pale clouds, and looking like a necklace, because of the ripples (on its surface). In it there are the mighty white mountain going by the name of Rishada, covered with trees bearing oderous blossoms; as well as the tank known under the name of Sudarçana, swarming with swans and shining silver lotuses having golden filaments. Desirous of sport, resort to this tank delighted troops of Vivudhas and Chāranas, Yakshas, Kinnaras and Apsaras. Leaving behind Kshiroda, ye monkeys, ye will soon after behold the Jalada sea, striking terror into all beings. There presideth that mighty ire-born Energy of him,* embodied in) the mouth of a mule. This wondrous (universe) containing mobile and immobile things and fraught with great impetus, is the aliment of this Energy. There are heard the cries of feeble creatures inhabiting the sea, who began to wail on witnessing the mouth of the mule. On the north of the Swādu sea, lie thirteen *yojanas* (of land), named Hātarupaçila,† exceeding spacious, and of the splendour of gold. There, ye monkeys, ye will behold that serpent, the holder of Earth—resembling the moon, and with expansive eyes like lotus-petals—seated at the summit of the mount,—that one worshipped of all deities, having a thousand heads,—the god Ananta, clad in blue apparel. And by the dais (there) at the top of the mount is the golden palm, planted by that high-souled one,—which is like a banner. The chief of the celestials reared it in the Eastern region. After that is the fair Rising mountain. Its golden peak measuring a hundred *yojanas*, reaching unto the heavens, rises nobly, with mountains at its base; and looks beautiful with Sālas, palms, Tamālas, and flowering Karnikāras,—golden, splendid and resembling the sun. There,‡ spreading a *yojana* around,

* Sage Aurvi.—T. † Lit. *of gold and stone.—T.*

‡ The commentator says that this locative refers to the summit of the Rising hill.—T.

towering up ten, is the peak named Saumanasa—all certainly of gold. There, formerly on the occasion of invading the earth with three paces, that foremost of persons, Vishnu, planting his first foot, planted the other on the summit of Meru. The sun, having passed by Jamvudwipa on the north, and, arriving at that mighty and eminent summit, (Saumanasa), again becometh visible to the dwellers of Jamvudwipa. There are seen those Vālakhilya Maharshis, named Vaikhānasas,—wearing the hue of the sun, leading an ascetic mode of life. This is the island of Sudarçana, before which all creatures inspire energy and have their sight granted to them. You should search for Rāvana with Vaidehi all round the top of that mountain as well as in its forests and woods. (Here) the first twilight enfolded in the glory of the golden hill and that of the high-souled Sun, appeareth roseate. As this is the first gateway of both Earth and Heaven, and as the sun first rises in this quarter, this is called the East. Ye should search the breast of its mountain, and fountains, and caves for Rāvana in company with Vaidehi. Beyond that, is the exceedingly impassable Eastern quarter, thronged by the celestials,—covered with darkness and devoid of the sun and the moon. Do ye search for Jānaki in all those rocks, woods and streams as well as in such spots as I have not mentioned. Ye foremost of monkeys, the monkeys are competent to proceed thus far. Beyond this, of the tract without sun and without limit, I know nothing. Meeting with Vaidehi and (arriving at) Rāvana's mansion, do ye, having reached the Rising hill, turn back, when it shall be a full month. Do not stay longer than a month. If ye do, ye shall be slain by me. Having attained your end, do ye turn back, having met with Maithili. Having adroitly explored (the tract) loved of Mahendra, plated with woods, do ye, ye monkeys, having come at Sitā—the beloved wife of that descendant of Raghu—desist, attaining happiness."

SECTION XLI

—:oo:—

THEN having sent away that mighty host of monkeys, Sugriva despatched to the South others competent to perform the several tasks entrusted to them. And appointing the exceedingly mighty Angada as the leader of those heroic monkeys, that hero, the lord of monkey bands, conversant with the countries intended to be explored, despatched heroes endowed with speed and prowess, headed by Angada, Nila the son of Fire, and the monkey Hanumān, and the exceedingly energetic Jāmbavān, son unto the Great-father, and Suhotra, and Sarāri, and Saragulma, Gaya, Gavākshya, and Gavaya, Sushena, Vrishabha, Mainda, Dwivida, and Gandhamādana, and Ulkāmukha and Ananga—sons of Fire both. And the lord of monkeys began to describe unto the monkey-chiefs those tracts in those directions, that were difficult of access. "Ye will behold Vindhya having an hundred summits, and furnished with various trees and shrubs, and the romantic river Narmadā, frequented by mighty serpents; and the Godāvari,* and that mighty river, the captivating Krishnaveni, and the Mekhalas and Utkalas, and the cities of Daçārna; and Avravanti and Avanti, and the Vidarbhas and Nishtikas and the charming Māhishakas.† And ye will see also the Matsyas and Kalingas and Kauçikas all round, and the forest of Dandaka, with mountains, rivers and caverns; and the river Godāvari,‡ and the Andhras, and Paundras, the Cholas, the Pandyas, and the Keralas. Then shall ye repair to the mountain Ayomukha,§ plated with ore, having taking sum-

* The commentator says, "The Godâvari flowing through the countries to the east of the Vindya mountains."—T.

† Some texts read—Rishtikas instead.—T.

‡ The tract, according to Râmânuja, watered by the Godâvari in the vicinity of Dandaka.—T.

§ Another name of this hill is Malaya.—T.

mits, graceful, furnished with picturesque flowering woods,—the mighty mountain having groves of excellent sandal. At the foot of the Malaya mountain endeued with exceeding energy, ye will behold the noble stream Kāveri, of pleasant waters, where sport troops of Apsarās. (There) ye will see that foremost of saints, Agastya, resembling the sun. Permitted by that gratified high-souled one, ye will cross over the great river, Tāmraparni, abounding in alligators. Like a youthful female in relation to her lover, she (Tāmraparni), with both her waters as well as islets concealed under beautiful sandal woods, bathes in the sea. Proceeding (therefrom), the monkeys shall see the grand golden gates belonging to the walls of the capital of the Pāndyas. Then arriving at the main, ye shall ascertain your ability or otherwise of crossing the same. In the bosom of the deep there, Agastya hath placed that foremost of mountains—the charming Mahendra, having picturesque plateaus ; golden, and beautiful,—with a portion of it sunk in the great ocean. For aye, He of a thousand eyes at *Parvas* visiteth this mountain embellished by various blossoming trees and creepers ; beauteous with divinities, and saints, and the foremost Yakshas and Apsarās ; thronged by numbers of Siddhas and Chāranas ; and of surpassing loveliness. On its other shore is an island extending over an hundred *yojanas*, inaccessible to men,* and of splendid aspect. Do ye explore it all round. There, in particular, ye must every way search for Sitā. That country belongs to the impious Rāvana, worthy of being slain—the lord of Rākshasas, like unto the thousand-eyed (deity) in splendour. In the midst of the Southern sea belonging to him (Rāvana), there is a Rākshasi, named Angā, who procureth her pray by casting her shadow. Having (by your search) satisfied yourselves as to those countries where ye might suspect Sitā to be, do ye, your doubts dispelled, proceeding beyond that, (Lankā), search for the spouse of that monarch endeued with

* "Because," says the commentator, "of the profusion of gold in it."—T.

unbounded energy. In the sea extending over an hundred *yojanas*, a lovely hill, named Pushpitaka, the abode of Siddhas and Chāranas; resembling the rays of the sun or the moon,—resting on the waters of the ocean, looks splendid, piercing the heavens with its giant peaks. Of this (mountain), there is a particular golden summit, which the sun approaches. It is incapable of being beheld by the ungrateful or the atheistical. Bowing your heads down unto this hill, let the monkeys search on. Leaving behind that irrepressible one, (ye will come upon) a mountain difficult of approach, extending over fourteen *yojanas*, named Suryyavān. Passing by that also, (ye will see) a mountain, named Vidyut, filled with trees, beautiful at all seasons, and bearing all desirable fruits. There, feeding upon excellent and costly fruits and roots, and drinking delicious honey, let the monkeys pass beyond it. There is the hill named Kunjara, grateful both to the eye and the mind,—where Viçwakarmā had built the abode of Agastya.* There (rises) that stately golden pile, adorned with various gems, extending over one *yojana*, and ten in height. In it† also there is that palace, which is the abode of snakes; having spacious ways, incapable of being captured, guarded around, and protected by dreadful snakes and sharp-toothed serpents of virulent poison; where dwelleth Vāsuki, the exceedingly terrible king of snakes. Proceeding heedfully, ye must explore that Bhogavati palace; as also whatever concealed places may lie there. Going beyond that place, (ye will see) the mighty mountain named Rhrishava, in the form of a bull, full of all gems, and possessed of grace,—where are produced excellent *Goçirshaka*, *Padmaka*, and *Haricyâma* sandals, and which in effulgence resembles fire. But, seeing that sandal, ye must by no means ask any questions: certain Gandharbas, named Rohitas, are on guard over that wood—the lords of Gandharbas, in splendour like

* *i. e. in that hill.*

† *i. e. in that hill.*

unto five suns,—Cailusha, Grāmani, Ciksha, Cuka, and Babhru. After that, (Rhishava), at the extremity of the Earth is the abode of persons of pious acts, whose bodies are composed of the Sun, the Moon and Fire. And there reside persons who have won the heavenly regions. After that are the awful regions of the ancestral manes, which ye must not approach. This is the metropolis of Yama, covered by deep gloom. Ye heroic monkey chiefs, ye can seek thus far. Further there is no course for those endeued with motion. Having examined all these, as well others that may come within your ken, it behoves you, after having ascertained Vaidehi's course, to return (hither). He that, returning within a month, shall say,—"I have seen Sitā,' shall pass his days in happiness, enjoying affluence like mine own and indulging all pleasures. He shall be dearer unto me than life itself, and none dearer (unto me) than he; and although he might commit innumerable wrongs, still should he become my friend. Possessed of immeasurable strength and prowess, and sprung from lines crowned with sterling virtues, do ye strive manfully in such a glorious way that the king's daughter may be recovered."

SECTION XLII.

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HAVING despatched those monkeys in a southern direction, Sugriva spoke unto the monkey named Sushena, resembling a mass of clouds. Approaching his father-in-law, Tārā's father, possessed of dreadful prowess, the king, bowing and with joined hands, spoke unto him. And Sugriva commanded the Maharshi's son, Māricha, and the mighty ape, Archishmat, surrounded by the heroic foremost of monkeys,—possessing the splendour of Mahendra, gifted with sense

and vigor; and resembling the offspring himself of Vinatā in brightness; and Marichi's son,—the Mārichas—the mighty Archirmālyas,—all these sons of the saint*—(to march) towards the West, saying,—"Ye monkey-chiefs, let twice hundred thousand monkeys led by Sushena (set out) to search Vaidehi. Ye foremost of monkeys, do ye explore the Saurāshtras, the Bāhlikas, the Chandrachitras, and (other) populous and fair provinces and spacious cities, and Kukshi, dense with *Punnāgas*,† and filled with *Vakulas* and *Uddālakas*; as well as the tracts covered with *Ketaka* trees; and auspicious streams bearing their cool waters westward; and the forests of ascetics; and mountains embosoming woods. There having explored tracts resembling deserts, and cold cliffs towering high, and the West, covered with mountain ranges, and extremely difficult of access,—and proceeding at a little more to the west, it behoves you to have a view of the sea. And proceeding on, ye monkeys, ye shall see (the ocean), whose waters abound in whales and alligators, ye monkeys.‡ Then the apes shall sport in tracts covered by *Ketakas*, and dense with *Tomālas* and woods of cocoanuts. There shall ye look for Sitā and the mansion of Rāvana, in hills and woods on the shores of the sea; and (explore) Murachipattana, and the delightful Jatāpura, and Avanti, and Angalapā, as well as in the wood (called) Alakshita, and spacious monarchies, and emporiums. There is a mighty mountain where the Sindhu falls into the sea, Somagiri by name; having an hundred summits and tall trees. In its plateaus there are certain birds (called) Sinhas. These lift up to their nests whales and elephants. The proud elephants carried to the nests and remaining on the summits of the mountain,

* Marichi.—T.

† *Rottleria Tinctoria*.—T.

‡ The grammar of these *slokas* is exceedingly vicious; and it has cost the Translator no small amount of labor to assign the necessary logical *nexus* in a good many places.—T.

possessing the roar of clouds,having been gratified (with food), range around this extensive table-land filled with water. The monkeys, capable of wearing shapes at will, should swiftly search its golden summit towering to the sky and filled with graceful trees. Proceeding further, the monkeys shall behold the golden summit of Pāriyātra rising from the sea and extending over an hundred *yoyanas*. There dwell all around in a body four and twenty *kotis* of ascetic Gandharbas, resembling fire, dreadful, practicising impiety, and like unto flames of fire. The monkeys of dreadful prowess should not present themselves before those, nor should they take any fruits from that country. Those heroes are hard to approach; and they are truthful and possessed of great might. And there they of dreadful prowess stow away their fruits and roots. There ye should heedfully search for Jānaki. Ye have no fear whatever from them; do ye only follow your native nature as monkeys. There, in hue like lapises, abounding in various kinds of trees and plants, is a mighty hill of an adamantine basis, called Vajra; beautiful, famous, and measuring an hundred *yoyanas* in height and area. There let the monkeys carefully explore the caves. On the fourth side of the Ocean is a mountain named Chakravān. There Viçwakarmā forged the discus (called) *Sahasrâra*. There, slaying Panchajana and the Dānava, Hayagriva,* the Best of male beings obtained the discus as well as the conch. In those beautiful plateaus and huge caves, ye should everywhere search for Rāvana with Videha's daughter. Sunk in the depths of the sea, is a very great mountain named Varāha, having golden peaks and measuring four and sixty *yoyanas*. In it is a city named Prāgjyotisha, all of gold. There dwells the wicked Dānava named Naraka.† There do ye everywhere search for Rāvana along with Vaidehi in the beautiful plateaus and huge caves. Passing beyond that foremost of

* Lit. *horse-necked.—T.*

† *i.e. in the Vardha hill.—T.*

mountains, whose sight betrays the secret of its bowels being freighted with gold, (ye shall come upon) the mountain Sarvasauvarna, furnished with fountains and cascades. Coming to it, elephants, and boars, and lions, and tigers, on all sides roar ceaselessly, wrought up by the echoes their own cries have produced. This is the mountain named Megha, where the graceful green-horsed vanquisher of Pâka, Mahendra, was installed king by the gods. Having passed by that mountain protected by Mahendra, ye shall repair to sixty thousand hills of gold; in hue like the infant sun, and blazing on all sides and embellished by blossoming golden trees. In the midst of them is established as king, Meru, best of mountains. Formerly the Sun being well pleased, conferred a boon on this mountain, and he addressed the mountain, saying,—'By my grace all the hills that are under thy protection, shall be golden day and night; and also those gods Gandharbas and Dânavas that shall dwell in thee, shall be filled with reverence for me and to the boot attain a golden glory.' Coming to the excellent mountain Meru, Viçwadevas, the Vasus, the Maruts and the celestials, adore the Sun in the western twilight. Adored by them, the Sun, becoming invisible, repaireth to the Setting hill.* In half a *muhurta*, the Sun swiftly passes over this (mountain), measuring, as it does, ten thousand *yoyanas*. On its peak rises an edifice; resembling the sun (in splendour); consisting of palatial mansions built by Viçwakarmâ; and graced by goodly trees rife with various birds,—the residence of the high-souled Varuna, bearing the noose in his hand. Between Meru and the Setting hill, towers a tall palm having ten heads. Golden and graceful, it shineth on a variegated dais. In all these, difficult of access, as also in rivers and tanks, ye should thoroughly search for Râvana along with Vaidehi. There dwells there the righteous and famous Merusâvarni, sanctified

* The commentator remarks: "Although not expressly stated, it is implied that the islands to the west of it are also to be searched."—T.

by virtue of his own asceticism, and like unto Brahmā himself.* Bowing down your heads to the earth, ye should ask the Maharshi Merusāvarni, resembling the sun, touching Mithilā's daughter. On the departure of night, the sun dispells the darkness of the world to this extent, and then enters the Setting hill. Ye foremost of monkeys, the monkeys are able to proceed thus far. Beyond this, of what is sunless and boundless I know nothing. Having come to Vaidehi and Rāvana's mansions, and arrived at the Setting-hill, do ye return on the month being complete. Ye must not stay above a month; and if ye do, ye must be slain by me. And along with you goeth that hero, my father-in-law. Ye, abiding by his orders, should listen to all that he sayeth. My mighty-armed father-in-law, gifted with great strength, is my spiritual preceptor. All of you possessed of prowess, yourselves certainly constitute the measure whereby to ascertain the wisdom or otherwise of a course. Making this one also into a measure, survey the western quarter. Having requited the good that hath been done to us, we shall attain our end. De ye also determine what else is agreeable (unto Rāma), and in consonance with place, season and profit, should be performed by you in the matter of this business." Then those monkeys—the monkey-chiefs headed by Sushena, having heard Sugriva's deft speech, set out for the quarter protected by Varuna.

SECTION XLIII.

HAVING directed his father-in-law to proceed to the West, that best of monkeys, the all-knowing king Sugriva, lord of apes, then spake unto the heroic monkey, named Satavala, words fraught with good unto himself as well as

* Like unto Prajâpati dwelling by Mahâmeru.—T.

unto Rāma,—"Surrounded by hundreds and thousands of rangers of the forest like thyself, in company with the offspring of Yama as well as the counsellors in a body, do thou, O thou possessed of prowess, entering the northern quarter furnished with the Hima çaila, search everywhere for the illustrious spouse of Rāma.—Having performed this task satisfactorily, and brought about what is dear unto Daçaratha's son, we shall, O best of those that achieve success, be freed from our debts. The high-souled Rāghava hath done us good. If we can serve him in turn, our life shall be crowned with success. Even the life of him that accomplishes the work of one to whom the former is not obliged, is successful,—what then is to be said in respect of him that hath served one formerly? Pondering this, those that are engaged in our welfare, should so act that Jānaki may be discovered. And this formemost of men is worthy of being honored by all creatures; and Rāma—captor of hostile capitals—hath also found delight in us. Endowed with sense and prowess, do ye explore these many inaccessible places, rivers and mountains. Having searched there Mlechahhas, Pulindas, Surasenas, Prasthalas, Bharatas, Kurus, and Madrakas, and Varadas, as well as the cities of Kāmbojas, Yavanas and Sakas, do ye explore Himavān. And in tracts of Lodhras and Padmakas, and in Devadāru woods* do ye search thoroughly for Rāvana along with Videha's daughter. Then, coming upon the hermitage of Soma, frequented by gods and Gandharbas, do ye repair to the mountain called Kāla possessing spacious plateaus. In those mighty mountains, as also in others and in their caves, do ye search for that exalted lady, the blameless wife of Rāma. Having passed beyond that mighty mountain containing gold in its womb, it behoves you to go to the mountain called Sudarçana. Then (lies) the mountain called Devasakhā, the home of feathered tribes; abounding in various fowls,and embellished with diverse trees.

* Belonging, according to the commentator, to Himaván.—T.

In its golden tracts, fountains and caves, do ye search for Rāvana along with Videha's daughter. Going beyond it, (ye come upon) a vacant land, measuring an hundred *Yoyanas*, without mountains, or rivers, or trees; and void of all living beings. Speedily passing that desert land capable of making one's hair stand on end, ye shall feel delighted, on coming to the pale Kailāça. There (ye will behold) the charming mansion of Kuvera, resembling pale clouds, of burnished gold, built by Viçwakarmā; where (lies) the spacious tank overflowing with lotuses and lilies, thronged with swans and Kārandavas, and frequented by troops of Apsarās. There king Vaiçravana, the lord of Yakshas, bowed down unto by all creatures,—the graceful giver of riches—sporteth along with the Guhyakas. In the offshoots belonging to Kailāça resembling the moon, as also in their caverns, do ye thoroughly search for Rāvana in company with Vaidehi. And coming to the Krauncha mountain, ye should, having your wits about you, enter its inaccessible cavern; for that is well known as difficult of entrance. There dwell certain Maharshis, high-souled, of effulgence resembling that of the sun—complete god-like shapes,—who are sought by the deities themselves. And ye should thoroughly explore the other caves of Krauncha, its plateaus and peaks; its passes and sides. (Then is) the treeless Mānasa—abode of birds—the scene of Kāma's austerities. Way there is none for creatures, or for gods, or for Rākshasas. That also must be explored by you,—that mountain with plains and plateaus. Going beyond Krauncha, (ye shall see) the mountain, named Maināka. There is the residence of the Dānava, Maya, reared by himself. Maināka also with its plains, plateaus and woods must be searched by you. There are all over, the homes of females with faces resembling those of horses. Going beyond that part, (ye shall come to) the asylum inhabited by Siddhas; where are ascetics—Vālakhilyas, Siddhas and Vaikhānasas. Saluting those Siddhas, who have been cleansed of their sins on account of their asceticism, ye

hould in humble guise ask them concerning Sitā. There is he Vaikhānasa tank filled with golden lotuses; and ranged by graceful cranes of the hue of the infant sun. Kuvera's rehicle, the elephant known (by the name of) Sārvabhauma, ever rangeth that country in company with she-elephants. Going beyond that expanse of water, (ye come upon) a sky void of stars, and where the sun and the moon have been put out; and that land is visible by the rays, as if of the sun, proceeding from (the persons of) self-luminous, god-like ones, who are reposing there, after achieving success in austerities. Leaving behind that region, (you come to) a stream named Sailodā. On its both banks are bamboos named Kichaka. These take the Siddhas to the other shore and bring them back again. There (are seen) the northern Kurus, the abode of those that have acquired religious merit. And there are tanks there with their waters crowned with golden lotuses. There are rivers by thousands with copious blue lapis leaves. And the pools here, resembling the tender sun, are embellished with assemblages of golden red lotuses. And that tract is every where filled with costly gems, and jewels, and woods of blue lotuses, having filaments splendid like gold; and with round pearls and costly jewels. And the rivers there have islets covered with gold; and are crowded with lovely hills of gold, bright as fire, furnished with all kinds of precious stones. And the trees there, thronged with birds, bear flowers and fruits daily; and, charged with savoury juices, publishing superb perfumes, and of delicious feel, they confer every wish. Other excellent trees bring forth attires of divers kinds, and ornaments decked with pearls and lapises,—coveted alike by males and females*. And other excellent trees bear fruits fit to be partaken at all seasons. And other excellent trees bring forth precious beds dight with costly jewels and furnished with

* The present text, according to Kataka, drops a *sloka*, whose last line is, Beings possessed of powerful effulgence, sport here always in company with females."—T.

variegated covers. And other trees bring forth charming wreaths, and costly drinks, and various kinds of viands. And females adorned with every accomplishment, and endowed with youth and beauty, and Gandharbas and Kinnaras, and Siddhas and Nāgas and Vidyādharas, of blazing splendour, ceaselessly sport there in company with females. And all of righteous deeds, and all engaged in amorous disports, and all furnished with desire and profit,—dwell in that place in association with their females. And there are continually heard there the sounds of instruments and the voice of song mixed with sweet hilarous laughter, capable of taking all creatures. No one is depressed there ; nor doth any one there want any desirable object ; and day after day the delightful qualities find their developement there. Passing beyond that is the Northern ocean. In the bosom (of the deep) is the mountain named Somagiri, golden and of great dimensions. Albeit without the sun, yet through the brightness of the Soma mountain, the land shines forth with all the loveliness and reality of one warmed by the sun. There that Soul of the Universe, the adorable Sambhu, fraught with the spirits of the eleven Rudras—that lord of the gods—Brahmā—dwelleth,surrounded by the Brahmarshis. Ye cannot proceed to the north of the Kurus ; nor is there way in that region for any other creatures. And that mountain is named Soma,incapable of being entered even by the gods. Sighting this, you should speedily turn back. Ye foremost of monkeys, the monkeys are competent to proceed thus far. Beyond that, of regions sunless and limitless I know nothing. Ye should search all these which I have described (unto you) ; and ye should also turn your attention to others besides, which I have omitted to mention. Ye that are comparable unto the wind or fire, by accomplishing the work of beholding Videha's daughter, ye will do what is held as exceedingly dear unto Daçaratha's son as well as highly grateful to me. Then, having achieved success, do ye, along with your friends, honored by me, and

crowned with every virtue, ye monkeys, with your enemies slain, range the earth in company with your wives,—the support of all beings."

SECTION XLIV.

SUGRIVA had declared his conviction that he relied particularly upon Hanumān. And convinced as to the ability of that best of monkeys to accomplish the work, Sugriva, that lord of all the dwellers of the woods, well pleased, spoke unto Hanumān, son unto the wind-god, saying,—"O foremost of monkeys, neither on the earth, nor in the sky,* nor in the etherial regions,† nor yet in water, find I any obstacle to thy course. The entire worlds with Asuras, and Gandharbas, and Nāgas, and men, and gods, with oceans, and the earth and the regions beneath—are well known unto thee. And thy motion, vehemence, energy and fleetness, are, O hero, O mighty ape, even like those of thy sire, the powerful wind-god; and there exists no creature on earth that is like unto thee in energy. Therefore do thou bethink thee how Sitā may be recovered. Even in thee, O thou versed in policy, are strength, and wit, and courage, and policy, and conduct in consonance with season and place." Thereat, understanding that success in the task depended upon Hanumān, and also knowing what Hanumān was, Rāghava reflected,—"This lord of monkeys is every way confident concerning Hanumān; and Hanumān himself is even more confident of achieving succes in the work. He that hath been tested by his deed, and who hath been considered worthiest by his master, having been commissioned in this business,—success in the work is certain." Then

* *Antariksha*—regions above the earth in which the birds fly.—T.

† *Amvara*—Upper air.

beholding that monkey who was the fittest for the task, that exceedingly energetic one, (Rāma), with his mind and senses exhilarated, considering himself as already crowned with success, felt the excess of joy. And well pleased, that subduer of enemies handed to Hanumān a ring inscribed with his name, as a sign unto the king's daughter. "By this sign, O foremost of monkeys, Janaka's daughter will be able to see thee fearlessly, as one that hath come from me. Thy firmness, O hero, and sterling prowess, as well as Sugriva's saying, tell me greatly of success." Thereupon, taking that (ring), and raising his joined palms to his head, that foremost and best of monkeys, saluting (Rāma's) feet, went away. Then taking with him that mighty host of monkeys, that hero, the son of the wind, resembled the moon of bright disc in the sky, garnished by the stars, after the clouds have departed. "O thou of excessive strength! I take refuge in thy might. O thou endowed with the prowess of the foremost of lions! do thou, O son of the Wind, O Hanumān, exert thyself so, summoning the great strength thou art master of, that we may obtain Janaka's daughter."*

SECTION XLV.

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SUMMONING all the monkeys, that foremost of monkeys, king Sugriva, spake unto them all touching the success of Rāma's work. "The monkey-chiefs, knowing the stern command of their lord, should search in all these places." Then, covering up the earth like locusts, they marched away. Expecting tidings of Sitā, Rāma remained that month in the vicinity of that cascade, in company with Lakshmana. And that heroic monkey Satavali swiftly set out for the

* The commentator says that this speech is equally attributable to Râma and Sugriva. But I think, it would fit Rama's lips to a nicety—T.

northern regions covered by the monarch of mountains. And that leader of monkey herds, Vinata, proceeded towards the eastern quarter. And that monkey, Hanumān—leader of monkey-herds—in company with Tāra, Angada and others, went to the South, inhabited by Agastya. And that lord of monkeys, Sushena, lion among monkeys, went to the terrible western quarter, protected by Varuna. Then, having properly despatched (his forces) in all directions, that general of the monkey hosts, being pleased, gave himself up to sport. Thus despatched by the king, the monkey-chiefs proceeded apace respectively towards their destined quarters. And the monkeys possessed of great strength cried and howled and roared and shouted and rushed and sent up loud ululations. Thus despatched by the king, the leaders of monkey-herds, said, "We shall bring back Sitā, and slay Rāvana. I alone shall slay Rāvana engaged in conflict. And slaying (him), I shall this very day swiftly carry off Janaka's daughter, trembling because of fatigue, (saying unto her), 'Rest thou.' I single-handed shall recover Jānaki even from the nether regions. I shall uproot trees and rive mountains. I shall cleave the earth and vex the deep." (And some said), "I can, without doubt, clear a Yojana at one bound;" and another said, "I can clear an hundred;" and a yet another, "I can more than an hundred. And neither on earth, nor in sea, mountains, woods, nor nether regions, can my course be obstructed." Thus did the apes proud of their strength, severally speak in presence of the sovereign of the monkeys.

SECTION XLVI.

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On the monkey-chiefs having departed, Rāma said unto Sugriva,—"How is it that thou knowest all the quarters of this earth?" Thereupon, the self-controlled Sugriva, bowing

low, said unto Rāma,—"Do thou listen to my words. I shall relate everything. When Vāli pursued the Dānava Dunduvi,* wearing the form of a buffalo, towards the Malaya mountain Mahisha entered a cave of that mountain. And Vāli also, desirous of slaying the Asura, entered Malaya. And I was made to stand at the mouth in humble guise; nor did Vāli issue out, although a good year rolled away. Then the cave became filled with blood gushing out vehemently. Seeing this, I became amazed, and exercised with the poison of grief on account of my brother. And I, losing my sense, thought that my superior had for certain been slain. And I placed a crag huge as a hill at the mouth of the cave. (And thought I), 'Mahisha, unable to issue out, needs must meet his end.' And despairing of his (Vāli's) life, I retraced my steps to Kishkindhā. And obtaining the spacious kingdom along with Tārā and Umā, I began to pass my days in peace in company with his counsellors. Then came that foremost of monkeys, having slain him (Mahisha). Thereupon, I, influenced by fear, in consideration of his dignity, made over to him his monarchy. But Vāli, his senses exercised with sorrow, anxious to slay me, in company with his counsellors, pursued me, who took to my heels. Hotly pursued and chased by Vāli, I surveyed various streams and woods and cities. And I surveyed the earth like the hoof-print of a cow, or the image reflected from a mirror, or a fire-brand whirled (in the air.)† Then repairing to the East, I see various trees, and mountains, and charming caves, and diverse tanks. And there I behold the Ascending mountain decked with gold,—and that daily abode of Apsaras—the sea of milk. And chased by

* The real name of this Dânava is mâyâvi. He is confusedly called Dundvi and Mahisha, the latter, in consequence of the implication that his father having assumed the shape of a buffalo, he has also a like shape.—T.

† The commentator remarks that "like the hoof-print of a cow" expresses the ease with which Sugriva travelled the earth; "like a fire brand whirled" conveys his vehement speed; and "like the image reflected on a mirror" signifies the lucidity of his perception.—T.

Vāli, and flying on, I suddenly veered round, and then again, O master, off I went. And changing that direction, I again made for the South crowded with trees belonging to Vindhya, and embellished with sandal woods. Then seeing Vāli in the mountain among trees, from the south I, pursued by Vāli, betook myself to the western quarter. And beholding various countries, and arriving at that foremost and best of mountains—Asta*—I turned to the north; and (passed) Himavat, and Meru, and the Northern sea. But pursued by Vāli, refuge find I none. Then out spake Hanumān endeued with understanding, 'O king, now I remember me how that lord of monkeys, Vāli, was cursed by Matanga in this very hermitage. If Vāli enters (into this asylum), his head becomes cleft in hundred. There we shall dwell happily without anxiety.' O king's son, thereupon, we went to the Rhisyamuka mountain. nor did then Vāli enter there from fear of Matanga. Thus, O king, did I actually see all the world. And from that place I came to this cave."

SECTION XLVII.

THE principal monkeys, having been ordered by the monkey-king, speedily went in all directions to their destinations for the purpose of seeing Vaidehi. And on all sides they explore watery expanses, and streams, and lawns, and commons, and cities, and tracts rendered impassable by torrents. And the leaders of monkey-herds search all those countries, described by Sugriva,—containing mountains, woods and forests. Engaged during the day in search of Sitā, at night the monkeys seek the ground (for sleep). In every place, by day coming to trees aye enjoying every season, and crowned with fruits, the monkeys prepared their beds at

* The Setting hill.—T.

night.* Counting that day† as the first, the principal monkeys, after the month had run out, resigning all hope, came to the Fountain and met with the monkey-king. And having explored the Eastern regions, as directed, the exceedingly strong Vinata not having been able to see Sitā, came back, in company with his counsellors. And then that mighty ape, Satavali, daunted in spirits, arrived with his forces, after having searched all through the North. And having searched the West in company with his monkeys, Sushena, on the month being complete, presented himself before Sugriva. And coming to Sugriva seated along with Rāma behind the Fountain, and saluting the former, Sushena said unto Sugriva, —"Searched have been all the mountains, and deep woods, and streams, and islands embosomed in the ocean, and the various provinces. And also searched have been all the caves which have been described by thee; and searched have been all the groves entertwined with plants; and thickets; and difficult and uneven grounds. And huge animals have been sought out and slain (by us). And all the impracticable places we have explored again and again. O lord of monkeys, possessed of great strength and nobly born, it is Hanumān who will be able to ascertain the whereabouts of Mithilā's daughter. And the Wind's son, Hanumān, hath followed even the path by which Sitā hath gone."

SECTION XLVIII.

THE monkey Hanumān in company with Tārā and Angada swiftly set out for the quarter assigned by Sugriva. And having proceeded far along with all those foremost of monkeys,

* The sense is rather obscure, it being difficult to understand the relation their beds bore to the neighbouring trees.—T.

† *i.e.* the day of their departure.—T.

he explored the caves and woods of Vindhya; spots inaccessible in consequence of streams intervening in front of mountains; and tanks; and tracts filled with trees; and various mountains rife with wild trees. And having searched in all directions, the monkeys could not find Maithili, Janaka's daughter Sitâ. And subsisting on various fruits and roots, they were overcome with fatigue, after searching dreadful forests, void of water, still and tenantless, as well as other forests of a similar nature. And having searched that country as well mighty forests containing caves, those leaders of monkey-herds fearlessly explored other places, difficult of access, where the trees are fruitless, and without flowers and foliage; where the streams are waterless, and where roots even are rare; where there are no buffaloes, or deer, or elephants, or tigers, or birds—or any other animals that are found in forests. And there are there neither trees, nor annual plants, nor creepers, nor herbs,—and in that place there are no pleasant pools, with cool leaves, and filled with blown lotuses; and it hath been renounced by the black-bees. There dwelleth a Maharshi, Kandu by name, an eminently pious, and truthful ascetic, irascible, and irrepressible because of his practice of self-discipline. In that wood his son, a boy of ten years, his sands having run out, breathed his last; and it is for this that the mighty ascetic hath come under the influence of passion. And cursed by that high-souled one, the entire mighty forest hath become unfit to harbour (any creatures); difficult of entrance; and devoid of birds and beasts. They* carefully search the skirts of its woods, mountain-caves, and the sources of its streams. And those high-souled ones, devoted to the good of Sugriva, did not find Janaka's daughter, or her ravisher, Râvana. And entering (into a wood), they saw a terrible Asura, concealed by the shrubs and plants—of dreadful deeds, and cherishing no fear even of the gods. And seeing that dreadful Asura, seated like a hill, and resembling

* *i.e.* the monkeys.

a mountain, they all tightened their cloths. And that strong one also, saying unto the monkeys, "Destroyed are ye," and uplifting his clenched fist, rushed after them in rage. And as he darted suddenly, Angada, the son of Vâli, knowing, "This is Râvana," administered unto him a slap. Struck by Vâli's son, that Asura, his mouth vomitting blood, fell down to the earth like a hill toppled down. And on his having breathed his last, the monkeys, elated with victory, thoroughly searched that mountain cavern. And when they had satisfied themselves that the cave had been searched all through, the dwellers of the woods entered another fearful mountain cavern. And after having searched (that place) also, they came out fatigued; and with desponding hearts sat them down at a distance under the shade of a tree.

SECTION XLIX.

THEN the eminently wise Angada, fatigued, spake unto all the monkeys, cheering them,—"Woods, and mountains, and rivers, and impenetrable wilds, and valleys, and mountain caverns have been thoroughly searched. But Jânaki we have failed to find anywhere,—or that wicked wight, the Râkshasa that hath ravished Sitâ. And we have spent a great part of the term that had been assigned by Sugriva of stern commands. Therefore, banishing languor, sadness, and invading drowsiness, do ye together search all round. Do ye so search Sitâ, that she may be found out (by us). High spirits, ability and forwardness in action, are said to conduce to success. Therefore it is that I speak thus unto you. Ye dwellers of the wood, do ye to day rummage this impenetrable wood; renouncing grief, do ye again search through this forest. Those who act, for certain behold the fruit of their endeavours; but if people once give way to grief, they cannot

again attain vigor. Ye monkeys, king Sugriva is irascible; and inflicteth sharp punishments. He should be always feared, as also the magnanimous Rāma. I tell you this for your good. Act accordingly, if ye list. And do ye also express what else ye are capable of." Hearing Angada's words Gandhamādana said in candid words faint from thirst and fatigue,—"What Angada hath said unto us is worthy of him, and is beneficial and good. Do you follow his speech. Let us afresh search hills, caves and rocks, vacant forests and mountain cascades,—in accordance with what the high-souled Sugriva hath laid down. Let all in a body rummage the wood, and the mountain caverns." There rising up, the mighty monkeys again began to range the South close with forests belonging to Vindhya. And the monkeys ascended the Silvern Hill resembling the autumnal welkin, graceful, and furnished with summits and valleys. And eager to behold Sitā, those excellent monkeys began to search the Lodhra wood, and the Saptaparna forests. And ascending its top,* those ones endeued with immense prowess, experiencing fatigue, could not find Vaidehi, the beloved spouse of Rāma. And having surveyed that hill having many a grot, so far as the eye could range, the monkeys looking all round, descended (the eminence). And having descended to the earth, the monkeys, bewildered, and losing their consciousness, rested for a while at the foot of a tree. And their fatigue having gone off a little, the monkeys, having been refreshed for a while, again prepared to explore the whole South. And the monkey chiefs, headed by Hanumān, having set out (on the search), began to range all through Vindhya.

* *i. e.* the top of the Silvern Hill.—T.

SECTION L.

THE monkey, Hanuman, in company with Tāra and Angada searcheth the caves and woods of Vindhya,—caverns all around haunted by lions and tigers, and in vast inaccessible cascades in that foremost of mountains. And they came to the south-western summit of the mountain. And when they sojourned there, their (appointed) term had not expired. And that spacious country, consisting as it did, of caves and grots and woods, was difficult to search. And there the wind-god's offspring searched all over the mountain. And each apart remaining at no great distance from the others, Gaya, Gavākha and Gavaya, Sarava, Gandhamādana, Mainda, Dwivida, and Hanumān, Jambavān, the youthful prince Angada, and Tāra, remaining in sight of the wood, after having searched the South—lands covered with mountain ranges, were searching (about), when they espied an unenclosed cavity, difficult of entry, named Vrikshavila, guarded by a Dānava. And tried by hunger and thirst, worn out with fatigue, seeking for water, they found that cavity surrounded by trees and plants. And, with their bodies drenched and reddened with lotus dust, Kraunchas and swans and cranes and Chakravākas, came out of the cavity. And drawing nigh to that fragrant and inaccessible cave, those superior monkeys were struck with amaze, and became eager (to enter into it). And with their minds filled with doubt, those vigorous foremost of monkeys gladly approached that cave; abounding in diverse animals, resembling the residence of the lord of Daityas,* dazzling, and dreadful, and impenetrable on all sides.—Then Hanumān the son of the wind-god, possessed of the splendour of a mountain-summit, cognizant of woods and forests, said unto the grim-visaged apes,

* *i. e.* the subterranean regions.—T.

"Having explored the South, (containing) countries enveloped with mountain chains, we have all got fatigued, but we have failed to find Mithilâ's daughter. And from yonder cave come out swarms of swans and cranes and *kraunchas* and *chakravâkas*, drenched with water. For certain here is a well or a watery expanse. And at the mouth of the cave there are these cool trees." Hanumân having said this, all the monkeys went into the cave covered with darkness; without the sun or the moon, capable of making one's down stand on end. And seeing lions, and birds and beasts (ranging around), those tiger-like monkeys entered that cave covered with darkness. And (there) neither their ken, nor their vigor, nor yet their prowess was baffled: and their speed resembled the wind, and their sight remained unimpaired albeit in darkness. And those foremost of monkeys rushed into the cavity; and beheld displayed (before them) an excellent and charming scene. And embracing each other in that fearful cave rife with various trees, they passed over an hundred *yoyanas*. And deprived of their sense, and tried with thirst, and bewildered, and thirsting for water, they for a time vigilantly descended in darkness down the cave. And emaciated, with woe-begone faces, and spent, those monkeys despairing of their lives, (at last) saw light. And those mild ones, coming to a spot free from darkness, saw golden trees, possessed of the brightness of flaming fire. And Sâlas and palms, and Tamâlas, Punnâgas, Vanjulas, and Dhavas, Champakas, Naga trees, Karnikâras in flower; with variegated golden bunches and twigs, and crests of clusters, and plants,—embellished with golden garniture; resembling the infantine sun,—on daises composed of lapises;—golden trees with resplendent bodies, having the hues of purple lapises; and lotus-plants flocked with fowls; and (spots) surrounded by large golden trees, like unto the infantine sun; and tanks with large fishes of gold and lotuses, containing pleasant waters—all these they saw there. And the monkeys saw

there golden as well as silvern vehicles, and elegant dwellings all round veiled with nets of pearls; having golden balconys; with their grounds paved with gold and silver; and furnished with lapis lazulis. And on all sides they saw trees bearing fruits and flowers resembling coral; and golden black bees, and honey all round, and various spacious seats and beds about dight with gold and jewels. And searching in that cave, the exceedingly effulgent heroic monkeys saw heaps of golden, silver and bell-metal vessels; and heaps of excellent *aguru* and sandal; and pure fruits and roots; and costly vehicles and various kinds of sapid honey; and loads of costly attire; and lots of variegated woolen cloths and deer-skins; as well as a female, from near. And they found her there, wearing a black deer-skin,—a female ascetic, with restrained fare—as if flaming in energy. Amazed, the monkeys sat them down in a body. And then Hanumān asked her,—"Who art thou? And to whom doth this cave belong?" And Hanumān like unto a hill, bowing down unto the old women with joined hands, asked her, saying,—"Who art thou? And tell me, to whom belong this edifice and the cave as well as all these jewels."

SECTION LI.

HAVING said this unto that female clad in a piece of black deer-skin, Hanumān asked that highly religious ascetic practising pious offices, "Having rashly entered this cave enveloped in gloom, we have been exercised with hunger and thirst; and are extremely faint. And, having entered this mighty cave underneath the earth, we have become thirsty. And, seeing all these wonderful phenomena, we have become afflicted, and bewildered; and have lost our sense. To whom belong these golden trees resembling the infantine sun; and

the pure fruits and roots; and the houses and vehicles of gold and silver,—veiled in networks of jewels, and furnished with golden windows? And by whose energy are these golden trees (here), bearing flowers, crowned with fruits, grateful to the sight, and breathing rich odour? And golden lotuses spring in lucent water,—how golden fishes are discovered in it along with tortoises! Have these sprung from thy power; or do they owe their existence to the ascetic energy of any other? It behoves thee to relate all this unto us who are ignorant of everything." Thus addressed by Hanumān, the female ascetic practising righteousness, and engaged in the welfare of all beings, replied unto Hanumān,—"O foremost of monkeys, there is one, named Maya, spreader of illusions. By him hath this entire golden grove been constructed through his wonderful power of construction. He that hath reared this excellent golden grove, and this charming mansion, was formerly the Viçwakarmā* of the principal Dānavas. Having for a thousand years practised austerities in this vast forest, he obtained a boon from the Great-father,—in virtue of which he had attained consummate mastery in his art, as well as absolute control over the materials required therein. Having accomplished everything, that powerful one, commanding every enjoyment, for a time happily dwelt in this mighty forest. Then he, happening to conceive a passion for an Apsarā, Hemā (by name), Purandarā, vigorously wielding his thunder-bolt, struck him dead. Then Brahmā conferred on Hemā this fine forest and this golden mansion, with the perpetual privilege of enjoying every pleasure herein. I, Sayamprabhā by name,—the daughter of Merusāvarni, guard this house of Hemā, O foremost of monkeys. Hemā, skilled in dance and song, is my dear friend. Having received her blessing, I guard this vast forest. What is thy errand? And why is it that ye have arrived at these lone woods? And how have you managed to see this inaccessible forest?

* The name of the celestial architect.—T.

Having partaken of these fruits and roots intended for use, and drunk, do ye detail all this to me."

SECTION LII.

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THEN to all the monkey-chiefs, after they had rested, the female ascetic, engaged in righteous practices, eagerly said these words,—"Ye monkeys, if your pain hath gone off in consequence of the fare of fruits which you have partaken, and also if it be fit to be heard by me, I would listen to your narration." Hearing her words, Hanumān, the son of the wind-god, in all candour began to relate everything faithfully. "The Sovereign of all this world, resembling Mahendra or Varuna, Rāma, the graceful son of Daçaratha, entered the woods of Dandaka, in company with his brother, Lakshmana, as well as his spouse, Vaidehi. His wife hath been forcibly carried off by Rāvana. His friend is that heroic king, the monkey named Sugriva. By that monarch of the foremost monkeys have we been despatched (hither). And we have, joining company with these prime monkeys headed by Angada, come to the South, protected by Yama, and inhabited by Agastya. And we have been commissioned, 'Do ye all search for the Rākshasa Rāvana, wearing forms at will, along with Videha's daughter, Sitā.' Having searched through the forest as well as the ocean on the South, we, becoming hungry, sat down at the foot of a tree. And with pallid countenances, we all, absorbed in thought, sank in a wide sea of anxiety, which we could not cross. And casting our eyes around, we spyed a huge cave covered with trees and plants and enveloped in gloom. And (it came to pass that) from this (cave) came out swans, drenched with water, with drops of water on their wings,—and plumed *kuravas* and cranes. 'Let us enter here', said I unto the monkeys. And

they also arrived at that conclusion.* And thereupon they, bestirring themselves, entered into the cave. And firmly griping each other's hands, they at once made entry into the cave covered with darkness. This is our errand ; and it is on this job that we have come. And having come to thee, hungry and exhausted, we,who had been sore tried by hunger, have been entertained with fruits and roots, agreeably to the code regulating hospitality. And as thou hast saved the monkeys, who were weary and suffering from hunger, tell (me),—what benefit shall the monkeys do thee in return ?" Thus addressed by the apes, the all-knowing Sayamprabhâ replied unto the monkey-chiefs, saying,—"Well pleased am I with the fast-footing monkeys. But by one engaged in my duties, there is no work that is desiderated." Thus accosted in excellent words fraught with asceticism and righteousness, Hanumân spoke unto that one of faultless eyes, saying,—"We all take refuge in thee, practising piety. The term that had been fixed by the high-souled Sugriva in respect of us, shall all be spent in this cave. Therefore it behoveth thee to deliver us from this place. And it behoveth thee to save us, exercised with fear for Sugriva,—who, happening to override Sugriva's command, shall lose our lives. And, further, O thou that practisest righteousness, great is the task that is to be performed by us. But if we stay here, that work of ours shall remain unaccomplished." Thus addressed by Hanumân, the ascetic said,—"Once entering, hard it is for any one to return (hence) alive. But by the potency of my asceticism acquired through self-discipline, I shall deliver all the monkeys from this den. Ye foremost of monkeys, do ye close your eyes. No one is able to issue out of this place without closing one's eyes." Then they,eagerly desirous of going out, closed their sight† with their hands furnished with tender fingers. And the magnanimous monkeys, with

* Namely, *that water was to be found there.*—T.

† The text has *nimilitah—and thus they closed their eyes.* This redundant

their faces covered with their palms, were in the twinkling of an eye, liberated from the den by her. And then the pious anchoret spoke unto them there. And when they had come out of the fearful den, cheering them up, she said,—"This is the fair Vindhya mountain filled with various trees and herbs. This is the Praçravana hill; and this is the great deep. Fair Fortune! I go to my abode, ye foremost of monkeys." Having spoken thus, Sayamprabhâ entered that captivating cave.

SECTION LIII.

THEN they saw the ocean—abode of Varuna—shoreless, resounding, rife with dreadful billows. Exploring the mountain fastness of Maya,* they spent the month that had been set by the king. Then sitting down at the foot of the Vindhya mountain, containing blossoming trees, at that time† those high-souled ones indulged in reflections. And beholding vernal trees bending beneath the load of flowers, and environed by hundreds of plants, they were inspired with apprehension. And each knowing that spring had appeared, they, the term apppointed for their task having run out, dropped down on the ground. Thereat, with bland words properly honoring the aged apes and the rest dwelling in the woods, that monkey having the shoulders of a lion or a bull, and plump and broad arms—the youthful prince Angada, endowed with high wisdom, spoke,—"We have come out at the mandate of the monarch of monkeys. While we sojourned in the cave, a full month had passed away, ye monkeys.

epithet has been left out in the translation, as it would render the version extremely awkward.—T.

* Named Rhikshavila.—T.

† *i. e.* at the beginning of winter.—T.

hy do you not understand this ? We set out,engaging that our
m of search should reach no further than the end of Kārtika;*
t that hath expired. Now, what next is to be done ?
ving received the orders (of the king), ye, conversant with
lity, engaged in the welfare of your master, expert in every
rk,incomparable in execution,and renowned in every quarter,
re come out, commanded by the lord of monkeys. Now,
ring failed to attain our object, we shall meet with death.
ere is no doubt whatever about this. Who, having been
uccessful in doing the mandate of the king of monkeys,
oyeth ease ? Now all the rangers of the forest should fast
death. Naturally stern, Sugriva, established as our
ster, shall not forgive us, when we repair there, after having
isgressed thus. Sitā not having been found out, Sugriva,
certain, shall commit this sin.† Therefore it is fit that,
saking our sons, and wives, and wealth, and homes, we this
y day sit down to starve ourselves to death. Death at
place is preferrable to the unequal punishment (we must
et with at the hands of Sugriva). And, further, I have not
n installed heir-apparent by Sugriva: I have been
inkled by that foremost of kings, Rāma of untiring energy.
ertaining enmity against me of old, the king, seeing this
se, must be firmly determined to take my life by means of a
ere sentence. What is the use of suffering my friends to
k on my disaster at the last moment of my existence ?
erefore even on this sacred shore of the sea shall I sit
vn to starve myself." Hearing the tender prince speak
s, all those principal monkeys pathetically observed,—
igriva is harsh by nature, and Rāghava loveth his wife
rly. The time appointed having passed by, seeing us
me) without attaining success in the task, and seeing us
ve without obtaining a sight of Vaidehi, (Sugriva) shall
ainly slay us from the desire of doing what is agreeable to

* *October.*

† *i. e. slay us.—T.*

their faces covered with their palms, were in the twinkling of an eye, liberated from the den by her. And then the pious anchoret spoke unto them there. And when they had come out of the fearful den, cheering them up, she said,—"This is the fair Vindhya mountain filled with various trees and herbs. This is the Praçravana hill; and this is the great deep. Fair Fortune! I go to my abode, ye foremost of monkeys." Having spoken thus, Sayamprabhâ entered that captivating cave.

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epithet has been left out in the translation, as it would render the version extremely awkward.—T.

* Named Rikshavila.—T.

† *i. e.* at the beginning of winter.—T.

of his master, began to inspire him with fear.* He, wealthy in words, laying under contribution the second of the four means,† had created division among those monkeys. On their being divided, he (Hanumān) set about raising Angada's apprehension by various fear-fraught speech, referring to punishments. "O Tārā's son, thou art for certain more capable of fight than even thy sire; and thou art also able to hold the monkey-kingdom as firmly as he. But, O foremost of monkeys, the monkeys are always inconstant in character. Bereft of their wives and sons, they shall not bear thy behest. And they shall never take to thee. This I tell thee in presence of all. And I will tell thee what. Thou neither by the virtues of conciliation, charity and the rest, nor by chastisement, shalt succeed in drawing to thy side this Jāmbavān, or Nila, or the mighty ape Suhotra, or myself. A strong one wronging another that is weak, can live; therefore a weak person anxious for self-preservation, should never wrong (a strong individual). Thou considerest that this cave may serve for thy protectress,‡ having heard of it (said by Tāra); but to rive the same is but light work for the shafts of Lakshmana. Formerly this was cleft a little by Indra, with his thunderbolt hurled (against it)§; but now Lakshmana would pierce it like a leaf-stalk, by means of his keen arrows. Lakshmana hath many an iron arrow like Indra's thunderbolt or that of the sky,‖ capable of riving even mountains. O subduer of enemies, soon as thou shalt set up here, the monkeys, making up their minds, shall forsake thee. Remembering their wives and sons, ever anxious

* Touching Tára.—T.

† Referred to above.—T.

‡ The word meaning *cave* is feminine in Sanskrit.—T.

§ The commentator interprets the passage differently: "Formerly Indra did a little damage herein—*i. e.* merely slew Maya, the architect of the mansion." This is ingenuity. I give the plain sense.—T.

‖ *Vajràçani—Vajra* is the thunder-bolt in the hand of Indra, and *Açani*—the thunder-bolt produced by clouds.—T.

(on account of Sugriva, pining for domestic happiness, and aggrieved (at their pitiable plight), they shall turn their backs upon thee. Then forsaken by thy kindred as well as friends seeking thy welfare, thou shalt be struck with affright even at a quaking blade of grass. If thou make head (against Sugriva), the sharpened shafts of Lakshmana, terrible, of exceeding impetuosity and mighty vehemence, and incapable of being baffled, shall be eager to slay thee. On the contrary, if thou in humble guise present thyself (before him) along with us, he shall establish thee in the kingdom, in consideration of thy being the next heir. A righteous sovereign, steady in vow, clean, and truthful in promise, thy uncle, who cherishes affection for thee, shall not by any means chastise thee. And he loves thy mother, and his life is for her; and she hath no other son. Therefore, O Angada, go along with us."

SECTION LV.

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HEARING Hanumān's speech, uttered meekly, fraught with morality, and reflecting honor upon Sugriva, Angada said,—"Firmness, and mental sanctity, mercy, candour, prowess, and patience, are not in Sugriva. He that, while her son is living, appropriateth the beloved queen of his elder brother, mother unto him by morality, is hated (of all beings). How can he that could cover up the mouth of the cave, when he had been desired by his brother gone on martial mission, to guard the same,—(how can *he*) know morality? Whose good office remembereth *he* who could forget the renowned Rāghava himself of mighty deeds, after having, in the name of truth, taken his hand? How can he reap religious merit, that directed us to search Sitā here, from fear of Lakshmana, and not from fear of unrighteousness? What noble person,

in especial, sprung in his race, shall any longer repose confidence in that impious one of unstable soul who hath run amuck of morality? Meritorious or otherwise, how can Sugriva, having installed in the kingdom me, son (of his enemy) and the enemy sprung in his race,—suffer me to live? How can I, whose counsels have been revealed, who have transgressed, and who have been deprived of my power, repairing to Kishkindhā like one forlorn and feeble, live? For the sake of his kingdom, Sugriva, wily, cunning and cruel, shall put me in solitary confinement. For me fasting to death is better than being confined and suffering the consequent misery. Do ye grant me your permision; and go to your homes, ye monkeys. I vow before you, to the palace I will never repair. At this very spot will I fast for death; as death is good for me. Bowing unto the king as well as unto the powerful Rāghava, ye should communicate my well-being unto Sugriva—lord of apes—and my health and peace unto my mother Umā. And it behoves you also to console my mother, Tārā. Naturally fond of her son, and overflowing with tenderness, that lorn one, hearing of my death at this place, shall certainly renounce her life." Having said this, Angada, saluting the elders, with a woe-begone face entered the earth covered with grass. When he had entered, those foremost monkeys, stricken with sorrow, weeping shed warm tears from their eyes. And censuring Sugriva and praising Vāli, they, surrounding Angada, determined to starve themselves to death. Taking to heart the speech of Vāli's son, those prime monkeys, sipping water, sat down facing the East. And sitting on the edge of the water on grass pointing to the south, the foremost monkeys, wishing for surcease, thought within themselves,—"Even this is fit for us." And as they spoke of the exile of Rāma and the demise of Daçaratha, the carnage in Janasthāna, the slaying of Jatāyu, the ravishment of Vaidehi, the slaughter of Vāli, and the ire of Rāma, the monkeys were seized with fear.

When those monkeys resembling mountain-summits had entered in, they set up cries, which, like unto the rumbling of clouds, making the sky resound, made that mountain with its rills reverberate.

SECTION LVI.

WHEN the monkeys had been seated in that mountain, with the intention of putting a period to their existence through fasting, a king of vultures happened to come to that quarter. And that long-lived bird was named Sampâti, the beautiful brother of Jatâyu, famous for his strength and prowess. Issuing from a cavern of the mighty mountain Vindhya, he, seeing the monkeys seated, well pleased, said—"Verily man* reapeth the fruit of his former acts; and therefore it is that this food ordained to that end, comes to me after a long time. I shall feed on these monkeys, one by one, slaying them one after another." Eying those apes, the bird expressed himself thus. Hearing this speech of the bird coveting his food, Angada faintly spoke to Hanumân, "Behold! through Sitâ's simplicity† this one—the very son of the Sun, Yama—hath come to this place, to exterminate the monkeys. Râma's work hath not been done; nor the royal mandate. And this disaster hath arrived unthought of by the monkeys. Ye have in detail heard all that, inspired with the desire of doing what is good unto Vaidehi, that king of vultures, Jatâyu, did here. In this way, all creatures, even the brute species, compass the welfare of Râma, renouncing their lives, as we do. It is because of the love and tender-

* Although out of character, the epithet *naram—man* (*acc.*)—is used by the vulture.—T.

† Another reading is *Gridhrâpadesana—through the vultur's cunning.* This the commentator considers as preferrable.—T.

ness* they bear towards (Rāma), that people do good unto each other. And therefore the righteous Jatāyu, of his own accord laying down his life, hath done the pleasure of Rāma. We also, overcome with fatigue and (almost) dying, have come to this forest; but Mithilā's daughter we find not. Happy is that king of vultures, having been slain by Rāvana in battle. He hath got quit of the fear of Sugriva, and hath also attained supreme state. In consequence of the death of Jatāyu and that of king Daçaratha, as well as owing to the ravishment of Vaidehi, (the lives of) the monkeys have come into jeopardy. Rāma's and Lakshmana's abode in the forest with Sitā, Rāghava's slaying of Vāli with a shaft, the slaughter of innumerable Rākshasas by the enraged Rāma, and (finally) this mishap—all these owe their orgin to the bestowal of the boon on Kaikeyi." Seeing the monkeys stretched on the earth, and hearing their piteous words describing their grief, that magnanimous king of vultures, with his mind agitated, said (this). And hearing the words that issued from Angada's mouth, the sharp-beaked and high-toned vulture, said,—"Who is it that, making my mind tremble, speaketh of the death of my brother, Jatāyu, dearer unto me than life? How happened in Janasthāna the fight between the Rākshasa and the vulture? It is after a long time that to-day I hear the name of my brother. I wish to alight from this mountain-fastness. I have been well pleased by listening after a long time to the celebration of the virtues of my younger brother, cognizant of qualities and worthy of being extolled by reason of his prowess. Ye foremost of monkeys, I wish to hear of the destruction of Jatāyu, who dwelt in Janasthāna. And how could Daçaratha, whose beloved eldest son is Rāma, dear unto his superiors, be the friend of my brother? I can not move in consequence of my wings having been burnt by

* The commentator explains in pure orthodox fashion: *Because everything is in Rāma, people serve each other from the love and tenderness, which pertain to him.—T.*

the solar rays. But I wish that ye may take me down from this mountain."

SECTION LVII.

HEARING his accents faltering through grief, the leaders of monkey-herds, alarmed by his action,* did not repose confidence in his speech. Seated for the purpose of fasting to death, the monkeys, seeing the vulture, with terror thought within themselves,—"He shall eat us all up. If he eat us up, who have sat down to fast to death, we shall secure success, and speedily attain our end." Then those monkey-chiefs resolved thus. And descending from the summit of the mountain, Angada spoke unto the vulture,—"There was a lord of monkeys named Rhiksharāja, endowed with prowess. That king, O bird, was my grandsire. He had two virtuous sons, exceedingly powerful both—Vāli and Sugriva. My father, Vāli, was famed in the world for his deeds. And it came to pass that mighty monarch of all this earth, descendant of the Ikshwākus, the great and graceful car-warrior, Rāma, son unto Daçaratha, intent upon the injunction of his sire, resorting to the path of righteousness, entered the woods of Dandaka in company with his brother, Lakshmana and his wife Vaidehi. And his spouse was forcibly carried away from Janasthāna. And the friend of Rāma's father, the king of vultures, named Jatāyu, saw Videha's daughter, Sitā, as she was being carried away in the sky. And after having thrown down Rāvana from his car, and placed Maithili on the ground, (that vulture) old and overcome with fatigue was (at length) slain by Rāvana in battle. Thus slain by the powerful Rāvana, the vulture, having had his funereal obsequies

* *Karmanà (instru.) by his action.* The commentator explains: *alarmed by his speech about eating up the monkeys.* The passage is obscure.—T.

performed by Rāma (himself), hath attained excellent state. Then Rāghava made friends with my uncle, the high-souled Sugriva; and he also slew my sire. My father had debarred Sugriva from the kingdom along with his counsellors; but Rāma, having slain Vāli, installed him (Sugriva). And established in the monarchy by him (Rāma), Sugriva is (now) the master of the monkeys and king of all the foremost monkeys. By him have we been sent. Despatched hither by Rāma, we have searched for Sitā all round, but Vaidehi we have not found, as one doth not find the solar splendour at night. And it came to pass that, having heedfully explored the Dandaka forest, we through ignorance entered a cave lying open before. That cave, thou must know, was constructed by the illusive energy of Maya. And there we spent a month—the term which had been fixed by the monarch. Doing the behests of the king of monkeys, we, having overstayed the term which had been appointed, have from fear sat here down for the purpose of fasting unto death. On that Kākutstha being wrought up with wrath, as well as Sugriva together with Lakshmana, we, repairing thither, shall lose our lives."

SECTION LVIII.

WHEN the monkeys, whose lives had well nigh departed out of them, had spoken these piteous words, the vulture, in solemn accents, with tears in his eyes, said unto the monkeys, —"Ye monkeys, ye have said that my younger brother, named Jatāyu, hath been slain in battle by the powerful Rāvana. On account of my age and want of wings, I, although hearing this, bear it. Nor have I strength to-day to clear scores touching my brother's enmity. Formerly, while engaged in the destruction of Vritra, he and I, burning for victory, soared

in the sky near the flaming sun, garlanded by glory. Thence impetuously wheeling round, we went to the celestial regions along the etherial way. And it came to pass that, coming midway of the sun, Jatâyu was faint. Witnessing my brother severely struck by the solar rays, and exceedingly stupified, I from affection shadowed him with my wings. Thereat, my pinions scathed, I dropped down on Vindhya, ye foremost of monkeys; and staying here, I could not know the circumstances that have befallen my brother." Thus addressed by Jatâyu's brother, Sampâti, the eminently wise prince Angada answered,—"If thou art indeed the brother of Jatâyu, having heard what I have related, tell (us) if thou knowest touching the abode of that Râkshasa. Tell us if thou knowest anent that short-sighted worst of Râkshasas, Râvana, whether staying far or near." Thereat, rejoicing the monkeys, the exceedingly energetic elder brother of Jatâyu spoke words worthy of him,—"Ye monkeys, my pinions have been burnt; and I am a vulture shorn of strength. Therefore I will help Râma well by my words. I know the realms of Varuna, and Vishnu's Trivikrama* worlds, the wars of the gods and Asuras, and the churning for ambrosia. And albeit age hath deprived me of energy, and albeit my life hangs loosely on me, yet, if this is Râma's work, it should be done by me first. I have seen a youthful and beautiful female, adorned with all ornaments, carried away by the wicked Râvana,—the lady (all the while) crying, 'O Râma!' 'O Râma!' 'O Lakshmana!' And taking her ornaments from her person, she was throwing them on the ground. Her silken cloth seemed like the solar splendour on the summit of a mountain; and herself beside the sable Râkshasa, looked like the lightning in the welkin (beside clouds). From your relation of Râma, I conclude that she must be Sitâ. Now listen to me as I tell you about the abode of that Râkshasa. Son unto Viçravana and brother

* *i. e.* the worlds enveloped by his three steps during his Dwarf Incarnation.—T.

unto Vaiçravana, the Rākshasa named Rāvana resides in the city of Lankā. And the lovely city of Lankā, reared by Viçwakarmā, lieth a full hundred *yoyanas* hence on an island in the sea; furnished with golden gateways, filled with variegated daises, lordly gold-gleaming palaces; and girt round with great walls hued like sunshine. There stayeth Vaidehi, forlorn and clad in a silken cloth,—confined in the inner apartment of Rāvana, and carefully guarded by Rākshasis. In Lankā protected all round by the sea, ye shall behold Janaka's daughter, Maithili. At the end of the ocean after a full hundered *yoyanas*, arriving at its southern shore, ye shall see Rāvana. Ye monkeys, do ye hie thither speedily with vigor. I perceive by my knowledge that having seen (that place), ye shall come back. The first course belongs to fork-tailed shrikes and others living on grain; the second, to those that live on animals and fruits; the third is ranged by Bhāshas; the fourth by Kraunchas, Kuvaras and hawks; the fifth by vultures; the sixth belongs to swans endowed with youth and beauty; and the next to the Vainateyas. We have derived our origin from Vainateya.† (By despatching you thither), I shall avenge the heinous deed perpetrated by the cannibal, as well as the wrong done by Rāvana unto my brother. Resting here, I see Rāvana and Jānaki. We have excellent *Sauparna*‡ clairvoyance. For this reason, as well as owing to the energy consequent on our feeding on certain kinds of flesh, we, ye monkeys, can see a little further than an hundred *yoyanas*. Therefore (the Deity) hath ordained such food for us as are fraught with the power of making one see from a great distance. And the abode of cocks and others being underneath trees, their sight is limited to the extent which they require to see. Do ye look about

† Aruna, son unto Vinatá.—T.

‡ Clairvoyance attained by success in knowledge respecting the spiritual Golden eyes. Thus far the commentator. We leave the abstruse point to the apostles of theosophy and spiritism for illucidation.—T.

for means to cross over the salt waters. Having met with Vaidehi, do ye, having achieved success, come back. I wish to be taken by you to the ocean—abode of Varuna. I will offer water unto (the manes of) my high-souled brother, who hath gone to heaven." Thereat those heroes, the monkeys possessed of exceeding energy, carried to the destined spot on the shore of the ocean, Sampāti, whose wings had been scathed. Then carrying that lord of vultures back to the self-same place, the monkeys, furnished with information (concerning Sitā), experienced great joy.

SECTION LIX.

THEN hearing that ambrosial speech of the vulture-king, the monkey-chiefs, being delighted, kept on parleying (on that topic). Then Jambavān—foremost of monkeys—together with all the monkeys, arising suddenly from the ground, spoke unto the vulture-king, saying,—"Where is Sitā? By whom hath she been seen? And who hath carried away Mithilā's daughter? Do thou tell us all about this, and (thus) prove the path of these rangers of the woods. Who is there that doth not take heed of the force of Dācarathi's* and Lakshmana's arrows, speeding with the vehemence of thunder?" Thereat, cheering up those monkeys, who had risen from their attitudes of fasting, and who were all attention to hear news concerning Sitā, he (Sampāti), well pleased, said these words,—"Listen as to how I came to know of the ravishment of Vaidehi, Sitā, at this place; and who it was that told me where that one of expansive eyes is. For a long time I lay here, old, and of feeble life and energy. That best of birds, my son named Supārçva, coming to me, at the proper hour maintained me with food.

* *Sit.* Dasaratha's son. The term is applied in especial to Râma.—T.

Gandharbas are exceedingly lascivious; serpents are exceedingly wrathful; fear is excessive in deer; and we have excessive hunger. Once on a time my son, going forth about sunrise to procure food for me who was suffering from hunger and (accordingly) eager for it, came back in the evening without any flesh. Hurt (by my speech uttered) in consequence of my non-receipt of food, that enhancer of my joy, asking my forgiveness, said these words fraught with fact,—'Father, taking to my wings at the proper time for procuring flesh, I (went) and stood, obstructing the pass of the Mahendra mountain. There stood I looking down, obstructing the way of thousands of creatures ranging the sea. There I saw somebody resembling a mass of crushed collyrium, going away, taking a female resembling the rising sun in splendour. Seeing them, I had made up my mind that they should serve for thy fare, when he humbly in a pacific manner begged for way. Even among the mean, there is none on earth that can slay people who assume a mild attitude. What shall I say, alas! of superior ones like myself? And summoning celerity, he went on as if pushing off the sky by his energy. Then the rangers of the air and other beings worshipped me. And the Maharshis said unto me,—*By luck it is that Sitâ is still living.*†—*He together with a female, having passed by thee, certainly augurs good fortune unto thee.*‡—Then those eminently handsome Siddhas spoke thus unto me.—*This is Râvana, the king of the Râkshasas,* said they unto me. And I (stood), beholding the wife of Râma, son unto Daçaratha,—throwing off her ornaments and silken apparel, overwhelmed by might of sorrow, with hair dishevelled crying out the names of Râma and Lakshmana. This O father, is the reason of my passing the

† The commentator supplies the elipsis thus,—"*Coming within thy ken* by luck, Sitâ is living."

‡ The passage is obscure. The commentator has glossed over this *sloka*, and the meaning is none the clearer for his explanation.—T.

time.' That best of those skilled in speech, Supārçwa, said all this unto me. Even hearing of this, I could not think of putting forth prowess. How can a bird bereft of wings, undertake any thing? But listen! I will tell you as to what I am capable of through speech, intellect and merit, and what ye can exert your manliness in. I will do what is agreeable unto you by my words and my intention. That which is Dāçarathi's work is also mine. Of this there is no doubt. Ye, foremost in intelligence, strong, intellectual, and incapable of being overcome by the gods themselves, have been despatched by the monarch of monkeys. And Rāma's and Lakshmana's shafts furnished with the feathers of the Kanka, are competent to afflict or save the three worlds. And although the Ten-necked one is endowed with strength and energy, yet to you who are competent, nothing is hard to accomplish. There is no need of delay. Make up your minds. Persons like you do not give way to laziness in enterprise."

SECTION LX.

WHEN the vulture had offered oblations of water unto the manes of his deceased brother and finished his ablutions, the monkey-chiefs sat down in that charming mountain, surrounding him. And inspired with confidence (in the words of the Niçākara), Sampāti, from delight, said unto Angada, who was seated, surrounded by all the monkeys,—"Remaining silent, do ye, ye monkeys, heedfully hear what I say. I will tell you truly how I came to know Maithili. My body being affected by solar heat, and my wings burnt by the rays of the sun, O sinless one, I formerly fell to this summit of Vindhya. On regaining my senses after six nights, during which I was insensible, I looked around in bewilderment,

but could not recognise anything whatever. Then closely viewing oceans and mountains, rivers and tanks, and woods and countries, my thoughts came back to me. And seeing this place abounding in cheerful birds, containing woods and crested with summits,I for certain concluded it to be Vindhya on the shores of the Southern sea. And here lay a sacred asylum, honored even by the celestials, and here dwelt a saint named Niçākara, of fierce austerities. And after Niçākara cognizant of virtue had gone to heaven, I bereft of that saint, passed eight thousand years in this mountain. Descending with difficulty from the uneven top of Vindhya, I again came* to the earth covered with sharp-pointed grass. I was eager to see the saint; and (therefore), with much ado I came to him; and Jatāyu and myself saw that saint many a time and oft. A fragrant breeze blew about the hermitage; and no tree was found that did not bear flowers and fruits. Approaching the holy asylum, I, desirous of beholding the worshipful Niçākara, waited at the foot of a tree. Then at a distance I saw the saint, flaming in energy and irrepressible,—returning northwards. And as creatures gather round a giver, bears and *Srimaras*, tigers, lions, and various reptiles, were going along, surrounding him. And knowing that the saint had arrived (at his home), the animals went away, as go away forces together with counsellors, when the sovereign hath entered (his palace).—The saint was glad on seeing me. Then re-entering his asylum for a short space, he came out and enquired for my mission. 'O mild one, in consequence of thy feathers having undergone alteration, I cannot recognise thee. Thy two wings have been blasted by fire; and thy powers in thy frail frame are (in the same condition). Aforetime I saw two vultures like unto wind in speed,—kings of vultures, brothers, wearing shapes at will. Thou art I know, elder, O Sampāti; and Jatāyu is younger to thee. Assuming human forms, you had taken hold of my feet.

* While the saint was staying here.—T.

Now, what ailment hath attacked thee? And why have thy plumes fallen off? And who hath dealt this punishment unto thee? Do thou tell all this unto me, who am asking thee'."

SECTION LXI.

THEREAT Sampâti related unto the ascetic all about his fearful, arduous, and rash act of following up the sun. "'O reverend sire, in consequence of my body suffering from sores, I, my senses bewildered from shame, and myself fatigued, cannot utter words. From pride for power of flight, I and Jatâyu, being intoxicated by conceit, began to voyage the sky afar off, with the view of testing each other's prowess, binding ourselves by the vow that we would follow the Sun so long as he did not enter that mighty Setting mountain,—and appear before the ascetics on the summit of Kailâça. And simultaneously plunging (into the ærial deep) we saw on the earth beneath separate cities resembling car-wheels; and here the sound of musical instruments; and there the tinklings of ornaments. And (at places) we beheld many a damsel clad in red attire, engaged in singing. And swiftly darting up into the sky and approaching the path of the Sun, we saw a wood interspersed with swards. And we saw the earth covered with crags and masses of rocks, and intersected by streams resembling threads. And Himavân, and Vindhya, and that mighty mountain, Meru, appeared on the earth like elephants in a tank. Then we began to sweat, and to be filled with regret; and fear seized us both. And we became bewildered; and fainted away frightfully.* And we knew not the south, or the west, or the quarter presided over by Fire;† and the world that was still burning at the end

* Consequent on Jatâyu having dropped down.—T.

† South-east.—T.

of a yuga, appeared (unto us) as if it had been consumed quite.* And my mind, combined with my eyes waxed feebler. And then fixing with might and main my eyes as well as my mind (on the sun), I could by a violent exercise of my energy behold the sun. And the sun shining, appeared unto us like the earth in extent. Then, without asking me Jatāyu dropped to the earth. Seeing him, I at once descended from the sky and Jatāyu was not burnt in consequence of having been shielded by my wings. And scathed through the agitation† I fell through the ærial way. I guessed that Jatāyu fell in Janasthāna. And I myself, my wings blasted, and rendered inert, fell on Vindhya. Deprived of my kingdom, and my brother, and my wings, and my prowess, I wishing to put a period to my existence, will hurl myself headlong from this summit of the mountain."

SECTION LXII.

HAVING said this unto that foremost of ascetics, I smitten with grief, began to weep. Thereat, after, reflecting for a while, that reverend one said,—"Thy wings together with two smaller ones shall grow again; as also thy sight, energy, prowess and strength. And having heard of it, and also seen it through ascetic power, I know that a great deed is going to take place. There shall be a king named Daçaratha, increaser of the Ikshwāku race. He shall have a son, named Rāma, endowed with exceeding energy. And he (Rāma) shall repair to the forest in company with his brother, Lakshmana; that one having truth for prowess, having been commissioned to that effect by his sire. A friend named

* The passage is obscure. This is however, all the explanation that the commentator has to give.—T.

† Râmanuya comments: "the confusion seized them as the sun was midway. They lost all sense of direction. The faint succeeded.—T.

Râvana, the lord of Râkshasas, incapable of being slain by either the gods or the Dânavas, shall carry off his (Râma's) spouse in Janasthâna. And albeit tempted by viands and objects of enjoyment and desire, the famous and highly virtuous one, plunged in grief, shall not pertake of those things. And knowing that Videha's daughter (hath been fasting for many a day), Vâsava shall offer Vaidehi *pâyaça* like unto ambrosia, difficult of being procured even by the gods. Receiving that food, Maithili, knowing that it hath come from Indra,* took up a little of it from the surface, and dropped it to the earth for Râma. Whether my husband as well as his younger brother live, or they have attained godhead, let this food serve for them.' Râma's envoys, having been despatched thither,† shall come hither. Thou shouldst relate unto them all the facts connected with the queen of Râma. Do not by any means go hence; and in this case, whither, again, wilt thou repair? Do thou stay here for season and place. Thou shalt regain thy wings. I could this very day furnish thee with wings. But, by staying here in this condition, thou wilt be able to compass the welfare of the worlds. Even thou shalt do that act in behalf of those sons of the king, of the Brâhmanas, of the spiritual preceptors, of the ascetics, and of Vâsava. I also am desirous of beholding the brothers, Râma and Lakshmana. I do not wish to hold this life long. I would renounce my life.' That Maharshi, conversant with the nature of things, told me this."

* From the fact of the food not touching the earth, and other signs. It is humorous to read the explanation of the commentator as to the reason of Indra's supplying Sitâ with food. "If Sitâ remained fasting, Râvana would forego his attachment for Vaidehi, on seeing her altered appearance; and thus his destruction could not take place. Further, if he saw Sitâ retaining her former loveliness, he could conclude that Sitâ, as also Râma, were superhuman character, and that as such they could not be agents for his destruction according to the prophecy "Râvana shall be slain by a human being." This inducing him to persist in his bellicose attitude towards Râma, would bring down ruin upon his head."—T.

† For going to Lankâ.—T.

SECTION LXIII.

—:oo:—

"HAVING praised me with these and many other words, and bidden me adieu that one skilled in speech, entered his own habitation. Issuing out gently from the cave of that mountain, I, ascending Vindhya, was expecting you. The space covered by the time intervening between then and to-day is a little over an hundred years ;* and laying up in my heart the speech of that ascetic. I have been awaiting season and place. Setting out on his great journey, on Niçākara having gone to heaven, I distracted with various thoughts, have been consumed by grief.† My rising intention of doing away with myself I have suppressed in consideration of the words of the ascetic. The reason which he had imparted unto me for preserving my life, hath removed my pains, even as a flaming fire (dispells darkness). And knowing the prowess of the impious Rāvana, I said in rage to my son, versed in speech,—'Hearing her lamentation, and knowing them‡ bereft of Sitā, why didst thou not deliver her?' My son did not do this good office unto Daçaratha, influenced by affection for him." As he was speaking thus in the midst of the monkeys, his wings sprang up in presence of the rangers of the forest. Thereupon, seeing his person furnished with grown pinions hued like the infant sun, he experienced incomparable raptures, and addressed the monkeys, saying,— "By the grace of that Rāyarshi of immeasurable energy, my wings, which had been burnt up by the rays of the sun, have grown again. To-day I have got (back) the strength and prowess which I possessed while my youth was yet present. Do ye strive every way. Ye shall meet with Sitā. And my getting (back) my wings inspires (us) with confidence as to

* The commentator says "The period is one hundred and eight years."—T.

† For the loss of my plumage.—T.

‡ Ráma and Lakshmana.—T.

success." Having said this unto all the monkeys, that ranger of the sky and best of birds, Sampāti, anxious to ascertain his power of flight, flew up from the mountain summits. Hearing his words, those powerful monkeys, with vigour (enhanced), seeing success before them, felt the height of joy. Then those foremost of monkeys, in vigor resembling the Wind, getting occasion for displaying their prowess, intent upon searching the Janaka's daughter, set forward towards the quarter crested by Abhijit.§

SECTION LXIV.

HAVING heard all this related to them by the vulture-king, the monkeys possessing the strength of lions, filled with delight, bounded and set up a roar. Hearing from Sampāti that Rāvana was to be slain, the monkeys growing glad, came to the ocean, with the desire of seeing Sitā. And coming to that country, these ones prossessing dreadful prowess, beheld (the sea) reflecting the image of this entire mighty world. And arriving at the northern side of the Southern sea, those exceedingly powerful heroic monkeys took up their quarters there. And seeing the sea, here as if asleep, there, as if playful, and at another place with surges measuring mountains; and thronged with the foremost Dānavas inhabiting the nether regions; and capable of causing one's hair to stand on end, those powerful monkeys were seized with sadness. And seeing the sea, incapable of being crossed even as the sky, all the monkeys began to lament, saying,—"What is to be done?" And that best of monkeys—(Angada), seeing the army cast down because of the sight

§ *Abhijitābhimukhān (acc.) Abhijit*—the name of a star. *Abhijit* may also mean—he who is to be conquered. Then the sense would be, "the region in which Ravana was."—T.

of the sea, began to comfort the monkeys, afflicted with fear. "We should not indulge in grief. Grief is injurious.—Grief destroys a person even as a wrathful serpent doth a boy. He that, when the time is come for displaying his prowess, indulges in sorrow, growing weak in energy, fails to attain his object." That night having passed away, Angada in company with the monkeys, joined by the old ones, again took counsel with them. And that monkey-host surrounding Angada, resembled the host of Maruts environing Vāsava. Who save Vali's son (stationed) at one place and at another Hanumān, could be capable of stilling that force? Then saluting the elders as well as the army, the graceful Angada—repressor of foes—spoke words fraught with sense,—"What person, endued with exceeding energy, shall now leap over the main? Who shall serve that subduer of enemies, Sugriva, ever intent on truth? What monkey can leap over an hundred *yoyanas*? Who shall deliver leaders of herds from a mighty fear? By whose favor shall we, crowned with success and rendered happy, returning from this place, shall behold our wives and our sons, and our homes? By whose favor shall we joyfully meet Rāma, and the mighty Lakshmana, and that dweller in the woods, Sugriva? If any monkey among you is competent to bound over the deep, let him at once confer on us Dakshinā in the shape of deliverance from fear." Hearing Angada's speech, none said anything. And that host of monkeys wavered. Then that foremost of monkeys again addressed those monkeys, saying,—All of you are the foremost of strong ones, and of steady prowess. And ye have sprung in blameless lines, and are ever honored (by the king). And yet no one of you can promise to undertake this journey? Ye best of monkeys, unfold your respective powers in bounding."

SECTION LXV.

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HEARING Angada's speech, those foremost monkeys one after another began to speak, touching their respective competence in coursing—Gaya, and Gavāksha, and Gavaya, and Sarabha, and Gandhamādana, and Mainda, and Dwivida, and Angada, and Jambavān. And Gaya said,—"I can leap over ten *yöyanas*," And Gavāksha said,—"I shall go twenty *yoyanas*." And the monkey Sarabha said to those monkeys,—"Ye monkeys, I shall go thirty *yoyanas*." And the monkey, Rhishava, said to those monkeys,—"I shall, without doubt, go forty *yoyanas*." And the exceedingly energetic monkey, Gandhamādana, said,—"I shall, for certain go fifty *yoyanas*." And the monkey Mainda said unto the monkeys there,—"I shall undertake to leap over sixty *yoyanas*." And then the highly energetic Dwivida said,—"I shall, for certain, go seventy *yoyanas*. And the highly powerful Sushena, possessed of strength—foremost of monkeys said—"I declare that in motion I am equal to eighty *yoyanas*." As they were speaking thus, the oldest of them all, Jambavān, saluting them, answered—"Formerly we had power of motion. But now we have waxed exceeding old. Although this is so, yet we can not overlook this, as both Rāma and the monkey-king (by sending us) have become sure of success. At present do thou understand the course that is ours. I shall go ninety *yoyanas*. There is no doubt whatever about this." Jambavān said this unto those choice monkeys. But (formerly) my prowess in leaping was forsooth not such.* Of old in the sacrifice of Virochana's son, the eternal Lord Vishnu, when he had covered the entire universe with three steps, was circumambulated by me. But I who was all this, have waxed old, and my vigor sits feebly upon me. In my youth,

* *i. e.* it was greater.—T.

however, my strength was exceeding great and incomparable. Now I can only by my own energy, course thus far. But such a bound shall not bring success on our undertaking. After this, saluting the mighty monkey, Jambavān, the wise Angada spoke straight sense, saying,—"I can go over this mighty hundred *yoyanas*; but there is no certainty as to my power of returning." Thereat, Jambavān, cognizant of speech, said unto that foremost of monkeys,—"O foremost of leonine ones, we know thy power of motion, thou art capable of coursing a hundred thousand *yoyanas*, as well as of coming back. But we say that even this is what is fit. My child, the master must on no account be commanded by his servants. O foremost of monkeys, all these should be commanded by thee. Thou art our spouse, and (at the same time) occupying the position of our husband. The master is the spouse of the army. This is the way of the world, O repressor of foes! O subduer of enemies, thou art the root of this business. Therefore, my child, thou shouldest always be maintained by us like a wife. The root of any work must be preserved. This is the policy of those versed in business. The root existing, all the virtues, obtaining fruit, certainly meet with suceess. Thou, O thou having truth for prowess art the instrument of this undertaking, and, O subduer of enemies, furnished with sense and vigor,thou art the occasion herein. And, O foremost of monkeys, thou art both our superior, and our superior's son ; and resorting to thee we are enabled to accomplish our object." Thereat that mighty monkey, Angada, son unto Vāli, answered the exceedingly wise Jambavān, when he had spoken,—"If I go not, nor any other powerful monkey, then we should for certain again sit ourselves down to fast unto death. Without doing the mandate of the intelligent lord of monkeys, we, repairing thither, shall not behold ourselves alive. He is extreme both in showing favor and in anger. Disregarding his order, we shall, going there, meet with destruction And his ire shall, not

take any other course. Therefore it behoves thee, capable of seeing issues, to reflect." Thus addressed by Angada that powerful and heroic monkey Jambavân answered Angada in excellent words, saying,—"That business, O hero, shall not moult a feather. I shall despatch even him who shall bring about success."—Then that heroic monkey ordered the foremost of monkeys, the highly heroic monkey Hanumân, who stood apart, convinced (of the wisdom of Jambavân's decision.)

SECTION LXVI.

SURVEYING the monkey-host consisting of many hundreds and thousands,—crest-fallen, Jambavân thus spake unto Hanumân,—"O hero among the monkey-multitude, O best of those versed in all branches of learning, staying apart in silent, why dost thou not speak? O Hanumân, thou art alike in energy and strength, equal to Sugriva, monarch of monkeys, and to Râma and Lakshmana. Arishtanemi's son, the mighty Vainateya,* famous by the cognomen of Garutmân, is the foremost of birds. Many a time and oft I have seen that exceedingly powerful, mighty-armed one, endowed with strength of will,—raise up serpents in the ocean. The strength that is in his wings is equal to the might and virtue of thy arm. Thy energy and prowess are not surpassed by him. And thy strength, and thy understanding, thy energy, and thy vigour, O foremost of monkeys, (is known among all creatures). Why dost not thou prepare thyself furnished with everything that is noble or great, (for this feat)? That foremost of Apsarâs,—the famous Punjikathalâ, more famed under the name of Anjanâ, is the spouse of the monkey Kesarin.

* Offspring of Vinatâ, Garura's mother.—T.

Famed over the three worlds, and incomparable on earth by virtue of her beauty, by an imprecation, my son, she was born in the monkey-race, capable of wearing shapes at her will. Once on a time, that daughter of the high-souled lord of monkeys, Kunjara,—endeued with youth and beauty,—decked in a delightful garland, and clad in silk,—assuming a human form, was ranging on the summit of a mountain, resembling a mass of clouds in the rainy season. And it came to pass that as that one of expansive eyes was standing on the summit of the mount, the Wind gently stole away her elegant yellow cloth with crimson skirts. And he had a sight of her fair and fine face, together with her well-developed breasts. And soon as the Wind saw that illustrious one of spacious hips and slender waist, and whose every limb was lovely,—he was amain overcome by desire. And all his frame possessed by *Manmatha*, and deprived of self, the Wind embraced that blameless one by means of his long arms. Thereat, influenced by fear, that one of excellent vows said,—'Who is it that desireth to lay violent hands upon my chastity?' Hearing Anjanâ's words, the Wind answered,—'I do not wrong thee, O thou of shapely hips. Let not fear enter thy heart. As, O famous damsel, by embracing thee, I have mentally entered into thy womb, thou shalt bear a son, intelligent and endeued with prowess. And, gifted with great strength, and possessing exceeding energy, and having vast vigor, he shall equal me in bounding and leaping.' Thus addressed, O mighty monkey, thy mother, O long-armed one, O foremost of monkeys, gave birth to thee in a cave. And in that mighty forest, thou, a child, desirous of eating, seeing the Sun risen, and taking him to be a fruit, sprang up and leaped into the sky. And, O mighty monkey, going three thousand *yoyanas*, thou, struck by his energy, didst not feel poverty of spirit. And, seeing thee rushing through the heavens, O mighty monkey, Indra, growing wroth, hurled his thunder-bolt at thee. Thereat,

breaking thy left jaw, thou (didst fall) on the mountain-top. From this circumstance, thy name hath been known as *Hanumân*.* Witnessing thee beaten back, that bearer of perfumes himself, the Wind, that breaketh everything before him, in wrath did not blow through the three worlds. Thereat, all the gods—lords of the universe—influenced by fear in consequence of the triune world waxing agitated, began to pacify the wrathful Wind. And on the Wind being mollified, Brahmâ conferred on him a boon, saying,—'O child, O thou of true prowess, (thy son) shall be incapable of being slain in battle by means of weapons.' And seeing him† sustain no (serious) injury consequent on the impact of the thunder-bolt, He of a thousand eyes, pleased in his soul, also conferred on (thee) an excellent boon, O lord, saying,—'Thy death shall take place according to thy will.' Thou, endowed with dreadful vigor, art the son of Kesari by his wife; and, resembling the Wind in energy, thou hast sprung from his loins. Thou art the son of the Wind, my child—equal to him in the power of leaping. Now we are without our lives. And now thou, endowed with dexterity and vigor, and like another king of the monkeys,‡ art before us. On the occasion of Vishnu's enveloping the earth with three steps, I, O child, had circumambulated the earth with her mountains, woods and forests, one and twenty times. Then, commissioned by the gods, we had gathered annuals, which being cast on the deep), caused ambrosia to come out after churning. At that time, great was our strength. But now I have grown old, and my prowess hath left me. At present we have thee, furnished with every virtue. Therefore, possessed of vigor, do thou bestir thyself, and bound over (the main). Thou art the most qualified of all. This entire monkey-host is eager to behold thy prowess. O redoubtable monkey, do thou arise! Do

* *Hanu*—means *Jaw*. *Hanumân* means—*he with the (fractured) jaw.*—*T.*

† Hanumân.—T.

‡ Sugrîva.—T.

thou leap over the mighty ocean. Thy motion, Hanumān, surpasseth that of all beings. All the monkeys are depressed. Why, O Hanumān, dost thou overlook this ? Put forth thy vigor, O thou endowed with mighty vehemence, like Vishnu crossing over the three worlds in three steps." Exhorted by the foremost of monkeys, that one famed for his speech, that monkey,the offspring of the Wind-god,gladdening the monkey-hosts, wore (a fit) shape for crossing the ocean.*

SECTION LXVII.

SEEING that foremost of monkeys enlarge his person for crossing over an hundred *yojanas,* and suddenly filled with energy,(the monkeys) at once renounced sorrow,and,filled with delight, set up ululations and fell to eulogizing the mighty Hanumān. And,struck with amazement,they,(staying) all round, joyfully gazed (at him) ; even as creatures beheld Nārāyana, when stretching forth his three steps, he prepared himself (for the succeeding feat). And, eulogized by them, the wondrous mighty Hanumān increased ; and, flourishing his tail from joy, attained strength. And as, extolled by the principal elderly monkeys,he became fraught with effulgence, his beauty was great. As a lion fills himself with vigor in an open cave, so the son of the Wind-god filled himself with energy. And the face of him, as that intelligent one was filling himself with force, was aflame like a frying-pan, or like unto fumeless fire. Rising in the midst of the monkeys, Hanumān with his down standing on end through joy, saluting the aged monkeys, said,—"Wind, the friend of Fire, shattereth mountain-summits ; and, [ever blowing in the eye of the

* Here is another epithet of Hanumân—*Pavanâtmaja*—son unto the Wind-god. Left out on the score of redundency.—T.

sky, he is possessed of strength, and is of immeasurable (might). Begot from his loins, I am the son of the fast-coursing and high-souled Wind, coursing swiftly. I am his equal in all these accomplishments*. I can, without once stopping, circumambulate the extensive and heaven-cleaving mountain, Meru, for a thousand times. And, dashing the ocean with my arms, I can deluge the world with its mountains, rivers and lakes. Lashed by the force of my legs and thighs, that abode of Varuna, the sea, out which have sprung the ferocious aquatic animals, overleaps its continents. And for once that lord of birds, Vinatā's offspring, living on serpents, courseth through the welkin, I can course through it a thousand times. And I can touch the flaming effulgent Sun ere,beginning his journey from the Rising hill, he ascends the Setting hill. And, ye foremost of monkeys, I can, fiercely rushing on, come again without touching the earth. And I can bound beyond stars and planets, suck up the oceans, and rive the earth. And a monkey, I can, leaping, crush mountains; and, leaping, I can drain the mighty ocean dry. And, when I shall leap in the sky, flowers from various shrubs and trees shall follow me to-day. And then my course, flecked with flowers), shall resemble even the sky (studded with stars). And, ye monkeys, then all creatures shall see me,now ranging through the profound firmament, now shooting up, and now descending (on the other shore). Resembling Mahāmeru, me ye shall behold, ye monkeys, making my way, covering up the sky, as if devouring up the heavens. I shall, leaping and concentrating my energy, scatter the clouds, shake the hills, and suck up the ocean. The strength of Vinatā's son, or the Wind-god's, or mine, (surpasses that of every other creature).None save the sovereign of birds, or the exceedingly mighty Wind, can follow me in flight. In the twinkling of an eye I shall spread through the unsupported sky, like

* *i. e.* pertaining to leaping.—T.

lightning darting from clouds. And at the time of leaping over the ocean, my form shall resemble that of the energizing Vishnu, when He had assumed the triune energy. I perceive through my intelligence, (and my mental motion tallies), that I shall behold Vaidehi. Therefore, ye monkeys, rejoice. In vehemence like unto Garura, I shall, I conceive, go an *Ayuta yojanas.* I can, suddenly summoning energy, bring hither ambrosia from the very grasp of Vāsava or Brahmā himself.* I shall leap sheer over Lankā. Even this is my impression." Filled with delight, the monkeys there amazed see that foremost of monkeys, endued with immeasurable might,storming. And, hearing his speech capable of removing the grief of kindred, that best of monkeys Jambavān, transported with joy, said,—"O hero ! O son of Kesari ! O offspring of the Wind ! the huge sorrow of thy kindred hath, my child, been destroyed by thee. And these foremost of monkeys assembled, who wish for thy welfare, shall, with intent minds, perform acts tending to thy weal,—so that thou mayst succeed in thy undertaking. And by the grace of the saints, and with the permission of the aged monkeys, and by the blessing of the superiors, do thou bound over the mighty main. Till thou return, we shall stay on one leg.† The lives of all these rangers of the forest shall go along with thee." Then that tiger-like monkey said unto those rangers of the woods,—"None in this world would be able to sustain my impetus in the act of bounding. Here are these summits, firm and spacious, of this mountain, Mahendra, thronged with crags. I shall rush forward from these summits of Mahendra, interspersed with trees and adorned with masses of ore. And as I leap over a hundred *yojanas,* these mighty summits shall sustain my impetus." Then he equalling the Wind, that monkey, the son of the Wind-god, pounder of enemies,

* Vásava, Indra, carries celestial ambrosia, and Brahmá, that which is the aliment in *Yoga*—or spiritual rapture.—T.

† *i. e.* practise austerities on thy behalf.—T.

ascended that best of mountains, Mahendra ; covered with various trees and flowers, furnished with swards ; ranged by deer ; containing plants and blossoms with trees bearing fruits and flowers daily ; having tigers and lions and infuriated elephants ; swarming with maddened birds ; and abounding with fountains. Ascending (Mahendra), that foremost of monkeys endeued with exceeding strength, and resembling Mahendra himself in prowess, began to range from one mighty summit to another. Thereat, hurt by the arms of that high-souled one, that mighty mountain began to cry,* like a mighty mad elephant tormented by a lion. And water rushed out of masses of rocks scattered around. And that mighty mountain had its deer and elephants afflicted with afright; and its giant trees shaken : and its spacious uplands deserted by various Gandharva couples engaged in drinking and dalliance, and by birds flying away, and by bevies of Vidyādharas ; and its huge serpents distressed, and its cliffs and peaks toppling down. And with its serpents hissing, with their bodies half issuing (from their holes), the mountain seemed as if it shone with pennons displayed. And the heap of crags forsaken by saints exercised with fear and agitation, looked doleful, like a wayfarer left in a vast forest by his companions. And that intelligent, magnanimous and heroic monkey—destroyer of hostile heroes,—endowed with speed, concentrating his soul on his energy, mentally went to Lankā.

* *Through the voices of the animals inhabiting it.—T.*

END OF KISHKINDHÂKÂNDAM.

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THE

RAMAYANA.

TRANSLATED INTO ENGLISH PROSE FROM THE ORIGINAL SANSKRIT OF VALMIKI.

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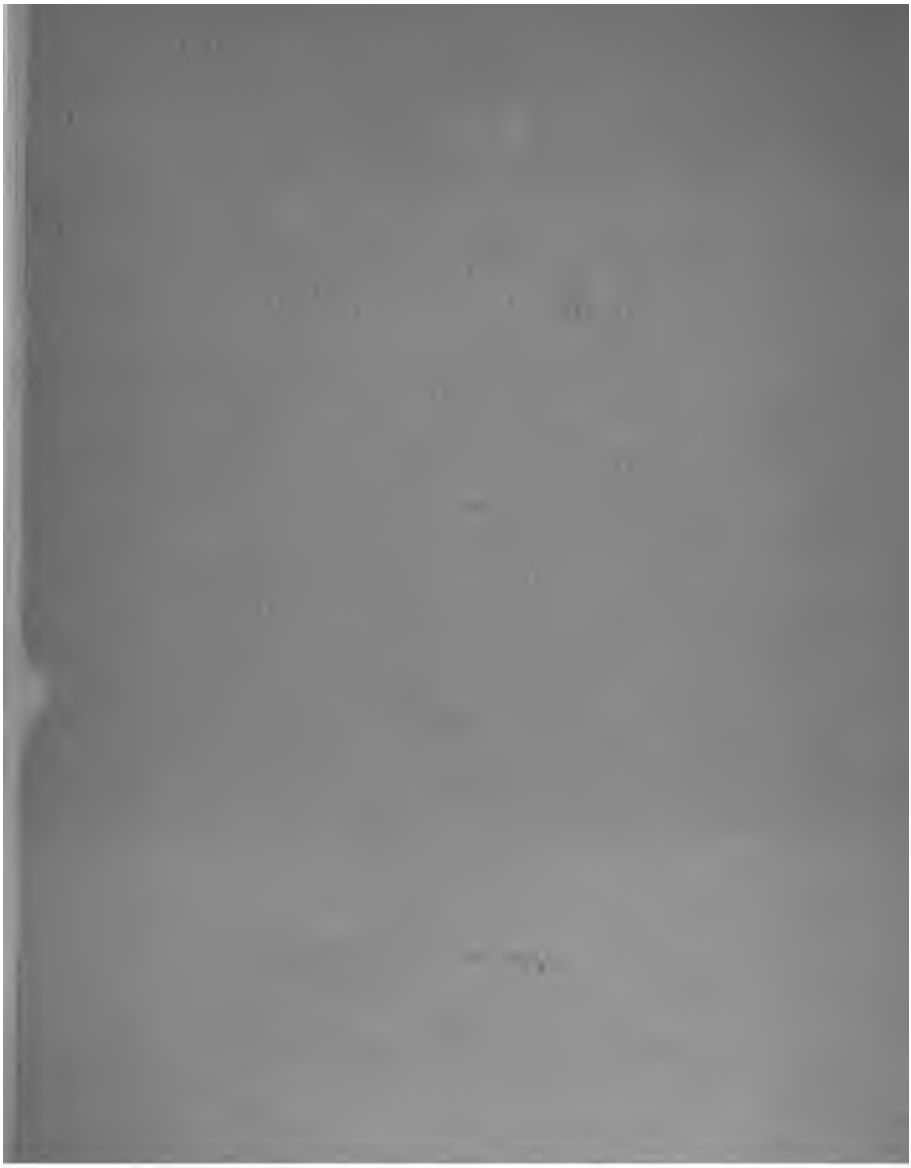
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heart upon his journey. Then having, with his face to the East, joined his palms to his Sire, that blessed one began to attain proportions for journeying towards the South. And sure as the sea increases on the occasion of a *Parva*, (Hanumân) determined on his leap, experiencing exhilaration, began, in the midst of the foremost monkeys, to increase for the behoof of Râma. Attaining measureless magnitude, he desirous of crossing over the ocean, pressed the mountain with his arms and legs. And roughly handled by the monkey, the mountain anon shook for a while; and all the blossoms showered down from the tops of the trees. And covered all over with heaps of fragrant flowers thrown off from the trees, the entire mountain wore one floral look. And afflicted by that one of first-rate prowess, that mountain shed water, like an elephant in rut. And hard beset by that powerful one, the mountain Mahendra put out the golden, silvern and collyrium sheen (that appertained thereto). And the mountain began to cast forth huge crags containing red arsenic; and its middle resembled smoke embosoming a sparkling flame. And sore tormented by the monkey engaged in harassing them, all the creatures dwelling in the caverns cried in frightful tones. And that mighty chorus* of the creatures consequent on the mountain's agony filled the entire earth, all the cardinal points, and the groves. And snakes bringing out their spacious hoods marked with blue streaks, vomitting fierce fire, began to bite at the rocks with their fangs. And those gigantic crags, bit at by those enraged (snakes) of virulent venom, flamed up with fire and were shivered unto a thousand fragments. And those medicinal herbs that grew there, albeit endowed with the virtue of neutralizing poison, could not tame the fierceness of the

interpret the epithet as meaning Râma. This is reading into the author a sense which the passage does not plainly yeild.—T.

* Another reading is: *sa mahâsatwasannâda—The clans of these mighty creatures.—T*

venom of those serpents. Then, conceiving that the mountain was being riven by Brahma Rākshasas, the ascetics, becoming agitated, as well as the Vidyādharas together with their females, began to flee away. And forsaking their golden seats and cans on the drinking grounds, and costly vessels, and water-pots plated with gold, and diverse suckable viands and meats of various kinds, and bucklers of bull hides, gold-hafted swords,—beings with wreathes on their necks, inebriate, bearing red garlands and unguents, having red eyes resembling lotuses, flew into the firmament. And fair ones decked in chains and bangles and Keyuras and bracelets,* struck with amaze, with a smile rose in the sky along with their paramours. And witnessing this mighty phenomenon, Vidyādharas and Maharshis, mounted into the sky, gazing at the mountain. And they heard the words of spirit-pervaded ascetics, and Chāranas, and Siddhas, stationed in the azure sky: "This mountain-like Hanumān, son of the Wind, endeued with exceeding vehemence, is anxious to cross over the main—abode of Varuna. And undertaking an arduous task in the interests of Rāma and monkeys, this one wishes to go to the other shore of the sea hard to reach." Hearing this speech of the ascetics, the Vidyādharas saw in the mountain that foremost of monkeys of immeasurable might. And that one resembling fire shook and bristled his down; and he set up a tremendous roar resembling a mighty (rumbling) cloud. And springing up, he lashed his tail furnished all over with hair and folds, like the king of birds handling a serpent. And the tail of that one endued with exceeding impetus, bent and brandished, seemed like a gigantic serpent carried off by Garura. And the monkey planted his arms resembling mighty clubs, fast (on the mountain); and his waist became slender; and his legs were

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* *Parihára*, according to Kataka, implies *excellence*. Tirtha says it means *bracelets*. I follow him.—T.

contracted. And contracting his arms* and neck, that graceful and powerful one summoned energy, and strength, physical and mental. And looking at his way from a distance, Hanumān, raising his eyes up, and fixing his gaze at the sky, suspended his breath in his breast. And planting his feet firmly, that one endowed with mighty strength, Hanumān, foremost of monkeys, contracting his ears up, sprang forward; and that best of monkeys spoke unto the monkeys, saying,— "As a shaft shot by Rāghava, courses like the wind, so will I course to Lankā ruled by Rāvana. And if I fail to find Janaka's daughter in Lankā, I shall with the self-same speed repair to the regions of the celestials. And if I do not find Sitā in Lankā, after taking so much trouble, I shall bring the Rākshasa king bound. Either attaining complete success, I shall come hither (back); or uprooting Lankā with Rāvana in it, I shall carry it hither." Having observed this, the monkey Hanumān, foremost of monkeys, endowed with speed, without pausing for thought, suddenly sprang up. And that powerful monkey deemed himself like unto Suparna. And as he flew up, the trees situated in that mountain, in consequence of his violent rush, shrinking their boughs, rolled over on all sides. And drawing up blossoming trees filled with maddened lapwings, by the vehemence of his flight, he coursed on in the clear sky. And those trees borne up by the vehemence of his flight, followed the monkey for a while, like friends following a friend that hath set out for a far country. And pulled up by the impetus of his (rushing) thighs, *Sâlas* and other mighty trees followed Hanumān, as an army follows its monarch. And surrounded by innumerable trees having their tops crested with flowers, Hanumān wearing a mountain-like appearance, was wonderful to behold. And those trees that were more ponderous, plunged into the salt sea, as plunged the mountains into Varuna's

* Above his shoulders.—T.

ode, afflicted with the fear of Mahendra.* And strewn th various sprouts and buds and blossoms, the monkey sembling a mass of clouds, looked lovely like a hill filled ith glow-worms. And uprooted by the force of his rush, ose trees, their flowers fallen off, plunged into the sea, e friends returning to their homes (after having accompaed their friend some way). And blown by the wind caused the monkey, the various variegated flowers of the trees consequence of their lightness, showered down on he sea. And covered with heaps of fragrant flowers of iverse hues, the monkey resembled a mass of clouds mbellished by lines of lightning. And the waters (of he ocean) strewn with blossoms carried off by his motion, ppeared like the sky garnished with charming stars (cresting he same). And his arms stretched in the sky, seemed like ve-hooded snakes issuing from a mountain. And he apeared as if he was drinking up the mighty deep with its ultitudes of waves, or as if that redoubtable monkey was esirous of sucking up the sky itself. And as he coursed ie orbit of air, his eyes flashing like lightning, resembled wo craters† aglow on a mountain. And the eyes of that oremost of tawny-hued ones resembled the sun and the moon tationed in a vast yellow aureola. And beside his coppery ose, his face looked coppery, as looks the solar disc on the pproach of eve. And the uplifted tail of the Wind-god's ffspring engaged in bounding, appeared beautiful in the y like the raised standard of Sakra. And the exceedingly ise son of the Wind, Hanumān, having white teeth, with

* The legend is that Indra or Mahendra—i. e. Indra the Great—once took into his head to clip the pinnions of all the mountains. Hence the ght.—T.

† *Parvatasthâvivânalam*—like two fires on a mountain. It evidently means *active craters* in a mountain. At least this rendering, without missing sense, imparts a material sublimity to the passage rarely paralleled in rature. The commentator, however, takes the word to mean forest-conagration.—T.

his tail coiled up, looked handsome like the sun with his disc. And on account of his waist being deeply coppery, that mighty monkey appeared like a mountain running a mighty torrent mixed with minerals and red chalk. And the wind that had got into the armpits of that leonine monkey who was crossing over the main, roareth like clouds. And as a meteor consisting of many smaller ones, darting from above falleth down (to the earth), rushed on that foremost of monkeys. And then that stalwart monkey resembling the careering sun, resembled a mad elephant fettered by the middle, whose bulk has increased immensely. And as he coursed above, on account of the reflection cast by his body (on the bosom of the deep), the monkey* looked like a bark swayed by the breeze. And wherever that mighty monkey went about the sea, the state of things appeared to undergo a violent convulsion owing to impetus imparted by his body. And that mighty monkey possessed of exceeding speed, rushed on, raising multitudes of surges on the sea by his breast resembling rock. And the wind begot of the monkey as well as that of the clouds, issuing out, made the dread-sounding ocean roll violently. And pushing up multitudes of high-heaving billows from the salt waters, that tiger-like monkey rushed on, separating earth and heaven. And that one endeued with vehement speed passed over surges in the mighty main resembling Mandara or Meru; as if counting them†. And the waters lashed up to the clouds by the force (of his speed), looked like autumnal clouds overspreading the sky. And then whales and alligators and fishes and tortoises appeared plainly visible, like the persons of individuals, when the cloth hath been taken off them. And sea-serpents, seeing that tiger-like monkey proceeding in the sky, took him for Suparna himself. And the shadow of the leonine monkey, measuring ten *yojanas* in width and thirty

* Under water.—T.

† by his progress.—T.

length, seemed the more handsome in consequence of his eed. And that shadow resembling masses of white clouds, ling on the salt waters and following the wind-god's son, emed exceedingly beautiful. And that exceedingly energetic ghty monkey possessed of a gigantic body, appeared lendid in the unsupported ærial way, like a winged mount- n. And the deep beside the course that was being hemently pursued by that elephantine monkey,was suddenly rned into a water-course.* And coursing through the regions fowls like the monarch of the feathered race, Hanumān, shing away masses of clouds, resembled the wind himself. nd collossal clouds scattered by the monkey, pale and crim- n and blue and *mangistha*-hued, looked exceedingly lovely. nd now entering into the clouds, and now emerging from em, he looked like the moon, sometimes hid and sometimes isible. And beholding that monkey engaged in bounding th celerity, gods, Gandharbas and Dānavas began to strew ossoms (on him). And as he was leaping,the Sun did not burn n; and the Wind ministered unto him, for the success of ima's work. And the saints hymned his praises, as he was ping on in the sky. And applauding the ranger of forests, ey raised the voice of song. And *nagas* and Yakshas, and rious (races of) Rākshasas, eulogized (him), on beholding at tiger-like monkey, Hanumān, in the act of bounding. nd Hanumān, that lord of monkeys, being engaged in the t of bounding, the Ocean, wishing glory unto the race of e Ikshwākus, thought within himself, "Truly shall I be umed of all persons if I do not assist this lord of monkeys— numān. Reared I have been by Sagara, the foremost of the ce of the Ikshwakus—and this monkey is their counsellor. therefore doth not behove me to tire him out. It becometh e to do that by which the monkey may take rest in me and, ieved, may happily traverse the remaining way." Having

*The sense is hard to hit. The commentator says,that agitated by Hanumân's ed, the clouds began to pour down showers on the ocean.—T.

arrived at this wholesome resolution, the Ocean spake unto that best of mountains, Mainâka, hued in gold and situate in the waters, saying, "O lord, thou hast been placed here by the king of celestials as an outer gate against the Asuras inhabiting the region under the earth. Thou too, from then, hast been waiting at this gate, unapproachable by the Asuras, rising up again and again and whose prowess is well-known (unto the Lord of celestials). O mountain, thou art capable of expanding thyself upwards, downwards and on thy sides. I do command thee therefore, O best of mountains, to rise up. That best of monkeys, the energetic Hanumân, the performer of mighty deeds, engaged in Râma's service, worn out with fatigue, waiteth above thee. Beholding the exhaustion of that leader of monkeys, it behoveth thee to rise up." Hearing the speech of the Ocean, the golden mountain Mainâka, covered with tall trees and creepers, rose up instantly from his watery bed. Like unto the Sun of bright rays rising out of the watery expanse, he uplifted himself from the Ocean. Being thus commanded by the Ocean, the great mountain, covered on all sides with water, immediately brought forth his peaks. The sky was as if cleft by these golden summits like unto the rising of the Sun, inhabited by *Kinnaras* and large Serpents. The golden summits of that mountain being thus lifted up, the dark-blue sky assumed the golden hue. And by those highly resplendent golden peaks that best of mountains assumed the brilliance of a thousand suns. Beholding before him that up-heaved mountain in the midst of the salt Ocean, Hanumân regarded it, as a barrier for aye. Like unto Wind dispersing clouds, that mighty monkey with great velocity crushed down those up-lifted peaks with his breast. Being thus crushed down by that monkey, the best of mountains, being apprized of his prowess, began to shout with joy. Thereupon, with a glad heart assuming the semblance of a man and stationing himself upon his own summit, that mountain-chief addressed Hanumân, saying, "O best of

monkeys, forsooth hast thou been engaged in this arduous task. Coming down on my peak do thou take rest. This ocean was reared by one born in the family of Raghus. And beholding thee engaged on Rāma's behoof he is worshipping thee. The best and everlasting virtue consists in returning benefits unto one who hath benefitted us. Bent on returning benefits unto Raghu's race, he deserveth respect from thee. And to welcome thee properly I have been despatched by him with the message—'Traversing over a hundred *yojanas* this monkey hath been worn out with fatigue ; let him voyage to the remaining way after resting for a while on thy summit. Do thou therefore, O best of monkeys, remain here and take rest. And feasting on these many fragrant and sweet fruits and roots, O foremost of monkeys, do thou relieve thyself of the toil and proceed. O leader of monkeys, my relation with thee is replete with many virtues and known all over the three worlds. O Son of Maruta, O best of monkeys, I know thee to be the foremost of all monkeys. Even an ordinary guest should be adored by him who abideth by virtue, what of thee great as thou art ? O thou lion among monkeys, thou art the son of Maruta, the foremost of celestials and art his equal in speed. Thou that art conversant with virtue, being worshipped, Maruta himself receiveth offerings. Thou art therefore worthy of my adoration. Hearken, there is another reason for it. O worshipful one, in olden times, the mountains, gifted with wings, began to range all quarters with velocity like unto Garuda. They moving thus, the celestials, the asceties, and all creatures became almost faint with fear of their falling down. Highly enraged therefore, the thousand-eyed Deity, the performer of hundred sacrifices, sundered with his thunderbolt, the wings of hundreds and thousands of them. When with his thunderbolt, the Lord of celestials, wroth, approached me, I was all on a sudden thrown down by the high-souled Wind. O best of monkeys I was thus cast down in this salt ocean and preserved unhurt

by thy ancestors having my wings hid. I shall therefore adore thee and thou art object of my worship O Māruta! And this my relation with thee, O foremost of monkeys, is pregnant with many virtues. The time for returning benefits having arrived, O high-souled one, it behoveth thee to afford me and the ocean, satisfaction with a blessed heart. O best of monkeys, relieve thyself of the fatigue and accept my affectionate offerings, who am worthy of thy respect.* Happy am I to see thee." Being thus accosted by Mainâka, the best of mountains, Hanumân, the foremost of monkeys said, saying :—"Pleased am I and thou hast shown me enough of hospitality. Do thou give up thy wrath.† Business wants me to go soon and the time is well-nigh spent. Besides I have promised that I shall not halt at any intermediate place." Thereupon touching the hill with his hand that highly energetic monkey wended, smiling, his ærial way. Thereat the ocean and the mountain respectfully looked towards him and adored and welcomed him with blessings worthy of the occasion. Leaving the mountain and the ocean and rising high up, he proceeded in the clear welkin traversing the ærial way.‡ Rising high up and casting his look down on the hill, that foremost of monkeys proceeded by the unsupported ærial track. Beholding this singularly arduous work of Hanumân, the celestials, the *Siddhas* and the ascetics all praised him. All the celestials and others living on its summit, were highly pleased with the mountain arrayed in gold and having beautiful sides. And the thousand-eyed Vasava was also pleased. And greatly pleased that highly intelligent Sachi's lord, himself, addressed that best of mountains having picturesque sides, saying :—"Greatly delighted am I, O lord of mountains, O thou having golden peaks. 'No

* For his relationship with Wind whose son was Hanumân.—T.

† Wrath in consequence of his inability to accept his offerings.—T.

‡ *Pitupanthanam*—the text means "his father's path"—Wind being Hanumân's father the passage means—"ærial way."—T.

fear' I do declare unto thee. Proceedest thou therefore, at thy ease, O gentle one! Greatly hast thou helped Hanumān, crossing fearlessly and unceasingly, over hundred *yoyanas* so that he migh' not fall in danger. This monkey, is going in the interests of Rāma, Daçaratha's son—and thou hast welcomed him to the best of thy might. Therefore I am greatly pleased with thee." Beholding that lord of celestials the performer of an hundred sacrifices, highly gratified, that best of mountains attained to an excess of joy. And having received boons (from Indra) the Mountain occupied again its pristine place. And Hanumān in a short time crossed over the main. Thereupon the celestials along with Gandharvas, Siddhas and the ascetics, spake unto Surasā the mother of serpents, resembling the Sun, saying:—"The highly effulgent son of Wind named Hanumān is crossing over the main. Thou art required to throw obstacles in his way for a while. Assuming therefore the semblance of a terrible, grim-visaged Rākshasa, resembling a huge mountain and having terrible teeth and a face with coppery eyes, do thou touch the welkin. We are anxious to learn if he defeateth thee by some means or cometh by grief." Thus addressed the worshipful Surasā, having been honored by the celestials, deformed and horrible and capable of exciting the fear of all beings, and obstructing Hanumān as he was coursing on, said,—"O foremost of monkeys, thou hast been ordained as my fare by the gods themselves. I will eat thee up,—do thou enter my mouth. Even this is the boon that was conferred on me by the Deity." Having delivered herself thus speedily, she opening her mouth wide, stood before the son of the wind-god." Thus accosted by Surasā, (Hanumān) with a glad countenance, said,—"Rāma, son unto Daçaratha, had entered the Dandaka forest in company with his brother, Lakshmana, and his wife, Vaidehi. He having created hostility with the Rākshasas, his illustrious wife, Sitā, while he was engrossed in some work, was carried away by Rāvana.

At Rāma's command, I go to her as his envoy. It behoveth thee, living in (Rāma's) dominions, to lend him thy help. Or having seen Mithilā's daughter, as well as Rāma of untiring deeds, I will enter thy mouth. This I promise thee truly." Thus addressed by Hanumān, Surasā, capable of wearing forms at will, said,—"None shall pass me without being devoured by me,—even this is the boon that I have received." Then seeing him go away, the mother of the Nāgas, Surasā, derious of essaying the strength of Hanumān, spoke. "O best of monkeys, thou shalt have to go, to-day, after entering my mouth. Even this is the boon that was conferred on me by the Deity." Having said this swiftly, she extending her capacious mouth wide, stood in front of the wind-god's son. Thus addressed by Surasā, that foremost of monkeys, waxing wroth, said,—"Extend thy mouth so, that thou mayst contain me." Having said this unto Surasā, having her mouth measuring ten *yoyanas*, Hānumān enlarged himself as many *yoyanas* Thereat-Surasā enlarged her mouth twenty *yoyanas*. And beholding her* extended mouth with a long tongue, wondrous dreadful, like unto hill itself, and resembling clouds, measuring twenty *yoyanas*, the intelligent son of the wind-god, Hanumān, enlarged, made himself measure thirty *yoyanas*. Threat, Surasā, extended her mouth forty *yoyanas*, and thereupon the heroic Hanumān attained the altitude of fifty *yoyanas*. And Surasā enlarged her mouth sixty *yoyanas*; and the heroic Hanumān anon heightened himself seventy *yoyanas*. And *Surasā* widened her mouth eighty *yoyanas*; and Hanumān like unto Fire raised himself ninety *yoyanas*. And *Surasā* enlarged her mouth an hundred *yoyanas*. Thereat diminishing his person like unto a cloud, the wind-god's son at that moment measured one thumb only. Then entering her mouth and coming out of it, that exceedingly powerful and graceful

* *Tat dristwā—Seeing this*, occurs twice in this passage, I render it once only.—T.

one, stationing himself in the sky spoke thus. "O descendant of Daksha, I have entered into thy mouth. I bow down unto thee. I will repair to where Vaidehi is. Thy boon hath proved true. Seeing him out of her mouth like the Moon out of the mouth of Râhu, the venerable *Surasâ* spoke unto the monkey in her native form, saying,—"For compassing thy end, go, O foremost of monkeys, O mild one, at thine ease. And bringing unto Vaidehi tidings touching the high-souled Râghava do thou meet her." Witnessing that third act* of Hanumân's hard to perform, all beings extolled the monkey exclaming, "Excellent! Excellent!" Then he, resembling the wind in rush, arrived at the irrepressible ocean—abode of Varuna—went on, enveloping the welkin, on the ærial way, visited by showers, ranged by fowls and Gandharbas, graced by the iris; embellished by shining vehicles rolling on, drawn by lions, or elephants, or tigers, or bird-serpents; presided over by eminently pious and righteous persons who have won the regions of heaven; and therefore appearing as if adorned by the (five) Fires; of the touch of *Açani* or *Vayra*; (ever) served by Fire bearing sacrificial oblations; garnished by planets and stars and astral luminaries, and the Sun and the Moon; thronged with Maharshis, and Gandharbas and Nâgas, and Yakhas; and pure, and speckless;—the support of the universe—inhabited by Viçwâvasu; lorded over by the elephants of the king of the celestials; the orbit of the Sun and Moon, endowed with auspiciousness constituting the canopy of this live world; blameless; and made by Brahmâ; crowded with countless heroes, and Vidyâdharas. And the wind-god's son Hanumân, scattering clouds like the very Wind himself, coursed on in the ærial way like Garuda. And mighty clouds, hued like *Kâlâguru*†

* The third feat, remarks Ramânuya, is Hanuman's issuing out of Surasâ's mouth. The preceding two are not mentioned.—T.

† A kind of alco or agallochum.—*Wilson*.—T.

red, and yellow and sable, on being dispersed by the monkey, burst into brilliance. And again and again entering into the clouds and emerging out of them, he resembled the Moon during the rains now entering (into clouds) and now issuing out of them. And everywhere Hanumān, son unto the wind-god coursing through the unsupported sky, looked like the monarch of mountains furnished with wings. And it came to pass that beholding him in the act of bounding, a Rākshasi named Sinhikā, of great age, and capable of wearing forms at will, thought within herself,—"Today after a long lapse of time I shall have my fare. This mighty creature hath after a long time come within my power." Having thought thus in her mind, she seized (Hanumān's) shadow.* On his shadow being secured, the monkey reflected,—"As a mighty bark is retarded in its course in the sea by adverse wind, have I, my prowess paralysed, been suddenly obstructed in my career." Then looking above and below and sideways, the monkey saw a mighty creature arisen from the salt waters. And seeing that one of a distorted countenace, the wind-god's son thought,—"This one is, without doubt, the creature of wonderful form, possessed of exceeding prowess,—given to securing its prey by means of its shadow,—which had been described by the monkey-king. And concluding her to be Sinhikā from her act,† the intelligent monkey attaining a gigantic body, increased himself, like a mass of clouds during the rains. And seeing the enlarged body of the mighty monkey, she extended her mouth measuring the sky and the nether regions. And roaring like unto a mass of clouds,she rushed against the monkey. Thereat, that intelligent and mighty monkey marked her deformed and huge mouth, her body and its asticulated members. And the redoubtable monkey hard as the thunderbolt,

* Brahmâ had conferred on her a boon that she should secure her prey by pulling at it by means of its shadow.—T.

† *i. e. of securing his shadow.—T.*

contracting himself in a moment, threw himself into her mouth. And the Siddhas and Charanas saw him sink in her mouth, as the full Moon is taken by Râhu during a Parva.—Then tearing her limits by means of his sharp claws, the monkey, endowed with the celerity of thought, vehemently sprang forward. Then slaying her by his acuteness of sight, endurance and skill, that heroic, self-controlled monkey again began to swell himself amain. Her heart having been crushed out by Hanumân, she, rendered lifeless, fell into the water. The self-create had created him for compassing her destruction. And seeing Sinhikâ speedily slain by the monkey, and fallen, creatures ranging the sky addressed that foremost of monkeys, saying,—"Terrible is the deed that thou hast performed to day. Mighty was the creature that hath been slaughtered by thee. Compass thou thine wished-for end without let, O foremost of monkeys. He, O chief of monkeys, that, like thee, is endowed with endurance, sharp sightedness, sense, and ability, doth not feel depressed in action." Honored by these and wished well as to his purpose, that monkey, worthy of being honored, set out, enveloping the sky, like him that subsisteth on serpents.* And it came to pass that as he had almost arrived at the other shore (of the ocean), he looking about on all sides at the end of an hundred *yoyanas* saw a range of woods. And as he went on, that best of monkeys saw an island decked with diverse trees, and groves pertaining Malaya. And he surveyed the sea, and lands bordering thereon, and trees growing on the sea shore, and the countenances of the spouses of the Sea. And surveying his own person resembling a mighty mass of clouds, and as if closing up the sky, that self-possessed one ascertained his course of action.". Soon as the Râkshasas shall behold my enlarged body and the vehemence of my motion, they shall be seized with curiosity concerning me." Thus thought that magnanimous

* Garuda.

one. Thereat diminishing that person of his resembling a mountain, that self-possessed one, purged of ignorance, resumed his natural shape. And diminishing that form into the smallest compass, Hanumān remained in his native form, like that depriver of Vāli's prowess, Hari, after he had placed his three steps. And thus wearing various graceful forms, that one, acting after reflection, having come to the other shore of the ocean incapable of being reached by others,—on looking over his (immensely magnified person), reduced his body (to its former size). And that high-souled one resembling a cloudy pavilion, alighted on the (foremost) summit of the splendid mountain, Samva ; crested with picturesque peaks ; and abounding in *ketakas, uddâlakas* and cocoanuts. And reaching the shore of the sea, and beholding Lankā on the top of that foremost of mountains, the monkey, renouncing his native form, fell on that mountain, agitating birds and beasts. And having by main force bounded over the ocean heaving with surges, and rife with Dānavas and Panagas, he alighting on the shore of the mighty main, beheld Lankā like unto Amarāvati.

SECTION II.

HAVING crossed over the ocean incapable of being epressed, that one endowed with great strength, staying at he plateau of Chitrakuta, and having refreshed himself, cast is eyes on Lankā. And covered with showers of blossoms oured down by the trees, that monkey possessed of prowess hen appeared there like Pushpamaya.* And having cleared n hundred *yoyanas*, that monkey gifted with first-rate rowess, did not heave sighs or feel any fatigue. "I am ompetent to bound over many hundreds of *yojanas*. What hen is this end of the ocean measuring an hundred *yojanas* nly ?" And that foremost of those endowed with energy nd the prime of monkeys,—gifted with speed, went to ankā,† having crossed over the mighty main. And seeing lue lawns, and perfumed woods, replete with honey and filled ith mountains, he held his way by the central thoroughfare. nd that foremost of monkeys, the energetic Hanumān, went y hills filled with trees, and ranges of blossoming woods. nd stationing himself in that mountain, the offspring of the Vind-god beheld woods and groves and Lankā established t the brow of the mountain. And that elephant of a monkey urveyed *Saralas,* and *Karnikâras,* and dates in full flower, *Piyâlas, Muchulindas, Kutajas* and *Ketakas, Piyangus* arm with aroma, and *Nipas,* and *Saptachchhadas ; Asanas, Kovidâras,* and flowering *Karaviras*, and trees bearing lossoms, filled with swans and *Kâraṇḍavas,* and covered ith lotuses and lilies ; and charming sporting hills‡ and arious watery expanses ; and extensive tracts covered

* A monkey so named.—T.

† Descending, remarks the comentator, from the mountain-summit.—T.

‡ Sporting hills according to Kataka. According to others, *âkrira* means a ove in general.—T.

with diverse trees bearing flowers and fruits at all seasons, and gardens exceedingly beautiful to behold. And drawing near unto Lankā embellished with lilies and environed by a moat filled with lotuses, that one graced with auspiciousness, that graceful monkey, Hanumān, beheld Lankā vigilantly guarded by Rāvana, in consequence of Sitā having been carried away,—with Rākshasas bearing fierce bows ranging all around,—that mighty and captivating capital surrounded by a golden wall, filled with edifices resembling cliffs and looking like autumnal clouds, and elevated yellowish highways ; abounding in hundreds of banners mounted on the walls, and beautified with pennons and streamers ; with noble golden gateways painted with plants ; and resembling the metropolis of the very sovereign of the celestials. And that graceful monkey saw Lankā situated on the top of the mountain, filled with splendid yellow-white palaces, like unto a city stationed in the sky : ruled by the lord of Rākshasas and reared by Viçwakarmā himself. And the monkey, Hanumān, beheld Lankā, as if moving in the sky : with her walls furnished with daises for her hips, the immense waters and woods for her cloth, *Sataghnis* and darts for her hair-ends : and pennons on her walls for ear-rings,—built as if by the agency of the Mind ; and constructed by Viçwakarmā himself. And arriving at the Northern gate resembling the mansion of Kailāça, and cleaving, as it were, the welkin, and as if holding the firmament with lofty and glorious edifices, and observing the sea ; his dreadful enemy, Rāvana ; the city teeming with poisonous snakes,—as well as the method of defence (displayed in it)—the monkey reflected,—"Even if the monkeys came here, they should fail to achieve success ; for Lankā is incapable of being taken in battle by the celestials themselves. Even if the mighty-armed Rāghava should reach this terrible-looking and impregnable Lankā reared by Rāvana, what could he do ? Opportunity find I none either for conciliation with the Rākshasas, or for (winning them over) by

gifts, or for sowing dissensions among them, or for conquering them in fight. Of all the monkeys, four only endowed with (exceptional) celerity,—viz., Vāli's son, Nila, the intelligent king, and myself, have the power to come over here. When I have ascertained whether Vaidehi is alive or not, I shall, after interviewing Janaka's daughter, think about this." Then that elephantine monkey, stationed on the summit of that mountain, for a while bethought himself as to the success of Rāma.* "I cannot in this form succeed in entering the city of the Rākshasas, guarded by wily and powerful Rākshasas. I should, while engaged in searching for Jānaki, deceive all the strong and highly energetic Rākshasas gifted with prowess. For attaining this mighty object, it behoveth me to enter Lankā at night in a shape invisible yet well suited to the end in view." And beholding the city in that state, difficult of being subdued by the celestials and Asuras (combined), Hanumān, sighing momentarily, thought within himself,—"How can I, without being discovered by the impious lord of Rākshasas, Rāvana, succeed in seeing Janaka's daughter, Maithili? How can the work of Rāma cognizant of self (be so managed that it) may not be brought to naught? How can I see Janaka's daughter singly in secret? Actions on the very eve of success, on being obstructed by adverse season and place, and through the agency of unreflecting envoys, come to nought, even as darkness is dispelled on sunrise. And in respect of what should be undertaken and what not, even the certain decision (of a master assisted by his counsellors), because of a heedless messenger, doth not appear in all its beauty: messengers (foolish) yet proud of their knowledge, bring every business to nought. How can I so manage that my business may not suffer? How can I avoid recklessness? How can my bounding over the deep bear fruit? On my being seen by the Rākshasas,

* About rescuing his wife.—T.

the work of Rāma cognizant of self, desirous of the destruction of Rāvana, shall be marred. Even if I wear a Rākshasa form, I cannot anywhere remain undiscovered by the Rākshasas. What shall I say of any other form? Even the wind, I conceive, doth not stray here, unperceived. Nothing whatever is here that is unknown to the Rākshasas of redoubtable deeds. Should I stay here embodied in my native form, I shall come by destruction; and the interest also of my master shall suffer. Therefore, diminishing myself, I shall at night, for compassing the welfare of Rāghava, enter Lankā in my own form. Entering at night Rāvana's capital difficult of access, I shall, obtaining entry into every dwelling seek Janaka's daughter." Having made up his mind thus, the heroic Hanumān, extremely eager to see Vaidehi, wished for the setting of the sun. On the sun having set, at night the Wind-god's son, contracting his person, reducing himself to the dimensions of a cat, became wonderful to behold. And at dusk, the powerful Hanumān, springing up, entered the charming city of Lankā with its well divided highways; furnished with rows of edifices having golden pillars, and net-works,—resembling the metropolis of the Gandharbas. And he saw that splendid city containing seven-storied and eight-storied edifices, studded with crystal and adorned with gold. And the dwellings of the Rākshasas were embellished with these (ornaments). And graceful golden gateways belonging to the Rākshasas everywhere lent splendour unto Lankā adorned all over. Beholding Lankā, wonderful and of inconceivable loveliness, the mighty monkey, desirous of beholding Vaidehi, became depressed and delighted at the same time. And he (entered Lankā) engarlanded with yellow edifices joined together, with the ornamented arches of her gateways furnished with nets of precious gold; famed (all over the world); ruled by the arm of Rāvana, and vigilantly guarded by night-rangers of dreadful strength. And as

if ministering unto him,* the Moon furnished with many thousands of rays arose with the stars in the midst of the sky, spreading lunar light over all creatures. And that heroic monkey beheld the Moon possessing the sheen of a conch, and hued like milk or the lotus-stalk, arisen and afloat (in the welkin), like a swan swimming in a tank.

SECTION III.

ASSUMING the quality of goodness and energy on mount Lamva furnished with elevated summits, and resembling long masses of clouds, Hanumân, son unto the Wind-god capable of concluding in harmony with season, possessed of exceeding strength—an elephant among monkeys—entered Lankâ by night, affluent with charming woods and waters—the city governed by Râvana; beautified with edifices resembling autumnal clouds; sounding like unto Vitapâvati† herself—with infuriated elephants (stationed) at her graceful gateways; containing white gates with ornamented arches; resembling the handsome Bhogavati inhabited and protected by serpents. And suddenly coming to that (city) resembling Amarâvati, scattered with clouds charged with lightning, having hosts of luminaries, and tumultuous with the roars of blustering blasts,—girt round by a mighty golden wall,—ringing with the tinklings of tiny bells; and embellished with pennons,—he growing exceedingly exhilarated, made towards the wall. And beholding the city all round, furnished with golden doors; having quadrangular courts composed of lapises; ornamented with plastered jeweled pavements studded with all gems, crystals, and pearls; with mad elephants of burnished gold and speckless

* Hanumân.—T.

† Alakâ, the city of Kuvera, King of Yakshas.—T.

white silver; with stairs of lapises,—(doors) devoid of dust with their centres composed of crystal and with stately halls; elegant,—and adjoining mansions seeming as if reaching up to the heavens; resounding with Kraunchas and peacocks; frequented by swans; and everywhere resonant with the sounds of trumpets and ornaments. And then beholding the city Lankā, resembling Vaswokasāra,* and appearing to mount to the welkin, the monkey Hanumān was filled with rapture. And seeing the delightful, divine and prosperous city of Lankā belonging to the lord of Rākshasas, that one endowed with prowess thought within himself,—"This city protected by the forces of Rāvana with their hands holding upraised arms, is incapable of being forcibly subdued by any other. This place can be easily entered by Kumuda, and Angada, as well as by that mighty monkey, Sushena; and also by Mainda and Dwivida. And there is way also for the offspring of the Sun, and that monkey, Kuçaparva, as well as of that foremost of monkeys, Rikshya, and myself." And having witnessed the prowess of Rāghava, as well as the vigor of Lakshmana, the monkey was filled with joy. And that redoubtable monkey beheld the metropolis of the monarch of the Rākshasas; having for her cloth the sea; for her pendants, cow-stalls and stables; for her breasts, turrets mounted on the walls for discharging missils,—decked out like a damsel; with her darkness dispelled by bright lights and the mighty planets. And as he was entering, that tiger-like mighty monkey son unto the Wind-god was met by the city in her native shape. And seeing that best of monkeys, Lankā, ruled by Rāvana, arising of herself with her countenance rendered deformed, stood before the heroic son of the Wind; and, emitting a tremendous roar, addressed the offspring of the Wind god, saying,—"O thou that hast the woods for thy home, who art thou? And on what errand hast thou come hither? Tell me while yet thou hast thy vital powers left in thee.

* Alakā.

O monkey, for certain thou art unable to obtain entry into this Lankā, protected by the forces of Ravana, and carefully guarded on all sides." Thereat, the heroic Hanumān spoke unto her staying in front of him,—"I shall tell thee all about that anent which thou questionest me. Who art thou that having deformed eyes stayest at the gate of this city? And what for, O frightful one, dost thou rail at me in wrath?" Hearing Hanumān's speech, Lankā, capable of wearing forms at will, waxing wroth addressed the Wind-god's offspring, saying,—"I, who am incapable of being repressed, abiding by the mandate of the high-souled sovereign of the Rākshasas, protect this city. Thou art unable to enter this city, passing me by. Thou shalt to-day, losing thy life and slain by me, sleep (the sleep of death). O monkey, I am the City of Lankā myself. I every way guard (all that is here.") Hearing Lankā's words, Hanumān, son unto the Wind-god,—foremost of monkeys—exerting himself (to secure victory), stood like another hill. And seeing her appear in the form of a deformed female, that foremost and best of monkeys endeued with intelligence, possessed of prowess, said,—"I will behold the city of Lankā, crowned with turrets, walls and ornamented arches. It is for this that I have come here. Great is my curiosity. I come forsooth to see the woods and groves and gardens of Lankā here, —as well as her principal edifices." Hearing these words of his, Lankā capable of wearing forms at will, again addressed him in a speech fraught with disonant letters: "O thou of perverse understanding, O worst of monkeys, without (in the first instance) vanquishing me, thou canst not to-day behold this city ruled by the monarch of the Rākshasas." Thereat that tiger of a monkey said unto that female ranger of the night,—"After seeing this city, O gentle one, I shall go away even as I have come." Thereupon, setting up a mighty and terrible roar, Lankā filled with vehemence, struck at Hanumān with her palm. And that tiger-like monkey, the energetic

offspring of the wind-god, on being lustily struck by Lankā, emitted a tremendous roar. And (Hanumān) fastened the fingers of his left hand into a box, and transported with rage, dealt it unto her. And considering that she was a female, he did not give way to excessive wrath. And struck at (by Hanumān), that ranger of the night, of a deformed face, her body overcome, suddenly dropped to the earth. And the energetic and heroic Hanumān, seeing her measure her length,—in consideration of her being a female, was filled with compassion. Thereat, exceedingly agitated, Lankā addressed the monkey, Hanumān, in humble words, with their letters faltering,—"O mighty-armed one, be propitious unto me! Do thou save me, O best of monkeys, O placid one. Those that are gifted with strength and are endeued with exceeding vigor, ever bear regard unto the dignity of the scriptures. By thy prowess, O monkey, hast thou, O hero, O thou gifted with wondrous strength, vanquished me myself, who am the City of Lankā. Listen to this narration, which I, O foremost of monkeys, deliver unto thee; as to how the self-create Himself conferred a boon on me.' When a certain monkey shall by his prowess, bring thee under his sway, then shalt thou understand that a fear is come unto the Rākshasas'. And that time, O placid one, hath come unto me, in consequence of my meeting with thee. The truth ordained by the self-create knoweth no turning. The destruction of the unrighteous king Rāvana together with all the Rākshasas, hath come about in consequence of Sitā (having been carried away). Therefore, O best of monkeys, do thou enter the city ruled by Rāvana; and accomplish such tasks as thou wishest to. Entering this splendid city lying under an imprecation, governed by the chief of the Rākshasas, do thou at thy will happily repairing everywhere, search for the chaste daughter of Janaka."

SECTION IV.

HAVING by his vigor vanquished the excellent City of Lankā capable of wearing forms at will, that exceedingly energetic foremost of monkeys, Hanumān, endeued with prodigious prowess, leaped sheer over a wall, where doorway there was none; and that elephantine monkey gifted with great strength entered Lankā by night. And entering the city of Lankā, that one (ever) compassing the welfare of the monkey-king, set his left foot on the heads of his foes.* And entering in by night, the offspring of the Wind-god furnished with strength, proceeded along the high-way strewn with blossoms. And the monkey held his way in the charming city of Lankā, resounding with grateful sounds mixed with laughter, and ringing with trumpet blasts. And with multitudes of mansions marked with the thunderbolt and the hook, and adorned with diamond windows, the charming metropolis looked splendid, like the welkin with clouds. And then Lankā, with handsome and variegated mansions of Rākshasas, resembling white clouds and arranged like lotus-leaves; and adorned on all sides with structures superscribed 'Vardhamāna,' shone forth in all its glory. And that graceful one serving in the interests of the king of monkeys, ranging for Rāma's behoof, beheld (Lankā) adorned with variegated wreaths; and was highly delighted. And moving from house to house, that foremost of monkeys observed on all sides various dwellings of diverse forms and

* The literal meaning is that, leaping over the wall, Hanumân first set his left foot on the hostile soil; and this act of his, as tending to the discomfiture of the foe, is looked upon by the author in the light of Hanumân setting his left foot on the heads of the Râkshasas. The setting of the left foot on an enemy's dominions, is considered by the scriptures as very inauspicious.—T.

color, and heard charming songs chanted in the three octaves* by damsels maddened with amour, resembling celestial Apsarās. And he also heard the jinglings of zones and the clash of bangles; and sounds of footsteps on stairs of edifices belonging to high-souled ones; and sounds proceeding from clapping hands; and the roaring of lions here and there. And (Hanumān) heard there in the mansions of the Rakshas, *Mantras* recited by persons engaged therein, and those occupied in Vaidika studies. And (Hanumān) saw goblins and Rākshasas storming and eulogizing Rāvana; and mighty swarms of Rakshas stationed, covering the highway. And in the central courtyard, he found innumerable spies of the Rākshasa (Rāvana), some initiated, some bearing matted locks, some with their heads shaven, and some clad in cow-skins, some in cloths and some going stark naked; and (he found there persons) carrying handfuls of *darbha* for their weapons, and (having) the sacrificial fire-place for their arms; and those bearing in their hands clubs and concealed weapons,† or holding rods as their arms, or having a single eye or a single complexion,‡ or having a single breast dangling down; and those looking dreadful with uneven attire;§ and dwarfs frightful to behold; and bowmen; and swordsmen; and (warriors) carrying *sataghnis* and clubs for their arms; those bearing excellent *parighas* in their hands, or blazing in curious mail; persons not exceedingly fat, or exceedingly lean; not unduly tall, or unduly short; not extremely fair, or extremely dark; not unduly crooked, or unduly dwarfish; and those deformed, or many-formed, or endowed with

* The three octaves referred to are *Mandra* or the base tone, *Madhyama* or the middle tone, and *Tára* or the high tone. These constitute the entire diapason of Hindu Music.—T.

† *Kuta*. The commentator says the word stands for a particular kind of weapons. Wilson has *concealed weapon* for its English equivalent.—T.

‡ *The same complexion* gives sense. But I render the passage literally.—T.

§ *Bhugnavastrān*.—Perhaps the text is corrupt. *Bhugnavaktrān—persons of deformed faces*—would render sense.—T.

beauty, or possessing splendour; standard bearers; and flag bearers. And (Hanumān) saw also various weapons; and those having for their arms darts and *vrikshas*, or bearing *pattiças* and *asanis*, or having *Kshepanis** and nooses in their hands, saw that mighty monkey, or wearing wreaths, or having their persons daubed with pastes, or adorned with noble ornaments, or clad in various kinds of raiment; and many a one ranging wherever he listed; and those holding sharpened javelins; and mighty ones bearing *Vajras*; and hundreds and thousands of warriors garrisoned in the central courtyard and engaged in vigilantly guarding the interior,—having been directed by the lord of the Rakshas,—saw the monkey. And having seen that edifice situated in front of the inner appartment, that mighty monkey saw the famous mansion of the Rākshasa chief, pinnacled on the mountain-top, with huge golden arches over the gateway; surrounded by a moat enriched with pale lotuses; and completely guarded by a wall; resembling heaven itself; magnificent; resonant with grateful sounds; resounding with the neighing of horses and wondrous steeds; and adorned with cars and vehicles, chariots and dainty horse: elephants†; and four-tusked elephants resembling masses of white clouds;—and possessing graceful gateways. And the monkey entered the palace protected by the Rākshasa chief,—guarded by maddened beasts and birds, and thousands of goblins endowed with exceeding great prowess. And he (Hanumān) entered Rāvana's inner apartment girt round with a wall consisting of blazing gold and *Jámvunada*;‡ having its top decorated with costly gems and pearls; and worshipped with excellent black *Aguru* and sandal.

* A short arrow thrown from the hand, or shot through a tube. *Wilson.*—T.

† Elephants of the size of horses.—T.

‡ *Jámvunada* is a kind of gold having sixteen diverse colors.—T

SECTION V.

AND as if ministering unto him (Hanumân), arose the many thousand-rayed Moon in the midst of the stars, enfolding all creatures with his luminous canopy. And that highly heroic monkey beheld the Moon hued like the sheen of conch, or milk, or lotus-stalk, arisen and afloat (in the heavens),—like a swan swimming in a pool. And that intelligent one from the earth beheld the Moon arrive at the mid-heavens; momentarily beaming out in lunar light; appearing (splendid) as if in conjunction with the Sun himself,—and like a bull loitering in his stall. And he saw the mild-rayed (Moon), chasing away the remorse of all; swelling the sea; and displaying all creatures,—attain the middle of the sky. And that Lakshmi who on earth remains on Mandara, at eve in the sea, and on the lotus on water, looked exceedingly lovely, stationed beside the charming Moon. Like a swan in a silver cage, like a lion in a cave in Mandara, like a hero on a haughty elephant, appeared the Moon in the middle of the sky. And with (the mark of) the horn.* the Moon resembled a sharp-horned bull, or a mighty white-hued hill with towering summits, or an elephant with his horns plated with gold. And, with his dirt composed of particles of cool water removed; and the darkness dispelled in consequence of the vicinity of the mighty planet;† and with his spots appearing clear because of his shining appearance, appeared (the hare-marked ‡ worshipful Moon in full splendour. And like a lion on coming out of his cavern, or a lordly elephant on entering into the thick of a mighty encounter, or a monarch on obtaining a kingdom,—appeared the Moon in full splendour. And now

* The sun. It is a planet in Hindu cosmogony.—T.

† The spots are fabled as the marks of hares on the lap of the Moon.—T.

appeared the revered Mid-night, chasing away darkness with the Moon displayed,—when flesh-eating (Rākshasas) lend full liberty to their vicious appetite for flesh; and when disputes between lovers cease,*—and which bringeth down heaven itself.† The sounds of strings sweet unto the ear spread around; females sleep beside their husbands; and night-rangers, given to astounding and terrible acts, are, in the same way, out, indulging in their sports. And the intelligent monkey saw mansions crowded with (Rākshasas), some inebriate with wine and others with wealth; and abounding in cars and horses and golden seats; and fraught with the grace got of heroism. And (Rākshasas) were parleying,—moving about their plump arms,—railing at each other; and throwing intemperate speeches at each other. And (Hanumān saw) Rākshasas striking at their chests (by way of challenge), sinking on the persons of their beloved, wearing diverse habiliments, or stretching their tough bows. And (he) saw debonair damsels daubing their frames with pastes; and others, again,sleeping,—and fair-faced wenches smiling,—and others sighing hard under the influence of anger. And with gigantic elephants roaring, (the place), honored by pious persons,—with its heroes heaving sighs‡—looked exceedingly beautiful like a lake in which serpents are sighing forth. And in that apartment (Hanumān) saw persons of commanding understandings,§ endowed with a soft tongue,—instinct with the spirit of reverence—the foremost men of all this world,—and bearing euphonious appelations,and clad in diverse attires. And beholding those well-formed people, whose conduct was of a piece with their many virtues, (Hanumān) rejoiced exceed-

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* *i. e.* in consequence of sleep.—T.

† A beautiful characterization of sleep, reminding one powerfully of "Macbeth hath murdered sleep," &c.—T.

‡ In expectation of an access of warriors.—T.

§ According to the commentator, *Vuddhipradhánán* means *persons possessing many virtues*. I differ from him.—T.

ingly. And he saw some having beautiful forms; and others deformed,—and both possessed of splendour. And (Hanumān) saw there their wives worthy of noble ornaments and endowed with eminent beauty; of spotless character; possessing great potency; like unto stars in point of excellency of conduct,—displaying side-glances and other tokens of dalliance,—engaged in dear drinking. And at dead of night Hanumān saw some females blazing in beauty, affected simultaneously with bashfulness and bliss, on being embraced by their paramours, like birds embracing their mates. And the sensible Hanumān saw there other females seated in stately halls,—lying in happiness on the laps of their lovers,—beloved of their lords—intent on virtue,—married women,—under the influence of Madana. And Hanumān saw some without sheets, like unto golden streaks,—paragons among women—of the hue of molten gold,—and some of a moon-like complexion, endeued with loveliness,—bereft of their beloved. And that exceedingly heroic monkey saw females in their homes experiencing the height of joy in the company of their beloved dear unto their souls; charming with blossoms; filled with gladness; and enchaining the hearts of their lords with their loveliness. And Hanumān saw crowds of faces like unto the Moon displayed,—with elegant eyes furnished with lovely lashes, and side-long looks; and multitudes of ornaments resembling beautiful lines of lightning. But Hanumān saw not Sitā, of the highest lineage,—ever abiding by the way of righteousness; born in a royal line,—like unto a delightful and well-begot plant,—of a slender frame,—sprung from the mind (of Brahmā himself); established on the eternal road (of chastity); having her gaze fixed on Rāma; always engrossed in the contemplation of Rāma,—the mind itself of her lord,—who had entered through and through into the heart of her graceful lord,—ever superior to all other women; oppressed with the grief of separation; and having her throat afflicted with

the vapour of grief; who formerly had her throat graced with that best of ornaments—the *nishka*; of excellent eye-lashes; having a mellifluous voice; like unto a peahen ranging in the woods; (now) like unto an indistinct lunar lining, or a streak of gold covered with dust, or the color of a sore-scar, or a gold-leaf broken off by the wind. And not finding, (after so long a search) the Sitā of the lord of men,—the spouse of Rāma; best of those skilled in speech the monkey, deeming himself as having suddenly lost his skill in search, was overwhelmed with sadness.

SECTION VI.

WENDING about at will on the roofs of seven-storied edifices, that monkey capable of assuming any form that he chose, began to range Lankā with speed. And (at length) that auspicious one arrived at the mansion of the Rākshasa chief, surrounded by a shining wall hued like the Sun; protected by terrible Rākshasas, like a mighty forest by lions. And as that foremost of monkeys saw the mansion, with fretted arches plated with silver and embellished with gold,—beautifully abounding in splendid courts and gateways; containing elephant-drivers, and heroes knowing no fatigue; ever coursed by irrisistible steeds drawing cars, and curious vehicles, covered over with skins of lions and tigers, resounding with bells hung thereon, and embosoming effigies of ivory, gold and silver,—the locality of mighty cars, and the home of mighty car-warriors; filled all around with many thousands of divers beauteous and dainty birds and beasts; well protected by meek Rāksha warders at the outskirts; thronged about with magnificent dames of the first order; containing gems of joyous damsels—the abode of the foremost Rākshasas—sounding like the sea with the sounds

of superb ornaments; affluent with regal insignia and excellent sandals; crowded with mighty ones, like a vast forest with lions; reasonant with trumpets and drums; and ringing with the blares of conchs; where the ever adored offspring of the Parvas was always worshipped by the Rākshasas; solemn like the sea; and resounding like the ocean itself,—the mighty mansion of the high-souled(Rāvana); clad in costly jewels; scattered with precious gems—as that mighty monkey beheld (Rāvana's residence), he set about searching for Sitā.* And that mighty monkey concluded, "This is the ornament of Lankā bodied forth beautifully to the view, covered with elephants, steeds and chariots." And there in the vicinity of Rāvana's mansion,† Hanumān began to range the dwellings of the Rākshasas from one to another, as well as all the gardens (located there). And without experiencing any agitation, he observing (everything), ranged the palaces. Then that one endowed with wondrous motion, with a bound entered Prahasta's palace; and then with another,that (monkey) possessed of energy entered the abode of Mahāpārçwa. Then that mighty monkey entered into the abode of Kumbhakarna, resembling a mass of clouds; and thereafter that of Vibhishana; and then that of Mahodara, and then that of Virupāksha; and then the abode of Vidyujjibha, and then that of Vidyunmālā;—and then that mighty monkey with a bound entered into the abode of Vahudanshtra. And then that leader of monkey-bands gifted with great speed leapt into the abode of Śuka, and next into that of the intelligent Sārana, and next into that of Indrajit. And that foremost of monkeys went to the mansion of Jambumāla, and of Sumāla,—and (then) to

* The syntactical co-herence is, as is natural in so colossal a sentence, grievously loose here. I have, however, tried my best to supply the *lacuna* in the passage.—T

† Râmânuja says that *Hanumân began to range the dwellings about the wall environing Râvana's mansion.—T.*

the abode of Rashmiketu, and Suryyasachu. And (next) that powerful monkey leapt into the mansion of Vajrakāya; and (next) the Wind-god's offspring entered the house of Dhumrāksha, and (next) that of Sampāti, and the grim Vidyudrupa, and Phana, and Vighana, and Sukanābha, and Chakra, and Satha, and Kapatha, and Hraswakarna, and Danshtra, and the Rākshasa Lomasa, and Yudhyonmatta, and Matta, and the horseman, Dhwajagriva, and of Vidyujjibha and Vijibha, and of Hastimukha, and of Karāla, and Viçāla, and of Sonitāksha. The illustrious offspring of the Wind, Hanumān, one after another, leapt into all these noble edifices. And that redoubtable monkey observed the affluence of all these (Rākshasas) possessed of prosperity. And having bounded over the mansions of all situated around, that one blessed with auspiciousness, at length came to the very mansion of the monarch of the Rākshasas. And that tiger-like monkey—the best of his species—ranging around, saw Rākshasis of frightful eyes, alternately mounting sentry over the couch of Rāvana—bearing darts and maces in their hands, and equipped with javelins and clubs. And (there) in the residence of that lord of the Rākshasas, he beheld various bands of Rākshasis, as well as Rākshasas of gigantic frames, upraising various kinds of weapons; and steeds of exceeding fleetness, red, and white, and black; and first-rate elephants, possessed of eminent grace, capable of crushing hostile elephants, and well trained in arts relative to their species—like Airavata himself in conflict. And there in that mansion he saw (all these elephants), destroyers of hostile hosts—like unto pouring clouds, or hills, sending up fountains, rumbling like unto clouds, and invincible in battle by foes. And that monkey, son unto the Wind-god, saw in the mansion of the lord of Rākshasas, Rāvana, hosts by thousands; and cars of various forms of glittering gold, furnished all over with golden net-works, resembling the risen sun; and graceful

grots ; and picture galleries ; and sporting saloons, mountains composed of wood,* captivating structures dedicated to dalliance, and dwellings for day-dalliance,†—saw he in the mansion of the Rākshasa monarch. And he beheld that charming mansion resembling Mandara, filled with places for peacocks‡; thronged with pennons and flagstaffs,—a very mine of countless gems,—a field of treasures spread around,—where persons of intrepid calmness were engaged in acts tending to the safety of the treasures,—resembling the mansion herself of Kuvera. And on account of the lustre shed by the gems, as well as the energy of Rāvana himself, that mansion appeared splendid like the ray-furnished Sun in all his glory. And the chief of monkey-bands saw bed-steads and seats of gold and white vessels. And Hanumān entered the mighty mansion, containing clay formed by *Madha*§ and *Âsava*;‖ filled with gemmed cans ; charming ; free from impediments ; resembling the mansion herself of Kâma,—like the abode of Kuvera,—resonant with the sounds of bangles and the tinklings of zones, as well as with the beat of *mridanga*-hides and other eloquent musical instruments ; with palaces close on each other ; thronged with hundreds of females (like unto) jewels ; and containing capacious enclosures.

* Designed for sport.—T.

† The conception of day-dalliance met with in *Vidya Sundara* of Bhârata Chandra Roy, the Bengali poet, is found to have first originated with Vâlmiki.—T.

‡ Sportive peacocks.

§ Spirituous liquor distilled from the blossoms of the *Bassia latifolia*. According to some, a spirit distilled from grapes.—T.

‖ Spirit distilled from sugar or molasses.—T.

SECTION VII.

AND that one endowed with strength saw that row of ructures fitted up with golden windows, studded with lapis zulis, and containing birds ; like unto a mass of clouds in season of great rains, crowned with lightning, and fraught ith fowls. And he saw various structures close to one other. to which excellent conchs, arms and bows lent lustre; well as huge and splendid towers belonging to edifices sembling mountains. And the monkey beheld mansions, asuring various kinds of wealth, which were held in regard both gods and Asuras,—devoid of every defect ; and ich had been won (by Rāvana) through his own might.* d (Hanumān) saw the mansions of the lord of Lankā, ated in strict conformity with æsthetic laws,—appearing as they had been constructed by Maya himself,—which had the earth beneath every excellence. And then he w the mansion of the lord of Rakshas himself, surpassing e best structures ; like unto a mass of towering clouds ; ptivating ; boasting of a beauteous golden appearance ; rthy of his own power,—and of incomparable loveliss ; appearing as if the celestial regions had dropd down on the earth ; blazing in beauty ; teeming with untless gems ; like unto the brow of a mountain strewn th the blossoms and the dust thereof of various trees ; and umined by the foremost females,—appearing like a mass clouds containing lightning, or the witching welkin nished with grace, afloat with excellent swans. And anumān) saw the car variegated with countless gems ; like to the top of a mountain variegated with innumerable tals ; or like the firmament garnished with the moon and the

* *Swavalendrjitam.*—Another meaning is: (*mansions*) *into which Hanumān id entry through his own might.—T.*

planets,—or like clouds of diverse hues fused into a homogeneous whole. The place in the car designed as the seat of the many, was filled with rows of hills ;* its hills were filled with trees ; its trees were filled with flowers ; and (finally) its flowers were filled with leaves and filaments. And (in it), where white mansions were reared, there were tanks filled with fair flowers ; and lotuses furnished with filaments ; and picturesque woods ; and liquid lapses. And the mighty monkey beheld there the great chariot going after the name of *Pushpa*, appearing beautiful, wheeling round in the splendour of the gems—which had surpassed even the cars pertaining to the abodes of the celestials. And (in that car) were birds made of lapis lazulis ; and (other) birds composed of silver and coral ; and variegated serpents made of various precious metals ; and fair-bodied steeds resembling those of superior breeds ; and there were constructed birds having graceful mouths ; and fair, tapering, playful and contracted plumage, bearing blossoms made of coral and gold,—like unto the very plumage of Kâma himself. And there were elephants possessed of graceful trunks, bearing fillaments ; and with their trunks bearing lotus leaves,—engaged (in showering water on Lakshmi) ; as well as the goddess, made with fair arms, seated on a pool with a lotus in her hand. Thus entering that graceful mansion, like unto a mountain containing charming caverns, (Hanumân) was seized with wonderment. And once again (entering that charming mansion), like unto a taking and fragrant tree during spring furnished with holes, Hanumân was seized with wonderment. Then ranging by bounds that honored city ruled by the arms of the Ten-faced one, he, not finding the highly regarded and extremely distressed daughter of Janaka, who had won over her grief by contemplating the virtues of her lord,—(was affected with sorrow). And, not seeing Janaka's daughter, then the heart of that high-souled one, honored for his character by the

* Composed of gold and gems.—T.

world, of schooled self, ever ranging by the way chim-
ı with morality, and having the scriptures for his eye-
—as he ranged about,—was oppressed with grief.

SECTION VIII.

——:o:o:——

ſAYING in that mansion, that intelligent monkey, the
ing of the Wind-god, beheld that splendid ærial car,
eous with excellent jewels, and furnished with windows
rnished gold. And the car, embellished with transcend-
ſ beautiful figures,—belauded by Viçwakarmā himself
nstituting the acme (of his art),—which, mounting the
ı, looked like a mark of the Sun's orbit,—appeared
ndent. And there was nothing in that car which was
ade skilfully ;—nothing that did not look like a precious
(sprung spontaneously on its person),—and the style
yed in its various parts surpassed anything that could
und in the cars of the celestials themselves,—and every-
in that car was executed in the highest style of excel-
—(that car) obtained (by Rāvana) in virtue of prowess
ſ from asceticism and contemplation (of the Deity);
le of repairing wherever (the owner) wished to wend;
ying various kinds of constructive skill; composed of
ials procured from diverse sources,—such as were worthy
celestial car; fleet-coursing in consonance with the
ſ its master; incapable of being approached ;* equal
the wind in celerity; the source of happiness unto
ious, high-souled, and pious ones—possessors of
; fineless'† and high rapture; coursing through the
ıent in a variety of ways,—the congeries of all wonderful

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the impious. Another reading is *duravaram*—incapable of being
ıd by the enemy.—T.

le Othello.—T.

things,—adorned with ranges of chambers; captivating to the mind; stainless as the autumnal Moon; furnished with splendid summits, like the crest of a mountain; which was borne by rangers of the night, given to mighty meals, ranging the sky, with faces graced with ear-rings; and by thousands of ghosts possessed of terrible speed, having expansive, winkless and rolling eyes. That heroic first of monkeys saw that excellent car, beauteous with vernal blossoms,—fairer than the month of spring and furnished with flowers.

SECTION IX.

And located within that excellent mansion, Hanumān, son unto the Wind-god, saw a superior and grand structure, stainless and spacious; half a *yojana* in width and one in length,—belonging to the lord of the Rākshasas, and abounding with many a palace. And searching for Videha's daughter, the large eyed Sitā, that slayer of enemies, Hanumān, ranged all through (this edifice). And Hanumān beheld the goodly edifice where the Rākshasas used to dwell in common. And (at length) that one came upon the mansion itself of the lord of Rākshasas, having three-tusked and four-tusked elephants, and protected by persons with upraised arms, and covering a capacious area. And (Hānuman beheld) the residence of Rāvana, thronged with his Rākshasi wives, as well as with princesses forcibly brought thither (by him),—like unto the sea teeming with alligators and *makaras*, abounding in *timingilas* and fishes and snakes, and agitated by the force of the wind. The same enchanting splendour that is in Vaiçravana or the ray-riding Moon, remained ever constant and abiding in Rāvana's abode. And the prosperity of king Kuvera, or Yama, or Varuna, was here present in the house of the Raksha,—or even surpassed by the pros-

perity (of Rāvana). In the midst of that mansion the Wind-god's offspring found another,* excellently constructed, having innumerable mad elephants ;—that noble car embellished with all gems, entitled *Pushpaka*, which had been constructed in heaven by Viçwakarmā for Brahmā himself,—which Kuvera obtained from the Great-father through high austerities,—and which, vanquishing Kuvera by his prowess, the Rākshasa chief got possession of. And the mighty monkey ascended the splendid car *Pushpaka*, containing figures of wolves,—made of *Kárttaswara* and *Hiranya* ; graced with ranges of goodly pillars ; as if blazing in splendour ; throughout garnished with narrow secret rooms and saloons, piercing the heavens, and resembling Meru or Mandara, and like unto the flaming Sun ; skilfully reared by Viçwakarmā ; with golden staircases and graceful and grand raised seats, rows of golden and crystal windows, and daises composed of sapphires, emeralds and other superb gems ; embellished with noble *vidrumas*, costly stones, and round pearls, as also with plastered terraces ; pasted with red sandal, like unto gold, and furnished with a sacred aroma ; and resembling the sun new risen. And stationed thereon,† Hanumān smelt the rich odour of viands and drinks that was spreading on all sides ;—and like one dear friend smelling another, he also smelt the mighty Air, impregnated with aroma, which seemed like embodied Odour. And (the Air) said unto Hanumān,—"Come here, where that Rāvana is." Then (descending form *Pushpaka* and repairing to that sleeping apartment of Rāvana), Hanumān saw the same, grand and graceful ; belonging to Rāvana ; of transcendent beauty ; comely like unto a lovely lady ; diversified with jewelled staircases ; illumined with heaps of gems ; with its terraces constructed of crystal ; having

* *The car Pushpaka*, according to Tirtha, whose view is accepted by Rámánuja. According to Kataka, *Vesma* means a *bedchamber of husband and wife.—T*,

† *i. e.* on Pushpaka.—T.

statues of ivory, pearls, diamonds, coral, silver and gold; adorned with jewelled pillars; and embellished all round with pillasters; and upheld on all sides by straight, elevated and gorgeously ornamented pillars of equal dimensions, resembling prodigious wings,—(the mansion) appearing to tower to the sky; containing spacious and parti-colored woolen cloths bearing the marks of the Earth*; extensive as the Earth is, with kingdoms and dwellings; resounding with the roars of infuriated elephants; redolent of divine fragrance; furnished with gay canopies; inhabited by the sovereign of the Rakshas; cloudy with *aguru* and *dhupa*; spotless; of a swan-like whiteness; engarlanded with flowers and leaves like unto the dappled and brilliant cow (of Vasishtha); bringing delight unto the heart; and enhancing the grace (of all creatures); removing sorrow; noble; and the generatrix of Grace herself. And as soon as Hanumân entered the mansion protected by Râvana, it like a mother regaled his senses with their proper objects. "This must be *swarga*, or the region of the immortals, or the city of Amarâvati, or the supreme Siddhi—"† thought the Wind-god's offspring. And he saw the golden lamps (shorn of their brightness),‡ like unto gamblers worsted at dice by others exceedingly skilful, and, in consequence, plunged in thought. And (Hanumân) conceived that (Râvana's sleeping apartment) was in a conflagration, on account of the display of the lamps, Râvana's energy, and the splendour of the ornaments. And when the night had been half spent, (Hanumân) saw thousands of superb dames, adorned in various attires, and bearing apparels of diverse hues, and wreaths,—who having given up sport, and come under the influence of wine and sleep,—

* *i. e.* four-cornered, The Earth, in Hindu cosmogony, is a flat surface having four corners.—T.

† *Swarga* is the region where persons reap the fruit of Jyotishtoma, &c. *Siddhi* is Illusion spread by Gandharbas.—T.

‡ By the superior splendour of Râvana.—T.

were fast asleep on woolen sheets. And in consequence of the silence that reigned (in that apartment) embellished with (ornaments), it resembled a large lotus-grove, where the swans and the black bees are silent. And the Wind-god's offspring beheld the countenances of those beauteous women, with closed eyes,—having their lashes shut through languor; and odorous with lotus-perfume. And their faces appeared like lotuses blowing on the expiry of night and closing their petals by night. "These lotus-faces like unto very lotuses themselves, ever the six-footed ones* seek once and again." Thus thought with discrimination the graceful, mighty monkey; and on account of their perfections, he confessed those countenances to be equal to water-sprung† (lotuses). And that apartment, in consequence of being graced by those women, appeared splendid, like the autumnal, complacent sky decorated with the stars. And surrounded by them, the Rākshasa chief resembled the fair Moon encircled by the stars. "Those stars that drop from the firmament on their virtue deteriorating, have assembled here in a body," thus thought the monkey at that time. And the shine, form, and splendour of those females resembled, forsooth those of magnificently displayed, noble and lustrous stars. And on account of their having been bereft of consciousness through sleep, induced by fatigue brought on by drink (and dance), their hair was dishevelled, and their full wreaths and goodly ornaments lay scattered about. And some of those paragons had got their beauty-spots, smudged; and some, their bangles loosening off; some, their chains running to one side. And others had their pearl necklaces burst,—and their cloths getting away (from their persons), and the chains of their zones straying irregularly;—resembling way-worn mares. And others again were without their ear-rings, and had their garlands torn and crushed; and resembled

* *Shatpada*—six-footed—a name of the black bee.—T.

† *Salilodbhavas*,—water-sprung—a name of the lotus.—T.

blossoming creepers, trodden down in a vast forest by mighty elephants. And the pearl chains of some shining females resembling moon beams, having got topsy-turvy, was lying like sleeping swans between the breasts of the damsels. And the lapis chains of some resembled water-crows;* and the fine golden chains turned upside down of others appeared like ruddy geese. And those ladies resembled rivers having hips for banks; containing swans and Kârandavas, and beautified with ruddy geese. And those sleeping females appeared like streams; having *Kinkinis* for their ripples; and large gold lotuses†; marks‡ of amorous encounter on their persons for ferocious aquatic animals; and perfections,§ for their banks. And on the tender frames, as well as on the tops of the breasts, of some graceful scratches consequent on pressure, appeared like ornaments. And the scarf-ends of some stirred by the air that was blowing about their faces, flapped on them again and again. And at the nether part of the faces of Râvana's wives, they (the scarf-ends) appeared beauteous like uplifted streamers of exceeding elegance, composed of many-hued golden yarn. And the ear-rings of some dames possessed of a pleasant sheen, stirred by the air that was breathing about their faces, were undulating gently. And the sweet breath of their faces, naturally fragrant, and redolent of sugar and *âsava*, was then regaling Râvana. And out of fear sprung from sleep and intoxication, some of Râvana's wives were again and again smelling the faces of those, co-wives with them, taking the faces to belong to Râvana. And from their hearts being firmly fixed on Râvana, those excellent women, having their sense

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* *Kadamva*—a drake; or, according to some, a teal; a gander; or the species *gallinula porphyria*.—*T.*

† *i.e.* the faces of the females are meant. Another meaning is, *gold for large lotuses*.—*T.*

‡ *Vilâsa* may also mean arch displays by way of coquetry.—T.

§ *Yasa*, according to some, here means *grace*.—*T.*

of separateness removed, (albeit thus dealt with), did what was dear unto them.* And other females, making their gay scarf-ends (for their sheets), and making their arms, their pillows, were lying down there. And some were lying on others' bosoms; and others again, on the arms of the latter. And some lay on the laps of others; and others, again, on the breasts of the latter. And they reposed on each other's thighs, flanks, waists, and backs; and coming under the influence of wine and amour, they lay on each other's persons. And those females having elegant waists, receiving pleasure from the contact with others' persons, were sleeping there, with their hands fastened by each other. And that garland of females strung by the threads of their hands, appeared beauteous, like a real wreath strung on a thread, with maddened black bees (seated thereon). And that multitude of females in a medley appeared like an assemblage of blooming plants in the month of Chaitra,† with its wreaths formed in consequence of their coming in contact with one another, and of its clusters touching each other, on account of the breeze blowing;—with the plants encircling the graceful (necks of the trees),—and rife with Bhramaras chasing each other.—And although the ornaments of those women wearing ornaments, attires and wreaths, were put on proper places; yet (on account of the profusion of the ornaments themselves, as well as because of the circumstance of the dames' sleeping),‡ it was difficult to ascertain which ornament belonged to one damsel and which to another. And it seemed as if, Rāvana having attained rest (through

* The sense is very imperspicuous only by reason of the unskilful use of the pronouns. *The damsels kissed did not resent the act; but kissed the kissers in turn.—T.*

† March-April.

‡ In consequence also, remarks the commentator, of the uniformity running through the ornaments, as well as of the close contact of the persons of the ladies.—T.

sleep), the flaming golden lamps furnished with various rays, were gazing at the girls with winkless eyes. Daughters of Rājarshis, of Vipras, of Daityas, of Gandharbas. and of Rākshasas, having come under the influence of desire, had become his wives. And all those women had been procured by Rāvana because he sought fight (with their relations) and some haughty dames, rapt with desire, had of themselves come to this place. And there was no woman there, who had been won by force by (Rāvana), possessed as he was of prowess ; but they had all been subdued by his qualities. And save the surpassingly worthy daughter of Janaka, no female (had been brought), who had set her heart on another, or who had known any other before. And there was none who, being his wife, was not of high extraction ; none who was defective in grace ; none who was not of sterling merit ; none who was not decked out in ornaments and attire ; and none who was infirm ; and none who was not an object of desire of her lover. And the lord of monkeys endowed with uprightness of sense, thought,—"If the righteously wedded wife of Rāghava were as one of the wives of the king of the Rākshasas, it would well for him." Again reflected he,—"Sitā is crowned with chastity and other virtues ; and the powerful lord of Lankā, assuming an illusory form, hath with much ado perpetrated this ignominious act."

SECTION X.

And there Hanumān employed in looking around, saw a grand dais made of crystal; and embellished with jewels; comparable to one belonging to the celestial regions; furnished with superb and costly sofas, having their parts painted and composed of ivory, gold, and lapis lazulis ; with highly precious canopies. At one place thereof he saw a white

umbrella, adorned with beautiful wreaths, resembling the lord of the stars himself. And Hanumān saw a splendid sofa garnished with gold, bearing garlands of *açoka* blossoms,—flaming like fire ; around which persons kept waving with their hands *chowris* furnished with hair* ; rife with perfumes of various kinds ; odorous with rich *dhupa*, spread with excellent sheets ; covered with the skins of rams ; and decked on all sides with chaplets of gorgeous flowers. And that excellent and mighty monkey beheld therein the heroic sovereign of the Rākshasas, Rāvana, resembling a mass of clouds ; with flaming and brilliant ear-rings ; having reddened eyes ; of gigantic arms ; wearing a cloth composed of golden threads ; his person daubed with fragrant red sandal ; looking like a crimson cloud at eve fraught with lightning ; covered with noble ornaments ; endowed with eminent grace ; capable of wearing forms at will ; resembling Mandara affluent with trees and woods and shrubs ;—sleeping, having given up sport at night ; adorned with elegant ornaments ; dear unto the daughters of the Rākshasas,—the source of happiness unto Rākshasas ;—who had ceased from drinking,—asleep on a shining bedstead,—and respiring like a (hissing) serpent.† And reaching there, Hanumān, waxing wondrous agitated, shrank back, as if in fear. And then arriving at the staircase, the mighty monkey, stationing himself on a dais in the middle of the stairs, gazed at the inebriate, Rākshasa, resembling a tiger. And as the sovereign of the Rākshasas was sleeping, his graceful bed resembled a grand cascade, beside which stands an elephant breathing odour. And Hanumān saw the arms of the huge-bodied lord of Rākshasas, fastened with bracelets,—stretched (there),—like unto the banners of Indra ; which had been wounded

* The commentator throws out a conjecture that artificial figures are here meant ; which mechanically performed the function herein assigned to them.—T.

† The commentator, however, interprets : *like an elephant. Serpent* is, I fancy, a happy rendering of *nága.—T.*

by the tusk-ends of Airavata, whose plump parts had been riven by *vajra ;* and which had been torn by the discus of Vishnu ; well developed ; having equal and elegant parts ; with hard joints ; fraught with strength ; with thumbs having nails bearing auspicious marks ; having rings (on the fingers) ; covered ; formed like bludgeons ; round ; resembling the trunks of elephants ; cast on the white bed like unto five-hooded serpents ; smeared and adorned with cool, fragrant, and excellent sandal resembling the blood of hares ; pressed by paragons ; odorous with incense ; resisting (in battle) Yakshas, and Pannagas, Gandharbas, gods and Dânavas ; and the monkey saw his arms resting on the bed, like unto two beautiful and mighty serpents sleeping in the entrails of Mandara. And with both those well developed arms of his, the lord of Râkshasas resembling a hill, looked handsome like Mandara with its summits. And breath bearing the aroma of the mangoe, and the *Panasa*, the sweet scent of the *Vakula*, the savour of viands fraught with the six kinds of tastes, and the perfume of wines, came out of the mighty mouth of the sovereign of the Râkshasas, filling, as it were, that entire chamber. And (Hanumân) beheld (Râvana), with his countenance, aglow with ear-rings and decked with a golden diadem embellished with pearls and jewels ; daubed with red sandal ; and adorned with ; an elegant chain ; having a large, broad, and full-developed breast ; with a white silken cloth on, falling off his person ; furnished with blood-red eyes ; covered with costly yellow sheets ; appearing like a mass of unrighteousness ; breathing like a serpent, or an elephant asleep in the mighty Gangâ during the rains ;—four lamps set on the golden pilars illumining four sides ; even as lightnings display the entire surface of a mass of clouds. (And Hanumân) also saw in the mansion of the Raksha chief, the wives of that huge-bodied one dear unto his wives,—lying at his feet. And that protector of monkey-bands saw them, having counte-

ances resembling the Moon displayed; decked out with elegant ear-rings; bearing unfading garlands* by way of ornamentation; lying on the arms and lap of the lord of the Rakshas. And the monkey saw women bearing noble ornaments,—lying down. And he saw golden bracelets and ear-rings at the nether ends of the women's ears,—set with diamonds and lapises. And with their fair countenances resembling the Moon, graced with comely ear-rings, that terrace looked beautiful, like the welkin embellished with stars. The slender-waisted wives of the sovereign of the Rākshasas, overcome with languor consequent on drink and amorous encounter, were fast asleep at the very places where they were seated. And another transcendentally beautiful damsel possessed of lovely limbs, skilled in dance, was fast asleep, betraying comely movements (during sleep). And another was seen asleep, embracing a *vinâ*,—like a lotus with spreading petals, resting by the side of a raft. And another dark-eyed wench was asleep with her *mudduka*† on her lap, like a loving mother having a boy. Another damsel possessed of graceful limbs and a shapely bust, was lying down, hugging her kettle-drum,—like a woman embracing her lover, obtained after a long time. And one lotus-eyed female was asleep, embracing her *vinâ*; like an amorous damsel hugging her fair paramour. And another girl of restrained self, given to dancing, had come under the sway of sleep, embracing her *vipanchi*‡ like a female sleeping with her lover. And another having inebriate eyes, was fast asleep, embracing her *mridanga* with her charming, plump, and tender limbs, resembling gold. Another female of faultless features, endeued with a slender frame, having been overcome by lassitude consequent on drink, was asleep, with her *panava* on the ends of her lower

* *i. e.* celestial females.—T.

† A kind of musical instrument.—T.

‡ A kind of *Vinâ*.—*T.*

garment, held fast with her hands. Another woman was sleeping soundly, embracing her *dindima*,* with another bound at her back; like a female taking both her lover and her child. Another damsel having eyes resembling lotus-petals, having come under the influence of liquor, was asleep, firmly holding her *aramvara*† with her hands. Another woman, intoxicated by wine, was discovered asleep, with her water-vessel upset; and, in consequence, appearing like a well-washed variegated wreath in spring. Another, coming under the masterdom of slumber, was sleeping, holding with her hands her twin breasts resembling golden jars. And another lotus-eyed and moon-faced fair one, coming under the governance of slumber, (was asleep), embracing another furnished with shapely hips. And eminently beautiful dames were asleep, embracing musical instruments; like wenches pressing lustful (lovers), with their breasts. And that monkey saw that lady, endeued with beauty, lying down apart in an excellent bed; adorned with ornaments containing pearls and jewels; and as if decorating that charming mansion with her grace. And the monkey saw there the yellow-hued Mandodari, having the splendour of gold; the object of (Rāvana's) desire; beautiful exceedingly,—the mistress of the inner apartment,—lying down. And seeing (Mandodari) adorned with ornaments, the offspring of the Wind-god guessed,—"This one endowed with the wealth of youth and beauty might be Sitā." And demonstrating great joy, that leader of monkey-bands rejoiced exceedingly. And thereat, (Hanumān) struck at his arms with his hands, kissed his tail, exhibited signs of glee, frolicked, sang, darted towards the pillars, shot up to the top thereof, and jumped down to the earth,—manifesting his monkey-nature.

* A kind of musical instrument.—T.

† A kind of musical instrument.—T.

SECTION XI.

THEN resigning that line of thought,* that mighty monkey, regaining his equanimity, set out in another direction of thought touching Sitâ. "Separated from Râma, that lady is incapable† of sleeping, or eating, or decorating (her person), or drinking. And she is incapable of associating with any other person, although he were the sovereign of the celestials himself. And even in all heaven there is none who is equal to Râma. She is some other." Assuring himself of this, that foremost of monkeys, eager to behold Sitâ, again began to range in that place set apart for drinking. Some were tired out with sporting; some with singing; some with dancing; and some were fast asleep through intoxication. And some supported themselves on *murajas*, *mridangas*, or *chelikas*; and some women were sleeping on excellent sheets. And that leader of monkey-bands saw (that place of drinking) filled with thousands of women, adorned with ornaments engaged (in their sleep) in depicting each other's loveliness; and explaining the sense of songs; conversant with season and place; understanding the meanings of words chiming in with season and place‡; and skilful at play. And at other places also he saw thousands of superb and youthful dames fast asleep,—employed in talking of each other's beauty. And that leader of monkey bands saw (women) versed in season and place, and understanding the meanings of words consonant with season and place. And in the midst of them all, the lord of the Râkshasas looked splendid like an ox in a spacious stall

* *i.e.* that Mandodari was Sitâ.—T.

† The text has *na saptum arhati*; *lit.*, *it behoveth* (*Sitâ*) *not to sleep*. The sense, however, is as given above.—T.

‡ All this, remarks Râmânuja, appeared from their talk during sleep.—T.

in the midst of stately kine. And surrounded by them, the Rākshasa chief appeared beautiful like a gigantic elephant in a forest, surrounded by female elephants. And in the abode of the huge-bodied Rākshasa chief, that tiger-like monkey saw that place of drinking, furnished with every object of desire. And in that place set apart for drinking, he saw heaps of the flesh of buffaloes, deer, and boars, arranged separately. And that tiger-like monkey saw in capacious golden vessels flesh of fowls and peacocks, which remained (after the repast). And Hanumān saw the flesh of boars, and *Vâdhrinasas** *Sulyas*, deer, and peacocks, seasoned with curds and *Sauvarchala*;† and *Krikalas*,‡ and goats of various kinds,—flesh of hare half-fed,—*Ekaçalyas*,§ and buffaloes,—all chopped and dressed; and lickable and drinkable viands sharp and mild; and edibles sharp and mild; and *Râgakhândavas*‖ containing sugar and acid, capable of improving a vicious palate. And with large and costly stray bangles and bracelets; and scattered cans,—and diverse kinds of fruit; and wreaths of flowers, the pavement attained exceeding beauty. And with elegantly jointed bedsteads, arranged (around), the scene of wassail appeared aflame without fire. And with meat consisting of many ingredients, fraught with diverse tastes, seasoned with many substances, and dressed by skilful cooks,—arranged separately in the scene of revel; and with noble and pleasant wines, natural¶ and artificial,—*âsavas* from sugar; and *Mâdhvika*.$ and *âsavas* from flowers and fruits; and impregnated separately

* A species of birds, having, according to *Vishnudharma*, dark throats, red veins, and white wings. According to others, a kind of goats.—T.

† A kind of salt.—T.

‡ A kind of partriges.—T.

§ A kind of fish.—T.

‖ According to some, a preparation of the juice of grapes and pomegranates, mixed with sugar, *etc.* According to others, black cakes having six kinds of relishes.—T.

¶ Natural wines—such as *Kâdamvari etc.*, which require no preparation.—T.

$ From honey. According to some, from grapes.—T.

with different kinds of fragrant dust,—the pavement, furnished with innumerable garlands, surrounded with golden water-vessels and crystal bowls, and golden water-pots, looked exceedingly beautiful. And the monkey saw that foremost of all places set apart for drinking, containing silvern and golden jars. And that mighty monkey saw golden wine-vessels studded with gems, all filled with wine; and some with half full of liquor, some with their wine entirely exhausted,and some full of liquor. And (at some spots) he saw various kinds of viands, and at others wines ranged in rows, and at others the wine-vessels remaining half full. And there were many bedsteads belonging to fair ones, remaining vacant; and at some places excellent women were sleeping touching each other. And at one place, a female, borne down by the force of sleep, forcibly possessing herself of another's cloth, and wrapping herself therewith,—went to the bed of that one, and was indulging in sleep.—And with their breath, their variegated wreaths and the cloth on their persons were stirring gently, as if with a mild-blowing breeze. And laden with the odours of cool sandal,and of sweet-tasting *Sidhu*;* and of diverse wreaths and flowers, and with perfumes of various kinds,—and entranced† with (the aroma) of *sandals* suitable for use after ablution, and of *dhupas*, the air, impregnated with excellent scent, was there breathing around the car Pushpaka. And in the residence of the Raksha, there were some wenches sable, yet exceedingly witching; and some were dark-hued; and the frames of some were of a golden brilliance. And their beauty, in consequence of their coming under the governance of sleep, and their being bereft of their senses by Madana, resembled that of lotuses in a sleep. Thus that highly energetic monkey saw everything

* Spirit distilled from mollasses.—T.

† *Murchchhita*—The commentator says, means *spreading*. I, however, here presume to go by my own light, feeble as that may be. *Entranced* will, I dare say, recommend itself to the poetical in especial.—T.

thoroughly in the inner apartment of Rāvana,—but he saw not Janaka's daughter. And seeing those females, that mighty monkey, apprehending loss of righteousness, was seized with an exceeding great fear*. "Beholding a female, who is the religiously wedded wife of another, while she is asleep†, verily causeth loss of righteousness. My sight surely never seeketh others' wives; but I have beheld this one that hath ravished another's spouse." And that intelligent one, intent on attaining a knowledge of things capable of being arrived at on grounds of judgment, again reflected effectively as to his course of action: "All these unsuspecting wives of Rāvana have been beheld by me; yet there are no signs that my mind hath undergone any alteration. In respect of the enlistment of the senses on behalf of any course of action good or evil, it is verily mind which is the cause; and herein my mind is righteously disposed. And I could not search for Vaidehi elsewhere; for in the matter of search, people always search for women even among women. And people search for creatures among the species to which they happen to belong: none searcheth for a lost lady among female deer. Therefore have I with a pure heart explored the entire inner apartment of Rāvana; but Janaka's daughter I see not." And Hanumān endowed with prowess saw the daughters of gods, and Gandharbas, and Nāgas; but he saw not Jānaki. And not seeing her, that hero, having beheld other magnificent dames, coming out of that place, set about searching for Sitā (afresh). And leaving the place of wassail, the graceful offspring of the Wind-god, taking extreme care, again began to search for Sitā all about (another quarter).

* Remembering, says the commentator, the injunction of the scriptures, "None should see a nude female."—T.

† *And therefore presumably incapable of taking care of herself.—T.*

SECTION XII.

AND remaining in that mansion, (Hanumān) desirous of getting a sight of Sitā graced with a fair presence, went into bowers, and picture galleries, and night-houses ;* but her he did not find. And not finding the beloved (spouse) of Raghu's son, that mighty monkey reflected,—"Surely Sitā is not alive,—for although I have searched (through and through), yet Mithilā's daughter I have failed to find. And that girl solicitous for the preservation of her chastity, and staying in the prime path of virtuous woman,—that chaste one—hath, for certain, been slain by this chief of the Rākshasas, (ever) finding delight in iniquity. And seeing the wives of the Rākshasa monarch,—of frightful forms,—monstrous; of lurid hue ; having huge faces ; with large horrid eyes,—the daughter of Janaka hath given up the ghost from fright. Failing to see Sitā, and (thereby) annuling my prowess, and having long spent the appointed space in company with the monkeys, way have I none to present myself before Sugriva, that monkey being puissant and given to meting out sharp chastisement. Having searched the inner apartment through, and seen the wives of the Rākshasa, I do not see the chaste Sitā. Therefore vain is the trouble that I take. What, alas ! shall the monkeys assembled tell me when I shall go (to them) ? 'O hero, tell us what thou hast done, repairing there.' And not having seen Janaka's daughter, what shall I answer ? The term fixed (by Sugriva) having been past, certainly meet it is that I should fast to death. And what shall the aged Jambhavān, and what shall Angada, say ? And what, again, shall the assembled monkeys say to me when I shall have crossed over the main ? But perseverence is the source of good fortune ;

* Intended for stay at night.—T.

and perseverence bringeth about supreme happiness. Search again I will, where I have not yet searched. Perseverence, for certain, ever bringeth people to all profitable objects. Whatever one doeth with vigor, beareth fruit. Therefore will I put forth fresh dear efforts vigorously. I will search such places held by Rāvana as I have not yet seen. I have again searched the picture-galleries and the sporting-structures, and edifices, and roads passing through gardens, as well as the cars." Having thought thus, Hanumān again set about searching the subterranean abodes, religious buildings, and many-storied mansions. And flying up, and coming down, and staying, and going at places, and opening doors, and shutting others, and entering and issuing out, and falling down as if darting up, that mighty monkey began to range on all sides. There was not even space measuring four fingers in that inner apartment of Rāvana, to which the monkey did not repair. And he saw the abodes of the nobility, the daises, the trees by the crossings, the holes, and the tanks. And Hanumān saw there Rākshasas of various forms, frightful and deformed; but he saw not Janaka's daughter. And Hanumān saw there the wives of Vidyādharas; but he saw not Rāghava's beloved. And Hanumān saw there transcendentally beautiful women—daughters of Nāgas—having countenances resembling the moon; but he saw not Janaka's daughter. And Hanumān saw there daughters of Nāgas forcibly brought by the lord of the Rākshasas; but he saw not Janaka's daughter. Having seen other beauteous females, and not seeing her, the mighty-armed son of the Wind-god was oppressed with sadness. Seeing that the endeavours of the monarch of monkeys, as well as the bounding over the main, had come to nought, the offspring of the Wind-god was plunged in thought. Descending from the ærial car, Hanumān, son unto the Wind-god, his senses deprived by sorrow, was again wrought up with anxiety.

SECTION XIII.

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ALIGHTING from the car, Hanumān possessed of vigorous activity,—leader of monkey-bands—nearing the wall, looked like lightning within a mass of clouds.* And having gone round the mansions of Rāvana, and not seeing Janaki, the monkey Hanumān said,—"Striving after Rāma's welfare, I have again searched through Lankā; but I do not see Videha's daughter, Janaki, having all her limbs endeued with loveliness. And I have explored pools, and watery expanses, and tanks, and rivers, and streams, and marshes, and woods, and citadels, and mountains, yea,—all this earth; but Jānaki I do not find. The vulture-king Sampāti had told that Sitā was in the mansion of Rāvana. But why do I not see her (here)? Or doth Maithili Sitā, daughter unto Janaka,† sprung in the Videha line, forcibly carried off (by Rāvana), and completely in his power, abide by the mandate (of that monarch)? I conceive that while taking Sitā, the Raksha darted upward, he being influenced by fear of Rāma's shafts; (and accordingly losing control over his movements), she fell off by the way. Or I fancy that while that noble lady was being carried away along the way ranged by Siddhas, she lost her life on beholding the ocean. Or I think that on account of the vehement speed assumed by Rāvana, and also oppressed with his arms, that large-eyed noble lady hath been bereft of her life. For certain, while (Rāvana) was soaring higher and higher, Janaka's daughter, rolling (on the car), dropped down into the sea. Alas! trying to preserve her chastity, the forlorn Sitā, practising self-mortification, hath been devoured by this abject-minded Rāvana. Or that dark-

* The commentator remarks: *By this the author insinuates that the wall was of entire sapphire.—T.*

† *Knowing Brahma*, remarks Rāmānuja.—T

eyed innocent one, hath been eaten up by the wives of the Rākshasa chief, actuated by wicked motives.* (Ever) contemplating Rāma's countenance, resembling the full Moon, with eyes like lotus-leaves, she, exercised with sorrow, hath breathed her last. Bewailing much with exclamations of 'Oh Rāma and Lakshmana!' 'Ah Ayodhyā!' that lady Vaidehi hath renounced her body. Or secretly kept in Rāvana's mansion, that girl, like a female parrot in a cage, is weeping bitterly. How can the slender-waisted wife of Rāma, born in the race of Janaka, furnished with eyes resembling lotus petals, come under the sway of Rāvana? I shall not be able to say of Rāma's beloved wife that she hath been sullied,† or that I have seen her, or yet that she is dead. To say this is censurable; not to say it is also such. What is my course? I find myself in a false position. Things having drifted to this pass, what should I say, now that the time hath come?' Thus thinking, Hanumān again reflected,—"If without seeing Sitā, I repair to the abode of the lord of monkeys, what then shall I gain as the object of my exertions? This my bounding over the main comes to nought; as also my entry into Lankā and the sight of the Rākshasas. And what shall Sugriva say? Or the assembled monkeys; or those twin sons of Daçaratha; to me when I shall have come to Kishkindhā? And if going there, I should say a harsh speech unto Kākutstha—'I have not seen Sitā'—he shall renounce his life. Hearing harsh, terrible, unsufferable, fierce and foul words concerning Sitā, calculated to set the senses on fire, he shall not exist. And seeing him come under misery, with his mind expiring, the intelligent Lakshmana, firmly attached (unto Rāma), shall also cease to exist. And hearing that his two brothers are dead, Bharata also shall give up existence. And seeing Bharata dead,

* Jealousy, according to the commentator.—T.

† This is evidently the sense, having regard to the preceding *sloka*, although the commentator gives the apparent meaning of *vinastha* perished.—T.

Satrughna shall also renounce his life. And beholding their sons dead, their mothers, Kauçalyā, Sumitrā and Kaikayi, shall, certainly, resign their lives. And seeing Rāma in that plight, the lord of the monkeys, Sugriva, grateful and having his heart fast fixed in truth, shall give up his life. And Umā, aggrieved, heart-wrung, distressed and bereft of happiness, and assuming the garb of a female ascetic, because of grief for her husband, shall resign her existence. And oppressed with grief arising from Vāli, and weighed down by sorrow, the queen Tārā, also, resolving on death shall cease to exist. And in consequence of the death of his father and mother and the calamity befalling Sugriva, the prince Angada also shall next forego his existence. And the dwellers of the woods overwhelmed with grief got of (the decease of) their master, shall strike at their heads with their clenched fists and hands. And the monkeys affectionately cherished by the famous lord of the monkeys with soothing words gifts and regard, shall resign there lives. And no more in woods, and rocks, or secret spots, shall the foremost monkeys, assembled together, indulge in sports. And they, along with their sons and wives, and counsellors, distressed on account the disaster that hath overtaken their master,—shall fall from the tops of mountains down to places even or uneven. And the monkeys shall take poison, or hang themselves, or enter into flaming fire, or fast, or fall on their own weapons. I fancy that a loud wailing shall arise on my return (to that place); and the race of Ikshwāku as well as the rangers of the woods shall meet with destruction. Therefore I will not repair hence to the city of Kishkindhā; nor can I see Sugriva without Mithilā's daughter. On my not going there and staying here, those righteous-souled Mahārathas as well as the fast-fleeting monkeys, shall preserve their lives through hope (of hearing tidings concerning Sitā.) And not having seen Janaka's daughter, I will lead the *Vānaprastha* mode of life, partaking (of fruits) falling into my hands or mouth, restrain-

ing my senses, and staying at the foot of trees. Preparing a funereal pile on a tract bordering on the sea, abounding in fruits, and flowers, and water, I will enter into flaming fire. And as I sit to fast, and for effecting the separation of self from my body and centering my identity in the spirit crows and beasts of prey shall feed on my body. And I think the sages have enjoyed another way of exit. I shall, failing to see Jānaki, enter into water. My illustrious and exalted garland of fame, begot of excellent acts, hath perished for good in consequence of my not seeing Sitā.* Or restraining myself, I shall become an ascetic living underneath trees; but return I will not, without obtaining a sight of that dark-eyed damsel. If I return without seeing Sitā, all the monkeys with Angada shall cease to exist. Incalculable are the ills of my putting a period to my existence; (on the other hand) if I live, I may come by good. Therefore my life I will maintain. If I live, it may conduce to happiness." Having thus indulged in a variety of harassing thoughts in his mind,that foremost of monkeys could not cross over to the other shore (of the sea of distress). Then summoning energy, that elephantine monkey endeued with fortitude reflected,—"Or I shall slay the Ten-necked Rāvana possessed of great strength. Sitā hath been carried off; but by this I shall avenge myself. Or throwing him repeatedly into the sea, I (shall take him) and present him to Rāma, even as one presents a beast unto Paçupat."† Reflecting thus,the monkey, not finding Sitā, —agitated with sorrow and anxiety, thought,—"So long as I do not find the illustrious spouse of Rāma, Sitā, I will explore the city of Lankā again and again. If in consonance with Sampāt's speech, I bring Rāma hither, Rāghava, not seeing

* Tirtha reads *chiraratriyam* for *chirardtrya*. Then the sense is. This illustrious live-long fair-rooted and auspicious night crowned with a garland of fame, hath borne no fruit, in consequence of my not seeing Sitá. The commentator, I presume, refines a little too much.—T.

† An appellation of Siva—lit. *lord of beasts*—in allusion to animal sacrifices to Siva.—T.

his wife, shall burn all the monkeys. (Therefore) even here I shall stay, restraining my fare and mortifying my senses. All those principal monkeys ought not to lose their lives because of any act to which I may commit myself. This is the asoka wood, extensive and containing mighty trees. This I shall explore, as it hath not yet been searched by me. And saluting the Vasus, the Rudras, the Adityas, the twin Açwins, (and Rāma and Lakshmana), I enhancing the sorrow of the Rākhas, shall go into it. Having vanquished the Rākshas, I will bestow on Rāma the lady of the Ikshwāku race like the fruit of asceticism conferred on an ascetic." Having thus reflected for a space, the mighty-armed offspring of the Wind-god, his senses agitated with anxiety, arose. "I bow unto Rāma with Lakshmana, and unto the revered daughter of Janaka, I bow unto Rudra, and Indra, and Yama, and Wind-god, and I bow unto the Moon, unto Fire and unto the Maruts." Having bowed unto them all, as also unto Sugriva, the offspring of the Wind-god, surveying all the cardinal points, mentally entered the *Asoka* wood. Having mentally entered the *Asoka* wood, that monkey, son unto the Wind-god, reflected as to what he should do next. The sacred *Asoka* wood, sanctified with every purifying rite and abounding in woods, needs must be full of Rākshas. And warders, directed there to, forsooth, protect the trees; and that worshipful Soul of the universe* does not breathe here vigorously. I contract my person in the interests of Rāma, and in order that Rāvana may not see me. May all the deities along with the saints confer success on me. And may the revered self-create Brahmā, and the deities, and the ascetics, and Fire, and wind, and the much invoked bearer of the *Vajra*,† and the noose-handed Varuna, and the Moon and the Sun, the high-souled Açwinis, and all the Maruts—(confer) success (on me)! And all beings, and the

* The wind.—T.

† Indra.—T.

lord of them all,* and others that, albeit not specified in the scriptures, are yet visible in the way,—will confer success on me. When shall I behold the blameless face of that noble lady,—with its protruding nose; having luminous smiles, having eyes resembling lotus-petals; and bright as the complacent lord of stars? Ah! to-day how shall feeble forlorn one that hath been borne down by the force of the mean, abject and grim-visaged (Rāvana), fierce yet wearing (at the time of the rape), a dress tending to inspire confidence,—come in my sight?"

SECTION XIV.

HAVING reflected for a while, and mentally met with her, that highly energetic one leapt from the wall of Rāvana's mansion on to that (of the *Asoka* wood). And all his frame filled with delight, that mighty monkey, stationed on the wall, saw various trees having their tops furnished with flowers through spring and the other seasons,—*salas* and *asokas, bhavyas, champakas, udalakas*, and *nâgas*, and those bearing fruits resembling the mouths of monkeys; and those relative to mango woods,—with hundreds of plants. And (Hanumān) leapt into the garden like an arrow let go from the bow string. Entering into the grove, variegated all over; resonant with the notes of birds; filled on all sides with golden and silvern trees; many-hued with birds and beasts; containing dainty tracts of trees like unto the risen Sun,—the powerful Hanumān saw the place surrounded with various kinds of trees, having fruits and flowers; frequented by maddened cocls and *bhramaras*, with creatures expressing happiness by their movements, birds and beasts overflowing

* Prayápati.—T.

with spirits ; echoing with the cries of peacocks ; furnished with various species of fowls. And as he was searching for that surpassingly beautiful and blameless daughter of the king, that monkey awakened the monkeys that were sleeping sweetly. And blown against by the wind caused by the wings of the birds as they flew upwards, various and variegated trees showered down blossoms. And in the midst of the *Asoka* wood, Hanumān, son unto the Wind-god, covered over with flowers, looked lovely like a hill strewn with blossoms. And all creatures, beholding that monkey embosomed among trees and darting on all sides, took him for spring. And strewn with several masses of blossoms loosened from the trees, the Earth appeared beauteous like a damsel dight with ornaments. And shaken in diverse ways by the motion of the light fleeting monkey, the trees showered many-hued flowers. And with their leaves and tops torn, and their flowers and fruits shrivelled up, the trees looked like worsted gamblers bereft of their clothes. And shaken by Hanumān vehemently moving about, those excellent trees crowned with fruits, speedily cast off fruits, flowers and foliage. And moved by the Wind-god's offspring, the trees with their trunks left, and forsaken by the fowls were incapable of harbouring any creatures. And like youthful fair ones with hair dishevelled, their paste worn off, their upper lips with fair teeth sucked of their moisture ; and having their persons torn with nails and teeth ; appeared the *Asoka* wood with its trees shattered ; and itself ground with the tail, hands and legs (of Hanumān). And that monkey with his vehemence scattered the clusters of shrubs, like the wind violently scattering clouds in the rainy season. And ranging there, the monkey saw beautiful pavements, jewelled, silvern aud golden. And he saw there various pools filled with excellent water and having steps crusted with jewels. Their sandy soil was filled with pearls and corals, and the ground inside was made of crystal. And their banks were decked with diverse golden

trees. They were beautified with full blown lotuses, water-lilies, *Chakravakas* and *Natyuhas** and filled with the notes of swans and *Sârasas*. They were encircled on all sides with big tanks having trees on their banks and water, clear and sweet like unto nectar. They were entwined with hundreds of creepers, covered with *Santâna*† flowers and filled with diverse groves and *Karaviras* serving the purpose of windows.‡ And thereupon that foremost of monkeys beheld there a mountain—the most picturesque in the world, resembling clouds, having high summits, covered on all sides with peaks and filled with hilly abodes and various trees. And that monkey beheld there a river falling down from the mountain like unto a damsel falling down from the lap of her beloved. And the branches of the trees touching the water (of the stream) resembled a fair damsel prevented by her dear companions from forsaking the company of her beloved). And that great monkey beheld further down the stream turning back like unto the damsel, pleased, going back to her dear one. And that foremost of monkeys, Hanumân, the son of Mâruti, beheld, at some distance, ponds filled with lotuses and various birds. And he saw a big artificial pond full of cool water having stairs crusted with excellent jewels and its sandy banks filled with pearls. It was embellished (on all sides) with various animals, diverse trees and big mansions made by Viswakarmâ§ himself. It was adorned all around with artificial forests and all the trees there bore flowers and fruits, spreading their branches like unto umbrellas and having golden and silvern pavements under them. And that great monkey beheld there one golden *Singsapa*‖ tree

* A gallinule.—T.

† One of the trees of heaven.—T.

‡ Literally the passages means "making a gap in that forest thickly filled with trees." But Râmanuja interprets thus and we have adopted his interpretation.—T.

§ The son of Brahmâ and artist of gods.—T.

‖ A tree (Dalbergia Sisu).—T.

surrounded on all sides with golden pavements. And he saw the glebe, the hill streams and many a golden tree resembling fire. By the lustre of all those trees that heroic monkey appeared as if made of gold like unto the Sun by the touch of the mount Sumeru. And having seen those beautiful golden trees, shaken by the wind and making a sound like that of a *Kinkini*;* having flowery tops and new leaves he was greatly amazed. And climbing that *Singsapa* tree enveloped with leaves that monkey, gifted with velocity, reflected—"Perchance I may see Vaidehi, exercised with grief, anxious to behold Rāma and wandering hither and thither at her pleasure. Certainly this is the picturesque *Asoka* forest of that vicious-souled one, embellished with sandal, *Champakas* and *Vakulas*. Here is a beautiful pond abounding in lotuses, thronged with birds and forsooth shall that royal spouse Jānaki repair hither. She is the beloved queen of Rāghava and expert in walking in the garden. And separated from Rāma, certainly shall Jānaki repair hither. Or she having the eyes of a young antelope and adept in roaming in the forest, exercised with thought touching Rāma, shall come here. Or she having beautiful eyes and fond of ranging in the forest, racked with sorrow in consequence of Rāma's separation, doth always frequent this forest.† Ere this, the chaste and worshipful spouse of Rāma—Janaka's daughter, used to love always the birds and animals of the forest. (The morning hath set in) and surely the beautiful and graceful daughter of Janaka fond of performing morning‡ ablutions, shall come to this river of pure water to perform them. Truly is this beautiful forest of Asoka the worthy

* A kind of tinkling ornament.—T.

† The commentator, Ramánuja interprets this *sloka* as explaining the cause of Siât's frequentiug the Asoka forest.—T.

‡ *Sandhya* literally means the point of time which connects day and night. It however, generally means the period after sunset and before the night sets in. But here with reference to the speech which Hanumán began by the end of night, it means the morning.—T.

abode of the beloved and chaste spouse of Rāma, the lord of men. If that one of moon-like countenance breathes, forsooth shall she come to this river of cool water." Having arrived there and anxiously expecting the appearance of the spouse of that lord of men, the high-souled Hanumān hiding himself (on the Singsapa tree) enveloped with flowers and leaves, beheld all.

SECTION XV.

HAVING stationed himself on the tree, casting his looks all around in quest of Sitā and looking down on the earth he surveyed the entire forest of (*Asoka*). It was beautified with *Santânaka* creepers and various trees, fragrant with celestial odours and was embellished on all sides. It resembled *Nandana* or the celestial garden, and was filled with various animals and birds, palaces and mansions; resounded with the notes of *Kokilas*; adorned with the ponds abounding in silvern water-lillies and lotuses; filled with many seats and coverlets and various houses having spacious courtyards; adorned with beautiful flowers of all seasons and trees bearing fruits. And the beauty of the blossoming *Asokas* resembled the effulgence of the Sun. And stationed there Māruti beheld trees as if devoid of leaves on account of the hundreds of birds, adorned with various flowers, resorting there. And he saw there the earth touched by *Asoka* trees, the removers of grief, having flowers growing from the roots and lowered down with their weight. And the entire quarter was as if ablaze with the beauty of the flowery *Karnikaras* and *Kingsukas*. And there appeared in beauty many flowery *Punnagas*, *Saptaparnas*, *Champakas*, and *Udalakas* having deeply expanded roots. And there was a thousand of *Asoka* trees, some of whom were like

gold, some were like the flame of fire and some were like dark-blue collyrium. It was like the garden of *Nandana* or like that of Kuvera or perhaps it surpassed the both in excellence. And enveloped in charming, celestial grace beyond conception and having flowers for stars that forest appeared like a second sky. And covered with hundreds of pearl-like flowers the forest looked like the fifth ocean. And that garden was embellished with flowers of all seasons and honey-smelling trees, and filled with diverse notes and various animals and birds. And that fragrant garden was rendered more charming with various other fragrances. And that foremost of monkeys beheld in that garden of Asoka, a round palace, situated at a distance, fragrant as the *Gandhamâdana* mountain and high as the lord of mountains. (The palace) was white as the Kailaça hill and built on thousand pillars. All its stairs were made of coral and its pavements made of burning gold. Its beauty was as if burning all along and stealing the vision of the lookers-on. It was spotless and on account of its height touched the welkin. And thereupon he beheld there (Sitā) wearing a soiled cloth, poorly, greatly reduced by fast, sighing again and again and encircled by a band of Rākshasees. She was (however) spotless like unto the rays of the moon on the first lunar day. And her graceful beauty could with great difficulty be perceived like unto the flame of fire enveloped with smoke. And wearing a shattered and soiled yellow cloth and divested of all ornaments she appeared like a lotus stalk without lotuses.* Oppressed, racked with grief, weakened and chaste as she was, she appeared like Rohini possessed by *Ketu*. She was greatly reduced by fast, stricken with grief and anxious thoughts, disturbed with sorrow and was poorly and her eyes were always full of tears.

* This passage has another meaning—*Padmini* has two meanings—(1) lotus (2) *Lakshmi* or the goddess of wealth. The goddess of wealth is generally described as sitting on a lotus.—T.

Separated from her kith and kin and not beholding Rāma and Lakshmana* but the Rākshasees, she appeared like a hind surrounded by dogs. Her braid of long hair resembling a black serpent falling on her back it appeared as if the Earth was filled with dark-blue forests on the disappearance of the rains. She was worthy of happiness only and never knew of misery and therefore she was (now) greatly oppressed with sorrow. And beholding that one of expansive eyes rendered pale and feeble, Hanumān, by various conclusive arguments reflected within himself "She must be Sitā, for this damsel looks just like her, whom I saw, when she was ravished by Rāvana, assuming shapes at will. Having the countenance of the full-moon, beautiful eye brows, round breast, she is as if dispelling the darkness from all quarters by virtue of her grace. Her throat was yellow, and her lips were like *Bimbas*.† She was of middle stature and her limbs were all well built. She had eyes resembling lotus petals and was like the beloved wife of Manmatha—Rati and was adorable unto the whole creation like the rays of the full-moon. That one having a graceful person was seated on the earth like a female ascetic having her senses restrained. And she was sighing again and again like the timid daughter-in-law of the lord of serpents.‡ Entangled by a mighty web of grief her grace was greatly lessened and she appeared like the flame of fire enveloped in smoke. She was like unto *Smriti* of doubtful meanings, fallen wealth, lost respect, hope without any desire for gain, *Sidhi*§ of many troubles, sullied understanding and fame soiled with false rumours. That innocent one was greatly distressed for not being able to

* *Priyajanam*—literally means dear ones—but here it refers to Rāma and Lakshmana.—T.

† A cicurbituceous plant with red fruits.—T.

‡ The epithet has a special significance because through her the destruction of the race of Rakshasas was brought about.—T.

§ *Yoga* or asceticism by virtue of which final emancipation from existence is effected.—T.

attend upon Rāma, and she having the eyes of a young hind, being oppressed by the Rākshasees was casting her looks hither and thither. And with a displeased countenance, having dark-blue and curling eye lashes,and eyes full of tears, she was sighing again and again. Worthy of wearing ornamesnt but now without any, poorly, crusted with execrations, she appeared like the rays of the stars enveloped by dark-blue clouds. And beholding Sitā in that pitiable plight like unto learning for want of practice, (Hanumān) was puzzled with doubts. And seeing her without ornaments he could with great difficulty make her out like unto words having different meanings without the knowledge of grammar. And beholding that blameless daughter of the king, having expansive eyes, Hanumān, by various reasonings, reflected—"Forsooth she must be Sitā. I see at her person all these ornaments, of which Rāma mentioned unto me at the time of my departure. I behold on her ears excellent ear-rings and nicely placed *Svadangstras** and on her arms jewelled ornaments rendered dark-blue by dirt for constant use. Verily these are the ornaments Rāma mentioned unto me. I do not perceive them which had been cast off by her. But these are the rest there is not the least doubt about it. The monkeys had seen, her excellent yellow cloth made of golden fibres, on the hill. They had seen also her excellent ornaments, which cast off by her, fell on the earth with a sound. Her cloth hath been shattered by constant use but her grace hath not been rendered worse than its color. This one having a golden countenance must be the beloved queen of Rāma, who, albeit separated from him, hath not disappeared from his mind. This is that damsel on whose account Rāma being simultaneously burnt by affection, pity, grief and amour,—affection in consequence of his beloved spouse being ravished, pity for his inability to protect one dependent on him, grief for the loss of his beloved wife and amour for his dear one. Verily

* A kind of ornament worn on the ears.—T.

it appeareth from the grace of her person, from her well developed limbs and from Rāma's beauty that this worshipful damsel having dark-blue eyes must be his spouse. She has her mind fixed in him, and he in her and it is for this that she and the virtuous-souled (Rāma) have been still maintaining their being. Indeed my master Rāma hath performed a mighty task for breathes he still in her separation, without consuming himself in grief." And having beheld Sitā in this plight, that son of the Wind-god approached Rāma in mind and showered praises on his master.

SECTION XVI.

AND having eulogized Sitā, worthy of being praised and Rāma, endeared by accomplishments that foremost of monkeys again engaged in meditation. And having reflected for some time, the powerful Hanumān, having his eyes full of tears bewailed on Sitā's account (in the following strain) —"No one can withstand the course of destiny since Sitā, being the spouse of the worshipful brother of Lakshmana, ever obedient unto his elders, hath been overwhelmed with grief. The worshipful damsel is cognizant of the prowess of Rāma and the intelligent Lakshmana and for this she is not entirely depressed like unto the river Ganges at the approach of the rainy season. As regards their character, age, conduct, family and other auspicious marks they are equal and hence Rāghava deserveth Vaidehi and this one of dark-blue eyes is his." And having seen her, gold-hued and conducing to the happiness of the people like unto the Goddess of wealth, Hanumān approached Rāma in his mind and said :—"For this (damsel) was killed the mighty Vāli and Kāvanda—Rāvana's equal in prowess. For her too) was destroyed in battle, the terribly powerful

Rākshasa—Viradha,by Rāma,putting forth his energy,like unto *Shambara* killed by Mahendra. (It was for her) that fourteen thousand Rākshasas of terrible deeds were destroyed at *Janasthana* with arrows resembling the flame of fire. And Khara was killed in battle, and Trisharā was discomfitted and the mighty Dushana by Rāma, knowing his ownself. And it was on her account that Sugriva, known all over the world, came by the wealth of the monkeys hard to acquire and amassed by Vāli. And it is for this (damsel) of expansive eyes that I have crossed the effulgent lord of rivers and have seen this city. And methinks it would have been all proper had Rāma turned on her account the whole earth bounded by oceans. If the kingdom over the three worlds and the daughter of Janaka be compared together, the former is not equal to one hundredth part of Sitā. This Sitā, the daughter of the high-souled Janaka, the pious King of Mithilā, firmly attached unto her husband, rose, covered with dust, out of the earth, in a field delved by a furrow. She is the well-known eldest daughter-in-law of the king Daçaratha, of an adorable character and unchecked prowess. And She is the beloved spouse of the pious and grateful Rāma, knowing his ownself, and has been brought under the control of the *Rākshasees.* Renouncing all luxuries, and considering not the least about miseries, she actuated by her husband's love entered the solitary forest. And satisfied with fruits and roots and ever engaged in her husband's service, she lived in the forest as much delighted as she was in her house. And that one of a golden hue, never used to afflictions and who was wont to converse always with a delighted countenance, hath now been suffering incomparable miseries. Like unto a thirsty wight longing for an abode where he might get a drink, Rāghava panteth after seeing her, gifted with an exalted character and oppressed by Rāvana. As a monarch who had lost his kingdom, is greatly delighted when he regaineth it, forsooth shall Rāghava, in like manner,

be pleased when he shall come by her. She too hath been maintaining her being in the hope of seeing Rāma again, separated as she is from her friends and deprived of all comforts and luxuries. These *Râkshasees*, and these trees enveloped with fruits and flowers—forsooth she doth not behold, but is engaged with all her heart in medidations only touching Rāma. Husband enhanceth the beauty of a female more than the dress (and therefore Sitā) beautiful as she is, doth not appear graceful, in her husband's absence. Forsooth my master Rāma hath performed a difficult act for he hath been still keeping up his life in her separation without consuming himself in grief. My heart is greatly pained knowing that she, having dark-blue eyes, resembling lotus petals, worthy of happiness, hath been possessed by grief. She, patient as the Earth, having eyes resembling lotuses, who was ere this protected by Rāghava and Lakshmana, is now being guarded by Rākshasees having terrible eyes, under the trees. Being harassed with continued miseries, the daughter of Janaka hath lost all her beauty like unto a water-lily crushed with frost, and hath come by a miserable plight like unto a doe seperated from her mate. The branches of the *Asoka* trees, lowered down with flowers are as if enhancing her grief as also the Moon of many thousand rays, at the expiry of the winter." Having reflected thus and arrived at the conclusion that she was Sitā, that powerful leader of monkeys gifted with velocity stationed himself on that tree.

SECTION XVII.

THEREUPON the Moon, white as water-lily and of clear appearance proceeded far down the welkin like unto a goose traversing the blue waters. With a view to befriend him, the Moon of clear rays, sprinkled the Wind-God's son, with cool beams. And thereupon he beheld Sitā, having a moon-like countenance, plunged in grief like unto a laden boat sunk in water. While beholding Vaidehi, Hanumān, the son of Māruta, observed at some distance, a number of grim-visaged Rākshasees. Some had one ear, some one eye, some had big ears some was without ears; some had formidable ears and some had a nose projecting upwards. And some had the upper part of their bodies unusually long and bulky, some had a long and slender neck, some had dishevelled hair, and some one's person was so thickly covered with hairs, that she appeared to have been cloaked in a blanket. Some had long ears some had a long forehead, some had a long belly, some had long breasts; some had long lips; some had their lips and chins stuck together, some had a long countenance and some had long knees. Some one was of short stature, some was tall, some crooked, some grim-visaged, some dwarfish, some one was of terribly dark colour; some had a disfigured countenance; some had coppery eyes and a fearful face. Some were terrible-looking, some copper-colored, some black, some angry and some fond of quarrelling with each other; and some had iron darts, hammers and mallets in their hands. Some had a face like that of a boar, some had a face like that of a deer, some like that of a tiger, some like that of a buffallo, some like that of a goat, and some like that of a jackal; some had legs like those of a camel, some had those of an elephant, some those of a horse and some had their heads placed on their breasts. Some one had only one

hand some had only one leg. Some had ears like those of a horse, some like those of a cow, some like those of an ass, some like those of an elephant and others had ears like those of a lion. Some had very big noses, some had crooked and others were without any ; some had noses like those of an elephant and others had their noses on their foreheads. Some had their legs like those of elephants some had very huge legs ; some had like those of a cow, some had on their legs locks of hair like unto pillars, some had a terribly huge head, some had big breasts and others had spacious bellies, Some had faces and eyes beyond ordinary proportions. Some had a long face and tongue. And some had the face of a goat, some that of an elephant some that of a cow, some that of a boar some that of a horse and some that of an ass. Some of the Rākshasees were grim-visaged and some hot-natured, quarrelsome and had darts and maces in their hands. And some terrible Rākshasees of disfigured countenances, had smoky-coloured hairs. And they were all continually drinking wine—always fond of liquor and meat, and all their bodies were sprinkled with blood for their living on gore and flesh. And that foremost of monkeys found all these grim-visaged Rākshasees seated around that mighty tree enveloped with branches. And the graceful Hanumān observed at the foot of that tree that worshipful and blameless daughter of the king Janaka. She was bereft of all effulgence, racked with grief and all her hairs were soiled with dirt. She appeared like a star fallen down on the earth on the wane of virtue. And famed though she was all over the world for her chastity, it was difficult for her now to see her husband. She had no excellent ornaments—her attachment unto her husband was the only ornament. She was imprisoned by the lord of Rākshasas and separated from all her friends, she appeared like a she-elephant separated from her band and bound and attacked by a lion, and like the rays of the Moon enveloped with

clouds at the expiry of the rainy season. Her beauty was greatly faded (in consequence of her husband's separation) like unto a stringed instrument for want of a player. And ever engaged in her husband's welfare she was thoroughly unworthy of being brought under the control of the Râkshasas. Being sunk in the abyss of grief and encircled by those Râkshasees she appeared in the forest of Asoka like unto Rohini possessed by Râhu. And Hanumân beheld her there like a creeper divested of flowers. And having her person soiled with dirt and shorn of all ornaments she appeared in her hidden grace like unto a lotus covered with clay. And the monkey Hanumân, beheld that damsel, having the eyes of a young antelope, clothed with a soiled and shattered cloth. And though the countenance of that worshipful one was shorn of all grace, her heart did not loose its loftiness in consequence of her husband's prowess. And Sitâ, of dark-blue eyes, was protected by virtue of her own character. And beholding Sitâ, having the eyes of a young antelope, and terrified and casting her looks hither and thither like a hind and burning down the trees enveloped with leaves by her breath ; like unto a mass of grief and an upheaval of sorrow ; having well-proportioned limbs, and appearing graceful without ornaments, Mâruti attained to an excess of delight. And beholding her having inebriete eyes, Hanumân shed tears of delight and bowed unto Râghava. And having offered his obeisance unto Râma and Lakshmana the powerful Hanumân, greatly delighted in seeing Sitâ, remained there hidden.

SECTION XVIII.

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And beholding the forest filled with flowery trees and desiring to have a full view of her, he, well-nigh, spent the night. And at that late hour of the night, he heard the chantings of the Vedas by the Râkshasas, conversant with the six supplementary parts of the Vedas,* engaged in the performance of sacrificial rites and knowing Brahmâ. And thereupon the mighty Ten-headed Râkshasa, having huge arms, awoke with the sounds of those auspicious instruments, pleasant unto ears. And awaking, that great and powerful lord of Râkshasas, having his cloth and garlands loosened, began to think of Vaidehi. And that Râkshasa, puffed up with pride, was passionately attached unto her and so he could not restrain his amour in him. And so adorned with all ornaments, he, casting his looks on the roads containing jewelled and golden gates and appearing in grace, entered the forest of Asoka, filled with various trees containing fruits and flowers of all seasons and with ponds; beautified with various flowers; variegated with inebriete and wondrous birds; filled with various beautiful wolves; thronged with various deer and covered with fruits fallen on the earth. And one hundred damsels followed in the train of the son of Pulastya† like unto the damsels of the celestials and Gandharvas following Mahendra. And among those fair ones, some carried *chowries* and some fans. And some carrying water in golden jars headed the train while others carrying the golden throne covered with a coverlet followed it. And a favourite damsel carried in her right hand a jewelled drinking bowl filled with wine. And another carrying the white

* Grammar, Prosody, astronomy, pronounciation, the meaning of the unusual terms and the ritual of the Hindu religion.—T.

† Refers to Râvana, Pulastya being his father—T.

umbrella having golden ribs resembling the full moon and goose, followed in the train. And in this wise the excellent wives, of Rāvana, having their eyes rendered sleepy with sleep and wine, followed their heroic husband like unto lightnings following the cloud. Their necklaces and *keyuras* were displaced, paste faded, hair dishevelled and they had drops of sweat on their faces. With sleep and intoxication, were reeling those fair ones of beautiful countenances, having their hairs with garlands disbanded and their persons wet with perspiration. And in this way those beloved wives, (of Rāvana) having inebriete eyes, followed, out of amour and reverence, their husband. And their mighty husband, brought under the control of amour and having his mind firmly attached unto Sitā, proceeded slowly. And that monkey, son of Māruta, heard the sound of *kanchees* and *nupuras* of those excellent damsels. And the monkey Hanumān also beheld Rāvana, of extraordinary deeds and of inconceivable prowess and strength, at the gate. His whole body was seen on all sides by the light of the lamps lighted with perfumed oil and carried by the Rakshasees before. He was inflamed with amour, pride and haughtiness and his expansive eyes were coppery and idle. And he appeared like Cupid himself just appearing in view, leaving behind his bow and arrows. And holding his excellent robe, covered with flowers, washed, set with jewels and white as the foam of the churned nectar, he placed it in its proper place. And Hanumān,hiding himself on the tree, in the midst of many leaves and flowers, tried to recognise him as he approached. And beholding him, that foremost of monkeys saw that highly famous king Rāvana, surrounded by his excellently beautiful and youthful wives, enter that forest of enjoyment filled with birds and animals. There was a warder by name Sankukarna in that forest—highly powerful, wearing various ornaments and addicted to drinking. And by him was seen that lord of Rākshasas—the son of *Visravasa*. And

that highly energetic monkey beheld that effulgent (Rāvana) surrounded by excellent damsels like unto moon encircled by stars. And beholding him the monkey reflected—"This must be Rāvana—for he is the person whom I saw sleeping in an excellent apartment in that city." Thinking this, that highly effulgent son of Māruta—Hanumān leaped (high upon another branch). And effulgent as he was, that highly intelligent monkey hid himself on a branch covered with leaves, being unable to stand before the effulgence of that Rākshasa. And Rāvana proceeded in that way, being anxious to behold the blue-eyed Sitā, having spacious breast, excellent hips and a lock of black hair.

SECTION XIX.

AND thereupon beholding Rāvana—the lord of Rākshasas, gifted with youth and beauty and adorned with an excellent dress, that excellent and blameless daughter of a king, Vaidehi, trembled like unto a plantain tree shaken by the wind. And having covered her belly with her legs and her breast with her hands, that one, having charming colour and expansive eyes, cried aloud. And arriving there the Ten-necked one beheld Vaidehi, guarded by the Rākshasees, poorly, racked with grief like unto a boat sunk in an ocean. Subject to hard penances, she, seated on the bare earth, appeared like a branch of a tree fallen on the ground. Her limbs, where he used to wear ornaments, were covered with dirt and albeit worthy of ornaments, appeared without any like unto a lotus covered with clay and therefore shining very indistinctly. And she was proceeding as it were unto that lion of a king—Rāma, knowing his own-self, in her mind's charriot drawn by the horses of resolution. And not beholding the end of her grief, that damsel, attached unto

Rāma, was keeping alone and reduced to a skeleton and overwhelmned with anxious thoughts and grief. And she was troubled like unto the daughter-in-law of the lord of serpents, of impeded course by means of incantations, and stricken with grief like unto Rohini, possessed by *Ketu*. And although born in a pious family, well behaved and good-natured and married according to their rites, she appeared to have been sprung from a low race and wedded according to their base ceremonials. She seemed like mighty fame disappearing, like respect disregarded, like intellect waning and hope disappointed; like a sacred altar trampled, like royal mandate disobeyed, like the quarters burnt by a fire-brand; like offerings unto God soiled; like the disc of the full-moon stricken with darkness, a lotus distressed, an army without a leader; like the rays of the moon enveloped with gloom, like a river of shallow water, like a sacrificial altar possessed by an outcast, like the flame of fire extinguished; like water fowls terrified and lotuses disturbed and petals crushed by the trunks of elephants. And her grace greatly famished by the absence of her husband she appeared like a river whose liquid contents were dried up. And not cleaning her limbs she appeared like a dark night. And that one of graceful limbs, tender and worthy of living in a jewelled abode, being stricken with grief, seemed like a dried lotus-stalk just extracted from its bed. And she like the daughter-in-law of the lord of elephants, caught, separated from her band and tied to a pillar, was overwhelmed with grief and was sighing again and again. A long lock of dark-blue hair, taken not the least care of, was on her back; and with this she appeared like unto the earth covered with dark-blue forests at the expiration of the rainy season. With fasts and grief, anxiety and fear, she was greatly weakened and reduced and gave up eating and took recourse to asceticism only. Stricken with grief, she seemed to have been offering prayers unto that foremost of Raghus for the destruction of the Ten-necked one, like

those unto the deities with folded hands. And beholding blameless Maithilee, having expansive eyes with beau eye lashes, greatly attached unto Rāma, and wee Rāvana tempted her for his own destruction.

SECTION XX.

THEREUPON Rāvana, with sweet words and gestures pressed his own desire unto Sitā, poorly, deprived of encircled by Rākshasees and leading the life of an asc "O thou having thighs like the trunks of elephants, v thou hast, beholding me, hidden thy breast and belly, per thou art afraid of exposing thy person unto me. I do for thee, O thou having expansive eyes; do thou est me, O my dear one, O thou gifted with all accomplishm and pleasant unto all persons. O Sitā, here is no hu being or any Rākshasa assuming shapes at will, do therefore renounce all fear from me. O timid dar for certain it is the virtue of the Rākshasas that they al visit others' wives or come by them by force. In spit this, O Maithilee, I do not touch thee for thou art not u the influence of amour—but for me, I am completely u its sway. Do not fear me, O worshipful damsel, confide i O my beloved one, and become attached unto me. not give way to grief. A single lock of hair, to lie d on earth and useless fast—these do not become thee. Al ing me, O Maithilee, do thou enjoy excellent garla sandal, ornaments, costly wines, beds, seats, songs, d ing and music. Thou art a jewel of a female; do not therefore remain in this guise. Put on thy ornam therefore. How shalt thou remain unadorned obtai me, O thou of a beautiful figure? This thy beau youth is passing away, which like the current of a r

when once gone, doth not turn back. O thou of a fair look, having created thee, the artist of Gods, the maker of celestial beauties, hath ceased from his work, for a match of thy beauty I find in none. Who is there, O Vaidehi, who can withstand the influence of amour, getting thee, gifted with beauty and youth? (What of others) even Brahmā, the grand-father of the celestials, is moved. O thou having a moon-like countenance, and well-developed hips, whatever limbs of thine, I behold, I find my gaze fixed herein. O Maithilee, do thou become my spouse, and renounce this delusion. Do thou become the foremost queen of all my excellent wives. O timid one, all the jewels that have collected from the three worlds, and all my kingdom shall confer on thee. O sportive damsel, for thy satisfaction, shall conquer the whole earth, engarlanded by many cities and bestow it upon Janakā. Find I none on this earth who can withstand my prowess. Do thou behold my matchless prowess in battle. The celestials and Asuras are incapable of withstanding me, defeated as they were by me in battle and their pennons struck down. Do thou therefore desire me to-day, dress thyself in excellent robes and adorn thyself in beautifully brilliant ornaments. I shall behold thy dazzling beauty when adorned with ornaments. For pity unto me, do thou embellish thyself with ornaments, O thou of a graceful countenance. O timid damsel, do thou, at thy pleasure, enjoy all sorts of comforts and luxuries, and do thou, as thou desirest, confer wealth and land on others. Do thou confiding in me, ask for thy wished-for objects and do thou command me like unto an unmannerly damsel. Thou shalt, by asking favours from me, satisfy the desires of thy friends. O gentle lady, O thou of great renown, do thou observe my prosperity. What shalt thou do with Rāma, wearing bark, O thou of pleasant presence. Rāma hath ceased from his endeavours for gaining victory. He hath lost all his beauty, lives in the forest, is

engaged in observances and always lies down on earth. I fear whether he is living still. O Vaidehi, Rāma shall not be able to see thee like unto the rays of the moon covered with blue clouds preceded by *Valakās*.* Rāghava shall never get thee back from my hands, like unto *Hiranyakasipu* unable to regain his wife *Keerti* from Indra. O thou of beautiful teeth, O thou having beautiful eyes, O sportive damsel, O timid one, thou dost steal my mind like unto Garuda catching serpents. Beholding thee, wearing a shattered silken cloth, slender and without any ornaments, I do not find any attachment in my own wives. O daughter of Janaka, do thou exercise, thy supremacy, over all my wives, living in my seraglio and gifted with all accomplishments. O thou having black hair, all my wives are foremost in beauty over the three worlds. And they shall all attend thee like unto Apsaras waiting upon the Goddess of wealth. O thou having beautiful eye brows and well-developed hips, do thou, along with me, enjoy at thy pleasure all the wealth and riches of Kuvera.† O worshipful damsel, in asceticism, strength or prowess, wealth or fame, Rāma is not my equal. Do thou therefore at thy pleasure drink, enjoy and eat. I shall confer on thee wealth and the whole earth. Do thou satisfy all thy desires in me, O fair damsel, and let thy friends be satisfied in thee. And adorned with a beautiful golden necklace, O timid lady, do thou at thy pleasure, range with me, in the forests, situated on the bank of the ocean, and filled with flowery trees and black bees."

* A kind of crane.—T.

† The God of wealth or Pluto in Greek myth.—T.

SECTION XXI.

HEARING those words of that terrible Rākshasa, Sitā, stricken with grief and of feeble voice, slowly replied—Racked with grief, engaged in asceticism and weeping, Sitā began to tremble. And that excellent damsel, devoted unto her husband, began to think of him. Placing a twig before, that one, of beautiful smile, said—"Do thou take back thy mind from me and place it in thy own wives. Like unto a sinner unworthy of praying for final emancipation, it doth not behove thee to expect to come by me. Devoted unto one husband I shall never perpetrate such an iniquitious act. I am born in a high and have been married in a pious family." Having accosted Rāvana thus, the well-known Vaidehi, turning her back, again spake unto him, saying—"I should not live with thee since I am another's wife and chaste. Have thy eyes always on religion and do thou follow in the track of piety. Like unto thine own wives, others' are worthy of being protected by thee, O ranger of the night. Making an example of thee, do thou enjoy with thy own wives. Forsooth those vicious-minded, those of agitated senses, who are not satisfied with their own wives, are brought to misery by others' wives. (Methinks) there are no pious men here and even if there be any thou dost not follow him since thou hast such an adverse understanding, against human practice and usage. Or the considerate people have spoken the truth, but thou, for the destruction of the race of the Rākshasas, considering that false, hast not followed it. Wealth, kingdom and cities—all are brought to naught when they are placed at the hands of a vicious and illiterate king. Obtaining thee, (therefore) as her king and for thy folly only, this city of Lankā, abounding in jewels, shall soon be ruined. O Rāvaṇa, every one delighteth in

the destruction of that inconsiderate being, who bringeth about his own destruction and is engaged in the perpetration of evil deeds. And in this way, thyself, the perpetrator of vicious acts, meeting with thy end, those persons who had been tyranized by thee, shall, delightedly, say—"Oh! blessed are we since this terrible (Râkshasa) hath met with his end. With wealth or riches thou shalt not be able to tempt me. As the rays of the sun belong to him, so I am Râghava's only. Having laid my head on the beautiful arms of that lord of men, how shall I place it again on another's? Like unto the knowledge of one God monopolized by the Brahmanas only, I am the spouse of that lord of earth only, cognisant of higher truths and marrying me according to the pious ceremonials. May good betide thee, O Râvana. Do thou take me unto Râma, stricken with grief as I am, like unto a she-elephant anxiously waiting in the forest brought to the lord of elephants. It behoveth thee to make friends with Râma, that best of men, if dost thou desire to maintain thy empire and dost not wish to bring about thy own destruction. It is known to the world, that Râma knoweth well the sanctions of religion and is kind unto them who seek his shelter. Do thou seek his friendship, if dost thou wish to maintain thy life. Do thou propitiate him therefore who is kind to his dependents and it becometh thee to take me respectfully unto him. Thou shalt meet with thy well-being if dost thou in this wise confer me on that best of Raghus. And mighty is the disaster that shall befall thee, if dost thou follow any other procedure. Thunderbolt, even, when hurled, may leave thee, Death himself may overlook thee—but there is no safety for thee, if Râghava, the lord of men is enraged. Thou shalt hear the terrible sound of the twang of Râma's bow, like unto the sound of the thunderbolt hurled by Indra. Soon shall arrows, bearing the names of Râma and Lakshmana and having fiery heads like those of snakes, alight here. And covered with *kanka* leaves they shall undoubtedly cover

the whole city and devastate it by destroying all the Rākshasas. Like unto Garuda pulling up the snakes, the Garuda-like Rāma shall pull up thy snake-like Rākshasas. And like unto Vishnu recovering the effulgent Sree (the Goddess of wealth) from the Asuras, by crossing over the three worlds with three foot-steps, my husband, the conqueror of foes, shall recover me from thee. Janasthāna hath been devastated, the host of Rākshasas hath been killed, and thou hast been disabled. Truly thou hast perpetrated an impious deed. O Rākshasa, those two lions among men going out to enquire about the illusive deer, I was ravished by thee, entering the empty hermitage, O vile wight. And like unto a dog incapable of standing before a tiger, it would have been impossible for thee, to wait there in the presence of Rāma and Lakshmana. If dost thou engage in conflict with them, thy wealth and friends shall be of no avail unto thee (and thou shalt be dis-comfitted) like unto one-handed Asura Vitra by the two handed Indra.* Soon shall my husband, with the assistance of Lakshmana, draw out thy life with arrows, like unto the sun drying up, by his rays, shallow water. Whether dost thou repair to the abode of Kuvera, or whether dost thou, terrified, take refuge unto the assembly of Varuna, thou shalt, for certain, be destroyed by the son of Daçaratha, like unto a mighty tree broken down by thunderbolt.

* The allusion is—the mighty Asura Vitra fought with Indra for a long time even after he had his one hand chopped off. T.

SECTION XXII.

HEARING those harsh accents, that lord of Rākshasas, replied unto Sitā, of comely presence, with the following unpleasant words'—"It is generally found on earth that the more a woman is courted by a man, the more she is brought under his influence. (But for thee) the more kindly I have been behaving towards thee, the more roughly I have been treated. Truly doth my love for thee keep in control the wrath like unto a good charioteer restraining the swerving stead. O mighty is *amour* unto men, for on whom this *amour* falleth, albeit she is an object of wrath, becomes an object of kindness and affection. O thou of fair countenance, it is for this reason, that I do not destroy thee, although thou, who art engaged in false asceticism, art worthy of being killed and dishonored. O Maithilee, for each and every one of all those harsh words which thou hast used by me, dost thou deserve death." Having spoken thus unto Vaidehi, Rāvana, the lord of Rākhasas, having his wrath subdued, again bespake Sitā: "I shall wait for those two months, of which I have made a contract, after which thou shalt have to share my bed, O thou of a comely presence. And even then if thou dost refuse to regard me as thy husband, my cooks shall mince thy limbs with steel and serve thee for my morning meal." Beholding the lord of Rākshasas remonstrate with the daughter of Janaka in this wise, the daughters of the celestials and Gandharbas became exceedingly sorry. Some with lips, some with eyes, and some with gestures of their faces, they all consoled Sitā, thus distressed by that Rākshasa. And thus consoled by them, and being proud of her good conduct and her husband's heroism, Sitā thus addressed Rāvana, the lord of Rākshasas, "Forsooth there is no person in this city

who desireth thy welfare and therefore preventeth thee from such an impious deed. Who is there in the three worlds, who even desireth me in mind, who am the spouse of the virtuous-souled (Rāma) like unto Indra's Sachee. O thou the vilest of the Rākshasas, for using those vicious words towards the spouse of Rāma, of immeasured prowess, repairing whither shalt thou escape vengeance? Like unto an infuriated elephant encountering a hare in the forest, thou shalt O Vile! a hare as thou art, meet with that elephant-like Rāma. Thou art not ashamed of railing that lord of Ikshwakus, so long as dost thou not come within his ken. O base! why do not thy grim, terrible, coppery eyes, looking so viciously at me, fall down on earth. O vicious wretch, I am the spouse of that virtuous-souled (Rāma) and daughter-in-law of Daçaratha—using these vile words towards me, why dost not thy tongue fall off? O Ten-necked one, I can instantly reduce thee to ashes but for Rāma's mandate and my ascetic observances. Thou couldst not have ravished me in the presence of the highly intelligent Rāma. And undoubtedly for thy destruction this hath been brought about by God. Thou art heroic and Kuvera's brother and great in prowess, why didst thou then take me by stealth after despatching Rāma away from the hermitage?" Hearing those words of Sitā, Rāvana, the lord of Rākshasas, whirling his grim eyes, looked towards the daughter of Janaka. He was like unto a mass of blue clouds and his arms and necks were long and spacious. He was gifted with elephantine gaits and his tongues and eyes were sharp and flaming. The top of his crown was shaking and he had charming garlands around his neck and his person sprinkled with paste. He had crimson-coloured garlands and clothes on and his charming arms were adorned with ornaments. Encircled with a sword-belt around his waist he appeared like unto Mandara, entwined by a snake at the time of the churning of the ocean. With his two plump arms, that lord of

Râkshasas appeared like unto the hill Mandara with its two huge summits. And adorned with a pair of *Kundalas** resembling the newly risen Sun he looked like a hill covered with two Asoka trees enveloped with crimson flowers and leaves. He was like unto *Kalpa*† tree and spring incarnate. And albeit adorned, he looked terrible like unto a *Caitya*‡ on the cremation-ground. And having his eyes red hot with ire, sighing again and again like unto a snake and casting his looks upon Sitâ, Râvana addressed her again, saying,—"O thou following asceticism, this thy vow is without any meaning and beyond the pale of morality. Even shall I destroy thee to-day like unto the Sun dispelling darkness with his rays." Having thus addressed Maithilee, the inimical king Râvana cast his looks towards the grim-visaged Râkshasees. And among those Râkshasees, some had huge ears, some had ears like those of kine, some had ears as long as arms, some had long ears and others were without any. And some had legs like those of an elephant; some had like those of a cow and some had legs covered with hairs. And some had one eye, some had one leg, some had capacious legs and some were without any. And some had huge heads and necks and some had breast and belly beyond proportions and some had faces and eyes above human size. Some had huge tongues and nails. And some were without noses. And some had leonine faces, some had faces like those of kine and some had those of boars. And casting his look towards such Râkshasees, he said—"Ye Râkshasees, do ye all endeavour to bring Sitâ, the daughter of Janaka, under my control. By good or bad conduct, by conciliation or gift, by threat or blandishment, do ye so endeavour as Vaidehi's soul might be bent unto me." And having ordered thus again and again,

* A kind of ornament worn on ears.—T.

† A fabulous tree granting everything desired.—T.

‡ A monument or sculpture raised in honor of a deceased person on the site of a funeral pyre.—T.

that lord of Rākshasas, stricken with amour and ire, addressed Sitā, roaring fiercely. And thereupon approaching speedily and embracing the Ten-necked one, one Rākshasee named Dhānyamalini bespake him :—"Do thou sport with me, O great king. What shalt thou do with her ?—O lord of Rākshasas—a human being,poorly and of a pale countenance. O great king, forsooth, the celestials have not destined for her enjoyment all those objects which thou hast procured by thy prowess. And again he who desireth for an unwilling dame burneth his own person—and he who desireth for a willing damsel, attaineth excess of delight." Having said this, the Rākshasee took away Rāvana by force. And that Rākshasa too, resembling a mass of clouds, laughing, turned back. And that Ten-necked one, strode away as if shaking the whole earth and passed within (his queen's) abode resembling the effulgent Sun. And encircling Rāvana those daughters of celestials Gandharbas and Nāgas, entered into an excellent abode. And having remonstrated with and left behind, the firm and pious Sitā with a trembling person, Rāvana, possessed by amour entered into his own palace.

SECTION XXIII.

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HAVING spoken thus unto Maithilee and commanded the host of the Rākshasees, Rāvana, a terror unto his enemies, went away. And after that lord of Rākshasas had gone away and entered his inner apartment, the hideous Rākshasees drew near Sitā. And approaching Sitā that terrible host, almost faint with ire, addressed Vaidehi with the following harsh words—"Thou dost not regard it highly, Sitā, that thou shalt become the chosen wife of that high-souled, and great Rāvana, the Ten-necked son of Pulastya."

Thereupon another Rakshasee named Ekjatā, with eyes rendered coppery with ire, addressing Sitā. having a small navel, said,—"Pulastya is the fourth of the six Prajāpatis,* a mind-born son of Brahmā and celebrated in the world. And the glorious ascetic, by name Bishravā was the mind-born son unto Pulastya, effulgent like unto Prajāpatis. O large-eyed damsel! Of Visravā came Rāvana terrible unto his enemies. And it behoveth thee to become the consort of that lord of Rākshasas. Scorn not the words I say unto thee, O thou of comely presence." Thereupon another Rākshasee named Harijatā, having the eyes of a cat, and whirling them with ire, said—"It becometh thee to be the wife of that lord of Rākshasas who smote the thirty three celestials and their lord in battle. Dost thou not desire to be his wife, who is heroic, of indomitable prowess and who doth not turn back in battle? And turning away in scorn from his beloved wife, highly esteemed, the mighty king Rāvana, desireth for thee. And leaving his inner apartment enriched with thousand of females and adorned with various jewels, Rāvana shall adore thee." And then followed another Rākshasee by name Bikatā—"The king, who by his terrible prowess subdued the Gandharbas† and Nāgas,‡ in battle, hath stood by thee. O foolish damsel, why dost thou not wish to be the consort of that high-souled lord of Rākshasas—Rāvana, gifted with wealth and riches." And then followed another Rākshasee named Durmukhee.—"Why dost thou not approach him, O thou having expansive eyes, by whose fear, the sun doth not shine, and the wind doth not blow. O dame, why dost thou not wish to be the consort of Rāvana, the lord of Rākshasas, at whose command the trees shower blossoms and the hills and clouds pour down water. Why dost thou not make up thy mind to be

* Prajāpatis are the lords of the created beings first created by Brahmā.—T.

† Heavenly singers and musicians who belong to the heaven of Indra.—T.

‡ Serpent-gods who dwell in the regions under the earth.

he wife of Rāvana? O damsel, O worshipful dame, we ıave spoken thus for thy welfare. Do thou comply with ıur request or thou shalt surely die."

SECTION XXIV.

THEREUPON all those Rākshasees, having terrible faces ıgain and again pursued Sitā with reproaches rough and ·ude.—"Why dost thou not desire, O Sitā, to live in his nner apartment, liked by all and abounding in costly bed-ıteads. O woman, thou regardest highly to be the wife of ı man. Do thou turn back from Rāma—thy desire shall ıever be satisfied. Do thou spend happily thy days with ɔur lord—Rāvana, the Rākshasa chief, who makes his own :he treasures of the three worlds. Thou art a woman, O :hou of comely presence, and therefore doth thy fancy cling to Rāma, O thou of a blameless countenance, who is a man, deprived of his kingdom, overwhelmed with disasters and hath his desires frustrated." Hearing the words of those Rākshasees, the lotus-eyed Sitā, with her eyes full of tears said.—"What ye have all said and which is against human usage and vicious, doth not find place in my mind. A woman cannot be the wife of a Rākshasa. Eat me up if you will, I will never follow your words. Poor or deprived of kingdom, he who is my hunband, is my preceptor. I am ever devoted unto him, like Subarchalā* unto the Sun. Like unto the great Sachi standing by Sakra, Arundhuti by Vashishta, Rohini by the Moon, Lopamudrā by Agastya, Sukanya by Chyabana, Sābitree by Satyabāna, Sreematee by Kapila, Madayantee by Sandasa, Keshince by Sagara and Damayanti the daughter of the king Veema by her husband Nala, I shall ever remain devoted to my husband Rāma, the foremost of the descendants of Ikshawku." Hearing the words of Sitā, all

* The wife of the sun.—T.

those Rākshasees despatched by Rāvana, almost beside themselves with ire, again covered her with reproaches rough and rude. And Hanumān remained all along speechless and hidden on the *Shingshapa* tree. And that monkey heard all those demons remonstrate with Sitā in this way. And those, influenced with ire, approached the trembling Sitā and encircling her, licked again and again their long and burning lips. And taking up instantly spears, they exceedingly wroth, menaced her, saying—'She is not worthy of having Rāvana, the lord of the Rākshasas, as her lord." Being thus remonstrated with by those terrible Rākshasees, that excellent damsel, shedding tears, neared the *Singshapa* tree. And the large-eyed Sitā, encircled by the Rākshasees, remained there sunk in grief. And all those hideous demons, showered reproaches, from all sides, on her, greatly reduced, of a poorly countenance, and wearing a soiled cloth. Thereupon a grim-visaged demon, angry, having hideous teeth and a huge belly extending downwards, by name Vinatā, spake, saying :—"O Sitā, thou hast shown enough of attachment towards thy husband. But, O gentle dame, excess of any thing tends to evil. We are satisfied. And may good betide thee ! Thou hast acted worthily like a woman. Do thou hear, O Maithilee, what I say for thy welfare. Do thou accept, Rāvana, the lord of the Rākshasa host, as thy husband. He withstands powerfully his enemies like unto Vāsava, the lord of the celestials, charitable, kind unto all, and sweet-speeched. And forsaking Rāma, a poor wight, do thou take Rāvana (as thy husband). Having thy person sprinkled with celestial paste and adorned with excellent ornaments, do thou from to-day O Vaidehi, O thou of comely presence, become the queen of all the worlds, like unto Sachee of the lord of the celestials and *svâha** of the fire. What shalt thou do with Rāma,

* An exclamation used in making an oblation to the Gods. A personification of the preceding as the wife of fire and Goddess presiding over burnt offerings.—T.

O Vaidehi, poor and of limited life? This is what I say and if dost thou not follow it we shall all instantly banquet on thee." And thereupon another Rākshasee named Vikatā, having her breast hanging long, exercised with ire, and clinching her fist, addressed, roaring, Sitā—"O foolish daughter of the king of Mithilā, we have put up with all thy foolish words only out of compassion, and because thou art a feeble being. It will not lead to thy well-being if thou dost not hear our words. Thou hast been brought here, the other side of the ocean, difficult of being approached by others. Thou hast come within the terrible abode of Rāvana O Maithilee, and hast been shut up in his room guarded by us all. And even, Purandara's* self cannot save you. Do thou therefore hear, O Maithilee, my well-meaning words. Why dost thou shed tears? Renounce thy useless grief. Do thou become happy and delighted, renouncing thy continued melancholy. Do thou sport, O Sitā, at thy pleasure, with the lord of the Rākshasas. We know, for certain, O timid damsel, that the youth of the females, is very transient. And so long as thy youth doth not fade, do thou pass thy days happily, O thou having inebrite eyes, with the lord of Rākshasas, in picturesque gardens, and mountain forests. Do thou take, O fair damsel, Rāvana, the lord of the Rākshsas, for thy husband, and thousands of females shall be placed at thy service. If dost thou not follow, what I say, O Maithilee, I shall taking out thy heart, banquet on it." Thereupon another grim-visaged Rākshasee, named, Chandodorā, shaking her terrible spear, said—"Beholding this Sitā having the eyes of a young antelope and her breast trembling with fear, my earnest desire, as I am *enciente*, hath been to banquet on her large eyes, lever, spleen, her plump hands, heart, other limbs and head." Thereupon another Rākshasee named Praghasā said—"I shall grind the throat of this cruel woman. What are you doing, sitting

* Another name of Indra—the lord of the celestials.—T.

here? Ye shall then relate unto the king that the woman is dead. And undoubtedly he shall say 'Do ye eat her up." And thereupon another Rākshasee named Ajāmukhee said "I do not like quarrels. Let us all divide her into equal portions. Bring soon our favourite drink and various garlands." Then followed another Rākshasee by name Surpanakhā,—"I do fully concur with what Ajāmukhi hath said. Bring soon wine, the remover of all griefs. Banquetting on human flesh I shall dance before the queen Nikumbhilā." Being thus threatened by those grim-visaged Rākshasees Sitā, resembling the daughter of a celestial, renouncing patience, began to weep.

SECTION XXV.

And those hideous Rākshasees thus threatning her with reproaches rude and rough, the daughter of the king Janaka began to weep. And being thus addressed by those Rākshasees, Vaidehi, of subdued soul, being greatly terrified, said, having her voice choked with vapour,—"A woman can never be the wife of a Rākshasa. Eat me up if you will, I shall never follow your words." And being surrounded by the Rākshasees and threatened by Rāvana, Sitā, resembling the daughter of a celestial, stricken with grief, could not console herself. And trembling, she shrank from their presence like unto a strayed fawn surrounded by wolves. And resorting to a flowery branch of an *Asoka* tree, she sunk in grief, thought upon her lord. With tears she bathed her beautiful breast and oppressed with woe, she could not reach the other bank of the ocean of grief. Like a plantain tree shaken by the breeze, she shook and fell down trembling (on the earth). And being afraid of the Rākshasees, her cheeks forsook their native hue. And herself trembling, her pretty long lock of

hair also shook and appeared like a serpent moving this way and that. Overwhelmed with grief and beside herself with ire, the daughter of the king of Mithilā, wept and exclaimed sorrowfully,—"O mother Kausalyā! O queen Sumitra! true is the saying of the wise that death doth never approach untimely the male or the female. Or else I would not have lived for a moment, separated from Rāma and oppressed by the Rākshasees as I am. Limited is my virtue, and therefore I am to die the death of a poor deserted thing like unto a bark driven by the blast in the midst of the ocean. Debarred from my husband's sight and tortured by the hideous demons, I shall sink, oppressed with woes, like unto the banks of a river, washed by the water. Oh blest are they who have been resting their eyes upon my grateful and sweet-speeched lord of leonine gaits, having eyes resembling lotus petals! And separated from Rāma of subdued soul, it is as difficult for me to breathe as for him who hath drank up virulent poison. What mighty iniquity had I perpetrated in my previous existence that I have met with this terrible disaster! I wish to renounce my life under this load of grief—but alas! I am surrounded by the Rākshasees and cannot meet Rāma. Oh! cursed is this subject human life, that they cannot renounce it even at their pleasure"!

SECTION XXVI.

SAYING this, the daughter of the king Janaka, bathed her countenance with tears and hanging down her head began to lament. And she began to roll on the earth like unto a colt as if she was mad, possessed by a devil and had lost her sense. "I, the spouse of Rāma, who was drawn away at a distance by the Rākshasa (Māricha) assuming shapes at will, was seized and borne away by Rāvana. A captive

of the Rākshasas, subject to their terrible threats and taunts, sunk in grief and anxiety,—I desire not to keep my life. Of what avail are wealth, ornament and life unto me, who am living in the midst of the Rākshasas and separated from Rāma, of the mighty car? Forsooth my life is made of stone, imperishable and immortal since it is not riven asunder even by this mighty grief. Woe to me! who am unchaste and vile and my life is vicious, since breathe I still in the absence of my lord. What of fixing my fancy on that night-ranger, my meaner foot even shall not touch him? That (demon) who is courting me in this terrible way, doth not know himself, his own race and that I loathe him so much. What more shall I speak unto you, I shall never consent to Rāvana's prayer, I might be rent from limb to limb or burnt in fire. Rāghava is grateful, true, wise and kind. I fear it is through my ill-luck that he doth not feel pity for me. Will he not take me back who alone slew the thousands of the Rāshasas in Janasthāna? I have been captured by Rāvana, a Rākshasa of feeble prowess. Forsooth my lord is capable of slaying this Rāvana in conflict. Will not that Rāma regain me, by whom was killed in the forest of Dandaka, Viradha, the foremost of the Rākshasa crew? Although situated in the midst of the ocean, Lankā is unapproachable by others, but Rāghava's arrows shall also reach here. (I am at a loss to ascertain) why Rāma of firm prowess, doth not regain me, his beloved spouse who have been borne away by the Rākshasa. Methinks Rāma doth not know that I am here, or else, powerful as he is, he would not have put up with this insult. That lord of vultures, who could have informed Rāghava, of my being borne away by the Rākshasa, was killed by Rāvana in the battle. O great was the work done by him, who, old as he was, for my sake, addressed himself to bring about Rāvana's destruction. If Rāghava could know that I was here, he, exceedingly wroth, would have cleared the earth with his arrows, of the

Rākshasas. He would have then burnt down the city of Lankā, dried up the deep and blotted out the name and fame of Rāvana. And from each ruined home would have risen the Rākshasa widows' groans and cries like unto those of mine. And instituting enquiries, along with Lakshmana, he shall soon reduce Lankā to this plight. And observed by them the enemy shall not live for a moment. And in no time, shall Lankā, assume the appearance of a cremation ground, having all her high ways enveloped with smoke issuing out of the funeral pyres, and filled with vultures. And soon shall this desire of mine be fulfilled. All these words of mine do sound improbable now but they all indicate your misfortune. Besides from these bad omens, that are to be seen here, it appeareth, that Lankā shall soon be shorn of her grace. The lord of the Rākshasas, the vicious Rāvana being killed, forsooth shall Lankā, divested of wealth, appear like a widow. This Lankā, which is now full of pious ceremonies, shall, on the death of the Rākshasas and their master, appear like a husbandless woman. For certain, shall I soon hear the cries and groans in every house, of the daughters of the Rākshasas worn with grief. If that heroic Rāma, having dark-blue eyes, comes to know that I am in the abode of the Rākshasas, the city of Lankā shall be burnt down with his arrows and shall be stricken with darkness and shorn of grace and all the foremost of the Rākshasas shall be destroyed. The time which was appointed by the vile and cruel Rāvana, hath arrived. And that vicious wretch hath resolved to destroy me now. There is no crime which cannot be perpetrated by those vicious demons. Mighty is the disaster that shall arise on account of this crime—the Rākshasas who live on flesh do not know what virtue is. Forsooth shall the Rākshasa serve me for his morning meal. What shall I do without my lord of comely presence? Debarred from my husband's presence, stricken with grief and not beholding Rāma, having dark-blue eyes, I shall soon meet with death. Rāma, the elder brother

of Bharata, doth not know that I am still alive or else he and Lakshmana would have ransacked the whole world for me. Or renouncing his body on this earth for my grief, the heroic elder brother of Lakshmana, hath repaired to the celestial region. Blessed are the celestials, Gandharbas, Siddhas and mighty ascetics who are beholding my heroic lotus-eyed Rāma. Or that highly intelligent royal ascetic desirous of securing piety and freed from the troubles of life, hath no need of a wife like me. Or people have fancy for what they see and which disappeareth as soon as the object is out of sight. The ungrateful are capable of renouncing their love, but not Rāma. Or there might be some folly in me. Or on the wane of my good luck have been separated from the excellent Rāma. Death is more preferable unto me than life since I have been separated from the high-souled heroic Rāma, of unblemished character and the slayer of foes. Or those two brothers, the foremost of men, laying aside their weapons, and living on fruits and roots, have been wandering in the forest. Or those two heroic brothers Rāma and Lakshmana, have been, by treachery, put to death, by the vicious-souled Rāvana, the lord of Rākshasas. At this time of distress, I do with all my heart long for death,—(but alas !) even death is not approaching me in this my misery. Oh blessed are those high-souled, great ascetics abiding by truth and having their senses in control, who have no objects of love or displeasure. They are not distressed with misery for their objects of love or grief for them whom they do not love. They are freed from them and I do bow unto those high-souled ones. Being forsaken by the beloved Rāma, knowing his owuself, and brought under the control of Rāvana, I shall renounce my life."

SECTION XXVII.

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BEING thus addressed angrily by Sitā, some of those Rākshasees, beside themselves with ire, proceeded to relate this unto the vicious-souled Rāvana. And approaching Sitā those grim-visaged demons again addressed her with words rude and rough. "O vile Sitā, O thou bent on committing sin, we Rākshasees shall to-day devour thy flesh to the best of our satisfaction." Beholding those vile demons threaten Sitā, a Rākshasa matron, wise and old, named, Trijatā cried—"O vile demons, do ye eat your own persons* but do not devour Sitā, the daughter of Janaka and the esteemed daughter-in-law of the king Daçaratha. I dreamt a terrible dream last night which made my down stand on their end. And in that dream I foresaw the overthrow of the Rākshasa race and the conquest of her husband." And being thus addressed by Trijatā, those demons, exercised with wrath and terrified, accosted her with the following words,—"Do thou relate (unto us) what sort of dream didst thou dream last night." And hearing those words proceeding from the mouths of the Rākshasees, Trijatā began to describe the dream she had at the latter end of the night,—"I saw Rāma, wearing garlands and clothed in white, ride in a celestial chariot, along with Lakshmana, made of ivory, traversing the etherial regions and drawn by a hundred steeds. I saw in my dream to-night, that Sitā, clad in the purest white, appearing on a snow-white hill beaten by the waves of the ocean, had at last met Rāma, like unto light joined to the Sun. And I again saw Rāma and Lakshmana appear in effulgence, seated on a huge elephant, having four tusks and resembling a bull. Thereupon those two (brothers),

* The proper expression, I think, should be—"Eat me." The commentator Rāmānuja explains *ātmanam* as your own bodies.—T.

resplendant like unto the Sun by their own effulgence, and wearing white garlands and clothes, appeared near Janaka's daughter. And the lotus-eyed Jānaki, on the top of the hill situate on the welkin, first fell on the lap of her husband and then stationed herself on the neck of the elephant guided by her husband. Then I saw Sitā rubbing the Sun and the Moon with her two hands. And then that best of the elephants, with those two princes and the large-eyed Sitā on him, stood high above Lankā. I again saw Rāma, clad in white, and adorned with garlands, ride along with Lakshmana in a charriot drawn by eight white bullocks. I again saw that highly energetic, best of men—Rāma, having truth for his prowess, along with his brother Lakshmana and Sitā flee to Northern realms, ascending a celestial flowery charriot resembling (in brightness) the Sun. And I saw Rāvana too, shaved and shorn, besmeared with oil, wearing a crimson cloth, drinking honey, wearing a garland of Karavira flowers, fall down on earth from the flowery charriot. And dragged by a woman, shaved, wearing a red cloth and garlands and sprinkled with crimson paste, Rāvana was again seen by me riding in a charriot drawn by asses. And quaffing oil, laughing and dancing, that one of agitated senses, forgetting himself sped on the charriot to the South.* And I again saw Rāvana, the lord of the Rākshasas, stricken with fear, fall, headless, down on the earth. And then rising all on a sudden, and uttering obscene and inconsistent words like unto a maniac, Rāvana, overwhelmed with fear, and amazement, and intoxicated, fell into a mass of dirt, stinking and resembling the very hell. And again proceeding to the South he entered into a lake devoid of mud and water. And a dark woman, clad in a crimson cloth, and bedaubed with mud, dragged the Ten-necked demon, entwining herself

* In the south is the region of Yama, the God of Death and hence his going to the south is not an auspicious sign.—T.

round his neck. Then followed the mighty Kumvakarna* and all the sons of Rāvana, shaved and shorn and besmeared with oil. And they all proceeded southward—the Ten-necked demon on a boar, Indrajit† on a porpoise, and Kumvakarna on a camel. I saw only Biveesana, with a white umbrella and accompanied by four courtiers, range in the welkin. And there was audible in the large assembly sound of music and stringed instruments. And all the Rākshasas wearing crimson clothes and garlands, were quaffing oil. I saw the royal and picturesque city Lankā with her steeds, cars and elephants, drowned in the ocean, having her gate-ways and ornamented arches broken. And in Lankā, covered with dust, Rākshasa women, laughing, and making terrible sound, were engaged in quaffing oil. I saw all the leading Rākshasas—Kumvakarna and others, dark-hued and wearing crimson clothes, emerged in an abyss of cow dung. Do ye therefore fly at some distance, and will find that Rāghava shall regain Sitā. And exercised with ire he shall destroy you all along with the Rākshasas. Rāghava shall never brook, his esteemed and beloved spouse, living in the forest, being taunted and threatened by you. No more with rough words therefore; do you console the lady and humbly pray her to forgive you. This I think proper. Surely shall she, divested of misfortune, be reconciled to her beloved and excellent husband, regarding whom, in her misery, I have dreamt such a dream. Ye Rākshasees! You have threatened her, do ye implore her forgiveness—no more with harsh words. Forsooth, from Rāghava shall proceed the mighty disaster of the Rākshasas. If Maithilee, the daughter of the king Janaka, be pleased with you (for your imploring her forgiveness) you might be saved from the mighty disaster. I do not perceive any inauspicious

* Rāvana's brother.—T.

† Rāvana's son—the name signifies the conqueror of the lord of the celestials.—T.

mark on the person of this large-eyed dame. It appears from the paleness of her countenance that she hath been overcome by misfortune. And I saw (in my dream) this worshipful damsel, unworthy of any misfortune, stationed in the welkin. Verily I do perceive, before me, the satisfaction of Vaidehi's end, the destruction of the lord of the Rākshasas and the conquest of Rāghava. Behold! there, her left eye, spacious, as a lotus-petal, is dancing to bear this pleasant dream announcing the satisfaction of her own end. And her left arm is also dancing with joy, all on a sudden. And her excellent beautiful left thigh, resembling the trunk of an elephant, is also dancing as if indicating, that she shall at no distant date, be reconciled to Rāghava. And the birds, again and again, entering their nests, and highly delighted are pouring forth their notes announcing the advent of a happy occasion." Thereupon that modest dame, greatly delighted in the prospective conquest of her husband, said—"If this be true I shall save you all."

SECTION XXVIII.*

HEARING those unpleasant words of Rāvana, the lord of Rākshasas, Sitā, racked with sorrow on account of her husband, became terrified, like unto a she-elephant, worsted by a lion on the skirt of a forest. Threatened by Rāvana and encircled by the Rākshasees, that timid damsel bewailed like a girl cast off in a lonely forest. "Truly the sages say that death in this world doth not come untimely. Or else

* The sections 28 and 29 are not found in all the texts. They are found in Bengal edition. Gorressio translates it and remarks—"I think the chapter XXVIII—The auspicious signs—is an addition, a later interpolation by the Rhapsodists. It has no bond of connection either with what precedes or follows it and may be struck out without injury." We have however thought it proper to give a full version.—T.

would I have, vicious as I am, lived for a moment, being thus sorely threatened. Forsooth, my mind, divested of happiness and full of misery, is firm or else why is it not broken in sunder like unto the summit of a hill clapped by a thunderbolt. Nor am I to blame for this—I am worthy of being killed by this demon of uncomely presence. As a Brahmana cannot impart instructions in Vedas unto the people of other castes so I shall not confer my mind on Rāvana. If that lord of the people doth not come within the appointed time, forsooth shall that vile lord, of the Rākshasas, mince my limbs with his arrows like unto a surgeon cutting off the limbs of an embryo.* Two months shall pass away in no time and I shall have to suffer the pain of death, overwhelmed with sorrow as I am, like unto a thief, confined in stocks, at the command of the sovereign to receive death the next morning. O Rāma! O Lakshmana! O Sumitra! O Rāma's mother! O my mothers! I am worsted in this ocean of grief, like unto a bark, driven hither and thither by the blast, in the midst of an ocean. Verily for me, those two powerful, lion-like sons of the king, have been killed by (this demon) effulgent like the lightning and assuming the semblance of a deer. Unfortunate as I am, forsooth I was tempted then by death wearing the shape of a deer and thus foolishly lost Rāma and Lakshmana, the sons of the worshipful sire. O Rāma, O thou of truthful vows, O thou of long arms, O thou having the countenance of a full moon! O my life! engaged as thou art in the welfare of the people, dost thou not perceive that I am about to be killed by the Rākshasas. Alas! this my devotedness unto my husband, my forgiveness, my lying down on the bare earth, my observance of religious vows, my wife-like virtues, are lost like unto service done for an ungrateful wight. In vain are my pious rites, and in vain is my devotedness unto my

* This passage clearly indicates that there were proficient and skilled surgeons at the time when Rámáyana was written.—T.

husband—since I do not behold thee, am pale and feeble in thy absence and have given up all hopes of seeing thee. And duly satisfying thy sire's command, and returning successfully from the forest, thou shalt fearlessly sport with many a damsel having large eyes. (But for me) O Rāma, I was for my own destruction, devoted, soul and heart, unto thee. Oh! fruitlesss is my asceticism and wifely virtue! Oh fie on me! I shall renounce this my unfortunate life. I desire to do away speedily with my being by means of poison or a sharp weapon. But there is no one in this city of the Rākshasas, who bringeth me this poison or weapon." Bewailing thus in various accents, and remembering Rāma with all her heart, Sitā, having her countenance dried up, and trembling, got at the biggest tree enveloped with flowers. And thinking thus, Sitā, stricken with grief, took up in her hand, her braid of hair and thought—"I shall soon hang myself with this braid and reach the abode of Death. And that one of tender person reached the tree, and holding a branch, began to think of Rāma, Lakshmana, and the glory of her race. And on her person were perceived many auspicious marks, well-known in the world, removing grief, fostering patience, and announcing the advent of future welfare.

SECTION XXIX.

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LIKE unto servants waiting upon a wealthy person various auspicious omens waited upon Sitā of a blameless and comely person, racked with grief and divested of joy. And the large left eye of that dame having graceful hairs, having dark pupils, white ends and thick eye-lashes, began to dance like a lotus shaken by a fish. And her beautiful, round, plump left hand, which, ere this, sprinkled with costly *aguru*

and sandal, used to serve for a pillow unto Rāma, began to dance now again and again after a long time. And her well built plump left thigh, resembling the trunk of an elephant, dancing, announced that she would soon behold Rāma. And the gold-hued cloth, now covered with dust, of that damsel of a comely person, having teeth like pomegranate seeds, slipped a little off its place. And being enlivened by those and various other auspicious omens, she attained joy like unto a seed, spoiled by the wind and the sun, growing afresh in the rainy season. And her countenance, having lips red as *Bimba* fruits, beautiful eyes, eye-brows extending to ears, curling eye-lashes and white teeth, again appeared graceful like unto the Moon released from the full grasp of *Râhu.** Her grief and exhaustion were removed—sorrow was pacified and her heart was filled with joy. And she with her countenance appeared beautiful like a lunar night beautified by the rays of the Moon.

SECTION XXX.

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AND the powerful Hanumāna, heard from the beginning to the end (the bewailings) of Sitā, the story of Trijata's dream and the threats of the Rākshasees. And beholding the worshipful damsel, living in the forest of Asoka, like unto a celestial damsel in the garden of Nandana, the monkey-entered in a maze of anxious thoughts. "At length my watchful eyes have seen her, whom have been seeking in vain, the thousands and millions of the monkeys in all directions and quarters. Truly have I seen her to-day, engaged

* Like the Moon when full eclipse is just over—In mythology Râhu is the son of Sinikâ, a daitya, with the tail of a dragon whose head was severed from his body by Vishnu, but being immortal this head and tail retained their separate existence and being transferred to the stellar sphere, became the authors of eclipses.—T.

as I have been as a spy to estimate the strength of the ememy and am ranging secretly everywhere. I have seen minutely the city of the Rākshasas, and the strength of Rāvana, the lord of Rākshasasas. It now remains to console the spouse of Rāma of incomparable power, and kind unto all, who panteth for her lord. I shall console this damsel, having the countenance of the full moon, who had never seen grief before, and who shall not soon reach its end. And if I go away without soothing this chaste lady, who is almost senseless with grief, I shall be blamed of neglect of duty. And if I go away, the royal daughter, the famed Jānaki, finding no means of safety, shall, for certain, renounce her life. She is worthy of being consoled like unto the great armed (Rāma) having the countenance of the full-moon and anxious to behold Sitā. It is not proper to speak before the Rākshasas—What shall I do then? I am in very great difficulty. If I do not console her at this latter end of the night, surely shall she renounce her life. How shall I answer Rāma, without consoling Sitā of comely stature, when he will ask me "What message from my Sitā?" And if I speedily repair hence without any information regarding Sitā, surely shall Kākuthstha scorch me lifeless with the fire of his angry eyes. And if I urge my lord the king (Biveeshana) to bring his hosts here for Rāma, in vain shall be his toil*. And seizing the occasion when she shall be free from her demonaic guards, I shall console her in her dire distress. And a puny monkey as I am, I shall speak in Sanskrit† which men delight to use. And if I speak Sanskrit like a Brahmana, Sitā shall be terrified considering me Rāvana. Must I therefore use the language of a common man‡ or else I shall not be able

* For before that Sita shall renounce her life—T.

† The language refined by the strict rules of grammar.—T,

‡ This passage clearly indicates that Sanskrit if not spoken by men, and women of the upper classes of the time when Rámáyana was written, was at least understood by them, and was commonly spoken by men of priestly class and other educated persons."—T.

to console the dame of a blameless person. And beholding my monkey shape and hearing my human language she might be afraid again, terrified as she had been before by the band of the Rākshasas. And considering me Rāvana wearing shapes at will, that large-eyed and high-minded dame, shall cry piteously for help. And Sitā making a sudden noise, those terrible Rākshasees resembling Death himself and armed with various weapons, shall at once arrive there. And thereupon casting their looks all around and finding me out, those highly powerful and grim-visaged demons shall try to kill or catch me. And beholding me leap from branch to branch and trunk to trunk of big trees they shall be greatly alarmed. And espying my appearance while ranging in the forest, those Rākshasees greatly terrified, shall fill the wood with their wild shouts. And then they shall call(to their assistance) all those Rākshasees engaged in guarding the abode of the lord of the Rākshasas. And they, greatly agitated, shall with vehemence arrive here, armed with dirts, arrows, scimitars and various other weapons. And being surrounded by them on all sides, if I do kill that host of demons, tired, I shall not be able to bound over the main. And if that host of skilled demons, succeed in making me a captive,I too shall be in their hands and Sitā shall remain ignorant of my object. Or the Rākshasas, pernicious as they are, shall kill the daughter of Janaka, and there shall the great work of Rāma and Sugriva, be spoiled. And Jānaki liveth in this secret place, girt by the ocean, guarded on all sides by the Rākshasas,difficult of being got at and having all avenues to it shut up. If I am killed or captured by Rākshasas in battle, I do not find any who can help Rāma in his enterprise. Myself killed, I do not find any monkey who can leap a hundred leagues across the sea. I am capable of destroying thousands of Rākshasas, but I shall not then be able to get at the other shore of the great ocean. Victory or defeat is uncertain in a battle—I do not (therefore) like to engage in such an uncertain (act). What

wise man merges certainty in uncertainty? It is a great sin in me (I own) to talk with Sitā—But she will die if I do not talk with her. Works, almost accomplished, when entrusted to an inconsiderate emissary, are generally spoiled, out of season and out of place, like unto darkness driven by the appearance of the sun. All those works, which are generally taken in hand after duly deliberating over their propriety and impropriety, are generally spoiled by those emissaries who are proud of their learning. What shall I do, by which my work is not injured, I am not blamed of foolishness and my crossing over the main doth not become fruitless? What shall I do so that Sitā might listen to me without being terrified?" Thinking over this, the intelligent Hanumān arrived at a conclusion. "I shall not disturb her, speaking (all on a sudden) about Rāma of unwearied actions, dear unto her and to whom she is firmly attached. Uttering the name of Rāma, the foremost of the Ikshawkus, and of subdued soul and lauding his piety and fame in sweet accents, I shall so manage that Sitā might hear and believe them." Beholding the spouse of that high-souled lord of the earth and engaging in this train of thoughts, Hanumān, stationed on a branch of the tree, spoke the following sweet words.

SECTION XXXI.

MEDITATING thus the highly intelligent monkey spoke in accents, sweet and in such a tone as they might be, heard by Vaidehi. "There reigned a noble and pious king named Daçaratha, highly glorious amongst the Ikshawkus, the lord of the warrior-cars, steeds and elephants. Devoid of envy, high-minded, kind, having truth for his prowess, the foremost of the Ikshawku race, wealthy and the enhancer of wealth; gifted with royal marks; highly

beautiful; the foremost of the kings; famous all over the world of many oceans; the conferrer of happiness and himself happy. His eldest and most beloved son was the Moon-bright Rāma, wise and the foremost of those who know the science of the bended bow. He was the protector of his own character, of his own kinsmen, of the whole world of creation and of virtue and subduer of foes. And banished by his old and truthful sire's commands, that hero, along with his wife and brother (Lakshmana) repaired to the forest. And while roaming a-hunting in the forest he slew many a heroic Rākshasa wearing shapes at will. And having heard of the destruction of the Rākshasas of Janasthāna and of Khara and Dushana, the illusive Rāvana, assuming shapes at will, beguiling Rāma, in the forest, stole away his consort—the Janaka's daughter. And roaming the country around in quest of the blameless and worshipful Sitā, Rāma found a firm friend in Sugriva. And bringing about the destruction of Vāli, Rāma, the conqueror of others' cities, conferred the monkey-kingdom upon the high-souled Sugriva. And by Sugriva's decree, thousands of monkeys, wearing shapes at will, have been searching that worshipful dame in various directions. And by Sampati's counsel and for that large-eyed dame, I have leapt a hundred leagues across the deep. I have at last got her. And such were the form, grace and the marks that Rāghava mentioned unto me." Having said this, the foremost of the monkeys ceased. And greatly wondered was Sitā hearing those words. Thereupon that timid dame, having good curling hair, raising up her face covered with hairs, looked up to the *Singshapa* tree. And hearing the words of the monkey and casting her eyes to all directions and quarters, Sitā attained an excess of delight, being engaged in thoughts concerning Rāma. And looking around her and upwards, she beheld, like unto the rising sun, the Wind-god's son, gifted with inconceivable intellect,—the minister of the king of monkeys.

SECTION XXXII.

AND beholding that tawny-colored monkey like unto a mass of lightnings and wearing a white cloth, hidden on the tree, Sitā's mind was greatly agitated. And she saw there the humble, sweet-speeched monkey, appearing graceful like unto a collection of full-blown *Asoka* flowers and having eyes resembling burning gold. And observing that foremost of the monkeys, sitting humbly, that daughter of the king of Mithilā, again greatly amazed, thought,—"This monkey is the most terrible of his race and therefore hard to be got at and looked at." Thinking this she again sank in fear. And stricken with grief she again bewailed in piteous accents exclaiming,—"O Rāma! O Lakshmana!" And she wept silently and lowly. And then beholding that best of monkeys approach her humbly, the fair daughter of the Mithilā's king, thought,—"Is this a dream mine eyes have seen?" And she again looked towards that Wind-god's son, the foremost of the monkeys, the best of those gifted with intelligence, having a huge disfigured countenance, highly accomplished and wearing a dress mentioned before. And beholding him Sitā was almost out of breath with fear. And regaining soon her sense the large-eyed damsel again thought, —"I have seen a very inauspicious dream to-day—to see a monkey in a dream is reckoned inauspicious by the sages. May good betide Rāma, Lakshmana and my Sire the king of Janaka. It is no dream, I have not slept, worn with grief and trouble as I am. Apart from my lord having the countenance of the full-moon, I have no happiness. Thinking of Rāma always and uttering his name, each sight I see and each sound I hear brings him to my eye or ear. And therefore his form appearing in my mind is distressing me to-day, who am entirely sunk in his thoughts. And thinking of him

always I see him before me and hear his words. Methinks this is but a phantom of the mind. And thinking this I still behold the same. But an imaginary object can never have a form. And I still find a distinct form addressing me. Be glory to Vāchaspati, Indra, the self existent Brahmā, the lord of fire and may they so grant that the creature who hath spoken before me, be real and not imaginary."

SECTION XXXIII.

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THEREUPON coming down from the tree, Hanumān, the highly effulgent son of Wind, having a coral-red countenance and attired in a humble guise, approached Sitā and joining reverentially his palms, addressed her with the following sweet words,—"Who art thou, O thou having eyes like lotus petals and wearing a soiled silken cloth, who art waiting there holding a branch of the tree? Why are the tears of sorrow flowing from thy eyes like unto drops of water falling from lotus petals? Who art thou, O most fair of face, amongst the celestials, Asuras, Nāgas, Gandharbas, Rākshasas, and Yakshas and Kinnaras? Do the Rudra's* claim thy birth O thou fair damsel? Or the swift gods who ride the storm? Or the Vasus?† Thou appearest to me as of a celestial race. Art thou Rohini, the best and most accomplished of the stars, who, reft from the Moon, hath fallen down from the abode of the celestials? Who art thou O blessed dame, O thou having blameless eyes? Art thou, O lotus-eyed damsel, the blessed Arundhuti, who hath fled in wrath or jealous pride from the side of her lord (Vashishtha)? Or O lovely

* The Rudras are manifestations of Siva.—T.

† A kind of demi-gods of whom six are enumerated *viz.*, Dhava, Druva, Soma or the Moon, Vishnu, Anila or wind, Anala or fire, Prabhusa and Prabhava.—T.

damsel, who is the son, father, brother or husband gone from this world for whom thou art weeping? Yet by thy tears and sighs, by the earth thou art treading and by calling on a monarch's name it appears that thou art not a celestial.* But from the marks on thy person it appeareth that thou art either the consort or the daughter of a king. Art thou that Sitā, I do ask thee, who had been stolen and borne away by Rāvana from Janasthāna? May good betide thee! From thy wretched plight, thy unrivalled beauty and thy ascetic garb, thou art, I ween, for certain, the queen of Rāma." Hearing those words of Hanumān and greatly delighted at Rāma's name, Vaidehi spoke unto him—"I am the daughter-in-law of Daçaratha, knowing his own self, the foremost of the kings of the world and the slayer of the enemy's host, and the daughter of Janaka the high-souled king of Videha. My name is Sitā and I am the consort of the highly intelligent Rāma. I lived twelve years in Rāghava's abode, enjoying every earthly comfort and satisfying every desire. And at the beginning of the thirteenth year the king, advised by his priest, arranged for the installation of the descendant of Ikswakus (Rāma) on the throne. And while the articles for the installation were being collected, the queen Kaikeyi addressed her lord saying—'I shall not drink or eat for days and this shall be the end of my existence if Rāma be installed. If thou dost not wish to falsify the vow† thou made unto me, O best of kings, let Rāma then repair to the forest." The monarch was truthful and remembering his vow and hearing the unpleasant and vile words of Kaikeyi lost himself (in grief). And thereupon the old king abiding by truth, weeping, begged of his elslest son, the kingdom. The graceful Rāma liked his sire's command more than the installation, and resolving within him, promised to obey his

* The celestials never shed tears nor touch the ground when they walk.—T.

† This refers to the vow which Dasaratha made unto Kaikeyi at the time of the war going on between the celestials and the Asuras.—T.

words. Rāma, having truth for his prowess, never, for his life, takes back what he gives, never speaks an untruth and always speaks truth. And leaving aside his costly attire, the highly glorious (Rāma) renounced with all his heart the kingdom and gave me over to his mother. But myself wearing the garb of an ascetic, repaired speedily before him. Separated from him, I do not like to live even in the celestial region. And the great son of Sumitrā, the enhancer of friends' joys, to follow his elder brother, dressed himself in bark and *kusa*. And thus abiding by our sire's behest, and taking firm vows we entered a dreary forest never seen before. While that one, of unmitigated effulgence was thus living in the forest of Dandaka, I, his consort, was stolen by the vicious-souled Rākshasa—Rāvana. He hath kindly allowed me two months' respite after which I shall be slain.

SECTION XXXIV.

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HEARING those words of Sitā stricken with grief, Hanumān, the foremost of the monkeys, replied in soothing words, "O worshipful lady, by Rāma's decree I come as a messenger unto thee. He is safe and sound, O Vaidehi, and has asked of thy welfare. O worshipful dame, Rāma, the son of Daçaratha, the master of the Vedas, and the foremost of those conversant with Vedas hath enquired of thy welfare. And the highly effulgent Lākshmana, the beloved follower of thy husband, worn with grief, bows his reverential head unto thee." Hearing of the welfare of those two lions among men, the worshipful dame, with all her frame worked up with rapture, again spake unto Hanumān, saying—"Verily the wise saw of the people appears to me to be true that once in a hundred years true joy appears to a living man". Sitā, at that time, attained such a wonderful joy, as would have been acquired by her in the company (of Rāma and

Lakshmana). And they confidingly conversed with each other. Hearing those words of Sitā, racked with sorrow, Hanumān, the son of the Wind-god drew a little nearer to her. The more Hanumān approached her the more Sitā suspected him as Rāvana. "Alas! Alas! why have I spoken to him? It is the Rāvana, who hath appeared again in a new disguise." And leaving off the Asoka branch, that one having a blameless person, overwhelmed with grief, sat down on the earth. In the meantime the mighty-armed monkey bowed unto Janaka's daughter, but she, worked up with fear, did not cast again her looks towards him. And beholding him bow unto her, Sitā, having a moon-like countenance, sighing, spake unto that monkey in sweet accents—"If thou art that Rāvana's self, who, changing thy shape by magic art, want to distress me again—this thy vile deed doth not behove thee. Thou art surely that Rāvana, whom I saw at Janasthāna, in a mendicant's guise, renouncing his own shape, O night-ranger, O thou wearing shapes at will! it doth not behove thee to distress me who am poorly and famished with fasts. But no, thou canst not be (the fiend) whom I suspect, since I have such joy from seeing thee. And may good betide thee if thou art Rāma's messenger. I do ask thee, O foremost of monkeys, something about Rāma that is pleasant unto me. O monkey, do thou relate the glories of my dear Rāma. Thou art (thus) shaking my mind O gentle one, like unto water breaking down the banks of a river. Alas! this dream has afforded me immense pleasure since, I, who have been separated from my lord for so long a time, have beheld this monkey sent by Rāghava. I do not sink even if I can behold in dream the heroic Rāghava along with Lakshmana—but dream even is jealous of my well-being. Nor do I regard this as dream. To behold a monkey in a dream doth not lead to prosperity—whereas I have attained it.* Or

* Here prosperity means joy—Sita attained an immense treasure of joy on beholding Rama's messenger—Hanumān.—T.

is it mental derangement? Or have I been possessed by a devil? Or have I run mad? Or is it the sultry vapour noating over sands and appearing at a distance like water? No, it is not madness—for derangement of mind is the sign of madness—I have not lost sense and I do distinctly perceive me and the monkey." Thinking thus in many a way and ascertaining the strength (of the monkey and the Rākshasa) Sitā took him for the lord of the Rākshasas, wearing shapes at will. And having arrived at this decision, Janaka's daughter—Sitā, ceased from talking with that monkey. And apprised of Sitā's thought, Hanumān, the Wind-god's son, (replied) in words sweet unto her and enhancing her delight—"Bright as the sun that lights the sky and dear as the moon to every eye, he pleases all his subjects with bounties like unto those of Vaisrabana.* He is gifted with prowess like unto the greatly famed Vishnu, truthful and sweet-speeched like unto Vāchaspati.† Graceful, grateful to the eye and beautiful like unto Kandarva's‡ self, he displays his wrath in a proper quarter—the foremost of men and of a mighty car. The whole world of creation (liveth safe) in the shadow of the arms of that high-souled one. Thou shalt soon see the consequences he shall reap by whom, assuming the shape of a dear, Rāghava was taken away from the hermitage and thou wert stolen away from that lonely place. And soon shall that powerful (hero) destroy Rāvana in the battle, with fiery arrows, discharged angrily. I have been sent by him as a messenger to thee. Worn with grief in thy separation he hath enquired of thy welfare, as well the highly effulgent Lakshmana, the enhancer of Sumitra's joy, bowing reverentially unto thee. The king of monkey hosts, by name Sugriva—Rāma's friend, hath also enquired of thy welfare,

* Another name of Kuvera, the god of gold.—T.

† The god of speech.—T.

‡ Cupid or the god of love in Hindu mythology described as the most beautiful of the celestials.—T.

O worshipful dame. Rāma, Sugriva and Lakshmana, have thee always in their minds. Blessed are we, O Vaidehi, that thou dost still live, subject as thou art to the Rākshasecs. Thou shalt soon behold Rāma, and Lakshmana of a mighty car, and Sugriva of unmitigated prowess in the midst of the million of monkey hosts. I am Sugriva's minister, by name Hanumān. I have entered this city of Lankā after crossing over the great main. And by means of my prowess and placing my feet on the head of the vicious-souled Rāvana, I have come here to see thee. I am not he (Rāvana) for whom thou art taking me, O worshipful dame. Do thou renounce thy suspicion and rely on my words."

SECTION XXXV.

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HEARING the tale of Rāma from that best of monkeys, Vaidehi, spoke in sweet accents, soft and low,—"Where didst thou meet Rāma, how didst thou come to know Lakshmana? How did the monkeys and men meet on terms of brotherhood? Do thou again relate unto me, O monkey, the regal signs that deck the persons of Rāma and Lakshmana—and I shall then relinquish all grief. Do thou relate unto me the form and grace of Rāma, his thighs and arms and as well as those of Lakshmana." Being thus addressed by Vaidehi, Hanumān, the Wind-god's son, began to give an exact description of Rāma. "If dost thou, by my good luck, O Vaidehi, O thou having eyes like lotus-petals, knowing me (as his messenger) ask me to describe thy lord's person as well as that of Lakshmana, I shall relate them unto thee. Do thou hear, O large-eyed dame, what regal signs I have marked on the persons of Rāma and Lakshmana. O daughter of Janaka, Rāma has eyes like lotus-petals and a countenance resembling the full-moon and is gifted with great beauty and

goodness. In effulgence he is like the Sun, in patience like the earth, in intellect like Vrihaspati* and in fame like Vāsava.† He is the protector of the world of creation and his own kinsmen. He follows right in all his ways and never swerves from his royal duties and is the slayer of foes. O dame, he upholds the dignity of the people of four-castes—he confers honors on the people and preserves them. He is worshipped by all like the Sun, observes ascetic vows, knoweth well the time when the saints should be honored and is conversant with the nature and procedure of actions. He is well acquainted with royal duties and abideth by the commandments of the Brahmanas—is wise, gifted with a good character, humble and the slayer of foes. He is the master of *Yayur* Vedas and is adored by those who are well-versed in Vedas—is proficient in the science of bended bow, Vedas and *Vedângas*.‡ He is broad-shouldered, large-armed, has a conch-like neck and a beautiful countenance. His throat is plump and his eyes are red—and he is famed all over the world under the name of Rāma. He has the voice of a bugle, is of a cool hue and highly powerful, has equally proportioned limbs and a green colour. His three limbs (thigh, fist and wrist) are hard and three others (brow arms and scrotum) are long; and three (tops of the hairs, scrotums and knee-joints) equal and three (navel, abdomen and breast) high. And three (the angles of the eyes, nails and palms) are copper-colored—three are cool and three (voice, navel and gait) are grave. His belly and throat have three folds of skin. The sole of the foot, the lines thereon and the nipples are

* The god of wisdom.—T.

† The lord of celestials.—T.

‡ A sacred science considered as subordinate to and in some sense a part of the Vedas—six sciences come under this denomination—*Siksha* (pronunciation); *Kalpa* (religious rite) *Vyakarana* (grammar) *Chandas* (prosody) *Jyotish* (astronomy) and *Nirukti* or explanation of difficult words.—T.

equally bended. His neck, eyes and back are short. He has three locks of hair on his head. He has four lines on his thumb indicating his proficiency in the four Vedas. His body is four hands tall; arms, thighs and cheeks are plump; eye-brows, the hollows of the nose, eyes, ears, lips, nipples; wrists, knee-joints, scrotums, hips, hands feet are all equally proportioned. Four teeth by the side of each row, are gifted with auspicious marks of the *Sástras*. His gaits are like those of a lion, tiger, elephant or a bull. His lips and jaws are fleshy and elevated. His nose is long; words, countenance, nails, down and skin are all cool; his two arms, two little fingers, two thighs and two legs are long; his face, eyes, mouth tongue, lips; palate, nipples, nails and feet are like lotuses, his breast, forehead, neck, arms, navel feet, back and ears are spacious. He is gifted with grace, fame and effulgence. His paternal and maternal race are pure. His armpit, belly, breast, nose, shoulders and forehead are high; his fingers, hairs, down, nails, skin, beard, eye-sight and intellect are thin and sharp. Rāghava, with a due division of his time is engaged in acquiring piety, wealth emanicipation and desires. He is truthful and graceful, amasses wealth and thereby protects his subjects. He is cognizant of the divisions of time and country and dear unto all. His step-brother Saumitri is gifted with incomparable prowess and is his equal in attachment, beauty and accomplishments. The person of that graceful one is gold-hued whereas that of the highly famous Rāma is green. And those two lions among men had no other delight but seeing thee. And they ransacking the whole world in quest of thee met us in the forest. And ranging the earth for thee they beheld Sugriva, of comely presence, the lord of monkeys, at the foot of the mount Rishyamuka covered with trees, banished by his elder brother and resorting there in his fear. And we were serving that truthful Sugriva, the lord of monkeys, driven from the

kingdom by his elder brother. And beholding those two best of men, wearing bark and with bows in their hands, that best of monkeys, stricken with fear, leaped above and stationed himself on the crest of the hill. He then sent me to them. And thereupon by Sugriva's decree I, approached with joined palms, those two foremost of men gifted with beauty and royal marks. And they were pleased by me, being informed of the real facts. And then placing those two best of men on my back I arrived at the top of the hill and communicated the truth unto the high-souled Sugriva. And conversing with each other those two lords of men and monkeys attained great delight. And they consoled each other narrating their respective misfortunes. And Rāma then consoled Sugriva, driven away by his greatly powerful elder brother Vāli on his wife's account. Thereupon Lakshmana related unto Sugriva, the lord of monkeys, the grief, of Rāma of unwearied actions, in consequence of thy being borne away (by Rāvana). And hearing Lakshmana's words, the lord of monkeys became pale, like unto the radiant Sun possessed by Rāhu. And collecting all those ornaments which were thrown off by thee on the earth, when thou wert borne away, the leaders of the monkey hosts, delighted brought them before Rāma. But they could not make out thy whereabouts. And all those ornaments, which were handed over to Rāma, were collected by me when they fell tinkling on the ground, Rāma being beside himself with grief. And placing them on his lap, the god-like Rāma bewailed in various accents. And they inflamed the more Dāçarathee's* grief. And being overwhelmed with grief that high-souled one laid himself low on the ground. And consoling him in various words, I raised him up again. And looking again and again with Saumitri, at those costly ornaments, Rāghava handed them over to Sugriva. Rāghava burns in grief, O worshipful dame, in thy absence, like unto a volcanic

* Son of Dasaratha—Râma.—T.

mountain burning with a perpetual fire. For thee, sleeplessness, grief and anxiety are distressing Rāghava like unto three fires,* burning down the fire temple. Rāghava is moved by thy separation like unto a huge mountain shaken by a terrible earth-quake. O daughter of a king, he is ranging at large in many a beautiful forest, river and fountain—but he finds delight nowhere. O daughter of the king Janaka, bringing about the destruction of Rāvana, with all his kith and kin, Rāghava, the foremost of men, shall soon regain thee. And thus Rāma and Sugriva entered into a friendly covenant, to encompass Vāli's destruction and to institute enquiries about thee. And thereupon returning to Kishkindhā with those two heroic princes, the lord of monkeys killed Vāli in battle. And destroying Vāli by his prowess in battle, Rāma made Sugriva king over all monkeys and bears. And in this way, O dame, the alliance between Rāma and Sugriva was made. And know me as Hanumān, their messenger who hath come to thee. Regaining his own kingdom, Sugriva summoned all the mighty monkeys and despatched them in various quarters in quest of thee. And the highly powerful monkeys, resembling mountains, commanded by that lord of monkeys, proceeded to all the regions of the earth. And terrified by Sugriva's decrees, those monkeys, since then, have been ransacking the whole earth for thee. And I am one of them. And the beautiful and mighty son of Vāli, by name Angada,hath proceeded with three armies under him. And many were the days and nights that we spent, overwhelmed with grief and having lost our way on that best of mountains *Vindhya*. We gave up all our hopes for the accomplishment of our end and our appointed time was well-nigh spent. And in fear of that lord of monkeys we addressed ourselves to put an end to our lives. Ranging the mountain strongholds, rivers and fountains and not

† The aggregate of the three fires maintained by the Brahman householder.—T.

finding thy reverence, we were ready to do away with our existence. And on the crest of that hill we took to fasting. And beholding those foremost of monkeys engaged in fasting Angada, sunk in grief, bewailed, O Vaidehi, mentioning thy rape, the destruction of Vâli in that way, our fastings and *Yatâyu's* death. While we were thus waiting, ready for death and giving up all hopes for the fulfillment of our master's behest, there appeared,as if the cause of our success, the mighty and powerful vulture,the brother of *Yatâyu*, by name Sampāti. And hearing of the destruction of his brother, he in wrath, said—'By whom and where hath my younger brother been killed? I wish to hear this from you, the foremost of monkeys.' And Angada related unto him verily *Yatâyu's* destruction at Janasthāna, for thee, by that grim-visaged Rākshasa. And hearing of *Yatâyu's* death, Aruna's son became afflicted with sorrow and informed us, O thou exquisitely fine damsel, of thy stay in the abode of Rāvana. And hearing those words of Sampāti, enhancing our delight, we all, headed by Angada, left that place. And leaping from the crest of Vindhya mountain we reached the excellent brink of the Ocean. Being greatly anxious to behold thee and delighted, those plump monkeys headed by Angada, arrived at the banks of the main. And worked up with a strong desire to see thee, they again engaged in anxious thought. And beholding the ocean, the monkey hosts lost their heart. And removing their fear, I leaped a hundred leagues across the deep and entered Lankā, at night, infested with demons. I have seen Rāvana, and thee stricken with grief. O thou of a blameless person, I have related all unto thee in regular order. Do thou speak to me, O worshipful dame, I am Dāçarathee's messenger. Do thou know me as the Wind-god's son, the counsellor of Sugriva, who am engaged in Rāma's service and have come here for thee. It is all well with thy Kākuthstha, the foremost of those using weapons, as well as with Lakshmana, O worshipful dame, gifted with

auspicious marks, engaged in the worship of his superiors and in the well being of thy lord. By Sugriva's decree, I alone have reached here. And I, ranging alone and wearing shapes at will, have come to this southern quarter, to find out thy whereabouts. By my good luck I shall be able, with thy news, to remove the grief of those monkey hosts who are lamenting for thee. By my good fortune, my crossing over the main, hath not become fruitless. I shall be praised there, O worshiful dame, for I have been able to see thee. And the highly powerful Rāghavá shall soon regain thee, destroying, with all his sons and friends, Rāvana the king of Rākshasas. There is a hill, O Vaidehi, named Mālyabāna, the foremost of all the mountains. There lives my father, the great monkey *Kesari*. Being commanded by the celestial ascetics, he once repaired thence to the mount *Gokarna* and at the holy watering place of the lord of the rivers he brought about the destruction of (the Asura) *Samvasádana*. O Vaidehi, I was born, on the field, of that monkey. And I am known all over the world as Hanumân by my own actions. To create thy confidence, O Vaidehi, I have related thy lord's accomplishments. And forsooth, thou shalt soon be taken, O worshipful dame, by Rāghava." Having her confidence formed by these reasonings and various marks, Sitā, worn with grief, took him (for Rāma's messenger). And Jānaki attained an excess of delight and shed tears of joy from her eyes having curling eye-lashes. And the beautiful countenance of that large-eyed dame, having spacious eyes, appeared like the Moon released from the hold of Rāhu. She then took him for a real monkey and none else. Thereupon Hanumān again spoke unto her, having a comely presence,—"I have related unto thee all this. Do thou be consoled, O Maithilee! Tell me now, what am I to do and what dost thou like. I shall soon repair hence. When the Asura *Samvasádana* was destroyed in conflict by that best of monkeys at the desire of the celestial

ascetics, I was born of the Wind, O maithilee. I look like a monkey but am his equal in prowess."

SECTION XXXVI.

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THE highly effulgent son of the Wind-god, Hanumān, to create Sītā's confidence, again addressed her with the following words:—"O great dame, I am a monkey, the messenger of the highly intelligent Rāma. Behold this precious ring with Rāma's name engraven on it, given by thy high-souled lord and brought as a token to create thy confidence. Do thou take heart and may good betide thee, there will be an end of thy grief soon." And taking the ring that used to deck her lord's finger and looking at it, Jānaki seemed to have actually got her lord. And her graceful countenance, having large eyes, looked, with delight, like unto the Moon released from the possession of Rāhu. And greatly delighted at her husband's news that modest damsel, affectionately welcoming Hanumān, applauded that great monkey—"O foremost of monkeys, thou art brave, powerful and wise, since thou hast alone smitten this abode of the Rākshasas. Thou hast, with thy laudable prowess, leaped, a hundred leagues, across the ocean, the abode of marine monsters, taking it for *Goshpada*.* O foremost of monkeys, I do not consider thee as an ordinary monkey, since thou dost not care or fear Rāvana. O best of monkeys, thou art worthy of my welcome, since thou hast been despatched by Rāma, knowing self. Rāma, hard of being got at, hath not sent thee, specially to me, without a trial of thy prowess. By my good luck, is it all well with the virtuous-souled and truthful Rāma and the highly powerful Lakshmana the enhancer of Sumitrā's joy? And if Kākuthstha lives untouched by ill, then why does

* A measure as much as a cow's foot-step will hold.—T.

he not burn the earth, encircled by the ocean, with his ire like unto the fire of dissolution? Or they are capable of discomfitting the celestials in a battle but me-thinks by my ill-luck, the end of my miseries hath not arrived as yet. Is Rāma greatly pained? Does he grieve? Is that foremost of men making preparations for my rescue? Has he forgotten his work being overwhelmed with fear and poorliness of heart? Is that son of the king performing still his manly duties? Is that slayer of foes, desirous of acquiring victory, pleasing his friends still with forgiveness and gifts and dealing his enemies with punishment, sowing dissensions amongst them, and with other expedients? Is he still gaining friends and are friends gathering around him? Is he welcoming his friends and are they honoring him the more? Is that son of the king invoking the blessings of the celestials? Hath he attained manliness and assistance from the celestials? Hath Rāghava lost all his affection for me for my living at a distance from him? Will he save me from this disaster? Hath not Rāma, ever used to happiness and unused to misery, been enfeebled by this disaster? Is he informed always of the welfare of Kauslaya, Sumitrā and Bharata? Is not Rāghava, worthy of honors, beside himself with grief in my absence? Will not Rāma rescue me? Will not Bharata, ever devoted to his brother, send out one Aksauhini of terrible soldiers under the command of his ministers for my rescue? Will not the graceful Sugriva, the lord of the monkeys come to help me with hosts of monkeys having huge teeth and nails? Will not the heroic Lakshmana, the enhancer of Sumitrā's joy, conversant with the use of weapons, burn down the Rākshasas with his shafts? Shall I not behold soon that Rāvana with his kinsmen hath been destroyed in battle by Rāma with terrible weapons? Is not the gold-hued and lotus-smelling countenance (of Rāma) dried up in my absence like unto lotus dried up by the rays of the sun in shallow water? Does he still hold patience

in his heart,who,renouncing his kingdom for virtue and repairing, on foot with me even to the forest, was not stricken with fear and grief? His love for his mother, father or any other person is not greater than or equal to his love for me. O messenger, I shall keep my life so long I do not hear anything about my dear one." Having addressed that lord of monkeys with these highly sound and sweet accents, that graceful and worshipful dame ceased, with a view to hear again from him pleasant tales regarding Rāma. And hearing the words of Sitā the terribly powerful Māruti, placing his joined palms on his head said,—"The lotus-eyed Rāma doth not know that thou art here, and hence he hath not been able to rescue thee like unto Purandara regaining Sachee. And hearing about thee from me soon shall Rāghava come assisted by a large army of monkeys and bears. And impeding the course of the unagitated deep and building,by means of his terrible shafts,a bridge across it, Kākuthstha, shall divest the city Lankā of all the Rākshasas. And forsooth shall Rāma destroy them, even if the celestials, or Death himself stand in his way. O worshipful dame, stricken with grief in thy absence, Rāma is restless like unto an elephant smitten by a lion. I can swear, O worshipful dame, by the mounts Mandāra, Malaya, Vindya, Sumeru, Dardura and all the fruits and roots, that thou shalt behold like unto the rising of the full moon, the countenance of Rāma having beautiful eyes, graceful, *Bimba*-like lips and beautified with beautiful *kundalas*. Thou shalt soon behold, O Vaidehi, Rāma, on the mount Prasravana, like unto the performer of hundred sacrifices seated on the back of the elephant *(Airavata)*. Rāghava doth not take meat nor drink honey—he takes every day in the evening boiled rice and such wild fruits as are sanctioned by the *Sastras*. His heart is so much attached unto thee, that he does not drive away even flies, insects and snakes from his body. Rāma is always engaged in meditations, overwhelmed with grief, and he has

no other thought but seeing thee. Rāma hath no sleep and even when asleep that best of men awakes exclaiming in sweet accents, 'O Sitā !'. He always welcomes thee sighing and saying "O my dear love!", whenever he beholds any fruit, flower or any object liked by the ladies. O worshipful dame, he is always lamenting, exclaiming 'O Sitā !' and that high-souled son of the king, to regain thee, hath resorted to ascetic observances." On hearing about Rāma, Sitā was greatly delighted and she was equally grieved on hearing of his sorrow. And it appeared like the rising of the moon and the appearance of the clouds at the same time in an autumnal night.

SECTION XXXVII.

HEARING those words, Sitā having a moon-like countenance, again spoke unto Hanumān, words, sound and pious:— "O monkey, what thou hast said that Rāma is not attached unto any other thing and is worn with grief, is like nectar mixed with poison. Whether in the enjoyment of vast riches, or emerged in the abyss of miseries, Death is pulling a man, binding him roughly with a chord. O best of monkeys, people cannot thwart the course of destiny. Behold me, Rāma and Saumitri, therefore sunk in miseries. I do not know when shall Rāghava get at the other end of the ocean of grief, by displaying his prowess, like unto one, swimming across the ocean when the boat is sunk. I do not know when shall my lord see me, destroying the Rākshasas, killing Rāvana and devastating the city of Lankā. Do thou tell him to come before this year expires for till then I shall live. This is the tenth month and two months still remain, O monkey and that is the time appointed by the cruel Rāvana. He was entreated very much by his

brother Bivishana to restore me but he paid no need to his requests. Rāvana doth not desire to restore me (unto Rāma) for he has been brought under the influence of Death who is seeking him in battle. Bivishana's eldest daughter, O monkey, by name Kalā, hath related this unto me, being appointed by her mother. There is a leading, steady, old, intelligent and educated Rākshasa, gifted with a good character, named Abindhya and highly respected of Rāvana who told him that the destruction of the Rākshasa race would proceed from Rāma, but the vicious-souled one paid no attention to his well-meaning words. I hope, O foremost of monkeys, that my husband shall soon regain me for pure is my soul and he is gifted with many accomplishments. Rāghava hath in him, O monkey, energy, manliness, strength, kindness, gratitude and prowess. He brought about without his brother's aid, the destruction of the fourteen thousand Rākshasas at Janasthāna. What enemy is not troubled at this? The disaster-creating Rākshasas can never be compared with that best of men. I am cognizant of his prowess as Sachee is of Indra's. O monkey, Rāma the Sun, with his arrow-like rays, shall dry up the water—the inimical Rākshasas." Saying this she was overwhelmed with grief on Rāma's account, and Hanumān again spoke unto her having her countenance bathed in tears,—"No sooner shall Rāghava hear from me than he shall speedily repair hither followed by a huge army of monkeys and bears. Or I shall release thee even to-day from the grasp of that Rākshasa and these miseries. Do thou place thyself on my back, O thou of a blameless person. And having thee on my back I shall leap over the main. I am capable of carrying the city of Lankā even with Rāvana. I shall restore thee to-day, O Maithili, unto Rāghava on the mount Prasravana, like unto fire carrying unto Indra, the sacrificial offerings. Thou shalt behold to-day, O Vaidehi, Rāma along with Lakshmana, making preparations (for the destruction of his enemy) like

unto Visnu, engaged in the destruction of demons. (And thou shalt observe) that highly powerful one, anxious to behold thee and seated like unto Purandara on the summit of that foremost of mountains. Do thou place thyself on my back, O worshipful dame, do thou not neglect it, O beautiful lady, and be thus reconciled unto Rāma like unto Rohini restored to the Moon. By the time, that we will take in talking thus, thou shalt reach Rāma like Rohini restored to the Moon. Do thou therefore place thyself on my back and I shall cross the ocean sailing by the ætherial way. O fair one, carrying thee from this place, none amongst the inhabitants of Lankā shall be able to follow me. In the same way I have come here I shall return by the welkin, O Vaidehi placing thee on my back." Hearing those surprising words from that best of monkeys, Maithilee, having her entire frame worked up with joy, again bespake Hanumān—"Hanumān, how darest thou take me to such a long distance? O lord of monkey hosts, this attests to thy monkey hood. O foremost of monkeys, little-bodied as thou art, how dost thou desire, to take me hence to my husband the lord of men?" Hearing the words of Sitā, the graceful son of the Wind-god Hanumān reflected aside—"This is my first insult. The lotus-eyed dame is not cognizant of my prowess or strength. Vaidehi should therefore learn that I can assume shapes at will." Thinking thus, Hanumān, the foremost of the monkeys and the slayer of foes, showed himself unto Sitā, in his true shape. And leaping down from the tree, that best of monkeys began to increase himself to create Sitā's confidence. His person appeared like the hill Mandāra and the flaming fire. And that best of monkeys having a copper-colored countenance, thunder-like nails and teeth and mountain-like huge body, appeared before Sitā and said—"I am capable of carrying this Lankā with her lord, the mountains, forests gardens, buildings, walls and gate-ways. Do thou therefore confide in me, O worshipful dame, and be not suspicious

And O Vaidehi, do thou remove Rāma's grief as well as Lakshmana's." Beholding the Wind-god's own begotten son, Hanumān, resembling a huge mountain, Sitā, the daughter of Janaka, having eyes resembling lotus-petals, said,—"O great monkey, I know thy strength and bravery, thy air-like motion and thy wonderful fire-like energy. What ordinary man can come here crossing the incomparable ocean. O lord of monkey hosts, I understand that thou art capable of returning and thou shalt be able to carry me. But I should consider now how the work might be accomplished. O foremost of monkeys, I should not go with thee. Perhaps I might lose my sense with thy air-like velocity. When moving terribly thou shalt proceed high up in the welkin, perhaps I shall then fall down. No sooner I shall fall down into the ocean infested with fish and other animals than I shall be an excellent food unto them. O slayer of foes, I shall not be able to accompany thee. For seeing thee carry a woman, they shall surely suspect thee. And finding me stolen, those terribly powerful Rākshasas commanded by the vicious-souled Rāvana, shall follow thee. O hero, carrying me and encircled by those heroic Rākshasas with maces and darts in their hands, thou shalt be beset with dangers. And on the sky the Rākshasas shall be armed with weapons and thou shalt be without any. How shalt thou be able to fight and protect me at the same time. And when thou shalt be engaged in conflict with those Rākshasas of terrible deeds, I, O foremost of monkeys, stricken with fear, shall fall down from thy back. O foremost of monkeys those terrible and powerful Rākshasas shall be able to defeat thee a little. And when thou shalt be defeated in battle I shall fall down and those vicious Rākshasas shall carry me away from thy hands or destroy me. Victory or defeat is uncertain in a battle. I shall thus be distressed by those Rākshasas setting up terrible roars and thy endeavours shall be fruitless, O best

of monkeys. Thou art capable of destroying the Rākshasas very easily (I admit)—but Rāma's fame shall then be soiled if dost thou bring about their destruction. Or the Rākshasas taking me away shall keep me in such a secret place, that neither the monkeys nor Rāghava shall be able to ascertain my whereabouts. And all thy preparations for me shall thus be useless. And mighty shall be the result of Rāma's coming with thee. O large armed one, the life of Rāghava of unmitigated prowess, those of his brothers and of thy royal race are all subject to me. And when they shall give up their hopes of releasing me, they, worn out with grief and anxiety shall renounce their lives along with the monkeys and bears. O monkey, being guided by my love for my husband, I do not like willingly to touch any body's person but Rāma's. When Rāvana, by force touched my person, I had no other help, for I was then without my lord and therefore was subject to another person. If Rāma can take me away from here, destroying the Ten-necked one with all the Rākshasas—he shall then perform the worthy action. I have heard of and myself seen the prowess of the highly-souled (Rāma) unconquerable in a battle. There is none amongst the celestials, Gandharbas, Nāgas and the Rākshasas who can match him in a conflict. Beholding that highly powerful Rāghava, in a conflict, like unto Vāsava in prowess, holding a wonderful bow and followed by Lakshmana, who can withstand his prowess resembling the flaming fire? O foremost of monkeys, who can withstand Rāghava in a conflict, followed by Lakshmana moving like an infuriated elephant and showering shafts like unto the rays of the sun at the time of Dissolution? O best of monkeys do thou speedily bring here my dear one along with Lakshmana and the lord of monkey hosts. O heroic monkey, do thou soon satisfy me, who am stricken with grief in consequence of my long separation from Rāma.

SECTION XXXVIII.

HEARING those words, that foremost of monkeys, skilled in speech, was greatly delighted and again addressed Sitā in the following words,—"O worshipful lady, O thou of an auspicious presence, what thou hast said, speaks well for a feminine nature and the modesty of a chaste damsel. And because thou art a female, thou art not capable of crossing on my back, the main extending over a thousand leagues. The second argument—I shall not touch any other person's body than Rāma's, which thou hast produced, O Jānaki! O thou gifted with modesty! truly becometh thee, who art the spouse of that high-souled one. Who else than thee, O worshipful one, can give expression to such words? Truly shall Kākutstha hear from the beginning to the end, O worshipful dame, of thy actions before me, and all thou hast said. For many reasons, I gave vent to such words, O lady,—I am anxious to compass Rāma's end, and my heart is melted with affection. It is very difficult to enter this city of Lankā, it is equally hard to cross over the main —but I am capable of doing all these, and hence I gave utterance to all those words. I wish to take thee even to-day to the descendant of Raghu. It is for my devotion unto him and regard for thee that I said so and for nothing else. If thou dost not wish to go with me, O thou of a blameless person, do thou give me such a token as might create Rāghava's confidence." Being thus accosted by Hanumān, Sitā resembling the daughter of a celestial, spoke, gently, words with their letters strung on the vapour of grief,—"Do thou mention unto my dear lord (in my words) what had happened unto me while living in the hermitage at the foot of the mount *Pratyanga*, situate on the north-east of Chitrakuta, abounding n roots, fruits and water. 'At no distance from that place fre-

quented by the ascetics flowed the sac Mandâkini. While ranging in that woodland fragrant with the odour of many flowers, thou, having thy person wet in consequence of thy sport in the water, didst sit on my lap. A crow, at that time, longing to feed on my flesh, tore my breast with its beak. And I threatened it with a pebble. But it continued tearing my breast as if it sat there to feed on my flesh and therefore did not fly off. Being enraged with that bird, as I tried to tighten the cloth around my waist, it gave way a little, and thou, rising up from thy seat and looking at me, didst laugh over it. And I was greatly enraged with thy laughter and ashamed, and, being wounded by the crow, I approached thee. Thereupon, tired as I was, I sat on thy lap, and, exercised with ire, I was consoled by thee laughing. Now I, having my countenance bathed in tears, gently rubbed my eyes. And I was seen by thee, O my lord, in that wise, greatly enraged with the crow. O Râghava, I slept for sometime, at thy lap, out of exhaustion, and thyself in turn, slept at mine, O elder brother of Bharata. In the meantime, that crow again suddenly approaching, tore my breast with its beak, as I awoke and was rising up from thy lap, O Râghava.' Thereupon Râghava awoke with the shedding of blood. Beholding my breast wounded, that larged-armed hero wroth like a serpent, sighing, said,—O thou having thighs like the trunk of an elephant, by whom hath thy breast been wounded? Who wants to play with an angry five-hooded serpent?—Thereupon, casting his looks around, he espied the crow, sitting in my front with its claws besmeared with blood. That crow, best of birds, was the son of the lord of the celestials in disguise. And gifted with air-like velocity, he speedily entered inside the earth. Thereupon that large-eyed hero, best of the intelligent, with his eyes whirling with ire, resolved to destroy that crow. And taking a blade of *Kuça* off his seat, he tied it to a *Brahma* weapon. And that

blade, facing the bird, appeared with its flaming face, like the fire that would destroy the world. And he hurled that burning blade at the crow. And it pursued the crow high up in the welkin. Being thus pursued, that crow, in order to save himself, traversed various regions. And being then renounced by his father (Indra) and the great ascetics, he, ranging the three worlds, at last resorted to his (Rāma's) shelter. And, placing himself on the earth, he sought his shelter, and Kākutstha, out of mercy, saved him, albeit worthy of being killed. And he spoke unto him, greatly famished, of a pale countenance and lying on the earth,—It is impossible to render this *Brahma* weapon fruitless. Therefore, do thou speak (as to what is to be done.)—He then destroyed the right eye of the crow. Having given up his eye, he saved himself. Then bowing unto Rāma as well as king Daçaratha, the crow, liberated by that hero, went to his own abode. 'Thou hadst on my behalf discharged the Brahma weapon even at a crow. Why then, O lord of earth, dost thou forbear him who had carried me off from thee? O foremost of men, do thou dispense unto me thy kindness capable of inspiring hope. O lord, possessing a lord in thee, I (now) appear as if I had none. That kindness is a prime virtue—I have heard even from thee; and I know that thou art exceedingly energetic and possessed of great strength and high courage,—unfettered by considerations of time and space, incapable of being agitated, thou in gravity resemblest the ocean, and like unto that lord of the earth furnished with seas—Vāsava. O Rāghava, being thus the foremost of those acquainted with weapons, powerful, and possessed of strength, wherefore dost thou not direct thy weapon against the Rākshasas'? Neither *Nāgas*, nor Gandharbas, nor the gods, nor the Maruts, are competent to resist the onset of Rāma in battle. If that puissant one still retains any regard for me, why doth he not by means of sharpened shafts make root and branch work with the Rākshasas?

And why, taking the permission of his brother, that repressor of foes, the heroic Lakshmana gifted with great strength, doth not deliver me? If those foremost of men be indeed equal to Indra and the Wind, and incapable of being repressed even by the celestials, wherefore do they disregard me? Surely I must be guilty of some great crime, since although capable, those subduers of enemies do not look at me.' Hearing Vaidehi's piteous words uttered with tearful eyes, that leader of monkey-bands, the exceedingly energetic Hanumān, said,—"O exalted one, I swear by truth, Rāma turneth away his countenance (from every work) in consequence of grief for thee. And Rāma being seized with sorrow, Lakshmana burns in grief. Now that I have been able to obtain a sight of thee, this is no season for sorrow. O auspicious one, even now thou shalt witness the end of this woe. Filled with hope from my sight of thee, those foremost of persons, those mighty princes, shall reduce the worlds to ashes. And, O thou of expansive eyes, slaying in battle the wicked Rāvana with his allies, Rāghava shall take thee back to his palace. Now tell me what I shall communicate unto Rāghava, and the highly powerful Lakshmana, and the energetic Sugriva, and all the assembled monkeys." Thus addressed, Sitā again spoke unto him, saying,—Do thou on my behalf, bowing down the head, enquire after the welfare of that protector of men whom Kaucalyā hath brought forth. Do thou on my behalf, and on account of my words, enquire after the welfare of him, who, renouncing wreaths and gems of all kinds, and beloved damsels possessed of transcendent beauty, and wealth such as is difficult to obtain on this spacious earth; and who, honoring and bowing unto his father and mother, followed Rāma,—in whom Sumitrā hath an excellent son,—of that righteous one, who, espousing the cause of his brother, renouncing choice happiness, followeth his brother to the forest, ministering unto him; who is lion-shouldered, long-armed, intelligent,

and of a prepossessing presence; who beareth himself towards Râma as if he were his sire, and towards me, as if I were his mother; of that heroic Lakshmana who did not know when I was ravished away;—the servant of the elders, crowned with auspiciousness,—who is competent and reineth in his tongue; who is the foremost of those dear unto the king's son,* and worthy of my father-in-law; who is dearer (unto Râma) than even my own self; of Lakshmana, brother unto Râma; that energetic one who undertaketh even such tasks as he is not equal to, and seeing whom Râghava hath forgotten his deceased sire†,—him for the sake of my words, thou must ask as to his welfare. Lakshmana is always mild and pure, and dear unto Râma. Do thou speak to him so, that, O best of monkeys, he may remove my miseries. O leader of monkey-bands, do thou bring about success on this undertaking. From this preliminary endeavour of thine, Râghava shall take pains on my behalf.—This also shalt thou say again and again unto that hero—my lord,—'O son of Daçaratha, I shall keep on this life for another month; and this I swear unto thee by truth that I will not live beyond this month. O hero, even as Vishnu rescued Kauçiki from the nether regions,‡ it behoveth thee to rescue me, who have ignominiously been confined by the impious Râvana."—Thereupon, saying,—"Hand this unto Râghava," Sîtâ gave to Hanumân a noble and excellent jewel for the head§, which was tied up in her attire. Then taking that best of gems, the hero tried to fix it on his finger; but

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* Râma.

† In consequence of the fatherly care of Lakshmana.—T.

‡ According to Kataka, Kauçiki is Earth, who was rescued by Nârâyana from the subterranean regions. According to Tirtha, Kauçiki is Indra's Auspiciousness, who on the occasion of the destruction of the Asura, Vritra, took refuge in the nether regions, and was brought back by Vishnu.—T.

§ *Chudâmani*. According to the commentator, the word means *a gem* worn in the head.—T.

it did not enter into it.* And taking the gem, and bowing unto Sitā and going round her, that foremost of monkeys remained by her side in humble guise. And experiencing rapture in consequence of his seeing Sitā, he mentally presented himself before Rāma, and Lakshmana graced with auspicious marks. And taking that costly and superb gem, which by virtue of some power, king Janaka's daughter had managed to hide (from the gaze of the Rākshasis), Hanumān, feeling delighted like one, shaken by the wind blowing on the top of the foremost of mountains, and then getting away from it, prepared to set out.

SECTION XXXIX.

HAVING made over the gem, Sitā said unto Hanumān,—"This sign is very well known to Rāma. Seeing this gem, that hero, Rāma, shall recollect three persons,—his mother, myself, and king Daçaratha, Thou, O foremost of monkeys, wilt again be commissioned on this business. Do thou bethink thee as to what thou wilt do afterwards, when thou hast been entrusted with this task. O foremost of monkeys, thou art capable of compassing this work. Therefore, think as to what course of his (Rāma's) shall remove (my) misery. O Hanumān, undergoing toils, be thou instrumental in removing my misery." Saying, "So be it," the Wind-god's offspring of terrible prowess, bowing down the head, prepared to depart. Seeing that (Hanumān) was about to set out, that exalted one, Mithilā's daughter, addressed that monkey, son unto the Wind-god, in words choked by the vapour of grief,—"O Hanumān, do thou communicate good news to both Rāma and Lakshmana, to Sugriva with his counsellors,

* Another meaning is,—"But fearing discovery on account of the brilliance of the jewel, he desisted."—T.

and to all the aged monkeys. And, O best of monkeys, in consonance with righteousness, communicate good tidings (unto Rāma). And it behoveth thee to strive so that the mighty-armed Rāghava may rescue me from this sea of sorrow. And, O Hanumān, do thou speak so that the illustrious Rāma may deliver me while I am still alive; and thereby do thou reap righteousness. Ever breathing high spirits, Dācarathi,* hearing my words, shall attain an access of manliness for my deliverance. Soon as Rāghava shall hear words couching tidings of me, that hero shall duly resolve on displaying his prowess." Hearing this speech of Sitā, Hanumān, son unto the Wind-god, with his joined hands raised to his head, said,—"Soon shall Kākutstha come, surrounded by the foremost monkeys and bears; and, vanquishing the foe in fight, shall remove thy grief. Find I none either among men, or Asuras, or celestials, that dares remain before him as he discharges his shafts. For thee, in especial, he can stand in conflict even the Sun, Indra, nay—Yama himself, that offspring of the Sun. For thee, he prepareth himself to conquer the Earth bounded by the main; and victory, thou daughter of Janaka, shall be Rāma's." Hearing his words excellently spoken and thoroughly true, Jānaki honored them highly, and spoke (as follows). And gazing at him once and again as he prepared to go away, Sitā from affection honored the speech which had been uttered (by Hanumān) out of attachment unto his master,—"If thou wish it, O hero, do thou, O subduer of enemies, stay here for one day. Having rested in some hidden nook, thou wilt depart to-morrow. O monkey, (if thou dost remain), thy vicinity shall for a moment remove the huge grief of me of slender luck. But even if thou go (passing to-day here), I have, O tiger-like monkey, doubts as to thy return; and, accordingly, doubt, certainly, as to my life. And the grief incident to my not seeing thee shall burn me greatly,

* Daçaratha's son.—T

even, O monkey, as grief burneth one that is already consumed by sorrow over and over again. And, O hero, O lord of monkeys, this doubt is also before me. How, alas! shall the mighty lord of monkeys, albeit backed by the monkeys and bears, cross over the mighty main hard to cross,—and (how shall) those forces consisting of bears and monkeys or those sons of the best of men (cross over the same)? In all the three worlds, Vinatâ's offspring, thyself, and the Wind-god, have alone the power of crossing over the deep.—Then, for the accomplishment of this work, difficult to compass, what, O hero, O thou best of those conversant with business, what way dost thou see as to its success? Or thou alone, O destroyer of hostile heroes, art quite enough for the fulfilment of this purpose; and thou shalt reap, in the shape of fame, the fruit of thy achievement. But if (Râma) himself together with all his forces, conquering Râvana and (recovering me) in battle, returned victorious to his own city,—this would be worthy of himself. If blocking up Lankâ with his army, that afflictor of hostile hosts, Kâkutstha took me (hence), that would be worthy of him. Do thou, therefore, adopt such means that the high-souled heroic warrior may have an opportunity of putting forth prowess:" Hearing those words fraught with sense and reason and informed with affection, Hanumân, by way of reply said mildly,—"O revered lady, that foremost of monkeys—the lord of bears and monkeys—Sugriva, possessed of truth, hath made up his mind on thy behalf. That destroyer of Râkshasas, O daughter of Videha, environed by thousands of millions of monkeys, will come hither without delay. And exceedingly powerful and mighty monkeys possessed of prowess, and speeding far with the rapidity of thought, are in his command. Nothing can impede their courses, either upward, or downward, or tending in both directions; and those ones of measureless energy never experience depression in the most arduous undertakings. Braced by their exalted spirits, these, resort-

ing to the aerial way, have many a time and oft circumambulated the Earth containing mountains and meads. There are (in that army) rangers of woods, some equal and some superior to me. And near Sugriva there are none who are inferior to me. And since even I have reached this place, what shall I say of those ones endowed with immense might? Nor are superior (monkeys) sent on errands; it is only the inferior ones that are sent. Then, O exalted one, thou needst not grieve: let thy sorrow depart. Those leaders of monkey-herds will come to Lankā by one bound; and, like unto the risen Sun and Moon, those leonine men, having large numbers to back them, will come to thy side, riding my back. Those heroes and foremost of men, Rāma and Lakshmana both, coming to the city of Lankā, shall destroy her by means of their shafts. And slaying Rāvana together with his adherents, Raghu's son, taking thee, O paragon among women, shall return to his own city. Therefore, do thou take heart, good betide thee! Do thou remain, eagerly wishing for the time. It will not be long before thou shalt behold Rāma resembling flaming fire. On the lord of Rākshasas being slain along with his counsellors and friends, thou shalt meet with Rāma, even as Rohini meeteth with the Moon. O worshipful one, speedily shalt thou behold the other shore of thy misery, O Maithili; and thou shalt see Rāvana slain by Rāma by might of arm." Having thus solaced Videha's daughter, Hanumān, son unto the Wind-god, again spoke unto Vaidehi, saying,—"Soon shalt thou behold that destroyer of foes, Rāghava of subdued soul, and the bow-bearing Lakshmana also, come to the gate of Lankā. And soon shalt thou behold the assembled heroic monkeys, endowed with the prowess of lions and tigers, and the splendour of the monarch of monkeys, and having nails and teeth for their arms. And thou shalt, O noble one, behold innumerable companies of choice monkeys, resembling hills and clouds,—roaring on the plateaus of Malaya in Lankā.

Like an elephant tormented by a lion, Rāma afflicted in the vitals by the dreadful shafts of Manmatha, doth not attain ease. Do not weep, exalted one, in sorrow. Let not fear take possession of thy heart! Even as Sachi meeteth with Sakra, shalt thou, O auspicious one, meet with thy lord. Who is greater than Rāma? And who is equal to Saumitri?* And these brothers resembling Fire and the Wind, are thy help. O revered one, thou wilt not have to dwell long in this extremely dreadful place inhabited by the Rākshasas. The arrival of thy beloved one is not distant. Just remain expecting (as best thou may), during the time that elapses between this and my meeting with Rāma."

SECTION XL.

HEARING the speech of the high-souled offspring of the Wind-god, Sitā resembling a daughter of the celestials, said in words fraught with her welfare,—"Even as the Earth with corn half-way towards harvest is gladdened on receipt of showers, have I, O monkey, been gladdened on seeing thee that speakest sweetly. Do thou so dispense thy kindness unto me that, with my desire attained, I may touch that tiger-like one with my body reduced by grief. And, O foremost of monkeys, present this sign unto Rāma, and tell him also for a sign that he had in ire hurled the dart which destroyed a single eye of the crow. And tell him also,†—'On my (first) *tilaka* having been wiped out, thou didst paint beside my cheek another made of red arsenic —this thou shouldst remember. Why, O thou endowed with prowess, resembling Indra the Great or Varuna, dost thou disregard the ravished Sitā, sitting in the midst of

* *i. e.* Sumitrā's son, Lakshmana.—T.

† Sitā wishes Hanumān to use her own language to Rāma.—T.

Rākshas? This jewel for the head I had preserved with care. In my misfortune, O sinless one, I used to inspire cheerfulness by a sight of this, resembling thyself. This graceful water-sprung (gem) I part from. Hereafter, overwhelmed with grief, I shall not be able to live. For thee only do I bear insufferable miseries, heart-cleaving speech, and companionship with Rākshasas. O destroyer of enemies, for a month longer will I maintain being. Beyond that, O king's son, bereft of thee, I will not live. This Rākshasa king is dreadful. (This being so), if I hear thee tarrying, I would not live for a moment.'" Hearing Vaidehi's speech pathetic and uttered with tears, the highly energetic Hanumān, son unto the Wind-god, said,—"My revered one, I swear unto thee by truth itself that Rāma neglecteth every business because of grief for thee. And Rāma being overwhelmed with woe, Lakshmana burneth in grief. Now that I have succeeded in seeing thee after no end of ado, this is no time for lamentation. O fair one, this very moment thou shalt witness the end of thy woe. Those blameless princes—foremost of men, gathering courage from my sight of thee, shall reduce Lankā to ashes. And, O thou of expansive eyes, slaying in battle Rāvana along with his friends, Raghu's, sons shall take thee back to their own palace. Now, O faultless lady, thou ought to give me such a sign as Rāma shall certainly recognise, and as shall more please him by far." "Ah!" (answered Sitā), "I have already furnished thee with an excellent sign. This ornament, O Hanumān, when carefully examined by Rāma, O hero, shall render thy words credible." Thereupon, taking that best of gems, that graceful foremost of monkeys, bowing down the head unto that exalted one, prepared to depart. Seeing that monkey-leader intent upon leaping up, and surcharged with energy,—with his person enlarged, Janaka's daughter, with a tearful countenance, spake in woe-begone guise, her accents choked with the vapour of grief,—"O Hanumān,

communicate tidings of my good health unto those lion-like brothers, Rāma and Lakshmana, to Sugriva along with his counsellors, and to all (the monkeys). And it behoveth thee so to compass things that the mighty-armed Rāghava may rescue me from this sea of sorrow. Do thou, going to Rāma, make known to him the fierce current of my grief, as well as the railing of these Rākshasas. Good fortune be thy portion, thou exceedingly heroic monkey!" Thus furnished with the intentions of the princess, the monkey, having gained his object, and, growing exceedingly exhilarated in his heart, reviewed the small work that yet remained for him, became bent upon proceeding to the north.

SECTION XLI.

HAVING been honored by her (Sitā) in excellent words, the monkey proceeding, left that place, thinking,—"A small work it is that remains. Beheld have I this dark-eyed lady. Passing by three means, I see that I shall have to resort to the fourth. No *treaty* with Rakshas can answer the end. Neither can *gifts* prevail with the wealthy. Nor is it possible to sow *dissensions* among persons proud of their strength. Then, display of *prowess* appeareth to me applicable in this case. Without resorting to prowess, way find I none for ensuring success in this matter. If the Rakshas find their foremost heroes fallen in battle, they may temper their (martial ardour). He that, having compassed his (principal) purpose, accomplishes many more without marring the prime one, is entitled to act. He that doeth a small work, is certainly not a worker,—he it is that knoweth to bring about success in diverse ways, is alone capable of securing

the same.* Although my sole commission was to effect this much,† yet if I repair to the abode of the lord of monkeys after having ascertained the strength of our ownselves and that of the foe in the field, then I shall have done the mandate of my master. How can my arrival (at this place) be made to bring forth good fruit? How can I forcibly bring on engagement with the Râkshasas? And how can the Ten-necked one in battle be made to form a just estimate of the respective strength of myself and his forces? Coming in contact with the Ten-necked one, with his three orders, forces and charioteers, I shall, reading the intention that is in his heart, as well as his strength, —happily return from hence. This grove of the fell (fiend) resembling Nandana itself, containing various trees and plants, and captivating to eye and heart,—will I destroy; even as fire destroyeth a dry wood. This grove being ravaged, Râvana shall get into a fury. Then the Râkshasa monarch shall summon up an army consisting of horses, elephants, and mighty cars, equipped with tridents, iron axes and other arms,—, and mighty shall be the encounter that shall take place. And I with unimpaired prowess battling with those terrific Rakshas, and annihilating that host despatched by Râvana, shall merrily journey to the abode of the monkey-king." Then furious like the Wind, the offspring of the Wind-god possessed of dreadful prowess set about knocking down the trees with impetuous violence. Then that hero, Hanumân, devastated that garden of the damsels, resounding with the roars of mad elephants, and filled with diverse trees and shrubs. And with its trees crushed and its tanks damaged, with its fair peaks shattered in fragments and its pools

* The commentator explains this passage thus:—"He that by great pains accomplishes a small work, cannot be a great actor; but he that bringeth about his end in a variety of ways through the *minimum* of effort, is the actor."—T.

† *i. e.* see Sitâ.

eloquent with the notes of birds, riven all over, with coppery and withered sprays cast about (in all directions), and with its trees and plants shorn of their liveliness,—that wood was no longer beautiful,—as if it had been burnt up by a forest-fire; and its plants resembled damsels with their apparel falling off. And that magnificent wood, with its arbours and its picture-gallerys destroyed, and its ferocious animals, beasts and birds crying in distressful accents,—and its rocky structures and other mansions broken down, was bereft of its loveliness. And that grove of the inner apartment belonging to the damsels* of the Ten-necked one, with its numbers of *açoka* trees and plants cast about disorderly, was, in very sooth, through the might of the monkey, rendered a sight composed of plants, *etc.*, tending to awaken the regret of the spectator.† Then having done what was wondrous disagreeable unto the mind of the magnanimous lord of the world, that monkey desirous of coping alone with a vast host, stood by the main entrance, flaming in effulgence.

SECTION XLII.

THEN on account of the cries of birds and the sounds of breaking trees, all the denizons of Lankâ were seized with trepidation in consequence of fright. And agitated with fear, birds and beasts hurried (on all sides); and omens

* *Promaddvanasya—gen.*—occurs twice in this passage. The commentator, as usual, refines on the word,—to one he assigns a literal sense; another he explains—*of the grove belonging to the protector of the females*,—i. e. the wood, which, by arousing their desire for Râvana, assured their stay there!—T.

† There is a pun on the word *soka*—occuring twice. One of these, originally *açoka*, but entering into a vowel combination with the preceding word, is the name of a tree; and *Soka* means *sorrow*. The *açoka* trees being shattered, inspired the onlooker with *soka—sorrow*.—T.

boding evil unto the Rākshasas, began to appear (everywhere). And grim-visaged Rākshasis, awaking from their sleep, saw that wood devastated, and that heroic mighty monkey. And observing them, that mighty-armed and powerful monkey endowed with immense strength, magnified his dimensions, capable of striking terror into the Rākshasas. And beholding that exceedingly strong monkey resembling a mountain, the Rākshasis asked Janaka's daughter, saying,—"Who is this? And whence, and wherefore, hath he come here? And why did he carry on converse with thee? Tell us this, thou of expansive eyes. O lucky one, entertain no fear. And, O thou having eyes with dark outer corners, what is the talk that this one hath held with thee?" Thereat, the chaste Sitā, having all her parts perfect, answered,—"What is my power to read Rākshasas capable of wearing forms at will? Ye know who he is and what he doeth. Serpents, without doubt, know the way of serpents. And, furthermore, I am very much frightened,—nor know I who that one is. I take him to be a Rākshasa,—who hath come here through his capacity to put on any shape." Hearing Vaidehi's words, the Rākshasis swiftly took to their heels. Some remained,—and some departed to inform Rāvana of the matter. And before Rāvana, the Rākshasis of deformed visages informed him of the hideous and dreadful monkey. "O king, in the heart of the *açoka* wood there is a monkey of a terrific body, who, possessed of immeasurable might, stayeth, after having carried on a conversation with Jānaki. Nor, albeit questioned by us many a time and oft, doth Janaka's daughter, Sitā, having the eyes of a deer, intend to tell us who the monkey is. He may be the emissary of Vāsava, or of Vaiçravana; or he may have been sent by Rāma himself from eagerness to get at the whereabouts of Sitā. And he it is that, wearing a wonderful form, hath destroyed thy charming arbour of the interior, filled with beasts of various kinds.—And quarter there is

none which hath not been destroyed by him; and only that place where the exalted Jānaki is, remaineth uninjured by him,—whether for preserving Jānaki, or from fatigue—it doth not appear. But what is his fatigue? She it is that hath been preserved by him. And that overgrown Sinçapā tree, affluent with elegant foliage, under which Sitā herself hath (always rested), hath been spared by him. It behoveth thee to order sharp chastisement to be inflicted on that one of a fierce form, who, having carried on converse with Sitā, hath laid thy wood waste. Who, O Sovereign of the Rākshasas,that hath not his life severed from him,—converseth with Sitā, who hath captivated thy heart?" Hearing the speeches of the Rākshasis, Rāvana, lord of Rākshasas, with his eyes rolling in rage, flamed up like the fire of a funeral pyre. And as fall drops of lighted oil from a flaming lamp,fell drops of tears from the eyes of the enraged Rāvana. And that highly energetic one ordered his heroic servants, resembling himself, to punish Hanumān. And from that mansion speedily issued eighty thousand of those retainers, carrying in their hands maces and mallets*,—having huge bellies, and large teeth, of dreadful forms, and possessed of unwieldy strength,—all eager to engage in the conflict and take Hanumān. And having come near that monkey staying at the main entrance, those swelling spirits rushed on, even as insects rush into a flame. And equipped with variegated maces, and bludgeons, and golden *angadas*,† and arrows resembling the Sun, they approached that foremost of monkeys. And accoutred in maces,axes,and javelins, and bearing barbed darts and lances in their hands, they suddenly surrounded Hanumān and remained before him. And the graceful and energetic Hanumān also, resembling a hill, flourishing his tail over the ground, sent up tremendous roars. And attain-

* *Kuta—hammer.* The commentator, however,says that it means a weapon resembling a hammer.—T.

† A bracelet worn on the upper arm.—T.

ing mighty proportions, Hanumān, son unto the Wind-god, brandished his tail, filling Lankā with sounds. And at the sounds of his flourishing, as well as with those resounding ones set up by himself, birds began to drop down from the sky. And he loudly proclaimed,—"Victory to the exceedingly strong Rāma and to the mighty Lakshmana! And victory unto king Sugriva, protected of Rāghava! I am the servant of the Sovereign of Koçala, Rāma of untiring deeds,—(I am) Hanumān, the destroyer of hostile hosts, offspring of the Wind-god. And a thousand Rāvanas cannot cope with me in conflict, when I shall hurl crags and trees by thousands. In the very presence of all the Rakshas, shall I, having desolated the city of Lankā and paid my reverence to Maithili, go away, my end being compassed." They were struck with affright at his roars; and they beheld Hanumān elevated as an evening cloud. And now knowing for certain that the monkey had been despatched by his master, the Rākshasas commenced assailing him with various kinds of dire arms.* Environed on all sides by those heroes, that exceedingly powerful one, staying by the main entrance, took up a terrific bolt. And taking that bolt, like Vinatā's offspring handling a darting serpent, he slew those rangers of the night. And grasping (the bolt), the Wind-god's son began to range the welkin and destroy (the Rākshasas), like the thousand-eyed(deity)slaughtering Daityas with his thunder-bolt. And having slain those Rākshasas, who were the retainers of Rāvana, the heroic offspring of the Wind-god—foremost of heroes—desirous of fight, stood at the gate. Then certain Rākshasas, getting off from the field in fear, informed Rāvana of the destruction of all his servants. Hearing that a mighty host of the Rākshasas had been slain, the king, with his eyes whirling in ire, ordered

* *Swāmisandehanihçanchk*—may also mean, *having been assured by Rāvana as to his firm resolve—i.e. the Rākshasas must fight with Hanumān, however desperate the undertaking might prove.—T.*

Prahasta's son of incomparable prowess, and invincible in battle.

SECTION XLIII.

HAVING slaughtered the servants, Hanumān, having reflected awhile, thought,—"I have broken down the wood; but have not destroyed the edifice dedicated to the deities of the Rākshasas. Therefore, this very day will I demolish this structure." Having thought thus in his heart, that foremost of monkeys, Hanumān, son unto the Wind-god, displaying his strength, bounded unto the Chaitya* building, elevated like a summit of Meru. And having ascended the edifice resembling a mountain, that leader of monkey-bands, possessed of wondrous energy, looked like another Sun risen (in the sky). And having broken down that superb edifice, the irrepressible Hanumān, flaming in auspiciousness, resembled (the mountain) Pariyātra. And magnifying his dimensions through his energy, the offspring of the Wind-god fearlessly fell to striking his arms with his hands, and thus filling Lankā with the sounds. And at those sounds of striking arms, capable of striking deafness into the hearer, birds began to drop down there, as well as the warders of the religious mansion, with their senses overwhelmed. "Victory unto Rāma versed in arms! And unto Lakshmana endowed with immense strength! And victory unto king Sugriva, who is protected by Rāghava! Hanumān, son unto the Wind-god, destroyer of hostile hosts, is the slave of Rāma of untiring deeds. And not a thousand Rāvanas can cope with me in conflict as I hurl stones and trees by thousands. Having destroyed the city of Lankā and paid my respects to Mithilā's daughter, I, my object gained, shall depart in the

* A building designed for deities.—T.

presence of all the Rākshasas." Having spoken thus, that one of a prodigious person, seated on the *Chaitya*, emitted tremendous roars, striking terror into the Rakshas. In consequence of that mighty cry, an hundred guards attached to the *Chaitya* sallied out, taking various weapons—bearded darts, scimitars and axes; and they surrounded the Wind-god's offspring, as he went on increasing his body. And they encountered that foremost of monkeys with various maces, and axes, and golden *Angadas*, and arrows resembling the Sun. And those numbers of Rakshas, encountering that best of monkeys, resembled an extensive and mighty whirlpool in the Gangā. Thereat, the Wind-god's son, the mighty Hanumān,* waxing enraged, violently uprooting a huge piller of the edifice, plated with gold, and having an hundred borders, began to whirl it (in the air).† And the fire generated there thus, burnt down the entire edifice. Seeing that edifice in flames, the graceful monkey-leader, having slain the hundred Rākshasas, like Indra slaying Asuras with his thunderbolt,—remaining in the sky, said,—"Thousands of strong, high-souled and foremost monkeys like myself, having been created, and remaining under the command of Sugriva, —including ourselves as well as other monkeys—are ranging all over the world. Some are endowed with the strength of ten elephants, some with the strength of an hundred, some have the prowess of a thousand elephants, and some the strength of elephants numbered by herds. Some are equal in strength to the Wind,—and there are there some monkey-leaders who have no limit to their strength. Surrounded with monkeys of this sort, having nails and teeth for their arms,—in hundreds and thousands and *kotis* and *ayutas*, cometh our Sugriva,—the slayer of all (foes).

* *Marutatmaya*—son unto the Wind-god, left out on the score of redundancy.—T.

† The reader is powerfully reminded of a like feat of Manoah's son—'the Herculean Samson.'—T.

Neither this city of Lankā, nor you, nor yet Rāvana, shall exist,—having created hostility with that high-souled hero of the Ikshwāku race."

SECTION XLIV.

COMMANDED by the lord of Rākshasas, Prahasta's son, the powerful Jamvumāli, having large teeth, went out bow in hand. And he wore a red wreath and attire, with a garland hung round his neck, and elegant ear-rings; and he was huge, and terrible, with his eyes whirling,—invincible in encounter. And he impetuously stretched a graceful bow, resembling the bow of Sakra, and roaring like *vajra* and the thunderbolt.* And the entire welkin, and all sides and quarters, were suddenly filled with the mighty sounds of that bow as it was being stretched. And seeing him approaching in a car yoked with asses, Hanumān endowed with vigour both rejoiced and shouted. Thereat, the highly energetic Jamvumāli pierced with whetted shafts that mighty monkey, Hanumān, who was seated on an awry plank at the gate serving as a perch for pigeons.† He pierced that lord of monkey's face with half-moon (shaped) arrows, his head with one having its head made like a hook and his arms with ten *nârâchas*.‡ And pierced by the arrows, his coppery face looked beautiful like a blown autumnal red lotus shot at by the solar rays.—And his naturally red countenance being painted with blood, looked lovely like a majestic red lotus in the sky, washed with the honey of the red *açoka*.—Wounded by the shafts, the redoubted monkey grew enraged. And he espied

* For distinction between the two, *vide ante*.—T.

† This is all that I can make of the commentator's gloss on *toranavitanka*.—T.

‡ Iron arrows.—T.

a huge and gigantic crag beside him. Thereat, at once uprooting it, that one endowed with celerity and strength hurled it (at his foe). And the enraged Râkshasa opposed it by ten shafts. Witnessing his action rendered fruitless, the energetic Hanumân of terrific prowess, uprooting a large *sâla*, began to whirl it (in the air). Seeing the exceedingly strong monkey whirling the *sâla* tree, the highly powerful Jamvumâli dischanged a many shafts. And he severed the *sâla* by means of four shafts, and wounded the monkey in the arm with five, in the chest, with one, and with ten, between the teats. With his body covered all over with shafts,(Hanumân) getting into a furious passion, taking up the same bolt, again began to swing it with rapidity. And that terrific one gifted with exceeding impetuosity, having whirled the bolt with wondrous rapidity, let it light upon Jamvumâli's spacious breast. And (anon) there was neither seen there his head, nor his arms, nor his thighs,nor his bow, nor his car, nor his steeds, nor his arrows at that place. And that mighty car-warrior, Jamvumâli, speedily slain, fell down to the earth, like a tree whose trunk hath been crushed. Hearing Jamvumâli as well as his exceedingly powerful servants slaughtered, Râvana became transported with anger, and his eyes became reddened in wrath. And on the mighty son of Prahasta having been slain, the lord of the night-rangers, with his reddened eyes rolling in rage, speedily commanded the sons of his counsellors, endowed with vast energy and prowess, (to encounter Hanumân in battle.)

SECTION XLV.

THEN ordered by the lord of Rākshasas, the sons of his counsellors, seven (in number), in splendour resembling fire, issued forth from that mansion. And surrounded by a mighty army, furnished with bows, endowed with wondrous strength, and accomplished in arms—the foremost of those acquainted with weapons—each burning for victory, with mighty cars yoked with steeds, covered with golden net-works, bearing pennons and standards,and having sounds like those proceeding from clouds,—exultingly stretching with immeasurable prowess bows decked with gold,—resembling clouds surcharged with lightning,—those warriors sallied out. Learning that the servants had been slain, their* mothers, along with their friends and kindred, were overpowered with grief. And vieing with each other in eagerness, those (warriors) decked in ornaments of polished gold, confronted Hanumān staying at the gate. And with their cars sending roars, the Rākshasas, pouring showers of shafts, ranged (the field), resembling clouds during the rainy season. And covered with those arrowy showers, Hanumān had his person concealed, like the monarch of mountains hidden by a downpour. And that swift-speeding monkey, coursing the cloudless sky, evaded those shafts of those heroes, as well as the impetuosity of their cars. And that hero, playing pranks with those bowmen, appeared like the masterful Wind playing tricks with the bow-bearing clouds.† And sending up a dreadful shout, and thereby filling that vast host with fright, the energetic Hanumān rushed on that Rākshasa army. And that subduer of enemies slew some with slaps, and some he rived with nails, and some he killed by blows, and others with (the

* *i. e.* the mothers of the sons of the councillors.—T.

† *i. e.* having the iris.—T.

pressure of) his chest. And some dropped down on the ground at the very same spot at the sounds that he emitted. And on their being slain or falling on the earth, that army, afflicted with affright, began to fly in all directions. And the elephants roared in frightful tones, and the steeds fell down on the earth.—And the Earth was covered with broken boxes, flagstaffs, and umbrellas, (belonging to the cars), as also with the cars themselves.—And rivers running gore were seen on the way, and Lankā uttered various frightful cries. And having slain those overgrown Rākshasas, that exceedingly powerful and heroic monkey of terrific power, desirous of again coping with other Rākshasas, retraced his steps to the self-same entrance.

SECTION XLVI.

LEARNING that the sons of the counsellors had been slain by the high-souled monkey, the Ten-necked one suppressing the apprehension that was in his heart, restored the balance of his mind. And he directed five of the foremost leaders of his forces, the heroic Virupāksha, Yupaksha, the Rākshasa Durdharsha, Praghasa, and Māsakarna, versed in polity, endowed with the speed of the Wind in conflict and alert on every occasion,to take Hanumān captive."Ye generals, do ye taking a mighty host with steeds, elephants and cars, chastise that monkey. And coming to that dweller of the woods, ye had better act heedfully, and should accomplish this work in consonance with place and season. Having regard to his acts, I do not take him to be a monkey. He is a great being endowed with extraordinary prowess every way. My mind is not satisfied that he is a monkey. He may have been brought into being by Indra, through ascetic might, for injuring us. Backed by you, I have defeated

(deities), and Nāgas, and Yakshas, and Gandharbas, and Asuras, and Maharshis. And, for certain, they have herein tried to do us some wrong. Therefore there is no doubt about this,—do ye by main force take him. And, ye generals, go ye, taking a mighty force with steeds, elephants and cars. Do ye chastise this monkey. This monkey of deliberate prowess should not be disregarded by you. I have seen* monkeys of immense prowess,—Vāli with Sugriva and the exceedingly powerful Jāmbavān, and Nila the general, and others with Dwivida at their head. Their speed is not dreadful, nor their energy, nor their prowess, nor their intelligence, nor their strength, nor their courage, nor their capacity to change shapes. Therefore ye should know him as some great being staying in the form of a monkey. Exerting yourself to the uttermost, do ye chastise him. These three worlds combined, with Indra, celestials and mortals, are incapable of long staying before you in the field of battle. Still a person versed in polity, albeit anxious to secure victory in battle, should carefully preserve self, as success in war is unstable." Thereupon, they, possessed of the energy of fire, accepting the words of their master, rushed forth vehemently, accompanied with cars, mad elephants, fleet steeds, sharp and whetted weapons,—and forces of all kinds. Then those heroes saw that effulgent mighty monkey, shining in his native splendour, like unto the risen sun,—possessed of great strength and immense speed, and magnanimity of mind,—seated at the gate. And soon as they saw him, they, frightened at his appearance, assailed him with their respective terrible weapons. And Durdhasa discharged at Hanumān's head five white iron† arrows with yellow heads, and possessing the lustre of lotus-leaves. Having

* There is a word—*sighra, soon*—in this *sloka*, of which I fail to perceive the relation.—T.

† This may rather look an incongruous mixture of images; but the iron arrows may have been *silvered* over.—T.

been pierced in the head with those shafts, the monkey, roaring, leapt into the sky, making the ten cardinal points resound. Then the exceedingly powerful and heroic Durdhara, mounted on a car, with his bow stringed, came forward, showering innumerable arrows by hundreds. Thereat, even as the wind driveth away rain-pouring clouds at the end of the rainy season, the monkey, remaining in the sky, resisted (his antagonist) as he kept on pouring his shafts. And sore beset by Durdhara, the Wind-god's son again emitted cries, and that puissant one also increased himself. Then darting far up in the air, the monkey suddenly descended on the car of Durdhara with extreme vehemence, like unto a mass of lightning alighting on a mountain.—Thereat his eight steeds getting mangled, and the wheels and pole of his car having been broken, Durdhara leaving the car, fell down to the earth, deprived of life. Seeing him down on the earth, those irrepressible subduers of enemies, Virupāksha and Yupāksha, waxing wroth, sprang up. And springing up suddenly, they by means of maces, dealt blows on the chest of the monkey, who was staying in the unclouded sky. Thereat resisting the furious rush of those gifted with ebullient energy, that exceedingly powerful one descended to the earth with the violence of the Fair-feathered (bird).* Then getting at and uprooting a *sâla* tree, that monkey, the Wind-god's offspring, slew both of those heroic Rākshasas. Learning that those three had been slain by the monkey gifted with speed, the mighty and onrushing Praghasa laughing in scorn advanced (in the encounter). And the energetic Bhāsakarna also came forward in rage, taking a dart. And (they) meeting together, Praghasa assailed the famous, tiger-like monkey with a sharp-edged axe, and Bhāsakarna (attacked) the elephantine monkey with a javelin. And with his limbs wounded by them, and his hair wetted with blood, that monkey resembling in splendour the infant

* Suparna—a name of Garura.—T.

sun, grew furiously enraged. And that elephantine monkey, the heroic Hanumān, uprooting a mountain-peak, with beasts, snakes, and trees (in it), slew those Rākshasas; and, crushed by that mountain-summit, they were reduced to powder. On those five generals having fallen, the monkey slew the remaining forces. And as the thousand-eyed Deity destroyed Asuras, the monkey destroyed steeds with steeds, elephants with elephants, warriors with warriors, and cars with cars. And with horses and elephants, swift steeds, with broken wheels and mighty cars, and Rākshasas slain, all the ways were blocked up. And having destroyed in battle the heroic generals with all their forces and vehicles, that hero in the same way rested at the gate like Kāla himself engaged in destroying people, when he hath gained respite.

SECTION XLVII.

HEARING that the five generals had been slain by Hanumān alone with their vehicles and followers, the king, gazing at prince Aksha, who was ready and eager to go to battle, commanded him to take the field. And that puissant one of a bow decked with gold, on being commanded (by Rāvana) with a glance, started up, like unto fire on being fed by clarified butter by foremost regenerate persons on the sacrificial ground. And that best of Nairitas* possessed of prowess, ascending a car resembling the infant sun in effulgence, and surrounded all round with networks of burnished gold, sallied forth in quest of that mighty monkey. And (that warrior) in prowess resembling an immortal, sallied out ascending that car, obtained with long-continued asceticism, embellished with a network of glowing gold,

* Rākshasas.

furnished with pennons,having a standard studded with gems, nicely yoked with eight excellent steeds having the fleetness of thought, incapable of being overpowered either by celestials or Asuras,competent to course over uneven ground, of the lustre of lightning, sky-ranging, completely garnished, equipped with quivers, with swords fastened to the banners in eight directions, with darts and lances arranged in proper places, splendid with every object in full measure, bearing golden threads, wearing the brilliancy of the sun and moon, and possessing the effulgence of the sun. And filling the firmament and the earth containing mountains with sounds proceeding from steeds,elephants and mighty cars,—he, accompanied by his forces, presented himself before the capable monkey, who was seated at the gate. And coming before the monkey, Aksha, having the gaze of a lion,with eyes betokening regard, gazed at Hanumân resembling the Fire on the occassion of the universal dissolution at the end of a *yuga*, intent on destroying creatures, and who was seated and was influenced alike by surprise and regard. And seriously considering the impetuosity of the high-souled monkey as well as his prowess in relation to a foe,—as also his own strength, he increased (in strength) like the Sun on the expiration of a Yuga. And growing enraged, (Aksha), staying calmly in the field, with concentrated soul, challenged Hanumân difficult to resist in conflict and of prowess worthy to witness, with three whetted shafts. And finding the monkey proud and untiring, capable of vanquishing his foe, and possessed of exalted spirits, Aksha took up his bow and held his arrows in his hands. And wearing a golden corslet, *angadas*, and earings, and possessed of fiery vigor, he closed with the monkey; and their meeting was something unparalleled on this earth,—and was calculated to raise the respect* even of the celestials and the

* *Sambhramaprada*, according to Râmânuja, means, *capable of exciting fear*.—T

Asuras. And witnessing the mighty conflict of the prince and the monkey, Earth emitted cries, and the Sun did not burn, and the Wind did not blow, and the mountains shook, and the welkin sounded, and the main was vexed. And that hero, skilled in aiming, fixing and discharging arrows, shot at the monkey's head three fine-headed feathered shafts plated with gold near the feathers, and resembling venomous serpents. And with his rolling eyes washed with blood in consequence of the shafts having alighted at his head, Hanumân, resembling a new-risen Sun having arrows for its rays, looked splendid like the light-engarlanded Sun. And seeing in battle that son of the foremost of monarchs, with his excellent weapons upraised and his beautiful bow, that best of the counsellors of the lord of monkeys, rejoiced, and intent on encounter, increased himself. And with his ire heightened, that one endowed with energy and prowess, like unto the ray-decorated (Sun) on the crest of Mandara,* began to burn with the fiery rays of his eyes, Aksha, along with his forces and vehicles. And as a mass of clouds showereth rain on a high hill, the arrow-showering Râkshasa resembling clouds, having the bow for his rain-bow, discharged shafts at that foremost of monkeys, representing a mountain. And then the monkey, having sounds like those of clouds, beholding in battle Aksha of terrific prowess in conflict, and strong in energy, strength and shafts, sent up shouts from elation of spirits. And as an elephant approacheth a deep pit covered over with grass, (Aksha) from a spirit of childishness elated in conflict with his prowess, with his ire heightened, and eyes resembling blood, drew near the monkey in the field. And as Aksha went on hastily pouring shafts, that one uttering roars resembling the rumbling of clouds, looking terrible in consequence of his arms and thighs flung about, darted into the sky with exhuberant energy. And

* The Sun is on Mandara in mid-day; therefore the meridian Sun is meant here.—T.

as he leapt up, that strong and powerful one—foremost of Rākshasas—that car-warrior and the best of choice car-warriors—rushed at (Hanumān), showering arrows on him, like a cloud showering hail-stones on a mountain. And dashing in the midst of the arrows like the wind, and thus baffling them, the heroic monkey of dreadful prowess in conflict, and endowed with the speed of thought, began to range the path of the air. And witnessing Aksha with regardful eyes, as that one intent on contest, taking his bow, was covering the sky with various excellent arrows, the Wind-god's offspring was plunged in thought. Wounded in the arm with shafts by that high-souled, noble prince, that mighty-armed one, capable of adequately appreciating the nature of actions, thought on (Aksha's) prowess in battle. "This exceedingly powerful one, endowed with the splendour of the infant sun, is doing dire deeds incapable of being done by a boy; and I am loth to slay one that hath shown himself equal to every martial feat. This one is high-souled, mighty in energy, of concentrated self, and capable of bearing extreme hardships in war; without doubt, by virtue of his actions, he is worthy of being honored by Nāgas, Yakshas and ascetics. With his mind braced by prowess and hope, that foremost of heroes eyeth me staying in the fore-front. The prowess of this light-handed (one), I ween, maketh even the hearts of the celestials and Asuras tremble. If I disregard him, he shall certainly vanquish me, for his prowess in battle increaseth (fast). Therefore I must even slay him: it is not proper to suffer an increasing fire." Thus reflecting on the strength of his foe and having ascertained his line of action, that puissant one endowed with great strength, summoned energy and set his heart on slaying him (his antagonist). And remaining in the path coursed by the air, that heroic monkey, the offspring of the Wind-god, with his slaps slew his eight powerful and excellent steeds, capable of bearing pressure and trained to diverse circular

movements. And successfully assailed by the councilor of that lord of monkeys, the car with its seat smashed, and its pole broken, and deprived of its steeds, fell to the earth from the sky. Thereat, forsaking that car, the mighty car-warrior sprang up into sky with his bow and holding his sabre,—and (resembled) an ascetic of fierce energy consequent on austerities, going up to heaven, renouncing his body. Then the monkey possessed of the energy and vigor of the Wind, approaching him as he was ranging the air coursed by the king of birds, the Wind and the Siddhas, at length fast caught hold of his legs. And as the foremost of birds, Garura taking a mighty serpent, whirls it, that foremost of monkeys, resembling his sire in prowess, whirling Aksha in the conflict, violently dropped him on the earth. And with his arms, thighs and chest crushed, bleeding, (having his bones and eyes smashed, his joints riven, and his tendons snapped, the Râkshasa lay on the earth,slain by the offspring of the Wind-god. And tormenting him (Aksha) on the earth, that mighty monkey caused great fright unto the ruler of the Râkshasas; and he was gazed at by the assembled Maharshis and the orbit-coursing ones and all beings with Yakshas and Pannagas, come to see him. And on the prince being slain, that monkey was gazed at by the celestials with Indra, who had been seized with extreme wonderment. And having slain in battle prince Aksha resembling a son of the celestials and possessed of blood-red eyes, the hero (again) neared the same gate, and waited there like *Kâla* bent upon destroying all creatures.

SECTION XLVIII.

ON prince Aksha having been slain by Hanumān, the magnanimous monarch of the Rākshasas, wrought up by wrath, repressing his feelings, ordered Indrajit resembling a celestial, (to take the field against the foe.) "Thou art the foremost of those bearing arms; and thou hast afflicted even the gods and Asuras (in battle); thy deeds have been witnessed by the celestials with Indra; and thou hast procured a weapon* even from the Great-father. And coping (in conflict) with thy might of arms, all the celestials with the Maruts, headed by the lord of celestials himself, could not stay in the field. And there is none in these three worlds (save thyself), who doth not come under the influence of fatigue in battle. And thou art preserved by the prowess of thy arms, and protected also by thy ascetic merit; and being skilled in the knowledge of season and place, thou, methinks, art the foremost of them all in intelligence. And there is no deed which thou canst not perform in the field; and there is nothing in counsel capable of being arrived at by arguing on the lines prescribed by the scriptures, which thou art not equal to; and there is none in all the three worlds who doth not know thy strength and prowess in arms. And thy ascetic energy is like unto mine, as well as thy prowess and might in arms in battle. And having thee in the conflict, my mind assured (of victory), doth not experience sorrow. Slain have been all the servants, as also Jamvumāli, and those five generals, the heroic sons of my councilors, and the swelling forces including steeds, elephants and cars. And low lieth Mahodara, and prince Aksha hath also been slain. O destroyer of foes, my mind

* *viz.* the Brahma weapon.—T.

did not feel the same confidence in them that I do in thee.* And seeing this mighty host slain, as well as the prowess and energy of the monkey, and the taking into consideration thine own strength, do thou put forth thy energy according to thy strength. And on nearing the scene (of conflict), do thou, O foremost of those bearing arms, seeing thine own strength and that of the foe, so exert thyself that the latter, (now) resting quietly in consequence of having created a carnage (on the hostile hosts), may wax enfeebled.† O hero, army can serve no purpose here; for hosts fly (before) Hanumān or are reduced to nothing. Neither can it avail to use arms of terrific power and resembling the thunderbolt. Nothing can resist the rush of the Wind-god's offspring; and this one like unto fire is incapable of being slain with weapons. Revolving well (in thy mind what I have remarked), do thou in order to the attainment of success, with an intent mind remember the divine virtue of this bow, and repairing (to battle) strive to vanquish the foe, baffling his attacks.‡ O foremost of intelligent ones, (that I send thee to battle) is certainly not proper; yet this course of action is endorsed by Kshatriyas and those following the morality of kings. O subduer of enemies, one should be versed in various branches of learning as well as be masterful in war.§ He that craves victory in fight, should be acquainted with various branches of knowledge.‖

* According to another reading, the meaning would be:—"O best of warriors, do thou, considering thy own strength and that of the enemy, so exert thyself that he may no longer inflict terrible losses on our army." (Tirtha).—T.

† Another meaning is: *Looking on thyself, and (not on my forces), as constituting my main stay, put forth thy prowess.—T.*

‡ One should know in what branches of knowledge one's enemy is proficient, and, understanding this, one should strive for victory.—T.

§ According to a different reading, the meaning would be, "Thou art competent to fight agreeably to the rules."—T.

‖ The *Sloka* is very difficult and incapable of interpretation without at places meanings being read into it.—T.

Hearing the words of his father, (Indrajit) gifted with celestial prowess, determined to fight, instantly circumambulated him. Excited with a desire for fight and worked up with energy, Indrajit, eulogized by the friendly Rākshasas, set out for battle. And that highly effulgent and graceful son of the lord of the Rākshasas, having expansive eyes resembling lotus-petals,—issued out like unto the rising of the ocean during a *parva*.* Thereupon Indrajit of unbearable prowess, equal to the lord of the celestials, ascended a car drawn by four horses, having sharpened teeth and resembling Garura in velocity. And that master of a car and foremost of bowmen, conversant with the use of all weapons —the best of those using swords—proceeded soon in his car where Hanumān was. And hearing the sound of his car and the twang of his bow, that heroic monkey attained an excess of delight. And taking up a bow and sharpened darts, Indrajit, versed in the rules of war, proceeded towards Hanumān. And as he issued out for battle, greatly delighted, with arrows in his hands, all the quarters became dark, and jackals began to set up terrible cries. And there arrived the *Nagas*, the *Yakshas*, the *Maharshis*, the planets, and the Siddhas, and the birds, covering the welkin, and, greatly delighted, began to make a noise. And beholding that car having a flag like that of Indra, approach very quickly, the monkey began to emit terrible roars and increase himself. And Indrajit too, seated on the celestial car and having a painted bow, began to stretch it, emitting a sound resembling that of thunder. Thereupon closed in conflict those two greatly powerful (heroes)—gifted with swift movements and fearless in battle—the monkey, and the son of the lord of Rākshasas, like unto the lords of celestials and Asuras. And baffling the shafts of that hero of a mighty car, an accomplished bowman and a finished warrior, the immeasurably

* A name given to certain days in the lunar month at the full and change of the moon, and the 8th and 14th of each half month.—T.

powerful monkey increasing himself began to range in the welkin.* Thereupon the heroic (Indrajit)—slayer of foes—began to discharge incessantly shafts, large, sharp, well-feathered, painted in gold and swift-coursing like unto thunder. And hearing again the noise of his car,the sounds of drums, bugles, and war-drums, and the twangs of the bow, he again leaped up (in the sky). And baffling the aim of (Indrajit), who had always an eye on it, that great monkey ranged at a distance from those shafts. And again facing the arrows and stretching his hands, the Wind-god's son again leaped up. And those two heroes,gifted with swift movements and versed in the art of war, engaged in a combat, admired of all beings. And Hanumān could not find out the short-comings of the Rākshasa, nor could that high-souled one detect the weak points of the son of the Wind-god. And these two gifted with celestial prowess, engaged in conflict, became unbearable unto each other. And seeing him unhurt though aimed at with infallible arrows, the high-souled (Indrajit), controlling his senses, engaged in deep and devout meditation† (to realize the true identity of Hanumān). Thereupon, that son of the lord of Rākshasas pinned his thoughts upon that foremost of monkeys, and, finding him incapable of being slain, he began to devise plans how he could be bound. And that hero, foremost of those versed in the use of weapons, discharged at that best of monkeys the highly powerful weapon conferred on him by Brahmā, the Great-father of the celestials. And knowing him incapable of being slain, Indrajit conversant with the use of weapons, bound

* Literally it means the passage of his father. Hanumán's father being the Wind, it means the sky.—T.

† According to Hindu philosophy, one by virtue of *yoga* and self-control can realize many great things which are beyond ordinary human conception. Beholding Hanumân unhurt though assailed incessantly with terrible shafts, Indrajit at once jumped at the conclusion that he must be a great spirit in a monkey-form. To realize who he in reality was, he engaged in *yoga* or devout meditation.—T.

that large-armed son of the Wind-god with that weapon. And being bound up by that Rākshasa with the weapon, the monkey became motionless and fell down on the earth. And thinking that he was bound up with a Brahma weapon, he did not feel the least pain in consequence of Brahmā's blessing. And that heroic monkey began to think of the boons conferred on him by the Great-father of the celestials. And thinking that the weapon was conferred by the Self-create and consecrated by sacred Mantras, Hanumān began to think of boons conferred by the Great-father. "In consequence of the power of the Lord of creation I am incapable of extricating myself from these bonds." (Knowing this by means of devout meditation,he reflected again,)—"This has been ordained by Him,and I must put up with this pain for sometime." Revolving well the power of the weapon, the boon of the Great-father, and his own prowess to extricate himself from the bonds, the monkey followed the Great-father's behest,—"I do not fear though bound by this weapon, since I am being protected by Brahmā, Indra and the Wind-god. It will be better if I am carried off by the Rākshasas, for I shall reap very great benefit by my conversation with the lord of Rākshasas. Therefore let the enemies carry me." Having resolved this, the considerate (monkey)—slayer of foes—remained motionless. And being ruthlessly bound by the foes and remonstrated with by them, he began to moan piteously. And beholding that slayer of foes motionless, the Rākshasas bound him up with cotton and bark. And he gladly allowed himself to be tied up and rebuked by his enemies, thinking that he might converse with the lord of the Rākshasas, if he, out of curiosity, should like to see him. Being bound with bark, that powerful (monkey) got himself freed from the binding of the weapon, for the binding force of a Brahma weapon becomes null when there is any other binding. And beholding that best of monkeys tied

up with bark and liberated from the binding of the weapon, Indrajit reflected that the binding force of the Brahma weapon became powerless when there was any other binding. "Alas, (those Rakshas) have rendered my mighty deed fruitless. They know not the action of Mantras.* And on the Brahma weapon being baffled, any other weapon cannot effect anything; and thus we have all been placed in a critical predicament." On being released from the weapon, Hanumān did not betray any signs of his liberation, albeit he was pulled by the Rākshasas and pained by the bonds they had bound him with. And the monkey, Hanumān, was pulled by those cruel Rākshasas having fatal boxes, in the direction of the lord of Rākshasas. And seeing (Hanumān) freed from the (Brahma) weapon yet bound by the bark of trees, he (Indrajit) showed the exceedingly powerful and highly heroic monkey unto the king along with his adherents. And the Rākshasas related unto the ruler of Rakshas everything touching that foremost of choice monkeys, resembling a mad elephant who was in bonds. "Who is he? And whose son? And wherefrom? And what's his errand? And by whom is he backed?"—thus did the heroic Rākshasas converse on beholding Hanumān. And others said,—"Kill him," "Burn him,"—"Eat him up." The Rākshasas, growing enraged, thus said unto each other.—Having passed some way, that magnanimous one saw there old servants sitting at the feet of the lord of Rākshasas,—as well as a mansion embellished with countless jewels. And the exceedingly energetic Rāvana saw that foremost of monkeys dragged hither and thither by Rākshasas of frightful forms. And that best of monkeys too saw that lord of Rākshasas, endowed with strength and energy and resembling the resplendent sun. And with his reddened eyes rolling, the ten-necked one, gazing at that monkey, ordered his principal counsellors,

* That the action of a Brahma *mantra* upon one is nullified if one is bound physically.—T.

boasting of high pedigree and noble character, (to interrogate the incomer). And by turns questioned by them as to his mission and purpose, as well as the fundamental occasion (of his inroad), that foremost of monkeys replied,—"A meśsenger, I come (from Sugriva.)''

SECTION XLIX.

AND struck with his* deed, that one of dreadful vigor, Hanumān, his eyes reddened in wrath, steadily looked at the lord of Rakshas; flaming in gorgeous and precious gold, with a splendid diadem studded with pearls; (adorned with) excellent ornaments, containing diamonds and costly gems,—seeming to have been forged by the mind; appareled in costly linen; smeared with red sandal paste, and beautifully painted with various and variegated devices;† looking splendid with his sightly yet terrible eyes; having sheeny, sharp and long teeth,—with hanging lips;—and that hero (saw) that one of great energy, radient with ten heads; like unto Mandara with its summits containing serpents; resembling a mass of blue collyrium; with his breast graced by a chain; with his countenance possessed of the lustre of the moon; looking like a cloud beside the new-risen Sun; with his dreadful arms bound with *keyuras,* and graced with excellent sandal paste, brilliant with *angadas,* and resembling five-headed serpents; seated on a superb seat,—upon a spacious, variegated, and gay sheet embellished with crystals, and studded with gems; ministered on all sides by gorgeously adorned damsels,bearing hair-furnished fans,—the strength-elated one surrounded by four Rakshas—his

* Indrajit's.—T.

† e. g. the three horizontal marks painted on the forehead by *Saivas* and *Sáktas.*—T.

counsellors versed in the mystery of counsel,—viz., Durdhara, Prahasta,the Raksha Mahāpārçwa, and the minister Nikumbha,—like the entire world girt round by the four seas,—and encouraged by other counselors, fair of forms and versed in counsel, even like the sovereign of celestials by the celestials. And Hanumān beheld the immensely energetic lord of Rākshasas surrounded (on all sides by his advisers), like a cloud containing water on a summit of Meru. And undergoing exceeding trouble at the hands of the Rakshas of dreadful prowess, (Hanumān) struck with mighty amaze, gazed at the lord of Rakshas. And seeing the sovereign of Rakshas, appearing splendid, Hanumān, bewildered by his effulgence, mentally reflected: "Ah! the form! Ah! the patience! Ah! the strength! Ah! the splendour! Ah! the entire auspiciousness of the king of Rākshasas! If the lord of Rākshasas were not impious unto the height, this one could well be the protector themselves of the celestial regions with Sakra. But in consequence of the fell and remorseless acts of this one, which are the aversion of every one, all the worlds with gods and demons hold him in fear. This one, being angered, dares to convert this earth into one entire ocean." Beholding the potency of the Rākshasa king of immeasurable prowess,the intelligent monkey thus indulged in a variety of thought.

SECTION L.

SEEING the tawney-eyed one staying before him, the mighty-armed Rāvana, affrighter of (the worlds), was overwhelmed with fierce wrath. And gazing at that foremost of monkeys girt with power, and with his soul exercised with apprehension, he (thought),—"Is this the worshipful Nandi, come hither in person, by whom I, on my jeering at him, had

formerly been cursed in Kailāça ?* Or is this one wearing the shape of a monkey Vali's son, Vāna ?" And with his eyes coppery with rage, the king asked his foremost counselor, Prahasta, in words fraught with sense and suiting the season,—"Ask this wicked-minded one, whence is he? And what led him to ravage the grove, and what was his object in brow-beating the Rākshasas ? And what hath been his purpose in entering my metropolis incapable of being subdued ; and what for did he also fight (with my retainers ?) Do thou ask the wicked-minded one about this." Hearing Rāvana's speech, Prahasta said,—"Take heart ! Fair fortune to thee ! Thou needst not be alarmed, O monkey. If thou hast been sent to Rāvana's residence by Indra, tell us truly everything. Let no fear, O monkey, be thine. Thou shalt be liberated. If thou belong to Vaiçravana, or to Yama, or to Varuna, and hast entered into this city of ours disguising (thy proper shape),—or if thou hast been despatched by Vishnu burning for victory, (tell us this truly). Thy prowess is certainly not that of a monkey,—thy form alone is that of a monkey. Unfold this (unto us) faithfully,—O monkey, and thou shalt get (back) thy liberty. But if thou shouldst say aught untruthful, thy life shall pay dear for it. Or tell us wherfore thou hast entered into Rāvana's mansion." Thus addressed then, that foremost of monkeys said unto the lord of Rākshasas,—"I am not Sakra's, nor Yama's, nor Varuna's. I have no friendship with Dhanada,† nor have I been despatched by Vishnu. This is my race ; and I have come hither a monkey for obtaining a sight of the Rākshasa chief. And it is to attain a sight of the Rākshasa lord that I have destroyed his peerless grove ; and it is for this that, the powerful Rākshasas seeking for fight, I for the preservation of my person have resisted them in conflict. I am incapable of being slain with weapons even by the celestials and the

* Râvana had formerly laughed at Nandi for his monkey-face.—T.

† Lit.—giver of wealth—a designation of Kuvera.—T.

Asuras themselves. This boon I also* happen to have received from the Great-father. It is because I was desirous of seeing the king that I have suffered this weapon to restrain me. Although the Rākshasas have brought me (hither thus), yet I am free from any weapon (restraining me). I come near thee on a certain business of Rāma. Knowing me for a messenger of Rāghava endowed with measureless prowess, do thou, O lord, listen to my words, calculated to work thy profit."

SECTION LI.

SEEING the Ten-necked one of mighty energy, that foremost of monkeys, endued with strength, calmly spoke unto him words containing sense,"—I have come unto thee at the command of Sugriva, O lord of Rākshasas. Thy brother, the king of monkeys, enquires after thy welfare. Listen to the desire of thy brother, the high-souled Sugriva, and his words fraught with righteous sense and capable of working one's good here and hereafter. King Daçaratha, master of cars and elephants and steeds,—is the friend of all like unto their father, and is furnished with the splendour of the sovereign of celestials. His eldest son,—mighty-armed, and masterful, the darling (of his sire), hath, in accordance with his father's order, entered the forest of Dandaka with his brother Lakshmana and his wife Sitā. His name is Rāma, and he is exceedingly energetic, and ever abideth on the path of virtue. His spouse, the celebrated Sitā, daughter unto Videha, the high-souled king Janaka, either died or was carried off in Janasthāna. Seeking for that exalted lady, the king's son, accompanied by his younger brother, arriving at Rhrishyamuka, met with Sugriva. And

* *like thyself.*

Sugriva promised that he would undertake the search for Sitā, and Rāma (on his part promised) that he would confer on Sugriva the kingdom of the monkeys. And, thereupon, slaying Vāli in battle, the king's son established Sugriva as the lord of the monkeys. Thou formerly hast known that foremost of monkeys, Vāli. That monkey was slain in battle by him (Rāma) with a single shaft. And, thereupon, the lord of monkeys, Sugriva, true to his vow, eager for searching Sitā, despatched monkeys in all directions. And thousands and hundreds and *niyutas* of monkeys are exploring all sides, below and above in the sky. And some are like Vinatā's offspring,* and some like the Wind; their course is incapable of being resisted; and those heroic monkeys are endued with strength and celerity. I, Hanumān by name, am the son of the Wind-god. For Sitā, I, desirous of seeing her, have come hither, bounding over the main measuring a full hundred Yoyanas. And as I was roving, I came to see Janaka's daughter in thy house. Thou art cognizant of righteousness and interest, and hast attained prosperity through thy asceticism. Therefore, O eminently wise one, thou ought not to confine another's wife. Actions opposed to righteousness, and bringing on countless evils, and causing extermination,—ill become persons of thy sort. Who is there even among celestials and Asuras that is competent to stay before the shafts shot by Lakshmana and Rāma in wrath? There is none, O king, in all the three worlds, that is capable of attaining ease, after inflicting injury on Rāghava. Treading the path of virtue and profit, do thou pay heed unto my speech fraught with good for three times;† and do thou return Jānaki unto that foremost of men. Seen have I this exalted lady,—which was difficult to compass. As for what remaineth to be done, Rāma himself shall bring it about. That Sitā I have beheld

* Garura.—T.

† Present, past, and future.—T.

overwhelmed with grief, whom, albeit resembling a five-hooded serpent in thy mansion, thou knowst not. And even as food thoroughly mixed with poison, being taken, is incapable of being digested,this one is incapable of being subdued even by the celestials and Asuras. It is not proper to destroy religious merit reaped by undergoing extreme mortification, as well as access of life (attained by the same means).* Thou deemst thyself by virtue of thy asceticism incapable of being destroyed by the celestials and Asuras; and herein thy great merit (incident to thy austerities) is the cause.—But Sugriva is not a god or a Yaksha or a Rākshasa. Rāghava, O king, is a mortal and Sugriva is the lord of monkeys. How canst thou, O king, save thy-life from them? He that, confiding in his strength,committeth himself to foul proceedings, cannot count upon his righteous deeds, but his evil ones follow him. Virtue destroyeth vice, (yet vice like thine destroyeth all virtue).† Thou,without doubt, hast obtained the fruit of thy righteousness, and the fruit also of this iniquity thou shalt reap without delay. And taking to heart the carnage in Janasthāna and the slaying of Vāli as well as the friendship of Rāma with Sugriva, do thou understand thine own good. I, alone that I am, can at my will destroy Lankā with her steeds and elephants and cars; but he whose envoy I am hath not yet decided on this point. Rāmā hath in presence of the tawny-eyed (ones) forsooth promised the annihilation of the foe by whom Sitā hath been sore oppressed. On wronging Rāma, Purandara himself cannot escape scot-free,—what shall I say of persons like thee? Her whom thou knowest as Sitā staying in thine abode—know her for the Fatal Night that shall bring destruction down on all Lankā. Therefore, beware of thyself turning about thy neck the fatal noose in the shape of Sitā!

* By such an iniquitous act as this.—T.

† The parenthetical part is the commentator's filling in of the difficiency in the sentiment.—T.

Do thou rather study thy welfare. Thou shalt behold this city crowned with edifices and stalls, in flames fed by the wrath of Rāma, and consumed by the energy of Sitā. Do not bring to destruction thine friends and ministers, and kindred, and brethren and sons, and thine entire welfare,—thine enjoyments and wives and this Lankā. O sovereign of the Rākshasas, do thou faithfully listen to these words of me, a monkey and the servant and envoy of Rāma. Abolishing all the worlds with their creatures mobile and immobile objects, the illustrious Rāma is capable of creating these anew. Neither among celestials nor Asuras, Yakshas, Rakshas, nor serpents, Vidyādharas, Nagās, Gandharbas nor beasts, Siddhas, the foremost Kinnaras, nor all birds,—nowhere among any class of beings in all time breathes he who can cope with Rāma equal to Vishnu's self in prowess. Having done such a wrong unto the foremost of all creatures—even unto that lion of a monarch, Rāma, thy life is in high peril. Neither deities nor Daityas, nor the foremost night-rangers, nor Gandharbas and Vidyādharas, nor Nāgas, nor Yakshas, can stay in fight against Rāma—the leader of these three worlds. And neither Brahmā, self-create, having four countenances, nor the three-eyed Rudra, destroyer of Tripura, nor the august Indra, the generallissimo of the celestials, can stay in fight before Rāma." Hearing the distasteful yet excellent speech of the bold and matchless monkey, the ten-necked one, with his eyes whirling in wrath, ordered the destruction of that mighty monkey.

SECTION LII.

HEARING the words of the high-souled monkey, Rāvana, bereft of his senses by wrath, ordered that he should be put to death. On the death of that one who had proclaimed his own position of being an envoy,having been ordered by the wicked-minded Rāvana, Vibhishana did not agree (with the decision). And knowing that the lord of Rākshasas was wroth and that that affair* was at hand, Vibhishana, resolved to act according to justice, began to reflect as to what was to be done. Having arrived at a decision, that one skilled in speech, paying homage unto that conqueror of foes, his elder brother, spoke unto him in words eminently good,—"O lord of Rākshasas, forgive me and renounce thy wrath.† Extend thy favor unto me, and hear these words of mine. Lords of the earth, endowed with integrity and knowing high and low, never put messengers to death. The taking the monkey's life, O king, is opposed to morality and repugnant to social usage; and it is also unworthy of thyself. Thou understandst morality, art grateful and versed in the morality of sovereigns, and canst distinguish between high and low among beings, and even thou knowst the prime sense of things.If discerning persons like thee come under the governance of passion, mere toil is the pains that are undergone to master the scriptures. Therefore, O destroyer of enemies, be pacified. O lord of Rākshasas, difficult to approach, consider what is proper or otherwise, and then do thou mete out punishment to the envoy." Hearing Vibhishana's speech, Rāvana lord of Rākshasas, overcome with a mighty wrath, answered,—"O slayer of foes, to slay the sinful doth not

* The destruction of Hanumán.—T.

† The commentator says, the passage means,—*'Give up thy promise (to slay Hanumán) and abate thy anger.—T.*

cause sin. Therefore shall I slay this monkey, worker of iniquity." Hearing these words grounded in unrighteousness, evil every way, and worthy of the base, that foremost of intelligent ones, Vibhishana, spoke words couching supreme import,—"O lord of Lankā, be propitious. O Sovereign of Rākshasas, listen to speech containing the significance of virtue and profit. O king, an envoy is not to be put to death on the occasion of his discharging his proper functions. This righteous people say everywhere unto all. Surely this is an overgrown enemy; and he hath perpetrated immense injury (unto us). But say the good, envoys are not to be slain, albeit many are the punishments that have been assigned for messengers. Disfigurement of the body, stripes, shaving of the head,—one of these or all combined,—these are said to be the punishments that should be inflicted on envoys. But I have not heard of the punishment of death being a penalty of the envoy. Why doth one like thee, having one's intelligence rendered meek as respects righteousness and profit, and capable of proceeding on certain decisions on the merits or otherwise of things,—come under the sway of passion? Those possessed of power never give way to anger. Neither in religious discussion, nor in social concerns, nor in appropriating the right sense of the scriptures, is there any that can approach thee, O hero. Verily thou art the foremost among celestials and Asuras. Invincible to the gods and Asuras themselves gifted with prowess, high spirits and intelligence, thou hast in battle oftentimes put to the rout the chiefs of celestials and monarchs. Those heroes that have heretofore mentally entertained enmity against such a one as thou, foe of deities and Daityas,—heroic and valient and unconquerable, have not been deprived by thee of their lives.* Nor do I see any

* There is a particle *api*, *even*, which stands in the way of this *sloka* fitting in with the context.—'*Even* those heroes who have *mentally etc*'—*is* a lame

good that may likely accrue to us from the slaying of this monkey. Let thy vengeance descend on those that have despatched the monkey. Whether honest or otherwise, this one hath been commissioned by others. Advocating interest not his own and identifying himself with another, an envoy doth not merit the being put to death. O king, if this one be slain, no other sky-ranger whatever would show himself unto us. Therefore, O captor of hostile capitals, do not seek to slay this one. Thou shouldst spend thyself on celestials with Indra (at their head). On his being killed, another see I not who, O thou that lovest warfare, can move those haughty sons of a king to take up arms against thee. And, O bringer-in of joy unto the heart, it is not proper for thee, invincible to celestials and Asuras gifted with prowess, high spirits and intelligence, to disappoint the Nairitas (as to their eagerness for encounter). They are devoted to thy good, and are heroic and intent on thy well-being, born in lines having high and fiery virtues, and endowed with intelligence, —the flower of those bearing arms—and have been maintained by thee. Therefore let a portion of the forces, having received thy order, march to-day, and bring (hither) those foolish princes. It is meet that thou shouldst display thy prowess before foes." Thereat, the lord of the night-rangers, that potent enemy of the celestials and the foremost of Râkshasa monarchs, lending free play to his intellect, accepted the excellent words of his younger brother.

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reason why Hanumân, who had wronged Râvana so outrageously in overt acts, should be let off.—T.

SECTION LIII.

HEARING those words of his, the high-souled ten-necked one spoke unto his brother a speech consonant to season and place,—"Properly hast thou spoken,—to slay a messenger is improper. But let him be punished with any chastisement save slaying. Certainly the tail is a darling ornament to a monkey. Therefore let his tail be set on fire anon; and this having been consumed, let him go away. Then shall his best friends and kindred and acquaintances see him crest-fallen, with his person deformed." And the lord of Rākshasas ordered,—"With his tail in flames, let this one be taken all round Lankā containing terraces." Hearing his words, the Rākshasas, cruel through wrath, cover up his (Hanumān's) tail with worn pieces of cotton cloth. Thereat, even as fire in a forest increaseth on getting dry fuel, the mighty monkey grew in dimensions on his tail being wrapped up. And having soaked (the cloth) in oil, they set fire to it. Thereat with his soul overpowered with rage and hatred, and his countenance like the risen sun, he lashed them with his flaming tail. And those—rangers of the night—those Rākshasas—old and young and females—again bringing that foremost of monkeys, grew exceedingly glad. And that hero (being bound), entertained a purpose in harmony with the season. "Albeit bound, the Rākshasas cannot forsooth cope with me. Snapping these bonds, I shall, darting up, again slaughter these. Although agreeably to the mandate of their master these wicked-minded ones have bound me, yet have they not been able to clear scores with me. I can slay all these Rākshasas in battle; but I suffer this (maltreatment) for not marring the (pure delight) Rāma shall derive from my deed.* I shall once more range

* This, as interpreted by Râmânuya; but the sense is not satisfactory.

around Lankā. Let this be so. At night I could not satisfactorily examine the fortifications.* For certain, by me is to be beheld Lankā when night hath departed. Let them bind me anew. The Rākshasas pain me by setting fire to my tail; but my mind doth not tire." Then the Rākshasas, rejoicing greatly, went off, taking that mighty monkey endowed with strength, an elephant (in prowess) among monkeys. And blowing conchs and trumpets, and bruiting it abroad by various actions,† those Rākshasas of cruel deeds took (Hanumān) about the city (of Lankā). And led by those Rākshasas, that subduer of enemies, Hanumān, experienced delight, and going about the mighty metropolis of the Rākshasas, the redoubted monkey surveyed variegated cars, enclosed court-yards, well-ordered terraces, streets thronged with edifices, crossings, by-ways, and the interiors of dwellings. And on terraces and highways the Rākshasas proclaim the monkey, saying,—"This is a spy." On Hanumān's tail being in flames, Rākshasis of frightful eyes related unto that exalted lady‡ tidings of this great mishap. "O Sitā, the copper-faced monkey with whom thou hadst held talk, is being led around with his tail flaming.' Hearing these cruel words, like unto loss of life, Vaidehi, burning in grief, approached the Fire. And wishing for the welfare of the mighty monkey, that large-eyed lady with an intent mind began to pray unto that bearer of sacrificial offerings,—"If I have served my lord, if I bear a character, if I have ascetic merit, if I have been the wife of one alone, then prove thou cool unto Hanumān." Thereat, as if communicating the welfare of the monkey unto that one having eyes like those of a young deer, the Fire flamed up,—and Hanumān's sire,

How Hanumân's resistance would have anywise marred Râma's joy, is not easy to understand.—T.

* Another meaning is:—*Its places inacessible on account of works.—T.*

† Publishing Hanumán's penalty.—T.

‡ Sitâ.—T.

albeit furnished with fire and a tail, blew ice-cold before that worshipful one, breathing health (unto Hanumān). On his tail flaming, the monkey reflected,—"This fire is flaming. Why doth it not then burn me all over? I see it of exceeding brightness, yet it paineth me not. (On the contrary), at the end of my tail it seemeth like a mass of ice. Or this is clearly due to Rāma's power, even like the wonder (that I witnessed) while bounding over the main—the mountain under the lord of streams.* If the Ocean and the intelligent Mainâka could show such regard for Rāma, what may not the Fire do (for him?) Fire doth not burn me for Sitā's (absolute) goodness, for Rāghava's prowess, and for (his) friendship with my sire." Then the elephantine monkey again reflected for a while,—"Why should one like me suffer one's self to be bound by vile Rākshasas? Therefore it is meet that I should, displaying my prowess, avenge (this wrong)." Thereat that vehement and mighty monkey snapped his bonds, and furiously springing into the sky, the terrible monkey uttered a shout. And then the graceful son of the Wind-god arrived at the gate of the city resembling a hill, where Rakshas there were none. And after having attained the magnitude of a mountain, anon that self-controlled one diminished himself and cast off his bonds. And having freed himself, the graceful one again became mountain-like; and eying around, he saw a bolt standing against the gate. And that mighty-armed one, the Wind-god's son, taking up that bolt of burnished iron, again slaughtered the guards. And having slain the warders, that one of terrific prowess crowned with a luminous wreath forged from his flaming tail, and appearing like the sun garlanded with glory, once again cast his eyes over Lankā.

* Mainâka.—T.

SECTION LIV.

CASTING his eyes on Lankā, the monkey, his wish attained, increasing his person and bursting with spirits, considered as to how to give the *coup de grace* to his exertions. "What recently is to be done by me here to finish this business, that may afflict them the more? I have ravaged the wood, and slain the choice Rākshasas, and destroyed by main force a portion of the army. Now it remains to demolish the fortifications. On the fortifications being destroyed, my work shall have its toils crowned with joy. By undergoing slight labor in this business, I shall have my pains furnished with fruit. That bearer of sacrificial offerings* who flameth on my tail,—it is my duty to propitiate him with these excellent edifices." Thereat that mighty monkey, with his tail aglow, and resembling a cloud (luminous) with lightning, began to range before the dwellings in Lankā. And that monkey with a calm mind, eying (all round), ranged one house from another, and gardens, and stately piles. And that one gifted with exceeding vehemence, and in strength resembling the Wind, bounding up set fire unto the dwelling of Prahasta. Then Hanumān endowed with prowess, leaping up, set unto Mahāpārçwa's mansion fire resembling that at the universal dissolution. And (then) the mighty monkey darting up, set fire unto Vajradanshtra's; and (then) that highly energetic one set fire unto Suka's and unto the intelligent Sārana's. And the leader of monkey bands in the same way burnt down Indrajit's mansion; and then he burnt the abodes of Sumāli and Jamvumāli; and Raçmiketu's mansion and Suryyacatru's, and Hraswakarna's, and the Rākshasa Romaça's; and the houses of Yuddhonmatta, and Matta, and the Rākshasa Dwajagriva, and the calm

* *Vide ante.*—T.

Vidyujjibhwa, and Hastimukha ; and of Karāla, and of Viçāla, and of Sonitāksha ; and Kumbhakarna's mansion, and Nikumbha's, and the residence of Yajnaçatru, and of Brahmaçatru. And leaving alone the dwelling of Vibhishana, that exceedingly energetic one—foremost of monkeys—by and by burnt (all the houses there). And in those costly mansions and dwellings, that famous one, that foremost of monkeys, burnt all the wealth of those affluent persons.—Having passed the dwellings of all, that powerful and auspicious one approached the residence of the lord of Rākshasas, Rāvana. And in that foremost of mansions, adorned with various gems, resembling Meru or Mandara, graced with diverse auspicious things, he set unto the same, fire flaming at the end of his tail. And the heroic Hanumān roars, resembling a cloud (appearing) at the end of a *Yuga*. And assisted by the wind, that highly powerful and vehement one (Fire) flaimed up, like fire at the wreck of all, and the fire attained energy. And the wind spreading the flaming fire all round those dwellings, those mansions furnished with golden networks ; and containing pearls and gems ; enjewelled and magnificent, were shorn of their splendour. And cracked edifices began to topple down to the ground, like the mansions of Siddhas falling from the firmament on the exhaustion of their righteousness. And there arose a mighty uproar of those Rākshasas, as, bereft of their good fortune, despairing of preserving their abodes, they rushed in all directions,—"Forsooth it is Fire himself that hath come hither in the form of a monkey." And females crying with babes on their breasts, suddenly plunged (into the fire). And some fair ones with hair dishevelled, and surrounded on all sides with fire, as they fell down from dwellings, looked lovely like lightning from the welkin. And he (Hanumān) saw various kinds of metals, mixed with diamonds, and coral, and lapises and pearls and silver, running down in streams from the mansions. And as Fire is not

cloyed with wood and straw, Hanumān never at all felt satiety on slaying those foremost of Rākshasas. And the Earth could not contain the Rākshasas slain by Hanumān. And as Rudra had burnt down Tripura, the vehement and high-souled monkey, Hanumān, burnt down Lankā. And rising to the brow of Lankā's mount,* the fire of terrific energy kindled by the impetuous Hanumān, spread wide his tongues. And with the Wind assisting him, the smokless Fire in the dwellings, with his flames feeding on the bodies of the Rākshasas representing sacrificial offerings, spread his magnitude, touching the horizen—resembling the conflagration kindled at the universal dissolution. And possessing the fierce energy of a *koti* suns, the mighty Fire completely encompassing the entire Lankā, increased (in volume), riving the mundane Egg with various sounds resembling thunder-claps. And the Fire of terrific might, having his flames resembling *Kinçuka* blossoms, rising up to the sky, clouds caused by volumes of smoke arising from extinguished fire, in hue resembling blue lotuses, looked exceedingly beautiful. "Either the thunder-bolt-bearing Indra the Great—chief of celestials, or Yama himself, or Varuna, or the Wind-god, or the Fire generated by Rudra's third eye, or the Sun, or Dhanada, or Soma. This is no monkey,—this is verily *Kâla*† himself. Or is this the Rākshasa-annihilating Fire of Brahmā himself—the Great-sire of all, the four-faced Disposer of the world's destinies,—come hither, wearing the form of a monkey? Or is this Vishnu's Energy, inconceivable, unutterable, infinite and sole, and of surpassing power,—now come hither in its own illusory nature, assuming a monkey-form?" Seeing that city suddenly consumed, with her souls, dwellings, and trees, Rākshasas of note, assembled together, thus talked unto each other. And then Lankā, suddenly consumed with Rākshasas,

* *Trikuta* on which Lankā rested.—T.

† A name of Yama.—T.

horses, cars, serpents, crowds of birds, beasts and trees, began to bewail tumultuously and loud in forlorn guise,—"O father! O son! O love! O friend! O lord of my life and frame! all our religious merit is abolished." Indulging in various lamentations, the Rakshas thus created a mighty and frightful uproar. And with the flames encircling her, and her foremost heroes fallen, and her warriors destroyed, Lankā, overcome by the might of Hanumān's wrath, became as if she had been blighted by an imprecation. Then the mighty-minded Hanumān beheld the Rākshasas in terror and trepidation and castdown, and Lankā marked by fire and bright flames,even as the Self-sprung eyeth the world destroyed by his rage. And devastating the forest filled with many excellent trees, slaying many a terrible Rākshasa in conflict, and burning down the city of Lankā filled with picturesque houses, the monkey, Hanumān, Wind-god's son, stationed himself there. And destroying many a Rākshasa, felling many trees in the forest and setting fire to the houses of the Rākshasas, the high-souled (monkey) became engaged in thoughts touching Rāma. Thereupon all the celestials praised highly the high-souled, excellent and mighty son of the Wind-god, foremost of heroic monkeys, gifted with the velocity of the Wind. And all the celestials, the foremost ascetics, the *Gandharbas*, the *Vidhyâdharas*, the *Pannagas*, and all other great heroes, attained excess of delight. And having devastated the forest, slain the Rākshasas in conflict and burnt the grand city of Lankā, the great monkey appeared there. And seated on the variegated top of a splendid and high mansion, the foremost of monkeys,spreading the rays of his burning tail,looked like unto the sun of many rays. And having consumed the city of Lankā, the great monkey quenched the fire of his tail in the ocean. Thereupon beholding Lankā burnt down, the celestials along with Gandharbas, Siddhas, and the great ascetics, were struck with wonder.

SECTION LV.

BEHOLDING Lankā burnt down and devastated and the demons terrified,the monkey Hanumān began to reflect. And worked up with fear and remorse,he reflected,—"What a mighty iniquity have I perpetrated by burning down Lankā of my own accord? Blessed are those high-souled ones who control their wrath by dint of their own good sense,like unto fire quenched by water. What iniquity is there which cannot be perpetrated by the angry? They can even slay the worshipful and vilify the pious with harsh words. The angry cannot decide what should be spoken and what not. There is no vice which cannot be committed by them, and there is nothing which cannot be spoken by them. He is the proper person who can subdue his rising ire by means of forgiveness as a serpent leaves off his worn skin. O fie on me who am vicious-minded, shameless and the perpetrator of a mighty iniquity. Not thinking of Sitā, I have slain my master with fire. Forsooth hath the worshipful Jānaki been burnt, since the whole city of Lankā hath been devastated with fire. And she being burnt, foolishly have I spoilt the work of my master. I have defeated the great object for which I have laboured so much. In burning down Lankā, I have not saved Sitā. To have burnt down Lankā is assuredly a trifle, but in my ire I have lost my great object. Forsooth hath Jānaki been consumed, since I behold no spot in Lankā which is not made desolate with fire—in fact the whole city hath been reduced to ashes. As I have committed such an injury under the influence of my perverse understanding, it behoveth me to relinquish my life here. I shall jump into this flame or into a submarine fire, or I shall resign my mortal frame to the animals that infest the ocean. For, living, I shall not be able to face that lord of monkeys, and how shall I, having spoilt their work utterly, show myself

unto those foremost of men ? I have through my culpable passion furnished an illustration of the reckless monkey-nature, which is well known over the three worlds. Fie on this activity, born of (the quality of) passion, which is the source of incompetence and rashness ; since although capable, I did not protect Sitā. On Sitā having met with destruction, both of them* shall cease to exist ; and on their ceasing to exist, Sugriva shall die along with his friends. And hearing these tidings, how shall the righteous Bharata, attached unto his brother (Rāma), along with Satrughna, live ? And on the virtuous Ikshwāku race being extinct, without doubt, all the subjects shall be overwhelmed with grief. Therefore, I of curst luck hath had my harvest of virtue and profit taken away ; and being under the influence of baleful passion, I am the cause of the destruction of creatures." As he was reflecting thus, he bethought him of auspicious omens which he had witnessed since. "Or it may be that one of charming limbs hath been preserved by her proper energy. The blessed one may not have met with her end, for fire doth burn fire. And Fire should not touch the spouse of that virtuous one of immeasurable energy,—who is protected by by her own character. And that bearer of sacrificial offerings hath not burnt me, is owing to Rāma's power and the virtue of Vaidehi. And why should she that is a very goddess unto the three brothers, Bharata and the others, and that hath enchanted the mind of Rāma, meet with destruction ? And when that everywhere unspent Lord, having burning for his office, hath not consumed my tail, why shoud he burn the exalted lady ?" Then Hanumān with wonder again thought of the sight of the golden mountain under the water.† "By virtue of her asceticism, veracity, and devotion unto her lord, she it is that can consume Fire, but Fire cannot burn her."

* Râma and Lakshmana.—T.

† Remembering the incident of his seeing the mountain Mainâka through Sitâ, Hanumân was put in mind of Sitâ's superhuman power.—T.

And as Hanumān was thinking of the magnitude of that revered lady's religious merit, he heard the converse there of high-souled Chāranas. "Ah! hard is the feat that Hanumān hath forsooth achieved. He hath created a terrific and fierce conflagration in the abode of the Raksha. The females of Rakshas accompanied by boys and old folks, are flying amain; and in consequence of the hubbub it seems as if (Lankā) is in lamentation through her mountain-caverns. Burnt is this city of Lankā with her turrets, walls and gate-ways; and we are astonished that Jānaki is not burnt." These words resembling ambrosia Hanumān heard (at that time); and his mind was filled with joy. And what through the auspicious omens that he had witnessed, and what through the speech of the saints, Hanumān was delighted (beyond measure). Then the monkey, with his end attained, knowing that the king's daughter was unhurt, became bent upon returning after seeing her once again.

SECTION LVI.

THEN seeing Jānaki seated at the foot of the Sinsapā tree, (Hanumān) saluting her said,—"By luck it is that I see thee unhurt." Then eying him again and again as he was on the point of departing, Sitā said unto Hanumān in words informed with affection for her husband,—"If, my child, it liketh thee, do thou, O stainless one, stay here today in some retired spot. To-morrow having refreshed thyself, thou shalt set out. Thy vicinity, O monkey, for a while beguiles me of slender luck of my measureless grief. Thou wilt go, O powerful monkey; but ere thou return, it is, O foremost of monkeys, doubtful whether I shall live. And, O hero, the not seeing thee shall try me sorely, who have fallen from

one misfortune into a greater one, and who, my mind distracted, have been exercised by sorrow. And, O hero, this mighty doubt is (ever) present before me. How shall that exceedingly powerful one or that host of monkeys or those two sons of that man of men, albeit backed by mighty monkeys, cross over the ocean incapable of being crossed? Three beings have the power to bound over the deep;—Vinatā's offspring, thou, and the Wind-god. Then in this business at hand hard to accomplish, what means dost thou, versed in business, see, whereby the end may be attained?—O slayer of hostile heroes, thou alone art quite competent to perform this task; and thou shalt attain fame through thy rising prowess. But if blocking up Lankā with his forces, that afflictor of enemies, Kākutstha, taketh me (from hence,) then that shall be worthy of him.—Therefore do thou so order things that that powerful and high-souled hero in conflict, may act as becomes himself." Hearing her resonable, affectionate and pregnant speech, that hero, Hanumān, answered,—"O noble lady, that lord and foremost of monkeys, Sugriva gifted with strength, is determined on thy behalf. And that master of monkeys, Sugriva, O Vaidehi, surrounded by thousands and Kotis of monkeys, shall speedily come here (for the purpose). And those best of men, those heroes, Rāma and Lakshmana, coming together, shall afflict Lankā with their arrows. And slaughtering the Rākshasa with his own adherents, Raghu's son, O exceedingly fair one, shall ere long take thee back to his palace.—O gentle damsel,do thou console thyself. Remain, expecting the hour. Soon shalt thou see Rāvana slain in battle by Rāma. On the lord of Rākshasas being slain along with his sons, councilors, and friends, thou shalt meet with Rāma as Rohini meeteth with the Moon. At once shall Kākutstha come, accompanied by the foremost of monkeys,—who, conquering (Rāvana) in conflict, shall remove thy grief." Having thus consoled Videha's daughter, Hanumān, son unto

the Wind-god, setting his heart upon departure, saluted Vaidehi. And having soothed Vaidehi, and displayed his surpassing strength, having rendered the city disconsolate, and baffled Rāvana, exhibited his terrific might, and saluted Vaidehi, Hanumān became bent upon returning, crossing over the mid-sea. Then that repressor of foes, the powerful monkey, anxious to see his master, ascended Aristha, foremost of mountains ; (as if covered) with a sheet consisting of blue woods of tall *padmakas*, and clouds lying in the interspace between peaks,—and displayed from love by the glad light of the Sun ; appearing to be beholding with the minerals scattered about serving for its eyes ; seeming to be reciting aloud in consequence of the solemn sound of waters, to be carolling clearly through its many fountains, and to stay with uplifted arms by means of *devadarus* ; appearing to be crying distressfully on account of cascades sounding all round ; seeming to be trembling in consequence of verdant autumnal woods waving, and to be piping on account of *kichakas* vocal through the breeze ; eloquent ; with the foremost poisonous serpents appearing to be sighing forth ire ; appearing to be sunk in contemplation on account of caverns covered with snow and looking solemn in consequence ; as if moving about by means of hills looking like its cloud-legs ; seeming to yawn in the sky with peaks towering heavenwards,—scattered with summits, and graced with innumerable caves ; surrounded with *sâlas*, palms, *tamâlas*, Karnas, and bamboos ; graced with spreading and flowering underwoods ; abounding in various beasts, and decked with mineral streams,—containing numerous rills,—thronged with collections of crags ; frequented by Maharshis, and Yakshas, and Gandharbas and Kinnaras and serpents ; impracticable in consequence of plants and trees ; with caverns harbouring lions ; filled with tigers and other (ferocious beasts) ; and furnished with trees having tasteful fruits and roots. And the Wind-god's offspring—foremost of

monkeys—ascended that mountain. And on the lovely level of that mountain, the crags, crushed with sounds under the tread of that one burning to behold Rāma and wrought up with excess of joy, were scattered all round. And ascending that lordly hill, the mighty monkey magnified himself, desirous of going from the southern to the northern shore of the salt waters. And getting to the top of the mountain, that hero, son unto the Wind-god, cast his eyes upon the dreadful main inhabited by terrible snakes. And that foremost of monkeys, offspring of the Wind-god,* (mentally) went from the south to the north, as if it were the air. And then that best of mountains, sore pressed by the monkey, began to emit cries,and with various creatures (on it), entered underneath the Earth, with its peaks tottering and its trees toppling. And borne down by the violence of his thighs, trees bearing flowers, being shattered, as if destroyed by Sakra's weapon, fell to the ground. And the dreadful yells of mighty lions in pain, inhabiting caves, entered the ear, piercing the heavens. And Vidyādharis with their attires falling off and their ornaments disordered, suddenly rose from the mountain† unto the sky. And exceedingly powerful and mighty snakes of virulent venom,—having flaming tongues, with their hoods and necks tortured, began to roll (on the earth). And Kinnars and serpents, Gandharbas, Yakshas and Vidyādharas, forsaking that foremost of mountains in affliction, took refuge in the sky. And that graceful mountain also, tormented by that powerful one, entered the nether regions with its tall trees and summits. And that mountain, which (heretofore) had measured ten *yoyanas* in area and thirty in height, became level with the earth. And desirous of crossing over the salt waters, with

* *Mâruta*—this term is used twice in this *sloka*, once for Hanumân, and next for the Wind-god. One of these is left out on the score of redundency.—T.

† *Dharanidharât.—ab.*—from the holder of the Earth, the latter being supposed to rest on a mountain.—T.

their shores menaced by sounding (waves), the monkey rose to the sky.

SECTION LVII.

AND springing up like unto a winged hill, that one endowed with energy, the untiring Hanumān, began to swim on the ocean of the firmament having for its blown lotuses and lilies, snakes, Yakshas and Gandharbas ; with the Moon for its comely *Kumuda* ;* and with the Sun for its *Kârandavas*; charming to behold ; having Tishya and Srāvana for its swans, clouds for its mosses and grass, *Punarvasu* for its mighty fish, the red-bodied one † for its huge aquatic animal, Airāvata for its spacious island, Swāti for its sportive swan, breezes for its billows, and moonlight for its cool waters. And as if swallowing up the welkin and touching the lord of stars, abolishing the sky decorated with stars and the solar disc, and cleaving the clouds, the unfatigued Hanumān began to cross over that sea. And (on all sides) mighty masses of clouds, sable, crimson, blue, Mangistha-hued, and green-red, looked exceedingly beautiful. And now entering into clouds and now imerging from them, he, again and again becoming visible and lost to sight, looked like the Moon. And that one clad in white raiment, coursing through diverse clouds, the hero's body was (alternately) visible and invisible, like unto the Moon in the sky. And the Wind-god's son went on in the sky, scattering the clouds and descending again and again. And sending up mighty sounds, that exceedingly energetic one gifted with a powerful voice like that of the clouds, having slain the foremost Rākshasas and rendered his name famous, having filled the

* Lily.—T.

† Bhâma.—T.

city with lamentations and afflicted Rāvana, having distressed the mighty heroes and paid obeisance unto Vaidehi,—again held his course along the mid-ocean. And touching Maināka—foremost of mountains—that one endowed with prowess proceeded amain like an iron dart let go from a string. And from a distance approaching and beholding that mighty mountain, Mahendra, resembling clouds, that redoubted monkey began to roar. And having a lusty voice resembling that of clouds, that monkey, roaring, filled all quarters with his lofty shouts. And arriving at that place, he, eager to behold his friends, emitted tremendous roars, and began to flourish his tail. And as he went on roaring in the path ranged by Suparna, the firmament with the solar disc seemed to be rent by his shouts. And (it came to pass that) those powerful and heroic (monkeys) that had formerly stationed themselves on the northern shore of the ocean, anxious to see the Wind-god's offspring, heard the sounds proceeding from Hanumān's vehement speed, resembling the rumbling of clouds agitated by the winds. And all those rangers of woods, (staying) dispirited, heard the roars of that foremost of monkeys, like unto the roaring of rain-pouring clouds. And hearing those sounds as he kept crying, those monkeys (sitting) around, eager to see their friend, became extremely anxious. And that best of monkeys, Jāmbavān, with a joyful heart addressing all the monkeys, said,—"Hanumān hath succeeded completely. There is no doubt about this. If he were unsuccessful, he would not utter shouts as these." And hearing the sounds produced by the violent movements of the arms of that high-souled (hero), as well as the shouts of that magnanimous one, the monkeys, filled with delight, leapt up on all sides. And they, eager to have a sight of Hanumān, joyfully went from mountain-top to mountain-top and from peak on to peak. And influenced by joy, the monkeys remained holding a bough at the top of a tree, and waving their clean

apparels. And as the wind roareth in a cavern, roared the powerful Hanumān, son unto the Wind-god. And seeing that mighty monkey resembling a mass of clouds, alighting, those monkeys stood joining their hands. And then the vehement monkey resembling a hill, having leapt up from that mountain, alighted on the top of that (other) mountain* filled with trees. And bursting with delight, (Hanumān) dropped near a fountain, like unto a hill whose wings have been clipped. Then with joyful hearts, all the principal monkeys stood encircling the high-souled Hanumān. And surrounding him, they experienced excess of delight, and drew near the newcomer with joyful faces. And bringing fruits and roots, the monkeys honored that chief of monkeys, the offspring of the Wind-god. And some, filled with delight, sent shouts, and some raised ululations; and the foremost monkeys fetched branches of trees.† And that mighty monkey, Hanumān, saluted his superiors and the aged, headed by Jāmbavān; as well as Prince Angada. And honored by the monkeys, as he very well deserved to be, and gratified by them, (he) briefly said—"Seen have I the exalted lady." And taking Vāli's son by the hand, he sat him down in a charming tract of the woodland belonging to the mountain Mahendra.—Then asked (by them), Hanumān addressed those foremost monkeys,—"I have seen Janaka's daughter in the Açoka woods. That blameless one is guarded by dreadful Rākshasis. The girl weareth a single braid of hair, and burneth to attain a sight of Rāma. She is faint in consequence of fasting, and dirty, weareth matted locks and is emaciated." Hearing the words, "I have seen" from the Wind-god's offspring resembling ambrosia, all the monkeys were filled with rejoicing. And thereupon, some of mighty ones roared, and some shouted, and some blustered, and some raised ululations, and others

* Mahendra.—T.

† To serve for a seat for Hanumán.—T.

stormed (in return). And some elephantine monkeys in joy upraised their tails, and some lashed with their long and broad tails. And others, transported with joy, bounding up to the mountain-summit, touched that foremost of monkeys, the handsome Hanumān. And when Hanumān had ended, Angada said these excellent words in the midst of the heroic monkeys,—"There is none, O monkey, that is like unto thee in strength and prowess. As having bounded over the spacious main, thou hast come back (here), thou art, O excellent monkey, the only giver of our lives. By thy grace it is that, our end attained, we shall meet with Rāghava. Oh for thy fidelity! Oh for thy prowess! Oh for thy fortitude! By luck hast thou seen that exalted one, the illustrious wife of Rāma, by luck it is that Kākutstha shall forego his sorrow in consequence of separation from Sitā." Then surrounding Angada, Hanumān, and Jāmbavān, the monkeys, exceedingly rejoiced, sat down upon a spacious stone. And having sat them down on the spacious rock, the monkeys became eager to hear of the bounding of the main and of (Hanumān's) seeing Lankā, Sitā and Rāvana. And they stood with joined hands, looking wistfully into Hanumān's face. And the graceful Angada was there, surrounded by many monkeys, and honored by them, even as the lord of celestials is honored in heaven by the celetials. When the famous and renowned Hanumān, and Angada with bracelets on his arms, had sat down, the elevated and mighty mountain-summit was illuminated with splendour.

SECTION LVIII.

THEN on the summit of the mountain, Mahendra, those powerful monkeys, headed by Hanumān, rejoiced exceedingly. And when the high-souled delighted monkeys had sat them down, Jāmvabān, glad at heart, asked that offspring of the Wind, the happy Hanumān, all about his proceeding: "How hast thou seen the worshipful one? How doth she fare there? And how doth the cruel Ten-necked one bear himself towards her? Do thou truthfully relate all this unto us, O mighty monkey. How couldst thou track the exalted lady? And what did she say in reply (to thy querries)? Having learnt the real state of things, we shall decide what is to be done. And do thou also tell us what we, repairing there, shall unfold unto that one of controled self and what we shall keep to ourselves." Thus directed by him, that one (Hanumān) with his down standing on end, bowing down the head unto that revered one, Sitā, replied,—"In your sight, I bounded up with a concentrated mind, eager to reach the southern shore of the ocean. As I voyaged on, a great impediment occurred in the way. I saw a goodly and noble golden peak, standing, obstructing my way. I found the mountain as an obstacle to my course. Nearing the grand and splendid golden mount, I thought within myself,—'I will rive this.' And the sun-like summit of that mighty mountain, Prahasta, was cleft in a thousand fragments by my tail. Seeing his own condition, that mighty mountain, gladdening my heart, addressed me with the sweet speech,—'O son, know me for thy uncle. I am a friend unto the Wind,—famed as Maināka, and living in the great deep. Formerly all the foremost mountains were furnished with wings. And (once on a time) they began to range the earth at will, committing devastations. Hearing of the conduct of the

mountains, that possessor of the six kinds of riches, Indra the Great, the swayer of Pāka, with his thunderbolt cut off by thousands the pinions of the mountains. At that time, my son, I, having been delivered by thy sire, the high-souled Wind-god, was cast into the abode of Varuna. O repressor of foes, I shall have to assist Rāghava. Rāma is the foremost of the righteous, and possessed of prowess like that of Mahendra himself.' Having heard this from the magnanimous Maināka, I apprised the mountain of my mission, and my thoughts held their course. Having given me his permission, the magnanimous Maināka, the mountain that had put on the form of a man, vanished, and, assuming his mountain-form, went into the vast sea. And I, summoning my best celerity, began to journey the remainder of my way. And having swiftly proceeded long in the path, I saw the exalted lady, Surasā, mother of the serpents. And that worshipful one stationed in the sea, said,—'By the celestials hast thou, O best of monkeys, been assigned as my food. Therefore shall I eat thee up. Thou hast been ordained as mine by the gods.' Thus addressed by Surasā, I, remaining in humble guise with joined hands, and with my countenance turned pale, I uttered these words,—'Rāma, the graceful son of Daçaratha, repressor of foes—hath entered the woods of Dandaka, in company with his brother Lakshamana and Sitā. His wife Sitā hath been carried off by the wicked Rāvana. At Rāma's mandate I go to her as an envoy. In this business, thou, O chaste one, shouldst help Rāma. Or having seen Mithilā's daughter, as well as Rāma of untiring deeds, I shall come to thy mouth,—this I promise unto thee truly.' Thus accosted by me, Surasā, wearing forms at her will, said,—'None is able to escape me. Even this is the boon that I have received.' Having been thus addressed by Surasā, I attained the magnitude of ten *yoyanas*; and then anon I dilated to another ten. But she opened her mouth wider than my magnitude. Seeing her stretched mouth, I

again diminished myself, and on the instant again reduced myself to the measure of a thumb. And speedily entering her mouth, I immediately came out. Then the exalted Surasā again spoke unto me in her native shape,—'Thy end having been attained, go, O mild one, O foremost of monkeys, according to thy pleasure. Bring about the meeting of Vaidehi with the high-souled Rāghava. Be thou blessed, O mighty-armed one. I am well pleased with thee, O monkey.' Then I was praised by all beings, with,—'Excellent!' 'Excellent!' Then like unto Garura I again sprang up into the air. But now my shadow was overtaken by somebody, though I saw no one. And my velocity being deprived, I looked at the ten cardinal points; but I found there naught which could deprive me of my speed. Then I thought,—'What is this obstacle that hath suddenly arisen in respect of my course? No form find I here?' And as I stood aggrieved, my glance fell downwards. Then I saw there a dreadful Rākshasi supine on the flood. And laughing (scornfully), that grim one said these inauspicious words unto me, who was inert, although undaunted,—"Whither art thou bound, O thou of a gigantic body? Desired by me, who am hungry, do thou becoming my food, gratify this body deprived of diet for a long time.' Saying, 'Well,' I accepted her speech, increasing my body at will more than the capacity of her mouth; and her huge and dreadful mouth extended wide to eat me up. She did not understand me,* nor that I had altered my shape. Then in the twinkling of an eye contracting my vasty shape, I, extracting her heart, darted into the sky. Thereat, throwing about her arms,that terrific one dropped into the salt waters. On that chaste one, resembling a hill, having her heart torn, I heard the meek speech of magnanimous persons, who had come there of themselves,—'This dreadful Rākshasi, Sinhikā, hath been swiftly slain by Hanumān.' Having

* Understand that I was able to assume any shape at pleasure.—T.

slain her, I again, remembering the delay that had occurred touching my work, set out on the great road, and at length saw the southern shore of the sea, covered with mountains ; where is situated the city of Lankā. On the sun having set, I entered the city of the Rākshasas—their home—unnoticed by the Rākshasas of terrific vigor. I had entered in when a certain female casting forth violent laughter, and wearing the splendour of clouds at the end of a Kalpa, presented herself before me. And striking with my left clenched fist that exceedingly dreadful (form), having flames for her hair, who had sought to take my life,—and vanquishing her (thus), I entered (Lankā) at dusk. Then that one affrighted addressed me, saying,—'I, O hero, am, the city of Lankā. Vanquished have I been by thy prowess. Thou shalt everywhere conquer all the Rākshasas'. There I wandered all the night (seeking for Janaka's daughter) and (at length) entered Rāvana's inner apartment; but that one of a Diity waist I found not. And not finding Sitā in Rāvana's abode, I was cast in a sea of sorrow; nor found I how to cross over it. And as I was sorrowing, I saw a mansion with a charming grove encircled by a wall of excellent gold. And leaping over the wall, I saw a grove rife with trees; and (at last) saw in the midst of an *açoka* wood a great *Sinçapâ*. And ascending the tree, I saw a golden tract of plantains; and hard by from the *Sinçapâ* tree I espied that transcendentally beautiful one, dark-blue, having eyes resembling lotus-petals, with her face faded in consequence of fasting, clad in the same single piece of cloth, her hair covered with dust,—her limbs emaciated by the heat of sorrow and grief,—Sitā, ever engaged in the welfare of her lord; surrounded by cruel and deformed Rākshasis living upon blood and flesh,—like unto deer environed by tigresses. And I managed too swiftly to present myself before that one, menaced momentarily in the midst of the Rākshasis, wearing a single braid of hair; woe-begone;

ever thinking of her lord; her limbs discolored by lying down on the ground, like unto a lotus on the approach of winter,—having eyes resembling those of a young deer, who had turned her face away from all the enjoyments offered by Rāvana, and who had resolved to put a period to her existence. Seeing that lady the illustrious wife of Rāma in that condition, I seeing her remained even on that *Sinçapâ* tree. Then I heard in Rāvana's mansion loud and solemn sounds mixed with the tinklings of zones and bangles. Thereat exceedingly agitated, I changed my proper shape; and remained like a bird in a dark part of the *Sinçapâ* tree. Then the wives of Rāvana along with Rāvana himself of exceeding strength came to that place where Sitā was. And seeing the lord of Rākshasas the exceedingly beauteous Sitā contracted her thighs and covered her full breasts with her arms. And seeing Sitā flurried and extremely excited and casting about her gladness up and down, not finding any relief and trembling forlorn, the Ten-necked one said unto her undergoing extreme anguish,—"Without saying anything, I fall down (here). O fair one, do thou regard me. If, O haughty one, thou do not honor me from pride of heart, I shall, O Sitā, two months hence, see thy blood." Hearing these words of the wicked Rāvana, Sitā, growing exceeding wroth, spoke these excellent words,—"O worst of Rākshasas, having used improper speech towards the wife of Rāma of measureless prowess, and the daughter-in-law of Daçaratha, lord of the Ikshwāku line, why hast thou not thy tongue fallen off? Fie upon the prowess of thee that, O wretch, hast carried me off while my husband was away; and not being seen of that high-souled one. Thou art never like Rāma,—thou art not even fit to be his slave. Rāghava is invincible, truthful, heroic and (even) hungering for warfare." Thus addressed in harsh speech by Jānaki, the Ten-necked one flamed up in wrath, like Fire in a funeral pyre. And with his wicked eyes whirling in rage, he raised the clenched

fist of his right hand to slay Mithilā's daughter; but then the females set up a cry of "Oh" and "Alas." And rising up in the midst of the females, the wife of the wicked-minded one, the excellent one, named Mandodari, prevented him. And she spoke soft words unto him influenced by lust.—"O thou that resemblest Indra the Great in prowess. Do thou to-day sport with me. Jānaki is not superior to me. And, O lord, do thou sport with the daughters of celestials and Gandharbas, and with the daughters themselves of Yakshas. What wilt thou do with Sitā?" Then that exceedingly powerful ranger of the night was speedily raised up and taken (back) to his residence. On the Ten-necked one having departed, the Rākshasis of fearful faces fell to railing at Sitā in cruel and rough words,—But Jānaki heeded their speech as a straw; and their fury was lost upon Sitā. Desisting from their unavailing railing, the flesh-feasting Rākshasis imparted unto Rāvana the mighty intent of Sitā. Then, they all failing in their hope and deprived of energy, and tired, came under the sway of sleep. And on their sleeping, Sitā intent on the welfare of her lord, lamenting piteously, in forlorn guise, and striken with extreme sorrow, mourned profusely. Then sitting up in their midst, Trijatā spoke,—"Do ye without delay fall to your own selves; but never (eat up) the dark-eyed Sitā, the chaste daughter unto Janaka and the daughter-in-law of Daçaratha. In truth I have seen a dismal dream capable of making one's hair stand on end; (presaging) destruction unto Rākshasas and victory unto the husband of this one. For protecting us, Rākshasis from Rāghava, let us solicit Vaidehi. Even this is relished by me. If we relate such a dream unto the aggrieved one, she, being freed from her diverse woes, shall attain the height of joy. Propitiated by our bowing down, Janaka's daughter, Maithili, shall rescue the Rākshasis from a mighty fear." Thereat, that bashful maiden, rejoiced at the prospect of her husband's victory, said,—'If all this prove

true, then for certain, (ye shall) meet with succour at my hands. Witnessing such a hard condition of Sitā I began to reflect ; nor did my my mind attain ease or freedom from thought. And I cast about for finding means of addressing Jānaki. And I began by extolling the Ikshwāku race. Hearing the words that I uttered, embellished with descriptions of the virtues of Rājarshis, that exalted lady replied with her eyes covered with tears. "Who art thou ? And how hast thou, O foremost of monkeys, found thy way here ? And what is thy delight in Rāma ?' This it behoveth thee to relate unto me." Hearing her speech, I too said,—'O revered one, thy husband, Rāma, hath found a helpmate in a one endowed with terrific strength, named Sugriva —redoubtable, the highly powerful lord of the monkeys. Do thou know me as Hanumān his servant, despatched here by thy spouse—Rāma of unwearied actions. O famed damsel, that highly effulgent son of Daçaratha—the foremost of men, hath sent as a token this ring. I desire to know, O worshipful dame, what behest of thine may I obey now. Shall I carry thee to Rāma and Lakshmana on the northern shore of the Ocean ?" Hearing this and revolving within herself Sitā, Janaka's daughter, replied—"Discomfitting Rāvana,may Rāghava himself carry me hence.' And bowing my head unto that worshipful and blameless dame, I wanted of her a token as might conduce to Rāghava's pleasure. Whereto replied Sitā—'O thou of mighty-arms do thou take this exellent jewel for which thou shalt be highly regarded by Rāma'. Having said this that best of fair ones gave me the excellent jewel, and wrought up with anxiety, related unto me the story of crow (for Rāma's information). Thereupon bent on returning here, I, with a fixed mind, circumambulated and bowed unto that worshipful dame. And revolving within herself she again replied—'Hanumān, do thou relate this unto Rāghava in such a wise that the heroes Rāma and Lakshmana, along with Sugriva might instantly come here. Or else there remain two

months more of my life. Rāghava shall not see me and I shall quit my life like one having no husband. Hearing those piteous accents I was worked up with ire and at once resolved upon destroying the city of Lankā. Thereupon my body increased like unto a mountain and desirous of entering into conflict I began to lay waste the forest. The whole forest was devastated—the birds and deer strayed away in fear and the Rākshasees, having terrible faces, awaking, beheld all that. And beholding me in the forest, they all, gathering, instantly conveyed the message unto Rāvana. O King, O thou of mighty prowess, this thy forest and castle has been broken down by the vicious-souled monkey not knowing thy strength. O King, he has been impelled by his vicious sense, to do thy mischief. Do thou order for his head so that he might not return. Hearing this the lord of the Rākshasas despatched a chosen band of demons named *Kinkaras.** I despatched with my mace in no time eighty thousand of them no sooner than they entered the forest with darts and maces. And the few, who were saved, proceeded very quickly unto Rāvana and related unto him the destruction of the soldiers by me. Thereupon I thought of destroying the *Chaitya*† palace and destroyed with the pillar all the Rākshasas stationed there. Excited with wrath I destroyed that palace, the best in the whole city of Lankā. Thereupon (Rāvana) despatched *Jambhumâli,* the son of *Prahasta.* With my fierce mace I destroyed that mighty Rākshasa, versed in the art of war, along with his retinue and surrounded by a band of terrible and grim-visaged demons. Hearing this, Rāvana, the lord of Rākshasas sent the highly powerful sons of the ministers followed by a regiment of infantry. But I despatched them to the abode of Death by means of my dart. And hearing of the destruction in battle

* Literally it means *servants*—here it means his own personal attendants who were brave and heroic.

† A place of sacrifice or religious worship.—T.

of the ministers' sons of feeble prowess Rāvana sent five heroic commanders. But I slew all of them along with their hosts. Thereupon the Ten necked demon sent his highly powerful son *Aksha* in the battle followed by a number of Rākshasas. No sooner the princely son of Mandodari, versed in the art of war, rose high up in the welkin than I got hold of his legs and whirling him for hundred times ground him to the dust. And hearing of the discomfiture of Aksha, Rāvana, exercised with ire, sent his second son, the highly powerful Indrajit incapable of being repressed in battle. And discomfitting that best of Rākshasas with his host I attained to an excess of delight. That hero of great prowess and mighty-arms with a number of other proud heroes was despatched by Rāvana in great confidence. And beholding my unbearable prowess and his own soldiers slain, speedily he went away fettering me with his Brahma weapon. Thereat the other Rākshasas bound me up with a rope and carried me to Rāvana. And thereupon I was welcomed by the vicious-souled Rāvana and was asked why I did come to Lankā and slay the Rākshasas. Whereto I replied,—"I have done all this for Sitā. To behold her I have come here, O hero. I am the monkey Hanumān, the own begotten son of Maruta. Do thou know me as Rāma's ambassador and the minister of Sugriva. And on Rāma's embassy have I come here before thee. Do thou hear of my mission—I do relate unto thee, O lord of Rākshasas, the message which the monkey chief hath commanded me to communicate unto thee. O great hero, Sugriva hath asked of thy welfare and hath desired me to communicate unto thee these well meaning words, conducing to the acquirement of piety, wealth and desires. 'While I lived on the mount Rishyamuka covered with huge trees I made friends with Rāghava dreadful in conflict. He hath spoken to me, O king, 'My spouse hath been taken away by a Rākshasa. It behoveth thee to promise me thy help in this.'

And in the presence of fire, Rāma, along with Lakshmana, contracted friendship with me who had been deprived of his kingdom by Vāli. And he hath made me lord over all the monkeys after slaying Vāli in conflict with a single shaft. It therefore behoveth us to assist him by all means. And by virtue of this contract I have despatched Hanumān unto thee as an envoy. Do thou therefore speedily bring back Sitā and return her unto Rāghava before the heroic monkeys discomfit thee. Who knoweth not the prowess of the monkeys who in the days of yore used to visit the celestials invited ?' With these words the king of the monkeys hath despatched me unto thee. And thereupon he eyed me as if burning me with the looks of his angry eyes. And the vicious-souled demon—Rāvana, of terrible deeds, ordered for my destruction, not knowing my prowess. Thereupon Bivishana, the high-souled brother of that lord of the Rākshasas interceded on my behalf in the following strain—'O thou foremost of the Rākshasas, do thou alter thy resolution. The way, thou art following, is beyond the pale of royal policy. The destruction of an envoy is not sanctioned by the royal morality, O Rākshasa. They communicate simply the mandate of their masters. O thou of incomparable prowess, there is no sanction for the destruction of a messenger albeit he perpetrateth a mighty iniquity. Sometimes they have however been disfigured.'' Being thus accosted by Bivishana, Rāvana ordered all the demons, saying "Burn down this monkey's tail.' Hearing his mandate, the Rākshasas, of well-protected armour and terrible prowess, enveloped my tail with the fibres of cotton, silk and jute. And then striking me with their clenched fists they put fire to my tail. Although bound and fettered with many ropes I did not feel the least anguish for I was very much anxious to behold the city during the day. And thereupon fettering me and putting fire to my tail and announcing me in the public streets those heroic Rākshasas got at the city gate. And

thereupon contracting again my huge person and relieving myself of the fetters I stood again in my pristine state. And taking up iron darts I slew all the Rākshasas there. And leaping over with great velocity the city gate, I, with my burning tail, burnt down the whole city from the palace to its outer gate like unto the fire of dissolution devastating the entire creation. And I was not the least flurried at it. 'Forsooth hath Jānaki been destroyed—for behold I nothing in Lankā which hath not been burnt down—indeed the whole city hath been reduced to ashes. For certain have I burnt down Sitā while burning the city Lankā—and I have thus baffled the great work of Rāma.' While I was reflecting thus, being overwhelmed with grief, I heard the auspicious accents of the *Charanas,* exciting my wonder, 'Jānaki hath not been burnt down.' Hearing those wonderful words I regained my sense. I was then convinced by an auspicious sign that Jānaki was not burnt down, for I was not reduced to ashes albeit my tail was burning. My heart was excited with joy and the wind spread its delicious fragrance. And by virtue of those manifest omens, by my confidence in the prowess of Rāma, and Sitā, and the voice of ascetics, I was greately delighted at heart. And beholding Vaidehi again, I left her. And thereupon ascending the mount Aristha I began to leap, desirous of beholding you. And following the track of the Wind, the son, the Moon, Gandharbas, and Siddhas I have beheld you all. By virtue of Rāma's grace and your prowess I have satisfied the charge of Sugriva. I have thus related unto you, what I had performed in Lankā, and it now remains with you to fulfill the rest."

SECTION LIX.

HAVING related all, Hanumān, the Wind-god's son began again, saying—"Fruitful is Rāghava's endeavour and Sugriva's energy—for greatly pleased have I been with Sitā's conduct. O heroic monkeys, Sitā hath been keeping the life of a highly chaste damsel. She can maintain the animated creation by virtue of her asceticism and burn it with her ire. Rāvana, the lord of the Rākshasas is also highly advanced in asceticism by virtue whereof he hath not been ruined albeit he hath touched Sitā's person. Even the flame of fire cannot do, although touched by the hands, what Janaka's daughter can bring about by her ire. I have related unto you what had happened. It now behoveth us to behold Vaidehi along with those two sons of a king, after commanding all the monkeys headed by Jambavan and others. I am alone capable of destroying the city of Lankā along with the Rākshasas and their lord—Rāvana. What more can I achieve if I am accompanied by the heroic monkeys like ye, powerful, having control over their own minds, well-armed, able and desirous of winning victory! I shall slay Rāvana in conflict along with his sons, brothers army and retinue. I shall destroy all the Rākshasas and baffle all the weapons of Indrajit conferred on him by Brahmā, Rudra, Wind and Varuna albeit they are invisible in battle. Without your permission my prowess hath been brought to a stand still. Hills and mountains, uprooted and discharged by me continually, can destroy even the celestials, what of those night-rangers? Even if the ocean overfloweth its banks, the Mount Māndara moveth off its place, the enemy's host cannot frighten Jambavan in conflict. And specially the heroic monkey, Vāli's son, is alone capable of destroying the whole host of the Rākshasas. Even the

mount Mandara is weakened by the velocity of the thighs of the high-souled monkey Neela—what of the Rākshasas in conflict? What hero is there amongst the celestials, Asuras, Yakshas, Gandharbas, serpents and birds who can equal Manida or Divida in battle? I do not find any one who can oppose in the battle field the two best monkeys, the sons of Asvi gifted with great velocity. By me alone hath the city Lankā been devastated burnt down and reduced to ashes. And I had announced in the public streets there—"May victory crown the highly powerful Rām and Lakshmana, and may the king Sugriva advance in prosperity being protected by Rāghava. I am the servant of the king of Koçola, the own begotten son of the Wind-God and my name is Hanumān. I have announced thus everywhere. (And I beheld there) in the Asoka forest of the vicious-souled Rāvana, at the foot of a Singshapa tree, the chaste Sitā waiting very poorly. She was encircled by the Rākshasees, worn out with grief and anxiety and was like unto the rays of the Moon shorn of their brilliance being enveloped with clouds. And Vaidehi, having a beautiful waist and devoted unto her husband, did not care for Rāvana proud of his prowess and was accordingly confined by him. And that graceful daughter of the king of Videha was by all means devoted unto her lord and had all her thoughts centered in him like unto Poulomi* devoted unto her lord Purandara. And I saw her in that garden, wearing a single piece of cloth soiled with dirt, surrounded by the Rākshasees and remonstrated with now and then by those ugly demons. Having a single braid of hair, poorly, engaged in thoughts touching her lord, she was lying on the earth shorn of all grace like unto a lotus on the appearance of the winter. She had not the least attachment for Rāvana and was resolved upon putting an end to her existence.

* The wife of Indra the lord of the celestials who was confined by the king Nahusa.—T.

And somehow creating her confidence I addressed that damsel having the eyes of a fawn and related unto her the whole story. And hearing of the friendship between Rāma and Sugriva she attained to an excess of delight. She is well-behaved and devoted unto her lord *par excellence* and blessed is the high-souled and ten-necked demon that she hath not destroyed him (yet). And Rāma shall become an instrument only in bringing about his destruction. She hath really been greatly reduced and worn out by the separation of her lord. Her person hath been shattered like unto learning waning by its prosecution on the first day of a lunar fortnight. Thus liveth there the great Sitā worn out with grief. Do ye now perform what you think proper."

SECTION LX.

HEARING his words, Vāli's son Angada spoke, saying,—"These two monkeys, the sons of Asvi, are very powerful and gifted with great velocity and are specially proud in consequence of the boon conferred on them by the Great Grand-father. Formerly to honor Asvi the Frand-father, of all the worlds, made these two monkeys incapable of being slain by any. And crushing the mighty host of the celestials, these two heroes gifted with great prowess, and maddened with haughtiness in consequence of the boon, drank up nectar. And these two, if worked up with ire, are capable of destroying the whole city of Lankā with her horses, chariots and elephants. What of other monkeys, I, myself, am capable of destroying soon the city along with the Rākshasas and the mighty Rāvana! And there is not the least wonder about it if I am aided by powerful monkey

heroes like you, having control over themselves, well armed, capable and desirous of winning victory. I have heard, that, by Wind-god's son alone Lanka was burnt. Ye are all famed for your manliness, it doth not behove you to speak before Rāma. 'We have seen the worshipful dame but have not been able to bring her.' Ye foremost of monkeys, there is none amongst the celestials or Asuras who can equal you either in leaping or in prowess. And therefore winning Lankā, slaying Rāvana along with his Rākshasa host in conflict and taking Sitā, let us go, delighted and having our ends accomplished. What else is there for us to perform than bringing the daughter of the king Janaka when the Rākshasa crew shall be slain by Hanumān? And we shall place Janaka's daughter between Rāma and Lakshmana. What is the use of putting the other residents of Kishkinda into trouble? It therefore behoveth us alone to go to Lankā and after slaying the best of the Rākshasas, to see Sugriva, Rāma and Lakshmana." Thereupon Jambavāna, the foremost of the monkeys, greatly delighted spoke unto Angada, who was thus resolved, the following pregnant words, —"O great monkey, O thou of best understanding, what thou hast spoken, is, (I think) not proper, for we have been despatched by them to ransack the southern quarter, but we have not been commanded by the king of the monkeys and the highly intelligent Rāma to bring her. And it shall not please him even if we rescue her. And mentioning his own lineage, that best of the kings, Rāghava, promised before all the leading monkeys, that he would himself rescue Sitā. How would he now falsify his own saying? What is the use of undertaking this work for nothing which shall not conduce to his pleasure? And useless shall be the display of your prowess, O ye, foremost of the monkeys. Let us therefore proceed where Rāma, with Lakshmana, and the highly effulgent Sugriva is, and relate unto them our proposed work. What thou hast judged, O prince, is liked

by us. And still you should look to Rāma's resolution and bring about his end.

SECTION LXI.

All the heroic monkeys, headed by Angada and the great monkey Hanumān, approved highly of the words of Jambavan. And these leading monkeys headed by the Wind-god's son proceeded leaping from the summit of the Mount Mahendra. And these highly powerful ones, having huge persons, resembling the Mount Mandara, covered the welkin as if like so many mad elephants. They carried, as it were with their own looks, the highly powerful Hanumān, gifted with great velocity, having control over his own self, and adored by the *Siddhas*. They were resolved upon satisfying Rāma's end and acquiring glory for themselves. Their desires were satisfied and mind elevated in consequence of their beholding Sitā and burning down Lankā. All of them were anxious to communicate this pleasant news, to enter into conflict and were resolved upon bringing about Rāma's wellbeing. And leaping and ascending the sky they got at the *Madhuvana*,* preserved by Sugriva, resembling the celestial garden, covered with many trees, picturesque and incapable of being divastated by any. And the monkey-chief Sugriva's maternal uncle, the heroic and high-souled Dadhimukha always guardeth that picturesque and spacious garden of the lord of monkeys. They were greatly worked up with anxiety. And beholding that large orchard, those yellow-coloured monkeys were greatly delighted and begged honey of the prince. And the prince respectfully

* An orchard teeming with various trees bearing delicious and sweet fruits.—T.

allowed these elderly monkeys headed by Jambavan to drink honey. And being thus commanded by the intelligent prince—Vāli's son, those monkeys ascended the trees infested with bees and feasting on fragrant fruits and roots, were greatly delighted and intoxicated. And thereupon those monkeys, beside themselves with joy for being allowed to drink honey began to dance hither and thither. Some sang, some laughed, some danced, some bowed down, some read, some walked hither and thither, some leaped and some talked at random. Some sprang upon one another, some quarrelled with one another, some leaped from one tree to another, and some jumped down on the earth from the tops of the trees. Some rose up with great velocity from the earth to the tops of the huge trees—some sang, others approached them laughing—some wept and others approached them weeping. Some were stricking with their nails and others struck them in return. And thus the entire monkey host were bewildered with intoxication. There was none amongst them who was not drunk and none who was not excited with pride. Thereupon beholding all the fruits eaten up and the trees divested of leaves and flowers, the monkey Dadhimukha was worked up with ire and attempted to prevent them. And that heroic, elderly monkey, the guard of the garden, was in return remonstrated with by them who were greatly intoxicated. Thereat the highly spirited monkey again made up his mind to protect the garden from their devastations. He used harsh words, undauntedly towards some, struck the weak with his palm, quarrelled with some, and consoled others with soothing words. They were greatly excited with drink, and being prevented forcibly by Dadhimukha, they giving up all fear, began to pull him. And striking him with their nails, biting him with teeth, crushing him with their palms and feet, they, being drunk, almost reduced him to death and devastated the mangoe forest.

SECTION LXII.

THEREUPON Hanumān, the foremost of the monkeys, spoke unto them, saying—"O monkeys, do ye undisturbed drink honey. I shall myself thwart them who will obstruct you." Hearing his words, Angada, the best of the monkeys, delighted, said—'Drink honey, O monkeys, we must follow Hanumān's advice, who hath already been crowned with success. We must follow him even if he leadeth us to an unworthy action, what of this which is most becoming ?" Hearing these words from Angada, the leading monkeys attained to an excess of delight and eulogized him again and again. And adoring Angada—their prince, those monkeys proceeded by the way leading to the *Madhuvana* like unto trees carried by a stream. And entering that orchard they forcibly attacked the waiters there. Hanumān saw Maithilee, and others heard of her from him—and those monkeys, renouncing all fear in consequence and obtaining permission, drank honey and feasted on various sweet fruits. And they, given to the drinking of honey, attacking the guards who were approaching by hundreds, gave them a sound beating. Some monkeys,collecting honey with their hands measuring a *Drona,** drank it ; others collecting themselves delightedly into a band spoiled it ; while other yellow-coloured monkeys drank and sprinkled it. And some, being beside themselves with intoxication, struck others with the remaining quantity, while others waited at the foot of the trees, holding their boughs. And some, being exhausted with drinking, spread leaves and laid themselves thereon—and some being drunk and delighted struck others down in mad fury. And some lost their steps. Some roared and some delightedly set up

* In common use a measure of thirty-two seers or rather more than sixty-four lbs. quadrupeds.—T.

the music of the birds. Some of the monkeys, inebriete with honey, slept on the earth; some laughed at others impudently and some cried aloud. Some spoke contrary to what they had done—and others put a different construction thereon. And all the waiters of the garden and the servants of Dadhimukha, were repressed by those terrible monkeys with censure and thrown up in the sky by their knee-joints. And terrified, they fled to different directions. And being worked up with anxiety, they approached Dadhimukha and said—'Commanded by Hanumān the monkeys have forcibly devastated the *Madhuvana* and we were thrown high up by them in the sky." Hearing of the destruction of the orchard, Dadhimukha, being greatly enraged, consoled all the monkeys. "Proceed ye before, I shall soon follow you and repress by force all those monkeys, greatly excited with pride and the drinking of the excellent honey." Hearing these words from Dadhimukha those leading and heroic monkeys proceeded with him towards *Madhuvana*. And Dadhimukha proceeded with great velocity in their midst taking up a huge tree in his hand. And all his attendants, taking trees, mountain crags, proceeded, wroth, where those leading monkeys were. And biting their lips in wrath and remonstrating with them again and again, those monkeys began to suppress them by force. And beholding Dadhimukha greatly enraged, all the monkeys, headed by Hanumān, approached him with great vehemence. And as the mighty Dadhimukha of huge arms,was proceeding towards them vehemently with a huge tree, Angada, wroth, caught him by the hand. He was beside himself with intoxication and therefore did not show him the least mercy, albeit he (Dadhimukha) was worshipful unto him. And accordingly with great vehemence he ground him to the dust. His arms and thighs were broken and his countenance was disfigured and that great heroe, the foremost of the monkeys, bathed in a pool of blood, remained senseless for sometime.

And thereupon releasing himself from them by some device that leading monkey, proceeded to a nook, and addressed his attendants, saying—"Let us all proceed there where our lord, the spacious-necked Sugriva liveth with Rāma. I shall relate unto him all the unfair dealings of Angada and forsooth shall that wrathful king punish all these monkeys. The picturesque *Madhuvana* is the most favourite orchard of the high-souled Sugriva. It was enjoyed by his forefathers and is not even approached by the celestials. And meting out punishment unto these monkeys, eager to drink honey and almost half dead, Sugriva shall slay them as well as their friends and relatives. Those vicious-souled ones are worthy of being slain since they have transgressed the royal mandate. And then shall my wrath, arising out of impatience, bear fruits." Having thus spoken unto the guards of the forest the highly powerful Dadhimukha leaped high up in the welkin and went away with them. And in no time he reached where the highly intelligent monkey Sugriva, the offspring of the sun, was. And beholding Rāma, Lakshmana, and Sugriva and the level ground he descended from the sky. And descending from the sky that great and heroic Dadhimukha, lord over all the monkeys engaged in protecting the forest, placing his folded palms on his forehead and with a poorly countenance, laid low his crown at Sugriva's feet.

SECTION LXIII.

And beholding that monkey place his crown at his feet the monkey-chief, with an anxious mind, accosted him, saying—"Rise up, rise up, why hast thou lain thyself at my

feet? I declare thou hast no fear, speak out the truth, From whose fear hast thou come here? It behoveth thee to suggest the becoming proceedure. Is it all well with my orchard *Madhuvana*? I long to know everything, O monkey." Being thus addressed hopefully by the high-souled Sugriva, Dadhimukha, gifted with an intelligence of a very high order, rose up and spoke—"Neither thyself, nor Vāli, the lord of the monkeys, O king, allowed that orchard to be freely used by the monkeys—but that hath been now laid waste by them. I prevented them along with these attendants, but disregarding me, they drank and feasted there at their pleasure. They were prevented, O lord, in their act of devastation, by these guards, but those monkeys, without caring for me the least, feasted there. Some of them went beyond the pale of good conduct, others ate at their pleasure, and all frowned (at us). And when these attendents, being insulted by them, were greatly wroth, they were driven out of the garden, by those powerful and enraged monkeys. And they were greatly assailed by those many thousand heroic monkeys, worked up with ire and having reddened eyes. Some had their arms broken, some had their knee-joints crushed and some of them were thrown up in the sky. Thyself their lord living, these heroes are beaten, and the entire *Madhuvana* is being freely enjoyed by them." The highly intelligent Lakshmana, the slayer of foes, addressed Sugriva, the foremost of the monkeys, while he was thus being informed, saying,—"O king, why hath this monkey, the guard over the forest, come to thee, and what sorrow hath led him to give vent to these expressions?" Being thus addressed by the high-souled Lakshmana, Sugriva, skilled in the art of speech, replied,—"O worshipful Lakshmana, the heroic monkey Dadhimukha speaks that the war-like monkeys headed by Angada have drunk honey. They would not have engaged in such an unfair proceeding had they been unsuccessful in

their mission. They have surely achieved success while they have thus been bent upon devastating the orchard. For this the warders were struck on their knee-joints for obstructing their revelry and for this they went so far as to disregard the powerful monkey Dadhimukha. I myself appointed this monkey the lord of my orchard. Forsooth hath Hanumān espied the worshipful Sitā and none else. There is none else but Hanumān who is the instrumental of this work, for that best of monkeys hath in him a high intellect, knoweth the art of success, is gifted with courage, strength and prowess and is conversant with Sastras. That work is sure to succeed whose leading spirits are the mighty Jambavāna and Angada, and worker is Hanumān. Forsooth that orchard hath been laid waste by these heroes headed by Angada. And ransacking the southern quarter, those leading monkeys have come back and delightedly entered the *Madhuvana*. And the whole orchard has been explored and enjoyed by those monkeys and the attendants beaten and wounded on their knee-joints. To communicate unto me this intelligence, this monkey of known prowess, and sweet accents, named Dhadimukha, hath come here. O thou of mighty arms, O son of Sumitrā, forsooth they have beheld Sitā, since the monkeys, just on their return, have engaged in drinking honey. O best of men, they are all well-known monkeys and without espying Vaidehi they would not have engaged in the destruction of that orchard conferred on us as a gift by the celestials." Hearing these words from Sugriva, pleasant unto ears, the virtuous-souled Lakshmana along with Rāghava, was greatly pleased. And hearing this from Dadhimukha, Sugriva, greatly gratified, addressed that lord of the forest, again, saying,—"Greatly pleased I am, since, they, being successful, have explored this forest. And the insulting procedure of the successful is also pardonable. Do thou soon go there and protect that orchard, and send here all those monkeys headed by Hanumān. Along with

these two descendants of Raghu, I long to know soon from these monkeys headed by Hanumān, and proud like lions. what they have settled for the regaining of Sitā. And beholding these two princes greatly delighted and their eyes expanded with joy, the king of the monkeys, thought that the accomplishment of the great work was near at hand, and was accordingly greatly delighted."

SECTION LXIV.

BEING thus addressed by Sugriva, the monkey Dadhimukha, delighted, bowed unto him, Raghavā and Lakshmana. And adoring Sugriva and the highly powerful descendants of Raghu, he along with other heroic monkeys, leaped up in the sky. He went away with the same speed with which he came and leaping down on the earth from the sky, entered the orchard. And entering that forest he beheld all the leaders of the monkeys spending the hours delightedly, having passed urine, the outcome of honey. And approaching them, the heroe, with folded hands and delighted, addressed Angada, with the following words—"O gentle one, do thou not take offence, for these monkeys, protecting the garden enraged, unweetingly prevented thee. O thou of great strength, thou art worn out with thy long journey, do thou drink thy own honey, thou art our prince and the master of this garden. It behoveth thee to forgive us for our wrath arising out of ignorance. Like unto thy sire before, thyself and Sugriva are the lords of these monkey hosts, O thou foremost of them, and none else. O innocent prince, I have related all about this unto thy uncle. When I described unto him, the arrival of all these forest rangers, as well as of thine

accompanied by them, and the destruction of this garden by you all, he was not the least offended, rather delighted. And worked up with joy thy uncle Sugriva, the lord of earth and monkeys, said "Send them all here speedily." Hearing those words from Dadhimukha, Angada, the foremost of the monkeys and skilled in speech, addressed them all, saying—"O ye leaders of the monkey hosts, I fear, Rāma hath heard all about this. Dadhimukha relates everything joyfully and hence I infer this. And our work finished, O slayer of foes, it doth not behove us to remain here (any longer). You have all drunk honey at your pleasure and there is nothing left and you should now go where the monkey king Sugriva is. O leading monkeys, I shall follow what you will in a band desire me to do. In actions I am surbordinate unto you all. I am not justified to command although I am a prince. You are all of accomplished actions, it is not proper to repress you forcibly." Hearing those sweet words of the prince Angada, the monkeys delightedly replied, saying—"O king, O foremost of monkeys, who else can speak thus being a master? Any one else, we think, is proud of his wealth. Such like words become thee only and none else. Thy humility speaks of thy future greatness. We are all anxious to go there, where Sugriva, the king of the monkeys, is. Verily we speak unto thee, O foremost of monkeys, that without thy permission, none amongst us, is capable of advancing a single step." They addressing him thus, Angada replied—"All right, let us all go." Saying this he leaped up in the sky and was followed by all those monkeys, clouding the welkin as if with stones thrown up by a tool. And placing before them Angada and Hanumān, the monkeys leaping vehemently up in the sky roared like unto clouds driven by the wind. And Angada nearing, Sugriva, the lord of the monkeys, spoke unto the lotus-eyed Rāma, stricken with grief, saying—"May good betide thee. Do thou console thyself. The worshipful dame has been found

out ; there is not the least doubt about it. Or else they would not have come as the time is already past. I (further more) infer this from Angada's joy, O thou of auspicious presence. Without being successful in his mission, the large-armed prince, Angada, the foremost of the monkeys, would not have come to me. If the monkeys had engaged in such an unfair proceeding without being successful in their mission, Angada would have looked poorly and his mind would have been over-whelmed with grief and forgetfulness. And without beholding the daughter of the king Janaka they would not have dared to destroy *Madhuvana* obtained and preserved by my forefathers. Do thou console thyself, O Rāma, by whom Kauçalyā hath become the mother of a good son. O thou, rigidly observing any religious vow or obligation, forsooth hath Hanumān beheld the worshipful dame and none else. No other wight is so qualified an instrument in encompassing this end. O thou of excellent intellect, Hanumān knoweth the art of success, is gifted with intellect, perseverance and courage and is versed in *Sastras*. That work cannot fail, which is worked out by Jambavan and Angada and presided over by Hanumān. Be not laden with anxiety, O thou of unmitigated prowess. These monkeys have come here excited with pride and drink. They would not have come with such a grandeur had they been but unsuccessful. From their breaking down the orchard and drinking honey I inferred so. Thereupon he heard in the sky the joyous sounds of the monkeys proud on account of Hanumān's work, proceeding towards Kishkindhā and as if announcing their success. Thereupon hearing the noise of these monkeys, Sugriva, their chief, being greatly delighted, uplifted his tail. And placing Angada and Hanumān before them those monkeys proceeded to behold Rāma. And those heroes headed by Angada, delighted and intoxicated, descended before Rāghava and the lord of the monkeys. And the mighty-armed

Hanumān, lowering his head, related unto Rāghava, Sitā's spiritual and physical well-being. And hearing from Hanumān the sweet words that he had beheld Sitā, Rāma and Lakshmana were greatly delighted. And being confirmed thus by the Wind-god's son, Lakshmana, greatly pleased, respectfully looked towards Sugriva. And Rāghava too, the slayer of foes, worked up with joy, cast respectful looks towards Hanumān.

SECTION LXV.

THEREUPON getting at the Mount *Prasravana* surrounded by a variegated forest, lowering their heads unto the mighty Rāma and Lakshmana, placing before them their prince (Angada) and bowing unto Sugriva, the monkeys began to relate the story of Sitā. And they described unto Rāma, the confinement of Sitā in Rāvana's seraglio, the remonstrances of the she-demons, her unflinching attachment in her lord and the time appointed (by the Rākshasa for her destruction). And hearing of Vaidehi's well-being Rāma said—"O monkeys where liveth the worshipful Sitā? And how is her attachment unto me? Do ye relate everything unto me." Hearing those painful words of Rāma, the monkeys desired Hanumān, conversant with the whereabouts of Sitā, to describe every thing unto him. Hearing their words, Hanumān, the Wind-god's son, versed in the art of speech, lowering his head in Sitā's name and towards the southern direction (where she liveth) began to relate how he succeeded in beholding Sitā. And conferring on (Rāma) the heavenly jewel set on a golden leaf and burning with its own effulgence, Hanumān, with folded hands, began—"Anxious to behold Sitā, the daughter

of the king Janaka, I, ploughing over the main extending over a hundred *yoyana*, wended my way and by and by reached Lankā, the capital of the vicious-souled Rāvana. Lankā is situated on the southern bank of the southern occean. And I saw there Sitā, in the inner appartment of Rāvana. Centering all her thoughts in thee, breathes that damsel, O Rāma. I saw her reviled by the she-demons again and again. She is being guarded in that garden by the grim-visaged Rākshasees. And that worshipful dame, O hero, ever used to happiness, is now stricken with grief in thy absence. Confined in Rāvana's inner apartment, well protected by those she-demons, wearing a single braid of hair and poorly, she is engaged only in thoughts touching thee. She in lying on earth, shorn of all grace like unto a lotus on the appearance of the winter. She hath not the least attachment for Rāvana and is resolved upon putting an end to her existence. O Kākutstha, O innocent prince, after enquiring for sometime, I found that worshipful dame devoted unto thee, and narrating the glories of the Ikshwāku race, O foremost of men, I created her confidence by and by, and addressing her I related everything. And hearing of the friendship between thee and Sugriva she was greatly delighted. And she has her respect for thee unshaken and all her actions are for thee. O great man, O thou best of men, I beheld the daughter of Janaka in this plight, engaged in hard austerities and ever devoted unto thee. O thou of great intelligence, O Rāghava, offering me (this jewel) as a token, she wanted me to relate unto thee, the occurrence at the mount *chitrakuta* regarding the crow. And Jānaki addressing me said—'O Wind-god's son, do thou describe everything of what thou hast seen here, unto Rāma. And relating everything before Sugriva, do thou present him with this jewel which has been preserved by me with great care. I have kept with great care this excellent jewel of great effulgence. Do thou remind him of the mark which he made

on my forehead with red arsenic. O innocent monkey, greatly delighted am I on beholding the brilliant jewel which he has sent through thee. Breathe shall I only for a month, beyond that I shall never live, subject as I am to the demons.' Thus was I accosted by Sitā, reduced to a skeleton, observing pious observances, shut up in Rāvana's inner apartment and having eyes like those of a hind. I have described unto thee everything, O Rāghava, do thou make arrangements for bridging over the ocean." And considering those two princes greatly consoled, the Wind-god's son handed over that token unto Rāghava and described everything from the beginning to the end.

SECTION LXVI.

BEING thus accosted by Hanumān, Rāma, the son of Daçaratha, placing that jewel on his breast, wept with Lakshmana. And beholding that excellent jewel, Rāghava, stricken with grief, with eyes full of tears, spake unto Sugriva, saying,—"Forsooth my heart melteth on beholding this jewel as milk trickleth down from the udders of a cow on beholding its calf. This jewel was conferred on Sitā by my father-in-law at the time of our wedding, and to enhance its beauty, she wore it on her head. And this jewel, obtained from the bed of the ocean, was conferred on him (Janaka) by the intelligent Sakra, greatly delighted for being adored in a sacrifice. O gentle one, this bringeth back to my mind, the memory of my father, and father-in-law the king of Videha. This excellent jewel appeared beautiful on the crown of my dear one, and methinks, on beholding it, I have as if got back my beloved spouse. Do thou relate

unto me again and again, O gentle one, what Vaidehi hath said, as if sprinkling me with the water of her words like unto one rendered senseless. What greater grief can there be, O Saumitri, that I behold the jewel obtained from the ocean but not Vaidehi? Truly doth Vaidehi live for a long time if she breathes for a month. But O hero, I cannot live for a moment even without that one having dark-blue eyes. Do thou take me there where thou hast beheld my dear spouse. I cannot live for a moment while I have received intelligence about her. How liveth that timid damsel, having a beautiful waist, being terrified, amidst the terrible and grim Rākshasees? Truly her countenance is not appearing beautiful like unto the autumnal moon, enveloped with clouds, although cleared off the darkness. Do thou relate unto me in sooth, O Hanumān, what Sitā hath spoken unto thee. I shall live by these words, as the sick are cured by medicine. O Hanumān, what hath my dear wife, sweet-speeched, and highly beautiful, spoken unto thee, being separated from me? How breathes she going through a series of calamities?"

SECTION LXVII.

BEING thus addressed by the high-souled Rāghava, Hanumān, related unto him all of what Sitā had said,—"O foremost of men, the worshipful Jānaki, related as a token, all the incidents at the Mount *Chitrakuta* from the beginning to the end. Sleeping happily with thee, Jānaki one day awoke before, and in the meantime, a crow wounded her breast with its beaks. O Rāma, thou wert then asleep on Sitā's lap and that crow again afflicted the worshipful dame. And it again wounded her. And being bathed in blood and

suffering terrible pangs, that worshipful dame aroused thee. O slayer of foes, O thou of mighty-arms, seeing her breast wounded, thou, wroth like a serpent, didst speak saying—'O timid damsel, who, with his nails, hath wounded thy breast? Who hath played with an angry serpent having five faces?' And casting thy looks around thou didst behold a crow facing the worshipful dame with sharpened nails besmeared with blood. That crow, the best of the birds, was Sakra's son. And it entered speedily into the earth with the velocity of the wind. Thereupon, thy eyes rolling with ire, thou, O mighty armed hero, O foremost of the intelligent, didst resolve to destroy that crow. And taking a *kuça* off thy seat thou didst set it on Brahma weapon. And it flamed like unto the fire of dessolution before that crow. And thou didst let off that burning *kuça* towards that bird. And thereupon that burning *kuça* followed the crow. And being forsaken even by the celestials, who were terrified, and ransacking the three worlds it did not get a refuge. Thereupon it again came to you, O subduer of foes. And seeking thy shelter it laid itself low on the ground. And O Kākutstha, thou didst save it albeit it was worthy of being slain. And thinking it improper to baffle the aim of the weapon, thou didst, O Rāghava, destroy the right eye of the crow. Thereupon bowing unto thee and the king Daçaratha, that crow, bidding adieu, went to its quarter. O Rāghava, thou art the foremost of those skilled in the use of weapons, powerful and gifted with an excellent character, why dost thou not discharge weapons towards the Rākshasas? The celestials, the Gandharvas, the Asuras, the Marutas—none of them is qualified, O Rāma, to equal thee in conflict." 'If thou, gifted with great prowess, hast any affection for me, do thou speedily, with well-armed shafts, destroy Rāvana in conflict. And obtaining the behests of his brother, why doth not Lakshmana, the subduer of foes and best of men, protect me, O Rāghava? Those two best of men, gifted with the

effulgence of Wind and Fire,and incapable of being repressed even by the celestials, are disregarding me. Forsooth have I perpetrated a mighty iniquity since those two slayers of foes, being capable, do not protect me.' Hearing those sweet and piteous accents of Vaidehi I again spoke unto that worshipful dame, saying—'Forsooth can I swear by thee, O worshipful dame, that Rāma is sorely stricken with grief in thy absence. And Lakshmana too relenteth heavily beholding him laden with sorrow. It doth not behove thee to relent any more as I have succeeded in finding thee out. Thou shalt at this very moment behold the end of thy grief. And those two princes, the foremost of men and slayers of foes, actuated with energy on hearing that I have seen thee, shall reduce Lankā to ashes. And slaying in conflict the terrible Rāvana, with his kith and kin, Rāghava, in sooth, O excellent damsel, shall take thee back to his own city. O thou of a blameless person, do thou confer on me such a token, as might be recognized by Rāma and conduce to his pleasure.' Thereat, casting her looks around, she took out an excellent jewel from her cloth, worthy of being set on her braid and conferred it on me, O thou of great strength. And O thou, the most favourite of the Raghu race, taking for thee that gem with my hands and bowing unto her, I addressed myself speedily for departure. And thereupon beholding me ready to depart and increase in bulk and about to leap up in the welkin, Sitā, the daughter of the king Janaka, poorly, bathed in tears, overwhelmed with sorrow and having her voice choked with grief, spake, saying—'Blessed art thou O great monkey, since thou shalt behold the large-armed and the lotus-eyed Rāma and the highly famed Lakshmana, my lord's younger brother.' And being thus accosted by Maithili, I said—'Do thou speedily place thyself on my back, O worshipful dame, O thou the daughter of king Janaka, and I shall soon show thee, O great dame, O thou having dark blue eyes, thy lord along with

Sugriva and Lakshmana.' Whereto she replied—'This is not the pious course, O great monkey, O thou the foremost of thy race, that I shall, of my own accord, place myself on thy back. And although before this I was touched by the demon, O hero, it was because I could not help otherwise subject as I was to circumstances. Do thou thyself repair, O foremost of monkeys, where those two princes are.' Addressing me with these words she again said—'O Hanumān, do thou relate my well-being unto Rāma and Lakshmana of leonine prowess, and Sugriva accompanied by his followers. Do thou so describe as the large-armed Rāghava may save me from this ocean of grief. Do thou narrate unto Rāma this my terrible sorrow and the affliction by the she-demons. May good betide thee, on thy way, O foremost of the monkeys.' Thus the worshipful Sitā gave vent to these piteous accents. Hearing these words do thou believe that it is all well with her."

SECTION LXVIII.

"THEREUPON, O foremost of men, out of thy love and adoring me for thy friendship, that worshipful dame—addressed me again, saying—"Do thou thus speak every thing unto Rāma, the son of Daçaratha, so that he might soon take me hence, slaying Rāvana in battle. O heroe, O slayer of foes, if it pleaseth thee, thou mayst relieve thyself of the toil by living in a secret nook and then proceed to-morrow. O monkey, in thy company, I do momentarily forget the weight of my grief, unfortunate as I am. O thou gifted with great prowess, thyself departing, I shall wait for thy return, but doubt I very much whether I shall live till

then. Burnt I shall be with the fear of not beholding thee again, wretched and striken with grief as I am. And so I shall be, hereafter, overwhelmed with a mightier grief. O hero, besides, I entertain a grave doubt about thy assistants, the monkeys and bears. I do not know how shall the host of monkeys and bears and those two princes cross over the mighty main? O innocent monkey of all the creatures three only are qualified to cross over the ocean,thyself,Garuda and the Wind. O thou foremost of those skilled in speech, what hast thou settled about the accomplishment of this hard work? True it is that thou art alone qualified to accomplish this work, O thou the slayer of inimical heroes—but such manifestation of thy prowess shall increase thy glory only. But if Râma, obtaining victory, can take me hence to his own city, it shall redound to his glory. It doth not behove the heroic Râghava, to take me away by stealth, like unto Râvana capturing me from the forest under a disguise. Truly it shall be his becoming work, if Kâkutstha, the repressor of enemy's host, can take me away, enveloping the city Lankâ with his army. Do thou therefore initiate that work as becometh that high-souled hero and may display his prowess."Hearing these sound reasonable and affectionate words I gave her the last reply, saying—'O worshipful dame, Sugriva, the foremost of the monkeys, the lord of monkey and bear hosts and gifted with manliness, hath resolved upon rescuing thee. He hath under his command a number of mighty and courageous monkeys gifted with great prowess and quick-coursing like imagination. Their course is never thwarted—whether going upwards or downwards—or moving tortuously. They are never exhausted in their actions—highly courageous and of measureless prowess. And those great and powerful monkeys, coursing in the air, have again and again circumambulated the earth. Sugriva hath many monkeys—my equal—and greater than I, but none of inferior strength. While I have crossed over the main—what of

these mighty heroes ? The leading heroes are never sent on a mission but only those of inferior merit. No more of bewailing, O worshipful dame. Do thou remove thy grief. And with one leap these leaders of monkey-hosts shall reach Lankā. O great damsel, these two princes, placing themselves on my back shall come to thee like unto the rising Sun and Moon. Thou shalt soon behold before Lankā's gate Rāghava the slayer of foes resembling a lion and Lakshmana with a bow in his hand. And thou shalt soon observe in a band the heroic monkeys,gifted with the strength of lions and tigers, and having nails and teeth for their weapons. And thou shalt soon hear the roaring of the leading monkeys on the summit of mount Malaya, resembling the muttering of the clouds. And thou shalt soon behold Rāghava, the slayer of foes, installed along with thee on the throne of Ayodhya after returning from the forest." And that daughter of the king of Mithilā although heavily laden with sorrow in thy absence was greatly comforted and pleased by my auspicious words boding the fulfilment of her desire.

END OF SUNDARAKANDAM.

[JULY.]

L. VI. PART XXI.

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THE

RAMAYANA.

TRANSLATED INTO ENGLISH PROSE FROM THE ORIGINAL SANSKRIT OF VALMIKI.

YUDDHA KĀNDAM.

EDITED AND PUBLISHED BY

MANMATHA NATH DUTT, M. A.

Rector, Keshub Academy.

PRINTED BY

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YUDDHAKĀNDAM.

SECTION I.

HEARING the words of Hanumān rehearsed properly, Rāma, exceedingly delighted, said,—"By Hanumān hath been performed a very great deed, rare on earth, and one incapable of being even conceived by any other in the world. Save Garuda and the Wind-god, and save also Hanumān, him find I not who crosseth the wide ocean. Entering by main force the city of Lankā, incapable of being subjugated by the gods and Danavas and Yakshas, the Gandharbas, serpents or Rakhas, and well protected by Rāvana,—who, living, cometh out (of it)? And who that is not the compeer of Hanumān in strength and prowess, even entereth into (Lankā), hard to subdue, and carefully guarded by the Rākshasas? And having so put forth his strength commensurate with his prowess, Hanumān hath also performed a great act befitting a servant on behalf of Sugriva.* That servant who, being entrusted with a hard task,—after having accomplished it, doeth another work in pursuance of (the prescribed business), is the best of men. That servant is middling, who, deputed to any task,† doth not, albeit capable, perform any other work which may be dear to the

* Having seen Sitâ—which was all that he had been commissioned to do by Sugriva, Hanumán has destroyed Râkshasas and burnt Lanká; and this he did of himself like a good servant.—T.

† i. e. *performing the entrusted work.—T.*

king. And that servant who, entrusted with any work
the king, doth not, although competent, heedfully accompl
the same, hath been called the worst. Anent the or
(which he had received), Hanumān hath done the w
(and more). He hath not been humbled,*—and, further,
hath pleased Sugriva. And by seeing Vaidehi, (Hanum
hath, while reaping righteousness, saved me, the Rag
race, and the highly powerful Lakshmana. And this pain
my mind sore, that I cannot do a like benefit, returni
this dear office of his. Embrace expresseth the all (of
Deity),† and, finding this occasion, I extend my embrace u
the high-souled Hanumān." Having said this, Rāma, with
down standing on end in joy, embraced the self-control
Hanumān, who was present after having finished his spee
Then reflecting for a while, the best of the Raghus ag
spoke in the presence of Sugriva, lord of monkeys
"Complete success hath been attained anent the search
Sitā. But when I think of the ocean, my mind is again s
in dejection. How can the assembled monkeys go over
the southern shore of the vasty deep, difficult to cro
This tidings thou hast related unto me touching Vade
but what are the monkeys to do next about crossing the se
Having said this unto Hanumān, that slayer of foes,
mighty-armed Rāma, agitated by anxiety, was then plunge
thought.

* *By the Rākshasas.—T.*

† The commentator explains this obscure passage after his own orth
fashion. The gist is this. Delight is the essence of the Deity, and all H
cernations body forth this. Embrace is typical of this emotion.—T.

SECTION II.

THEN the graceful Sugriva spake words capable of soothing sorrow, unto Daçaratha's son, Rāma, who was wrought up with grief,—"Why, O hero, dost thou grieve, like one that is base? Let not this be so. Chase away thy grief, even as an ingrate resigneth amity. Nor, O Rāghava, when the whereabouts of Sitā hath been discovered, and when too the abode itself of the foe hath been known, do I perceive the reason of thy sorrow. Thou, O Rāghava, art intelligent, conversant with learning, wise, and judicious. Do thou cast away this sorry way of thinking, even as a self-controlled (ascetic) casteth away any course of thought interfering with the attainment of his purpose. Crossing over the ocean swarming with gigantic alligators, we shall enter Lankā and slay thy enemy. Of a person that is dispirited and poor in pluck and that hath his soul overwhelmed with grief, every interest droopeth, and he cometh by misfortunes (one after another). All these heroes, these leaders of monkey-hordes, who are ardent for thy welfare, are competent to enter into fire itself. From their cheerful attitude I know this, and firm is my faith. It behoveth thee so to arrange things that, slaying the foe, Rāvana of impious acts, we may bring hither Sitā by our own prowess. Do thou, O Rāghava, so order matters that a bridge may be constructed (over the main), and that we may behold the palace of the Rākshasa monarch. We having seen the city of Lankā, established on the summit of Trikuta, do thou for certain conclude Rāvana as slain in battle immediately after (we see her). Without throwing a bridge over the ocean—the dread abode of Varuna—even the Asuras and celestials with Indra (at their head) are unequal to subduing Lankā. When the bridge over the ocean hath been constructed up to near Lankā, and when my

forces have crossed (over the sea), consider victory as secured. As these monkeys are heroic in fight, and able to wear forms at will, O king, do not let thy intellect get stupified and thus mar all interests. In this world, sorrow bereft people of their prowess. Do thou do even what should be done by a man—summon thy manliness ; for what an actor doeth promptly, conduceth to his success. At this time, O eminently wise one, do thou realise goodness through thy energy.* Of heroic, high-souled, men like thyself, on their sustaining an entire or a partial loss, grief undoeth every interest. Therefore, the foremost of intelligent persons, and conversant with every lore, thou shouldst along with councilors like me, strive to beat thy foe. Find I none in the three worlds, O Rāghava, who can stay in fight before thee equipped with thy bow. Thy business entrusted to these monkeys shall not (anyway) suffer. And soon, crossing over the boundless main, thou shalt behold Sitā. Therefore, O king, renounce thy sorrow, and call up wrath. Those Kshatriyas that conceive no anger in respect of their enemies, have their activity annulled ; and all fear furious persons. Drawing nigh unto us, do thou, gifted with acute intelligence, cast about for crossing over the dreadful deep—lord of streams—along with us. On these forces getting beyond the ocean, do thou take it for certain that we have won ; and when my whole host hath reached the further shore, do thou indubitably conclude that we have obtained victory. These monkeys, heroic and capable of assuming in fight forms at will, shall slaughter those foes by showering rocks and trees. If I see any means of crossing the ocean, Varuna's abode, I shall, O destroyer of foes, deem him as slain in battle. And what is the use of dilating ? Every way thou shalt prove victorious. And I see omens, and my mind is filled with delight."

* *i. e.* as I understand this rather obscure passage, *prove thou good through thy vigor—secure victory to the cause of goodness through thy might.*—T

SECTION III.

HEARING Sugriva's speech, reasonable and fraught with high sense, Kâkutstha accorded his assent to it and spoke unto Hanumân, saying,—"By asceticism, or constructing a a bridge, or drying up the ocean,—competent every way am I for crossing over this ocean. Of impracticable places, tell me how many there are in (Lankâ), which are incapable of being come at. O monkey, as thou hast seen personally, I wish to get acquainted with all this. And thou hast at thy leisure duly noticed in Lankâ the number of the army, the inaccessibility (or otherwise) of the gates, the defence of Lankâ, and the dwellings of the Râkshasas. Do thou faithfully relate this unto me, for thou art observant." Hearing Râma's speech, Hanumân, offspring of the Wind-god, foremost of those conversant with speech, again spake unto Râma,—"Hearken! I will describe unto thee by what method is the city of Lankâ guarded and protected by the Râkshasas, how loyal the Rakshasas are, the surpassing prosperity of Lankâ, the dreadfulness of the deep, the divisions of the forces,and the number of the elephants,horses, cars, *etc.*," Having said this, that best of monkeys, knowing the nature of things, went on,—"Lankâ, filled with mad elephants, ever rejoiceth. She is great, thronging with cars and inhabited by Râkshasas. Her doors are firmly established and furnished with massy bolts. And she hath four wide and giant gates. (At those gates) are powerful and large arms, stones, and engines,whereby a hostile host approaching, is opposed. At the entrances are arrayed and set in order by bands of heroic Râkshasas,hundreds of dreadful sharp iron *sataghnis*.* She hath a mighty impassable golden wall,

* A kind of fire-arms, or ancient Hindu rocket; or a stone set round with sharp iron spikes.—According to Râmânuya, a sort of mace about two yards in length, with spikes.—T.

having its side emblazoned in the centre with costly stones, coral, lapises and pearls. Round about is a moat, exceedingly dreadful, with cool water, eminently grand, fathomless, containing ferocious aquatic animals, and inhabited by fishes. At the gates are four broad bridges, furnished with machines and many rows of grand structures. On the approach of hostile forces, their attack is repulsed by these machines,and they are thrown into the ditch. One among these bridges is immovable, strong and fast established; adorned with golden pillars and daises. O Rāma, albeit Rāvana hungereth for fight, yet is he calm; and he is vigilant and ever engaged in superintending his army. And dreadful and resembling a celestial citadel, Lankā cannot be ascended by means of any support. She hath fortresses composed of streams, those of hills, and artificial ones of four kinds. And, O Rāghava, she is situated on the other shore of the ocean having its limit far away. And way there is none even for barks,—and all sides are destitute of division. And that citadel is built on the mountain's brow; and, resembling the metropolis of the immortals, the exceedingly invincible Lankā is filled with horses and elephants. And a moat and *sataghnis* and various engines adorn the city of Lankā, belonging to the wicked Rāvana. And an *ayuta* of Rākshasas, dart-handed, hard to subdue,—and all fighting at the front with their swords—protect the Eastern gate. And a *niyuta* of Rakshasas with a fourfold force, and with the flower of the soldiery—protect the Southern gate. And a *prayuta* of Rakshasas, bearing swords and shields, and skilled in all arms, protect the Western gate. And an *arvuda* of Rakhas protect the Northern gate. And car-warriors and horsemen—persons honored and sprung from noble lines—by hundreds and thousands,—and irrepressible goblins and *kotis* of Rākshasas, protect the garrison. I have broken down the bridges and filled up the entrenchment. I have burnt the city of Lankā and laid the wall low. Let us by any way whatever cross

over Varuna's abode. Do thou take it for certain that the city of Lankā is subdued by the monkeys. What is the use of thy reckoning the rest? Angada, Dwivida, Mainda, Jāmbavān, Panasa, Nala, and the general, Nila, bounding and reaching Rāvana's abode, and riving the same consisting of woods and hills, moat and gateway, walls and dwellings, shall, O Rāghava, bring (hither) Sitā. If this be so,* do thou order the entire body of the army to be brought; and do thou set out at the proper hour."

SECTION IV.

HEARING Hanumān's speech duly from the beginning, the exceedingly energetic Rāma having truth for his prowess, said,—"What thou sayest—'I shall speedily destroy the city of this dreadful Raksha,'—is true, I tell thee. Therefore, at this very moment arrange for Sugriva's march. The Sun hath attained his meridian at this proper moment, capable of conferring victory.† Let Rāvana carry away Sitā (to his own country),—whither shall Rāvana, living, repair? Like a dying person who hath taken a death-dispelling drug and drunk ambrosia, Sitā, hearing of my preparations for war, shall inspire hope of life. To-day the Northern Phālguni (is in the ascendant); and to-morrow the moon shall be in conjunction with Hastā.‡ O Sugriva, shall we set

* *Ebam ājnāpaya*: Rāmānuja reads sense into this passage. *If thou wishest the principal monkeys to go, bring them; if thou wish the whole host to march, call it hither, and march at the auspicious moment.—T.*

† The moment is named *abhijit.—T.*

‡ Hastā sprung from Punarvasu is the star of doom, portending death to Rāvana. The Northern Phālguni is Sitā's natal star. The expedition begun during the influence of this star, augurs deliverance to Vaidehi.—T.

out, surrounded by the entire host? The omens I witness, augur, that, having slain Rāvana, I shall bring back Jānaki. The upper lid of my eye throbbeth; and it betokeneth that my desire hath indeed been had." Then, honored by the monkey-king as well as Lakshmana, the righteous Rāma, understanding the import of things, again said,—"Surrounded by hundreds and thousands of fast-speeding monkeys, let Nila go ahead of this force, for surveying the route. O Nila, do thou, O general, expeditiously take the army by a path furnished with fruits and roots, having cool waters of the woods, and replenished with honey. The wicked Rākshasas vitiate* fruits, roots and water along the way. Thou, ever on the alert, shouldst preserve these from the Rakshas. And, bounding down into hollow places, mountain-fastnesses, and woods, let the rangers of the wilds, spy the posted detachments of the enemy. Let those that are incompetent, stay here. This business is dreadful, and we should apply our best strength in conducting the same. Therefore let the foremost monkeys gifted with prodigious prowess lead forth the choice portion of the army, numbering hundreds and thousands. And let Gaja resembling a hill, and the exceedingly powerful Gavaya, and that monkey, Gavāksha, master of the leaping ones,† like a haughty bull among kine, go in the van of the monkey-host. And let that foremost of monkeys, Rishava, go, protecting the right wing (of the army); and let Gandha, irrisistible like an elephant with the fragrant temporal juice trickling down, and the vehement Gandhamādana, go,‡ protecting the left wing (of the monkey-army). And, cheering the army, I myself, mounted on Hanumān, like the Lord (mounted) on Airāvata, shall march in the midst of the forces. And like

* By means of poison, *etc.*—*T.*

† *i.e.* monkeys.—T.

‡ The verb is singular, instead of dual, as also the qualifying epithet, *Pārçvamadishthita*. But the sense is clear.—T.

the lord of wealth and master of riches, mounted on Sārvabhauma, let Lakshmana resembling the Destroyer, march forth, mounted on Angada. And let that king of bears, the long-armed Jāmbavān, Sushena, and the monkey, Vegadarçi, protect the rear (of the forces)." Hearing Rāghava's words, that foremost of monkeys and lord of the army, the exceedingly energetic Sugriva, issued his orders. And anon those highly powerful monkeys issuing up from caves and mountain-summits, began to bound (on all sides). Thereafter, honored by the king of monkeys and also Lakshmana, the righteous Rāma, accompanied by his forces, set out in a southerly direction. And he marched,surrounded by hundreds and thousands, Kotis and Ayutas of monkeys resembling elephants. And he marching was followed by the mighty host of monkeys ; and all those maintained by Sugriva were filled with joy and betrayed demonstrations of delight. And bounding by way of guarding the flanks of the forces, and leaping in front of the army for pioneering, blustering, emitting leonine roars, and uttering cries, the monkeys made towards the south. And some partook of perfumed honey and fruits, and some bore mighty trees, holding the sprouts. And some in pride (of strength) suddenly raised others and threw them down. And some fell and were anon up, and some brought others down. 'We shall slay Rāvana, as also all the rangers of the night' ; thus did the monkeys roar out in the presence of Rāghava. Before (the army), Rhrishabha, the heroic Nila, and Kumuda, along with many monkeys, went on clearing the route. In the middle were king Sugriva, Rāma and Lakshamana, environed by innumerable powerful and terrible monkeys. And the heroic monkey, Satavali, surrounded by ten Kotis (of troops), alone on all sides protected that monkey host. And accompanied by an hundred Kotis, Kesari, Panasa, Gaja* and Arka, by means of many protected that host on

* Some other than the first-mentioned Gaja.—T.

every side. And taking Sugriva before them, Sushena, and Jâmbavân, surrounded by innumerable bears, protected the rear (of the army.) And that foremost of rangers possessed of excellence, and of restrained senses, the heroic Nila, general (of the army), kept going round the ranks. And Valimukha, and Prajangha, Jambha and the monkey Rabhasa, went everywhere, urging on the monkeys. While thus marching, breathing pride of strength, those tiger-like monkeys saw that foremost of mountains *Sahya* crowned with hundreds of trees, and watery expanses laughing with flowers, and beautiful tanks. And knowing the order of Râma of dreadful wrath, that terrible and mighty host, exceedingly terrific and resembling the bosom of the deep, cowed down through fear, leaving behind cities and villages and provinces, went like the deep-sounding sea. And at the side of Daçaratha's son those heroic monkeys resembling elephants, proceeded by bounds, like noble horses, spurred on. And those foremost of men, mounted on the monkeys, looked beautiful like the Sun and the Moon half eclipsed by the two mighty planets, *viz.*, Râhu and Ketu. And (thus) did the righteous Râma proceed towards the South, accompanied by his army. Then Lakshmana, furnished with consummate sense and promptitude, who was mounted on Angada, spoke unto Râma, inviting words, fraught with import. "Speedily recovering Vaidehi, who hath been carried away, and slaying Râvana, thou wilt, thy end attained, return to Ayodhyâ, who shall also have her desire. O Râghava, I see all the great auspicious omens on earth and in the sky, signifying success unto thee. Mildly and grateful doth the blessed breeze blow behind the army, inspiring pleasure. And the birds and beasts are crying in sonorous voices. And all the points (of the compass) appear pleasant; and the lord of day is cloudless. Bhrigu's son, Uçanas, also weareth for thee an auspicious aspect, and Dhruva is without blemish. And all the *rishis*, pure and furnished with lustre,

go round Dhruba. And before us shineth the grandfather of the high-souled Ikshwâkus; the spotless Râjarshi Triçanku, with his priest.—And stainless and free from disturbances appeareth Visâkhâ. This is the racial star of us, the high-souled Ikshwâkus. And Nairita, the radical star of the Nairitas, is sore afflicted and, touched by the rod-bearing Dhumketu is in trouble. All this is for the destruction of the Râkshasas. At the fated time, those that are in the clutches of Death, have their stars afflicted by the planets. And the water is dear and tastes sweet; and the woods are stocked with fruit. And the odorous gale doth not blow strongly; and the trees are furnished with all blossoms of of the season. And, O lord, this host of monkeys appeareth splendid to the height, as did the celestial host on the occasion of the destruction of Târaka. Seeing all this, thou shouldst, O noble one, feel delighted." Having thus consoled his brother, Sumitrâ's son, feeling enlivened, said this. The monkey-host went on, covering the earth. And the mighty dust raised by bears, monkeys, and tigers, having for their weapons nails and teeth,—with the foreparts of their feet and hands, enveloped the world, and the splendour of the sun was obscured. And as clouds envelope the sky, the mighty monkey-host went on, covering up the Southern quarter with its mountains, woods, and sky. And as they marched covering many a *yoyana*, the streams seemed as if they flowed in an opposite direction.* And they, while proceeding, took rest by pools of clear water, on mountains covered with trees, on plains and in forests teeming with fruits. Some moving straight, some moving askance, and some moving on the earth, that enormous

* Kataka remarks :—"As when clouds drift past, the Moon it is that seems to scud accross the sky, as the monkey-army marched on, the rivers seemed to flow in an opposite direction". Râmânuya says that the waters of the streams dashed by the monkeys, held an opposite course. The former interpretation is hardly satisfactory, and Râmânuya seems to be right.—T.

monkey-host went on covering the entire earth. And they were all of delighted countenances and gifted with the velocity of the wind. And these monkeys devoted all their energy to the accomplishment of Rāghava's work. And they were displaying unto each other their joy, prowess and energy. And influenced with the vanity of youth they set up diverse cries. Some proceeded with speed,some leaped, some set up cries expressing joy, some were uplifting their tails, and some were striking the ground with their feet. Some, stretching forth their arms, were breaking the hills, and others the trees. And others were ascending the tops of the hills. Some began to make terrible sounds, and others made a tingling noise. And many others blasted the creepers with the velocity of their thighs. And some were engaged in sporting with trees and rocks. And thus was the earth enveloped with millions and *kotis* of fearful monkeys. And thus the enormous monkey host went on day and night. And all those monkeys, delighted, guided by Sugriva, and taking delight in battle, went on speedily. And they did not take rest even for a moment, desirous of rescuing Sitā. Thereupon, getting at the mount *Sahya* covered with various trees and forests, those monkeys ascended it. And Rāma went on beholding the variegated forest, rivers and fountains of the mount *Sahya and Malaya*. And those monkeys broke down various trees—*Champakas*, *Tilakâs*, mangos, *Prasekas*, *Sindubarakas*, *Tiniças and Karaviras*, *Asokas*, *Karanjas*, *Plakshas*, *Nyagrodhas*, *Jambukas* and *Amalakas*. And seated on picturesque rocks, various forest trees, shaken by the wind, showered flowers on them. And there blew in those forests filled with the smell of honey, a wind of pleasant touch, cool as the Moon, accompanied by the hummings of the bees. And that mount was richly embellished with diverse metals. And dust issuing from these metals and thickened by the air, enveloped on all sides the huge monkey-host. There blossomed in that picturesque

mountain-vale *Ketakas*, *Sindubaras*, beautiful *Vasantees*, *Mâdhabis*, *Gandhapurnas*, *Kandas*, *Chiravilyas*, *Mahikas*, *Vanjulas*, *Vakulas*, *Ranjakas*, *Tilakâs*, *Nagas*, *Chutas*, *Patalikas*, *Kobidaras*, *Muchlindas*, *Arjunas*, *Singsapas*, *Kutajas*, *Pintalas*, *Tiniças*, *Churnkas*, *Neepakas*, *Neela-Sokas*, *Saralas*, *Ankolas* and lotuses. And all these trees were greatly disturbed by those monkeys, delighted with their view. There were in that mountain many a picturesque lake and pond filled with *Chakravakas* and *Karandavas*, ducks, *Chraunchas* and the mount abounded on all sides with boars, deer, and terrible bears, lions and tigers and various other fearful animals, and it was beautified with full blown lotuses, lilies, *Utpalas* and various other fragrant trees growing in the water. And various birds set up their musical choir on the summit of that mount. And bathing and drinking, these monkeys sported in the water. And ascending the mount these monkeys continually bounded. And excited with drink, they crumbled into pieces the ambrosia-smelling fruits, roots and flowers of the trees. And those monkeys yellow as honey, delighted, feasted on mangoes, long and measuring a *drona*. Breaking down the trees, blasting the creepers, bounding from one tree to another and making the mount *Sahya* echo, those leading monkeys went on delighted and excited with drink. Some ascending the trees, and others drinking, the whole earth was enveloped with those monkeys, and seemed as if beautified with ripe paddy crops. And reaching the mount Mahendra, the large-armed Rāma, having eyes like lotuses, ascended the summit adorned with diverse trees. And getting at the top, Daçaratha's son espied the vast deep filled with tortoises and fishes. Thereupon, passing by the mounts *Sahya* and *Malaya* and arranging their enormous host, they* by and by reached the roaring deep. And descending therefrom, Rāma, the foremost of those who minister happiness unto all, accompanied by Lakshmana and

* The monkey leaders.—T.

Sugriva, entered the forest situate on the banks of the ocean. And reaching the expansive banks having rocks thereon and continually washed by the rising billows, Rāma spoke saying,—"O Sugriva we have arrived at the abode of Varuna. Now hath arisen in my mind what I had not thought of before. And this ocean, the lord of the streams, whose other side is not seen,cannot be crossed over without some excellent measure. Let the monkey-host be encamped here therefore, and then concert a plan by means of which they might get at the other side. And reaching the shores of the ocean, the large-armed Rāma, stricken with grief for Sitā, ordered their encampment, saying,—"O foremost of monkeys, do thou encamp thy host on the brink of the ocean. Now hath arrived the hour for counsel, when we should devise some plan for crossing over the main. I fear the Rākshasas at every step, for they are greatly illusion creating—let the leaders therefore go to their own hosts and let them not proceed anywhere else, renouncing them." Hearing the words of Rāma, Sugriva along with Lakshmana, encamped the army on the brink of the ocean,covered with trees. And stationed near the main,the monkey-host in consequence of their resemblance in colour with the blue contents of the deep,looked like a second ocean. Thereupon, reaching the shore, those leading monkeys engaged in concerting a plan to cross over the vasty deep. And the tumult. of that monkey-host encamped there, was heard above the roaring of the deep. And that huge army of the monkeys commanded by Sugriva, and set up in three divisions, were deeply concerned with the accomplishment of Rāma's work. And reaching the shore of the vasty deep, that monkey host, delighted, beheld the ocean moved by the Wind. And they waited there beholding the deep of unimpeded expanse, having its distant shore inhabited by the demons, and thronged with various aquatic animals. While upheaving its foam on the approach of eve, it appeared laughing and setting up its surges, it appeared to

dance. It increased with the rising of the Moon and he reflected himself on its breast. That abode of Varuna was infested with gigantic sharks,whales and *Timingalas**, disturbed with the fury of the Wind, filled with serpents having flaming frames,and various aquatic animals and rocks,and was fathomless deep. It had picturesque fortresses on its marge and its other shore was hard to get at. And the *Makaras*† and serpents living therein were moved by the Wind. The waters, as if delighted, were rising and falling. And having serpents of flaming frames underneath, it appeared as if sprinkled with scintillations of fire. And that terrible abode of the demons extended down to the regions inhabited by the *Nagas* or serpents. The deep resembled the welkin and the welkin the deep, and there appeared no difference between them. The sky crested with stars and the deep filled with gems resembled each other. The sky enveloped with clouds and the ocean overflowing with surges presented no contrast whatsoever. The waves of the mighty deep beating at each other continually, set up a sound resembling that of a trumpet in the sky. It was filled with diverse gems and its water was poisoned by means of the air. It was filled with various aquatic animals, and upheaving its billows, it appeared as if excited with ire. And there beheld those high-souled monkeys the mighty main agitated by the Wind and muttering as if with the upheaval of the waves. Thereupon, overwhelmed wth surprise, those monkeys, stationed there, espied the main brimming with rolling waters and moving as if (off its place).

* A large fabulous fish.—T.

† A marine monster confounded usually with the crocodile and shark.—T.

SECTION V.

THERE on the northern shore of the ocean the army was encamped and arranged in order by Nila. And the two leading monkeys Mainda and Divida patrolled about on all sides to protect the monkey host. And the army being encamped on the shore of the lord of streams and rivers, Rāma, beholding Lakshmana by his side, spoke, saying—"I know that grief abates as time passes by, but my sorrow arising from the separation of my spouse, is increasing day by day. I am not sorry that she hath been stealthily taken away by the demon—but my sorrow is that her end is drawing nigh. O Wind, do thou go there where my dear spouse is, and touching her person, do thou touch me, for I shall then be happy stationing my looks in the Moon and being touched by thee. Alas! my dear one cried 'O lord, O lord' when she was taken away. Those words, revolving burn me like poison. I am now being burnt down day and night by the fire of desire,having separation from her for its fuel and her thoughts for its flame. Leaving thee, O Son of Sumitrā, I shall jump into the deep and then shall not this fire burn me any more. This is my only consolation,for which I draw my vital breath—that myself and she breathe on the same earth. Like unto a dry land drawing water from a watered ground, I do live, hearing that Jānaki still survives. When shall I, discomfitting my enemies, behold Sitā, having a beautiful waist and eyes resembling lotus-petals, as a victorious hero beholdeth the royal Grace. Like unto the sick drinking the *elixir* of life, when shall I, raising a little her lotus-like countenance having graceful teeth and lips, imprint kisses thereon? And when shall she, laughing, embrace me with her rising breast resembling the palm fruit? Alas that chaste dame having scarlet corners of the

eye, being encircled by the demons, is wishing for a protector like unto one having no husband, albeit having a husband in me. How fareth in the midst of the she-demons, that daughter of the king Janaka, my beloved spouse, and the daughter-in-law of king Daçaratha? And having those Râkshasas, hard to repress, slain by me, truly shall she appear like unto the rays of the Moon extricated from sable autumnal clouds. Sitâ is constitutionally slender, and forsooth, she has been greatly reduced by sorrow, fasting and calamities touching time and place. When shall I, piercing with my shafts the breast of the lord of Râkshasas, renounce my mind's grief? And when shall my devoted Sitâ resembling the daughter of a celestial, fling herself anxiously around my neck and shed tears of joy? And when shall I renounce this my sorrow arising out of Maithili's separation, like unto one casting off his soiled clothes?" The highly intelligent Râma bewailing thus, the day passed away and the Sun, decreasing gradually, disappeared at last. And consoled by Lakshmana, Râma, stricken with thought touching Sitâ having eyes like lotus-petals, engaged in rites relating to the worship of Eve.

SECTION VI.

BEHOLDING in Lankâ that dreadful and awe-inspiring work performed by Hanumân like unto the high-souled Sakra, the lord of Râkshasas, looking down with shame, addressed them all, saying—"That monkey alone hath invaded and entered the city of Lankâ hard to reach and hath espied Sitâ, the daughter of king Janaka. He hath shattered the palace, and the altar of sacrifice, slain the leading

Râkshasas, and, in short, agitated the whole city of Lankâ. What shall I do now? And what should you all do on this occasion? It behoveth you all to give me such counsel as becometh me and will conduce to my glory." 'Victory is the outcome of consultation'—this do the sages* say. Let us, therefore, O mighty ones, engage in counsel, relating to the measures we should adopt towards Râma. There are three orders of men on this earth—the superior the middling and the inferior. This distinction cannot be perceived without a knowledge of the signs, and so I shall relate unto you their merits and demerits. He is said to belong to the superior order, whose counsel contains the three signs (mentioned below), or who engages in works after consulting duly with friends capable or with persons having the same end in view, and some times with others, and who serveth Providence. He belongs to the middle order who consults his own self only,depends on the Providence, and engages alone in works. And he belongs to the inferior order who engageth in works without ascertaining their merits or demerits, disregarding the will of the Providence and saying, 'I will do this', and is inactive (at last). And counsels are also divided into three divisions like unto the three orders of men (mentioned). That counsel belongs to the superior order in which the counsellors with their judgment reinforced by a knowledge of political ethics, are unanimous. That one belongs to the middle order in which the counsellors after varied discussion, arrive at unanimity in the long run. And that one is the worst in which the counsellors differ from each other and agree a little in the long run, with no good result. You are all gifted with good intellects: do you all unanimously settle as to what becometh me and conduceth to my well-being. Environed by a thousand of patient monkeys, Râma, with a view to capture our city, is approaching towards Lankâ. Forsooth, shall he cross over the main along

* *Manaswina*, according to Râmânuya, means, hero.—T.

with his younger brother and a mighty host. He can by his prowess dry up the ocean and do the other.* Rāma approaching thus with a hostile intention along with the monkeys, it behoveth you to devise such means as might protect my city and army.

SECTION VII.

BEING thus accosted by their lord, the highly powerful Rākshasas, devoid of good sense and ignorant of sound counsel, replied with folded palms, saying,—"Thou hast, O king, enough of soldiers and weapons. Why art thou smitten with sorrow then? Repairing to Bhagavati, thou didst discomfit the serpents in battle. The God of Death, living on mount Kailaça, encircled by *Yakshas*, was subjugated by thee in a great battle. And that mighty lord of men, proud of his friendship with Siva, was defeated by thee wrathfully in battle. Discomfitting and slaying the band of Yakshas, thou didst bring this flowery car from the mount Kailāça. O lord of Rākshasas, desiring thy friendship out of fear, Maya, the king of Dānavas, offered thee his daughter† for thy spouse. O thou of mighty arms, thou didst bring under thy subjection the powerful and irrepressible Dānava‡ for the pleasure of *Kumbhinasi*.§ And entering the region under the earth, thou didst defeat the serpents—and thus bring under thy subjection Vāsuki, Takshaka, Sankha, and Jati. Those heroic Dānavas, the *Kalakeyas*, were greatly powerful,

* *i. e.* bridge over the ocean.—T.

† This refers to Mandodari, Ravana's favourite queen.—T.

‡ This refers to Madhu.—T.

§ Ravana's sister, who was married to Madhu.—T.

irrepressible, and proud of the boons conferred on them. And fighting with them perpetually for a year, thou didst bring them under thy control, O lord, O slayer of foes, and learn from them the science of varied illusions, O king of the Râkshasas. O great hero, by thee were defeated in battle, the heroic and powerful sons of Varuna, followed by a fourfold division of their army. The dominion of Death is like the mighty main, having his rod for aquatic animals, agonies for the trees that cover its islands, the noose for the billows, his attendants for the serpents and his terrible fever for the dreadful attitude of the deep. And diving into this terrible deep, thou didst, O king, discomfit Death himself and win glorious victory. And every one was pleased there with thy successful fight. The Earth was filled with various heroic Kshetriyas, resembling Sakra in prowess as she is adorned now with various trees. Râghava is not their equal either in strength or prowess. And all those heroes, hard to repress in battle, were slain by thee, O king. Do thou wait here, O great king; thou needst not take any trouble. Indrajit alone shall slay all these monkeys. And this one, O mighty monarch, having celebrated the Mâheçwara* sacrifice, hath obtained a noble boon, rarely (attained by persons). Having agitated the ocean of celestial hosts, having darts and lances for its fishes, showering arms for its moss, elephants for its tortoises, steeds for its frogs, Rudra and Aditya for its ferocious animals, the Maruts and Vasus for its mighty serpents, cars, horses, and elephants for its volume of waters, and infantry for its spacious shore, this one (Indrajit), taking captive the lord of the celestials himself, had brought him into Lankâ. Then, O king, liberated agreeably to the injunction of the Great-father, the slayer of Samvara and Vritra, worshipped of all the celestials, went (back) to heaven. Do thou, O great king, entrust Indrajit with this business,—until he bringeth to destruction the

* Relating to Mahaçwara—the great Lord, a designation of Siva.—T.

monkey-host along with Rāma. O king, thou must not think that this calamity, coming from an ignoble person is not insignificant. Thou shalt slay Rāghava."

SECTION VIII.

THEN that heroic general, the Rākshasa named Prahasta, possessing the splendour of sable clouds, submitted with joined hands,—"I am competent to baffle in battle gods and Dānavas and Gandharbas, ghosts, birds and serpents,—what then is a couple of human beings? Having been negligent and confident (in our power), we have all been deceived by Hanumān. But, I living, that ranger of woods shall not (again) go hence with his life. All the earth down to the ocean, containing hills, forests and woods, shall be rendered free from monkeys. Do thou command me. And, O ranger of the night, I shall deliver (the Rākshasas) from the monkeys; and thou shalt not have to suffer in the least in consequence of thy transgression."* Then the Rākshasa named Durmukha, growing enraged, said,—"This overpowering of all of us must not be forgiven—this flagrant discomfiture of the metropolis of the auspicious lord of the Rākshasas as well as of his inner appartment by the foremost of monkeys. This moment marching alone (from hence) will I exterminate the monkeys, even if they shall have entered the dreadful deep, or the sky, or the subterranean regions." Then the exceedingly powerful Vajradanshtra, weilding up a terrific bludgeon, stained with flesh and gore, wrathfully observed,—"Rāma the irrepressible existing,and also Sugriva with Lakshmana, what have we to do with the weak and

* *i. e.* the ravishment of Sitâ.—T.

wretched Hanumān ? This very day, slaying single-handed Rāma with Sugriva and with Lakshmana, with this bludgeon, shall I return, after having sorely troubled the monkey-host. And, O monarch, if thou art minded, hear this other word of mine ! Verily he that is fertile in resources and ever ready, compasseth success. Let thousands of Rākshasas, heroic, terrible, fearful to behold, and wearing forms at will, appointed by the lord of Rākshasas, presenting themselves before Kākutstha in palpably human shapes, calmly say unto that foremost of the Raghus,—'Despatched have we been by thy younger brother.' Hearing this, he (Rāma), summoning his forces without delay, shall come hither. Then, equipped with darts, javelins and maces, and bearing bows, arrows and scimitars in our hands, we shall swiftly and summoning speed* set out (from hence) ; and stationing ourselves in the sky in bands, and slaughtering the monkey-army with mighty showers of rocks and weapons, we shall lead it to Death's door. Let us in this wise decoy Rāma and Lakshmana ; and if they fall into our design, they shall, without doubt, lose their lives." Then that hero, Kumbhakarna's son, named Nikumbha, endowed with exceeding prowess, in high wrath remarked unto Rāvana, destroyer of worlds,—"Do ye, all of you, stay here along with the great king. I alone shall slay Rāghava together with Lakshmana, and Sugriva with Hanumān, and all the monkeys." Then a Rākshasa, named Vajrahanu, resembling a hill, in wrath lapping the corners of his mouth with his tongue, said,—"Do ye,casting off anxiety, engage yourself as ye list. I alone shall swallow up that entire monkey-host. Do ye,remaining at ease and without anxiety, drink *Varuna*† wine. I single-handed shall slay Sugriva with Lakshmana, as well as Hanumān with Angada,—and all the monkeys.

* *Twarita*—summoning speed—redundant.—T.

† *Vâruna* wine, otherwise named *Vârunî* is prepared from hog-weed, ground with the juice of the date or palm, and then distilled.—T.

SECTION IX.

THEN, in fierce wrath seizing bludgeons, and *pattiças*, lances and bearded darts and javelins, and axes, bows and excellent shafts and swords, resembling crystelline water, sprung up the Râkshasas, Rabhasa, and the mighty Suryyaçatru, and Saptaghna, and Yajnakopa, and Mahâpârçwa and Mahodara, Agniketu the irrepressible, and the Râkshasa Raçmiketu, and the lusty Indraçatru, son unto Râvana—and Prahasta, Virupâksha, and the exceedingly strong Vajradanshtra,—and Dhumrâksha, and Nikumbha, and the Raksha Durmukha. And, flaming in energy, they all addressed Râvana, saying,—"To-day shall we slay Râma, and Sugriva along with Lakshmana, and the helpless Hanumân, who hath damaged Lankâ. Then, preventing them, who had (thus) equipped themselves with all kinds of weapons, and making them sit down, Vibhishana, with joined hands, again spoke unto them, saying,—"The wise have asserted that an appeal to prowess should be resorted to anent a business *then* only when the end sought cannot be attained through the three (other) means.* Prowess produceth fruit only in respect of well-advised action directed while carefully watching (enemies) that are negligent, or captive,† or under Divine affliction. But why do ye intend to discomfit (Râma), who is vigilant, who desireth victory, who is strong in the Divine strength, who hath subdued passion, and who is hard to subdue? Who had in this world ever thought of or reasoned about Hanumân's career over the dreadful deep, the lord of streams and rivers? O rangers of the night, the strength and prowess (of the foe) being immeasurable, ye should by no means recklessly disregard him. And what was the wrong that formerly

* *Viz.*, conciliation, gift, and creating division.—T.

† In the hands of other enemies.—T.

had been done by Rāma unto the king of the Rākshasas, that he hath carried off from Janasthāna the spouse of that illustrious one? If Khara, who had trespassed into regions not his own, hath been slain in battle by Rāma, surely a creature should to the best of his might preserve his life. It is for this great fear that exerciseth us on the score of Vaidehi owing its existence to this,* that she, having been ravished, should (now) be given up. What is the use of acting so that quarrel may be the consequence? And (Rāma), possessed of prowess, yet ever abiding by morality, is incapable of initiating hostilities for no purpose. Therefore, do ye give him his Maithili. And before, he by means of his shafts riveth this city together with her elephants and steeds, overflowing with countless gems, do ye give him his Maithili. And before the dreadful, irrepressible and mighty monkey-host blocketh up this Lankā of ours, do ye give (back) Sitā. This city of Lankā shall perish as also all the heroic Rākshasas, if thou dost not thyself make over Rāma's spouse unto him. I exert myself to pleasure thee, because of the fraternity (that subsisteth between us). Do what I say. I say what is truth and what also is for thy good. Do thou render (back) Rāma's Maithili. Ere yet the king's son, for compassing thy destruction, showereth sure shafts resembling the rays of the autumnal Sun, having shining heads and feathered parts, and exceedingly hard, do thou render Maithili unto Dāçarathi. Forsake thy wrath at once, which destroyeth happiness and virtue; and follow righteousness, which enhanceth enjoyment and fame. Be thou propitious,—so that we may live (at ease) along with our sons and relatives. Render (back) Maithili unto Daçaratha's son." Having heard Vibhishana's speech, Rāvana—lord of Rākshasas—leaving all of them, entered his own chamber.

* The feeling of revenge for the slaughter of Khara and the rest.—T.

SECTION X.

THEN early in the morning, like the fiery and refulgent sun entering a mighty mass of clouds, Vibhishana, fast to virtue and interest, heroic and possessed of exceeding splendour, playing a perilous part,* entered the apartment of his elder brother, resembling an assemblage of mountain-summits and elevated like the peak of a mountain, orderly, divided into spacious rooms,—the resort of the great—inhabited by august and intelligent persons attached (to Rāvana); guarded around by lusty Rākshasas in limited numbers; having the air agitated by the breath of mad elephants; with loud blares of conchs, and resounding with trumpets; embosoming numbers of beautiful damsels, with its high-ways (overflowing with talk); furnished with doors of polished gold; embellished with excellent ornaments; resembling the abode of the Gandharbas, or the mansion of the Maruts; containing heaps of gems; like unto the dwelling of serpents. And that one of exceeding energy heard sacred and holy sounds uttered by Veda-versed Brāhmanas celebrating the victory of his brother; and that highly powerful (hero) acquainted with Mantras and the Vedas saw Vipras worshipped with vessels of curds, clarified butter, flowers and fried paddy. And the mighty-armed (Vibhishana) saluted the younger brother of the bestower of riches,† seated there. And that one acquainted with manners, after proper courtesy, sat him down on a seat decked in gold, which was pointed out (by a royal glance). And in retirement as also in presence only of his counsellors,

* The project he had conceived, *viz.*, converting Râvana to his own policy of pacification, was fraught with peril to himself, considering his brother's fierce temperament.—T.

† Kuvera.—Râvana was Kuvera's younger brother.—T.

Vibhishana spoke unto the high souled Rāvana words backed by reason, and greatly fraught with his welfare. And having, with soothing speech, pacified his elder brother and extended towards him the due civilities, that one, who through height of sentiment had noted excellence and the want of it, addressed (Vibhishana) in words befitting the occasion and the place,—"Ever since, O subduer of enemies, Vaidehi hath come hither, are seen inauspicious omens. Fire, enveloped in smoke at the time of its being ignited, and thereafter throwing out scintillations, with its brightness obscured by vapour, doth not increase adequately even on oblations being poured into it with Mantras. Reptiles are discovered in kitchens, sacrificial fire-chambers, and the places of Vaidika recitations; and ants (are found) in clarified butter. The milk of the kine hath been dried up; and the nobler elephants are without the temporal juice. And horses, albiet they have feasted on fresh grass, neigh distressfully.* And asses, camels and mules, O king, with their hair standing erect, shed tears; and although they are ministered unto medically, they do not return to nature. And crows in numbers emit harsh cries on all sides, and are seen in swarms at the tops of edifices. Vultures sit sadly and distressed upon the roofs of houses. During the two twilights, the jackals, coming in sight, utter ominous howls. And wolves and other (ferocious) animals, as well as deer, approaching the gate of the palace in swarms, are heard to set up loud roars resembling the thunder. Things having come to this pass, even this expiation, I fancy, is capable of removing the evil omens. Do thou render back Vaidehi unto Rāghava. If I have said this through ignorance or covetuousness, thou ought not, O mighty monarch, criminate me. All Rākshasas and Rākshasis, as well as those belonging to palace and the inner apartment—shall have to

* The commentator remarks, evidently with justice—"That is, the horses, having eaten their fill, still hunger."—T.

experience the evil consequence (of this act of thine). All the counsellors have refrained from tendering this counsel unto thee ; but surely I must tell thee what I have seen or heard ; and adopting proper measures, it behoveth thee to act so."* (Rāvana's) brother, Bibhishana, thus spoke, unto his brother, the chief of Rakshas, in the midst of counsellors, these words fraught with his good. Hearing this beneficial, mild and pregnant speech, fortified by reasons and capable of compassing (his welfare) for the present, past and the future, (Rāvana) who had conceived a passion (for Sitā), getting into a rage, replied,—"Fear find I none whatever. Rāghava never shall have Mithilā's daughter. Even if Lakshmana's elder brother should be supported in battle by the celestials with Indra (at their head), how can he stay before me (in the field) ?" Having said this, that destroyer of celestial hosts, the Ten-necked one, possessed of mighty strength and of terrific prowess in battle, then dismissed his brother Vibhishana, who had spoken truth.

SECTION XI.

THE unrighteous king, overmastered by his passion (for Sitā), in consequence of his sinful act as well as the loss of honor he sustained at the hands of his friends, became reduced. And the occasion for war was wanting. Rāvana, possessed by lust, and continually thinking of Vaidehi, conceived along with his counsellors that the time for entering into hostilities had arrived. And sallying forth, he ascended a mighty car furnished with golden network, adorned with pearls and coral, and yoked with trained steeds. And having

* In accordance with my suggestion.—T.

ascended that excellent vechicle, having sounds resembli
those of mighty clouds, that foremost of Rakshas, the Te
necked one, drove towards the court. And as he cours
on, Rākshasas, bearing swords and shields, and carrying
kinds of weapons, went before the lord of the Rākshas
And (some of) these, wearing various frightful suits, a
decked with diverse ornaments, went, surrounding his re
and flanks. And *atirathas* went with cars, and superb m
elephants, and sportive steeds; and bearing in their han
maces and bludgeons; and darts and clubs. And as Rāva
marched towards the court, there arose the loud blares o
thousand trumpet, and the uproarious sounds of concl
And that redoubtable and mighty car-warrior held his cour
suddenly making sides resound, and beautifying the hi
ways. And the spotless white umbrella of the lord
Rākshasas, being raised up, looked beautiful like the Mo
at her full. On his right and left graced two crystal whi
chowris furnished with threads of gold. And all the
Rākshasas standing on the ground with joined hands, bow
down their heads to the foremost of Rākshasas who was seat
on his car. Hymned by the Rākshasas with blessings
victory, that exceedingly energetic chastiser of enemi
arrived at the court constructed (by Viçwakarmā). A
that highly energetic one in person entered that co
paved with silver and gold, having its heart decorated w
crystal, and gracefully covered with silk, embroidered wi
gold; excellently constructed by Viçwakarmā, and guard
by six hundred ghosts. And Rāvana sat down on a supe
and august seat consisting of lapises, furnished with
pillow; and covered with a soft dear-skin. And lord-li
he commanded the envoys possessed of fleet vigor, saying,
"Do ye speedily summon hither the Rākshasas. I fan
some mighty effort hath to be put forth against our foe
Hearing his words, the envoys began to range Lankā; a
going to every house, they fearlessly collected the Rākshas

from places of sport, bed-rooms, and gardens. Then some set out, mounting cars, and some mounting proud coursers, and some on foot. And like the welkin filled with fowls, the city thronged with approaching cars, elephants and steeds. And leaving their various vehicles and cars behind, they entered the court on foot, like lions entering mountain caverns. And taking the feet of the sovereign, and honored by him (in turn), they sat them down, some on raised seats, some on cushions of Kuça, and some on the floor. And presenting themselves agreeably to the command of the monarch, they sat them down each according to his position, before the lord of Rākshasas, Rāvana. And there came also the learned and competent to arrive at infallible decisions, and they sat them down in order of merit. And there also came courtiers endowed with virtues, versed in every thing, and having intelligence for their eye-sight,—and innumerable heroes by hundreds also (arrived) at that court for ascertaining the course that would prove beneficial. And then mounting a large, noble and splendid car, having its parts decked with gold, and yoked with horses, the magnanimous and renowned Vibhishana went to the court of his elder brother. And that younger brother (of Rāvana), announcing his name, bowed down at the feet of his elder brother. And Suka and Prahasta were employed in giving to each a separate seat befitting his rank. And from all sides in the court there began to spread the odour of excellent *agura* and sandal and wreaths belonging to the Rākshasas, decked in gold and various gems, and clad in costly attires. And no one among these present at court uttered any thing, or spoke any falsehood, or conversed in loud accents. And having completely attained their desire, all of fierce prowess, gazed at the face of their lord. And in the assembly of those intelligent, and exceedingly powerful persons, equipped with arms, the intelligent Rāvana appeared splendid like the Vajra-handed Indra among the Vasus.

SECTION XII.

THEN surveying that entire assembly, that conqueror battle delivered himself unto Prahasta,—general of the for saying,—"O general, it behoveth thee so to order disciplined fourfold forces that they may successfully prot the city." Thereat, Prahasta, carefully carrying out the ro behest, stationed all the forces within and without the c And having posted the army for the defence of the c Prahasta sitting down before the king, said,—"I h stationed the forces belonging to thee who art possessed strength, inside as well as outside. (Now), without suffer thy mind to be agitated with anxiety, speedily, do w is in thy heart. Hearing the speech of Prahasta seeking welfare of the kingdom, Râvana craving for enjoyme spoke in the midst of his aderents,—"When virtue, or hap ness, or interest is in straits, it behoveth you to (know y course) in relation to pleasant and unpleasant, happin and misery, profitable and unprofitable, and good and e No business of mine which ye have set about after tak counsel, hath ever miscarried. And like Vâsava enviro by the moon, stars and plannets, and the Maruts, I surrounc by you, have attained to plenitude of prosperity. I am, certain, going to employ you all. In consequence of sleep, I could not inform him of this matter. After hav slept for six months that one of prodigious strength—forem of those bearing arms—hath just risen. Janaka's daughter a Râma's beloved wife hath been brought hither from the for of Dandaka, the region ranged by Rakshas. That indol damsel wisheth not to ascend my bed; nor is there any in t three spheres, that to me is like unto Sitâ. She is slend waisted,and high-hipped,and her face is as the autumnal Mo resembling a golden image. She is meek and looketh like t

hand work of Maya himself gifted with an infinite variety of fascinations.* And beholding her dainty and tender feet with roseate soles, and having coppery nails, my mind burneth (with desire). And seeing her resembling the flame of a sacrificial fire and the splendour of the Sun himself; and her fair face furnished with a prominent nose and elegant eyes, I, having lost control over self, have come under the sway of desire. And my passion, uninfluenced by anger and joy, capable of producing pallor, and constantly causing anguish and sorrow, hath rendered me pale. Expecting her lord, Rāma, the beautiful one having expansive eyes, hath solicited for a year's space; and I have pledged my fair woods to her of graceful eyes. But tired am I on account of my passion,—like a horse spent on the way. How can the rangers of the woods, or the sons of Daçaratha cross over the sea ungovernable and swarming with countless creatures and fishes? On the other hand, a single month hath troubled us grievously. Hard it is therefore to understand the course of events. Do ye act, each as he thinks proper. And although no fear can come from mortals, yet ye should deliberate (as to what ye should do). Formerly I had gained victory with the help given by you; do ye in the same way stand by me now. The king's son, having learnt that Sitā is on the other shore of the ocean, taking before them monkey headed by Sugriva, reached Varuna's abode. Do ye so counsel that Sitā may be with-holden by me and the sons of Daçaratha may be slain; but ye must prefer certain counsel. No other† person in this world hath the power to cross the sea along with the monkeys,—victory, therefore, is undubitably mine." Hearing the sorrowful

* This reminds one irrisistibly of Cleopatra's. The Bengali translators evidently failing to understand *Mayava Mayanirmita*, have conveniently—trasferred the phrase in tact to their versions.—T.

† I fail to understand *anyasya*, "*no other* person";—nor does the commentator helps me anyway.—T.

speech of (Rāvana) afflicted with lust, Kumbhakarna gr enraged, and said,—"When just on seeing (Sitā) of Rā along with Lakshmana, thou didst by main force carry h away, it plainly appeareth that thy mind, like the Yamu filling her bed, hath been possessed (by her).* O great ki all this (that thou hast done) is not worthy of thee. If th hadst at the outset consulted us in this matter, we wo have done what was proper.† O ten-faced one, the ki that arriving at certain conclusions, carrieth on his re affairs agreeably to justice, hath not to repent afterwar But those actions that are done without deliberation, l unto clarified butter poured in an impure sacrifice, conduc only to harm. He doth not know what is proper and w not, that performs prior actions afterwards, and poster actions first. Others spy holes in the actions of the volat the latter may be possessed of great power,—like swa passing Krauncha through the hole.‡ By luck it is t Rāma hath not yet slain thee, who hath done this tremend thing, without reflection, resembling food mixed with pois But as thou hast entered upon a course of action whicl improper even in repect of foes, I will, O sinless one, perfc thy work by slaying thy enemies. And, O ranger of night, I will exterminate thy foe. Even if Sakra and the s even if fire and the War-god, even if Kuvera and Varu should range themselves against me, I will fight th Purandara himself shall be afflicted with fright when I hav my body measuring a mountain, and furnished with sh teeth, shall, setting up roars, fight with my huge bludge Before Rāma shooteth a second shaft, to slay me, I sl drink his life-blood. Be thou comforted by slaying Daçaratl son, I will exert to secure blessed victory for thee. Hav

* This passage is very obscure, and the commentator's gloss does not a serve.—T.

† i. e. *we would have prevented thee.—T.*

‡ The hole made by the dart of Kumara.—T.

killed Rāma along with Lakshmana, I shall devour all the principal monkeys. Do thou make merry at thy will, drink the Varuni, and, with thy mind set at rest, conduct affairs fraught with thy welfare. On Rāma being despatched to the mansion of Yama, Sitā shall come under thy subjection for ever and a day."

SECTION XIII.

SEEING Rāvana wrought up with wrath, the exceedingly strong Mahāpārcwa, reflecting for a moment, observed with joined hands,—"The man that, entering the forest, abounding with deer and ferocious animals, doth not drink honey, maketh a fool of himself. O destroyer of foes, who is the lord of thee, that art lord thyself? Enjoy with Vaidehi, taking thy enemy by the hand. And, O thou endowed with prodigious power, do thou exerting thy might lead thy life, after the manner of hens, and invading Sitā again and again, do thou enjoy her and derive pleasure (therefrom). And when thou hast attained thy purpose; what fear can succeed? Alike when on thy guard, and off it, thou shalt provide against all exigencies. Kumbhakarna along with us, as well the exceedingly powerful Indrajit, are competent to chastise the thunder-bearing (Deity) equipped with his thunder. Passing by gift, conciliation, and dissension, which have been assigned by the wise as the means of success, I relish the success in business which is attained through chastisement. O highly powerful one, we shall, without doubt, by the prowess of our arms, subdue all these enemies

of thine that have come hither." Thus addressed Mahāpārcwa, king Rāvana, honoring his speech, said,—' Mahāpārcwa, I will relate unto thee, who hast spoken (thu a secret matter relating to myself, which befell me lo since I saw Panjikasthalā, like a flame in the sky, coursi to the Great-father's mansion. Her pace slackened, as so as she saw me, (turn) I feasted on her and deprived her her attire. Then she went to the Great-father's pla like a crumpled lotus. That high-souled one received formation of all that I had done; and thereat, waxi enraged, the Deity spoke unto me,—"If from this day, th ravish a female by force, thy head certainly shall be riv in an hundred pieces. It is for this, that with my mi afflicted with fear, I do not violently force, Videha's daugh Sitā, anent lying with her fair self. My rush is like that the sea, and my motion that of the wind. Dācaratha's s doth not know this, and therefore doth he approach sea. W wisheth to address a lion that is lying asleep in a ca resembling Death wrought up by wrath? Rāma hath seen shafts shot by me, resembling two-tongued serpents and therefore, it is that he approacheth me. Like a met burning an elephant, I shall, with shafts shot from bow hundreds, resembling the thunder-bolt, consume Rāma. as at the proper hour the risen Sun defeateth the splend of the stars, will I, surrounded by a mighty army, overpo his strength. Neither the thousand-eyed Vāsava, nor Varuna, is capable of fighting me. By the might of this did I formerly conquer this city, governed by Vaiçravana."

SECTION XIV.

HEARING the words of the lord of Râkshasas, as well as the thundering of Kumbhakarna, Vibhishana addressed the Râkshasa chief, in a pregnant speech, fraught with his welfare, —"Thou hast been bound about thy neck by the mighty and huge serpent, Sitâ, having her breast for its body anxiety for its venom, smile for its sharp fangs, and her five fingers for its hood. Therefore before the monkeys, resembling mountain-peaks, having teeth for their arms and nails for their weapons, —subjugate Lankâ, do thou render Maithili unto Daçaratha's son. And before the shafts shot by Râma, resembling the thunder-bolt and having impetuosity of the wind, cut off the heads of the foremost of the Râkshasas, do thou render Mithilâ's daughter unto the son of Daçaratha. Neither Kumbhakarna nor Indrajit, neither Mahâparçwa nor Mahodara, neither Nikumbha nor Kumbha nor yet Atikaya, O king, can stay in the field against Râghava. Living, thou, whether thou art protected by the Sun or the winds, or throwest thyself into the lap itself of Vâsava, or enterest the sky or the nether spheres, shall not escape death." Hearing Vibhishana's words, Prahasta said,—"Fear know we none whatever from the celestials, or Dânavas, or Yakshas, or Gandharbas, or huge snakes; fear know we none in battle with birds and serpents. How can fear at all afflict us proceeding from the king's son, Râma? Hearing Prahasta's speech, Vibhishana, seeking the welfare of the king, and having his intellect grounded in virtue, interest and profit, said words enfolding high sense,—"O Prahasta, like a sinful person being unable to ascend heaven, what the king, Mahodara, thou, and Kumbhakarna, are saying with reference to Râma, shall not prove true. As one without a raft cannot cross over the mighty main, how can I, or thou, or all the

Râkshas combined, cause death unto Râma, who, O Prahasta, is versed in the sense of things. Even the gods become stolid before the sovereign of the Ikshwâku race, having righteousness for his principle quality, and being a mighty car-warrior and of such a character, and who is competent in action. As yet the Kanka-feathered, terrible and sharp shafts shot by Râghava, have not pierced into thy body; and therefore thou dost speak so. And, O Prahasta, as yet the sharpened shafts, capable of destroying life and having the impetuosity of the thunder-bolt, have not entered into thy body, and therefore thou dost speak thus, neither Râvana, nor the exceedingly powerful Triçirsha. Neither Kumbhakarna's son Nikumbha nor Indrajit, is capable of bearing in battle the son of Daçaratha, resembling Sakra himself. And neither Devantaka* nor Narantaka,† neither Atikâya,‡ nor the magnanimous Atiratha, nor the equally strong Akampana, is competent to stay Râghava in fight. And the king, naturally of fierce temper and thoughtless, through the instrumentality of ye who appearing to be his friends are in reality his foes, seeketh to destroy the Râkshasas. Do ye take out and deliver the monarch, who hath through force become subject to a dreadful and mighty, and thousand-headed serpent bursting with immeasurable prowess. As a person possessed by fearfully strong ghosts, is saved by his friends pulling him by his hair, attaining your desire ye should, assembling together, rescue the king. This one is sunk in the Râghava sea having excellent waters. Do ye speedily coming together deliver him. He (the king) hath fallen into the Kâkutstha nether regions, I tell thee my full mind,—fraught with the welfare of this city together with the Râkshasas, as well of the king with his adherents. Do thou make over Maithili unto the son of the king. He is a true

* *Lit.*—destroyer of the Deity.—T.

† *Lit.*—destroyer of men.—T.

‡ *Lit.*—huge-bodied.—T.

counsellor who adviseth his master, after duly ascertaining the strength, position, increase or destruction of the enemies as well as of their own party.

SECTION XV.

HEARING carefully the words of Bibhisana, gifted with the intelligence of the lord of speech, the high-souled Indrajit, the leader of demons, spake, saying,—"Why art thou, O uncle, speaking these useless words like one terrified? He even, who is not born in this race, cannot speak or act in this wise. Only one man in this family, my uncle Bibhisana, is weak in energy, strength, prowess, patience, heroism and vigor. Why art thou O timid one, afraid of them since any one of these Rākshasas is capable of slaying those two princes, human beings as they are? The master of the three worlds, the lord of the celestials, has been brought down by me as captive on this earth. And all the celestials smitten with fear fled to different quarters. I brought down on earth the loud-roaring celestial elephant Airavata and uprooted by force its tusks. And all the celestials were terrified at this. Am I not, who have shattered the pride of the celestials, afflicted the leading Daityas, and am gifted with excellent prowess, capable of discomfitting these two princess—very ordinary mortals as they are?" Hearing the words of (Indrajit) gifted with high energy, irrepressible and resembling the lord of celestials, Bibhisana, the foremost of those using weapons,addressed him with words, fraught with high import,—"O my son, thou art a mere child and of unripe intellect and hence thou art not capable of ascertaining the propriety and impropriety of counsels. Thou art

therefore speaking thus like a maniac for thy own destruction. Thou art known as a son unto Rāvana, O Indrajit,but in sooth, thou art his foe in disguise, since knowing of his destruction from Rāghava, thou dost not prevent him. Thou art brave, childish and hast been impelled by thy silly understanding. Thou shalt be slain along with him who hath brought thee in this counsel chamber. Thou art, O Indrajit, foolish, imprudent, devoid of humility,of an irritable temper, of feeble sense, vicious-minded and of a silly understanding. And thou dost speak so, being impelled by childishness. Who shall withstand in battle, the shafts, shot by Rāghava, resembling the rod of Death, the stick of Brahman, flaming like the Fire of Dissolution. Do thou render back Sitā, O king, unto Rāma, with riches, jewels, excellent ornaments, clothes and jems and we shall then be able to live here void of grief."

SECTION XVI.

BIBHISHANA addressing him with these excellent and auspicious words, fraught with high sense, Rāvana, impelled by Death, again spake in harsh accents.—"It is better to live with open enemies or enraged serpents than with those who pass for friends but are in reality foes. I know well the nature of kinsmen, in all the worlds, O Rākhasa,—one takes delight in another's misfortune. The kinsmen, O Rākshasa, generally disregard him who is their king,* protecteth the kingdom, educated and pious—and they always try to discomfit him, if he be a heroe. These terrible enemies—the kinsmen, hypocrite as they are, always take delight in one another's

* On account of the priority of his birth—T.

calamity. Hear, I shall relate what the elephants, in yore, spoke beholding some persons with noose in hand—"We do not fear, fire, weapons, or even the terrible noose—we fear only the dreadful kinsmen, blinded with selfishness. They alone unfold the means of our detection—there is not the least doubt about it. Fear from kinsmen is therefore known as the worst of all fears. In kine there is milk, in kinsmen, there is fear, in women there is fickleness, and in Brahmanas, there is asceticism. It doth not please thee, I fancy, O gentle one, that I am honored of the three worlds, the lord of riches, and the subduer of my foes. As the drops of water do not last long on the leaves of lotuses, so is the friendship with unworthy persons. As the autumnal clouds, albeit muttering, do not pour forth water, so is the friendship with unworthy persons. As a bee flies away after sucking up the honey so is the friendship with unworthy persons. As a bee, after feeding upon the Kāça flowers, doth not get honey so is (fruitless) the friendship with unworthy persons. As an elephant, after being bathed, covers its body again with dust, taking it with its trunk, so is the friendship with unworthy persons.* Fie thee, O monkey, O thou that bringest disgrace on the family. Had any one else spoken thus he would have ceased to live by this time." Being thus accosted harshly, Bibhisana, speaking truth, rose up along with four Rākshasas having maces in their hands. "Thereupon, rising up in the welkin, the graceful brother Bibhisana, worked up with ire, addressed the lord of Rākshasas—Thou art mistaken, O king. Do thou speak what thou wishest—thou art my elder brother, adorable like unto father—thou dost not follow the track of virtue. I cannot tolerate the harsh accents of thine, my elder brother.—For thy welfare I spoke those well-meaning words, O Ten-necked one, but thou didst not pay heed to them being brought under the control of Death. O king, many are the persons who speak sweet words, but rare are they

* They afterwards forsake their former friends.—T.

who can speak and hear unpalatable but well-meaning words. How can I disregard thy death like unto a burning house bound as thou art by the noose of Death, the destroyer of all creatures. I do not wish to behold thee slain by the well-sharpened shafts of Rāma, feathered in gold and resembling the flaming fire. Even the heroic and powerful persons, well versed in the use of weapons, wear away like sands in battle, being attracted by Death. Thou art worshipful unto me, do thou forgive me for what I have said for thy welfare. Do thou protect thyself and this city, abounding in Rākshasas. May good betide thee! I am going away and do thou be happy without me. What, I spoke unto thee, O ranger of the night, to prevent thee, for thy welfare, did not please thee. Persons, whose lease of life is well-nigh expired, do not pay heed to the well-meaning words of their friends."

SECTION XVII.

HAVING addressed Rāvana with these harsh words, his younger brother, reached in no time, where Rāma along with Lakshmana was. The leading monkeys, stationed on earth, espied him on the welkin, resembling in size the summit of the mount Meru, and burning like lightning in the effulgence of his own person. And his four attendants of terrible prowess were adorned with excellent ornaments and armed with armours and maces. He was like unto a collection of clouds, powerful as the thunder-bolt, holding an excellent mace, heroic and embellished with excellent ornaments. And beholding him along with four counsellors, the highly intelligent Sugriva, the lord of monkeys, engaged in meditation along with them. And meditating for a while, he spoke

unto the monkeys headed by Hanumān the following excellent words—"Behold, there comes a Rākshasa, armed with various weapons and followed by four demons to slay us and there is not the least doubt about it." And hearing the words of Sugriva, the excellent monkeys, taking up huge trees and crags, bespoke him,—"Do thou order us, O king, to destroy these vicious-souled demons. These shall crush them to death, limited as is the tenure of their life." They addressing each other in this wise, Bibhisana descended from the sky on the northern shore. And beholding Sugriva and all others stationed near him, the highly intelligent Bibhisana accosted them, at the highest pitch of his voice, saying,—"Liveth there the Rākshasa, Rāvana, the lord of demons, and perpetrator of many iniquitous deeds. I am his younger brother known as Bibhisana. By him, slaying the vulture Yatāyu, was carried away Sitā from Janasthāna. She is imprisoned, brought under his sway, poorly, and being well guarded by the Rākshasees. With various well meaning words and reasonings I pointed out unto him, the necessity of rendering back Sitā unto Rāma. And Rāvana, possessed by Death, paid no heed to my well-meaning words, like unto one, lying on the brink of death, neglecting the administration of medicine. Being reviled by him and treated harshly like a menial, I have come to seek Rāghava's shelter, renouncing my children and wives. Do ye soon mention unto the high-souled Rāghava, the refuge of all creatures, that Bibhisana hath arrived." Hearing those words the quick-paced Sugriva, excited with ire, spake unto Rāma, before Lakshmana, saying,—"Forsooth hath an enemy entered secretly in our midst and he shall slay us getting an opportunity like unto an owl killing the crows. O slayer of foes, it now behoveth thee to be particularly careful about the counsels, arrangement of soldiers, polity—civil and military and spies of our own party as well as those of the enemies. These Rākshasas are heroic; they assume shapes at will,

always lie in ambush and secretly bring about others' ruin—we should not therefore place confidence in them. This must be the emissary of Rāvana—the lord of Rākshasas. Entering in our midst, he shall, in sooth, sow dissensions in our camp, or he shall slay us when we are careless, confiding in them. Avoiding the enemies, we should now collect the forest-rangers our friends and servants. O lord, this man is a Rākshasa by birth and the brother of our foe and so is he our enemy, how can we trust him? Rāvana's younger brother, known as Bibhishana, hath come here with four Rākshasas, to seek thy shelter. O thou the foremost of forgiving persons, I consider this Bibhishana, who hath been despatched by Rāvana, worthy of being slain. Being impelled by his wicked intention and commissioned by Rāvana, this Rākshasa hath come here and secretly by virtue of his illussive powers he shall slay thee, O innocent one, when thou shalt place confidence in him." Having thus accosted Rāma, skilled in the art of speech, that lord of the army, Sugriva, well versed in speech, became silent. And hearing the words of Sugriva, the mighty Rāma spake unto the monkeys, near him, headed by Hanumān, saying,—"Ye have all heard, the words well grounded in reason, the lord of monkeys hath said, regarding Rāvana's younger brother. It behoveth him, who desireth for perpetual wealth, and is intelligent and capable of giving sound counsels, to advise his friends in difficult matters." Being thus addressed by Rāma (to minister unto him best counsels) all those monkeys, intent upon encompassing his well-being, gave out their respective opinions. "O Rāghava, there is nothing beyond thy knowledge in the three worlds. It is only to show thy respect towards us, O Rāma, that thou dost accost us in this wise. Thou art of truthful vows, heroic, pious, of firm prowess, discriminating, recollecting and having implicit confidence in thy friends. Let the intelligent and capable counsellors deliver their reasonable opinions unto thee." They

speaking thus unto Rāghava, the intelligent monkey Angada, spoke as follows for sounding the intention of Bibhishana,—"We should always suspect him since he has come from the side of our enemies, and should not, all on a sudden, place confidence in him. The wicked-minded always move about hiding their real self, and bring about peoples' calamity, taking advantage of their weak points. And great is the disaster thereof. It is always proper to engage in actions, considering what is right and what is wrong. Virtues should always be gathered and vices abondoned. Do thou renounce him unhesitatingly, if dost thou find in him a source of a great calamity and do thou embrace him if dost thou find him crowned with many virtues." Thereupon followed Sarava with words fraught with high import,—"O best of men, do thou speedily despatch emissaries to sound Bibhishana. If dost thou, sounding him well through the instrumentality of sharp spies, find him friendly, do thou win him over to thy side." Thereupon the wise Jāmbhaban, arriving at conclusions by virtue of his knowledge of *Sastras*, began with words, void of defects,—"Surely doth Bibhishana come from the vicious lord of Rākshasas, dead set against us and hath arrived at such a bad place and in such a bad hour. We should always fear him." And thereupon followed Mainda, conversant with what is right and wrong, after due deliberation, with words pregnant with reason,—"He is Rāvana's younger brother, by name Bibhishana. Let the lord of men ask him every thing at first in sweet words. Do thou first ascertain, O foremost of men, with what intention he hath come—evil or good—and then settle what course to adopt." Thereupon spake Hanumān, the foremost of the counsellors and well versed in *Sastras*, in accents sweet, glorious and fraught with a high value,—"Even Vrihaspati, (the lord of speech) cannot excell thee, capable,* gifted with the best of intellect and foremost of those skilled in the art

* Capable to ascertain the truth of all Sastras.—T.

of speech, as thou art. And what I know I speak, O king. I do so, in the interest of Rāma's work and not impelled by my skill in the art of speech, by the pride of being a counsellor, by the vanity of being gifted with a high intellect or by the desire of speaking for its own sake. What thy counsellors have said for ascertaining the good or evil intention of Bibhishana appeareth to me as most defective and productive of no consequence whatever. It is impossible to sound him without any command.* And even to command him now for the same appears to me as improper. And as regards the despatch of spies, anent what thou hast been advised by thy ministers, I do not observe any utility. And what little I have thought of, I have something to say (regarding Jāmbabān's proposal) that Bibhishana hath arrived at such a bad place and in such an evil hour. He has really come to a very good place and in a very good hour. And truly has he performed a becoming and sensible action by coming here after duly ascertaining that Rāvana is a vicious wight and thou art a pious person—he is full of vices—thou art gifted with many virtues—he is tyrranical and thou art powerful. And what they have said, O king, as regards sounding him through secret spies, appears to me as one requiring great wisdom. An intelligent man, when questioned by any suddenly, suspects many things. And if the new-comer be a friend and has come here for his own happiness, how greatly shall his mind be changed by such a course? Besides by a sudden questioning it is impossible to ascertain the intention of a foreigner. Do thou therefore thyself accost him and determine, by his voice, his secret motive. I did not however mark anything of his wickedness while he spoke; rather I did observe signs of gladness on his countenance. So I do not suspect him. The wily can never come fearless and undisturbed. Nor were his words cunning. So I do not suspect him. It is not very easy to hide one's real nature. It manifests itself by force

* To command to relate for what he has come.—T.

So this action of Bibhishana is not out of place or season. When accomplished it shall redound to his own interest. Considering well thy preparations for war and Rāvana's vain conduct, hearing of Vali's destruction and Sugriva's installation on the throne, he hath, impelled by his good sense, come here, desirous of gaining the kingdom. Taking these into account, it seems prudent to take him to our side. O thou the foremost of the intelligent, I have spoken thus considering him sincere. It now behoveth thee to perform what thou thinkest proper."

SECTION XVIII.

HEARING those words of the Wind-god's son, the irrepressible Rāma, conversant with all the Sāstras, replied, with words expressing his own opinion—"I have also thought of some thing regarding Bibhishana. I wish you all, interested in my well-being, to hear that. (Bibhishana) hath come here as a friend so I cannot forsake him by any means. And even if he has come with any evil intent it is not culpable for the pious to afford him shelter." Thereupon hearing his words and considering them well, Sugriva, the lord of the monkeys, replied in more auspicious* words,—"Whether this ranger of the night is sincere or wicked, he should never be offered any shelter, since he hath forsaken his brother in the midst of these calamities. What reason is there to believe that he shall not renounce us in our difficulty?" Hearing the words of the lord of monkeys and casting his looks towards them, Kākutstha, having truth for his prowess, smiling a little, spake, unto Lakshmana,

* More reasonable words.—T.

crowned with all the marks of piety, saying—"Without being conversant with *Sastras*, and living in the company of old men, none can speak such words as have been uttered by the king of the monkeys. There appear unto me, however two subtler reasons anent the difference between brothers, amongst the kings—one is evident and another mundane. There are two classes of foes—one consisting of the members of the same line the other of the neighbours. And these generally bring about our misfortune whenever any opportunity presents itself. And it is for this that he hath come here. Those kinsmen, who do not think of one another's mischief, generally long for their respective well-being. But even such well-meaning relatives are feared by the kings. And hear, I shall relate, what the *Sastras* say regarding the weak points thou hast mentioned as to the advisability of taking the enemies to our side. We are not his kinsmen and this Rākshasa hath come here with a view to gain the kingdom. Even the Rākshasas are wise enough to ascertain the proper course—so we must take Bibhishana. If the brothers are confident and satisfied with each other they generally live together, or else they fear each other and ultimately engage in a tumultuous war. And there hath sprung up some difference with Rāvana and therefore Bibhishana hath come here. Nor are, O friend, all brothers like Bharata, all sons like me unto their father, all friends like thee." Being thus addressed by Rāma, the highly wise Sugriva, along with Lakshmana, rose up and bending low his head, said—"O thou the best of all forgiving persons, this night-ranger hath been despatched by Rāvana. I therefore think it better to kill him. Being impelled by his vicious sense that Rākshasa hath come here to slay us, O innocent one, when myself, thou and Lakshmana shall consider ourselves secure. Therefore the large-armed Bibhisana, the younger brother of the ruthless Rāvana, deserves to be slain along with his counsellors." Hāving thus addressed (Rāma) the

foremost of Raghu's race, skilled in art of speech, Sugriva, the lord of monkey host, equally versed in the art of speech, became silent. And hearing the words of Sugriva, and weighing them, Rāma again addressed the foremost of monkeys with more reasonable accents—"Wicked or otherwise, whatever this night-ranger may be, he shall not be able to do me the least mischief. Pisāchas, Dānavas, Yakshas or all the Rākshasas on earth,—I can slay them all, if I like, with the tips of my fingers, O thou the lord of monkeys. I have heard of a pigeon adoring and entertaining with its own flesh, an enemy who took its shelter. While a pigeon received so friendly its enemy, the slayer of its mate, how can I then act otherwise, O foremost of the monkeys? Do thou hear, I shall relate, a sacred story, narrated by the great ascetic, the truthful Kandu, son of the ascetic Kanya. O slayer of foes, even a wicked-minded enemy, if he, with folded palms and a poor heart, craveth for thy shelter, should not be slain. If an enemy, proud or terrified, seeketh shelter in affright, he should be saved by a great man even at the risk of his own life. One, who from fear, ignorance or wilfully doth not protect him who seeketh his shelter, perpetrateth a mighty iniquity, blamed of all. When a person is slain before him whose shelter he hath taken he taketh away all the virtues of his protector. So great is the sin in not affording shelter unto those who seek for it; it standeth in the way of going to heaven, bringeth in calumny and destroyeth the strength and prowess. I shall therefore follow the excellent words of Kandu—leading to piety, fame and the attainment of the abode of the celestials. I always declare 'no fear' unto all creatures, whenever any, approaching me, says, 'I am thine' and seeketh my shelter. Even this is my pious observance. O Sugriva, O foremost of monkeys, do thou soon bring him here, whether he be Rāvana or Bibhishana and I shall declare unto him 'no fear.' Hearing the words of Rāma, Sugriva, the lords of those who go bounding,

over-flowing with friendliness, bespake Kākutstha.—"What wonder is there that thou wouldst speak these auspicious words, O thou the foremost of kings, conversant with morality, gifted with prowess and ever treading the pious track as thou art. Truly doth my inner self regard Bibhisana as devoid of any wicked intention. He has been well sounded by signs and gestures. And let the greatly wise Bibhisana, O Rāghava, be placed on an equal footing with us and gain our friendship." Hearing the words of Sugriva, the lord of monkeys, the king of men (Rāma) made instantly friends with Bibhisana, like unto the conqueror of enemies' cities making friends with the king of birds.

SECTION XIX.

RAGHAVA thus declaring unto him 'no fear', Rāvana's younger brother, the greatly wise Bibhisana, bending low his head, cast his looks on the earth. And descending from the welkin with his devoted attendants the virtuous-souled Bibhisana, delighted, bowed unto Rāma. And thereupon touching his feet along with four Rākshasas, Bibhisana addressed Rāma,—with words, fraught with piety, befitting the occasion and conducing to pleasure. "I am Rāvana's younger brother and have been greatly insulted by him. I have therefore come to seek thy shelter, the refuge of all creatures, abandoning Lankā and renouncing my friends and riches. My kingdom, life and happiness are all at thy disposal." Hearing his words Rāma replied,—comforting him with words and favouring him as if with looks. "Do thou relate unto me truly the strength and weakness of the enemies." Being thus accosted by Rāma of unwearied

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actions,the Raksha,began to describe the strength of Rāvana. "O prince, by virtue of the boon acquired from the Self-Create, the Ten-necked one is incapable of being slain by all creatures—Gandharbas, serpents, or birds. My elder brother—the one next to Rāvana—is the heroic and highly effulgent *Kumbhakarna*—Sakra's equal in battle. Thou mayst have heard, O Rāma, his commander is Prahasta, by whom was defeated Manibhadra on the mount Kailāça. (His son) Indrajit, equipped with invincible armour, bow and finger-protector made of the skin of iguana, becomes invisible in fight. And, worshipping Fire and becoming invisible, that graceful hero, O Rāghava, slayeth the enemies in conflict, having the contending parties vast and well arranged. Mahodara, Mahāpārçwa and the Rākshasa, Akampana, are his lieutenants, who equal the Lokapālas* in battle. His army consists of ten thousand *kotis* of Rākshasas, wearing shapes at will, inhabiting the city of Lankā, and living on flesh and gore. And with the *Lokpâlas* and the celestials, they were all defeated by the vicious-souled Rāvana." Hearing the words of Bibhisana and weighing them in his mind, that foremost of Raghu's race said—"I understand well the strength and prowess of Rāvana, which thou hast depicted truly, O Bibhisana. Do thou hear truly that I shall slay the Ten-necked one together with Prahasta and his sons, and I shall make thee king. Whether he entereth the *Rasâtala*† or the regions under the earth, or seeketh shelter of the Grand-father of the celestials, he shall not be able to save his life from me. I do swear by my three brethern that I shall enter the city of Ayodhyā, after slaying in battle Rāvana with his sons, kinsmen and friends." Hearing these words of Rāma of unwearied action, the virtuous-souled

* Divinities who protect the regions, or the Sun, Moon, Fire, Wind, Indra, Yama, Varuna and Kuvera.—T.

† The seven infernal regions under the earth and the residence of the *Nâgas*, *Asuras* and *Daityas*. This is the lowest of the seven divisions of Pâtâla.—T.

(Bibhisana), bowing his head unto him, began—"I shall lend thee my might in slaying the Rākshasas and devastating the city of Lankā, and shall be in the midst of Rāvana's army." Thereupon, embracing Bibhisana, who spoke thus, Rāma, delighted, said unto Lakshmana,—"O my brother, do thou bring water from the ocean. Sprinkling the greatly wise Bibhisana, I shall make him at once the king of the Rākshasas, O conferer of honor; for I am greatly pleased with him." Being thus addressed, Saumitri, at the command of the king, annointed Bibhisana and made him the king of the Rākshasas in the presence of the monkey-host. Beholding Rāma's kindness (towards Bibhisana), the monkeys eulogized the high-souled one, exclaiming "Excellent! Excellent!" Thereupon, Hanumān and Sugriva addressed Bibhisana, saying, "Do thou tell us how we shall cross over the main—the abode of Varuna, along with the host of the highly powerful monkeys. Do thou inform us of the means by which we may cross over, along with our army, the lord of rivers and streams—the abode of Varuna." Being thus addressed, the virtuous-souled Bibhisana replied, —"It behoveth the king, Rāghava, to seek refuge from the Ocean. This measureless deep was dug out by (the king) Sagara.* And the great Ocean shall surely help Rāma belonging to Sagara's race." Being thus accosted by the wise Rākshasa, Bibhishana, Sugriva reached where Rāma with Lakshmana was. Thereupon, the broad-necked Sugriva began to explain the well-meaning words of Bibhishana, requesting Rāma to seek the shelter of the Ocean. And those words pleased Rāma, pious by nature. And the highly effulgent (hero) requested, smiling, the active Lakshmana and the monkey-chief Sugriva to collect necessaries for his adoration. "O Lakshmana, this counsel of Bibhisana appeareth to me as most sound. Sugriva is always greatly

* Sagara was a sovereign of Ayodhyā belonging to the same family with Rāma.—T.

wise, and thou art greatly proficient in counsel. Do ye, holding a conference, intimate to me what you think becoming." Thus addressed, those two heroes—Lakshmana and Sugriva, spoke respectfully the following words fraught with propriety,—"Why shall not the well-meaning words of Bibhisana expressed now, please us, O Rāghava, O thou best of men? Without constructing a bridge over the deep, the terrible abode of Varuna, even the celestials and their lord (Indra) cannot get at the city of Lankā. Do thou act on the genuine counsel of the heroic Bibhisana, and without losing time, do thou engage the Ocean for this work, so that we may with our army proceed to the city of Rāvana." Being thus addressed Rāma reached the shore of the lord of rivers and streams, covered with Kuça, like unto fire getting into the sacrificial dais.

SECTION XX.

THEREUPON the greatly powerful Rākshasa, by name *Sárdula*, beheld the army of Sugriva arranged on the shore of the ocean. And, beholding the army all busy, the emissary of the vicious-souled Rākshasa—Rāvana, entered the city of Lankā and, approaching his lord, said,—"The army of monkeys and bears hath approached Lankā. It is immeasurably deep as the ocean. And those two sons of the king Daçaratha—the brothers Rāma and Lakshmana, gifted with great beauty, coming to rescue Sitā, have stationed themselves on the shore of the ocean, O thou of great effulgence. The army of Rāma extends over the sky and ten *yoyanas*. I have come, O great king, to acquaint thee with the real truth. And, knowing everything, it behoveth thy

emissaries, O king, to settle whether to render back Sitâ, to adopt measures of conciliation, or to sow dissensions in the enemy's camp." Hearing the words of *Sârdula*, Râvana, the lord of Râkshasas, being anxious to ascertain his duty, addressed a Râkshasa by name Suka, the most sensible of his counsellors, with the following pregnant words, —"Do thou go and communicate unto king Sugriva my behest, in becoming and excellent accents. 'Thou art born of a great family and art the mighty son of the king of bears. I have no dissension with thee. In fact I consider thee as my brother, O king of monkeys. Though I have stolen the spouse of the high-souled prince (Râma), yet what is that to thee, O Sugriva? Do thou return to Kishkindhâ. The monkeys shall not by any means be able to attack the city of Lankâ. Even the celestials and Gandharbas could not—what of these men and monkeys?" And being thus commissioned by the lord of Râkshasas, that night-ranger assumed the shape of a bird and, bounding, speedily reached the sky. And, proceeding far over the deep and stationing himself at the welkin, he spoke unto Sugriva all the words with which he was addressed by the vicious-souled Râvana. Hearing him speak thus, the monkeys leaped up quickly and reached there with a view to chop off his wings or to slay him with their clenched fists. On being seized vehemently by all these monkeys, that night-ranger was brought down speedily from the sky to the earth. And being assailed by the monkeys, Suka said,—"O Kâkutstha, it doth not behove (people) to slay an emissary. Do thou therefore prevent the monkeys. He who passing by his master's behest, giveth out his own intention, is not faithful; and he therefore deserveth to be slain." Hearing the piteous accents of Suka, Râma spake unto the monkeys, who were about to kill him, saying, "Do not kill him." And again stationing himself on the welkin, that night-ranger said,—"O Sugriva, O thou gifted with great energy, O thou of great prowess, what shall I speak unto

Rāvana, dreaded by all people ?" Being thus addressed, that mighty king of monkeys,the bull among them, of unwearied energy, spake unto that emissary—the night-ranger, Suka, saying—"O Rāvana, thou art not my friend or an object of pity. Thou art not my benefactor, nor art liked by me. Thou art Rāma's enemy,and thou dost therefore deserve to be slain by him like Vāli along with thy friends and relatives. I shall therefore slay thee, O king of night-rangers, together with thy sons, friends and relatives. And I shall have the whole city of Lankā reduced to ashes by my mighty force. Thou shalt not be able to escape Rāghava, O Rāvana, O thou who hast lost thy sense,even if thou art protected by the celestials. And thou shalt with thy brother be slain by Rāma, even if thou dost fly into the sky, enter into the regions under the earth, or seek shelter of Mahādeva. I do not behold any in these three worlds—Pisācha, Rākshasa, Gandharba, or Asura, who can protect thee. Thou hast slain the monarch of vultures,who had grown decrepit through age.* Thou hast carried off the large-eyed Sitā from the vicinity of Rāma and the neighbourhood of Lakshmana ; but, having captured her, thou understandest not (thy native strength). Nor dost thou understand that foremost of Rāghus, high-souled, possessed of great strength, and incapable of being repressed even by the celestials,—who shall take thy life." Then spake that best of monkeys, Angada, son of Vāli,—"O highly wise one, this is no emissary. This one clearly appeareth to me as a spy. He hath come to form an estimate of thy entire army. Take him. Let him not go (back) to Lankā. This is indeed what I would." Thereat, commanded by the king, the monkeys, springing up, seized (Suka) and bound him, as he burst out bewailing like one forlorn. On being sorely handled by the

* The commentator has a queer and characteristic note on *Jarâvriddha—decrepit through age. One that is old, may stave off decrepitude through some drug, while a youthful person may come by the same in consequence of some curse.—T.*

relentless monkeys, Suka cried unto the high-souled Rāma, son of Daçaratha,—"They by main force sever my wings, and they pierce my eyes. If I lose my life, may all the evil deeds that I have committed between the night when I was born and the night when I shall die, be thine!" Hearing this pitiful cry, Rāma prevented (the monkeys); and he said unto them,—"Let go this envoy, who hath come here."

SECTION XXI.

THEN on the shore of the sea, Rāghava, spreading *darbha,* with his hands joined towards the great deep, laid him down, with his face to the East. And that slayer of foes (lay down), making his pillow his arm resembling the shining form of a serpent; always dight with golden ornaments; full many a time pressed with the palms of beauteous damsels,* decked with jewelled golden *Keyuras* and superb ornaments studded with pearls; smeared from above with sandal and *aguru;* (his arm) which formerly had been graced in bed with the head of Sitā; like unto the body of Takshaka under the waters of the Gangā; resembling a yoke; in battle increasing the sorrow of foes and enhancing for long the delight of friends;—his left arm having its skin destroyed by the strokes of the bow-string; which was the refuge of the entire earth;—his right arm resembling a mighty bludgeon,—the donor of thousands of kine,—making this great arm his pillow (he laid him down). "To-day either I shall die, or shall the Ocean."—Having thus formed his

* The commentator appropriately remarks: *As Rāma was wedded to a single wife, these damsels must mean nurses attending on him.*—T.

resolution in respect of the great deep, Rāma, restraining his speech, with a concentrated mind lay down there agreeably to rule. And as Rāma slept on the earth on Kuça spread over, without ever swerving from the rule, three nights passed away. And while spending three nights, Rāma, learned in polity and attached to virtue, prayed unto that lord of streams—the Ocean. Yet the wicked Ocean, albeit adored according to his deserts by Rāma with his mind concentrated, did not show himself. Thereat Rāma grew enraged and had the corners of his eyes crimsoned; and he spake unto Lakshmana of auspicious marks, saying,—"Behold the hauteur of the Ocean in not presenting himself before me. Calmness,forbearance, candour, and soft speech—these virtues of the good are by the insolent taken for the effects of incompetency. The person* that is self-laudatory, wicked, and badly-bold, publisheth his own praise,and meteth out chastisement everywhere,† is honored in the world. By moderation one cannot attain celebrity, by moderation one cannot attain fame,—and, O Lakshmana, in this world by moderation one cannot attain victory on 'the edge of battle.'‡ See, O Sumitrā's son, the abode of Makaras, with his waters obstructed all around with Makaras destroyed by my shafts. And, O Lakshmana, see the bodies here of serpents, and the huge bodies of mighty fishes, and the trunks of elephants,—torn by my arrows. And to-day in terrible battle will I dry up the Ocean with conchs and oysters, and fishes and Makaras. This abode of Makaras taketh me, who is forbearing, to be incompetent. Fie on forbearance towards such as he! In consequence of my moderation, Ocean showeth not his own form. O Saumitri, bring thou my bow, my arrows resembling venomous snakes. I will dry up the Ocean, and

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* The word, however, is *naram (ac.), man.*—T.

† i. e. *indiscriminately.*—*T.*

‡ *Rana murddhani,*—'The perilous *edge of battle* when it raged.'

Par. Lost. Bk. I.

the monkeys shall go over on foot. And, being angered, to-day, albeit incapable of being agitated, will I agitate the deep. And by means of my shafts will I make Varuna's abode, surging with a thousand billows and having his dignity maintained by his shores,—overleap his continents. And I will agitate the deep harbouring numbers of mighty Dânavas." Having spoken thus, Râma, equipped with his bow, with his eyes dilated in wrath, became exceedingly irrepressible, like unto the flaming fire at the final dissolution. And straining his dreadful bow, making the earth shake, tremulously, he let fly fierce shafts like him of an hundred sacrifices hurling his thunder-bolt. Thereat, flaming up, those vehement choice shafts surcharged with energy, enter into the waters of the sea, with its serpents afflicted with fear. And then great and exceedingly dreadful was the motion of the sea, with fishes and Makaras, and with the roar of the winds (blowing there). And on a sudden the mighty deep was heaving with mighty surges, with conchs scattered about, and a smoke (enveloped) the ocean ; and the billows became visible on all sides. And the serpents were distressed, with their faces flaming and their eyes aglow ; as well as the Dânavas of terrific energy, and the dwellers of the nether spheres. And billows of the sovran Ocean, resembling Vindhya or Mandara, containing crocodiles and Makaras, sprang up by thousands. And Varuna's abode had its surges whirling, its serpents and Râkshasas seized with affright, and its ferocious aquatic animals borne all around ; and it sent forth sounds. Then Sumitrâ's son, springing up, said unto Râghava of fiery vehemence, as he sighed and kept stretching his matchless bow.—"This must not be." And he took away his (Râma's) bow. "Without doing this unto the Ocean, thou supreme of heroes, mayst have thy work accomplished. Personages like thee do not come under the influence of passion. Do thou deliberately look about for some worthy means (for compassing thy end.)" Then remaining invisible

in the sky, Brahmarshis and Surarshis,* exclaiming,—"Well-a-day !" and "Do'nt," in loud accents ejaculated,—(Oh ! and alas !)

SECTION XXII.

THEN the foremost of Raghus addressed Ocean in stern words, saying,—"To-day will I dry up the Ocean along with the nether regions. And, O Ocean, thy waters being burnt up by my shafts, and thou being dried up, with thy (aquatic) animals slaughtered, a mighty volume of dust shall arise (from thy bed). And, O Ocean, in consequence of the arrowy shower discharged from my bow, the monkeys shall go over to the further shore on foot. Having attained dimensions in consequence of access of waters, thou knowest not my manliness or my prowess. But, O abode of Dānavas, grief shalt thou reap at my hands." Then fixing an arrow resembling the rod of Brahmā with a Brahma Mantra, on the best of bows, that exceedingly strong on drew it. And as Rāghava suddenly stretched his bow, heaven and earth seemed to be riven, and the mountains trembled. And darkness covered the world, and the cardinal points became invisible. And at once the watery expanses and rivers were agitated. And the stars appeared simultaneously with the Sun and Moon.† And the sky was illumined with the rays of the Sun, and yet it was overspread with darkness; and it burned with an hundred meteors. And thunder-bolts sending forth sounds surpassing all others, dropped from the firmament. And the

* Celestial saints.

† The phenomenon, remarks the commentator, was owing to the heavenly bodies obstructing each other's orbit.—T.

winds began to blow violently; breaking down trees and momentarily scattering clouds; damaging mountain-tops and shattering summits. And then the dread and mighty thunders possessing impetuous speed and emitting tremendous roars,—coming together, produced lightning flashes. And those creatures that could be seen, uttered sounds resembling the thunder; and those that were invisible gave forth frightful cries. And overwhelmed with fright, and quaking (for fear), the creatures began to measure their lengths,—and they were sore afflicted, and bereft of motion through terror. And then the mighty deep with its animals, and with its waters and waves, and with its serpents and Rākshasas, was suddenly wrought up with a violent motion. And albeit it was not the occasion of the universal dissolution, the Ocean passed beyond his shores for a full hundred *yoyanas*. And seeing the elated Ocean—lord of streams and rivers—thus overpass his bounds, that destroyer of enemies, Raghu's son, Rāma, was not moved.* Then from forth the mid-sea arose Ocean himself, even as the maker of day riseth from the mighty ascending-hill, Meru. And accompanied by Pannagast of flaming faces, the Ocean showed himself, appearing like cool lapises, adorned with golden ornaments,—wearing a wreath of gems and a jewelled vesture, with his eyes resembling lotus-leaves, bearing on his head a noble garland containing all flowers; decked with ornaments of polished gold; as well with excellent ornaments of gems originating in himself, like the mountain Himavān embellished with metals (sprung in himself),—(the Ocean arose) with wave on wave whirling around, and rife with winds blowing among clouds,—surrounded by streams, Gangā, Sindhu (and others). And approaching the arrow-showering Rāma, and greeting him fair, Ocean spoke unto him with joined hands,—"O Rāghava, earth, air,

* *Nátichakráma* may also mean, (*Ráma*) did not discharge any more arrows.—T.

† Semi-divine serpents.—T.

sky, water and light,—these, O mild one, retaining their eternal course, maintain their (respective) natures. Mine also is that nature whereby I am fathomless and incapable of being crossed. The reverse of this is the having a bottom. And for this reason I speak to thee (concerning the means). O king's son, not from desire, or covetuousness, or fear, or anger, can I anywise deprive my waters abounding in alligators of their (perpetual) motion. I will tell thee how thou wilt pass (over me); and I will bear it. And no ferocious aquatic animals shall do wrong so long as thy forces have not crossed. And, O Rāma, I will make as it were firm land for the crossing over of the monkeys." Then Rāma said,—"O Varuna's abode, listen to me! This arrow (of mine) must accomplish the end (intended). Where shall I let it light?" Hearing Rāma's speech, and looking at the mighty arrow, that exceedingly energetic one, the great Deep, addressed Rāghava, saying,—"There is a certain spot of mine in the North, which is more sacred (than the rest). It is famed as Drumakulya, even as thou art famed in the world. There are there many robbers of ferocious forms and actions, —wicked wights, headed by cow-herds,—who drink of my water. These persons of unrighteous acts touch me, and I cannot bear this sin. O Rāma, do thou at that place render this best of arrows successful." Hearing the words of the high-souled Ocean, (Rāma) immediately after,* let fly that flaming shaft. And the place where the arrow resembling the thunder-bolt and *vajra* in splendour, alighted, hath been celebrated on earth as Marukāntāra. And hurt with the dart, the Earth emitted roars; and in consequence of this, water began to gush out at the mouth of the wound from the subterranean regions. And this then became well-known as Vrana; and there are seen the waters of the Ocean spring up. And there arose a terrific report of riving. And owing

* *Ságaradarçanát*—may also mean, agreeably to the Ocean's instruction.—T.

to this,* as well as the incident of the arrow, the water that existed in the tanks, was dried up. Having dried up Marukāntāra famous throughout the three regions, as well as the reservoirs of water, Rāma the son of Daçaratha, learned and of god-like prowess, conferred a boon on the desert, saying,—"This place shall be filled with food nourishing beasts; and ailments shall be rare here. And the fruits and roots shall be replete with relish; and it shall abound in oil and overflow with milk; and it shall contain various odorous drugs." Thus did the desert come to possess these attributes; and from Rāma's bestowal of a boon, it attained a pleasant aspect. On that place being burnt up, that lord of streams, the Ocean, thus spake unto Rāghava, versed in every branch of learning,—"O mild one, this one is named Nala, son unto Viçwakarmā. He hath received a boon from his sire. Viçwakarmā's son is well pleased with thee. Let this monkey, surcharged with exhuberant spirits, build a bridge over me. I will hold that up. This one is as his sire." Having delivered himself thus, Ocean disappeared. Then that foremost of monkeys, Nala, arising, spoke unto the mighty Rāma,—"Resorting to my sire's skill, I will build a bridge over the spacious abode of Makaras. The mighty Ocean hath spoken justly. In respect of the ingrate even chastisement is supreme in this world,—this is my conviction. Down with forbearance, or moderation, or gift! This dreadful Ocean, this mighty deep, expecting to see a bridge (thrown over him), hath granted depth unto Rāghava.—(Formerly) in Mandara, Viçwakarmā had conferred a boon on my mother: 'O exalted one, thy son shall be like me.' I am a son of his, sprung from his loins, and I am like unto Viçwakarmā. Not having been asked by thee, I had not unfolded my qualifications. I also am capable of constructing a bridge over Varuna's abode. Therefore this very day let the foremost monkeys construct the bridge." Then directed by Rāma, the

* i. e. *the sound.*

:ipal monkeys with alacrity entered the mighty forest in lreds and thousands. And themselves resembling ıtains, the foremost of the monkeys began to break down and draw them towards the Ocean. And the monkeys the Ocean with *sâlas*, and *açwakarnas*, *dhavas*, bamboos *kutajas*, *arjunas*, palms, *tilakas*, *tiniças*, *billakas*, ıparnas, and blossoming *karnikâras*, mangoes, and ı trees. And those monkeys—the foremost of their ies—began to gather the trees, some with their roots, some without them,—carrying them like Indra's ensign. those huge-bodied monkeys possessed of prodigious gth, procured palms and pomegranates, cocoanuts and itakas, Kariras, Vakulas, and Nimbas,—as well as rocks. ıuring elephants' dimensions ; and uprooting crags, they ed them by means of machines. And on rocks being ged into the waters, the latter, suddenly swelling up, ıted to the welkin, and again subsided.—And (the trees) ping (into the deep), vexed it all around. And some lines (for insuring straightness unto the bridge). And he middle of the lord of rivers and streams, Nala made a d bridge measuring an hundred *yoyanas*. And then he about constructing the bridge with the assistance of keys of dreadful deeds. And some took the measuring and others bore (timber to the sea). And by help of lreds of monkeys following Rāma's mandate, hued like ls or mountains, (they) constructed a bridge with grass, wood. And the monkeys made the bridge of trees with ıoming tops. And (monkeys) resembling Dānavas were rushing all around with rocks resembling hills, and ıtain-summits. And tremendous was the tumult that ı of crags thrown and rocks toppled down into the ty deep. And on the first day the elephant-like monkeys ›f spirits and exerting themselves vigorously, finished een *yoyanas*. And the exceedingly strong and huge-ed monkeys on the second day speedily disposed of

twenty *yoyanas*. And on the third day the huge-bodied active monkeys did one and twenty *yoyanas* on the sea. And on the fourth day the exceedingly impetuous monkeys, bestirring themselves vigorously, did two and twenty *yoyanas*. And on the fifth day the fast-speeding monkeys accomplished three and twenty *yoyanas* reaching unto the fair shore. And resembling his sire, that best of monkeys, the lusty and graceful offspring of Viçwakarmā, (thus) constructed the bridge over the sea. And that bridge built by force over the abode of *makaras*, looked graceful and splendid like the Milky way in the firmament. And then the deities and Gandharbas, the Siddhas and the prime saints, appearing in the heavens, stood there, eager to behold this wonder. And the gods and Gandharbas saw that bridge of Nala, difficult of being made, having an area of ten *yoyanas* and measuring an hundred in length. And the monkeys, leaping and bounding and roaring, as well as all creatures, beheld that building of the bridge on the ocean, inconceivable, and marvellous, displaying skill past thought and capable of making one's hair stand on end. And those thousands of Kotis of exceeding vigor, having constructed the bridge over the ocean, went over to the other shore of the mighty main. And spacious, skillfully constructed, graceful, well-paved and nicely finished, the great bridge appeared like the line where the hair hath been parted on the Ocean's head. Then on the other shore of the ocean, Bibhishana, with the view of opposing foes (that might advance), stationed himself mace in hand, along with some councilors. Then Sugriva spoke unto Rāma having truth for his prowess,—"Do thou get upon Hanumān, and let Laskhmana get upon Angada. O hero, vast is this Ocean—abode of Makaras. These monkeys, rangers of the sky, shall hold you up both." Thereat the graceful and righteous Rāma along with Lakshmana, equipped with his bow, set out in the van of the army in company with Sugriva. And some monkeys proceeded along the middle, and some

plunged into the deep, and some went by the road. And some coursed through the air, bounding up bird-like. And that dreadful array of monkeys crossing over, with its mighty uproar drowned the dreadful roar of the deep, which had been arising. On the monkey-host having crossed by the bridge of Nala, the king stationed it on the shore abounding in fruits, roots and water. Beholding that work of Rāghava incapable of being performed, the deities together with the Siddhas and Chāranas, and the Maharshis, suddenly presenting themselves before Rāma, sprinkled him one by one with sacred water, and said,—"Mayst thou be victorious, O human-divine one! Rule thou the Earth eternally!" Thus in various auspicious words, did they pay homage unto that one honored by the Brāhmanas, Rāma.

SECTION XXIII.

HAVING seen omens, that one, Lakshmana's elder brother, conversant with them, embracing the son of Sumitrā, said these words,—"O Lakshmana, occupying (this tract) of cool waters and woods affluent with fruits, will we, dividing and arranging our forces, stay here. Mighty is the fear that I see at hand,—boding destruction to people and the slaughter of the foremost heroes of bears, monkeys and Rākshasas. The wind bloweth darkly, and the Earth shaketh. The tops of the mountains tremble, and trees topple down. And the clouds are ashen and roistering, and roar roughly. And lowering, they shower portentous drops of blood. And the twilight is terrible and looketh like the red sandal. And a fiery circle droppeth from the flaming sun. And on all sides birds and beasts, distressed,

uttering woe-begone notes, and grim-visaged, set up cr against the sun, arousing great fear. And the Mo although not appearing* in the night, burneth, and w dark and red rays riseth, as if it intended to extermin people. And the aspect (of the sun) is slight, rough, a good;† and, O Lakshmana, a blue mark is visible on unclouded Sun. And the stars seem erased by a mig volume of dust. O Lakshmana, behold this sight disastr to people like unto the universal dissolution. Crows, a hawks, and the inferior vultures, wheel all round. A jackals are sending inauspicious yells, exciting great f The earth shall be covered with darts and javelins, a swords discharged by monkeys and Râkshasas, and turned into mire with flesh and gore. Surrounded by all t monkeys, will we, using speed, this very day rapidly en into the city ruled by Râvana, incapable of being subdue Having said this, that subduer in conflict, that lord, t enchanter of men, Râma,‡ equipped with his bow, proceed in the direction of Lankâ. And all the principal monkeys Sugriva with Bibhishana—went on, setting up roars, for t destruction of foes, who were determined to battle with the And consequently Raghu's son was well pleased with t fortitude and exertions of the powerful monkeys, for bringi about what was dear unto Râghava.

* The moon, it seems, *doth* appear, but does not look out clearly.—T.

† *Praçasta*—I do not see the propriety of this epithet in this connect This may be a mistake.—T.

‡ The word *Râma* occurs twice, one being the cognomen of the solar h The other means, *the enchanter of men.*—T.

SECTION XXIV.

AND with the presence of the king* that assembly of heroes looked beautiful, as doth the autumnal night, garnished with beauteous stars, with the Moon. And oppressed with the bursting energy of the host resembling the ocean, the Earth trembled. And then the rangers of the forest heard a hubbub in Lankā, as well as the sounds of trumpets and Mridangas, mighty and capable of making people's down stand on end. And at those sounds, the leaders of monkey-bands were delighted beyond measure, and, resenting the same, set up cries louder than those sounds. And the Rākshasas also heard the roars of the monkeys, resembling the rumbling of haughty clouds in the sky. Beholding Lankā with variegated standards, and streamers, Daçaratha's son went† to Sitā with an aggrieved heart. "Here that one having eyes resembling those of a young deer, is confined by Rāvana, like unto Rohini overpowered by the red-bodied planet."‡ And, sighing hot and long, and looking at Lakshmana, that hero spoke words fraught with his good at that time,—"Behold, O Lakshmana, Lankā towering up as if piercing the heavens; and, built by Viçwakarmā on the brow of the mountain, she seems to have been made by the Mind. Constructed in time past with edifices thronging her, Lankā looks like the all-encasing air, covered with pale clouds. Lankā is embellished with groves resembling Chitraratha, fair, and eloquent with the notes of various birds, and fraught with fruits and flowers. Behold the intoxicated birds, and the black bees blending (with the blossoms). And the blessed breeze swayeth the trees vocal

* Râma.—T.

† *i.e.* mentally.—T.

‡ Angâraka.—T.

with the coels." Having divided his forces there agreeably to the directions of the scriptures, Daçaratha's son, Râma, thus spoke unto Lakshmana. And he ordered that monkey-army, saying,—"Taking his own forces, let the puissant and invincible Angada along with Nila, station himself in the centre of the forces. And let the monkey, named Rishabha, surrounded by numbers of monkeys, post himself at the right of the monkey-army. And let the active and irrepressible Gandhamâdana, resembling an elephant fragrant with the temporal exudation, stay, occupying the left of the forces. I myself along with Lakshmana, shall heedfully stay in the fore-front. And the monkeys, Jâmvabân, Sushena and Vagadarçi, the three high-souled, foremost bears,*—shall protect the interior (of the forces). And as the Sun, surcharged with energy, protects the hind half of the globe, let the monkey-monarch protect the rear of the monkey-army." And that army being skilfully divided into parts and protected by great monkeys, resembled the welkin covered with clouds. Then, taking up mountain-peaks and mighty trees, the monkeys began to proceed towards Lankâ, burning to crush Lankâ in battle. "We shall demolish Lankâ by hurling mountain-peaks, or with our clenched fists." Thus did the foremost of monkeys think in their minds. Then the exceedingly energetic Râma addressed Sugriva, saying,—"Our forces have been rightly marshalled,—let go (now) Suka." Hearing Râma's words, the lord of monkeys possessed of great strength, liberated the envoy, Suka, at the command of Râma. Liberated at the word of Râma, Suka, who had been sore tormented by the monkeys, oppressed with exceeding great fear, went to the lord of Râkshasas. There at, Râvana, laughing, said unto Suka,—"Are thy wings fettered? And thou seemst as if thy wings had been

* The epithet 'bears' coming after 'monkeys' may look incongruous; but, I fancy, 'monkeys' is used in the general sense of *being connected with the monkey-host*.—*T*.

severed. Why? Didst thou come under the control of the volatile (monkeys)?" Thereat, exercised with fear, Suka, commanded by the monarch, answered the lord of Rākshasas in this excellent speech, saying,—"Repairing to the northern shore of the sea, I, pacifying (the monkeys) with mild speech, communicated thy tidings clearly (unto Sugriva). Thereat, as soon as they saw me, the monkeys flying into a wrath, captured me, and attempted to clip my wings and slay me with their clenched fists. They are insuseptible of being spoken to. No doubt whatever can exist that, O lord of Rākshasas, the monkeys are by nature wrathful and fierce. The same Rāma that hath slain Virādha and Kavandha and Khara, hath arrived (here) along with Sugriva, searching for the whereabouts of Sitā. Having thrown a bridge across the brine and crossed the salt sea, Rāghava, equipped with his bow, stayeth here, setting the Rakshas at naught. And the hosts consisting of thousands of bears and monkeys, resembling hills and clouds, envelope the Earth. And peace there can be none between the forces of the Rākshasas and the hosts of the sovereign of monkeys, like unto the deities and the Dānavas. And they advance before the wall. Speedily do one of these things—make over Sitā without delay, or give (him) battle." Hearing Suka's speech, Rāvana with his eyes reddened in wrath, spoke, as if burning (Suka) with them,—"Even if gods, and Gandharbas, and Dānavas should array themselves against me, I will not from fear of all creatures, render (back) Sitā. When shall my shafts pursue Rāghava, like maddened Bhramaras making towards blossomy trees in spring? When by means of flaming shafts shot from my bow shall I burn (Rāghava) with his body bathed in blood, even as a meteor (burneth) an elephant? And when, surrounded by a mighty host, shall I confound his ranks, even as the Sun arising, (vanquisheth) the light of the stellar spheres? My impetuosity like the Ocean's, my strength like the Wind's, Dācarathi doth not know,—and

therefore it is that he desireth to fight with me. Rāma hath not seen my shafts resting in the quiver, resembling venomous serpents,—and therefore it is that he seeketh to fight with me. Rāghava hath not in conflict formerly known my bow representing my Vinā sounded with my shafts; having tremendous sounds proceeding from the strings; dreadful; with the cries of distressed people for its mighty strains of music; and resonant with the reports of Nārāchas and palms. And, having bathed in the great field of battle representing the river of hostile forces, I will in the encounter strike (this Vinā). Neither the thousand-eyed Vāsava, nor Varuna himself, can (cope) with me in battle; nor can Yama, or Vaicravana's self vanquish me in mighty conflict with the fire of arrows."

SECTION XXV.

ON Daçaratha's son, Rāma, having crossed the Ocean with his forces, the graceful Rāvana addressed his two counsellors, Suka and Sārana, saying,—"The crossing the entire ocean incapable of being crossed, by the monkey-forces, and the building over the sea of the bridge by Rāma—all this had never happened before. The construction of a bridge over the ocean cannot at all command credence. But (however it be),I must enumerate the monkey-hosts. Entering the monkey-army unobserved, it behoveth you to ascertain the magnitude thereof, its strength, who are the foremost monkeys, who are the councilors assembled there of Rāma, and who of Sugriva, who range at the head, who among the monkeys are heroic; how they have constructed the bridge over the water of the ocean; how the high-souled monkeys

stay there ; Râma's, as well as Lakshmana's purpose, prowess and the arms (they fight with). And who is the commander of those magnanimous monkeys ? Having learnt all this truly, ye ought to return speedily." Being thus commissioned, these heroes, the Râkshasas, Suka and Sârana, assuming monkey-shapes, entered into the hosts of monkeys. But Suka and Sârana could not number that army of monkeys, incomprehensible and capable of making people's hair stand on end. The forces were on mountain-tops, by fountains and in caves. And those rangers of the night beheld those forces, some having already crossed, and some crossing, and some intent on doing so ; and some having sat down and some sitting—that mighty army sending terrific roars,—that ocean of hosts incapable of being disturbed. As they remained thus disguised, they were discovered by Vibhishana. Thereat, taking them captive, he unfolded (the fact) unto Râma, saying,—"These are the counsellors of the lord of Râkshasas —Suka and Sârana. O captor of hostile capitals, they have come as spies from Lankâ." Seeing Râma,they were greatly afflicted, and, despairing of their lives and exercised with fear, with joined hands, said,—"O placid one, cammanded by Râvana, we have come here, O son of Raghu, for the purpose of gathering information concerning this army." Hearing their speech, Râma—son unto Daçaratha—ever engaged in the welfare of all beings, laughing, remarked,—"If you have heedfully noted this entire array, or if you have done what ye had been commanded to do, return in peace. If aught remaineth unseen, do ye see it anew. Or Vibhishana will again fully show it unto you. Having been taken, ye need not fear on the score of your lives. Even if envoys happen to be taken who are equipped with weapons, they should not be slain. And albeit these night-rangers have come as spies in disguise, with the view of creating division among their foes, yet, O Vibhishana, let them off. Entering the extensive Lankâ, ye should say unto the king—younger brother unto

the Dispenser of riches—the words which I utter,—'That force relying on which thou hast carried away my Sitā, do thou as thou wishest, along with thy forces and friends, display the same. On the morning of the morrow behold the city of Lankā with her wall and gates, as well as the hosts of Rākshasas, destroyed by me with my shafts. And as Vāsava equipped with the thunder-bolt hurleth the same amidst the Dānavas, will I, O Rāvana, on the morning of the morrow pour down my dreadful ire upon thee along with thy forces.'" Thus directed (by Rāma), those Rākshasas, Suka and Sārana, having saluted the righteous Rāghava with 'Victory !,' came (back) to Lankā and spoke unto the lord of Rākshasas, saying,—"O lord of Rākshasas, having been taken by Vibhishana for the purpose of being slain, we came to be seen by the righteous-souled Rāma of immeasurable energy, and (finally) were liberated (by him). As these four persons have combined—like unto the Lokapālas, heroic, accomplished in arms, and of steady prowess—viz., Daçaratha's son, Rāma, the graceful Lakshmana, Vibhishana, and the highly powerful Sugriva, resembling the great Indra, these are capable of uprooting the city of Lankā—walls and gateways—and replacing her (on her former site),—leave thou the monkeys aside. Such is Rāma's figure and arms that he shall alone demolish Lankā,—leave the other three alone. And that host protected by Rāma, Lakshmana and Sugriva, shall become exceedingly hard to combat even by the Asuras and gods.—And the army of the high-souled rangers of the woods, eager for encounter, contains warriors bursting with high spirits. No use of dispute. Be thou intent on pacification. Do thou render back Maithili unto Daçaratha's son."

SECTION XXVI.

HEARING Sârana's words, pregnant and truthful, king Râvana addressed him, saying,—"Even if the gods, Gandharvas and Dânavas should attack me, Sitâ will I not part with from fear of all creatures. O amiable one, thou, having been hard handled by the monkeys and distressed in consequence, deemst it fit that Sitâ should be rendered back this very day. What foe of mine is there who is competent to conquer me in battle?" Having uttered this rough speech, the graceful Râvana—lord of the Râkhasas—desirous of surveying (the monkey-hosts), ascended an edifice white like snow, and elevated like many palms (placed one upon another). And transported with passion, Râvana in company with those spies, saw the sea, mountains and forests. And they beheld the Earth enveloped with monkeys, and the mighty host of monkeys, boundless and irresistible. And having seen this, king Râvana asked Sârana,—"Who among these monkeys are the foremost, who are the heroes, and who possessed of great strength? Who, bursting with spirits, stay all about the fore? Whom doth Sugriva listen to? And who are the leaders of the monkey-leaders? O Sârana, relate thou all this unto me. And what is the prowess of the monkeys?" Thereat, Sârana, knowing the chiefs (of the monkey-army), spoke unto the sovereign of Râkshasas, who had asked (him), as to who were the heads of the rangers of the woods. "This monkey, that, setting up roars, stayeth in front of Lankâ, surrounded by hundreds and thousands of monkey-leaders, by whose tremendous shouts Lankâ trembleth with her wall, gateways, hills, woods and forests, and who is posted in front of the forces of the high-souled Sugriva—master of all the monkeys—is the heroic leader of monkey-bands named Nilâ. And that one, possessed of prowess, who, folding up his arms,

paceth the gound on foot, who, facing Lankā, from wrath is frequently yawning, who resembles a mountain-peak and is like the filaments of a lotus, who, enraged again and again, soundeth his tail,and the ten cardinal points resound with the sounds of whose tail,—is he who hath been sprinkled by Sugriva—king of monkeys—the heir apparent,named Angada. He challengeth thee to the fight. The worthy son of Vāli and ever dear unto Sugriva, he putteth forth his prowess, as Varuna doth for Sakra. That that well-wisher of Rāghava,the vehement Hanumān,hath seen Janaka's daughter, was owing to the advice of this one. That powerful (hero) is proceeding, taking innumerable bands belonging to the lord of monkeys, for the purpose of beating thee by means of his soldiery. Following Vāli's son, and surrounded by a mighty force, stayeth in the field the heroic Nala, the builder of the bridge. Those that with their limbs lying inactive, and setting up roars and ululations, are following this one,* are heroes dwelling in *Chandana*.† With his own army alone, the silver-hued Sweta of dreadful prowess hopes to subdue Lankā. Marshalling his monkey-forces and cheering up his soldiers, that intelligent monkey, famed over the three regions, having speedily met with Sugriva, is retracing his steps. From days of yore on the banks of the Gomati there is a mountain, (named) Ramya, (otherwise) called Sanrochana. The mount abounds with various trees. There that leader of bands, named Kumuda, governs his kingdom. And he that cheerfully draweth after him hundreds and thousands of monkeys, and the long grim hairs of whose tail, coppery, yellow, sable and white, are cast about, is the energetic monkey, Chanda, eager for encounter. And he hopes to conquer Lankā by help of his own forces

* The reference is prospective. It means the monkey, Sweta, in the next *sloka*.—*T.*

† This may mean some *wood of sandals*; but the commentator is silent over it.—T.

And this one, resembling a lion, tawny and furnished with a long mane, who, remaining apart, viewеth all Lankā as if consuming her with his eyes, dwelleth for ever and a day in Vindhya, the mountain Krisha, Sahya, and the mount Sudarçana, and, a leader of bands, is named Rambha. Three hundred Kotis of the foremost of monkeys, dreadful and fierce and possessed of terrific prowess, surrounding (him) go in his wake for the purpose of demolishing Lankā by their (native) might. And he that expandeth his ears and yawneth again and again, who defieth the fear of death and doth not move his forces, who trembleth for wrath and eyeth frequently askance,—and behold the lashing of his tail!—and who setteth up leonine shouts, O king, with great energy and with fear cast off,—resideth in the romantic mount, Sālweya, and, a leader of companies, is named Sarabha. To him, O king, belong forty hundred thousands of powerful leaders. And he that stayeth, like unto a mighty mass of clouds covering up the sky, in the midst of the monkey-heroes, as doth Vāsava in the centre of the celestials, whose lofty shout is heard (mingled with) the uproar set up by the foremost monkeys, burning for battle, dwelleth in the excellent hill Pārijātra; and, ever irrepressible in fight, is named Panaça, a leader of (monkey)-bands. Fifty *lacs* of leaders with their forces arranged, environ this commander of monkeys. He that stayeth gracing the dreadful array overflowing with talk, stationed on the shore of the ocean,—resembling a second sea and like unto Durdara*—is the leader named Vitata. And he rangeth, drinking of (the waters of) the Venā,—best among streams—and his forces are sixty lacs of monkeys. And the monkey, named Krathana, challengeth thee to conflict. He hath (under him) powerful and vigorous generals, and forces well divided. And the monkey owning that person of the hue of red chalk, and, who, elated with strength, disregardeth all the monkeys,—is

* Name of a celebrated monkey-leader.—T.

named Gavaya, who approacheth thee wrathfully. Sev lacs (of troops) girt him round ; and by their means he h to bring down Lankâ. These are the heroes, incapabl being borne, whose numbers cannot be enumerated. T are the leaders and the heads thereof, as well as the fo set in order of battle."

SECTION XXVII.

As thou lookest on, I shall describe unto thee tl leaders who shall put forth their prowess for Râghava, lay down their lives (in his behalf.) That one of drea deeds the long hairs on whose long tail, coppery, and yell and black, and white, thrown up, look like the rays of Sun, and are trailing over the ground, is the monkey, na Hara ; whom follow hundreds and thousands (of monk desperately upraising trees, intent upon (scaling) Lankâ— leaders of the monkey-king and his servants present (in t conflict.) And these whom thou beholdest present,resembl mighty masses of sable clouds, like unto black collyri of genuine prowess,countless and incapable of enumeration dwelling in mountains, provinces, and rivers,—terrible be —approach thee, O king. In their amidst is their king, gr eyed and of fierce appearance, like unto Parjanya* enc passed by clouds,—who dwelleth in that best of mountai Rikkhavân, drinking of the Narmadâ.—Behold this resembling a hill—younger brother of Dhumra, lord of the bears. He is equal to his brother in beauty, and superior prowess. This leader of redoubtable leaders named Jâmbavân. He is mild, obedient to his superiors a

* Indra.

fierce in fight. The intelligent Jâmbavân assisted Sakra signally in the war of the gods and Asuras, and he hath won many boons (in consequence). Ascending the tops of mountains, these hurl down gigantic crags huge as colossal clouds, nor doth (the fear of) death (ever) disquiet them. And their bodies covered with hair, they resemble Râkshasas and ghosts (in their conduct). This one of immeasurable energy hath innumerable troops going about, who behold this leader of leaders under unusual excitement leaping and resting (by turns). This lord of monkeys dwelleth near the thousand-eyed Deity; and this leader of bands, gifted with strength, is named Rambha. And he that going, toucheth with his side a mountain situated at the distance of a Yoyana, and, rising up, measureth the same length,—and whose beauty is surpassed by none among quadrupeds,—is known under the name of Sannâdana, the grand-father of the monkeys;—this intelligent one battled with Sakra,*—nor did he meet with discomfiture. This is that general of the forces. And he whose prowess is like that of Sakra, is this one begot by Fire on a Gandharva's daughter, for assisting the celestials on the occasion of the war of the gods and the Asuras. And this graceful and powerful one—best of monkeys—disporteth in that sovereign of mountains inhabited by numbers of Kinnaras, where king Vaiçravana eateth rose apples, and which, O lord of Rakshas, ever conduceth to the pleasure of thy brother. And this one who never extolleth himself in battle, is named Krathana—leader of hosts. Surrounded by a thousand Koti (of troops), and stationed in the midst of the monkeys, he hopeth to subjugate Lankâ with his own troops alone. And he that roameth about the Gangâ, terrifying leaders of elephant-herds, remembering the former hostility of the monkeys and the

* There is a word—*rane, in battle*—in this line, left out on the ground of pleonasm.—T.

elephants, is this leader of bands, who, roaring, opposeth wild elephants in mountain-caverns and crusheth trees, -and foremost of monkeys, and chief of the monkey-forces—like Sakra himself in heaven, sporteth, resorting to Uçiravija pertaining to Mandara, best of mountains, on the golden river.* A thousand lacs of monkeys, elated with vigor and prowess, setting up roars and furnished with (long) arms follow him; and this one is the leader of those high-souled monkeys. And, O king, he whom thou seest resembling clouds uplifted by the winds, is a leader named Pramâthi. And his fleet-coursing soldiery are fiery, and volumes of red-hued dust are scattered about him profusely on all sides. And these wondrous strong and dreadful Golângulas† numbering hundreds and hundred thousands, seeing the building of the bridge, surrounding, O mighty monarch, the leader named Gavâksha—a Golângula—set up shouts, intending to demolish Lankâ with their prowess. Where the trees bring forth fruits of every season and the black bees resort,—in the mountain furnished with solar splendour, which the Sun circumambulates, by whose radiance ever beam beasts and birds with a like hue,—whose table-lands are never forsaken by magnanimous Maharshis; where the trees yield every object of desire and all are fraught with fruits; in which best of mountains excellent honey is found,—there in the charming Golden hill, O king, sporteth this one—the foremost of the principal monkeys, Kaçari by name, a leader of bands. There are sixty thousand charming Golden hills. In their midst is that best of mountains,‡ even as thou, O sinless one, art among the Rakshas. There in the inmost hill dwell (monkeys) tawny-hued; and white,—with coppery faces; yellowish like honey; sharp-toothed; having nails for their weapons; and four teeth like lions; irresistible like tigers

* Gangâ.—T.

† *Vide antè.*

‡ Sâvarni Meru.—T.

all equal to Vaiçwānara, and resembling flaming venomous snakes; furnished with long tails; like unto mad elephants; seeming like gigantic hills; roaring like mighty clouds; with eyes tawny and round; of terrific mein; and emitting sounds,—and these are gazing at Lankā, as if devastating her. And this powerful one staying in their midst, is their leader, eager for victory; and the puissant (monkey) always looketh like the Sun himself; and this one, O king, is famed on earth by the name of Satavali. And this heroic one, powerful and mighty, established in his own prowess, hopeth to devastate Lankā with his own forces. And for compassing Rāma's desire, the monkey doth not cherish any kindness for his life. Gaya, Gavāksha, Nala, and the monkey Nila—each of these is encompassed by ten *kotis* of warriors. (Besides these), there are other choice monkeys dwelling in the Vindhya mountain, but I cannot enumerate these (monkeys) possessed of fleet vigor, in consequence of their vast number. All these, O mighty monarch, are of exceeding prowess,—all possess persons resembling mighty mountains; and all are competent in a moment to remove mountains and scatter the Earth with them."

SECTION XXVIII.

HAVING heard the words of Sārana, who had described the forces (of the monkeys), Suka, addressed Rāvana, lord of Rākshasas, saying,—"Those, O king, whom thou seest stationed, resembling mad elephants, like unto *nyagrodhas** belonging to the Gangā,—like unto Sālas in the Himavān,—are incapable of being borne,—they are possessed of

* Banians.

strength, and able to wear forms at will; resembling deities and Dânavas, and like the gods in conflict. These, numbering nine, five, and seven thousand *kotis* and thousand *sankus* and an hundred *vrindas*, are the ministers of Sugriva, residing in Kishkindhâ—monkeys begot by gods and Gandharvas, capable of assuming shapes at will. And those two whom thou beholdest, staying there, of equal proportions and endowed with god-like shapes, are Mainda and Dwivida, —who have no equals in fight. Permitted by Brahmâ, they had partaken of ambrosia. They hope to humble Lankâ by their prowess. And he whom thou seest staying like a mad elephant, the monkey who, being enraged, can by his strength agitate the deep itself, who, searching for Vaidehi, had presented himself before thee, lord,—behold this monkey come again !--whom thou hadst seen before !*—is the eldest son of Kaçari, known as the offspring of the Wind-god—celebrated as Hanumân, who had bounded over the deep. Capable of wearing forms at pleasure, that first of monkeys is endeued with grace and strength,—and is of irresistible impetuosity even as that lord, the Wind. Seeing the Sun risen, (he) while a boy, resolving in his mind,—'Coursing a way measuring three thousand *yoyanas*, I will bring the Sun, —my hunger is not appeased;' and he sprang up, elated with strength. And, not getting that god, incapable of being subdued by the deities, saints and Râkshasas, he dropped down on the Ascending-hill. And thereat a jaw of that strong-jawed one was a little fractured on the rock,—and he is called Hanumân in consequence. I know this monkey and all his previous history. I cannot describe his strength, beauty or prowess. And this one alone hopes to lay Lankâ low by his energy. And why dost thou today forget the monkey, who had flung flaming fire into Lankâ ? And next to him is the hero of dark-blue hue, having eyes like lotuses, the

* This dislocation occurs in the original. These descriptions generally are hardly amenable to a sound syntax.—T.

Atiratha among the Ikshwākus—of prowess celebrated in the world—in whom virtue never wavereth and who never swerveth from righteousness; who knoweth the Brāhma Mantra and the Vedas,—the best of those versed in them—who pierceth the sky with his shafts and cleaveth the Earth, whose ire is like death, and whose prowess is like that of Sakra,—whose wife, Sitā, hath been carried away by thee from Janasthāna. And this is Rāma, who, O king, advanceth to encounter thee in conflict. And on his right side is one of the splendour of pure gold, broad-breasted, having dark curled hair—this one is named Lakshmana, ever mindful of his brother's welfare. He is versed in polity as well as warfare—the foremost of those learned in all the branches of knowledge; wrathful, invincible, victorious, powerful, conquering and strong,—the right arm of Rāma and his own life going about. For Rāghava he careth not for his life. He hopeth to exterminate all the Rākshasas in battle. He that stayeth occupying the left side of Rāma, and surrounded by Rākshasas, is the king, Bibhishana, sprinkled as the king of Lankā by the auspicious king of kings,—he, filled with wrath, approacheth thee (for battle). And he whom thou seest staying in the middle like a firm-based mountain, the lord of all monkeys, of inmeasurable prowess,—and who in energy fame, intelligence, strength, and lineage, is as superior to the monkeys as the mountain Himavān overtoppeth all the mountains, who in company with the principal monkey-leaders dwelleth in inaccessible Kishkindhā hard to penetrate, and dense with trees, and difficult of access, and denying approach on account of rocks; and whose golden garland consisting of an hundred lotuses looks exceedingly elegant, which is the desire of men and gods, and where is established Lakshmi—(is Sugriva). And Rāma, having slain Vāli, hath conferred this garland, Tārā, and the eternal monkey-kingdom on Sugriva. An hundred of an hundred thousand is called a *koti* by the wise. An hundred of a thousand *koti* is called a Sanku.

An hundred of a thousand Sanku is known as a Mahāçanku. An hundred of a thousand Mahāçanku is here termed a Vrinda. An hundred of a thousand Vrinda is known as a Mahāvrinda. A thousand Mahāvrinda is called here a Padma. An hundred of a thousand Padma is known as a Mahāpadma. An hundred of a thousand Mahāpadma is termed a Kharva. An hundred of a thousand Kharva is termed a Samudra. An hundred of a thousand Samudra is known as a Mahaugha. Thus backed by a thousand *koti*, and an hundred Sanku, and a thousand Mahaçanku, and an hundred Vrinda, and a thousand Mahāvrinda, and an hundred Padma, and a thousand Mahāpadma and an hundred *kharva*, and an equal Samaudra and an equal Mahaugha,—by *kotis* of Mahaughas—resembling the sea,—and surrounded by the heroic Bibhishana as well as his counsellors,—that Lord of monkeys, always engirt by a mighty force, and possessed of exceeding strength and prowess, will encounter thee in battle. Observing this host, that hath presented itself, resembling a flaming planet, do thou, O mighty monarch, prepare thyself to the uttermost,—so that victory may be thine, and that thou mayst not come by discomfiture at the hands of the foe."

SECTION XXIX.

SEEING the leaders of monkeys as pointed out by Suka,—the exceedingly puissant Lakshmana—Rāma's right arm—and his* brother Bibhishana staying near Rāma, and Sugriva of dreadful prowess—sovereign of all the monkeys,—and the strong Angada, grandson unto the thunder-handed one,†

* *i. e.* Râvana's

† Indra.—T.

and the powerful Hanumān; and the unconquerable Jāmbavān; and Sushena; and Nila; and Nala—best of monkeys,—and Gaya; and Gavāksha; and Sarabha; and Mainda; and Dwivida,—Rāvana, with his heart agitated a little, and his wrath aroused,—when their talk had ended, rebuked those heroes, Suka and Sārana. And he wrathfully spoke unto them, standing in humble guise with their heads hung down, harsh words faltering with passion,—"That counsellors subsisting (on the wealth of their master and sovereign), should say aught disagreeable to him, whether they meet with his favor or disfavor—is not meet. Without being questioned, it is (proper) for you both to hymn the praises of a foe that is opposed and that hath advanced for encounter! Ye have in vain worshipped your preceptors, aged people, and spiritual guides, for ye have failed to appropriate the cream of Political Science, which should be availed of. Or if ye had appropriated the same, you have forgotten it afterwards; and ye bear the burden of ignorance. And it is owing to my good fortune that, having such stupid counsellors, I have as yet held my kingdom. Have ye no fear of death that ye use harsh speech towards me, who am the ruler and whose tongue dispenseth good and evil? Even trees may exist in the forest, coming in contact with burning fire; but transgressors cannot exist, visited with the chastisement of the monarch. I shall slay these wicked wights, who praise the side of the enemy, if my anger be not moderated, remembering their former good offices. Avaunt! Go hence from near me! I do not wish to slay you, remembering your good acts. Slain ye (already) are, who are ingrate and cherish no affection for me." Thus accosted, Suka and Sārana, seeing (how things stood), covered with bashfulness, went out, saluting Rāvana by uttering 'Victory!' Then that ranger of night, the Ten-necked one, said unto Mahodara, who was present, to summon some spies. Thus accosted, Mahodara speedily ordered some spies (to present themselves). Thereat, the

spies,hurriedly arriving there at the mandate of the monarch, and, presenting themselves, stood with joined hands, uttering blessings of victory. Then the lord of Râkshasas, Râvana, addressed the spies, who were heroic, faithful, calm, and courageous,—"Go hence, and acquaint yourselves with the exertions of Râma; as well as with those who, being the custodians of Râma's closest counsels, have gladly joined him (here). How he sleepeth and how he waketh, and what he engageth himself in,—having deftly acquainted yourselves with all this thoroughly, do you come (back here). The wise king that gathers (a knowledge of) his enemy through spies, can, putting forth a modicum of effort in conflict, neutralise (his exertions)." Thereat the spies, saying,—"So it is", taking Sardula to the fore, with delighted hearts went round the sovereign of the Râkshasas. And, having gone round the high-souled Râkshasa-chief, the spies set out for where Râma with Lakshmana was. And repairing secretly to the vicinity of the mountain bordering on the fair shore,* they saw Râma and Lakshmana with Sugriva and Bibhishana. And seeing that host, they were overwhelmed with fear. And, while staying there, they, discovered by the righteous lord of Râkshasas, Bibhisana, were sore harassed (by the monkeys). And that wicked Râkshasa, Sârdula, alone was taken (before Râma). But Râma liberated him, who was assailed by the monkeys. And Râma also, entertaining no enmity against them, also liberated the others, (who accompanied Sârdula). And, on having been put to straits by the powerful monkeys of fleet vigor, they,† breathing hard, and with their consciousness lost, again arrived at Lankâ. Then those exceedingly strong spies, always ranging outside, presenting themselves before the Ten-necked one, informed him of the forces of Râma, stationed near mount Suvela.

* *Suvelasya Sailasya*—may also mean, of the mount *Suvela*.—T.

† The spies, that is.—T.

SECTION XXX.

THEN the spies communicated unto Lankā's lord news concerning Rāghava and his host stationed at the mount Suvela. Hearing the words of the spies, that Rāma, accompanied by a mighty army, had arrived (there), Rāvana was a little agitated and spoke unto Sārdula,—"Thy color hath changed its natural aspect, and, O ranger of the night, thou lookest poorly. Didst not come under the control of the wrathful foes?" Thus ordered by him, then (Sārdula), bewildered by fear, addressed that tiger of a Rākshasa, saying,—"Those powerful monkeys, O king, puissant, strong, and protected by Rāghava, are incapable of being ranged (by us). And they cannot be conversed with or interrogated. All around, the courses are kept by monkeys resembling hills. As soon as I entered, and was scanning that host, I was discovered. And forcibly taken by the Rakshas, I was pulled by them hither and thither. And furiously assailed by the monkeys with thighs, clenched fists, teeth, and palms, I was dragged in the midst of the army by the enraged monkeys. And, after having been taken all about, I was (at length) taken before Rāma, bleeding, with my limbs showing sorry work, and my senses swimming and paralysed. And, having been belabored by the monkeys, I, on craving his kindness with joined hands, was, at his pleasure, rescued by Rāghava, with, "Don't, don't"! Having filled up the deep with rocks and crags, Rāma equipped with weapons, stayeth, occupying the gate of Lankā. And, letting me off, that one of suspassing vigor, surrounded by monkeys, and, arranging his forces in the Garura fashion, advanceth upon Lankā. And he draweth nigh to the wall. Therefore, do one of these things in preference to the other,—either render back Sitā, or give him battle." Hearing this, Rāvana, lord of Rākshasas,

then reflecting in his mind, spoke unto Sārdula these pregnant words,—"Even if the gods, Gandharvas, and Dānavas should array themselves against me, Sitā I shall not give, from fear of all creatures." Having said this, that exceedingly energetic one again said,—"Thou hast ranged this army. Who here among the monkeys are heroic? And, O amiable one, what is their potency? And what are those monkeys that are hard to approach, like? And, O thou of fair vows, whose sons and grandsons are they? Truly relate all this (to me). Having ascertained their strength and weakness, I shall in this matter adopt my course. Those who wish for fight, certainly take account of all this." Thus addressed by Rāvana, Sārdula—best of spies—thus began to speak in the presence of Rāvana,—"O king, that unconquerable one in fight, Jāmbavān, is well known as the son Gadgada, king of bears. The other son of Gadgada is the son of Sakra's preceptor. By which son, single-handed, was done immense oppression to the Rakshas. And the righteous and puissant Sushena is the son of Dharma.* And the mild monkey, Dadhimukha, O king, is the son of Soma.† And Sumukha, Durmukha and the monkey, Vegadarçin (resembling) Death himself, were for certain begot by the Self-create in the shape of a monkey.‡ And Nila himself is the son of the bearer of sacrificial oblations;§ and Hanumān is famed as the son of the Wind-god. And the irrepressible and youthful Angada is the grandson of Sakra. And the lusty Mainda and Dwivida are sprung from Açwi. And five are the sons of Vaivaswata, resembling the Reaper himself—Gaya, Gavāksha, Gavaya, Sarabha and Gandhamādana. But I can not enumerate the rest, ten *kotis* of heroic monkeys—all

* Righteousness.

† Moon.

‡ Another meaning is,—"*The monkey, Vegadarçi—who is Death himself in the shape of a monkey.*" But I give the more acceptable sense.—T.

§ Fire.

sons of deities—burning for battle. And this is Daçaratha's son—this youth resembling a lion, who slew Dushana and Khara and *Triciras*. There breathes none on Earth that is like unto Râma in prowess, by whom was slain Virâdha and Kavandha, resembling the Destroyer. No person can on earth describe the virtues of Râma; by whom have been slain all those Râkshasas that had gone to Janasthâna. And here also is the virtuous Lakshmana, like unto the foremost of elephants, coming in the way of whose shafts, even Vâsava doth not live. And here are Sweta and Jyotirmukha, sprung from Vâskara's self; and the monkey Hemakuta is the son of Varuna. And the heroic Nala—best of monkeys, is the son of Viçwakarmâ. And powerful and impetuous, Durdhara is the son of Vasu. And that foremost of Râkshasas, Bibhishana, thy brother, engaged in the welfare of Râghava, hath laid seige to Lankâ. Thus have I described unto thee the entire monkey host stationed in mount Suvela. As for what remaineth to be done, thou art the master."

SECTION XXXI.

THEN the spies of the king informed him of the forces of Râghava, incapable of being agitated, which had stationed themselves on mount Suvela. Hearing the arrival of Râma's mighty army from the spies, Râvana was a little agitated, and he spoke unto the ministers,—"Let the ministers speedily present themselves, having their wits about them,—the time forsooth hath come for counsel." Hearing his mandate, those Râkshasas, his counselors, swiftly presented themselves. And then he consulted with his Râkshasa counselors. Having deliberated duly, that resistless one, dismissing

his ministers, entered his own abode. Then, taking with him the highly strong Vidyujjibha,huge-bodied and gifted with the powers of illusion, he entered where Mithilā's daughter was. And the lord of Rākshasas said unto Vidyujjibha, skilled in illusion,—"Do thou bring Janaka's daughter under the sway of illusion. And, O ranger of the night, do thou, taking an illusory head of Rāghava, as well as a mighty bow with the shaft (set), present thyself before me." Thus accosted, the night-ranger, Vidyujjibha, saying, "So be it," displayed that desired illusion unto Rāvana. Thereat, the king, eager to meet with Sitā in the Açoka woods, well-pleased, conferred an excellent ornament on him. Then the exceedingly powerful lord of the Nairitas, the younger brother of the Dispenser of riches, entered (into that place) and saw (there Sitā) distressed, albeit unworthy of distress,—with her head hung down, overwhelmed with woe,—sitting on the ground, staying at the *açoka* woods, engaged in the contemplation of her lord, conciliated by dreadful Rākshasis remaining near. Then,drawing near Sitā,Rāvana, proclaiming his exultation, said these haughty words unto the daughter of Janaka,—"O gentle one, he depending on whom thou, being soothed by (me), slightest me—that slayer of Khara, thy husband, Rāghava, hath fallen in battle. Thy roots have been competely severed, and thy pride hath been destroyed by me. In consequence of this calamity, O Sitā, thou shalt become my wife. O foolish (girl), renounce this idea. What wilt thou do with him that is dead? O meek (wench), be thou the mistress of all my wives. O thou of slender religious merit! O thou whose object hath been defeated! O thou that presumest to be wise! Hearken unto the destruction of thy lord, like the dreadful destruction of Vritra! Surrounded by a vast army gathered by the sovereign of the monkeys, Rāghava had presented himself on the shore of the sea, for compassing my destruction. And on the sun having set, Rāma stationed himself with his

mighty army, oppressing the northern shore (of the sea). Then at midnight (my) spies coming to that host, thus stationed, fatigued from travel, and sleeping soundly (in consequence),—first ranged it. Then my mighty forces led by Prahasta slew his host overnight, where was present Rāma along with Lakshmana. And repeatedly upraising *pattiças* and bludgeons, swords, rods and other mighty weapons; and (discharging) showers of arrows, and darts, and daggers and maces and sticks and crows and bearded darts and discuses and clubs;—the Rākshasas discharged these among the monkeys. And while Rāma was sleeping, the furious Prahasta by means of a mighty falchion, with speed cut off his head clean. Bibhishana, who was flying at his will, was taken captive. And Lakshmana along with the monkey-army hath departed somewhere. And, O Sitā, Sugriva—lord of monkeys—hath his neck broken; and, O Sitā, with his jaw fractured, Hanumān hath been slaughtered by the Rākshasas.—And Jāmbavān, endeavouring to spring up with his thighs, was slain in the conflict; being severed by bearded darts, even as a tree cut off. And the stalwart Mainda and Dwivida--those foremost of monkeys—sighing and lamenting, bathed in blood,—destroyers of foes—were cut off with a sword. And Panaça is rolling on the earth like a (veritable) Panaça.* And mangled by many iron arrows, Darimukha lieth in a cave. And the exceedingly energetic Kumuda, dumb, is slain by shafts. And torn by innumerable (arrows) discharged on all sides by Rākshasas, Angada, vomitting blood, lieth on the ground.† And the monkeys, hard pressed by elephants, and others by networks of cars, lie low in the field, having been agitated like clouds by winds. And others afflicted with affright, flee, attacked (by the enemy) in the rear, and followed by the Rākshasas, like mighty elephants pursued by lions. And some have fallen into the

* The tree of that name.—T.

† This *sloka* has 'Angada' twice. One, of course, is left out.—T.

sea, and some have taken refuge in the sky ; and the bears have mounted up trees along with the monkeys. And on the shore of the sea, and in mountains and woods many are the tawny-hued monkeys that have been slain by Rākshasas of frightful forms. Thus hath thy lord been slain by my forces, along with his army ; and I have his head, washed in blood and besmeared with dust." Thereat, the exceedingly irrepressible lord of Rākshasas, Rāvana, spake unto a Rākshasi, in the hearing of Sitā,—"Bring (hither) the Rākshasa, Vidyujjibha of cruel deeds, who hath personally brought Rāghava's head from the field." Thereat, Vidyujjibha, taking the head along with the bow, bowing down the head (unto Rāvana), stood before him. Then spake king Rāvana unto the Rākshasa, Vidyujjibha of the long tongue, who was staying by,—"Do thou at once hold before Sitā the head of Daçaratha's son. Let her clearly behold the ultimate sad plight of her lord." Thus addressed, that Raksha, throwing that graceful head before Sitā, swiftly vanished. And Rāvana cast down the mighty blazing bow, famed through the three worlds, saying,—"This is Rāma's. This is the bow of thy Rāma with the string fixed. Slaying that man over night, Prahasta brought it hither."

SECTION XXXII.

SEEING that head and that excellent bow, and (remembering) the union of (Rāma) and Sugriva related by Hanumān,—and (seeing) those eyes, and the complexion of that face, and that countenance like unto that of her lord,—and that hair and that forehead ; and that beautiful jewel forming the crest ; and recognizing (Rāma) by all these tokens combined,—

(Sitâ), exceedingly aggrieved, rebuked Kaikeyi, lamenting like a female osprey,—"O Kaikeyi, have thy wishes attained. Slain hath been the son of the race; and the entire race is exterminated by thee, partial to dissension. And what evil had been done unto Kaikeyi by the revered Râma, that along with me, he hadst been banished into the woods, with rags given him (for his covering)?" Having said this, Vaidehi, forlorn and trembling (all over), dropped to the earth, like a plantain cut off. Then, recovering after a while, and having regained her consciousness, the large-eyed one, placing the head in her front, gave way to grief. "Ah! I am undone, O mighty-armed one! O thou that didst follow stern vows! From thy (death), I have come by this final plight, having been rendered a widow. The greatest calamity (that can befall a woman), is said to be the death of her husband. And, possessor of an excellent character, thou hast departed before me, who have ever trod the path of the righteous; but who have come by a mighty grief and am plunged in a sea of sorrow. And thou, who was engaged in delivering me, hast thyself fallen! And my mother-in-law, Kauçalyâ, attached (to thee), through the death of thee, her son, at the hands of Râkshasas, hath been reduced to the condition of a cow that hath been deprived of her calf. O Râghava, even the astrologers had predicted long life for thee. But their words are false,—thou, O Râghava, wast short-lived. Or didst thy wisdom, wise and good as thou wert, come to naught? For God, who is the origin of all beings, maketh (every one) reap the fruit of his own acts. And why, versed in polity as thou wast, didst thou come by death, unforeseen? Thou wast acquainted with the means of warding off misfortune, and skilled in doing so. And having been brought hither by me, representing the Fatal Night, fierce and fell,—after (being) embraced, and by force,—the lotus-eyed one hath met with his death. Here liest thou, O long-armed one, leaving me lone,—and embracing the Earth like thy beloved fair.

Ever carefully worshipped with perfumed wreaths, this bow of thine, O hero, embellished with gold, is dear unto me. O sinless one, thou hast surely gone to heaven, and (art there) in the company of thy sire and my father-in-law, Daçaratha, and all thy ancestors. Thou hast become a star of the firmament as the fruit of thy great act.* Thou hast disregarded thy righteous race of Râjarshis. O king, why dost thou not look at me? And why is it that thou dost not answer me, who am a girl, hardly arrived at youth,—and who am thy wife and companion? That thou at the time of thy espousing my hand hadst vowed—I will practise (righteousness) with thee—do thou, O Kâkutstha, recollect the same, and take me, who am overwhelmed with distress. Why, O best of goers, hast thou gone from this world to that other, leaving behind me, overwhelmed with distress? That person of thine which, decked out with auspicious things, I used to embrace, beasts of prey will for certain tear the same. Having performed the Agnishtoma and other sacrifices with *Dakshinâs* (dispensed),—why hadst not thou attained purity by means of the sacrificial fire? Kauçalyâ, overwhelmed with sorrow, shall only behold one of the three that had gone away to distant lands,—come (back)—Lakshmana. And, on being asked by her, he shall relate thine as well as the deaths of thy friend's troops over night at the hands of the Râkshasas. And, O Râghava, hearing thee slain while asleep, and me staying in the abode of the Raksha, she with her heart cleft (in twain), shall cease to exist. And for the sake of me, abject that I am, that sinless son of the king, Râma, possessed of prowess, having crossed the ocean, hath been slain in the footprint of a cow. I, the befouler of my line, who had been wedded by Daçaratha's son through want of discretion, becoming the wife of the revered Râma, was (in reality) his Death. Without doubt, in another birth I had abstained from choice gifts,—and therefore it is that I sorrow to-day,

* *The carrying out the command of thy sire.—T.*

albeit being the wife of one that was (ever dear) unto guests. Do thou, O Rāvana, speedily slay me upon Rāma; and, bringing the wife to the husband, compass my best benefit. Do thou join my head to his and my body to his body. I will, O Rāvana, follow the way of my high-souled lord." Thus, burning in grief, did that large-eyed one indulge in lamentations; and Janaka's daughter kept fast gazing at the head and bow of her lord. And as the Rākshasa was by while Sitā was thus bewailing, there appeared before his lord, with joined hands, the warder, saying,—"May the worshipful one be victorious!" And saluting and propitiating him, (Rāvana), he told him that Prahasta, general of the forces, had arrived. "Prahasta hath come to thee, surrounded by all the courtiers. And, O lord, I was despatched by him, desirous of seeing thee. O mighty monarch, surely there is—and thou art forgiving from thy regal sentiment*—some work which is momentous; and do thou see them." Hearing these words of the Rākshasa, the Ten-necked one, leaving the *açoka* wood, went to see the counselors. And, having decided his entire course of action in consultation with his competent advisers, (Rāvana), entering his court,—well knowing Rāma's prowess, set about his work. And as soon as Rāvana left that place, that head and that bow vanished. And in company with the councilors of dreadful power, (Rāvana) decided his course with reference to Rāma. And then the lord of Rākshasas, Rāvana, resembling the day of doom, addressed his generals,—all well-wishers—staying hard by, saying,—"Do ye speedily summon my forces with the beat of drums—nor do ye give out the reason (of the summons)." Then assenting to his speech with "So be it," the envoys immediately summoned that mighty force; and, when it had arrived, they informed their master, eager for conflict, of its arrival.

* This dislocated period insinuates that Râvana, possessed of royal nature, should forgive this untimely intrusion.—T.

SECTION XXXIII.

SEEING Sitâ overwhelmed with grief, a Râkshasi, named Saramâ, who was the beloved companion (of Sitâ), drew near to his dear (friend), Vaidehi. And the mild-speeched Saramâ comforted the exceedingly distressed Sitâ, who had been bereft of her senses by the lord of Râkshasas. Sitâ, who was protected there (by Saramâ), had been made a friend by her. And, protecting her at the command of Râvana, that kind-hearted companion, firm in vows, saw Sitâ, deprived of her consciousness. And she* comforted with a friend's affection that one of fair vows, who was rolling in the dust and rising up from it like a mare.† "Having come to the solitary wood for protecting thee, I, renouncing all fear of Râvana, have, remaining hid, heard everything that he addressed unto thee, as well as what thou hadst replied unto him. For thee, O thou of expansive eyes, I have no fear of Râvana. And, O Maithili, I, coming out, have also learnt well as to why the lord of Râkshasas hath gone out hence hurriedly. Râma, acquainted with self, is incapable of being surprised in sleep; nor doth the slaying of that tiger-like one commend itself to me as probable. And the monkeys fighting with trees, well protected by Râghava, like the gods protected by the foremost of the celestials, are incapable of being slain. And, possessed of arms long and rounded; graceful; broad-breasted; powerful; accoutred with the bow; and mailed; righteous; and famous over the earth; endowed with energy; and along with his brother, Lakshmana, ever protecting himself and others; of noble descent; and

* Saramâ.—T.

† The commentator intelligently remarks: *As a mare does, to remove fatigue.*—T.

versed in polity; the destroyer of the hostile ranks; and of inconceivable strength and manhood,—the graceful Rāghava, O Sitā, slayer of foes, is not slain. This illusion hath been spread around thee by that fierce, illusion-creating one, whose mind ever runs upon improper acts and who opposeth himself to all creatures.—All thy sorrow hath departed, and thy good day hath dawned. Certainly Lakshmi seeketh thee. And, O lady, hearken unto what is dear to thee! Having crossed over the ocean, along with the monkey-host, Rāma hath encamped himself on the southern shore of the sea. By me hath been seen the complete Kākutstha along with Lakshmana, accompanied by the forces, stationed on the marge of the main,—protected (by his native might). Those Rākshasas of fleet vigor who had been despatched by this one, have brought the news that Rāghava hath crossed.—And, O large-eyed lady, having learnt this news, Rāvana—lord of Rākshasas—is consulting with all his counselors." As the Rākshasi, Saramā, was relating this unto Sitā, she heard the leonine roars of the army, emitted with the greatest energy. And, hearing the mighty sounds of kettledrums produced by sticks struck (thereon), the honey-tongued Saramā spoke thus unto Sitā,—"These dreadful sounds of the kettledrum, O mother, call to arms. And hark to the solemn notes of the kettledrums, resembling the rumbling of clouds! The mad elephants are caparisoned and the car-horses are yoked; and thousands (of warriors) are seen, mounted on steeds, with bearded darts in their hands. And, as waters fill up the ocean, mailed warriors of wonderful forms, vehement and roaring, by thousands rush out on all sides and fill the highways. And mark the splendour spread around by the polished arms and bucklers and mail,—and by the cars, horses and elephants of the followers of the Rākshasa-chief,—consisting of many hues shooting up,—like unto the appearance of a fire in summer, burning a forest,—and also mark the

excitement of the high-spirited and fast-coursing Rakshas !* And hear the sounds of bells and the rattling of the car-wheels ! And hear the neighing of the steeds and the reports of the drums And fierce is the excitement of these Rākshasas—followers of the Raksha-chief,—with their hands bearing upraised arms,—capable of making people's hair stand on end. The sorrow removing Sree espouseth thee ; and the fear of the Rakshas is come. And as Vāsava did unto the Daityas, the lotus-eyed Rāma, thy lord—of controlled anger, and of inconceivable prowess,slaying Rāvana in battle and thus delivering thee, shall approach thee. And, as Vāsava put forth his prowess among his foes, in company with the foe-destroying Vishnu, thy lord, along with Lakshmana, shall display his prowess among the Rakshas. On the enemy having fallen, I shall behold thee, devoted to thy lord, with thy desire attained, soon lying on the lap of Rāma. And, O Jānaki, embracing (thy lord), thou shalt shed tears of joy on his mighty breast. And, O Sitā, soon shall the highly powerful Rāma loosen this braid of thine reaching unto thy hips, which thou hast been wearing for many a month. And, O exalted one, seeing his face like the full moon risen, thou shalt shed water begot of ruth, even as a she-serpent casts off her slough. And, O Mithilā's daughter, speedily slaying Rāvana in battle, that one worthy of happiness shall reap felicity in the company of thee, his beloved. And, loved by the high-souled Rāma, thou shalt be happy, even as the Earth furnished with crops brought forth by plenteous showers. Do thou, O exalted one, take refuge with him,who, going round the foremost of mountains, speedily assumeth a steed-like circular movement ; for even the maker of day is the source of people's joy and grief."

* This line of verse defies all attempts to make it fall into syntactical order with the rest of the sentence. It is a hideous hiatus in the passage.—T.

SECTION XXXIV.

BURNING with grief on account of those words,* Saramâ gladdened and cheered her, even as masses of clouds (cheer up) the burning Earth. And then, desirous of doing her good, (Sitâ's) friend, conversant with season, and ever preluding her speech with a smile, spoke unto her seasonably,—"O thou having dark eyes, I can, secretly going to Râma and communicating to him thy auspicious words, come back clandestinely. Nor, when I course the supportless sky, can even the Wind or Garura follow me." As she said this, Sitâ with her grief a little lightened, said unto Saramâ in sweet and smooth words,—"Thou art capable of even going to the nethermost regions. But do thou on my behalf that which is fit to be done by thee. If thou intend doing me a good turn, and if thy sense be steady, I would know what Râvana is doing after having left this place. That guileful and wicked-minded one, Râvana, destroyer of enemies, having powers of illusion, overwhelms me even as the Vâruni just drunk. Confining me here for ever and a day, (Râvana) sets on dreadful Râkshasas to alike threaten and scold me constantly. And I am agitated aud alarmed, and my mind is (always) uneasy. And I, dwelling in the *açoka* wood, is ever agitated. If there is any talk (of delivering me), or keeping me confined,—thou shouldst communicate unto me the decision arrived at. This is the highest favor that I seek (at thy hands)." Thereat, the mild-speeched Saramâ, wiping (Sitâ's) face washed in tears, spake unto her, as she said this,—"If this is thy wish, I will go, O Jânaki. O Mithilâ's daughter, having possessed myself of the intent of the enemy, I shall come back." Having said this, (Saramâ),

* *i.e.* the words of Râvana.

repairing to the Raksha, heard Rāvana's converse with his counselors. And having heard of the decision of that wicked-minded one, she, understanding decisions, swiftly retraced her steps to the fair *açoka* forest. And then, entering there, she saw Janaka's daughter, expecting (her) like a very Sri, bereft of her lotus. And, the fair-spoken Saramā, on getting back (near her), Sitā, embracing her affectionately, herself gave her a seat. "Sitting down here at ease, do thou relate to me faithfully all about the determination of the wicked-minded and guileful Rāvana." Thus accosted by the trembling Sitā, Saramā related everything that had been said by Rāvana and his counselors. "O Vaidehi, the Raksha lord was advised by his mother and the aged counselors in pregnant words informed with affection, having thy deliverance for their object. 'Do thou make over Maithili unto the king of men, paying him homage due. Thou hast in Janasthāna profusely witnessed wonderful instances (of his prowess). The crossing of the ocean, Hanumān's sight (of Sitā),—and the slaughter of the Rakshas in fight,—what person is capable of doing all this in battle?' Thus long exhorted by his counselors as well as his mother, Rāvana doth not make up his mind to emancipate thee, even as a covetuous person is loath to part with wealth (appropriated). And, O Maithili, without renouncing his life in battle, he doth not intend to liberate thee. Even this is the dermination which that cruel one hath arrived at along with his advisers. This intent is in consequence of their coveting surcease. He can not yield thee up from sheer fear; nor is he backward in battle, or shirketh his own destruction or that of all the Rākshasas. O dark-eyed lady, slaying Rāvana in battle with sharp shafts, Rāma shall take the back to Ayodhyā." In the meanwhile there was heard a mighty uproar occasioned by the whole host, and drums and conchs, —which shook the earth. Hearing that hubbub of the monkey-army, the servants of the Rākshasa monarch, ran

who were in Lankā,—growing dispirited,and bereft of energy, with weakness overcoming their powers,—did not see any good, in consequence of the fault of the ruler.

SECTION XXXV.

AND that captor of hostile capitals, the mighty-armed Rāma, was advancing (upon Lankā) with the sounds of drums mixed with the blares of conchs. Hearing this noise, Rāvana —lord of Rākshasas—reflecting for a while, cast his eyes upon his counselors. And addressing there all those counsellors, that afflictor of the world—the crooked and highly powerful lord of the Rākshasas, Rāvana, making his court resound,—running down (Rāma's) crossing the main, as well as his vigor, strength and manhood,—said to them,—"What ye have said touching Rāma's (prowess), hath been heard by me. And I also know ye to be of sterling valor in the field. Yet why, knowing Rāma's prowess, do ye silently look at each other?" Then the maternal grand sire (of Rāvana), possessed of exceeding wisdom, named Mālyavān, hearing his words, said,—"The king that is accomplished in the various kinds of learning,* and that followeth polity,ever commandeth affluence and bringeth his enemies under his subjection. He that seasonably concludes peace and carries on war with his enemies,—and who advances his own party, attaineth great affluence. A king should enter into peace, if he be an equal or inferior of his adversary, and engage in war, if he be more powerful,—but an enemy should never be disregarded.

* The commentator says there are four and ten kinds of learning: but unfortunately he does not enumerate them.—T

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sacred spots, try the Rākshasas sore. Thou hast obtained a boon, conferring immunity at the hands of deities, Dānavas and Yakshas. But men and monkeys, bears and Golāngulas, possessed of enormous strength and endowed with vigor, and of indomitable prowess,—coming here, are setting up roars. Witnessing various and many dire portents,I perceive the destruction of all the Rākshasas. Dreadful and terrific clouds, uttering harsh sounds, are showering blood all around Lankā. And (live) vehicles are dropping profuse tears. And all sides, covered with dust, do not appear bright as formerly. And beasts of prey, jackals and vultures, are emitting frightful cries, and, entering into the garden of Lankā, form themselves into bands. And in dreams mighty dark-hued women in front of dwellings, seizing at (the furniture) thereof, and speaking inauspiciously, laugh displaying their sable teeth. And in houses dogs are feasting on the articles of worship. And cows bring forth asses, and mungooses, mice. And cats are pairing with leopards, and swine with dogs, and Kinnaras with Rākshasas and human beings. And red-footed white sky-coursing pigeons, urged on by Doom, are going about for the destruction of the Rākshasas. And female-parrots in houses, wounded and worsted by other birds delighting in discord, are dropping down, emitting indistinct notes. And all the birds and beasts are crying (distressfully) with their faces turned towards the sun. And at dusk a frightful, withered, tawny-hued male figure, looking like Death himself, with his head shaven, peereth into the houses (of people). These and other evil omens occur. Rāma I deem as Vishnu assuming the form of a man. Rāghava of steady prowess, for certain, is no human being,—he that hath built a bridge over the deep, must be an exceedingly wonderful person. Therefore, O Rāvana, conclude peace with Rāma—king of men. Having ascertained fit course, do thou act properly." Having said this unto that vile one, and known the intention of the lord

of Rakshas, that strong Mālyavān, of exceeding prowess, became silent, eying Rāvana.

SECTION XXXVI.

THE Ten-necked one, come under the control of Time, did not brook the beneficial speech spoken by Mālyavān. Contracting his face into a frown, he, coming under the masterdom of passion, with his eyes rolling in wrath, addressed Mālyavān, saying,—"The words which, deeming the strength of the enemy as superior, thou hast harshly spoken, considering it as beneficial, had never before entered my ears. A (mere) man, and feeble, and alone, and having monkeys for his support, why dost thou deem Rāma, who hath (further) been cast off by his sire, and hath in consequence taken refuge in the woods,—as competent (to cope with me)? And why dost thou consider me, who am the lord of the Rakshas, and feared even by the immortals,—as weak and reft of all power? Thou, I suspect, speakest (thus) roughly either from jealousy of my heroism, or for inciting me. And who that is wise and learned, ever addresseth him roughly that is at once puissant and of (high) station, if not to spur him on? Why, having brought Sitā like a Sri shorn of her lotus, shall I give her up, from fear of Rāghava? Behold Rāghava, environed by Kotis of monkeys, with Sugriva and Lakshmana, slain one of these days! He before whom even the gods cannot stay in the field,—how can that Rāvana ever come by fear? Better that I should be riven in twain,—but bend I never will. This is my native fault; and nature is incapable of being overcome. And if Rāma hath at his pleasure constructed a bridge over the

ocean, what is the wonder in this that thou hast conceived such a fear? And although Rāma hath crossed the ocean along with the monkey-army, yet I swear unto thee truly, living, he shall not back hence." When Rāvana, wrought up with passion, had spoken thus, Mālyavān, knowing him wroth, did not return a reply. And, duly tendering blessings unto the king, Mālyavān, taking his permission, went to his own abode. And the Rākshasa, Rāvana, along with his courtiers, having consulted together as to what was fit to be done, set about the defence of Lankā. And he commanded the Rākshasa Prahasta (to guard) the Eastern gate; and the exceedingly powerful Mahāpārçwa and Mahodara (to guard) the Southern gate; and he ordered his son Indrajit, possessing mighty powers of illusion, girt by innumerable Rākshasas, to guard the Western gate. And he commanded Suka and Sārana to defend the Northern gate. But he said unto the counsellors,—"I will myself go thither."* And he posted in the middle in the garrison the Rākshasa, Virupāksha, endowed with exceeding prowess and energy, backed by countless Rākshasas. Having taken these measures in Lankā, the Rākshasa-chief, urged by Fate, deemed himself as having achieved success. Having thus completely provided for the defence of the city, he dismissed the ministers; and, honored by the counsellors with blessings of victory, (then) entered his magnificent and splendid inner apartment.

SECTION XXXVII.

THOSE kings, man and monkey, that monkey the Wind-god's son, Jāmbavān—sovereign of bears—the Rākshasa,

* *i. e.* to defend the Northern gate.—T.

Bibhishana, the son of Vāli, Angada, Sumitrā's son, the monkey, Sarabha, Sushena along with his friends, Kumuda, Nala, and Panaça, arriving at the dominions of the enemy, assembled together, began to deliberate. "Yonder is that Lankā ruled by Rāvana, invincible even unto the celestials, serpents and Gandharvas. Let us, keeping before us success in the enterprise, consult together for the purpose of arriving at a decision. We are here daily nearing Rāvana, lord of Rākshasas." As they were speaking thus, Rāvana's younger brother, Bibhishana, said in a pregnant speech free from provinicialism,—"Anala, Panaça, Sampāti and Pramāti—all courtiers of mine—having gone up to Lankā, have come back here. Wearing the forms of birds, they entered into the hostile forces; and, having seen the measures that had been adopted (by them), have come (back). O Rāma, hearken to me as I tell thee truly anent the provisions which they have related, made by the wicked-minded Rāvana. In the Eastern gate stayeth Prahasta along with his forces; in the Southern, the exceedingly powerful Mahāpārçwa and Mahodara; and in the Western Rāvana's son, Indrajit, supported by innumerable Rākshasas, equipped with *pattiças*, swords and bows, and bearing darts and maces in their hands,—surrounded by heroes carrying various weapons. And, backed by many thousands of Rākshasas weilding weapons, and accompanied by Rākshasas conversant with counsel, Rāvana himself, his heart agitated to the height, guardeth the Northern gate of the city. And Virupāksha with a powerful force accoutred in javelins, clubs and bows, protects the garrison in the centre. Having seen these hosts thus disposed in Lankā, my counsellors have speedily come back here. There are ten thousand elephants, an Ayuta cars, two of horses, and about a *koti* of Rākshasas, powerful and strong, and equipped with arms in conflict.* These night-rangers are ever the favorites of the Rākshasa ruler. And, O king, a *koti* of

* These are, remarks the commentator, the leaders.—T.

forces accompany each of these Rākshasas in battle." Having conveyed this information concerning Lankā, which had been communicated by his counsellors, the mighty-armed Bibhishana showed (unto Rāma) those Rākshasas themselves. And in company with his counsellors, Rāvana's graceful younger brother, ever striving for the welfare of Rāma, by way of answer communicated everything that was going forward in Lankā unto Rāma, having eyes resembling lotus-leaves,—"O Rāma, when Rāvana battled with Kuvera, sixty lacs of Rākshasas marched forth (to meet him). In prowess, energy, vigor, exceeding fortitude, and hauteur, they resembled the wicked-minded Rāvana himself. In this matter, thou ought not to grow wroth,—I only arouse thy wrath, and do not endeavour to frighten thee.* Thou canst subdue even the celestials by thy prowess. Therefore thou, environed by a mighty army, having arrayed the monkey-forces in order of battle, shalt thrash Rāvana (in battle)." When Rāvana's younger brother had spoken thus, Rāghava, said these words with reference to his beating the foe,—"Let that foremost of monkeys, Nilā, surrounded by an immense number of monkeys, cope with Prahasta at the Eastern gate of Lankā. And, engirt by a mighty force, let Angada, son of Vāli, resist Mahāparçwa and Mahodara at the Southern gate (thereof). And let that son of the Wind-god, Hanumān, backed by innumerable monkeys, (beating the host stationed) at the Western gate, find entrance (into the city). I myself, determined to compass the destruction of the lord of Rākshasas, who, waxing powerful in consequence of the boon he hath received, hath brought about the destruction of high-souled saints resembling gods and Dānavas,—and who goeth round all regions, oppressing people,—will, along with Sumitrā's son, smiting (the foe), occupy the Northern entrance, where Rāvana with his army is stationed. And let the

* *i. e.* Thou ought not to be angry with *me* ; for I do not frighten thee, but rouse thy *wrath against Rávana.*"—*T.*

powerful king of monkeys, and the puissant sovereign of bears, and the younger brother of the Rākshasa-chief, manage the soldiery posted in the centre. And in this battle, the monkeys need not assume the forms of human being. And let this serve for a sign that the monkeys, in order to the recognition of our own forces, appear with their proper monkey-marks. We seven only shall battle with the foe in human shapes,—*viz.*, I along with my brother, the exceedingly energetic Lakshmana, and my friend Bibhishana counting for the fifth in company with his own following." Having said this unto Bibhishana for attaining success in the enterprise, that lord, the intelligent Rāma, seeing the sides of Suvela more beautiful (than other places), intended to ascend it. Then, environed by a mighty host, the high-souled and magnanimous Rāma, his features mirroring forth high exultation,—overshadowing the entire Earth (with his forces), set out for Lankā, determined upon destroying the enemy.

SECTION XXXVIII.

HAVING been bent upon mounting Suvela, Rāma, followed by Lakshmana, addressed in sweet and excellent words, Sugriva, and that righteous night-ranger, Bibhishana, versed in counsel and conversant with precepts, who was devoted to him,—saying,—"We shall all ascend this mount Suvela, bedight with metals; and pass this night even here. And (from here) will we view the abode of that Rākshasa who, foul of soul, hath carried off my spouse, to bring destruction down on himself,—who knoweth nor morality nor good conduct nor behaviour (conducive to the

dignity of his descent),—and who, in consequence of his base propensity, hath committed himself to so heinous a course of action." Having decided thus, Rāma, filled with wrath at Rāvana, coming to Suvela, ascended its variegated plateau. And Lakshmana, collected, went in his wake. And, upraising bow and arrow, Sugriva, (ever) engaged in valorous acts, accompanied with Bibhishana as well as his counselors, following him, also ascended (the mountain). And all those rangers of mountains, gifted with the vehemence of the Wind in hundreds ascended mount Suvela, where Rāghava was stationed. And ascending the mountain in a short time, they all beheld from its summit the city, appearing to be built on the air. And the monkey-leaders beheld Lankā, exceedingly splendid with noble gateways; gracefully enclosed with a wall; thronging with Rākshasas; and defended by sable Rākshasas. And the foremost of monkeys saw these appearing like another wall (overtopping the one beneath). And on seeing the Rākshasas, the monkeys burning for battle set up various roars in the presence of Rāma. Then the Sun, crimsoned with Eve, ascended the Setting-hill; and Night came, illumined by the Moon at his full. Then the master of the monkey-army, Rāma, saluted and honored by Bibhishana, accompanied by Lakshmana as well as the leaders of the monkeys, sojourned happily on the breast of Suvela.

SECTION XXXIX.

HAVING passed the night in Suvela, the heroic monkey-leaders surveyed woods and forests in Lankā. And seeing those extensive (woods and forests), mild, and charming, and beautiful to behold, they were seized with wonderment.

Abounding in *champakas, açokas, vakulas, çâlas,* and palms ; covered with *tamâlas* and *panaças,*—and environed all around with trees,—and surrounded with Hintâlas, Aryunas, blossoming Saptaparnas , Tilakas, Karnikâras, and Pâtalas,—trees with flowering tops, entertwined with creepers,—Lankâ looked exceedingly lovely, with various sights,—resembling the Amarâvati herself of Indra. And trees there, furnished with variegated flowers having tender rosy leaves,—and blue lawns, and rows of woods ; and bearing odourous and charming blossoms and fruits,—looked like men adorned with ornaments. And there a delightful and pleasant wood resembling Chaitraratha,and like unto Nandana itself—having all the seasons present,—appeared beauteous to the view,with black bees all around. And it had Dâtyuhas, and Koyasthivas, and peacocks dancing ; and the strains of the coels were heard at the woodland rills. And the heroic and exhilarated monkeys, capable of wearing forms at pleasure, entered those woods and groves frequented by maddened birds and ranged by Bhramaras,—tracts overflowing with the lays of coels, and ringing with the voices of songsters,—resonant with the notes of Bhramaras—sovereigns of their species—and eloquent with the cries of ospreys. And as the exceedingly energetic monkeys entered, there blew upon them the breeze —like unto life—redolent of perfume obtained from contact with the blossoms. And others of the leaders among the heroic monkeys, coming out from the bands, ordered by Sugriva, made in the direction of Lankâ crowned with ensigns. And, terrifying the fowls and dispiriting beasts and birds and shaking Lankâ with their roars, those foremost monkeys set up shouts. And they, endowed with great impetuosity, went on, oppressing the earth with their battle-array ; and clouds of dust suddenly arose from the the march of the soldiery. And bears, and lions, and buffaloes, and elephants, and deer, and birds, overwhelmed with affright, made for the ten cardinal points. The graceful

and lovely summit of Trikuta was entire, elevated, sky-piercing, of golden splendour, measuring an hundred *yoyanas*, clear-shining, level, inaccessible even to fowls, and incapable of being ascended even in thought—not to say of actual ascension by people. Lankā, ruled by Rāvana, was situated on its* top,—ten *yoyanas* in width and twenty in length. And that city was graced with lofty ornamented gateways resembling pale clouds, and golden and silvern walls; and Lankā was adorned with palaces and piles; like the sky† graced with clouds on the approach of the rainy season. And that palace, which was adorned with thousands of pillars, and which, as if piercing the heavens, looked like a peak of Kailāça—was the residence of the Sovereign of the Rākshasas—the ornament of the city, (ever guarded by full hundreds of Rākshasas. And Lakshmana's auspicious and puissant elder brother, beholding that flourishing and wealthy city resembling the celestial regions,—charming to the mind, made of gold, graced with mountains, and decked out with mountains containing various metals,—resonant with the notes of various birds; abounding in various beasts,—furnished with various kinds of flowers,—and inhabited by various orders of Rākshasas,—was struck with astonishment. And Rāma, surrounded by his mighty forces, saw that palace, filled with diverse kinds of gems, adorned with rows of edifices, and having huge engines and gateways.

* Trikuta's.—T.

† *Madhyamam Vaishnavam padam*—the middle foot of Vishnu. When Vishnu in his Dwarf-form took the conceit out of Váli, the renowned Asura king,—he covered the earth with one pace, the sky with another and heaven with the last.—T.

SECTION XL.

THEN Rāma, accompanied by the monkey-leaders, along with Sugriva, ascended the top of Suvela, measuring a circumference of two *yoyanas*. And staying there for a while and looking at the ten cardinal points, he saw Lankā finely placed on the charming summit of Trikuta,—graced with elegant groves; and (he also saw) the unconquerable lord of Rākshasas, stationed at the top of the gateway, fanned with white *châmaras*; graced with the umbrella betokening victory; smeared with red sandal; adorned in red ornaments; resembling masses of sable clouds; and apparelled in golden attire,—his breast bearing scars from the tusk-ends of Airāvata; covered with a sheet hued like the blood of hares; and appearing like clouds lighted up by the evening sun. And on seeing the Rākshasa-chief, Sugriva suddenly rose up in the sight of the lords of monkeys as well as Rāghava. And influenced by wrath, he, mustering strength and vigor, rising from the brow of the mountain, bounded to the gateway. And pausing for a while and eying the Rākshasa intrepidly, he, slighting the Raksha, addressed him in harsh speech, saying,—"O Rākshasa, I am the friend as well as the slave of Rāma—lord of men. Me, backed by the energy of that king of the Earth, shalt thou not escape to-day." Saying this, he, suddenly springing up, descended on him; and snatching away his variegated crown, let it fall on the earth. And seeing him come abfuptly, the night-ranger spoke to him thus,—"Thou that wert Sugriva beyond my ken, shalt be neckless* near me." Having said this, he

* The text has *hinagriva—neckless*. There is a pun here, turning on the word *grivá*—neck. Râvana says: "Thou wert Sugriva (good-necked) in my absence,—but now thou shalt be *hinagriva*—neckless."—T.

rose up swiftly and dragged him* down to the earth. Thereat springing like pith, the monkey pushed down his antagonist with his arms. And each having his body bathed in sweat and his person covered with blood, each choking and annuling the efforts of the other,—and resembling a *Sâlmali* or a *Kinçuka*, and dealing blows and slaps, and hitting with his arms and hands,—those exceedingly strong ones, the lord of the Râkshasas and that of the monkeys, fought wonderfully. And having for a long time encountered each other in combat on the dais belonging to the gate,—they, now lifting up their persons and now lowering them, went down, each felling the other with his legs. And smiting each other, they, their bodies fastened together, went down between the wall and the moat,—and again stood upon the ground. And heaving breath, they, resting for a space, grappled with each other; and they fast bound each other with their arms serving for ropes. And each fired with wrath, and each having both strength and skill, they now bore themselves in the lists like a tiger and a lion, furnished with teeth; or like the young of the foremost elephants engaged in encounter,—and restraining and pushing each other with their arms, they simultaneously both came down to the ground. Then starting again to their feet, they, vituperating each other, ranged the lists, displaying feats expressive of skill and strength. Nor did those heroes speedily come by fatigue. And resembling mighty elephants, they, resisting each other by means of their powerful arms like unto the trunks of elephants, fought for a long while, swiftly wheeling about the arena. And approaching each other, they strove to slay each other, like unto two cats seated, momentarily encountering each other over some food. And the lord of monkeys and Râvana, accomplished in fight, coursed the arena, displaying wonderful *mandalas*,† various

* Sugriva.

† A *mandala* is of four kinds, *viz.*, *châri*, *karana*, *khanda* and *mahâmandala*.

sthânas,(*a*) curious *gomûtrakas,*(*b*) *gatapratyâgatas, tiraschînagatas, vakragatas, parimokshas, varjanas, paridhâvanas, abhidravanas,*(*c*) *âplâvanas,*(*d*) *savigrahâvasthânas,*(*e*) *parâvrittas,*(*f*) *apâvrittas,*(*g*) *apadrutas,*(*h*) *avaplutas,*(*i*) *apanyastas,*(*j*) and *upanyastas.*(*k*) In the meanwhile the Raksha attempted to put forth his power of illusion. Knowing this, the king of monkeys shot into the sky. And Râvana, overpowered by fatigue and out of breath, thus baffled by the monkey-king, stood where he was. Thus the master of the foremost monkeys, securing fame in fight, beat the night-ranger, causing him to experience fatigue. And bounding beyond the spacious sky, the offspring of the Sun came to the side of Râma in the midst of the monkey-forces. And having done that deed, the son of the Sun,—lord of monkeys—with his heart surcharged with rejoicing, entered that host having the speed of the wind ; enhancing the martial ardour of the son of the foremost of the Raghus, and honored by the monkeys.

Proceeding with one leg advanced is *châri*, with two alternately advanced is *karana*; proceeding after the manner of *karana*, with some special movements, is *khanda*; and two or three *khandas* combined is a *mahâmandala*.—T.

(*a*) A particular adjustment of the steps successively; awry, *etc.*—It is of six kinds, *viz.*, *Vaishnava*, *Sampâda*, *Vaiçâkha*, *Mandala*, *Pratyâlirha* and *Anâlirha*.—*T.*

(*b*) A kind of motion resembling cow's urine flowing, as its name signifies.

(*c*) Swiftly fronting the antagonist.

(*d*) Proceeding 'like a summer's cloud.'

(*e*) Standing before the adversary, after making others engage in combat. What this means in the passage under notice is hard to divine.

(*f*) Turning away from a foe.

(*g*) Moving off from the side of the enemy.

(*h*) Movement with low posture for seizing at the thighs of the adversary.

(*i*) Going for a kick at the adversary.

(*j*) Distending the chest, so that the antagonist may not catch the arms.

(*k*) Stretching forth the arms for seizing those of the enemy.

SECTION XLI.

SEEING those ominous signs, Lakshmana's elder brother, Ramā, embracing Sugriva, said,—"Without consulting with me, thou hast acted thus rashly. But kings should not act in such a rash way. Placing in suspense, me, this army and Bibhishana, thou, O hero, enamoured of daring deeds, hast put thyself to all this trouble. But, O hero, henceforth, do not act so. O subduer of enemies, if thou come by any mischance, what shall Sitā avail me; or Bharata; or my younger brother—Lakshmana; or Satrughna, O slayer of enemies; or, again, my own person? Ere thou hadst come, I had arrived at this determination; albeit, O thou that art equal to the mighty Indra or Varuna, I knew thy prowess full well. Slaying Rāvana in battle along with his sons, forces and vehicles, and installing Bibhishana in Lankā, and placing the kingdom in the hands of Bharata, I shall renounce my body, O exceedingly powerful one!" When Rāma had said this, Sugriva answered,—"Knowing my own strength, how, O Rāghava, viewing Rāvana, who had ravished away thy wife, could I forbear, O hero?" As that hero was speaking thus, Rāghava addressed Lakshmana having auspiciousness, thus,—"O Lakshmana, occupying some tract furnished with cool water and woods bearing fruits, we shall sojourn, dividing and marshalling our forces. I see a mighty fear present, destructive of people,—and boding destruction unto the foremost heroes among the bears, monkeys and Rākshasas. The winds ruffle; and the earth is tremulous. And the tops of mountains tremble, and the mountains themselves send up loud sounds. And the clouds are goblinish; and fierce; and harsh-sounding. And wearing terrific looks, they fiercely pour down showers mixed with drops of blood. And the Evening resembles the red sandal,

and is fearful. And a flaming circle droppeth from the Sun. And exciting great fear, inauspicious birds and beasts, wearing cruel looks, and in distressful guise,—cry in piteous accents, facing the Sun. And at night, the ominous Moon with a black-red brim as at the time of universal wreck, burneth. And, O Lakshmana, there is a crimson, rough, slight, and graceful rim round the Sun ; and a blue mark is visible on his disc. And the stars do not course as formerly. Behold, O Lakshmana, all these, prefiguring the Doom. And crows and hawks and vultures drop down. And jackals yell with loud inauspicious notes. The Earth, converted into mud with flesh and gore, shall be covered with darts and javelins and swords, discharged by Rākshasas and monkeys. This very day with all expedition shall we, surrounded on all sides by the monkeys, march towards the city governed by Rāvana." Having said this unto Lakshmana, Lakshmana's elder brother possessed of exceeding strength, hastily descended from the top of the mountain. And descending from the mountain, the righteous Rāghava surveyed his troops, incapable of being beaten by enemies. And after making the mighty host of the monkey-king equip itself, Rāghava versed in season, along with Sugriva, at the proper hour, issued orders for battle. Then in due time that one, accoutred with his bow, surrounded by a mighty army, set out, with the intention of entering the city of Lankā. And those two—Bibhishana and Sugriva—and Hanumān, and Jāmvabān, and Nala, and the bear-king Nila, and Lakshmana, followed (Rāma). Behind them, the mighty array of bears and monkeys followed Rāghava, cevering a wide surface of land. The monkeys, resembling elephants, capable of resisting foes, took mountain-peaks and tall trees by hundreds. And in a short time those repressors of foes—the brothers Rāma and Lakshmana—arrived at the city of Rāvana ; with pennons streaming over her ; charming ; garnished with groves and

woods; having variegated gateways; inaccessible; and having walls and gates. And urged on by Rāma's command, the wood-rangers,* as commanded, blocking up (Lankā) incapable of being subdued even by the gods, stationed themselves. Coming to Lankā ruled by Rāvana, that hero, Rāma, son unto Daçaratha, along with Lakshmana, remained stationed at the Northern gate, where Rāvana used to reside. None save Rāma was competent to protect that dreadful gate, where Rāvana used to reside. None save Rāma was competent to protect that dreadful gate, guarded by Rāvana himself, like the Ocean guarded by Varuna,—and protected on all sides by terrible Rākshasas equipped with weapons; capable of striking terror into the weak; like unto the nether regions guarded by Dānavas. And (Rāma) saw there many and various arms and mail of the warriors, ranged together. And coming to the Eastern gate, that leader of the monkey-army, the powerful Nila, along with Mainda and Dwivida,—took up his post there. And the exceedingly strong Angada, accompanied by Rishava, Gavāksha, Gaya, and Gavaya, occupied the Southern gate. And the mighty monkey Hanumān protected the Western entrance. And Sugriva himself, with Prajangha, Tarasa and other heroes, was quartered near the garrision in the centre. And accompanied by all the foremost monkeys resembling Suparna or the Wind, twenty *kotis* of renowned monkey-leaders, blocking up all sides, stationed themselves near the monkey, Sugriva. And at Rāma's command, Lakshmana along with Bibhishana, went from door to door, issuing instructions to *kotis* of monkeys. On the west of Rāma, Jāmbavān along with Sushena, followed by innumerable troops, remained hard by at the garrison in the middle. And those tiger-like monkeys, furnished with teeth like unto tigers, weilding trees and mountain-tops, stood ready for fight. And all had their tails curled up, and all were armed with teeth and nails, and

* Monkeys.

all had chequered bodies,and all had frightful faces. And some had the strength of ten elephants; and some had strength ten times as much; and some of the monkey-leaders there had the strength of a thousand elephants,—and some had the strength of numbers (of elephants); and some had strength hundred times as much. And others had immeasurable might. And wonderful and astonishing was their meeting. And the concourse at that place of the monkey-forces was like the concourse of locusts. And the air was filled up, and the earth was covered quite with the monkeys coursing towards Lankā and dropping down into it. And hundreds and thousands making up the army of monkeys, arrived at the gate of Lankā; while others were pouring in from all sides for encounter. And that mount was covered with monkeys. And a thousand *ayutas* were going round the city. And Lankā, blocked up everywhere with powerful monkeys bearing trees in their hands, was incapable of being entered even by the Wind. And the Rākshasas, sore pressed by thousands of monkeys resembling masses of clouds, and like unto Sakra himself in battle, were seized with amazement. And like unto the roar of water on the ocean being riven, there arose a mighty tumult in consequence of the forces surging hither and thither. And with that sound the entire Lankā, with her wall and gateways, her mountains, woods, and forests, began to shake. And that army, protected by Rāma and Lakshmana as well as Sugriva, became all the more invincible even by the Asuras and celestials. And having arranged his forces with the view of destroying the Rakshas, Rāghava, versed in the resources of war,* taking counsel of the counsellors, and deciding again and again his course of action,—intending to adopt further measures,—resolved to abide by the advice of Bibhishana†, remembering the morality regulating

* conciliation, &c.

† Which was,—"If Rávana should seek thy succour, thou shouldst confer on him his kingdom."—T.

monarchs*. And then, calling Vāli's son, Angada, (Rāma) said,—"O mild one, going to the Ten-necked one, tell him in my words,—'Bounding over the deep and casting off fear and dejection, I have laid seige to the city of Lankā; and have reft thee of thy prosperity and thy wealth; and rendered thee moribund and senseless. Thou hast, O night-ranger, through delusion and pride injured saints and celestials, and Gandharvas and Apsarās, and Serpents, and Yakshas, and crowned heads. But, O Rākshasa, thy pride begot of the boon received from the Self-create hath gone from thee, whose destroyer,† I, afflicted in consequence of my wife having been carried off,—weilding the rod, have sat down at the door of Lankā. O Rākshasa, thou shalt, remaining steady in fight, attain the state of celestials and Maharshis and Rājarshis. And, O worst of Rākshasas, do thou display that prowess of thine by which, aided by thy power of illusion, thou hast forcibly carried off Sitā, disregarding me. I shall with my sharpened shafts render this world free from Rākshasas, unless rendering back Mithilā's daughter, thou throw thyself on my mercy. And, for certain, that foremost of Rākshasas, the righteous and graceful Bibhishana, who hath joined us, shall obtain, without having a thorn in his side, all this wealth of Lankā. For thou, foolish, wicked, ignorant of self-knowledge, and having dolts for counsellors, art not competent to unrighteously exercise kingship for a moment. Fight thou, O Rākshasa, summoning fortitude and heroism. On being slain with my shafts, thou shalt attain peace.‡ O night-ranger, if thou shouldst range the three worlds in the shape of a bird, thou, coming in my ken, shalt not be able to preserve thy life. It

* In this connection, the principle referred to is: "If a king can accomplish his purpose by conciliation, he should not employ punishment."—T.

† *Dandadhara*—lit.—rod-bearing, a name of Yama,—who is described as weilding a *rod* for chastising wrong-doers.—T.

‡ i. e. *attain heaven*.—T.

is all this for thy good ; do thou perform acts for the good of thy body surviving death ; and do thou see Lankā well ; for thy life is in my keeping.'" Thus addressed by Rāma of untiring deeds, Tārā's son went through the welkin like the embodied bearer of sacrificial offerings.* And arriving near that subduer of enemies, Rāvana, in a moment, that graceful one saw Rāvana, sitting calmly in the midst of his ministers. And dropping down in his vicinity like a flaming fire, that best of monkeys, Angada, resembling a golden bracelet,† stood there. And then introducing himself, Angada delivered unto Rāvana along with his ministers all that Rāma had excellently spoken unto him, neither extenuating nor setting down aught of himself,—"I am the envoy of the king of Koçala—Rāma of untiring deeds ; and I am the son of Vāli.—I do not know whether thou hast heard of me. And Raghu's son, Rāma—enhancer of Kauçalyā's joy—hath said unto thee,—'Do thou, O fell one, coming out, give me battle and prove thy prowess. Thee shall I slay together with thy ministers, and with thy sons and relations and friends. And thou being slain, the three worlds shall attain peace. And to-day shall I destroy the enemy of the gods and Dānavas, and Yakshas, of the Gandharvas, serpents and Rākshasas,—and the thorn (in the side of) the saints. And on thee being slain, all the wealth shall be Bibhishana's ; unless, bowing down (unto me) and paying me homage, thou render back Maithili.'" When that monkey-chief had spoken thus, the lord of the night-rangers was wrought up with wrath. And coming under the sway of passion, he commanded his counsellors, saying,—"Take this one of perverse understanding, and slay him at once".

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* Fire.

† This simile is hardly happy; but the lure was even the name of the monkey, *Angada* suggested *kanakāngada*—golden bracelet. This typifies the tendency prevailing to this day of Hindu authors to exercise their ingenuity in *puns*.—T.

Hearing Rāvana's speech, four grim-visaged night-rangers seized (Angada) flaming in energy like fire itself. And Tārā's son suffered himself to be taken, in order that the hero might then display his prowess before the Yātudhānas.* Then Angada, taking them up, who were pressed against his arms, like insects,—leapt up on a palace resembling a hill. Thereat, in consequence of the impetuosity of his bound, the Rākshasas, slipping off, fell on to the ground in the very sight of the Rākshasa king. Then the powerful son of Vāli with his legs attacked the top of that palace, elevated like a hill,† of the lord of Rākshasas. And thereat, as formerly the summit of the Himavān had been cleft by the thunderbolt, the palace, thus assailed, was split in the very presence of the Ten-necked one. Having reft the top of the edifice, and proclaimed his name, Angada, setting up a mighty roar, sprang into the sky. And, aggrieving the Rākshasas and rejoicing all the monkeys, he came back to the side of Rāma in the midst of the monkeys. Rāvana was transported with wrath in consequence of the breaking down of the palace. And, finding his destruction (at hand), he began to heave sighs. And Rāma, surrounded by innumerable delighted monkeys setting up shouts,—anxious for slaying his foe, prepared for battle. And at the command of Sugriva, the exceedingly powerful monkey—Sushena—resembling a mountain-summit, surrounded by a large number of monkeys capable of assuming shapes at pleasure, began to range from door to door ;‡ like the Moon ranging the stars. Seeing the hundred *akshauhinis* of the wood-rangers, stationed in Lānka, extending down to the sea, some of the Rākshasas were struck with astonishment, while some

* Rákshasas.

† The commentator, however, would make *dadarça—saw*—understood. "*Angada saw that* the palace was high like a hill, *etc.*" This is unnecessary.—T.

‡ For protecting the entire army, as well as for procuring information of the movements of the enemy.—T.

came under the influence of fear; and some experienced delight from the (anticipated) delight of battle. And the space between the well and the moat all was flooded with monkeys. And the distressed Rākshasas saw the wall thronging with monkeys;* and thereat exclaiming "Alas" "Alas," the Rākshasas were extremely terrified. And on that frightful uproar arising, the warriors of the Rākshasa monarch,—Rākshasas—seizing mighty arms, began to patrol about, like unto winds blowing at the time of the universal dissolution.

SECTION XLII.

THEN those Rākshasas, going to that subduer of enemies, Rāvana, informed him that Rāma along with the monkeys had laid seige unto the city. Hearing the city beseiged, the night-ranger was enraged. And, hearing that double arrangements had been made (by Rāma) in guarding the gateways, (Rāvana) ascended the palace. He saw Lankā with her hills, woods, and forests, covered everywhere with innumerable monkeys eager for encounter. And he saw the entire Earth tawneyed with the monkeys; and he reflected within himself how he could destroy these. And reflecting for long, Rāvana having expansive eyes, assuming patience, gazed at Rāghava and the leader of monkeys. Rāghava with his host was fast approaching (the wall); and Rāvana saw Lankā defended on all sides by Rākshasas. And Daçaratha's son, seeing Lankā crowned with variegated ensigns and

* A translator cannot help a feeling of disappointment at the difference—to the disadvantage of English—between Sanskrit and English. The original for 'thronging with monkeys' is a verbal attributive—*vánarikrita*—lit. *monkeyed*.—*T*.

standards, mentally went to Sitā, with a sad heart. "For my sake, here that one, Janaka's daughter, having eyes resembling those of a young deer,—is undergoing affliction; and lieth down on the ground." And aggrieved at the thought of Vaidehi, the righteous Rāma speedily commanded the monkeys to compass the destruction of the enemies. As Rāma of untiring deeds said this, the monkeys, filling (the air) with leonine roars, began to press forward furiously. "We shall cleave Lankā with mountain-peaks, or with our blows"—thus thought the leaders within themselves. And the monkey-leaders stood, raising up gigantic mountain-peaks and tops of mountains, and rooting up various trees. And for doing what was dear unto Rāma, that army, divided into separate parties, in the presence of the Rākshasa-chief commenced scaling Lankā. And those copper-faced ones of golden sheen, who had consecrated their lives to the service of Rāma, equipped with trees and rocks, began to throng upon Lankā. And the monkeys with trees and hill-tops and blows crushed countless gates and tops of walls; and they filled the moat containing crystal water with dust, tops of crags, straw, and wood. Then leaders of thousands and *kotis* and hundreds of *kotis* began to scale Lankā. And the monkeys crushed golden gateways; and, breaking down gates resembling the tops of the summits of Kailāça, bounded roaring, some towards the wall and some all around. And resembling gigantic elephants, they rushed towards Lankā. "Victory to the mighty Rāma, and Victory to the exceedingly powerful Lakshmana, and Victory to king Sugriva, who is protected by Rāghava.' Thus shouting, those monkeys, wearing forms at will, sending up roars, rushed amain towards the wall of Lankā. And Viravāhu, Suvāhu, Nala and Panaça—leader of monkeys—breaking (a portion of) the wall, took up their post there. In the meantime, (they) arranged the forces in order of battle. And the strong Kumuda, surrounded by ten *kotis* of victorious monkeys,

stood obstructing the Eastern gate. And for backing him, there remained the monkey, Prasabha, as also the long-armed Panaça,surrounded by monkeys. And obstructing the Southern entrance stood the strong and gallant monkey, Satavali, surrounded by twenty *kotis*. And the strong sire of Tārā, the powerful Sushena, obstructed the Western gate, backed by *kotis* upon *kotis* (of monkeys). And obstructing the Northern gate,remained the puissant Rāma himself along with Sumitrā's son, as well as the king of monkeys—Sugriva. And that huge-bodied and dreadful Golāngula—the mighty and powerful Gavāksha—surrounded by a *koti*, remained by the side of Rāma. And that destroyer of foes—the exceedingly mighty Dhumra of the bears of terrific wrath, remained by the side of Rāma—where, surrounded by vigilant counsellors, and bearing a mace in his hand, stood the exceedingly strong Bibhishana, endowed with wonderful powers, in complete panoply. And Gaya, and Gavāksha, and Gavaya, and Sarabha, and Gandhamādana, protected the monkey-army, coursing all around. And then, his soul wrought up with wrath, Rāvana—lord of Rākshasas—speedily ordered the whole host to sally out. Hearing those words, which came out from Rāvana's mouth, all of a sudden the night-rangers sent up a dreadful yell. Then awoke the kettle-drums, having moon-like pale faces,—sounded by means of golden sticks. And conchs by hundreds and by thousands, capable of producing loud blares, filled with air proceeding from the mouths of dreadful Rākshasas,—were winded. And with conchs placed in their mouths, those night-rangers, having bodies blue like those of *Cukas*, resembled masses of clouds, with lightning and cranes. And, commanded by Rāvana, the troops cheerfully issued forth like the onrushing of the mighty main filling all at the time of the universal dissolution. And then the monkey-army gave a roar, spreading all around; and it seemed as if the sound filled all Malaya with its sides and caves. And sounds of conchs, and drums,

as well as the leonine shouts of the impetuous (warriors), made the earth, air, and ocean, resound; and these mixed with the roars of elephants, the neighing of steeds, the rattle of the car-wheels, and the tread of the Râkshasas' feet. And in the meantime there commenced a mighty encounter between the Râkshasas and the monkeys, like that which took place of yore between the gods and the Asuras. And displaying their prowess, they* began to slaughter monkeys with maces, and darts, and adzes. And the vehement monkeys (on their side) slaughtered Râkshasas with trees and tops of crags as well as with their nails and teeth. And a mighty sound arose of 'Victory unto king Sugriva!' and 'Victory unto thee, O king,'—each army taking the name of its king. And then other dreadful Râkshasas that were stationed upon the wall, dropping down, pierced the monkeys with darts and *bhindipâlas*. And (thereat) the monkeys, flying into fury, descending to the earth and bounding, brought down the Râkshasas with their arms. And that encounter of the Râkshasas and the monkeys was mighty and wonderful, and the ground became wet with flesh and gore.

SECTION XLIII.

AND as the high-souled monkeys and Râkshasas faught on, their wrath vastly increased at sight of each other's forces. And furnished with steeds in golden trappings; and elephants resembling flames of fire; and cars appearing like (so many) suns; and shining armour,—the valiant Râkshasas issued, making the ten cardinal points resound. The

* Râkshasas.

Rākshasas of terrific exploits were burning for victory on behalf of Rāvana.—And the mighty monkey-army also, eager for victory, darted against the host of the Rakshas of dreadful deeds. And in the meanwhile, as either party assailed the other, there took place single combats between the Rākshasas and the monkeys. And as Andhaka had combated with the Three-eyed (deity),* that Rākshasa, the exceedingly energetic Indrajit, faught with Angada, son unto Vāli. Sampāti, hard to bear, engaged with Prajangha; and the monkey, Hanumān, entered into conflict with Jambumāli. And Rāvana's younger brother, Bibhishana, fired with wrath, encountered Satrughna, endowed with exceeding impetuosity. And the highly powerful Nila engaged with Nikumbha. And Sugriva—lord of monkeys—undertook Praghasa, and the graceful Lakshmana was engaged with Virupāksha. And the exceedingly irrepressible Agniketu and the Rākshasa—Raçmiketu—and Mitraghna and Yajnakopa, were engaged with Rāma. And Vajramushthi encountered Mainda, and Açaniprabha, Dwivida. And those foremost of monkeys faught with those dreadful Rākshasas,—the heroic and terrible Pratapana, incapable of being overcome in battle, was combating with Nala of terrific force; and that lusty son of Righteousness, well-known as Sushena,—a mighty monkey—battled with Vidyunmāli. And other fearful monkeys encountered other Rākshasas; and many were the encounters that took place. And great and fierce was the engagement that took place between the heroic Rākshasas and monkeys burning for victory, capable of making people's hair stand on end. And from the persons of the Rākshasas and the monkeys there flowed a river of gore, having hair for grass (growing on its banks),and the bodies of the warriors for pieces of planks floating (adown the current). Indrajit, growing enraged, with his mace dealt a blow at that tearer of hostile ranks, Angada,—like him of an hundred sacrifices

* Siva, fabled to have three eyes.—T.

striking with his thunderbolt. Thereat, that graceful monkey, Angada, gifted with vehemence, with his mace crushed his car decked in gold, together with the steeds and the charioteer. Sampāti was pierced with three arrows by Prajangha; and the former (in his turn) slew Prajangha on the edge of battle with an Açwakarna.* And Jambumāli, mounted on a car, possessed of prodigious strength, fired with wrath, with all the access of force derived from his car, wounded Hanumān between his paps. Thereat, getting at his car, Hanumān—son unto the Wind-god—with a slap speedily crushed his adversary's vehicle along with the Raksha. Then the terrific Pratapana, roaring, rushed at Nala; and thereat Nala, with his body pierced with sharp shafts by that swift-handed Raksha, plucked out Pratapana's eyes, and cast them to the earth. And that lord of monkeys, Sugriva, with a *Saptaparna*† swiftly slew Praghasa, who appeared to be devouring up the troops. And, tormenting the Rākshasa of dreadful form with a shower of shafts, Lakshmana slew Virupāksha with a single arrow. And the irrepressible Agniketu, the Rākshasa Raçmiketu, Mitraghna and Yajnakopa, with their arrows rendered Rāma aflame. Thereat, Rāma, growing wroth, in battle severed the heads of those four by means of four shafts, dreadful, and resembling the tongues of a flame. And Vajramushti was slain in conflict by Mainda with a clenched fist; and down came he to the ground along with his car and horses, like a turret toppling (headlong). And Nikumbha in fight wounded Nila resembling a mass of blue collyrium, with sharpened shafts,—as the Sun pierceth clouds with his rays. Again with an hundred arrows, that light-handed night-ranger pierced Nila in the field; and Nikumbha laughed thereat. At this, even as Vishnu did in battle, Nila with a wheel of his‡ car, cut off in

* A kind of tree.

† A tree.

‡ *Nikumbha's.*

conflict Nikumbha's head together with that of his charioteer. And Dwivida, possessed of the touch of the Vajra and thunder-bolt, in the presence of the entire Râkshasa host hurled a mountain-peak at him that was endowed with the splendour of the thunder-bolt. And Açaniprabha in encounter pierced that foremost of monkeys, Dwivida, with shafts resembling thunder-bolts. Thereat, beside himself with wrath, with his entire body wounded with arrows, Dwivida with a *sâla* destroyed Açaniprabha along with his car and horses. And Vidyunmâli, mounted on a car, assailed Sushena with shafts decked with gold, and began to shout momentarily. Seeing him mounted on his car, Sushena—best of monkeys—taking up a huge crag, swiftly brought his car down to the ground. Thereat, endowed with lightness, that night-ranger, Vidyunmâli, at once extricating himself from his car, stood on the ground with a mace in his hand. Thereupon, that foremost of monkeys, Sushena, growing furious, taking up a gigantic crag, rushed at the night-ranger. And as he was descending, the night-ranger, Vidyunmâli, with his mace swiftly hit at the breast of Sushena—greatest of monkeys. Thereat, without thinking at all of the terrific hit of the mace, that best of monkeys in mighty conflict brought down that* upon hist head. And, assailed with the crag, the night-ranger, Vidyunmâli, having his chest crushed, fell down to the earth, deprived of life. And, like the celestials warring against the Daityas, the heroic monkeys warred on and confounded the valiant rangers of the night. And frightful was the field of battle, with darts, and other arms ; and clubs, and javelins, and lances, and other weapons ; and with broken cars, and war-horses, and mad horses slain, and monkeys and Râkshasas ; and wheels and *akshas*,‡ and yokes and standards,—broken and scattered over the ground ; and

* The crag, which he had at first hit.—T.

† *Vidyunmâli's.*

‡ A part of a wheel.

swarms of jackals began to range on all sides of the monkeys and the Rākshasas; and *Kavandhas** began to rise in that terrific encounter, resembling the encounter of the gods and the Asuras. Thus destroyed by the foremost of monkeys, the rangers of night, beyond themselves with the smell of blood,—eagerly wishing for the setting of the Sun,† again made active preparations for a renewal of the fight.

SECTION XLIV.

As the monkeys and the Rākshasas thus faught on, the sun set, and the fatal Night came. And then commenced a night-engagement between the dreadful Rākshasas and the monkeys of fixed hostility, each party burning for victory. And in that profound darknesss, the monkeys and the Rākshasas began to slay each other, exclaiming,—'Thou art a Rākshasa,' and 'Thou art a monkey.' And in that army there was heard a mighty uproar of 'slain,' 'rive!' 'come!' 'why fliest?' And, dark-hued, the Rākshasas, equipped in golden mail, in that deep darkness appeared like elevated hills clad with woods of flaming medicinal herbs. And in that limitless gloom, the Rākshasas, transported with wrath, advanced with impetuous speed, devouring monkeys. And, fired with terrible wrath, they,‡ bounding up, with their sharp teeth tore up steeds caparisoned in gold, and standards resembling venomous serpents. And the lusty monkeys in battle agitated the Rākshasa host,—and, waxing furious, with

* Spectres having bodies without heads.

† This was because, as intelligently remarks Rámánuja, night-rangers grow powerful *at night*.—T.

‡ *i. e.* the monkeys, as appears from the context.—T.

their teeth pulled and bit elephants and the riders thereof, and cars furnished with flags and standards. And Rāma and Lakshmana with shafts resembling venomous serpents, slaughtered the foremost among the Rākshasas—both those that were seen and those that were not.—And the dust of the earth arising from warring combatants, and from the hoofs of horses and the wheels of cars, choked up eye and ear. And as the mighty encounter, capable of making people's hair stand on end, went on, there flowed a fearful river of gore. And the sounds of kettle-drums and *Mridangas* and *Panavas*, mingled with those of conchs and car-wheels,—were wonderful (to hear). And the sounds of steeds neighing, and Rākshasas (roaring), and monkeys, rejoicing,—were something tremendous. And, with able monkeys slain; and darts and javelins and axes; and slaughtered Rākshasas wearing forms at pleasure, lying mountain-like,—the field of battle, seeming to have offerings of arms representing flowers,—became difficult to recognise, and inaccessible; and the earth was drenched with streams of blood. And that Night, destructive to monkeys and Rākshasas,—was dreadful, and difficult of being out-sped by all,—like unto the Fatal Night of beings. And in that profound darkness, the Rākshasas with great vivacity attacked Rāma with a shower of shafts. And the roars of those beings as they advanced, sending up shouts in anger, resembled the dashing of the Ocean at the time of the universal dissolution. And in the twinkling of an eye, Rāma by means of six shafts resembling tongues of flames, struck six of the night-rangers; *viz.*, Yajnaçatru, irrepressible (in fight),—and Mahāpārcwa, and Mahodara, and the huge-bodied Vajradanashtra,—and those two—Suka and Sārana. And, pierced in their vitals with Rāma's shafts, they, having only their lives left to them, disappeared from the field. Then in the twinkling of an eye, that Mahāratha rendered all sides clear (of all gloom) by means of arrows resembling tongues

fire; and those other heroic Rākshasas that were in front
Rāma, were destroyed on approaching the place, like
sects approaching a fire. And with shafts plated with
old lying in all directions, the night resembled one in
utumn decked with fire-flies. And in consequence of the
proar occasioned by the Rākshasas, and the sounds of
rums, that night, already dreadful (in itself), became all the
ore so. And on that sound attaining dimensions on all
ides, it seemed as if the mount Trikuta, containing numerous
averns, had been speaking. And huge-bodied Golāngulas
f equal lustre with darkness itself,* binding fast the
ight-rangers with their arms, began to swallow them up.
nd Angada was present in the encounter, for slaying foes.
nd Indrajit, fairing sadly at the hands of Angada, abondon-
ng his vehicle, and having his horses as well as his charioteer
lain, vanished then and there. And that feat of Vāli's
on, worthy of being honored, all the celestials with the
aints and both Rāma and Lakshmana lauded to the
eight. All beings were acquainted with the might of
ndrajit in battle; and, therefore, witnessing his discomfiture,
nd seeing that high-souled one, they rejoiced exceedingly.
nd, seeing the enemy vanquished, all the monkeys with
ugriva and Bibhishana, experiencing high delight,exclaimed,
—"Excellent!" "Excellent!" And, beaten by Vāli's son
f dreadful deeds, Indrajit was fired with a mighty wrath.
nd, being handled hard in battle, and having vanished from
he field, the heroic and wicked son of Rāvana, who had
eceived a boon from Brahmā, transported with passion,—
emaining invisible, began to discharge sharpened shafts
f the splendour of the thunder-bolt. And worked up into
age, he in the conflict pierced Raghu's sons, Rāma and
akshmana all over their bodies, with terrific arrows
onsisting of serpents. And himself engirt with illusion, that
ight-ranger, given to fighting in crooked ways,—remaining

* Irony.

invisible to all creatures,—stupified the descendants of Raghu in battle; and by means of his shafts bound the brothers, Rāma and Lakshmana. And then in the sight of the monkeys, those heroes and foremost of men were suddenly overpowered with shafts by the enraged (Indrajit). And when the son of the Rākshasa monarch felt himself incompetent to cope with them* openly, then that impious one, resorting to illusion, bound those princes (by that means).

SECTION XLV.

THEN, anxious to ascertain his† course, the king's son possessed of prowess, and endowed with exceeding strength, Rāma, ordered ten of the monkey-leaders. And that repressor of foes ordered Vāli's son—Angada, the vigorous Sarabha, Dwivida, Hanumān, the mighty Sānuprastha, Rishabha and Rishabhaskandha. Thereat with alacrity those monkeys, weilding mighty trees, shot up into the sky, and began to scour the ten cardinal points. And Rāvana's son, skilled in arms, resisted the impetuous march of those vehement ones by means of a powerful weapon as well as arms more forceful (than the force of their rush). And the exceedingly vehement monkeys, cut and mangled with *nârâchas*, saw him in the dark like the sun enveloped in clouds. And that conquerer in battle, Rāvana's son, with shafts sorely pierced the persons of Rāma and Lakshmana. And both Rāma and Lakshmana had their bodies entirely covered by the angry Indrajit with shafts turned into serpents. And from their wounds blood began to gush out in streams;

* Râma and Lakshmana.

† Indrajit's.

and they looked like flower-crowned *Kinçukas*. Then that one having red corners unto his eyes and resembling a mass of crushed collyrium, Rāvana's son, said unto the brothers, as he vanished,—"When I fight remaining invisible, even Sakra—the lord of the celestials—cannot see or approach me,—and who are ye? And I, with my soul surcharged with wrath, shall, assailing them with showers of weapons furnished with Kanka feathers, send Raghu's sons to the abode of Yama." Having spoken thus unto the brothers—Rāma and Lakshmana, cognizant of righteousness—(Indrajit) —pierced them with sharpened shafts, and shouted in joy. And stretching his large bow, that one sable like unto a mass of crushed collyrium again discharged terrific shafts in battle. And that one versed in the inner sense of things, with whetted arrows pierced the vitals of Rāma and Lakshmana and shouted momentarily. And fast bound by the shackles of shafts on the edge of battle, they* could not attain respite for a moment. Then with their persons pierced with shafts and darts, and resembling the flags of the Great Indra let loose from the cords and trembling (in the air),—and with their bodies bristling with arrows,—those heroes and mighty bowmen—lords of the earth—tormented in consequence of their vitals having been pierced, dropped down to the earth. And those heroes, bathed in blood, and their persons covered with arrows,—pained and suffering terribly, lay down as became heroes. And there was not so much room unpierced in their persons as could be measured by a finger; and they were wounded with arrows up to the fore-parts of their hands.† And they being wounded by that fell one capable of assuming shapes at will, blood violently gushed out of their bodies like water from a spring. And Rāma fell first, pierced in the vitals with the shafts. And the same

* *i. e.* Râma and Lakshmana.

† This *sloka* is rather obscure, and the Bengali translators have conveniently passed it by!—T.

Indrajit who had formerly wrathfully routed Sakra,(now) pierced (Râma) with *nârâchas* knotted with gold,and having polished heads; swift-speeding; and resembling dust carried about by the wind; and half-*nârâchas*; and darts resembling *anjalis*;* and *vatsadantas*;† and *sinhadanshtras*;‡ and razors; and, resigning his stringless bow decked in gold and curved in three places,—with its part for grasping shattered—he§ lay down like a hero. And seeing Râma—foremost of men—down within arrow-range, Lakshmana despaired of his life. And seeing his brother, Râma, having eyes resembling lotus-petals and ever delighting in battle, himself the refuge of others,—lying down in the field; (Lakshmana) began to weep. And the monkeys also, seeing him, were plunged in sorrow; and they, their eyes flooded with tears, began to cry in grief of heart. And when they had been bound and had laid themselves down as become heroes, the monkeys stood around them,—and, conversing with one another, they, headed by the son of the Wind, were seized with extreme sorrow.

SECTION XLVI.

AND the rangers of woods, gazing at the earth and the sky, at length cast their eyes on the brothers—Râma and Lakshmana, covered all over with arrows. And after that Râkshasa had gone away having performed his work, like the God‖ going away, after having showered,—there came

* The hands joined at the lower sides, with the palms hollowed.—T.

† Weapons resembling the teeth of a calf.

‡ Weapons resembling the lion's teeth

§ Râma.

‖ Indra.

to that place Bibhishana with Sugriva. And, mourning Raghu's sons, there also came in all haste Nila and Dwivida and Mainda and Sushena and Kumuda and Angada in company with Hanumān. And moveless; breathing low;—covered with blood,—pierced all over with net-works of shafts; dumb; they* were lying on the field. And they were sighing like serpents; and were inert; and deprived of prowess; and washed in blood; and looking like unto golden standards. And as they lay moveless, as become heroes, the leaders of monkeys environed them with tear-charged eyes. And seeing the sons of Raghu lying, covered with showers of shafts, the monkeys, with Bibhishana, were pained (exceedingly). And the monkeys, surveying the sky as well as all directions, could not see Rāvana's son in battle enveloped with illusion. And then Bibhishana by means of illusion saw his brother's son staying before, hidden by illusion. And Bibhishana saw that hero of incomparable deeds, who had no compeer in the field and who had energy, fame and prowess,—as he remained invisible in consequence of the boon received from Brahmā. And Indrajit, seeing his own feat and them lying at length, spake in excess of joy, gladdening all the Rākshasas,—"The brothers—Rāma and Lakshmana, possessed of great strength, who had slain Khara and Dushana, are themselves slain with my shafts. And all the celestials and Asuras assembled together with the saints, are incompetent to emancipate these from the fetters of my shafts. He for whom my father was exercised with anxiety and tormented by grief, for whom my sire used to spend nights without pressing his bed,—for whom this entire Lankā had resembled a river turbulent in the rainy reason,—that same evil sticking by the root of all, hath been dispensed his quietus by me. And like clouds of autumn, the prowess of Rāma and Lakshmana as well as that of all the rangers of the woods, hath been rendered useless." Saying this in

* Râma and Lakshmana.

the presence of all the Râkshasas, Râvana's son—destroyer of foes—menacing the monkey-leaders, hit Nila with nine arrows, and hurt Mainda and Dwivida each with three powerful shafts. And piercing Jâmbavân with an arrow in the chest, that mighty bowman discharged ten at Hanumân. And Râvana's son possessed of exceeding impetuosity, pierced in the conflict with two shafts each Gavâksha and Sarabha of immeasurable vigor. And Râvana's son, summoning celerity, pierced the king of Golângulas and Vâli's son, Angada, with innumerable arrows. And the powerful son of Râvana, endowed with might, piercing the foremost monkeys with shafts resembling tongues of flames, set up shouts in the field of battle. And tormenting the monkeys with volleys of shafts and striking terror into them, that mighty-armed one, bursting out into a laugh, said,—"Let the Râkshasas behold these brothers, lying fast bound with dreadful arrows. in front of the forces." Thus addressed, those Râkshasas—wily warriors all—resembling masses of clouds, witnessing that deed (of Indrajit), struck with wonder and rejoicing (greatly), set up tremendous roars. And thinking that Râma was slain, they honored Râvana's son. And seeing the brothers—Râma and Lakshmana—motionless, and lying inert on the ground,—they took them for slain. And, experiencing excess of joy, Indrajit—conquerer in conflict—entered the city of Lankâ, rejoicing all the Nairitas. Seeing the bodies as well as the limbs of Râma and Lakshmana, covered entirely with arrows, fear took possession of Sugriva. Thereat Bibhishana said unto that lord of monkeys, staying in woe-begone guise, with a tearful countenance, and his eyes wild with wrath,—"Do not give way to fear, O Sugriva. Restrain thy rising tears! This is the way of warfare: victory is not (always) sure. But, O hero, if Fortune ultimately smile upon us, this stupor shall go off from these high-souled and exceedingly powerful ones. Therefore, O monkey, do thou cheer me, who am

forlorn." Saying this, with his hand Bibhishana washed Sugriva's graceful eyes with water. And taking water, the righteous Bibhishana by means of his knowledge, washed Sugriva's eyes therewith. And washing the face of the intelligent monkey-monarch, Bibhishana spoke these words, seasonable and sedate,—"O foremost of monkey-kings, this is no time for being overcome with stupor. At this hour, even immoderate affection may lead to destruction. Therefore, casting off stupor, which tends to mar all work, do thou bethink thee how thou mayst serve this army headed by Rāma. Or do thou protect Rāma so long as he doth not regain consciousness; and when the Kākutsthas shall have regained consciousness, all our apprehension shall vanish. This is nothing to Rāma, and Rāma is not dying. And Lakshmi,* who is incapable of being attained by those that are doomed, shall not forsake this one. Therefore do thou comfort thyself, do thou also cheer up thy own forces,—while I am engaged in composing all the troops. O best of monkeys, these with distended eyes, come under the governance of terror, are, stricken with panic, whispering into each other's ears. But seeing me, let the forces rushing about, cheered up,—as well as the monkeys,—cast off all fear, like a wreath that hath been used before." Thus comforting Sugriva, Bibhishana—lord of Rākshasas—again instilled spirits into the flying forces of monkeys. And Indrajit—worker of mighty illusions—accompanied by his troops, entered the city of Lankā and presented himself before his father. And approaching Rāvana and saluting him with joined hands, he informed his sire of the welcome tidings that Rāma and Lakshmana had been slain. And hearing that his foe had fallen, Rāvana springing up in the midst of the Rākshasas, with great joy embraced his son. And scenting the crown of his head, (Rāvana) with a delighted heart, asked (Indrajit as to all that had taken place). And

* The goddess of prosperity.

on being asked, he (Indrajit) truly related unto his sire how (Rāma and Lakshmana) had been rendered senseless and lack-lustre by being fastened with shafts. Thereat, with rapture surcharging his inmost soul, Rāvana, hearing the speech of the mighty car-warrior, banished his fear of Daçaratha's son,—and rising up, honored his son with glad words.

SECTION XLVII.

WHEN Rāvana's son entered Lankā, after having accomplished his purpose, the foremost monkeys protected Rāghava, surrounding him on all sides. And Hanumān, and Angada, and Nila, and Sushena, and Kumuda, and Nala, and Gaya, and Gavāksha, and Panasa, and Samprastha—a mighty monkey—and Jāmbavān, and Rishava, and Sunda, and Rambha, and Satavali, and Prithu,—all forming themselves into array, and equipped with trees on all sides, and remaining vigilant,—the monkeys kept gazing at all sides, awry and upwards; and even when a straw stirred, they thought it to be a Rākshasa. And Rāvana, on his part, experiencing the height of exaltation, summoned the Rākshasis engaged in guarding Sitā.—And thereat the Rākshasis—Trijatā and others—presented themselves at his command. And then the lord of Rākshasas, delighted, addressed then the Rākshasis, saying,—"Tell Vaidehi that Rāma and Lakshmana have been slain in battle by Indrajit. And taking her on Pushaka, show her (Rāma and Lakshmana) lying slain on the field of battle. That one depending on whom she had proudly set her face against me,—that husband of hers, along with his brother, hath been slain in

conflict. And then Mithilā's daughter, her fear gone off with her anxiety, and herself losing all support,—Sitā—daughter unto Mithilā—decked out in all ornaments, shall seek me. And today beholding Rāma with Lakshmana, come under the sway of Time, she, finding no other way, shall desist from her present course. And seeing no other resourse, that one of expansive eyes shall of herself seek me." Hearing those words of the wicked-minded Rāvana, the Rakshasis, saying,—"So be it,"—went to where Pushpaka was. Then taking Pushpaka, the Rakshasis at Rāvana's command went to Maithili staying in the *açoka* wood. Then, taking Sitā, who was overcome with grief for her lord, the Rākshasis, placed her on the car, Pushpaka. And placing Sitā on Pushpaka along with Trijatā, Rāvana took her all around (Lankā) crowded with ensigns and standards. And the lord of Rākshasas jubilantly proclaimed in Lankā,—"Rāghava as well as Lakshmana have been slain by Indrajit in battle." And going about with Trijatā, Sitā saw all the monkey-troops slain. And she found the flesh-eaters elated in spirits, and the monkeys afflicted with extreme grief at the side of Rāma and Lakshmana. Then Sitā beheld both Lakshmana and Rāma lying in the field, senseless and bound with arrows. And those heroes were lying on the earth, their mail torn, their bows cast off, their bodies mangled all over and thickly pierced with shafts. And seeing those brothers,—foremost of heroes and best of men—having eyes resembling white lotuses, and themselves like unto Kumāras,—lying in the field,*—the fire-sprung one, Sitā, striken with grief, began to weep piteously. And that black-eyed one of an excellent person, Janaka's daughter—seeing them roll in the dust, broke out into lamentation. And with her eyes shedding plentiful tears,

* *Virân nararshabhân—heroes and best of men*—occurs again,—left out on the score of redendancy.—T.

she seeing those brothers, endowed with god-like prowess, concluded them to be dead; and overwhelmed with grief, spoke as follows.

SECTION XLVIII.

AND seeing her husband, as well as the exceedingly powerful Lakshmana,—slain, Sitâ, afflicted with grief, burst into bitter lamentation. "The soothsayers had said that I should have sons, and should never be a widow. But on Râma being slain, it seems now that those ones, possessed of knowledge, had spoken untruthfully. And those also, who having celebrated sacrifices and rites, had said that I should become the queen (of Râma),—on Râma being slain, seems to-day to have spoken a falsehood, although they are possessed of knowledge. And they also asserted that I should be honored of the wives of heroic kings as well as of my lord,—but on Râma being slain, they seem to have uttered a falsehood, although possessed of knowledge. And those twice-born ones that in my hearing had said auspicious words, on Râma being slain, seem to-day to have spoken a falsehood, although they were possessed of knowledge. These lotus-marks on the feet, betokening unto gentlewomen possessing them, that they are to be installed in the kingdom in company with their husbands—who are kings,—are on me. And those marks find I none on me by which women of rare fortune come by widowhood,—but I find that in me these good tokens are nullified. Those marks that are pronounced infallible by those versed in such knowledge, on Râma being slain, are nullified in me. My hairs are fine, equal, and blue; my eye-brows touch each other; my hips are devoid of down

and round ; and my teeth are close. My temples, and eyes, hands, feet, ankles, and thighs are equal. And my fingers are furnished with round nails, and are plump and even in the middle. And my breasts are close and firm and developed, and have their nipples sunk. And my navel is depressed, with high sides. And my chest is swelling. And my complexion is like the hue of gems,—and my down soft. And they said that I was furnished with twelve auspicious signs. And my hands in the middle parts of my fingers contain wheat-marks ; and in the spaces between the fingers, have no uneven corners. And my feet also partake of the general complexion. And my laugh is a gentle smile. And those versed in marks of women knew that I was possessed of such marks. And those Brâhmanas skilled in telling fortune said that I should be installed in the kingdom along with my husband ; but all that hath been falsified. Having purified Janasthâna (of Râkshasas),obtained tidings of me, and crossed the Ocean* incapable of being agitated, those brothers have been slain in the footprint of a cow! The descendants of Raghu had obtained Vâruna and Agneya and Aindra and Vâyava and *Brahmaçiras* weapons.† Through illusion have those lords of me, who am forlorn—Râma and Lakshmana, resembling Vâsava himself in battle,—been slain. Coming in battle within ken of Râghava, a foe, even if he be endowed with the fleetness of thought,—doth not go back, living. There is nothing which is too hard for Time ; and the Destroyer is incapable of being overcome ; inasmuch as Râma along with his brother Lakshmana hath fallen in fight. And I do not so much mourn Râma or the mighty car-warrior—Lakshmana—or, for that matter, self,—as I do the wretched Mother-in-law of mine. She ever thinketh of the period of the promise. 'When shall I behold

* The commentator assigns a metaphorical sense to *ocean*,—but this is hardly necessary.

† *And did they not remember this now* ?' completes the sense.—T.

Sitā and Lakshmana with Rāghava?'" As she was thus lamenting, the Rākshasi, Trijatā, said,—"O exalted lady, do not weep thus. Thy lord liveth. And, O dignified one, I shall unfold unto thee potent and probable reasons why the brothers Rāma and Lakshmana live. When their leader falleth, the countenances of the warriors in battle are not overspread with passion, or display cheerfulness and vivacity. And, O Vaidehi, if those had lost their lives, this celestial chariot, named Pushpaka, would not have held thee. An army that hath its heroes and chiefs slain—becoming dispirited and drooping, rangeth the field, like a vessel on water that hath lost its helmsman. But, O lorn one, these troops, betraying neither agitation nor anxiety, are guarding the Kākutsthas. This I tell thee of them out of affection. Do thou, at this conclusion bringing in joy, take comfort; and behold the Kākutsthas unslain. This I tell thee from affection. I never told thee untruths heretofore; nor, O Mithilā's daughter, will I tell them unto thee now. Thou by virtue of thy character conducive to delight, hast found an acess into my heart. These even the celestials and Asuras with Indra (at their head) are incompetent to quell. Seeing such sight, I speak to thee as to their being alive. And behold, O Maithili, this mighty wonder! These are lying insensible with arrows; but of those Grace hath not taken leave. It generally happens that the faces of persons dead and gone, are unsightly to a degree. Therefore, O Janaka's daughter, leave off grief and sorrow and stupor. For the sake of Rāma and Lakshmana thou canst not today put a period to thy existence." Hearing her words, Mithilā's daughter—Sitā—resembling the daughter of a celestial, with hands joined, said,—"May this be so!" Then turning away the car Pushpaka fleet as the mind, the distressed Sitā entered Lankā along with Trijatā. Then in company with Trijatā, alighting from Pushpaka, she along with the Rākshasis entered the *açoka* wood. And entering that

sporting-ground of the Rākshasa lord abounding in woody tracts, Sitā, having beheld those princes and reflected on them, became subject to a mighty grief.

SECTION XLIX.

Bound up terribly with shafts, Daçaratha's sons, lying down bathed in blood, sighed hard like unto serpents. And all those foremost monkeys, along with Sugriva, possessed of exceeding strength,—overwhelmed with sorrow, remained surrounding those high-souled ones. In the meanwhile, the powerful Rāma, albeit fast bound by the shafts, awoke by virtue of the exceeding toughness of his person, as well as his might. Then, seeing his brother, having a distressful countenance, covered with blood, feeble, and fast bound by the shafts,—Rāma, greatly aggrieved, began to mourn. "Of what use unto me is the recovery of Sitā, or life either, when to-day I see my brother vanquished in fight and lying down in the field? Seeking in the world (of men), I may light upon a woman like Sitā; but never on a brother, or a helper, or a warrior like unto Lakshmana. If that enhancer of Sumitrā's joy have met with his end, my life I must renounce in the sight of the monkeys. What shall I say unto Kauçalyā: and what shall I say unto Kaikeyi? And what shall I say unto mother Sumitrā, eager for a sight of her son? And if I go (back) without him, how shall I soothe her, like unto a cow reft of her calf; and trembling; and resembling a mourning Kurari? And how shall I say unto Satrughana and the illustrious Bharata,—'He went with me to the forest; but I come (back) here without him?' I shall not be able to bear the rebuke of mother Sumitrā. Therefore even here

shall I renounce my person; for certainly I dare not live. Fie on me, who am wicked and base; for me this Lakshmana, brought down, lieth in the field of battle, like one that is without life. O Lakshmana, thou ever comfortest me when I am dispirited. But to day, having lost thy life, thou canst not speak to me,who am afflicted. Thou, O hero, who hadst in battle slain innumerable Râkshasas lying around, hast (at length) thyself been slain in the field with shafts. And lying down in the battle-field, bleeding, and covered with arrows, thou appearest like the Sun when he hath gone up the Setting-hill. And in consequence of shafts piercing thy vitals, thou canst not speak; but thy visible expression, albeit thou art dumb, betokens pain. O thou endowed with exceeding splendour, even as thou didst follow me into the forest, will I follow thee unto the mansion of Yama. Thou, having dear friends, and ever following me, hast come by this plight in consequence of my reprehensible conduct. I do not remember having heard any harsh speech from the heroic Lakshmana, even when he had happened to be exceedingly wroth. He that could discharge at one shot five hundred shafts,—that Lakshmana is superior to Kârttaviryya himself in that weapon—the bow. He that with his arms could resist the arms of Sakra himself,—that one worthy of a costly couch—lieth down on the ground, slain. And that false babble shall now, without doubt, consume me; for by me hath not Bibhishana been made monarch of the Râkshasas. Do thou, O Sugriva, this very moment retrace thy steps. Bereft of thy strength through me, thou wilt be worsted by Râvana. And, O Sugriva, placing Angada to the fore, do thou, taking thy host as well as the equipage, in company with Nila and Nala, cross over the Ocean. By thee hath been achieved a mighty feat incapable of being done by another in battle. And pleased am I with the king of bears, and the lord of Golângulas; and Angada hath quit himself nobly, as also Mainda and Dwivida. And Keçarin

and Sampâti have both faught terribly. And Gavaya, and Gavâksha, and Sarabha, and Gaja,—and other monkeys have faught as others are incapable of fighting,—determined to lay down their lives (for me). But, O Sugriva, man cannot overrule Destiny. Thou, my friend, fearing righteousness,* hast done what lay in thy power. And, Ye foremost of monkeys, ye also have acted as becometh friends. Now, with my permission, go ye whithersoever ye are minded." Hearing Râma's lament, the monkeys—those dark-eyed and others—began to shed tears from their eyes. Then Bibhishana, quieting the army, taking a mace in his hand, swiftly went to where Râghava was. And seeing him fast making his way, resembling a mass of dark collyrium, the monkeys taking him to be Râvana's son,† began to run away.

SECTION L.

THEN out spake the highly energetic and exceedingly mighty king of monkeys,—"Why is this host agitated like a bark driven hither and thither by the wind?" Hearing Sugriva's speech, Vâli's son said,—"Dost thou not see both those heroes—sons of Daçaratha—Râma and that mighty car-warrior—Lakshmana—covered with arrows? And (dost thou not see) those high-sould ones lying in the field of battle, covered with blood?" Thereat, the lord of monkeys, Sugriva, spake unto his son,‡ Angada—"I do not deem it

* *Dharma-bhiru—fearing righteousness*—is the epithet generally applied to persons fearing not in fact *righteousness*, but unrighteousness. This may be taken as an *idiotism* in Sanskrit.—T.

† Indrajit. Such was the fear he had spread by his redoubtable deeds!—T.

‡ His *step-son*, for Sugriva had married Angada's father's wife, after Râma had slain Vâli in Kishkindhâ.—T.

without cause. This may have come to pass through sheer fear. These monkeys with sad faces, leaving their arms behind them, are flying in all directions, their eyes distended in affright. And they are not ashamed of each other, and they do not cast their looks back. And they hug each other, and go leaping over the fallen." In the meanwhile, that hero, Bibhishana, bearing a mace in his hand, (approaching), greeted Sugriva as well as Rāghava with blessings of victory. And Sugriva, seeing Bibhishana, capable of inspiring fear in the monkeys, spoke unto the high-souled sovereign of bears, who stood by,—"This is Bibhishana that hath come hither, seeing whom the foremost among the monkeys, from fear of Rāvana's son who, they apprehend, he is,—are fleeing away,seized with a panic. Do thou at once stay these agitated with fear and scampering all around; and proclaim,—'This is *Bibhishana*, who hath come here.'" Thus directed, Jāmbavān—king of bears—restraining those that were flying, composed the monkeys. Hearing the bear-king's words, and seeing Bibhishana, the monkeys, renouncing fear, desisted (from their flight). Then the righteous Bibhishana, viewing Rāma's as well as Lakshmana's body pierced with arrows, was exceedingly aggrieved. And washing their eyes with water, he, with his mind overpowered with grief, began to weep and broke out into lamentation,—"The Rākshasas, fighting in wily ways, have brought to this pass these ones endowed with prowess and possessed of every perfection and gifted with might (of arm). And with his guileful mind, that brother's son of mine, wicked-souled and an evil son (unto me),—hath deceived these ones of straight prowess. Pierced with innumerable shafts, and covered with blood, these are lying on the ground like Salyakas*. Those depending on whose prowess, I had sought eminence, those foremost of men, sleep here soundly for renouncing their bodies. Living, today I am in distress:

* A tree.

and my desire of dominion is annihilated; and my foe, Râvana, hath his promise fulfilled and his aim crowned with success." As Bibhishana was thus lamenting, the lord of monkeys—Sugriva—endowed with strength, embracing him, spoke unto him,—"O thou cognisant of righteousness, thou wilt here in Lankâ obtain empire: no doubt of this; and Râvana along with his sons will be disappointed in their expectations. Both these—Râma and Lakshmana—are under the *ægis* of Garura; and, casting off their stupor: they will in battle slay Râvana along with his adherents." Having thus soothed and comforted the Râkshasa, Sugriva addressed his father-in-law, who was at his side, saying,—"Do thou along with numbers of heroic monkeys, taking those repressors of foes, the brothers—Râma and Lakshmana—when they shall have regained their consciousness, repair to Kishkindhâ. And I, slaying Râvana along with his sons and friends, shall bring back Mithilâ's daughter, even as Sakra recovered the lost Srî." Hearing the words of the monkey-king, Sushena said,—"I had witnessed the war of yore between the gods and the Asuras. Then the Dânavas, enveloping themselves, momentarily destroyed the deities, albeit versed in arms and accomplished in weapons. And they, their senses lost, and their lives departed, Vrihashpati treated by means of his knowledge of *mantras*, as well with medicines. Let Sampâti, Panaça, and other monkeys speedily hie to the Milky Ocean for the purpose of bringing those medicines. And the monkeys well know that mighty mountainous medicine—divine and capable of reviving the dead,—and made by the deities themselves—*viçalyâ*. There are (the mountains) named Chandra and Drona: where the ambrosia was churned, there is that supreme drug. And those mountains have been placed by the deities in the mighty deep. And, O king, let the son of the Wind-god go thither." In the meanwhile, the wind arose, and masses of clouds appeared along with lightning. And the wind blew, agitating

the waters of the deep, and shaking the mountains. And mighty trees of the ocean-islands, broken down by the terrible wing-raised wind, began to topple headlong into the salt waters. And the serpents dwelling there were seized with affright; and speedily all the aquatic animals dived deep into the salt sea. And then in a moment the monkeys saw Vinatā's son,possessed of terrific strength,—like unto a flaming fire. And seeing him come, the serpents began to dart away,—those exceedingly powerful ones that, turning into shafts, had bound those persons.* Then, touching the Kākutsthas and saluting them, Suparna rubbed with his hands their countenances furnished with the splendour of the Moon. And their wounds, on being touched by Vinatā's son, were (immediately) healed; and the bodies of both speedily became cool and shone with an excellent complexion. And they attained immense energy and prowess; and a double share of strength, and of rational and perceptive powers, and of memory. And then raising them up, the exceedingly energetic Garura, resembling Vāsava himself, embraced both joyfully. And then Rāma addressed (Garura), saying,—"By thy grace we have through means survived the mighty calamity that had sprung from Rāvana's son; and we have also speedily been rendered strong. And my heart is delighted on having thee, like unto my father, Daçaratha, or my grand sire, Aja. Who art thou, furnished with beauty, and bearing wreaths and unguents (on thy person); clad in stainless attire; and adorned in noble ornaments?" Unto him spake the exceedingly energetic son of Vinatā endowed with great strength,—the lord of birds, with a pleased heart, and his eyes wild with glee,—"O Kākutstha, I am thy friend—thy life ranging externally—Garutman. I am come hither for aiding you. Neither the highly powerful Asuras, nor the exceedingly strong monkeys, nor the celestials along with the Gandharbas, having him of an hundred sacrifices at their

* Rāma and Lakshmana.

head are,—capable of delivering (any one) from these dreadful arrowy bonds, which had been forged by Indrajit of tortuous deeds by help of illusion. These serpents —offspring of Kadru—are sharp-fanged and venomous; and had bound thee as arrows through the potency of illusion. O Rāma having truth for prowess, thou art fortunate,—along with that destroyer of foe in fight, Lakshmana. Hearing this, I, summoning energy, have come hither swiftly. And I, doing by thee as a friend, have from affection at once set you free from these dreadful arrowy bonds. But thou shouldst always be on thy guard. By nature the Rākshasas have cunning shifts in fight and thou, who art heroic and of a pure spirit, canst but rely on thy simplicity alone for strength. Therefore thou must not trust the Rākshasas in the field of battle. By this one instance (thou must know) that Rākshasas are ever deceitful in fight." Having said this, the wondrous mighty Suparna, embracing Rāma) tenderly (again), said,—"My friend Rāghava, O thou who even cherishest affection for thy foes, permit me thou. I shall go at pleasure. And, O Rāghava, entertain no curiosity as to our friendship.* When, O hero, thou shalt have achieved success in battle, thou shalt know all about this friendship of ours. And with the surges of thy shafts, making Lankā contain only children and aged, and slaying thy foe, Rāvana, thou shalt recover Sitā." Having spoken thus, Suparna, endowed with fleet vigor, having rendered Rāma hale in the midst of the monkeys,—having gone round them and embraced them also,—that one possessed of prowess,—set out, covering up the sky, like unto the wind. And seeing Raghu's sons rendered hale, the monkey-leaders set up leonine roars, and began to flourish their tails. And then beat the kettle-drums and the drums struck up. And conchs were cheerfully blown; and shouts were sent. And others struck at their arms with their hands. And the

* i. e. *how it happened.*

monkeys, accustomed to battle with trees, uprooting them, stood by hundreds and thousands. And emitting tremendous roars and thereby frightening the night-rangers,the monkeys, eager for encounter, approached the gate of Lankâ. And that mighty and dreadful din raised by the monkeys, resembled the terrible rumbling of the clouds at midnight about the end of Summer.

SECTION LI.

THEN Râvana heard the tumult raised by the highly energetic monkeys roaring in company with the Râkshasas. And hearing that low and solemn noise—that prodigious uproar—Râvana said in the midst of his counsellors,—"From mighty roars that are heard of in innumerous delighted monkeys,—resembling the roar of clouds,—it is evident, beyond a doubt, that there is great rejoicing there. And the salt Ocean is vexed with these thundering noises. The brothers—Râma and Lakshmana—have been fast bound with sharp shafts; and here this uproar is exciting my alarm." Having spoken thus unto his ministers, the lord of the Râkshasas addressed the Nairitas present there, saying,—"Do you speedily acquaint yourselves with the cause of rejoicing that hath arisen of these monkeys on this mournful occasion." Thus accosted, they hurriedly mounting up on the wall, surveyed the forces maintained by the high-souled Sugriva as well as those exalted ones—Raghu's sons—emancipated from their terrific arrowy fetters and arisen (now)." Thereat, with their hearts wrought up, grim-visaged Râkshasas descending from the wall, appeared before the Râkshasa-lord with pale faces. And then with woe-begone

faces, those Râkshasas, skilled in speech, faithfully informed Râvana in full of that unfortunate circumstance. "Those brothers—Râma and Lakshmana—who had in battle been bound up in arrowy fetters by Indrajit,—and whose arms lay moveless,—having been emancipated from the arrówy bonds,are seen in the field of battle; and those ones like unto the foremost of elephants in strength, seem like elephants that have snapped their fetters." Hearing those words of theirs, the exeedingly powerful lord of the Râkshasas was wrought up with anxiety and anger, and his countenance lost its complexion. "Indrajit, having routed them in conflict, had bound them by means of irrisistible and terrible arrows, resembling venomous serpents, and like unto the Sun himself,—which had been conferred on (Indrajit) as boons. But if my enemy,having actually been bound by the weapons, can have been liberated, all this strength of mine I see placed in peril. And those shafts resembling Fire in fierceness, which had in battle deprived my foes of their lives,—have forsooth been rendered fruitless." Having said this in high rage, Râvana, sighing like a serpent, addressed a Râkshasa, named Dhumrâksha, seated in the midst of the Râkshasas,—"O thou of dreadful prowess, surrounded by a mighty force, do thou march forth to compass the destruction of Râma along with the monkeys." Thus accosted by the intelligent lord of the Râkshasas, Dhumrâksha, turning about, issued out of the abode of the king. And speedily sallying forth from the gate of (Râvana's) residence, he said unto the general of the forces,—"Do thou speedily move off thy forces. Why should a warrior linger?" Hearing Dhumrâksha's words, the general of the forces, following them, at the command of Râvana forthwith made the army ready. And those powerful and dreadful night-rangers, bursting with high spirits,—with bells tied to their arms,—set up shouts, and surrounded Dhumrâksha. And bearing various weapons in their hands, and wielding darts and clubs, and

equipped with maces and bearded darts and rods and iron bludgeons and *parighas* and *bhindipâlas* and lances and nooses and axes,—those terrific Rākshasas sallied out, roaring like unto clouds. And others, accoutred in armour, with cars; adorned with banners; furnished with golden networks, and mules having various faces, and extremely swift steeds, and lusty elephants in rut,—tiger-like Nairitas incapable of being subdued, even as tigers,—sallied out (thereafter). And then Dhumrāksha himself ascended a superb car, bearing faces of deer and lions decked with gold,—and sending forth a loud clatter. And the highly powerful Dhumrāksha, surrounded by Rākshasas, cheerfully issued out of the Western Entrance, where Hanumān was posted. And thereat, fell fowls of the air forbade that exceedingly dreadful Rākshasa of a fearful form, as he went out ascending an excellent car, yoked with mules,and sending sharp sounds. And an exceedingly terrific vulture alighted at the crest of the car; and forming themselves into lines, vultures began to drop down about the top of the banner. And emitting a frightful cry,(a headless trunk) dropped down before Dhumrāksha. And that god* showered down blood; and the earth shook. And the wind blew awry with a sound resembling thunder. And every side, covered with darkness, appeared dim. And witnessing those dreadful inauspicious omens at the outset, fraught with fear unto the Rākshasas, Dhumrāksha was greatly aggrieved; and the Rākshasas marching before him, were stupified. And then as that strong and fearful one, eager for encounter, surrounded by innumerable night rangers, issued out (of the city), he beheld that monkey-host, protected by the arm of Rāghava,—resembling the deep at the time of the universal dissolution.

* Indra—cloud-compeller.

SECTION LII.

SEEING the Rākshasa—Dhumrāksha of dreadful prowess —issue out, the monkeys, rejoicing greatly, eager for encounter, set up roars. And then there took place a terrific conflict between the monkeys and the Rākshasas, charging each other with fearful trees, and darts, and maces. And the Rākshasas began to scatter the dreadful monkeys on all sides; and the monkeys (on their part) felled the Rākshasas with trees. And the Rākshasas, growing enraged, began to pierce the monkeys with straight-speeding sharp shafts winged with Kanka plumes. And riven by the Rakshas with dreadful clubs and bearded darts, daggers and maces and terrible and curious bludgeons and grasped javelins,—the exceedingly powerful (monkeys), their anger aroused, began with alacrity to perform deeds of intrepid valour. And those monkey-leaders, their bodies pierced with shafts and their persons riven with darts, took up trees and crags. And those monkeys, endowed with terrific vehemence, sending up shouts, and proclaiming their respective names, set about tossing the brave Rākshasa ranks. And that conflict between the Rākshasas and the monkeys, waged with diverse rocks and innumerable trees, waxed exceedingly furious. And some among the Rākshasas feeding on gore —on being agitated by the monkeys burning for victory,—began to vomit blood. And some were severed along their flanks; and, some, slain with trees, were heaped up; and some were crushed with crags; and some were torn with teeth. And some being broken down by means of broken standards, and some by means of fallen swords, and some crushed down by cars,—the rangers of the night suffered sorely. And (anon) the earth was covered with huge elephants measuring mountains, and mountain-tops, and

steeds crushed, and the riders thereof,—all borne down by the monkeys. And bounding again and again, the vehement monkeys endowed with terrific prowess, with their finger-nails tore up the Râkshasas by the mouths. And with woe-begone faces, and with hair dishevelled, (the Râkshasas), stupified with the smell of blood, saught the earth. And other Râkshasas endowed with dreadful vigor, waxing wond rous wroth, dealt the monkeys slaps with hands having the touch of the thunder-bolt. And, gifted with greater impetuosity, the monkeys felled the impetuous (Râkshasas) with blows, and feet and teeth; and some were slain with trees. And seeing the forces fleeing away, that foremost of Râkshasas—Dhumrâksha—flying into fury, began a terrific conflict with the monkeys desirous of encounter. And some of the monkeys, sore assailed with *prâças*, began to bleed; and some, wounded with maces, dropped down to the ground. And some were beaten hard with bludgeons; and some were cleft with *bhindipâlas*. And some, on being assailed with bearded darts, became insensible and lost their lives. And some among the monkeys lay slain on the ground, drenched in blood. And some, fleeing away from the field, were slaughtered by the infuriated Râkshasas. And some, having their breasts pierced, lay on their sides. And some were riven with tridents; and the entrails of some had come out. And that mighty and dreadful encounter of the Râkshasas and the monkeys, was waged with countless weapons and rocks and trees. And that battle become a musical entertainment* mellifluous with bow-string for *Vinâ*,† having the neighing of chargers for its measure, and with

* The reader has already perceived that the carrying out of a simile to a number of details is a characteristic as much of Vâlmiki as of his rival in the epic sphere—Vyâsa. But the comparisons are never on all fours, as in the case before us.—T.

† A classical Hindu musical instrument, having metallic strings, with a pair of gourds at one end for the sounding-board. *Vide Yantra-Koça* by Sir Saurindra Mohan Tagore, *Mus-Doc.*—T.

the cries of *Maindas** for its strains. Then in the field, Dhumrāksha bow in hand, laughing, pursued the monkeys in all directions with showers of shafts. And seeing the forces hard beset by Dhumrāksha and distressed thereat, the Wind-god's offspring, waxing enraged, seizing a huge crag, approached (the Rākshasa). And with his eyes doubly reddened in wrath, that one, like unto his sire himself in prowess, brought down the crag upon Dhumrāksha's car. And seeing the crag, (Dhumrāksha) upraising his mace hurriedly, leapt down in vehemence, and stood on the ground. And having shattered his car, that crag fell down to the earth. And thereat letting go the car furnished with wheels, *Kuvaras* and a face, as well as a banner; in which Dhumrāksha had left his bow,—Hanumān—son unto the Wind-god—laid about him right lustily for destroying the Rākshasas, with trees having branches long and short. And thereat some Rākshasas with their heads shattered, lay drenched in blood; and others, struck with trees, dropped down to the earth. And then Hanumān—son unto the Wind-god—charged in full career against the Rākshasa army; and, taking a mountain-peak, he rushed against Dhumrāksha. And as Hanumān was descending, the powerful Dhumrāksha, upraising a mace, and giving out a shout, made towards him speedily. And then Dhumrāksha enraged, brought down that mace studded with innumerable pricks, on the head of Hanumān fired with wrath. And thus assailed with the mace of fearful impetuosity, the monkey endowed with the strength of the wind, without at all heeding that blow, let fall a mountain-top right against Dhumrāksha's head. And on being assailed with the mountain-peak, Dhumrāksha, having his entire body mangled, suddenly fell to the earth, like unto a toppling hill. And seeing Dhumrāksha slain, those night-rangers that survived the carnage, in extreme agitation began to pour into Lankā, attacked by the monkeys. And that high-souled

* A species of elephants.

offspring of the Wind-god, having slain his foes, and come under the influence of fatigue incident to his slaughtering his enemies,—having caused rivers of gore to flow (in the field),—experienced the excess of joy on being honored of the monkeys

SECTION LIII.

HEARING Dhumrâksha slain, Râvana—lord of the Râkshasas—overwhelmed with a mighty rage, began to sigh like a serpent. And collied with passion, and sighing hot for a long time, he addressed a cruel Râkshasa—the exceedingly strong Vajradanshtra,*—"Go thou, O hero. Go out, environed by the Râkshasas. Slay Daçaratha's son—Râma—and Sugriva along with the monkeys." Thereupon hastily answering "So be it," that foremost of the Râkshasas skilled in illusion, marched forth surrounded by many a leader† of armies, furnished with elephants and steeds, mules and camels,—with his mind concentrated; and adorned with innumerable variegated flags and banners. And then decked out with curious *keyuras* and a tiara, and wearing armour, he rushed out with his bow in his hand. And then going round his flaming vehicle, adorned with pennons and garnished with gold, the king‡ ascended the same. And equipped with slender swords and curious *tomaras* and smooth maces and *bhindipâlas* and bows and darts and *pattiças* and scimitars and discuses and clubs and sharpened axes, the multiform infantry march bearing arms in their hands. And all those powerful and flaming Râkshasas wore variegated raiments.

* Lit.—the thunder-toothed.

† *Valai*—forces—is interpreted *leaders* by the commentator.

‡ Vajradanshtra.—T.

d heroic elephants in rut resembling mountains in motion, rched, being led by those well-skilled in battle carrying *saras* and hooks in their hands. And mighty steeds aring auspicious marks, marched, ridden by heroes. And it entire Râkshasa army, as it marched forth, resembled uds in summer roaring with lightning. And (the Râkasas) sallied forth through the Southern Entrance, where it leader of herds—Angada—was stationed. And as they nt out, evil omens appeared. From the cloudless yet fierce y meteors began to shoot. And throwing up flames from eir mouths, dreadful jackals began to emit cries. And frightbeasts betokened the destruction of the Râkshasas in battle. id warriors began to tumble down in an ominous way. itnessing these evil omens, the exceedingly powerful and ergetic Vajradanshtra, assuming patience, set out, eager for counter. And seeing them flee away, the monkeys, rning for victory, set up tremendous shouts, filling all the a cardinal points. And then there came on a terrific counter of the monkeys and the Râkshasas, dreadful, of rific deeds, and wishing for each other's death. And arriors fraught with high spirits, springing up, dropped wn to the earth, their bodies and hands riven, and all their rsons bathed in blood. And some approaching each other, th bludgeons in their hands, without turning away from e field, discharged various weapons at each other. And ere were heard sounds of trees and rocks and weapons,—ighty and dreadful and capable of striking terror into the art. And dreadful and mighty were the sounds of car-wheels, d conchs and trumpets and drums. And some, casting f weapons, engaged in a hand to hand combat by means of aps, and kicks, and bones, and trees. And some Râkshasas, ving their bodies broken, were killed by means of thighs. nd some were crushed with crags by Dânavas invincible battle. And Vajradanshtra, resembling the noose-handed estroyer, frightening the monkeys, ranged in that field

fatal to people. And Rākshasas, possessed of strength; equipped with various weapons, transported with passion, slew the monkey-forces. And then in the conflict the proud Wind-god's son, influenced by twofold wrath, spread havoc among the Rākshasa ranks, like the Fire at the universal dissolution. And the energetic Angada possessed of the prowess of a lion, with his eyes coppery with wrath, upraising a tree, began to spread terrible destruction among the Rākshasas, even as a lion destroyeth tiny deer. And attacked by Angada there, the Rākshasas of dreadful vigor, with their heads riven, fell down like unto trees that have been uprooted. And the earth became frightful (to behold), being covered with variegated cars and standards and steeds and the bodies of monkeys and of Rākshasas and streams of blood. And adorned with chains, and *Keyuras*, and attires, and umbrellas, the field of battle looked like an autumnal night. And agitated by Angada's impetuosity, that mighty army of Rākshasas began to shake, even as water trembleth, moved by the wind.

SECTION LIV.

FINDING his own army destroyed by the might of Angada, the exceedingly powerful Rākshasa—Vajradanshtra—was overcome with rage. And stretching his dreadful bow of the splendour of Sakra's thunder-bolt, he began to shower shafts among the monkey-ranks. And the foremost among the heroic Rākshasas also, stationed on cars, furnished with various arms, warred on in the encounter. And the heroic monkeys also—foremost of their kind—with rocks in their hands, faught around in united strength. And in that

lict, the Rākshasas began to incessantly shower *ayutas* ms among the flower of the monkey-army. And the keys,—pre-eminently valiant, and resembling mad iants, kept showering over the Rākshasas mountain-trees mighty rocks. And then took place a hot contest among ic warring monkeys and Rākshasas, eager for encounter. some, with their heads unbroken, had their arms and torn; and thir bodies pierced with weapons, and laved lood. And monkeys and Rākshasas lay down in the ,—thronged with numbers of Kankas, and vultures; and ming with flocks of jackals. And striking affright the timid, on the earth started up (spectral) headless ks,—with their arms and heads torn, and their bodies n all over. And monkeys and Rākshasas began to drop n to the earth. And the army of night-rangers, being y handled by the monkey-hosts, broke up at every point the very sight of Vajradanshtra. And seeing the shasas, distressed with fright and harassed by the keys, the powerful Vajradanshtra, with his eyes crimson- vith choler, entered the arena, bow in hand,—frighten- the monkey-forces. And he began to pierce the monkeys straight-speeding shafts winged with Kanka feathers; he pierced simultaneously seven, eight,nine, five,monkeys he field). And the exceedingly powerful Vajradanshtra, sported into a towering passion, began to cleave the ile ranks. And thereat terrified, the monkeys, with r bodies cut with arrows, rushed towards Angada, like tures resorting to the Creator. And finding the monkey- ks disordered, Vāli's son in a rage cast his eyes on Vajra- shtra, who also was eying him. And Vajradanshtra and ada faught fiercely with each other over and over again; ging the field like a tiger and a mad elephant*. Then radanshtra) with hundreds and thousands (of shafts)

Harimattagajāviva—lit, like a lion and a mad elephant. The com ator however, remarks, that the contest of a *lion* with an ele phant is in

resembling tongues of flames, pierced the powerful son of the monkey in the vitals. Thereupon Vāli's son of mighty strength and tremendous prowess, with his body covered all over with blood, hurled a tree at Vajradanshtra. And seeing the tree in full career, the Rākshasa without betraying any agitation, severed it in pieces ; and the tree, thus assailed, fell to the earth. And seeing that feat of Vajradanshtra, that foremost of monkeys, taking up a huge crag, hurled it (at his foe) and sent up shouts. And seeing this descend upon him, that powerful one, calmly leaping down from his vehicle, stood on his feet on the ground. And the crag discharged by Angada, coursing on in the field, dashed to pieces the car along with the wheels and the *Kuvara* as well as the horses. And then the monkey, taking up another prodigious peak crowned with trees, let it alight on Vajradanshtra's head. Thereat vomitting blood, Vajradanshtra, deprived of his senses, for a moment overcome with stupor, stood embracing his mace, sighing. And then the night-ranger, recovering his senses, with his mace, in high rage hit at the breast Vāli's son staying in the field. And thereupon, giving up his mace, he entered into a boxing encounter (with Angada). And hitting each other there, they both—the monkey and the Rākshasa,—began to vomit blood, and were overcome with fatigue consequent on the thrashing each sustained ; and they endowed richly with prowess, appeared like Angāraka and Budha.* Then the exceedingly energetic Angada—best of—monkeys—uprooting a tree, stood there, covered with flowers and leaves. And (Vajradanshtra) took a shield composed of ass's hide,† and a sword broad and sightly, covered with bells, and graced with a leathern sheath. And the monkey and the Rākshasa displayed curious and graceful movements. And

compatible in the nature of things, for even an elephant *dreaming* of a lion, gives up the ghost !—T.

* The asterisms so called.

† What could this weapon be like ?—T.

attacking each other, they gave shouts, eager for victory. And with blood flowing from their wounds, they looked beautiful like blossoming Kinçukas. And warring, both, overcome with fatigue, went to the ground on their knees. Anon in the twinkling of an eye, that powerful monkey—Angada—started up, with his eyes glowing,—like unto a serpent that hath been smitten with a rod. And (at length) with his stainless and sharpened sword, Vâli's son, endeued with exceeding strength severed Vajradanshtra's huge head. And the graceful head of that one having his body covered with blood, cut off by the sword, falling to the ground with its eyes rolling, was severed in twain. Seeing Vajradanshtra slain, the Râkshasas, overwhelmed with fear and exceedingly agitated, in pitiful plight, with woe-begone faces and heads hung in shame,—fled towards Lankâ, attacked (all the while) by the monkeys. Having compassed Vajradanshtra's destruction, the powerful son of Vâli, endowed with exceeding strength, in the midst of the monkey-army experienced great joy on being honored by the monkeys, like the wielder of the thunder-bolt—the thousand-eyed (Deity)—surrounded by the celestials.

SECTION LV.

HEARING Vajradanshtra slain by the son of Vâli, Râvana said unto the general of his forces, standing before him with joined hands,—"Let invincible Râkshasas of dreadful prowess, march forth, placing before them Akampana, skilled in all weapons and arms. He is capable of chastising foes as well as of protecting his own and leading them; and he is excellent in warfare. And he is always desirous of my

prosperity, and always loveth warfare. He will conquer the Kākutsthas, as well as Sugriva endowed with exceeding strength, and, without doubt, slay all the other dreadful monkeys." Taking Rāvana's command, that highly powerful one endowed with fleet vigor, marshalled those forces. Then equipped with various arms, the foremost of Rākshasas, having dreadful eyes (in their heads), and of dreadful forms, marched forth, urged on by their general. And, ascending a large car, adorned with burnished gold, Akampana, possessed of the splendour of clouds,* and cloud-hued, and furnished with a voice resembling the roar of clouds, went out, environed by Rākshasas of terrific forms. And Akampana, resembling the sun in power, was incapable† of being shaken in fight by the very gods, and of being beheld by them.‡ And as, burning for battle, he rushed out in wrath, the steeds drawing his car suddenly lost their energy. And the left eye of that one delighting in encounter, began to throb. And his countenance grew pale, and his voice faltered. And in a fair day, it looked foul with the wind breathing roughly. And fierce and frightful beasts and birds began to emit cries. And that lion-shouldered one like a tiger in prowess, without heeding these ominous occurences, marched forth into the field. And as that Rākshasa was setting out along with the Rākshasas, he set up mighty roars as if agitating the deep. And the mighty army of monkeys was seized with trepidation at that sound. And then there took place a mighty encounter of the Rākshasas and the monkeys equipped staying in fight with trees and rocks; who had given up all concern for their selves in behalf of Rāma and Rāvana. And each side desirous

* There is a pun here on the word *Akampana*—lit.—*one incapable of being shaken*.—T.

† Possessed of a person measuring, according to the commentator, a mass of clouds. I give the apparent sense, which answers.—T.

‡ Monkeys.

of slaying the other, the monkeys and the Rākshasas were exceedingly strong and heroic and like unto mountains. And each party storming at the other, in that conflict were heard loud cries emitted by those swift-speeding ones in anger. And fearful was the dust red-hued that was raised incessantly by the monkeys and the Rakshas ; and it enveloped the ten cardinal points. And in the field of battle, each enveloped with that dust raised, pale as silk, could not be discovered by the other. And in consequence of that dust arising, neither standard, nor ensign, nor shield, nor steed, nor weapon, nor car could be seen. And the fierce cries alone of those roaring and rushing were heard in that dreadful battle ; but their forms were not visible to the sight. And in that conflict in the dark then monkeys enraged slew monkeys, and Rākshasas Rākshsasas. And monkeys and Rākshasas slaying (indiscriminately) friends and foes, made the earth wet with blood, and miry. And then with showers of blood the dust was layed ; and the earth was covered with corpses. And Rākshasas and monkeys fast slew each other vigorously with trees and darts, maces and *prâcas*, rocks, bludgeons and *tomaras*, and by means of their arms resembling bludgeons, coped with their adversaries appearing like hills. And in the encounter monkeys slew Rākshasas of dreadful deeds. And in their turn Rākshasas, wrought up with passion, bearing in their hands *prâças* and *tomaras* destroyed monkeys wielding dire arms. And that leader of the force—Akampana—growing wroth, inspired with cheerfulness all the Rākshasas endowed with dreadful vigor. And the monkeys forcibly snatching away the weapons (of the Rākshasas), began to rive the Rākshasas with mighty trees and giant crags. In the meanwhile those heroes among the monkeys—Kumuda, Nila and the exceedingly exasperated Mainda, summoned the utmost impetuosity they were masters of. And those foremost of monkeys and redoubtable able warriors without much ado began to spread quite a

carnage in the van of the Rākshasa army, and by means of various arms terribly beat the Rākshasas.

SECTION LVI.

AND witnessing that mighty exploit of the foremost of the monkeys, Akampana waxed furious with wrath. And transported with passion, he, twanging his mighty bow, seeing that feat of his foe, addressed his charioteer saying,—"O charioteer, swiftly conduct thou the car to that same place. These powerful ones are slaying innumerable Rākshasas in fight. And all those vigorous monkeys of dreadful deeds stay before me, armed with trees and rocks. Those, pluming themselves overmuch on their martial worth, I intended to slay in battle. And all this Rākshasa force appeared to be harassed by these." Then on a car drawn by moving steeds, Akampana from a distance attacked the monkeys with showers of arrows. And thereat the monkeys could not so much as maintain their ground in the field,—and how could they fight? And broken by the arrows of Akampana, they began to fly. And the exceedingly strong Hanumān, seeing his kindred come under the masterdom of Death and follow the course pursued by the shafts of Akampana, advanced (to the conflict). And seeing that mighty monkey, all those heroic prime monkeys together surrounded (Hanumān) in the field. And those best of monkeys, seeing Hanumān stay, grew strong by relying on that strong one. And even as the great Indra showereth down rain, Akampana showered shafts on Hanumān resembling a mountain-summit in grandeur. And without casting a thought on the showers of arrows poured on his person, that

monkey gifted with exceeding strength, set his heart on compassing the death of Akampana. And laughing, that exceedingly energetic offspring of the Wind-god rushed after that Raksha, as if making the Earth herself tremble. And the form of that one roaring and flaming up in energy, was irresistible, like unto the appearance of a flaming fire. And thinking that he was unfurnished with any arms,that foremost of monkeys, waxing wroth, vehemently rooted up a hill. And taking that huge hill, the Wind-god's son endowed with prowess, sending up a tremendous roar, began to whirl it with a single arm. And as of yore Purandara had in encounter pursued Namuchi with the thunder-bolt, (Hanumân) pursued that best of Râkshasas—Akampana. And Akampana, seeing that uplifted crag, from a distance cut it off with mighty crescent-shaped shafts. And finding that mountain-top severed by the shafts of the Raksha and scattered in pieces, Hanumân was seized with a mighty wrath. And that monkey, wrought up with rage and pride, grasping an Açwakarna elevated like unto a hill, at once uprooted it. And taking that broad-shouldered Açwakarna, that one furnished with high splendour, with great glee whirled it above the ground. And thereat rushing amain vehemently, (Akampana) speedily broke the trees.* And (seeing this), Hanumân, transported with passion, rived the earth with his kicks. And Hanumân slaughtered elephants, and the riders thereof, and cars with their riders, and dreadful Râkshasas, and footmen. And seeing the enraged Hanumân resembling the Finisher armed with trees and destructive, the Râkshasas began to fly fast. And seeing that one enraged, terrific unto the Râkshasas, the heroic Akampana was agitated greatly and sent up shouts. And Akampana pierced Hanumân endowed with exceeding prowess with four and ten shafts, sharpened and capable of cleaving the bodies of people. And thus covered with iron arrows and whetted darts, that

* Why plural? So it is, however, in the text.—T.

hero—Hanumān—looked like a hill covered with trees. And that huge-bodied one endowed with wondrous prowess and great strength, appeared like a flowering Açoka or a fire without smoke. And then uprooting another tree, (Hanumān) summoning up his best impetuosity, swiftly hit Akampana—foremost of Rākshasas—on the head. And slain with that tree by that high-souled monkey-chief wrought up with passion, that Rākshasa fell down and died.* And seeing that foremost of Rākshasas—Akampana—slain (and lying) on the ground,—the Rākshasas were extremely aggrieved, and (appeared) like trees in an earthquake. And those Rākshasas defeated, leaving their arms behind, made for Lankā in fear, pursued by the monkeys. And with their hair flowing loosely, (the Rākshasas), afflicted with affright, and despirited and beaten, fled fast, with the water of fatigue running down their persons. And crushing down each other, they entered the city in a panic, momentarily casting their looks behind them. When the Rākshasas had entered Lankā, the exceedingly mighty monkeys, assembled together, paid homage unto Hanumān. And Hanumān, gifted with strength, honored the seniors each as he deserved in consideration of his lineage. And the monkeys eager for victory shouted with might and main, and began to drag the Rākshasas with the view of taking their lives. And that mighty monkey—son unto the Wind god—having destroyed the Rākshasas and arrived (in the midst of the host), attained heroic glory,—even as did Vishnu, having slain that destroyer of enemies—the mighty and dreadful Asura possessed of exceeding strength,—stationed in the van of the forces. And then the deities and Rāma himself and the highly powerful Lakshmana, and also the monkeys headed by Sugriva, and Bibhishana endowed with great strength, honored that monkey.

* This sentence, "And slain.....and died" reads foolish. But the original is answerable for—in logical parlance—this identical proposition.—T.

SECTION LVII

HEARING that Akampana had been killed, the lord of Râkshasas, overwhelmed with anger, with his face somewhat fallen, cast his eyes on his counsellors. And then pondering and reflecting for a while, in the forenoon he went round the city of Lankâ for inspecting the barracks. And the king surveyed the city guarded by the Râkshasas, covered with innumerable barracks, and crowned with ensigns and standards. And seeing the city beseiged, Râvana—lord of the Râkshasas—seasonably spoke words of welfare unto Prahasta skilled in fight,—"Save battle, deliverance find I none for the city suddenly beleaguered and put to straits. And this strain must be borne by these versed in warfare—me or Kumbhakarna or thee—my general—or Indrajit or Nikumbha.* And therefore do thou from this place, speedily taking this force, march to where the monkeys are, for securing victory (in the encounter). And as soon as thou settest out, the monkey-forces, hearing the roars of the foremost Râkshasas—speedily setting themselves in motion, —shall flee away. And volatile and haughty and of fickle minds, the monkeys will not be able to bear thy shouts; even as elephants are incapable of bearing the roaring of a lion. And on that monkey-army running away, Râma in company with Sumitrâ's son, deprived of his power and shorn of support, shall, O Prahasta, come under thy subjection. In this matter, thy being slain is uncertain, but victory is certain. Now do thou, as thou weighest our welfare, declare thyself for or against this course." Thus addressed by Râvana, Prahasta—general of the forces—said unto the Râkshasa-chief; like *Uçanas* addressing the lord of Asuras,

* Grammatically faulty such is the sentence in the original.—T.

—"O king, before this we had deliberated together with wise counsellors, and then we disputed with each other in our respective views. And I had declared myself for giving up Sītā as fraught with our welfare; and we saw war involved in witholding her. I have ever been honored by thee variously with gifts and regard and soft speech. And what is thy good for which I shall not be at the pains? My life I do not care to keep,—nor yet my sons or my wife. Behold! for thee will I offer up my life into the sacrificial fire of conflict." Having said this unto his master—Rāvana—the general, Prahasta, addressed his generals staying before him, saying,—"At once bring up the mighty host of Rākshasas. To-day in the field of fight will I entertain the flesh-feeding fowls of the forest with the bodies of the foes slain with my resistless shafts." Hearing his speech, the highly powerful leaders arrayed the army in that abode of the Rākshasa. And in a moment Lankā swarmed with heroic and terrific Rākshasas equipped with various arms,—as if with elephants,—as well as with people worshipping Fire and bowing down unto Brāhmanas. And the perfumed breeze blew, laden with the incense of sacrificial offerings. And the Rākshasas, inspired with martial ardour, put on diverse garlands, consecrated with scriptural formulæ; and donned on their armour. And furnished with their bows and wearing their armour, the Rākshasas, on seeing king Rāvana, leaving (their vehicles), stood, surrounding Prahasta. Then greeting the monarch, Prahasta, furnished (with all appliances of battle),—winding his dreadful trumpet, ascended his car; having all sorts of weapons; yoked with wondrous fleet steeds; driven by a competent charioteer,—excellently furnished; sending up sounds resembling the rumbling of mighty masses of cloud,—appearing like the very Sun or Moon; invincible with a serpent-standard; having a defence as well as a portion exceedingly handsome; netted with gold all round; and seeming to be laughing in grace. And then, ascending this

car, Prahasta, whom Rāvana had entrusted with authority, surrounded by a vast host, swiftly went out of Lankā. And then there were heard the sounds of kettle-drums, resembling the roars of Parjanya,—and the sounds of musical instruments, as if filling the Earth. And on that general of the forces marching, sounds of conchs were heard (all around) ; and the Rākshasas of dreadful forms and huge bodies, going before Prahasta, advanced, emitting tremendous roars. And Narāntaka,* Kambhahanu, Mahānāda,† and Samunnata,‡—Prahasta's counsellors all of them—went on, surrounding him. And he went out by the Eastern entrance, environed by this exceedingly dreadful array, resembling troops of elephants. And resembling the Destroyer—Yama himself—Prahasta in rage went out surrounded by that mighty host resembling the sea. And at the tumult raised by their exodus, as well as the roars of the Rākshasas, all creatures in Lankā began to cry in preternatural tones. And swarming under the cloudless welkin, birds feasting on flesh and gore began to gyrate at the right hand of the car. And dreadful jackals, emitting live flames from their mouths, set up cries. And stars began to shoot from the firmament ; and the winds to ruffle. And enraged at each other, the planetary bodies were shorn of their brightness. And clouds emitting sharp sounds,showered down blood upon the car, and those marching in front were washed therewith. And alighting at the topof the standard,a vulture set up cries,facing the south, and began to prick both its sides,--thereby depriving(Prahasta) of his grace. And from the hands of his charioteer and his driver conducting the steeds,never given to turning away from

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* Lit. *destroyer of men.* Almost all the names of the Rákshasas are thus *significant* names. This assigning of names, embosoming some harmonising image, has by Sir Francis Palgrave, justly been considered as betokening a high poetical faculty.

† Lit.—*loud-throated.*

‡ Lit.—*lofty.*

the field, the goad began to drop again and again. And the auspiciousness that was bright and rare when the army set out, was clean gone in a moment,—and the steeds began to stumble on even ground. And as Prahasta of renowned worth and valor marched, the monkey-army equipped with various arms, presented themselves before him. And loud was the tumult that was raised by the monkeys. And mighty was the din that was heard of those, uprooting trees and taking up ponderous crags, of the Rākshasas roaring and the monkeys storming in both the exhilarated armies of Rakshas and wood-rangers,—of vehement and able (warriors) eager for slaying each other, and challenging each other to fight. And like an insect falling into a flame, the wicked-minded Prahasta, for obtaining victory, increasing his impetuosity entered into that host of the monkey-king.

SECTION LVIII.

SEEING Prahasta sally, ready for encounter, that chastiser of foes—Rāma—with a smile said unto Bibhishana,—"Who is this huge-bodied one that armed with impetuosity, advanceth to the encounter? And what is his power and prowess like? O mighty-armed one, tell me this concerning this powerful night-ranger." Hearing Rāghava's words, Bibhishana answered, —"In Lankā this is the general of the lord of Rākshasas—the Rākshasa named Prahasta, surrounded by a third of the forces. He is possessed of prowess and is of distinguished gallantry. And that mighty army of strong monkeys, wrought up with wrath, and roaring at Prahasta, saw him dreadful and of terrific prowess and huge-bodied,—surrounded on all sides by the Rākshasas,—and setting up roars, marching. And the Rākshasas, eagerly desirous of victory,

pursued the monkeys, wielding swords and darts and *rishtis*, and javelins and shafts and maces and clubs and bludgeons and *prâças* and various axes and curious bows. And the monkeys on their part, eager for encounter, took up flowering trees and hills and huge and broad crags. And each party approaching the other, great was the encounter that took place. And innumerable (monkeys and Râkshasas) kept showering rocks and arrows. And many Râkshasas in conflict slew many a powerful monkey, and the monkeys on their part slaughtered many a Râkshasa. And some were pierced with darts and with (other) powerful weapons; and some were wounded with bludgeons; and some were hewn with axes. And some rendered senseless, dropped down to the earth; and some hit with weapons, had their breasts riven. And some, severed in twain with swords, dropped to the earth lifeless. And monkeys were hewn in their sides by heroic Râkshasas. And numbers of Râkshasas all around were beaten to the ground by infuriated monkeys with trees and mountain-peaks. And some smitten sore with slaps having the touch of the thunder-bolt, began to vomit blood from their mouths, with faces and eyes turned pale. And great was the uproar that arose in consequence of Râkshasas and monkeys emitting distressful cries and sending forth leonine roars. And monkeys and Râkshasas wrought up with wrath, engaged in treading the path of heroes,—looking terrific with their faces moving about,—performed deeds of intrepid courage. And Narântaka and Kambhahanu and Mahânâda and Samunnata—all counsellors of Prahasta—set about slaughtering the rangers of the woods. Of these doing swift execution among the monkeys, Dwivida, taking up a mountain-peak, slew one—namely Narântaka. And then the monkey, Durmukha, rising up afresh, armed with a mighty tree, killed the light-handed Râkshasa—Samunnata. And Jâmbavân endowed with energy, waxing enraged, uplifting a giant crag brought the same down on Mahânâda's breast.

And there speedily assailed by Târa, with a mighty tree, the powerful Kumbhahanu gave up the ghost in the conflict. And not brooking that feat, Prahasta, mounted on a car, taking a bow in his hand, fell to spreading a dreadful havoc among the rangers of the woods. And then there the two hosts mingled into almost a vortex; and the sounds that arose from those infuriated ones of immeasurable might, resembled the roar of the ocean. And in terrific encounter the enraged Râkshasa irresistible in battle drove the monkeys to sore straits with showers of arrows. And the earth was covered quite with the terrible bodies of monkeys and Râkshasas; and it looked as if covered with mountains. And the earth drenched with streams of gore looked as if swarming with blossoming *palâças* in the month of spring. And as leaders of elephant-herds cross a lotus-tank covered with lotus-dust, those Râkshasas and choice monkeys crossed that river flowing in the field of conflict incapable of being crossed; having for her banks hosts of heroic warriors slain; for her mighty trees broken arms; for her volume of waters showers of blood; coursing to Yama resembling the Ocean; with livers and spleens for her vast slime; with scattered entrails for her moss; with riven bodies and heads for her fish; limbs for her lawns; swarming with vultures for her swans; with Kankas for her cranes; filled with fat representing her foam; with the roars (of warriors) for her sounds,—incapable of being crossed by cravens,—and resembling a real river swarming at the end of the rains with cranes and swans. Then all of a sudden Nila saw Prahasta stationed on his car, discharging vollies of shafts and harassing the monkeys therewith. And mounted on a sun-bright vehicle, that leader of the army—Prahasta—seeing Nila advance towards him amain in the encounter, like the wind in the sky scattering a mighty mass of clouds,—rushed towards Nila. And that leader of forces—Prahasta—foremost of bowmen, stretching his bow, began to shower

arrows on Nila. And having pierced Nila sore and wounded him, those shafts sought the earth like enraged serpents. And that mighty monkey—Nila—endowed with energy,struck with those sharpened shafts resembling flames,—uprooting a tree, assailed therewith the irrepressible Prahasta—who was rushing against him. And thereat, that foremost of Rākshasas, on being attacked, flaming up into fury and uttering roars,—poured showers of arrows on the monkey-leader. And not being able to resist the arrowy vollies of that wicked-minded Rākshasa, (Nila) bore them, even as a bull beareth with closed eyes a fast-descending autumnal shower. And in the very same way did Nila with his eyes closed suddenly stand the mighty arrowy buffet of Prahasta incapable of being withstood. And wrought up with rage, the exceedingly strong and mighty Nila with a giant *Sâla* slew the steeds of Prahasta. And then his soul surcharged with wrath, Nila swiftly shattered the bow of that wicked-minded one, and then shouted again and again. On being bereft of his bow, Prahasta, general of forces, taking a terrible mace, leapt down from his car. And the redoubtable leaders endowed with activity, bearing hostility to each other, their persons bathed in blood, stood (on the ground) like two elephants (with their temples) riven. And they kept tearing each other with their teeth like a lion and a tiger, and also striving like a lion and a tiger. And endowed with victorious vigor, those heroes, never knowing to desist from fight, were eager for fame, even like Vritra and Vāsava (fighting). And then Prahasta putting forth his dearest effort, hit Nila on the temples with a mace ; and the blood began to flow. And then the mighty monkey, with his person drenched in blood, —wrought up with passion,discharged a tall tree at Prahasta's breast. And without caring for that hit, he, taking up a mighty mace, furiously rushed against the monkey—Nila. And witnessing that enraged (hero) rushing against him with exceeding impetuosity, that redoubted monkey

endowed with vehemence, took up a tremendous crag. And in the encounter Nila at once let that crag alight right on the head of Prahasta, eager for encounter and fighting with the mace. And hurled by that foremost of monkeys, that huge and terrific crag then shattered Prahasta's head in pieces. And then bereft of life and shorn of nerve and devoid of sense,he suddenly dropped down to the earth like a tree whose roots have been severed. And even as fountains flow from the sides of a hill, blood flowed profusely from the person of that one, whose head had been riven. On Prahasta being slain by Nila, that mighty army of Rākshasas,never trembling (from fear),—retreated towards Lankā. And like waters rushing (through a breach in) a dyke, the Rākshasas could not stand their ground, on their leader being slain. And on that head of the hosts being killed, the Rākshasas, growing dispirited, repairing to the residence of the lord of Rakshas, remained plunged in thought, without speaking anything. And plunged in that sea of sorrow, they seemed as if they had been bereft of their senses. And then the highly powerful and victorious Nila, leader of forces, on being extolled with gracious offices, and on being joined by Rāma and Lakshmana, looked exceedingly exhilarated.

SECTION LIX.

And on the leader of the Rākshasa host being slain in battle by the foremost of monkeys, that army of the Rākshasa monarch, resembling the ocean in violence,—furnished with dreadful weapons, began to scamper away. And going to the lord of the Rākshasas, they apprised him of the dealth of his general at the hands of the Fire-god's offspring. And hearing those words of theirs, the Rākshasa lord was over-

come with rage. And hearing that Prahasta had been killed in battle, (he), exercised with passion, with his heart influenced with grief, addressed those foremost of the Rākshasa hosts, even as Indra addresses the chiefs among the celestials, saying,—"That foe should no longer be disregarded that hath slain along with his followers and elephants that leader of my hosts that had destroyed the forces of Indra himself. Therefore, without taking thought, will I, for compassing the destruction of the foe, myself march to that marvellous field of fight. And to-day, even as a flaming fire burneth down a forest, will I with showers of shafts burn up that monkey-army, and Rāma and Lakshmana." Saying this, that enemy of the sovereign of the immortals ascended a flaming vehicle of dazzling sheen yoked to rows of excellent steeds,—displaying itself gloriously and having a glowing body. And eulogized with sacred hymns, the sovereign of the Rākshasa rulers then set out to the sounds of conchs and trumpets and *panavas;* and in the midst of those produced by persons striking at their arms, with their hands, and of the sounds defiance, and leonine roars. And like that lord of the immortals—Rudra—surrounded by ghosts, the foremost of the Rākshsa monarchs was surrounded by bands of flesh-feeding (Rakshas) resembling cliffs and clouds,—with eyes glowing like fire. And at once issuing from the city, that one endowed with high energy saw that fierce array of monkeys, extended as the ocean or a mighty mass of clouds,—with arms upraised with rocks and stones. And seeing that terrific host of Rākshasas, that eminently auspicious one, followed by the forces, having arms resembling the lord of serpents—Rāma—spoke unto Bibhishana, foremost of those bearing arms,—"Whose is this force furnished with various ensigns and standards—and equipped with *prâcas* and swords and darts and other arms,—consisting of intrepid (Rākshasas), and having elephants resembling Mahendra* itself." Then hearing Rāma's speech,

* The mountain so named.

Bibhishana, possessed of the prowess of Sakra himself, informed Râma anent that foremost of hosts consisting of that flower of high-souled Râkshasas,saying,—"O king,him do thou know to be Akampana, who, possessed of a high soul, is on the back of that elephant,—whose face looks like the sun new risen, and who approacheth making the head of his elephant tremble (with the splendour of his person).* And that one is named Indrajit—foremost by virtue of the boon (that he hath obtained), who ascending a car and having a lion for his ensign,—twangeth his bow like the very bow of Sakra displayed,—and who with his terrific round teeth appeareth like an elephant. And that one of a gigantic person is named Atikâya, that, like unto the Setting-hill of Vindhya, furnished with the bow and stationed on a car,—highly heroic, stretcheth his bow of unparalleled proportions. And that high-souled hero is named Mahodara that, furnished with right coppery eyes resembling the sun new risen, and ascending a car resonant with the sound of bells, shouteth shrill. And that one having the vehemence of the thunder-bolt is Piçâcha, that, mounted on a steed in variegated golden trappings, and having the aspect of a mass of evening clouds, or a mountain,—(appeareth) with a *prâça* furnished with effulgence. And that one is the famed *Triçiras*,† that, grasping a whetted dart endowed with the splendour of lightning and having the speed of the thunder for its minister, approacheth, riding a bull—the best of his species—and having the appearance of the Moon himself. And that one looking like a mass of clouds, that, having a broad and beautiful breast and a banner surmounted with the king of serpents, goeth in collected carriage, stretching his bow is Kumbha. And that one is Nikumbha of wondrous valorous deeds (in

* This meaning is the commentator's.

† Some other than the celebrated hero slain by Râma at the very outset of his sojourn in Dandaka.—T.

battle) that, grasping a flaming and smoky* bludgeon embellished with gold and diamonds,cometh—a very banner of the entire Raksha host. And that one is Narântaka, fighting with mountain-peaks,—that appeareth before us, mounted on a car flaming like fire, furnished with pennons and equipped with bows and swords and shafts. And that crusher of the hauteur of even the celestials,—that surrounded by various spectres of dreadful forms having faces of tigers, or camels. or powerful elephants, or deer, or horses,—and with their eyes rolling,—where the white umbrella resembling the Moon,—shineth, graced with slender ribs—the high-souled sovereign of Rakshas appeareth like Rudra himself environed by spectres,—the sovereign of the Rakshas decked with a diadem, with his countenance graced with pendulous ear-rings,—with a person resembling that monarch of mountains—even Vindhya himself,—that humbler of the pride of Indra the Great and Yama,—shineth like the Sun." Then Râma—repressor of foes—answered Bibhishana, saying,—"Alas! Râvana—lord of the Râkshasas—is of exceeding glowing splendour; and Râvana shineth in glory, and is incapable of being gazed at like the Sun himself. And his grace, being enshrouded in his own splendour, I cannot view plainly. And the persons of celestials appear splendid as doth the person of the Râkshasa-chief. And all the warriors of that high-souled one are like mountains and fight with crags; and all are equipped with flaming weapons. And environed by glowing ghosts of dreadful forms and fierce-looking and furnished with material tenements†,—the king of Râkshasas appeareth imposing like the Destroyer himself. And by luck it is that to-day the wicked-minded one hath come within the range of my vision; and to-day will I vent

* On account of lapises set on it.

† Having, according to the commentator, *goodly* persons. But *dehavadvi* is literally *having bodies*; and this sense, with reference to spirits, I fancy, fits in with the context.—T.

my wrath incident to the ravishment of Sitā." Having said this, Rāma endowed with prowess, ever followed by Lakshmana, stood, taking up his bow and pulling out a powerful shaft. And then that high-souled lord of Rākshasas addressed that mighty host, saying,—"Do ye casting off fear stay at ease, at the gateways, high ways, and the edifices (in Lankā). Taking note of this lapse,—*viz.*, that ye have all come hither with me, the wood-rangers in a body, subduing the empty city incapable of being withstood,—shall suddenly put (all) to straits." Then leaving those counsellors, (Rāvana), on the Rakshas having departed agreeably to his injunction, dived into that ocean of monkeys, like a mighty fish diving into the waves of over brimming deep. And seeing the lord of Rākshasas, furnished with flaming a bow and arrows,—suddenly rushing,—the king of monkeys, uprooting a mighty mountain-top, darted against the sovereign of the Rakshas. And taking up that mountain-peak having its sides covered with innumerable trees, he hurled it at the night ranger. And seeing it descend swiftly, (Rāvana) in battle severed the same by means of gold-knobbed shafts. And on that gigantic peak furnished with fair sides filled with trees, falling to the earth, severed in pieces,—the lord of Rākshasas took up an arrow, resembling a mighty serpent and having the splendour of the Destroyer himself. And taking that shaft endowed with the vehemence of the wind, flaming like a fire aglow, and having the impetuosity of the great Indra's thunder-bolt, (Rāvana) hurled it in rage to compass the destruction of Sugriva. And even as the fierce dart discharged by Guha* had pierced Krauncha,† that shaft shot by Rāvana, rushing in violence at Sugriva possessed of a person having the touch of Sakra's thunder-bolt, pierced it. Thereat, agonised by the shaft, that hero, with his senses bewieldered, dropped down to the ground with shrieks. And

* The generallissimo of the celestials.

† The mountain so named.

seeing him down on the earth bereft of his senses, the Yatudhanas were filled with rejoicing. And then Gavâksha and Gavaya, Sushena, Rishabha, Jyotimukha and Nala, uprooting crags and magnifying their bodies, rushed against the lord of Râkshasas. And the lord of Râkshasas with hundreds of shafts having sharpened heads, rendered their strokes fruitless. And then he rived those foremost of monkeys with showers of arrows having variegated golden knobs, and covered those fierce monkey-ranks with networks of arrows. And on being sore assailed and falling in consequence, those heroes, the monkeys, pierced with terrific arrows, and distressed with the shafts of Râvana, emitting cries, sought the shelter of Râma worthy of being sought. Then the high-souled and excellent bowman—Râma,—taking his bow, at once sallied forth. And thereat, Lakshmana, approaching Râma, with joined hands addressed him words couching prime import. "O noble one, I alone am fit to compass the destruction of this wicked-minded one. I will slay him. Do thou, O master, permit me." To him replied Râma of exceeding energy, having truth for his prowess,—"Go then, O Lakshmana, and put forth thy utmost exertions in the encounter. Râvana is forsooth endowed with mighty energy, and his prowes in battle is wonderful. Without doubt, when enraged, he is incapable of being borne by this triple world. Do thou keep an eye on his shortcomings as thou shouldst watch thine own failings. Being always on the alert, thou must with thy eyes as much as thy bow protect thyself." Hearing Râghava's speech, Sumitrâ's son, embracing Râma, and saluting him and paying him his respects, went forth to battle. And (going unto the field), he found Râvana,endowed with arms resembling the trunks of elephants,—wielding his dreadful and flaming bow, and covering with showers of arrows those monkeys, whose bodies had been swarming with shafts. And seeing Râvana,the exceedingly powerful Hanumân —son unto the Wind-god—resisting that downpour of

arrows,charged him vehemently. And coming at his car, the intelligent Hanumān, uplifting his right arm and terrifying Rāvana, said,—"Incapable of being slain by gods, Dānavas or Gandharvas, Yakshas or Rākshasas,—Fear hath (at last, found thee, coming even from monkeys. This my upraised right arm furnished with five fingers, shall rob thee of thy soul long resident (in thy body)." Hearing Hanumān's speech, Rāvana possessed of dreadful prowess, with his eyes reddened in wrath, said these words,—"Strike thou swift maugre fear; and acquire lasting renown. And, O monkey, having (at first) taken the measure of thy might, will I finish thee." Hearing Rāvana's words, the offspring of the Wind-god said,—"(First) remember thou thy son—Aksha—slaughtered by me!" Thus addressed, the exceedingly energetic lord of the Rākshasas possessed of prowess dealt a slap unto the offspring of the Wind-god. And struck with his slap, he shook momentarily. And staying for a moment and calling up fortitude, that magnanimous one administered a slap unto the foe of the immortals. And hit by the high souled monkey, the Ten-necked one trembled, as trembleth a mountain during an earthquake. And witnessing Rāvana struck with a slap (by Hanumān saints and Siddhas and celestials and the Asuras shouted in glee. Then attaining a little respite, Rāvana said,—"Well done, O monkey. In prowess thou art a foe I pride in." Thus addressed by Rāvana, the Wind-god's son said,—"Fie on my prowess, seeing that thou breathest yet, O Rāvana. Strike at the same time, O perverse one. Why dost thou bluster? And then my blow shall despatch thee to the mansions of Yama." And at the speech of the Wind-god's son, his ire flamed up. And then that one endowed with prowess, clenching his right fist carefully, let it alight amain on the monkey's chest. And hit at his spacious chest, Hanumān shook over and over again. And seeing the mighty Hanumān overwhelmed, that powerful car-warrior ascended

on his car, approached Nila. And the powerful lord of Râkshasas—the Ten-necked one—made that general of forces —Nila—aflame with dreadful shafts entering into the vitals, resembling snakes. And assailed with shafts, Nila—leader of monkeys—with one arm took up a mountain-top and hurled it at the lord of Rakshas. And the energetic and high-minded Hanumân, attaining respite, eager for encounter, seeing (the fight between the Râkshasa and the monkey), wrought up with rage, said,—"It is not meet for me to attack Râvana—lord of Râkshasas—engaged with Nila." And the highly powerful Râvana, by means of seven shafts with sharpened points, hit at the mountain-top; and shivered in pieces, it fell (to the earth). And seeing that mountain peak shattered, that general of the monkey-forces—slayer of hostile heroes—flamed up in wrath like the fire at the universal wreck. And in that encounter Nila discharged Açwakarna trees, and *Sâlas*, and mangoes in full flower, and various other trees. And Râvana, getting at the trees, severed them (by means of his arrows), and poured on the Fire-god's son terrific showers of shafts. And assailed with fearful showers of arrows as with a mass of clouds, that one endowed with eminent strength, decreasing his dimensions, dropped on the top of Râvana's banner. And seeing the son of the Fire-god descend on the top of his banner, Râvana was fired with ire, and Nila shouted (thereat). And seeing the monkey (now) at the top of the banner, and (now) at the end of his bow, and (now) at the crest of his tiara, Lakshmana and Hanumân and Râma were struck with astonishment. And also Râvana endowed with exceeding energy, astonished at the lightness of the monkey, took up a wonderful flaming fiery weapon. And the monkeys seeing Râvana bewildered, and delighted thereat, set up shouts. And Râvana enraged at the shouts of the monkeys, with his heart overwhelmed with agitation, could not address himself to any affort. And then taking a fiery shaft and setting the same on his bow, the night-ranger

gazed at Nila. And the exceedingly energetic lord of the Rākshasas said,—"O monkey, by virtue of thy skill in illusion, thou art furnished with lightness. But, O monkey, if thou canst, preserve thy life. Thou transformest thyself into many shapes. Yet this shaft of mine discharged from my weapon, shall deprive of thy life thee that art preserving it." Having said this, the mighty-armed Rāvana—lord of the Rākshasas—fixing his shaft on his bow, shot it at the general. And Nila, struck at the chest with that arrow, which had been shot (by Rāvana), burning, suddenly fell down to the earth. And by virtue of the greatness of his sire and also of his own energy, he went to the earth on his knees, but was not utterly deprived of life. And seeing the monkey deprived of his senses, the Ten-necked one, eager for encounter, riding a car emitting a rattle resembling the rumbling of clouds, darted against Sumitrā's son. And entering into the arena of fight and posted there flaming, the powerful lord of the Rākshasas, baffling (the foe), kept stretching his bow. And as that one of immeasurable prowess kept stretching his bow, Sumitrā's son of unflagging mettle, addressed him, saying,—"O lord of night-rangers, do thou to-day try me in encounter. Thou ought not to strive with the monkeys." And hearing Saumitri's speech uttered in a full voice, as well as the terrific twangs of his bow-string, that Raksha—the king—approaching Sumitrā's son staying in the field, spoke unto him wrathfully,—"O Raghu's son, by my luck hast thou of perverse sense, finding thy fate come within the range of my ken. This very instant, tormented with the springes of my shafts, thou wilt repair to the regions of Death." Thereat, Sumitrā's son, without being overwhelmed with wonder (on witnessing Rāvana's prowess), addressed that one furnished with large and sharp teeth,—setting up roars,—"O king, those who are (really) endowed with prowess,do not storm. O prince of sinners, in vain thou vauntest. O lord of Rākshasas, I know thy prowess and strength and energy and vigor. Here

am I stationed, bow and shafts in hand. Come thou. What is the use of vain-glorious self-laudation ?" Thus accosted, the Raksha monarch, growing wroth, discharged seven shafts furnished with knobs. Thereupon Lakshmana split them up with sharp-pointed arrows having variegated golden knobs. And they suddenly severed like powerful serpents cut off, Lankā's lord came under the sway of passion, and discharged other whetted arrows. And Rāma's younger brother poured showers of arrows from his bow ; and, planting himself at his post, cut off those arrows (of his adversary) by means of razors, and crescents, and excellent *karnas* and darts. And seeing his arrowy net-works rendered ineffectual, that enemy of the celestials—the king—was seized with wonderment, and again shot sharpened arrows. And Lakshmana also,resembling Indra the Great, setting on his bow sharpened, sharp-pointed, flaming, and luminous shafts, endowed with the dreadful vehement impetus of the thunder-bolt, discharged (them), to compass the destruction of the lord of Rakshas. And thereat the Rākshasa sovereign cut off those whetted arrows; and smote Lakshmana in the forehead with an arrow resembling the Fire of Dooms-day in energy,—which had been conferred on him by the Self-create. And Lakshmana, tortured with Rāvana's arrow, shook, loosely holding his bow; and then recovering his consciousness after undergoing extreme agony, he severed the bow of the foe of the foremost of celestials. And having cut off Rāvana's bow, Daçaratha's son hit (him) with three sharp-pointed arrows. And the king smarting under the shafts, with much ado regained his consciousness. And the enemy of the immortals of terrific power with his bow severed, and himself hit with shafts, and his body covered with fat,and himself washed in blood, took up a dart conferred on him by the Self-create. And the sovereign of the Rākshasas and their lord in that encounter hurled at Sumitrā's son the dart resembling smoking fire, sending up living flames,and striking terror into the monkeys. And as it coursed

on, Bharata's younger brother resisted it with arrows resembling a sacrificial flame. Yet the dart pierced into the broad arm* of Daçaratha's son. And smit with the dart, that hero of the Raghu race, although possessed of strength, was aglow. And the king at once with his arms seized that one, who had been deprived of his senses. But he that could with his arms wield Himavān or Mandara or Meru or the triple world itself along with the immortals, could not (for all his strength) lift up Bharata's younger brother. And hit at his chest by the dart of Brahmā, Sumitrā's son remembered that he was verily a portion of Vishnu himself. And pressing hard Sumitrā's son—that humbler of the hauteur of the Daityas, that thorn in the sides of the celestials—could not move him (from his place). And then the Wind-god's offspring waxing wroth rushed at Rāvana, and overwhelmed with rage smote at his chest with his clenched fist resembling the thunderbolt. And boxed (by Hanumāna), Rāvana—lord of the Rākshasas—went down to the ground on his knees, and shook and dropped to the earth. And blood gushed out in streams from his mouths and eyes and arms; and staggered and senseless, he sat down on the platform of his car. And he was rendered insensible with his senses lost; and he knew not where he was. And seeing Rāvana endued with terrific prowess, rendered insensible in the encounter, saints and monkeys and gods with the Asuras set up shouts. And then the energetic Hanumān taking Lakshmana racked by Rāvana, with his arms brought him before Rāghava. And albeit incapable of being moved by the foes, (Lakshmana), on account of the friendship of the Wind-god's offspring as well as the high reverence in which he was held by Hanumān, became extremely light to the monkey. And then that dart, renouncing Sumitrā's son vanquished in fight, again sought its place in Rāvana's car. And the exceedingly powerful Rāvana, recovering his consciousness in that dread encounter,

* *Bhujāntaram* is vague. It may also mean *the chest*.—*T*.

took up whetted shafts and seized a mighty bow. And that finisher of foes—Lakshmana—recovered the exercise of his senses, and had his entire person perfectly healed,—on his recalling that he verily was a part and parcel of Vishnu himself. And witnessing the mighty army of the monkeys and the redoubted heroes brought down in the conflict, Rāghava rushed at Rāvana. Thereat drawing near to him, Hanumān said unto him,—"It behoveth thee to chastise the foe ascending my back, even as Vishnu chastiseth the enemies of the immortals, riding Garutman." Hearing the words spoken by Hanumān, Rāghava at once got up on that gigantic monkey; and that master of men beheld Rāvana in battle. And seeing him, that highly powerful one darted against Rāvana, even as the enraged Vishnu had rushed against Virochana's son,* upraising his weapons. And he sharply twanged his bow-string sounding like the terrific crash of thunder; and then in solemn tones, Rāma addressed the lord of Rākshasas, saying,—"Stay, stay, having done me such wrong. Repairing whither, shalt thou, O powerful Rākshasa, attain respite? Even if thou shouldst seek Yama or Indra or the Sun—son unto Vivaçwān—or the Self-sprung or the Fire-god or Sankara-himself,—or go to the ten cardinal points in ten portions,—yet shalt thou not, so resorting, attain deliverance. And (Lakshmana), going forth to the fight, hath been wounded with the dart and hath suddenly been stupified. But, O king of the Rakshas,to-day in conflict Death shall claim for his own thee and thy sons and grandsons. By me with my shafts have been slaughtered four and ten thousand Rakshas residing in Janasthāna, wielding excellent weapons." Hearing Rāghava's words, the exceedingly strong lord of the Rākshasas, overwhelmed with a mighty wrath, recalling enmity agone, with burning shafts resembling the fire of Doom hit in encounter the exceedingly impetuous offspring of the Wind-god, who was bearing Rāghava. And although struck

* The Asura—Vali.

and resisted by the Rākshasa with arrows, the energy of that one, endowed by nature with prowess—increased greatly. And the exceedingly energetic Rāma, on seeing that foremost of the monkeys wounded by Rāvana, was mastered by wrath. And Rāma, closing with his enemy, by means of whetted arrow-points severed in pieces his car together with the wheels and the steeds, the banner, the umbrella, and the majestic streamer, as well as with the charioteer and the thunder-bolts and darts and swords. And then as the reverend Indra cleaveth Meru with his thunder-bolt, (Rāghava) swiftly smote on Rāvana's spacious and shapely chest with a shaft resembling Vajra and the thunder holt. And—that the king hero—who had not smarted nor shaken under the impetus of Vajra and the thunder-bolt,—assailed with the arrow of Rāma and agonised in consequence, shook and lost hold of his bow. And seeing him overwhelmed, Rāma took up a flaming half-moon, and with the same at once severed the sun-bright tiara of the high-souled sovereign of the Rākshasas. And Rāma in the encounter addressed the lord of Rākshasas, resembling a serpent bereft of venom, shorn of his splendour, like unto the sun shrouded (in mist),—without his wonted grace, and having his entire tiara riven—saying,—"Thou hast (in battle) performed high and dreadful deeds,—and hast also (in the conflict) slain my foremost heroes. And therefore I know thou art fatigued. And for this reason it is that I will not with my shafts bring thee to the door of Death. Go thou. I know* that thou art worn out with fight. Therefore, O king of night-rangers, enter Lankā. Having a little respite, do thou depart on thy car along with thy bowmen. Afterwards, mounted on thy car, shalt thou behold my power". And thus addressed, the king, with his pride and joy defeated, with his bow severed, and his steeds and charioteer killed, himself smarting under shafts,—and having his crown splin-

* *Jānāmi*—lit. *I know*. The commentator says that here this word means *I permit*. But the literal sense answers.—T.

tered,—speedily entered Lankā. And on that foe of the deities and the Dānavas—the puissant lord of the night-rangers—entering (into Lankā), Rāma rendered the monkeys along with Lakshmana hale in that fierce confiict. And at the break-down of that foe of the immortals, the celestials and the Asuras, the ghosts and the Cardinal points,and all the mighty serpents together with the oceans and the creatures inhabiting earth and water, felt exceedingly delighted.

SECTION LX.

And entering the city of Lankā, the king afflicted with the fear of Rāma's arrows, with his pride humbled, was undergoing great torments. And overpowered by the high-souled Rāghava, the king resembled an elephant defeated by a lion or a serpent defeated by Garura. And remembering Rāghava's arrows resembling a comet risen at the universal wreck, and of the splendour of live lightning, the Rākshasa-chief was aggrieved. And seated on a superb golden seat, Rāma, eying the Rākshasas, spoke,—"Forsooth all the austere asceticism I have performed goeth for nothing, for although resembling the redoubtable Indra, I have been overcome by a mortal. And this dire speech of Brahmā also reverts to my remembrance,—'Know thou that thy fear cometh from a human being. Thou art incapable of being slain by deities and Danavas, Gandharvas, Yakshas, Rākshasas and serpents. But thou hast not asked for immunity from men.' And I deem even this son of Daçaratha as the occasion of my fear. And I was formerly cursed by that lord of the Ikshwāku line—Anaranya—saying,—'O worst of Rākshasas, a person shall spring in my race, who,

O wicked-minded one, shall slay thee in battle along with thy sons and courtiers and forces and horses and charioteers.' And I was also cursed by Vedavati, who was formerly outraged by me. And she is (perchance) born as the exalted daughter of Janaka. And what had also been uttered by Umâ and Nandiçwara and Rambhâ and Varuna's daughter,* hath come to pass.† And taking note of this, ye should strive (to the uttermost.) And let the Râkshasas be posted at the gateways, highways, and the walls. And do ye wake up that destroyer of the pride of the deities and the Dânavas—Kumbhakarna,endowed with unparalleled gravity,overwhelmed with the curse of Brahmâ." And seeing himself worsted and Prahasta also slain, that Raksha endowed with dreadful power issued his orders to that fearful force. "Do ye vigilantly guard the gates and mount the wall. And do ye wake up Kumbhakarna come under the sway of slumber. And deprived of his senses through lust, he sleepeth secure. And the Râkshasa sometimes sleepeth nine, seven, ten, or eight months away. Of measureless might he hath slept for nine months. And foremost of all the Râkshasas in fight, that long-armed one shall speedily slay the monkeys as well as the princes. He is a very banner in battle, and the crown of all the Rakshas. But intent on common pleasure, Kubhakarna, with his senses stupified, sleepeth ever. I have been worsted in fierce fight by Râma ; but on Kumbhakarna being awakened, my grief shall go. If he doth not help me in such high peril, what shall I do with his strength resembling the

* Punjikasthalâ.

† Punjikasthalâ cursed Râvana that he should come by death if he should use violence on a woman against her inclination. Râvana had *not* been cursed by Rambhá herself, but by Nala Kuvera in *her* interest. 'Thy head shall be sundered in seven when thou forcest a female against her will.' Umâ had cursed Râvana that for a woman he should meet with death on the shaking of the peak of Kailâça.—Nandiçwara had cursed him that as he had slighted and scoffed at him, he should find his fate at the hands of the monkeys, being emanations of himself.—T.

strength of Sakra himself?" Hearing the speech of the lord of the Râkshasas, the Râkshasas, bestirring themselves, went to the abode of Kumbhakarna. And desired by Râvana, those feeding on flesh and blood went off hurriedly, taking perfumes and wreaths and a mass of food. And entering Kumbhakarna's charming cave having a wide gateway, measuring a *yoyana* breathing around perfumes of flowers,—those highly powerful ones, pushed off by Kumbhakarna's breath, with the utmost energy they could summon up stood their ground and entered the cave. And then entering that charming cave having floors paved with gold and gems, those Nairitas endowed with great strength, saw that one of dreadful prowess, lying down. And then they together set about waking up the slumbering Kumbhakarna looking like a hill extended,—and sunk in profound slumber; with his body having its down standing on end; lying down; like a sighing serpent; rolling people* with his powerful breath,—reposing; possessed of dreadful prowess; having a huge nose; of a person vast as the nether sphere; lying stretched at length; smelling of fat and blood; decked with golden *angadas;* and waring a diadem endowed with the splendour of the Sun. And (they) saw that subduer of enemies and foremost of Nairitas—Kumbhakarna. And then they piled up Meru-like animals for conferring rare gratifications, and heaps of deer and buffaloes and boars. And the Râkshasas made an astounding heap of rice. And then the enemies of the immortals put up before Kumbhakarna jars of blood and various kinds of food, and smeared that repressor of foes with excellent sandal, and made him inhale perfumes and the aroma of wreaths. And they made (the place) rife with the incense of *dhupa*, and extolled that smiter of enemies. And then the Yâtudhânas roared around here and

* An instance of the material sublime unsurpassed in all literature. Kumbhakarna himself is the emblem of the material as contrasted with the spiritual typified by Râma.—T.

there like clouds. And they winded conchs beaming moon-like. And they incapable of being beaten shouted in full chorus. And the night-rangers shouted and struck at their arms with their hands and began to pull him. And for rousing Kumbhakarna, mighty was the din that they raised. And hearing those loud sounds of conchs and drums and *panavas*; and those proceeding from persons striking at their arms with their hands; and leonine roars,—rushing on all sides and riving the very heavens,—birds suddenly dropped down. And when the high-souled Kumbhakarna sleeping soundly did not awake at that terrific tumult, the Rākshasas took up *Bhushandis** and maces. And then the Rākshasas, drawing near, smote Kumbhakarna sleeping sweetly in the chest with mountain-peaks, maces and clubs. But the Rākshasas could not stay before Kumbhakarna owing to the hurricane heaving at his breath. Then tightening their cloth† (about their waist), those Rākshasas of dreadful prowess sounded *mridangas* and *panavas*, conchs and *kumbhas*. And ten thousand Rākshasas together surrounded that one resembling a heap of dark-blue collyrium and fell to rousing him. But albeit assailed with shouts and smit with weapons, he did not wake up. And when they succeeded not in rousing him, they more than ever exerted themselves. And then they smote him with horses and camels, and mules and snakes, rods and lashes and hooks, and with might and main sounded kettledrums and conchs and *mridangas*. And they struck his body with innumerable huge blocks of wood. And summoning up their dearest energy, they dealt him blows with maces and clubs. And at that mighty uproar, entire Lankā was filled with her woods and hills; yet he did not wake up. And then they simultaneously sounded a thousand kettle-drums beaten with sticks of polished gold.

* A variety of the mace.

† Another reading is, *Tatah prapuritāh gārham*—then densely filling the cave—T.

And coming under the sway of the curse,* when that one sunk in slumber did not wake up, the night-rangers were wrought up with wrath. And overcome with choler, they endowed with dreadful prowess addressed themselves vigorously to awakening him ; and others put forth their energy. And others smote the kettle-drums, and others set up loud cries. And others cut off his hair, and others bit his ears. And others poured into his ears a thousand vessels of water. But Kumbhakarna come under the spell of a mighty slumber did not wink. And others—strong ones—armed with poniards (*kutas*) and maces, made their poniards and maces alight on his person. And struck with *sataghnis* bound with cords,† that huge-bodied one did not wake up. And then when a thousand elephants rushed against his body, recovering his consciousness, he awoke. And assailed with mountain-peaks and trees descending on his body, he, without minding those tremendous blows,—on sleep having been dispelled, suddenly got up, yawning,—suffering the pangs of hunger. And then that night-ranger resembling an elephant or a serpent or a mountain-peak, casting about his arms superior in force to the thunder-bolt itself, and opening his deformed mouth like unto that of a mule, yawned (again and again). And as he yawned, his mouth resembling the subterraneous regions, looked like the Sun stationed at the summit of Meru. And that night-ranger possessed of unwieldly strength woke up, yawning. And the breath that he breathed resembled a storm raging in a mountain. And then as he sat up, Kumbhakarna's form appeared like that of the Destroyer himself at the universal wreck,—intent upon consuming all creatures. And the large eyes of that one, resembling a live flame and endowed with the splendour of lightning, appeared like a pair of glowing planets. And then they pointed unto him all those heaps of

* Brahmá had cursed him, as will appear afterwards.—T.

† What does this mean ?

edibles, various and profuse,—bears and buffaloes,—and that powerful (Rākshasa) fell to. And hungering, he fed on flesh and athirst, drank blood. And then that enemy of Sakra drank vesselfuls of fat and blood. And concluding that he was replete, the night-rangers came up; and bowing down their heads, stood circling him on all sides. And then with his eyes discolored and drooping from drowsiness, he casting his eyes around, addressed those night-rangers. And that foremost of Nairitas cheered all those Nairitas; and surprised at his having been roused,—spoke unto the Rākshasas,—"Why, being honored, have I been awakened by you? Is it well with the king? Or hath any fear sprung up here? Or hath a mighty fear presented itself forsooth from among others; for which I have been speedily awakened by you? This very day will I uproot quite the fear of the sovereign of the Rākshasas. I will split up the great Indra himself,—or make Fire himself give up his heat. One doth not awaken my like for a light cause. Therefore do ye give the real truth of the cause of your awakening me." Thereat a minister of the king, named Yupāksha, with joined hands said unto that humbler of foes—Kumbhakarna—wrought up with wrath, who was thus speaking,—"No fear anywise springs to us from the Deities. But, O king, a great fear doth cross us, coming from a mortal. And never fear so cometh unto us anywise from Daityas or Dānavas, as it hath arrived from a man, O king. This Lankā hath been hemmed in by monkeys resembling mountains. And terrific is the terror that cometh even from Rāma scorched with fire springing from the ravishment of Sitā. Ere this by a single monkey was this splendid city burnt down. And the prince Aksha hath been slain along with his following and elephants. And that thorn in the sides of deities, that lord of the Rākshasas—Pulasta's son himself—hath been set free in conflict by Rāghava endowed with the splendour of the Sun,—saying—'Go thou.' And what had been done unto the king by neither the gods

nor the Daityas nor yet the Dânavas, hath been done by Râma; and he hath been set free, having come to a pass imperilling his life." Hearing Yupâksha's speech and hearing of the defeat of his brother, Kumbhakarna, with his eyes whirling, spoke unto him, saying,—"To day, O Yupâksha, after vanquishing in battle the monkey-army together with Lakshmana and Râghava, shall I see Râvana. And I shall regale the Râkshasas with the flesh and blood of the monkeys, and myself drink the blood of Râma and Lakshmana." Hearing his words as he haughtily spoke thus with his spirit of insolence magnified by much, that foremost of the Nairita soldiers, Mahodara, with joined hands observed,—"O long-armed one, having at first heard Râvana's words and considered their justice or otherwise, thou wilt afterwards defeat the foe in fight." Hearing Mahodara's words, the exceedingly energetic and mighty (Kumbhakarna) surrounded by the Râkshasas, prepared to depart. And having roused from his slumbers that one of terrific prowess having dreadful eyes,—the Râkshasas speedily arrived at the residence of the Ten-necked one. And presenting themselves before the Ten-necked one seated on a superb seat, all the night-rangers spoke with joined hands,—"O lord of the Râkshasas, thy brother, Kumbhakarna, hath been roused. Shall he march from there; or wilt thou see him come here?" Thereat, Râvana, pleased, spoke unto those Râkshasas who had presented themselves,—"I wish to see him here, and do ye honor him fittingly." Thereat, saying 'So be it', the Râkshasas, directed by Râvana, going back, spoke unto Kumbhakarna,—"That foremost of all the Râkshasas—the king—wisheth to see thee. So mind thou going, and gladden thy brother." And the irrepressible Kumbhakarna possessed of prodigious prowess, learning the mandate of his brother, saying,—'So be it,'—rose up from his bed. And washing his face, and having bathed, that one, feeling refreshed and enjoying exceeding exhilaration of spirit,—wishing to drink, urged (the

Rākshasas) to bring the nerve-conferring draught. And then the Rākshasas, at the command of Rāvana speedily procured wine and various kinds of viands. And having drunk two thousand vessels (of wine), he prepared to go. And slightly swolen and flushed,Kumbhakarna, attaining access of strength and fire, waxed wroth,and resembled the Doom and Destroyer —Yama himself. And striding to the residence of his brother backed by the Raksha force, Kumbhakarna shook the earth with his tread. And illuming the highway with the splendour of his person, like the thousand-rayed (Sun) discovering the earth with his rays, (Kumbhakarna) went on, engirt around by joined hands resembling wreaths,—like Satakratu* going to the abode of the Self-sprung. And suddenly seeing that slayer of foes of immeasurable prowess, resembling a mountain-summit,—walking along the highways, the wood-rangers stationed outside (the monkey-camp), along with the leaders of bands, were seized with affright. And then some sought the shelter of Rāma, worthy of being so sought; and some, stricken (with panic), dropped to the earth; and some, suffering (from fear), fled to the carindal points; and some through stress (of apprehension) lay down on the ground. And seeing that one resembling a very mountain-peak, decked with a diadem, seeming to touch the Sun himself with his energy, of colossal altitude, and wonderful to behold,—the wood-rangers, tormented with fright, began to scamper on all sides.

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* Lit. *him of an hundred sacrifices*—an appellatiou of Indra.—T.

SECTION LXI.

AND then the exceedingly energetic Rāma possessed of prowess, taking his bow, saw Kumbhakarna, having a huge body and decked with a diadem. And seeing that foremost of Rākshasas looking like a mountain ; filling all the heavens as formerly Nārāyana had done; resembling clouds charged with rain ; and adorned with golden *angadas*,—the mighty army of monkeys began to run away at the top of its speed. Seeing the army scamper and the Rākshasa swelling, Rāma struck with surprise, said unto Bibhishana,—"Who is that tawney-eyed one, decked with a diadem, and looking like a hill ? And in Lankā the hero appeareth like a mass of clouds embosoming lightning. And alone he seemeth like an ensign of the Earth; and seeing him the monkeys dart away hither and thither. Tell me who he is,—whether a Raksha or an Asura. The like of him mine eyes had never before lighted on." Accosted by the king's son—Rāma of untiring deeds—the exceedingly wise Bibhishana said unto Kākutstha,—"By whom in battle Vivasçwata's offspring* and Vāsava himself had been vanquished, this is he—the wondrous powerful Kumbhakarna —son unto Viçravān. No Rākshasa is there that equalleth this one in size. O Rāghava, this one in battle hath brought down Dānavas and Yakshas and Serpents† and flesh-feeders and Gandharvas and Vidyādharas and Pannagas‡ by thousands. The immortals themselves thinking the dart-handed and fierce-eyed Kumbhakarna possessed of great strength, as the Destroyer himself,—were overwhelmed with stupor and were foiled in their exertions to slay him. The exceedingly powerful Kumbhakarna is mighty by nature : the strength of other

* Yama—son of Vivaçwata or the Sun.

† *Bhujangâh* :—semi-divine serpents.

‡ Semi-divine serpents.

redoubtable Râkshasas is owing to boons obtained by them. As soon as this high-souled one was born and was a babe, he began to devour up countless creatures by the thousand. And on these having been devoured, creatures, afflicted with affright consequent on those having been eaten up, sought the shelter of Sakra and told him what had happened. And thereat the great Indra, waxing wroth, smote Kumbhakarna with the whetted levin. And hit at with Sakra's thunderbolt, that high-souled (hero, shook, and in wrath set up roars. And hearing the roars of the Râkshasa—Kumbhakarna—as he kept crying, creatures, seized with fear, were greatly agitated. And thereat, enraged with the great Indra, the mighty Kumbhakarna plucking a tusk of Airâvata, hurled it at Vâsava's chest. And with blood overflowing his person, Vâsava looked as if aflame. And thereat, all of a sudden the gods and the Brahmarshis and the Dânavas were dispirited. And then they informed the lord of creatures touching the ravages of Kumbhakarna, and informed the gods about Kumbhakarna's devouring up creatures, destroying asylums and outraging others' wives. "If this one devour creatures constantly, in a short space the world would be empty of any." Hearing Vâsava's speech, the Great-father of all called up* the Râkshasas and saw Kumbhakarna (before him). And seeing Kumbhakarna, Prajâpatit was seized with exceeding great fear. And then, pacifying Kumbhakarna, the Self-sprung addressed him, saying,—"Forsooth for compassing the destruction of creatures, hast thou been begot by Paulasta ‡ Therefore from this day forth, thou shalt lie down as one dead." Stricken with the curse of Brahmâ, Kumbhakarna fell down before the Lord. Then, extremely agitated, Râvana said,—"Thou hewest down a golden tree when about to bear fruit. O lord of creatures, thou ought not to curse

* *By reciting a certain scriptural formula.—T.*

† *Lit.—lord of creatures.*

‡ Vaiçravá.

thus thine own grandson. Thy words will never go for naught; sleep he will, without doubt. But do thou appoint a time for his sleeping and one for his awaking." Hearing Rāvana's speech, the Self-sprung said,—"Having slept for six months, he shall wake for one day. And for a single day, that hero, coming under the influence of hunger, shall range the earth, opening his mouth wide open, and devouring people like a fire that hath spread far and wide. And now king Rāvana struck with terror at thy prowess, encompassed with peril, hath waked up Kumbhakarna. And that hero possessed of dreadful prowess, wrought up with high wrath, sallying forth from his camp, rusheth about, eating up monkeys. And soon as the monkeys see Kumbhakarna, they fly away. And How can they resist in battle the enraged Kumbhakarna? Do thou tell the monkeys this is an uplifted engine. Thus assured, the monkeys shall take heart." Hearing Bibhishana's words informed with reason and tending to the good (of the monkeys), Rāghava then addressed general Nila, saying,—"Let you, monkeys, equipped with weapons and holding hill-tops in your hands,—and furnished with mountain-summits and trees and rocks, stay, occupying the highways and the bridges." Thus instructed by Rāghava, that powerful monkey, Nila—general of the forces—accordingly issued his orders to the monkey-hosts. And then Gavāksha and Sarabha and Hanumān and Angada, themselves endowed with the splendour of mountain-summits, taking up mountain-tops, drew towards the gateway. And hearing Rāma's words,* the heroic monkeys inspired with intrepidity, fiercely fell on the foe with trees. And then that dreadful army of monkeys, upraising crags and holding trees in their hands, appeared like mighty masses of scowling clouds bordering a mountain.†

* Namely, "that is an uplifted engine."

† This is apt, seeing that Lanká was situated on a hill.—T.

SECTION LXII.

AND that tiger-like Rākshasa possessed of prowess, (still) under the influence of slumber, strode along the picturesque highway. And that exceedingly unconquerable one, surrounded by thousands of Rākshasas, went on, showered with blossoms from the houses (standing by). And then he saw the grand and graceful residence of the lord of the Rākshasas, having golden networks and sun-bright to behold. And entering the mansion of the Rākshasa sovereign, like the sun entering into a mass of clouds,he saw his elder brother seated at a distance; even as Sakra sees the Self-sprung seated. And Kumbhakarna surrounded by numbers of Rākshasas, entered his brother's abode, making the very earth tremble with his tread. And arriving at the abode and passing the entrance, he saw his superior anxiously seated on the car, Pusphaka. Seeing Kumbhakarna come, the Ten-necked one, exceedingly rejoiced, raised him up and drew him near himself. And then the exceedingly mighty Kumbhakarna saluted the feet of his brother and said,—"What dost thou say?" Thereat, delighted, Rāvana, springing up, again embraced (his brother). And embraced (by his brother), and duly greeted by him, that brother (of Rāvana)—Kumbhakarna seated himself on a shining and superb seat. And seating himself on that seat, the wondrous powerful Kumbhakarna, with his eyes reddened in wrath, addressed Rāvana, saying,—"O king, why, honoring me, hast thou awaked me? Tell me, whence springeth thy fear? And who shall be a ghost?"* Thereat, Rāvana, waxing wroth, and with his eyes rolling in rage, said unto Kumbhakarna, seated,—"O highly powerful one, thou hast slept away a long

* *Having been slain by me.*

space of time. And having been asleep, thou dost not know the great fear of mine springing from Rāma. This graceful son unto Daçaratha possessed of strength, along with Sugriva, having crossed the ocean, is destroying our race. Alack! see in own Lankā, woods and forests have been flooded with an ocean of monkeys coming without any ado by the bridge (which they have constructed). Those Rākshasas that were prime, have been slain in battle by the monkeys; but I find no destruction of the monkeys in fight. Nay, the monkeys have never been before even vanquished (by the Rākshasas) in battle. And therefore hath this fear sprung up (in my heart). Save me from this, O exceedingly powerful one. Do thou now destroy these. It is for this that I have roused thee. Do thou, favoring me, whose exchequer is empty, save this city of Lankā, having only young folks and the aged left. And, O long-armed one, do thou perform thy dearest acts in behalf of thy brother. And, O subduer of enemies, I had never before said so unto my brother. In thee is my affection and great is the probability of thy succeeding. In the wars of the celestials and Asuras, O foremost of Rākshasas, countless were the celestials that thou as an antagonist hadst beaten. Therefore, O thou of dreadful strength, summon thy entire energy. Him find I not among all beings, who is thy peer in prowess. And, O lover of battle! O dear unto friends, as thou likest, do this beloved good office, this prime benefit, unto me. By thy own energy, smite the hostile hosts, even as a mighty and strong wind (scattereth away) autumnal clouds.

SECTION LXIII.

HEARING the lament of the king of Râkshasas, Kumbhakarna, laughing, said,—"That evil which on the occasion of the conclave we had seen, hath befallen thee, who hast passed by what was fraught with thy good. Even as a sinner reapeth perdition, verily hath the fruit of thine unrighteous act found thee. At first, O mighty king, thou didst not ponder over this course of conduct; nor, from pride of prowess, didst thou at all take note of the evil thereof. He that doeth last what should be done first, and first what should be done last, is ignorant of what is prudence and what not. Acts not performed in harmony with season and place, like unto acts performed counter to season and place, are the occasions of misery, and resemble clarified butter poured into fire that hath not been sanctified. He stayeth well in the path that, in consultation with his counsellors, ascertaineth the five ways touching the three kinds of action.* The king that aided by his own intelligence as well as his counsellors acteth after reflection in consonance with the science of polity, that distinguisheth his friends from his foes), and, O lord of the Râkshasas, that seasonably† pursueth righteousness, or profit, or desire,—or any two, or all these combined,—truly hath understanding.‡ But the king or the heir-

* The five ways are (1) the means of commencing an act (2) person, thing and wealth, (3) division of season and place, (4) providing against mischance, (5) success. The three kinds of action are treaty, war, *etc.* All this is nebulous; and the commentator is sadly reticent over this extremely important passage.—T.

† Religion is to be sought in the morning, profit in the afternoon, and desire at night,—so the commentator.—T.

‡ One is at sea in the midst of these formless generalities. The tantalized intellect makes a desperate attempt to grasp the body of the shadow seeming substance, but the empty air mocks his pains. A translator, however, is fast bound to the oar and must pull on, will be, nil he.—T

apparent, that, having heard what is prime among the three, doth not understand, hath spent his time in vain on his erudition. He that, controlling his own self, consulteth with his counsellors seasonably touching gift, forbearance, difference and prowess, as well as virtue, profiit and desire,—doth not in this world come by calamity. Perceiving the fair fruit (of a line of action) accruing to him here, a king should act in consultation with counsellors endowed with intelligence and versed in the import of things. Not understanding the sense of the scriptures, persons possessed of beastly intelligence,—entering into the heart of their counsellors,—are inspired with a desire of speaking out of sheer volubility.* Albeit uttered heedfully, the speech of those that are ignorant of learning and the knowledge of the sense of things,—and who are intent upon attaining abounding affluence,—should not be acted upon. And those—spoilers of business—who from recklessness talk of pernicious as if profitable,—should certainly be rejected as counsellors. Some counsellors—destroyers of their masters—joining intelligent enemies (of their lords), act in a way opposed to their interests in this world. Their lords, at the hour of consultation, by their behaviour should know these counsellors—enemies in the guise of friends—who have been won over (by the opposite party). Even as the fowls of the air enter the hole in the Krauncha,† enemies find an easy entrance into the shortcomings of him that is fickle‡ and that rusheth into act without heed. He that disregarding his foe, omitteth to guard himself, cometh by disasters and loseth his place. Even what had been advanced by thy beloved§ and my younger

* The sense is obscure, and the commentator does not help me.—T.

† The hole indented by Skanda the celestial generallissimo in the mountain named in the text.—T.

‡ *Chapala—fickle.* The commentator, however, reads between the lines. According to him the epithet means—*he that is pleased with speech immediately agreeable.* But the received sense answers.—T.

§ Râvana's principal queen, Mandodari.

brother, is fraught with our welfare. Do thou now what thou wishest." Hearing Kumbhakarna's words, the Ten-necked one knit up his brows, and, wrought up with wrath, said unto him,—"I am worthy of being honored by thee, like thy superior. What needs this verbal travail? Do thou what is fit. Vain is the mention now of what I did either through stupor or delusion or pride of prowess. Now bethink thee of what is proper. Do thou through thy prowess assuage the sorrow of mine springing from my impolitic conduct, if thou cherishest any feeling for me, if thy strength stayeth, and if thou deemest this business of mine as by far more momentous unto thee. He is a friend that succoureth one fallen in distress and is undergoing affliction; and he acts friendly that helpeth a person lapsing from the path of morality." As he was speaking thus in words sedate yet severe, Kumbhakarna, concluding that Rāvana was delighted, made his remarks mildly. And seeing his brother extremely sorry, Kumbhakarna, pacifying him, gently said,—"O king, intently hear my words, O repressor of foes! O lord of Rākshasas, banish this sorrow, and casting away thy wrath, return thou to nature. And, O king, so long as I live, thou must not suffer thy heart to fare thus. Him will I slay for whom thou grievest. But whatever condition thou mayst be in, I must tell what is for thy welfare; and therefore from sentiment of friendship as well as from fraternal affection I have spoken thus unto thee, O king. And what a friend from affection should do at a time like this, I shall do the same. See the havock I spread among the foes in fight. And, O long-armed one, behold, on Rāma having been slain by me on the edge of battle along with his brother, the monkey-army in headlong flight. And to-day seeing Rāma's head brought by me from the field, be thou, O long-armed one, happy; and let Sitā be overwhelmed with woe. And let those Rākshasas in Lankā who have had their kindred slain (in battle), see that dear sight—Rāma slain (in fight). And to-day shall I slaying the enemies in

battle, wipe the tears of those who mourn their friends slain and are overwhelmed with grief. To-day behold the lord of monkeys—Sugriva—resembling a mountain or a mass of clouds lighted up by (the living) sun,—lying stretched on the field. But why, O sinless one, albeit comforted by these Râkshasas eager for slaying Daçaratha's son, as well as by me,—dost thou persist in thy sorrow? Râghava forsooth shall slay thee after slaying me. But, O lord of Râkshasas, I cannot come by grief* (at Râghava's hands). O repressor of foes, do thou now command me, O thou of unparalleled prowess, thou needst not thyself face the foe in fight. I shall abolish thy foes endowed with redoubted might. If even Sakra himself, and Yama, and the god of Fire, and the god of Wind, and Kuvera, and Varuna—shall range themselves against me, them shall I encounter in fight. Purandara himself is seized with fright at sight of me, having a body measuring a mountain,—equipped with sharpened spears,—furnished with sharp teeth,—and setting up shouts. And who wishing to save himself shall be able to stay before me as I casting away my weapons keep pounding my enemies with celerity? No need of the dart, or the mace, or the sword, or whetted arrows. I shall with my bare arms alone slay (Râma) along with the thunderer himself. If Râghava bear the impetus of my blows, then shall the vollies of my shafts drink his life-blood. Why, O king, while I remain, dost thou burn in anxiety? And I am ready to sally out for compassing the destruction of thine enemies. Cast off all terror of Râma. I shall slay in battle Râghava and Lakshmana and the exceedingly powerful Sugriva and the Raksha-destroying Hanumân, who made Lankâ blaze. I shall eat up the monkeys present in the encounter. And signal is the celebrity that I shall confer on thee. And, O king, if thy fear springs from Indra

* *Santâpam gachchheyam—come by grief.* According to the commentator *santâpa* means *fear*; and the sense is: *I entertain no fear (on account of Râma).—T.*

or the Self-create, even the immortals shall measure their lengths on the earth when I am wrought with rage. And I shall subdue Yama himself and devour the God of Fire. And I shall bring down the very welkin garnished with stars. And I shall slay Satakratu and drink up the abode itself* of Varuna. And I shall crush the mountains and rive the earth. And to-day let all creatures as they are being eaten up, witness the prowess of Kumbhakarna, after he hath slept for a long time. Even the celestial regions do not suffice for me as my fare. I go for securing felicity ushuring in pleasures plenteous flowing from the destruction of Daçaratha's son. And slaying Rāma along with Lakshmana, I shall eat up all the foremost of monkey-bands. Make merry,my king ; to-day drink Vāruni. Enjoy pleasures, banishing sorrow. And to-day on my having despatched Rāma to the mansion of Yama, Sitā shall come under thy control for good."

SECTION LXIV.

HEARING the speech of the huge-bodied, long-armed and mighty Kumbhakarna, Mahodara said,—"O Kumbhakarna, although sprung in a noble line, thou art wondrous haughty and of a vulgar form; and thou art not everywhere competent to discern thy course. It certainly cannot well be that the king cannot distinguish between proper and improper ; but thou hast from thy youth upwards been insolent ; and thy joy is in talking perenially. But the foremost of the Rākshasas is versed in place and increase and injury,—and knoweth the duties touching season and place,—and how to advance his own party and lower that of the foe. But what

* Ocean.

person ever acteth according to what is proposed feebly* by one having strength, yet of inferior intelligence, and who hath never respected the aged? And thou art not naturally competent to understand what thou thyself sayest touching the opposed virtue, profit and desire. Verily action is the spring of all agencies of happiness or misery; and it is only those that act either well or ill that reap the results of their acts. Virtue,† and interest‡ bring about emancipation as well as heaven and prosperity. But evil cometh from unrighteousness and harms spring therefrom.§ People reap the fruit of their acts in this world or the next; but the fruit of desire is reaped readily. Therefore should a king set about attaining his desire. And this also had we advised thee with our soul. And what is the harm that one should display his prowess before a foe? Dost thou show the reasons for thy taking the field alone? But I shall point thee out what is improper and unreasonable in this (proposed) course. How shalt thou alone vanquish that Rāghava who formerly routed in Janasthāna innumerable Rākshasas possessed of exceeding strength? Dost thou not to-day in the palace behold those prowerful Rākshasas that had been beaten in Janasthāna,—cowed down in fear? Alas! thou wishest to awake Rāma,—son unto Daçaratha—knowing full well that he resembles an enraged lion or a sleeping serpent. But whom doth it behove

* *Vaktum açakyam—incapable of saying.* But what sense can be attached to—"What man acteth according to what is *not* advanced by one having strength.....aged?" I therefore venture to render the passage—*feebly proposed—i e. proposed with vascillation or half-heartedly.—T.*

† The maxims enunciated by this counsellor are hardly all of a piece. The text may have been tampered with.—T.

‡ *Artha* means sacrifices, gifts, &c., which are capable of being performed with wealth. 'Sacrifice, gift, and asceticism purify the pious.' *The Lord's word.—T.*

§ *Dharma*, remarks Râmanuja, is here used for contemplation and recitation of scriptural formula performed without regard to happiness as the fruit of those actions. This is what hath been termed *nishkâm dharma*—disinterested piety.—T.

to confront him ever flaming in energy, difficult of being approached when enraged,—and unbearable even like Death himself? On approaching the foe, this whole host itself shall be imperilled; and therefore, my child, thy marching alone doth nowise recommend itself to me. Who is there that, albeit weak bent on renouncing his life, wisheth to bring under subjection a foe that is powerful,—as if he would act with reference to one that is inferior? O foremost of Rākshasas, why dost thou wish to fight with him whose peer there is none among men, and who is equal to Indra and Vivaçwata himself?" Having said this unto Kumbhakarna wrought up with wrath, Mahodara addressed that destroyer of creatures—Rāvana—in the midst of the Rākshasas,—"Having already obtained Vaidehi, why dost thou delay? If thou wishest it, Sitā shall come under thy control. I have perceived a way as to how Sitā may smile upon thee. Do thou listen; and should it please thee, act thou accordingly. Do thou proclaim it about that I and Dwijibha and Sanhrādi, and Kumbhakarna and Vitardana—these five—are marching for compassing the destruction of Rāma. And we, marching out, shall battle with Rāma, putting forth our uttermost. And if we succeed in securing victory, no expedient need we resort to (or bringing Sitā round). But if our foe live after fight and we also having faught the fight, then shall we do what I conceive in my mind. We shall come hither from the field, bathed in blood, and having our bodies cleft with arrows marked with the name of Rāma. And we shall give out that both Rāma and Lakshmana have been eaten up by us. And then we shall hold thy feet, saying,—'Do thou gratify us.' Then, O king, do thou through Gajaskandha publish it all round that Rāma hath been slain along with his brother and the army. And, O repressor of foes, (pretending to be) well pleased, do thou dispense—viands, and servants, and objects of enjoyments, and wealth unto thy retainers; and unto the many heroes and warriors distribute wreaths and attires and

unguents. And do thou (simulating) delight, drink. And on this report—name that Rāma hath been eaten up by the Rākshasas along with his friends,—having spread round and round and entering (the açoka wood), and soothing and pacifying Sitā in solitude, allure her with corn and riches and gems. By this deceit, O king, working powerfully through Sitā's sorrow, she, albeit unwilling, shall, having lost her lord, come under thy control. Losing her charming husband, she from despair and female frailty, shall come under thy sway. Having formerly been brought up in happiness, she, although worthy of felicity, (ultimately) had come by misfortune. And now finding happiness to be in thy custody, she shall unreservedly come over to thee. In my opinion this is the properest course to follow. As soon as thou seest Rāma, evil shall befall thee. Remain here. Do not wish (to go to the field). By refraining from fight, thou shalt acquire great good. And, O lord of people, by conquering the foe without battle, thou without losing thy forces and putting thyself to peril, thou, O lord of earth, shalt attain fame and high religious merit, and prosperity and renown for ever and for ever.

SECTION LXV.

THUS addressed, Kumbhakarna rebuking Mahodara, said unto that foremost of Rākshasa—his brother—Rāvana,—"Even I shall remove thy great fear by slaying the wicked-minded Rāma. On thy foe having been slain, attain thou ease. It is not for naught that the heroes roar, like unto clouds containing no rain.* Behold thou their roaring resulting in action in the field! Heroes do not vaunt; but

* *i. e.* autumnal clouds and which roar but do not pour.—T.

without boasting of their prowess in speech, they perform feats difficult of being achieved. O Mahodara, what thou sayest is ever acceptable only to kings that are incompetent, and foolish, pluming themselves on their knowledge. All the affairs of the monarch have been wrecked by you—cravens in fight,—sleek-tongued,—following the king (fawning) ye have made Lankā contain only the king, the treasury is lean; and the forces have been slain. By the king ye have done like foes in the guise of friends. For repairing in mighty conflict the wrong that ye have perpetrated, I am about to set out for battle for routing the enemy." Thus addressed by the intelligent Kumbhakarna, the lord of Rākshasas, laughing answered,—"Sure this Mahodara is affrighted at Rāma. And therefore, my child, O thou versed in warfare, he doth not relish battle. Like thee have I none either in friendship or strength. Therefore, O Kumbhakarna, go for destroying the foe and securing celebrity. I have waked thee up that wast lying down, in order that thou mightst destroy the enemy. O subduer of foes, perilous is the time for the Rākshasas. Go forth, grasping thy spear, like the noose-handed Destroyer himself. Do thou devour up the monkeys as well as the princes possessed of the energy of the Sun himself. On seeing thy form, the monkeys shall flee away; and the breasts of Rāma and Lakshmana shall be riven." Having spoken thus unto Kumbhakarna endowed with prodigious might, that foremost of Rākshasas—the exceedingly energetic Rāvana—felt as if he had received life over again. And well acquainted with Kumbhakarna's might, and knowing his prowess, the king felt delighted, like the cloudless Moon." Having been thus accosted, that highly powerful one, went out cheerfully.* And hearing the king's speech, he made ready for fight. And he took a whetted dart, destructive to foes on account of its impetuous

* He did not, however go yet awhile.—T.

vehemence ; entirely made of black iron ; flaming ; decorated with garniture, of shining gold ; looking like Indra's *açani* ; ponderous as the thunder-bolt ; capable of destroying gods and Dânavas, Gandharvas, Yakshas and Pannagas ; adorned with festoons of crimson flowers ; and belching forth flames. And taking that huge dart decked with the blood of foes ; the wondrous energetic Kumbhakarna spoke unto Râvana, saying,—"I shall go alone : let this mighty host remain here. To-day hungry and enraged, I shall devour up the monkeys. Hearing Kumbhakarna's words, Râvana said,—"Go thou, surrounded by the forces bearing darts and maces in their hands. The monkeys are high-souled, heroic and well-skilled in battle ; and if they find thee alone or unwary, they may slay thee with their teeth. Therefore do thou exceedingly irrisistible, go, environed by the forces ; and destroy the entire party of the foes, who are bent upon doing harm unto the Rakshas." Then starting up from his seat, the exceedingly energetic Râvana hung on Kumbhakarna's neck a wreath stringed with gems in the centre. And Râvana also decked that high-souled one with *angadas*, and finger-fences, and noble ornaments, and a chain resembling the Moon. And Râvana adorned his person with garlands gorgeous and fragrant, and set ear-rings to his ears. And adorned with golden *angadas* and Keyuras and other ornaments of gold, the large-eared Kumbhakarna appeared like a fire fed full of sacrificial libations. And with his great dark girdle he seemed like the Mandara fastened by the serpent on the occasion of the churning of the sea. And donning on his impenetrable golden mail,splendid like lightning, and shining in its own brilliance, Kumbhakarna appeared like the monarch of mountains enveloped with evening clouds. Having all his limbs adorned with ornaments and bearing a dart in his hand, the Râkshasa resembled Nârâyana in elation of spirits, when he covered heaven and earth and the nether regions with three paces. And then embracing his brother

and going round him and bowing down the head unto him, that exceedingly powerful one went out. And Rāvana sent him with choice benedictions,—while he caused kettle-drums and conchs to be sounded and forces equipped with excellent weapons, to accompany Kumbhakarna. And high-souled mighty warriors followed that foremost of heroes with elephants and steeds and chariots sending out rattle resembling the rumbling of thunder. And mounting serpents and camels and asses and lions and leopards and deer and birds, (Rākshasas) followed the grim Kumbhakarna endowed with tremendous strength. And strewn with blossoms, and, with an umbrella held over him, that exceedingly terrible enemy of the Deities and the Dānavas, wielding a dart in his hand, —went out, maddened with the smell of blood. And countless footmen wondrous powerful and mighty and dreadful and fierce-sighted Rākshasas,carrying weapons in their hands, went in his wake. The Rakshas measuring each many a *vyâma* and red, eyed, and resembling masses of dark-blue collyrium,—went out upraising darts and swords and sharpened axes and *bhindipâlas* and *parighas* and maces and huge *tâlaskandhas* and irrisistible *Kshapanis*. And the exceedingly energetic Kumbhakarna endowed with prodigious strength sallied forth, assuming another form terrific and dreadful to behold. And the gigantic huge-faced and fierce Kumbhakarna, measuring an hundred bows in breadth and six hundred in altitude, having eyes resembling car-wheels, and resembling a towering hill, or a mountain burnt,— marshalling the Rakshas, said with a complacent countenance, —"Like fire consuming insects, shall I to-day, wrought up with wroth, burn up one by one the bands of the flower of the monkey-forces. But the wood-ranging monkeys have not transgressed anywise unto the like of us. That species is the ornament of the gardens attached to our residences. The cause of the seige of the city is Rāghava along with Lakshmana. He being slain, all are slain. Therefore shall

I slay him in battle." As the Raksha—Kumbhakarna—was speaking thus, the Râkshasas sent up terrific shouts, as if making the very sea shake. As the intelligent Kumbhakarna sallied out speedily, dreadful were the omens that presented themselves on all sides. Clouds containing meteors and lightning looked dark like asses. And the earth shook with her oceans and woods. And fierce jackals began to cry, opening their flaming mouths. And birds began to wheel at the left. And as he marched a vulture alighted on his dart. And his left eye throbbed and his left arm shook. And a meteor dropped down with a tremendous crash. And the sun was bedimmed, and the air did not blow, enhancing pleasure. But without heeding these mighty omens that took place, capabale of making people's down stand on end, Kumbhakarna went out, urged on by the force of the Finisher. And leaping over the wall with his legs, that one resembling a mountain saw the wonderful array of the monkeys, resembling clouds. And seeing that foremost of Râkshasas resembling a hill, the monkeys began to disperse in all the ten cardinal directions like clouds driven by the wind. And seeing that terrific host of monkeys scattering in all directions, like clouds broken through (by winds), Kumbhakarna possessed of the splendour of clouds, from joy, emitted roars like clouds. Hearing those terrible shouts like unto the roaring of clouds in the welkin, innumerable monkeys dropped to the earth even as *sâla* trees that have their roots severed. And issuing forth for destroying the foe, the high-souled Kumbhakarna, equipped with a tremendous bludgeon, struck extreme terror into the monkey-ranks, like unto the Lord armed with the Fatal rod at the Universal wreck.

SECTION LXVI.

HAVING leapt over the wall, the exceedingly powerful and gigantic Kumbhakarna resembling a mountain-summit, speedily went out of the city. And then he sent up a mighty shout making the sea resound, and as if drowning the roar of the thunder and riving mountains. And seeing that fierce-eyed one, incapable of being vanquished by Maghavân or Varuna or Yama, the monkeys began to fly away. And seeing them scamper, the king's son—Angada—said unto Nala and Nila and Gavâksha and the mighty Kumuda,—"Forgetting your lineage and prowess, whither do ye, exercised with fear, fly,—like inferior monkeys? Ye amiable ones, desist. Why should ye save yourselves? This Raksha doth not come to fight,—this is only a great phenomenon to affright. We shall by our vigor destroy this fearful phenomenon of the Râkshasas that hath presented itself. Therefore, let the monkeys desist. Cheered with much ado, the monkeys rallying, took up trees and advanced to the field of fight. And ceasing from flight, the wood-rangers waxing enraged, began to assail Kumbhakarna, like unto elephants in rut. And the exceedingly strong* Kumbhakarna, attacked with towering mountain-peaks and crags and trees with flowering top, did not shake. And countless crags descending on his person, were shattered; and trees with flowering tops, being broken, fell down to the earth. And incapable of containing himself (through rage), Kumbhakarna on his part fell to agitating the ranks of the powerful monkeys, even as a fire breaking out burneth down a forest. And many a prime monkey, crimsoned and drenched (with blood) lay down (on the ground); and many, resisted dropped to the earth, like trees bearing coppery flowers. And without looking before

* *Mahavaldh—plu*—evidently a misprint for *mahavalah*—sing.—T.

or after, the monkeys bounded and rushed. And on being attacked by the Râkshasa with ease some of those heroes dropped into the deep, and some entered the wilderness. And some ran by the same way by which they had crossed the ocean; and some with pale faces darted into downs. And some of the bears ascended up trees, and some took shelter in mountains. And others dropped* down; and some ran on. And some fell down to the earth, and some lay insensible† as if dead. Seeing the monkeys break down, Angada addressed them, saying,—"Stay we shall fight. Desist, ye monkeys. Going round this Earth place find I none where ye may rest. Stop ye all. What is the need of preserving your lives. Ye poltroons, if ye fly away leaving your arms behind, your wives shall deride you; and that is more painful to honorable persons than death itself. Born in long and noble lines, whither go ye, suffering from fear, like abject monkeys? When renouncing your prowess, ye fly away in fear, forsooth ye are base. Where now is gone that talk of yours anent your nobility and the welfare (of your king) which you had held in society. He that liveth, despised (of all), hear the reproach of being a craven. Therefore do ye follow the way frequented by the worthy, and cast off fear. We will either lie down on the earth, being slain in consequence of our shortness of days, and thus attain the region of Brahmâ incapable of being attained by dastards; or achieve renown by slaying the foe in fight and slain in battle, we shall enjoy the wealth of the region of heroes. Like an insect coming to a glowing and flaming fire, Kumbhakarna, seeing Kâkutstha, shall not away hence living. If we save our lives by flight, and if the many are brought down by one, we shall lose our fame utterly." As Angada decked in golden *angadas* was saying this, the monkeys, flying away spake unto that hero words not worthy of being spoken unto an

* *For fighting*, remarks the commentator.

† *Suptâh—sleeping;* but here, I presume, it means *senseless.*—T.

hero,—"Great is the havoc that the Rākshasa—Kumbhakarna —hath spread amongst us. 'Tis not the time to stay : life is dear unto us." Having said this the monkey-bands darted to the ten cardinal points ; as they saw that dreadful and grim-eyed one approach. And as those flower of the forces were on the flight, those heroes were made to desist by Angada with words of comfort and hope pointing to the future. On being cheered by the intelligent son of Vāli, all the monkey-bands stood expecting his commands.—

SECTION LXVII.

AND having desisted on hearing the words of Angada, those huge-bodied ones, regaining calmness, became (again) intent on fight. And attaining energy at the exhortation (of Angada), and summoning up their prowess, they stayed in the field agreeably to the words of the powerful Angada. And inspired with spirits, the monkeys, determined to face their fate, rushed into the conflict, and, casting away all care for their lives, entered into a furious fight (with the foe). And speedily upraising trees and gigantic crags, the huge-bodied monkeys charged Kumbhakarna. Thereat the mighty Kumbhakarna possessed of a prodigious person waxing wroth, taking up his mace let the same alight on the enemies. And attacked by Kumbhakarna, seven, eight hundreds and thousands of monkeys measure their lengths on the earth. And casting about his arms, he rusheth on, devouring sixteen, eight, ten, twenty or thirty. And he devoured (the monkeys) like Garura swallowing up serpents. And then cheered up with much ado, the monkeys meeting together, and taking trees and rocks in their hands, stood their ground in the van of

battle. Then uprooting a crag, Dwivida—foremost of monkeys—resembling an extended mass of clouds rushed against (Kumbhakarna) having the aspect of a mountain-summit. And uprooting it, the monkey hurled it at Kumbhakarna. And without descending on him, the crag fell down amidst the army, and smashed steeds and elephants and cans and choice chargers. And then taking another mountain top, Dwivida hurled it at other Rakshas. And smit with the impetus of the peak, Kumbhakarna had his chargers and his charioteers slain; and the terrific field overflowed with the blood of Rakshas. And Rākshasa car-warriors by means of arrows resembling the Destroyer himself, cut off the heads of the foremost monkeys who had been setting up roars. And the high-souled monkeys also, uprooting giants trees, destroyed cars and horses and elephants and camels and Rākshasas.—And remaining in the sky, Hanumān discharged at Kumbhakarna's head mountain-peaks and rocks and various trees. And all those mountain-tops he cut off with his dart; and the mighty Kumbhakarna also baffled the shower of trees.—Then grasping his sharpened spear, Kumbhakarna darted against that terrific array of monkeys. And as he charged them, Hanumān armed with a mountain-peak, stood before him. And waxing enraged (Hanumān) vehemently smote Kumbhakarna with a gigantic crag. And overpowered by that, Kumbhakarna experienced great torments, and his body was covered with fat and blood. And then as Guha had pierced Krauncha with his fierce dart, Kumbhakarna the mountain-like smote the Wind-god's son in the chest with his dart resembling lightning or like a glowing mountain-summit. And having his mighty chest pierced in the mighty encounter, Hanumān, overwhelmed, and vomitting blood,—transported with wrath, set up roars resembling the roaring of the clouds at the universal disruption. And then, beholding him in torments, the Rakshas suddenly rejoiced, emitted shouts; and the monkeys aggrieved and

overcome with fright, began to fly Kumbhakarna in battle. And then the powerful Nila, arranging his forces, discharged a mountain-peak at the intelligent Kumbhakarna. And seeing it descend, he dealt it a blow; and struck by the blow, the mountain-top was shattered in pieces; and dropped to the earth glowing and shooting living flames. And then Rishabha and Sarabha and Nila and Gavâksha and Gandhamâdana—these five terrific monkeys—rushed against Kumbhakarna. And in the encounter those mighty monkeys began to sorely assail the huge-bodied Kumbhakarna with crags and trees and slaps and kicks and blows. But those blows seemed to him like touches* and did not at all pain him. Then he fastened the vehement Rishabha with his arms. And agonised on being fastened with Kumbhakarna's arms, that foremost of monkeys, the dreadful Rishabha, fell down to the earth, vomitting blood by his mouth. And then the enemy of Indra smit, Sarabha with blow, and Nila, in the conflict with his thigh, struck a slap at Gavâksha. And suffering great pain in consequence of the blows (dealt by Kumbhakarna those monkeys), deprived of their senses and bathed in blood, dropped down to the earth like Kinçukas that have been cut down. And on those high-souled and mighty monkeys falling down, thousands of monkeys rushed at Kumbhakarna. And ascending a mountain-summit, those foremost of monkeys,† possessed of the splendour of a mountain-peak, sprang upon him and tore him with their teeth. And those foremost of monkeys attacked the long-armed Kumbhakarna with their claws and teeth and blows and arms. And then with thousands of monkeys on him that extraordinary one that fearful Râkshasa —resembling a hill,—looked like a mountain with trees on it. And like Garuda eating up serpents, that wondrous

* *Like the feel*, remarks Râmânuja. *of wreaths, unguents, etc.*—*T.*

† *Plavagansharsh*—foremost of the monkeys occurs twice—one is left out in the translation.—T.

strong one, wrought up with rage, devoured those monkeys, seizing them with his arms. And cast by Kumbhakarna into his mouth resembling the nether regions the monkeys emerged from his nose and ears. And eating up the monkeys, that foremost of Rākshasas resembling a hill, growing wroth, and fired with rage,* began to break the monkeys down.—And transported with passion, that Rākshasa, making the earth miry with flesh and blood, spread among the monkey-ranks like unto the fire at the time of the Universal dissolution. And in that encounter, Kumbhakarna armed with his dart in his hand, resembled the thunder-handed Sakra, or the noose-handed Destroyer himself. And as a conflagration† burneth up a withered forest in the summer, Kumbhakarna burnt that host of the monkeys. And thus beaten (by Kumbhakarna), those monkeys, with their ranks destroyed, the monkeys,‡ racked with anxiety, began to cry in unnatural tones. And having innumerable monkeys slain by Kumbhakarna, the monkeys, aggrieved and their hearts riven with sorrow, sought the shelter of Rāghava. Seeing the monkeys broken in the terrific encounter, the son of the thunder-handed,§ darted impetuously against Kumbhakarna. And taking up a mighty crag, he momentarily setting up roars, and thereby terrorizing all the Rākshasas—followers of Kumbhakarna, he discharged the mountain-peak right against Kumbhakarna's crown.—And struck with that mountain-peak, Indra's enemy—Kumbhakarna—flamed up in fierce wrath. And the loud-throated Kumbhakarna, terrifying all the monkeys vehemently darted against the enraged son of Vāli; and then that wondrous strong one hurled his dart

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* *Sankrudha*—infuriated, and Krudha, *angered*—this pleonasm is in the text.—T.

† The text has *pâvaka*—fire.—*T.*

‡ *Plavangamâh* and *vanarâh*—both mean *monkeys*. One is left out.—T.

§ The *thunder-handed* is Indra—his son is Vâli; and Vâli's son is Angada, who is meant in the text.—T.

at Angada. And as the dart descended, that foremost of monkeys endowed with strength,* and skilled in battle, evaded the weapon from his fleetness. And then swiftly springing up, he slapped (his antagonist) in the chest. And thereat that one resembling a hill, lost his senses. And recovering his senses, that exceedingly strong Râkshasa, dealt a blow at Angada; and the latter dropped down senseless. And on that powerful monkey falling down insensible, Kumbhakarna, taking his dart, rushed against Sugriva. And seeing the exceeding stout Kumbhakarna approach, the heroic king of monkeys—Sugriva—sprang up; and taking a mountain-top that one possessed of great strength darted against the mighty Kumbhakarna. And seeing that monkey, Kumbhakarna, stretching his limbs, stood before the lord of monkeys. And seeing Kumbhakarna, with his body laved in the blood of monkeys; and eating up mighty monkeys, Sugriva addressed him, saying,—"Thou hast felled heroes done deeds difficult of being performed, and hast devoured the warriors; and thou hast thus attained renown. But let go now the monkey-army. What shalt thou do with the ignoble? Do thou, O Râkshasa bear the descent of this mountain." Hearing those words of the monkey-king instinct with strength and fortitude, that terrible Râkshasa—Kumbhakarna—said,—"O monkey, thou stormest, because thou art the grandson of Prajâpati† and the son of the king of bears; and because as such thou art endowed with fortitude and prowess." Hearing Kumbhakarna's speech, Sugriva whirling that mountain-peak, suddenly let it go; and with that rock resembling *Vajra* or the thunder-bolt, smote Kumbhakarna in the chest. And on coming in contact with his wide breast, that mountain-peak was at once shattered in shivers. And thereat the monkeys grew

* *Valavân*—strong occurs twice.

† *Rikshrajas*—the father of Sugriva, was produced from the yawning of Prajâpati or Brahmâ.—T.

dispirited and the Rākshasa's ranks shouted in joy. And struck with the mountain-summit, Kumbhakarna was fired with wrath; and roared, expending his face. And then, whirling his dart resembling lightning displayed, he hurled it for compassing the destruction of the master of monkeys. Then swiftly bounding up, the Wind-god's son, resisting that whetted dart fastened with golden chains,—with his hands violently snapped it in twain. And placing the same on his thighs, (Hanumān) snapped that ponderous and terrible dart composed of black iron, and thereat the monkeys waxed delighted. And seeing the dart severed by Hanumān, the monkey-army, growing delighted, set up countless shouts and rushed in all directions. And the Rākshasa was seized with fear and turned away (from the field.) And the monkeys excessively delighted, set up loud shouts, and finding the dart broken, poured forth thanks to the Wind-god's son. Then the mighty-minded lord of Rākshasas seeing the dart thus severed, uprooted a peak from the Malaya and with it smote Sugriva. The king of monkeys struck with the mountain-peak fell senseless upon the field, and the demons finding him in this plight shouted out in great joy. Then Kumbhakarna coming to the wonderfully mighty master of monkeys, took him up and stole away from the field, as a violent gust of wind stealeth away a patch of cloud. Kumbhakarna, who resembled a mountain in loftiness of stature, while taking him away like a mass of cloud appeared like Sumeru overtopped with lofty peaks. Thus the lord of Rākshasas went on hearing thanks (from the Rākshasas) and shouts from the lords of the heavens, wondered at the capture of the foremost of monkeys. Thus taking him captive, that mighty one resembling Indra in puissance, thought his death would destroy the entire host of the opponents together with Rāghava. Then Hanumān,the shrewd son of Maruta, finding the whole host of monkeys scattered in all directions, as well as Sugriva captured by Kumbhakarna bethought himself—

"What ought to be done by me now that our king has been captured? I will doubtless do as befits me now—let me assume the shape of a mountain and kill the Râkshasas. Let me kill the mighty Kumbhakarna, splitting his body with my strong fist and thus relieve the master of monkeys—thus let the whole host of monkeys become delighted. Or, even when captured by the whole host of gods or Asuras or serpents he is mighty enough to extricate himself. Meseems, the lord of monkeys struck with dart in battle by Kumbhakarna has not yet recovered his senses. Else in a moment he would do the needful for himself as well as the monkeys. Should the relief of the mighty-minded Sugriva come from me, I should be incurring his displeasure and it would certainly lead to the loss of his reputation for ever; then I must wait a moment and see his own might displayed by himself when relieved. Meanwhile let me cheer up the monkey-host." Thinking thus within himself, Hanumân, that son of Maruta, began to stay the mighty host of monkeys. In the meantime Kumbhakarna entered Lankâ with Sugriva trembling, being honored with the showering of beautiful flowers from the sky, the buildings on the main roads and the town-gate. Then the mighty one (Sugriva) slowly recovered his senses with the shower of fried paddy and sweet scent and the sprinkling of water as well as with the coolness of the streets. Then that mighty-minded (Sugriva), caught in the arms of the powerful Râkshasa, having with difficulty come to his senses and surveying around him the streets of the town bethought himself:—"When thus within the grasp of the enemy how can I take revenge? Or let me do what will be acceptable and advantageous to our army." Then advancing all on a sudden, he with his nails and sharp teeth cut off the ears and nose of that lord of the enemies of the gods and split both his sides with the blow of his feet. And Kumbhakarna losing his ears and nose and having his sides split with nails and teeth grew angry, and becoming all

covered over with blood, threw Sugriva to the ground and pressed him. Thus pressed upon the ground with main force and severely struck by the enemies of gods, he flew to the skies like a ball-rolling, and once more joined Rāma. The mighty Kumbhakarna having lost his nose and ears and drenched in blood, appeared like a mountain covered all over with streamlets. That huge-bodied Rākshasa, younger brother of Rāvana, terrible in appearance, resembling a mass of deep black collyrium, and covered all over with blood, appeared like an evening cloud; and (once more) made up his mind to appear in battle. Sugriva having thus escaped, that dreadful enemy of the king of the celestials in wrath again rushed to battle; and finding himself destitute of arms took up a fearful mace. And then that mighty-minded one, the Raksha Kumbhakarna, issuing out of the city began to devour the terrific host of monkeys, as doth the mighty fire eat up people at the end of a Yuga. On entering the mighty host of monkeys,the hungry Kumbhakarna, hankering after flesh and blood,ate up the monkeys,and with them,devoured many a Rākshasa and Pisācha by,mistake. Thus, as Death devoureth creatures at the end of a Yuga, he destroyed the mighty monkeys. And he in wrath,taking up with one hand the monkeys along with the Rākshasas, hurriedly threw them into his mouth,—one,two three,or many at a time. And blood and fat flowed copiously down his body; and though struck by the monkeys with peaks of mountains, the mighty one devoured all those monkeys. And the monkeys as they were being devoured, saught the shelter of Rāma. And Kumbhakarna wrought up with wrath, chased amain hundreds of monkeys, eating up seven, eight, twenty, or thirty. And fastening (the monkeys) with his arms, he, devouring them, rushed on. And resembling the Destroyer of prodigious dimensions at the end of a Yuga, that one furnished with extremely sharp teeth, having his body covered with fat, marrow and blood, and coiling entrails about his ears, began

to discharge darts. And at this moment, that subduer of hostile hosts and captor of the capitals of foes—Sumitrā's son—Lakshmana, growing enraged, entered on an encounter with the enemy. And Lakshmana endued with prowess shot seven shafts at Kumbhakarna's body; and next, taking up other arrows also discharged them (at his antagonist). And thereat that Rākshasa, smarting under the wounds inflicted by that weapon,* cut it off (by means of a weapon). Thereupon grew enraged the powerful Lakshmana—enhancer of Sumitrā's joy. And then as the wind overspreadeth evening clouds, he with his shafts covered his† shining and graceful mail entirely made of gold. And smit with arrows dight with gold, that one resembling a mass of dark-blue collyrium appeared beautiful like the ray-furnished Sun surrounded by clouds. Then that dreadful Rākshasa voiced like masses of clouds, scornfully addressed the enhancer of Sumitrā's felicity, saying,—"By dauntlessly fighting with me, who have without ado brought down the Destroyer himself in battle, thou hast established thy heroism. Even by staying before me, who am equipped with arms in this encounter, and who in mighty conflict resemble Death himself, thou deservest to be honored. What shall I say of thy fighting? Not even that lord—Sakra himself—mounted on his Airāvata, and engirt by all the immortals,—had ever before stayed before me in the field. But to-day, O Sumitrā's son, albeit a boy, thou hast gratified me with thy prowess. Now taking thy leave, I wish to go to Rāghava. And as I have been well pleased in battle with thy vigour and strength and enthusiasm, I now wish to slay Rāma alone, who being slain, all are slain. On Rāma being here slain by me, the rest remaining in the encounter—them shall I undertake with my all-crushing vigour." When that Raksha had spoken thus,

* But Lakshmana had *not* discharged a single weapon only against Kumbhakarna.—T.

† Kumbhakarna's.

(Lakshmana), Sumitrâ's son,present in that contest, answered him laughing in terrible words,saying,—"That thy prowess is incapable of being borne by Sakra and other celestials,—is true. It is not otherwise, O hero. To-day I myself have witnessed thy prowess. Yonder is Daçaratha's son—Râma—staying like a moveless mountain." Hearing this,that night-ranger —Kumbhakarna—possessed of immense might, disregarding Lakshmana and passing beyond Sumitrâ's son, rushed against Râma, making the earth tremble. Thereat Daçaratha's son, Râma, employing a terrific weapon, discharged sharpened shafts at Kumbhakarna's breast. Thereat flames mixed with live embers shot out from the mouth of that enraged one suddenly rushing (against Râma),—as Râma pierced him (with his arrows). And on being frightfully pierced by Râma's weapons,that foremost of Râkshasas,roaring wrathfully darted against Râma, and pursued the monkeys in the conflict. And those shafts adorned with peacock's plumes, alighting on (Kumbhakarna's) chest, his mace, escaping his hand, dropped to the earth; and all his (other) arms also were scattered on the ground. And when that exceedingly powerful one saw himself deprived of all his arms, he began to spread a huge havoc by means of his clenched fists and hands. And with his body entirely covered with arrows and bathed in blood, he began to bleed like a hill overflowing with fountains. And fired with wrath and maddened with blood,* he rusheth on, devouring monkeys and Rakshasas and bears. And that redoubtable one possessed of dreadful prowess, resembling the Reaper himself, whirling a mighty mountain-peak, hurled it aiming at Râma. Thereat Bharata's elder brother, the righteous Râma, ere that prodigious peak had alighted, severed the same by means of seven straight-speeding shafts wrought with gold. Intent on finishing Kumbhakarna, the virtuous Lakshmana, revolving many a means, (at last) spoke unto Râma,—"O king, this one

* Perhaps with the *smell* of blood.—T.

knoweth not monkeys and Rākshasas,—maddened with the smell of blood, he eateth up his own as well as his enemies. Now let the foremost monkeys, putting forth their best, mount on him; and let the leaders of bands according to their rank, stand surrounding him. And then to-day this wicked-minded Rākshasa, oppressed with a mighty weight, will no longer be able to eat up any more monkeys." Hearing the words of the intelligent prince, those exceedingly powerful monkeys with alacrity ascended Kumbhakarna. And Kumbhakarna mounted by those monkeys, waxing exceedingly enraged, shook them vehemently, even as mad elephants shake the drivers thereof. And Rāghava seeing them shaken, and concluding the Rākshasa to be wroth, furiously sprang forward, taking his bow. And with his eyes crimsoned with choler, the gentle Rāghava, as if burning up the Rākshasa with his eyes, rushed forth vehemently, summoning up all his impetuosity, thereby cheering up the leaders of bands that had been sore tried by the might of Kumbhakarna. And equipped with an excellent quiver and arrows, Rāma cheering up the monkeys sprang forward, taking a bow, resembling a serpent; terrific; having a stout string; and embellished in gold. Then surrounded by exceedingly invincible monkey-bands, that highly powerful hero, followed by Lakshmana, marched forth. And he saw the redoubtable and high-souled Kumbhakarna, with his body drenched in blood, and with blood-shot eyes; rushing against all, like unto an infuriated elephant of the cardinal points; pursuing the monkeys; wrought up with wrath; environed by Rākshasas; appearing like the Vindhya or the Mandara; decked with golden *angadas*; bleeding from his mouth; like clouds pouring showers; licking at the corners of his mouth laved with blood; smashing the monkey-ranks; and resembling Yama the Destroyer. And that best of persons, seeing that foremost of Rākshasas having the splendour of a living fire, stretched his bow to its full bent. And fired with wrath at

the twang of his bow, that foremost of Rākshasas, inflamed with wrath,—not brooking that report, rushed against Rāghava. Thereat, the gentle Rāma, endowed with arms resembling the body of the sovereign of serpents, in that encounter addressed Kumbhakarna, like unto an elevated cloud and possessed of the splendour of a mountain,—as he darted forward, saying,—"Come, O king of Rakshas! Let no grief be thine! Here I stay, taking my bow in my hand. Know me for the destroyer of the race of the Rākshasas—thou who in a moment shalt be deprived of thy senses." Kowing that this was Rāma, (Kumbhakarna) laughed in frightful accents; and then, wrought up with wrath, rushed against the monkeys in the encounter. And as if riving the breasts of all the monkeys (present),the exceedingly energetic Kumbhakarna, laughing frightfully and in a terrific manner, —resembling the rumbling of clouds, addressed Rāghava, saying,—"Take me not for Virādha, or for Kavandha, or yet for Khara. I am not Vāli or Māricha. I am Kumbhakarna, that am come. Behold my dreadful and mighty mace entirely made of iron. By help of this I had formerly brought down deities and Dānavas. It doth not behove thee to scorn me in that my nose hath been severed. I do not feel any the smallest torment in consequence of my ears and nose having been cut off. O tiger of the Ikshwāku line, O sinless one, do thou witness the prowess that is in my frame. And thereafter, when thou shalt have displayed thy prowess and power, shall I devour thee up." Hearing Kumbhakarna's words, Rāma discharged (at him) shafts furnished with knobs. And smit with these having the impetus of the thunderbolt, the foe of the celestials did not feel any pain or smart. And those shafts which had severed the seven stately *sâlas*, and, to boot, had slain Vāli—best of monkeys,—they resembling the thunder itself—could not impart any pain to Kumbhakarna's body. And drinking up in his body those arrows resembling a shower, the enemy of the great Indra

whirling his mace possessed of fierce vehemence, put out the arrowy discharge of Rāma. Then that Raksha whirling his mace washed in blood, capable of striking terror into the mighty hosts of gods and Dānavas, and possessed of fierce impetus,—made the monkey-army take to its heels. Then Rāma, taking a mighty *Vâyavya* weapon, used the same against the night-ranger; and cut off his arm with the mace. And having his arm cut off, he set up tremendous roars. And his arm with the mace, resembling a mountain-peak, cut off by Rāghava's arrows, fell in the midst of the army of the monkey-king, and destroyed that army,* Thereat the monkeys remaining after those broken and slain,—dispirited, and having their limbs wounded,—moving aside, looked on the dreadful encounter between the Raksha and the lord of men. And then Kumbhakarna, having his arm severed, resembling the foremost of mountains with its crest hewn away by a mighty sabre, tore up a tree with his (remaining) arm and in the conflict rushed against the monarch of men. Thereupon with a shaft plated in gold, set upon a weapon of Indra, Rāma cut off his uplifted arm with a palm tree, looking like the body of a *pannaga*. And that arm of Kumbhakarna, being severed, dropped inert on the earth, like a hill, and crushed trees and rocks and crags and monkeys and Rākshasas. And Rāma, seeing that one shorn of his arms suddenly spring up, roaring,—took up two whetted crescents, and in the contest cut off the legs of the Rākshasa. And thereupon those legs (of his), making all sides and quarters and rocks and caves and the mighty main and Lankā herself and the army of the monkeys and the Rākshasas,—resound,—dropped down (on the ground). And having his arms cut off and his legs also severed, (Kumbhakarna), opening wide his mouth resembling in sheen the mouth of a mare, roaring swiftly darted against Rāghava,—even as Rāhu pursueth the Moon in the firmament. Then Rāma stuffed his mouth full of

* This, of course, is not to be taken literally.—T.

sharpened shafts having their feathered parts furnished with gold. And having his mouth filled, he could not articulate; but with extreme effort uttered indistinct accents and swooned away. Then Rāma took an arrow of Indra,—whetted and knobbed, impetuous as the wind, resembling the effulgence of the Sun, and like unto the very banner of Brahmā, or the Destroyer himself; and fatal to foes. And then Rāma hurled it at the ranger of the night. And thereat that weapon hurled by Rāma's arm, resembling a smokeless flame, lighting up the ten cardinal points with its own glory,—saught him that was possessed of the dreadful energy of Sakra's thunder-bolt. And therewith he (Rāma) cut off the head of the lord of Rakshas resembling a mountain-summit, furnished with prominent teeth,—from which the ear-rings had fallen off,—even as formerly Purandara had cut off the head of Vritra. And then Kumbhakarna's huge head deprived of the ear-rings appeared like the Moon seated in the midst (of the heavens) on the rising of the Sun in the morning.† And struck with Rāma's arrow, the head of the Raksha resembling a hill fell down to the earth; and (in its fall) crushed edifices on the highways and gateways; and elevated walls also it bore down to the ground. And then that Raksha of gigantic proportions and vast to the view plunged into the deep; and crushing huge and mighty fishes and serpents, saught the depths. And on that enemy of the Brāhmanas and gods, endowed with immense strength,—having been slain in battle, the earth shook and the mountains also; and from excess of joy the celestials shouted aloud. And those deities and saints and Maharshis and Pannagas,and celestials and (other),beings and birds and Guhyakas, together with Yakshas and Gandharbas,—all these who had stationed themselves in the welkin,—were rejoiced at the prowess of Rāma. And at his (Kumbhakarna's) great destruction, the intelligent adherents of the king of Nairitas,—aggrieved exceedingly, began to cry at the sight

† This *sloka* is wanting in many texts.—T.

of that best of the Raghus, even as mad elephants cry at sight of a lion. And like unto the Sun emerged from the mouth of Râhu, and destroying the darkness of the celestial fields,—shone Râma in the midst of the monkey-army having slain Kumbhakarna in battle. And countless monkeys experienced the very height of delight; and on (their) foe of terrific strength having been slain, they with countenances resembling awaked lotuses paid homage unto the king's son—Râghava—the sharer of good fortune. And as the monarch of the immortals had rejoiced on slaying the mighty Asura—Vritra—Bharata's elder brother rejoiced on having in battle slain that smiter of celestial hosts, Kumbhakarna in mighty conflict, never (before) vanquished in renowned encounters.

SECTION LXVIII.

SEEING Kumbhakarna slain by the high-souled Râghava, the Râkshasas conveyed the tidings to the lord of the Râkshasas—Râvana; (and addressed him, saying),—"O king, that one resembling the Destroyer himself, urged on by Death,—having scoured the monkey-army and eaten up monkeys,—and for a while displayed his prowess, hath met with his quietus at the hands of Râma exerting his energy. And with half his body immersed in the dreadful deep, thy brother, Kumbhakarna, with his nose and ears cut off, and blood besmearing his body,—with his head and limbs hewn away, and his body uncovered,—mountain-like blocketh up the gate of Lankâ with his person,—and resembleth a tree that hath been consumed by a forest-fire." Hearing the mighty Kumbhakarna slain in battle, Râvana burning in

grief, swooned away and dropped to the earth. And hearing their uncle slain, Triçiras* and Atikāya—destroyers of gods and men,—began to weep, oppressed with sorrow. And Mahodara† and Mahāpārçwa‡ hearing of their uncle slain by Rāma of untiring deeds, were overcome with grief. Then regaining his senses with extreme exertion, that foremost of Rākshasas, distressed in consequence of the destruction of Kumbhakarna, mourned with his senses overwhelmed, saying,—"O hero! O humbler of the pride of the foe! O mighty Kumbhakarna! Leaving me, thou through Destiny, hast gone to the abode of Yama. O exceedingly powerful one, leaving me (lone) whither dost thou wend, without extracting my dart as well as that of thy friends? Now really I am not, inasmuch as my right arm hath dropped. Backed by this one, I would not fear celestials and Asuras. How to-day forsooth hath such a hero—crusher of the hauteur of gods and Dānavas—resembling the Fire arisen at the hour of universal wreck,—been slain in fight by Rāghava? He who could not be harmed by the concussion of the thunderbolt itself—how can he, smitten with Rāma's arrows, sleep soundly on the earth? These gods stationed in the sky along with the saints,—beholding thee slain in battle, are shouting in glee. Surely to-day the monkeys overjoyed,—finding occasion, will scale all the gateways and fortifications of Lankā. I have nothing to do with empire. And what shall I do with Sitā? And deprived of Kumbhakarna, I do not even wish to live. If I do not slay in encounter that slayer of my brother—Rāghava,—certainly death is even that which is good for me,—otherwise, this life is useless. This very day will I repair to that place where my younger brother is. Forsaking my brother, I forsooth dare not live for a moment; for the gods shall laugh on seeing me, who had formerly

* Three-headed.—T.

† Huge-bellied.—T.

‡ Mighty-flanked.—T.

wronged them. But, how, O Kumbhakarna, thou having been slain, shall I conquer Indra ? Now the beneficial words of Bibhishana have been verified. And as through blindness I did not accept the advice of that high-souled one, Kumbhakarna and of Prahasta, this disaster arisen, shameth me sore. And as I had disgraced the virtuous and graceful Bibhishana, this peril producing grief, hath been the consequence of my conduct." Having thus piteously and long lamented Kumbhakarna, the Ten-necked one, with his inmost soul overwhelmed with sorrow, and sore distressed in consequence of grief,—fell down, knowing his brother—the enemy of Indra—slain in battle.

SECTION LXIX.

HEARING the lamentations of the wicked-minded Râvana, overwhelmed with grief, Triçiras addressed him, saying,—"O Sire, this second uncle unto us possessed of mighty prowess hath* forsooth been slain in fight. But, O king, heroes never indulge in grief as thou doest O lord, thou certainly alone art competent to conquer the triple world. Wherefore then dost thou vent such sorrow like an ignoble one ? Thou hast thy dart conferred on thee by Brahmâ; and thy mail and thy weapon—the bow—and thy car yoked with a thousand asses, sending forth clatter resembling the rumbling of clouds. The deities and the Dânavas have by means of thy arms been terrified over and over again. And furnished with all arms, thou ought to chastise Râghava. But stay at thy pleasure, O mighty sovereign, I will go out

* *Evameva—forsooth*, as I render it. The commentator, however, says it means *such as thou hast described him.—T.*

to battle; and even as Garura captureth serpents, will I capture thine enemies. And as Samvara was vanquished by the lord of the immortals, or Naraka by Vishnu, will I bringing down Râma in battle make him sleep (in the field)." Hearing Triçiras' words, Râvana—lord of Râkshasas—urged on by Fate, considered himself as having regained his life. And hearing the speech of Triçiras, Devântaka, and Narântaka, and the energetic Atikâya also, were wrought up with martial enthusiasm. And then those foremost of Nairitas—the heroic sons of Râvana—endowed with the prowess of Sakra himself—roared out, 'I will go,' 'I will go.' And all could range the sky, and all were skilled in illusion, and all were crushers of the pride of the immortals; and all were irrisistible in encounter. And all of them were endowed with superior strength, and all had achieved wide celebrity. They had never been heard of as having been beaten in fight even by the gods along with the Gandharvas, or the mighty serpents accompanied by the Kinnaras. And all were skilled in weapons and heroic; and all were versed in warfare. And all were possessed of the higher knowledge; and all had obtained boons. And then the king surrounded by those sons of his,appearing like celestials,—capable of injuring the force and fortune of the foe,—looked splendid like Maghavân environed by the immortals,humblers of the hauteur of mighty Dânavas. And embracing his sons and adorning them in ornaments,—he sent them to. the field with his best benedictions. And Râvana sent the brothers—Yudhyonmatta and Matta—for protecting the princes in the field. And then, saluting the high-souled Râvana—destroyer of creatures,—and going round him, those huge-bodied ones marched forth. And furnished with every description of medicinal herbs and perfumes, these six Nairitas—foremost of their kind—endowed with great strength,—burning for battle, marched forth,—Triçiras and Atikâya, and Devantaka and Narântaka, and Mahodara and Mahâpârçwa went out,

urged on by Fate. Then Mahodara mounted the elephant—Sudarçana—sprung in the race of Airâvata, and resembling dark-blue clouds. And accoutred in every weapon, and decked with quivers, he looked splendid on his elephant like the Sun ascending the crest of the Setting-hill. And Râvana's son—Triçiras—ascended a car yoked with excellent steeds, and furnished with every variety of arms. And having ascended the car, Triçiras bow in hand appeared beautiful like a mass of burning clouds having lightning and meteors, and crowned with Indra's bow.* And dight with three diadems, Triçiras looked splendid in that superb car, like the monarch of mountains Himavân—with the three golden hills. And then that foremost of all bowmen—the powerful Atikâya—son unto the lord of Râkshasas—ascended the best of cars, having excellent wheels and *akshas*, and yoked with excellent steeds,—and furnished with bottoms and holes; flaming with quivers and bows; and bristling with *prâças* and swords and blugdeons. And adorned with a crown plated with wrought gold and (other) ornaments, he looked like the Meru swimming in its own splendour. And that powerful son of the king surrounded by the Nairitas looked lovely on that car like the thunder-handed (Deity) engirt by the immortals. And Narântaka mounted a white steed resembling Uchchaiçravâ, caparisoned in gold, having a large frame and endowed with the velocity of the Wind. And taking a *prâça*, Narântaka appeared like the energetic Guha mounted on the peacock, grasping his dart. And taking a bludgeon decked in golden ornaments, Devântaka resembled Vishnu at the time of the churning of the ocean, holding the Darbhyâ,† and staying burthening (the earth). And the powerful Mahâpârçwa endowed with terrific energy, taking his mace, appeared like Kuvera holding in his hand a

* The rain-bow is called sometimes *Indra's bow* and at others *Râma's bow*.—T.

† The mountain Mandara which served as the churning-stick.—T.

mace in the encounter. And like immortals issuing out of Amarâvati, they marched out with elephants and steeds and cars sending out clatter resembling the rumbling of clouds. And them followed high-souled Râkshasas equipped with mighty-arms. And those sun-bright high-souled princes decked with diadems appeared splendid like burning planets in the firmament. And the various gorgeous attirès which they had worn resembled rows of cranes in the sky, looking like autumnal clouds. Resolved on dying or conquering the foe in fight, those heroes sallied out seeking encounter. And those high-souled ones, incapable of being repressed in fight, roared and shouted and discharged shafts and held them. And the earth shook as they sent up leonine roars and struck at their arms with their hands; and the sky seemed riven with the leonine roars of the Rakshas. And issuing out cheerfully, those foremost of Râkshasas endowed with great strength beheld that monkey-army staying with upraised rocks and stones. And the high souled monkeys also saw that mighty host of Râkshasas thronging with elephants, horses and cars, and ringing with hundreds of bell-lets; resembling dark-blue clouds; upraising mighty arms; and environed on all sides by Nairitas resembling flaming fire. And seeing that force advance, the monkeys, finding opportunity, upraising giant crags,momentarily set up shouts. And thereat, the Râkshasas, incapable of bearing those shouts, shouted in reply unto the monkeys. And again the monkeys shouted unto the Rakshas, who were unable to put up with that cry. And hearing that loud shout of the monkey-leaders, the mighty Rakshas incapable of bearing that noise expressive of exhilaration,—shouted still more dreadfully. And then diving into that dreadful Râkshasa army, the monkey-leaders began to range it with uplifted rocks,—like unto mountains. And equipped with trees and stones, the monkeys enraged, ranged the Raksha army, now rising into the sky, and now coming down to the earth. And

some among the powerful monkeys went about taking broad-shouldered trees. And the encounter that took place between the thronging Rakshas and monkeys was something terrific. And (the monkeys) began to pour a wonderful shower of trees and rocks and cliffs. And the monkeys of dread prowess were resisted with vollies of shafts. And in the contest the monkeys and Rākshasas emitted leonine roars. And monkeys crushed Yātudhānas with rocks, and, wrought with rage, (they) in the encounter slew (Rākshasas) covered with armour and ornaments; and some slew heroes mounted on cars and elephants and steeds. And the monkeys on a sudden slew heroic Yātudhānas. And smit with mountain-peaks on their persons, and with their eyes falling off, the foremost of Rākshasas moved, dropped down, or roared in the scene of conflict. And the Rākshasas (on their part) pierced the foremost of monkeys with sharpened and keen darts and clubs and scimitars; and slew them with darts and *prâcas*. And, eager for bringing down each other, the monkeys and the Rākshasas with their persons, washed with the blood of their antagonists felled each other. And in a moment the earth was covered with crags and swords discharged by monkeys and Rākshasas, —and was drenched in gore. And the field was blocked up with scattered mountain-like Rakshas influenced by martial ardour,—mangled by their enemies. And the monkeys thrown down and felled by means of broken crags and monkeys* and arms and legs,—waged a wonderful war. And those foremost of Nairitas slew monkeys with (the dead bodies of monkeys); and the monkeys smote Rākshasas with (the dead bodies of) Rākshasas; and the Rākshasas slew (the monkeys), hurling rocks and crags. And snatching away their own arms by main force, the monkeys finished Rakshas; and they slaughtered them with mountain-peaks, and also wounded each other. And the monkeys and

* *i.e.* the carcasses thereof.

Rākshasas emitted leonine roars in the encounter. And the Rākshasas, slain by the monkeys, having their mail and defence for the body rent, bled like unto trees exuding sap. And in that encounter, some among the monkeys destroyed cars with cars, elephants with elephants, and steeds with steeds. And the Rākshasas rived the trees and rocks of the foremost monkeys by means of *Kshurapras* and crescents and sharpened *Bhallas* and arrows. And in that encounter, the earth became impassable, having been scattered with crags baffled and severed trees and (warriors) slain by monkeys and Rakshas. And those monkeys, equipped with various weapons, and with their vigor unworn, entering upon the conflict casting off fear,—cheerfully putting forth efforts springing from pride of spirit, warred on with the Rākshasas. And in that fearful conflict, which was being waged, on the monkeys having been exhilarated and the Rākshasas having been brought down, the Maharshis and the deities sent up shouts. Then mounted on a charger endued with the celerity of the Wind, and grasping a whetted dart, Narāntaka entered into that fierce army of monkeys, like a fish diving into the deep. And that hero by means of an effulgent bearded dart pierced seven hundred monkeys ; and at one time the high-souled enemy of Indra slew the army of the foremost of monkeys. And the Vidyādharas and Maharshis saw that high-souled one mounted on horseback, ranging the monkey-ranks. And his course was discovered, miry with flesh and blood and blocked up with mountain-like monkeys fallen. And when the monkeys set their hearts on displaying their prowess, Narāntaka, baffling them, pierced them with shafts. And he consumed the monkey-army, like fire burning a forest. And when the wood-rangers uprooted trees and crags, they slain by bearded darts dropped down like mountains riven by the thunder. And raising a glowing *prâça*, the powerful Narāntaka began to range about in the rear*

* *Sangrâmânte*, I presume, means *rear of the forces*; although literally it

of the forces; dashing everywhere (against the foe) in fight, like the wind in the rainy season. And the heroes could not appear prominently, or keep their posts. And how could they then move freely? And that one endued with prowess pierced everyone, whether springing, or staying, or moving. And broken through by a single *prâça*, resembling the Reaper, and furnished with solar effulgence, the monkey-ranks began to roll on the earth. And the monkeys were ill fitted to bear the impetus of that *prâça* having the touch of thunder itself; and they raised a loud cry. And the appearances of those monkey-heroes falling were like mountains toppling, having their summits riven with the thunder-bolt. Those high-souled and powerful monkeys that formerly had been brought down by Kumbhakarna,—having recovered, were present with Sugriva in this encounter. And Sugriva, looking around, saw that monkey-army flying in all directions, agitated with the fear of Narântaka. And after seeing the army in flight, he saw Narântaka himself, advancing, wielding a *prâça*, and mounted on a steed. And as soon as he saw (that hero), the exceedingly energetic lord of monkeys—Sugriva—addressed the heroic prince Angada, endowed with strength equal to that of Indra, saying,—"Go against this heroic Râkshasas that is mounted on a steed; and speedily deprive of life that one who is devouring up the ranks of his foes." Hearing his master's speech, Angada descended from that host resembling clouds, like the powerful Sun himself. And resembling a mass of crags, Angada—foremost of monkeys—adorned with *Angadas*, appeared beautiful like a mountain with metals on it. And weaponless himself, and furnished only with nails and teeth, Vâli's son attacking Narântaka, said,—"Stay! What shalt thou do with these inferior monkeys? This *prâça*, having the feel of the thunder-bolt, do thou hurl at my heart itself."

means, *at the conclusion of the conflict*,—because this interpretation would not be proper, the battle being now at its hottest.—T.

Hearing Angada's words, Narântaka was fired with wrath. And knawing his upper lip with his teeth and sighing like a serpent, Narântaka, wrought with wrath, approached Vâli's son. And then whirling his *prâça*, he suddenly discharged that flaming (weapon) against Angada. And then it was snapped on the breast of Vâli's son, resembling the thunder-bolt, and dropped to the earth. And seeing the *prâça* broken in pieces, like a powerful snake severed by Suparna, Vâli's son, raising his hand, dealt a slap at the head of his (Narântaka's) steed. Thereat, with his legs sinking down and his eye-balls coming off and his tongue hanging down, and wearing the look of a mountain,—on being smit with that slap, Narântaka's steed fell down to the ground, with its head lying at random. And Narântaka seeing his charger slain and fallen, was seized with a furious wrath, and raising his clenched fist, that one endowed with exceeding great energy in that conflict hit Vâli's son on the head. Thereat Angada having his head wounded by that blow, warm blood gushed out plentifully. And momentarily burning and momentarily swooning, he, regaining his senses, was amazed. Then Vâli's son, the high-souled Angada clenching his fist into a blow resembling Death itself in energy, and like unto a mountain-peak, let it descend on the chest of Narântaka. Thereat, with his breast riven and broken down, vomitting flames and having his body bathed in blood, Narântaka dropped down to the earth, like a hill shattered by the impetus of the thunder-bolt. And on Narântaka of exceeding prowess having been slain by Vâli's son in battle, there arose a tremendous uproar in the firmament from the wood-rangers and the foremost of celestials. And Angada having performed that difficult deed of prowess, capable of delighting the mind of Râma, was seized with amazement;* and that one of terrific feats in fight was again inspired with delight in the encounter.

* Probably, *at his own prowess.*—T.

And seeing Narântaka slain, the foremost of Nairitas —including the thre-headed Devântaka and Pulastya's descendant, Mahodara,—began to cry (in chorus). And then the vehement Mahodara, mounted (on horseback), rushed against Vâli's son endued with energy. And aggrieved in consequence of the calamity that had befallen his brother, the strong Devântaka grasping a dreadful bludgeon, darted against Angada. And ascending a car resembling the Sun yoked with superb steeds, the heroic Triçiras rushed against Vâli's son. Then charged by those three powerful Râkshasas —crushers of the hauteur of immortals, Angada uprooted a tree furnished with gigantic branches. And as Sakra hurleth the mighty flaming thunderbolt, that hero—Angada —at once hurled against Devântaka that mighty tree having giant branches. And Triçiras cut off that tree in pieces by means of shafts resembling serpents. And seeing the tree severed, Angada darted up; and* then that foremost of monkeys showered crags and trees. And all those Triçiras wrought with wrath cut off by means of whetted arrows; and Mahodara snapped those trees with the end of his bludgeon. And then Triçiras rushed against that hero—Vâli's son—with shafts; and Mahodara chased him,† mounted on an elephant; and struck Angada in thechest with *tomaras* resembling the thunder-bolt. And Devântaka, enraged advancing, hit Angada with his bludgeon, and then, endowed with velocity, he swiftly turned away. And attacked simultaneonly by those three powerful Nairitas, the exceedingly energetic son of Vâli possessed of prowess, did not feel any pain. And that impetuous one incapable of being conquered, summoning his utmost vehemence, rushing on, pealt a slap at his‡ mighty elephant. And thereat the elephant fell down in his very sight and expired. And then

* The text has *Angada*, avoided for euphony.

† The text has Vâ[redacted]son.

‡ Mahodara's.

pulling out his tusks, the highly powerful son of Vâli, darting against Devântaka, dealt him a blow therewith in that encounter. And thereupon that strong one overwhelmed like a tree buffetted by the wind,began to discharge blood profusely, looking like the hue of lac. And then cheering him, the exceedingly energetic and powerful Narântaka, violently whirling his bludgeon with might and main, hit Angada with it. And albeit struck with the bludgeon, the son of the lord of monkeys, going down on his knees, again darted up. And as he sprang up, Triçiras hit at the temples of the son of the king of monkeys with three straight-speeding terrific shafts. And seeing Angada assailed by the three redoubtable Râkshasas, Hanumân and Nila proceeded (to his rescue). Then Nila hurled a mountain-top at Triçiras; and thereat that son of Râvana severed it with sharpened arrows. And that mountain-top on being riven, dropped down, aflame and shooting out sparks of fire. And seeing him* yawning in joy, the stalwart Devântaka in that encounter pursued the Wind-god's son with his bludgeon. And as he rushed on, that foremost of monkeys—Hanumân—dealt on the crown of his head, a blow resembling the thunder-bolt itself. And the mighty and heroic son of the Wind-god hit (at his antagonist); and that redoubted monkey also with his roars made the Râkshasas tremble (in fear). And thereat with his head crushed and cleft, and his teeth and eyes falling out, and his tongue hanging down, that son unto the sovereign of the Râkshasas suddenly dropped to the earth, deprived of life. On that fierce and mighty Râkshasa warrior—that foe of the immortals—having fallen in fight, the Three-headed one, waxing wondrous enraged began to shower terrific sharpened shafts on Nila's chest. And Mahodara, getting enraged, again swiftly mounted an elephant like the ray-furnished (Sun) mounting Mandara. Then even as a mass of roaring clouds poureth down showers enwheeled with

* Triçiras.

levin on a mountain, he showered arrows right on Nila's breast. Thereat showered with those shafts, that leader of monkeys Nila with his person pierced, had his body riven and was stupified by that exceedingly powerful one. Then that (monkey) possessed of tremendous vehemence, having regained his senses, uprooting a crag with a whole tract of trees, struck it at Mahodara's head. And struck by that mighty enemy, Mahodara, broken down by the impetus of that rock, deprived of his senses, dropped down dead on the ground, like a cliff smit with the thunder-bolt.

Seeing his uncle slain, Triçiras took up his bow; and inflamed with fury pierced Hanumān with whetted arrows. And thereat the Wind-god's son, enraged, hurled a mountain-peak (at his adversary). And Triçiras by means of keen arrows severed the same in shivers. And seeing the mountain-peak baffled, the monkey in the encounter began to shower trees on Rāvana's son. And Triçiras endowed with prowess by means of sharpened shafts cut off that descending arrowy shower in the sky and shouted (in delight). Then Hanumān flying into a fury, bounding to the welkin, with his nails ript the steed of Triçiras, even as a lion cleaveth a powerful elephant. Then taking a dart even as the Destroyer employeth the Fatal Night, Rāvana's son—Triçiras—discharged it at the offspring of the Wind-god. Thereat catching the dart of resistless course as it descended from the sky, the powerful monkey snapped it and then shouted. And seeing that dreadful dart broken by Hanumān, the monkeys, transported with delight, sent up shouts, even as clouds rumble. Then upraising his sword, that foremost of Rākshasas—Triçiras—brought it down on the breast of the monkey-chief. Overpowered with the sword-blow, Hanumān—son unto the Wind-god,—endowed with energy, dealt the Three-headed one a slap on the head. And smitten with that slap, the highly powerful Triçiras, with his hands and attire dropping off, fell down to the earth, deprived of consciousness.

Then that mighty monkey resembling a hill broke his sword as he fell, and roared, terrifying all the Râkshasas. But not brooking that uproar, that night-ranger sprang up; and springing up, he dealt a blow at Hanumân. And at that blow, the redoubtable monkey was wrought up with wrath; and inflamed with rage, he smote that foremost of Râkshasas about his diadem. And then with a sharp sword the Wind-god's son cut off his heads decked with diadems and furnished with ear-rings; even as Sakra had severed the heads of Tashtri's son.* Thereat even as burning stars, loosened, drop down from the course of Indra, the large organs of sense, and eyes flaming like glowing fire, and heads of that foe of Indra, dropped down to the ground. On Triçiras—enemy of the immortals—having been slain by Hanumân endowed with the prowess itself of Sakra, the monkeys shouted, the earth shook, and the Rakshas began to fly on all sides. And seeing Triçiras and Yudhyonmatta slain and seeing also the irrepressible Devântaka and Narântaka slain (in the encounter), that highly irascible and powerful Râkshasa—Matta—was transported with passion, and then took up a flaming mace entirely wrought with iron inlaid with gold; frothy with flesh and gore; mighty to behold; gratified with the blood of foes; with its end flaming in splendour; decked with red wreaths; and capable of striking terror into Airâvata and Mahâpadma and Sârvabhauma.† And flaming up like the Fire arisen at the end of a *Yuga*, that foremost of Râkshasas—Matta—wrought with fury,—rushed against the monkeys. Then the mighty and powerful monkey—Rishabha—springing up before Râvana's son, stood before the hosts of Matta. And seeing that mountain-like monkey staying before (him), Matta, enraged, dealt him a blow on the breast. And smit with the mace, that foremost of monkeys, with his breast riven and trembling, began to

* Viçwarupa.

† Elephants of the cardinal points.—T.

bleed copiously. And regaining his senses after a long while, Rishabha—lord of monkeys—inflamed with wrath, pouting out his upper lip, gazed at Mahāpārçwa.* And then impetuously approaching the Rākshasa, that foremost of heroic monkeys resembling a hill, endowed with vehemence, clenching his fist, suddenly smote him with a blow on his breast. Thereat like a tree whose roots have been severed, he suddenly dropped on the ground, covered with blood. And thereupon, (Rishabha) swiftly snatched his dreadful mace resembling the rod of Yama himself; and shouted. Only for a moment did he† remain like one dead. Recovering his senses, the enemy of the immortals, looking like evening clouds in hue, suddenly springing up, attacked the son of the king of waters.‡ And thereat, he dropped down to the earth, senseless. In a moment regaining his consciousness, he again bounded up,—and whirling the mace resembling a peak of the foremost of mountains, in that encounter dealt (Matta) a blow therewith. And descending on the body of that dreadful one—the enemy of deities, sacrifices and Vipras—that terrific mace rived his breast; and he began to bleed profusely, even as the lord of mountains discharges minerals and water. And taking the terrific mace of the high-souled (Matta) and swinging it again and again, (Rishabha) rushed (against the Rākshasas). And that high-souled one began to slaughter Matta's forces in the field. And broken down by his own mace, Matta dropped down like a hill, with his teeth and eyes shrivelled up; and he dropped to the earth deprived of strength and life, with his eyes paling. And on that Rākshasa falling, the Rākshasa forces began to fly. And on that brother of Rāvana having been slain, that host of Nairitas appeāring like the ocean in

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* Otherwise called *Matta*.—*T*.

† Matta.

‡ Varuna.

grandeur, leaving its arms behind,—solely for life rushed away, like unto the deep riven (by the winds).

SECTION LXXI.

SEEING in sore straits his own mighty forces capable of making people's down stand on end,—and seeing his brothers resembling Sakra in prowess, routed; and seeing also his uncles brought down in battle, as well as his brothers—Yudhyonmatta and Matta—foremost of Rākshasas, that crusher of the pride of deities and Dānavas—the exceedingly energetic Atikāya—resembling a hill, who had obtained from Brahmā a boon in battle, was fired with wrath. Ascending a car effulgent like a thousand suns mingling their rays into a burst of brilliance, that enemy of Sakra, charged the monkeys. And stretching his bow, (Atikāya) decked with a diadem and wearing polished ear-rings, proclaimed his name (among the monkey-ranks) and shouted in lofty tones. And with his leonine roars and the proclamation of his name, and the tremendous twang of his bow-string, he struck terror into the monkeys. Seeing the magnitude of his person, the monkeys thinking that it was Kumbhakarna who had come, —and affrighted thereat, sought the shelter of each other. And seeing his form like unto that of Vishnu when he displayed his threefold energy, the monkey-warriors seized with fear, began to scour on all sides. And on Atikāya appearing before them,the monkeys, stupified in that conflict, saught the shelter of Lakshmana's elder brother. And from a distance Kākutstha saw the mountain-like Atikāya mounted on the car and equipped with his bow, like unto roar ing clouds (seen) on the occasion of the universal disruption.

And seeing that huge-bodied one, Rāghava struck with surprise, comforting the monkeys, addressed Bibhishana, saying,—"Who is this one resembling a mountain, furnished with a bow and having leonine eyes, that is stationed on a large car yoked with a thousand steeds,—he that with effulgent sharpened darts and keen *prâças* and *tomaras,* shineth like Maheçwara environed by spectres—he that displaying his fatal tongue, appeareth splendid, surrounded with darts in his car; like a mass of clouds graced with lightning. And his bows adorned and backed with gold all over, beautify his car even as Indra's bow beautifyeth the firmament. And who is this foremost of Rākshasas and best of bowmen that embellishing the field of battle, approacheth on a car glorious as the sun; who, displaying the ten cardinal points with his shafts resembling the rays of the sun, appeareth handsome with his peak of a banner bearing the figure of Rāhu—whose bow bent in three places, emitting roars resembling the rumbling of clouds, and plated with gold, looketh like the bow itself of Satakratu? And his mighty car furnished with a banner and ensign and bottom, and having clatter resembling the roaring of clouds, hath four horsemen (attached to it). And there are on the car eight and thirty quivers and dreadful bows and yellow-golden bow-strings. And there are (in that car) two effulgent swords at his side, illuminin[illegible] it,—their hafts measuring four hands and their blades t[illegible] each. And that calm (warrior) wears red garlands about [illegible]s neck, and resembles a mighty mountain. And a very Destroyer, he hath a mighty mouth, appearing like that of the Destroyer himself; and he looketh like the sun stationed on clouds. And with his arms adorned with golden *angadas*, he appeareth splendid like that best of mountains—the Himavān with its towering summits. And with his pair of ear-rings, his charming yet terrific countenance shineth like the full Moon entering into Punarvaçu.* O mighty-armed

* The seventh lunar asterism.—T.

one, tell me all about this foremost of Rākshasas, seeing whom the monkeys, overwhelmed with fear, fly away in all directions." Asked by the king's son—Rāma of immeasurable prowess—the exceedingly energetic Bibhishana spoke unto Rāma, informing him,—"The highly powerful king, Vaiçravana's younger brother of dreadful deeds, the high-souled Rāvana—is the sovereign of the Rākshasas. This one is his mighty son, like unto Rāvana himself in strength. He serveth the aged, is of wide celebrity and is the prime of those versed in all branches of knowledge. And he is competent to ride horses and elephants, to wield the sword or draw the bow,—or in sowing dissensions, or giving away, or in counsel,—he reposing in whose arm Lankā hath cast off fear. Know him to be Atikāya, son unto Dhānyamāli. Having adored the pure-souled Brahmā with austerities, he hath obtained weapons, and hath defeated his foes (in fight)." 'Thou shalt be incapable of being slain by celestials and Asuras'—was the boon conferred on him by the Self-sprung; and he also gave him this celestial mail and this car resembling the effulgent Sun himself. He hath vanquished (in battle) hundreds of deities and Dānavas; and he hath (always) protected the Rakshas, and destroyed Yakshas. And this intelligent one resisted the thunder-bolt itself of Indra; and in encounter baffled the very noose of the king of waters. This one is Atikāya—foremost of Rākshasas; and that son of Rāvana is the humbler of the hauteur of deities and Dānavas. Therefore, O best of persons, do thou endeavour thy best. This one with his shafts slaughtereth the monkey-hosts before (us)." And then the powerful Atikāya entering that monkey-force, stretched his bow and shouted again and again. And the high-souled principal monkeys, seeing that (hero) possessed of a dreadful person, that best of car-warriors—stationed on his car, rushed forward. And Kumuda and Dwivida and Mainda and Nila and Sarabha dashed on at one time with trees and mountain-

peaks. Thereupon that foremost of those skilled in weapons, the exceedingly energetic Atikāya, severed those trees and rocks by means of shafts dight with gold. And in that encounter that powerful one possessed of a gigantic person, skilled in arms, pierced all those monkeys staying before him with arrows entirely made of iron. And agonised, having their persons pierced in that mighty conflict by that arrowy shower, they were incapable of resisting the same. And the Rākshasa terrified that host of monkey-heroes, even as an enraged lion priding in his youth terrifyeth a society of deer. And in the midst of those bands of monkeys, that lord of Rākshasas did not slay anyone without battle. And then springing up before Rāma, that one furnished with his bow and quiver, addressed him in haughty words, saying,—"Stationed in this car holding the bow and arrows in my hands, I will not fight any that is ignoble. Him that hath strength, and that also understandeth this business,—let him to-day speedily give me battle." Hearing his speech, that slayer of foes—Sumitrā's son—was fired with wrath. And not bearing him, he sprang forward disregarding his antagonist's words, and took up his bow. And flying unto fury, Sumitrā's son, darting up, took out arrows from his quiver, and stretched his mighty bow in front of Atikāya. And filling the entire earth and the sky and the ocean and all the cardinal quarters,—the terrific twang of Lakshmana's bow struck terror into the (hearts of the) night-rangers. And hearing the dreadful twang of the bow of Sumitrā's son, the exceedingly energetic and powerful son of the lord of Rākshasas was struck with surprise. Then Atikāya, enraged, seeing Lakshmana advance, taking sharpened shafts, spoke unto him,—"Thou art a boy, O Sumitrā's son; and as such knowest not how to display prowess. Go thou. Why wishest thou to fight with me resembling Death itself. Not Himālaya itself or the firmament or the earth is capable of bearing the impetuosity of shafts shot by my arms. Thou

wishest to rouse a fire slumbering sweetly. Leaving alone thy bow, do thou return. Do not lose thy life by coming in contact with me. Or it may be that thou art proud; and, therefore, hast no mind to return. Stay then. Renouncing thy life, thou shalt go to Yama's mansion. Behold my whetted arrows—crushers of the insolence of foes—resembling the weapon itself of the Lord,*—adorned with burnished gold. And even as a lion enraged shṛddeth the blood of a mighty elephant, this arrow of mine resembling a serpent shall shed thy blood." Having delivered himself thus, he fired with wrath set his shaft on his bow. Hearing in that encounter Atikāya's wrathful speech fraught with hauteur, the highly powerful and intelligent son of the king possessed of exceeding grace, was transported with passion; and he said,—"Thou canst not attain pre-eminence solely by virtue of thy speech. One cannot be a worthy person simply by say. O wicked-minded one, do thou display thy strength on me equipped with the bow and holding arrows in my hands. To-day shall my shafts decked in gold, drink thy blood flowing from thy person and issuing out of wounds inflicted by my arrows resembling darts.—'This one is a boy','thinking this, thou ought not to slight me. Whether I am a boy or an old† man' —death shalt thou know in the conflict. It was as a boy that Vishnu had overpowered the triune world with his prowess." Hearing Lakshmana's words, fraught with reason and high sense, Vidyādharas and ghosts, deities, Daityas and Maharshis, and the high-souled Guhyakas then beheld that marvel.‡

Then Atikāya, enraged, setting his arrow on his bow, shot it at Lakshmana, as if devouring up the welkin. Thereat, Lakshmana—slayer of hostile heroes—with a crescent sever-

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* *Isvara—Siva.*—His weapon is the trident.—T.

† The commentator says the passage means—"Thou knowest (me) *for death* itself'. I prefer the sense given.—T.

‡ The encounter that ensued between Lakshmana and Atikāya.—T.

ed that sharpened shaft resembling a venomous serpent, as it was descending. And seeing the shaft severed,like a serpent having its person cut off, Atikāya waxing exceedingly enraged,took up five arrows; and the night-ranger discharged them at Lakshmana. Thereat Bharata's younger brother cut off the approaching arrows with whetted shafts. And having severed them with sharpened shafts, Lakshmana—slayer of hostile heroes—took up a sharpened arrow, as if flaming in energy. And taking it, Lakshmana set it on his excellent bow; and drawing the latter, vigorously discharged the shaft. And that hero endowed with prowess hit that foremost of Rākshasas in the forehead with that shaft having bent knots, discharged from his bow drawn to its full bent.—And that arrow piercing the forehead of that dreadful Rākshasa, and smeared with blood, appeared like the lord of serpents in a mountain. And the Rākshasa, smarting under Lakshmana's shaft, showered, like the dreadful gateway of Tripurā battered by Rudra. Then recovering himself and reflecting, he said,*—'Excellent well! By this discharge of thy shaft, thou approvest thyself as a foe in whom I can well glory." Having spoken thus candidly, he, folding his hands at ease, and seated on the platform of his car, began to range in it. And then that foremost of Rākshasas began to take up, set, and shoot one, three, five, or seven shafts. And those shafts resembling Fate itself, plated with gold at the feathered parts,—and looking like the Sun himself (in splendour),—discharged from the bow of the lord of Rākshasas, lighted up the heavens. Thereat Rāghava's younger brother by means of many a sharpened shaft calmly cut off all those vollies of arrows shot by the Rākshasa. And finding all those arrows riven in the encounter, that enemy of the lord of the immortals, Rāvana's son, was fired with wrath, and took up a whetted shaft. And then aiming that arrow, that highly powerful one suddenly shot it; and with that, rushing

* *Chintayámása—thought*, I apprehend, means *said* in this connection.

on, hit Sumitrā's son in the chest. And struck in the encounter by Atikāya, the son of Sumitrā began to bleed copiously, like a mad elephant discharging the temporal juice. And then that lord at once extricated the arrow ; and then took up a keen shaft and fixed the same on his weapon.* And then he set a shaft (on his bow-string) reciting a formula for the Agneya† weapon ; and thereat his arrow as well as bow flamed up. Then the highly powerful Atikāya took up a Raudra‡ weapon; and thereon fixed a shaft plated with gold at the feathered part, and resembling a serpent in sheen. And even as the Reaper hurleth his rod, did Lakshmana hurl that weapon inspired with divine energy, dreadful and aflame,—at Atikāya. And seeing that shaft set upon an Āgneya weapon, that night-ranger discharged a Raudra arrow set upon a Solar weapon. And there like a pair of infuriated serpents, those arrows with their heads flaming in energy, baffled each other in the sky. And burning each other, the shafts fell on the earth ; and those best of arrows, shorn of brilliance and reduced to ashes, were deprived of their splendour. And having blazed in the welkin, those two fell down to the earth reft of their lustre, Then Atikāya wrought up with wrath discharged an arrow called Aishika dedicated to Tashtri. Thereat the powerful son of Sumitra severed that shaft by an Aindra§ weapon. Seeing Aishika baffled, that Prince—son unto Rāvana—fired with rage, fixed an arrow on a Yāmya‖ weapon ; and then the night-ranger shot that weapon at Lakshmana. And Lakshmana resisted it by a Vāyavya¶ weapon. And then as a mass of clouds poureth down showers, Lakshmana, enraged, poured volleys

* *i.e.* the bow.

† Belonging to the god of Fire.

‡ Relative to Rudra.

§ Belonging to Indra.

‖ What could this be like ? The commentator is silent over this important point.—T.

¶ Belonging to the Wind-god.

of shafts on Rāvana's son. Thereupon, hitting Atikāya, those arrows coming in contact with his mail, had their barbs broken, and fell down to the earth. And seeing them baffled, that slayer of hostile heroes—the renowned Lakshmana—began to shower shafts by thousands. And albeit showered with those arrows, that Rākshasa—the mighty Atikāya—in that encounter was not pierced by them on account of his impenetrable mail; and that best of men failed to hurt him in the contest. Then approaching him, the Wind-god spake unto him, saying,—"This one hath received a boon from Brahmā, and is covered with an impenetrable mail. Pierce him with a Brāhma* weapon. He cannot otherwise be slain. This one clad in mail and endowed with prowess is forsooth incapable of being slain by others." Hearing the words of the Wind-god, Sumitrā's son like unto Indra in prowess took an arrow endowed with fierce impetuosity, and at once set it on a Brāhma weapon. And on that sharp-headed best of arrows being fixed on that foremost of weapons, the cardinal quarters and the Moon and the Sun and the mighty planets and the sky were seized with affright; and the earth shook. And inspiring that arrow furnished with a feathered part and resembling an emissary of Yama himself, and fixing the same on his bow, Sumitrā's son in that encounter discharged that shaft like unto the thunder-bolt at the son of the enemy of Indra. And in that conflict Atikāya beheld that shaft fair-feathered and having its feathered part dight with splendid diamonds, acquiring enhanced vehemence arising from its having been discharged by Lakshmana,—and hissing and rushing on with tremendous impetuosity. And seeing it, Atikāya swiftly resisted it with countless sharpened shafts. But endowed with the energy of Suparna himself, that shaft vehemently went to him. And seeing that shaft flaming and resembling the Fatal Destroyer himself,—coming, he, exerting himself to the utmost resisted

† Belonging to Brahmā.

t with darts and *rishtis* and maces and adzes and javelins nd arrows. But beating down all those weapons of wonderul forms, that arrow alive with flames, coming to the liadem-decked head of Atikāya, severed the same (in twain) And that head furnished with a corsalet, cut off by akshmana's arrow, suddenly dropped to the earth, like a ummit of Himavān toppling (to the ground). Seeing him olling on the earth, with his attire and ornaments scattered bout, those night-rangers that survived were overwhelmed ith grief. And with pale forces and distressed, they, atigued in consequence of the thrashing they had undergone, uddenly began to cry in frightful accents. And on their eader having been slain, those night-rangers that were about Atikāya), without waiting any longer,—overwhelmed with anic, rushed towards the city. And on their foe endowed ith terrific prowess and incapable of being confronted, aving been slain, innumerable monkeys filled with excess f joy, and displaying countenances resembling blown lotuses, aid homage unto Lakshmana working out their welfare.

SECTION LXIXII.

HEARING Atikāya slain by the high-souled Lakshmana, the ing was filled with exceeding great anxiety and spoke thus, —"Dhumrāksha exceedingly wrathful,—best of those equipped ith all arms—and Akampana and Prahasta and Kumbharna—all these exceedingly mighty heroes—Rākshasas ever eeking warfare, conquerers of the forces of foes, and never efeated by antagonists, have together with their hosts been lain by Rāma of untiring feats. And other Rakshasas aving gigantic bodies and skilled in various arms,—countless

high-souled heroes—have also been brought down. These brothers were formerly bound by my son Indrajit of renowned strength and prowess with terrific shafts, obtained as boons. And I do not know by what power or superhuman virtue or stupifying energy did those brothers—Rāma and Lakshmana—liberate themselves from those dreadful bonds, which could be loosed neither by celestials nor the highly powerful Asuras combined nor Yakyas, Gandharbas and Pannagas. And all those heroic Rākshasa warriors that marched forth at my bidding, have been destroyed by monkeys of marvellous might. Him see I not that can now slay Rāma with Lakshmana, —that hero together with his forces and Sugriva and Bibhishana. Alack! mighty must be Rāma and wondrous is his strength of weapon—he coming in contact with whose prowess, these Rākshasas have met with their deaths. Now let this palace be everywhere guarded by a vigilant garrison, —as also the *açoka* wood where Sitā is being guarded. We should always be acquainted with the ingress and egress (of every person). And do ye, surrounded by forces, remain where there are garrisons. And the night-rangers should in the evening, at midnight and in the morning always watch the movements of the monkeys. The monkeys should by no means be slighted. And ye should know whether the enemy putteth forth (fresh) efforts,—and whether they advance or remain stationed where they at present are."—Thereupon those exceeding mighty Rakshasas did as they had been desired. And having directed them, Rāvana—lord of Rākshasas—bearing the dart of ire (in his heart), in forlorn guise entered his own mansion. And with the fire of his rage blazing up, the exceedingly powerful sovereign of the night-rangers, absorbed with the danger that had befallen his son, began to sigh momentarily.

SECTION LXXIII.

THOSE Rakshas that remained after the others had been slain, swiftly informed Rāvana that all those foremost of Rākshasas—Devantaka and the rest, Triçiras, Atikāya and others—had been slain. And suddenly hearing them slain, the king with his eyes charged with brine, thinking of the disastrous destruction of his sons and brothers, was extremely agonized. Thereupon, seeing the king afflicted, and sunk in a sea of sorrow, that foremost of car-warriors—son unto the Rākshasa king—Indrajit, addressed (his sire), saying,—"O father, it doth not behove thee to be overcome with this excessive grief, inasmuch as, O lord of Nairitas, Indrajit yet breaths. Smit by the enemy of Indra, (Rāghava) can by no means save his life in encounter. To-day behold Rāma along with Lakshmana with their bodies torn with my shafts,—lying down lifeless on the ground, having their persons covered with my sharpened arrows! Hear this vow of the foe of Indra, never swerving and instinct with prowess and divinity,—this very day will I with unfailing shafts slay Rāma along with Laksmana. To-day let Indra and Vaivaçwata and Vishnu and Rudra and Sādhyas and Vaiçwas and men and the Sun and the Moon, behold my immeasurable prowess, terrific like that of Vishnu at the sacrificial ground of Vāli." Having spoken thus, that foe of the lord of celestials endowed with exceeding energy, taking the king's permission, ascended a car having the velocity of the wind itself, yoked with asses, and furnished with every variety of weapons. And ascending the car, resembling the car of Hari himself, that exceedingly powerful repressor of enemies at once set out for the field of battle. And as that high-souled (hero) marched, he was followed by countless mighty (Rākshasas) breathing spirits; bearing bows in their strong

hands. And some of those, resembling mountains, were mounted on elephants, and some on superb steeds, and some on bears, and some on beasts of prey, and some on lions and jackals,—and some of the Rākshasas endowed with dreadful vigor were mounted on crows, and some on swans, and some on peacocks,—they were equipped with *prâças* and maces and *nistrinças* and axes and clubs. And all sides were filled with the blares of conchs and the sounds of kettle-drums. And then that enemy of the lord of celestials marched forth with impetuosity. And with an umbrella hued like the Moon, that destroyer of enemies appeared like the full Moon stationed in the sky. And that hero garnished in golden ornaments—that foremost of all bowmen—was fanned by an excellent and graceful golden *chowri*. And with Indrajit furnished with the splendour of the Sun himself, and possessed of peerless prowess, Lankā looked beauteous even as the firmament graced with the glorious Sun.

Arriving at the scene of conflict, that highly powerful repressor of foes arrayed his forces aound the car. And then that foremost of Rākshasas with choice *mantras* duly offered libations unto Fire.* And that powerful lord of Rākshasas there worshipping Fire with fragrant wreaths and fried paddy, sacrificed unto it. And arms served for *Kâça* and *Bibhitakas* for fuel; and there were red cloths and a ladle made of black iron. And spreading Fire there, with *tomaras* representing *Kâça*, he seized the neck of a living goat. And then the kindled smokeless fire blazing up brilliantly, displayed signs betokening victory. Thereat, with his right tongue whirling, the Deity of Fire himself looking like one made of gold,—arising, accepted the offering. And then that (Rākshasa) skilled in weapons acquired a Brāhma weapon (from that Deity), and inspired his bow and car with *mantras*. On that weapon having been

* Hutabhoktâram—*eater of sacrificial offerings*—a designation of Fire.

invoked,* and on (the god of Fire) also having been worshipped, the firmament furnished with the suns and stars and planets was afflicted with affright. Having worshipped (the god of Fire), that one endowed with the splendour of Fire itself, that one possessed of the prowess of the great Indra and gifted with inconceivable vigor, accoutred in bows and arrows and swords and having steeds and cars and darts,—disappeared in the sky. Then burning for battle, setting up roars went out the Rākshasa ranks, thronging with steeds and cars, and graced with pennons and standards. And they fell to slaughtering monkeys in the engagement with countless shafts, sharp, variegated and decorated; as also with *tomaras* and *hooks*. And Rāvana's son, fired with wrath, seeing those night-rangers, addressed them, saying,—"Do ye, burning with a desire to destroy the monkeys, fight cheerfully." Thereat all those Rākshasas, eager for victory, smitting roars, covered the dreadful monkeys with showers of shafts. And environed by Rakshas in that encounter, he† poured on the monkeys *nâlikas* and *narâchas* and maces and clubs. And trembling in the encounter, those monkeys armed with trees at once began to shower rocks and trees on Rāvana's son. Then the exceedingly powerful Indrajit, son unto Rāvana, endowed with wondrous energy, pierced the bodies of the monkeys (with arrows). And fired with wrath, that (hero) rejoicing the Rākshasas with a single shaft pierced nine and seven monkeys in that encounter. And that invincible hero in that coflict mangled the monkeys with shafts resembling the Sun, decked with gold. And their persons pierced in that contest, and the mselves pained with those arrows, they began to fall down, giving up all intention of fight, like mighty Asuras smit by the celestials. And then waxing highly enraged, those considerable monkeys in that conflict hotly pursued (Indrajit)

* *i. e.* on the *deity* presiding over that weapon, being invoked.

† Indrajit.

resembling the Sun himself and having terrific arrows for his rays. And all the monkeys, with their bodies riven and deprived of their senses, and bathed in blood and writhing in torments,—pursued (Indrajit). And putting forth their prowess in behalf of Rāma, those monkeys, equipped with rocks in the encounter, who had set apart their very lives (for him), paused,shouting up loudly. And they in that conflict showered trees and crags and mountain-tops on Rāvana's son. And that destroyer of foes—the exceedingly energetic son unto Rāvana—resisted that mighty shower of trees and stones capable of compassing destruction. Then that Lord pierced the monkey-hosts in the encounter with shafts resembling fire or venomous serpents. And piercing Gandhamādana with eight and ten sharp arrows, he wounded Nila stationed at a distance with nine shafts. And that one endowed with redoubtable prowess pierced Mainda with seven shafts capable of piercing into the pith; and he pierced Gaja with five shafts in the encounter. And he pierced Jāmbavān with ten and Nila with thirty. And then with dreadful sharp shafts obtained as boons, he rendered Sugriva and Rishabha and Angada and Dwivida (almost) lifeless. And transported with passion, and resembling the Five arisen at Doomsday, Indrajit, harassed other principal monkeys with countless arrows. And in that terrific conflict, he agitated the monkey-hosts with swift-speeding shafts, resembling the Sun himself, deftly discharged (from his bow). Then in that encounter, leaving his army, Indrajit became suddenly invisible unto the monkey-hosts,—and began to shower fierce arrows, like dark clouds pouring rain. And with their persons torn by the arrows of the conqueror of Sakra,—slain by his power of illusion,—with their teeth uprooted, those mountain-like monkeys fell down in the field, emitting frightful cries,—like a mountain smit with Indra's thunderbolt. And in the conflict they could only see sharp-pointed shafts among the monkey-ranks; but

that foe of the celestial chief—the Rākshasa, hidden by virtue of illusion, they could not discover there. And then the high-souled lord of Rakshas covered all sides with sharp-pointed shafts resembling the rays of the Sun ; and he rived the foremost monkeys. And whirling darts and *nistraiças* and axes, flaming and having the effulgence of Fire,—and furnished with flames shooting forth sparks,—he discharged them furiously at the forces of the sovereign of monkeys. And the monkey-leaders struck with Sakrajit's shafts resembling flames, appeared like laughing Kinçukas. And some looking at the sky were struck at their eyes. And they gradually began to hide themselves in each other and drop to the earth. And that foremost of Rākshasas—Indrajit—with *prâças* and darts and whetted arrows, inspired with *mantras*, pierced all those powerful monkeys,—Hanumān and Sugriva and Angada and Gandhamādana and Jāmbavān and Sushena and Vegadarçin, and Mainda and Dwivida and Nila and Gavāksha and Gavaya and Kesari and Hariloman and the monkey Vidyutdanshtra and Suryyānana and Jyotimukha and the monkey Dadhimukha and Pāvakāksha and Nala and the monkey Kumuda. And having pierced those foremost monkeys with golden-hued maces, he showered on Rāma and Lakshmana arrows resembling the rays of the Sun. And showered with those vollies of arrows, Rāma, without heeding that discharge resembling a very downpour, —reflecting, spoke unto Lakshmāna,—"O Lakshmana, this lord of Rākshasas, this foe of the lord of celestials, having obtained the Brāhma weapon,—after having brought down the monkey-hosts, are assailing us with sharpened shafts. And that high-souled heedful one, having been given a boon by the Self-sprung, hath rendered his dreadful body invisible. How can we slay him, who is fighting with upraised weapons, but who hath hid his body. The reverend Self-sprung, I deem, is incomprehensible. And this is his weapon, embodying his energy. Therefore, O intelligent one, do thou to-day

along with me calmly bear this. And let this foremost
them all—this lord of Rākshasas—cover all sides with t
showers of his shafts. And in consequence of this, the arr
of the monkey-king with its greatest heroes fallen, doth n
appear to advantage. And seeing us also fallen senseless,
and desisting from fight with our joy and anger gone off fr
us, for certain will the enemy of the immortals, taking t
Fortune of fight seek his home." And assailed by Indra
with networks of arrows, they were then sore distressed
the field. And having struck them with sadness, Indra
from joy shouted in the encounter. And having thus worst
in battle that monkey-army and Rāma along with Lakshman
he speedily entered the city ruled by the hand of the Te
necked one. And extolled by the Yātudhānas, he, filled wit
delight, related everything unto his sire.

SECTION LXXIV.

AND they* were rendered inert in the field; and t
army of the monkey-leaders was stupified, with Sugri
and Nila and Angada and Jāmbavān,—and they did not sh
any signs of activity. Thereupon, seeing them dispirite
that foremost of intelligent persons—Bibhishana—cheeri
them up with his peerless speech, said,—"Ye heroes of t
king of monkeys, do not give way to fear. This is not t
time to indulge in grief at this place; for the sons of th
noble one,†—inactive and depressed, and seeming to
wounded with the showers of Indrajit's shafts,—are in reali

* *i. e.* Râma and Lakshmana.

† Daçaratha.

in this plight, for showing reverence unto the words* of the Self-sprung one.—On him the Self-sprung hath conferred the mighty Brahmā weapon of unfailing power; and the king's sons are doing honour to it by lying down on the field of battle. Why then do ye grieve now?" Hearing the words of Bibhishana and honoring the Brahmā weapon, Hanumān spoke as follows:—"The host of the quick-paced monkeys hath been slain by this weapon. Let us go and console them who are still living." And those two great heroes—Hanumān and that foremost of the Rākshasas, with fire-brands in their hands, began to range to and fro in the battle field. And they beheld there the earth strewn on all sides with monkeys lying down like so many hills and various shining weapons. And some of these monkeys were deprived of their tails, some of their hands, some of their thighs, some of their legs, some of their fingers, and some of their heads. And blood was gushing out from the persons of some, and others were urinating out of fear. And Bibhishana and Hanumān beheld there Sugriva, Angada, Nila, Gandhamādana, Jāmbavān, Sushena, Vegadarshin, Mainda, Nala, Jyotimukha, and the monkey, Dwivida,—almost slain. And Bibhishana and Hanumān saw in the field seven and sixty *kotis* of fleet-footing monkeys slain (in battle) at the fifth part of the day by the darling of the Self-sprung. And surveying that host worsted, dreadful like the surges of the sea, Hanumān and Bibhishana began to search for Jāmbavān. And finding that heroic son of Prajāpati, afflicted with natural decrepitude, aged, and resembling smouldering fire,—wounded with hundreds of shafts, Pulastya's son said,—"O noble one, hath not thy life been destroyed with those sharp shafts?" Hearing Bibhishana's words, Jāmbavān—best of bears—evoking utterance with extreme effort, said,—"O foremost of Nairitas, endowed with exceeding prowess, I know thee by thy voice. Having my person pierced with sharp shafts, I

* Mantra.

cannot see thee with my eyes. Doth he through whom Anjanā as well as Mātariçwa* are blessed with fair offspring,—doth that prince of monkeys—Hanumān—live?" Hearing Jāmbavān's speech, Bibhishana said,—"Why, passing by the son of the high and mighty,† dost thou enquire after the Wind-god's offspring? O noble one, thou dost not show that overflowing affection either for king Sugriva or Rāghava that thou showest for the son of the Wind-god." Hearing Bibhishana's words, Jāmbavān said,—"Hear, O foremost of Rākshasas, why I enquire after the Wind-god's son. While this hero is alive, this force, albeit destroyed, liveth; but if Hanumān is reft of life, although living, we are destroyed. O child, if the Wind-god's offspring, resembling his sire himself or (the deity of) Fire in prowess, is alive, there is hope for our lives." Then approaching that aged one, Hanumān—son unto the Wind-god—saluted him humbly, holding Jāmbavān's feet. Hearing Hanumān's voice, that foremost of monkeys, with his senses sorely smarting, deemed himself as having regained his life. Then that exceedingly energetic one addressed Hanumān, saying,—"Come, O powerful monkey. It behoveth thee to rescue the monkeys. There is none else. Endowed with profuse prowess, thou art the greatest friend of these. This is the hour when thou shouldst display thy might. Any other see I not. Do thou cheer up this host consisting of bears and monkeys; and do thou also heal the wounds of these two tormented by them. Bounding sheer over the main, thou, O Hanumān, shouldst repair to the Himavān—foremost of mountains. There thou wilt see that best of mountains—the golden Rishabha of terrific aspect, and, O smiter of foes, the peak also of Kailāça. Lying in the lap of these two, thou, O hero, O powerful monkey, wilt see the mountain of medicines, fraught with healing herbs of all kinds. On its summit thou wilt find four medicinal herbs

* The Wind-god.

† *Vide Hamlet.*

ning ard illumining the ten cardinal quarters—*viz.*,
itasanjivani,* Viçalyakarani,† Suvarnakarani,‡ and the
ghty medicine, Sandhāni. O Hanumān, providing thyself
h these, thou shouldst come hither without delay. Do
ıu, O offspring of the Wind-god§ bringing back lives
o these monkeys, cheer them up." Thereat Hanumān
ed himself with energy, even as the Ocean heaveth with
force of the winds (blowing on its breast). And ascend-
the summit of that mountain,‖ and hurting it with his
ad, that hero—Hanumān—appeared like a second mountain.
d crushed under the tread of that monkey, the mountain
s dispirited ; and sore distressed, it could hardly contain
elf. And the trees on it began to topple to the earth ;
d on account of the vehemence of the monkey, they flamed
. And smitten by Hanumān, its peaks were scattered
ound. And monkeys could no longer dwell on that fore-
st of mountains, which, being hard pressed (by Hanumān),
s trembling all over, with its slopes covered with broken
es and rocks. And with her giant gateways shaking, and
e doors of her edifices broken, that night Lankā, over-
elmed with fright, seemed to be dancing. And the
spring of the Wind-god, resembling a mountain itself,
inging that mountain to sore straits, agitated the entire
rth with her Oceans. And hurting the mountain with his
ead, he, opening wide his mouth resembling that of a mare,
nt up loud shouts, terrifying the night-rangers. And
aring those tremendous roars as he kept emitting cries,
e powerful Rākshasas were quite stupified. And bowing
wn unto the Ocean, that subduer of enemies, the Wind-
d's son, endowed with dreadful prowess, began to ponder

* *Lit.* reviving the dead.

† *Lit.* healing wounds inflicted by darts.

‡ *Lit.* transmuting any thing to gold.

§ *Gandhabahâtanaya*—lit., son unto the bearer of smell—a designation of Wind in Sanskrit.—T.

‖ Trikuta.

over the mighty mission with which he had been entrusted in the interests of Rāghava.—And, then upraising his tail resembling a serpent, bending his back, contracting his ears, and opening his mouth looking like that of a mare, that one possessed of terrific impetuosity, bounded into the sky. And with the vehemence of his rush,—he carried away in his wake whole tracts of trees, and rocks, and crags, and inferior monkeys;* and after having been carried away some distance by the vehemence of his arms and thighs, they, at length losing their velocity, fell into the waters (of the Ocean.) And stretching his arms resembling serpents, the son of the Wind-god endowed with the prowess of Garura† coursed on towards the monarch of mountains, as if making all the quarters tremble. And seeing the sea with its hosts of billows rolling furiously, and with the confideracies of aquatic animals bewildered by the angry waters, he coursed on rapidly, like the discus discharged by the hand of Vishnu. And surveying hills and birds and pools and rivers and tanks and splendid cities and flourishing provinces, that one equal to his sire himself in celerity, held his way. And that hero—Hanumān—like unto his father in prowess, and incapable of being fatigued, vigorously proceeded along the orbit of the Sun. And that powerful monkey possessed of the speed of the Wind itself, and having mighty impetuosity, careered, making all sides resound with his roars. And remembering Jāmbavān's words, that redoubtable monkey, son unto the Wind-god, possessed of terrific prowess, and resembling a mountain, suddenly saw (before him) the Himavān: furnished with countless cascades and numerous caves and rivulets; with splendid summits appearing like massess of pale clouds; and graced with various trees. And arriving at that lord of mighty mountains, furnished with excellent towering golden summits, he saw the great sacred asylums (of the

* Residing in the Trikuta mountain.

† The text has, *the Foe of serpents*—an appellation of Garura

ascetics), inhabited by the flower of celestial saints. And he saw Brahmakoça(*a*) and Rajatālaya(*b*) and Sakrālaya(*c*) and Rudraçarapramoksha(*d*) and Hayānana(*e*) and the flaming Brahmaçiras,(*f*) and the servants of Vaivaçwata.(*g*) And he saw the abode of the Fire-god, and the abode of Vaiçravana and the effulgent Suryyanivandhana,(*h*) and the abode of Brahmā,(*i*) and the bow of Sankara, and the navel of the Earth.(*j*) And he saw Kailaça of terrific aspect,and the stone(*k*) of Himavān, and that bull,(*l*) and the golden mountain, and that foremost of mountains furnished with all medicinal herbs, flaming, and illuminated with every kind of medicinal plants. And beholding that flaming mass of fire, the offspring of Vāsava's(*m*) emissary wondered. And bounding up to the lord of medicinal mountains, he fell to searching for the drugs. And that mighty monkey--the Wind-god's son—leaving behind a thousand *yoyanas*, began to range the mountain containing the divine remedies in its entrails. And those potent medicines,in that foremost of mountains, knowing (before-hand) that one was coming seeking for them, rendered themselves invisible. And not seeing them, the high-souled Hanumān was angered; and from wrath he set up roars.

(*a*) The place of Hiranyagarbha.

(*b*) The place of Rajatanâbha—*silver-naveled*—another form of Hiranyagarbha.

(*c*) The abode of Sakra.

(*d*) The place wherefrom Rudra discharged his arrow on the occasion of the destruction of Tripurâ.

(*e*) The place of the Horse-necked.

(*f*) The place of the deity presiding over the Brahma weapon.

(*g*) An appellation of Yama.

(*h*) The spot where the suns meet.

(*i*) The place of the four-faced Brahmâ.

(*j*) The spot of Prajâpati.

(*k*) On which Rudra sat when engaged in asceticism.

(*l*) Which had been mentioned by Jâmbaván.

(*m*) The emissary of Vâsava in his cloud-form is the Wind driving the cloud; and the passage refers to Hanumân.—T.

And not brooking that, (Hanumān) with eyes resembling glowing fire, addressed that foremost of mountains, saying,—"What is this that thou hast decided on, that thou showest no compassion for Rāghava? But, O lord of mountains, to-day witness thyself, overpowered by my arms and torn in pieces!" And (anon) on a sudden, he violently rooted up its summit with trees and elephants and gold, and furnished with thousand varieties of ore,—having its tops torn and its slopes aflame. And uprooting it, he sprang into (the bosom of the air), terrifying the worlds containing celestials and the lords thereof. And hymned by countless rangers of the air, that one endowed with the terrific impetuosity of Garura himself, taking that summit furnished with the splendour of the Sun, went along the orbit of the Sun. And near the Sun, that Sun-like one seemed to be another Sun. And with that mountain, the offspring of the bearer of perfumes appeared surpassingly grand, like very Vishnu equipped with the flaming discus having a thousand edges. And seeing him, the monkeys shouted,—and he also, seeing them, shouted in delight. And hearing their tremendous cheers, those residing in Lankā shouted still more dreadfully. And then the high-souled one dropped on that best of mountains in the midst of the monkey-forces; and, bowing down unto the principal monkeys there, he embraced Bibhishana. And then those sons of that king of men, smelling the perfume of that mighty medicine, were then and there healed of their wounds; and the heroic monkeys also sat up. And all the heroic monkeys were instantly healed and cured; and those also that were slain (in battle), through the smell of that best of drugs, sat up, like persons risen after sleep at break of day. Ever since the monkeys and Rākshasas had begun to fight, for maintaining honor, all those Rākshasas that were slain there by the mighty monkeys, were thrown into the sea. Then that monkey, the offspring of the bearer of fragrance, endowed with terrific speed, took that medicinal mountain

(back) unto Himavān and again presented himself before Rāma.

SECTION LXXV.

THEN the exceedingly energetic lord of monkeys, Sugriva, said unto Hanumān these words fraught with import,—"Inasmuch as Kumbhakarna hath been slain as also the princes,* Rāvana can no longer defend the city.† Now let those principal monkeys that are endowed with great strength and that are furnished with fleetness, taking fire-brands (in their hands) rapidly rush towards Lankā" Then when the Sun had set and at the terrific front of Night, those foremost of monkeys marched towards Lankā, equipped with fire-brands. And charged at all points by numbers of monkeys armed with fire-brands, those fierce-eyed (Rākshasas) that guarded the gates.‡ suddenly fled away. And thereat, (the monkeys) delighted set fire to gates and upper apartments and spacious high-ways and various by-ways and edifices. And the fire§ burnt their‖ mansions by thousands; and mountain-like superstructures toppled headlong to the earth. And there burnt *aguru*, and sweet sandal, and pearls, and sheeny gems, and diamonds and corals. And there

* *Nishuditâh—slain*, left out for euphony.

† *Upanirhâram* is a contested term. Kataka gives the sense adopted by me. Tirtha says it means 'Râvana cannot give battle in the open field.' According to others, it means 'He cannot offer truce to us.—T.

‡ *Arakshâh*—according to some means *gates*. According to others, a *gulma* or *division of an army.—T.*

§ *Hutabhuk—lit.* eater of sacrificial offsprings—a designation of Fire.

‖ According to the commentator this refers to the fire lighted by the monkeys. I differ.—T.

burnt linen and fine silk and *âvikas* and various kinds of woolen cloths; and vessels of gold, and weapons; divers kinds of furniture, trappings and ornaments of steeds; cords for tying elephants; burnished ornaments for cars; armour of warriors; and hides of horses and elephants. And swords and bows and bow-strings and arrows and *tomaras** and *ankuças*† and darts. And blankets and *chowris* and tiger-skins and musk and other things. And pearls and excellent gems; and edifices all around. And there the fire burneth heaps of various kinds of arms. And then the fire burnt various kinds of curious structures, and the dwellings of Rākshasas and all householders. And there the fire flaming up again and again burnt down by hundreds and thousands the houses of the denizons of Lankā,—clad in curious golden mail; and wearing wreaths and ornaments and attires; having their eyes wildly moving in intoxication; reeling in drink; those whose paramours were dressed in flowing apparels; or those wroth with their foes; or bearing maces and darts and swords in their hands; or engaged in eating or drinking; or asleep with their beloved on costly couches; or who, agitated with fright, were hastily going taking their sons with them.—And that fire burnt down firm-based rich dwellings furnished with innumerable apartments, and garnished with golden Moons and crescents,—and mansions having graceful crests; and variegated windows and daises raised there, embellished with rubies and lapises, and seeming to touch the Sun; and piles resembling mountains in grandeur,—and resonant with the cries of Kraunchas and peacocks and the tinklings of ornaments. And the flaming gateways all round appeared like clouds in the rainy season lighted up by lightning, or like the peaks of a mighty mountain ablaze with a forest-

* An Iron club.—T.

† The hook used to drive an elephant.—T.

conflagration. And superb damsels asleep in lofty edifices,* being burnt, cast away their ornaments and shrieked. And consumed by the fire, buildings began to drop down like the summits of a mighty mountain smit with the thunder-bolt of the thunderer. And those burning, appeared from a distance like the peaks of Himālaya aglow. And in consequence of those tops of the edifices burning and of the living flames, that night Lankā looked as if swarming with flowering Kinçukas. And with elephant-riders, and elephants, and steeds let loose, Lankā appeared like the Ocean at the hour of Universal tumbling,—with its ferocious aquatic animals whirling in wild chaos. Sometimes, an elephant seeing a steed let loose,—was flying away in fear; and sometimes a horse seeing a frightened elephant,was stopping, himself seized with fear.—And on Lankā burning, the mighty main with the reflection (of the conflagration) looked like an Ocean of red waters. And in a short time that city set on fire by the monkeys, looked like the earth glowing at the time of the Universal dissolution. And the cries of the females amidst the drift of smoke, heated by the flames, could be heard from an hundred Yoyanas. And as Rākshasas having their bodies burnt came out of houses, monkeys eager for encounter on a sudden sprung upon them. And the shouts of the monkeys and the cries of the Rākshasas made the ten cardinal quarters and the ocean and the Earth resound.

And on those high souled ones—both Rāma and Lakshmana—having been cured of their wounds, possessing themselves in calmness, took up their excellent bows. And Rāma drew that best of bows. And thereat there was heard a tremendous twang striking terror into the Rākshasas. And drawing his redoubtable bow, Rāma appeared like the reverend enraged Bhava, drawing his bow having sounds and instinct with Brahma energy. And the twang of Rāma's bow, drowning the roars of both the

* *Vimâna*, according to Rámânuya, is a seven-storied edifice.—T.

monkeys and the Rākshasas,—was alone heard. And the ululations of the monkeys and the cries of the Rākshasas and the rattle of Rāma's bow—these three filled the ten cardinal quarters. And with the shafts discharged from his bow, the gateway of the city resembling the summit of Kailāça was crushed in pieces, scattered around on the ground. And seeing Rāma's shafts in cars and dwellings, the preparations for conflict were pushed on with great vigor. And in consequence of the foremost Rākshasas preparing for fight, and emitting roars, that night appeared like the Fatal Night itself. And the foremost monkeys were directed by the high-souled Sugriva, saying,—"Ye monkeys, do ye fight, approaching the gate lying at hand. But he that flyeth from his ranks, should be slain by main force". As the principal monkeys stationed themselves at the gate, equipped with fire-brands, wrath took possession of Rāvana. And as he yawned, the wind (blowing) from his mouth), filled the ten cardinal regions; and his wrath resembled that appearing in the person of Rudra. And wrought up with a mighty rage, he sent forth Kumbha and Nikumbha—both sons of Kumbhakarna—in company with innumerable Rākshasas.—And in accordance with Rāvana's command, Yupāksha and Sonitāksha, and Prajangha, and Kampana went with Kumbhakarna's sons. And, setting up leonine roars, he commanded all those highly powerful Rākshasas, saying,—"Do ye go this very day for battle." Thus directed, those heroic Rākshasas, equipped with flaming weapons, went out, roaring again and again. And the firmament was illuminated with the splendour of the ornaments of the Rākshasas and the splendour of their persons and the fire kindled by the monkeys. And there the light of the Moon and that of the stars and the brilliance of their ornaments,—combined, lighted up the welkin.—And the beams of the Moon and the brilliance of the ornaments and the flaming splendour of the planets emblazoned all round the forces of the monkeys and

Rākshasas. And the light of half-burnt houses, again, falling on the restless ripples of the sea, made it wear an extremely beautiful aspect. And those dreadful Rākshasa hosts, possessed of dreadful prowess and energy, were seen,—with ensigns and banners; excellent swords and *paracwadhas*,* terrific steeds and cars and elephants rife with *paths*,† and flaming darts and clubs and scimitars and *yrâsas* and *tomaras* and bows; bearing blazing *prâsas*; ringing with the tinklings of hundreds of balls; with their arms encased in golden networks; flourishing axes; whirling their mighty weapons; fixing shafts on their bows; making the air swoon away with the perfumes of their wreaths; extremely terrific; swarming with heroes; sending out sounds like those of the sea. And seeing the army of the Rākshasas incapable of being coped with advance, the monkey-forces began to move and send up loud cheers. And thereat that array of Rākshasas vehemently sprang forward before the force of the foe, like unto insects plunging into a flame. And whirling with their arms bludgeons and *acanis*, that army of Rākshasas appeared exceedingly grand. And the monkeys, eager for encounter, darted forward like maniacs; and began to despatch the night-rangers with rocks and trees and clenched fist. And Rākshasas possessed of dreadful prowess with whetted arrows swiftly cut off the heads of falling monkeys. And the Rākshasas ranged there, with their ears torn with teeth, or their heads broken by blows, or their limbs crushed with the discharge of crags. And in the same way other grim-visaged night-rangers slew with sharpened swords the foremost of monkeys on all sides. And one about to slay another was himself slain by the latter; and one, about to bring another down, was himself brought down (by his adversary, and one that was railing at another, was in turn

* A platoon consisting of one chariot, one elephant, three horse and five foot.—T.

† A kind of sword.

rebuked by his enemy; and one who was going to bite his foe, was himself bitten by him. And one was crying 'Give,'* and his adversary anon giveth; and another, again said,—'I will give. Why puttest thyself to trouble? Stay.' Thus there did they accost each other. And there was waged a terrific encounter between the monkeys and the Rākshasas,—in which arms lay scattered about; and armour and weapons strewn around; and mighty *prâcas*† were upraised; and which was faught with blows and darts and swords and *Kuntalas* ‡ And in that conflict the Rākshasas slaughtered monkeys by tens and sevens. And then the monkeys hemmed in the Rākshasa-forces, with their apparels falling off and with their mail and standards strewn around.

SECTION LXXVI.

On that furious and destructive carnage proceeding, Angada, eager for encounter, approached the heroic Kampana. Thereat, challenging Angada in wrath, he assailed him with impetuosity. And Kampana dealt a blow to Angada with his mace; and thereat, wounded with it, he reeled. Then regaining his senses, that energetic one hurled a mountain-top. Borne down by the blow, Akampana dropped down to the earth. And seeing Kampana slain in the conflict, Sonitāksha mounted on a car, intrepidly rushed against Angada. And he then impetuosly pierced Angada with sharpened shafts, keen and capable of cleaving the body

* Battle.

† A bearded dart.

‡ What could this be like? The commentator is mute. Wilson has *Kuntalikā*—butter-knife or scoop. *Kuntala* may, however, mean a plough.—*T*

and resembling the Fatal Fire itself in appearance,—with Kshuras(*a*) and Kshurapras(*b*) and Nārāchas(*c*) and Vatsa-dantas(*d*) and Siliumkhas(*e*) and Karnis(*f*) and Salas(*g*) and Vipātas(*h*) and countless (other) whetted arrows. And the powerful son of Vāli—Angada—endowed with prowess having his person pierced with arrows suddenly smashed (his adversary's) car and arrows and dreadful bow. And thereat, Sonitāksha swiftly took up his sword and shield; and without reflecting for a moment, that vigorous one sprang forward. And the powerful Angada, speedily bounding up, seized his enemy's sword and holding the same with his hands shouted. And then hitting at (Akampana's) shoulder-blade, that powerful monkey—Angada—hewed him in twain, his blow going obliquely down like the sacred thread. And taking that terrific sword, and shouting again and again, in the field, Vāli's son rushed against other enemies. And then strong and heroic Yupāksha accompanied by Prajangha,—mounted on a car, wrathfully approached the mighty son of Vāli. And taking an iron mace, that hero, Sonitāksha, adorned with a golden *angada*,—attaining a little respite, advanced against Angada. And that redoubtable hero, the powerful Prajangha, also, accompanied by Yupāksha, fired with wrath, equipped with a mace, advanced towards the son of Vāli endowed with exceeding prowess. And placed between those two—Sonitāksha and Prajangha—that foremost of monkeys appeared like the full Moon placed between the Visākhās.(*i*) And Mainda and Dwivida defending Angada,

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(*a*) Arrows having razor-like edges.
(*b*) Crescent-shaped shafts.
(*c*) Arrows made entirely of iron.
(*d*) Arrows resembling the teeth of calves.
(*e*) Arrows resembling the feathers of the Kanka.
(*f*) Arrows furnished with two sides resembling *cars*.
(*g*) Arrows with short leads.
(*h*) Arrows resembling the tops of Karaviras—Tirtha.
(*i*) The asterisks so named.

remained beside him, desirous of witnessing the encounter between those two (combatants). And fired with fury, those huge-bodied Rākshasas endowed with dreadful prowess, equipped with swords and shafts and maces,—being on their guard, fell upon the monkeys. And the encounter that took place between those three lords of monkeys combined (on one side), and the three redoubtable Rākshasas (on the other), was dreadful and capable of making people's down stand on end. And they,* taking up trees, hurled them in the conflict (against their antagonists); and the powerful Prājangha resisted all those with his swords. And (the monkeys) in the contest showered rocks and trees on the cars (of their enemies: and the exceedingly strong Yupāksha cut them off with vollies of arrows. And the powerful Sonitāksha, endowed with prowess, with his mace severed in the middle the trees which Dwivida and Mainda had uprooted and discharged. And summoning speed, Prajangha darted against Vāli's son, upraising a huge scimitar capable of piercing into the vitals of trees. And seeing him approach, that lord of monkeys possessed of exceeding strength and great prowess struck him with an Açwakarna tree; and with a blow smote his antagonist on his arm holding a *nistringa*. And seeing the sword resembling a mace dropped to the earth, that exceedingly mighty one clenched his fist into a blow like unto the levin; and that one, endowed with wondrous energy, smote in the forehead that foremost of monkeys possessed of redoubtable prowess. And thereat he for a moment was staggered. And then recovering his senses, the energetic and powerful son of Vāli by means of his clenched fist severed Prajangha's head from his body. Thereat Yupāksha, seeing his uncle slain in battle, with his eyes filled with tears, finding his shafts exhausted, swiftly descended from his car and took a sword. And finding Yupāksha charge, Dwivida, waxing wroth, speedily smote him on the breast; and that

* The monkeys.

powerful one also seized him. And finding his brother taken, the highly energetic Sonitāksha then dealt the mighty Dwivida a blow in the chest. And overcome by that blow, that one endowed with great strength, shook; and Dwivida seized his antagonist's upraised mace. In the meanwhile Mainda came to the side of Dwivida. And Sonitāksha and Yupāksha, bestirring themselves, began to vehemently and forcibly drag and pull those (two) monkeys. And Dwivida with his nail tore Sonitāksha's face; and that powerful one violently bringing him down to the earth, pressed him with might and main. And fired with wrath, Mainda—foremost of monkeys—grasped Yupāksha with his arms; and that one dropt down dead on the earth. And thereupon the force of the lord of the Rākshasas, having its foremost heroes slain,—and aggrieved thereat, went to where Kumbhakarna's son was. And then cheering up the flying forces, that best (of Rakshas),—the energetic Kumbha—seeing that Raksha host with its mighty heroes slain by highly powerful monkeys crowned with success, began to perform difficult feats in the encounter. And heedfully taking his bow, that first of bowmen discharged shafts resembling venomous serpents capable of piercing the body. And his excellent bow with shafts shone resplendent like the very bow of Indra himself affluent with the splendour of Airāvata and lightning. And then drawing his bow to its utmost bent, he hit Dwivida with a feathered shaft knobbed with gold. And suddenly wounded with it, that best of monkeys having the splendour of Trikuta, fell down senseless to the earth, stretching his legs wide. And Mainda, seeing his brother, broken in mighty encounter, furiously rushed forward, taking a gigantic crag; and that one possessed of great strength, hurled it at the Rākshasa. And thereat Kumbha severed that crag with fire shafts discharged (from his bow). And then aiming other fair-headed arrows resembling venomous snakes, that exceedingly energetic one smote Dwivida's elder brother in the chest.

And struck (with those arrows), that leader of monkey-bands, Mainda, with his marrow pierced therewith, fell down to the earth, deprived of his senses. And Angada seeing his uncles* endowed with exceeding prowess, overpowered, darted vehemently at Kumbha staying with bow upraised. And as he descended, Kumbha pierced him with five shafts: and as one pierceth an elephant with *tomaras*, he also pierced (Angada) with three other arrows. And the powerful Kumbha pierced Angada with a great many arrows, sharp-pointed, whetted, keen and ornamented with gold. And Vāli's son Angada, albeit pierced all over in his person, did not shake; and he kept showering on his† head stones and trees. And the graceful son of Kumbhakarna cut off and cleft all those (stone and trees) discharged by Vāli,s son. And seeing him spring up, Kumbha pierced that monkey-leader on the ground with shafts, even as one assaileth an elephant with fire-brands. And blood gushed out of his closed eyes. And then covering his eyes with his hand, Angada with another took a *sâla* that was hard by. And placing on his breast the *sâla* furnished with shoulders, and pulling its branches and bending its top, he cleared it of its foliage, in that mighty encounter. And then in the sight of all the Rakshas he violently discharged that tree resembling the very banner of Indra and appearing like Mandara itself. And thereat he‡ severed it with seven sharp shafts capable of piercing the body. And Angada experienced a sharp pang and fell down deprived of his senses. And seeing the invincible Angada down like ebbing sea, the foremost monkeys informed Rāghava of it. And Rāma, hearing that Vāli's son had come to grief in terrific fight, directed the principal monkeys, headed by Jāmbavān. And hearing Rāma's command, the monkeys, fired with wrath, charged

* Maternal uncles.

† Kumbha's.

‡ Kumbha.

Kumbha, staying with his bow upraised. And those powerful monkeys, with their eyes crimsoned with choler and bearing rocks and trees in their hands, were engaged in defending Angada. And Jāmbavān and Sushena and the monkey, Vegadarçi, wrought with wrath, darted against that hero—son unto Kumbhakarna. And seeing them spring forward; he covered up those exceedingly mighty lords of monkey, with showers of shafts, even as a crag obstructeth the course of a current. And even the great deep cannot see his own shores, those high-souled lord of monkeys, coming within the range of his arrows, could not even see. And seeing those monkeys sore distressed by the shafts, the king of the monkeys, Sugriva, in that conflict taking his brother's son on his back, rushed against the son of Kumbhakarna, even as a powerful lion rusheth at an elephant ranging on the slopes of a mountain. And that mighty monkey, uprooting many an *açwakarna* and other mighty trees of various kinds, discharged them (at the foe). And by means of his sharp arrows the graceful son of Kumbhakarna cut off that down-pour of trees covering the welkin; and incapable of being resisted. And being baffled those trees looked like *çataghnis*. And seeing that shower of trees riven by Kumbha, the graceful lord of the monkeys endowed with exceeding strength and prowess, did not feel any mortification. And suddenly attacked, he bearing those arrows, seized Kumbha's bow resembling in resplendence the very bow of Indra. And swiftly bounding up and performing that feat difficult of being achieved, he, exceedingly enraged, addressed Kumbha resembling an elephant shorn of his tusks, saying,—"O elder brother of Nikumbha, marvellous are thy might and the force of thyself as well as the modesty and prowess that are thine and Rāvana's. And, O thou equal unto Prahrada or Vāli or the slayer of Vritra or Varuna or Kuvera! thou alone walkest in the wake of thy yet mightier father. As mental anguish doth not dog one that hath controlled his senses,—the

celestials cannot cope in conflict with thee alone, O repressor of foes, O of mighty arms, bearing thy dart in thy hand. O thou of high intelligence, put forth thy prowess! and do thou also witness my work. It is only by virtue of the boon he hath received, that thy uncle can bear the deities and the Dānavas. But Kumbhakarna copeth with the immortals and Asuras by means of his native might. And in the bow equal to Indrajit himself and in power equal to Rāvana, thou now in might and energy art the foremost of Rākshasas. And to-day let all creatures witness the mighty and wonderful encounter in conflict between thee and me, like unto the meeting of Sakra and Samvara. And unparalleled is the feat thou hast performed; and thou hast displayed thy skill in weapons. And heroic monkeys endowed with dreadful vigor, have been brought down by thee. And, O hero it is only because of the apprehension* of censure of the people that I do not slay thee who art fatigued in consequence of the acts that thou hast performed. And reposing from fight, do thou see my strength!" And being thus honored (by Sugriva) with fair speech, (Kumbha) flamed up like a flame into which oblations have been poured. And then Kumbha seized Sugriva by the arms. And like two elephants in rut, they sighing momentarily, fastened on each other's person, and possessed each other,—and from fatigue emitting from their mouth flames mixed with vapour. And with the stamping of their feet, the earth was rent into rivers, and the main was waxed, with its billows surging furiously. Then Sugriva lifting up Kumbha clean, violently plunged him into the salt wash, making his eyes acquainted with the locality of the deep. And in consequence of Kumbha's plunge, the waters heaving up, rolled on all sides like the Vindhya or Mandara. Then springing up, and bringing Sugriva down, Kumbha, transported with wrath

* *i.e.* Lest people should censure me, saying,—'Sugriva slew Kumbha when he was fatigued in fight.—T.

dealt a blow on his chest, like unto the levin. And thereat his skin was rent, and blood began to gush out,—and the impetus of that blow broke Sugriva's bones. And the vehemence (of the blow) caused a great fire to blaze up at that spot; even as the thunder-bolt smiting the mountain Meru, maketh place blazed. And the mighty Sugriva—foremost of monkeys—sorely handled by him, fastened his fingers into a box resembling the thunder-bolt, and furnished with all the effulgence of the solar disc having a thousand rays. And then that powerful one made that blow descend right on Kumbha's breast. And agonised with that stroke, Kumbha reft of his senses, dropped like unto a fire that hath lost its brightness. And overpowered by that blow, the Rākshasa anon dropped down, like unto the bright Lohitānga dropping from the firmament urged on by Destiny. And the aspect of the falling Kumbha with his breast broken by the blow, appeared like that of the Sun routed by Rudra. And on his being slain, in encounter, by the foremost of monkeys endowed with terrific strength, the earth with her hills and woods, shook; and a mighty fear took possession of the Rakshas.

SECTION LXXVII.

SEEING his brother slain by Sugriva, Nikumbha, gazed at the lord of the monkeys, as if consuming him with his passion. And then that one endowed with calmness, grasped a bludgeon entwined with wreaths, and furnished with an iron ring measuring five fingers, and resembling the top of the Mahendra;* plated with gold and embellished with

* The mountain, so named.

diamonds and lapises,—and looking like the rod of Yama himself; dreadful, and capable of removing the fear of the Rakshas. And whirling this, that highly powerful one, resembling the banner itself of Sakra in energy, Nikumbha possessed of terrific strength, with his mouth wide open, set up shouts. And with gold adorning his breast, and *angadas* placed on his arms and a pair of curious and variegated earrings, Nikumbha, with his ornaments and that same bludgeon, appeared beautiful like a mass of roaring clouds laughing with lightning and furnished with the iris And the head of that huge-bodied heroe's *parigha* undid the conjunction of the Seven* Winds and appeared† like a noiseless and smokeless flame. Along with the gyration of Nikumbha's *parigha* the whole welkin, together with the excellent city‡ of the Gandharbas, and the planets, stars and the moon, began to whirl. And Nikumbha was hard to approach like unto the fire of dissolution, being resplendent with the brilliance of *parigha* and other ornaments and having his anger for its fuels. And the Rākshasas and monkeys did not dare stir even out of fear. And the heroic Hanumān, spreading his breast, stood before him. And thereat the powerful (Nikumbha having long-arms§ threw his *parigha* resembling the Sun at the breast of that powerful one. And falling on the firm and spacious breast of Hanumān it was broken into hundred pieces. And the broken portions, being scattered, appeared like hundreds of fire-brands in the sky. Like unto a mountain standing still even at the time of an earthquake that mighty monkey was not moved albeit struck with the *parigha*. Being thus hurt that highly powerful Hanumān, the foremost of the monkeys, with great velocity clenched his fist. And with this, the powerful (monkey)

* This indicates the length of the Parigha.

† This might refer to Kumbha as well.

‡ Some say *Vitapabati* and some say Alakā.

§ *Lit.* arms resembling *parighas.*

gifted with great impetuosity, and resembling the wind in prowess, struck Nikumbha on his breast. And with that fist, his (Nikumbha's) armour* was riven and blood gushed out. And a light rising out of his breast suddenly disappeared like unto lightning disappearing in a mass of clouds. And being struck with his (Hanumān's) fist Nikumbha was greatly moved and restoring himself attacked the mighty Hanumān and pulled him up. And beholding in conflict the terrible and powerful Hanumān pulled up by Nikumbha, the residents of Lankā began to shout with joy. Being thus put to shame by that Raksha, Hanumān the son of the Wind, struck him with his iron fist. And releasing himself from the grasp of Nikumbha, Hanumān the Wind-god's son instantly planted his foot on the earth. Inflamed with ire, he, throwing down Nikumbha, began to crush him; and gifted with vehemence, he, with great impetuosity, leaped up and sat on the breast (of the Raksha). And holding his head with two hands, he, emitting loud roars, displaced his head. Nikumbha being thus slain in conflict by the Wind-god's son, there ensued a terrible conflict between the highly enraged armies of the son of Daçaratha and the lord of Rākshasas. And Nikumbha being deprived of his life, the monkeys began to shout—as if resounding all the quarters. And with it the whole earth moved and the abode of the celestials dropped down. And the Rākshasa-hosts were greatly terrified.

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* Some texts read *charma* (skin) in the place of *Barma*—(armour) *i. e.* his skin was rent—This equally indicates Hanumân's strength.—T.

SECTION LXXVIII.

BEHOLDING Kumbha and Nikumbha slain, Rāvana was excited with ire like unto flaming fire. And being beside himself, simultaneously with wrath and grief Rāvana* spoke unto Makarāksha, Khara's son, having spacious eyes, saying, —"O child, do thou proceed at my command with the army and destroy Rāghava and Lakshmana with all the monkeys." Hearing the words of Rāvana, Khara's son, Makarāksha, proud of his own prowess, delightedly spoke unto the night-ranger, saying, "Be it so." And saluting and circumambulating the Ten-necked one, that hero, at Rāvana's behest, issued out of the house. And Khara's son spoke unto the commander who was near him, saying,—"Do thou speedily bring the chariot here and all the soldiers." And hearing his words, that commanding night-ranger, soon led before him the army and the chariot. And going round the chariot and addressing the charioteer that night-ranger (Makarāksha) said,—"O charioteer, do thou soon drive the chariot." And Makarāksha addressed those Rākshasas, saying,—"O Rākshasas! do ye all fight before me. I have been commanded by the high-souled Rāvana, the lord of Rākshasas, to slay both Rāma and Lakshmana in conflict. I shall slay to-day, O night-ranger, with my excellent arrows, Rāma, Lakshmana, Sugriva and all other monkeys. Like unto fire consuming dry fuel, shall I to-day slay the host of monkeys with my darts." Hearing those words of Makarāksha, the mighty night-rangers, (addressed themselves for fight). They were armed with various weapons, cautious; assuming shapes at will, crooked, having fearful teeth, coppery eyes; roaring like elephants, having dishevelled hair and

* Nairita is another name of Rávana.

terrible. And encircling the huge-bodied son of Khara, those gigantic (Rākshasas) began to proceed, delighted and moving the earth (with the weight of their persons). There arose a terrible noise on all sides from the sound of conches, and thousands of bugles, and from the moving of the arms of the heroes. And all on a sudden the reins slipped off (the hands of) the charioteer and the flag of the Rākshasas dropped down. And the course of the steeds was thus slackend and they began to move slowly and poorly with their heads drooping down. There blew a terribly rough wind mixed with dust when the fearfully wicked-minded Makarāksha's issued out for battle. Those powerful Rākshasas neglecting those bad omens proceeded towards where Rāma and Lakshmana were. They were all black like unto clouds, elephants and buffaloes, and had marks of swords and maces on their persons. And all those night-rangers were skilled in the art of warfare and began to range to and fro (in the battle field) saying, "I shall go first."

SECTION LXXIX.

BEHOLDING Makarāksha out for battle, those foremost monkeys, leaping on a sudden, addressed themselves for fight. Thereupon ensued a terrible conflict, capable of making one's down stand on end, between the night-rangers and the monkeys like unto one between the celestials and Dānavas. And those monkeys and night-rangers crushed each other down with trees, darts, maces and *parighas*. And those night-rangers began to assail those foremost of monkeys with *sakti*,* swords, maces, *kuntas, tomaras, pattiças,*

* A short arrow thrown from the hand or shot through a tube.—T.

Vindipalas,* arrows, nooses and clubs. Being thus assailed with fearful arrows by Khara's son, those monkeys, stricken with fear, fled away. And beholding the monkeys fly away, the victorious Rākshasas began to roar like excited lions. The monkeys thus flying away to all quarters, Rāma with a downpour of shafts assailed the Rākshasas. And beholding the Rākshasas thus overpowered, the night-ranger Makarāksha, excited with the flame of ire, said,—"Stay, O Rāma, let us both fight with each other; I shall take thy life with sharp arrows discharged off my bow. Thou didst slay my father in the forest of Dandaka. Remembering thy action and finding thee before, my ire is excited. O Rāghava! O Vicious souled one! My limbs are being burnt (with wrath) for I did not see thee then in that mighty forest. O Rāma, by my good luck, I have got thee to-day, like unto a hungry lion desiring to have other animals. Being despatched by my arrows to the world of devils, thou shalt live with those heroes, who had been killed by thee before. What is the use of speaking more, O Rāma, do thou hear my words. Let all the people behold thy as well as my prowess in the battle-field. Either with weapon or with clubs, in whatever thou art expert, do thou fight with me in the battle-field, O Rāma." Hearing the words of Makarāksha, Rāma, Daçaratha's son, smiling, replied to the words of the babbler. "O Raksha, what is the use of idle prating? None can achieve success in a battle with idle words—but with fighting. I slew in the forest of Dandaka thy father with fourteen thousand Rākshasas, Triçira and Dushana. O vile one, thou being slain to day, with thy flesh, vultures and crows, having sharp beaks and nails, and jackals shall be satisfied.† Being thus

* An Iron spear or dart.—T.

† Here is another sloka, which is to be found in all N. W. P. texts and in one or two texts published in Bengal—but it has been omitted by many for it conveys the same meaning as the previous sloka; the meaning is:—And the birds drinking thy blood shall fly away to various quarters.—T.

addressed by Rāghava, the mighty Makarāksha, began to dart sharp arrows towards him in the battle-field. And Rāma, with his shafts, sundered into several pieces, those arrows. And being thus rendered useless those arrows, feathered in gold, fell down on the earth. Then there arose a terrible conflict between the Rākshasa Khara's son and Daçaratha's son. And there were audible in that battle-field, the outcry of the heroes and the twang of the bows stretched by their hands, like unto the muttering of the clouds in the sky. And to beheld that wondrous conflict, the celestials, Dānavas, Gandharbas, Kinnaras and the mighty serpents stationed themselves in the sky. They were wounded with the arrows discharged by each other and their strength was doubled. And they began to fight in that battle-field one attacking and the other withstanding the attack. And in that conflict the Rākshasa sundered the shafts discharged by Rāma. And likewise Rāma severed into several pieces the arrows shot by the Rākshasa. All the quarters were covered with arrows and nothing on earth or in the sky was visible. Thereupon being excited with ire, Rāghava of long arms sundered his (Rākshasa's) bow in conflict and with eight *Nârachas* pierced the charioteer. And with arrows Rāma sundered the chariot and killing the horses brought them down. And the night-ranger Makarāksha was brought down on the earth from the chariot. He then again rose up with a dart in his hand creating terror unto all creatures and resembling the Fire of Dissolution in resplendence. It was a terribly huge dart conferred on him by Siva, shining in the sky in its native brilliance and like unto another weapon of destruction.* And beholding which dart even the celestials fly away in fear to different quarters. And taking up that huge flaming dart, the night-ranger, being excited with ire, hurled it at the high-souled Rāghava.

* This refers to the weapon used by Siva for destruction—for Siva, according to the Hindu Mythology is the God of destruction.—T.

And Rāghava, with four shafts, sundered that dart, in the sky, flaming and hurled at him by the son of Khara. And that flaming dart, feathered in gold, being splintered into several pieces by Rāma's arrows fell down on earth like a huge fire-brand. And beholding that dart baffled thus by Rāma of unwearied actions all those, stationed in the welkin began to shout, "Well done! Well done!!." And beholding his dart thus sundered, the night-ranger Makarāksha clenching his fist spoke unto Kākutstha, saying, "Stay! Stay!" And seeing him advance thus, the descendant of Raghu, smiling, fixed a fiery arrow on his bow. And with that arrow the Raksha was slain by Kākutstha in battle. And having his heart pierced he fell down and died. And beholding Makarāksha thus slain all the Rākshasas, being afraid of Rāma's arrows, proceeded towards Lankā. And seeing that night-ranger, the son of Khara, slain by Rāma's arrows, like unto a mountain clept by a thunder-bolt, the celestials were greatly delighted.

SECTION LXXX.

HEARING of the destruction of Makarāksha, the heroic Rāvana, being excited with ire, began to grind his teeth. Being thus angered, and thinking within himself what steps to take, he ordered his son Indrajit to proceed to the battle-field. "O hero, gifted with great prowess as thou art, do thou, hidden (in clouds) or appearing before them, slay the two heroic brothers Rāma and Lakshmana. Thou didst defeat in conflict Indra of unequalled prowess. Shalt thou then neglect to slay men as they are?" Being thus addressed by the lord of the Rākshasas and obeying his father's

command, Indrajit proceeded towards the sacrificial ground to satisfy Fire (with oblations). There came some she-demons with crimson turbans and waited respectfully where Rāvana's son was offering oblations unto Fire. In that sacrifice the weapons were the leaves of *sara*,* *bibhutaks*† were fuels, and there were brought crimson clothes and *sruvas*‡ made of black iron. And spreading fire on all sides with *sara* leaves and *tomaras*, (Indrajit) caught a living goat, all black, by the neck. And the fire, with oblations of *sara*, became greatly blazed and devoid of smoke. And there were visible many good omens indicating victory. The flame of the fire was like unto gold, and moving Southwards began to receive offerings of clarified butter. And thus offering oblations unto fire and unto celestials, Dānavas and Rākshasas, he ascended an excellent car and soon disappeared. It was drawn by four horses and a huge bow, set with sharp arrows, appeared beautiful on that excellent car. The chariot was brilliant with its own native resplendence, adorned with gold and painted with the figures of deer and a cresent. It was encircled on all sides with golden bracelets, adorned with flags made of *vaidurja* and was like unto the flaming fire. And being thus well protected with Brahmā weapons resembling the Sun in brilliance, the mighty son of Rāvana became invincible. And offering oblations unto Fire in accordance with demonaic incantations and thus obtaining the power of hiding himself, that hero, ever victorious in battle, issued out of the city and said,—"Slaying these two brothers in battle, who have uselessly wandered away into the forest, shall I crown my father Rāvana with victory. Destroying Rāma and Lakshmana, and clearing the monkeys off the earth, shall I satisfy my sire greatly."

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* Saccharum—a reed or grass.

† Beleric myrobalan.

‡ A ladle with a double extremety or two oval collateral excavations made of wood to pour *ghee* upon the sacrificial Fire.—T.

Saying this, he disappeared from their view. Thereupon that fearful foe of the lord of celestials appeared in the battle-field, excited with wrath, armed with bow and sharp Nārachas and commissioned thus by the Ten-necked one. He beheld there those two heroes discharging flaming arrows and surrounded by the monkeys like unto the fearful three-hooded serpent in the midst of other serpents. And thinking "these must be Rāma and Lakshmana," and stretching his bow he began showering arrows like unto clouds. He was seated in a car in the welkin and hidden from the human gaze and began to assail Rāma and Lakshmana with sharp shafts. And being hurt with the arrows, Rāma and Lakshmana, fixing arrows on their bows, began to discharge celestial shafts. And those two highly powerful heroes could not even touch his person with their arrows resembling the Sun albeit they covered the whole welkin therewith. And clouding the whole sky with smoke that effulgent one, enveloped in frost, hid himself from their gaze. There was not audible the twang of his bow,the sound of the wheels, or the noise of the steeds. Nor was he seen by any. In that terrible darkness of clouds that one of mighty arms began to make a downpour of Nārachas and arrows like hail storms. And in that encounter, Rāvana's son, inflamed with ire, wounded Rāma, with shafts, resembling the Sun and obtained by him as a boon. And being hurt with Nārāchas, like unto mountains wet with rain, those two foremost of men, began to discharge shafts feathered in gold. And reaching the son of Rāvana in the sky and soaked in blood those golden arrows, fell down on earth. And those two best of men, hurt with his arrows, became more effulgent and baffled the shafts discharged by the Rākshasa. Thereupon Rāma and Lakshmana began to aim their sharp shafts to the direction whence the arrows came down. And stationed in his chariot that mighty car-warrior disturbed all quarters with his arrows and pierced Daçaratha's

sons with sharp shafts won by him. And being greatly hurt with those sharp-pointed and terrible arrows Rāma and Lakshmana appeared like blossoming *kingsukas*. Like unto the sun hidden in clouds they could see neither his countenance and motion, nor his bow and arrows. And being wounded with those arrows hundreds of monkeys died and fell down on the earth. Thereupon Lakshmana, being excited with wrath, spoke unto his brother, saying—"To slay all the Rākshasas shall I discharge to-day Brahmā weapon." Thereupon Rāma spoke unto Lakshmana, gifted with auspicious marks, saying—"It doth not behove thee to clear all the Rākshasas off the earth for the folly of one individual. Thou shouldst not slay him,who hath retired from battle, hath hidden himself, hath sought thy shelter, hath stood before thee with joined palms, hath fled away or who is bewildered. O thou of mighty-arms, let us try to slay him (Indrajit). And to accomplish it I shall use the weapons gifted with great impetuosity and resembling the serpents. He is hidden from the public gaze so we must slay him—had he been fighting openly the leaders of the monkey hosts could have slain that Rākshasa. Truly he shall be burnt to death with my shafts and fall down on the earth albeit he entereth the regions under the earth or the abode of the celestials." Having said these words pregnant with a high significance, the high-souled and heroic descendant of Raghu, being surrounded by monkeys, began to concert various plans for the destruction of that terrible Rākshasa of wicked deeds.

SECTION LXXXI.

HAVING read the intention of that high-souled Rāghava, he retired from the battle-field and entered into the city of Lankā. And remembering the destruction of many a quick-paced Rākshasa, his eyes were rendered coppery with ire; and that hero, the son of Rāvana, issued out of the city again. And that highly powerful, Indrajit, a descendant of Pulasta and an enemy of the celestials, issued out, encircled by the Rākshasas, by the western gate. And beholding the heroic brothers Rāma and Lakshmana prepared for fight, Indrajit spread illusions. And placing an illusory figure of Sitā on the car, encircled by a huge army he began to make arrangements for her destruction. And desiring to charm all with his illusions, that one of wicked intent, preparing himself to slay Sitā, proceeded towards the monkeys. And beholding him thus proceed, the monkeys, inflamed with ire, desirous of fighting and with crags in their hands, moved on. And preceded them all, Hanumān, the foremost of the monkeys, with a huge mountain-top in his hand. He beheld there, on Indrajit's car, Sitā, deprived of all joy, poorly, greatly reduced with fasts and wearing a single braid. And Rāghava's beloved spouse wore a piece of soiled cloth, and though highly beautiful, the grace of her person was greatly spoiled with dirt. That daughter of Janaka, was not seen by him for a long time. And beholding her and deciding instantly that she is the daughter of Mithilā, (he became greatly sorry). And seeing her on the car, innocent, poor, deprived of joy and brought under the influence of the son of the lord of Rākshasas that great monkey thought within himself—'What must be the intention of Indrajit?' and accompanied by heroic monkeys advanced towards the son of Rāvana. And beholding that monkey host, Rāvana's son

became beside himself with ire and unsheathing his weapon *Nistrinsha,* caught her by the hair. And that Rākshasa addressed himself to strike her in the presence of all those monkeys, and that illusory figure of Sitā began to bewail saying, "O Rāma! O Rāma!" And seeing her thus caught by the head, Hanumān, the son of Maruta, greatly sorry,began to shed tears. And beholding that beloved spouse of Rāma, having a tender and beautiful person,he addressed angrily the son of the lord of Rākshasas with harsh words. "It is for thy destruction, O Vicious-souled one! that thou hast touched her hair. Being descended from that great Brahmā ascetic thou art born as a Rākshasa. O! cursed art thou, since thou hast cherished such a desire and engaged in such a vicious deed. O vile! O wicked! O cruel and dishonorable wight! O thou having vice for thy prowess! O shameless! Art thou not ashamed of perpetrating such an inhuman deed. What hath Maithili done by thee, O cruel one! that thou art ready to slay her—She hath been banished from her home, territory and hath been separated from her lord. O thou worthy of being slain, destroying Sitā, thou shalt not live long as thou hast been brought under me. Thou shalt after the death reach the place which is occupied by those who murder women—a place which is avoided even by those who commit every sort of crime punishable by law." Saying this Hanumān, accompanied by monkeys armed with weapons, and excited with ire, proceeded towards the son of the lord of Rākshasas. Beholding the highly powerful monkeys advance thus the Rākshasas, inflamed with wrath, obstructed them. And assailing the monkey-hosts with thousands of arrows, Indrajit spoke unto that foremost of monkeys, Hanumān, saying,—"To-day I shall slay before you all Vaidehi,for whom thou,Sugriva and Rāma have come. Slaying her, O monkey, I shall afterwards kill thee, Rāma, Lakshmana and Sugriva and the dishonorable Bibhisana. And, O monkey, about not destroying women, of which thou

wert speaking (I might say) that we must always do what pains our enemies."* Saying this, Indrajit with a sharp sword, himself killed the illusory Sitā thus bewailing. And being sundered by him obliquely in a way in which a sacred thread lies on one's own person, the innocent (Sitā) having a beautiful countenance fell down on the earth. And slaying her Indrajit spoke unto Hanumān, saying,—"Behold I have slain (before thee) with my sword Rāma's beloved. And Vaidehi being thus slain, all your labours have been rendered useless." And destroying her with his own hand by means of a huge sword, Indrajit, greatly pleased ascended his car and began to emit dreadful roars. And the monkeys stationed near heard that terrible roar and saw him enter the castle.† And slaying Sitā‡ that wicked-minded son of Rāvana became greatly pleased. And beholding him thus delighted the monkeys being greatly sorry fled away.

SECTION LXXXII.

HEARING that dreadful uproar resembling the sound of Indra's thunder-bolt, the monkeys, casting their looks on all sides fled away. Thereupon Hanumān, the son of Maruta, spoke unto them, poorly, terrified and of a sorrowful countenance, saying,—" O monkeys, why do ye look so melancholy

* There is one *sloka* intervening according to some texts—but it has been omitted by many- The reasons for this omission are best known to them. The purport is:—"Why did Râma slay Târakâ before? And I shall therefore slay his spouse the daughter of king Janaka." Hearin Indrajit attempts to justify himself and wants to prove that Râma is equally blameable for this.—T.

† The castle built by Indrajit by means of his illusory power in the air.—T.

‡ This refers to the figure of Sitâ made by illusion.—T.

and why are you flying away? Why have ye renounced your earnest desire for fight? And where is your heroism gone? Do ye remain behind me, I shall go first in the battle." Being thus addressed by that highly intelligent son of the Wind-god, they were greatly excited with wrath and being pleased took up trees and crags in their hands. And roaring thus the leading monkeys advanced towards the Rākshasas and stood encircling Hanumān in the battle-field. And being surrounded on all sides by leading monkeys, Hanumān began to burn down enemy's host like unto fire spreading its flames. And being encircled by monkey-hosts that mighty monkey resembling Death himself began to grind the Rākshasas. And being overwhelmed with grief and wrought up with ire, that monkey Hanumān, threw a huge crag on the car of that son of Rāvana. Beholding that crag about to fall down on the car, the charioteer moved his horses and it was speedily brought at some distance. And not reaching Indrajit stationed on the car and the charioteer, that crag, uselessly hurled, fell down on the earth. And that crag falling down many of the Rākshasas were crushed. Thereupon hundreds of huge-bodied monkeys, emitting cries and taking up crags and trees proceeded towards him (Indrajit) and hurled them at him. And the monkeys gifted with dreadful prowess began to make a down-pour of crags and trees. They thus assailed the enemies and frequently emitted cries. And the grim-visaged night-rangers were thus assailed with trees in that field by the terrible monkeys. Beholding his army thus distressed by the monkeys, Indrajit, excited with wrath, and taking up his dart, proceeded towards the enemies, and encircled by his soldiers showered terrible shafts upon them. And that one of dreadful prowess slew many a leading monkey by means of darts, Açanis, swords, *pattiças* and clubs. And the highly powerful monkeys destroyed his retinue, with crags, stones and trees having strong trunks. And Hanumān thus crushed

many a Rākshasa of terrible deeds. Obstructing the Rākshasas (for some time) Hanumān spoke unto monkeys, saying,—"Stay, we should not fight now. That daughter of Janaka hath been slain, for whom we have engaged in fight, renouncing all hope of life and desiring to accomplish Rāma's satisfaction. Let us now go and inform Rāma and Sugriva of it. And we shall do as we shall be commanded by them. Saying this and desisting all the monkeys from encounter that foremost of monkeys proceeded undaunted and heroically. And beholding Hanumān proceed thus where Rāghava was that wicked-minded one (Indrajit) with a view to offer oblations unto Fire entered the sacrificial altar *Nikumbhilā*. And reaching there Indrajit lighted up fire and began to pour oblations therein. And the Fire blazed up receiving oblations of blood, and being satisfied assumed the appearance of the setting sun. And Indrajit conversant with all ceremonials, offered oblations in due form for the welfare of the Rākshasas. And they all stood there watching the result and desirous of ascertaining the success of the battle.*

SECTION LXXXIII.

HEARING the terrible war-cry of the Rākshasas and monkeys Rāghava spoke unto Jāmbavān, saying :—"O gentle one, forsooth hath Hanumān performed some mighty act—for I hear the dreadful sound of the weapons. Do thou therefore proceed speedily, O lord of bears, with all thy soldiers to assist that foremost of monkeys.

* This sloka hath been left off in some editions.—T.

[JANUARY.]

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THE

RAMAYANA.

TRANSLATED INTO ENGLISH PROSE FROM THE ORIGINAL SANSKRIT OF VALMIKI.

YUDDHA KANDAM.

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virtue) are nevertheless happy. and as the mobile also are so, this virtue cannot lead to happiness. (If it were so), one like thee would have not been placed in peril. If unrighteousness would bring unhappiness on creatures, Rāvana should hence to hell, and thou possessed of virtue, shouldst not come by misfortune. And seeing that he is free from danger, and thou art in it, righteousness and its opposite are found to have tendencies the very reverse of those assigned to them respectively (by the Vedas). And if by means of virtue, one attaineth the felicity attached to it, and by means of unrighteouness, one reapeth its proper fruit, then let those that are unrighteous reap the fruit of their impiety,—nor let those that set their face against sin, be deprived of the fruit of their righteousness; and let those that walk in the way of virtue reap the fruit of their piety. But as prosperity attendeth those that are established in unrighteousness, and as those regardful of righteousness fare lamentably,—these* have not the senses assigned to them (by the scriptures). If, O Rāghava, (it is contended that)unrighteousness cutteth off the wicked,then whom shall Unrighteousness, himself slain by the act of slaughter of the destroyer,—slay in his turn? Or if it is said that one is slain or slayeth another by ordinance, then it is Destiny, which is touched by the sinful act and not he. O chastiser of foes, incapable of meting out retribution,†—unmanifest itself, and non-existent, how can virtue, even if we grant its existence, find out the person that should be slain? If, O foremost of the good, it had existed, thou wouldst not have come by any misfortune. But inasmuch as thou hast fallen into this plight, there is no such thing as virtue. Or itself feeble and impotent, it taketh refuge in manliness. And being powerless and bereft of dignity, it should, I deem, by no means be followed. And if virtue is a property of manliness, then carefully forsak-

* Virtue and vice.

† 'In consequence,' remarks Râmânuja, 'of their being deviod of consciousness.'

ing virtue, do thou follow strength as thou hast hitherto followed virtue. But, O subduer of enemies, if truthfulness be virtue, art thou not bound by that departing from which the king lost his life ?* And, O chastiser of foes, if virtue must be practised above all, or if prowess must have precedence,—then the thunder-handed Satakratu would not have celebrated his sacrifice, slaying the ascetic.† O Rāghava, virtue aided by prowess, destroyeth enemies. Therefore, O Kākutstha, people, for compassing their ends, resort to both virtue and prowess. This, sire, is my opinion: this, O Rāghava, is virtue. But thou, having then renounced the kingdom, hast laid the axe at the root‡ of righteousness. Like streams issuing out mountains, all acts spring from wealth flowing from various regions and attaining magnitude. Like a shrunken stream in summer, all the acts of that foolish person who hath been divorced by wealth, are annihilated.—He that renouncing riches within his reach,§ hankers after enjoyment,—being carried away by his overmastering desire, taketh to getting at wealth by sinful acts; and then he incurreth guilt. Unto him that hath wealth are friends, unto him that hath wealth are acquaintances,—he that hath wealth is an individuality in this world, and he that hath wealth is a learned person. He that hath wealth is powerful; he that hath wealth is intelligent; he that hath wealth is mighty-armed; and he that hath wealth is full of all graces. All these that I have ennumerated are the evils of forsaking fortune. (I cannot divine) what made thee, renouncing the monarchy, to adopt such a course.—

* Explains the commentator,—'King Daçaratha lost his life, because he did not observe his word of installing thee in the kingdom. Art thou not bound by his word as well ?'—T.

† The Logic is all in a jumble; but such is the text. The ascetic was Viçwarupa. The meaning, according to the commentator, is that, prowess is first and virtue next. Indra first used force, and then acquired merit.—T.

‡ 'Root', remarks Rāmānuja,—'which is interest !'

§ The commentator would have *'gotten* riches.'

He that hath riches, hath virtue and desire attending on him, and hath everything auspicious. That one without wealth, that seeketh it, cannot secure the wealth of prowess, without riches and desire. And, O lord of men, cheerfulness, and desire, and pride, and piety, and anger, and self-restraint, and self-control—all these come from wealth. As the planets are not discovered on a stormy day, that wealth, the want of which renders this world naught even unto the ascetics practising righteousness,—is not visible in thee. O hero, thou having abode by the words of thy superior and having come (to the forest), thy wife dearer then life itself hath been ravished by Rakshas. But, O hero, to-day, O Rāghava, by my acts will I remove this huge sorrow that hath been heaped upon us by Indrajit. Therefore, rise thou up. Rise up, O foremost of men, O long-armed one, O thou who observest vows. Why dost thou not understand thyself as the Supreme Soul ?* And, O sinless one, urged on behalf of thy welfare, I, waxing wroth on hearing of the slaughter of Janaka's daughter, shall with my shafts entirely raze to the ground Lankā with cars and elephants and steeds and the foremost Rakshas."

SECTION LXXXIV.

As Lakshmana devoted to his brother was comforting Rāma, Bibhishana, posting his forces at their proper quarters, came there, surrounded by four heroes accoutred in various arms, resembling masses of collyrium or leaders of elephant-herds. And approaching the high-souled Rāghava, overwhelmed with grief, he saw

* Râma is conceived as an incarnation of Vishnu.—T.

the monkeys with tears in their eyes. And he saw that joy of the Ikshwāku race—the high-souled Rāghava—stupified with grief, lying on the lap of Lakshmana. And seeing Rāma cast down and inflamed with grief, Bibhishana, inly pained, said,—'What is this?' Thereat,gazing at Bibhishana's countenance as well as all those monkeys, Lakshmana, with his eyes flooded with tears, said these words pregnant with dire import,—"O placid one, hearing from Hanumān's lips that Sitā hath been slain by Indrajit.Rāghava hath been overcome with stupor." As Sumitrā's son was speaking thus, Bibhishana, preventing him, addressed the stupified Rāma in these pregnant words,—"O king, all that Hanumān in distressful guise had communicated unto thee I deem as improbable, like unto the drying of the deep. I know the intent of the impious Rāvana with reference to Sitā, O mighty-armed one. Her he will not slay. I, seeking his welfare, had besought him much, saying,—'Let go Vaidehi',—but he did not act up to my speech. Neither by conciliation, nor by gift, nor by dissension,—and where is war?—nor by any other means is one capable of obtaining the very sight of Sitā. Having bewildered the monkeys, the Rākshasa hath gone back; and, O mighty-armed one, know her to be the illusory daughter of Janaka. To-day, going to the sacrificial ground (called) Nikumbhilā, he will offer oblations into fire; and there the deity of fire will present himself along with Vāsava and the (other) divinities. And then Rāvana's son shall be invincible in battle. Indubitably that illusion hath been wrought by him, to deceive (the monkeys), so that they might not through their prowess disturb him there. Thither will we go before he hath furnished his (sacrifice). O foremost of men, shake off this vain sorrow that hath overcome thee! Seeing thee smitten with grief, this entire host is dispirited. Here, with thy heart composed, do thou stay, summoning thy strength. Send Lakshmana along with us and the flower of the forces.

This foremost of men by means of sharpened shafts will make Rāvana's son give up his rites; and then shall he be capable of being slain by us. These keen and sharpened shafts of his,attaining access of velocity through the feathers of birds, and themselves resembling fierce fowls, will drink his* blood. Therefore, O mighty-armed one, do thou in order to the destruction of the Rākshasa, commission Lakshmana, even as the wielder of the thunder-bolt commandeth the same. And as to-day no time should be lost, therefore do thou send Lakshmana for campassing the destruction of the foe, even as Mahendra sendeth the thunder-bolt for bringing about the destruction of the enemies of the immortals. If that foremost of Rākshasas can finish his rites, he shall be invisible to both celestials and Asuras; and, he fighting after finishing his sacrifice, the celestials themselves shall be placed in great jeopardy."

SECTION LXXXV.

HEARING his speach, Rāghava, overwhelmed with grief, could not perfectly comprehend what was said by the Rākshasa. Then, summoning up patience, Rāma—captor of hostile capitals—spoke unto Bibhishana, seated near the monkeys,—"O lord of Nairitas, I once more wish to hear what, O Bibhishana, thou hast said." Hearing Rāghava's words,Bibhishana, skilled in speech,again spoke these words, saying,—"O mighty-armed one, I have stationed the forces, O hero, agreeably to thy directions. The entire force hath been divided around; and the leaders have also been placed properly. Further, O mighty master, listen to what I have to say. On

* Indrajit's.

thy having been causelessly aggrieved,we all of us were seized with grief. If this anxiety of thine conduceth to the joy of the enemy,do thou cast it off. And, O hero, bestir thyself,—and summon up spirits. If thou art to have Sitā, and if the night-rangers are to be slain by thee, do thou, O Raghu's son, listen to my profitable speech. Let Sumitrā's son go forth, environed by a mighty force, for slaying in battle the son of Rāvana, who hath gone to Nikumbhilā; with shafts resembling venomous serpents, discharged from the round* of his bow. By virtue of his austerities, that hero, from a boon conferred by the Self-sprung, hath obtained the Brahmaçiras weapon, together with steeds coursing at their will. Now he with his army hath gone to Nikumbhilā; and when, having finished his rites, he gets up, know that all of us are slain. 'When not reaching Nikumbhilā, and not having finished thy offerings unto fire, thou, equipped with arms, art slain by a foe,—O enemy of Indra, that is thy death.'—Thus, O mighty-armed one, did the lord of all creatures confer a boon (on Indrajit), and, O king, thus was the death of this intelligent one ordained. O Rāma, for compassing the destruction of Indrajit, do thou commission a mighty force. On his being slain, know that Rāvana along with his retainers are slain."—Hearing Bibhishana's words, Rāma said,—"O thou having truth for prowess, I know the illusion of that fierce one. Without doubt, he is skilled in the Brahma weapon, is potent in illusion and, is possessed of exceeding strength. In conflict, he depriveth of consciousness even the celestials with Varuna (at their head). And as that illustrious (one) goeth about in the welkin on his chariot, none, O hero, can perceive his course, like the course of the Sun when the sky is covered with clouds." And Rāghava, being well acquainted with the illusive energy of his wicked-minded foe, addressed the renowned Lakshmana,

* The bow drawn to its full stretch, becomes circular.—T.

saying,—"Environed by the entire host of the lord of monkeys,—accompanied by the leaders, O Lakshmana, headed by Hanumān,—with Jāmbavān—king of bears—and girt round by the forces,—do thou slay this son of the Rākshasa, possessed of the strength of illusion. And accompanied by his counsellors, this high-souled night-ranger shall follow at thy back, in this engagement with that one skilled in illusion." Hearing Rāghava's words, Lakshmana endowed with dreadful prowess, with Bibhishana,—took up another excellent bow. And donning on his mail, and putting on his armour and his sword, and furnished with arrows, and a bow in his left hand,—Sumitrā's son, touching Rāma's feet, feeling elated, addressed Rāma, saying,—"To-day the shafts discharged from my bow, piercing Rāvana's son, shall fall into Lankā, even as swans drop into a tank. This very day shall my arrows, shot from my redoubtable bow-string, rive the body of that terrific one." Having spoken thus, the effulgent Lakshmana, eager to slay Rāvana's son, went before his brother. And having saluted at the feet of his superior and went round him, Lakshmana set out for the sacrificial ground (named) Nikumbhilā, protected by the son of Rāvana. And accompanied by Bibhishana, that powerful son of the king—Lakshmana—after his brother had offered up prayers in his behalf,—set off with all speed. And surrounded by thousands of monkeys, Hanumān as well as Bibhishana together with his counsellors —speedily went in the wake of Lakshmana. And strongly encompassed by that mighty monkey-host, (Lakshmana) saw the forces of the bear-king stationed on the way. And having proceeded far, Sumitrā's son—enhancer of the delight of friends—from a distance discovered the forces of the Rākshasa-monarch, drawn up in battle-array. And that subduer of enemies—Raghu's son—bearing his bow in his hand, coming upon him whose martial might lay in illusion, —stopped (there) for conquering his foe agreeably to the

ordinance* of Brahmā. And accompanied by Bibhishana, the heroic Angada, and the Wind-god's offspring, the powerful son of the king dived into the forces of the foe, various, blazing with burnished arms, dense with standards, and thronging with mighty cars,† capable of striking terror (into the hearts of the spectators), instinct with immeasurable energy, and resembling darkness.

SECTION LXXXVI.

WHEN things were in this condition, Rāvana's younger brother addressed Lakshmana in words fraught with evil to foes and conducing to the welfare (of his own party), saying,—"Do thou without delay bring on an engagement between this cloud-black Rākshasa army, which thou beholdest, and the monkeys having rocks for their arms. O Lakshmana, do thou exert thyself to break through his‡ mighty-army; and when the ranks are broken, the son of the Rākshasa-lord shall be visible. And scattering among the foes shafts resembling Indra's thunder-bolt, charge him while he hath not yet finished this ceremony. Slay, O hero, this wicked one, this son of Rāvana, given to illusion, and of terrific feats,—the fear of all the worlds." Hearing Bibhishana's words, Lakshmana graced with auspicious marks began to shower arrows on the son of the Rākshasa-chief. And bears and monkeys, given to fighting excellently with trees, in a body rushed towards that army (of Rakshas)

* The ordinance was that Indrajit should be slain while remaining outside Nikumbhilā, his rites not yet finished.—T.

† *Mahārathai (ab.)* may also mean with mighty car-warriors.—T.

‡ Indrajit's, that is.

drawn up there. And the Rākshasas (on their part) burning to slaughter the monkey-forces, rushed in the encounter with sharpened shafts and darts and *tomaras*. And there took place a tremendous onslaught of the monkeys and the Rākshasas. And Lankā resounded all around with that mighty tumult; and the sky was covered with weapons of various shapes, and whetted arrows and trees and dreadful upraised mountain-tops. And Rākshasas having frightful faces and arms, plying their arms among the foremost monkeys, began to spread terror (there). And in the same way the monkeys in the conflict fell to slaying and wounding the Rākshasas with trees and hill-tops. And great was the terror that was spread among the warring Rākshasas by the flower of the bears and monkeys, possessed of gigantic persons and endowed with prodigious strength.

Hearing his own army hard beset by the enemies, and drooping,—the unconquerable one, ere yet he had finished his rites, rose up. And issuing from the gloom of the trees, Rāvana's son, fired with wrath, ascended his car, which had already been well yoked (with steeds). And accoutred in a dreadful bow and arrows,—that one resembling a mass of collyrium, having a red face and eyes, looked dreadful like the Reaper—Death. And soon as they saw him mounted on his car, that host of Rakshas possessed of dreadful impetuosity, eager to engage with Lakshmana, stood on their ground. At this time that subduer of enemies—Hanumān—resembling a mountain, uprooted a giant tree incapable of being handled. And in that encounter, the monkey, consuming (the forces) like the fire risen at Doomsday, made that army of Rākshasas insensible with innumerable trees. And finding the Wind-god's son, Hanumān, suddenly spreading devastation among the Rākshasas by thousands, (they) showered (shafts) on him. And approaching on all sides that one resembling a hill, those bearing whetted darts attacked him with darts; those bearing swords in their hands, with swords; those

bearing javelins in their hands, with javelins; with *pattiças*, those equipped with *pattiças*; and with bludgeons, and maces and graceful *kuntas*; and with hundreds of *sataghnis*, and iron clubs; and with terrific axes; and with *bhindipâlas*; and with boxes like unto thunder-bolts; and slaps resembling the *açani*. And fired with fury, he (on his part) spread a huge havoc among them. And Indrajit saw that foremost of monkeys, resembling a hill, the offspring of the Wind-god—possessing himself in calmness, while destroying his foes. And thereat, he* addressed his charioteer, saying,—"Go where the monkey is. Being disregarded by the Râkshasas, he makes havoc among us." Thus accosted by him, the charioteer went where the Wind-god's offspring was, carrying the exceedingly invincible Indrajit seated on the car. And rushing forward, that irrepressible one—the Râkshasa—began to shower on the monkey's head arrows and swords and *pattiças* and scimitars and axes. And bearing all those dreadful arms, the Wind-god's offspring, overcome with a mighty rage said,—"O wicked-minded son of Râvana, if thou art a hero, fight on. Combat with me with thy arms. If in the encounter, thou bearest my impetus, then, O thou of perverse sense, thou indeed art the foremost of Râkshasas." Then Bibhishana pointed out unto Lakshmana the son of Râvana, who with his bow upraised, was eager to slay Hanumân. "This one that, mounted on his car, is eager to slay Hanumân, is the son of Râvana that hath vanquished Vâsava himself (in battle). Do thou, O son of Sumitrâ, with peerless shafts capable of resisting enemies,—dreadful, and competent to finish the lives (of foes),—slay the son of Râvana." Thus accosted by Bibhishana terrific unto foes, that high-souled one saw (Indrajit) of dreadful prowess, difficult to get at, and resembling a hill,—stationed on his car.

* Indrajit.

SECTION LXXXVI

HAVING spoken thus unto Sumitrā's son, Bibhishana experienced delight, and taking (Lakshmana) bearing a bow in his hand, hurriedly went off. And proceeding some way and entering the mighty wood, Bibhishana pointed out unto Lakshmana the (place of) sacrifice. And the energetic brother of Rāvana showed unto Lakshmana the Nyagrodha, dreadful to behold and resembling a mass of sable clouds. "Here offering presents unto the ghosts, the powerful son of Rāvana afterwards engages in conflict. Then the Rākshasa becomes invisible to all beings; and he slayeth his enemies in battle and fastens them with excellent shafts. Do thou, ere he hath passed beyond the Nyagrodha, with flaming arrows destroy the powerful son of Rāvana along with his car and steeds and charioteer." Thereupon saying,—'So be it,' the exceedingly energetic son of Sumitrā—that delight of his friends—took up his post there, stretching his variegated bow. And Rāvana's son Indrajit, endowed with strength, mailed, and armed with a sword, and furnished with a banner, was seen mounted on a fire-hued chariot. And the highly powerful Lakshmana addressed Pulastya's son, never knowing defeat, saying,—"I challenge thee to the encounter. Do thou give me battle, exerting thy utmost." Thus addressed, the exceedingly energetic and intelligent son of Rāvana, seeing Bibhishana there, spoke unto him harshly, thus,—"Born and bred in this (Rākshasa race), thou art the very brother of my father. Why, O Rākshasa, being my uncle, dost thou range thyself against thy son? But neither kinship, nor enmity, nor race, O wicked-minded one, nor co-birth, can, O destroyer of righteousness, avail to make thee discern thy duty. O thou of perverse understanding, thou art indeed to be pitied; as thou art worthy of being

reproached by the virtuous; since, renouncing thine own, thou hast espoused servitude under another. Neither by thy character nor yet thy understanding dost thou perceive the mighty difference that lieth between living with one's own kindred, and taking refuge with the base. If one that is not our own, be furnished with every grace, and if one's own be void of all merit,--one's kindred, albeit unworthy, is preferable; and he that is not ours, is even always such. He that, forsaking his own party, serveth that of another, is destroyed even by the latter, when his own party is destroyed. O night-ranger, such is this thy relentlessness, that, O Rāvana's younger brother, thou being a kindred, art capable of displaying thy manliness (as no other person can do so)." Thus addressed by his brother's son, Bibhishana answered,—"O Rākshasa, why dost thou speak as if in ignorance of my character? O impious son of the Rākshasa-chief, do thou forego the roughness which thou assumest on behalf of my dignity.* Albeit born in the race of Rakshas of cruel deeds, yet having regard to the first of principles pertaining to men, my character is not that of a Rākshasa. I do not take pleasure in the terrible; nor do I revel in unrighteousness. But how can a brother, although differing from his brother in character, be renounced by the latter?† One renouncing a person, lapsing from virtue and bent on sinful acts, attaineth happiness, even as one doth by shaking off a venomous snake from his hand. The wise have called that impious one given to stealing others' goods and violating others' wives,—as worthy of being forsaken, even like a house that is aflame.—Robbing others' property, outraging the wives of others, and inspiring fear among friends,—these three vices lead to destruction. The dreadful slaughter of sages,

* Or, on account of thy heroism.

† Some read *Vishamaçilana*. Then the sense would be: 'How else could a brother bearing a difference in character, renounce his brother?' meaning Râvana.—T.

rebellion against all the gods, overweening conceit, anger, long-continued enmity, and running amuck of counsel,—these sins are sapping the life and fortune of my brother; and they have hidden his virtues even as clouds cover a mountain. It is on account of these vices that my brother, thy sire, hath been deserted by me. And this city of Lankā will not be, nor thou, nor thy father. Thou art proud,and haughty, and a boy, O Rākshasa. Thou art fettered by the noose of Fate. Do thou say unto me whatever thou likest. To-day thou hast addressed harshly me, who have fallen on evil days; but, O worst of Rākshasas, thou canst not pass this Nyagrodha. Having smitten the Kākutstha, thou canst not live. Fight with that man-god, Lakshmana, in encounter. Being slain, thou shalt serve the deities in the abode of Yama. Displaying thy own prowess, do thou spend all thy weapons and all thy shafts. But coming within the ken of Lakshmana's arrows, thou wilt not to-day go hence, living, with thy forces."

SECTION LXXXVIII.

HEARING Bibhishana's words, the son of Rāvana, deprived of his senses by passion, spoke harshly, and rushed forward in wrath. And with upraised weapons and scimitars, he, resembling the Destroyer himself, was mounted on a mighty car yoked with black steeds, and ornamented (on all sides). And that one endowed with terrific strength upraised a huge, gigantic, strong and powerful bow, and shafts capable of destroying foes. And that mighty bowman and slayer of foes—the powerful son of Rāvana—adorned (with ornaments) and mounted on his chariot, saw him

dight (with his own splendour). And fired with wrath,(Indrajit) addressed Sumitrā's son, who, mounted on Hanumān's back, like unto the risen sun in splendour—accompanied Bibhishana; and he also addressed all those principal monkeys, saying,—"Do ye behold my prowess! To-day do ye in the conflict bear my arrowy shower shot from my bow, incapable of being approached, and resembling the down-pour in the sky. To-day my shafts discharged from my mighty bow shall mangle your limbs, even as fire burneth up a heap of cotton. To-day with your persons pierced with sharp shafts, with darts, and javelins, and *rishtis* and arrows, shall I despatch you all to the abode of Yama. Who shall stay before me, fleet-handed, creating an arrowy shower in the field, and roaring like unto clouds? Formerly in a night-engagement, with my shafts resembling the thunder-bolt and *vajra*, ye two along with your foremost adherents, were rendered insensible and laid down on the earth by me. But, perhaps, thou hast forgotten it. As thou hast presented thyself for battle before me, fired with wrath and resembling a venomous serpent, it is evident thou wilt go to the region of Yama." Hearing the vaunt of the Rākshasa-chief, Raghu's son, inflamed with rage, with an undaunted countenance, spoke unto Rāvana's son,—"O Rākshasa, hard is the achievement of the task that thou hast mentioned. He that compasseth business by act is alone intelligent.—But thou, O wicked-minded one, incompetent as thou art to bring about thy end, attaining thy arduous aim by words only, deemest thyself as crowned with success. That thou hadst rendered thyself invisible in the field of conflict, was the work of a thief,—and not the way of a hero. Coming within the range of thy shafts, I stay here,—do thou display thy prowess. What dost thou say in words?" Thus addressed,the mighty Indrajit—conquerer of enemies—stretching his dreadful bow, showered sharpened shafts. And discharged by him, those exceedingly impetuous arrows,

resembling the venom of serpents, hitting Lakshmana, fell down like unto hissing snakes. And in that encounter, Rāvana's son—Indrajit—possessed of eminent impetuosity, pierced Lakshmana, graced with auspicious marks, with vehement shafts. And pierced with those arrows and bathed in blood, the graceful Lakshmana appeared like a smokeless fire. And seeing his own feat, Indrajit, coming forward, and setting up a tremendous cry, said,—"O son of Sumitrā, my feathered and sharp-edged shafts shot from my bow, capable of destroying life, will to-day finish thee up. To-day, O Lakshmana, swarms of jackals and hosts of hawks and vultures shall alight on thee lying lifeless, having been slain by me. This very day shall the exceedingly wicked Rāma behold thee, who art the friend of Kshatriyas and devoted unto thy brother,—and who ever bearest thyself ignobly,—slain by me; to-day see thee, O Sumitrā's son, slain by me, with thy armour fallen off thy person, thy bow broken, and thy head severed." As Ravana's son was speaking thus harshly, Lakshmana conversant with the import of words, replied in a reasonable speech, saying,—"Leave off thy strength of tongue, O thou of perverse sense, O Rākshasa, O thou of crooked ways! Wherefore dost thou speak thus? Bring all this to pass in worthy deed. Why, O Rākshasa, without doing (what thou sayest), dost thou simply say it? Do the deed,—so that I may have regard for thy utterances. Mark! without speaking anything harsh, without censuring thee in the least, without venting any brag, shall, I, O cannibal, slay thee." Saying this, Lakshmana drawing his bow to its full bent, hit at the Rākshasa's chest five *nārāchas*—wondrous impetuous arrows. And those arrows resembling flaming serpents, with their velocity accelerated by the feathers (with which they were furnished), blazed on the Nairita's breast like the rays of the Sun. And wounded with those shafts, Rāvana's son, fired with wrath, pierced Lakshmana with three arrows discharged (from his bow).

And exceedingly dreadful was the encounter that took place between those leonine man and Rākshasa, each eager to conquer the other. And both powerful, and both endowed with strength and possessed of prowess,—and both exceedingly invincible; and both having unparalleled might and energy,—those heroes faught like two planets in the welkin; or like Bala and Vrita, irresistible in conflict; and those high-souled ones faught like two lions. And showering countless shafts and displaying many maneuvers, that foremost of men and that of Rākshasas, faught on cheerfully.

SECTION LXXXIX.

THEN sighing like an enraged serpent, that chastiser of foes, Daçaratha's son, setting shafts (on his bow-string) showered them on the Rakshasa-chief. And hearing the twang of his bow-string the lord of Rākshasas, with his countenance fallen, gazed at Lakshmana. And then Bibhishana spoke unto Sumitrā's son as he was fighting, "I find (inauspicious) signs in Rāvana's son. Do therefore hasten on,—broken he is, without doubt." Then fixing arrows (on his bow) resembling venomous snakes, he let go those keen shafts, like unto serpents furnished with poison. And smit by Lakshmana with arrows having the touch of the levin, (Indrajit) for a while was stupified and had his senses overwhelmed. And eying that hero—son unto Daçaratha—present in the encounter, (Indrajit) with his eyes crimsoned in choler, drew near Sumitrā's son. And coming up to him (Lakshmana), he again addressed (that hero) in a harsh speech, saying,—"Dost thou not remember my prowess at that first encounter, when thou along with thy

brother was bound up,—that now thou art discharging arms (at me)? Forsooth ye two in mighty encounter, with shafts resembling the thunder-bolt and *vajra*, by me were first laid down on the ground, deprived of your lives, along with your principal adherents. Either this hath escaped thy memory or I fancy, thou plainly wishest to go to the abode of Yama,—inasmuch as thou hast set thy heart on beating me. If at the first encounter thou hast not witnessed my prowess, to-day shall I show it unto thee. Do thou now stay, summoning thy āttention." Seeing this, he pierced Lakshmana with seven shafts, and Hanumān with ten keen-edged excellent shafts. And then, fired with double fury, that powerful one pierced Bibhishana with an hundred arrows, powerfully discharged (from his weapons). Seeing this act of Indrajit, that foremost of men, Rāma's younger brother, Lakshmana, with an undaunted countenance, fired with wrath without minding the same,—and saying with a laugh,—'This is nothing',—taking dreadful arrows, in the conflict, discharged them at the son of Rāvana. "O night-rangers, heroes, coming to the field never discharge (such shafts as these). These arrows of thine are light and of slight strength, and they conduce to my comfort. Heroic warriors, eager for encounter, do not fight thus." Speaking thus, (Lakshmana) accoutred with his bow showered vollies of shafts (on his adversary). And at his arrows (hitting), (Indarjit's) mighty golden mail fell off his person, and dropped to the platform of his car like a cluster of stars dropping from the welkin. And with his armour dropping off, that hero—Indrajit—was wounded with *nârâchas*, like the Sun at dawn. That hero—Rāvana's son—endowed with dreadful prowess, in that conflict, pierced Lakshmana with a thousand shafts. And thereat Lakshmana's gorgeous and mighty mail was rent in pieces. And each rushing forward was engaged in dealing blows and harrying them. And sighing again and again, they faught furiously. And

with their persons cut all over, and laved in blood, for a long while the heroes kept cleaving each other with sharpened shafts. And those high-souled ones versed in warfare, and endowed with terrific prowess exerted their utmost in securing victory. And covered with vollies of shafts, with their armour and banners rent, they drew each other's warm blood flowing like water from a fountain. And they discharged dreadful showers attended with tremendous sounds, like the sounds of black clouds at Dooms-day* pouring torrents in the sky. And a long time went by as they faught. Nor did they turn away from the encounter, or know fatigue. And those foremost of those acquainted with weapons repeatedly displayed their weapons; and their long and short shafts enveloped the welkin. And the skill that they displayed was perfect, and showed lightness, variety and grace; and both man and the Rākshasa carried on fearful and terrible conflict. And the dreadful and tremendous roars of each were audible (at that place); and terrific like the levin, they made the hearts of hearers tremble (in terror). And as they faught with might and main, the sounds that they sent resembled the deep rumbling of clouds in the sky. And pierced with *nârâchas* knobbed with gold, those powerful and illustrious (warriors) with their hearts set on celebrity, bled profusely. And in that engagement gold-knobbed shafts hitting each other's person, pierced the same and covered with gore, entered the earth. And other shafts were resisted in the sky by sharpened weapons; and some were snapped, and thousands of their arrows were cleft (in the sky). And in that field, the vollies of their shafts were dreadful to behold like unto a heap of Kuça aflame in a sacrifice. And the wounded frames of those high-souled ones appeared beautiful like a leafless flowering Kinçuka and Sālmali in a wood. And each eager to vanquish the other,

* *Kalamaghuyo* (*gen*). The commentator says the word means (black clouds;' but I prefer the sense given.—T.

Indrajit and Lakshmana momentarily discharged tremendous and terrific showers (of arms). And Lakshmana smiting Rāvana's son, and Rāvana's son smiting Lakshmana,—they did not experience any fatigue. And with net-works of arrows deeply entering their persons, those vehement and exceedingly powerful ones resembled mountains topped (with trees). And all their limbs, drenched in blood and covered with arrows, looked like a blazing fire. And a great while did they fight; yet they neither turned away (from the fight), nor did they experience any exhaustion. Then to remove (Lakshmana's) fatigue from fight, the high-souled Bibhishana, working the weal of Lakshmana staying in front of the field, came forward in the encounter and took up his post.

SECTION LXL.

SEEING the man and the Rākshasa engaged in battle, with their whole soul, each eager to beat the other,—like unto elephants with the temporal juice trickling from their temples,—desirous of beholding their encounter, Rāvana's mighty and heroic brother, bearing an excellent bow, stood in front of the arena. And taking up his post, he stretched his great bow and shot terrific sharp-pointed shafts at the Rākshasas. And even like thunder-bolt cleaving mighty mountains, those shafts furnished with peacock's plumes falling powerfully (upon the foe), rent the Rākshasas. And those foremost of Rākshasas, Bibhishana's followers, also, in the encounter discharged darts and scimitars and *pattiças* at heroic Rākshasas. And surrounded by those Rākshasas, Bibhishana, then in the midst of his followers, appeared like an elephant in the midst of young ones. Then inciting the

nkeys, whose dear object was to slay Rāvana, that one sed in time, the foremost of Rākshasas, spoke seasonably is,—"This one that stayeth (in the field) is the sole and ghty support of the Rākshasa-chief ; and this is his remain- force. Why then do the monkey-chiefs remain inactive ? this wicked Rākshasa being slain on the edge of battle, remnant of his army, with the single exception of vana, is destroyed. That hero—Prahasta—hath been slain, Nikumbha possessed of wondrous strength, and mbhakarna, and Kumbha, and the night-ranger umrāksha, and Jāmvumāli, and Mahāmāli, and Tikshna- a and Hemaprabha, and Suptaghna, and Jajnakopa, and Rākshasa Vajradanstra, Sankrādi, and Vikata, and ighna, and Tapana, and Manda, and Praghasa, and jangha, and Jangha, and Agniketu, and Durdharsha, and powerful Raçmiketus and Viddujjibha, and Dwijibha, the Rākshasa—Suryyaçatru, and Akampana, and pārçwa, and the Rākshasas—Chakramāli, and Kam- a, and Satwavanta, and Devāntaka and Narāntaka. laving slain these many powerful Rākshasas endowed h excess of might,—having crossed the sea with your s, do ye cross this foot print of a cow. This is the aining force which you monkeys must conquer ; all those kshasas, that had come forward, elated with the pride of ngth, have all been slain. It is not meet for me to slay son of my brother, yet, casting off compassion will I for ma slay him.* Tears surcharge the eyes of me who keth to slay him. Let therefore Lakshmana administer his quietus. Ye monkeys, do ye in a body (first) ghter those that are beside him (Indrajit.)" Thus orted by that illustrious Rākshasa, the monkey-chiefs e exhilarated and began to flourish their tails. And n those mighty monkeys roared again and again, and t up various shouts, even as peacocks cry on seeing

* The text has 'brother's son.'

clouds. And then Jāmbavān surrounded by his own forces, assailed the Rākshasas with rocks and with their nails and teeth. Thereat Rākshasas,endowed with exceeding strength, equipped with various weapons reproaching the lord of bears, as he was engaged in smiting (the foe),—and renouncing fear, with shafts and sharp axes and *pattiças* and *yashtis,* and *tomaras,* in the encounter assailed Jāmbavān, who was engaged in beating the Rākshasa forces. And that conflict between the monkeys and the Rakshas, waxed furious, like unto the tumultuous encounter of the immortals and the Asuras fired with wrath. And the magnanimous Hanumān incapable of being approached growing wroth,—uprooting a mountain, and putting down Lakshmana from his back, began a great carnage among the Rākshasas by thousands. And fighting a furious fight with his uncle, the powerful Indrajit—slayer of hostile heroes—again rushed against Lakshmana. And then there took place an encounter between those heroes in the field,—Lakshmana and the Rākshasa—discharging vollies of shafts and smiting each other; and those mighty and impetuous ones repeatedly covered each other with networks of arrows; like unto the sun and the moon covered by clouds at the expiration of Summer. And on account of their light-handedness, neither discharge of arrows, nor the drawing of the bow; nor the setting of the shaft on the bow-string; nor the taking of the bow; nor the selection of shafts; nor the clenching fast of their fists; nor the hitting of aims,—could be perceived as they faught on. And in consequence of the sky being covered with networks of arrows all around, discharged powerfully from their bows, the forms (of objects) could not be discovered. And Lakshmana having at Rāvana's son, and Rāvana's son having at Lakshmana, critical was the huggermugger that ensued* in the encounter between each other. And they both kept ceaselessly showering feathered

* *i. e.* in consequence of all sides being covered with arrows, neither the

and sharpened shafts, the firmament was engulphed with a deep darkness. And in consequence of countless keen arrows alighting in hundreds, all sides and all the cardinal quarters were swarming with shafts. And all being overspread with gloom, a mighty fright took possession (of creatures) when the Sun having ascended the setting-hill, and darkness environing all objects. And that day* mighty torrents of blood flowed in thousands of streams ; and fierce beasts of prey set up terrific yells (all around). And at that hour the wind did not blow, and fire did not blaze ; and the Maharshis said,—'Fair befell creatures.' And the Gandharvas along with the Chāranas grew exceedingly agitated. Then Sumitrā's son pierced the four black steeds of the leonine Rākshasa,caparisoned in gold. And then he hit at (Indrajit's) charioteer with another yellow and sharpened javelin splendid, furnished with feathers; and resembling the thunder-bolt of the great Indra. And through his fleet handedness the graceful son of Raghu with the thunder-bolt of his shaft, resonant with the sound of his palm, separated the (charioteer's head) from his trunk. And on his charioteer having been slain the exceedingly energetic son of Mandodari, himself began to perform the function of a charioteer, and took up his bow. And this in the encounter was wonderful to behold. And then as (Indrajit) was eagerly engaged in managing the steeds, (Lakshmana) pierced him with sharpened shafts ; and when (Indrajit) was eagerly wielding his bow,(Lakshmana) discharged shafts at his steeds. And on his steeds having been torn with shafts, Sumitrā's—foremost of fleet-handed—in the encounter assailed (Indrajit) doubtlessly ranging the field. Seeing his charioteer slain in the contest, Rāvana's son forewent his martial ardour, and was cast down. And seeing the Rākshasa with his

Rakshas nor the monkeys could distinguish their several parties in the encounter, and the blows that each dealt were misdirected in consequence.—T.

* *Aiya to-day* in the text.

face fallen, the leaders of monkey-bands, were exceedingly delighted and rendered homage unto Lakshmana. And then those monkey-chiefs—Pramāthi, Rabhasa, Sarabha and Gandamādana, not brooking (their foe) summoned their impetuosity. And suddenly springing up, those highly powerful monkeys endowed with terrific prowess descended upon those four best of steeds. And on those chargers being assailed by those monkeys resembling mountains, blood gushed out of their mouths. And then the steeds were smashed and sent to the ground. And having slain the steeds, and smitten the mighty car-warrior,* again by a vehement bound, came to the side of Lakshmana. And springing down from his car whose steeds had been slain, Rāvana's son, his charioteer having been pounded, charged the son of Sumitrā with arrows. And then Lakshmana resembling the great Indra, on (Indrajit's) best of chargers having been despatched, in the encounter began to terribly rive with arrows discharged (his foe) footing on the earth and showering excellent sharpened shafts.

SECTION LXLI.

HAVING his steeds slain, the night-ranger—Indrajit. standing on the ground, waxing fiercely angered, flamed up in energy. And armed with bows, they, desirous of slaying each other with shafts resembled an elephant and a bull in a forest, came out for securing victory in encounter. And

* *Maharatham* (*ac*) may also mean *mighty car*. By the way the *samasa* or junction called *Tatpurusha* is a frequent source of obscurity in Sanskrit, specially where the gender of the word without *samāsa* is the same with that of the thing signified by the *samāsa*, as in this case.—T.

ıghtering one another, the Rākshasas and the wood-
gers, rushing this way and that, did not (for a moment)
re their lords. Then Rāvana's son, gladdening all the
ıshasas, and himself feeling cheered, addressed them in
ds of praise, saying,—"All sides are entirely enveloped
this gloom,—so that, O foremost of Rākshasas, here we
not know who belongeth unto us and who not.—Do ye
t fearlessly for stupifying the monkeys; and I too,
nted on a car, shall come hither into the conflict. Do ye
act that the high-souled rangers of the woods may
attack me as I enter the city." Saying this, that
er of foes—Rāvana's son, deceiving the wood-rangers,
ered the city of Lankā for providing himself with a
sh) car. And embellishing a chariot, graceful and
rned with gold, furnished with *prāças* and swords and
ows, yoked with superb steeds, and driven by a charioteer,
wing horses and possessed of instructions (anent his
,—that victor in battle—the exceedingly energetic son of
ana—ascended it. And that hero, Mandodari's son, urged
by the force of the Finisher, went out of the city,
ounded by the foremost Rākshasas; and drawn by fast-
eding steeds, he presented himself before Lakshmana
g with Bibhishana. And seeing Rāvana's son seated on
car, the son of Sumitrā and the exceedingly powerful
ıkeys and the Rākshasa—Bibhishana—were highly
zed at the lighthandedness of that intelligent one. And
ana's son, waxing furious, in that contest began to bring
n monkeys by hundreds and by thousands. And that
or in battle—Rāvana's son—fired with wrath, summoning
ıis celerity, slaughtered monkeys, drawing his bow into
cle. And slaughtered by *nārāchas* of terrific impetuo-
the monkeys saught the shelter of Sumitrā's son, like
tures seeking the refuge of their Lord. Then the son of
hu, flaming up in martial wrath, severed his* bow,

* Indrajit's.

displaying his fleethandedness. Thereat, taking another bow, (Indrajit) hurriedly fastened the string to it. And this bow also did Lakshmana cut off by means of a brace of arrows. And when (Indrajit) had his bow severed, Sumitrā's son pierced the son of Rāvana with five shafts resembling the venom of a poisonous serpent. And the shafts discharged from his* mighty bow, piercing hist person, dropped to the earth like unto powerful red serpents. And having his bow cut off, Rāvana's son, vomitting blood by his mouth, took up a superior bow powerful to a degree and having a stout string. And then aiming at Lakshmana, he, summoning his utmost celerity, showered arrows, as showereth Purandara in the season of rains. Thereat Lakshmana, subduer of enemies, retaining his calmness, resisted that powerful arrowy shower shot by Indrajit. And then that exceedingly energetic one, Raghu's son, possessing himself in calmness, displayed (his prowess) unto the son of Rāvana; and this was wonderful (to behold). And then displaying his lightness in the use of weapons, Lakshmana, growing furious, pierced the Rākshasas with three arrows each in that mighty encounter; and the lord of Rākshasas struck him with showers of shafts. And pierced sore by that powerful enemy—slayer of foes—he incessantly sent innumerable arrows after Lakshmana. And ere they reached their destination, that slayer of hostile heroes severed them with whetted arrows; and in the encounter that righteous one and foremost of car-warriors with a dart having bent joints, cut off the head of his charioteer mounted on the car. And deprived of their driver, there the steeds, retaining their calmness, began to go in rounds,—and this was wonderful. Then Sumitrā's son of steady prowess, fired with anger, in that contest, frightening all, pierced his horses with arrows. And not brooking that act (of his adversary), Rāvana's son

* Lakshmana's.

† Indrajit's

in the encounter pierced with ten shafts Sumitrā's son capable of making people's down stand on end. And his shafts resembling thunderbolts, and like unto all varieties of venom, touching (Lakshmana's) mail having a golden splendour, were reduced to naught. Thereat considering Lakshmana as clad in an impenetrable armour, Rāvana's son—Indrajit—growing furiously enraged, displaying his lighthandedness in arms, pierced Lakshmana in the temples with three well-knobbed shafts. And with those arrows lodged in his temples, Raghu's son, delighting in battle, appeared beautiful in the field like a mountain furnished with three summits. Albeit thus smitten in the contest by the Raksha with shafts, Lakshmana swiftly smote him in turn with five arrows; and in the encounter Lakshmana drawing his bow, pierced with shafts Indrajit's face graced with elegant ear-rings. And those heroes—Lakshmana and Indrajit—equipped with exceedingly powerful bows, and endowed with heroism and dreadful prowess, wounded each other with sharp arrows. And both Lakshmana and Indrajit, with their persons bathed in blood in that encounter, appeared like unto flowering Kinçukas. And approaching each other, those bowmen, each setting his heart on victory, wounded each other all over the body with terrific shafts. Then Rāvana's son, carried away by martial rage, pierced Bibhishana in his handsome face with three arrows. And piercing the lord of Rākshasas, Bibhishana, he with three iron-headed arrows, pierced the monkey-leaders each with a shaft. Thereat, enraged at him more furiously than ever, the exceedingly energetic Bibhishana with his mace despatched the steeds of the wicked-minded son of Rāvana. Then jumping down from his chariot with its horses slain, (Indrajit), endowed with great energy, who had his charioteer pounded, discharged a dart at his uncle. And seeing it descend, the enhancer of Sumitrā's joy severed the same with whetted arrows and brought it down in ten fragments to the ground. And

Bibhishana of a tough bow, growing enraged, discharged at (Indrajit), who had his steeds slain, five speeding shafts having the touch of the thunder-bolt.—And those arrows furnished with gold at the feathered parts, riving his person, were bathed in blood, and resembled mighty red serpents. Thereat wroth with his uncle, Indrajit took up an excellent shaft—bestowed on him by Yama himself—endowed with terrific force,—the flower of shafts among all the Rakshas. And seeing that mighty shaft set by him (on the bow-string), the highly powerful Lakshmana, possessed of dreadful prowess, (in his turn) took up another arrow, bestowed by Kuvera himself of immeasurable soul in a dream,—unconquerable, and incapable of being borne even by the celestials and Asuras with Indra at their head. And on their best of bows being powerfully drawn with their arms resembling bludgeons, they set up cries like unto Kraunchas. And on those foremost of shafts set on those excellent bows of those heroes, being drawn, flamed up in exceeding splendour. And those flaming arrows, discharged from the bows, illumining the welkin, with vehemence struck at each other's head. And a concussion took place of those arrows of terrific aspects; and a furious fire sprang up thereat, with embers shooting around. And dashing against each other like unto mighty planets, they, reduced to an hundred shivers in the encounter, saught the earth. Seeing their shafts baffled, Indrajit and Lakshmana, staying on the edge of the battle, were seized with shame and wrath. Thereat Sumitrā's son, flying into a fury, took up a Vāruna weapon. And the conquerer of the great Indra intent on battle, in the encounter discharged a terrific Raudra weapon; and the exceedingly wonderful Vāruna weapon was baffled by him. Then, waxing wroth, that victor in battle—the wondrous energetic Indrajit—as if annihilating the world, discharged a fiuming Agneya weapon. And the heroic Lakshmana resisted it with a Solar weapon. Seeing his

weapon resisted, Rāvana's son, transported with passion, took up an Asura arrow, capable of rending foes. And from that weapon issued daggers and clubs and darts and *bhuçundis* and maces and swords and axes.* And in the conflict, seeing that dire and dreadful weapon, irrisistible to all creatures and capable of riving all arms, the effulgent Lakshmana baffled it with a Māheçwara† weapon. And the encounter that took place between them was wonderful and capable of making people's down stand on end. And beings stationed in the sky surrounded Lakshmana on all sides. And in that terrific encounter of the monkeys and the Rākshasas resounding with dreadful roars, the welkin was covered with innumerable beings seized with wonderment. And saints and *Pitris* and deities and Gandharbas and birds and serpents, placing Satakratu in their front, protected Lakshmana in the conflict. And then that hero, Rāghava's younger brother, fixed (on his bow) another superior shaft, having the feel of fire itself, and capable of riving the son of Rāvana; furnished with fair feathers; tapering; having elegant joints; symmetrical; and plated with gold,—an arrow capable of finishing the body; irrisistible; dreadful; terrific unto Rākshasas; resembling the venom of poisonous serpents; and worshipped by the celestial hosts; by which the exceedingly energetic and wonderful Lord riding the horse‡—Sakra—of old in the war between the celestials and the Asuras had defeated the Dānavas. And Sumitrā's son, Lakshmana, graced with auspiciousness, drawing on his best of bows that foremost of shafts—the Aindra weapon—invincible in conflict, spoke these words, tending to bring about his success,§—

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* This arrow resembled somewhat the bomb-shells in modern European warfare.—T.

† *i.e.* belonging to Maheçwara or Siva.

‡ The celestial steed, Uchchaiçravâ, sprung from the ocean on the occasion of the churning of the deep.—T.

§ Words addressed to the deity presiding over the weapon.

"If Daçaratha's son—Rāma—is righteous and truthful, and if in prowess he hath no rival, then slay this son of Rāvana." Saying this, the heroic Lakshmana in that conflict, drawing the straight-speeding arrow up to his ear,* discharged it at Indrajit. And shooting the Aindra weapon, that destroyer of hostile heroes—Lakshmana—severing from its trunk the head of Indrajit with its corslet, graced with burning ear-rings, brought it down to the ground. And the mighty severed head of the Rākshasa's son, resembling one made of gold, was seen covered with blood. And slain, Rāvana's son dropped to the earth, with his armour and corslet on, and his bow fallen (from his grasp). And then all the monkeys with Bibhishana set up cheers, even as the immortals cheered at the destruction of Vritra. And in the sky there arose the victorious shouts of all beings and high souled saints, and also of Gandharbas and Apsarās. And knowing (Indrajit) fallen (in fight), the mighty army of Rākshasas, attacked by monkeys burning for victory, fled in the ten cardinal directions. And assailed by the monkeys, the Rākshasas, pursued (by their foes), with their senses lost, rushed towards Lankā, leaving their arms behind. And overwhelmed with fright, Rākshasas fled in an hundred directions, all renouncing their arms—bearded darts, and swords, and axes. And harassed by the monkeys, some hurriedly entered Lankā, and some plunged into the sea, and some saught shelter in the mountains. And seeing Indrajit slain and lying down on the field of battle, thousands of Rākshasas fled away. As when the Sun sets, his rays remain no longer, on that Rākshasa having fallen, the Rākshasas dispersed in the ten cardinal quarters, like unto the Sun when his rays have been rendered mild, or fire which hath been extinguished. And the mighty-armed (Indrajit) was utterly reft of life. And on the son of the Rākshasa-chief falling, the world, having its foe slain, with its huge affliction gone off, experienced

* *i.e.* drawing the bow to its utmost stretch.

the height of joy. And on that unrighteous Rākshasa having been slain, the reverend Sakra together with the Maharshis was filled with delight. And sounds of kettle-drums were heard in the sky proceeding from the celestials. And blossoms were showered by dancing Apsarās and high-souled Gandharbas. And this was wonderful (to behold.) And on that Rākshasa of fell deeds having been slain, the dust was laid, the water became transparent, the sky looked bright, and the deities and Dānavas were filled with rejoicings. And on that Dread of all creatures having been slain, the gods, Gandharbas and Dānavas, assembled together in joy, said,—"Now let the Brāhmanas who have their sins removed, with their anxiety gone off, range about." And then the monkey-leaders, seeing that foremost of Nairitas of unparalleled prowess slain in battle, began to gladly pay homage (unto Lakshmana). And Bibhishana and Hanumān and Jāmbavān—leader of bears—saluted and hymned Lakshmana on the score of his victory. And shouting and bounding and roaring, the monkeys at this hour of high joy stood surrounding Raghu's son.* And flourishing their tails and striking the earth (with them), the monkeys shouted,—'Victory unto Lakshmana!' And embracing each other, the monkeys with delighted spirits began to converse in various ways touching Rāghava's welfare. And beholding that deed, difficult of being done, performed by their beloved friend—Lakshmana—and hearing their foe—Indrajit—slain (in battle), the celestials attained the summit of joy.

* Descendant, that is.

SECTION LXLII.

HAVING in the conflict slain that conquerer of enemies, Lakshmana graced with auspicious marks, with his body bathed in blood, experienced delight. And then supporting himself on Bibhishana and Hanumān, the exceedingly powerful Lakshmana endowed with prowess, taking Jāmbavān, Hanumān and all the monkeys with him, speedily went to the place where Sugriva and Rāghava were. And then going round Rāma and saluted him, Sumitrā's son stood before his brother, like Indra's brother staying before Sakra. And approaching with a look which of itself was significant,* the heroic Bibhishana described unto the high-souled Rāghava the dreadful destruction of Indrajit. And then the delighted Bibhishana related unto Rāma how the high-souled Lakshmana had cut off the head of Rāvana's son. And as soon as that exceedingly powerful one heard of the destruction of Indrajit by Lakshmana, he experienced a huge accession of joy, and thus delivered himself,—"Excellent, O Lakshmana! Pleased am I (with thee). Thou hast performed a difficult feat. The son of Rāvana having been slain, know for certain that we have been victorious." And then smelling the head of the bashful Lakshmana, enhancer of fame, (Rāma) endowed with prowess, from affection forcibly hugged him into his lap. And making him seat on his lap, and overpowering him with embraces,† (Rāma) again and again tenderly eyed his brother, Lakshmana. And moved with grief, that best of persons, Rāma, smelling the head of Lakshmana, wounded with darts and having his person pierced (with arms), sighing and breathing hard—

* *i. e.* of the destruction of Indrajit.

† *Avapiritam*—(*ac*) *pained*. Rāmānuya says this epithet refers to Lakshmana's having been wounded in the encounter. I differ from him.—T.

and nursing his body with his hand, addressed Lakshmana, soothing him,—"To-day his son having been slain, I deem Rāvana himself as slain in fight. On that wicked-minded enemy of mine having been destroyed, I am victorious (in encounter). By luck, O hero, hast thou in conflict severed the right arm of the fell Rāvana. Verily he (Indrajit) was his stay. Both Bibhishana and Hanumān have done mighty deeds in battle. In three days and nights, (my enemy) hath been brought down. To-day have I been made foeless. Now Rāvana will for certain march forth,—backed by a mighty phalanx. Rāvana will for certain sally out, hearing his son brought down. That unconquerable lord of Rākshasas, aggrieved for the destruction of his son, marching out,—shall I slay, environed with a mighty force. O Lakshmana, the conqueror of Sakra having in battle been slain by thee—who art my lord—Sitā and the (entire) earth are not incapable of being obtained by me." Having thus soothed and embraced his brother, Raghu's son—Rāma—highly rejoiced, calling Sushena, said,—"Do thou so act that this highly wise son of Sumitrā, devoted to his friends, may be healed and be eased. Do thou without delay heal Sumitrā's son, attached to his friends, of his wounds. And do thou also carefully relieve all those heroes in the army of bears and monkeys fighting with trees,—as well as others, who have been wounded and have got sores (in consequence)." Thus addressed by Rāma, the high-souled monkey-leader administered a potent medicine to the nose of Lakshmana. And smelling the same, he got healed; he was relieved of his pain and his outgoing vitality was shut up. And at the mandate of Rāghava he likewise treated his friends headed by Bibhishana and all the principal monkeys. And restored to his natural condition, Sumitrā's son, healed, and with his exhaustion removed, and his suffering gone off in a moment, experienced exhilaration of spirits. And Rāma and the monkey-king and Bibhishana and the powerful lord of

bears along with their hosts, seeing Sumitrā's son risen hale, rejoiced greatly in delight. And the high-souled son of Daçaratha honored exceedingly that exceedingly hard feat of Lakshamana; and the monkey-king, hearing that the conquerer of Sakra had fallen in fight, was filled with joy.

SECTION LXLIII.

THEN the counsellors of Pulastya's son, hearing of Indrajit having been slain, speedily conveyed the tidings unto the Ten-necked one, who was ignorant* of the same. "O mighty monarch, in our very sight thy exceedingly effulgent son hath been slain by Lakshmana with the help of Bibhishana. And that hero confronted by the (other) hero, hath been vanquished in fight. And the hero, thy son, the conquerer of the celestial chief, hath also been slain by Lakshmana. And having gratified Lakshmana with his shafts, he hath repaired to the supreme regions." Hearing of that mighty terror, *viz.*, the rueful and dreadful destruction of his son, Indrajit, in battle, he straightway swooned away. Then regaining his consciousness after a long while, that foremost of Rākshasas—the king—overwhelmed with grief for his son, and distressed, burst into lamentations, with his senses wildered,—thus,—"O foremost in the Rākshasa army! O my child endowed with high might! Having conquered Indra himself, wherefore to-day hast thou come under the sway of Lakshmana? Doubtless, thou enraged could pierce with thy arrows the Destroyer of Time himself, and the summit of Mandāra,—what shall I say

* *Avajudya.* Rāmānuya says it means "ignorant of the same." Tirtha says it means, 'Seeing.' Then the sense would be, 'the counsellors, having first *seen* Indrajit slain, informed Rāvana of it.'—T.

of Lakshmana in encounter? To-day king Viwaçwata hath raised himself immensely in my estimation, for to-day he, O mighty-armed one, hath brought thee under the law of Time. But this is the way of capable warriors as well as celestials. He that layeth down his life for his lord, repaireth to heaven. To-day seeing Indrajit slain, the deities and the guardians of the worlds, and the mighty saints, their fear gone off, shall sleep peacefully. This triple world and this entire earth with her woods, reft of one—Indrajit—appear to me as vacant. To-day shall I hear the cries of the daughters of the Nairitas in my inner apartment, like unto the roars of she-elephants in a mountain-cavern. Renouncing thy state of an heir-apparent, and Lankā and the Rakshas, O subduer of enemies, and thy mother, and me, and thy wife—whither hast thou gone, (leaving) us all? O hero, I having gone to the region of Yama, thou ought to have performed my last rites, but thou standest in a relation the very reverse of this.* And Sugriva living and Lakshmana and Rāghava, without extracting my dart, whither hast thou gone, leaving us all? And then arising from the disaster that had befallen his son, a mighty wrath overcame the lord of Rākshasas—Rāvana, as he was thus indulging in lamentations. And even as in summer, the (Solar) rays flame up the Sun, the destruction of his son flamed up all the fiercer, him, who was naturally irascible. And as he kept yawning in passion, a flaming fire with smoke darted from his mouth, even as it did from the mouth of Vritra. And burning in grief for the destruction of his son, and coming under masterdom of passion, that hero—Rāvana—reflecting (awhile) in his mind, resolved upon slaying Vaidehi. And naturally red, and reddened (still more by the fire of wrath, Rāvana's glowing eyes were dreadful (to behold). And his form, terrific by nature, in

* *i.e.* I have to perform thy last rites, thou having fallen in fight while I am alive.—T.

consequence of the fire of his wrath having possessed it entirely, resembled the form of the enraged Rudra. And from the eyes of that infuriated one fell drops of tears as drop from a flaming lamp drops of burning oil. And as he grinded his teeth, the gnashing resembled the sounds sent by the machine* drawn by the Dānavas and churning the deep. The Rākshasas durst not approach that one eying round and resembling the Destroyer himself, intent on devouring both mobile and immobile. Then exceedingly enraged, Rāvana—lord of Rākshasas—spoke in the midst of the Rākshasas, inciting them to battle,—"I practised severe austerities for thousands of years; and gratified the Self-sprung at times. Neither from Asuras nor from celestials can any fear spring to me. My mail conferred on me by Brahmā, which in effulgence resembles the Sun himself, was not broken by blows like unto thunder-bolt at the war between the deities and demons. To-day who will come forward against me in battle accoutred in that and mounted on a car in the conflict? Not even Purandara himself. Do ye, beating hundreds of drums, to-day raise that mighty and dreadful bow of mine which, with arrows, had been bestowed on one by the gratified Self-sprung at the war of the gods and Asuras,—so that I may therewith compass the destruction of Rāma and Lakshmana in mighty battle." Burning (in grief) for the destruction of his son, the fell Rāvana, coming under the influence of anger, reflecting (in his mind), resolved to slay Sitā. And eying round, that copper-eyed and dreadful one of a terrific aspect, distressed, in a piteous voice addressed all the night-rangers, saying,—"By his power of illusion, my beloved child, for deceiving the wood-rangers, slaying something (else), had shown it unto them as Sitā. Now will I do that good office myself,—Vaidehi will I slay—even her that is devoted to that friend of Kshatriyas." Having spoken thus unto his counsellors,

* Meaning the mountain Mandāra.

he swiftly took up a sword; and raising it, of excellent temper and of cerulean hue, he rushed out vehemently, surrounded by his wives and counsellors. From grief for his son, Rāvana with his consciousness wildered, taking up a sword, in rage, rushed towards the place where Mithilā's daughter was. Seeing the Rākshasa rising on, some, emitted leonine roars, and seeing the Rākshasa enraged, embracing each other, said,—"To-day those two brothers, seeing this one, will be exceedingly pained. By this one, influenced with passion were the four guardians of the worlds conquered; and many other foes were brought down in battle. Procuring gems from the three worlds, Rāvana enjoyeth them. Neither in strength nor in prowess is there any one on earth who is his compeer." As they were speaking thus, Rāvana, reft of his senses by wrath, rushed against Vaidehi, who had taken up her abode in the Açoka wood. And dissuaded by his friends endowed with good intelligence, he, wrought up with high wrath, darted (against Sitā), even as an enraged planet* rusheth against Rohini† in the firmament. And the blameless daughter of Mithilā protected by the Rākshasis, saw the infuriated Rāvana bearing that best of blades in his hand. Seeing (Rāvana) approach, sword in hand, despite the earnest entreaties of his friends, Janaka's daughter, Sitā, pained and overcome by grief, said, weeping, —"From the way in which, wrought up with wrath, this wicked-minded one is rushing on at me personally, it appears that he will slay me, who have a lord, as one who hath not. He did urge me much ever devoted to my lord, saying 'Be thou my wife;' but forsooth I disregarded him. And plainly in consequence of my refusal, he hath given way to despair. And overcome by anger and passion, he is ready to slay me. Or it may be that to-day for me those foremost of men, the brothers—Rāma and Lakshmana—have been slain in encounter by this inglorious one. I heard a furious and

* Kuja, *etc* † Hesperus.

fearful uproar raised by countless Rākshasas rejoicing, and expressing their delight.—Alas! O fie! For me those princes have met with destruction. Or it may be that not without slaying Rāma and Lakshmana, this terrific Rākshasa, having his heart set on sin, from grief for his son, will slay me. Fool that I am, I did not then act agreeably to Hanumān's words. If I had gone away seated on his back, without waiting for the victory (of my lord), I devoted to him, placed on his lap, should not have come by this repentance. When Kauçalyā, having an only son, will hear of her son slain in battle, I fancy, her heart shall burst. And, weeping, she will remember that high-souled one's birth and boyhood, and youth and pious acts and loveliness. And that one bereft of her consciousness, filled with despair, after having performed his *srâddha*,* will doubtless enter into fire or water. Shame on the unchaste and hump-backed Mantharā, having her heart fixed in sin, for whose sake this grief shall exercise Kauçalyā!" Seeing the distressed daughter of Mithilā lament thus, like unto Rohini come under the sway of a planet in the absence of the Moon, in the meanwhile his† pure and good courtier, named Suparçwa, endowed with intelligence, albeit prevented by other courtiers, spoke unto Rāvana, foremost of Rākshasas,—"Wherefore, O Ten-necked one, O thou who art the very younger brother of Vaiçravana himself, Dost thou desire to slay Vaidehi, forsaking righteousness? Why, O hero! O lord of Rākshasas! having led the Brahmacharyya mode of life, studied the Vedas, and returned from the house of thy spiritual guide, and ever engaged in religious acts, to-day dost thou intend to slay a woman? Do thou, O king, now stay expecting Mithilā's daughter‡ endowed with loveliness;

* Funereal rites performed in accordance with the injunctions of the Hindu Scriptures.—T.

† Râvana's.'

‡ Explains the commentator: "till thou slayest RÂma in battle."—T.

and do thou along with us vent thy wrath on him.* To-day being the fourteenth day of the dark fortnight, do thou this very day prepare for conflict; at *amávasyá*,† environed with thy forces, do thou march for victory. Heroic, and intelligent, a mighty car-warrior and swordsman, thou, mounted on a car, slaying the redoubtable son of Daçaratha, wilt obtain Mithilá's daughter." Thus exhorted by his friend, the unrighteous Rávana accepted his virtuous speech; and then that powerful one went (back) to his house, and, surrounded by his friends, entered the court.

SECTION LXLIV.

ENTERING his court, the king, distressed, and exceedingly aggrieved, sat him down on the foremost seat sighing like an enraged lion. And stricken with grief in consequence of his son's death, that highly powerful Rávana, with folded hands, addressed all the heroic Rákshasas, saying:—"Do ye all proceed to battle with elephants, horses and cars. And encircling Ráma only and discharging shafts at him, delightedly, like unto clouds, in the rainy season, pouring water, do ye slay him. Or I shall slay him to-morrow in the presence of all, wounded by you in the mighty encounter with sharpened arrows." Hearing the speech of their lord the Rákshasas, with a huge army and a host of cars, speedily issued out for battle. And they all threw at the monkeys life-destroying *Parighas, Pattiças,* arrows, daggers and *Parashwadhas.* And the monkeys too threw crags and trees at the Rákshasas. Thus on the eve of sun set there arose a terrible conflict between the Rákshasas and the monkeys.

* Ráma. † *i. e.* to-morrow.

And they struck each other in the conflict with clubs, *chitras*, *Prasas*, daggers and *Parashwadhas*. The conflict being thus carried on, there arose a mighty dust which was again destroyed by the current of blood gushing out of the persons of the Rākṣhasas and the monkeys. Elephants and cars were like the banks of that river of blood, the arrows were like the fishes, and the flags were the trees on their banks and the corpses were like planks afloat there. Being thus wounded and assailed by the Rākshasas, those heroic monkeys leaped and broke down the flags, armours, cars, horses and other weapons. And with their sharp teeth and nails they scratched the hair, ears, foreheads and the noses of the Rākshasas. Like unto vultures falling upon a felled tree, hundreds of monkeys fell upon one Rākshasa in that encounter. And the Rākshasas resembling mountains, with huge clubs, *prâsas*, daggers and *parâshwadhas*, struck the monkeys (in their turn). Being thus assailed by the Rākshasas, the mighty host of monkeys took refuge of Rāma, the son of Daçaratha, the worthy refuge of all creatures. Thereupon the highly effulgent and powerful Rāma, taking up his bow, entered the Rākshasa host and began to make a downpour of arrows. And Rāma entering the field, those terrible Rākshasas, being burnt with the fire of his arrows, could not stand before him like unto clouds disappearing before the Sun in the welkin. And the night-rangers only espied the dreadful feats performed by Rāma and which were above the power of others. Except when guiding the huge army or driving the cars they could not see Rāma like unto the wind invisible in a forest. They all beheld the Rākshasa force scattered, wounded, burnt down with arrows, broken and assailed with weapons, by Rāma, but none could see the quick-moving Rāma. As people cannot see the soul which governs all objects of sense so they could not see Rāma, who was thus inflicting wounds on them. "It is he who is destroying the soldiers

riding the elephants,it is he who is breaking down the mighty cars, and it is he who with sharp arrows is slaying the cavalry—rider and horse." Thus saying those Rākshasas, in that conflict and in the very presence of Rāma, highly enraged, began to slay each other. They were all bewildered by the huge Gandharba weapon discharged by the high-souled Rāma and so they could not see Rāma, who was thus burning down their force. And the Rākshasas sometimes beheld thousands of Rāma in the battle field and again saw one Rāma only. They at times saw the quick-moving golden end of the bow of that high-souled one, resembling a circular fire brand but they did not behold Rāghava. And he looked like *kāla chakra*, having his middle body as its navel, his own strength as its lustre, the arrow for its radius or spoke, the bow for the circumference, the twang of the bow for its sound, his power and intelligence for its brightness, and the aim of the celestial weapons for its limit. And in the eighth division of the time by Rāma alone with arrows resembling the flame of fire were destroyed ten thousands swift-coursing cars, eighteen thousand elephants fourteen thousands horses and riders and two million Rākshasa infantry assuming shapes at will. And those night-rangers, who were still left, having their horses killed, cars and flags broken, fled in fear of life to the city of Lankā. And the battle field, filled with slain horses elephants and infantry, looked like the high-souled and enraged Rudra's arena of sports. Thereupon the celestials with Gandharbas, Siddhas and the great ascetics glorified the wonderful feat of Rāma. And the virtuous-souled Rāma addressed Sugriva, Bibhishana the monkey Hanumān, the leading monkey Jāmbavān, Mainda and Divida who were near him, saying—"This is the power of my weapons and as well as that of Rudra." The high-souled Rāma, equalling Sakra in prowess, thus slaying the huge host of the lord of Rākshasas and assailing them with shafts and weapons—the celestials, delighted, sang his praises.

SECTION LXLV.

By Rāma, of unwearied actions, with flaming arrows feathered in burning gold, were destroyed thousands of elephants—many horses with their riders, many a car crested with flaming banners; thousands of heroic Rākshasas assuming shapes at will, engaged by Rāvana, and armed with clubs and *parighās*; and golden pennons. Beholding and hearing of this the remaining night-rangers assembled and were greatly bewildered, poorly and stricken with anxiety. The widows and those who had lost their children or kinsmen approached those Rākshasas and overwhelmed with grief, bewailed piteously,—"Alas! why did the aged and grim-visaged Surpanakhā, having her belly extending downward, behold in the forest Rāma graceful like Kandarpa. And beholding him of great beauty and prowess, ever engaged in the welfare of all creatures, that ugly one, worthy of being slain by people, was excited with lust. Why did that ugly-faced she-demon, devoid of all qualities, address Rāma, having a beautiful countenance, gifted with many virtues and great effulgence? Alas for the misfortune of the Rākshasas, the aged Rākshasee brought before him such a vile proposal, hated of all and worthy of creating laughter. For the destruction of Khara, Dushana and other Rākshasas that ugly one approached Rāghava with such a vile intention. It was for her that Rāvana created enmity (with Rāma) and Sitā was carried away by the Ten-necked Rākshasa. But he could not spread his influence upon Sitā the daughter of king Janaka and deep rooted and eternal became the enmity with the highly powerful Rāghava. And beholding the Rākshasa Birādha slain by Rāma alone—(Rāvana) wishing Vaidehi should have regarded that as a sufficient proof of his prowess. And fourteen thousand Rākshasas of

terrible deeds were slain by him in Janasthāna with shafts resembling the flame of fire. Khara, Dushana as well as Triçirā were slain by him in conflict with arrows resembling the Sun—this was a sufficient proof (of his power). Yoyanabāhu and Kavandha, drinking blood, were slain by him, roaring with wrath—this too was a sufficient proof of his power. Rāma slew the powerful Vāli, the son of the thousand eyed one, resembling the cloud—that too was the sufficient proof of his prowess. By him Sugriva, poorly and living in the mount Rishyamukha, having all his desires frustrated, was placed on the throne—that too even was the sufficient proof of his power. He (Rāvana) from foolishness did not like the becoming speech of Bibhishana conducive to the acquirement of piety and wealth and securing the welfare of the Rākshasas. Had the younger brother of the lord of wealth (Rāvana) observed the words of Bibhishana, Lankā would not have been overwhelmed with grief and reduced to the state of a cremation ground. Hearing of the destruction of the highly powerful Kumbhakarna by Rāma of the irrepressible Atikāya by Lakshmana as well as of his beloved son Indrajit, Rāvana did not come to his senses.* There is audible in every house of the Rākshasas, the cry,—'My son, my brother, my husband is slain in battle.' In conflict have been destroyed by the heroic Rāma, thousand cars, horses, serpents and infantry. Perhaps Rudra, Vishnu, Mahendra or the performer of hundred sacrifices, or even Death, in the shape of Rāma, is slaying us. By Rāma all the heroes have been slain—despair has taken possession of our minds—we do not behold the end of our terror and are bewailing being

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* One *sloka* has been omitted here by some of the editors, which when translated stands thus :—When one monkey only Hanumân killed the prince Akshaya and reduced the whole city to ashes with the fire of his tail Rāvana should have come to his senses.

deprived of our lords. Does not the Ten-necked hero, who has obtained boons (from Brahmā) perceive that a mighty disaster shall befall him from Rāma? Neither the celestials, Gandharbas, Piçachas nor Rākshasas shall be able to save him from Rāma in conflict. In every battle many an accident befalls Rāvana—this bespeaks of his destruction at the hands of Rāma. The great Patriarch, being pleased, conferred upon Rāvana the boon that no fear would proceed unto him from the celestials, the Dānavas or the Rākshasas —but he did not beg of him, security from men. Forsooth, he is that fearful man who shall slay Rāvana and the Rākshasas. The celestials, being thus oppressed by Rāvana, who had obtained the boon, worshipped the great Patriarch with severe austerities. And being propitiated with them, the high-souled Patriarch, for their welfare, addressed the celestials, with the following pregnant speech. "From to-day shall the Rākshasas and Dānavas roam for ever, afraid of the celestials." Thereupon the celestials headed by Indra engaged in propitiating Mahādeva, the slayer of Tripura, and who rides upon a bull. And being pleased, Mahādeva addressed them, saying,—"For your welfare there will be born a woman who shall be the cause of the destruction of the Rākshasas." As hunger, being engaged by the celestials, did destroy in olden time, all the Dānavas, so shall she (Sitā) the root of the extinction of Rākshasa race destroy us all with Rāvana. Alas! for the foolishness of the vicious-minded and insolent Rāvana destruction has faced us and we are overwhelmed with grief. We do not see any such being in the world who can afford us shelter. Rāghava has attacked us like unto the fire of dissolution. There is no refuge for us who have been stricken with fear as no help reaches the elephants in a forest beset with fire. The high-souled Bibhishana did the just thing in proper time—he took shelter of him from whom he expected danger." Thus bewailed piteously and loudly

—the she-demons holding each other by the neck and being stricken with fear and grief.

SECTION LXLVI.

THEREUPON Rāvana heard in every house of Lankā the piteous cries of the she-demons possessed by sorrow. And sighing hard he engaged in meditation for some time. And terrible-looking as he was, Rāvana was greatly worked up with ire. Having his eyes reddened with anger, and gnashing his teeth and biting the lips, that one, irrepressible by other Rākshasas, looked like the fire of dissolution incarnate. Thereupon the lord of Rākshasas, in anger, as if burning down everything with his look, addressed the Rakshas who were near him —Mahodara, Mahāpārsha, Birupāksha—"Do ye speedily speak to the soldiers that they should sally out for battle at my command. Hearing his speech—those Rakshas, possessed by fear, asked by the command of the king, the Rākshasa soldiers to be ready. And thereat all those grim-visaged Rākshāsas saying 'so be it' and performing benedictory ceremonies proceeded to the battle-field. And those mighty car-warriors, worshipping Rāvana, and desiring the victory of their lord, stood before them with folded hands. Thereupon Rāvana, beside himself with anger, laughing, adddressed those Rākshasas, Mahodara, Mahāpārsha, and Birupāksha, saying—"To-day shall I despatch both Rāma and Lakshmana to the abode of Death with arrows resembling the sun at the time of dissolution, discharged off my bow. And slaying the enemies I shall repair the loss of Khara, Kumbhakarna, Prahasta and Indrajit. The atmosphere, the quarters the sky and the deep being enveloped with the cloud of arrows

shall become invisible. I shall slay to-day all the heroic monkeys with my winged arrows. Ascending my car gifted with the velocity of the wind shall I churn to day the monkey host with arrow-like waves coming from the ocean-like bow. I shall like an elephant distress to-day the monkey-like pools having their countenances for the blown lotuses, and the lustre of their bodies for the filaments. To-day in the encounter, the leaders of the monkey hosts, with their heads transfixed with arrows, shall cover the earth, like unto lotuses with their stalks. I shall to-day with a single arrow, cleave hundreds of heroic monkeys fighting with trees in their hands. I shall wipe to-day the tears of those whose brother or son has been slain by destroying their foe. In the encounter to-day I shall, with the monkeys deprived of their breath and clept with my arrows, so cover the earth that it may not be seen by any. I shall satisfy to-day with the flesh of the enemies slain by my shafts, the crows, vultures and others who live upon flesh. Get ready soon my car and bring my bow. And let the remaining night-rangers follow me in battle." Hearing his words Mahāpārsha addressed the leaders of the army who were near him, saying,—"Get your soldiers ready." And the commanders too quickly went round all the houses in Lankā and asked the Rākshasas to be ready soon. Thereupon began to issue out in a moment terrible-looking Rākshasas, emitting roars, having dreadful faces and with various weapons in their hands—daggers, *Pattiças,* maces, clubs, furrows, sharpened *saktis,* traps,various rods, sharpened *chakra, parashwadhas, vindipalas, satâghnis* and various other excellent weapons. Thereupon at the command of Rāvana the commanders brought one *Nijuta* (a hundred thousand) cars, three *Nijuta* elephants, sixty million horses, asses and camels and numberless infantry. They arranged the soldiers before the king and in the interval the charioteer brought the car—filled with excellent celestial weapons—richly adorned, containing many an armour, girt with a

:twork of tinkling ornaments crested with various jewels, ıving jewelled pillars and a thousand golden jars. eholding the car the Rākshasas were greatly astonished. nd Rāvana, the lord of Rākshasas, rising up all on a sudden, ıcended that car, brilliant like the flaming fire and the ggregate rays of a million sun, quick-coursing, having a ıarioteer, drawn by eight horses, huge and shining in its ative lustre. Thereupon proceeded Rāvana, encircled by ıany a Rākshasa as if rending the earth with the excess ! his prowess. There arose a huge sound of bugles ccompanied with that of Mridangas, drums, conchs, and *ılāpas.* The lord of the Rakshas—wicked, the slayer of the ırahmins—the thorn of the celestials, and who hath brought way Sitā by stealth, has come with his umbrallas and ıowries to fight with the foremost of Raghus—this cry 'as heard everywhere. And with his tremendous roar the arth shook. And hearing all on a sudden that sound, the ıonkeys fled away in fear. And the highly effulgent :āvana, having huge arms and surrounded by his ministers, ame there being certain of gaining victory. Being command- d by Rāvana, Mahāpārsha, Mahodara and the irrepresible ;irupāksha ascended the car. They, desirous of winning ictory, issued out emitting dreadful roars in delight and s if rending the earth therewith. Thereupon the highly ffulgent (Rāvana) resembling Death, with uplifted bow, ıllied out for battle along with the army of Rakshas. And that ıighty car-warrior, went out in his chariot drawn by quick— oursing steeds by that gate which led to where Rāma nd Lakshmana were. Thereat the sun lost its brilliance -the quarters were enshrouded with darkness; the birds sent 'orth dreadful cries and the earth shook. The celestials oured down bloody rains—the course of the horses was ackened—the vultures sat on the banners and jackals mitted inauspicious cries. His left eye and the left arm ıegan to shake—his countenance became pale and his voice

grew harsher. The Ten-neeked Rākshasa thus going out for battle there appeared many bad omens indicating his destruction. From the sky fell a fire-brand accompanied with the sound of thunder; vultures and crows emitted inauspicious cries. Disregarding these dreadful omens which appeared then, Rāvana, incited by death, foolishly went out to slay his (enemies). And by the wheel-sound of the chariots of the great Rākshasas the host of monkeys calling each other, excited with anger and willing to gain victory, addressed themselves for fight. Thereupon the Ten-necked one, enraged, with his arrows feathered in gold, made a dreadful slaughter of the army of monkeys. And some of those heroic monkeys were beheaded by Rāvana—some had their hearts rent and others were shorn of their ears. Some had their breath choked, some were killed and others had their sides broken. Some had their hands cut off and others had their eyes put out. And wherever in the encounter, the Ten-headed Rākshasa, whirling his eyes in ire, went in his car—the monkey leaders could not stand the vehemence of his arrows.

SECTION LXLVII.

THERE the earth was covered with monkeys whose bodies were rent with the arrows of the Ten-necked (Rāvana). As the flies cannot stand before the flaming fire so they could not bear the vehemence of Rāvana's shafts. Being thus assailed with pointed arrows they fled away crying, like unto elephants being burnt by fire. And Rāvana with his arrows pursued in conflict the course of clouds. Thus slaughtering the monkeys the lords of Rākshasas speedily reached in the

encounter where Rāghava was. And beholding the monkeys assailed and afraid Sugriva placing Sushena in charge of a *gulma** addressed himself for the battle. And placing that heroic monkey, his equal in prowess, in that command Sugriva sallied out with a tree in his hand to meet the enemy. And followed him on all sides the leaders of the monkeys with huge crags and various trees. The heroic Sugriva emitted terrible roars in the conflict and assailed the heroic Rākshasas and many others. The huge-bodied monkey-chief crushed the Rākshasas like unto the wind uprooting the trees at the time of dissolution. He began to make a downpour of crags at the Rākshasa host like unto the cloud pouring down hailstorms at the birds in the forest. And being beheaded by the crags discharged by that monkey chief the Rākshasas fell down like unto mountains cleft. The Rākshasas being thus attacked and shattered by Sugriva and roaring and falling down on all sides, an irrepressible Rākshasa, skilled in archery, by name Birupāksha, pronouncing his own name, got down from the car and mounted an elephant. And mounted on the elephant that highly powerful Birupāksha sent forth leonine roars and dashed against the monkeys. Exciting the joy of the Rākshasas and removing their anxiety he discharged dreadful shafts at Sugriva and his army. And being assailed by the pointed arrows of that Rākshasa that lord of monkeys roared in anger and made up his mind to destroy him. Thereupon uprooting a tree the heroic monkey, skilled in warfare, leaped and struck that huge elephant down in his presence. And being assailed greatly by Sugriva that huge elephant proceeded a little within the range of the bow and roared and died. And being greatly enraged on the destruction of that elephant the highly powerful Rākshasa dashed forward to face the enemy. That one of quick movements took up

* The division of an army ; a body of troops consisting of nine platoons or nine elephants, nine chariots, twenty seven horses and forty-five foot.

his dagger and armour and viling, approached Sugriva. And beholding his movement Sugriva took up a huge crag resembling cloud and hurled it against Birupāksha. That highly powerful leading Rākshasa, finding the crag about to fall, turned a little away and struck the monkey with his dagger. And being assailed with dagger by that powerful Rākshasa the monkey remained senseless for sometime on the ground. And rising up all on a sudden he, clenching his fist, struck that Rākshasa in the mighty encounter on his breast and got him down. Being struck with the fist the night-ranger Birupāksha greatly enraged cut down with his dagger Sugriva's armour and tumbled him down with his feet. And the monkey rising up again was about to deal him a blow, hard as a thunder-bolt, with a dreadful sound. And receding a little, he baffled its aim and returned one on Sugriva's breast. Finding his aim baffled and himself struck in return by the Rākshasa, Sugriva, the lord of monkeys, was excited with anger. And the monkey-chief was now on the look-out for an oppurtunity to strike Birupāksha. And immediately in anger he struck him down with a blow on his forehead. And being thus assailed with the fist resembling the thunder-bolt of Mahendra, he fell down on the earth bathed in a pool of blood. And blood gushed out of the person of Birupāksha like unto water issuing out of a fountain. And the monkeys beheld their enemy(Birupāksha) with his eyes disfigured in anger, bathed in a foam of blood, his whole body discoloured, trembling, rolling and crying piteously. Thereupon those too armies of the monkeys and Rākshasas, being ready to engage in the encounter, began to roar like unto two mighty oceans having their banks broken. And observing that highly powerful Rākshasa, of discoloured eyes, slain by the king of monkeys, the monkeys and Rākshasa forces engaged in fight and looked like the rising Ganges.

SECTION LXLVIII.

LIKE unto a pond in the summer both the armies became gradually reduced. Beholding his own army and Birupāksha slain, Rāvana, the lord of Rākshasas, was doubly excited with ire. And observing his army reduced and slain by the heroic (monkeys) he perceived ill omens in the fight and was accordingly pained at heart. And he addressed Mahodara, who was near him, saying, "O thou of great arms, all my hopes of success are now centered in thee. Do thou slay the enemy's force, O hero, and display thy prowess. Now hath come the time of returning the favours of thy master. Do thou fight bravely." Being thus accosted that Rākshasa-chief Mahodara, saying "so be it" entered the enemy's army like unto a fly entering into a flame. Excited by his master's command and empowered by his own prowess that (Rākshasa) gifted with great strength, began to assail the monkeys. And the highly powerful monkeys too taking up huge crags dashed against the dreadful army of the enemies and crushed all the Rākshasas. And Mahodara, greatly angered, severed in that mighty encounter, with his arrows feathered in gold, the hands, feet and thighs of the monkeys. Then the monkeys, in fear of the Rākshasas, fled away to different quarters and some sought shelter of Sugriva. And beholding his powerful monkey force thus assailed in the conflict, Sugriva dashed forward and fronted Mahodara. And taking up a huge and dreadful crag resembling a mountain, the monkey-king hurled it with great vehemence to slay him. Thereupon finding that crag about to fall, Mahodara fearlessly severed it with his arrows. And being sundered into a thousand pieces by the arrow of that Rākshasa, it fell down on the earth like unto a band of vultures. And beholding that crag thus severed, Sugriva

was beside himself with ire ; and uplifting a *sâla* tree hurled it : and the heroic Râkshasa, the slayer of enemy's force, severed it into several pieces with his arrows. Thereupon excited with wrath he saw a *parigha* on the ground. And hurling that flaming *parigha* and displaying his (light-handedness) he struck his excellent horse therewith. And having his horse slain, that hero—the Râkshasa Mahodara, ascended his car, and in great anger took up his club. Those two heroes, with club and *parigha* in their hands, engaged in battle, roaring like two bulls or clouds accompanied with lightning. Thereupon the night-ranger Mahodara, inflamed with ire, hurled at Sugriva, the club flaming like the Sun. And beholding that dreadful club about to fall the highly powerful Sugriva—the lord of monkeys, uplifting his *parigha* struck it therewith. And *parigha*, being sundered, fell quickly down on the earth. Thereupon the effulgent Sugriva picked up from the ground *musala* made of iron and ornamented with gold. Taking that *musala* up he hurled it at the Râkshasa and who again hurled a club ; and both of them being severed fell down on the earth. Having their weapons baffled thus, those two heroes, gifted with great prowess and effulgence and resembling the burning fire, were ready to interchange blows. They, emitting roars again and again, struck each other down on the earth with their clenched fists. And rising up speedily they again assailed each other. Thus those two heroes, unsubdued, struck each other with their arms. Thereupon both of them, highly proficient in fighting with arms, were greatly exhausted. Thereupon they took up daggers. And uplifting them, (those two heroes) with their persons trembling in ire, proficient in fighting and skilled in the use of weapons, dashed on roaring. And both of them enraged with each other and anxious to score success, moving in circle on each other's right side, addressed themselves for action. Thereupon the vicious-minded, heroic Mahodara,

gifted with great vehemence and proud of his own heroism, flung his dagger at (the monkey's) armour. And as he was about to extricate his dagger from the armour, that foremost of monkeys severed with his dagger that Rākshasa's head with helmet and *kundalas*. And beholding the Rākshasa-chief fall down on the earth with his head off, his forces fled away from the field. And slaying him that monkey-chief, delighted, began to roar along with other monkeys. Thereupon the Ten-necked one became highly enraged and Rāghava greatly delighted. And all the Rākshasas, with their hearts broken and countenances rendered poorly and stricken with fear fled away to different quarters. Slaying and striking down on earth Mahodara like unto a portion of a mighty hill severed, that son of the Sun appeared resplendent in his own effulgence and became irrepressible like unto the Sun. And winning victory in the action that lord of monkeys was espied by the celestials, Siddhas and Yakshas along with all creatures on earth, having their eyes flushed with joy.

SECTION LXLIX.

MAHODARA being thus slain by Sugriva, the highly powerful Mahāparshwa, having his eyes reddened with ire, looked towards him. And the Rākshasa, with his weapons, assailed the dreadful army of Angada as well as the leading monkeys. The Rākshasa severed the heads from the bodies of the monkeys like unto the wind throwing away the fruits from trees. And he cut off, with his arrows, the arms of some and some were deprived of their sides. The monkeys were thus assailed by Mahāparshwa with a shower

of shafts. All the monkeys were thus stricken with grief and rendered senseless. And hearing of the anxiety of his own army thus assailed by the Rākshasa, Angada, gifted with great vehemence, taking his *parigha* made of iron and resembling the rays of the sun, dashed on like the rising deep during the lunar half of a month. And that foremost of monkeys encountered Mahāparshwa, who, thus struck by the monkey, became insensible with his charioteer and fell down on the earth. Thereupon leaped on the battle-field the highly powerful and effulgent lord of bears, having the hue of red collyrium, with his army resembling the cloud. And excited with ire, he, taking up a huge crag resembling the summit of a mountain, speedily struck down his horses and broke down his car. And regaining his senses in a moment the highly powerful Mahāparshwa, again assailed Angada with many arrows. He struck Jāmvabān, the lord of bears, on his breast with three arrows and assailed Gabāksha with many shafts. And beholding Jāmvabān and Gabāksha overwhelmed with arrows, Angada, beside himself with ire, took up a dreadful *parigha*. And holding with two hands that *parigha* made of iron and bright like the rays of the sun, Angada, the son of Vāli, with his eyes reddened in wrath, hurled it at Mahāparshwa who was stationed at a distance, to slay him. And being hurled by the highly powerful (Angada) the *parigha*, struck down from his hands the bow with arrows and the helmet of the Rākshasa. And approaching him vehemently, Vāli's son, gifted with great prowess, in anger, struck him, with clenched fist, on his ears having excellent *kundalas*. Thereupon Mahāparshwa gifted with great vehemence and effulgence, highly angered, took up in his hands a huge *parashwadha*, sharpened with oil, bright and hard as iron and discharged it at Vāli's son, and struck him therewith on his left shoulder. And Angada baffled that *parashwadha*. Thereupon that hero, powerful like his own father, clenching

his fist, hard as thunder-bolt and resembling even Indra's *açani*, dealt it, in great anger, upon the Raksha's breast. And being struck with that fist the Rākshasa's breast was shattered and he fell down on earth. He falling down on earth slain, his soldiers were greatly sorry and Rāvana attained to an excess of ire in the conflict. The noise set up by the delighted monkeys like unto a dreadful leonine roar, as if rending the city of Lankā abounding in edifices and gates, resembled the great roar of the celestials along with Indra. And hearing the noise of the celestials and monkeys, the lord of Rākshasas, the enemy of the gods, in great anger, again proceeded towards the battle field.

SECTION C.

BEHOLDING Mahodara, Mahāpārsha and the highly powerful Birupāksha slain in the encounter Rāvana attained to an excess of ire. And ordering his charioteer to hurry on he gave vent to the following words—"All my courtiers have been slain and my city is shut up—I shall remove my grief consequent on all these by slaying Rāma and Lakshmana. I shall destroy Rāma-like tree in the conflict whose flower is Sitā and whose branches are Sugriva, Jāmbavān, Kumuda, Nala, Divida, Mainda, Angada, Gandhamādana, Hanumān and all other leading monkeys." And resounding the ten quarters with the sound of his chariot wheels that mighty car-warrior proceeded quickly towards Rāghava. With that sound all quarters were filled, and the earth, with rivers, mountains and forests shook and all the lions, deer and birds were terrified. He created a

dreadful darkness with the discharge of his sharp weapons and burnt down the monkeys who fled away to different directions. Dust was raised on the ground by those monkeys assailed and flying to various directions. They were unable to withstand the power of that weapon made by Brahmā himself. Beholding his own army, assailed and cut into hundred peices by the excellent weapons of Rāvana, Rāghava dashed forward. And assailing the monkey-host, that foremost of Rākshasas espied Rāma, unconquered, at a distance with his brother Lakshmana like unto Bāsava with Vishnu, holding a huge bow like one painted on the sky, having expansive eyes like lotus-petals, long arms, and always subduing the enemies. Beholding the monkeys slain in the encounter and Rāvana approach, the heroic and highly powerful Rāma, with Sumitrā's son in his company, delightedly set arrows on his bow. And as if rending the whole earth with that dreadful sound he began to draw the string of his excellent bow. With the sound of Rāvana's arrows and the twang of Rāma's bow hundreds of Rākshasas fell down on earth. And coming within the range of the arrows of those two princes, Rāvana appeared like Rāhu in presence of the sun and the moon. And desiring to fight with him first Lakshmana setting sharp arrows on his bow, discharged shafts at him resembling the flame of fire. And the highly powerful Rāvana too with his arrows stopped the course of those shafts in the sky as soon as they were discharged by Lakshmana, skilled in archery. And displaying his light-handedness, he, with one arrow, severed Lakshmana's one, with three his three and with ten his ten. Surpassing thus the son of Sumitrā, Rāvana, ever victorious in battle, confronted Rāma in the encounter, standing like another hill. And approaching Rāghava, Rāvana the lord of Rākshasas, with his eyes reddened in ire, began to make a shower of arrows. Thereupon beholding the arrows shot off Rāvana's bow fall on all sides, Rāma

speedily took up a *valla*.* And Rāghava sundered with his sharp *valla* his dreadful arrows flaming and resembling poisonous serpents. With various sharpened arrows Rāghava assailed Rāvana, and he again assailed Rāma in return. And forming a circle, they passed each other by the right side. Uprooting the earth with the vehemence of their arrows, irrepressible by each other, fighting equally discharging arrows, they looked dreadful like Death himself —and created terror in all creatures. The sky was filled with their various weapons, like unto clouds in the rainy season accompanied with lightning. And the welkin appeared full of windows with that shower of arrows, sharpened, shot with great vehemence and winged like vultures. The earth was stricken with darkness caused by these arrows like unto clouds appearing after sunset. There took place a dreadful conflict between them, desiring to slay each other, having their prowess unknown and fighting like Vitra and Vāsava. Both of them were proficient in archery, skilled in the art of conflict and foremost of those conversant with the use of weapons. And they began to veer round the battle-field. And wherever they went, there appeared arrows like unto waves of the deep roused by the winds. Then that destroyer of creatures—Rāvana—with his hand engaged in discharging shafts, shot at Rāma's forehead a network of arrows. And thereat Rāma on his head bore that shower of shafts shot from his terrific bow, having the lustre of the petals of blue lotuses; nor did he experience any pain. And then reciting a formula, the exceedingly energetic Rāma endowed with prowess, wrought up with wrath, engaged in incessantly shooting his shafts, taking his Raudra weapon and again seizing his arrows, discharged them at that lord of Rākshasas. And alighting at the impenetrable mail of the Rākshasa-chief, resembling a mass of mighty clouds, those arrows did not then occasion him any pain.

* An arrow with a crescent shaped head.

Again Rāma skilled in all weapons, from a powerful weapon discharged arrows at the sovereign of the Rākshasas mounted on his car. And piercing Rāvana, those like unto five-hooded serpents, resisted by him, entered the earth, hissing. Having baffled Rāghava's weapon, Rāvana, transported with passion, took up a dreadful Āsura weapon; and discharged sharpened shafts having the faces of lions and tigers, and the faces of *kankas* and *kokas*,* and the faces of vultures and hawks, and the faces of jackals, and the faces of wolves,—with gaping mouths,—and terrific of aspect; five-mouthed and red-hued. And that highly powerful one, enraged, sighing like a snake, by his power of illusion shot at Rāma other keen arrows having the faces of mules and the faces of bears, and the faces of dogs and cocks, and the faces of *makaras*† and venomous serpents,—these as well as others. Covered with that Āsura weapon, that foremost of the Raghus, himself resembling fire, discharged an exceedingly vigorous weapon informed with fire; and shot various shafts having faces filled with live flames, and faces like unto suns,—and hued like unto planets and stars,—and furnished with faces resembling mighty meteors, or resembling tongues of lightning. And those terrific shafts of Rāvana, resisted by Rāghava's weapon, were annihilated in the sky, and destroyed (monkeys) by thousands. And seeing that weapon (of Rāvana) destroyed by Rāma of untiring deeds, all those heroes, the monkeys—headed by Sugriva, capable of wearing forms at will, shouted, surrounding Rāghava. And the high-souled son of Daçaratha—Rāghava—having by his might destroyed that weapon discharged by Rāvana's arms, was delighted; and the monkey-chiefs, filled with glee, began to emit shouts.

* *Koka*—a ruddy goose. It may also mean a lizard, a chamaleon, a wolf.

† A marine monster, generally confounded with the alligator and the shark: but really a fabulous animal.—T.

SECTION CI.

On that weapon of his having been baffled, Rāvana—lord of the Rākshasas—was fired with double fury, and the highly effulgent Rāvana from wrath set about discharging at Rāghava a dreadful Raudra weapon, which had been conferred on him by Maya. And from his bow began to issue forth in large numbers darts and maces and clubs, flaming and having the might of thunder; and various kinds of sharp clubs and daggers and nooses and flaming thunderbolts began to descend like unto the winds at the universal tumbling. And thereupon the graceful and exceedingly effulgent Rāghava—foremost of those accomplished in noble arms—resisted that weapon with a powerful Gāndharva weapon. On that weapon being baffled by the high-souled Rāghava, Rāvana, with his eyes rendered coppery with passion, took up a Solar weapon. Thereupon from the bow of the wondrous vehement and intelligent Ten-necked one rushed out discuses flaming and mighty. And the firmament all round blazed up with those impendent (arms), as blaze up the cardinal quarters on the Sun and the Moon and the planets dropping down. Thereat Rāghava in the van of that army by means of vollies of shafts cut off Rāvana's wonderful weapons and discuses. And seeing that weapon destroyed, Rāvana—lord of Rākshasas—with ten arrows pierced Rāma all through his vitals. And pierced by Rāvana with those ten shafts discharged from his mighty bow, the exceedingly powerful Rāghava did not so much shake. Then Rāghava—victor in fight—waxing wondrous wroth, with countless shafts pierced Rāvana all over his person. In the meanwhile Rāghava's younger brother, the mighty Lakshmana—destroyer of foes—growing enraged, took up seven arrows. And with those highly impetuous arrows

that exceedingly effulgent one severed the human-headed standard of Rāvana. And the mighty and graceful Lakshmana with a shaft cut off the head of the Nairita's charioteer, illumined with ear-rings. And then with five sharpened arrows Lakshmana severed the bow of the Rākshasa-chief, resembling the trunk of an elephant. And Bibhishana, bounding up, with his mace despatched Rāvana's excellent steeds, resembling hills or dark-blue clouds. Thereat, leaping down from his mighty car, whose horses had been slain, Rāvana was fired with high wrath against his brother. And the powerful lord of Rākshasas endowed with immense strength, hurled at Bibhishana a dart resembling the flaming thunder-bolt. And ere the dart had reached its destination, Lakshmana severed it with three shafts; and thereat in that mighty conflict there arose a mighty uproar from the monkeys. And the dart dight with networks of gold fell down in three fragments, as droppeth a mighty meteor from the firmament, flaming and shooting out scintillations. Then (Rāvana) took up a huge dart, glowing in its own energy, celebrated as being irrisistible, and incapable of being borne by the Destroyer himself. On being whirled by the impious and strong Rāvana, the dart possessed of exceeding energy, flamed up. In the meanwhile the heroic Lakshmana swiftly came to the side of Bibhishana,* whose life was placed in peril. And in order to save him, that hero—Lakshmana—drawing his bow, covered the dart-handed Rāvana with showers of shafts. On being covered with arrows shot by that high souled one, Rāvana, with his prowess baffled, made up his mind to let (his brother) go. And seeing his brother delivered by Lakshmana, Rāvana, facing Lakshmana, spoke these words,—"O thou proud of thy prowess! as Bibhishana hath this wise been delivered by thee, passing by the Rākshasa, this dart,

* The commentator explains: "Himself coming before the dart, Lakshmana saved Bibhishana."—T.

discharged from my bludgeon of an arm, will depart, depriving thee of thy life." Having said this, Rāvana, waxing furiously enraged, discharged at Lakshmana that dart forged by Maya with his power of illusion, furnished with eight bells, having mighty sounds,—incapable of being resisted,—competent to finish foes ; and flaming in energy,—and shouted simultaneously. And hurled with terrific force, the dart sending sounds resembling that of Vajra or the thunder-bolt, vehemently alighted at Lakshmana in that encounter. Thereat, as the dart descended, Rāghava addressed* it, saying,—"Peace be to Lakshmana ! Be thou fraustrated ; and let thy energy go out of thee." But the dart discharged in the encounter by the enraged Rāvana, resembling a venomous serpent, dived into the dauntless and heroic Lakshmana ; and (the dart) exceedingly splendid and blazing, possessed of dreadful impetuosity, and resembling the tongue of the king of serpents, smote Lakshmana in his mighty chest. And with his breast riven by the dart, driving deep through the force of Rāvana, Lakshmana fell down to the earth. And Rāghava, standing by, seeing Lakshmana in that plight, had his heart overspread with sorrow. But reflecting only for a while, he, with his eyes surcharged with tears, was filled with greater martial ardour, and resembled the fire risen at the universal dissolution. Then thinking,—'This is not the time to indulge in grief ;' he, gazing at Lakshmana, entered into a terrific encounter, resolved upon slaying Rāvana, laying under contribution his dearest energies. And Rāma saw Lakshmana with his chest riven by the dart in the mighty conflict, lying drenched in blood, and resembling a hill with serpents present in it.—And in spite of all their efforts, the foremost monkeys failed to extract the dart which had been hurled by the powerful Rāvana.—And, further, they were (all the while) sore assailed with showers of shafts by the foremost

* *i. e.* as Rāmānuya remarks, addressed the deity presiding over it.—T.

Rākshasa of them all. The dart, having pierced Sumitrā's son, had entered the earth. In the encounter the mighty Rāma, grasping the dreadful dart with his hands, extracted the same and wrathfully snapped it.* As he (Rāma) was engaged in pulling the dart out, the mighty Rāvana kept pouring marrow-piercing shafts all over his person. Thinking nothing of those arrows, Rāma, embracing Lakshmana, spoke unto Hanumān and the mighty monkey, Sugriva,—"Ye foremost of monkeys, do ye stay here, surrounding Lakshmana. The opportunity for putting forth my prowess which I had sought, is present. I shall slay this wicked-minded Ten-necked one, who is resolved to pursue the course of unrighteousness. Even as on the expiry of summer the Chātaka is eager for the sight of clouds, I had long been eager to obtain a sight of (Rāvana.) Ye monkeys, this, I swear unto you,—this very hour not long after ye will see this world without Rāvana or Rāma. To-day having slain Rāvana in battle, I shall renounce all sorrow arising from the loss of my kingdom, from my sojourn in the woods, from my wandering in Dandaka, from the ravishment of Vaidehi, from encounter with the Rakshas,—all the terrible evils that I have suffered, and all the troubles resembling hell. He for whom I have brought over the monkey-forces, made Sugriva king, slaying Vāli in battle, for whom I have crossed the ocean and constructed a bridge over the deep—the same hath been come at by me in conflict, and the same hath come within the range of my vision.—And having come within my ken, Rāvana will not live, even as one coming within ken of a serpent of poisonous sight, doth not live; or even as a serpent doth not live, coming within ken of Vinatā's† son. Do ye, ye irrepressible ones, ye foremost of

* The commentator has a characteristic note. This dart, having pierced the foe, used always to return to Rāvana. But Rāma, who was the Lord himself, having spoken to it as he did, it could not this time go back; and Rāma snapped it, which none else could do.'!—T.

† Garura.

monkeys, seated at the brow of the mountain, behold the battle between me and Rāvana. To-day let the three worlds with the Gandharvas, and the Siddhas, and the Chāranas, see that for which Rāma is Rāma. To-day I shall do a deed of which the worlds with the mobile and the immobile and the gods, shall speak as long as the Earth sustaineth (creatures.)" Having delivered himself thus, Rāma, concentrating his attention, began to charge the Ten-necked one in encounter with whetted arrows decked with burnished gold. And in the same way Rāvana showered on Rāma great *nārāchas* and clubs, even as clouds pour down showers. And there arose a tremendous uproar of mighty arrows discharged by Rāma and Rāvana, smiting one another. And the shafts shot by Rāma and Rāvana, severed and scattered, with flaming heads dropped to the Earth. And the mighty twangs of the bow-strings of both, terrifying all creatures, were wonderful to behold.* And then even as clouds disperse on being trampled by the Winds, Rāvana, covered with showers of arrowy networks by that high souled one and reduced to sore straits by that one (Rāma) of a glowing bow, fled away in fear.

SECTION CII.

SEEING the heroic Lakshmana brought down by the dart discharged by the powerful Rāvana, and lying drenched in blood, he (Rāma) after having fought furiously with the wicked-minded Rāvana,—and having showered vollies of shafts, addressed Sushena, saying,—"This heroic Lakshmana

* *Adbhutadarçana—wonderful to behold,—wonderful to witness* is the sense.—T.

brought down to the earth by the prowess of Rāvana, lieth like a serpent, enhancing my sorrow. Seeing this hero, dearer to me than life, what power have I, with my soul overwhelmed with dole, to fight? If this brother of mine graced with auspicious marks, delighting in battle, breathe his last, what shall life avail me or happiness? My prowess is ashamed; my bow falleth off from my hand; my arrows droop; my sight is dimmed with tears; my limbs weaken as do those of men in a dream; thought racks me; and I even desire death." Seeing his brother wounded by the wicked-minded Rāvana, crying in preternatural accents, and sore stricken in his vitals, (Rāma) overcome by a mighty sorrow, lamented with his senses wildered. "Seeing my brother, Lakshmana, wounded, and lying over the dust of the field, even victory, O hero, doth not seem to me sweet. If the Moon is hid from the sight, whom doth he then delight? What have I to do with battle? What have I to do with life? I have no more to do anything with fighting, seeing that this Lakshmana wounded, lieth in the field of battle. As this highly effulgent one had followed me into the forest, so will I in the same way follow him to the abode of Yama. Ever seeking my welfare and ever devoted to me, he hath been reduced to this pass by Rākshasas fighting in crooked ways. In land after land one meets with wives, in land after land one meets with friends, but country find I none where a uterine brother may be met with. What, O irrepressible one, shall I do with the kingdom without my Lakshmana? And what shall I say unto mother Sumitrā, fond of her son? And I shall never be able to bear the reproach Sumitrā shall cast upon me. And what shall I say unto Kauçalyā, and what unto mother Kaikeyi? And what shall I say unto Bharata, and what unto the exceedingly powerful Satrughna? 'Thou hadst gone to the woods with him. Why then dost thou come (back) without him?' 'Tis better (for me) to renounce my life here, instead of bearing

the censure of friends. What a sin had I committed in another birth, seeing that my virtuous brother, staying before me, hath been slain? Ah, my brother! Thou best of men! O master, who wert the foremost of heroes! Why, forsaking me, dost thou repair to the other regions. Wherefore, brother, dost thou not speak to me, who am lamenting? Get up. See! Why dost thou lie down? Look on me with thine eyes. O mighty-armed one, in the woods and mountains thou didst ever use to cheer me, tried by grief and pining in despondency, with my mind overwhelmed (with woe)." As Rāma was speaking thus with his senses overwhelmed with emotion, Sushena, soothing him, spoke these pregnant words,—"O foremost of men, cast off this train of thought tending to overwhelm thy understanding,—this anxiety giving birth to grief, and resembling the shafts of foes in the van of the embattled forces. Lakshmana enhancer of auspiciousness is not dead. His face is not distorted or blackened. Do thou look at his countenance, which is beautifully bright and cheerful. His hands have palms resembling lotus-petals, and his eyes are pleasant. O king, one dead doth not look thus. (Therefore), O hero, do not grieve. O subduer of enemies, this one is instinct with life. As he is lying down on the ground, stretched at length, his heart, O hero, trembling momentarily, testifieth to his respiration." Having spoken thus unto Rāghava, the highly wise Sushena thus addressed the mighty monkey, Hanumān, saying,—"O placid one, hieing hence to the mountain, Mahodaya, which, O hero, had formerly been mentioned unto thee by Jāmbavān, bring hither the mighty drug sprung at its right summit—Viçalyakaraní by name, and Sāvarnyakaraní,* and Sanjívakaranî, O hero, and the potent medicine—Sandhāní. Do thou bring (these) in order that the hero—Lakshmana—may be revived." Having been thus instructed, Hanumān, repairing to the Medicinal mountain, was wrought up with anxiety, not knowing the drugs. And then

* *Lit.*—that which restores the former complexion.—T.

the thought sprang up in the mind of the Wind-god's offspring of immeasurable prowess,—'I shall go, even taking this (entire) summit of the mountain. In this very summit must that delightful drug have sprung. This I infer, inasmuch as Sushena had forsooth said so. If I fail to take Viçalyakaraní, I shall come by disgrace,—and if I spend much time (in thought), that would be fraught with evil."* Having reflected thus, the exceedingly powerful Hanumān,foremost of monkeys, —swiftly drawing up to that best of mountains, and giving three shakes to the mountain filled with various flowering trees,—raised it up with his hands. And taking that summit of the mountain resembling dark-blue clouds charged with rain, Hanumān from the earth bounded up into the sky. And arriving (at his quarters), that wondrous vehement one, putting down the mountain-peak,and reposing for a while, spoke unto Sushena,—"I did not find the drug, O best of monkeys; and therefore have I brought this entire summit of the mountain." When the Wind-god's offspring had spoken thus, that foremost of monkeys—Sushena—praising him, uprooted the herb and secured it. Seeing Hanumān's feat, incapable of being done by even the celestials, the choicest of the monkeys were amazed. Then crushing the healing herb, that best of monkeys—the exceedingly effulgent Sushena, made Lakshmana smell the same. And thereupon the wounded Lakshmana,—slayer of hostile heroes—smelling it, cured of his wound and ailments, speedily rose up from the ground. Seeing Lakshmana rise up from the earth, the monkeys, exceedingly rejoiced, honoring Lakshmana, exclaimed, "Excellent! Excellent!" "Come!" said that slayer of hostile heroes—Rāma—and with his eyes filled with tears, he deeply embraced Lakshmana. And having embraced Sumitrā's son, Rāghava then addressed him,

* Explains the commentator: 'If I take any other medicine by mistake, I shall make a fool of myself; if I spend much time in thought, Lakshmana may die.'—T.

saying,—"By good fortune it is that, O hero, I see thee returned from (the mansion of) Death.—Verily my life, or Sitā, or Victory is worthless (without thee). And thou being dead, what is my life worth?" When the high-souled Rāghava had spoken thus, Lakshmana, aggrieved on account of the words (of Rāghava) expressive of infirmity of purpose, said,—"Having bound thyself by that vow, it doth not, O thou having truth for prowess, behove thee to speak like one fickle and feeble. Those speaking the truth, never falsify their promise: the mark of a great one is even observance of vow. O sinless one, do not suffer thyself to be overcome by despair on my account. Do thou to-day by slaying Rāvana, make thy promise good. Thy foe coming within the sway of thy shafts, will not hence, living, even like a mighty elephant coming before a sharp-toothed roaring lion. I wish the speedy destruction of this impious one, ere the maker of day, having performed his work, has ascended the Setting-hill. If thou wishest to slay Rāvana in battle, if thou desirest to recover the princess, then, O noble one, O hero, to-day speedily set about what I say."

SECTION CIII.

HEARING the words uttered by Lakshmana, that slayer of hostile heroes—Rāghava—endued with prowess, taking his bow, set shafts on it, and in the brunt of battle began to discharge dreadful arrows at Rāvana. And mounted on another car, Rāvana—lord of Rākshasas—rushed against Kākutstha, even as Swarbhānu rusheth against the Sun. And even as a mass of clouds poureth down torrents on a mighty mountain, the Ten-necked one, mounted on his car,

smote Rāma with shafts resembling thunder-bolts. And in the encounter Rāma, concentrating his thoughts, showered on the Ten-necked one arrows embellished with gold and looking like living fire. And celestials and Gandharvas and Kinnaras declared that there had been no other battle like unto the encounter of Rāma stationed on the ground and the Raksha mounted on his car. Then the foremost of celestials—Sakra—hearing their ambrosial speech, summoning Mātali, said,—"Taking my car, hie to the best of the Raghus. And reaching the earth, do thou, welcoming (him), bring about great good unto the gods." Thus accosted by the sovereign of the celestials, Mātali—celestial charioteer—bending down his head, addressed that celestial, saying,—"Speedily shall I go, O lord of the celestials; and I shall also do the office of a charioteer (unto Rāghava)." Then yoking with steeds that best of cars, curiously wrought with gold; adorned with hundreds of small bells; resembling the Sun new risen; having its pole studded with lapises; yoked with excellent horses caparisoned in gold; furnished with white chowris,—drawn by steeds resembling the Sun; decked with golden net-works,—and provided with a golden standard,—the graceful car of the sovereign of the celestials,—Mātali, commanded by the king of the immortals, ascending the car, went out of the celestial regions and came to Kākutstha. And with his hand holding the reins, the charioteer of the thousand-eyed (Deity) with joined hands addressed Rāma, saying,—"O Kākutstha, in order that thou mayst obtain the victory, the thousand-eyed (god) hath sent thee this car. And, O exceedingly powerful one! O graceful (hero)! O thou that slayest thy foes! this is the redoubtable bow of Indra,—and this is the mail resembling fire,—and these are the arrows looking like the very Sun; and this is the dart shining and fraught with fair fortune. Ascend thou this car,

* This conversation between Rāma and Lakshmana took place, says the commentator, on the first day of the lighted fortnight.—T.

O hero. Slay the Rākshasa—Rāvana, with me as thy charioteer, even as the lord of the celestials slayeth Dānavas." Thus addressed, Rāma, going round the car and saluting it, ascended the same, illumining the worlds with his splendour. And the encounter that took place between the two cars with the mighty-armed Rāma (on one side),and the Raksha—Rāvana—(on the other), was wonderful to behold. And Rāghava highly proficient in weapons with a Gāndharva weapon resisted the Gāndharva weapon of the Rākshasa king, and with a celestial weapon, his celestial weapon. And then that lord of Rākshasas—the night-ranger—fired with high rage, again discharged an exceedingly dreadful Rākshasa weapon. And the gold-decked shafts shot from Rāvana's bow, becoming furiously venomous serpents, covered Kākutstha. And vomitting living flames, they of terrific aspect, having flaming faces, showered over Rāma with gaping mouths. And those flaming venomous serpents, having the feel of Vāsuki himself, covered all sides and enveloped all quarters. And seeing those serpents descending in the encounter, Rāma employed a dreadful Gārura weapon. And discharged from Rāghava's bow, those arrows plated with gold at the feathered parts, and furnished with the splendour of peacocks, becoming golden birds—began to range (the field of battle) as the enemies of the serpents. And the shafts of Rāma capable of wearing forms at will, turned into birds, destroyed all the exceedingly swift-coursing arrows having the forms of serpents. On his weapon having been baffled, Rāvana—lord of Rākshasas—waxing wroth, poured tremendous showers of shafts on Rāma. And smiting Rāma of untiring deeds with thousands of shafts, (Rāvana) pierced Mātali with vollies of arrows. And with an arrow, Rāvana severed the standard; and having brought down the golden standard on the floor of the car, Rāvana wounded even Indra's steeds with a net-work of arrows. And seeing Rāma hard pressed, celestials and

Gandharvas, and Chāranas along with Dānavas, and Siddhas, and the supreme saints were overcome with sadness; and the foremost monkeys together with Bibhishana were aggrieved. And seeing a Moon of Rāma Chandra in the grasp of a Rāhu of Rāvana, that bringer of evil unto creatures—Budha—stood, assailing the Prayāpatya star—Rohini—beloved of the Moon. And the enraged Ocean, heaving with smoking surges,and flaming as it were,swelled up,seeming to the touch the Sun. And the Sun was blackened and assumed a stern aspect, with his rays dimmed. And he was seen with a headless trunk on his lap, and he was in conjunction with a comet. And that star of the Koçalas, relating to the deities—Indra and Agni—Angāraka—stood in the sky, attacking Viçākhā. And the Ten-necked one, having ten faces and twenty arms, equipped with his bow, looked like the mountain—Maināka. And Rāma reduced to sore straits by the Ten-necked Raksha, could not discharge his arrows in the conflict. And then the enraged Rāma with his eyes slightly red, flew into a tremendous passion, as if burning up the Rākshasas. Seeing the face of the enraged Rāma endued with understanding, all the creatures were overwhelmed with fear and the Earth herself shook. And mountains abounding with lions and tigers began to tremble, and trees to shiver. And even the deep—lord of streams—was wrought up wondrously. And rough and terrific clouds in the sky sent forth fierce roars. And stormy clouds rumbling went about the heavens. And seeing Rāma wrought up with a mighty passion, and the fearful disastrous omens, all creatures were possessed by fright and Rāvana was struck with dismay. And then stationed in the sky, celestials and Gandharvas and mighty serpents and saints and Dānavas and Daityas and those related to Garura—fowls—beheld that conflict like unto the universal tumbling, as the two heroes faught on with various dire arms. And as they looked on the mighty encounter, the celestials and the Asuras, who had come to the conflict, from

feeling of regard,* cheerfully spoke (these words). And the Asuras staying there said unto the Ten-necked one, 'Be victorious;' and the celestials again and again said unto Rāma, 'Be victorious!' In the meantime, the impious Rāvana, desirous of slaying Rāghava, from wrath took up a mighty weapon, fraught with the essence of the thunderbolt; sending terrible sounds; capable of destroying all foes,—furnished with forks resembling mountain-peaks; tending to strike terror unto mind and sight; sharp-pointed, resembling the smoking fire risen at the hour of universal dissolution; exceedingly terrible; irrisistible (in battle); unbearable even by the Destroyer,—the terror of all creatures—terrific; and competent to rive (all things). Flaming up with wrath, Rāvana took this dart. And fired with furious wrath, that powerful one took the dart in the encounter, surrounded in that contest by many heroic Rākshasas. And uplifting (the dart), the huge-bodied Rāvana, with his eyes reddened in passion, emitted mighty roars. And the shouts of the Rākshasa sovereign made the earth and the sky and the cardinal quarters and all sides tremble. And at the roars of that wicked-minded and huge-bodied one, all creatures were struck with terror, and the sea was vexed.† And the exceedingly energetic Rāvana, taking that mighty dart, and sending up furious shouts, addressed Rāma in a harsh speech, saying,—"O Rāma, I in wrath uplift this dart having the strength of the levin. This will utterly deprive of life thee who art assisted by thy brother. O thou that delightest in battle, to-day swiftly slaying thee, I shall make thee even with those heroic Rakshas slain in the van of the forces. Stay now. O Rāghava, thee shall I slay with this dart." Saying this, the lord of the Rākshasas hurled the dart. And discharged from Rāvana's hand, (the dart), surrounded with garlands of

* *i. e.* each party out of regard for the warrior to whom it wished well.—T.

† 'The still-*vexed* Bermoothes.'—*Tempest.*

lightning, furnished with eight bells, sending mighty roars,—rising to the sky, looked exceedingly splendid. Seeing the dart, flaming and of terrific aspect, Raghu's son—Rāma—endowed with prowess, drawing his bow, discharged arrows. And with volliies of shafts Rāghava resisted the descending (dart), even as Vāsava extinguisheth the fire of doomsday with his showers. Then even as a flame consumeth insects, the mighty dart of Rāvana burnt up those shafts shot from the bow of Rāma. Seeing those shafts reduced to ashes and crushed on coming in contact with the dart, as they were coursing in the sky, Rāghava was transported with passion. And then waxing wondrous wroth,—Raghu's son—Rāghava—took up a javelin, liked by Vāsava himself, brought by Mātali. And on being wielded by that strong one, the javelin, resonant with bells, made the welkin blaze up, like a burning meteor on the occasion of universal rack. And when hurled, it alighted on that same dart of the Rākshasa-chief. And thereat, with its splendour lost, the mighty dart, riven, dropped (to the earth.) Then Rāma, shooting straight-speeding arrows, pierced his (Rāvana's) exceedingly fleet steeds. And then he pierced Rāvana in the chest with whetted arrows. And the energetic Rāghava hit (Rāvana) in the temples with three feathered shafts. And thereat with all his limbs pierced (with arrows), and his body laved in blood, the lord of Rākshasas furnished with many limbs, looked like a flowering Açoka. And with his person pierced with the shafts of Rāma, the lord of night-rangers having his body drenched with blood, was stricken with sadness in the midst of his forces,—and was also overwhelmed with terrific wrath.

SECTION CIV.

On being greatly harassed by Kākutstha in anger, Rāvana, delighting in battle, came under the sway of a towering passion. And with his eyes aglow, that powerful one from wrath and fury assailed Rāghava in mighty encounter. And even as clouds pour down from the sky on a pool, Rāvana showered thousands of arrows on Rāghava. And covered with vollies of shafts discharged from (Rāvana's) bow in the conflict, Kākutstha like unto a mighty mountain did not shake. And that one endowed with prowess stood in the field, resisting those networks of arrows, and took up shafts resembling the rays of the Sun. Then the fleet-handed night-ranger, fired with rage, discharged a thousand arrows at the chest of the high-souled Rāghava.—And thereat in that encounter Lakshmana's elder brother, with his body bathed in blood, appeared like a mighty Kinçuka tree in a forest. And with his ire aroused by the blows he received, the exceedingly energetic Kākutstha took up arrows resembling the Sun risen at the time of the universal dissolution. And in the darkness spread by the arrows (discharged), Rāma and Rāvana both fired with wrath could not be discovered of each other. Then that hero—Daçaratha's son—Rāma, overcome with wrath, addressed Rāvana, laughing, in a harsh speech, saying,—"Thou vilest of Rākshasas, in consequence of having through lack of sense carried off my wife from Janasthāna and brought her under thy subjection, thou hast been deprived of thy prowess. Having forcibly carried away Vaidehi staying in that mighty forest, forlorn and without me, thou thinkest—'I am a hero.' Outraging the helpless wives of others,—doing this craven deed, thou thinkest—'I am a hero.' O thou having thy dignity

destroyed! O shameless wight! O thou of volatile character, having through thy violence brought destruction on thyself, thou thinkest,—'I am a hero.' A great and famous act hath been performed by thee,—a hero, and the brother of the Bestower of riches, surrounded with thy forces! To-day receive the mighty fruit of that infamous act done through pride, productive of evil.* O wicked-minded one, thou thinkest of thyself—'I am a hero;' but thou that hast taken away Sitā like a thief, hast no feeling of shame. Hadst thou forcibly outraged Sitā in my very presence, thou, slain by my shafts, wouldst have seen thy brother—Khara. By luck, O thou of an evil soul, thou hast come within the range of my vision. To-day by means of sharp shafts shall I bring thee to death's door. To-day beasts of pray will drag thy head having burning ear-rings, severed by my shafts and covered with the dust of the battle-field. O Rāvana, vultures will alight on thy breast, as thou wilt lie low on the ground; and, athirst, they will drink the blood gushing out from thy wounds. To-day fowls of the air will keep pulling at thee pierced with my shafts, and lying lifeless, as birds do serpents." Having spoken thus, that slayer of foes—Rāma—showered arrows on the lord of Rākshasas, staying before. And the prowess and strength and spirits and force of arms of Rāma burning for the destruction of his foe, were doubled. And all the Weapons† presented themselves before that one cognisant of self; and the fleet-handedness of that exceedingly powerful one increased immensely from exhilaration of spirits. Seeing all these auspicious omens coming of themselves, Rāma, finisher of Rākshasas, set about smiting his foe more energetically than ever. And assailed with stones by the monkeys and showers of shafts by Rāghava, the Ten-necked one felt his heart undergoing a

* Remarks Rāmānuya, 'here and in the next world.'

† *i. e.* the presiding deities of them.

revolution.* And when through the stupifaction of his inner self, he could not discharge any weapon, or draw his bow, or put forth his prowess, (Rāma) did not persist in smiting him. And the shafts and various arms discharged by him betokened his death; and his last moments were present. And his charioteer, driving his car, perceiving this, calmly took the car away from the field of fight. And then, seeing the king shorn of prowess, and dropt, his charioteer, struck with fear, swiftly turned away his dreadful car having the clatter of clouds, and went away from the field of battle.

SECTION CV.

AFTER gradually regaining his senses, Rāvana, urged on by the force of the Finisher, getting into a furious passion, with his eyes reddened in wrath, addressed the charioteer, saying,—"O thou of perverse sense, disregarding me as devoid of prowess, and incompetent, and bereft of vigor,—as cowardly, light, nerveless and shorn of energy,—and as divorced by the power of illusion and debarred by arms,—thou actest on thine own understanding. Wherefore disregarding me, and not minding my purpose, hast thou taken away my car from before the presence of the enemy? O abject one! by thee have my long-earned renown and energy and prowess and credit been brought to naught. In the very sight of an enemy of renowned prowess, and one capable of being gratified with valorous deeds, hast thou made me, burning for battle, look as if I were a coward. As, O wicked-minded one, thou dost not even through heedlessness,

* *Vighurnahridayah*: had his heart paralysed, according to the commentator. I prefer the sense given as more graphic.—T.

take the car to the field of battle, I infer for certain that thou hast been bribed by the foe. The act that thou hast done, doth not appear as that of a friend seeking our welfare; but to-day thou hast acted like an enemy. If thou hast been maintained by me, if thou rememberest my merit, do thou swiftly turn the car before my enemy has departed." Thus admonished by him of slender sense, the charioteer possessed of intelligence, humbly spake unto Rāvana words fraught with good,—"I am not afraid, nor stupified, nor have I been bribed by the foe, nor am I negligent. And I have not forgotten thy affection or thy good offices. And studious of thy welfare, I have saved thy fame; and with a mind overflowing with affection I have done (unto thee) this unpalatable good. O mighty monarch, for this, thou shouldst not, like a frivolous and base one, criminate me that am ever engaged in what is good and dear unto thee. Listen! I shall render thee reason why I turned away from the field the car, rushing like a river when the sea is swelled up.* I knew that thou hadst been fatigued in consequence of thy mighty exertions in the fight. And I could not perceive that thy prowess then stood superior (to that of the foe).† And the steeds of my car were worn out by carrying it; and they were battered, and helpless, and perspired like kine in a shower. And bad omens fast sprang up before us. And on these occurring, I perceived that things would go against us. O thou endowed with exceeding might, a charioteer should be conversant with season and place, with omens, and the expressions of emotions; as also with depression of spirits, exhilaration, and grief. And he should have a knowledge of low, level and uneven grounds, and the time for conflict, and he should be able to perceive the shortcomings of the enemy. And a charioteer mounted on a car, should know

* On the ascension of the Moon.

† Two negatives in this verse amounting to an affirmative. This is the only instance of double negatives in Vālmiki.—T.

when to draw near an enemy, when to turn away from him; when to stay; and when to turn round from before the foe—all these (he should know). What I, for bringing respite unto thee as well as the horses of the car, have done by way of removing the terrific exhaustion, is proper. I did not, O hero, turn away the car of my own sheer will. What I have done, O lord, had been dictated by my affection for thee. Command me. What thou sayest, O destroyer of foes, I will do every way, O hero, with my whole soul." Thereat, well-pleased with the speech of the charioteer, Rāvana, eager for encounter, after praising him in various ways, said,—"O charioteer, do thou swiftly take the car towards Rāghava. Without slaying his foe in fight, Rāvana turneth not away (from the field)." Speaking thus, Rāvana—lord of Rākshasas—gave the charioteer on the car an excellent ornament for the hand. Hearing Rāvana's words, the charioteer drove the car. And urged on by the speech of Rāvana, the charioteer drove on the steeds,—and in a moment the mighty chariot of the Rākshasa-chief appeared before Rāma in the field of battle.

SECTION CVI.

THEN the revered Agastya. who, desirous of witnessing the fight, had along with the deities come there,—seeing Rāvana spent with the toil of conflict, staying in the field plunged in thought, and stationed before Rāma for engaging in encounter,—addressed Rāma, drawing near to him, saying, —"Rāma, Rāma, O mighty-armed one, hearken to the eternal secret, whereby, my child, thou wilt conquer all foes in fight,—*Aditya-hridaya*,* sacred, capable of destroying all

* *Lit*—The heart of the Sun.—the designation of a Vedic Hymn.

foes, bringing victory—the recitation, enduring and indestructible,—and supremely good; fraught with all welfare, removing every sin,—chasing away anxiety and grief, bringing length of days; and excellent. Do thou worship Vivaçwata's offspring—the Sun—lord of the world, furnished with rays,—who maketh people engage in work, and who is bowed down to by deities and Asuras. This effulgent one, producing rays, is instinct with the spirits of all the deities; and he with his rays ruleth all creatures—and the hosts of celestials and Asuras. This Sun is Brahmā and Vishnu and Siva and Skanda(*a*) and Prajāpati,(*b*) and Mahendra and Dhanada(*c*) and the Destroyer—Yama—and Soma(*d*) and the Lord of waters; and the Pitris,(*e*) and the Vasus, and the Sādhyas(*f*) and the two Açwinis(*g*) and the Maruts and Manu,(*h*) and the Wind-god and the God of fire and the creatures and the Creator of life and the seasons. And he is Āditya(*i*) and Savitā(*j*) and Suryya(*k*) and Khaga(*l*) and Pushā(*m*) and

(*a*) The celestial generallissimo. The commentator gives a spiritual interpretation. 'He that by means of his rays openeth up the five organs of perception.'

(*b*) The lord of all creatures, by virtue of his bringing forth all beings through his energy.

(*c*) Dispenser of riches, a name of Kuvera.

(*d*) Furnished with splendour, a name of the Moon. According to some 'endowed with energy.'

(*e*) *Lit.* the ancestral manes. Here the generator of everything.

(*f*) An order of semi-divine beings. Here, 'He who is adored by the spiritual.'

(*g*) In virtue of his omnipresence and his being the healer of all ailments.

(*h*) All-knowing and being the primæval sovereign.

(*i*) 'He from whom all derive sustenance.'

(*j*) 'The producer of heart and the spiritual faculties by heat, and corn, *etc.* by showers'

(*k*) 'Coursing alone, according to the commentator. It may also means—'He that sets people to work.'

(*l*) 'Coursing the highest heavens,' or says the commentator 'the heavens of the heart.'

(*m*) 'The maintainer.'

Gavastimān,(a) and the Golden-looking and Bhānu(b) and **Hiranyaretā**(c) and Divākara.(d) And he is Haridaçwa(e) and **Sahasrārchi**(f) and Saptasapti(g) and Marichimān.(h) And he subdueth darkness, and he is Sambhu(i) and Tashtā(j) and **Mārtandaka**(k) and Ançumān.(l) And he is Hiranyagarbha,(m) Sicira,(n) and Tapana,(o) and Ahaskara(p) and Ravi,(q) and Agnigarbha,(r) and Aditi's son,(s) and Sankha,(t) and Siciranāçana,(u) Byomanātha,(v) and Tamabheda,(w) the one proficient in Rik, Yajus and Sāma ; and Ghanavrishti,(x) and

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(a) *Gavastimān*—'Ray-furnished, or having the all-permeating Spirit of Auspiciousness.'

(b) *Bhānu*—'having brightness.'

(c) *Hiranyaretā*—'instinct with the cosmic energy.'

(d) *Divākara*—'maker of day.'

(e) *Haridaçwa*—'pervading all sides,' or 'having black steeds.'

(f) *Sahasrārchi*—'thousand-rayed. The commentator explains spiritually, He whose cognition points in infinite directions.'

(g) 'He from whom proceed the seven organs of sense of people.' Or 'he who has seven steeds.'

(h) 'Having rays.'

(i) 'He from whom proceed the several sorts of happiness.'

(j) 'He who removes the misfortunes of his votaries.'

(k) 'He that infuses life into the lifeless mundane egg.'

(l) 'Having rays.'

(m) The cause of the creation, preservation and destruction of the Universe.

(n) 'Good-natured.'

(o) *Tapa*—means 'wealth.' *Tapana—the possessor of all riches.*

(p) *Ahas*—day and *Kara—maker.*

(q) *Rauti—teacheth*—Ravi—*he that teacheth.*

(r) *Lit. fire-wombed.* He that carries the fire of doom within himself.

(s) Aditi—'without destruction'—means 'Brahma knowledge.'

(t) Supreme happiness.

(u) The remover of intellectual stupor or evil-mindedness.

(v) Lord of the welkin.

(w) Dispeller of darkness.

(x) He from whom floweth the fruit of acts : or he from whom come downpours. The latter epithet is justified on grounds of Physical Geography, *rain being ultimately dependant on solar heat.*

the friend of the Apas,(a) and he that swiftly courseth in the Vindhya way. And he is Ātapi(b) andMandali(c) and Mrityu.(d) And he is Pingala,(e) and the destroyer of everything, and the Omniscient, and he having the universe for his form,(f) and the exceedingly energetic one,and the beloved of all,and that one lording it over all kinds of actions. And he is the lord(g) of stars and planets and constallations, and the origin of everything, and the one powerful pre-eminently of powerful things,(h)—and the one having twelve forms.(i) I bow unto thee (having these forms and functions). Salutation unto the Eastern mount and the mount of the West. Salutation unto the lord of the stellar bodies and salutation also unto the lord of day. Salutation and salutation unto him that bringeth victory, and the joy that springeth up from victory ; and unto him of yellow steeds. Salutation,salutation,O thousand-rayed one ! Salutation and salutation unto Āditya. Salutation unto him that keepeth his senses under subjection ; Salutation and salutation unto the Hero,(j) and unto Sāranga(k) and unto him that awakenest the Lotus.(l) And (salutation) nnto thee, O fierce one. Salutation unto the Lord himself of Brahmā, Içāna(m) and Achchyuta,(n) and unto Sura(o) and unto him

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(a) Apas may mean either 'the good,' or 'water.' Vindhya way mean either the way known as Brahmanāri or the orbit of the Sun.

(b) He that is intent on creating the cosmos.

(c) Ray-crowned or adorned with gems.

(d) The bringer of death.

(e) The motive force of the blood-tube called Pingalā.

(f) Or the ornament of the Universe.

(g) *i. e.* the controller of them, remarks Rāmānuja.

(h) Such as, observes the commentator, as fire.

(i) *i. e.* the months of the year.

(j) Him that leadeth the senses, and that is endowed with the prowess of slaying Tripurā *etc.*

(k) Him that deservest the *pranaba*, the holiest formula in all Hindu Scripture.

(l) That awakenest the external lotus as well as the lotus of the heart.—

(m) Siva. (n) Vishnu. (o) The sun.

at constitutes the knowledge of Āditya, and unto him that
ıfoldeth me and not-me ; and unto the devourer of all, and
ıto the form of the destroyer of the darkness of ignorance.
alutation unto the destroyer of darkness, and unto the
:stroyer of enemies, and unto him of immeasurable Soul,
ıd unto the destroyer of the ingrate, and unto the deity,
ıd unto the lord of all stellar bodies. And salutation unto
m that boasteth of the splendour of burning gold, unto the
:stroyer of all mental obscurity,—and unto the maker of the
ıiverse. Salutation unto the remover of darkness ; unto the
luminator of the Soul ; unto the all-beholding one of all the
orlds. The lord createth everything and verily destroyeth
. And with his rays he sucketh up, and destroyeth and
eateth (everything). When all are asleep, this one waketh,
ıd he is resident in the hearts of all creatures. This one
both Agnihotra as well as the fruit reaped by the sacrifices
ereof. And he constitutes the gods and the sacrifices and
ıe fruit also thereof ; and he is the lord of all acts that are
:rformed by creatures. If a person recites this (hymn), he,
Rāghava, doth not come by misfortune, when he is in peril
his life, or is ill, or in a lonely place, or in fear. Do thou,
ith concentration, worship this god of gods, this lord of the
ıiverse. By reciting (this hymn) instinct with the three
rtues, thou wilt obtain victory in battle. This very instant,
mighty-armed one, thou wilt conquer Rāvana." Having
ıid this, Agastya went whither from he had come. Hearing
his, that exceedingly energetic one had his grief gone.
hen, well pleased, Rāghava, exerting himself, contemplated
he hymn). And reciting this, he beholding the Sun,
ttained excess of joy. And sipping water again and again,
nd becoming purified, that powerful one, taking up his bow,
nd viewing Rāvana, advanced with a delighted heart, to
btain victory. And he became intent on his death with his
learest energies. Then exceedingly delighted, and filled
vith rejoicings, the Sun, in the midst of the celestial hosts

knowing that the destruction of the Sovereign of the night-rangers was at hand,—spoke unto Rāma "Bestir thyself."

SECTION CVII.

THEN the charioteer fully drove with speed Rāvana's car, capable of bringing down the hosts of foes, resembling in form a city of the Gandharvas, having elevated streamers, yoked with surpassingly superb steeds, engarlanded in gold; stocked with war-like implements; furnished with ensigns and standards; appearing to devour the welkin; making the earth herself resound; destructive to hostile hosts; and filling its own party with delight. And as it speedily descended, the monarch of men beheld that Rākshasa-king's resounding car, having huge standards, yoked with black chargers, and endowed with fierce splendour; as if flaming in the firmament; having the resplendance of the Sun himself; with thronging lightning pennons; displaying the glow of Indra's weapon;* showering arms; and resembling rain-charged clouds. Seeing the enemy's car resembling a mass of clouds having a chatter resembling the sounds sent by a cleaving mountain rived by the thunder, Rāma, vehemently drawing his bow curved like the infant moon, addressed Mātali—charioteer unto the thousand-eyed (deity),† saying,—"O Mātali, behold the enraged chariot of my foe as it courseth on. From the furious speed with which he is again wheeling at my right, it appeareth that he hath set his heart on slaying me in encounter. Do

* The rain-bow.

† Indra.

thou therefore heedfully drive the car right against the vehicle of my foe. I wish to destroy this one even as the wind scattereth clouds that have appeared. Do thou with all thy wits about thee, without trepidation, and holding thy heart as well as thy eye in calmness, swiftly drive the chariot ruled by the reins. Worthy of Purandara's car, thou ought not to be taught by me. Desirous of encounter and my whole soul bent on fight, I simply remind thee—not teach thee." Pleased with these words of Rāma, the excellent celestial charioteer—Mātali—drove the car. Then leaving Rāvana's mighty car on the right, he enveloped Rāvana with the dust raised by the wheels. Thereat the Ten-necked one, enraged, with his eyes coppery and dilated (in passion), covered with arrows Rāma staying in front of his car. Enraged at the smiting, Rāma, with his ire aroused, but summoning up patience, took up in the encounter the bow of Indra endowed with exceeding vehemence ; as well as highly impetuous shafts having the resplendance of the solar rays. And then there began a furious encounter between those (two) eager for slaying each other ; confronting each other like unto flaming lions. And then desirous of destruction of Rāvana,—celestials with Gandharvas, and Siddhas and supersaints assembled to go to behold the encounter taking place between the two cars. And for the destruction of Rāvana and the success of Rāghava, there occurred round about the cars terrible bodements capable of making people's down stand on end. The god poured down showers of blood on the car of Rāvana ; and a violent tornado eddied on his right. And a mighty swarm of vultures, wheeling in the heavens, pursued the car wherever it moved. And Lankā was enveloped with evening resembling the red *javâ* flowers and even in day appeared ablaze. Lightnings and firebrands accompanied by a terrible sound began to fall down on all sides. And beholding these omens inauspicious unto Rāvana all the Rākshasas were

greatly sorry. And wherever Rāvana moved the earth shook and the hands of all the Rākshasas fighting were as if paralysed. The copper coloured, the yellow, the red, and the white rays of the sun falling before Rāvana appeared like melted metals of a mountain. And the jackals followed by vultures, vomitting forth fire and casting their looks at him, began to emit inauspicious cries. And in that battle-field the unfavourable wind began to blow raising dust and obstructing the vision of the king of Rākshasas. On the Rākshasa host on all sides dreadful lightnings were showered without the sound of the clouds. All the quarters were enshrouded with darkness and the welkin became invisible being covered with darkness. And setting up a dreadful quarrel hundreds of terrible *Sharikas** began to fall down on his chariot. The horses emitted forth sparks of fire from their hips and tears from their eyes. These and various other dreadful omens arose there announcing the destruction of Rāvana. And there appeared on all sides many an auspicious and good sign intimating the approach of Rāma's victory. And beholding all those auspicious marks announcing Rāma's success, Lakshmana was greatly delighted and considered Rāvana as slain. Thereupon beholding all those auspicious signs, Rāghava, well qualified to decipher them attained an excess of delight and became anxious to display a greater prowess.

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* A kind of bird (Turdus Salica, Buch).

SECTION CVIII.

THEREUPON there ensued a mighty and dreadful encounter of two cars between Rāma and Rāvana, creating terror unto all people. And the army of Rākshasas and the mighty host of the monkeys, although they had weapons in their hands, became stupified (for the time being). And beholding them (Rāma and Rāvana) fight, all the Rākshasas and monkeys, having their minds agitated,were greatly surprised. With various weapons and hands uplifted for fight, they, greatly wondered, stood there beholding them and did not address themselves to fight with each other. The Rākshasas beholding Rāvana, and the monkeys beholding Rāma with wonder-stricken eyes, the whole army appeared like a picture. And espieing all omens Rāghava and Rāvana began to fight, undaunted, firm, resolute and unagitated by anger. And determining that Kākutstha would win victory and Rāvana would die, they began to display their own prowess. Thereupon the highly powerful Rāvana, setting his arrows in anger, discharged them at the pennon stationed on Rāghava's car. Those arrows reaching the flag staff of the Purandara chariot and perceiving its might fell down on the earth. Thereupon the highly powerful Rāma, wroth, stretching his bow, made up his mind to return the blow. And aiming at Rāvana's flag staff he discharged a sharpened shaft flaming unbearably by its own lustre like a huge serpent. And the effulgent Rāma discharged a shaft aiming at (Rāvana's) banner which, piercing the Ten-necked demon's flag fell, down on the earth. And beholding his flag staff thus broken down the highly powerful Rāvana became ablaze as if burning down every thing with his unbearable ire. And being possessed by wrath he began to make a downpour

of shafts. Rāvana then, with flaming arrows, pierced Rāma's steeds. The celestial horses were not bewildered thereby nor their course was slackened. And they remained thoroughly unagitated as if they were stricken with lotus stalks. Beholding the steeds thus unmoved Rāvana was again exercised with wrath and began to discharge afresh his various weapons—*gadâs, parighas, chakras* and *musalas,* mountain tops, trees, darts and *parashus* and thousands of other shafts by virtue of his illusive powers. And unmoved was his energy. And that downpour of various weapons became huge and terrible in the conflict creating terror and making a dreadful noise. Thereupon leaving aside Rāghava's car he began to assail the monkey-host and enveloped the sky with a continual discharge of arrows. The Ten-necked demon let loose many a weapon even at the risk of his own life. And beholding Rāvana in the encounter thus actively engaged in the discharge of arrows, Kākuthstha, smiling, set up pointed shafts, and discharged them by hundreds and thousands. Beholding them Rāvana again filled the welkin with arrows—and thus with shafts discharged by them both another flaming sky was created. None (of the arrows) missed the aim, none of them failed to pierce another and none of them was fruitless. And the arrows discharged by Rāma and Rāvana stricking each other fell down on the earth. And they standing on their right and left began to make a continued downpour of arrows and enveloped the sky entirely. And they opposing each other, Rāvana slew Rāma's steeds and Rāma in his turn slew Rāvanan's. They, thus enraged fought with each other and for sometime there ensued a terrible encounter capable of making ones down stand on end. And the highly powerful Rāvana and Rāma* fighting with each other in the conflict by means of sharpened arrows, the lord of Rākshasas beholding his

* The epithet in the text is Lakshmana's elder brother.

flag staff broken down became enraged with the foremost of Raghus.

SECTION CIX.

RAMA and Rāvana thus opposing each other in battle, all the animals beheld them, stricken with astonishment. And those two great heroes, highly angered, began to dash towards and assail each other; and being determined to slay each other they looked greatly dreadful. And their charioteers drove the cars on, displaying their skill by moving in circles, in rows and diverse other ways. And those two excellent heroes, discharging their shafts and influenced by illusions, assailed each other proceeding and receding, Rāma attacking Rāvana and Rāvana withstanding him. And these two cars coursed the earth for sometime like clouds accompanied by showers. And displaying many a movement in the conflict they again stood facing each other, the forepart of one car touching that of the other and the heads of the steeds touching each other; and the pennons, stationed on one touched those of the other. Rāma, with four sharpened arrows shot off his bow, removed the flaming horses of Rāvana to some distance. And finding his steeds thus removed he was exercised with wrath. And the Ten-necked one discharged sharpened arrows at Rāghava. And he was pierced by those arrows coming from the powerful Ten-necked demon. He was neither overwhelmed nor pained therewith and he again discharged arrows resembling the thunder-bolts. And the Ten-necked demon again discharged arrows at the charioteer, which fell with great vehemence on the person of Mātali. Mātali was not

the least pained or overwhelmed in that encounter. And beholding his charioteer thus assailed Rāma was excited with wrath and overwhelmed his foe with a net of arrows. And the heroic Rāghava showered on his enemy's chariot shafts by twentys, thirtys, sixtys, hundreds and thousands. And the lord of Rākshasas, Rāvana, who was stationed on the car, wroth, attacked Rāma in the conflict with maces and *Musalas*. And there again ensued a terrible conflict capable of making one's down stand on end. And the seven oceans were overwhelmed with the sound of maces, *musalas, Parighas* and gold-feathered arrows. And those inhabiting the regions under the agitated oceans, all the Dānavas and thousands of *Pannagas* were greatly pained. And greatly shook the earth with her mountains, forests and gardens. The Sun was shorn of its resplendance and the wind blew very rough. Thereupon the celestials, with *Gandharbas*, *Siddhas*, great saints, *Kinnaras* and serpents, were all worked up with anxiety. And beholding the dreadful encounter between Rāma and Rāvana capable of making people's down stand on end, the celestials with ascetics began to pray,—"May good betide the Brahmins and cows, may people live in peace and may Rāghava defeat Rāvana, the lord of Rākshasas, in the conflict." And the crowd of *Gandharbas* and *Apsaras* beholding that wonderful battle between Rāma and Rāvana, said,—"The ocean resembleth the sky and the sky resembleth the ocean—forsooth this encounter between Rāma and Rāvana befits them only." Thereupon Rāma of long-arms, the enhancer of the glory of Raghu's race, enraged, set his arrow, resembling a serpent, on his bow, and cut assunder Rāvana's head wearing shinning *Kundalas*. And that head in the presence of the inhabitants of the three regions fell down on the earth. Instantly there arose another head resembling the former; and it was speedily cut off by the light-handed Rāma. As soon as the second head was chopped off in the encounter by means of shafts

another appeared again. And that was again severed by Rāma's shafts resembling thunder-bolts. And thus were severed hundred heads all equal in brilliance. But the end of Rāvana's life was not seen by him. Thereupon the heroic Rāghava, conversant with the use of all weapons, the enhancer of Kauçalyā's joy, began to reason within himself in various ways,—"Verily these are the arrows by which Māricha was killed, and Khara with Dushana was slain—Viradha was destroyed in the forest of Krauncha—the headless demon in the forest of Dandaka—Salas and mountains were broken—the ocean was agitated—and Vāli was killed;—I do not perceive the reason, why they are becoming fruitless when discharged at Rāvana." Thinking thus Rāghava made himself ready in the conflict and began to shower arrows on Rāvana's breast. Thereupon Rāvana too, the lord of Rākshasas, seated in a car and highly enraged, assailed Rāma in the conflict with a downpour of maces and *Musalas*. That dreadful and huge conflict, capable of making hairs stand on end, continued for seven nights before the eyes of the celestials, Dānavas, Yakshas, Pisāchas, Uragas and serpents stationed in the sky, on the earth or on the mountain-tops. Neither for the night nor for the day, nor for a moment did the fight between Rāma and Rāvana cease. And beholding the conflict between Daçaratha's son and the lord of Rākshasas, and Rāghava's victory, the high-souled charioteer of the lord of the celestials spake speedily unto Rāma engaged in the conflict.

SECTION CX.

THEREUPON Mātali, reminding him, spake unto Rāghava—"Why dost thou, O hero, as if not knowing, fear him? Do thou, O lord, discharge at him the weapon obtained from the great Patriarch. The time for (his) destruction, as described by the celestials, hath arrived." Being reminded by those words of Mātali, Rāma took up the flaming shaft, breathing as if like a serpent. The great Rishi Agastya first conferred this upon him. This is a huge and dreadful shaft given by Brahmā and highly useful in battle. It was made by Brahmā of undecaying prowess for Indra and conferred by him upon the Lord of celestials desirous of acquiring victory. In its wings there is wind, in its head there is fire and the Sun, in its body there is the sky and in its weight there are the (hill) Meru and Mandara. It is resplendent by its own lustre, well feathered and adorned with gold—made of the essence of all objects and bright as the rays of the Sun. It is like the fire of dissolution enveloped in smoke—like the flaming serpent, capable of piercing men, serpents and horses and was swift-coursing. (It can) rend the gateways, *Parighas* and hills—is soaked in blood, dipped in marrow, and extremely dreadful. It is hard as the lightning—producing a dreadful sound, assailing various (divisions of the) army, creating terror unto all, dreadful and (as if) breathing like a serpent. It is terrible as the Death in the conflict and provides food always for the herons, vultures, cranes, jackals and the Rākshasas. It is the enhancer of the monkey-leaders' joy and the repressor of the Rākshasas and is feathered like unto a bird with many a picturesque wing. And the highly powerful Rāma, consecrating in accordance with the *mantras* laid down in the Vedas, that huge shaft—the foremost of all in the world, removing the fear of the

Ikshwāku race, destroying the fame of the enemies and conducing to the joy of its own party, set it on his bow. And that excellent arrow being mounted on his bow by Rāghava all the animals were stricken with fear and the earth shook. And (Rāma) highly enraged, and greatly wary, suppressing (his breath) discharged that shaft at Rāvana—piercing to the vitals. (That Brahmā weapon) irrepressible as the thunder, dreadful as the Death and discharged by Rāma, fell down on Rāvana's breast. And that shaft, capable of bringing about death and gifted with velocity, when discharged, cleft the breast of the vicious-souled Rāvana. And that body-ending arrow, bathed in blood, stealing away the life of Rāvana, entered the earth. That shaft, slaying Rāvana, soaked in blood and successful, again entered the quiver* humbly. And from his hand, who was deprived of his life, fell down instantly on earth his shafts and bow. And fell down on the earth from the chariot, the highly effulgent Rāvana, gifted with dreadful velocity and shorn of his life. And beholding him thus fallen down, the remaining night-rangers, deprived of their lord and stricken with terror fled away to various quarters. And beholding the destruction of the Ten-necked (demon) and the victory of Rāghava, the monkeys, fighting with trees, pursued them on all sides. And being assailed by the monkeys and having their countenances full of tears in consequence of their lord being slain they fled away to Lankā in fear. Thereupon the monkeys being greatly delighted roared out the victory of Rāma. The celestial bugle was sounded in the sky and there blew the excellent air carrying the celestial fragrance. Flowers were showered upon Rāma's car which was covered therewith. The celestials in the sky began to chaunt the glory of Rāma and praise him. And Rāvana, the dread of all people, being slain, the celestials with the

* In some texts there is "*napunarabishat*" *i. e.* did not enter the quiver.—T

Charanas were greatly delighted. And slaying that foremost of the Rākshasas, Rāma satisfied the desire of Sugriva, Angada and Bibhishana. Thereupon the celestials attained their peace, the quarters were delighted, the atmosphere was clear, calm air began to prevail all over the earth, and the Sun appeared in its full rays. Thereupon Sugriva, Bibhishana and Lakshmana, welcomed Rāma, of unmitigated prowess, singing his glory. And there appeared beautiful at the battle-field Rāma of firm promise, slaying his enemy and encircled by his army and friends, like unto the Lord of the celestials surrounded by the gods.

SECTION CXI.

BEHOLDING his brother defeated, slain and lying down on the battle-field, Bibhishana, overpowered with the weight of his grief, began to lament—"O hero, well-known for thy prowess, wise and conversant with polity, thou wert used to excellent beds, why dost thou lie down on the earth, spreading (on the earth) thy long and actionless arms, always adorned with *Angadas* and being shorn of thy helmet having the resplendance of the Sun? O hero, thou hast come by what I had anticipated and what did not please thee who wert possessed by delusions. Prahasta, Indrajit, Kumbhakarna, Atikāya, Atiratha, Narāntaka, yourself and others—none of you paid heed, out of haughtines, to what I had said which hath now been brought about. Oh! the bridge of the pious hath been broken, the figure of the virtue hath been spoiled, the refuge of the strong and powerful hath disappeared and thou hast attained to the state of the heroes! The sun hath fallen down on the earth, the moon

hath been shorn of its lustre, the fire hath been extinguished and virtue hath desisted from its action, this heroe, the foremost of those using weapons, falling down on the earth. O thou the foremost of the Rākshasas lying down in the dust on the battle field like one asleep, whom else have these remaining (Rākshasas) deprived of their power and energy, got? The huge tree, of the lord of Rākshasas, having patience for its leaves, velocity for its flowers, the power of asceticism and heroism for its firm roots, hath been uprooted by the *Râghava* wind. Mad-elephant-like Rāvana, having prowess for its tusk, family rank for its back bone, anger for its legs, and delightedness for its trunk, hath been laid low on the ground by the lion of the Ikshwāku race. The powerful Rākshasa-fire, having prowess and energy for its rays, angry breath for its smoke, own strength for its power of burning, hath been extinguished in battle by *Râma*-like cloud. The Rākshasa bull ever defeating others and powerful as the wind, having Rākshasas for its tail, hump and horns, and fickleness for its ears and eyes, hath been slain to-day by *Râma*-tiger." Hearing these words, pregnant with sound reasonings from Bibhishana and beholding him overwhelmed with grief Rāma said,—"(This lord of Rākshasas) of dreadful prowess hath not been slain in battle disabled. He is gifted with great prowess and energy and devoid of the fear of death.* The heroes abiding by the virtues of the Kshatriyas, who fall at the battle field for enhancing their glory, when dead, should not be mourned for. This is not the time to mourn for him although possessed by death, by whom gifted with intellect, Indra with the three worlds was terrified in conflict. Besides success in battle is not perpetual; either one slays his enemy or meets with his destruction at his hands in the conflict. This procedure of the Kshatryas was laid down by the

* *i. e.* he has accidentally met with death.

ancient preceptors that a Kshatrya, when slain in battle should not be mourned for. Beholding this to be certain and attaining calmness, do thou be freed from thy sorrow and think what should be done now. Thereupon Bibhishana stricken with grief addressed the powerful son of the king speaking thus with words tending to his brother's well-being. "Thou hast, like the ocean breaking down its banks, broken him down, who had not been ere this even defeated by Bāsava and the celestials. By him were conferred many a gift on those who wanted them, were enjoyed many a luxury, were maintained many a servant, distributed wealth unto friends and slain the enemies. He propitiated fire, performed great austerities, was conversant with the Vedas and the great performer of sacrifices. I desire to perform, by thy instructions, his becoming obsequies." Being thus addressed by Bibhishana with piteous accents, the high-souled son of the lord of men, gifted with great energy, ordered him to perform his obsequies and said. "With death our enmity hath terminated and our object hath been accomplished: he is as dear unto me as unto thee: perform (therefore) his funeral rites."

SECTION CXII.

BEHOLDING Rāvana slain by the high-souled Rāghava Rākshasees, stricken with grief, issued out of the inner appartments. Stricken with grief and with dishevelled hairs they rolled in the dust albeit prevented again and again like unto cows separated from their calves. And coming out by the northern gate along with the Rākshasas, entering the dreadful arena of battle and searching their slain lord the

she-demons cried piteously—"O lord, O husband, O our all" and moved along the battle field soaked in blood and filled with headless corpses. With eyes full of tears and overwhelmed with the grief of their husband they began to move about like she-elephants without the lord of their herd. Thereupon they beheld there on the earth the huge-bodied and the highly powerful and effulgent Rāvana slain like red collyrium. And beholding their lord lying down on the battle-field they all fell on his body like creepers torn assunder. Some wept embracing him respectfully—some holding his feet and some placing themselves around his neck. And some taking up his hand rolled on the ground and some were beside themselves (with grief) beholding the slain (Rāvana's) countenance. And some placing her head on his lap, and beholding his face, wept, bathing it with tears like a lotus enveloped with snow. Seeing their husband Rāvana thus slain on the earth, they stricken with grief, bewailing again and again in sorrow, wept profusely. He by whom the king Vaisrābana was deprived of his flower car, who terrified the high-souled Gandharbas, ascetics and the celestials in battle field, who did not know of any fear from the Asuras, celestials and the Pannagas, hath now been overpowered by a man. He, whom the celestials, the Dānavas and the Rakshas could not slay, hath been slain in conflict by a man walking on foot. He, who was incapable of being killed by the celestials, Yakshas and Asuras, hath met with death like one devoid of prowess at the hands of a mortal." Speaking in this wise, the she-demons, overpowered with sorrow, wept and bewailed again and again (saying),—"Not hearing (the counsels) of thy friends, always pointing out thy welfare, thou didst bring Sitā for thy destruction as well as that of the Rākshasas. Although thy brother Bibhishana addressed thee with words pregnant with thy welfare—thou, for thy own destruction, out of thy misgivings, didst excite his anger and hast (now) seen (the

result thereof). Hadst thou returned Sitā the daughter of the king of Mithilā to Rāma, this mighty and dreadful disaster, destroying the very root, would not have befallen us. Rāma's desire would have been encompassed—his friends would have been successful (through Bibhishana)—we would not been widowed and our enemies would not have got their desires fulfilled. By thee, Sitā was kept by force in captivity in a ruthless manner, and the Rākshasas, ourselves and thyself—all three equally have been slain. O foremost of the Rākshasas, forsooth this is not thy own folly—it is Accident that uniteth all things and it is Accident again that bringeth about destruction. O thou of huge arms—the destruction of the monkeys and the Rākshasas as well as that of thyself hath been brought about by Accident. When the course of accident is about to bring about result—wealth, desire, prowess or command—nothing is capable of withstanding it." Thus wept piteously the wives of the lord of Rākshasas like unto so many she-elephants—rendered poorly, stricken with grief and with tears in their eyes.

SECTION CXIII.

THE foremost of the wives of the Rākshasa (king) bewailing piteously cast her looks poorly towards her husband. And beholding her Ten-necked husband slain by Rāma of inconcievable actions Mandodari bewailed there piteously,—"O thou of huge arms! O younger brother of Vaishravana! Even Purandara feared to stand before thee when enraged. The great Rishis—the far-famed Gandharbas and the *Chāranas*, fled away to different quarters in thy fear.

And then (how) hast thou been overpowered in battle by Rāma who is a mere man? Why is it that thou art not ashamed of it, O king, O lord of the Rākshasas? Conquering the three worlds with thy prowess thou didst attain thy glory; and it is unbearable, that a man, ranging in the forest, hath slain thee. Thou, who art capable of assuming shapes at will, hast been slain in conflict by Rāma, in the city of Lankā unapproachable by men. I do not believe that thy destruction,—who hadst always been crowned with success, before the forces, is work of Rāma. (Methinks) Death (himself) came there in the shape of Rāma and spread illusions unconsciously for thy destruction, O thou of great strength. Or thou hast been slain by Vāsava—(no) what power has he got to face thee in the conflict gifted with great strength, prowess and energy and an enemy of the celestials as thou art? It is evident that the great ascetic Vishnu, having truth for his prowess—the soul of all beings, ever existing, without beginning, middle or end, greater than the great, the Preserver of the Nature, holding conch, discus and club, having *Sribatsa** on his breast, always beautiful, incapable of being conquered, without destruction, devoid of end, and the lord of all men, assuming this shape of a man and encircled by the celestials, assuming monkey shapes, hath for the behoof of mankind, slain (thee) the dreadful enemy of the gods with all (thy) family and Rākshasas. Subduing all thy passions, thou didst conquer the three worlds—remembering their grudge they have now overpowered thee. Rāma is not a man since he slew at Janasthāna thy brother Khara encircled by many a Rākshasa. We were sore-distressed when Hanuman, by his own prowess, entered the city of Lankā incapable of being approached even by the celestials. And I prevented thee from creating enmity with

* A particular mark usually said to be a curl of hair on the breast of *Vishnu*. The emblem of the tenth *jina* or the mark above ascribed to *Vishnu* or *Krishna*.

Rāghava, but thou didst not pay heed to my words and this is the result (thereof). O foremost of Rākshasas—O thou of a vicious understanding, for the destruction of thy wealth, thyself and thy relatives, thou didst suddenly cherish amour for Sitā, greater than (even) Arundhuti and Rohini. Forsooth thou didst perpetrate an unbecoming deed by distressing the adorable Sitā ever devoted unto her lord, an earth* even unto Earth herself and a Sree† even unto Sree herself. And having brought in a false guise from the solitary forest the sorrowful and chaste Sitā, having a blameless person, thou didst bring on the destruction of thy family. Thou didst fail to encompass thy desire for the company of Sitā. But now, forsooth, O my lord, thou hast been burnt down by her devotion who is devoted unto her husband.‡ Thou wert not burnt down when thou didst captivate that middle-statured (damsel) whom fear all the celestials headed by Indra and *Agni*.§ O husband, (proper) time appearing the perpetrator gets the result of his vicious deeds: there is not the least doubt in this. The performer of the good receives good (result)—the perpetrator of the vicious (deeds) meets with bad (result). Bibhishana hath attained to happiness and thou hast met with this thy end. There are damsels in your seraglio far more beautiful than she but thou possessed by cupid couldst not perceive this. Maithilee is not my equal nor superior either in birth, beauty or accomplishments, but thou didst not perceive this by thy misgivings. Death doth not always visit all men without any cause—and Maithilee is the cause of thy death. And death, in consequence of Maithilee, hath taken thee far away. And she, shorn of

* The Earth is an emblem of patience but Sitā is more patient than the Earth.—T.

† Sree is the goddess of wealth and good fortune—but Sitā is more fortunate than fortune herself.—T.

‡ *i.e.* that thou wert not burnt down there and then shows her greatness of mind.—T. § The god of Fire.

ll sorrow, shall enjoy in the company of Rāma, and I, of imited piety, am now sunk in the the ocean of grief. Roaming at large with thee in a car unequalled in beauty on the hill Kailāça, Mandara, Maru, in the garden of Chaitra-ratha and all other celestial gardens, beholding many a country, wearing variegated clothes and garlands, I have been deprived of all pleasures and enjoyments, O hero, by thy death. And I am a widow now. O fie on ickle fortune! O king, in lustre of countenance thou art ike the Sun, in grace like the Moon, in beauty like the lotus; hou art graceful, O thou having excellent brows; thou hast got excellent skin, high nose and thy countenance is graced with a brilliant crown and *Kundalas*. Oh how beautiful, hou didst look with various garlands when thy eye whirled with intoxication on the drinking ground and how beautiful were thy smiles, O lord. Thy countenance doth not shine now—being severed with Rāma's shafts, bathed in a pool of blood, having thy back-bone and brain deranged and covered with the dust raised by the wheels of the chariots. Alas! by my ill-luck I have attained to that after state making me a widow which I did never think of. My father is the king of Danavas, my husband the lord of Rakshasas, and my son the subduer of Sakra. I was greatly proud of this and always confident that my protectors were undaunted, dreadful, repressors of the enemies and famous for their strength and manliness. O ye foremost of the Rakshasas, how could this fear from man overwhelm you all who were so powerful? (This thy body) is cool, green like *Indraneela*, high like a huge mountain, and adorned with *Keyura*, *Angada*, jewels and garlands of flowers. It was graceful in places of enjoyments and incapable of being looked at in the field of battle. It was brilliant, being decked with ornaments like unto clouds accompanied by lightnings. And this thy person hath been pierced with shafts to-day; (and knowing) that it is not easy of attainment for me I am incapable of embracing

(it), covered with shafts piercing through the very vitals. O king (this thy body) green-hued (but now) blood-red is now lying on the ground like unto a mountain shattered with thunder-bolts. That thou wouldst be slain by Rāma was like a dream, but it hath proved true! Thou wert like death unto Death himself, why hast thou been possessed by him then? Thou wert the enjoyer of the three worlds' wealth and dread unto them; thou wert the conqueror of the deities presiding over various quarters; thou didst shake Sankara (himself)—thou wert the subduer of the proud and thy prowess was well-known; thou didst repress the people and slay many a pious man—thou didst, by thy prowess, use to give vent to haughty words before the enemies; thou wert the maintainer of thy kinsmen and servants and the slayer of many perpetrating dreadful deeds; thou wert the destroyer of thousands of celestials, Dānavas and Yakshas; thou wert the subbuer of *Nivata Kavachas* in the encounter; thou didst hinder the performance of many sacrifices and wert the protector of thy relatives; thou wert the obstructer of pious observances, creator of illusions in conflict and thou didst bring away from hither and thither the daughters of the celestials, demons and men; thou didst aggrieve the wives of thy enemies; thou wert the leader of thy own men, the protector of the island of Lankā and the performer of many a dreadful deed; thou didst confer upon us the enjoyment of many a pleasure—and wert the foremost of car-warriors. Beholding such a husband slain by Rāma, I am, deprived of my dear lord, still maintaining my being; (forsooth) my heart is very hard. O lord of Rākshasas, used ere to many a valuable bed, why art thou sleeping on earth covered with dust? When my son Indrajit was slain by Lakshmana in conflict I was greatly pained—but to-day I am slain. Deprived of my friends and relatives, separated from thee O my lord, deprived from the enjoyment of many pleasures I shall lament for thee perpetually. Thou hast, O king,

reached the way, long and hard to be treaded—do thou take me, who am stricken with grief and who shall not be able to live without thee. Why dost thou wish to go leaving me behind who have been rendered poorly? Why dost thou not welcome me, unfortunate and poor, who am bewailing? Why art thou not angry, O lord, beholding me, having put off my veil, walk out on foot by the city-gate? O beloved of thy wives, do thou behold thy wives—who have thrown off their veils. Why art thou not angry seeing them all come out (of the city)? I was thy companion in sports, O my lord; I long for having thee; why art thou not consoling and welcoming me? O king, being imprecated by those damsels, not one, devoted to their husbands, pious and ever engaged in attending upon their superiors, who had been widowed by thee, thou hast been overpowered by thy enemy. The curse, proceeding from them who had been ill-treated by thee, hath borne fruit. O king, the saying, that the tears of chaste damsels do not uselessly fall on the ground, hath been verified (here) forsooth. O king, conquering the worlds with thy prowess, how couldst thou, always honored by the king, cherish the vile desire of stealing away women? Taking away Rāma and Lakshmana from the hermitage by an illusionary deer, thou didst steal away Rāma's spouse. I remember to have never heard thee lament in battle. Forsooth, it is our misfortune and the sign of impending death (that thou didst do this) conversant as thou art with the past, present and future. Beholding the daughter of the king of Mithilā brought (in the city of Lankā) what, thy younger brother Bibhishana, thinking and sighing, said, hath now proved true, O thou of long-arms. This destruction of the leading Rākshasas hath proceeded from the disaster arising from thy anger and lust. For thy (vicious) deeds all our good fortune is lost—(and from them) hath proceeded the great disaster exterminating the race. And by thee all the Rākshasa families have been deprived of their lords. Thou, well-known for thy

strength and manliness, art not worthy of being grieved by me. On account of my effeminate nature my understanding is possessed by sorrow. Carrying thy pious and iniquitous deeds thou hast attained to thy own state—I am only lamenting for me who have been sorry for thy destruction. O Ten-necked one, thou didst not hear the words of thy friends and brothers, who spoke those well meaning words out of affection. Thou didst not obey the words uttered by Bibhisana, duly and mildly, pregnant with meaning and reasoning and tending to thy welfare. Maddened with thy own prowess thou didst not hear the words of Māricha, Kumbhakarna as well as those of my father—and this is the result thereof. O thou resembling the red clouds, O thou wearing yellow cloth and excellent *Angada*, stretching thy person on the gronnd why art thou in the long run bathed in blood? Why dost thou not, like one asleep, welcome me who am stricken with grief? I am the grand-daughter of the highly powerful Rākshasa Sumāli who never flies away from the field of battle: why dost thou not welcome me? Rise up! rise up! why dost thou lie down (on this occasion of) new discomfiture? To-day have the rays of the Sun entered fearlessly the city of Lankā. The Parigha, by which, brilliant as the rays of the Sun, thou didst distress the enemies in conflict, which was always adored by thee like the thunder of the wielder of thunder-bolt, which slew many in battle, and which was adorned with golden nets, now lieth shattered into thousand pieces by arrows. Why dost thou lie on the battle-field embracing her like your beloved spouse? Why dost thou not wish to welcome me like one not beloved unto thee? Oh fie on this heart of mine which is not sundered into thousand (pieces) albeit distressed with the grief of thy death!" Bewailing thus, she, with profuse tears in her eyes, and with her heart overflowing with affection, became senseless. And being beside herself she flung herself on Rāvana's breast, like unto the bright lightning appearing

on red evening clouds. Thereupon the other wives, of Rāvana,greatly distressed and weeping,and rasing her up who was greatly weeping, began to console her saying :--"Dost thou not know, O worshipful dame, that the life of beings is very uncertain, and with adverse circumstances even the royal fortune becometh fickle ?" Being thus accosted she again wept aloud, bathing with tears her breast and beautiful countenance. In the meantime Rāma said to Bibhisana,—"Do thou perform the funeral ceremonies of thy brother and console his wives." Whereto the intelligent Bibhisana replied with the following words—pointing out wealth and piety, and judging by his understanding what is proper. "I do not think it proper to perform his cremation ceremony who had renounced all pious deeds,was wicked, cruel, liar and who had ravished others' wives. He is my enemy in the shape of a brother ever engaged in doing injury unto others—and Rāvana is not worthy of my adoration albeit he is adorable by virtue of his being my elder brother. O Rāma, perhaps people of this earth will call me cruel but they will again recognise my act as good when they will hear of his vicious deeds." Hearing those words, Rāma, the foremost of the pious and conversant with the skill of speech, greatly delighted, spoke unto Bibhishana (equally) skilled in speech,—"It behoveth me to encompass thy welfare since by thy help I have gained the victory. O lord of Rākshasas, forsooth, thou shouldst hear my well-meaning words. Although this night-ranger perpetrated many vicious and impious deeds still he was ever powerful, heroic and strong in warfare. I have heard that this high-souled Rāvana, gifted with strength and a dread unto all people, was not defeated (even) by the celestials headed by the performer of hundred sacrifices. Enmity extendeth up to death—so it hath ended; there is no necessity (of carrying it on). Do thou (therefore) perform his cremation ceremony—he is unto thee as he is unto me. O thou of long-arms it behoveth thee

to perform, speedily with due rites and religious ceremonies, his funeral ceremony—thou shalt be the object of praise (unto people)." Hearing the words of Rāghava, Bibhishana hastened on and began to make arrangements for the cremation of his slain brother Rāvana. And entering the city of Lankā, Bibhishana, the lord of Rākshasas, speedily got out Rāvana's *Agnihotra*,* carts, brass utensils, fire, (and brought) *Yajakas*,† sandal-wood, other woods, essences, *Agura*, other fragrant substances, precious stones, pearls and corals. Thereupon arriving immediately accompanied by Rākshasas and Malyavāna he engaged in the performance of cremation ceremony. Thereupon the twice-born ones, with tears in their eyes, covered the Rākshasa-king Rāvana's body, with a silken cloth and placed it on a golden celestial litter. With the sound of various bugles they began to chaunt his praise. And taking up this litter adorned with various charming paintings and flags and carrying fire woods, all the Rākshasas headed by Bibhishana proceeded towards the South.‡ The Brahmins, versed in *Yayur Veda* and with burning fire in their hands, proceeded and were followed by the attendants. And the damsels of the seraglio followed speedily leaping (being ever unused to walking). And placing Rāvana on the cremation ground, they, greatly stricken with grief, prepared the funeral pyre according to due rites with sandal-woods, *Padmakas*,§ *Ushiras*‖ and sandal and spread an antelope-skin thereon. They (then) performed the excellent obsequies of the manes of the lord of Rākshasas. And raising an altar at the south-east corner they placed fire at the proper place. They then poured curd and clarified butter upon (Rāvana's) shoulders. And placing

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* A pot for preserving sacred fire.

† The Brahmins who perform obsequies.

‡ Cremation-place.

§ A sort of drug commonly called *Padmakas*.

‖ The root of a fragrant grass.

Sakata on his legs, *Ulukhala** on his thighs, and the brass untensils, Arunis and Musals in their proper places, they celebrated (the obsequies of his manes). Thereupon slaying beasts according to the rites laid down in *Sástras* and pointed out by the great saints, the Rākshasas (made a coverlet dipped in their marrow and clarified butter) and placed it on the face of the lord of Rākshasas. And decking Rāvana with fragrant garlands and various clothes, the friends, of Bibhishana, with depressed heart and tears in their eyes, showered dried paddy (on his person). And Bibhishana according to due rites put fire to his (funeral pyre). Bathing and with wetted cloth, offering duly linseed and sacrificial grass mixed with water and consoling (Rāvana's) wives again and again, he entreated them to go back. They then entered the city. And those damsels having entered the city, Bibhishana, the lord of Rākshasas, approaching Rāma, stood by his side gently. And Rāma too, along with his army, Sugriva and Lakshmana, was greatly delighted after slaying his enemy like unto the wielder of thunder-bolt after slaying (the demon) Vitra. Thereupon leaving aside his bow with arrows, and the huge armour conferred by Mahendra and renouncing ire after the destruction of his enemy Rāma assumed gentle mein.

SECTION CXIV.

BEHOLDING the destruction of Rāvana the celestials, Gandharbas and Dānavas ascending their respective cars went away chanting this excellent theme. And talking of Rāvana's dreadful destruction, Rāghava's prowess, the

* A wooden mortar used for cleaning rice.

excellent warfare of the monkeys, the counsels of Sugriva, the devotion and prowess of the Wind-God's son and Lakshmana and Sita's devotion unto her husband, those high souled ones, delighted, repaired to their respective quarters. And Rāghava, having long arms, permitting the charioteer to take back the celestial car bright as the sky sent by Indra, honoured him greatly. And being commanded by Rāghava Mātali, the charioteer of Sakra taking the celestial car, rose up in the welkin. And that charioteer rising up into the celestial region, Rāghava, the foremost of car-warriors, greatly delighted, embraced Sugriva. And embracing Sugriva, bowed unto by Lakshmana and worshipped by the monkey he repaired to the camp of his soldiers. Thereupon Kākuthsha spoke unto Lakshmana—the son of Sumitrā gifted with auspicious marks who was near him—"O gentle one, take this Bibhishana to the city of Lankā ever devoted and attached unto us, and who had done us good. This is my great desire that I may behold Bibhishana the younger brother of Ravana installed on the throne of Lankā." Being thus addressed by the high-souled Rāghava, the son of Sumitrā, saying—"So be it" and greatly delighted, brought a golden jar. And placing that jar at the hands of the lord of monkeys, that one, gifted with great energy, ordered them to bring water from the Ocean. And repairing speedily those excellent monkeys came back with water from the ocean. And taking that jar and placing him on an excellent seat Saumitri with that water sprinkled Bibhishana as king of Lankā in the presence of all the Rakshasas, at Rāma's command. And (Lakshmana) encircled by friends sprinkling him according to rites laid down in the Vedas, all the Rākshasas, devoted unto him, his counsellors and the monkeys attaining incomparable delight, sang the glory of Rama. And beholding Bibhishana the lord of Rakshasas installed in the city of Lankā, Raghava along with Lakshmana attained to an excess of delight. And consoling his subjects

he went to Rama. And the monkey citizens, delighted, brought him curd, fried grain, sweetmeats, fried paddy and flowers. And taking all those things indicating auspiciousness, he, irrepressible and gifted with energy, conferred them upon Rāghava and Lakshmana. And beholding Bibhishana crowned with prosperity and success, Rama accepted them all for his satisfaction. Thereupon Rāma spoke unto the heroic monkey Hanumān, resembling a a mountain and standing before him humbly with folded hands, saying—"O gentle one, obtaining permission from the king Bibhishana, do thou enter the city of Lankā and enquire after Maithili's welfare. Do thou, O foremost of monkeys, inform Vaidehi of the destruction of Rāvana in conflict after communicating unto her mine health as well as that of Lakshmana and Sugriva. O lord of monkeys, it behoveth thee to return with the tidings of Vaidehi after informing her of this pleasant news.

SECTION CXV.

BEING thus commanded, Hanumān, the son of Maruta, worshipped of the night-rangers, entered the city of Lankā. Entering the city with Bibishana's permissiom, Hanumān, again permitted, entered the Briksha Vatika.* And entering there duly, the monkey, who was already known to Sitā,, espied her, having her person not cleansed, like Rohini, oppressed by Rāhu, sitting at the foot of a tree, devoid of joy and encircled by she-demons. And approaching her and bowing unto her, he stood there humbly and unmoved. And beholding the highly powerful Hanumān arrived there the

* A garden in the city of Lankā.—T.

worshipful dame stood silent for sometime and then recognising him became greatly delighted. And beholding her gentle countenance, Hanumān, the best of monkeys, began to relate unto her what Rāma had said—"O Vaidehi, it is all well with Rāma Sugriva and Lakshmana. He hath enquired after thy welfare. He hath accomplished his end subduing his enemies—and his enemy is slain. O worshipful dame, the powerful Rāvana hath been slain by Rāma, helped by Bibhishana and accompanied by the monkeys and Lakshmana. I do relate unto thee this pleasant news, O worshipful dame; I do again delight thee; it is by thy grace, O thou conversant with piety, O Sitā, victory hath been gained. Do thou be consoled and relieved of thy anxiety. The enemy Rāvana hath been slain and the city of Lankā hath been brought under submission. (Rāma said),—'For discomfitting thy enemy a bridge was constructed over the sea by me who was determined and who did not sleep (for days) and thus my promise hath been fulfilled. Do thou not be afraid for living in Rāvana's abode for I have placed at Bibhishana's hands the sovereignty of Lankā. Do thou be consoled thinking as if that thou art living in thy own house. To behold thee, Bibhishana, delighted, shall soon proceed." Being thus accosted the worshipful Sitā, having a moon-like countenance, and her voice choked in delight, could not utter any thing. And beholding Sitā incapable of replying the foremost of monkeys said,—"What art thou thinking of, O worshipful dame? Why art thou not welcoming me?" Being thus addressed by Hanumān Sitā, ever treading the paths of morality, greatly delighted, replied with words suppressed by tears. "Hearing this pleasant news concerning the victory of my husband—and being brought under the control of joy I am speechless for sometime. O monkey, I do not perceive any such thing which I can confer upon thee, in return, for this pleasant news. I do dot see any such thing on this earth which can match thy pleasant

tidings and bestowing which upon thee I may be happy. Silver, gold, or diverse jewels or the kingdom of the three worlds—nothing is a becoming return for thy speech." Being thus addressed by Vaidehi the monkey replied—folding his hands with delight and stationed before Sita,—"O blameless damsel, forsooth this excellent speech becometh thee, who is ever engaged in the welfare of thy husband and ever desirous of his victory. I do consider, O worshipful dame, these words of thine, far greater than the wealth, jewels or even the sovereignty over the celestials. Forsooth I have gained the kingdom of the celestials and other things since I have beheld Rāma, slay his enemy, victorious and peaceful. Hearing those words of (Hanumān) Maithili the daughter of king Janaka spoke unto the Wind-god's son far more excellent words—"Thou art capable of speaking words, chaste, pleasant and significant of eight sorts of knowledge. Thou art the praise-worthy son of the Wind-god and greatly virtuous; strength, prowess, heroism, knowledge of *Sástras*, noble-mindedness, energy, forgiveness, patience, endurance, humility and many other excellent qualities crown thee." Thereupon not being elated the least, he again, humbly folding his hands with delight and stationed before Sitā, said—"If dost thou permit me I may slay all these she-demons who had tortured thee before, distressed thee in the forest of Açoka, stricken with grief of thy lord, and who are cruel, have grim eyes and who perpetrate always dreadful deeds. O worshipful dame, I have heard that these grim-visaged she-demons distressed thee greatly with harsh words at the command of Rāvana. I desire to slay all these dreadful, crooked, ugly (she-demons) having fearful eyes, meting out unto them various punishments. I wish to slay all these she-demons, who had used harsh words and had always offended thee, stricking them with fists, fingers, arms, dreadful knee-joints, teeth, chopping off their ears and noses, and pulling them by their

hairs: do thou confer upon me this permission. O far famed lady, I shall slay them by these various means, by whom, dreadful as they are, thou hadst been distressed before." Being thus addressed by Hanumān, she, ever kind unto the poor, thinking and meditating, said to him—"O foremost of monkeys, why art thou angry with these she-slaves, who subject as they are to the command of their lord, have done this in accordance with another's order. For my adverse fortune and vicious deeds perpetrated in another birth I have been subject to such a plight and been suffering the consequence thereof. Do thou not speak thus, O thou of huge arms. Such is the course of Fortune. Forsooth by my ill-luck I have met with (this misfortune). I forgive, out of pity, all these she-servants of Rāvana; they used to torture me at the command of that Rākshasa. And he being slain they shall not repress me any longer, O son of the Wind-god. Do thou, O monkey, hear of a *Sloka*, related in a *Purâna* and pregnant with religious import, which was uttered by a boar to a tiger. 'No one taketh upon himself the iniquity of a perpetrator of vicious deeds. So it behoveth the pious crowned with an excellent character to observe the rules (of piety). So it is proper to show compassion even upon those who perpetrate crimes and are worthy of being slain. Who is there who doth not commit a crime? It is not proper to act cruelly even by them who take delight in killing men, although they commit various iniquitous deeds." Being thus addressed by Sitā, Hanumān, skilled in speech, spoke unto the blameless Rāma's spouse, saying—"Thou art the worthy spouse of Rāma, religiously wedded and crowned with many qualities. Permit me, O worshipful dame, to proceed where Rāghava is." Being thus accosted by Hanumān, Vaidehi, the daughter of king Janaka, said,—"I wish to see my lord, ever fond of those who are devoted unto him." Hearing these words, the high-minded Hanumān, the son of Maruta, pleasing Maithili

said—"Thou shalt behold Rāma, having a countenance like the full moon, with Lakshmana, surrounded by his friends and having his enemies slain as Sachi beholdeth Indra the king of the celestials." Addressing these words unto Sitā appearing like Sree herself the highly effulgent Hanumān returned where Rāghava was. Thereupon Hanuman, the foremost of monkeys, related duly all what did the daughter of king Janaka say unto Rāghava resembling the lord of the celestials.

SECTION CXVI.

THEREUPON bowing unto Rāma, the foremost of bowmen, having eyes, resembling lotus-petals, the highly wise monkey said,—"It behoveth thee now to see Maithilee, stricken with grief for whom thou didst initiate all these works and the fruit whereof hath now been attained. Hearing of thy victory Maithilee, possessed by grief and having eyes full of tears, expressed her desire to see thee. And I was told by her,confident of her previous trust, with profuse tears in her eyes,—"I wish to see my husband." Being addressed by Hanumān, Rāma the foremost of the pious being bathed in tears, engaged instantly in meditation. Thereupon sighing hard and casting his looks upon the ground he spoke unto Bibhishana resembling clouds, who was near him. "Do thou speedily bring Sitā here —the daughter of the king of Mithilā—bathed, sprinkled with celestial paste and adorned with celestial ornaments." Being thus addressed by Rāma, Bibhishana hastened on and entering the inner appartment sent information unto Sitā through the female attendants. And beholding the

great Sitā, the graceful lord of Rākshasas—Bibhishana, humbly and placing his joined palms on his crown, said,—"O Vaidehi, may good betide thee; sprinkled with celestial paste and adorned with celestials ornaments do thou ascend this car; thy husband wisheth to see thee." Being thus addressed Vaidehi replied unto Bibhishana,—"O lord of Rākshasas, without bathing even I wish to see my husband." Hearing those words Bibhishana replied,—"It behoveth thee to do what thy lord Rāma hath said." Whereto the chaste Maithilee, regarding her husband as God and filled with devotion unto her husband, replied saying "So be it." Thereupon placing Sitā, bathed, performing the due rites wearing valuable clothes and adorned with valuable ornaments, on a palanquin, carried by many a capable Rākshasa,brought her (unto Rāma). Thereupon approaching the high-souled Rāma, who, being informed of (Bibhishana's approach) was engaged in meditation, Bibhishana bowing down and delighted communicated unto him the arrival of Sitā. And hearing of her arrival who had lived long in the abode of the Rākshasa Rāghava, the slayer of enemies attained (simultaneously) to anger, delight and depression. And considering Sitā, who was in the palanquin, overwhelmed with grief, Rāghava delighted addressed Bibhishana with the following words. "O lord of Rākshasas, O gentle (king), O thou ever engaged in encompassing my success, do thou speedily bring Vaidehi nearer to me." Hearing these words of Rāghava, Bibhishana, conversant with piety speedily cleared (the people out of that place). And attendants with armours and head-dresses on and with cane and drums in their hands began to move about driving away the crowd thereform. And the crowds of bears, monkeys and Rākshasas being driven on all sides began to fly at a distance. And they being thus driven there arose a huge noise resembling that of the ocean when agitated by the wind. Beholding the monkeys driven on all sides and

troubled, Rāghava out of anger and compassion prevented him. And thereupon as if burning (every thing) with his angry eyes Rāma addressed the highly intelligent Bibhishana with the following angry words—"Why dost thou insult me by destroying all these? Do thou remove their anxiety—they are all my own men. Neither the houses, clothes, walls nor reception like these are the veils of women. There is no sin consequent upon seeing women in danger, difficulty, war, *Swyambara** sacrifice and marriage. She is now in great danger and difficulty—there is no sin in seeing her specially in my presence. Therefore leaving behind the palanquin let her come here on foot and let the monkeys behold Vaidehi in my presence." Being thus addressed by Rāma, Bibhishana, being sorry, humbly brought Sitā near him. Thereupon hearing Rāma's accents, Lakshmana, Sugriva and the monkey Hanumān were greatly sorry. As if hiding herself in her own person in shame Maithili, following Bibhishana, approached her husband. And she, having a gentle countenance and always regarding her husband as her god, fixed her looks upon her lord's face out of surprise, joy and love. And beholding the gentle countenance of her dearest lord, resembling the full moon she removed her mental distress. Thereupon she appeared (beautiful) having the countenance of the clear moon.

* It is a form of marriage in which the bride selects a bridegroom for herself.

SECTION CXVII.

BEHOLDING Maithili standing humbly by him, Rāma began to give vent to his pent-up feelings—"O gentle one, destroying all the enemies in the arena of battle I have subdued thy enemy—I have done all that can be accomplished by manliness. I have reached the other end of my anger, rubbed off (the insult) for my spouse being taken away by the enemy and have killed simultaneously my disgrace and enemy. My manliness hath been displayed to-day, my labour hath been crowned with success and to-day I have fulfilled my promise by my own prowess. That accidental misfortune, under the influence whereof thou wert carried away by the fickle-minded Rākshasa in my absence, hath been subdued to-day by me, a man. What is the use of his manliness, who when insulted, cannot remove it? Even if he be a great man he may be called mean. The praise-worthy works of Hanumān—the crossing of the deep and the devastation of Lankā, have been crowned with success to-day. The labour of Sugriva with his army, who displayed valour in the encounter and gave me good counsels, hath borne fruit to-day. To-day also the labour of Bibhishana hath borne fruit—who renouncing his brother, devoid of all good qualities, came to my side." Hearing those words of Rāma, Sitā began to look wistfully like a hind,with eyes full of tears. And beholding his beloved spouse near him and afraid of popular ignominy his heart was broken into two. Thereupon he spoke unto the exquisitely beautiful Sitā, in the midst of the monkeys and Rākshasas, having eyes resembling lotus-petals and black and curling hairs, saying,—"As the southern quarter, incapable of being got at by the people, was conquered by the self-controlled great ascetic Agastya, so

e slaying Rāvana, I, (always) anxious to have honour,
emoved my insult—as is the duty of a man. May
etide thee—do thou know that all my labour, in the
ield, backed by the prowess of my friends, is for thee.
hold the dignity of my well-known family, to remove
ominy consequent upon thy being stolen away as well
wipe off my own insult I have encompassed this. I
suspected thy character; thou, (therefore) standing
me,art distressing me like unto a lamp before one who
ect to an eye-desease. Do thou therefore proceed,
ghter of king Janaka, wherever thou likest to one of
ten quarters. I permit thee, O gentle one. I have
g to do with thee. What powerful man, born in a
amily, take back his wife considering her as friend
lust, who hath lived long in another's house? Thou
aken by Rāvana on his lap, beheld by him with sinful
how can I, taking thee back, bring disgrace upon my
family? The object, with which I have gained thee
hath been accomplished. I have got no attachment
ee—do thou go wherever thou wishest, O gentle one.
ık these unto thee impelled by my sense of duty. If
ishest thou mayest live with Lakshmana, Bharata or
ghna or with Sugriva or Rākshasa Bibhishana. Do
settle,. O Sitā, where you may find thy own pleasure.
i, (I do not think) Rāvana hath overlooked thee, who
in his house, beholding thee so graceful and beautiful."
upon hearing those unpleasant words from her beloved
nd) Sitā, always sensitive and who had never heard
npleasant words, trembling like a creeper torn by the
of an elephant,began to weep shedding tears profusely.

SECTION CXVIII.

BEING thus addressed by Rāghava, enraged, with those harsh words Sitā was greatly pained. And hearing those words of her lord, unheard of, before the great assembly Maithili was greatly humiliated with shame. As if entering unto her own person (with shame) and greatly pained with these arrow-like words the daughter of king Janaka began to shed tears. Thereupon wiping the tears off her countenance, she with sorrowful words, addressed her husband—"Why dost thou, O hero, like a common man addressing an ordinary woman, make me hear these harsh and unbecoming words painful unto ears? O thou of long arms, I am not what thou hast taken me to be. Do thou believe me—I do swear by my own character. Seeing the ordinary women thou art distrusting the whole sex. Do thou renounce this suspicion since thou hast tried me. O lord, though my person was touched by another—but it was not in my power; nor was it an wilful act (of mine); accident is to blame in this. My heart is under my control and that is in thee;—and what could I do of my body which was subject to another and of which I was not the mistress. O thou the conferrer of honour—our affection towards one another was increased by our living continually for a long time; even then if thou hast not been able to understand me I am ruined for ever. O king, when the great hero Hanumān was despatched by thee to Lankā to see me why didst thou not renounce me then? Hadst thou deputed the monkey with that message I would have renounced my life there and then, O hero. Thou wouldst not have been required to undergo this toil at the risk of thy own life and giving unnecessary trouble to thy friends. O foremost of kings, being subject to ire—thou

dost not perceive anything but womanhood in me, like an ordinary man. Although I am known to have a father but in fact I am born of the earth. Thou dost not sufficiently honour my character, O thou conversant with characters. Thy marriage with me in boyhood shall be disproved and thou art not sufficiently considering all my devotion and good conduct unto thee." Saying thus with accents choked in tears and weeping Sitā spoke unto Lakshmana, poorly and engaged in meditation. "Make a funeral pyre for me, O Saumitri, that is the only remedy for this disaster. Being thus branded with an unfounded stigma I do not like to keep my life. To adopt the proper course for me who had been renounced before this assembly by my disaffected husband I shall enter this." Being thus addressed by Vaidehi, Lakshmana, the slayer of enemies, being possessed by anger, looked towards Rāghava. And understanding Rāma's intention by gestures and at his command the powerful Saumitri prepared a funeral pyre. None dared there request, speak with or even look at Rāma like unto Death at the time of dissolution. Thereupon circumambulating Rāma, standing with his head down, Vaidehi approached the burning fire. And bowing unto the celestials and Brāhmanas, Maithili, with folded hands, spoke before the fire :—"As my heart hath never gone away from Rāghava, may thou protect me, O fire, the witness of the people. As Rāghava considereth me vile, who have got a pure character, may fire, the witness of the people, protect me on all sides." Saying this and going round the fire, Vaidehi, with undaunted heart, entered the flaming fire. The great assembly there, young and old, overwhelmed with grief, saw Maithili enter the flaming fire. And (Sitā) resembling the burning gold entered the flaming fire in the presence of all people. All beheld Sitā, having expansive eyes, enter fire like unto a golden altar. The ascetics, celestials and Gandharbas saw that great damsel enter fire like unto a full oblation in the sacrifice.

And beholding her fallen into the fire like unto *Vasudhárá*, sanctified by Mantras in a sacrifice, all the females began to weep. And the three worlds—the celestials, Gandharbas and Dānavas saw her fallen like unto a celestial from the heaven when imprecated. She having entered the fire, lamentations, unheard of before, rose from all sides from the Rākshasas and monkeys.

SECTION CXIX.

HEARING the lamentations (of the Rākshasas and monkeys) the virtuous-souled Rāma, with a poor heart and having his eyes full of tears, engaged in meditation for some time. Thereupon the king Vaisrāvana, Yama with his progenitors, the thousand-eyed lord of the celestials, Varuna, the lord of water, the three-eyed graceful Mahādeva—the rider of bull, Brahmā the creator of the world and the foremost of those conversant with the knowledge of Brahma—all these arriving at the city of Lankā in their cars bright as the rays of the sun, approached Rāghava. Thereupon raising up their huge hands, decked with various ornaments and folding them, those foremost of the celestials said unto Rāghava—"O lord, thou art the preserver of all the worlds and the foremost of the wise, why dost thou neglect Sitā entering into fire? Why dost thou not understand thyself the foremost of the celestials? Thou wert before the Patriarch of all *Vasus*,* by the name of Kratadhāma. And thou art thyself, O lord, the creator of the three worlds. Thou art the eighth of the *Rudras*† and the fifth of the

* A kind of demi-god of whom eight are enumerated.

† A demi-god—an inferior manifestation of Siva: they are eleven in number.

Sádhyas;* the Açwinis are thy two ears and the sun and the moon are thy eyes. O slayer of enemies, thou appearest at the begining and the end of the creation. Why dost thou neglect Vaidehi like an ordinary man?" Being thus addressed by the deities presiding over quarters, Rāghava, the lord of people and the foremost of the pious, spoke unto those leading celestials, saying:—"I know myself to be man—Rāma, the son of Daçaratha. Let the great Patriarch tell me, who I am and whence I have come." Thereupon Brahmā, the foremost of those conversant with the knowledge of Brahma, spoke unto Kākutstha, who had spoken thus, saying,—"Do thou hear my true words, O thou having truth for thy prowess. O lord, thou art the great and effulgent, Nārāyana holding discus and mace; thou art the boar having one tusk; thou hast conquered the past, present and future; thou art undecaying and without end, O Rāghava; thou art the great virtue of the pious—thou art the propounder of all laws and art four-armed; thou art the holder of bow of time—the subduer of senses—the execllent Purusha (person), unconquerable by sins; thou art Vishnu holding dagger, Krishna and of incomparable strength; thou art the army, the minister—the universe—the understanding, forgiveness and control of passions; thou art the creation and destruction; Upendra and the slayer of (demon) Madhu; thou art the creator of Indra; thou art Mahendra; thou hast a lotus-like navel and thou art the slayer of enemies. The celestials and the great saints style thee as the refuge of those who seek for shelter. Thou art the foremost of *Vedas* with its thousand branches and hundred regulations. Thou art thyself the creator of the three worlds, O lord. Thou art the refuge of the *Siddhas*† and *Sádhyas*, thou art the *Purvaja*,‡ the

* An inferior deity or demi-god, one of a class of twelve.

† Saints of accomplished piety.

‡ Produced or appearing before creation.

sacrifice, *Vashatkar*,* *Om*† and *Parátpara*.‡ No one is conversant with thy birth and destruction—thou art manifest in all creatures—cows and Brahmins—in all quarters, in the sky, in the mountain, and in the river. Thou art gifted with thousand legs, thousand heads and thousand eyes. Thou dost uphold all creatures, the earth and all the mountains. Thou appearest like the great serpent in the water underneath the earth. O Rāma, thou dost uphold three creations—the celestials, the Gandharbas and the Dānavas. O Rāma—I am thy heart, the worshipful Swaraswati (Goddess of learning) is thy tongue and all other celestials, O lord, created by Brahmā are thy down. The closing of thy eye is the night and the opening is the day. The *Vedas* are significant of thy desire and the control thereof—none hath got independent existence but thee. The whole universe is thy body, the earth is thy patience, the fire is thy anger—the sun and the moon are thy delight; thou hast got *Sreebatsha* (a peculiar curl of hair); thou didst before tread the three worlds with thy three foot steps; thou didst get the dreadful Bāli bound and make Mahendra king; Sitā is Lakshmi and thou art Krishna and Vishnu the Preserver of people. For Rāvana's destruction thou hast assumed the human shape. Thou hast accomplished that work of ours, O thou the foremost of the pious. O Rāma, Rāvana hath been slain. Do thou go up to heaven delighted. Sure is thy godly energy and never goes for nothing thy prowess. O Rāma, never is fruitless thy view and the chanting of thy glory. And always successful shall be these persons on earth who shall be devoted unto thee. Those

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* Burnt offering, oblation with fire—from the exclamation used on the occasion.

† *Om*—the first term of the *Mantra*, *Om* or *Omkára* is well-known as a combination of letters invested by Hindu mysticism with peculiar sanctity.

‡ Greatest of the great.

who shall be devoted unto thee at one with *Purâna** and the excellent *Purasha*,† shall attain all their desires both in this world and the next. Those persons shall never be unsuccessful both in this world and the next who shall chant this theme—excellent, instinct with the knowledge of Brahma and describing the old history.

SECTION CXX.

HEARING those excellent words uttered by the great Patriarch rose up *Bibhábasu*‡ with Vaidehi on his lap shaking the funeral pyre. With the daughter of the king Janaka, the receiver§ of sacrificial offerings, being incarnate, rose up. And carrying on his lap Vaidehi, wearing a red cloth, resembling the newly risen sun, adorned with ornaments of burning gold—having black curling hairs and decked with fresh garments, *Bibhábasu* gave her unto Rāma. Thereupon the Deity of Fire, the witness of the people, spoke unto Rāma, saying—"O Rāma, here is thy Vaidehi—no sin hath visited her. Neither by words, mind, understanding nor eyes, she, good-natured and beautiful—hath deviated from thee who hath got a good character and is heroic. She was in the solitary forest separated from thee, poorly and having no control over herself and hence she was carried away by the Rākshasa Rāvana having enough prowess in him. Although shut up in the inner appartment—well protected and guarded by the dreadful she-demons she had

* A class of writings considered sacred by the Hindus.

† Great or supreme spirit—*Purasha* meaning that which abides or is quiesent in body.

‡ The Deity of Fire.

§ Fire.

always her mind in thee and was devoted unto thee. Although tempted in many a way and remonstrated with she did not think of that Rākshasa in her inner mind. Her heart is pure and she is not spoiled with sin—do thou therefore take back Maithili. Do thou not speak otherwise—I do command thee." Thereupon hearing those words—the virtuous-souled Rāma, the foremost of those skilled in speech, with his eyes agitated with delight, meditated for sometime. Being thus addressed, the highly effulgent and intelligent Rāma, of unmitigated prowess—the foremost of the pious, spoke unto that best of celestials saying—"Beautiful (Sitā) lived in the inner appartment of Rāvana for a long time so she needs this purification in the presence of all people. If I would take the daughter of Janaka without purifying her, people would say that Rāma the son of king Daçaratha is lustful and ignorant of the morality of the people. I know it full well that Maithili, the daughter of king Janaka, hath her mind devoted unto me and hath not given it to any one (else). As the ocean cannot go beyond its banks so Rāvana could not approach her having expansive eyes protected by virtue of her own chastity. The greatly vicious-souled one could not even by his mind get Maithili, who was beyond his reach like unto the burning flame of fire. Her mind could not have been moved although she lived in the inner appartment of Rāvana--she belongs to none else; Sitā is mine as the rays belong to the Sun. Maithili—the daughter of Janaka hath been purified before the three worlds—So I am incapable of renouncing her as a self-controlled person cannot forsake his (own) reputation. It behoveth me to carry out the well-meaning words of you all—the lords of people who have spoken them out of affection." Saying this, the victorious, highly powerful, well renowned Rāghava, worthy of enjoying happiness, and having his praise chanted in consequence of his noble action, regaining his spouse, attained to happiness.

SECTION CXXI.

HEARING those excellent words uttered by Rāghava, Maheswara (Siva) spoke far more important words—"O thou having lotus-eyes, O thou having huge arms and a spacious breast, O thou the slayer of enemies, O thou the foremost of the pious—it is a good fortune that this hath been done by thee. It is by good fortune, O Rāma, the dreadful and increasing darkness—the fear of all people —Rāvana, hath been removed by thee in the encounter. Consoling the poor Bharata and the famed Kauçalyā, beholding Kaikeyi and Sumitrā the mother of Lakshmana, obtaining the kingdom of Ayodhyā, pleasing all thy friends, establishing the prestige of thy family, O thou of great strength, performing horse-sacrifices, attaining fair fame and conferring riches upon the Brahmins do thou repair to heaven. This king Daçaratha stationed on the car is thy father. He was thy superior on this earth, O Kākutstha. Obtaining thee as his son, that graceful (king) hath repaired to the region of Indra. Do thou bow unto him with thy brother Lakshmana." Hearing the words of Mahādeva, Rāghava, along with Lakshmana, bowed unto their father who was seated on the top of the car. He with Lakshmana beheld their father shining in his own effulgence and wearing an unsullied cloth. Thereupon beholding his son dearer than his life, attaining great delight (in consequence thereof) placing him on his lap and embracing him with his arms, the great king Daçaratha, having long arms and seated on an excellent seat in the car, said—"I am now in heaven and am equal with the celestials, but without thee, O Rāma, I do not like it—this is true—I do swear by thee. O thou the foremost of those skilled in speech, I have still in my mind the words which were uttered

by Kaikeyi for sending thee away to the woods. Beholding thee all well and embracing thee with Lakshmana I am now shorn of grief like unto the sun, devoid of dues. I have been emancipated, O my son, through thee—a good and high-souled son, as the virtuous-souled Brahmana Kapāla was by Asthabakra. O gentle one, I have heard from the celestials, (that thou art) the excellent Purusha in the guise (of a man) for the destruction of Rāvana. Blessed is Kauçalyā, O Rāma, who shall be greatly delighted, on beholding thee, the slayer of enemies, gone home from the forest. Blessed are those men, O Rāma, who shall behold thee installed in the city as the king of the world. I wish to behold thee reconciled with Bharata, devoted powerful, pure and performing pious observances. O gentle one, thou hast spent fourteen years in the forest with Sitā and Lakshmana. The term of thy exile is over—thy promise hath been fulfilled; and slaying Rāvana, in the conflict thou hast pleased the celestials. Thou hast performed a mighty deed and attained to excellent fame, O slayer of enemies; and placed in charge of thy kingdom do thou with thy brothers attain a long life." The king speaking thus Rāma spoke unto him with folded hands saying,—"O thou conversant with piety, do thou be propitiated with Bharata and Kaikeyi. Thou didst imprecate Kaikeyi, saying,—"I renounce thee with thy son"—may not that dreadful curse visit her and her son." Saying "so be it" unto Rāma with folded hands and embracing Lakshmana the great king said to him :—"O thou conversant with piety and fame on this earth, thou shalt attain to heaven and excellent state there. O thou the enhancer of Sumitrā's joy—do thou attend upon Rāma; may good betide thee; Rāma is ever engaged in the welfare of all beings. All these celestials headed by Indra, Siddhas and Great saints, bowing unto this high-souled and excellent Purusha, worship him. Rāma, the subduer of foes, is the indescribable and undecaying letter *Brahma*, which has been

described (in the Vedas) as the heart and secret of the celestials. For serving him along with Sitā, the daughter of king of Videha, thou hast attained piety and excellent fame." Addressing Lakshmana thus, the king spoke unto his daughter-in-law, who was standing before him with folded hands, saying :—"It doth not behove thee, O Vaidehi, to be enraged (with Rāma) for renouncing thee ; for purifying thee this was done by him ever wishing thy welfare. What thou hast performed, O daughter, to establish the purity of thy character, is hard to perform. What thou hast done, shall glorify all other females. Though there is no necessity for giving thee any instruction as regards thy duty towards thy husband-still I should say that he is thy great god." Having thus instructed his two sons and Sitā, he repaired, in his car, to the region of Indra. Having advised his two sons along with Sitā, ascending the car, and shining in his effulgence, that excellent king, greatly delighted, repaired to the region of the king of celestials.

SECTION CXXII.

DASARATHA having repaired, Mahendra greatly delighted spoke unto Rāghava, stationed there with folded hands, saying :—"O Rāma, O foremost of men, this our presence here, must not be fruitless, we are pleased—do thou ask for what thou wishest." Being thus accosted by the high-souled Mahendra—delighted, Rāghava spoke, with a pleased heart—"O lord of the celestials, O thou the foremost of those skilled in speech, if thou art propitiated with me, I shall pray for (my wished-for-object) ; do thou grant it. Let all these highly powerful monkeys, who have been despatched to the

abode of Death, on my account, regaining their life, stand up. O thou the conferror of honour, I wish to see all those delighted monkeys, who were separated from their wives and children on my account. O Purandara, do thou revive all these heroic and powerful (monkeys) who did not care for death, and who worked hard and were distressed (for me). May all those, by thy favour, who were ever devoted unto me and did not care for death (even) regain their life—this is the boon I pray for. O conferror of honour, I wish to see all these monkeys, *Golangulas* and bears, pale and hurt, unheart and gifted with strength and prowess like before. Let there be flowers, fruits and roots, even out of season wherever these monkeys shall live—and let rivers there be full of clear water." Hearing those words of the high-souled Rāghava Mahendra replied with words instinct with delight—"O my boy, O foremost of the Raghus, mighty is the boon thou hast prayed for—my words shall never be falsified, so let them be be fulfilled. Let all those bears and *Golângulas* rise up who were slain in the conflict by Rākshasas and had their heads and arms severed. Let the monkeys gifted with their pristine strength and prowess rise up unhurt and healthy as if after the end of sleep. And being reconciled with their friends, relatives and kinsmen let them attain to excellent joy. O thou the weilder of a huge bow, all the trees shall be filled with flowers and fruits and all the rivers shall be filled with water even out of season (wherever they shall live)." Thereupon all these leading moekeys who had their persons wounded but now healed up, rose up like those asleep. And all those monkeys were greatly wondered, saying, "What is it?" And beholding Kākutstha of accomplished end and eulogizing Rāma and Lakshmana, all the celestials, greatly delighted, said,—"Do thou, O king, repair to Ayodhyā—despatch all the monkeys—console the famed Maithilee, ever devoted unto thee—behold thy brother Bharata observing ascetic vows in consequence of thy grief—and the

high-souled Satrughna and all thy mothers, O slayer of foes. And being installed on the throne do thou conduce to the joy of all citizens." Having thus addressed Rāma along with Lakshmana, the thousand-eyed Deity, delighted, went away along with the celestials, in their cars resembling the Sun (in brilliance). And saluting all the celestials, Kākutstha, with his brother Lakshmana, ordered the encampment of the army. Thereupon that famous and well-pleased huge army of the monkys protected by Rāma and Lakshmana, appeared resplendant on all sides like unto a night beautified with the rays of the Moon.

SECTION CXXIII.

RAMA having spent that night happily and risen up the next morning, Bibhishana, chanting his victory, spoke unto that slayer of foes, with folded hands, saying:——"Here are various articles for bathing, pastes, clothes, ornaments, sandal and various excellent garlands. And here are present women having eyes like lotuses and conversant with the art of decking. Let them perform their duty, O Rāghava." Being thus accosted Kākutstha replied unto Bibhishana, saying:—"Do thou invite all these monkeys headed by Sugriva to bathe. The virtuous-souled Bharata, having huge arms and ever used to comforts, is greatly distressed on my account. Without Bharata the son of Kaikeyi, ever performing pious rites, I do not value bathing or these clothes and ornaments. Do thou so manage that we may go to the city of Ayodhyā speedity. For difficult is the way leading to Ayodhyā." Being thus accosted

Bibhishana relied unto Kākutstha,—"O son of the lord of earth, may good betide thee, I shall soon take thee to that city. The car *Pushpaka* resembling the Sun, belonging to my brother Kuvera, was brought by the powerful Rāvana. O thou of unequalled prowess, that çelestial and excellent car, going everywhere at will, since the destruction of Rāvana in battle, is ready for thee. And that car resembling the cloud is in the city of Lankā, in which thou shalt, relieved of thy anxiety, repair to Ayodhyā. If I am worthy of being favoured by thee, if dost thou remember any accomplishment of mine—if thou hast any friendship for me, do thou, O wise one, wait here with thy brother Lakshmana and spouse Vaidehi till I accomplish all my desires by worshiping thee. And then thou shalt go (to Ayodhyā) O Rāma. I shall worship thee with great delight and do thou, O Rāma, with thy friends and army, accept that adoration. O Rāma, out of love, honor, and brotherly feeling, I do crave thy permissinn. I am a servant I cannot command thee." Being thus addressed, Rāma replied unto Bibhishana in the presence of all the Rākshasas and monkeys, saying:—"I have been worshipyed by thee, O hero, with thy excellent counsels, with thy earnest endeavours and with thy great friendship. Do not think, O lord of Rākshasas, that I do not comply with thy request—my heart hastens me to behold my brother Bharata, who, to take me back, did come to the mount Chitrakuta, who laid low his crown at my feet and whose words I did not keep. (I am anxious to see) Kauçalyā, Sumitrā, Kaikeyi, with my friends, citizens and villagers. Do thou regard me, O Bibhishana, O gentle one, as wnrshipped. O friend do thou be not angry—I request thee. Do thou speedily being the car for me, O lord of Rākshasas—my work is done—how can I wish to live here long." Being thus addressed by Rāma, Bishishana the lord of Rākshasas, speedily brought the car resembling the Sun.

Thereupon arrived there the car adorned all over with gold paintings, altars crested with *Baidurja* jewels, having upper rooms, silvered all over, adorned with white flags and flagstaffs, beautified with gilt lotuses, adorned with golden houses, covered with a network of girdles, having windows made of pearls and jems, girt on all sides with a net of bells, giving forth melodious sound, resembling the summit of the mount Meru, constructed by *Viçwakarmâ* (the architect of the celestials) adorned with huge apartments beautified with silver and pearls—having its base crested with crystal, containing excellent seats made of *Baidurja*, abounding in valuable coverlets and immense wealth, incapable of being broken down and coursing at will. And communicating unto Rāma (the arrival of that car) Bibhishana waited there. Beholding that flowery car, coursing at will and resembling a huge mountain, Rāma, of a generous spirit, along with Saumitri, attained to an excess of astonishment.

SECTION CXXIV.

HAVING brought that car *Pushpaka*, adorned with flowers and having stationed himself at a distance, Bibhishana the lord of Rākshasas, being incited to hurry on, humbly and with folded hands, spoke unto Rāma, saying, "What shall I do, O Rāghava?" Hearing those words the highly powerful Rāghava, in the presence of Lakshmana, gave vent to the following accents out of affection—"All these monkeys and bears have brought about the accomplishment of my work with great care. Do thou, satisfy them, O Bibhishana, with diverse jewels and riches. With these and

thee, I conquered the city of Lankā, O lord of Rākshasas. They all fought with a delighted heart, having renounced all fear of life and who did never go away from the battle-field. Do thou, with a gift of riches and jewel, make good the work of these monkeys and bears who encompassed the accomplishment (of my end). Being honoured and delighted by thee grateful, all these leading monkeys shall repair (to their respective quarters). (If thou art found to be) sacrificing, self-controlled, compassionate and (the just) collector of revenues, all shall be attached unto thee. For this I do address you (thus). O lord of men, the soldiers, disgusted, renounce that king who is void of all royal accomplishments, and who uselessly slays soldiers in the conflict." Being thus accosted by Rāma, Bibhishana, with a distribution of jewels and riches, honoured all those monkeys. And beholding all those leading monkeys worshipped with jewels and riches Rāma ascended that excellent car, taking the bashful, and high-minded Vaidehi on his lap and accompanied, by his powerful brother Lakshmana, a skilled bowman. And being stationed on the car Kākutstha honouring all the monkeys, the highly powerful Sugriva and Bibhishana, said—"O foremost of monkeys, ye have performed a friendly service—it hath been appreciated by me—do ye repair to your wished-for quarters. O Sugriva, thou, ever afraid of impiety, hast performed all that a loving and well-wishing friend should do. Do thou, encircled by thy army, proceed towards Kishkindhā. Do thou, O Bibhishana, live in thy kingdom, Lankā, conferred upon thee, by me. Not even the celestials, headed by Indra shall be able to assail thee. I wish to return to Ayodhyā, the capital of my father's (kingdom). I wish to obtain your permission (and for this) I have invited you all." Being thus addressed by Rāma, all the leading monkeys bears as well as the Rākshasa Bibhishana said with folded hands—"We wish all to go to Ayodhyā. Do thou take us.

We shall all range with delight at forests and gardens. Beholding thee installed and bowing unto Kauçalyā, we shall soon return to our respective homes, O foremost of kings." Being thus accosted by the monkeys with Bibhishana, the virtuous-souled Rāma, spoke unto them and Sugriva and Bibhishana, saying—"Dearer than the dear, I shall attain to, when returning my city, along with you all, I shall enjoy in the company of all my friends and relatives. O Sugriva, do thou soon ascend the car along with the monkeys. Do thou ascend too, O Bibhishana, lord of Rākshasas, with all thy courtiers." Thereupon ascended that celestial car *Pushpaka*, Sugriva, greatly delighted with the monkeys and Bibhishana, with his courtiers. And they all having got up, the excellent car, of Kuvera at the command of Rāghava, rose up in the welkin. And in that car coursing at will and drawn by effulgent ganders, Rāma greatly delighted appeared like Kuvera (himself). And all the monkeys, bears and the highly powerful Rākshasas sat in that celestial car unobstructed and at their pleasure.

SECTION CXXV.

BEING commanded by Rāma, that excellent car, drawn by ganders, with a huge noise, rose high up in the welkin. And casting his looks on all sides, Rāma, the descendant of Raghus, spake unto Sitā, the daughter of the king of Mithilā, having a moon-like countenance, saying,—"O Vaidehi, do thou behold Lankā, situate on the summit of the mount Chitrakuta, resembling that of Kailāça and constructed by *Viçwakarmā*. And behold, O Sitā, that

huge arena of battle, bathed in the blood and flesh of the monkeys and Rākshasas. Do thou behold, O thou having expansive eyes, Rāvana, the lord of Rākshasas, the repressor of people and who obtained a boon, lying there, slain by me on thy account. Kumbhakarna was slain there, the night-ranger Prahasta, as well, and Dumrāksha, were slain by the monkey Hanumān. Bidyutmāli was slain there by the high-souled Sushena—and Indrajit, the son of Rāvana, was slain there in the encounter, by Lakshmana. The Rākshasa named Bikata was slain there by Angada—and Birupāksha, hard to look at and Mahaparsha and Mahodara. And the powerful Akampana was slain (there) and all other Rākshasas—Trishirā, Atikāya, Devantaka and Narantaka—and the two leading and powerful Rākshasas, mad after conflict—the sons of Kumbhakarna—Nikumbha and Kumbha, Bajradanstra, Danstra and many other Rākshasas were slain and the irrepressible Makarāksha was slain (there) by me in the conflict. Akampana was slain—and the powerful Sonitāksha. And Yupāksha and Prajangha were destroyed (there) in the great conflict. The grim-visaged Rākshasa Viddutsjmha was slain there—and Yajnāsatru and the highly powerful Suptaghna. (And there was slain) Suryāsatru and Brahmasatru. (And there bewailed for Rāvana) his spouse Mandodari, surrounded by his thousand other wives. O thou having an excellent countenance, do thou behold the descending place of the ocean, where I spent the night after crossing the deep for thee. O thou having expansive eyes, for thee, this difficult construction of the bridge was made by me over the deep by the help of Nala. Do thou, O Vaidehi, behold the unagitated deep—the abode of Varuna, appearing as if without the other end, roaring and abounding in conchs and pearl oysters. O Maithili, do thou behold the golden mount, which rose above the deep for affording a resting place unto Hanumān. And on the bank of this ocean I halted with my soldiers. And here Mahādeva, the

lord of the celestials, was propitiated with me. It behoveth thee to behold this descending place of the high-souled Ocean, known as *Setubandha*,* worshipped of the three worlds, highly sacred and destroying even the worst sin. There, Bibhishana, the king of Rākshasas first came to me. Do thou behold, O Sitā, Kishkindhā, having beautiful gardens, the pleasant city of Sugriva, where Vāli was slain by me." And beholding the city of Kishkindhā, ruled over by Vāli, Sitā, incited by her love, addressed Rāma, with worthy words, saying—"O king, I wish to repair to Ayodhyā thy capital with thee, in the company of Tārā, the dear wife of Sugriva, as well as of the wives of other leading monkeys." Being thus addressed by Vaidehi Rāghava replied—saying, "this shall be done" and getting at Kishkindhā he stopped the car. And having beheld the car stationed he spoke unto Sugriva, saying—"O foremost of monkeys, do thou speak unto all the leading monkeys that they may go to Ayodhyā accompanied by their wives. O thou of great strength—they may all go with Sitā. Do thou hurry them on, O Sugriva. We shall (soon) go, O thou the lord of monkeys." Being thus addressed by Rāma, of unmitigated prowess—the beautiful lord of monkeys, encircled by them, entered speedily the inner apartment and beholding Tārā there, said—"O dear, at the command of Rāghava and the kind desire of Sitā, do thou soon go, taking with thee the wives of all the high-souled monkeys. We shall see Ayodhyā and the wives of Daçaratha." Hearing the words of Sugriva, Tārā, having a pecfectly beautiful person, assembling all the wives of the monkeys, said—"You have been ordered by Sugriva to repair (to Ayodhyā) with the monkeys;—to behold Ayodhyā, is also a dear object of mine. ("I shall behold)

* This is still to be seen in the shape of a delapidated bridge near *Rámeswar* a place of pilgrimage. Pilgrims go there Via Madura, a district in South Madras. The Raja of Ramnud in whose Zemindari it is situate is called Setupati.—T.

Rāma enter the city with the citizens and villagers and the wealth and riches of the wives of Daçaratha." Being thus commanded by Tārā,the wives of the monkeys, putting on all their ornaments and circumambulating (her) ascended the car, with a view to behold Sitā. And beholding the car going up with them all, Rāghava again spoke unto Sitā, near the mount Rishyamuka, saying,—"Do thou behold there, O Sitā, the huge and foremost mount Rishyamuka abounding in gold and various metals, like unto clouds accompanied with lightnings. There I was joined by Sugriva, the lord of monkeys. And there I entered into an agreement, O Sitā, for the destruction of Vāli. And there is (the lake) Pampā abounding in lilies and skirted by picturesque forest where separated from thee, I bewailed piteously. And on its bank I beheld the pious *Savari*. And there I slew *Kavandha* and *Yoyanaváhu*. Behold there, O Sitā, a beautiful tree, in Janasthāna, where, O thou ever used to luxuries, for thee, the highly powerful and energetic Yatāyu, the foremost of birds, was slain by Rāvana. Do thou behold there, O thou of a beautiful person, O thou of auspicious looks, our hermitage and the beautiful cottage of leaves, wherefrom thou hadst been carried away by force by the lord of Rākshasas. Do thou behold there the beautiful and sacred river Godāveri having clear water and the hermitage of Agastya, surrounded by plantain trees. Do thou behold there, O Vaidehi, the great hermitage of *Sarabhanga*, where came the thousand-eyed, Sakra, the subduer of enemies' cities. O worshipful dame, O thou having a middle stature—amongst all those ascetics, thou beholdest, there lived Atri, the lord of our family—resembling the fire of the Sun. There was slain the huge-bodied Birādha by me. There thou didst behold, O Sitā, the female astectic (the wife of Attri) ever performing pious observances. There cometh in view, O thou having a beautiful person, the king of mountains, Chitrakuta, where to propitiate me, came the son of Sumitrā. Behold the

beautiful Yamunā, having picturesque forest on its bank and the pleasant hermitage of Varadwāya. Behold there the sacred river Ganges, dividing itself into three branches. Behold there the city of Sringabera, where I made friendship with Guha. Behold there, O Sitā, the capital of my father. Do thou bow unto Ayodhyā, O Vaidehi." Thereupon all the monkeys and Rākshasas along with Bibhishana rose up delightedly and saw the city. Thereupon the monkeys and Rākshasas beheld the city abounding in white houses having spacious compartments, filled with elephants and horses and looking like Amarāvati, the capital of Mahendra.

SECTION CXXVI.

HAVING completed the fourteen years (of exile), the self-controlled elder brother of Lakshmana, arriving at the hermitage of Varadwāya on the fifth day, saluted the ascetic. And bowing unto Varadwaya, having asceticism for his wealth, he said,—"O thou gifted with six sorts of wealth, hast thou heard of the prosperity and well being (of my city)? Is Bharata still engaged (in guarding the people)? Are my mothers living?" Being thus addressed by Rāma the great ascetic Varadwāya replied, delighted, and smiling, unto that foremost of Raghus,—"Abiding by thy command and with matted locks, Bharata is waiting for thee, always honoring thy sandals. And all others are well in thy house. O subduer of thy enemies, I was greatly pained, when I saw thee before entering the huge forest, wearing bark, three with thy wife,* deprived of thy kingdom for piety only,

* *i.e.* thyself, Lakshmana and Sitá.

walking on foot, renouncing every thing, obeying the command of thy sire, deprived of all comforts, like a celestial banished from heaven, deprived of thy kingdom at the words of Kaikeyi, and living on wild roots and fruits; but beholding thee now of accomplished end, with all thy friends having vanquished the enemy, I have attained to highest delight. O Rāghava, I am apprised of immense griefs and happinesses which befell thee when thou didst live in Janasthāna. Thy blameless spouse was carried away stealthily by Rāvana engaged as thou wert in the behoof of the Brāhmanas,and in the protection of all the ascetics. The view of Māricha—the carrying away of Sitā,—the beholding of the headless demon,—thy going to (the lake) Pampā,—thy friendship with Sugriva, where Vāli was slain by thee,—the enquiry of Vaidehi undertaken by the son of Wind-god,—the construction of the bridge by Nala after the whereabouts of Vaidehi had been known—the conflagration of Lankā by the delighted and the leading monkeys—the destruction,in the conflict, of Rāvana proud of his own strength, along with his sons, friends, courtiers, army and steeds—the arrival of the celestials on the destruction of Rāvana, the thorn of gods and the grant of boon by them—I have known all these by virtue of my asceticism, O thou fond of virtue. My disciples used to go hence to that city to bring tidings. I shall even now grant thee a boon, O foremost of those using weapons. Do thou accept my *Arghya** and then repair to Ayodhyā to-morrow." And respectfully abiding by his words, that effulgent son of the king, delighted, begged of him the boon. "O thou gifted with six qualities, on my way while proceeding to Ayodhyā, let all the trees, bearing fruits out of season,and producing honey,bear many a nectar-smelling fruit." No sooner he replied saying,—"Thy promise shall be fulfilled" than all the trees there became like those of heaven.

* A respectful oblation to gods or venerable men of rice, *durva* grass, flowers &c with water in a small boat-shaped vessel.

Trees without fruits were filled therewithal and trees without flowers were covered with them. All the trees, whose leaves were dried up, were enveloped with foliage and all of them began to pour honey. The way to Ayodhyā for three *Yoyanas* was thus filled all over (with trees). Thereupon thousands of monkeys, living, at pleasure and delightedly, on various celestial fruits, thought as if they were in heaven.

SECTION CXXVII.

THEREUPON beholding Ajodhyā, Rāma, the descendant of Raghu, of light movements and desirous of affording delight unto others, thought of welcoming (them). Thinking thus the intelligent and effulgent (Rāma) cast his looks towards the monkeys and spoke unto Hanumān, saying,—"O foremost of monkeys, speedily reparing to Ayodhyā do thou learn of the welfare of all people in the palace of the king. Arriving at the city of Sringavera, do thou communicate unto Guha, the king of *Nishadhas** having the forest as his kingdon, my well-being, at my command. Hearing that I am hale and hearty and relieved of all troubles, Guha, my friend like my own self, shall attain to delight. And Guha, the lord of *Nishadhas*, delighted, shall inform thee of the way to Ayodhyā and the well being of Bharata. Do thou ask of Bharata his well-being at my words, and communicate unto him my (arrival) with Lakshmana and my spouse after having made good the vow

* A low caste aboriginal Hindu corresponding to our *Chandálas* always living in the forest. The Raja of Ramnud in the district of Madurá in Madras traces his descent from this Guha.

(of my sire)—the carrying away of Sitā by the powerful Rāvana—the friendship with Sugriva and the destruction of Vāli in the conflict—the search of Maithili instituted by thee having got over the huge lord of rivers—the advance (of the monkeys) to the banks of the deep—the view of the ocean, the construction of the bridge—the destruction of Rāvana,—the grant of boon by Mahendra, Brahmā and Varuna —my meeting with my father by the favour of Mahādeva. Do thou, O gentle one, communicate unto Bharata, my arrival here with the lord of Rākshasas and king of monkeys. (Tell him) 'vanquishing his foes and attaining to excellent fame Rāma hath arrived at the gate of the city with his valiant friends, having satisfied the vow (of his sire).' Thou shouldst read the signs expressive of joy or sorrow that Bharata shall display on hearing this and infer therefrom his attitude towards me. Thou shouldst know, from the colour of his countenance, his looks and his words, all the movements and actions of Bharata. Whose mind doth not change obtaining such an ancestral kingdom, filled with all prosperity and abounding in elephants, horses and chariots? If the effulgent Bharata, the descendant of Raghu, ruling over it, wisheth the kingdom for himself, let him lord over the entire earth. Therefore, O monkey, it behoveth thee to come back speedily apprised of his intention and movements, before we proceed further." Being thus commanded, Hanumān, the son of Wind-god, assuming a human shape speedily proceeded towards Ayodhyā. Hanumān the son of Māruta rose up in the welkin with velocity like unto Garuda ready to fall upon a huge serpent. Then crossing the Wind-path and the abode of the birds, getting over the terrible confluence of the Ganges and Yamunā, reaching the city of *Sringavera* and meeting Guha, the energetic Hanumān, delighted ,(addressed him) with the following excellent words—"Thy friend Rāma, the descendant of Kākutstha, having truth for his prowess, with Sitā and son of Sumitrā,

hath enquired of thy welfare. Having spent five nights* till to-day, he, having obtained permission from the ascetic *Varadwâja*, shall proceed to-morrow." Having said this the highly energetic monkey, not caring for the exhaustion of travel, greatly delighted and with hairs erect, rose up with great velocity. Beholding the holy river sanctified with the name of Parasurâma, the rivers—Bâlukini, Baruthi, Gomati, the huge forest of *Sâla* trees, the various countries populated with thousands of people, and proceeding a great distance speedily, that foremost of monkeys got at the trees near *Nandigrâm*† like unto those of Chaitraratha, the garden of the lord of celestials the flowers whereof were being plucked off by many a damsel accompanied by their children decked in various ornaments. He saw at a distance of one *crosa* from Ayodhyâ Bharata wearing the skin of an antelope, poorly, greatly reduced, living in a hermitage, wearing matted hairs, having his body covered with dirt, greatly pulled down in consequence of his brother's disaster, living on roots and fruits, self-controlled, living the life of an ascetic, observing pious observances, with a bundle of clotted hairs on his head, wearing bark and deer skin, having control over his passions and senses, effulgent like *Brahmarshis*, ruling the earth always placing the sandals before him, protecting people of four *Varnas* against all fear, with courtiers, priests leading a holy life and soldiers all wearing red clothes around him. All those citizens, fond of piety, did not like to use good clothes beholding the prince use bark and deer skin. Thereupon Hanumân, the son of Maruta spake with folded hands unto him, conversant with piety like virtue incarnate, saying—"Kâkutstha, living in the forest of Dandaka with bark and matted hairs, for whom thou art lamenting, hath

* Having spent five nights after the expiry of fourteen years of exile he is living at the hermitage of Varadwâja. He shall leave that place to-morrow.—T.

† The country of Bharata's maternal uncle.—T.

enquired after thy welfare. Do thou, O worshipful sire, speak out thy welfare and renounce the dreadful grief. Thou shalt in this moment be reconciled to thy brother Rāma. Slaying Rāvana, and regaining Maithili, Rāma, having accomplished his end, hath arrived here with his valiant friends. The highly effulgent Lakshmana and the famed Vaidehi (have also come). Sitā fareth well with Rāma like unto Sachi in the company of Mahendra." Being thus addressed by Hanumān, Bharata, the son of Kaikeyi, delighted, fell down all on a sudden in a swoon of joy. Thereupon rising up in no time, and welcoming him, Bharata, the descendant of Raghu, spake unto Hanumān communicating the pleasant tidings, the following words. And embracing the monkey respectfully the graceful Bharata sprinkled him with profuse tears not out of grief but of joy. He said,—"Art thou a man or god who hast kindly come here? O gentle one, I shall confer upon thee, who hast communicated unto me this pleasant tidings, hundreds and thousands of kine, hundreds of prosperous villages, sixten young wives, pious, wearing excellent *Kundalas*, golden-hued, having beautiful noses and breast, having moon-like countenances, decked with all ornaments and born of respectable families." And hearing from that leading monkey of that wonderful return of Rāma, the son of the king, delighted became anxious to behold him and again addressed joyously Hanumān with the following words.

SECTION CXXVIII.

"I HEAR the tidings of my brother affording me great delight who hath been living in the huge forest for many a year. The saying of the people appeareth to me as instinct with well meaning that a man, if alive, may attain to joy even after a century. Do thou relate truly unto me, how and in what country the union between Rāghava and the monkeys was brought about." Being thus accosted by the prince and seated on Kuça, he, thereupon, began to describe Rāma's life in the forest. "How Rāma was exiled, the two boons conferred upon thy mother, how king Daçaratha died in consequence of (his) son's grief, how by emissaries, O lord, thou wert brought up from the house of thy maternal uncle, how thou didst not wish for the kingdom having entered Ayodhyā, how thy brother, the repressor of enemies, was solicited by thee for accepting the kingdom, reparing to the mount Chitrakuta, who hast ever wended the track of the pious, the renouncement of kingdom (by him) abiding by the words of the king, thy return after taking the sandals of thy revered (brother)—all these, O thou of long-arms, are known to thee. I shall relate unto thee all that happened after thy return. Thyself having returned thence, all the birds and animals were overwhelmed with terror and that forest appeared as if distressed. Thereupon he entered the solitary and huge and dreadful forest Dandaka distressed by the elephants and abounding in lions, tigers and deer. And they entering the dense forest there appeared before them the powerful Birādha* emitting a dreadful sound. And taking him up roaring aloud like an elephant Rāma threw him with his arms upwards and face downwards into a pit.

* A demon of that name.

Having accomplished that difficult work the two brothers Rāma and Lakshmana, arrived in the evening at the pleasant hermitage of *Sarabhanga*. And *Sarabhanga* having attained to heaven, Rāma, having truth for his prowess, saluting all the ascetics, repaired to Janasthāna. And by the high-souled Rāghava, living there, fourteen thousand inhabitants of Janasthāna were slain. In the company of one person only and at the commencement of the fight, by Rāma, within the one fourth part of a day, were exterminated all the highly powerful and valiant inhabitants of the forest of Dandaka always putting obstructions in the way of the ascetics. All the Rākshasas were grinded (to death) by Rāghava. Khara was slain in the conflict; Dushana being slain first Trishirā was slain thereafter by him. Thereafter (a she-demon) named Surpanakhā, came to the side of Rāma. Thereupon being commanded by Rāma, the highly powerful Lakshmana rose up all on a sudden and taking a dagger chopped off her ears and nose. Being thus insulted by him that she-demon came to Rāvana. Thereupon a dreadful Rākshasa named Māricha—an attendant of Rāvana, assuming the shape of a jewelled deer, allured Vaidehi. And beholding it, Vaidehi spake unto Rāma, saying,—'Do thou catch it; with it when caught our hermitage shall be more charming.' Thereupon Rāma, with bow in his hand, pursued that deer and with one shaft destroyed it. O gentle one, Rāghava going out on hunting, and Lakshmana having issued out of the hermitage, the Ten-necked (demon) entered therein. And he speedily got hold of Sitā, like unto Rohini possessed by the planet in the sky. Thereupon slaying the vulture Yatāyu in the conflict desirous of rescuing her and getting hold of Sitā that Rākshasa speedily repaired (to his capital). Thereupon some monkeys resembling mountains, stationed on the summit of a mountain, stricken with wondrous fear and astonishment, beheld Rāvana, the lord of Rākshasas proceed with Sitā. Ascending the car

Pushpaka, going at will, with Vaidehi and hastening his course that highly powerful Rāvana, the lord of Rākshasas entered Lankā. And entering the huge and excellent golden palace Rāvana consoled Maithili with (diverse) words. But she regarded that foremost of Rākshasas and his words as straw. And Vaidehi was placed in the forest of Aseka. Thereupon returned Rāma after having slain the deer in the forest. Having returned and seen the vulture, dearer than his father, slain, Rāma, the descendant of Kākutstha was pained. And searching Vaidehi and ranging at the banks of Godāveri and forest-lands covered with flowers, Rāma with Lakshmana, met in that huge forest a Rākshasa named Kavandha. Thereupon at the words of Kavandha, Rāma, having truth for his prowess, repairing to the mount Rishyamuka, was united with Sugriva. There had grown mutual love in them before they were known to each other. Sugriva was driven away by his angry brother Vāli. And informed of each other's affairs their friendship grew closer. Thereupon slaying the huge-bodied and highly powerful Vāli in the conflict by virtue of the strength of his own arms Rāma obtained (for Sugriva) his own kingdom. And being placed on the throne with all the monkeys, Sugriva promised unto Rāma the enquiry of the Princess (Sitā). Being commanded by the high-souled Sugriva, the lord of monkeys, ten *kotis* of monkeys repaired to (various) quarters. Among them some of us lost our way in a cavity of the Vindhya mountain, and were striken with great terror—and accordingly much time was lost. The powerful brother of the king of vultures named Sampāti communicated unto us the residence of Sitā in the palace of Rāvana. Thereupon removing the grief of my relatives stricken with sorrow and resorting to my own prowess, I jumped over hundred *yoyanas* and beheld her placed in the forest of Asoka, wearing a red cloth, pale, deprived of all joy and observing strict penances. And then nearing her and beholding her

of a perfectly blameless person I bestowed upon her an ensign a ring with Rāma's name engraven on it. And obtaining a jewel as an ensign, I, with my object accomplished, returned. And having returned I presented Rāma of unwearied actions with that ensign of a brilliant gem. And hearing (of the news of Vaidehi) Rāma regained his life like one on the verge of death regaining his being after drinking nectar. And exciting (his soldiers) for making preparations like unto Fire about to destroy all people he made up his mind for the devastation of Lankā. Thereupon arriving at the banks of the ocean he had a bridge constructed by Nala by which the army of monkey-heroes crossed (the deep). Nala destroyed Prahasta, Rāghava slew Kumbhakarna, Lakshmana killed the son of Rāvana and Rāma himself slew Rāvana. He was then met by Sakra, Yama, Varuna, Siva, Brahmā and Daçaratha. And that graceful descendant of Kākutstha, the slayer of foes, obtained the boon from them as well as from the saints assembled there—(celestial and otherwise). Having obtained the boon he, delighted, met the monkeys and in the car *Pushpaka* reached Kishkindhā. Again reaching the Ganges he is living with the ascetic; it becometh thee to behold him to-morrow under the auspices of of *Pushya*,* without any hindrance." Thereupon being delighted with the sweet accents of Hanumān, Bharata addressed him, with folded hands, with words affording delight, saying,—"After a long time my desire hath been fulfilled."

* The lunar asterism comprising three stars of which one is the Cancer.

SECTION CXXIX.

HEARING those words affording great delight, Bharata, the slayer of enemies, having truth for his prowess, delighted, ordered Satrughna, (saying),—"Let all people being purified worship all the deities and altars of the city with fragrant garlands and diverse music. Let all the bards conversant with the chanting of the pedigree, the flatterers, all those conversant with music, the dancing girls, the queens, the courtiers, the soldiers with their wives, Brāhmanas, Kshatryas, and people of all other castes, issue out to behold the moon-like countenance of Rāma." Hearing the words of Bharata, Satrughna, the slayer of enemies, divided the work amongst the servants, (saying),—"Do ye level the high and low ground from Nandigrām to (Ayodhyā). Do ye perfectly water the ground with cold water. Thereafter sprinkle all the places with flowers and dried paddy; hoist up flags all over the city; decorate all the houses, before the rising of the moon with garlands, jewels, flowers of gold and things of five other colours. Let hundreds of men watch the thoroughfares." Hearing the command of Satrughna, issued out with delight Dhristi, Jayanta, Vijaya, Siddartha, Arthasadhaka, Asoka, Mantrapāla and Sumantra. Thereupon issued out men on horse back and in cars with thousands of mad elephants well-decked with pennons and she-elephants with golden seats (on their back). And some heroes proceeded encircled by thousand excellent steeds and persons carrying *Sakti, Ristki*, maces and pennons and thousands of infantry. Thereupon proceeded Sumitrā and all other wives of Daçaratha placing Kauçalya before them and seated in excellent conveyances. And hearing of the return of his brother and attaining to delight, the high-souled and

pious Bharata, reduced with fasting, poorly, wearing bark and skin of an antelope and conversant with religion, issued out to receive back Rāma in the company of his counsellors and encircled by the twice-born ones, the people of diverse castes, his own relations and kinsmen and ministers with garlands and *Modaka** in their hands, eulogized by the bards, having his arrival announced with the sound of conchs and bugles and placing the sandals of his worshipful brother on his head and taking white umbrella adorned with white garlands and white *Chowries* decked with gold and worthy of being used by the kings. Thereupon with the sound of the horses' hoofs and cars, conchs and hugles the earth shook. And the whole city went to Nandigrām. And beholding the Wind-god's son, Bharata said,—"Didst thou not resort to the usual fickleness of the monkeys? We do not behold the worshipful Rāma, the descendant of Kākutstha—the slayer of foes. Nor do we behold the monkeys assuming shapes at will." Having been addressed with those words, Hanumān replied, communicating unto Bharata, having truth for his prowess, the truth, —"Having reached the trees, covered by the favour of Varadwaja, with fruits and flowers and pouring honey, the monkeys are emitting noise like maddened black bees. O slayer of foes, this boon was granted him (Rāma) by Vāsava. (Varadwaya) is treating him with his army with all hospitality. Hear the dreadful noise of the delighted monkeys. Methinks the monkey host hath crossed the river Gomati. Behold the huge upheaval of dust towards the *Sāla* forest. Methinks the monkeys are agitating the graceful *Sāla* forest. Behold there at the distance the car resembling the Sun. This celestial car *Pashpaka*, constructed by Brahma's mind, was obtained by the high-souled (Rāma) after having slain Rāvana with his friends. This celestial car, resembling the newly risen Sun, coursing at will and carrying Rāma (was

* A kind of sweet meat.

gained) by the favour of the Giver of wealth. (There are) the two heroic borthers—the descendants of Raghu with Vaidehi, the highly effulgent Sugriva and the Rākshasa Bibhishana. Thereupon with the sound of "there is Rāma" there arose a joyous noise reaching the abode of the celestials from among women, children, the young and the old. Thereupon descending upon the earth from chariots, elephants and horses all people beheld him (Rāma) stationed on the car like unto the moon in the sky. And facing Rāghava and with folded hands Bharata delightedly worshipped him with agreeable words, *Arghya* and water to wash his feet. There appeared in the car constructed by Brahmā's mind the elder brother of Bharata having expansive eyes like the immortal weilder of thunder-bolt. Thereupon Bharata humbly saluted his brother Rāma seated on the top of the car like unto the Sun on the summit (of the mount Meru). And commanded by Rāma that excellent car drawn by ganders got down on the earth with great velocity. And ascending that car, Bharata, having truth for his prowess, reaching Rāma, delighted, again bowed unto him. And raising Bharata up who had been seen after a long time and placing him on his lap Kākutstha, delighted, embraced him. Thereupon Bharata, the slayer of foes, bowed unto Vaidehi and welcomed Lakshmana. And the son of Kaikeyi (then in turn) embraced Sugriva, Jāmbabana, Angada, Mainda, Dwivida, Nila and Rishava. And he then embraced Sushena, Nala, Gabāksha, Gandhamādana, Sarabha, and Panasa. And assuming human shapes, those monkeys, assuming shapes at will, delightedly enquired after Bharata's well-being. And embracing Sugriva, the foremost of monkeys, the highly effulgent prince Bharata, the foremost of the pious, said—"O Sugriva, thou art our fifth brother. From brotherliness groweth friendship and doing injury is the sign of an enemy." And Bharata then addressed Bibhishana with soothing words—"It is by fortune that

through your help he hath accomplished such a difficult work." Thereupon the heroic Satrughna saluting Rāma and Lakshmana, respectfully bowed unto Sitā. And having approached his mother, pale and pulled down with grief, Rāma humbly touched her feet and enhanced her delight. And thereupon saluting Sumitrā, famed Kaikeyi and all his mothers he approached the priests. Thereupon all the citizens with folded hands welcomed him saying—"Welcome art thou, O thou of long arms! O thou the enhancer of Kauçalya's joy!" And the elder brother of Bharata observed the folded hands of the citizens like so many blown lotuses. And himself taking the sandals of Rāma, Bharata, conversant with piety, placed them at the feet of that lord of men. Thereupon Bharata with folded hands spoke unto Rāma, saying—"This all thy kingdom, which thou didst leave to my care, I return thee. Blessed is my birth to-day and accomplished is my desire, since I behold thee again as king in Ayodhyā after thy return. Do thou examine thy wealth treasury, palace and army. By thy favour I have increased all these ten fold." Hearing Bharata speak in that wise and beholding him devoted to his brother all the monkeys and the Rākshasa Bibhishana shed tears. Thereupon placing Bharata, in delight, on his lap, Rāghava, with his army in that car, proceeded towards Bharata's abode. And reaching Bharata's palace Rāghava with his army descended upon the earth. Thereupon Rāma said to the excellent car—"Do thou (now) go to *Vaisrávana*—I do permit thee." Thereupon being thus commanded by Rāma, that excellent car, proceeding towards the north, reached the abode of the Giver of wealth. That celestial car *Pushpaka* had been taken away by the Rākshasa (Rāvana); but now at the words Rāma it reached (again) the Giver of wealth. And touching the feet of his priest the powerful Rāghava sat on a separate and excellent seat like unto Sakra, the lord of immortals (by the side of) *Vrihashpati*.

SECTION CXXX.

THEREUPON having placed her palms on his head Bharata, the enhancer of Kaikeyi's joy, spoke unto his elder brother Rāma, having truth for his prowess, saying,—"Abiding by my mother's request thou didst confer this kingdom upon me; I do return thee the kingdiom thou didst give me. Like unto a young one unable to carry a heavy burden thrown off by a powerful bull I am unable to carry this huge burden (of the kingdom). I do consider this kingdom infested with thieves, difficult to govern, as it is difficult to re-construct a bridge broken down by a powerful current of water. As an ass cannot follow the course of a horse and a crow cannot follow that of a gander, so I am unable, O hero, O slayer of foes, to follow thy footsteps. If a tree, planted in the inner appartment of a house, growing huge with a big trunk and many branches, is dried up as soon it blossoms without bearing fruits, his object for whom it is planted, becomes fruitless. And this simili, O thou of long-arms, shall prove good in thee, if dost thou not, our master, govern us, O lord of men, who are thy servants. Let the world, O Rāghava, behold thee installed (to-day) like unto the powerful mid-day Sun burning in effulgence. Do thou sleep and rise up with the sound of stringed instruments, womens' girdles and *Nupuras* and charming songs. Do thou govern the people as long as the solar system exists and as far as the earth extends." Hearing the words of Bharata, Rāma the conqueror of enemies' cities, saying,—"So be it" sat on an excellent seat. Thereupon at the command of Satrughna, expert, skilful and quick-handed barbers gathered round Rāghava. At first, Bharata, the highly powerful Lakshmana, Sugriva the

lord of monkeys, and Bibhishana the lord of Rākshasas bathed. Thereupon shorn of his matted hairs, bathed, with paste excellent garlands and precious clothes on, he appeared there shining in grace. The valiant and graceful Satrughna, the upholder of the dignity of Ikshwaku race, himself got ready the dresses for Rāma and Lakshmana. And all the high-minded wives of Daçaratha with their own hands decked Sitā with various charming (ornaments). Thereupon Kauçalyā, delighted and fond of her son, herself with great care, decorated the wives of monkeys. Thereupon at the words of Satrughna, the charioteer by name Sumantra got ready the perfectly beautiful car. And beholding that celestial car, bright as the fire of the sun, stationed before him, Rāma, having long-arms, the conqueror of enemies' cities, ascended it. Sugriva and Hanumān, graceful like Mahendra, bathed, dressed in celestial clothes and wearing excellent *Kundalas*, proceeded (to view the city). And then went Sitā and all the wives of Sugriva decorated with all ornaments and wearing excellent *Kundalas*, anxious to behold the city. All the ministers of king Daçaratha in Ayodhya began to hold consultation respectfully with the priest. Asoka, Vijaya and Siddhartha, with undivided mind, consulted with each other about the welfare of Rāma as well as that of the city. (Thereupon they ordered the servants) saying,—"Do ye collect materials necessary for the auspicious installation of the high-souled (Rāma) worthy of being crowned with victory". The priest and the ministers having ordered thus all speedily issued out of the city to behold Rāma. Like unto the thousand-eyed Indra in his car drawn by horses the blameless Rāma, seated in his car, proceeded towards the excellent city. Bharata took up the reins, Satrughna held the umbrella and Lakshmana began to fan him on the head with *Chowries*. And Bibhishana, the lord of Rākshasas standing on one side, took up the white *Chowrie* shining like the second moon. There was audible the sweet

encomium of Rāma chanted by the crowd of ascetics in the sky, the celestials and the Marutas. Thereupon the highly effulgent Sugriva, the foremost of monkeys, got up upon an elephant named *Satrunyaya* resembling a mountain. And riding nine thousand elephants proceeded the monkeys assuming human shapes and adorned with various ornaments. And with the music of conches and bugles that foremost of men entered the city abounding in houses. (And the citizens) beheld Rāghava enter the city with a graceful person and seated in the car. And they having bowed unto that descendant of Kākutstha were welcomed by him. And they followed that high-souled one encircled by his brothers. And surrounded by his courtiers, Brāhmanas and subjects Rāma appeared beautiful like unto the Moon encircled by stars. And he went preceeded by men who play on stringed instruments, by people with *Karatal* and Sustika in their hands and by men chanting delightedly auspicious songs. Persons with *Akshata* and gold in their hands, kine, girls, Brāhmanas and persons with *Modaka* in their hands went before Rāma. Thereupon before the ministers Rāma began to describe the friendship of Sugriva, the prowess of the Wind-god's son and the works accomplished by the monkeys. And hearing of the works of the monkeys and the prowess of the Rākshasas, the inhabitants of the city of Ayodhyā attained to astonishment. Having related thus (the works of the monkeys) the graceful Rāma encircled by the monkeys entered (the city of) Ayodhyā abounding in delighted and plump persons. Thereupon the citizens hoisted up flags upon every house and he reached the picturesque abode of his ancestors inhabited by the descendants of Ikshwaku. And having reached and entered his ancestral palace and bowed unto Kauçalyā, Sumitrā and Kaikeyi, the high-souled prince, the enhancer of the joy of the descendants of Raghu, addressed Bharata the foremost of the pious, with sweet words instinct with meaning, saying,

—"Do thou set apart for Sugriva my huge and excellent palace abounding in pearls and *Vaidurjas*." Hearing those words, Bharata, having truth for his prowess, taking Sugriva by the hand, conducted him to the palace. And commanded by Satrughna, (servants) speedily entered (that palace) with oil, lamps, bedsteads and beddings. Thereupon the highly effulgent younger brother of Rāghava spoke unto Sugriva, saying,—"Do thou, O lord, order some (to bring water) for Rāma's installation." And Sugriva conferred upon four leading monkeys four golden jars crested with diverse jewels and said to them,—"Do ye so conduct, O monkeys,that ye may return by the dawn with the jars filled with the water of the four oceans." Being thus addressed by the high-souled (Sugriva) the monkeys resembling the elephants speedily rose up in the welkin like unto quick-coursing vultures. Jāmbavana, Hanumān, the monkey Vegadarshi and Rishabha brought the jars filled with water from five hundred rivers. Sushena, gifted with prowess, brought that jar crested with gems, filled with water from the Eastern Ocean. And Rishabha speedily brought water from the Southern Ocean. And Gabaya brought, from the great Western Ocean in that golden jar, water perfumed with the fragrance of red sandal and camphor. And the virtuous-souled Wind-god's son, gifted with all accomplishments and the prowess of Garuda and Wind-god, brought, speedily from the Northern Ocean, water in that jewelled jar. And beholding water thus brought by the leading monkeys for the installation of Rāma, Satrughna, with his ministers, communicated that unto the leading priests and friends. Thereupon the self-controlled Vasishtha, striken in years, along with other Brāhmanas placed Rāma with Sitā on a jewelled seat. Vasishtha, Vijayā, Jāvāli, Kātyāyana, Goutama and Bāmadeva, sprinkled that foremost of men, with clear and fragrant water as Vasus did the thousand eyed Vāsava. (He was then sprinkled by) the *Rittigas*, Brāhmanas, maidens

ministers, soldiers and the merchants all delighted. (Thereupon) with the juice of *Oshadhis** (he was sprinkled by) the celestials stationed in the sky, the deities presiding over four quarters and all other celestials collected. And having placed him on a seat crested with various jewels in the arena decorated with gold, various jewels and rich parapharnalia, (he placed on his head) the jewelled crown made by Brahmā, brilliant and with which in the days of yore Manu and other kings, born in his race, were installed. And being decked by the high-souled Vasishtha with that crown, Rāghava was afterwards dressed with the celestial garments by the *Rittigas*.† And Satrughna held the white and excellent umbrella and Sugriva the lord of monkeys took the white *Chowrie*. And Bibhishana the lord of Rākshasas took up another *Chowrie* resembling the moon. And the wind commanded by Vāsava conferred upon Rāghava, a garland of hundred golden lotuses, shining in their native lustre. And the wind commanded by Sakra conferred upon that lord of men a jewelled garland crested with diverse gems. The intelligent and worthy Rāma being installed the celestials and the Gandharvas sang and the Apsarās danced. The earth was filled with crops, the trees with fruits and the flowers were fragrant on the occassion of Rāghava's installation. And that foremost of men conferred upon the twice-born ones one million of horses, hundred thousand cows and hundred thousand bulls. And Rāghava again conferred upon the Brāhmanas thirty *crores* of golden coins and diverse costly ornaments and clothes. Thereupon that lord of men conferred upon Sugriva a celestial garland brilliant like the rays of the Sun and crested with gold and jewels. And he, gifted with intelligence, conferred upon Angada, Vali's son, two *Angadas*‡ brilliant as the rays of the moon and made of

* An annual plant or herb—one that dies after becoming ripe.
† A domestic chaplain—a family priest.
‡ A kind of ornament worn on upper arms.

Baidurja. And Rāma conferred upon Sitā an excellent pearl necklace crested with precious jems, celestial clothes and various excellent ornaments. And taking off the necklace from her person Vaidehi, the daughter of king Janaka, conferred it upon the Wind-god's son remembering the services (rendered by him) and cast her looks again and again upon her lord and the monkeys. And beholding that (Rāma) capable of reading the gestures, spoke unto the daughter of king Janaka, saying—"O fortunate and beautiful lady, do thou confer this necklace upon him with whom thou art pleased." Thereupon the lotus-eyed (Sitā) conferred that upon the Wind god's son. And Hanumān, the foremost of monkeys, in whom perpetually exist, energy, forgiveness, fame, skillfullness, prowess, humility, tactics, manliness, valiance and intellect, appeared with that necklace like a mountain beautified with the rays of the moon and white clouds. And all other elderly and leading monkeys were respectively honoured with clothes and ornaments. And being honoured by Rāma of unwearied actions with enough of jewels and other wished-for objects, Bibhishana, Sugriva, Hanumān, Jāmbhabān and other leading monkeys, delighted, returned to their respective habitations. Thereupon, the lord of earth and the slayer of foes conferred,all wished-for things, upon Dwivida, Mainda and Nila. And beholding (the installation of Rāma) the high-souled monkeys, taking leave of the lord of earth, went to Kishkindhā. And beholding the inauguration of Rāma, Sugriva, the foremost of monkeys, honored by Rāma, repaired to the city of Kishkindhā. And having obtained his own kingdom, the greatly famous and virtuous-souled Bibhishana, with all the Rākshasas, repaired to the city of Lankā. Having slain his foes, the highly generous and glorious Rāma, ruled in great delight, the kingdom extending all over the earth. And Rāma, fond of the pious, spoke unto Lakshmana, conversant with piety,saying—"O thou conversant with piety, do

thou with me and four-fold forces, govern this kingdom, ruled by our predecessors. Like unto our ancestors do thou now carry the burden of an associate in the throne." When the son of Sumitrā did not accept the heir apparentship albeit solicited earnestly again and again, the high-souled (Rāma) conferred upon Bharata that dignity. And that son of king performed various sacrifices such as *Paundarika*,**Aswamedha*†,*Bâjimedha* and others. And governing the kingdon for ten thousand years Rāghava performed ten horse-sacrifices with excellent horses and profuse presents. And that highly powerful Rāma,having his arms extended up to the knee-joint, having a spacious breast and Lakshmana as his attendant,ruled the earth (in this wise). And obtaining that excellent kingdom, the virtuous-souled Rāghava performed many sacrifices with his sons, brothers and friends. And Rāma governing the kingdom, the widows were not distressed and there was no fear from voracious animals or from diseases. The people were saved from the thieves and there was no other trouble. And the old were not constrained to perform the funeral ceremonies of the children. All were delighted and devoted to pious observances. And beholding Rāma they did not envy one another. And Rāma governing the kingdom, (people) lived for thousand years and had thousand children,—they were freed from diseases and sorrow. And the trees bore fruits and flowers perpetually—there were showers at will and the wind blew pleasant. And the people delighted engaged in their respective works and the subjects grew pious and truthful, under Rāma's regeme, and were devoted to the observance of all pious works and gifted with all auspicious marks. And Rāma ruled the kingdom for ten thousand years. And this sacred Epic, the first of its kind, affording piety, fame, and long life, and describing the conquest of the kings, was composed by Vālmiki in the days of yore.

* A kind of sacrifice.

† A kind of sacrifice in which a horse is slain.

He, who on this earth, shall hear (this story) shall be divested of sins. People, wishing for children, shall obtain the same and those, wishing for riches, shall get by them. Thus people on this earth shall attain to their wished-for objects hearing of this Rāma's installation—the king may conquer the earth and subdue his foes. Females may obtain sons (in the same way) as Kauçalyā gave birth to Rāma, Sumitrā to Lakshmana and Kaikeyi to Bharata. Hearing the story of this work describing the victory of Rāma of unwearied actions one may attain to a long life. He, who with devotion and having his anger subdued, shall hear the story of this epic written by Vālmiki in the days of yore shall get over all troubles. And hearing the story of the Epic composed by Vālmiki in the days of yore, one living in foreign countries, shall return home and enjoy in the company of his friends. Hearing this people shall secure all their wished-for objects from Rāghava and the celestials shall be greatly delighted. When this book is kept in a house it becomes free from the disturbance of evil spirits. Hearing this a king may conquer the earth, and one living in a foreign country fareth well. If a female, during her monthly course, hears the story, she shall give birth to an excellent son. By reading and worshipping this ancient history people are freed from all sins and attain to a long life. The Kshatryas, bending low their heads, should hear this daily from the Brāhmanas. Hearing or reading the whole of Rāmāyana, forsooth shall people get sons and riches. Rāma is ever pleased with him. He is the ever-existing Vishnu—the first God, the huge-armed Hari, Nārāyana and Lord. This ancient work produceth such fruits. May good betide ye. Do ye openly declare that Vishnu's prowess may increase. The celestials shall be greatly delighted for reading or hearing this story of Rāma and the progenitors shall be always pleased. Those, who shall write this story of Rāma first recorded by the Rishi (Vālmiki)

shall reach the region of Brahmā. Hearing this people attain to, on this earth, multiplied relations, increased wealth and crops, beautiful wives, excellent happiness, and the accomplishment of all desires. They attain to long life, health, fame, intellect, prowess, and good brothers. Therefore it behoveth those good men, who wish for prosperity, to hear this story perpetually.

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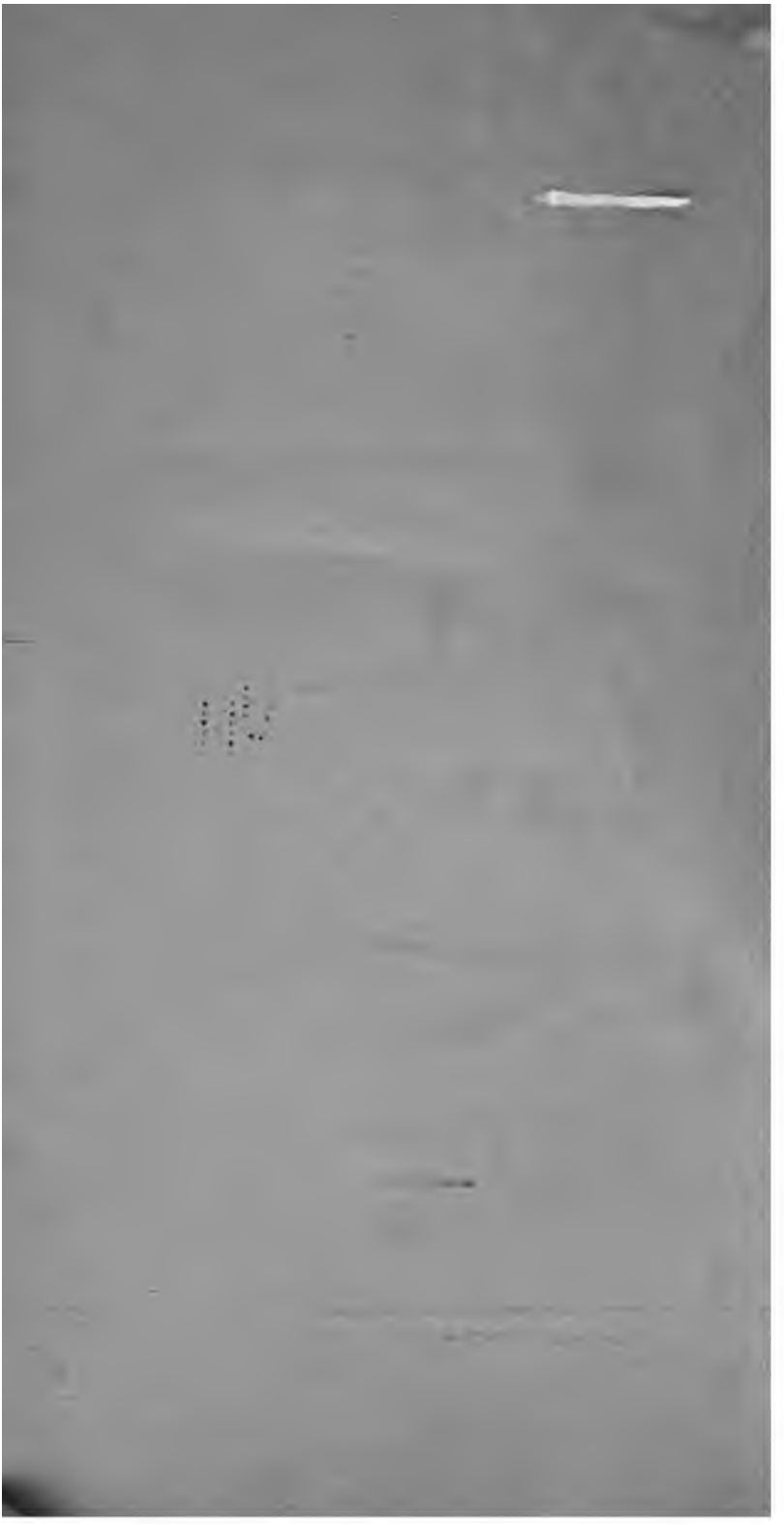
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UTTARA KĀNDAM.

SECTION I.

On the Rākshasas having been slain, all the ascetics, for the purpose of congratulating Rāghava, came to Rāma as he gained (back) his kingdom. Kauçika, and Yavakrita, and Gārgya, and Gālava, and Kanva—son unto Mādhātithi,—who dwelt in the east, (came thither); and the reverend Swastyātreya, and Namuchi, and Pramuchi, and Agastya, and the worshipful Atri, and Sumukha, and Vimukha,—who dwelt in the south,—came in company with Agastya.* And Nrishadgu, and Kahashi, and Dhaumya, and that mighty sage—Kauçeya—who abode in the western quarter, came there accompanied by their disciples. And Vasishtha and Kaçyapa and Atri and Viçwāmitra with Gautama and Jamadagni and Bharadwāja and also the seven sages,† who for aye resided in the northern quarter, (came there). And on arriving at the residence of Rāghava, those high-souled ones, resembling the fire in radiance, stopped at the gate, with the intention of communicating their arrival (to Rāma) through the warder. And that foremost of ascetics—the righteous Agastya—versed in various branches of learning and cognizant of the Vedas along with their branches,—addressed the warder, saying,—"Do thou say unto Daçaratha's son that we—the sages—have come (here)." Then at the

* The name of Agastya had before been just specified among the incomers; but so it is in the text.—T.

† *Ursa Major*, or the great bear, the seven stars of which are the souls of as many saints,—Marichi, Atrai, Angiras, Pulastya, Pulaha, Kratu and Vasistha.—T

words of Agastya, the gate-keeper quick* and swift presented himself with celerity before the high-souled Rāghava. And that one versed in polity and emotional expressions, of worthy ways, possessed of ability,and endowed with patience, swiftly seeing Rāma resembling the full moon in brightness, communicated unto him the arrival of that supreme of saints—Agastya. Hearing of the arrival of the anchorets, possessed of the effulgence of the sun new-risen, he answered the warder, saying,—"Do thou usher them in, having regard to their comfort." And seeing the ascetics before him, Rāma with joined hands worshipped their feet with *arghyas*, and with regard consecrated a cow unto each,—and saluting them with a collected mind, he ordered seats (for the saints). And having, according to their rank, seated themselves on gorgeous and superb seats of Kuça or deer-skins embroidered with gold, those foremost of sages—those mighty saints,versed in the Vedas,—along with their disciples and leaders,having (previously) been asked as to their welfare, addressed Rāma,saying,—"O son of Raghu. O mighty-armed one, complete welfare is ours. By good luck it is that we see thee fortunate, with all thy foes finished. By good luck it is that,O king,Rāvana—destroyer of creatures—hath been slain by thee. Sure,O Rāma,it was no great matter for thee (to slay) Rāvana along with his sons and grandsons. Furnished with thy bow, thou canst, without doubt, destroy the three worlds themselves. By good fortune it is, O Rāma, that Rāvana along with his sons and grandsons hath been slain by thee. By good fortune it is that to-day we see thee victorious along with Sitā, and, O righteous-souled one, with thy brother, Lakshmana, (ever) compassing thy profit. (By good fortune it is) that, O king, to-day we behold (thee) in company with thy mothers and thy brothers. By good

* *Turnam*—according to the commentator, is *mental* celerity, and *drutam—physical*. This distinction, however, is seldom, if ever, observed by Sanskrit authors.—T.

fortune it is that those night-rangers, Prahasta, and Vikata, and Virupāksha, and Mahodara, and the unconquerable Akampana, have all been slain (by thee). By good fortune it is, O Rāma, that he than whose proportions there are no other's greater on earth,—even Kumbhakarna, was brought down (by thee). By good luck it is, O Rāma, that those highly powerful night-rangers, Triçiras and Atikāya and Devāntaka and Narāntaka, have been slain by thee. By good luck it is that thou hadst been encountered in a hand-to-hand combat with that foremost of Rākshasas, incapable of being slain by the celestials themselves; and achieved victory (ultimately). To defeat Rāvana in battle was (for thee) a small matter; but it is a piece of good fortune that Rāvana's son, who had confronted thee for combat, hath been slain (by thee) in battle. By good fortune it is that thou, O mighty-armed one, hadst been liberated from (the bonds of) that foe of the celestials whose course resembled that of Time;*—and that thou also hadst secured victory. Hearing of the destruction of Indrajit, we congratulate thee (on thy success). He was incapable of being slain by all creatures, and in battle possessed mighty powers of illusion. Hearing that Indrajit slain, amazement hath seized us all. Having conferred on us this holy freedom from fear, O Kākutstha, O repressor of enemies, thou through good fortune, wilt grow in victory." Hearing the speech of the ascetics of sacred souls, Rāma, coming under the influence of a mighty wonder, said with joined hands,—"Ye worshipful ones, wherefore, passing by those exceedingly powerful ones—Kumbhakarna and the night-ranger, Rāvana—do ye praise Rāvana's son? Wherefore, passing by Mahodara, and Prahasta, and the Rākshasa—Virupāksha—and Matta, and Unmatta, and the irrepressible Devāntaka and Narāntaka—redoubtable heroes all—do ye extoll Rāvana's son? And wherefore, passing by Atikāya and Triçiras and Dhumrāksha,

* *i. e.* surpassing perception.—T.

—that night-ranger—all endowed with exceeding prowess,—do ye extoll Rāvana's son? What was his prowess? And what his strength? And what his might? And by virtue of what cause did he surpass Rāvana? If I can well hear the same, (do ye tell it me). I by no means command you. If the thing can bear disclosure, I would hear it. Pray, speak out. How was Sakra vanquished by him, and how also did he obtain the boon? And how was the son powerful,—and not his sire—Rāvana? How could that Rākshasa, surpassing his sire, conquer Sakra in mighty encounter, and how did he obtain the boon? O foremost of anchorets, do thou to-day unfold all this unto me, who ask (for the same)."

SECTION II.

Hearing those words of his, the exceedingly energetic Kumbhayoni spoke as follows,—"Having regard to his (Indrajit's) energy and might, I shall relate unto thee the history of his race, in the light of which thou wilt perceive why Rāvana's son had been capable of slaying his enemies, but could not himself be slain by them. I shall, O Rāghava, describe unto thee Rāvana's race and birth, as well as the boon that had been conferred on him.

"Formerly in the Krita age, O Rāma, there was a Brahmarshi—lord (of creatures)—son unto Prajāpati, and like unto the very self of the great-father. His virtues, springing from righteousness and excellency of character, are past all delineation; I can only say that, forsooth, he went by the name of Prajāpati's son. Verily on account of his being the son of Prajāpati, he was the darling of the deities; as by virtue of his spotless perfections, that magnanimous one was

loved of all creatures. And on a religious mission that foremost of ascetics, repairing to the asylum of Trinavindu at the side of the mighty mountain, Meru, took up his abode there. And with his senses centered on the study of the Vedas, that righteous-souled one, going to the hermitage, carried on austerities ; but his religious rites were disturbed by certain girls. And daughters of sages and Pannagas and those of Rājarshis,—as well as those of Apsarās, sporting, arrived at that quarter. And on account of every season being genial at that spot and also of the loveliness of the wood, the damsels, repairing to this place, ever disport there. And on account of the beauty of that region, those wenches, coming to where that twice-born one, Pulastya was, used to sing, to play on instruments, and to dance ; and thus those blameless beauties disturbed the rites of that anchoret practising austerities. Thereat, the mighty ascetic, waxing wroth, said,—'She that comes within my kin, shall conceive.' Hearing the words of the high-souled one, (the damsels), afraid of a Brāhmana's curse, ceased to haunt that place. But Trinavindu's daughter had not heard anything of all this ; and, going to the asylum, she ranged it fearlessly. And she did not see there any of her associates come to that spot. And at that time that exceedingly energetic and mighty sage, Prajāpati's son, with his soul sanctified through asceticism, was engaged in the study of the Veda. And, hearing the sounds of Vaidika recitation, and seeing that storehouse of asceticism, she had her body turned pale, and signs of pregnancy displayed themselves. And, seeing that evil befall her, she was wrought up with anxiety ; and, understanding matters, she said,—'What is this?' And, going to her father's hermitage, stayed there. And, seeing her in this condition, Trinavindu said,—'Wherefore is the person that thou bearest unlike what it used to be?' Thereat, in woe-begone guise, with joined hands, his daughter replied unto that one having asceticism for his riches,—'O father,

cause know I none whereby I have come by this appearance. But, searching for my associates, I had ere this alone repaired to the noble asylum of the Maharshi Pulastya of a purified spirit. But associate found there I none, that had come thither. And seeing this change for the worse of my form, I from fear have come hither.' Thereat the Rājarshi, Trinavindu, having a live effulgence through asceticism, entered into contemplation, and saw the consequence of the sage's act. And coming to know that curse of the Maharshi of a purified spirit, he, taking his daughter, went to Pulastya and said,—'O worshipful one, O mighty sage, do thou accept this daughter of mine, adorned with her native perfections, who of herself hath come to thee as alms.* She will, without doubt, constantly tend thee, practising asceticism, and having thy senses fatigued.' When that virtuous (sage) had said this, the twice-born Rājarshi, desirous of accepting the girl (after due nuptial rites), said unto the former,—'Well!' Having given away his daughter, the king went (back) to his asylum; and the girl stayed there, gratifying her husband with her virtues. And that best of ascetics was gratified with her character and behavior. And well pleased (with her), that highly energetic one said,—'O thou of shapely hips, well-pleased am I with thee with thy wealth of worth, and therefore, O exalted one, I will to-day confer on thee a son like unto thyself, who will perpetuate both the lines*—being celebrated as Paulastya. And as thou hadst heard the Veda recited by me, so, without doubt, he shall be named *Viçravá*.'† Thus addressed, that noble damsel with her soul wrought up with delight, in a short time brought forth her son *Viçravá*, famed over the three worlds and furnished with virtue and fame; versed in the Vedas, of an

* Compare Lear:—'Let your study Be to content your lord who hath received you At fortune's *alms*.'—Act I., Sc. I., lines 67—69.

† *i. e.* maternal and paternal lines.

‡ From the root, *śru—to hear.*

impartial spirit, and ever engaged in observing vows. And the ascetic, *Viçravá*, was furnished with asceticism even like his sire.

SECTION III.

AND Pulastya's son—that prime of ascetics—Viçravā—in a short time was engaged in asceticism like his father. And he was truthful, and of excellent character and controlled senses; was ever engaged in the study of the Vedas; and was of a sanctified spirit; and he was not addicted to any of the pleasures of life, and was always studious of religion. Learning of his ways, that mighty ascetic, Bharadwāja, gave unto Viçravā for his wife, his own daughter, Devavarpini. And having religiously wed Bharadwāja's daughter, that foremost of ascetics, Viçravā, conceiving the highest delight, began to reflect on the welfare of his offspring with an intelligence concentrated on them. And on her that one cognizant of righteousness begot a child, exceedingly wonderful, endowed with energy, and adorned with all Brahma* qualities. On his having been born, his grand-father was rejoiced, and, marking the profitable intelligence (of the boy, he thought that) he would be the lord of riches. And well-pleased, (Pulastya) in company with the Devarshis (thought), —'Inasmuch as this is Viçravā's offspring, and as he resembles Viçravā himself, so he should be known by the name of Vaiçravana. And then the exceedingly energetic Vaiçravana, repairing to the wood of asceticism, increased (in power) like unto a fire fed by sacrificial oblations. And as he was staying in the hermitage, that high-souled one

* Such as self-control, asceticism, purity, etc.

thought,—'I shall practise prime righteousness: verily virtue is the supreme way.' And for a thousand years, he, having his senses controlled, practised rigid austerities in that mighty forest, observing (all the while) the most rigorous restrictions. And on a thousand years having been numbered, he by turns observed the rules relative to each term; (at first) living on water, (then) on air, and (last) going absolutely without any fare. Thus passed away a thousand years like one. And then the highly energetic Brahmā along with Indra and the celestials,coming to that asylum,addressed (Vaiçravana), saying,—'O child, I am well-pleased with thee for this act of thine, O thou of excellent vows. Do thou, good betide thee, ask for the boon (that thou wouldst have), for, O magnanimous one, thou art worthy of a boon.' Then Vaiçnavana said unto the great-father, who was present,—'O reverend one, I crave for the power of maintaining and protecting people.' Thereat, Brahmā along with the deities gladly said in a gratified spirit,—'Very well! I am about to create the fourth of the Protectors of creatures—Yama, Indra and Varuna,—the position which is sought for by thee. Do thou, O thou cognizant of righteousness, attain the same; do thou receive the position of the lord of riches. Thou shalt be the fourth among Sakra, the lord of waters, etc. And do thou take for thy vehicle this car, named Pushpaka, resembling the Sun himself, and thus raise thyself to an equality with the celestials. Good betide thee! We shall (now) go whither we had come, having, my child, done my duty and bestowed on thee the couple of boons.' Having said this, Brahmā along with the celestials went to his own quarters. On the deities with Brahmā at their head, having departed for the heavenly regions, the self-possessed lord of wealth of subdued senses with joined hands spoke unto his sire, saying,—'O reverend one, I have received the wished-for boon from the great-father, but the exalted lord of creatures hath not fixed any abode for me. Therefore,

O lord, do thou seek out some dwelling for me, where no creature whatever can come by misfortune.' Thus accosted by his son, that best of ascetics, Viçravā, spoke, O righteous one,—'Listen! O excellent one. On the shore of the Southern sea there is a mount named Trikuta. On its brow is a beautiful and broad city built by Viçwakarmā, named Lankā, resembling the city itself of Indra the great, designed for the abode of Rākshasas,—like unto the Amarāvati of Indra. There in Lankā, do thou, forsooth, reside. That romantic city is surrounded with a golden wall and a moat, and is furnished with engines and weapons; and hath gate-ways of gold and lapises. Formerly she was renounced by the Rākshasas afflicted wiih the fear of Vishnu; and was empty of swarms of Rakshas, who had gone to the nethermost regions. Now Lankā is vacant,—and there is no one that lords it over her. Do thou, my child, for abode, at thine ease repair thither. Thy stay there shall meet with no rub, and no manner of disturbance shall occur there.' Hearing the righteous speech of his sire, that virtuous-souled one along with thousands of delighted and joyous Rākshasas, began to reside in Lankā stationed on the top of the mount. In a short time (Lankā), through his sway, abounded (in wealth). And that foremost of Nairitas, the righteous son of Viçravā, well-pleased, abode in Lankā having the Ocean for her entrenchment. At times the righteous-souled lord of riches, mounted on Pushpaka, in humble guise visited his father and mother. And hymned by hosts of deities and Gandharbas, having his mansion graced with the dancing of Apsarās, and floating on rays like the sun himself, that ruler of riches went to his sire."

SECTION IV.

HEARING the words uttered by Agastya, Rāma wondered as to how formerly Rākshasas were generated in Lankā. And then shaking his head, he, struck with wonder, momentarily eying Agastya, addressed Agastya resembling fire, saying,—"O worshipful one, hearing thy words that formerly Lankā had been in the possession of the flesh-eaters, I have been seized with great amazement. We had heard that the Rākshasas had sprung in the race of Pulastya. But now thou hast said that they owe their origin to a different source. But were they more powerful than Rāvana and Kumbhakarna and Prahasta and Vikata and the sons of Rāvana? Who was their progenitor? And what was the name of that one of terrific strength? And through what transgression were they driven out by Vishnu? All this, O sinless one, do thou tell me in detail, and do thou dispell my curiosity even as the sun dispells darkness."

Hearing Rāghava's words, fair and fraught with polished phrase and period, Agastya, struck with surprise, said unto Rāghava,—"The lord of creatures sprung from water, first created water. And the lotus-born one generated creatures for protecting that element. And thereupon those creatures humbly presented themselves before the creator, saying,—'What shall we do? We are sore tried by hunger and thirst.' The lord of creatures, laughing, addressed them, saying,—'Ye men, do ye carefully guard this (water).' Thereat some said 'Rakshāma,'* and others 'Yakshāma.'† Thus accosted by those afflicted with hunger and thirst, the creator said,—'Those among you who have said 'Rakshāma,' shall be

* i. e. *we shall protect.*

† *We shall worship.*

cause know I none whereby I have come by this appearance. But, searching for my associates, I had ere this alone repaired to the noble asylum of the Maharshi Pulastya of a purified spirit. But associate found there I none, that had come thither. And seeing this change for the worse of my form, I from fear have come hither.' Thereat the Rājarshi, Trinavindu, having a live effulgence through asceticism, entered into contemplation, and saw the consequence of the sage's act. And coming to know that curse of the Maharshi of a purified spirit, he, taking his daughter, went to Pulastya and said,—'O worshipful one, O mighty sage, do thou accept this daughter of mine, adorned with her native perfections, who of herself hath come to thee as alms.* She will, without doubt, constantly tend thee, practising asceticism, and having thy senses fatigued.' When that virtuous (sage) had said this, the twice-born Rājarshi, desirous of accepting the girl (after due nuptial rites), said unto the former,—'Well!' Having given away his daughter, the king went (back) to his asylum; and the girl stayed there, gratifying her husband with her virtues. And that best of ascetics was gratified with her character and behavior. And well pleased (with her), that highly energetic one said,—'O thou of shapely hips, well-pleased am I with thee with thy wealth of worth, and therefore, O exalted one, I will to-day confer on thee a son like unto thyself, who will perpetuate both the lines*—being celebrated as Paulastya. And as thou hadst heard the Veda recited by me, so, without doubt, he shall be named *Viçravá*.'† Thus addressed, that noble damsel with her soul wrought up with delight, in a short time brought forth her son *Viçravá*, famed over the three worlds and furnished with virtue and fame; versed in the Vedas, of an

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* Such as self-control, asceticism, purity, etc.



THE

RAMAYANA.

TRANSLATED INTO ENGLISH PROSE FROM THE ORIGINAL SANSKRIT OF VALMIKI.

UTTARAKANDAM.

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CALCUTTA.

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followers, went to the palace and set up in the same, having a strong wall and a moat, abounding in hundreds of golden edifices. And obtaining Lankā, the night-rangers, exceedingly delighted, began to dwell therein. At this time, O Rāghava, there lived at her pleasure a Gandharvi, named Narmadā. O son of Raghu, she had three daughters, resembling Sri, Hri, and Kirti in splendour. And albeit no Rākshasi herself, she, beginning with the eldest, gladly married to the Rākshasas her daughters having faces resembling the full moon. And under the influence of the star, Bhagadaivata, those three exalted daughters of a Gandharvi were respectively conferred by their mother on the three several Rākshasas of eminence. And having wedded, O Rāma, Sukeça's sons began to sport with their wives, like celestials sporting with Apsarās. Malyavān's beautiful spouse was named Sundari. On her he begot, do thou understand, whom ;—Vajramusthi, and Virupāksha, and the Rākshasa—Durmukha,—and Suptaghna, and Yajnakopa, and Matta and Unmatta ; and, O Rāma, there was also born a lovely daughter of Sundari, Analā. And Sumali's wife, of face like the full Moon, named Ketumati, was dearer to him than his life itself. O mighty king, do thou, gradually, know the offspring that were begot by Sumāli on Ketumati,—Prahasta, and Kampana, and Vikata, and Kālikāmukha, and Dhumrāksha, and Danda, and the redoubtable Supārcwa, and Sanhrādi, and Praghasa, and the Rākshasa, Bhāsakarna, and Rākā, and Pashpotkatā, and Kaikasi of luminous smiles, and Kumbhinasi—these are known as the offspring of Sumāli. Māli had for wife a graceful Gandharvi, having eyes resembling lotus-petals, of a lovely look, and like unto the most magnificent Yakshi of them all. Do thou, O master, listen to me as I mention to thee,O Rāghava,the offspring that Sumāli's younger brother begat on her,—Anala, and Nila, and Sampāti. These night-rangers—sons unto Māli—were the courtiers of Bibhisana. And those three foremost of

Rākshasas, accompanied by hundreds of sons—night-rangers all—elated on account of their measureless prowess, began to worry the sages and serpents and Yakshas, and celestials with Indra (at their head). And incapable of being confronted (in battle), these resembling Death himself in energy,—wondrous elated in consequence of the boon having been conferred on them, ranging the world like unto the Wind, were ever engaged in disturbing the sacrifices (of the sages)."

SECTION VI.

"THUS afflicted, the deities, sages, and ascetics, wrought up with fear, sought the protection of that god of gods—Maheçwara—creator and destroyer of the cosmos,—unborn, of an unmanifest form, the stay of all creatures, worthy of being adored,—and the supreme preceptor (of all). And coming to that enemy of Kāma* and foe of Tripurā—the three-eyed (Deity), the gods, with their voices faltering through fear, represented with joined hands,—'O reverend one, the creatures of the lord of creatures are being (sorely) troubled by the sons of Sukeça, given to harassing their foes,—swolen with insolence on account of the boon conferred on them by the great-father, Our asylums,—constituting our refuges,—have been divested of their power of granting shelter; and driving off the deities from the etherial regions, they are sporting there like the immortals. 'I am Vishnu,' 'I am Rudra,' 'I am the king of the celestials,' 'I am Yama,' 'I am Varuna,' 'I am the Moon,' 'I am the Sun,'—flattering

* The Hindu Cupid. Mahâdeva had burnt to ashes Kâma, when he had the fool-hardiness to disturb the contemplation of the former. By the way, Kâlidâsa has reared his faery fabric, entitled *Kumâra Sambhava*, on the basis of this legend.—T.

themselves in this fashion, Māli and Sumāli and the Rākshasa —Malyavān—as well as those going before them, are annoying (the gods), breathing exhilaration of martial spirits. Therefore, O god, it behoveth thee to liberate us from fear, who have been greatly tormented by it. Do thou, assuming thy terrific form, slay the thorns of the celestials.' Thus addressed by the immortals in a body, that lord, Kaparddi of red-blue hue, reflecting that it would be wrong for him to destroy Sukeça (with his own hands), spoke unto the gods,—'I shall not slay them, ye gods; they are incapable of being slain by me. But I shall unfold unto you the way in which they will be destroyed. Do ye, ye Maharshis, in the heat of this affair, seek the shelter of Vishnu. That lord will slay them.' Thereat, saluting Maheçwara with the sounds of *Jaya*, (the celestials) afflicted with the fear of the night-rangers, presented themselves before Vishnu. And bowing down unto the god holding the conch, discus and mace, and paying him high homage, they, greatly flurried, addressed him about the sons of Sukeça, saying,—'O god, by virtue of the boon (that hath been bestowed on them), resembling the three fires, Sukeça's three sons, assailing us, have deprived us of our abode. There is a city named Lankā, stationed on the top of Trikuta, (extremely) difficult of entrance. Taking up their station at that place, the night-rangers in a body pursue us. Do thou, O slayer of Madhu, destroy them for our welfare. We have sought thy shelter. Become our refuge, O foremost of celestials. Do thou dedicate to Yama the lotuses of their faces, severed (in pieces) with thy discus. Save thee, we have none who can, while tormented with fright, inspire us with courage. Slay in encounter the elated Rākshasas along with their adherents; and even as the sun drieth up dew, do thou dispell this fear of ours.' Thus accosted by the deities, that god of gods—Janārddana—who bringeth fear unto foes—cheering up the celestials, said unto them,—'I know the Rākshasa, Sukeça, as flushed with the

boon bestowed by Içāna. And I also know his sons, of whom Mālyavān is the eldest. Those worst of Rākshasas that have over-riden your dignity will I, wrought up with wrath, slay (in battle); therefore, ye gods, be of good cheer.' Thus addressed by the mighty Vishnu, the gods, highly rejoiced, went to their respective quarters, extolling Janārdana.

"And hearing of the activity of the celestials, the night-ranger—Mālyavān—addressed his heroic brothers, saying,—'The immortals and sages, going to Sankara, spake these words, desirous of our destruction,—The terrific sons of Sukeça, puffed up, and swollen on account of their strength flowing from the boon, are crossing us at every step. We have been overpowered by the Rākshasas. And, O lord of creatures, from fear of those wicked-minded ones, we cannot remain in our own homes. Therefore, to do us good, do thou, O three-eyed one, destroy them; and, O best of consuming ones, do thou with thy roars, burn them up.—Thus addressed by the deities, the slayer of Andhaka, hearing their speech, said, shaking his head and hands,—Ye gods, Sukeça's sons are incapable of being slain by me in battle. But I shall tell you the means whereby they may be slain. Do ye seek the shelter of him who holdeth the discus and mace in his hands, and who is clad in a yellow attire,—of Janārdana, Hari, even of the auspicious Nārāyana.—Having received this counsel of Hara, they, rendering reverence unto that enemy of Kāma, came to the abode of Nārāyana and communicated everything unto him. Then Nārāyana spoke unto the celestials with Indra at their head,—I will slay those foes of the celestials. Ye gods, cast off all fear!—O foremost of Rākshasas, Hari promised unto the frightened celestials that he would slay us. Therefore do ye think as to what is fit. Hiranyakaçipu hath met with death (at the hands of Hari), as also other enemies of the immortals. And Namuchi and Kālanemi, and that foremost of heroes,—Sanhrāda—and Rādheya, and Vahumāyi, and the virtuous Lokapāla, and Yāmala, and

Arjuna, and Hārdikya, and Sumbha and Niçumbhaka,—Asuras and Dānavas endowed with strength and possessed of terrific prowess—all these, who, having come to the field, had never been heard of as worsted, who had performed hundreds of sacrifices, who had been well skilled in illusion, who had been versed in every branch of knowledge, and who were the terrors of their foes—have by hundreds and by thousands been destroyed by Nārāyana. Learning this, it behoveth you to do what would conduce to the behoof of all. It is a sore task to defeat Nārāyana, who wisheth to slay us.' Thereat Sumāli and Māli, hearing the words of Malyavān, said unto their eldest brother, like the Açwins addressing Vāsava,—'We have studied, performed sacrifices, practised charity, and obtained riches; and attaining long health and long life, we have established sterling righteousness in our path. And with arms plunging into the sea of celestials, we have conquered our unrivalled enemies. Therefore, we have no fear touching death. Even Nārāyana and Rudra, Sakra and Yama, ever fear to stay before us (in the field). And, O lord of Rākshasas, there is no occasion for Vishnu's displeasure of us. The mind of Vishnu hath wavered in consequence of the evil caused by the celestials. Therefore will we even avenge ourselves on the gods, from whom hath sprung this wrong.' Having taken counsel together, those powerful ones conciliated their forces. And proclaiming (their order) that preparations were to be made, all the foremost Nairitas sallied forth for battle, like unto those led by Jamva and Vritra. And, O Rāma, having thus taken counsel together, with all the preparations complete, those huge-bodied and redoubtable Rakshas marched forth for conflict, mounted on cars, and elephants, and horses resembling elephants, and mules, and kine, and camels, and purpoises,* and serpents, *makaras*, and tortoises, and fishes, and fowls

* How purpoises could be pressed into the service passes my conception, unless *Çiçumára* have any other meaning.—T.

resembling Garura himself, lions and tigers and boars and *Srimaras** and *Châmaras*.† And puffed up with pride of prowess, the Rakshas march, leaving Lankā, and the enemies of the celestials went to the heavenly regions for battle. And perceiving the destruction of Lankā at hand, those deities that had taken up their quarters there, everywhere were struck with fear and felt their spirits depressed. And mounting the best of cars, the Rākshasas by hundreds and thousands with intent minds swiftly sallied forth for the celestial regions. And the deities (aforementioned) followed the tract of the Rākshasas. And at the command of Kāla, terrible evil omens foreshadowing the destruction of the Rākshasa-chiefs began to arise on the earth well as in the sky. The clouds showered down bones and hot blood. The oceans overleapt their continents ;‡ and the mountains shook. And jackals of terrific forms, having voices resembling the roaring of clouds,—bursting out into a horse-laugh, began to emit cries frightfully. Creatures were one after another seen to drop down ; and mighty swarms of vultures, with mouths belching forth flames, began to wheel over the Rākshasa, like unto Kāla himself. And blood-footed pigeons and Sārikās§ darted off (around). And crows and two-legged cats began to cry in loud accents. But fast bound with the noose of Death, the Rākshasas, proud of their strength, disregarding these omens, march on, and do not stay their course,—Malyavān and Sumāli possessed of prodigious strength, going before the Rākshasas, like flaming fires. And even as the gods take refuge under Dhātā, the night-rangers take refuge under Malyavān resembling the mountain, Malyavān. And under the command of Māli, that host of

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SECTION VIII.

"ON that host being sore pressed at its back by Padmanābha,† Mālyavān turned back even as the ocean doth on meeting with its shore. And with his eyes reddened, that night-ranger waxing wroth, shaking his head, addressed that prime

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of male persons—Padmanābha,—saying,—'O Nārāyana, thou art ignorant of the time-honored morality of Kshatriyas; and therefore like a base wight thou slayest us, desisting from fight and exercised with fear. O lord of the celestials, he that commits the crime of slaying one that desists from fight, cannot go to the celestial regions as the fruit of meritorious acts. If thou art bent upon battle, O holder of the conch, the discus and the mace, taking up my post (here), I shall see (thy strength). Do thou show (me) the same.' Seeing Mālyavān resembling the mountain, Mālyavān, stay, the powerful younger brother of the sovereign of the celestials spoke unto him,—'I have removed the fear of the deities, affrighted at you, by promising that I will make root and branch work with the Rākshasas; and that same promise I am now fulfilling. I should always lay down my life for serving the celestials; and you I will slay even if ye should go to the nethermost regions.' As that god of gods having eyes resembling red lotuses was speaking thus, the lord of Rākshasas in high wrath pierced his breast with a dart. And hurled by the hand of Mālyavān, the dart resonant with bells, appeared graceful on Hari's breast like lightning embosomed in clouds. Thereat drawing out the same dart, that one dear unto the Wielder of the Dart,* having eyes resembling red lotuses, aiming at Mālyavān, hurled it at him. Thereat the dart discharged by the hand of Govinda like unto the Dart discharged by the hand of Skanda, rushing towards the Rākshasa like a meteor coursing towards the Anjana mountain, descended on the spacious chest of the lord of Rākshasas decked with the weight of a chain, even as the thunder-clap bursts at the summit of a mountain. And on having his mail rent, Mālyavān was utterly deprived of his senses; but (anon) reposing for a while, he again stood like a moveless hill. Then taking up a javelin made of black iron girt with many a thorn, he furiously smote that deity on the chest.

* A name of Kārtikeya—the celestial generallissimo.

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of male persons—Padmanābha,—saying,—'O Nārāyana, thou art ignorant of the time-honored morality of Kshatriyas; and therefore like a base wight thou slayest us, desisting from fight and exercised with fear. O lord of the celestials, he that commits the crime of slaying one that desists from fight, cannot go to the celestial regions as the fruit of meritorious acts. If thou art bent upon battle, O holder of the conch, the discus and the mace, taking up my post (here), I shall see (thy strength). Do thou show (me) the same.' Seeing Mālyavān resembling the mountain, Mālyavān, stay, the powerful younger brother of the sovereign of the celestials spoke unto him,—'I have removed the fear of the deities, affrighted at you, by promising that I will make root and branch work with the Rākshasas; and that same promise I am now fulfilling. I should always lay down my life for serving the celestials; and you I will slay even if ye should go to the nethermost regions.' As that god of gods having eyes resembling red lotuses was speaking thus, the lord of Rākshasas in high wrath pierced his breast with a dart. And hurled by the hand of Mālyavān, the dart resonant with bells, appeared graceful on Hari's breast like lightning embosomed in clouds. Thereat drawing out the same dart, that one dear unto the Wielder of the Dart,* having eyes resembling red lotuses, aiming at Mālyavān, hurled it at him. Thereat the dart discharged by the hand of Govinda like unto the Dart discharged by the hand of Skanda, rushing towards the Rākshasa like a meteor coursing towards the Anjana mountain, descended on the spacious chest of the lord of Rākshasas decked with the weight of a chain, even as the thunder-clap bursts at the summit of a mountain. And on having his mail rent, Mālyavān was utterly deprived of his senses; but (anon) reposing for a while, he again stood like a moveless hill. Then taking up a javelin made of black iron girt with many a thorn, he furiously smote that deity on the chest.

* A name of Kârtikeya—the celestial generallissimo.

And that night-ranger delighting in battle, dealing a box at Vāsava's younger brother, moved away to a distance measuring a bow's length. And now there arose a mighty tumult in the sky of 'Excellent!' 'Excellent!' And having struck Vishnu, the Rākshasa also hit Garura. Thereat Vinatā's son, growing enraged, drove the Rākshasas away with the wind of his wings, even as a lusty wind bloweth about sere leaves. And seeing his elder brother driven by the wind produced by the wing's of that bird, Sumāli along with his forces, made for Lankā. And pushed off by the violence of the wind of (Garura's) wings, the Rākshasa Mālyavān also, joined by his own forces, departed for Lankā, covered with shame. Thus, O Rāma, O lotus-eyed one, (the Rākshasas) had innumerable warriors beaten down and their foremost leaders slain. And albeit inflated with pride, they, incapable of coping with Vishnu, leaving Lankā, went to the nether regions with their wives for dwelling there. O best of the Raghus, these Rākshasas of celebrated prowess, related to the race of Sālakantankatā, remained under the leadership of the Rākshasa Sumāli. All those exalted Rākshasas going under the name of Paulastya that had been headed by Sumāli, Mālyavān and Māli, were stronger than Rāvana. No other than the god Nārāyana, holding the conch, the discus and the mace, could slay those Rākshasas—foes to the celestials and thorns in the side of the deities. And thou art that eternal god—the four-armed Nārāyana,—the lord, undeteriorating and unconquerable, sprung to exterminate Rākshasas. The creator of beings—that one ever cherishing those seeking his refuge—appeareth at times to compass the destruction of marauders, bringing the religion of people to rack and ruin.* Thus, O lord of men, to-day I have truly related unto

* This tallies wonderfully with the corresponding view given in the Bible. Great men appear in the fulness of time to bring about reforms in religion, when, as was the case before the birth of Christ, men have wandered farthest from the true path.—T

thee at length the origin of the Rākshasas. Again, O foremost of the Raghus, do thou understand the matchless birth and potency of Rāvana and his sons related in detail. And that powerful Rākshasa, Sumāli, afflicted with the fear of Vishnu, along with his sons and grand-sons for a long time ranged the nether regions, and the lord of riches resided in Lankā."

SECTION IX.

"AFTER a while the Rākshasa named Sumāli, coming up from the nether regions, began to range all over the earth. And resembling dark clouds, that lord of Rākshasas decked in ear-rings of burnished gold, taking his daughter like unto Sree herself without her lotus, and wandering over the earth, saw the lord of riches journeying in his Pushpaka, going to see his sire—that lord, the son of Pulastya. And seeing that one resembling an immortal and like unto fire, journeying on, (Sumāli) struck with amazement, entered the nether regions from the earth. And that mighty-minded one reflected thus,—'By adopting what measure may the welfare of the Rākshasas be brought about, and how can we increase (in power)?' And that great-minded lord of Rākshasas, resembling dark clouds, decked in burnished ear-rings of gold, then began to reflect. And then the Raksha addressed his daughter, named Kaikasi, saying,—'O daughter, the time hath come when I should give thee away. Thy youth is about to be passed. (Kept back) by the fear of refusal, no suiter hath sought thee (up to this time). But desirous of acquiring religious merit, we are striving our best in thy interests. My daughter, thou art furnished with every perfection like unto Sree herself. The being father to a daughter is misery to

every one that seeketh honor. O daughter, one doth not know who shall ask for one's daughter. Wherever may a daughter be conferred, a daughter stayeth, placing in uncertainty the three races* to which she is related. Do thou, my daughter, seek for thy husband that best and foremost of ascetics sprung in the line of Prajāpati—Pulastya's son,—Viçravā, and of thyself accept him (for thy lord). And then, O daughter, even as is this lord of riches, so thou wilt, without doubt, have sons resembling the Sun himself in energy.' Hearing that speech of his, the daughter for the sake of the dignity of her sire, going to where Viçravā was practising penances, stood there. In the meanwhile, O Rāma, that twice-born one—Pulastya's son—was performing the Agnihotra, like the fourth Fire itself. And without minding that terrific time, (Kaikasi), having regard to the dignity of her sire, coming up before him, stood (there) hanging her head down towards his feet and throwing up the earth with her great foe. And seeing that one of shapely hips, having a face fair as the full Moon, (that exceedingly high-minded ascetic) flaming in energy accosted her thus,—'O gentle on, whose daughter art thou? And whence dost thou come hither? And what is thy errand? And for whom (dost thou come)? O beauteous (damsel), truly tell me this.' Thus addressed, the girl, with joined hands, said,—'O ascetic, thou art competent to get at my intent by virtue of thy own power. Yet, O Brahmarshi, know me as having come here at the mandate of my sire. My name is Kaikasi. The rest do thou read thyself.' And thereupon, the ascetic, entering into contemplation, said these words,—'O gentle lady, I have learnt the purpose that is in thy heart. O thou having the gait of a mad elephant, there reigns a powerful desire in thee for having offspring. Inasmuch as thou hast come to me at this fierce hour, hearken, thou amiable one, as to the kind of offspring that thou shalt bring forth. Thou shalt, O thou of

* The races respectively of her father, mother and husband.

graceful hips, bring forth terrible and grim-visaged Rākshasas delighting in frightful friends, and of cruel deeds.' Hearing his speech, she, bowing down, said,—'O reverend (ascetic), such sons of terrific ways seek I not from thee that followest the Veda. Therefore it behoveth thee to favor me.' On being thus besought by the girl, Viçravā—best of ascetics—again addressed Kaikasi, like the full Moon addressing Rohini,*—'O fair-faced one, the son that thou bringest forth last, shall be like unto my line,—he shall, without doubt—be righteous-souled.' Having been thus accosted, the girl, O Rāma, after a length of time brought forth a very terrible and hideous offspring having the form of a Raksha,—having ten necks, furnished with large teeth, and resembling a heap of collyrium, with coppery lips, twenty arms, huge faces, and flaming hair. On his having been born, jackals with flaming mouths and other ferocious beasts began to gyrate on the left. And that god showered down blood ; and the clouds uttered forth harsh sounds. And the Sun was deprived of his splendour ; and meteors began to dart to the earth. And the earth shook ; and the wind swept away violently. And that lord of streams—the ocean, which was calm before, became agitated. And his sire resembling his grand-father named him, (saying),—'As this one hath been born with ten necks, he shall be called Ten-necked.' After him was born Kumbhakarna endowed with prodigious strength, than whose proportions there are none other's on earth. Then was born she that, having a frightful visage, goeth under the name of Surpanakhā ; the righteous Bibhishana is the youngest son of Kaikasi. On that one endowed with great strength having been born, blossoms were showered down from heaven ; and celestial kettle-drums were sounded in the heavenly regions. And then there arose the sounds of 'Excellent !' 'Excellent !' And in that extensive forest those exceedingly energetic ones —Kumbhakarna and the Ten-necked one grew up,—and

* Hesperus.

became the sources of anxiety to people. And Kumbhakarna, maddened to the height, devouring mighty saints devoted to religion, constantly ranged the triune world in a dissatisfied spirit. But the righteous Bibhishana, ever intent on piety, dwelt there, studying the Veda, restraining his fare, and controlling his senses. And it came to pass that after a length of time the god, Vaiçravana—lord of riches—came to see his sire, mounted on Pushpaka. Seeing him, the Rākshasi—Kaikasi—flaming up in energy, coming to the Ten-necked one, represented to him,—'O son, behold thy brother, Vaiçravana, enfolded in effulgence; and, albeit of equal fraternity, behold thee in this plight! Therefore, O Ten-necked one, O thou of measureless prowess, do thou so strive that thou also, my son, may be like Vaiçravana himself.' Hearing that speech of his mother, the powerful Ten-necked one was wrought up with exceeding great ill-will, and he vowed then,—'I truly promise unto thee that I will be equal to my brother (in energy), or excell him in it. Therefore do thou cast off this sorrow that is in thy heart.' And influenced by that passion, the Ten-necked one with his younger brother began to perform rigid acts, with his mind fixed on asceticism. 'I must through austerities have my wish,' thus fixed and resolved, he for compassing his end, came to the sacred asylum of Gokarna. And there the Rākshasa of unrivalled prowess along with his younger brother carried on austerities and thus gratified that lord—the great-father. And being gratified (with him), he conferred on him boons bringing on victory."

SECTION X.

THEN Râma spoke unto the ascetic,—"O Brâhmana, how did those exceedingly mighty brothers carry on austerities in that forest; and what kind of penances was theirs?" Thereat there Agastya said unto Râma of a complacent mind,—"The brothers severally observed the morality proper to each. And Kumbhakarna, putting forth his best energies, constantly abode in the path of righteousness. And remaining in the midst of five fires in summer,he practised austerities, and in the rainy season, soaked in water (poured down) by clouds, he sat in the heroic attitude.* And in winter he always remained in the water. Thus passed away ten thousand years of that one putting forth exertions in behalf of religion, and established in the path of honesty. And the virtuous Bibhishana, ever intent on virtue and pure of spirit, remained standing on one leg for five thousand years. And when he had completed (his term of restriction), swarms of Apsarâs danced, and blossoms showered, and the deities hymned (him). And for five thousand years, he adored the Sun, and with his mind concentrated in the study of the Veda, remained with his head and hands raised up. In this wise Bibhishana like a deity in Nandana passed away ten thousand years, observing restrictions. And the Ten-necked one passed ten thousand years without fare. On a thousand years being complete, he offered his own head as a sacrifice to Fire. In this way he passed away nine thousand years; and nine of his heads entered into Fire. And as in the tenth year he intended to strike off his tenth head, the Great-father presented himself at that place. And well-pleased, the Great-father came there along with the celestials. 'O Ten-necked one,'

* Hindu Yogis practise various attitudes, which are favorable to the regulation of respiration.—T.

said (the Great-father), 'I am well-pleased with thee. Do thou, O thou cognizant of righteousness, at once ask for the boon that thou wishest to have. What wish of thine shall I realize? Thy toil must not go for nothing.' Thereat, the Ten-necked one, bowing down his head unto the deity, said with a delighted heart,—his words faltering with ecstacy,—'O Reverend one, creatures have no other fear than (that of) death; and enemy there is none that is like unto death. Therefore immortality is even what I crave for.' Thus accosted, Brahmā spoke unto the Ten-necked one,—'Thou canst not be immortal. Do thou therefore ask of me some other boon.' Thus addressed by the creator, Brahmā, the Ten-necked one, O Rāma, standing before him with joined hands, said,—'O lord of creatures, I would, O eternal one, be incapable of being slain by birds and serpents, Yakshas, Daityas, Dānavas and Rākshasas, and the deities; for, O thou that art worshipped by the immortals, anxiety I have none from any other beings. Indeed, I deem as straw creatures such as men *etc.*' Thus accosted by the Raksha—the Ten-necked one—that righteous-souled one, the Great-father, along with the celestials, said,—'O foremost of Rākshasas, what thou sayest shall come to pass.' Having, O Rāma, said this unto the Ten-necked one, the Great-father (again spoke),—'Hear! I, having been gratified, will confer on thee a fresh boon. O Rākshasa, O sinless one, those heads of thine which have been offered as sacrifices and which have sunk into the fire, shall again be thine. And, O placid one, I shall also confer on thee another boon difficult of being obtained,—The form that thou shalt wish to wear, shall instantly be thine.' As soon as the Ten-necked Raksha had spoken thus, the heads that had been offered as sacrifices into the fire, rose up again. Having said this unto the Ten-necked one, the Great-sire of all creatures addressed Bibhishana, saying,—'O Bibhishana, gratified have I been by thee, whose intelligence is established in righteousness. Therefore, my child, O righteous-souled one, O thou of

excellent vows, ask for the boon that thou wouldst have.' Thereat the virtuous Bibhishana spoke with joined hands,—'O reverend one, since the spiritual preceptor of all creatures himself (is pleased) with me,—I (deem myself) as furnished with every perfection, even as the Moon is environed with rays. If thou wilt bestow on me a boon with pleasure, then, O thou of excellent vows, hear of the boon that I would have. May my mind remain fast fixed on righteousness, even when I shall happen to fall into high peril; and may I attain Brahma knowledge without any instructions! And may every sense of mine sprung during the observance of particular modes of life, be in unison with righteousness,—so that I may practise the form of religion (in harmony with any particular mode of life!) O exceedingly noble one, this best of boons, is even what is sought for by me, for nothing in this world is incapable of being attained by those attached to righteousness.' Then the lord of creatures, being again delighted, spoke unto Bibhishana,—'As thou art virtuous, so all this shall come to pass on thy behalf. And inasmuch as in spite of thy having been born in the Rākshasa race, thy thoughts, O destroyer of enemies, do not originate in sin, I confer on the immortality.' Having said this, he intended to grant boons unto Kumbhakarna. Thereat the celestials in a body represented to the lord of creatures with joined hands,—'On Kumbhakarna thou shouldst confer no boons, since thou knowest in what manner doth this wicked-minded one frighten people. And, O Brahman, seven Apsarās in Nandana, ten attendants of Mahendra, as well as sages and human beings, have been devoured by this one. Considering what this Rākshasa did when he had not obtained any boon whatever, if he obtain one now, he shall eat up the three worlds. Do thou then, O lord having immeasurable prowess, pretending to give him a boon, give stupifaction (instead). Thereby the welfare of people would be secured, and the honor of this one too shall be maintained.' Thus addressed by the celestials, Brahmā, the Lotus-

the Rākshasa army having been broken in consequence of the beating it got at the hands of Nārāyana, Sumāli with showers of shafts resisted Hari in the encounter; and as a mist envelopes the Sun, he envoloped him (with his arrows). Thereat, the Rāshasas again summoned up their fortitude. And fired with rage, that Rākshasa, inflated with insolence on account of his strength, setting up a tremendous roar, darted at his antagonist in the conflict, thereby seeming to revive the Rākshasas. And as an elephant flourishes its trunk, that Rākshasa, lifting up his arm adorned with ornaments, began to roar from rapture, like a mass of clouds lighted up with lightning. And (Vishnu) cut off the head flaming with ear-rings of the charioteer of the shouting Sumāli; and thereat the horses of that Rākshasa aimlessly strayed hither and thither. And with his bewildered steeds Sumāli wanders like a person deprived of patience, whose senses are under a hallucination. And on Sumāli's car being drawn at random by his steeds, Māli, taking his bow and equipped therewith, darted at Vishnu's car and assailed that mighty-armed one as he was descending on the field of fight. And like birds entering the Krauncha,* the arrows discharged from Māli's bow, graced with gold, hit Hari and entered (into his body). And thereat, as a person holding his senses under subjection is not thrown out of his mental balance, Vishnu, assailed in that encounter with thousands of arrows shot by Māli, was not disturbed ever so little. And then that creator of all beings, the reverend Gadādhara,† twanging his bow-string, showered vollies of shafts on Māli. And getting at Māli's body, the arrows furnished with the luminousness of lightning, drink his blood, like unto serpents drinking nectar. And baffling Māli, the holder of the conch, discus, and mace, brought down Māli's crown, standard, bow and steeds. And then that foremost of night-rangers, on being deprived of his

* The mountain so named.

† Lit. *the holder of the mace*, a name of Vishnu.

car, sprang forward, mace in hand, even as a lion bounds up from the brow of a hillock. And he with his mace smote at the forehead of that lord of birds, even as the Destroyer had smitten Içāna,* or as Indra smiteth a mountain with his thunder-bolt. On being severely struck by Māli with his mace, Garura, writhing in torments, moved the god away from the field of battle. On the god having been removed from the field by Māli as well as Garura, there arose a mighty din of Rakshas roaring (in chorus). And hearing the cheers of the Rakshas, Indra's younger brother, the reverend Hari, sitting awry on that lord of birds, albeit moved off from the scene of conflict, waxing enraged, from a desire of slaying (Māli) hurled his disc at him. And thereat the disc, possessed of the splendour of the solar disc, and resembling the wheel† itself of Kāla, flooding all the heavens with radiance, brought down Māli's head to the ground. And that head of the lord of Rākshasas, terrific to behold, on being cut off (by Vishnu), vomitting blood, fell down before (the Rākshasas), as formerly Rāhu's head had fallen. And then the deities experiencing excess of joy set up leonine cheers with might and main, crying,—'Excellent, O god.' Seeing Māli slain, Sumāli and Mālyavān, burning in grief, fled precipitately towards Lankā along with their forces. And Garura, being cheered, turned round, and growing enraged, as before drove the Rākshasas with the wind of his wings. And (some) with their lotus-faces cut by the discus, (some) with their chests crushed with the mace, (some) with their necks torn off by the plough, (some) with their heads riven by the club, and some hewn by the sword, and others pierced by arrows, the Rākṣhasas began to drop fast from the sky into the waters of the ocean.

* There took place an encounter between Rudra and Yama in the Sweta forest, for the protection of Mârkandeya and a certain king. In this battle, Yama had smitten Rudra. This is narrated in the Purânas.—T.

† The wheel of Kâla or Time, representing the Reaper consists, remarks Râmânuja, of days, months, years, decades, centuries, œons, *etc.*—T.

And as the thunder-bolt with lightning (riveth) a mighty mass of clouds, Nārāyana by means of the thunder-bolts of his arrows discharged from his bow, rived the night-rangers with their hair dishevelled and streaming (in the wind). And the forces having their umbrellas rent, their arms falling off, their goodly garments scattered, their entrails coming out and their eyes rolling,—became incapable of distinguishing their own party from that of the foe. And even like (the roars and the vehemence) displayed by elephants on being attacked by lions, the roars and the vehemence of the night-rangers and their elephants, sore assailed by the Primæval Lion,* were equal. And driven by Hari's networks of arrows, and discharging (all the while) their own showers of shafts, those night-rangers resembling the clouds of doom, are driven like the veritable clouds of the universal dissolution drifted by the wind. And hewn in twain with swords, the foremost Rākshasas fell like unto hills (toppling headlong). And the Earth was seen to be (covered) with night-rangers resembling dark clouds, adorned with jewelled necklaces and ear-rings, —falling down,—as if covered with dark mountains dropping down."

SECTION VIII.

"ON that host being sore pressed at its back by Padmanābha,† Mālyavān turned back even as the ocean doth on meeting with its shore. And with his eyes reddened, that night-ranger waxing wroth, shaking his head, addressed that prime

* Vishnu as *a man-lion* had formerly taken the conceit out of Hiranyakaçipu—the Asura king—and slain him, to rid his devotee—Prahláda—of his mortal foe in the form of a father.—T.

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of male persons—Padmanābha,—saying,—'O Nārāyana, thou art ignorant of the time-honored morality of Kshatriyas; and therefore like a base wight thou slayest us, desisting from fight and exercised with fear. O lord of the celestials, he that commits the crime of slaying one that desists from fight, cannot go to the celestial regions as the fruit of meritorious acts. If thou art bent upon battle, O holder of the conch, the discus and the mace, taking up my post (here), I shall see (thy strength). Do thou show (me) the same.' Seeing Mālyavān resembling the mountain, Mālyavān, stay, the powerful younger brother of the sovereign of the celestials spoke unto him,—'I have removed the fear of the deities, affrighted at you, by promising that I will make root and branch work with the Rākshasas; and that same promise I am now fulfilling. I should always lay down my life for serving the celestials; and you I will slay even if ye should go to the nethermost regions.' As that god of gods having eyes resembling red lotuses was speaking thus, the lord of Rākshasas in high wrath pierced his breast with a dart. And hurled by the hand of Mālyavān, the dart resonant with bells, appeared graceful on Hari's breast like lightning embosomed in clouds. Thereat drawing out the same dart, that one dear unto the Wielder of the Dart,* having eyes resembling red lotuses, aiming at Mālyavān, hurled it at him. Thereat the dart discharged by the hand of Govinda like unto the Dart discharged by the hand of Skanda, rushing towards the Rākshasa like a meteor coursing towards the Anjana mountain, descended on the spacious chest of the lord of Rākshasas decked with the weight of a chain, even as the thunder-clap bursts at the summit of a mountain. And on having his mail rent, Mālyavān was utterly deprived of his senses; but (anon) reposing for a while, he again stood like a moveless hill. Then taking up a javelin made of black iron girt with many a thorn, he furiously smote that deity on the chest.

* A name of Kârtikeya—the celestial generallissimo.

every one that seeketh honor. O daughter, one doth not know who shall ask for one's daughter. Wherever may a daughter be conferred, a daughter stayeth, placing in uncertainty the three races* to which she is related. Do thou, my daughter, seek for thy husband that best and foremost of ascetics sprung in the line of Prajāpati—Pulastya's son,—Viçravā, and of thyself accept him (for thy lord). And then, O daughter, even as is this lord of riches, so thou wilt, without doubt, have sons resembling the Sun himself in energy.' Hearing that speech of his, the daughter for the sake of the dignity of her sire, going to where Viçravā was practising penances, stood there. In the meanwhile, O Rāma, that twice-born one—Pulastya's son—was performing the Agnihotra, like the fourth Fire itself. And without minding that terrific time, (Kaikasi), having regard to the dignity of her sire, coming up before him, stood (there) hanging her head down towards his feet and throwing up the earth with her great foe. And seeing that one of shapely hips, having a face fair as the full Moon, (that exceedingly high-minded ascetic) flaming in energy accosted her thus,—'O gentle on, whose daughter art thou? And whence dost thou come hither? And what is thy errand? And for whom (dost thou come)? O beauteous (damsel), truly tell me this.' Thus addressed, the girl, with joined hands, said,—'O ascetic, thou art competent to get at my intent by virtue of thy own power. Yet, O Brahmarshi, know me as having come here at the mandate of my sire. My name is Kaikasi. The rest do thou read thyself.' And thereupon, the ascetic, entering into contemplation, said these words,—'O gentle lady, I have learnt the purpose that is in thy heart. O thou having the gait of a mad elephant, there reigns a powerful desire in thee for having offspring. Inasmuch as thou hast come to me at this fierce hour, hearken, thou amiable one, as to the kind of offspring that thou shalt bring forth. Thou shalt, O thou of

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graceful hips, bring forth terrible and grim-visaged Rākshasas delighting in frightful friends, and of cruel deeds.' Hearing his speech, she, bowing down, said,—'O reverend (ascetic), such sons of terrific ways seek I not from thee that followest the Veda. Therefore it behoveth thee to favor me.' On being thus besought by the girl, Viçravā—best of ascetics—again addressed Kaikasi, like the full Moon addressing Rohini,*—'O fair-faced one, the son that thou bringest forth last, shall be like unto my line,—he shall, without doubt—be righteous-souled.' Having been thus accosted, the girl, O Rāma, after a length of time brought forth a very terrible and hideous offspring having the form of a Raksha,—having ten necks, furnished with large teeth, and resembling a heap of collyrium, with coppery lips, twenty arms, huge faces, and flaming hair. On his having been born, jackals with flaming mouths and other ferocious beasts began to gyrate on the left. And that god showered down blood; and the clouds uttered forth harsh sounds. And the Sun was deprived of his splendour; and meteors began to dart to the earth. And the earth shook; and the wind swept away violently. And that lord of streams—the ocean, which was calm before, became agitated. And his sire resembling his grand-father named him, (saying),—'As this one hath been born with ten necks, he shall be called Ten-necked.' After him was born Kumbhakarna endowed with prodigious strength, than whose proportions there are none other's on earth. Then was born she that, having a frightful visage, goeth under the name of Surpanakhā; the righteous Bibhishana is the youngest son of Kaikasi. On that one endowed with great strength having been born, blossoms were showered down from heaven; and celestial kettle-drums were sounded in the heavenly regions. And then there arose the sounds of 'Excellent!' 'Excellent!' And in that extensive forest those exceedingly energetic ones —Kumbhakarna and the Ten-necked one grew up,—and

* Hesperus.

became the sources of anxiety to people. And Kumbhakarna, maddened to the height, devouring mighty saints devoted to religion, constantly ranged the triune world in a dissatisfied spirit. But the righteous Bibhishana, ever intent on piety, dwelt there, studying the Veda, restraining his fare, and controlling his senses. And it came to pass that after a length of time the god, Vaiçravana—lord of riches—came to see his sire, mounted on Pushpaka. Seeing him, the Rākshasi—Kaikasi—flaming up in energy, coming to the Ten-necked one, represented to him,—'O son, behold thy brother, Vaiçravana, enfolded in effulgence; and, albeit of equal fraternity, behold thee in this plight! Therefore, O Ten-necked one, O thou of measureless prowess, do thou so strive that thou also, my son, may be like Vaiçravana himself.' Hearing that speech of his mother, the powerful Ten-necked one was wrought up with exceeding great ill-will,and he vowed then,—'I truly promise unto thee that I will be equal to my brother (in energy), or excell him in it. Therefore do thou cast off this sorrow that is in thy heart.' And influenced by that passion, the Ten-necked one with his younger brother began to perform rigid acts, with his mind fixed on asceticism. 'I must through austerities have my wish,' thus fixed and resolved, he for compassing his end, came to the sacred asylum of Gokarna. And there the Rākshasa of unrivalled prowess along with his younger brother carried on austerities and thus gratified that lord—the great-father. And being gratified (with him), he conferred on him boons bringing on victory."

SECTION X.

THEN Rāma spoke unto the ascetic,—"O Brāhmana, how did those exceedingly mighty brothers carry on austerities in that forest; and what kind of penances was theirs?" Thereat there Agastya said unto Rāma of a complacent mind,—"The brothers severally observed the morality proper to each. And Kumbhakarna, putting forth his best energies, constantly abode in the path of righteousness. And remaining in the midst of five fires in summer, he practised austerities, and in the rainy season, soaked in water (poured down) by clouds, he sat in the heroic attitude.* And in winter he always remained in the water. Thus passed away ten thousand years of that one putting forth exertions in behalf of religion, and established in the path of honesty. And the virtuous Bibhishana, ever intent on virtue and pure of spirit, remained standing on one leg for five thousand years. And when he had completed (his term of restriction), swarms of Apsarās danced, and blossoms showered, and the deities hymned (him). And for five thousand years, he adored the Sun, and with his mind concentrated in the study of the Veda, remained with his head and hands raised up. In this wise Bibhishana like a deity in Nandana passed away ten thousand years, observing restrictions. And the Ten-necked one passed ten thousand years without fare. On a thousand years being complete, he offered his own head as a sacrifice to Fire. In this way he passed away nine thousand years; and nine of his heads entered into Fire. And as in the tenth year he intended to strike off his tenth head, the Great-father presented himself at that place. And well-pleased, the Great-father came there along with the celestials. 'O Ten-necked one,'

* Hindu Yogis practise various attitudes, which are favorable to the regulation of respiration.—T.

said (the Great-father), 'I am well-pleased with thee. Do thou, O thou cognizant of righteousness, at once ask for the boon that thou wishest to have. What wish of thine shall I realize? Thy toil must not go for nothing.' Thereat, the Ten-necked one, bowing down his head unto the deity, said with a delighted heart,—his words faltering with ecstacy,—'O Reverend one, creatures have no other fear than (that of) death; and enemy there is none that is like unto death. Therefore immortality is even what I crave for.' Thus accosted, Brahmā spoke unto the Ten-necked one,—'Thou canst not be immortal. Do thou therefore ask of me some other boon.' Thus addressed by the creator, Brahmā, the Ten-necked one, O Rāma, standing before him with joined hands, said,—'O lord of creatures, I would, O eternal one, be incapable of being slain by birds and serpents, Yakshas, Daityas, Dānavas and Rākshasas, and the deities; for, O thou that art worshipped by the immortals, anxiety I have none from any other beings. Indeed, I deem as straw creatures such as men *etc.*' Thus accosted by the Raksha—the Ten-necked one—that righteous-souled one, the Great-father, along with the celestials, said,—'O foremost of Rākshasas, what thou sayest shall come to pass.' Having, O Rāma, said this unto the Ten-necked one, the Great-father (again spoke),—'Hear! I, having been gratified, will confer on thee a fresh boon. O Rākshasa, O sinless one, those heads of thine which have been offered as sacrifices and which have sunk into the fire, shall again be thine. And, O placid one, I shall also confer on thee another boon difficult of being obtained,—The form that thou shalt wish to wear, shall instantly be thine.' As soon as the Ten-necked Raksha had spoken thus, the heads that had been offered as sacrifices into the fire, rose up again. Having said this unto the Ten-necked one, the Great-sire of all creatures addressed Bibhishana, saying,—'O Bibhishana, gratified have I been by thee, whose intelligence is established in righteousness. Therefore, my child, O righteous-souled one, O thou of

of dwelling there, take up thy quarters (there). There floweth the Mandâkini—best of streams, with her water covered with golden lotuses resembling suns, as also with lilies and blue lotuses and various other fragrant flowers. And coming there frequently, celestials with Gandharbas and Apsarâs and serpents and Kinnaras, ever sport there. O lord of riches, thou ought not to enter into hostilities with that Raksha. Thou knowest how he hath obtained a great boon.' Thus addressed, Viçravana, for the sake of his father's dignity, with his wives and sons, with his counsellors and his vehicles and wealth went (to Kailâça). And Prahasta, going (back), joyfully spoke unto the high-souled Ten-necked one, (seated) with his counsellors and his younger brothers,—'The city of Lankâ is (now) empty. Renouncing her, the bestower of riches hath gone out of her. (Now) entering into her, along with us, do thou there maintain thine own religion.' Thus addressed by Prahasta, the redoubtable Ten-necked one entered the city of Lankâ with his brothers and forces and followers. And then even as the lord of the celestials ascends heaven, that foe of the immortals ascended Lankâ well-divided by highways,—which had been forsaken by the lord of wealth. And having been installed, that night-ranger—the Ten-faced one—dwelt in that city; and that city teemed with night-rangers resembling dark clouds. And the lord of riches, for the sake of his father's dignity, dwelt in a palace situated on the hill bright as moon-light, graced with ornamented superb piles; even as Purandara dwells in Amarâvati."

SECTION XII.

"THE lord of Rākshasas was installed along with his brothers. And then he thought of the giving away in marriage of his Rākshasi sister. Then that Rākshasa bestowed his sister, the Rākshasi Surpanakhā, on that lord of the Dānavas and king of the Kālakas—Vidyujjibha. And having given her away, the Raksha was wandering about for the purpose of hunting, when, O Rāma, he happened to see Diti's son, named Maya. And seeing him accompanied by his daughter, that night-ranger—the Ten-necked one—asked him, saying,—'Who art thou that (wanderest) alone in this forest devoid of men as well as deer? And art thou accompanied by this one having the eyes of a young deer?' Thereat Maya, O Rāma, answered that night-ranger, when he had asked this,—'Listen. I shall tell thee all about this. Thou mayst ere this have heard of an Apsarā named Hemā. She like unto the Paulomi of Satakratu was bestowed on me by the gods. And I passed a thousand years, being devoted to her. Thirteen years have passed away since she had gone on a business of the celestials, as also the fourteenth year. Then I through my extraordinary skill constructed a golden palace, adorned with diamonds and lapises. There I dwelt, aggrieved and sorrowful on account of her separation. From thence, taking my daughter, I have come to this wood. This, O king, is my daughter, grown in her womb. I have come hither with her, seeking for her husband. Verily being father to a daughter is misery to every one that seeketh one's honour. A daughter, forsooth, stayeth, ever placing the two lines*

* The lines, namely, of her father and mother. The line of a mother as distinct from that of a father would be impossible under the present economy of Hindu society inasmuch as, as soon as a girl is married, she by that ceremony leaves her father's line and becomes incorporated with that of her

in uncertainty. And on this wife of mine I have also begat two sons ;—the first is Māyāvi and the next Dundubhi. Thus have I truly related everything unto thee that hadst asked for it. But, my child, how can I know thee now ? Who art thou ?' Thus addressed, the Raksha humbly said,—'Ten-necked by name, I am the son of the ascetic, Paulastya, who was born as the third son of Brahmā.' Thus accosted, O Rāma, by that lord of Rākshasas, that Dānava and foremost of Dānavas, Maya, learning that he was the son of the Maharshi,Paulastya, there desired in his heart to give away his daughter to him. And taking her hand with his own, Maya—lord of Daityas—laughing, said unto that lord of the Rākshasas,—' This daughter of mine, O king, borne by the Apsarā, Hemā, this my daughter named Mandodari do thou accept as thy wife.' 'Well' thereupon the Ten-necked answered him, O Rāma. And lighting a fire, he took her hand. Maya, O Rāma, knew the curse of the sage touching him.* Knowing this, he gave away his daughter, having regard to the race of Rāvana's paternal grand-father ; and he also conferred on him an exceedingly wonderful dart acquired through the most rigid austerities,—by which he wounded Lakshmana. Having thus wedded, that master—Lankā's lord—going (back) to that city, married his brothers. And Rāvana married the grand-daughter of Virochana (on the maternal side) named Vajrajwālā, to Kumbhakarna.—And Bibhishana obtained for his wife the righteous (damsel) named Saramā—daughter unto the high-souled—Sailusha—sovereign of the Gandharvas. (Saramā) was born on the shores of the lake, Mānasa. And while the lake, Mānasa, was swollen with water on the arrival of the rains, her mother, hearing her cries, affectionately said,—*Saromāvarddhata*—'O lake, do not swell,' and from this circumstance, her name became Saramā. Having thus

husband. But this seems to have been otherwise in ancient times. This opens up an interesting social problem for the research of orientalists.—T.

* Respecting his birth.

wedded, those Rākshasas, taking each his wife, set about sporting there, like unto Gandharvas sporting in Nandana. And then was born Mandodari's son—Meghanāda. Him ye call Indrajit. As soon as he was born, Rāvana's son, formerly crying, emitted a tremendous roar resembling the rumbling of clouds. And, O Rāghava, Lankā was petrified at his voice; and (accordingly) his sire himself kept his name, Meghanāda. And, O Rāma, remaining hidden like a fire by fuel, Rāvana's son, rejoicing (the bosoms of) his father and mother, grew up in Rāvana's elegant inner apartments.'

SECTION XIII.

"AND once on a time it came to pass that, despatched by the lord of creatures, Sleep in her (native) form powerfully overpowered Kumbhakarna. And then Knmbhakarna spoke unto his brother, who was seated,—'O king, Sleep obstructs me. Do thou, therefore, have my mansion made.' And, thereupon, employed by the king, architects resembling Viçwakarmā constructed an edifice beautiful to behold, measuring the smooth space of a Yojana diagonally and two in area; graceful to the view,and having no obstruction (to hide its beauty). And the Rākshasa caused a splendid and delightful pile to be built, adorned all round with pillars decked with gold and crystal,—having stairs composed of lapises,furnished with networks of small bells, set with ivory gateways, and containing daises dight with diamonds and crystal,—elegant throughout, and enduring,—like unto a goodly cave of Maru. And there, overcome with slumber, the wondrous strong Kumbhakarna, lying down for many thousand years, did not wake up. And while Kumbhakarna was overpowered

by sleep, Daçānana* without let began to destroy Devarshis, Yakshas and Gandharbas,—and going to graceful gardens, Nandana, etc, he devastated them (ruthlessly). And that Rākshasa spread destruction, even as an elephant sporting agitates a river, as the wind bringeth down trees, or as the thunder-bolt riveth mountain-peaks. Hearing of the doings of Daçagriva,† and remembering his conduct chiming in with his race, the righteous lord of riches—Vaiçravana—showing his fraternal affection, despatched a messenger to Lankā, seeking the welfare of Daçagriva. And going to the city of Lankā, he presented himself before Bibhishana. And having received him with honor, he asked him as to the cause of his visit. And having enquired after the welfare of the king as well as his kindred, Bibhishana, showed him unto Daçānana seated in his court. And seeing the king there flaming in his own energy, he (the messenger), saluting him (Rāvana) with the word—*Jaya*‡—stood silent. And the envoy addressed Daçagriva seated on a superb couch, graced with a costly coverlet,—'O king, I shall tell thee all that thy brother hath said, worthy of both the character and race of your father and mother,—Enough of wrong-doing. Now thou shouldst mend thy ways. If thou canst, stay in righteousness. I have seen Nandana ravaged; and I have heard of the sages slain, and O king, of the preparations the deities are making against thee. I have been utterly disregarded by thee; but even if a boy should transgress, he should for all that be protected by his friends. Self-restrained and controlling my senses, I, adopting a terrific vow, had gone to the breast of the Himavān for practising righteousness. There I saw that lord of the gods in company with Umā. There I happened to cast my left

* Henceforth we shall use this significant surname of Râvana, meaning *Ten-faced.*

† Ten-necked.

‡ *Jaya* may mean (1) victory and (2) all the deities of the Hindu pantheon.—T.

on the goddess, for knowing, O mighty king, who she
,—and not for any other reason. Rudrāni was staying
ı, wearing a surpassing form. Thereupon through the
ne energy of the goddess my left eye was burnt and
med to be covered with dust, and its lustre became tawny.
:n I, going to another spacious peak of the mountain,
ame engaged in silently observing a mighty vow. On
term of restraint having been complete, that lord of the
ls—Maheçwara—with a gratified heart addressed me,
ing,—O righteous one, O thou of fair vows, I am well-
ased with this asceticism of thine. I also had observed
; vow; and thou also, O lord of riches, hast done the same.
hird person there is none that practiseth such a vow.
is vow is hard to perform, and formerly it was I that
·oduced it. Therefore, O mild one, O lord of riches, do
u contract friendship with me. And thou hast conquered
by thy penances. Therefore, O sinless one, be thou my
nd. And this thy left eye hath been burnt through the
rgy of the goddess, and hath turned tawny in consequence
ıaving seen the grace of the goddess; so thy name shall
:r be Ekākshipingali.—Then at Sankara's command I have
ained the privilege of companionship (with him). Having
ne here I have heard of thy evil designs. Do thou then
ist from this impious course, tending to sully thy line.
c celestials along with the sages are pondering over the
ans of compassing thy death.—' Thus addressed, the Ten-
:ked one, with his eyes reddened in wrath, rubbing his
ıds and knashing his teeth, said,—'O messenger, I have
rnt what thou hast uttered. Neither thou nor this brother
mine by whom thou hast been despatched, (shall live);
r doth the keeper of riches say what is for my good. And
fool makes me hear the circumstance of his having made
:nds with Maheçwara. I shall never forgive what thou
:t said. Up to this I had borne him, considering that he,
ng my elder brother and as such my superior should not

be slain by me. But now hearing his (utterances), even this is my resolve. Depending upon the might of my arms, I shall conquer the three worlds. On his account solely I shall on the instant despatch the four Lokapālas to the abode of Death.' Having said this, Lankā's lord killed the emissary with his sword and made him over to the wicked Rākshasas for being eaten. Then, having performed Swastyāyana,* Rāvana, ascending his car, went to where the lord of riches was, bent on conquering the three worlds."

SECTION XIV.

"ACCOMPANIED by his six counsellors—Mahodara and Prahasta, Māricha, Suka and Sārana, and the heroic Dhumrāksha—eager for encounter—the graceful Rāvana, elated with his strength sallied out, as if consuming all creatures with his wrath. And leaving behind cities and streams and hills and woods and groves, he in a moment came to the mountain—Kailāça. And hearing that wicked-minded lord of Rākshasas, breathing high spirits, had arrived at the mount in company with his counsellors, the Yakshas could not stay before that Raksha,—and knowing 'This one is the king's brother,'—went to where the lord of riches was. Going to him they in full related all about the doings of his brother. And on being permitted by the bestower of treasures, they went out for battle. And then, like unto the agitation of the ocean, there took place a mighty ferment of the forces of the Nairita king, as if making the mountain

* A religious ceremony performed for propitiating any deity or malign star, and so warding off an impending disaster, or bringing luck to any undertaking. This has obtained to this day in Hindu society.—T.

tremble. And then there took place an encounter between the Yakshas and the Rākshasas ; and therein the councillors of the Rākshasa were smitten fiercely. And finding his forces in that plight, Daçagriva set up full many a cheerful shout and in wrath began to speak. Of the councillors of the Rākshasa-chief, each coped with a thousand Yakshas. And then struck with maces and clubs and swords and darts and *tomaras*, the Ten-necked one dived into (that deep) of a host. And rendered inert and sore assailed, Daçānana was deprived of his movements with vollies of weapons rembling torrents of rain. And albeit drenched with blood streaming down in hundreds of torrents, he like a mountain flooded with a downpour, being wounded with the weapons of the Yakshas,—doth not betray any smart. And that high-souled one, raising up his mace resembling the rod itself of Time, entered into that army, despatching Yakshas to the abode of Yama. And as a flaming fire burneth up an extensive sward of grass stocked with dry fire-wood, he began to consume that Yaksha army. And as the wind scattereth clouds, the small remnant of Yaksha army was scattered by the redoubtable councillors (of Rāvana)—Mahodara, Suka, etc. And some were wounded, and (some) broken down, and (some) measured their lengths on the ground in the encounter, and other Yakshas deprived of their arms in the field, being fatigued, sank down, embracing each other, even as banks drop down, on being worn away by water. And no room was left (in the sky) in consequence of its being thronged by hosts of sages ; and warriors, wounded and rushing for conflict, and (finally) ascending heaven.* And finding the foremost Yakshas endowed with great strength give way,the mighty-armed lord of riches despatched (other) Yakshas. In the meantime, O Rāma, a Yaksha named

* The idea of the author is : 'The welkin was thronged with sages as well as warriors, who swelled the ranks of the sages stationed in the sky, by ascending heaven after having fallen in fight."—T.

Sanyodhakantaka, accompanied by an extensive force and a large number of vehicles,—on being despatched, rushed (on the foe). And wounded in the conflict (by Sanyodhakantaka) with his discus, as if by Vishnu hismself, Mricha toppled down to the ground from the mountain, like unto a planet whose merit hath waned, And in a moment regaining his consciousness and resting (for a while), that night-ranger fought with the Yaksha; and thereat, on being defeated, he* fled. Then (Rāvana) entered within the gate-way (of the palace), garnished with gold, and decked with lapises and silver, And thereat, O king, the warder named Suryyabhānu prevented the night-ranger—Daçagriva—as he was entering. And albeit prevented, the night-ranger entered in. And when, O Rāma, that Rākshasa was prevented, he did not stay. And then struck by that Yaksha with the gate-way uprooted, he, discharging blood in streams, looked like a hill with minerals running on it. And hit with that gate-way resembling a mountain-summit in splendour, that hero did not sustain any injury, on account of the boon he had received from the Self-sprung. And on being struck by the same gate-way, the Yaksha ceased to be seen, his body having then been consumed to ashes. And witnessing the prowess of the Raksha, all began to flee; and then they afflicted with affright, fatigued, and with pale faces, entered into rivers and caves, leaving their arms behind."

* The Yaksha, that is.

SECTION XV.

"Seeing the foremost of the Yakshas by thousands undergoing trepidation, the lord of riches spoke unto a mighty Yaksha—Mānichara,—'O foremost of Yakshas, slay the wicked Rāvana, set on sin; and do thou (thus) become the refuge of those heroic Yakshas, who are carrying on the conflict.' Thus addressed, the mighty-armed and invincible Mānibhadra, surrounded by four thousand Yakshas began the fight. And attacking the Rākshasas with maces and clubs and bearded darts, and with darts *tomoras* and bludgeons, the Yakshas rushed at (their adversaries). And fast safely whirling about like hawks, they fought fiercely. And (some) said, 'Well, give me battle,' and (others), 'I don't want,' and (others, again), 'Let me have (fight)'. And then the celestials and the Gandharvas and the sages studying the Vedas, beholding the great encounter, were filled with mighty amazement. And a thousand of the Yakshas were slain by Prahasta in the conflict; and another thousand of capable warriors were slain by Mahodara. And O king, in the twinkling of an eye Māricha, waxing wroth and eagar for encounter brought down two thousand (of enemy's soldiers). Where is the candid-coursing fight of the Yakshas and where the fight of the Rakshas by help of the power of illusion; and therefore in that battle the advantage was on the side of the Rākshasas. And Dhumrācksha, confronting Mānibhadra in the mighty conflict hit him at the chest with a bludgeon; but he did not move thereat. And then Mānibhadra dealt the Rākshasa a blow with his mace; and thereat Dhumrācksha smit at the head fell down senseless (on the ground). And seeing Dhumrāckhsa wounded and down, bathed in blood, the Ten-necked one rushed at Mānibhadra in the encounter. And then that foremost of Yakshas hit Daçānana with three darts as he was rushing in wrath. And on being thus hit, (Rāvana) struck at Mānibhadra's

head; and at that stroke his crown was depressed at one side. And from that day forth that Yaksha remained with his head hollow on one side. And on the high-souled Mānibhadra having been baffled, a great uproar, O king, rose in that mountain. And then at a distance, the lord of riches, mace in hand, accompanied by Sukra and Praushthapada and Padma and Sanka saw (Rāvana) in the field. And seeing his brother in the encounter with his glory obscured through the curse (he had ere this come by), the intelligent (lord of Yakshas) spoke in words worthy of the line of his grand-father,—'As, O wicked-minded one, thou desistest not, albeit forbidden by me, thou shalt, afterwards attaining the fruit of this, and repairing to hell, know (the fate that followeth thee). That perverse one, that through ignorance having drunk poison, neglects to adopt proper measures, knoweth the consequence of his act ultimately. The gods have set their face against thee on account of a certain misdeed of thine; and having for this, been reduced to this condition, thou dost not understand things. He that dishonoreth his father and mother* and spiritual preceptor, reapeth the fruit of his act on coming under the sway of the sovereign of the dead. Having regard that this body is uncertain, that foolish person, that doth not acquire asceticism, dying goeth the way that he deserveth. The mind of a perverse man doth not willingly incline towards good; and he reapeth as he soweth. In this world people, making their own good fortune and beauty, strength, sons, wealth and valor, gain these by virtue of their pious acts. Being given to such iniquitous Acts, thou wilt go to hell; and thy designs being such, I will not hold parley with thee. Honest people should act carefully in connection with the wicked.'—Thus reprimanded by him, his (Rāvana's) councillors, headed by Māricha, on being struck, took to their heels. Then Daçagriva on being

* Unless he serveth his parents, his heart doth not incline to piety.

struck in the head with the mace by the lord of Yakshas, did not move from his place. And then, O Rāma, the Yaksha and Rākshasa, smiting each other in mighty encounter, did not get bewildered or experience fatigue. And then the bestower of riches discharged a fiery weapon at him ; and thereat the lord of Rākshasas resisted it with a Varuna weapon. And then the Rākshasa king entered upon Rākshasi-illusion ; and began to assume a thousand shapes for compassing the destruction (of his adversary). And the Ten-necked one (successively) assumed the shapes of a tiger, a boar, a cloud, a hill, the ocean, a tree, a Yaksha and a Daitya. Thus he wore full many forms and he was not visible in his native shape. And then, O Rāma, seizing a mighty weapon the Ten-necked one, whirling the same, brought that redoubtable mace down on the head of the bestower of riches. Thus smitten by him, the lord of wealth, baffled, toppled down to the earth covered with blood like an *açoka* whose roots have been hewn away. Thereat Padma and other Nidhi deities, surrounding the granter of wealth, raised him up and brought him to the Nandana wood. Conquering the bestower of wealth, the lord of Rākshasas, with a delighted heart, possessed himself of his Pushpaka, the car, as a sign of victory ; furnished with golden pillars, gateways set with lapises, covered with networks of pearls, having trees yielding the fruits of all seasons, endowed with the celerity of thought, ranging everywhere at will, wearing forms at pleasure, capable of coursing in the sky, with golden and jewelled stairs, and daises of polished gold,—the vehicle of the gods—undeteriorating, bringing delight to the mind and sight ; wonderous exceedingly : painted with images designed to fill the mind with reverence,—constructed by Brahmā, containing all objects of desire, charming and nonpariel not cold and not yet hot, granting gratification in every season, and graceful to the view. And ascending that

(çar) coursing at will, won by his prowess, that utterly wicked one, out of swelling insolence, deemed himself master of the three worlds. And having vanquished the deity Vaiçravana, he descended from Kailāça. And having by his energy obtained the victory, the powerful night-ranger wearing a bright diadem and necklace, and seated on that superb car,—appeared radiant in his court like Fire himself."

SECTION XVI.

"O Rāma, having, vanquished his brother, the lord of riches, the king of Rākshasas went to the great wood of reeds, where Mahāsena was born. And the Ten-necked one saw the great golden wood of reeds. Furnished with networks of solar rays, and appearing like a second Sun, and ascending the mountain, he was surveying the heart of the forest, when, O Rāma, Pushpaka was (suddenly) deprived of its motion. And the lord of Rākshasas, could not comprehend how the car which had been so made as to course in accordance with the wish of the rider, could have its course impeded; and thereat he in company with his councillors thought, 'Wherefore doth not this Pushpaka course at my desire over this mountain? Whose act is this?' Thereat Māricha—foremost of intelligent ones—said, —'That Pushpaka doth not course cannot, sire, be without cause; or it may be that in consequence of Pushpaka not having borne any other than the bestower of riches, it hath ceased its course not having the lord of wealth for its rider.' As they were speaking thus, that attendant of Bhava, Nandi, terrific, of—yellow black hue, dwarfish, frightful, with his head shaven, having short arms, and stout, —coming up to them, said (this). And the lordly Nandi,

undaunted, addressed the sovereign of the Rākshasas, saying: 'Desist thou O Ten-necked one; Sankara sporteth in the mountain; and (now) He is incapable of being approached by every one—birds, serpents and Yakshas; gods, Gandharvas and Rakshas?' Hearing Nandi's speech, (Rāvana), wrought up with wrath, his eyes coppery, and his ear-rings shaking, leapt down from Pushpaka. And saying, 'who is this Sankara?' he came down to the base of the mount, and beheld there Nandi stationed at the side of that deity, supporting himself on his flaming dart, resembling a second Sankara. And seeing that one having the face of a monkey, the Rākshasa, deriding him, burst out into laughter, and seemed as if a mass of clouds were sending roars. Thereat, growing enraged, the reverend Nandi—Sankara's other body—spoke unto that Raksha—The Ten-necked one—present there; 'As O Daçānana, deriding me for my monkey-form, thou hast indulged in a laughter resembling the bursting of thunder, so monkeys endowed with prowess, and possessed of my form and energy shall be born for compassing the destruction of thy race. And armed with teeth and claws, and fierce and furnished with the fleetness of thought, and mad for encounter, and bursting with vigor, and resembling moving mountains. And being born, they shall crush thy high pride and power along with thy courtiers and sons. But, O night-ranger, I can even now end thee quite; yet I must not slay thee for thou hast ere this been slain by thine acts.' When that high-souled god had spoken thus celestial kettle-drums sounded and a blossomy shower rained from the sky. But without heeding Nandi's speech, that highly powerful one—Daçānana—coming to the mountan, said,—'O Gopati, I will even uproot this mountain, for whom Pushpaka was deprived of its motion as I was journeying. It must be known by what influence Bhavaswara sporteth here king-like. He doth not know that an occasion of fear hath presented itself?' Having said this, O Rāma, Rāvana seizing the mountain with his

arms, lifted it up at once; and then the mountain trembled greatly. And in consequence of the mountain shaking the attendants of the deity (dwelling in it) also shook. And Pārvati also trembled and embraced Maheçwara. And then, O Rāma, Mahādeva—foremost of the deities—even Hara, as in sport pressed the mount with his great toe. And thereat his arms, resembling blocks of stone felt the shock and then there the counciilors of that Raksha were struck with amaze. And the Raksha, from wrath and the pain felt in his arms, set up a shout that shook the entire triune world. And his councillors considered it as the concussion of the thunder at the universal disruption. And then the celestials with Indra at their head shook on their way; and the sea was wild and the mountains shook. And Yakshas and Vidyadharas and Siddhas asked, 'What is this.' 'Do thou propitiate Umā's lord—the blue-throated Mahādeva; for, O Daçānana, save him thy refuge see we none in this matter. Bowing thyself down, do thou seek him as thy shelter. Then the kind Sankara, on being gratified, will confer on thee his favor.' Thus accosted by his councillors, the Ten-faced one, bowing down to him having the bull for his standard, began to hymn him with various *soma* hymns; and the Raksha passed away a good thousand years in lamentations. And thereat that Lord Mahādeva, pleased, set free the hands of Daçānana stationed at the top of the mount, and O Rāma, addressed him, saying, 'O Daçānana, pleased am I with thee on account of thy hymns. And as in consequeuce of thy arms having been hurt by the mountain, thou hast uttered a terrific yell, which struck horror into the three worlds and put them shaking, therefore, O King, thy name shall be Rāvana. And deities and men and Yakshas and others living on earth shall call thee Rāvana—terror to creatures. So, O Paulastya, which way thou wishest, and permitted by me, O Lord of Rākshasas, go thou.' Thus accosted by Sambhu, Lankā's lord said of himself. 'If thou

art pleased with me, grant me a boon, who ask thee for it. I have already obtained a boon, bestowing on me immunity from death at the hands of gods, Gandharvas and Dānavas; and Rākshasas and Guyhakas and Nāgas; and others also that are of more than oridinary strength. Man count I not O god: They, I deem, are insignificant. I have also, O destroyer of Tripura, received a long lease of life from Brahmā. Now I wish to pass the remainder of my days in peace: and do thou grant me a weapon.' Thus addressed by him, (Rāvana,) Sankara gave him an exceedingly effulgent sword, famed as Chandrahasa; and the master of spectres then also granted him peace for the rest of his life. And making (the sword) over to him, Sambhu said,—'Thou must not disregard this. If disregarded, it will for certain come (back) to me?' Having thus received his name from Maheçwara, Rāvana, saluting Mahādeva, ascended Pushpaka. And then, O Rāma, Rāvana, began to go round the earth. And opposed at places, by the heroic Kshatriyas endowed with energy and irrepressible in fight, who refused submission, he exterminated them along with their retainers; while other men of wisdom, knowing the Raksha to be invincible, said unto the Rākshasa elated with strength,—"We have been conquered?"

SECTION XVII.

"And then, O King, the mighty-armed Rāvana ranging the earth, came to Himavān and began to go round it. And it came to pass that there he saw a damsel wearing a dark deer-skin and matted locks, leading the life of a saint, and flaming like a celestial. And seeing the girl observing high vows, endowed with beauty, he, with his soul overwhelmed

with lust asked her, laughing. 'How is it, O amiable one, that thou actest thus contrary to thy youth? This course of life surely doth not befit thy beauty. Thy loveliness, O timid one, is peerless, capable of maddening folk with desire. It doth not behove thee to lead an ascetic mode of life,—this would suit an old person. Whose daughter art thou, O gentle lady? And what is this (vow) that thou practisest? And O fair faced wrench, who is thy husband? He who hath thee for his wife, is, O timorous one, hath religious merit on earth. Tell all about this to me who ask for it. For whom dost thou put thyself to trouble?' Thus accosted by Rāvana, that illustrious girl, having asceticism for wealth, having received him hospitably in due form, said, 'My sire is named Kuçodwaja—a Brahmarshi of immeasurable energy, son unto Vrihaspati, endowed with grace, and like unto Vrihaspati himself in intelligence. And while that high-sould one was engaged in the daily study of the Vedas, I was born as his word-impregnated daughter, named Vedavati. When the gods and the Gandharvas and the Yakshas, Rākshasas, and Pannagas, coming to my sire asked for me, O foremost of Rākshasas, my father did not bestow me on any one of them. And I shall tell thee the reason thereof; listen, O long-armed one. My father's intended son-in-law was even Vishnu—sovereign of the celestials, and the lord of the triune world; and my father would not bestow me on any other. And hearing this, a certain king of the Daityas, named Sumbhu—proud, of his prowess was wrought up with wrath, and one night as my sire was on bed, that wicked one slew him. Thereat my forlorn mother, of exalted righteousssen embracing my father's body entered into fire. Then wishing to realize my father's wish touching Nārāyana, I have fixed my heart even upon him. Having made this promise, I have deen carrying on rigid austerities. Thus, O foremost of Rikshasas. I have related unto thee everything. Nārāyana si my husband, and not any one else than that best of male

beings; and desirous of having Nārāyana I have adopted severe restraints. I know thee, O king. Go thou, O son of Paulastya. By virtue of my asceticism I know all that takes place in these three regions.' Thereat descending from the front of his car, Rāvana, afflicted with the shafts of Kandarpa, again addressed that girl, observant of a mighty vow, 'O thou of shapely hips, in as much as such is thy intent, thou must be very proud. O thou having the eyes of a young antelope, accumulation of religeous merit suits old people. Thou, furnished with every perfection, should not talk thus. Thou art the paragon in these three worlds. Thy youth waxeth away. I am the lord of Lankā, O gentle lady. known as Daçagriva. Be thou my wife, and enjoy pleasures according to thy desire. Who is he whom thou callest Vishnu? O mild one, neither in prowess, nor in asceticism, nor in enjoyment, nor in strength, is he my equal, whom, O damsel, thou seekest.' Thus accosted, Vedavati said unto the night-ranger 'Do not say so' in respect of Vishnu, lord of this triune sphere, bowed down unto by all creatures. Save and except thee alone, who, that is intellegent, crieth down (Nārāyana), O King of Rākshasas.' Thus addressed there by Vedavati, the night-ranger seized the girl by the hair. Thereat Vedavati, wroth, cut off her hair with her hand transformed into a sword. And then, flaming up in ire and as if consuming the night-ranger, she, preparing a funeral pyre, hastened to make away with herself. "Thou abject, having been outraged by thee I wish not to live. Therefore, O Raksha, I will enter into fire in thy very presence. And as I have in this world been dishonored by thee thou art nefarious. I shall again be born to compass thy destruction. It lieth not in a female to slay a male intent on sin; and if I utter a curse, it shall cost my asceticism. But if I have done anything, given away any thing, offered obtations unto the fire, then I shall be the chaste daughter of some virtous person, albeit unborn of

any female vessel.' Having delevered herself thus, she entered into the flaming fire; and thereat a celestial shower of blossoms rained all around from heaven. O Lord, this is she that hath been born as the daughter of king Janaka,—thy wife, O mighty-armed one. Thou art the eternal Vishnu. The enemy, endowed with the splendour of a hill, formerly that had been slain through the wrath (of Vedavati), hath now been slain by her, by help of thine superhuman prowess. And this one of eminent righteousnesss would again spring up on earth like a flame from a field furrowed by the plough. This one named Vedavati was born in the Krita age; and in the Tretā age, for compassing the destruction of that Raksha, she was born in the Maithila line of the high-souled Janaka."

SECTION XVIII.

When Vedavati had entered into fire, Rāvana, ascending Pushpaka, began to range the earth. And coming to Uçiraviga, Rāvana saw a king (named) Marutta, sacrificing along with the deities. And a righteous Brahmarshi named Samvartta, the very brother of Vrihashpati, officiated at the sacrifice accompanied by the deities. And seeing that Raksha invincible by reason of the boon he had received, the deities, apprehensive of being worsted by him, assumed the forms of beasts. And Indra became a peacock and the king of righteousness, a crow, and the bestower of riches a lizard, and Varuna a swan; and, O slayer of foes, others also became other beasts. And then Rāvana entered into that sacrifice

like an unclean dog. And then coming up to the king, Rāvana—lord of Rākshasas—said: 'Give me battle, or say,—*I am defeated.*' Whereat king Marutta asked, him—'Who art thou'? And Rāvana laughing in contempt said,—'O king, I am delighted, that lacking curiosity, thou dost not dishonour Rāvana, younger brother unto the bestower of riches. What other man is there in these three regions that knoweth not the might of me, who, conquering my brother, has got possession of this car.' Thereat Marutta spoke unto Rāvana, saying,—'Blessed for sooth art thou, by whom thy elder brother hath been vanquished in fight; and a person so praiseworthy there is not in the three worlds. An act, that is divorced from righteousness and that is reprehended by people, can never be praiseworthy. Having committed a foul act, plumest thou upon thy having vanquished thy brother? And practising what piety hadst thou a-fortune received the boon? I had never before heard the like of what thou sayest. But O perverse one, stay now. Living thou shalt not back. To-day with my sharpened shafts shall I despatch thee to the abode of Yama.' Then taking up his bow and arrows, that king of men went out for encounter; but Samavartta stood in the way. And that great sage said unto Marutta words informed with affection 'If thou hear my speech, thou shouldst not fight. If this Maheçwara-sacrifice should remain incomplete, it wil burn up thy dynasty. Where is the fight of one initiated in a sacrifice? And where is the passion of one initiated in a sacrifice? And victory is ever uncertain; and the Rākshasa is difficult to vanquish. And thereupon, the lord of Earth—Marutta—desisted in consonance with the instructions of his spiritual preceptor; and composed addressed himself to completing the sacrifice, giving up his bow with the arrow set. And thereat considering him as defeated, Suka proclaimed this all round; and

from delight cried aloud, 'Victory unto Rāvana!' And then devouring the Maharshis that were present at the place of sacrifice, Rāvana, satiated with their blood, again went to the earth. On Rāvana having departed, the deities, inhabiting the etherial regions—Indra etc.—assuming their proper forms, addressed those creatures. And from joy Indra spoke unto the purple-plumed peacock,—'Pleased am I with thee thou righteous one. No fear shall spring to thee from serpents; and thy plumage shall be furnished with an hundred eyes. And when I shall shower, thou shalt be filled with glee as a token of my satisfaction with thee.' Thus did Indra—chief of celestials, confer a boon on the peacock. Formerly, O king, the peacock's wings had one unvaried blue. Having received the boon, the peacock departed. Then O Rāma, the king of righteousness said unto the crow, seated in front of the sacrificial apartment 'O bird, I am well pleased with thee. Listen to my words as I utter them. As I have been pleased with thee, thou shalt without doubt, enjoy immunity from the various ailments to which the birds are subject. And O bird, from my curse fear of death shall not approach thee; and thou shalt exist so long as people do not slay thee. And those men residing in my dominion, being smitten with hunger, shall be refreshed along with thy relations, when thou hast eaten and been refreshed.' Then Varuna addressed that lord of birds the swan ranging the waters of the Gangā,—'Listen to my words fraught with joy, thy hue shall be charming, mild, and like unto the lunar disc; and it shall be beautiful, resembling the sheen of spotless foam. And approaching my person thou shalt ever be beautiful to behold; and thou shalt, as a sign of my gratification, attian unparalleled complacence.' Formerly, O Rāma, swans had not a hue of one unvaried whiteness. Their wings ended in, blue, and their breasts wore the spotless hue of tender grass. And then Vaiçravana addressed the chameleon as it was stationed

at the mountain: 'Thy hue shall be gold-gleaming. Pleased am I with thee. Thy undeteriorating head shall be ever gold-hued. And this golden hue of thine shall proceed from my gratification?' Having thus conferred boons on them at that festal place, the celestials, along with the king, (on the sacrifice) having ended, went to their abode.

SECTION XIX.

"Having vanquished Marutta, that lord of Rākshasas—the Ten-faced one—eager for encounter, began to range the capitals of the foremost monarchs (of the earth). And coming to the most powerful crowned heads (in the world) resembling Mahendra and Varuna, the Rākshasa king said: 'Give me battle; or declare—we have been defeated. This I am resolved upon. Otherewise there is no escape for you?' Thereat those wise kings, possessed of great strength, and ever abiding by righteousness, being frightened (at Rāvana's intimidation), took counsel of each other. And knowing the superior strength of the foe, they said,—'We have been defeated.' Dushkanta, O child, and Suratha, and Gādhi, and Gaya and king Pururavā—all these kings said: 'We have been defeated.' And then Rāvana—sovereign of the Rākshasas—presented himself before Ayodhyā, governed by Anaranya, like Amarāvati ruled by Sakra. And coming to that foremost of men—king like unto Purandara himself in prowess, Rāvana said,—'Give me battle; or say I have been defeated. This is my mandate.' The lord of Ayodhyā, on hearing the words of that wicked-minded one, Anaranya, enraged, addressed the

Rākshasa-chief, saying,—'O king of Rākshasas, I will give thee combat, stay thou. At once prepare for fight, and I also shall go and prepare myself.' And when he had heard everything (regarding Rāvana), the forces of that foremost of kings that had been intended for conquering (Rāvana), sallied forth ready for bringing about the destruction of the Raksha,—ten thousand elephants, a *niyuta* horse, and many thousands of cars and infantry, O best of men; and, that host consisting of infantry and cars, marched for encounter, covering up the earth. And then, O thou proficient in fight, there took place a mighty and wonderful encounter between king Anaranya and that lord of Rākshasas. And that host, of the king encountering the forces of Rāvana, were extinguished like unto clarified butter thrown into the (sacrificial) fire. And having faught valorously for a long time, the remnant of the royal forces, suddenly coming in contact with the flaming Rākshasa ranks, were destroyed like unto swarms of locusts entering into fire. And he saw the mighty army of that powerful monarch destroyed by the (adversary), like unto a hundred streams absorbed by an approaching ocean. And then himself drawing his bow resembling the bow itself of Sakra, that foremost of sovereigns, beside himself with wrath, approached Rāvana. And brought down by Anaranya, his (Rāvana's) councillors—Maricha, Suka, and Sarana with Prahasta,—took to their heels like unto dear. And then that son of the Ikshawāku race discharged eight hundred arrows at Rāvana's head. And like unto showers pouring down on the top of a mountain, his shafts did not inflict any wound (on Rāvana). And then the king, smitten on the head with a slap by the enraged king of Rākshasas, dropped down from his car. And the king, deprived of his senses, fell down on the earth, with his body trembling all over; as falls in a forest a *sála* scathed with heaven's fire. And thereat the Raksha, laughing, spoke unto that Ikshwāku, lord of the earth,—'What is this that thou hast gathered as the fruit of thy encounter

with me. O king, there is none in this triune sphere that can combat with me. Having hitherto been sunk in lunacy, thou hast not heard of my strength.' As he was speaking thus, the king, whose sounds were fast running out said: 'What can I do in this matter. Verily time is incapable of being controlled. I have been overcome by Time; thou art merely an instrument. What can I do now, when I am going to lose my life? I never turned away from fight; I have been slain fighting. But, O Rākshasa, I shall tell thee something in consequence of the disgrace that the Ikshwāku race has met with (to-day). If I have practised charity, if I have offered oblations into fire, if I have carried on pious penances, if I have governed my people well, then be my words verified! There shall spring in the line of the high-souled Ikshwāku, one named Rāma—son unto Daçaratha, who shall deprive thee of thy life.' As he uttered this imprecation, the celestial kettle-drums sounded like the roaring of clouds; and blossoms showered down from the sky. And then, that best of kings, went to heaven; and when that king had gone to the celestial regions, the Rākshasa (also) went away.

SECTION XX.

As the lord of Rākshasas was ranging the earth frightening everyone, Nārada—foremost of ascetics, came to that wood mounted on a cloud. And thereupon saluting him, the night-ranger Ten-necked one—enquired after his welfare as well as the occasion of his visit. And that Devarshi—the exceedingly energetic Nārada of immeasurable

splendour, seated on the back of the cloud, addressed Rāvana, who was stationed in Pushpaka, saying,—'O lord of Rākshasas, O placid one, O son of Viçravā, stay. I am well pleased with thy prowess and fame. And even as Vishnu had pleased me by destroying the Daityas, thou pleased me by harassing the Gandharvas and serpents. I will tell thee something. If thou wouldst hear what I have to say then, O child, listen heedfully as I unfold it. Why, my child, dost thou slay these*; thou art incapable of being slain by even the celestials. All these (men) are subject to death, they are verily slain. The world of man is unworthy of being afflicted by thee who art incapable of being destroyed by Deities, Dānavas Daityas, Yakshas, Gandharvas and Rakshas. Who should slay creatures, who are ever stupid in respect of their welfare, environed by mighty dangers, and encompassed by decrepitude and hundreds of ailments? What sensible person can set his heart on slaying human beings who are everywhere beset with a perrennial stream of evils. Do not thou enfeeble those beings who are already enfeebled and smitten by Divinity with hunger, thirst, old age etc. and who are overwhelmed with sorrow, and grief. O mighty-armed one, O lord of Rākshasas, behold man, albeit having their sense stupified, engaged in the pursuit of various interests, and themselves not understanding their own ways;† some pass their time merrily with dancing and playing on musical instruments while others weep distressfully with tears streaming from their eyes down their cheeks. And down fallen on account of their attachment for their mothers and fathers and sons, and of their desires touching their wives and friends they set small store by labours having the hereafter as their

* *i. e.* human beings.

† *Gati*—according to the commentator, means the time of employment and suffering.—I think the ordinary meaning answers, and give it accordingly.—T.

object. What then is the use of afflicting a race that is brought down ever by its own infatuation. O placid one, this world is verily conquered by thee. These for certain will have to repair to the abode of Yama. Therefore, O Paulastya, O captor of hostile capitals, do thou put down Yama. On him being conquered, all will doubtless be conquered by thee.' Thus addressed Lanka's lord, flaming in native energy, addressed Nārada, laughing and saluting him, 'O thou that delightest in the sport of gods and Gandharvas, and that takest pleasure in warfare, I am ready to go to the nethermost regions for the purpose of conquest. And conquering the three worlds, and bringing under subjection serpents and celestials I shall for ambrosia churn the nether regions.' Then the reverend sage Nārada spoke unto the Ten-necked one,—'Who save thee can forsooth go on that journey? Verily, O irrepressible one, O destroyer of foes, the way leading to the city of the lord of the dead is difficult of access.' Thereat laughing, the Ten-faced one said to the saint resembling a mass of white clouds, 'This is done. Therefore,* O great Brahman, intent upon slaying the Vaivaçwata's son, I will go by this way which leadeth to the king—the offspring of the sun. And, O master, from wrath I have vowed that I will, eager for encounter, O reverend one, conquer the four Lokapālas. Then here go I to the city of the lord of the Pitris; and I am determined to compass the death of him that visiteth creatures with smart.' Having delivered himself thus and saluted the sage, he, entering the southern way with his councillors, proceeded along. And the exceedingly energetic Nārada—best of Brahmans—resembling a smokeless fire, remaining rapt for a while, began to reflect;—'How can (Rāvana) conquer Time who, when its life waneth, righteously visiteth with affliction the time, sphere with Indra, fraught with mobile

* *i. e.* As thou hast commanded me.

and immobile. How can this lord of Rākshasas, of himself, go to him who, resembling another fire, beareth to the gifts and acts (of persons),—that high-souled one of whom attaining consciousness, people put forth their activity; and afflicted with the fear of whom these three worlds fall away? How can (Rāvana) subdue him who ordaineth things both great and small, who meteth rewards and punishments for good and bad acts, and who himself hath conquered the three worlds? Resorting* to what other means shall Rāvana secure (victory)? I am curious about it: To Yama's abode shall I go for witnessing the encounter between Yama and the Rākshasa."

SECTION XXI.

HAVING reflected thus, that foremost of Vipras endowed with fleet vigor, bent his steps towards the abode of Yama, for the purpose of relating to him all that had taken place. And there (he) saw that god—Yama—sitting in front of fire and offering into it the good and evil fruits of their actions.†

And seeing the Maharshi Nārada arrive there, Yama offering him *arghya* according to the ordinance, addressed him saying, when he was seated at his ease: 'O Devarshi,

* Explains the commentator: 'Time hath every thing under its control. Like the all-enclosing space, time pervades all that is. This being so, resorting what transcending Time, shall Rāvana obtain victory over it."

† Ordaining happiness and misery to the lives of people according to their acts.'—T

is it well with thee? And doth virtue deteriorate.'* And, why, O thou honored of deities, and Gandharvas, dost thou come?' Thereat the reverened sage, Nārada, said; Hearken. I shall tell (thee); and (after hearing me out) do thou what is fit. O king of the Pitris, here cometh the night-ranger named ten-necked, for bringing thee under his sway —thee who art incapable of being conquered. And, O master, for this reason it is that I have come hither hastily,—doubtful what shall befall thee who hast the rod for thy weapon. In the meanwhile they saw the Raksha's car approach from afar, flaming and like unto the ray-furnished (one) risen. And dispelling the gloom of that region with the effulgence of Pushpaka, that exceedingly powerful (Rākshasa) came forward. And the mighty-armed ten-necked one all around saw creatures reaping the consequences of their fair and foul acts. And there he saw Yama's soldiery along with Yama's followers, fierce-forms, grim-visaged and terrific. And he saw coporeal beings undergoing torments and pain, and emitting loud cries and sharp shrieks; preyed on by worms and fell dogs: and uttering words capable of striking pain and terror into the heart (of the hearer): and people swimming in the Vaitaraini profusely running blood; and momentarily burning with hot sands; unrighteous wights pierced in a wood of *asipatra*, (plunged) in Raurava, in the river of borate of soda; and (cut) with razor-edges; asking for drinks; and afflicted with hunger and thirst; converted into corpses, lean, woe-begone, and pallid with hair flowing loosely; having dust and filth (on their bodies), and running about distressfully with dry forms;—on

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* The original has: "Doth *not* virtue wane." This in English would imply the very reverse what Narada intends to say. He says: 'Doth religion deteriorate?'—*i.e.* 'I hope, religion doth *not* deteriorate.' This is an idiom and natural usage accounts for it, although that usage must in the nature of things be based on a subtle ground of reason.—T.

the way saw Rāvana by hundreds and by thousands. And Rāvana also saw some in front of houses engaged in merry-making with songs and strains of instruments,—as the fruit of their pious acts; and (saw) the giver of kine regailing themselves with milk; the dispenser of rice, feeding on the same, the bestower of abodes, enjoying mansions, as the fruit of their several acts; and persons living with damsels decked with gold and gems and jewels; and other pious folks, flaming in their native energy, all these saw Rāvana lord of Rākshasas. And by his might that mighty one delivered those that were being tormented by their wicked acts. And on being liberated by that Raksha—the ten-necked one, those creatures in a moment began to enjoy their release, that had come to them without thought or suspense. And on the dead being delivered by the magnanimous Rākshasa, the guards of the dead, getting enraged, rushed at the Rākshasa sovereign. And there arose a mighty tumult from all sides; from the heroic warriors of the king of righteousness rushing (all around.) And those heroes by hundreds and by thousands assailed (Pushpaka) with *prâças*, and bludgeons, and darts and maces, and spears and *tomaras*. And swiftly swarming like bees, they began to break the seats, blocks, daises and gateways (of the car.) And in that conflict Pushpaka presided over by divine energy, incapable of being destroyed by virtue of Brahma power, being broken, resumed its former shape. Countless were the soldiers of that high-souled one consisting hundreds and thousands of heroic warriors, (ever) forward for fight. And according to the measure of their might his (Rāvana's) councillors—great heroes all, as well as the ten-faced one himself with might and main, faught with trees and crags and hundreds of blocks of buildings. And those councillors of the lord of Rākshasas, assailed with every kind of weapons, with their persons bathed in blood, faught fiercely. And O large-armed one the exalted councillors of Yama and Rāvana sore

assailed each other with arms. And leaving the councillors alone the highly powerful warriors of Yama rushed against Daçānana* with a shower of spears. And then pierced through and through by those weapons, with his person covered with blood, the Rākshasa king appeared like a flowering Kinçuka in Pushpaka.† And thereat that powerful one, by virtue of his mastery over weapons, began to hurl darts and maces, *prâças* and spears and *tomaras* and crags and trees. And that terrific shower of trees, rocks and arms, alighted on the army of Yama (fighting) on the earth. And snapping those weapons and resisting (those vollies of) arms, they smote at the Rākshasa fighting alone by hundreds and thousands. And encompassing him even as clouds encompass mountain, they rendered (Rāvana) inert by means of *Bhindipâlas* and darts. And with his mail torn open, his anger raging fiercely, and covered with blood streaming over his person, he, forsaking his car, stood upon the ground. And then furnished with his bow and holding his shafts, (Rāvana) regaining his senses in a short time, increased in energy and stood in the field like the finisher. And now fixing the divine Pāçupata on his bow, and saying unto them, 'slay! slay!' he drew that bow. And enraged, (Rāvana) resembling Rudra himself, in fight drawing his bow to his car, discharged that shaft even as Sankara had discharged at Tripurā. And the appearance of the shaft was like an extinguishing fire in summer with smoke with flames, burning up a forest. And garlanded with glory that shaft

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* Râvana.

† This simile is peculiarly appropriate and beautiful. Pushpaka, the name of Ravana's car, means composed of flowers; and this signification shining askance, as it were, over the direct sense of the sentence, heightens the delight the reader feels on imaginging the principal figure. 'Ravana seated in *Pushpaka*, covered with blood, looked like a blossoming Kinsuka.'—T.

followed by ghosts,* in that encounter ; rushed on, burning to ashes the loose bushes and trees lying in its way. And burnt up by its energy, the most of Vaivaswata fell down in the field like unto banners of Mahendra. And thereat the Rākshasa of terrific prowess along with his councillors began to set up tremendous shouts; as if making the earth tremble.

SECTION XXII.

HEARING his mighty shouts, that lord Vaivaswata knew that his adversary had gained the day and that his own host had been destroyed. And knowing that his forces had been slain, he, with his eyes crimsoned with passion hastily spoke unto his charioteer, 'Bring thou my car.' And thereat the charioteer brought the noble and mighty car and stood (there) and then that exceeding energetic one mounted the car. And in front (of his car) stood death, equipped with *praças* and maces in his hands, who makes nothing of this entire triune world ; incapable of deterioration. And beside (him) was the rod of Time in its native from—the divine instrument of Yama like unto a flaming fire on account of its own energy. And then on beholding Time, infuriated, tending to strike terror into all creatures, was agitated the triune universe, and trembling over took the denizens of heaven. And the charioteer urged on the steeds possessed of graceful splendour ; and arrived where the lord of Rākshasas was posted. And in a moment those horses

* The instrument being Siva's, it naturally was followed by *ghosts*, as his attendants.—T.

like unto thought (in celerity,) and resembling the steeds themselves of Hari, took Yama where the warfare had already begun. And seeing the frightful car in that aspect with Death present in it, the ministers of the Rākshasa monarch at once took to their heels. And in consequence of their being comparatively inferior in point of strength they were deprived of their senses, and afflicted with fear; and saying, 'Here we are not equal to fighting' they went their way. But seeing that car capable of striking terror into folks, the Ten-necked did not experience any agitation, nor did fear enter his heart. And approaching Rāvana, Yama, enraged, discharged spears and *tomaras*, and began to pierce Rāvana's marrow. But Rāvana, without at all feeling any smart, began to shower arrows on Vaivaswata's vehicle, resembling a downpour caused by clouds. And again at his spacious breast, that Rākshasa who had undergone slender injury, could not resist, (Yama's arms) with hundreds of mighty darts hurled. And in this way that destroyer of foes—Yama fought for seven nights with various arms; until at length his enemy was driven back and deprived of his senses. And then, O hero, there took place mighty onset between Yama and the Rākshasa both eager for victory and both never tiring of fight. And celestials and Gandharvas and Siddhas, and the supreme saints, placing Prajāpati at their head, presented themselves at the fight. And the encounter that then took place between that foremost of of Rākshasas and the lord of the Dead was like the universal upheaval. And stretching his bow resembling in spleandour the thunderbolt of Indra, he discharged arrows covering up the sky. And he smote Death with four, the (Yama's) charioteer with seven, and swiftly struck Yama in the marrow with hundreds and thousands of shafts. And then from forth Yama's mouth there issued darted flames with his teeth mixed with smoke, the fire of his fury. And witnessing this wonder in the presence of the deities and Dānavas,

both Death and Time were fired with wrath and were filled with delight. And the Death, growing still more wroth, addressed Vaivaswata saying;—"Let me go. I shall slay this sinful Rākshasa. Even this is my native might this Rākshasa will be no more. Hiranyakaçipu, the gracaful Nemuchi, and Shamvara, Nishandi and Dhumketu and Virochana's offspring Vali, and the Daitya Shamvu that mighty monarchs, Vritra and Bāna; and Rājarshis versed in all branches of learnings and Grandharvas, and mighty serpents, and sages, and Pannagas and Yakshas, and swarms of Apsaras and the Earth herself containing vasty oceans and mountains and rivers and trees, at the unrolling of a Yuga—all these, O mighty monarch have I brought to dissolution. All these and many more endowed with strength and incapable of being overcome, were at the very sight of me compassed with peril,—and what is this ranger of the night? Let me go. O thou cognizant of righteousness,—I shall slay this one. There is none that, albeit strong, can survive after having been seen by me. Verily this is not mine strength,—this might pertaineth to me by nature. O Time, if seen by me, he won't live for a moment.' Hearing these words of his, the puissant king of righteousness spake there unto death,—'Do thou stay. I myself shall slay him.' Then with his eyes reddened that lord, Vaivaswata, wielded with his hand the infallible dart of time; while by him lay the redoubtable noose of time and the mace in its native shape resembling fire and the thunderbolt. He, who by his very sight draweth away the lives of creatures,—what should be said of its touching and being hurled at people? And touched by that powerful one, that mighty weapon, *engist* with flames, attained access of enèrgy, and seemed to consume the Rākshasa. And in the field of battle, every one afflicted with fear, ran away from it. And beholding Yama with his rod uplifted, the celestials were agitated. And on Yama being desirous of slaying

ávana, the great-father manifesting himself spake unto ama: 'O Vaivaswata, O mighty-armed one, O thou of measurable prowess, this certainly must not be. Thou ouldst not with thy rod slay the night-ranger; for, O remost of celestials, I have conferred a boon on him; id thou shouldst not render false the words that I have tered. Verily he, that, whether a god or a human being, all falsify my words, shall render this triune universe lse. There is no doubt about this. If this terrific weapon, pable of affrighting the three spheres, be discharged alike friends and foes, it will destroy creatures. This rod of time, immeasurable might and incapable of being resisted by atures, was created by me as having the power of com- ssing the death of all beings. Therefore, O mild one, ou forosooth shouldst not bring it down on Rāvana's head. If s alights on any one, he doth not live for a moment. hether on this weapon allighting, the ten-necked does not , or if he does do either way falsehood is the consequence. erefore do thou keep thy uplifted weapon off Lankā's l. If thou have any care for these worlds do thou ablish my truth.' Thus addressed, Yama then ansewred, rastrain this rod. Thou art our Lord. But as n not slay this one who hath obtained a boon, what n shall I do now in the field? Therefore shall I disappear n the sight of this Raksha.' Having said this, even e did he vanish with his car and horses. And having quished him and distinguished his name, he again ascended Pushpaka and went out of the abode of Yama. And a delighted heart Vaivaswata along with the deities led by Brahmā—as well as that mighty ascetic-Nārada, t to the celestial regions."

SECTION XXIII.

HAVING vanquished Yama, the foremost of celestials, Rāvana delighting in warfare, saw his adherents. And seeing Rāvana, with his person bathed in blood, bettered by the weapon discharged at him, they were seized with surprise. And hailing him with victory, the councillors headed by Māricha, having been encouraged by Rāvana, ascended Pushpaka. And then the Raksha entered the regeon of waters—the abode of Daityas and serpents, well protected by Varuna. And arriving at Bhogavati—the city governed by Vāsuki, he brought the serpents under subjection and then, delighted, bent his course to the palace—Manimayi. There dwelt the Nivatakavachas, who had obtained boons. Those Daityas were possessed of prowess and endowed with strength,—carrying various weapons, breathing high spirits and invincible in battle. And the Dānavas and Rākshasas growing enraged fell to raving each other with darts and tridents, Kuliças and axes and *pattiças*. And as they faught one entire year passed away and neither side obtained victory or was worsted. And then that way of the triune sphere, that God, the undeteriorating Great-father, swiftly presented himself on the scene mounted on his excellent car. And making the Nivatakavachas desist from battle the ancient great-father spake in clear words—'Even the celestials and the Asuras are not able to vanquish this Rāvana in battle; nor can the Dānavas backed by the gods can destroy you. Do you therefore turn your minds to making friends with the Rākshasa. All interests are forsooth the common possession of friends.' Thereat Rāvana made friends with the Nivatakavachas in the presence of Fire; and then rejoiced greatly. And duly

honored (by them) Daçānana passed there a year, without any feeling of that place being different from his own home: and spent his time agreeably. And having learnt there an hundred sorts of illusion, he directed his course to Rasātala, searching for the city of the lord of waters. And then going to the city named Açma ruled by the Kālakayas, (Rāvana) slew the Kālakayas endowed with terrific striength ; and then with his sword cut off his brother.in-law,* the husband of Surpanakhā, the mighty Vidyutjibha possessed of terrific strength; as that Rākshasa in the encounter was licking (the limbs of Rāvana's followers).† Having vanquished him, he, in a moment, destroyed four hundred Daityas. And then the lord of Rākshasas saw the grand abode of Varuna resembling a mass of white clouds, and effulgent like unto Kailāça itself ;—and also saw the milk-conserving Surabhi stationed there ; from the streams of whose milk was produced the ocean named Kshiroda.‡ And there Rāvana saw the mother of kine and the foremost of bulls ; from whom springeth that maker of night the mild-beaming-moon : taking refuge under whom subsist the prime saints and those living on froth, the froth§ (of milk) ; and wherefrom sprang ambrosia as well as the Swadha of Swādhā-subsisting ones¶, even her that goeth with human beings under the name of Surabhi. Having gone round this

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* *Cyalá* means a wife's brother, Vidyujjibha was however, the *husband of his sister*.—T.

† This explanation is the commentator's.

‡ Lit, the sea of milk.

§ A typical instance of the lengths which the self-denial of the Hindu sages went is furnished by the case of a certain class of ascetics, who, abstaining from every other kind of food, lived solely on the froth of milk, falling off from the udders after the calf had drunk it. This froth-drinking, in preference to drinking the milk itself was dictated by a motive of charity—viz, not to deprive the calf of her legitimate fare.—T

¶ The ancestral manes.

wonderful (cow), Rāvana entered the exceedingly dreadful abode of Varuna) guarded by various kinds of forces. And then he beheld Varuna's splendid mansion, streaming with hundreds of torrents, resembling a mass of autumnal clouds, and always wearing a delightful aspect. And killing the generals of the forces, after having been resisted by them, he addressed the warriors, saying,—'Do you speedily acquaint your king with this "Rāvana hath come here seeking battle." Do thou give him fight, or say with joined hands. 'I have been defeated by thee, and then thou hast no fear whatever?' In the meantime the sons and grandsons of the high-souled Varuna, as well as those of Pushkara issued forth. And they, endowed with every virtue, accompanied by their own forces, yoked cars furnished with the effulgence of the rising Sun, and coursing at the desire of their riders. And then there took place a mighty encounter capable of making people's down stand on end, between the sons of the lord of waters, and those of the intelligent Rāvana. And in a short while that entire host of Varuna was brought down by the highly powerful councillor of that Rākshasa Daçagriva. And seeing their own forces brought to straits in the conflict and driven back in the fight with networks of shafts, and down on the ground and seeing Rāvana in Pushpaka, Varuna's sons swiftly shot into the welkin with their fleet-footing cars. And after they had attained a station of equal vantage (with Rāvana) in the sky,* great was the encounter that then took place in the sky, resembling the encounter of the deities and the Dānavas. And turning away Rāvana in the conflict by means of shafts resembling fire, they, exceedingly rejoiced, emitted various shouts. And then Mahodara, eneraged on seeing the king sore pressed, casting

* Ere this Rávana was fighting on Pushpaka, while Varuna's sons fought on the earth.

off fear, and wrought up with rage, began to go around, eager for fight. And smit with his mace by Mahodara, Varuna's sons coursing at will and resembling the wind (in velocity), dropped down to the ground. And having slain those warriors and also those horses of Varuna's sons (Mahodara) seeing them lying down deprived of their cars swiftly sent up a tremendous cheer. And destroyed by Mahodara, their cars and horses together with their foremost charioteers, lay low on the earth. And then forsaking their cars, the sons of the high-souled Varuna, stationed in the sky, did not experience any pain* by virtue of their native power. And having stretched their bows they pierced Mahodara, and then, all together they greatly angered prevented Rāvana. As the clouds, with a thousand torrents cleave a mountain, so they, with dreadful shafts, resembling thunderbolts and discharged off the bows, pierced him. Thereupon the Ten-necked (demon), excited with wrath like the fire of dessolution, pierced them to their very vitals with highly dreadful arrows. And stationed above, he showered on them variegated maces, *Vallás*† *Pâtticas*, *saktis* and huge *Sataghnis*.

Thereupon with the arrows the infantry were greatly exhausted like unto young elephants six years old, fallen in mire. Beholding Varuna's sons thus worn out and overwhelmed the highly powerful Rāvana roared in delight like unto clouds. Thereupon emitting loud cries the Rākshaha, like unto a cloud, with a downpour of diverse shafts, destroyed the offspring of Varuna. Thereupon they were all defeated and fell dead on the ground and all their followers fled away from the field of battle to their homes. Rāvana spoke unto them.—"Do ye communicate this to

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* By virtue of their immortal origion.

† An arrow with a ceresent-shaped head.

Varuna." Whereto his minister Prahasta replied unto Rāvana saying—"O great king—Varuna's sons are slain and the lord of waters, whom thou art inviting for battle, hath gone to the region of Brahmā, to hear songs. While the king is away, what is the use of taking trouble, O hero? And all these heroic sons (of Varuna) have been vanquished." Hearing these words and spreading his own name the lord of Rākshasas expressing sign of joy, issued out of Varuna's abode. And returning by the way by which he had come, the Raksha, stationed in the welkin, proceeded towards Lankā."

SECTION XXIV.

AND again journeyed in the city of Açma (the followers of Rāvana) dreadful in fight. There the Ten-necked demon beheld a highly picturesque house—adorned with networks of pearls, having gateways crested with Vaidurjas, golden pillars and abounding in pavements. And the stairs, of that picturesque house resembling the abode of Mahendra, covered with girdles, were made of crystal. Beholding that excellent house the highly powerful Rāvana thought within himself—"Whose is this beautiful house, resembling the summit of Meru? Go, O Prahasta, and learn quickly whose house is this." Thus ordered, Prahasta entered that excellent house—and finding none in one appartment he entered another and thus entering seven apartments he at last saw a flame of fire. There was a man in that flame, who, when seen, laughed aloud. Hearing that dreadful laughter Prahasta's down stood on their end. There was another man in that flame, as if in a swoon,

engarlanded with golden lotuses, incapable of being looked at, like the sun, and resembling the Yama's self. Beholding that the night-ranger speedily issued out of the house and communicated it unto Rāvana. Thereupon, O Rāma, having descended from Pushpaka, the Ten-necked demon, black as collyrium, entered that house. (Immediately) obstructing the door there stood a huge-bodied man, dreadful like Siva—his tongue was all flame, his eyes were red, rows of teeth beautiful, lips like *Bimba,* his form was handsome, nose dreadful, neck like a shell marked with three lines, jaws were spacious, beards thick, bone fleshy, teeth huge and his appearance was all dreadful. And taking up an iron mace he stood at the gate. Beholding him, Daçānana's hairs stood on their end—his heart and body trembled. And seeing these bad omens, O Rāma, he began to think within himself. He thus meditating that man said—'What art thou thinking, O Rākshasa? Tell me all in confidence. I shall confer upon thee the hospitality of fighting, O hero, O night-ranger.' Having said this he again spoke unto Rāvana, saying—'Dost thou wish to enter into conflict with Bali, or what else is thy intention?' Rāvana was so overwhelmed that his hairs stood on their end; but resorting to calmness he said—'O thou foremost of those skilled in speech, who residest in this house? I shall fight with him; speak out what thou wishest.' He again said (to Rāvana)—"The lord of Dānavas lives here—he is highly generous, heroic, and hath truth for his prowess. He is gifted with many qualities, resplendent like unto Yama with mace in his hand or the newly risen sun and incapable of being defeated in conflict, impetuous, invincible, victorious, powerful, a veritable ocean of accomplishments, sweet-speeched, supporter of the dependants, fond of preceptor and Brahmans, always waiting for opportune hours, gifted with high powers, truthful, of a handsome person, skilful, gifted with all accomplishments, heroic and engaged in the study

of the Vedas. He sometimes walks on foot and moves about like the wind—he shines like fire and spreads heat like the sun. He travels with the gods, spirits, serpents and birds. He does not know fear; dost thou wish to fight with him? If thou dost wish to fight with Bali, O lord of Rākshasas, O thou gifted with great energy, do thou speedily enter (this house) and engage in the encounter.' Being thus addressed the Ten-necked demon entered where Bali was. Beholding the lord of Lankā, the foremost of Dānavas, resembling the flaming fire, and hard to look at like the sun, laughed. And taking that Rākshasa by the hand and placing him on his lap he said. 'O Ten-necked lord of Rākshasas, O thou having long arms, what desire of thine may I satisfy? Do thou tell me what for thou hast come hither.' Being thus addressed by Bali Rāvana said—'I have heard, O illustrious sir, that formerly thou wast bound by Vishnu. Forsooth I am capable of releasing thee from the bonds.' Hearing that Bali laughed and said—'Hear, I shall relate to thee what thou hast asked, O Rāvana. The red-hued man, who stands always at the door—by him formerly all the leading Dānavas and other powerful lords were brought into subjection—by him I was also bound. He is invincible like unto death; who is there on this earth that can deceive him? He, who stands at the door, is the destroyer of all beings, creator and preserver and the lord of the three worlds. Thou dost not know him nor do I. He is identical with past, future and present and is the lord. He is Kali and he is Time—the destroyer of all beings. He is the destroyer and the creator of the three worlds—and he slays all beings mobile and immobile. And that lord of all gods again creates the universe without beginning or end. O night-ranger, he governs and preserves all sacrifices, gifts and oblations to fire. Forsooth he is the creator and the preserver of the universe—there is none so wonderful in the three worlds. O son of Pulasta, He hath been guiding the former Dānavas, myself, yourself like so

many beasts bound with ropes. Vitra, Danu, Suka, Sambhu, Nishumbha, Sumbha, Kālanemi, Prahlada and others, Kuta, Vairochana, Mridu, Jamala, Arjuna, Kansa, Kaitabha, and Madhu used to impart heat like the sun, appear resplendant like the rays, move about like air and pour showers like Indra. All of them celebrated many a sacrifice and were engaged in austere penances. All of them were high-souled and considered the practice of Yoga as a great virtue. Having got by an immense accession of wealth they enjoyed many pleasures, made many gifts, celebrated many sacrifices, studied (many lores) and governed their subjects. They were all protectors of their own kith and kin and slayers of enemies; and in battle, there was none equal to them in the three worlds. They were all heroic, of a high pedigree, versed in all sacred writings, proficient in all branches of learning and indomitable in warfare. Having defeated thousands of celestials in conflict, the high-souled ones conquered the regions. They were always engaged in those works which were not liked by the celestials and used to maintain their own men. They were all inflated with pride and haughtiness and effulgent like the newly-risen sun. The glorious Hari, the lord Vishnu, knoweth only how to bring about their destruction who perpetually assail the celestials. He creates all these and He, bringing about their destruction, existeth in Himself at the time of dissolution. These highly powerful and high-souled Dānava chiefs, assuming shapes at will, have been destroyed by the glorious God. Besides, all these heroes, who have been heard of as being irrepressible and invincible in warfare, have been discomfitted by the wondrous power of Kritānta." Having said this the lord of Dānavas again spoke unto the lord of Rākshsas—'O hero, O thou gifted with great strength, take that flaming discus which thou beholdest and come to my side. I shall then relate to thee the means of eternal liberation. Do what I have told thee, O thou having long

arms. Delay not O Rāvana." Hearing this the highly powerful Raksha proceeded, laughing, O descendant of Raghu, where that celestial *kundala* was. Rāvana, proud of his prowess, easily took it up but could not move it by any means. And being ashamed that higly powerful one again attempted. As soon as it was uplifted the Rakshasa dropped down on ground, bathed in a pool of blood, like unto an uprooted Sāla tree. In the meantime there arose a sound from Pushpaka, and the councillors of that lord of Rākshasas cried aloud. Regaining his sense that Raksha rose up in a moment and lowered his head in shame. Bali said to him—"Do thou come, O foremost of Rakshasas and hear my words. O heroe, the *kundala*, crested with jewels, which thou didst assay to take up, is an ornament for the ear of one of my forefathers. This fell here on the ground, O thou gifted with great strength; another *kundala* was thrown on the summit of the mountain. Besides these *kundalas* his crown was also cast off on the groud before the altar during the encounter. Formerly none bore enmity towards my ancestor Hiranya Kasipu—Time death, or illness. He had no death during the day, night, evening or morning. O foremost of Rakshasas, he did not experience death from any weapon whatsoever. He created a dreadful enmity with Prahlāda. This conflict having taken place with the high-souled and heroic Prahlāda there rose up a dreadful figure of man-lion—a terror unto all, O foremost of Rakshasas. And that terrible figure casting his looks about, all the worlds were over-whelmed.

Thereupon taking him up with his arms he destroyed him with his nails. The person, who is standing at the door, is this supreme Vāsudeva, void of passion. I shall now relate to thee the words of that supreme God; do thou hear, if thy heart is filled with spiritual thoughts. The person, who is standing at the door, hath brought into subjection, in thousands of years, a thousand of Indras, an

Ayuta of gods and hundreds of great Rishis." Hearing these words Rāvana said—" (I have seen) Kritānta, the lord of spirits with Death himself, with hairs standing erect. Serpents and scorpions are his hairs—his tongue is hard as the lightning, his teeth are dreadful—his eyes are red and he is gifted with great velocity and a terror unto all beings. He is incapable of being looked at like unto the sun, unconquerable in battle and is the chastiser of the sinners. He even was defeated by me in conflict. There I did not feel the least pain or fear, O lord of Danavas. I do not know (this person)—it behoveth thee to give me an account."

Hearing the words of Rāvana Bali said—"He is the lord Hari—Nārayana—the protector of the three worlds. He is Ananta,* Kapila† Jishnu‡ and the highly effulgent Manlion.§ He is Kratudhāma¶ Sudhāma‖ and hath the dreadful mace in his hand. He is like unto the twelve Adityas, Purāna and the excellent Purusha; he is like unto the red clouds—the lord of gods and the best god. O thou having long arms, he is encircled by flames, a great devotee and fond devotees; this lord preserveth the universe and hath created it. And he, gifted with great strength, brought about destruction in the form of Time; and this Hari, with a discus in his hand, is sacrifice and is being worshipped in sacrifices.

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* Lit, eternal, endless. Here it is the name of Vishnu.

† A celebrated Muni or saint, the founder of the *Sankhya* system of philosophy; the son of Kardama by Devahuti and according to some an incarnation of Vishnu.

‡ Lit—victorious, or truimphant, a name of Vishnu.

§ *Narasinha*—a name of Vishnu. When prayed for by Prahlâda to appear from a pillar Vishnu came out in the shape of man-lion and slew Hiranya-Kasipu—the king of Datyas and father of Prahlâda.

¶ Protector of sacrifices—a name of Vishnu.

‖ Here it is evidently one of the names of Vishnu. In Vishnu Purana. Book I, Chap. X. we find another account, Vireyas, married to Gauri, had Sudaman, a Loka pala, or ruler of the east quarter, as his son.

He is at one with all gods—all beings, all worlds and all knowledge. He is all forms, the great form, Baladeva and hath long arms; he slayeth heroes, hath heroic eyes, is imperishable and the preceptor of the three worlds. All these sages, who long for final liberation, meditate upon him—he, who can know this Purusha, is not sullied with sins. By remembering him, hearing of him and worshipping him, every thing can be obtained." Hearing these words of Bali, the highly powerful Rāvana, having his eyes reddened with ire, issued out with uplifted weapon. Beholding him thus excited, the lord Hari, with a club in his hand, thought within himself, O Rama, "I shall not slay this sinner for the satisfaction of Brahmā" and assuming his own shape disappeared. And not beholding that Purusha there, the night-ranger issued out of the abode of Varuna, shouting with joy. He went away by the way he had come.

SECTION XXV.

THEREUPON meditating for sometime the lord of Lankā went to the region of the sun and spent the night upon the picturesque summit of the mount Meru. And ascending the car Pushpaka having the velocity of the sun's steeds, he, by various courses, went on and beheld the glorious sun, gifted with all radiance, purifying all, wearing golden *Keyuras* and clothes crested with jewels. His beautiful countenance was

adorned with a pair of excellent ***Kundalas***; and his person was embellished with *Keyuras*,, *Nishkas* and garlands of red lotuses. His body was annointed with red sandal and was radiant with a thousand rays. And beholding that foremost of gods—the sun—that primeval deity, without end or middle, having Uchaisravas as his carrier, the witness of the world and the lord of the universe, the foremost of Rākshasas, being overwhelmed with his rays, said to Prahasta—" O minister, do thou proceed at my behest and communicate unto him my orders—'Ravana hath arrived here for battle—do thou offer him fight.' Or say 'I have been defeated'. Do thou follow one of these extremes."' Hearing those words that Rakshasa proceeded towards the sun and beheld two gate-keepers—Pingala and Dandi by name. And communicating unto them the resolution of Rāvana he stood there silent, being over-powered with the rays of the sun. And approaching the sun, Dandi communicated unto him all this. Hearing of Ravana's intention from Dandi the intelligent sun—the enemy of night—wisely said to him—" Do thou proceed, O Dandi; either defeat Rāvana or tell him 'I have been defeated.' Do whatever thou wishest." Hearing those words he approached the high-souled Rakshasa and communicated unto him what the sun had said. Hearing the words of Dandi the lord of Rakshasas trumpheted his own victory and went away.

SECTION XXVI.

HAVING spent the night on the picturesque summit of the mount Meru and thinking (for some time) the powerful lord of Lankā went to the region of the moon. (And he saw a person) proceeding, seated on a car, sprinkled with heavenly unguents and attended upon by Apsarās. And worn out with the satisfaction of desire he was being kissed there. Seeing such a person his curiosity was greatly excited. And beholding a Rishi there he said to him—"Welcome thou art, O celestial saint. Indeed thou hast come at a proper season. Who is this shameless wight that is going seated on a car and attended by Apsaras? Does he not perceive his object of fear?" Being thus addressed by Rāvana, Parvata said—"O my child, O thou gifted with great intellect—Hear I shall describe to thee the truth. By him all the worlds have been conquered and Brahmā hath been propitiated. And he is now proceeding to that excellent region full of bliss for obtaining final liberation. As all the worlds have been conquered by thee by virtue of thy asceticism, O lord of Rākshasas, so is he going, undoubtedly performing many pious actions and drinking Soma juice. O foremost of Rakshasas, thou art heroic, and hast truth for thy prowess. The powerful are never offended with the pious." Thereupon he espied an excellent, huge car, filled with all radiance and effulgence and the sound of musical instruments and singing. (And Rāvana said)—"O great Rishi, who is that person, gifted with great effulgence, who goeth surrounded by charming songsters, dancing-girls and Kinnaras?" Hearing his words Parvata, the foremost of saints, again said—"He is heroic and a great warrior—he never returneth unsucessful from a battle-field. Having performed many heroic feats in battle, and slain many enemies, he hath been assailed with many wounds in fighting

and hath renounced his life for his master. Having destroyed many in battle, he hath at last been slain by his enemies and is perhaps now going either to the region of Indra or to some such place. This best of men is now being entertained by these well-versed in the art of singing and dancing."

Rāvana again said—"Who goeth there effulgent like unto the sun?" Hearing the words of Rāvana, Parvata said—"The person, resembling the full moon and wearing diverse ornaments and cloths, whom thou beholdest, O great king, in the golden car abounding in Apasarās, distributed gold. He, gifted with great effulgence, is now going in a swift-coursing car." Hearing the words of Parvata, Rāvana said—"O foremost of Rishis, do thou tell me, who, of these kings going, if prayed for, may offer me the hospitality of a battle? For sooth thou art my father; do thou point out (such a man to me) O thou conversant with piety." Being thus addressed, Parvata again said to Rāvana—"O great king, all these kings wish for heaven not for battle. I shall point out such a man, O great one, as shall enter into conflict with thee. There is a highly powerful king—the lord of seven islands, well known by the name of Māndhāta; he shall enter into an encounter with thee." Hearing the words of Parvata, Ravana again said—"Do thou tell me, O thou of great devotion, where this king resides. I shall go where lives this foremost of men." Hearing the words of Rāvana, the sage again said—"The son of Yuvanaswha hath conquered the world consisting of seven islands begining with the sea; Māndhāta, the foremost of kings, is just coming to meet him." Thereupon (Rāvana) having long arms, proud of the boon conferred upon him in the three worlds, beheld the heroic Māndhāta, the lord of Ayodhyā and the foremost of kings. The king of seven islands proceeded in a golden and well-painted car resplendant like that of Mahendra, shining in his beauty and sprinkled with celestial unguents. The Ten-naked demon said to him—"Do thou give me battle."

Being thus addressed, he, laughing, said to the ten-necked demon—"If thy life is not dear unto thee, do thou fight with me, O Rākshasa." Hearing the words of Māndhāta, Rāvana said—"Ravana did not experience any affliction from Varuna Kuvera or Yama; why should he experience fear from thee, who art a man?" Having said this, the lord of Rakshasas as if burning in ire, ordered the Rākshasas irrepressible in battle. Thereupon the ministers of the vicious-souled Rāvana, highly enraged and well-skilled in warfare, began to make a downpour of arrows. Thereupon the highly powerful king Māndhāta, with sharpened shafts, assailed Prahasta, Suka, Sārana, Mahodara, Birupaksha, Akampana and other foremost heroes. Prahasta covered the king with his arrows—but before they had approached him, that foremost of men shattered them into pieces. Like unto fire burning down grass, the host of Rakshasas were burnt down by the king Māndhāta by means of hundreds of *Bhushundis, Vallas, Vindipālás* and *Tomaras*. As Kartikeya, the son of fire, sundered the mount Krauncha with his shafts so Māndhāta, enraged, pierced Prahasta with five *Tomaras* gifted with great velocity. Then hurling his mace again and again resembling that of Yama, he struck, vehemently, Rāvana's car therewith. That club, resembling the lightning, vehemently descended (upon Rāvana's car)and Rāvana, like Sakra's banner, was speedily upset by that. Like unto the rising of the waters of the salt ocean on the full moon, the king Māndhāta's joy and strength were greatly increased. Thereupon the entire Rākshasa host, emitting loud cries, stood encircling on all sides the lord of Rākshasas. Thereat speedily regaining his sense, Rāvana, a terror unto all people, the lord of Lankā, greatly assailed the person of Māndhāta. And beholding that king in a swoon, the highly powerful night-rangers were greatly delighted and emitted leonine roars. Regaining his sense in a moment the king of Ayodhyā beheld his enemy worshipped by the courtiers and night-rangers. He was

instantly worked up with ire; and assuming a person resplendant like that of the sun and the moon he began to slay the Rākshasa host with a dreadful downpour of shafts. With his arrows and the noise thereof the entire Rākshasa army were overwhelmed like the agitated deep. Thereupon there arose a dreadful conflict between men and demons. And those two heroic, high-souled and foremost of men and Rākshasas seated on warriors' seats and holding bow and daggers entered (the field). And possessed by great anger they began to assail one another with shafts—Māndhāta Rāvana and he again the king. They, being assailed by one another, were both wounded. And setting the Raudra shaft upon his bow Rāvana discharged it and Māndhata baffled it by means of his fiery shafts. The Ten-necked demon took up the Gāndharva weapon and the king Māndhata the Brahma-weapon stricking terror unto all. Rāvana then took up the celestial Pāsupata weapon, dreadful and increasing the fright of the three worlds, obtained by him from Rudra by virtue of his rigid penances. Seeing this all animals, mobile and immobile, were stricken with terror. Thereupon trembled all the three worlds consisting of mobile and immobile beings —the celestials and all the serpents became inert. Being apprised (of this conflict) by virtue of meditation the two foremost of ascetics Pulastya and Gālava remonstrated with them in many a way and prevented the king (Māndhata) and the foremost of Rākshasas. Thereupon that man and demon being reconciled with one another went back by the ways they had respectively come.

SECTION XXVII.

THOSE two Brahmans having departed, Rāvana, the lord of Rākshasas, proceeded, at first, by the aerial way, ten thousand leagues. He then went to the excellent uppper ærial region where live perpetually ganders gifted with many accomplishments. The extent thereof is also counted by ten thousand leagues and there are stationed closely three classes of clouds* namely Agneya, Pakshaja and Brahma. He then proceeded to the third excellent ærial region where perpetually reside the high-minded Siddhas and Chāranas and the extent whereof is also ten thousand leagues. O slayer of enemies, he then speedily proceeded to the fourth aerial region where perpetually dwell the goblins and Vinayakas. He quickly went to the fifth aerial region which also extends over ten thousand *yoyanas* where exist Ganga, the foremost of rivers, and the elephants headed by Kumuda, who pour down waters. They sport in the waters of the Ganges and pour down her holy waters. And those waters, parched by the rays of the sun and softened by the wind, pour down holy waters and dews, O Rāghava. Thereupon that Rakshasa went to the sixth aerial region, O thou gifted with high radiance, which also extends over ten thousand *yoyanas* and where dwells Garuda perpetually respected of his kinsmen

* The three classes are (1) *Agnija* or produced from fire (2) *Pakshaja* or produced in a fortnight (3) *Brâhma* or produced from Brahma.

and friends. He then went to the seventh aerial region which is ten thousand leagues above and where dewell the seven Rishis And again going up ten thousand leagues he reached the eighth aerial region where Ganga, known as the Ganges of the sky, having strong currents and sending high roars, and upheld by air, is situated on the sun's way. I shall now describe the region higher than that where resides the moon, and the extent whereof is counted by eighty thousand leagues. There dwells the moon encircled by stars and planets from whom proceed hundreds and thousands of rays which light up the worlds and conduce to the pleasure of all animals. Thereupon beholding the Ten-necked demon the moon as if burnt (him) down speedily with his cold fiery rays. And stricken with the fear of those rays his councillors could not stand them. Thereupon exclaiming his victory Prahasta said to Rāvana—"O king, we are destroyed by cold, so we must go away from here. The Rakshasas have been terrified by the rays of the moon; O foremost of kings, the cold rays of the moon have the natural property of fire in them." Hearing the words of Prahasta, Rāvana, beside himself with wrath, having uplifted his bow and twanged it, began to assail him with *Narachas*. Thereupon Brahmā came speedily to the region of the moon and said—"O Ten-necked one, O thou having mighty arms, O direct son of Visravas, O gentle one, do thou repair hence speedily—do not oppress the moon—(for) this highly effulgent king of twice-born ones wisheth well-being unto all. I shall communicate to thee a mystical incantation; He who recollects it at the time of death, does not come by it." Being thus addressed the ten-necked demon, with folded hands, said—"If thou art pleased with me O god! O lord of the worlds, O thou of great penances, if dost thou wish to communicate that incantation, do thou impart it upon me, O thou of great piety; reciting which, O great one, I may be released of the fear of the celestials. Forsooth, by thy favour, O lord of the celestials, I shall

be invincible by all the Asuras, Danavas and birds." Being thus accosted Brahmā said to the ten-necked demon—"O lord of Rakshasas, do thou recite it at the time of death and not every day. Taking a string of beads, thou shouldst recite this holy incantation, on which, thou, O lord of Rashasas, shalt be invincible, And if dost thou not recite it thou shalt not meet with success. Hear, I shall communicate to thee the incantation, O foremost of Rakshasas, reciting which thou shalt obtain victory in the encounter. 'Salutation unto thee, O god, O lord of gods, O thou worshipped of the celestials and Asuras. O thou identical with past and future, O great god, O thou having red eyes—thou art a boy albeit, thou assumest the form of an old man; thou wearest tiger-skin. O god, thou art worthy of being worshipped, and the lord of the three worlds. Thou art Hara, Haritanemi, Yugantadahaka and Valadeva. Thou art Ganesha, Loka-Sambhu, Lokapala, and of huge arms; thou art great, the holder of a huge dart, having dreadful teeth, and the greatest of gods. Thou art time, the strength and hast blue neck and a large belly; thou art the destroyer of the celestials—the foremost of the ascetics and the lord of all created beings. Thou art the holder of a dart and hast the bull as thy emblem, art the leader, protector, the destroyer and the preserver; thou hast beared locks, art Mundi, Sikhandi, hast a crown, and art greatly illustrious. Thou art the lord of sprites and goblins, the soul of all, the protector of all, omniscient, the destroyer of all, the creator and the eternal preceptor. Thou art lord, carriest a *kamandalu** in thy hand, art the holder of a Pinaka† and Dhurjati‡ thou art, worthy

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* An earthen or wooden water pot used by the ascetic and religious student.

† The bow of Siva. A trident or three-pronged spear.

‡ A name of Siva from *dhur*, a burden and *Jati*, a collection; who collects or bears the burthen of the three worlds.

of veneration, the most excellent OM, the first chanter of Saman, the death, the element of death, Pārijātra* and observant of penances. Thou art an ascetic, livest in a cave and carriest a Vinā† Panava‡, and quiver in thy hands; thou art immortal and art like the newly-risen sun to behold. Thou livest in a cremation ground, art the illustrious lord of Umā and above all blemishes Thou didst uproot the eyes of Vagadeva and teeth of Pushā. Thou art the destroyer of fever, holdest mace in thy hand and art (the very) dissolution and time. Thou hast got a fire-brand in thy mouth, hast fire as thy emblem, art highly resplendent and lord of men. Thou art mad, makest people tremble, art the fourth, and most respected of men; thou art a dwarf, Vāmanadeva and the dwarf who circumambulates the east. Thou art a beggar, wearest the semblance of a beggar and art by nature crooked; thou didst assail Indra's hands and the Vasus. Thou art, the season, the maker of seasons, time, honey and hast honeyed eyes. Thou art a tree bearing fruits and blossoms, hast arrows as thy seat and worshipped by people of all conditions perpetually. Thou art the protector and the creator of the universe, the Purusha, eternal and certain; the lord of all religions, Virupāksha, the three qualities and the protector of all beings. Thou art three-eyed, assumest many forms and brilliant as the *Ajuta* suns; thou art the lord of all celestials, the foremost deity and wearest bearded locks having the impressions of the moon; thou art connected with Brahman, worthy of being resorted to and identical with all created beings. Thou blowest all bugles, severest all ties; thou dost charm and bind (all) and dost always bring about death. Thou hast flowery teeth, art a division, the foremost and the

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* The name of a mountain, apparently the central or western portion of the *Vindhya* chain.

† A kind of stringed musical instrument.

‡ A sort of musical instrument; a small drum or tabor.

destroyer of all; thou hast dreadful beards, holdest a bow, art fearful and gifted with dreadful might.' These eight hundred holy and excellent names have been uttered by me which remove all iniquities, are holy and afford shelter to those who seek for it; if do thou recite them, O ten-necked one, thou shalt be able to destroy thy enemies."

SECTION XXVIII.

HAVING conferred this boon upon Rāvana the grandfather, sprung from lotus, speedily returned to the region of Brahman. And having obtained the boon Rāvana too came back. After a few days that Rakshasa Rāvana, the dread of all people, arrived at the banks of the western Ocean with his councillors. And on the island a person was seen bright as fire under the name of Mahajambunada, seated there alone. He had a dreadful figure and was like unto the fire at dissolution. And beholding that highly powerful person amongst men like unto the chief of gods amongst the celestials, the moon amongst the planets, the lion amongst the Sarabhas,* the Airavata amongst the elephants, the Meru amongst the mountanis, and the Pārijāta amongst the trees, the ten-necked demon said—"Give me battle." Thereat his eyes became agitated like unto planets and from the clashing of his teeth

* A fabulous animal supposed to have eight legs.

there arose a sound like the clapping of thunder-bolts. And the highly powerful Dasānana too roared with his councillors. And with darts, *Saktis, Rishtis* and *Patticas* he again and again assailed that highly effulgent person, having long arms, a dreadful appearance, huge teeth, a grim figure, a conch-like neck, spacious breast, a belly like that of a frog, a countenance like that of a lion, legs like the mount Kailāsa, red palms, red hands, emitting dreadful roars, huge-bodied, gifted with the velocity of mind and air, dreadful, carrying quiver, bells and chowries, encircl ed by a burning flame and emitting a sweet note as a net-work of *Kinkini* does, having a garland of golden lotuses hung round his neek, appearing graceful like unto the Rig-Veda, be-decked with lotus garlands, resembling the Anjana and golden mountains. As the lion is not moved by the attack of a wolf, the elephant by that of a bull, the Sumeru by the king of serpents and the great Ocean by the current of a river, so that great person was not agitated and said to the ten-necked demon— "O vcious-minded night-ranger, I shall soon remove they desire for a battle." O Rama, the might of that person was a thousand times greater than that of Rāvana which was dreadful unto all the worlds. Piety and asceticism, which are at the root of attaining to every thing in the world, are at his thighs; Cupid is his male organ, the Viswadevas are at his waist and the Maruts are at the sides of his *Basti;* the Vasus are in the middle portion of his body, the oceans are in his belly, the quarters are on his sides, the Maruts are at his joints—the manes are one his back and the grand-father has taken shelter in his heart ; the pious acts of making gifts of kine, gold and lands are his downs; the mounts Himaylaya, Hemkuta, Mandara, and Meru are his bones ; the thunder-bolt is his palm, the sky his body ; the evening and watery clouds are on his neck, the creator, the preserver and the Vidya-dharas are on his two arms. Ananta, Vāsuki, Visālāksha Iravat, Kamvala, Aswatara, Karkotaka, Dhananjaya the

venomous Takshaka, and Upatakshaka, have taken shelter under the nails of his hands, in order to vomit forth their venom. The fire is in his mouth, the Rudras are on his shoulders, the fortnights, months, years and seasons are on the rows of his teeth ; the lunar half and the dark half of the month are in his nostrils—and the airy currents are in the pores of his body. Saraswati, the goddess of words, is his neck, the two Aswins are his ears, the sun and the moon are his two eyes. O Rāma, all the divisions of the Vedas, Yagmas, the whole host of stars, good words, energy, asceticism—all these are being supported by his body, assuming the shape of a man. Thereupon that Purusha easily struck Rāvana with his hands hard as thunder. Being assailed thereby Rāvana immediately fell on the ground. Beholding that Rākshasa fallen and having distressed others that huge person, like unto the Rig-Veda, resembling a mountain and be-decked with lotus garlands, entered the region under the earth. Rāvana addressed his councillors thus—"O Prahasta, O Sukasārana and other ministers, where hath that person suddenly gone ? Do ye tell me this." Hearing those words of Rāvana the night-rangers said—"That man, who crusheth down the pride of the celestials and demons, hath entered hither."

As Garuda goes speedily taking a serpent so that vicious-minded Rāvana arrived quickly at the entrance of the den. And Rāvana, having no fear, entered therein. And having entered there he saw males resembling the red collyrium, wearing *keyuras*,* heroic, be-decked with red garlands, pasted with red sandal and adorned with diverse golden ornaments and jewels. He saw there three millions, of such high-minded persons, devoid of fear, pure, radiant like fire, dancing being mad after festivities. Beholding them the Ten-necked demon, of dreadful prowess, was not the least

* A kind of ornament used on arms.

terrified, and rather saw their dance, standing at the gate. They were all like the male being he had seen before. They were all of the same colour, same dress, same figure and equally gifted with great energy. They were all gifted with four arms and great energy. Beholding them the down of the Ten-necked demon stood erect though a boon had been conferred upon him by the Self-born and he speedily issued out of that place. And he again saw another huge person lying down on a bed. His house, seat and bed were all white and valuable and he was sleeping enveloped by fire. And there sat gracefully with a fan in her lotus hands, the goddess Laksmi—most beautiful in the three worlds—(as if) the ornament thereof, chaste, adorned with celestial garlands, sprinkled with excellent sandal paste, be-decked with rich ornaments and clad in a precious raiment. Having entered there with out any councillor the vicious Rāvana, the lord of Rākshasas, on beholding that chaste damsel with sweet smiles seated on a royal seat, being possessed by desire, grew anxious to hold her by the hand, as one, under the influence of death, catches a sleeping serpent. Beholding that lord of Rākshasas with loose cloth and understanding him as desirous of holding (her) the deity, having huge arms, asleep and enveloped with flames, laughed aloud. And scorched suddenly by his energy, Rāvana, the dread of all people, fell down on earth like unto an up-rooted tree. Beholding that Rākshasa fallen he said the following words :—"Rise up, O foremost of Rākshasas, thou shalt not meet with death today; thou shalt live and be protected, O Rākshasa, by the great Patriarch's boon. Do thou therefore go away, O Rāvana, with confidence—thou shalt not experience death just now." Regaining his sense instantly Rāvana was stricken with fear. And being thus addressed, that enemy, of the celestials, stood up and with his down erect, said to that highly resplendant deity—"Who art thou gifted with great energy and like unto the fire of dissolution? Tell me, who art thou, O deity and whence thou hast

come hither." Being thus accosted by the vicious-souled Rāvana, the deity, smiling, replied in words deep as the muttering of clouds, saying—"What shalt thou do with me O ten-necked demon? Thou art not to be slain by me now" Being thus addressed the Ten-necked demon, with folded palms said—"By the words of the Patriarch (Brahmā) I shall not tread the path of death; there is none born amongst men, or the celestials who can equal me, and disregard; by virtue of his prowess, the great Patriarch's boon. His words can never be falsified—every great exertion is weak before them; I do not behold any such man in the three worlds who can render that boon useless. O foremost of the deities, I am immortal—I do not fear thee; and even if I meet with death, I may have it from thee and no one else, O Lord. My death from thee is both glorious and praise-worthy." Thereupon Rāvana, gifted with dreadful prowess, beheld within the body of that deity, all the three worlds with mobile and immobile creations. The Adityas, the Maruts, the Sidhas, the two Aswins, Rudras, the manes, Yama, Kuvera, the oceans, mountains, rivers, all the divisions of the Veda and knowledge, fire, planets, stars, sky, Siddhas, Gandharbas, Chāranas, the ascetics conversant with the knowledge of Vedas, Garuda and the serpents, the other deities, Yakshas, Daityas and Rākshasas, were all seen in their incorporeal forms, on the person of that great Purusha, lying down. Thereupon the virtuous-souled Rāma said to Agastya, the foremost of Munis —"Who is that male being stationed in the island? Who are those three *kotis* male beings? And who is this person who crusheth down the pride of the Daityās and Dānavas?" Hearing Rama's words Agastya said—"O thou existing eternally, O god of gods, hearken, I shall relate (it) unto thee. The person stationed in the island is the illustrious Kapila. All those dancing persons are the deities equalling that intelligent Kapila in energy and power. And that Rākshasa, bent on sin, was not seen by him with angry looks, and there-

fore, O Rāma, Rāvana, was not there and then reduced to ashes. And he, resembling a mountain, with his person pierced, fell on the ground. As a wily wight goes through a secret so he pierced (Rāvana's person) with his shaft-like words. Having regained his sense, however, after a long time, that Rākshasa, of great prowess, returned where his councillors were.

SECTION XXIX.

WHILE thus returning the vicious-souled Rāvana, with delight, carried away stealthily, on his way, the daughters of the royal saints, celestials and Dānavas. And whatever beautiful damsel he saw, married or unmarried, that demon held them captive in his car, having slain all their friends and relatives. In this wise he got on his chariot many a female of the Nagas, Rakshas, Asuras, Yakshas, Danavas and of men. And they, all afflicted, shed tears, hot as firey flames, caused by fear and fire of grief. As the ocean is filled with the currents of the rivers so that car was flooded with their tears originating from fear and sorrow. And wept there in the chariot, hundreds of the females of Nāgas, Gandharvas, of great ascetics, Daityas and of Dānavas. They had long airs, graceful persons, countenances resembling the full-moon, rising breast, slender waist like that of a black-bee and were graceful with back like the pole of a car. They were like the females of the celestials and the burning gold and were all afflicted by grief, sorrow and terror and were young. And the car was ablaze on all sides with the sighings of those

damsels and Pushpaka looked like the chamber where fire is kept perpetually. The countenance and eyes, of those beautiful damsels, brought under the subjection of the ten-necked demon, and afflicted with sorrow, looked poorly like a hind attacked by a lion. Some thought—"Will he eat me up" and another, stricken with sorrow, thought—"Will he destroy me?" Thus remembering their mothers, fathers, husbands and brothers, all those females, overwhelmed with grief and sorrow, bewailed, some exclaiming—"What shall befall my son in my absence? Alas! into what ocean of grief my mother or brother is sunk? Alas! what shall my husband do in my absence? Therefore, O death, I propitiate thee, do thou take me, who am subject to miseries. Alas! what an iniquity did I perpetrate in my former birth in another body? Therefore, we all, overwhelmed with grief, are sunk in the ocean of sorrow—and I do not behold the end of my miseries. Oh! fie upon humanity; there is none more vile than a man for they are weak. As the stars disappear with the rising of the sun in time, so our husbands have been destroyed by the powerful Rāvana. Oh! highly powerful is this Raksha and he is mad after devising the means of destruction. Alas! being engaged in such vile actions, he does not consider himself cursed; he is as powerful as he is vicious. And though the ravishment of another's wife is a greats in, still that vile Rākshasa is enjoying us who belong to others. Therefore this vicious-minded one shall meet with death, by his own actions."As soon as these words were uttered by those chaste damsels, bugles were sounded in heaven and flowery showers fell on earth. Being thus imprecated by those chaste females, devoted to their husbands, he became shorn of energy and effulgence and appeared like one divested of mind. Hearing their lamentations thus and being honored by the night-rangers that foremost of Rākshasas entered his city Lankā. In the interval, Rāvana's sister, a dreadful and grim-visaged she-demon, suddenly fell down on t ound. And

having raised up his sister and consoled her Rāvana said—"Tell me speedily, O good sister, what you wish to say." Thereat that she-demon, having blood-red eyes, closed with tears, said :—"O king, by thee, powerful as thou art, I have forcibly been made a widow. Fourteen thousand demons, under the name of Kalakeyas, have been destroyed by thee, O king, in the battle and amongst them was my highly powerful husband—dearer than my life. He has been slain by thee, O dear one, an enemy—a brother only in name. I have been killed by thee, O king, who art my brother. For thee, O king, I shall enjoy the word 'widow !* My husband† should have been saved by thee in the battle. But he was slain by thy ownself in the battle ; art thou not ashamed of this ?" Being thus addressed by his bewailing sister, the Ten-necked demon, consoling her in sweet words, said :—"Of no avail is thy lamentation, dear sister; thou needst not be afraid of any of thy relatives. I shall please thee studiously by gifts, honors and favours. Being mad after war-fare and desirous of acquiring victory, I was continually making a downpour of shafts, so I could not distinguish in the conflict between my own men and enemies,—and thus unwittingly I did hurt thy husband. And thus, sister, thy husband was slain by me in the conflict; I shall now do whatever shall conduce to thy well-being. Do thou ever reside by the side of thy rich brother Khara and he shall be the lord of fourteen thousand Rākshasas. That highly powerful one shall give food and clothes to all those Rākshasas. He is thy cousin and that night-ranger shall always carry out thy orders. Let that hero now speedily go to protect the Dandaka forest and the highly powerful Dushana shall be the commander of his forces. And the

* This is the literal translation of the passage—*i.e.* for thee, I shall for ever be known as widow.

† The word in the text is *Jámata*, which literaily means *son-in-law*—but here perhaps it must mean husband for she was his sister.

heroic Khara shall always obey thy words and be the lord of Rākshasas assuming shapes at will." Having said this the Ten-necked demon issued orders to his army—fourteen thousand highly powerful Rakshasas. Being encircled by those grim-visaged Rakshasas, Khara, undaunted, speedily came to the Dandaka forest. There he goverened without thorns and Surpanakha too also resided in the forest of Dandaka.

SECTION XXX.

HAVING thus given the command of a huge and dreadful army to Khara and consoled his sister the Ten-necked demon was satisfied and freed from anxiety. Thereupon that highly powerful lord of Rakshasas with his followers entered an excellent garden in Lanka named Nikumbhilā. And there, he saw, filled with hundreds of sacrificial posts and altars, a sacrifice being celebrated, as if burning in its lustre. And he beheld his fearful son Meghnāda too, clad in an antelope skin and holding *Sikhá* and *Kamandalu*. Having seen him (there) and embraced him by his arms the lord of Lankā said :—"What are you after, O my child ? Tell me the truth." Thereupon that foremost of twice-born ones Usanas* of austere penances, wishing the prosperity of the sacrifice, said to Rāvana—the Rākshasa chief :—"Hear, I shall relate to thee everything, O king ; thy son hath met with

* Another name of Sukra. Indrajit took the vow of silence so he thought it improper to disturb him.

the fruits of many a sacrifice—Agnistoma,* Asvamedha,† Bahusubarnaka,‡ Rajsuya,§ Gomedha‖ and Baisnaba.¶ And being engaged in this Maheswara sacrifice, which is incapable of being celebrated by men, thy son hath obtained boon from Pasupati$ himself.

He has also obtained illusory powers—which create darkness or ignorance—namely of ranging in the sky, of being eternal, of ascending a celestial car which curses at will and of creating darkness. O lord of Rākshasas, these illusory powers being usued in a conflict, even the celestials and Asuras shall not be able to perceive his course. Besides he has obtained a quiver, the arrows whereof shall never be exhausted, a bow, which is hard of being got by and a dreadful weapon which destroys enemies in a conflict. Having obtained these boons thy son, O thou having ten faces, and myself, the sacrifice being finished, have been waiting to behold thee." Whereto the Ten-necked demon replied—"You have not done well as you have worshipped, with diverse articles my enemies—Indra and others. However, what is done is done; there is virtue in this—no doubt; come,O gentle one,we shall go to our house." Thereupon going there with his son and Bibhishana, the Ten-necked demon got down all those damsels,speechless with tears, gifted with auspicious marks,the precious females of the celestials, Dānavas and Raskshasas. Perceiving his vicious desire for those damsels, the virtuous-souled (Bibhishana)

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* A sacrifice or rather a series of offerings to fire for five days to be celebrated in the spring.

† The actual or emblematic sacrifice of a horse, this sacrifice is one of the highest order, and performed a hundred times, entitles the sacrificer to the dominion of Swarga or *paradise*.

‡ A sacrifice in which profuse gifts of gold are made.

§ A sacrifice in which all the tributary chiefs pay homage to the Lord Paramount.

‖ The offering or sacrifice of a cow.

¶ A sacrifice relating to Vishnu.

$ A name of Siva.

said :—"Thou dost (still) follow thy own whims, knowing that people are injured by these actions which destroy piety, wealth and fame. Having slain their kinsmen thou hast brought these beautiful damsels hither, but disregarding thee, O king, Madhu hath carried away Kumbhanasi." Ravana said :—"I donot understand all this. Who is that Madhu, who has been named by thee?" Worked up with ire Bibhishana said to his brother :—"Hear, the fruit of thy vicious actions hath arrived. There was an old Rākshasa, celebrated for his wisdom, named Mālyavān,the elder brother of Sumālin, our maternal grand.father. His grand-daughter is Kumbhanashi and is born of our maternal aunt Analā ; so she is virtually our sister. Thy son being engaged in the sacrifice and myself being under waters she was stolen away, O king, by the powerful Rākshasa Madhu. Kumbhakarna, O great king, was then asleep. Having slain all the powerful Rākshasas and thy councillors, he had stolen her away, O king, who was in thy inner apartments. Hearing this even, O great king, we have pardoned and not slain him ; an unmarried girl should be given away to her husband by her brothers, but that has not been the case—this is merely the result of thy vicious actions—wicked-minded as thou art. And this thou hast met with instantly—so the people say." Hearing the words of Bibhishana, Rāvana, the lord of Rākshasas, became agitated like an ocean, by the recollection of his vicious deeds. And engaged, with blood-red eyes the ten-necked demon said—"Get my chariot ready soon and let all the heroes of our party be prepared. Let my brother Kumbhakarna and other leading night-rangers, armed with various weapons, ascend their conveyances. Having slain today in the encounter that Madhu, who is not afraid of Rāvana, I shall, encircled by my friends, and desirous of battle, proceed to the region of the celestials." Thereupon issued out for battle leading Rākshasas four thousand Akshauhini strong taking various weapons. Commanding them Ind[illegible]it preceded

the army, Rāvana went in the middle and Kumbhakrna was in the rear; the virtuous-souled Bibhisana remained in Lanka, being engaged in pious observances. And the rest of the leading Rākshasas proceeded towards the city of Madhu. And all the Rākshasas went covering the sky, some on asses, some on camels, some on horses, some on quick-coursing porpoises and some on huge serpents. And beholding Rāvana proceed, hundreds of Daityas, inimical to the celestials, followed him. Having arrived at the city of Madhu and entered there the ten-necked demon did not behold Madhu but espied his sister. Thereupon being afraid of the king of Rākshasas, Kumbheenashi, with folded palms, touched his feet with her crown. Having raised her up the Rākshasa-chief Rāvana said "No fear, what can I do for you?" Whereto she replied—"O king, O thou having long arms, if thou art pleased with me, do not slay my husband to-day, O conferrer of honours. It is said there is no other fear like this for damsels of high pedigree. The greatest of fears is that of being a widow. Be thou truthful, O king of kings—do thou look towards me, who am thus begging. Thou hast thyself said, O king, "no fear." Being thus addressed Rāvana said to his sister there :—"Do thou tell me speedily where is thy husband. I shall go with him for conquests to the region of the celestials. Out of pity and love for thee I refrain from slaying Madhu." Being thus accosted, that Rākshasi, being pleased, got her sleeping husband, the night-ranger, up and said :—"Here is my brother, the highly power Daçagriva. Being desirous of conquering the region of the celestials he prays for thy help. Do thou therefore proceed to his help, O Rākshasa, with all they friends. It behoves thee to help him, who out of affection for me, hath prayed for thy help." Hearing those words Madhu said :—"So be it." And approaching a little he beheld that foremost of Rākshasas and duly welcomed Rāvana. Being thus honoured the highly power Daçagriva

spent one night in Madhu's house and then, addressed himself for departure. Thereupon reaching the hill Kailāça, the abode of Baisravan, the lord of Rākshasas, resembling Mahendra, encamped his army.

SECTION XXXI.

AFTER sunset the highly power Rāvana encamped his army there. And the clear moon, brilliant as the mountain, having risen, that huge army, armed with diverse weapons, became asleep. And lying down on the summit of the mountain, the highly powerful Rāvana espied the caves beautified with the rays of the moon and the trees. And the interior of the forest was beautified with the brilliant groves of Karnikar, with Kadamba and Vakula trees, groves of full blown lotuses, the waters of Mandākini, with Champaka, Asoka, Punnaga, Mandāra, mangoe, Pātala, Lodra, Pryangu, Arjuna, Ketaka, Tagara, Coconut, Pyāla, Panasa and various other trees. And there sang the Kinnaras, possessed by desire, and having sweet voice, enhancing the delight of the mind. And there danced mirthfully, with their damsels, the Vidyadharas, inebriete and having their eyes reddened with drink. There was audible in the house of the lord of riches, the sweet music of the assembled Apsaras like unto the sound of the bell. And being shaken by the wind the nectar-smelling trees made the hill fragrant with the shower of flowers. And carrying the fagrance rendered salutary with hoary a l filaments of flowers, the excellent wind blew enha ing ivana's desire. Being possessed by desire through s hnes- of flowers, coldness of air, beauty of the hills, he moon in

night, the highly powerful Rāvana espied again and again the moon with heavy sighs. At this time passed by that way the foremost of Apsarās, Rambhā, adorned with excellent ornaments and having a countenance like the full moon. Her person was sprinkled with excellent sandal paste—her hairs were decked with Mandāra flowers—her body was beautified with other flowers and her movements tended to increase desire. Her eyes were beautiful and her waist was high, adorned with Mekhala* and was as if the refuge of Rati†. Her forehead and other parts of the countenance were painted with the marks of red sandal and adorned with ornaments of flowers growing in six seasons. Rambhā appeared like second Sree, in grace and beauty, natural and artificial. She wore green clothes resembling the clouds ; her face was like the moon, eye brows like excellent bows, thighs like the trunks of elephants and palms soft as leaves. She was seen by Rāvana as proceeding in the midst of soldiers. Having got up and been influenced by lust he took her, shameful as she was, by the hand and smiling said:—"Where art thou going, O beautiful damsel? Whom art thou going of thy own accord to satisfy? Whose prosperous time hath appeared, with whom thou shalt enjoy? Who shall be satisfied with drinking the nectar of thy mouth smelling like lotus? Whose breast, O fare damsel, thy rising breast beautiful like two golden pots closely placed, shall touch? Who is there so beautiful as I—Indra, Vishnu, or two Aswins that thou art passing by me? Do thou take rest upon this excellent rock, O thou having charming waist. There is no other lord, save me, in the three worlds. And Daçānana, the lord of the lords of the three worlds, thus begs thee, with folded palms. Do thou therefore seek me." Being thus addressed, Rambhā, trembling, with folded

* A kind of ornament used on the waist.

† Wife of Kama—the god of love in Hindu mythology.

palms, said:—"Be thou propitited; it doth not behove thee to speak thus, who art my superior. Rather shouldst thou protect me if any body else trieth to oppress me. Virtually I am thy daughter-in-law. I speak to thee the truth." Thereupon the Ten-necked demon said to her, standing with her face downwards, and her down standing erect at his very sight. "Hadst thou been the wife of my son, thou wouldst have been my daughter-in-law." Whereto Rambhā replied:—"Truely it is; I am, by virtue, the wife of thy son, O foremost of Rākshasas. Thy brother Vaisrabana hath a son, dearer than his life, celebrated in the three worlds under the name of Nalakuvara. In virtue he is like unto a Brahmin, in prowess he equals a Kshatrya, in anger he is very fire and in patience he is like the earth. I have been thus directed by that Lokapāla's son. For him I have adorned my person with these ornaments. I am not attached to any body else but him. O king, O slayer of foes, by virtue of (this relation) it beboveth thee to save me. And that virtuous-souled one is anxiously expecting me. Thou shouldst not put obstacle in that; it behoveth thee to let me go; do thou, O foremost of Rakshasas, wend the way treaded by the pious. Thou art worthy of being revered by me and I am an object of thy protection." Being thus addressed Daçagriva humbly replied:—"I am daughter-in-law," as thou hast said, is worthy of being said by one who is the only wife. This is the everlasting law of the celestials that the Apsaras have no husband; they cannot be the wife of one husband." Having said this, the Raksha ravished her. Being released from his grasp Rambhā became divested of her ornaments and garland and became like the river agitated by the elephants. Her hairs were dishevelled and her hands were trembling. Like unto a blossoming creeper shaken by the wind, she, trembling and bashful and with folded hands, went to Nalakuvara and fell down at his feet. Having seen her in that pl[illegible]t the high-

souled Nalakuvara said—"O fair one, what is this? Why hast thou placed thyself at my feet?" Sighing heavily and and trembling she, with folded palms, related to him everything from the beginning to the end. O lord, on his way to heaven, Daçagriva hath arrived here and hath spent the night with his army. While I was coming to thee, O slayer of foes,I was seen by him. Then holding me he said—"Where art thou going?" I related to him everythig truly. But being possessed by lust he did not pay heed to my words. He was again prayed by me, O lord, saying "I am thy daughter-in-law." But neglecting that he ravished me. O thou of firm vows, it behoveh thee to forgive me for this folly. O gentle one, a woman's strength can never equal that of a man." Hearing of this ravishment Vaisravana's son was greatly enraged and entered into meditation. Having ascertained the truth within a moment Vaisravana's son, with eyes reddened with ire, took water in his palms. Having taken this and rinsed his mouth duly, he imprecated a dreadful curse upon that lord of Rākshasas. "O fair one, since thou hast been ravished by him despite thy unwillingness he shall never be able to get by an unwilling damsel. Whenever he shall, stricken by lust, ravish a reluctant damsel, his head shall be sundered into seven pieces. As soon as this curse, like unto a burning flame, was uttered, the celestial bugles were sounded and a shower of flowers fell from heavens. Being apprised of the plight of people (brought about by him) and of the death of that Rākshasa the patriarch Brahmā and other gods were greatly delighted. Hearing of that curse capable of making the down erect, Daçagriva abstained from entertaining lust for unwilling females. And hearing of the curse imprecated by Nalakuvara all the chaste damsels, that were kept captive, attained to great delight.

SECTION XXXII

HAVING crossed the mount Kailāça, the highly powerful Ten-necked demon, with his army, reached the region of Indra. And there arose in the region of celestials an uproar from the Rākshasa army, like unto the sound of the agitated deep. Hearing of the arrival of Rāvana, Indra shook on his throne and said to the assembled gods, Adityas, Vasus, Rudras, Sadhyas and Maruts—"Prepare yourselves, for fighting with the vicious-souled Rāvana." Being thus addressed by Sakra, the celestials, his equals in the encounter and gifted with great prowess, armed themselves for fight. And Mahendra, afraid of Rāvana, poorly went to Vishnu and gave vent to the following accents:—"How shall I, O Vishnu, withstand, the Rākshasa Rāvana? The highly powerful Rākshasa hath come here for battle. It is by virtue of the boon that he is powerful, not for any thing else. It is proper to make the words uttered by Brahmā, truthful. As resorting to thy prowess I destroyed Namuchi, Vitra, Bali, Naraka and Samvara, so do thou make some arrengements (for his destruction). There is no other excellent refuge but thee in the three worlds, mobile and immobile, O lord, O god of gods, O slayer of Madhu. Thou art the graceful, ever-existing Nārāyana, having a lotus navel. By thee the worlds have been settled and myself and Sakra, the lord of the celestials. Thou hast created the three worlds, the mobile and immobile, and in thee all these shall, O glorious deity, end at the time of dissolution. Do thou tell me, the truth, O god of gods, that I may myself fight; or do thou, with thy sword and discus, vanquish Rāvana." Being thus addressed by Sakra the lord Nārānaya; said:—"Do not fear, hear what I say. He is invincible by virtue of the boon, and that vicious-souled one is incapable of being vanquished even by e celestials

and Asuras. Irrepressible by virtue of his prowess, that Rākshasa, with his son, shall accomplish a mighty object. O lord of celestials, even if I am requested by thee, I shall not withstand the Rākshasa, Ravana in the conflict. Without slaying the enemies in the encounter, Vishnu doth never go back—but it is hard to fulfill my desire from Rāvana, well protected by the boon. However I do promise before thee, O lord of the celestials, O performer of hundred sacrifices, I shall, soon become the cause of this Rākshasa's death. I shall soon destroy Rāvana with his family in due time and afford delight unto the celestials. I speak the truth unto thee, O king of the celestials, O lord of Sachi; do thou divested of fear, fight, O thou gifted with great strength, along with the celestials." Thereupon having issued out of the city, Rudras, Adityas, Vusus, Maruts and Aswins well-armed with mails, appeared before the Rākshasas. Meanwhile at the latter part of the night there was audible the uproar of Rāvana's army fighting on all sides. Having got up and cast their looks upon one another the highly powerful Rākshasas waited there for the battle, delighted. Thereupon beholding that inexhaustible huge army at the commencement of the battle the celestial host lost heart. Thereupon there ensued a conflict, setting up a terrible sound, with various weapons between the Rākshasas and gods. In the interval issued out for encounter the heroic and grim-visaged Rākshasas—Rāvana's councillors. And encircled by Māricha, Prahasta, Mahāparswa, Mahodara, Akampana, Nikumbha, Suka, Sārana, Sanghrāda, Dhumaketu, Mahādangstra, Gathodara, Jāmbumāli, Mahāhrada, Virupāksha, Suptaghna, Yajnakopa, Durmukha, Khara, Trisirā, Karaveerāksha, Suryyasatru Mahākāya, Atikāya, Devāntaka, Narāntaka,—all those gifted with great prowess, there entered the battle-field, the highly powerful Sumālin, Rāvana's maternal grandfather. And with various sharp-pointed weapons, he, highly angered, began to assail the celestial host

like unto the winds scattering clouds. Being thus distressed by the night-rangers the host of the gods fled away into diverse directions like a herd of deer attacked by a lion. In the meantime, entered the battle-field, the heroic and brave Sāvitra, the eighth Vasu, encircled by soldiers and stricking terror into the hearts of the enemies. And the two Adityas, the highly powerful Tushthā, and Pushā united and undaunted, entered the arena. Thereupon there arose with Rākshasas a terrible encounter of the celestials unable to bear their fame in battle. Then the Rākshasas, with thousands of terrible weapons, began to belabour the deities in the encounter. And the celestials, as well, began to send the redoubtable, powerful and terrific Rākshasas, with the stroke of blameless weapons, to the abode of Death. In the interim, O Rāma, a Rākshasa, Sumālin, by name, getting enraged, and with diverse weapons, ran amock of the soldiery. As the winds scatter clouds, so, he, under the influence of rage, with various sharpened weapons, committed a havoc amongst the celestial soldiers. Thereupon being assailed by a down-pour of huge shafts, maces, Prāsas and diverse dreadful weapons, the celestials could not keep their ground upon the field of warfare. The celestials being thus distressed by Sumālin the eighth Vasu Sāvitra stood there enraged. And encircled by his own car-warriors that highly powerful one, with his prowess, repulsed the stricking night-rangers. Thereupon there arose a terrible encounter, capable of making down erect, between Sumālin and the Vasu, who did not retire from the field of battle. His chariot drawn by serpents was pulled down and destroyed by the high-souled Vasu by means of his huge shafts. Having destroyed his car in the warfare with hundreds of arrows Vasu took up mace in his hands for his destruction. Having taken up that mace having a burning head and resembling the rod of Death Sāvitra struck Sumālin on his head therewith. Having fallen on his head that mace shone like a fire-brand as he thunder-

bolt, discharged by Indra, falls roaring on the summit of a mountain. By the stroke of that mace his person was reduced to ashes and therefore there was not seen in the battle field either his bone, head or flesh. Having beheld him slain in the warfare the Rākshasas bewailing ran about on all sides and being distressed by Vasu they could not stay in the battle field.

SECTION XXXIII.

BEHOLDING Sumalin slain and reduced to ashes by Vasu and being assailed by the deities the Rakshasa host fled into diverse directions. And collecting all the Rakshasas stood there the highly powerful Meghanāda, enraged, the son of Rāvana. Like unto flaming fire approaching towards forest that great car-warrior encountered the enemies in a precious car coursing at will. And as soon as he, armed with various weapons, entered the field the celestials, at his very sight, fled away to all directions. None could stand before him, well-versed in war-fare. Thereupon beholding the deities terrified and pierced with shafts, Indra, the king of gods, said—"Be not afraid, O ye celestials; do not fly away; come back to the battle; this my son, who has never been vanquished, goes to battle." Thereupon Sakra's son, known as divine Jayanta, proceeded towards the field of action in a wondrous car. And having encircled Sachi's son and encountered Rāvanā's son the deities began to assail him. And the encounter between Mahendra's son Jayanta and Rāvana's son Meghanāda, and that between the deities and Rakshas was like one between gods and demons. Thereupon Rāvana's son began to

assail, with shafts feathered in gold, his (Jayanta's) charioteer Gomukha, Mātali's son. Sachis' son too, enraged, assailed on all sides, Rāvana's son and his charioteer. And the powerful Rāvani, stricken with ire and with eyes expanded, covered Sakrā's son with arrows. Thereupon Rāvana's son struck the celestial host with thousands of huge mountain summits, Sataghnis, maces, Prasas, clubs, daggers, Parashus and various other sharp pointed weapons. Rāvana's son thus striking Indra's army the quarters were enshrouded with darkness by his illusory power. Being overpowered with arrows on all sides the celestial army, leaving aside Jayanta, became restless. The deities or the Rākshasas—they could not recognize one another—and being distressed they ran about on all sides. Being enveloped with darkness and having their senses bewildered the celestials killed their own kith and the Rākshasas their own men—and others fled away. In the interim a heroic and powerful Daitya-chief—Pulomā, by name, taking Sachi's son disappeared. And taking his own grand-son he entered into the ocean—Pulomā was his grand-father for by him Sachi was begotten. And thinking that Jayanta was slain all the deities greatly sorry and distressed fled away on all sides. Thereupon Rāvana's son, enraged and encircled by his own powerful followers, pursued the celestials emitting loud cries. Not beholding his son and observing the flight of the deities the king of the celestials said to Mātali—"Bring my car." By Mātali was brought, the celestial, highly dreadful, huge and quick-coursing chariot, that was ready. (And he having) ascended the car, the huge clouds, with lightnings, being driven by winds, began to emit forth loud mutterings before the chariot. And the Gandharbas began to play on various instruments and the Apsaras began to dance. And taking up various weapons, Indra, the king of divinities, set out for the field of action, in the company of Rudras, Vasus, Adityas, the two Aswins and Maruts. He, having set out for battle, the wi[illegible] began to

blow high, the sun was divested of its brilliance and the huge fire-brands began to send out flames. In the interval the heroic and the highly powerful Daçagriva ascended the celestial car, constructed by the Architect of the deities, encircled by the huge-bodied serpents capable of making down erect and by whose breath the battle-field was ablaze. Surrounded by demons and night-rangers and with the celestial car he encountered Mahendra in the battle-field. And having desisted his son he himself stood there. And having come out from the field of action Rāvana's son too stood silent. Thereupon there arose an encounter between the Rākshasas and the deities and there began a downpour of weapons in the conflict like clouds. And the vicious-souled Kumbhakarna armed with various weapons came there—but he did not know,* O king, with whom the conflict was going on. And by him enraged, the celestials were assailed with his teeth, feet, arms, hands, Saktis, Tomaras and clubs or any weapon whatsoever. Thereupon the night-ranger engaged with the highly powerful Rudras and was wounded, in the conflict, with incessant strokes of weapons. Thereupon the Rākshasa army began to fight with Maruts and they were overwhelmed in the encounter with the stroke of various weapons. Some fell down on earth slain and torn and others became insensible on the back of their carriers in the battle. And they all stood there in a half-sensible mood, some holding the car, some elephants, some asses, some camels, some serpents, some horses, some porpoises, some boars, some Pisaça-mouthed animals and some embracing the Pannagas. And other night-ranges, having their bodies sundered by the deities gave up their being. The Rākshasas being slain and lying down on earth the action appeared wondrous like a painting. And there issued out in the battle-field a river from weapons having blood for its silent

* For he was asleep till then so he was not acquainted with the particula rs war-fare. He used to sleep for six months at a time.

waters and infested with crows and vultures. Having beheld his own army slain by the deities tl highly powerful Daçānana, enraged, entered the ocean of cel tial army and slaying the deities in the conflict confronted Sakra. Thereupon Sakra took up his huge bow by the twang where-of the ten quarters were filled. Having unstrung his huge bow Indra struck Rāvana, on his head, with arrows resembling the flame of fire and the rays of the sun. And the Rākshasa-chief Daçānana, having long arms, also assailed Indra with hundreds of shafts discharged off his bow. They having been thus engaged with each other with the downpour of dreadful shafts, all the quarters were filled with darkness and in consequence thereof nothing was visible.

SECTION XXXIV.

THEREUPON darkness having set in all the celestials and Rākshasas, maddened with their strength, began to fight crushing one another. And in that darkness—Indra, Rāvana and Meghanāda—these three were not possessed by the influence of illusion. Beholding his whole army slain in a moment, Rāvana, worked up with dreadful ire, sent out terrible roars. And in anger, that irrepressible one said to the charioteer, stationed on the car—"Do thou take me to the other end of the enemies' host." I shall soon with the stroke of various weapons despatch the deities to the abode of Death. I shall slay Indra, Kuvera, Varuna and Yama—what to speak of more—I shall soon destroy all the deities and place myself above them. Be not sorry; do thou soon drive my chariot. To-day I have told you [illegible]e to take me

to the end of the enemy's army. We are now waiting near the Nandana grove—do thou take me to the hill whence the sun rises." Hearing his words the charioteer drove the steeds, coursing at will through the enemies' host. Thereupon being apprised of his intention, Sakra, the king of the celestials, stationed on car, said to the deities, in the field of battle—"O ye deities—hear my words, what appear to me best. This Ten-necked demon must be vanquished by us while alive. Ascending his car, gifted with the velocity of the wind, the highly powerful one is proceeding amongst the army like unto the deep with waves rising during Parva. It is not possible to slay him now—for he shall not meet with death in consequence of the boon. So let us make him captive—and we should all exert to that end. Bali being held captive I am enjoying the three worlds—and I think proper to obstruct the course of this vicious-souled one." Having said this and left aside Rāvana, Sakra went to another side, O King, and fought terrifying the Rakshasas in the conflict. Daçagriva, incapable of being thwarted, entered by the northern route and the performer of hundred sacrifices by the southern. Thereupon having entered into the army up to a hundred leagues—the lord of Rakshasas overpowered the celestial host with a downpour of shafts. Thereupon beholding his own army slain Sakra, returned fearlessly and obstructed the Ten-necked demon. In the interim beholding Rāvana brought under his grasp by Sakra the demons and Rakshasas cried aloud. "Alas we are slain." Thereupon ascending his car Ravana's son, beside himself with rage, entered the dreadful flank. And having resorted to the illusory powers, conferred upon him in yore by Paçupati he entered into the enemies' camp and belaboured them. Having left behind all other deities he pursued Indra and the highly effulgent Mahendra too espied his enemy's son. And albeit assailed by the highly powerfuf deities, Rāvana's son, divested of

mail, entertained no fear. Having overpowered the approaching charioteer with many excellent arrows he covered Mahendra with a downpour of shafts. Thereat having left his car and charioteer Indra mounted his elephant Airavat and ran about in search of Ravana's son. Being invisible in the welkin by virtue of his illusory powers and having brought Indra under the influence thereof he struck him with hundreds of arrows. When Ravana's son came to know that Indra was exhausted he, having bound him up by virtue of illusion, proceeded towards his army. And having seen Mahendra carried away by force from the battle field the deities thought 'What is this?" That conqueror of Sakra and subduer of enemies, conversant with illusory powers, was not visible, by whom, Indra, although master of many illusions, was carried away by force. In the meantime, the celestials, all enraged, covered Rāvana with a downpour of shafts and belaboured him. And being worn out in the encounter with the Adityas and Vasus he was not capable of fighting any more. Beholding his father thus distressed and assailed in warfare with strokes, Rāvana's son, although invisible, said—"Do thou come O father, our work in the battle field is finished; know, we have achieved victory; be thou consoled and divested of agonies. By virture of my illusory powers I have made Mahendra ca ive— lord of the three worlds and of the celestial ; I ve crushed down the pride of the deities. Havi bdued thy enemy by virtue of thy prowess do thou (y the three worlds at thy pleasure. What is the use (ag: n? And useless it is to fight again." Hearing t rds of Ravana's son the deities retired from the tle , and went away without Sakra. And hearing t e words of his son, the lord of the night-rangers, the (of the celestials, having great prowess and wide spread , d sted from fighting and affectionately said to his son—"] l (a the glory of

our race displaying thy prowess like a highly powerful man. Thou hast vanquished the celestials and their king of unequalled might. Do thou set out hence for the city, taking Indra on thy chariot and surrounded by soldiers. I shall, soon, delighted, follow thee with my councillors." Thereupon having returned home with his army and chariots and taking the king of the celestials, the powerful son of Rāvana dismissed the victorious warriors.

SECTION XXXV.

THE highly powerful Mahendra being thus defeated by Rāvana's son, all the celestials, taking the patriarch Brahmā before them, went to Lankā. Having obtained Rāvana encircled by his sons and brothers the Patriarch, stationed in the welkin, calmly said—"My son, Rāvana, I have been pleased with thy son in the conflict. Oh! what wonderful prowess, what strength—equal or greater than thine. Thou hast, by thy own prowess, conquered the three worlds—thy promise hath borne fruits—I have been pleased with you—both the father and son. O Rāvana, this thy son is highly powerful and gifted with great strength and he shall be celebrated in the world under the appellation of 'Indrajit' or the conqueror of Indra. And that Rākshasa shall be

powerful and irrepressible, by whose help, O king, the celestials have been brought under thy subjection. Do thou therefore, O thou having long arms, release Mahendra, the chastiser of Pāka and for setting him free what do thou want from the celestials ?" Thereupon the highly powerful Indrajit —the subduer of enemies, said :—"If dost thou say so, O god, I pray for immortality." Thereat the highly powerful patriarch said to Meghanāda—"There is none perfectly immortal on earth amongst created beings—birds, quadrupeds and other highly powerful beings." Hearing the words uttered by the grand-father—the highly powerful Meghanāda said to the eternal lord—"Hear, then, what I want in exchange for releasing Sakra. May a chariot with horses rise up from fire when I shall offer sacrifices unto it, being desirous of vanquishing my enemies in the conflict. And may I be immortal as long as I shall remain on that car. This is the boon I have resolved upon praying for. May I meet with destruction, O deity, whenever I shall engage in fight without finishing my offerings unto fire. All others, O god, attain to immortality by virtue of devout penances but I shall acquire that by dint of my own prowess." Whereto the grand-father replied saying "so be it." Thereupon Meghanāda released Indra and the celestials returned to their own abode. In the interval, O Rāma, Indra became poorly, divested of his immortal brilliance, stricken with anxiety and pensive. Beholding him in that plight the grand-father of the deities said :—"O performer of hundred sacrifices, why didst thou formerly perpetrate that mighty iniquity ? O Chief of the immortals ! O lord !, some creatures were created by me by dint of my understanding—they were all of the same colour, same speech, and same appearance. There was no difference visible in their appearance or marks. Thereupon, with whole-minded-ness, I began to think of these created beings. And I created a female distinct from them. Collecting all those limbs that were most exc : amongst the

created, I made a female under the name of Ahalyā. *Hal* means ugliness—one born from *Hal* is called *Halya*. That female was known as *Ahalya* because she had nothing blameable in her. I gave her that name. Having created that female I was thinking, O king of the celestials ! O foremost of the deities !, on whom I should confer her. Being proud of dignity, O Sakra, O lord, O Purandara thou didst regard her in thy mind as thy spouse. I placed her under the care of the high-souled Gautama and he rendered her back after many long years. Thereupon considering the patience and accomplished asceticism of Gautama I married her with him. And that virtuous-souled, great ascetic enjoyed her company ; and for my thus conferring her upon Gautama all the celestials were disappointed. But being enraged and possessed by lust thou didst repair to the hermitage of the ascetic and see her resplendant like the flaming fire. Maddened with lust and ire thou didst ravish her and thou wast seen in that hermitage by the great ascetic. Thou wast then imprecated by him, enraged and gifted with great effulgence saying, 'O lord of the celestials, thou hast attained to a change of circumstances—for which, O Vāsava, thou hast fearlessly ravished my spouse. Thou shalt, therefore, O Sakra, go under the arms of the enemies, in conflict. And this vile desire, O thou having a vicious intellect, which thou hast first created, shall undoubtedly spread in the world of mortals. Whoever shall commit this crime, shall be half responsible for it and the other half shall descend upon thee ; and forsooth thy position shall not be permanent. And whoever shall be the lord of the celestials, shall not have his position secure. This is the curse I give, which I have communicated to thee.' And having remonstrated with his wife that one of devout penances said to her—'O vicious one, let thy beauty be spoiled in the vicinity of the hermitage. Thou art gifted with beauty and youth but thy mind is fickle ; so thou shalt not continue as the single beautiful damsel in the world. All creat-

ed beings shall participate thy beauty ; thy matchless beauty has brought about this mischief.' Thenceforward all created beings were gifted with beauty. Thereupon she propitiated the ascetic Gautama saying, "O twice-born one, I was unwittingly ravished by Indra, assuming thy form. I have not committed this willingly, O ascetic—so do thou be propitiated with me." Ahalyā having said this, Gautama replied :—"In the race of Ikshwākus, there shall be born a highly effulgent and mighty car-warrior, known in the world as Rāma ; for performing the rites of a Brahman, the mighty-armed Vishnu, assuming a human form, shall repair to the forest. Thou shalt be purified when thou shalt behold him,O fair damsel. He shall be able to purify thee from the iniquity perpetrated. Having treated him as a guest when thou shalt come to me again, thou shalt live with me, O thou having a fair countenance." Having said this that ascetic returned to his hermitage. And thenceforward the wife, of that ascetic chanting the themes of Brahman, engaged in austere penances. Thou hast met with all this in consequence of the imprecation of that ascetic. Therefore, O thou having long arms, do thou think of thy past iniquity. For that curse and nothing else, O Vasava, thou hast been brought under the grasp of enemies. Having controlled thy senses, do thou soon undertake a sacrifice in honor of Vishnu. Thou shalt be purified by that sacrifice and go to heaven ; and thy son, O lord of celestials, hath not been destroyed in the conflict. He hath been taken into the ocean by his grand father." Hearing this and having celebrated the sacrifice in honor of Vishnu he again went to the region of celestials and reigned there as their king. I have thus described to thee the strength of Indrajit—what to speak of others he vanquished even Indra—the king of the celestials." Hearing the words of Agastya, Rāma, Lakshmana, Vānaras and Rākshasas all said "wonderful it is"; and Bibhishana, who was by the side of Rāma, said :—"After a

long time, the old recollections have come to my mind." Thereupon Rāma said to Agastya—"All, thou hast said, is true." And Agastya said "Rāma, Rāvana, the thorn of people, then grew in power, by whom, in the company of his son, Indra, the lord of the celestials, was defeated.

SECTION XXXVI.

THEREUPON having bowed unto Agastya the foremost of ascetics, the highly effulgent Rāma again surprisingly said:—"O Brahman, O foremost of twice-born ones, when that cruel Rāvana journeyed over the earth, was it void of people? Was there no king, or prince on earth to administer punishment unto him? Were all the kings then shorn of their strength and prowess? And many kings I (hear) were vanquished and driven out by him with various excellent weapons.' Hearing the words of Rāghava, the ascetic Agastya, having six sorts of wealth, laughing said, like unto Brahmā, speaking to Rudra—"O Rāma, O lord of earth, traversing the earth, Rāvana arrived at the city of Mahismati, resembling the city of the celestials, where lived perpetually the deity of fire. There reigned a king named Arjuna, effulgent like fire which was kept perpetually in a well covered with *Sara*. One day the highly powerful Arjuna, the king of *Haihayas*, repared to the river Nerbuda, with his wives to sport. At the very same day, Rāvana, the lord of Rākshasas, arrived there and asked his councillors saying. "Where is

the king Arjunā? Do ye speedily tell me; I am Rāvana, I have come to fight with your king. Do ye, at first, communicate unto him the news of my arrival." Being thus addressed by Rāvana, the learned ministers informed the lord of Rākshasas, of the absence of the king. Hearing of the absence of the king from the citizens Visrasraba's son came out of the city and reached the Vindhya mountain resembling the Himalayas. He espied the mountain extending over the welkin like unto clouds and rising up as if riving the earth and obstructing the sky. The mountain had a thousand summits and the lions were residing in the caves and hundreds of fountain were falling from it; the mountain was as if laughing aloud and the celestials, Gandharbas, Apsaras and Kinsaras were sporting there with their females; and it appeared (in consequence thereof) like the region of celestials; and rivers, with waters transparent like crystal, were flowing. And it therefore appeared like a thousand serpents having trembling tongues. And casting his looks upon Vindhya mountain, resembling the Himalayas and having huge caves, Rāvana, the king of Rākshasas, reached the river Nerbuda, of holy waters and going rapidly to the western ocean. Her waters were being agitated by buffaloes, deer, tigers, lions, bears and elephants distressed by heat. Having covered her, Chakrabakas, Kārandavas, swans, water-cocks and Sārasas, maddened, were emitting notes. The charming Nerbuda appeared like a beautiful damsel—having blossoming trees for her ornaments, Chakrabakas for her breast, wide spread forest for her waist, the row of swans for Mekhala, filaments of flowers for paste, watery foams for white silken cloth, the pleasure of descending into water for the pleasure of touch and full-blown lotuses for white eyes. Having descended from his car and bathed in the waters of Nerbuda, the foremost of streams, resembling a fair one, Rāvana, the lord of Rakshasas, with his councillers, sat on her coast resided by many an ascetic.

Delighted at her beauty and having spoken highly of Nerbuda like unto Ganges he addressed his ministers Suka and Sarana with gestures, saying :—"Behold, having rendered the earth pale, with his many rays, the sun, emitting parching heat, is in the sky. But seeing me here seated, his rays have become cool like those of the moon. At my fear, even the wind is blowing carefully, being cold and fragrant by the touch of the waters of the Nurbuda and removing our toil. This charming Nerbuda, abounding in crocodiles, fishes and birds, though a natural stream, is standing still like a terrified damsel. Being wounded in conflicts with many a king your persons have been pasted with blood. Therefore like unto Sarvabhauma and other infuriated elephants going down into the water of the Ganges, do ye descend into the water of Nerbuda conferring auspiciousness and health. Bathing in this stream you shall be cleansed from sins. I shall, also on the coast of this river, like the rays of the autumnal moon, reverentially worship with flowers Mahādeva, holding Pināka in his hands." Hearing the words of Rāvana, Prahasta, Suka, Sarana, Mahodara, Dhrumakshya and other councillors descended into the waters of Nerbuda. And she was agitated by those elephant-like leading Rākshasas like unto the Ganges by Vamana, Anjana, Padma and other elephants, Thereupon having got up from the waters the highly powerful Rākshasas culled flowers for Rāvana's offerings. And in a moment the Rākshasas collected heaps of flowers on the picturesque banks of Nerbuda, resembling the white clouds. Flowers being thus collected, Rāvana, the king of Rākshasas descended, into the Nerbuda for bathing like a huge elephant into the Ganges. And having bathed he got up, reciting excellent incantations. Thereupon having left off his wet cloth he put on a white one. And to find out place for worshipping, he, with folded hands, proceeded towards the banks. And the Rākshasas too, like unto so

many moving mountains, followed him. And wherever Rāvana went the golden *Siva Linga* was brought. Thereupon Rāvana placed that upon a heap of sands and began to worship it with various nectar-smelling flowers and sandal. And having finished the worship of Siva, the foremost of deities, having the moon on his crown, the conferrer of boons and the remover of miseries, the night-ranger danced with uplifted hands and sang before it.

SECTION XXXVII.

At no distance from where on the banks of the river Nerbuda, that dreadful lord of Rākshasas collected the flowers, Arjuna, the King of Mahismati, and the foremost of the victorous, was sporting with his wives in the water. And being encircled by them the king Arjuna appeared like a leading elephant surrounded by a thousands of she elephants. In order to measure the strength of his thousand arms the King of *Haihayas* obstructed the course of Nerbuda. Being obstructed by the arms of Kartavirjarjuna and having flooded the banks with her pure waters, Nerbuda flowed in an opposite direction. And the currents, rising high as during the rainy season flowed with fishes, and crocodiles. And the stream, as if

driven against Rāvana by Kārtavirjarjuna, carried away his collection of flowers. And having given up his worship which was half-finished Rāvana looked towards Nerbuda looking like an unwilling damsel and saw that she, with rising currents, was flowing towards the east from the west and the waters beyond that were in a natural state like a quiet lady and the birds were seated there without any anxiety. Thereupon being anxious to learn the cause of the rise of the river, the Ten-necked demon, with his right finger, hinted Suka and Sārana. Being commanded by Rāvana, the two brothers, the heroic Suka and Sārana proceeded towards the west by the ærial way. And going half a league, the two night-rangers espied a man sporting in the waters with some females. He was huge as a Sāla tree, his hairs were floating on the water, he was inebriete and his eyes were reddened in consequence thereof. Like unto Sumeru holding the earth with his thousand feet he obstructed the current of the river with his thousand arms. And he was surrounded by a thousands of beautiful damsels like an elephant by a thousands of she-elephants. Beholding that dreadful spectacle, the Rākshasas Suka and Sārana came back and approaching Rāvana communicated (all) unto him. "O lord of Rākshasas, an unknown person, huge as a Sāla tree, is sporting with females obstructing the course of Nerbuda like unto a dam. And being withheld by the thousand arms of that man the waters of Nerbuda were continually throwing up high waves." Hearing the words of Suka and Sārana, Rāvana exclaimed "This is Arjuna" and proceeded to fight with him. Rāvana, the lord of Rākshasas, having set out with a hostile intention against Kārtavirjarjuna, the wind mixed with dust began to blow high with tumultuous sound. And the clouds began to mutter with a downpour of rain. And the lord of Rākshasas proceeded against Arjuna with Mahodara, Mahāparswa, Dhrumākshya, Suka and Sārana. Within a short time the dreadful Rākshasa, powerful as the elephant Arjuna, reached the banks of Nerbuda

and espied there Arjuna encircled by females as an elephant surrounded by she-elephants. At the very sight the eyes of the lord of Rākshasas, proud of his prowess, grew red and addressing the councillors of the king Arjuna he said "Do ye communicate unto the king of *Haihayas* that Rāvana, the lord of Rākshasas, hath come to fight with him." Hearing the words of Rāvana, the ministers of Arjuna stood up with arms and said :—"O good Rāvana, thou art well cognizant of the proper time for fighting. Now our king is drunk and is sporting with the females in the waters. And now dost thou wish to fight with him. Therefore, O Ten-necked one, do thou spend the night here, if thou art bent upon fighting. Or even if thou art anxious to enter speedily into conflict with Arjuna do thou slay us all at first, and then fight with the king." Thereupon the hungry councillors of Rāvana, slew some of the ministers of the king and devoured some. There arose a dreadful uproar on the banks of Nerbuda, of the councillors of Rāvana and Arjuna. The warriors of Arjuna assailed Rāvana and his ministers with hundreds of arrows, Praças, darts, Tomaras, thunder-bolts and Karpanas. The warriors of Arjuna became dreadfully furious and emitted cries like the roaring of the deep infested with crocodiles, fishes and other marine monsters. Thereupon being enraged and displaying their own prowess Suka, Sārana and other ministers of Rāvana began to destroy Arjuna's soldiers. Thereupon the emissaries, stricken with fear, went to the sporting king and communicated unto him the proceedings of Rāvana and his ministers. Hearing those words and saying unto the females "Do not fear" he rose up from the waters like an elephant. The eyes of that fire-like Arjuna were reddened with ire and he shone dreadfully like the fire of dissolution. And taking up speedily his club, that one, always using golden clubs, pursued the Rākshasas like unto darkness following the sun. Holding up the huge club and hurling it with his arms, Arjuna, resorting to the velocity of Garuda,

went on. Thereupon stood there obstructing his course Rakshasa, worked up with anger and with a mace in his hand, like unto the Vindhya range standing in the way of the sun. And throwing down off his hand the iron mace, he, in anger, began to roar, like Yama. And the top of the mace was ablaze like the tips of Asoka flowers. Not the least agitated on beholding that mace, the king Arjuna, by his club, baffled its action. Thereupon uplifting the huge club, five hundred hands long, the king of *Haihayas* pursued Prahasta. And within a short time being struck down by that club gifted with great velocity Prahasta fell down on earth like unto the summit of a mountain clapped down by the thunder-bolt of Indra. Beholding Prahasta fallen, Māricha, Suka, Sārana, Mahodara and Dhrumākshya fled away from the battle-field. All the councillors having thus fled away and Prahasta being slain Rāvana speedily proceeded towards Arjuna, the foremost of kings. Thereupon there ensued a terrible encounter capable of making down erect between the thousand-armed Arjuna, the king of men, and the twenty-armed Rāvana, the king of Rākshasas. And taking up their clubs Arjuna and Ravana began to fight with one another emitting cries like the mutterings of clouds, like unto two huge bulls fighting for a cow, two agitated oceans, two moving mountains, two effulgent Adityas, two burning flames, two proud elephants, two proud lions and like the very Rudra and Kāla. As the mountains suffer many clappings of thunder-bolts so did they bear many strokes. And all the quarters were resounded with the sound proceeding from the stroke of their clubs like unto the sound of thunder-bolts. Being placed against the breast of Rāvana Arjuna's club rendered, for a moment, the welkin look like the burning gold as does the lightning. And striking again and again against Arjuna's breast Rāvana's club looked like a huge fire-brand. Arjuna was not worn out nor was Rāvana. And the conflict went on

between them like the encounter between Bāla and Vāsava in the days of yore. The King of men and the King of Rākshasas ; iled d wounded one another with their clubs to bulls striking one another with their a vo elephants with their tusks. Thereup worl up with rage, Arjuna, with his full might, smote v his breast, with his club. But Rāvana was well d by the boon of the celestial, so the club fell earth sundered into two pieces like one hurled by a wight. Still wounded by the mace of Arjuna, Rāva ding tears, ran away at a distance of four feet and there. Beholding Rāvana thus over-whelmed Arj ng up and caught him like Garuda holding a p and Vishnu binding Bāli. Daçagriva being thus b d, t Siddhas, Charanas and the celestials exclaim "Well ne ! Well done !!" showered flowers upon juna. the king emitted leonine roars again and n tiger joyous roars like a cloud, holding a deer un l g asp. Regaining his sense and beholding Rāvana b , Prahasta, in great anger, pursued, the King of *Ha* . And the Rakshasa force grew tempestuous like o the rising of the ocean during rains. Thereupon exclaiming repeatedly "Leave him off! Leave him off !! Wait ! Wait !!" The Rākshasa host hurled hundreds of Musalas and darts in the battle-field. Not the least moved thereby the king Arjuna, the slayer of enemies, bore those weapons of the enemies of the celestials. Thereupon baffling the weapons of t e Rākshasas by means of many a dreadful and excell ne, Arjuna, the king of *Haihayas*, drove them away lil inds scattering the clouds. Having thus struck terror unto t night-rangers, he, encircled by his own kinsmen, repaired to his own city with Rāvana, carrying him bound like unto Indra carrying Bāli bound. Thereupon flowers and fried paddy were showered upon him by the Brahmanas and citizens.

SECTION XXXVIII.

THEREUPON Pulastya heard from the celestials of the capture of Rāvana like unto the holding of the wind.* And having been moved by the love for his son, the highly effulgent, great ascetic, proceeded to see the king of Mahishmati. Proceeding by the ærial way, that twice-born one, gifted with the velocity of wind and the flight of mind, reached the city of Mahishmati. Like unto Brahmā entering Indra's Amaravati, he entered the city resembling the capital of Indra and filled with delighted and plump citizens. And beholding that dreadful Rishi approach like unto Adityā walking on foot, the warders communicated the intelligence unto the king Arjuna. Understanding from their words that Pulastya was coming, the king of *Haihayas*, placing his folded palms on his crown, proceeded to welcome him. Like, unto Vrihaspati preceeding Purandara, the royal prests went before him carrying, *Maduparka* and water to wash feet. And beholding the ascetic resembling the rising sun arrived, the king Arjuna bowed unto him reverentially like Indra saluting Mahādeva. Thereupon offering him *Maduparka*, cow and water to wash feet, the king of *Haihayas*, in accents obstructed with delight, addressed the ascetic saying:— "Reverend Sir, thine visit, it is hard to obtain. On beholding thee my city Māhishmati hath been turned into Amaravati. To-day have I obtained all auspiciousness, O lord ; to-day hath my religious observance been fruitful ; to-day hath my birth proved blessed and to-day hath my devout penance been crowned with success, for I bow unto thy feet, which have been worshipped by the celestials. This my kingdom, these

* As it is impossible to hold the wind in a short compass so it was impossible to bind Ravana aud lead him captive.

my sons, this my wife and myself are all at thy disposal—do thou order me, O Brahman, what I may do for thee." Thereupon having enquired of the king about his piety, offerings and the well-being of his sons, Pulastya said to Arjuna, the king of *Haihayas* :—"O foremost of kings, O thou having eyes like lotus-petals ! O thou having a countenanee like the full moon ! When thou hast vanquished Rāvana, thy prowess is matchless in the triple world. Thou hast bound up my invincible son in the conflict at whose fear the wind and the ocean stand still. Having drunk up the glories of my son thou hast announced thine own ; so I do say, O my son, do thou release Daçānana." Hearing this command of Pulastya, the king Arjuna did not utter a single world and set, most delightedly the king of Rākshasas, free. Having released that foe of the celestials,worshipped him with celestial ornaments and garlands and established friendship removing all enmities with Rāvana before fire, and bowed unto Pulastya, the son of Brahmā, he repaired to his own house. And being released by the influence of Pulastya, the highly powerful Daçānana, the king of Rākshasas, accepted his hospitality and being embraced by him, returned home ashamed. And having set Daçagriva at liberty Pulastya, the son of Brahmā and the foremost of Munis repaired to the celestial region. O Rāma, in this wise, the highly powerful Rāvana was defeated by Arjuna and released by Pulastya. Observe therefore, O descendant of Raghu, there is a mightier man than the mighty ; therefore, one, desirous of his own well-being, should not disregard another. Having acquired friendship with the thousand-armed Arjuna, Daçânana, the king of Rākshasas,began again to journey over the world distressing the kings.

SECTION XXXIX.

RELEASED by Arjuna, and yet not conceiving any shame, Rāvana, the king of Rākshasas again began to traverse the earth. Rākshasas or men, of whom the proud Rāvana heard to be powerful he used to appoach and summon them for fight. After some time he arrived at the city of Kishkindhā reared by Vāli and invited him, wearing golden garland, to fight. Thereat, Tāra, her father Sushena and the Prince Sugriva said to the king of Rākshasas—"O lord of Rākshasas, he is not present here, who shall be able to withstand thee. What monkey else is capable of standing before thee? However, O Rāvana, Vāli shall soon return after performing the Sandhyā rites at the confluence of the four oceans; therefore wait here for a moment. Behold, O Daçānana, there lie the bones of all those, like conch, who came ere this to fight with the powerful king of monkeys. O Rāvana, O Rākshasa, even if thou hast drunk nectar, thou shalt at this very moment loose thy life, when the encounter with Vāli shall take place. O Vaisravana, do thou observe the variegated universe now—wait for a moment after which it will be hard for thee to keep thy life. Or if thou dost wish to meet with death do thou speedily repair to the southern ocean and thou shalt behold there Vāli like unto fire placed on earth." Hearing those words, Rāvana, the aggrandiser of the triple world, remonstrated with Tārā and ascending his flowery car went to the southern ocean and espied Vāli, having red countenance like the rising sun, engaged in Sandhyā rites with whole-mindedness. Thereupon having descended from his

Pushpaka car he with silent eps approached Vāli to bring him under his grasp. C ı ; looks at pleasure, Vāli saw him. Albeit apprised of s ev l intention, he was not the least moved. And he did t (re for him as a lion is not moved on beholding a e and Garuda on beholding a serpent. He then thought :hin himself—"This vicious-souled Rāvana is approaching to catch me; holding him under my arm pit I shall journey over the three great oceans. Everyone will behold the enemy Rāvana, under my arm pit as a serpent possessed by Gar da, with his thighs, arms and clothes loosened." Having t ı ght thus Vāli remained silent for sometime and reciting in ı ations he waited there like a mountain. Thereupon t ting of monkeys and the lord of Rākshasas, proud of ıgth, essayed to catch one another. Vāli was seated with his back (towards Rāvana); still from his footsteps he perceived that he had come within the grasp of Rāvana's army and he at once caught hold of him like unto Garuda hold a serpent. Getting hold of Rāvana, the lord of Rāl sas, desirous of catching him, (Vāli) and placing him un r his arm-pit Vāli vehemently rose high up in the :lk And he went away carrying him, scratching him : ı and again with his snails like unto winds scattering c ıds. The Ten-necked demon being thus carried away, his councillors, to release him, pursued, exlaiming, Vāli, in the welkin. They thus following him, Vāli, appeared in the sky like the sun in the midst of clouds. The Rākshasas could not catch Vāli but were rather exhausted by the stroke of his arms and thighs. What to speak of animals made of flesh and blood anxious for their lives even the mountains make way when Vāli goes. Rising high up into the sky where even the birds cannot reach, Vāli, the lord of monkeys and gifted with great velocity, by and by finished his Sandhyā rites above the oceans. Being worshipded by the ærials their lord, with Rāvana, first proceeded to the western ocean. A ing finished

there Sandhyā prayers and recited incantations he, with Daçānana, went to the northern ocean. And having journeyed over many thousand leagues that huge monkey, with his enemy, finished his prayers there and then proceeded to the eastern ocean. And having recited his prayers there also, Vāli, the son of Indra, and the king of monkeys, carrying Rāvana, returned to the city of Kishkindhā. Having gone through his Sandhyā rites at the four oceans and carrying Rāvana, that monkey-chief was greatly exhausted and (therefore)descended into the gardens of Kishkindhā. Having got out Rāvana from his arm-pit, the foremost of monkeys, laughing again and again said:—"Whence art thou coming?" Thereupon being surprised greatly, Daçānana, the king of Rākshasas, with eyes, shaking with exhaustion, said to the king of monkeys:—"O king of monkeys, resembling Mahendra, I am Rāvana, the king of Rākshasas; I came here to fight: but I have beeen defeated by thee. Alas! What strength is thine! what prowess!! What gravity!!! Holding me like a beast thou hast journeyed over the four oceans. O hero! What heroic wight is there who is not exhausted by carrying me so vehemenly? O monkey, mind, wind and Garuda—these three are gifted with the velocity. Undoubtedly thou hast got the same velocity. Thy prowess hath been sufficiently displayed. But now I wish, O king of monkeys, to make friends with thee for ever before fire. O king of monkeys, from to-day, wife, sons, city, kingdom, enjoyment, cloth and food shall be our common." Thereupon having lighted up fire the king of monkeys and the king of Rākshasas, embracing each other, became friends. Thereupon holding each other by the arms they entered the city of Kishkindhā like unto two lions, entering delightedly a cave. There like Sugriva Rāvana spent a month. Afterwards his councillors, desirous of destroying the triple world, took him away. O lord Rāma, I have thus related to thee the previous history. Having

thus belaboured Rāvana Vāli at last made friends with him before fire. O Rāma, Vāli had unequalled and great strength. Like unto fire burning down loc ts thou didst burn down Vāli.

SECTION XL.

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THEREUPON Rāma, being cken with curiosity, with folded palms and humbly accosted Agastya, residing in the southern quarter, with pregnant accents, saying:—"Thou sayest that Rāvana and Vāli had unequalled strength but methinks theirs can not equal that of Hanumān. Heroism, liberality, strength, patience, intellect, knowledge of laws and means, prowess and energy all exist together in Hanumān. When the monkey host lost heart on beholding the ocean, Hanumān, consoling crossed over the deep extending over a hundred leagues. Having discerated the presiding goddess of Lankā and on beholding Sitā there, he consoled her. What to speak of more, Hanumān, single-handed, slew Rāvana's commander-in-chief, the minister's son, his servants and his one son. Being released from the Brahma weapon Hanumān remonstrated with Rāvana, and reduced Lankā into ashes like unto fire burning down earth. What I have seen myself performed by Hanumān in the conflict is above the power of Kāla, Vāsava and even the lord of riches. It is by the strength of the arms of that Wind-god's son I have obtained Lankā, Sitā, Lakshmana, Victory, kingdom and my friends. What more, had not Hanumān, the friend of the king of monkeys—Sugriva, been npany who

could have brought Sitā's intelligence? Why did not Hanumān, although wishing welfare unto Sugriva, reduce Vāli to ashes like so many creepers on the occasion of his quarrel with Sugriva? Methinks, Hanumān was not cognisant of his own prowess then? And therefore he did stoop to witness the miseries of Sugriva—the king of monkeys who was dearer than his life. O thou worshipped of the immortals, do thou truly describe unto me this action of Hanumān." Hearing those well-meaning words of Rāghava, the ascetic Agastya said to him in the presence of Hanumān. "O foremost of Raghus, what, thou hast said regarding Hanumān, is all true. As regards, strength, velocity and intellect there is none who can equal Hanumān. O represser of enemies, in the days of yore Hanumān was imprecated by the ascetics, whose curses never become fruitless, to the effect that he would never be conscious of his whole strength. I am not capable of describing to thee the wondrous childish feat which Hanumān did perform in his boyhood. But if thou art, O Rāghava, greatly anxious to hear it, I shall relate—do thou hear with a quiescent mind. Hanumān's father Keshari reigned in the mountain Sumeru which resembles gold by the influence of the sun. Keshari had a well-known wife by the name of Anjanā to whom he was greatly attached. The deity Wind begot on Anjanā an excellent son. Repairing to a dense forest for collecting fruits, the excellent damsel gave birth to Hanumān resembling the tip of a Sala tree and went away. Being distressed with hunger on account of the absence of the mother, Hanumān, just born, cried like Kartikeya, the commander-in-chief of the celestials, in the forest of *Saras*. At this time the sun resembling *Yavâ* flowers, having risen, Hanumān, to get a fruit, sprang up. Being desirous of holding the newly risen sun, Hanumān, resembling it, began to leap in the middle of the welkin. The child Hanumān having thus ascended the sky, celestials, Danavas and Yakshas surprisingly exclaimed "The velocity, with which Marut's son is going,

is not possessed even by the Wind, Garuda and mind. If he has got such vehemence in his boyhood what great strength he shall have in his youth." His own son thus leaping, the wind, becoming cool by the touch of snow, began to follow him proceeding in the sky lest the rays of the sun might scorch him. Rising high up in the sky on account of childish freaks and traversed many thousand leagues by the help of his father Hanumān neared the sun. Considering that he was a mere child and therefore not tarnished by any sin and that a great divine work would be accomplished by him in future the sun did not burn Hanumān. At the every day when Hanumān sprang up to hold the sun, Rahu too essayed to possess him. Having reached the top of the sun's car Hanumān touched Rahu; so he, the represser of the moon's rays, accordingly went back on beholding the sun thus possessed. And repairing to the house of Indra, Sinhikā's son, in wrath and with frowns, said to him encircled by the celestials :—"O Vasava! O slayer of Bala and Vitra—to remove my hunger thou didst give me both the sun and moon; why thou hast then given them to another? On account of the *Parva* I came to devour the sun but another Rahu came and possessed him." Hearing the words of Rahu, the King of the deities, wearing a golden garland, having his understanding bewildered, proceeded, on the back of his elephant-chief Airavat, huge like the summit of the Kailasa hill, with temporal juice always trickling, having four tusks, roaring, and adorned with golden bells, towards Hanumān and the sun with Rahu before him. Having left behind Indra, Rahu quickly went there but fled away on beholding the huge-bodied Hanumān resembling a mountain summit. Thereupon leaving aside the sun and being desirous of holding Rāhu, the son of Sinhikā considering him as a fruit, Hanumān again sprang up into the sky. Beholding Hanumān approach renouncing the sun, Rahu with his countenance only visible, desisted and went back. And

considering Indra as the saviour he again and again cried aloud "Indra! Indra !!" Understanding everything by the piteous accents of Rahu Indra said, "No fear, I shall soon slay him." Thereupon beholding the huge-bodied Airavat and considering him as a bigger fruit Māruti ran towards him. Proceeding thus tempestuously when he rose above the head of Indra, Hanumān, looked in a moment dreadful like the fire of dissolution. But not greatly enraged the thousand-eyed lord of Sachi, with the thunder-bolt in his hand, struck the running Hanumān. Belaboured by the thunder-bolt of Indra Hanumān fell down and broke his left jaw. He being thus overwhelmed by the stroke of Indra's thunder-bolt, the Wind-god became displeased with the king of celestials and was determined upon bringing about mischief unto all created beings. The all-comprehending wind, not spreading himself, entered into a cave with his son. Like unto Vāsava distressing all creatures by putting a stop to the showers, the wind too put all animals into unbearable suffering by obstructing all execrations. On account of the anger of the Wind-god their breath was completely obstructed, and the joints—as if pierced, became hard as wood. *Sâdhya Vasatkâr* and all the religious observances of the triple world were put a stop to by the anger of the Wind-god. So the three world appeared as if stricken with sorrow. Thereupon the afflicted celestials, Gandharbas, Asuras and men repaired to the Patriarch Brahmā with a view to bring about the well-being of created beings. And with their bellies swollen for the obstruction of the wind the celestials with folded hands said :—"O lord of created beings, thou hast created four classes of beings and thou hast given us wind to preserve our lives. But we do not know, why the wind, the lord of our beings, is distressing us, by obstructing our movements like unto females confined in an inner apartment. Being thus distressed by the wind we have come to seek thy shelter. O thou the remover of miseries—do thou remove our afflic-

tions consequent upon the obstruction of the wind." Hearing those words of the created beings, their lord (the Patriarch Brahmā) again said "Hear, why the wind, being enraged, has obstructed the course of all beings. Hearing the words of Rahu, Indra, the king of the celestials, hath belaboured the Wind-god's son. It is for this that he hath been offended. Preserving the bodied, the wind, having no person, passes through them all. Without wind the body becomes like wood. Therefore the wind constitutes the life, the happiness and the whole universe. Renouncing the wind the world cannot attain to happiness. Being cast off by the wind and having their breaths obstructed, behold, the world, to-day appeareth like dried wood. Let us therefore go there where the wind, the giver of our afflictions, waiteth. If we do not please the son of Aditi we shall all meet with destruction," Thereupon the Patriarch Brahmā, the celestials, Gandharbas, serpents, Guhyakas and other created beings went where the wind was waiting with his own son belaboured by the king of the celestials. Thereupon beholding that boy, on the lap of the Wind-God,resembling gold and Baisvanar,the four-mouthed Brahmā, the celestials, Gandharbas, Rishis, Yakshas and Rākshasas were all moved with pity.

SECTION XLI.

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HEARING the whole history, Rāma, the discendant of Raghu, said to Agastya "O Reverend Sir, Riksharaja is the name of the father of Vāli and Sugriva but thou hast not told me the name of their mother. However I am curious to learn who was their mother where was their residence and how they had been named so— do thou favour me with the account." Rama having said this Agastya said:—"O Rama, I shall relate to thee everything in short of what I had heard from Nārada when he came to my hermitage. Once on a time whilst travelling that highly pious ascetic arrived at my hermitage; I duly worshipped and welcomed him; and when I asked him out of curiosity, he, seated at pleasure, said:—"Hear, O great ascetic, the foremost of the pious; there is a mountain named Meru, higly picturesque, made of gold and greatly charming. The middle peak is much liked by the celestials, on which is situate the beautiful assemblage hall of Brahmā extending over a hundred leagues. The four-mouthed deity, sprung from lotus, always resideth there. And from his eyes while going through the *Yoga* practices tears trickled down. No sooner the Patriarch Brahmā, with his hands, wiped them off into the ground than a monkey originated from those tears. O foremost of men, as soon as that monkey was produced, the high-souled Brahmā consoled him in sweet accents and said—"Do thou proceed to that leading mountain where the celestials perpetually reside. O foremost of monkeys, living upon many a fruit and root in that picturesque mountain thou shouldst always live by me. And while thou shalt live in this wise for some time thou shalt be crowned with auspicious-

ness." Brahmā having said this, O Rāghava, the foremost of monkeys saluted that god of gods, placing his head at his feet and said to that Primæval deity, the creator of beings and the lord of the universe. "O god, thou art placing me under thy behests—verily I shall follow them." Having said this to Patriarch that monkey immediately went to a forest abounding in fruits and flowers. There living on fruits and collecting honey and various flowers, he, every day, used to come to Brahmā in the evening. O Rāma, in this wise he used to make an offering of excellent fruits and flowers at the feet of Brahmā, the god of gods. Journeying in this way over the mountain he spent many long years. Some time having elapsed in this way, O Rāghava, Riksharaja, the foremost of monkeys, being distressed with thirst, repaired to the excellent mountain Meru. There is a pond of pure water, resonant with the notes of various birds. Having shaken his manes with a delighted heart, Riksharaja saw his reflection in the waters. Beholding his own image there that monkey-chief, stricken with anger and anxiety thought—"What arch-enemy of mine is living in the waters? I shall destroy the excellent abode of the vicious-souled one." Thinking thus within himself, that monkey, out of fickleness, jumped down into the lake. And he again sprang up therefrom. And at the time of rising, O Rāma, that leading monkey found himself metamorphosed into a female form, which was highly charming, graceful and beautiful. Her waist was spacious, eye-brows beautiful and hairs were black and curling; her countenance was beautiful and smiling, breast high and beauty matchless. And there appeared charming on the banks of the lake, lighting up all quarters that female, agitating the mind of all, and beautiful in the triple world like unto simple *Sastilatā*, Ramā, without lotus, pure rays of the moon, Pārvati more beautiful than even Lakshmi. At this time was returning by that way, Indra, the leader of the celestials after having worshipped the feet of Brahmā.

And the sun too journeying arrived there. They both simultaneously espied that female form and were possessed by desire. What more, their whole body, as soon as they saw her, was moved and the firmness of the mind shaken. Thereupon Indra begot on her a son named Vāli for he originated from her hairs and the sun begot on her another son, who was named Sugriva for he originated from her neck. Thus the two highly powerful monkeys being born, Indra went back to his region having conferred upon Vāli an un-ending garland of gold. And having engaged Hanumān, the Wind-god's son in the service of Sugriva, the sun too went back to the sky. O king, the sun having risen after that night Riksharaja again obtained his own real monkey shape. Having thus regained his monkey form he made his two highly powerful sons,—leading monkeys, assuming shapes at will and having twany eyes, drink honey like nectar. Thereupon taking them, he came to the abode of Brahmā. Beholding his son Riksharaja with his sons, Brahmā, the grand-father of the celestials, consoled him in diverse ways. Then he ordered the celestial messenger saying—"At my behest, O emissary, do thou proceed to the highly picturesque city of Kishkindhā. That golden, big and charming city is worthy of Riksharaja. There live many thousand monkeys besides others assuming shapes at will. It abounds in various jewels, invincible, is inhabited by four *Varnas*, holy and sacred. At my command Viswakarmā has constructed the celestial and picturesque city of Kishkindhā. Do thou place there Riksharāja, the foremost of monkeys, with his sons; and having invited the leading monkeys and others and received them courteously do thou install him on the throne. On beholding this monkey-chief, gifted with intelligence they shall be all subject to him." Brahmā, having said this, the celestial emissary, with Riksharāja before him, proceeded to the highly picturesque city of Kishkindhā. And having entered there with the velocity of the wind, he, at the com-

mand of the Patriarch, crowned the leading monkey Riksharaja as king. And being sprinkled according to the ceremonies of installation, and adorned with a crown and various other ornaments he, with a delighted heart, engaged in governing the monkeys. All the monkey, residing on earth consisting of seven insular continents and bounded by ocean, came under his subjection. Thus Riksharaja was both the father and mother of Vāli and Sugriva. May good betide thee. The learned who listen to and make others hear this story, conducing to the enhancement of their delight, get all their desires and objects accomplished. I have duty described to thee at length all events and have recounted the stories relating to the birth of the Kings of monkeys and Rakahsasas.

SECTION XLIII.

HEARING this excellent Paurānic theme in the company of his brothers, Rāghava was greatly surprised. Thereupon hearing the words of the Rishi he said:—"By thy favour I have listened to the highly sacred theme. O foremost of Munis, I was greatly worked up with curiosity in this matter. I am not the least surprised to learn, O twice-born one, that those two sons of the celestials would be two highly powerful leading monkeys since their origin is divine." Rāma having said this Agastya said:—"O thou having long arms, thus in the days of yore the birth of Väli and Sugriva was brought about. O king, I shall now again relate to thee another divine theme. O Rāma I shall now describe to thee why did Rāvana steal

a. Do thou hear it attentively. O Rāma, in the golden
:, having bowed unto the Patriarch's son, the truthful Rishi
ıatkumar, highly effulgent, resplandent like unto the sun,
ning in his native brilliance and seated at his own place,
vana, the lord of Rākshasas, said :—"Who is now amongst
: celestials brave and powerful, by whose help the
estials can vanquish their enemies and whom the twice-
rn ones daily worship and the devotees meditate upon.
thou having piety for wealth, O thou gifted vith six sorts
wealth, do thou describe this to me kindly." Being
prised of Rāvana's intention, the saint Sanatkumar, who saw
ery thing through his devotion, said to him out of
ve—"Hear my son. The learned duly, in their sacrifices,
ɔrship that Hari, respected of people and drinking nectar,
ıo is the lord of the universe, whose origin we do not
ıow, who is daily worshipped by the celestials and Asuras,
ıo is highly powerful Nārāyana from whose navel has spurng
ahmā, the creator of the world, and who has created the
iverse consisting of mobile and immobile beings. The
ɔgis maditate upon him and celebrate sacrifices in his
ınor according to the Purānas, Vedas, *Pancharâtra* and
ıd other rituals. He always vanquisheth in encounter Daityas
ānavas, Rākshasas and all other enemies of the celestials
d every one of them worships him." Hearing those
ɔrds of the great ascetic Sanatkumar, Rāvana, the lord of
ikshasas, bowing, replied :—"Being slain by Hari to what
ıtion do the Daityas, Dānavas and Rākshasas attain? And
ıy doth Hari destroy them?" Whereto Sanatkumar
ɔlied :—"Whoever are slain by the celestials do eternally
ıide in their region. And being banished therefrom, they
ain take their birth on earth. Thus by the misery and
ɔpiness acquired in their pristine existence, they go
ough births and deaths. O king, all the monarchs, slain
Janarddana,holding discus and the lord of the triple world,
ained to his own region; even his anger becometh like a

boon." Hearing those words given vent to by the great ascetic Sanatkumar the night-ranger Rāvana, being worked up with delight and surprise, began to meditate how he should enter into conflict with Hari.

SECTION XLIV.

THE vicious-souled Rāvana thinking thus the great ascetic again gave vent to accents. "O thou having long arms, what thou hast desired in thy mind shall be encompassed in the great encounter. Be thou happy and wait for some time." Hearing this the long-armed (Rāvana) again said to the ascetic .—"Do thou tell me at length what are his marks." Hearing the words of the lord of Rākshasas, the ascetic replied:—"Hearken, I shall relate to thee every thing, O foremost of Rākshasas. That great deity pervadeth all, is minute, invisible ever-existing, and manifest over the universe consisting of mobile and immobile creations. He is present in the celestial region, in the earth, in the region underneath the earth, on the mountains, in the forests, in all stationary objects, in all rivers and in all cities. He is Om, truth, Sābitri and earth. He is known as the deity Dharādhara (holder of earth) and Ananta. He is day, night, morning and evening, Yama, the moon, Kāla, the wind, Brahmā, Rudra, Indra and water. He makes the world manifest and shine; he creates them, destroys them and governs them. He sporteth, is eternal, the lord of men, Vishnu, Purana and the only destroyer of the world. What

is the use of speaking more, O Dasānana, He comprehends the three worlds, the mobile and immobile. Wearing a yellow raiment like unto the filaments of lotus, Nārāyana, resembling dark-blue lotus in colour, is resplendant like unto clouds in the welkin accompanied by lightning. And covering his person, Lakshmi, in the shape of warfare, lies stationed in his body like unto lightning in the clouds. The celestials, Asuras or Nāgas—none is capable of casting his looks upon him. He alone can see him with whom he is pleased, O my son; neither by the fruits of sacrifices, asceticism, self-control, gifts, sacrifices, nor by anything else can one behold the Illustrious Deity. Those alone can see Him, who have devoted themselves, their life and being, unto Him and who, by virtue of discriminative knowledge, have got their sins burnt. If thou art willing to behold him, hear, if thou dost like, I shall describe everything at length. At the end of the golden age and the beginning of Treta Yuga the deity Nārāyana shall assume a human form for the benefit of men and celestials. A son by the name of Rāma shall be born unto Dasaratha, of the Ikswaka race who shall govern earth. Rāma shall be highly effulgent, highly powerful and in patience like unto earth—and the enemies in the encounter shall not be able to eye him as they cannot the sun. In this wise the lord Nārayana shall appear in a human form. At the behest of his sire, the pious and the high-minded Rāma shall sojourn in the forest of Dandaka in the company of his brother. His spouse the gracious Lakshmi, shall be celebrated under the appellation of Sitā. She will be born as the daughter of Janaka,the king of Mithilā and will come out of earth. In beauty she shall be matchless on earth and be gifted with auspicious marks and shall always follow Rāma like a shadow as the rays follow tho moon. She will be graced with a good conduct, chaste and patient; and Sitā and Rāma shall always appear together like the rays of the sun. Rāvana, I have thus related to you everything about

the Nārāyana, the great Brahman, eternal and incomprehensible." O Rāghava, hearing those words, the highly powerful lord of Rākshasas began to concert plans for entering into conflict with thee. Meditating again and again over Sanatkumār's words and delighted he began to journey for battle." Hearing those words, Rāma, with his eyes expanded in surprise, was greatly wondered. And being delighted he again said to Agastya, the foremost of the wise :—"Do thou recount the ancient stories."

SECTION XLV.

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THE highly effulgent and illustrious Agastya, sprung from a vessel, again addressed the humble Rāma as the great Patriarch sprung from lotus spoke unto the Great Deity. He said to Rāma, having truth for his prowess :—"Do thou hear." Saying this, the highly effulgent Agastya began to narrate the last portion of the story. The high-minded saint, with a delighted heart, described unto Rāma all he had heard and narrated." O high-minded Rāma, having long arms, it is for this reason that the vicious-souled Rāvana stole away Jānaki, the daughter of king Janaka. O thou having long arms! O thou of many glories! O thou invincible! Nārada recounted this story unto me on the summit of the mountain-chief Meru. O Rāghava, the highly effulgent one narrated unto me the last portion of this story in the presence of the celestials, Gandharbas, Siddhas, ascetics and other great men. O lord of kings, O conferrer of honors, do thou listen to that

story which removeth monstrous iniquity. Hearing this, O thou having long arms, the Rishis, and the celestials with delighted hearts, said to the ascetic Nārada "He who shall reverentially listen to this story every day, shall be blessed with sons and grandsons and be honored in the region of the celestials.

SECTION XLVI.

THEREUPON being desirous of achieving victories, Rāvana, the lord of Rākshasas, proud of his strength, began to journey over the earth in the company of the heroic Rākshasas. Whoever, amongst the Daityas, Dānavas and Rākshasis was reported to him as being powerful he used to invite for battle. O king of earth, having thus traversed the whole world, the ten-necked demon saw the saint Nārada returning to his own region from Brahmaloka. Like the second sun he was proceeding through the clouds. Rāvana, with a delighted heart, neared him and addressed the celestial saint Nārada with folded palms, saying :—" O thou gifted with six sorts of wealth, thou hast seen many a time all creations from Brahmā down to an insect. Do thou tell me, O great one, the inhabitants of which, world are more powerful ? I wish to fight with them according to my desire." Whereto, thinking for a moment, the celestial saint Nārada replied :—"O king, there is an insular continent near the milky ocean. All the inhabitants that live there are gifted with strength—effulgent like the rays of the moon, huge-

bodied,highly powerful and have a voice deep as the muttering of the clouds. They are all greatly beautiful, patient and have huge arms. O king of Rākshasas, I have seen in Swetadwipa such powerful men, as thou dost want to see on this earth." Hearing the words of Nārada, Rāvana said :— "O celestial saint, why are the inhabitants of Swetadwipa powerful ? And how did those high-souled ones come to live there ? O lord, do thou relate to me everything at length. Thou dost observe the whole universe like a myrobalam in in thy palms." Hearing the words of Rāvana, the celestial saint said :—"O lord of Rākshasas, the inhabitants of Swetadwipa are perpetually devoted unto Nārāyana with whole-mindedness and earnestly worship Him. They have always their hearts and minds devoted unto Him and are all high-souled. Having rendered their lives and souls unto Nārāyana, they have been blessed with their abode in Swetadwipa. Those, who are slain in the encounter with his bow bent by Vishnu—the holder of discus and the preserver of the world, attain to the celestial region. Neither by sacrifice, devout penance, self-control nor excellent gifts may be obtained the celestial region full of bliss." Hearing the words of Nārada, the Ten necked demon was worked up with surprise and meditating for some time said "I shall enter into conflict with him." Thereupon inviting Nārada he proceeded to Swetadwipa. Thinking for a long time and being curious to witness that wondrous encounter, Nārada speedily went there. He was ever fond of sport and warfare. Filling all the quarters with dreadful leonine roars Rāvana with all the Rākshasas moved towards the Swetadwipa. After Nārada had reached there, the illustrious Daçânana went to that insular continent beyond even the reach of the celestials. Being struck by the radiant heat of that insular continent, the Puspaka car, of the mighty Rāvana, could not stand there like clouds scattered by the wind. Having arrived at that dreadful insular continent the councillors of the lord of

hasas, fearfully said to Rāvana. "O lord, we are all fied and beside ourselves with fear. We cannot any stand here ; how shall we fight ?" Saying this the ihasas fled away into all directions. And Daçānana too away his golden car Pushpaka with them. Having thus away his chariot and assuming a dreadful figure he alone ed Swetadwipa. At the time of his entering he was by the females there. One of them holding him by the and smiling said "Why hast thou come hither ? Who ıou ? who is thy father ? and what for hast thou come here ? thou definitely say." Hearing those words, O king, ına, in anger said :—"I am the son of the ascetic Visrava, Rāvana by name ; I have come hither being desirous ghting ; but I do not behold anyone here." The vicious-d Rāvana having said this all the young damsels laughed ly. But one of them, being enraged, took up Rāvana, a child, as if in sport and hurled him amongst her panions. And addressing another she said :—"Behold, re caught this black Rāvana, having twenty arms and faces, like a small insect. Thereupon Rāvana, being ı out with hurling, passed from one one hand to another. g thus hurled the learned and powerful Rāvana, in anger, rely bit the palms of that fair one. Being overwhelmed pain that damsel let him off. Thereupon, another, ıg that Rākshasa-chief, rose up in the welkin. Rāvana, n waxing wroth tore her with his nails. And being off by that damsel, the terrified night-ranger fell down the waters of the deep. The females, inhabiting that lar continent again and again in this wise hurled Rāvana. olding him thus distressed the highly effulgent Nārada ed in joy and surprise. O thou having long arms, being ised of this, the vicious-souled Rāvana stole away Sitā a view to meet death at thy hands. Thou art Nārāyana, ing discus, conch and club ; thou hast in thy hands the , a lotus, thunder-bolt and other weapons ; thou art

worshipped of all deities ; thou art graced with the mystic mark Sribatsa, adored by all celestials, hast a lotus navel, art a great ascetic, and Hrishikesha declaring fearlessness unto all devotees. Thou hast assumed a human form to bring about the destruction of Rāvana. Dost thou not recognise thyself as Nārāyana ? O great one, do not forget thyself; do thou recollect thy real self. The Patriarch Brahma said that thou art subtler than the subtle. Thou art the the three qualities, the three Vedas and the regions—that of the celestials, of the mortals and the region under the earth. Thy work is manifest in time, past, present and future ; thou art the observer of three Vedas and the destroyer of the enemies of the celestials. With thy three steps, thou didst, in the days of yore, traverse the three worlds. Thou wert born of Aditi, as the youngest brother of Indra for binding Bali. Thou art the eternal Vishnu. To extend thy favours unto humanity thou hast been born as man. O foremost of the celestials, the work of the deities hath been accomplished. The vicious Ravana, with his sons and relatives, hath been slain. The Rishis, having piety for their wealth and all the deities have been pleased. O foremost of gods—all this hath been brought about by thy favours; and the whole universe hath been pacified. Sitā is the very personation of Lakshmi, sprung from earth. It is for thee that she hath been born in the race of Janaka. Bringing her into Lankā Rāvana protected her with care like his mother. Rāma, I have thus related to thee the entire story. Hearing this from the Rishi Sanatkumar, the long-lived Narada described this unto me. Daçanana, to a letter I followed the instructions of Sanatkumar. Who ever listens to this story at the time of Sraddha, the rice, offered by him, becoming, inexhaustible, reaches his manes." Hearing this celestial theme, the lotus-eyed Rāma along with his brothers was greatly surprised. And having their eyes expanded with delight the monkeys, with Sugriva, the

Rākshasas with Bibhishana, the kings with their councillors, and all other assembled pious Brahmins, Kshatriyas, Vaisyas, and Sudras, delightedly espied Rāma. Thereupon the highly effulgent Agastya said to Rāma :—"O Rāma, we have all seen thee and been honoured ; now we shall depart." Saying this, they, being honored, repaired to their respective habitations. The sun set, Rāma, the foremost of men, gave farewell to monkeys and their king and duly went through the Sandhyā rite. Gradually night set in and he entered the inner appartment.

SEICTION XLVII.

KAKUTSTHA, knowing himself, being thus duly installed, the first night,enhancing the delight of the citizens, was spent. At dawn, the prisoners, to wake up the king, arrived at the palace. And those songsters, well trained and having a musical voice like the Kinnaras, began to eulogize the heroic king, to the increase of his joy. "Awake, O gentle hero, increasing Kausalyā's joy, O foremost of men. Thyself being asleep the whole universe will be laid up with sleep. In prowess thou art like Vishnu,in beauty thou art like two Aswins, in intellect thou art like Vrihaspati and in the capacity of governing thou art like the Patriarch Brahmā. Thy patience equals that of earth, thy effulgence equals that of the sun, thy velocity equals the wind and thy gravity resembles the deep. Thou art stable like a stake, gentle like the moon. No king like thee had flourished before—no other shall follow. O

foremost of men, thou art irrepressible, ever pious and engaged in bringing about welfare unto thy subjects. Fame and wealth shall never renounce thee. O Kākutstha, in thee are perpetually stationed grace and wealth." Thus did the panegyrists eulogise him in various sweet accents and Rāghava got up. Like unto Hari rising up from the bed of serpents Rāma, thus eulogized, rose up from his bed covered with a a white coverlet. Taking white vessels full of water, thousands of well-trained survitors stood waiting before the high-souled (Rāma). Washing his mouth, being purified and offering oblation unto fire, he entered the holy room of the tutelary deity much honored by the Ikshwākus. And there having worshipped duly the celestials, manes and the Brahmins, he, encircled by men,came to the outer appartment. And there arrived the leading priests headed by Vasishtha and ministers all resplendant like unto fire. And there sat around Rāma the Kashatrya kings hailing from various provinces as the celestials sit encircling their lord Indra. The illustrious Bharata, Lakshmana and Satrughna began to worship him and he appeared like a sacrifice conducted by Vedic hymns. And the servants, with their eyes shut, sat around him. The twenty heroic monkeys headed by the highly powerful Sugriva also began to worship him. As the Guhyakas worship Kuvera so Bibhishana, accompanied by four Rākshasas, waited upon him. All those who were advanced in the study of Vedas, born in respectable families, and learned, bowed unto the king lowering their heads. Like unto the celestial-king Indra worshipped by the saints the king Rāma was being perpetually honored by the effulgent saints, kings, monkeys, and Rākshasas. He appeared more beautiful than Indra at that time. And religious themes were recited in that assembly by persons conversant with the knowledge of Puranas.

SECTION XLVIII.

THUS did the long-armed Rāma spend his days looking into all administrative works relating to the city and provinces. Some days having elapsed, he, with folded hands, said to Janaka, the king of Mithilā, "Thou art our only refuge—we have been reared by thee and by the help of thy dreadful prowess we have been able to destroy Rāvana. O king, the relation between the families of Ikshwāku and Mithilā, is unequalled and delightful. Taking the jewel, do thou proceed to thy own city and Bharata as a help shall follow thee." Saying "so be it" the king Janaka bespoke Rāma "O king, I have been delighted with seeing thee and thy courteous manners. The jewels collected for me, I do confer upon my two daughters." The royal saint Janaka having gone away, Rāma, with folded hands and humbly said to his maternal uncle Kaikeya—"O king, this kingdom, myself, Bharat and Lakshmana are all at thy disposal. The old king might have been grieved for thy long absence. It therefore behoveth thee, O king, to go there to-day. With immense wealth and various jewels let Lakshmana follow thee. Agreeing with his request Yudhājit said, "O Rāghava, let jewels and wealth be be inexhaustible with thee." Thereupon, Rāma, at first saluted and went round him and then Yudhājit, the son of Kekaya, went away to his kingdom in the company of Lakshmana like unto Indra (leaving for home) in the company of Vishnu on the destruction of the Asura Vitra. Having bade adieu unto his maternal uncle Rāma embraced his friend Pratardana, the undaunted king of Kāshi and said :—"Thou hast displayed thy brotherly feelings and delight by making arrangements for my installation in

the company of Bharata. O king, do thou now leave for thy city Bārānushi, highly picturesque, well-guarded, girt by strong walls on all sides and having well-decorated gateways." Saying this, Rāma, the descendant of Kākutstha rose up from his seat and embraced him cordially. Having taken farewell from Rāma enhancing Kausalyā's delight, the king of Kāshi, with his followers, fearlessly and speedily proceeded to his own city. Having bade adieu to the king of Kāshi, Rāma, with a smiling countenance and sweet accents, said to the three hundred assembled kings: "Being well protected by your own prowess, you have all displayed your great love for me. By your piety, truthfulness, sagacity and strength, the vicious-souled Rāvana hath been slain. Forsooth, I am merely the instrument in the destruction of Rāvana—he hath been slain by your strength. Hearing that Sitā, the daughter of Janaka, had been stolen away from the forest the high-minded Bharata did bring you all—but fortunately you were not constrained to go through miseries. High-minded as you are, you were all prepared for this work. Long since you have come here. I think it better that you should proceed to your respective habitations." Whereto the kings, greatly delighted, replied: "O Rāma, it is by thy good fortune that thou hast come off victorious and been installed on the throne; it is by thy good luck that thou hast got back Sitā and the enemy Daçānana hath been vanquished. That we behold thee, O Rāma, victorious and freed from all enemies, is our great benefit and delight. The encomiums, thou hast showered upon us, are natural with thee. Thou art Rāma, who always pleases people. Thou art worthy of being praised but we do not know how to praise thee. With thy permission we shall now leave for our respective provinces but thou shalt always reside in our hearts. O thou having long arms, O great king, mayst thou have that love for us perpetually that we may find place in thy heart." Whereto

ma replied saying "so be it.' Thereupon the kings, highly ighted and desirous of going, bade farewell unto Rāma, h folded palms and being honored by him, left for their pective kingdoms.

SECTION XLIX.

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HAVING agitated the earth with thousands of elephants d horses the kings procceded to various quarters. And ing prepared to help Rāma many Akshauhini soldiers with ıny steeds waited at Ayodha at the command of Bharata. ıose kings, proud and powerful, spoke to one another—"We ı not face Rāvana—the enemy of Rāma; Bharata did elessly invite us after the destruction of Rāvana. Had ey brought us earlier, we would, forsooth, have slain him. e would have, on the other side of the ocean, well protec- ı by the prowess of Rāma and Lakshmana, and freed from disturbances, fought at pleasure." Being thus delighted, those assembled princes procceded to their respective ngdoms, dwelling on these and various other topics. And. ving arrived at their celebrated cities, unscathed, ounding in delighted people, wealth, crops and jewels ey sent various presents of jems to Rāma for his satisfac- ın. Besides this they made over to him innumerable horses, ınveyances, infuriated elephants, sandal, excellent orna- ants, jewels, pearls, corals, beautiful female servants and rious cars. And taking all those jewels, the highly power-

ful Bharata, Lakshmana and Satrughna returned to their own city. Having arrived at the picturesque city Ayodhyā those foremost of men, made presents of various jewels unto Rāma. Having delightedly accepted those gifts Rāma in return made presents of them unto the successful king Sugriva, Bibhishana and other Rākshasas and monkeys by whose help he had achieved victory. And those highly powerful monkeys and night-rangers wore on their heads and arms those jewels conferred on them by Rāma. Having placed on his lap the long-armed Angada and Hanumān, the mighty car-warrior—the lotus-eyed Rāma said to Sugriva "Angada is thy good son and Hanumān is thy wise councillor. O Sugriva, these are always engaged in my well-being and in giving me good counsels. For thee, therefore, O king of monkeys, I should honor them in various ways." Having said this, the illustrious Rāma took off from his arms valuable ornaments and adorned Angada and Hanumān therewith. Thereupon having welcomed and casting loving looks upon the highly powerful and leading monkeys such as Neela, Kesarin, Kumuda, Gandhamādana, Sushena, Panasa, Mainda, Dwivida, Jāmbavān, Gabāksha, Dhumra, Baleemukha, Prajaghna, Saunāda, Dareemukha, Dadhimuka, Indrajānu and others, he addressed them all in sweet accents, saying:—"You are all my friends like unto my limbs and brothers. O ye inhabitants of forests, you have saved me from the ocean of danger. Blessed is the king Sugriva and blessed are the friends like yourselves". Saying this Rāma, the foremost of men, conferred upon them duly many precious clothes and ornaments and embraced them all. The monkeys lived there all happily feasting on fragrant honey, well-cooked meat and various fruits and roots. In this way they spent more than a month—but it appeared to them as a moment on account of their devotion unto Rama. He, too also spent his time happily with monkeys assuming shapes at will, the highly powerful Rākshasas and the mighty

bears. In this way the delighted monkeys and Rākshasas spent the second winter month. Enjoying delight they thus spent their days happily in the city of Ayodhyā working to the welfare of Rāma.

SECTION XLX.

In this wise, the monkeys, bears and Rakshasas spent their days in Ayodhyā. Thereupon the highly effulgent Rāma, the descendant of Raghu said to Sugriva :—" O gentle one, proceeding to the city of Kishkindhā, hard to be got at by the celestials and Asuras, do thou reign there undisturbed with thy councillors. O thou having long arms, always look towards Angada, with loving eyes. Do thou, O Sugriva, protect lovingly the highly powerful Hanumān, Nala, thy father-in-law Sushena, the mighty Tāra, irrepressible Kumada, the powerful Neela, the heroic Satabali, Mainda, Dwivida, Gaya, Gavaksha, Gavaya, Sarava, the irrespressible and powerful king of bears Jamvaban, Gandhamadana, valiant Rishava, Supatala, Keshari, Sarabha and Sumbha—these and other heroic monkeys who dedicated their lives to my service. Do thou never act to ther displeasure." Having said this and embraced Sugriva again and again Rāma addressed Bibhishana with sweet accents. "I know, thou art cognizant of piety ; the citizens, thy councillors and thy brother Kuvera also love thee ; do thou therefore go and govern Lankā piously, O king ; never cherish any vile intention ; the honest kings always enjoy

the earth. And my only request to thee, O king, is that thou mayst with love remember me and Sugriva. Do thou now proceed, divested of sorrow." Hearing the words of Rāma, the bears, monkeys and Rākshasas repeatedly exclaimed glory unto Rāma and said "O Rāma, having long arms, thy understanding resembleth that of the Self-Sprung, thy prowess is equally wonderful and thy beauty is also *par excellence*." The monkeys and Rākshasas having said this, Hanumān bowing, said unto Rāma "May my loving reverence be always in thee, O king; may my devotion unto thee remain unshaken, O hero; and may my mind be not attached unto any other thing. May my life remain in my body as long as the stories of Rāma shall be in currency on earth. Let not this prove otherwise. O foremost of men, O descendant of Raghu, may the Apsaras make me always hear of thy themes. O hero, as the winds scatter the clouds so I shall remove my anxiety by listening to thy nectar-like themes." After Hanumān had said this, Rāma rose up from his throne and having embraced Hanumān affectionately said, "O foremost of monkeys, what thou hast said, shall undoubtedly be carried out into action. As long as my stories shall be current on earth thy fame shall exist and life shall be in thy body. And as long as the world shall exist my themes shall be related. I cannot, even at the sacrifice of my life, release myself from the debts of one good service out of the many, thou hast done for me, O monkey; and I shall for ever remain indebted to thee for thy last benefaction. Or let them wear out in me, for men, at the time of danger, become worthy of having their benefits returned." Having said this, Rama took off from his neck a chain set with sapphires brilliant as the rays of the moon and placed it round the neck of Hanumān. Like unto the mountain Sumeru beautified by the rising of the moon on its summit, Hanumān, the foremost of monkeys, appeared graceful with the chain placed on his breast. And

hearing the words of Rāghava, the highly powerful monkeys, one by one, saluted Rāma, touching his feet and went away. Both Sugriva and the virtuous-souled Bibhishana embraced Rāma and three of them were beside themselves with tears. And other monkeys and Rākshasas were all moved with tears and sorrow to take leave of Rāma. Having received favours thus from the high-souled Rāghava the monkeys went away to their own houses like-unto bodied creatures leaving off their bodies. Thereupon the Rākshasas, bears, monkeys, having bowed unto Rāma, the glory of the Raghu family and with their eyes full of tears consequent upon his separation, went away to the countries from which they had hailed.

SECTION LI.

HAVING bade adieu unto bears, monkeys and Rākshasas the long-armed Rāma began to live happiiy in the company of his brothers. Thereupon he and his brothers heard from the air the following sweet accents:—"O gentle Rāma, do thou with a delighted countenance behold me. O lord, know me as Pushpaka coming from the abode of Kuvera. O foremost of men, at thy command I did go there to carry him. But he said to me:—'Having slain the irrepressible Rāvana in battle the high-souled Rāma, the foremost of men, hath conquered thee. I have greatly been delighted on the destruction of the vicious-souled Rāvana, with his relatives, sons and friends.

O gentle one, the great Rāma hath conquered thee in Lankā: I permit thee, therefore to convey him. Thou art the fit conveyance for traversing all regions. But my earnest desire is that thou shouldst take Rāma, the descendant of Raghu. Do, thou therefore go there at pleasure without any sorrow.' Hearing this command of the high-souled Kuvera I have come to thee. Do thou fearlessly accept me. I am above the conquest of all the worlds. At the command of Kuvera I shall valiantly traverse all regions carrying out your behests" Hearing the words of Pushpaka, the highly powerful Rāma said to the returning car stationed in the welkin :—" O foremost of cars, Pushpaka, if such be the case, do thou come here ; while the lord of wealth hath commanded thus, I will not be blameable for bad character." Having said this and worshipped it with dried paddy, fragrant flowers and incense, Rāma, having long arms, addressed Pushpaka—"Do thou go now and come here whenever I shall remember thee. While proceeding by the welkin, O gentle one, be not sorry for our separation. And be not obstructed in thy course whilst traversing all the quarters." Having been adored by Rāma and saying 'so be it' Pushpaka proceeded towards its wished-for direction. And the holy Pushpaka car having thus vanished, Bharata, with folded palms, said to Rāma, the delight of Raghus—" O hero, during thy divine administration, we have seen many inhuman creatures and objects speak like men. During all these months since thy installation subjects have not suffered from any disease. Even the most aged animals have not met with death. The female, without any risk, have been giving birth to children and all people are plump and delighted. The delight of the citizens hath been greatly increased, O king. Indra hath been pouring nectar-like showers in due time. The wind is always delightful and wholesome. O king of men, the inhabitants of the city and provinces

are all saying "we may have for ever such a king." Hearing those sweet accents given vent to by Bharata, Rāma, the foremost of kings was greatly delighted.

SECTION LII.

HAVING sent away the golden Pushpaka, the highly powerful Rāma entered the Asoka forest beautified by sandal, Aguru, Mangoe, dark sandal and Debadaru trees, and covered with Champaka, Aguru, Nāga, Kesara, Madhuka, Panasa, Sarja, Pārijāta, resembling smokeless fire, Sodhra, Neepa, Arjuna, Nāga, Saptaparna, Muktaka, Mandāra, Kadalee and various creepers, abounding in Priyanga, Kadamba, Vakula, Jambu, pomegranate, and Kadali trees, containing various flowers, picturesque, having many fruits, fragrant, decorated with new leaves and adorned with various other trees. There were many a tree, having profuse foliage and flowers and covered with maddened black bees as if constructed by architects. The forest-land was variegated and beautified by cuckoos, the ornaments of mangoe trees, black-bees and various birds of various colours. Amongst the trees beautifying the forest some were gold-hued, some were radiant as the flame of fire and some were like red collyrium. There were various flowers, spreading fragrance and making garlands. And there were various ponds filled with pure water. The stairs of those ponds were made of corals and the ground was of crystal. And they were all filled with lotuses and lilies. They were beautified with

Chakrabakas and the banks were graced with variegated trees and flowers. And the forest was encompassed by stone walls and in the inside were dwelling many a Sārdula bird resembling *Vaiduryas*. All the trees in the forest were filled with flowers. And the rocks there, covered with flowers falling down from trees, appeared like welkin beautified with stars. And Rāma's Asoka forest was like unto Indra's Nandana and Kuvera's Chitraratha made by Brahmā. Having entered the rich Asoka forest abounding in many seats and houses and creepers Rāma sat on an excellent seat, covered with a beautiful coverlet and well constructed. Like unto Purandara with Sachi he took Sitā by the hand, made her sit and drink the wine distilled in the province of Mirā. And in no time the servants brought for him well-cooked meat and various fruits. Being inebriete the beautiful Apsaras, well-skilled in the art of singing and dancing, began to dance before Rāma in the company of Kinnaris. The virtuous-souled Rāma, the foremost of those who know how to please, satisfied those beautiful damsels adorned with various ornaments. And Sitā sitting by him, he appeared like the effulgent Vasishtha in the company of Arundhati. Being greatly delighted the celestial-like Rāma pleased every day Sitā resembling a celestial damsel. Sitā and Rāghava thus spent their days happily. And thus was spent the delightful winter giving all enjoyments. Enjoying various things the high-souled Rāma and Sitā spent ten thousand years. Once on a time, having performed all the religious ceremonies, in the fore part of the day, Rāma, to spend the evening, entered the inner apartment. Sitā, too, having performed all religious ceremonies, at first attended to the service of her mothers-in-law. Thereupon wearing a beautifully coloured cloth and being adorned with various ornaments Sitā appeared before Rāma like unto Sachi approaching the king of celestials in heaven. And beholding the auspicious signs of pregnancy in his spouse Rāma

attained to excessive delight. Thereupon he said to the beautiful Sitā resembling a celestial damsel :—"O Vaidehi—signs of pregnancy are manifest in thee. What desires of thine can we satisfy ?" Smiling a little the daughter of Janaka said :—"O Rāghava, I wish to behold the holy hermitages. I wish to salute the greatly effulgent Rishis living on fruits and roots and residing on the banks of the Ganges. I greatly desire, O Rāma, that I may spend even one night in the hermitage of the Rishis living on fruits and roots." Whereto replied Rāma of unwearied actions, saying 'so be it.' Believe me, O Vaidehi, that thou shalt undoubtedly go there to-morrow." Having thus addressed Maithili, the daughter of Janaka, Rāma, the descendant of Kākutstha, then issued out of the inner apartment and entered the middle one filled with his friends.

SECTION LIII.

RAMA having taken his seat there, the experienced councillors encircling him began to dwell upon many amusing stories. Bijoya, Madhumatta, Kasyapa, Mangala, Kula, Surajni, Kālya, Vadra Dantavakta, Sumagadha—all delightedly began to introduce many amusings talks before the high-souled Rāma. Thereupon Rāma incidentally addressed them saying—"O Vadra, how do the inhabitants of the city and provinces talk about Sita, Bharata, Lakshmana, Satrughna and the mother Kaikeyi ? The kings, when they

deviate from the paths of justice, become objects of censure in the houses of men and even in the forests as well." Rāma having said this, Vadra with folded hands replied :—"O king, the citizens speak many good things about thee; besides they dilate upon many things in their own houses regarding thine conquest acquired by the destruction of the Ten-necked demon." Hearing the words of Vadra, Rāma said :—"Without hiding any thing, do thou relate every thing from the beginning as they are ; what good and bad things have been given vent to by the citizens. Hearing the good and bad opinions of the citizens I shall desist from bad actions and engage in good ones. Whatever vicious actions of mine are talked of by subjects in cities and provinces do thou relate unto me confidently and fearlessly." Hearing the sweet accents of Rāma, Vadra, with a quiescent mind and folded palms, said :—"Hear, O king, I shall relate to thee all those unpleasant things frequently dwelt upon by people in court-yards, markets, public roads, forests and, gardens. Indeed Rāma hath accomplished a wonderfully hard work; our ancestors, the celestials, the Dānavas—none heard of constructing a bridge over the ocean? Rāma hath slain the irrepressible Rāvana with his army and brought over the monkeys, bears and Rākhasas to his own side. Having discomfitted Rāvana, in the encounter Rāma hath released Sitā, but not being the least enraged on account of her being touched by Rāvana he hath brought her to his own city. Rāvana did forcibly place Sitā on her lap; how can then Rāma enjoy delight in her company? Having taken her to the city of Lankā, Rāvana did keep her in the Asoka forest and Sitā was brought under the control of Rākshasees. Still Rāma hath not been worked up with hatered by Sitā. From now we shall also brooke the bad conduct of our wives—for the subjects always tread the footsteps of their King. O King, the subjects thus talk of many things in cities and provinces." Hear-

ings those words of Vadra, Rāghava was greatly sorry and asked his friends saying "Do the subjects thus talk about me?" Thereupon lowering their heads and saluting him they all said to Rāghava, of a depressed mind—"For sooth, the subjects thus talk about." Thereupon Kākutstha, the slayer of enemies, hearing all those words, dismissed his friends.

SECTION LIV.

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HAVING sent away his friends and determined what to do, Rāma, the delight of the Rāghus, commanded the warder, who was seated hard by, saying:—"Do thou speedily bring here, Lakshmana the son of Sumitrā and gifted with auspicious marks, the great Bharata and the irrepressible Satrughna." Hearing the words of Rāma and placing his folded palms on his head the warder reached the house of Lakshmana and unobstructed entered therein. And having saluted him, with folded palms he said to the high-souled Lakshmana:—"The King wishes to behold thee—do thou soon go there. "Thereupon being apprised of Rāghava's command and saying 'so be it,' Saumitri ascended his car and went speedily towards Rāma's abode. Having beheld Lakshmana's departure the warder humbly went to Bharata and having blessed him with folded hands said:—"The King wishes to see thee." Hearing of the command of Rāma from the warder, the highly powerful Bharata at once got up from his seat

and proceeded on foot. Seeing Bharata's departure the warder speedily went to Satrughna and with folded hands said :—"Do thou come, O foremost Raghus, the King wisheth to behold thee." Hearing the words of the warder Satrughna lowered his head and rising up speedily proceeded to Rāma. Thereupon returning, the warder, with folded hands, communicated unto Rāma, the arrivals of his brothers. So long Rāma was engaged poorly in anxious meditation with his crown bent downwards. Informed of the princes' arrival he commanded the warder, "Do thou soon bring the princes here. My life depends upon them. They are my dearest life." Having obtained Rāma's command, the princes, clothed in white raiment, entered there, with folded palms and quiescent mind. Having entered there they saw that Rāma's countenance was shorn of beauty like unto the moon possessed by Rāhu, the setting sun and the withered lotus and his eyes were full of tears. Having approached him quickly, and saluted his feet they anxiously sat there. Thereupon having wiped off his tears and embraced them with his arms he raised up the princes and pressed them to take their seats. Thereupon he said—"You are mine all; you constitute my life; O princes, I am governing the kingdom gained by you; you are all learned, pious and intelligent. Do ye follow the duties I point out." Rāma, the descendant of Kākustha having said this, they, with anxiety and attention, awaited the orders of the king.

SECTION LV.

THE princes were all waiting with a poorly heart when Rāma, with a dried countenance, addressed them, saying:—May good betide you—do not act against my desire. Hear, what the citizens have been talking about me and Sitā. The citizens as well as the inhabitants of provinces have been showering censures upon me. I have been pierced to the very vitals by those accusations. I have been born in the illustrious family of the high-souled Ikshawkus. Sitā hath been born also in the holy family of the great Janaka; gentle Lakshmana, thou knowest how in the solitary forest of Dandaka, Sitā was stolen away by Râvana and how have I slain him. At that time even I was stricken with anxiety regarding Sita that how I could take her home since she had resided in the house of the Râkshasas. To secure my confidence, Sitā, in your very presence, entered fire. At that time, O Saumitri, fire, carrying sacrificial oblations and the wind of the sky declared Sitā's innocence before the celestials. In the presence of all the Rishis and gods, the Sun and Moon announced the innocence of the daughter of Janaka. Indra, the king of the celestials, himself handed over the chaste Sitā unto me in the island of Lankā. My mind knoweth Sitā as chaste for ever. So, at that time, I came back to Ayodhyā with Sitā. But now a great sorrow consequent upon the censure of the citizens and villagers hath pierced my heart. He, who is notorious on this earth and as long as that notoriety remains current, is classed amongst the vile. Even the celestials speak ill of bad name—whereas fame is adored in all the regions. Therefore the high-souled exert their best to acquire reputation.

O foremost of men, what to speak of the daughter of Janaka—I can even renounce my life and yourselves in fear of a bad name. Do ye therefore perceive into what great abyss of sorrow and ill-fame I have fallen. Up to this time I have never experienced such a mighty grief. Do thou, O Lakshmana, next morning, ascending the car driven by Sumantra, take away Sitā to another country. There is a picturesque hermitage of the high-souled Vālmiki situate on the Tamasā on the other side of the river Ganges. Do thou, O delight of Rāghus, soon come back, leaving behind Sitā in that lovely place. Do thou carry out my words. Do thou not speak anything regarding Sitā's banishment. O Saumitri, if dost thou request me to desist from this, it shall be the more unpleasant unto me. For my life and arms, do ye not proffer any request unto me regarding this. If so, you shall only endanger my well-being and I shall ever regard you as my enemies. If you obey my behests, do ye honor my words now. Do ye take away Sitā from here. Ere this Sitā had communicated her intention of beholding the hermitages of ascetics on the banks of the Ganges. Let that desire of hers be now satisfied." While saying this, the eyes of the virtuous-souled Rāma were covered with tears. Sighing hard like unto an elephant, he, with a heart stricken with grief, departed to his own quarter in the company of his brothers.

SECTION LVI.

THE night being over, Lakshmana, with a poor heart and dried countenance, addressed Sumantra, saying:—"O charioteer, do thou soon yoke quick-coursing steeds to an excellent chariot, and for Sita place an excellent seat on the car. At the command of the King, I shall take Sitā to the hermitage of the ascetics ever engaged in pious actions. Do thou soon bring the chariot here." Obeying the mandate, and bringing a beautiful and holy car drawn by first-rate steeds and having excellent seats, he said to Saumitri, the enhancer of friends' honor "O lord, here is the chariot ready—do thou now satisfy thine desire." Hearing the words of Sumantra, Lakshmana, the foremost of men, approached Sitā in the inner apartment and said:—"O queen, thou didst request the king to show thee the hermitage—the king too did promise—he hath now commanded me to take thee there. Do thou therefore follow me, at the command of the king. I shall, at his behest, take thee to the forest where dwell many an ascetic." Hearing the words of the high-souled Lakshmana, Jānaki attained to excessive delight and became anxious to go. Taking various jewels and costly clothes she said to Lakshmana, on the eve of her departure—"I shall confer these ornaments, these costly clothes and riches on the female ascetics." Saying 'we shall do the same' he made Sitā ascend the car and remembering Rāma's command proceeded, being carried by quick-coursing steeds. Thereupon Sitā said to Lakshmana, the enhancer of prosperity:—"O descendent of Raghu, I behold many inauspicious omens. My right eye and body are trembling. My mind is growing depressed. It is stricken with

anxiety and I have accordingly grown restless. I behold the earth as void of all happiness. O thou fond of brothers—hath thy brother met with any calamity? Are all my mothers-in-law and subjets well?" Saying this Sitā, with folded hands, began to pray unto gods. Hearing this Lakshmana bowed unto her touching the ground with his crown, and though greatly sorry, said as if delighted "All well." Thereupon having arrived at the hermitage situate on the banks of Gomati Lakshmana spent the night there. Thereupon at dawn he rose up and asked the charioteer to get the chariot ready, saying, "Like unto the powerful Mahādeva we shall hold the waters of the Bhāgirathi on our head." Thereupon Sumantra yoked the horses, gifted with the fleet course of the mind, to the chariot and with folded hands said to Sitā "Do thou ascend the car." According to the request of the intelligent charioteer, Sitā, with Lakshmana, ascended that excellent conveyance. In no time the daughter of Janaka, having expansive eyes, arrived at the banks of the Ganges removing all sins. Reaching the currents of Bhāgirathi before noon Lakshmana, on beholding her, cried aloud. Thereupon beholding Lakshmana thus distressed, Sita, conversant with piety, waxing anxious said. "Why art thou weeping, Lakshmana? I have reached the banks of Jānhavi, for which I have so long desired. So this is the time for rejoicing and do not give me pain at this time. O foremost of men, thou dost spend thine days and nights in the company of Rāma. Thou hast left him for two days only—art thou sorry for this? Lakshmana—Rāma is also dearer than my life—but I am not so sorry—do thou not be therefore overwhelmed with grief. Do thou take me to the other side of the Ganges so that I may behold the ascetics and confer upon them clothes and ornaments. Thereupon saluting them duly and spending a night we shall return to the capital. I am also anxious to see Rāma, having eyes like lotus petals, breast like that of a lion and foremost of men." Hearing

e words of Sitā and wiping his beautiful eyes, Lakshmana, e slayer of enemies, sent for boatmen. As soon as they ere called, with folded hands they said. "The boat is ady." Having then brought a boat to cross the holy Ganges ıkshmana, with a quiescent mind, took her to the other de,

SECTION LVII.

HAVING at first conducted Sitā to the spacious and ell decorated boat plied by fishermen Lakshmana himself ıt up. Thereupon he ordered Sumantra to wait there with e chariot, and being beside himself with sorrow ordered the ilors to move on. Thereupon having reached the other side Bhāgirathi, Lakshmana, with subdued voice and folded ılms, said to Sitā—"O daughter of the king of Videha, this ıth pierced my heart like a dart, that my brother, by making e the instrumental of this action hath made me the ıject of censure in the world. The death and the ıin consequent upon it are better than the action I am ıgaged in. Be thou propitiated, O beautiful damsel, do ıt hold me responsible for this." Saying this, the humble ıkshmana began to weep and pray for death. Beholding m thus overwhelmed, Sitâ said "What is the matter, ıkshmana? I do not understand anything. Do thou ıeak out everything plainly unto me. I find thee beside yself (with grief); is it all well with the kingdom? In e name of the king, do thou give out unto me, the cause

of thy sorrow." Sitā having addressed him thus, Lakshmana, with a poorly heart and suppressed tone, said "O worshipful queen; I have kept within my heart all those words, which the king said, before he entered his palace, rendered sorry and impatient on hearing in the assembly the report of censure regarding thee, O daughter of king Janaka. All those words are indeed above description and so I desist. I only say so much, that afraid of the calumny of the citizens he hath renounced thee although thy purity was sufficiently proved before me. But for that, do not consider thyself in any way guilty. Rāma hath commanded me to leave thee near the hermitage on the pretext of satisfying thine desire as thou art big with a child. Do not uselessly give vent to sorrow any more. There is the holy hermitage of the saints on the banks of Jānhavi. There lives Vālmiki, the foremost of saints, a great friend of our sire Daçaratha. O daughter of Janaka, approaching that high-souled saint, do thou spend thy days happily keeping Rāma always in thy mind. Do thou satisfy the deities, O chaste damsel. This shall crown thee with auspiciousness."

SECTION LVIII.

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HEARING the ruthless words of Lakshmana, the daughter of Janaka, greatly sorry, fell down on earth. And remaining senseless for some time, Sitā, with her eyes full of tears said to Lakshmana :—"Forsooth, O Lakshmana, the great Dispenser hath created this body to suffer miseries; and

all my afflictions are manifest in form to-day. Methinks; I committed a mighty iniquity in my pristine existence or brought about separation between a husband and wife and for that Rāma hath renounced me albeit I am pure and chaste. O son of Sumitrā, the affliction of residing in the forest appeared to me as pleasure ere this for I knew that I would be able to serve Rāma's feet. But how shall I, O gentle one, live in the hermitage being divorced from all my kith and kin? And being afflicted to whom shall I express my sorrow? What reply shall I offer unto the ascetics when they shall ask me "Child, why hath the high-souled Rāghava renounced thee? What sin hast thou committed?' O Saumitri, I shall just renounce my life in the waters of Jāhnavi? But I desist from this for it shall bring about the termination O my husband's race. O Saumitri, do thou carry out the orders thou hast received. By renouncing this wretched wight do thou satisfy the King's orders. But hear, what I say. Without making any distinction, do thou, in my name, with folded hands, bow unto my mothers-in-law and then ask the well-being of the kingdom. Thereupon saluting the pious King do thou address him, in my name, saying:—"Thou knowest, O Rāghava, that Sitā is pure, ever devoted unto thee and engaged in thy well-being. She knows it full well, that afraid of a bad name thou hast renounced her. It is her duty to put a stop to thy ill-name and censure; for thou art her excellent refuge.' Do thou tell further-more that king established in righteousness to treat the citizens as his brothers, to acquire piety by protecting his subjects duly—for this is the greatest morality and by this may be acquired excellent fame. Tell him that I am not sorry for my person—my greatest sorrow is that the citizens have vilified me. Husband is a woman's god—her friend and spiritual guide. It is proper therefore to work out husband's well-being even at the sacrifice of life. Do

thou, O Lakshmana, communicate it in short unto Rāma, in my name. Do thou go now and behold the signs of pregnancy are manifest in me." Sitā having said this, Lakshmana, with a bewildered heart, saluted her touching the ground with his head. He could not speak more. Thereupon bewailing aloud and circumambulating her, he, meditating a little, said. "What art thou speaking unto me, O worshipful dame? O thou having no sin, up to this time I have not seen any portion of thy beautiful person but feet. This is a solitary forest and besides the worshipful Rāma, is not present here—under these circumstances how can I cast looks upon thee?" Having addressed Sitā in this wise Lakshmana again sent for a boat and ascending it ordered the boatmen to go. Thereupon having reached the other side and being beside himself with sorrow and grief he speedily ascended the car. And casting his looks behind while proceeding he espied that Sitā, on the other side of the Ganges, was roving wildly like one having none to look after her. Looking again and again when Sitā saw that Lakshmana and the chariot have gone beyond the range of her vision, she became overwhelmed with anxiety and grief. Being sunk in grief and pressed down with the weight of sorrow on not beholding Rāma, the foremost of the illustrious, the chaste Sitā began to cry aloud in the forest resounded with the notes of peacocks.

SECTION LIX

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BEHOLDING Sitā thus wailing, the sons of the Rishis re speedily approached the great Vālmiki, well-established asceticism. And saluting him they all communicated o him Sitā's bewailings and said, "O great sir, we not know the wife of what great man, beautiful : the very Lakshmi, and not seen before, is crying aloud y poorly? It is better that thou shouldst see her once. at beautiful damsel, like a goddess falling from heaven ng bewildered, is waiting on the banks of the river. We r her alone crying aloud being overwhelmed with sorrow l grief as if she had none to look after her. A nsel like her should not be subject to such a con- on. She did not appear to us to be a woman. Do u receive her duly. She is near the hermitage and hath come to seek thy shelter. O illustrious Sir, she on the look out for a protector—do thou protect her." e pious Vālmiki could perceive every thing by virtue his asceticism; and ascertaining the truth of the words the Rishi boys by the power of his understanding, he, h quick steps, approached Sitā. And the disciples owed that high-minded ascetic. Thereupon proceeding ittle on foot with Arghya in his hands, the wise Vāl- :i reached the banks of the river and saw that ghava's spouse was bewailing like a helpless woman. ving gladdened a little the aggrieved Sitā by virtue his own effulgence the great ascetic Vālmiki addressed in following sweet accents "O chaste damsel, thou the daughter-in-law of Daçaratha, the beloved wife Rāma and the daughter of Janaka; thy coming here is

auspicious. I am apprized, by virtue of asceticism and meditation, of the object of thy coming here. O great lady, I am also fully aware that thou art by all means chaste. In fact I am conscious of all the incidents in the three worlds. By the eyes of asceticism, I perceive, O daughter of Janaka, that thou art innocent. Thou hast come under my shelter, O Vaidehi—be thou consoled. O child, the pious ascetics live around my hermitage. They shall daily take care of thee as their daughter. Do thou accept this Arghya now, and confiding in me do thou remove thy grief. Be not sorry for anything; consider that thou hast come to thy own home." Hearing the wonderful words of the great ascetic, Sitā humbly touched his feet and said "Thy desire shall be fulfilled." Saying this, she, with folded hands, followed the ascetic. Beholding the great ascetic and Sitā approach, the wives, of the Rishis, delighted neared them and said:—"Do thou come, O foremost of Rishis, thou hast arrived here after a long time. We all bow unto thee—do thou order what we shall do." Hearing their words the great Vālmiki replied in worthy accents—"This Sitā is the wife of the intelligent Rāma, the daughter-in-law of Daçaratha and the daughter of Janaka. She has now come to our hermitage. She is chaste and innocent, still her husband hath renounced her. So we should all protect her. She is worthy of your reverence—specially while such is the order of mine—your preceptor. So, do ye all, take care of her with great affection." Having consigned the charge of Sitā unto the hands of the female ascetics, the great and illustrious ascetic Vālmiki, followed by his disciples, speedily proceeded towards his holy hermitage.

SECTION LX.

BEHOLDING the great ascetic Vālmiki thus conducting Sitā into his own hermitage Lakshmana's heart was bewildered with grief. Thereupon he said to the expert charioteer Sumantra. "Do thou perceive Rāma's grief consequent upon the separation from Sitā. His spouse—the daughter of Janaka, is perfectly pure; what can be more painful than that Rāma is living alone having renounced her? It is clear unto me, O Sumantra, that this separation of Rāma, hath been brought about by the influence of destiny—for it is hard to get over accident. Even that Rāma, who, when enraged, is capable of slaying the celestials, Gandharbas, Asuras and Rākshasas, hath been engaged in the worship of destiny. Formerly did Rāma go through miseries, residing in the forest of Dandaka, at the command of his sire for fourteen years. But this banishment of Sitā appears to me as exceedingly painful and most ruthless. O charioteer, the opinion of the citizens is by no means just; consequently what shall we gain by performing such a bad action for fame as the exile of Sitā?" Hearing those words of Lakshmana, the wise Sumantra reverentially replied:—"Be not aggrieved for Sitā, O Saumitri Formerly in the presence of thy sire the Brahmananas related this account of Sitā's exile. Rāma shall be deprived of all happiness and be separated from his dear wife; what more, the virtuous-souled Rāma, having long arms, shall, under the influence of time, renounce thee, Sitā, Satrughna and Bharata. O Lakshmana, when Durbāsa was addressed by the king Daçaratha as to thy future he replied in the above way. I have told thee the same. Do thou

not communicate this unto Satrughna, Bharata or any body. O foremost of men, Durbāsa said this unto Daçaratha before me, Vasishtha and other great men. Hearing the words of Rishi, Daçaratha, the foremost of men, said unto me, "O charioteer, do not reveal this secret to any body." O gentle one, it is not proper by any means to falsify the words of the king Daçaratha. I shall always, very carefully, carry out his orders. It is not proper to reveal this mystery before thee. Still I do so for thy curiosity hath been greatly excited. Though this mystery was communicated formerly by the king Daçaratha and though it is not proper to reveal it to any body, still I express it before thee that thou mayst not, on hearing it, be worked up with sorrow; for destiny is hard to be got over. And it is by the influence of that destiny that thou hast met with such a sorrow and grief. However, do thou not reveal this secret unto Satrughna and Bharata." Hearing these grave and important words of Sumantra, Lakshmana ordered him to relate.

SECTION LXI.

BEING thus requested by the high-souled Lakshmana, Sumantra began to reveal the mystery of Durbāsā's account. "In the days of yore the great ascetic Durbāsā, the son of Atri, resided for a year in the holy hermitage of Vasishtha. At that time thy sire, the highly effulgent and illustrious Daçaratha, with a view to see his high-souled priest Vasishtha, repaired there. He saw the great ascetic Durbāsā,

burning like the sun in his effulgence, seated on the right hand side of Vasishtha. Thereupon he humbly saluted those two leading ascetics. And they too, welcoming him, received him duly with seat, water to wash feet, Arghya, fruits and roots. Then he lived there in the company of the ascetics. Thereupon during the noon, all those ascetics, seated there, began to dwell upon various pleasant topics. During an interval Daçaratha, with folded hands and uplifted arms, said to the high-souled son of Atri—Durbāsā, having asceticism for his wealth. "O illustrious Sir, how long shall my family remain in existence? What is the extent of the lease of life granted to Rāma and my other sons? How long shall the descendants of Rāma live? And what shall be the end of my race? Do thou relate all this unto me." Hearing the words of the king Daçaratha the highly effulgent Durbāsā replied :—"Hear, the early history, O king. During the encounter between the celestials and Asuras, the demons, being remonstrated with by the celestials sought shelter of the wife of Vrigu—thy priest. Vrigu's wife having promised them help they lived there fearlessly. Having beheld the demons thus helped by Vrigu's wife, Hari, the king of the celestials, enraged, chopped off her head with his sharp discus. And angry on beholding his wife slain, Vrigu, imprecated a curse on Vishnu, the slayer of enemies' race, saying—"Being beside thyself with anger thou hast slain my wife, not worthy of being killed ; therefore, O Janārddana, thou shalt be born in the region of mortals. And there thou shalt remain separated from thy spouse for many long years." Having imprecated this curse, Vrigu was greatly pained and being propitiated by his adoration, Vishnu, fond of disciples, said :—"Having slain Rāvana and others, I shall be, for the behoof of mankind, subject to this imprecation." O bestower of kings, the highly effulgent Vishnu, thus imprecated by Vrigu in the days of yore, hath been born as thy son in this birth and hath been celebrated under the

appellation of Rāma. O conferer of honors, for sooth shall Rāma partake of the fruits of Vrigu's curse. He shall reign in Ayodhyā for a long time. All his followers shall be happy and prosperous. Having reigned for eleven thousand years Rāma shall repair to the region of Brahmā. None shall be able to vanquish him. He shall celebrate many a horse-sacrifice with profuse gifts and shall establish many royal families. He shall beget on Sitā two sons." Having thus related unto Daçaratha the past and future of his family the highly effulgent great ascetic Durbāsā became silent. He being silent—the great King Daçaratha, having bowed unto the two high-souled ascetics, again returned to his city Ayodhyā. I had heard there all these words of the great ascetic Durbāsā. Up to this time they are lying in my heart. Rishis' words shall never prove fruitless. According to the words of Rishi Rāma shall install two sons of Sitā in Ayodhyā, not anywhere else. Under these circumstances, O Lakshmana, thou shouldst not grieve for Sitā or Rāma; in their interest do thou become patient." Hearing those wonderous words of the charioteer Sumantra, Lakshmana became greatly happy and eulogised him again and again? They thus conversing with one another on their way back, the sun set. They accordingly spent that night on the banks of Kesini.

SECTION LXII.

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HAVING spent the night on the banks of Kesini, the mighty car-warrior Lakshmana, got up early in the morning and again proceeded on his journey (home) and reached in the noon the city of Ayodhyā filled with various jewels and delighted and plump citizens. But the high-souled Lakshmana became greatly sorry stricken with the thought as to what he should relate on approaching the feet of Rāma. Whilst proceeding with this thought he saw the highly picturesque palace of Rāma resembling the rays of the moon. Having descended from his car at the palace-gate, Lakshmana, the foremost of men, with his face downwards and a distressed heart, unobstructed, entered the palace. Having entered there he saw his elder brother Rāma seated poorly on an excellent seat with his eyes full of tears. Being greatly pained at the sight, Saumitri touched his feet and with folded palms said:—"O worshipful sir, having obeyed thy behests I have left the daughter of Janaka at the holy hermitage of Vālmiki near the banks of the Ganges. Having left that illustrious pure lady at the skirt of the hermitage I have again come to serve thy feet. Do thou not grieve, O foremost of men, for such is the course of time. The intelligent people like thee do not grieve. Where there is growth there is decay, where there is prosperity there is ruin, and where there is birth there is death. Therefore attachment unto wife, sons, friends and riches is not proper, for surely shall be brought about separation with them. Whilst thou canst control thyself and thy mind, shouldst thou not

be able to bear this trifling pain of separation? Leading men like thyself are never overwhelmed by all these things. O Rāghava, thou shalt again be blamed by the people. In fear of this calumny, O sing that thou hast renounced Maithili. And if dost thou grieve for that spouse thy calumny shall undoubtedly be deep-rooted in the kingdom. Therefore do thou restore thyself patiently, O foremost of men. Do thou give up this weakness and be not sorry." The intelligent Lakshmana, the son of Sumitrā, having said this, Rāma, the descendant of Kākutstha and fond of friends, with great delight said :—"Thou hast spoken the truth, O Lakshmana, O foremost of men. I have been greatly delighted, O hero for thy carrying out my orders. O gentle Saumitri, my grief and sorrow have been removed for those pleasant words of thine."

SECTION LXIII.

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HEARING those wondrous words of Lakshmana Rāma was greatly delighted and said "O thou having an auspicious look, thou art gifted with great intellect and after my heart; a friend like thee is rare at such a time. But O beautiful Saumitri, do thou, apprised of my intention, carry out my words. O gentle son of Sumitrā, for not looking to state business for these four days I have been pierced to the very vitals. Do thou therefore call here men, or women, priests or councillors who have come for business. For sooth do

a king falls into the dreadful hell where the wind doth not blow, who does not daily look into his state affairs. I have heard, O foremost of men, that there lived in the days of yore a highly illustrious, truthful and pure-minded king, ever devoted unto the Brahmanas, by the name of Nriga. Once on a time at the sacred pilgrimage of Pushpaka that king conferred upon the Brahmanas one *Koti* of kine with calves adorned with golden ornaments. Accidentally on that occasion, a cow with calf belonging to a poor Brahman, living upon low means, was given away along with other kine. Undergoing hunger and thirst, the master of that lost cow travelled for a long time in many places in search of it. Thereupon having reached the province of Kanakhal he espied his own cow in the house of a Brahmana. The cow was well kept and the young one was grown up. Thereupon the Brahman called the cow by the name given by him saying "Savalā, come." The cow heard that and recognizing the voice of the Brahman followed him. And he preceded her burning like fire. And the Brahmana, in whose house the cow so long remained, speedily pursued her and approaching the ascetic said. "This cow is mine. The king Nriga conferred this upon me." So there arose a great quarrel between the two learned Brahmanas. And thus quarreling they both approached him who had given away the cow. And though they waited for a long time at the gate they did not obtain permission to enter the palace. Thereat both of them were greatly engraged and imprecated dreadful curses, saying "Since thou hast not granted us an interview though we have been waiting here for a long time, thou shalt, by our curse, remain invisible, being a lizard. Thou shalt in this state live in a den for many hundred and thousand years. When Vishnu assuming a human person shall be born in the Vasudeva family of Yadavas and enhance their glory he shall liberate thee from the curse. Immediately before the advent

of the Kali Yuga the Rishi Nara Narayana gifted with great prowess shall descend upon earth to relieve her of the burden. "Having thus imprecated the curse upon the king the Rishis became silent. The cow was old and weak so they both, with mutual consent, conferred that upon another Brahman. O Lakshmana, the king Nriga is still suffering from that dreadful curse. It is the king's folly that is manifest from the mutual disagreement of the workers. Do thou bring them all speedily to me who have come for business. For, sooth shall the kings profit by the just administration. Do thou therefore go in person, O Lakshmana and see who hath come for business."

SECTION LXIV.

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HEARING the words of the highly effulgent Rāma, Lakshmana, conversant with discrimanative knowledge, replied with folded hands, saying:—"O Kakutstha, it is for a very simple folly that the two Brahmanas imprecated that curse upon the king Nriga, dreadful as the rod of Yama. May I ask thee, O foremost of men, what did that King say unto the Brahmans when he was thus imprecated?" Whereto Rāma replied saying:—"O gentle one, hear, what the king Nriga said when imprecated. Hearing of the departure of the Brahmanas he sent for his priest, minister, the citizens and subjects and filled with sorrow said:—"Do ye all hear attentively

my words. Having imprecated a dreadful curse upon me the jolly saint Nārada and the ascetic Parvata have speedily, like the wind, repaired to the region of Brahmā. Do ye therefore, even today, place the prince Vasu on the throne, and let the architects prepare a pleasant den for me. Living therein I shall waste the curse of the Brahmans. Let the architects dig one den to protect me against the rains, one against the affliction of the winter and one against the distresses of summer. Let them enhance the picturesqueness of those dens by planting many trees having profuse branches and fruits and flowers. As long as time shall not change so long I shall spend my days happily in the den. For half a league on all sides around me let flower trees be planted." Having made those arrangements and placed Vasu on the throne the king Nriga said:—"Do not swerve from the path of morality, O my son, and do thou duly govern the subjects according to the custom of the Kshatryas. Thou hast seen, with thine own eyes, the curse that the Brahmanas have given me being enraged for a very trifling folly of mine. Do thou not repent for me. My son, time is the lord of happiness and sorrow; it is by the influence of time that I have fallen into such a disaster. Creatures must meet with what is kept in store by destiny; they must go where they are bound for and they must acquire what is set apart for them. Pristine actions are the root of all these; so, be not sorry, O my son." O foremost of men, having given this advice unto his son, the highly illustrious king Nriga proceeded to live in the sweet fragrant den. Having entered the den filled with many jewels the high-souled king began to spend his days in the satisfaction of the curse imprecated by the two Brahmanas."

SECTION LXV.

"I HAVE thus given unto thee an account of the curse imprecated on Nriga. Listen, if dost thou wish to hear of any other theme." Rāma having said this Lakshmana replied:—"I am not satiated with the account of those wonderful stories, O king." Hearing the reply of Lakshmana, Rāma, the descendant of Ikshawku, began again with themes instinct with morality:—"There lived a highly pious and powerful king by the name of Nimi. He was the twelfth of Ikshawku's sons. That powerful king made a picturesque city like that of the celestials near the hermitage of Gautama. The name of that beautiful city was Vaijayanta and the highly illustrious royal saint used to live there. Having thus reared a highly picturesque city he thought of worshipping the deity by celebrating a sacrifice for the satisfaction of his sire. Having thus resolved and invited his sire Ikshawku the son of Manu, he first welcomed the celestial saint. Nimi, the descendant of Ikshwaku, then welcomed the saints Atri, Angiras and Vrigu having asceticism for their wealth. Thereupon Vasishtha said to Nimi, the foremost of royal saints—"I have already been engaged by Indra. Do thou therefore wait as long as his sacrifice is not finished there." After the departure of Vasishtha the great Gautama engaged in the satisfaction of Vasistha's duties. And the high-souled Vasishtha too engaged in Indra's sacrifice. On the other hand having united all the Brahmans the great king began to celebrate the sacrifice extending over five thousand years near his city by the side of the

limayala. Thereupon having finished the sacrifice of ndra there came to the King, the blameless and the ustrious Rishi Vashishtha. Finding Gautama engaged his room he was exceedingly enraged. Thereupon : waited there for some time to see the King. On that ıy the royal saint Nimi was deeply asleep. And not :holding the King the high-souled Vasishtha was greatly ıgry and said :—"Since thou hast, O King, engaged ıother neglecting me, thy body shall remain senseless." hereupon hearing the curse of Vasishtha, the king got up. here beside himself with ire he said—"I was unconscious sleep—still soiled with anger thou hast hurled the fiery ırse against me like the second rod of Yama. Therere, O ascetic, thy person shall remain senseless for a ng time. That king and the ascetic having thus impreıted one another under the influence of anger, they immeiately were deprived of their bodies.

SECTION LXVI.

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HEARING the words of the effulgent Rāma, Lakshmana, ıe slayer of enemies, said with folded hands :—"Having ıus cast off their bodies how did that Brahman worshipped f the celestials and the king regain them ?" Having been ıus accosted by Lakshmana, Rāma, the descendant of kshwakus and the foremost of men, replied :—"Having enounced their persons both Nimi and the pious Vasishtha, aving asceticism for their wealth, were metamorphosed into

air. Thereupon being thus deprived of his body the highly effulgent and great ascetic Vasishtha went to the Patriarch Brahmā with the object of acquiring from him another. Being merged in the air, he, conversant with religion, bowed unto his father and said :—"O illustrious god of gods ! O thou lotus-sprung ! by the imprecation of Nimi I have been now deprived of my body and been converted into air. O lord, the state of being bodiless is highly painful to all. The bodiless cannot perform any work ; do thou, therefore, by thy favour, grant me another body. "Whereto the self-sprung Brahmā, of unmitigated prowess, replied. "O great one, do thou enter into the vital energy of Mitra and Varuna ; and even then, O foremost of twice-born ones, thou shalt not be born of a woman and being greatly pious shalt attain to the rank of a patriarch." The Patriarch Brahmā having said this, Vasishtha, saluting and circumambulating him, repaired to the region of Varuna. At that time Mitra in conjunction with Varuna was reigning in Varuna's kingdom being worshipped by all celestials. Meanwhile encircled by her mates the leading Apsarā arrived there at her pleasure. Beholding the frolicsome and beautiful Urvasi, Varuna attained to an excess of delight. Thereupon he expressed his intention of living with that queen of Apsarās, having a moon-like countenance and lotus-eyes. Thereat Urvasi, with folded hands, said—"O lord of celestials, Mitra himself has already invited me for the same." Being stricken by desire Varuna said to Urvasi "I shall discharge my vital energy into thls pot if thou dost not wish to live with me." Hearing those sweet words of the Patriarch Varuna, Urvasi was highly pleased and said :—"Do what thou hast said. Now my body is under the possession of Mitra—but my mind is attached unto thine and thou art equally attached unto me." Urvasi having said this, Varuna discharged his vital energy into the pot. Thereupon Urvasi approached Mitra. And thereat highly enraged he said to

her "I invited thee first ; O thou of vicious actions, why hast, thou, renouncing me, secured another. For this vile action, thou shalt, by my curse live in the land of mortals for some time. The royal saint Puruvarā, the king of Kasi, is the son of Budha. Do thou go to him, O thou of a vicious intellect ; he shall be thy husband." Thereupon being thus placed under the influence of curse Urvasi went to Puruvarā. The king Puruvarā was the begotten son of Budha. He reigned in the foremost of cities Pratishtaro. He begot on Urvasi a highly powerful and beautiful son by the name of Ayu. Nahusha, powerful as Indra, was the son of Ayu. When Indra, the king of the celestials, was assailed with thunderbolt by the Asura Vitra, Nahusha governed his kingdom for a hundred thousand years. In this wise Urvasi, having beautiful teeth, eyes and brow, remained on earth for many years and then returned to the region of Indra after the period of curse had been over.

SECTION LXVII.

HEARING this wonderful and heavenly theme Lakshmana was highly gratified and said to Rāma "O Kākuthstha, how did that twice-born one worshipped by the celestials and the king regain their bodies, after being bodiless." Hearing the words of Lakshmana, Rāma, having truth for his prowess, began to relate the story of Vasishtha. "O foremost

of Raghus, there spang up two foremost Brahmin saints, from the vital energy discharged by the high-souled Mitra and Varuna into the pot. At first therefrom rose up the illustrious Rishi Agastya and saying 'I am not thine son" went away leaving Mitra. Before the vital energy of Varuna was thrown into the pot Mitra discharged his own on Urvasi's account which was the source of Agastya's birth. Into the pot in which Mitra's energy was discharged Varuna also put his own, and both the energies were mixed up. Thereupon after some time from the energies of both Mitra and Varuna sprang up the effulgent Vasishtha—the priest of Ikshawkus. O gentle one, the highly effulgent Ikshawku appointed that blameless Rishi as the priest of our family as soon as he was born. I have thus described to you the story of Vasishtha's birth possessing a wonderful body. Hear now what befell the king Nimi. And beholding the king Nimi bodiless the intelligent Rishi initiated him into the rites of sacrifice. And those leading twice-born ones, with assembled citizens and servants, began to protect that body with unguents, garlands and clothes. Thereupon at the end of the sacrifice Vrigu said "O king, I am propitiated with thee; I shall restore thee to senses." Thereupon the celestials, highly pleased, addressed the consciousness of Nimi saying "O royal saint, do thou accept boons; where shall we place thy consciousness?" Thereupon being addressed by the celestials the consciousness said "I may live in the eyes of the celestials." They agreed to it and said "O lord of earth, for thee, their eyes shall be influenced within a moment. The exhaustion, that their eyes shall experience on account of thy moving about as the air, shall be removed within this moment." Having said this the celestials repaired to their respective quarters and the high-souled Rishis having conveyed Nimi's body to the sacrificial ground and dedicated it as an edy began to churn it with great energy accompanied by incantations. They being tl engaged in

g the edy for the purpose of having a son of Nimi
rang up a son of devout austerities. He was called
for he originated from *Manthana*; he was called
for his having sprung up from *Janan* and *Vaideha*
ving been born from *Videha*. In this wise Janaka,
t king of Videhas, was born. His other name was
and his family were celebrated as *Maithilas*. O
ne, I have thus related unto thee the wondrous births,
equence of the curse, of the great ascetic Vasishtha
royal saint Nimi.

SECTION LXVIII

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AMA having said this, Lakshmana, the slayer of
s, burning in his native effulgence, said :—"O fore-
kings, this ancient account of the ascetic Vasishtha
e king Nimi is highly surprising and wonderful. But
s a Kshatrya king and a hero—besides although
d he did not forgive the high-souled Vasishtha."
hus accosted Rāma, the Kshatrya-chief, said to the
it Lakshmana conversant with all Sastras—"O hero,
ness is not to be seen in all men. O Saumitri, do
ear attentively, the unbearable anger which was
n by the king Yayati resorting to the quality of good-
Yayati, the enhancer of the prosperity of cities, was
of Nahusha. He had two beautiful wives, one of
vas Sarmishthā, grand daughter of Aditi, the daughter
aparva. She was the more beloved of the two; his

other spouse was Devajāni, grand daughter of Usanās. She was not liked by her husband. Both of them gave birth to a son each and both the sons were beautiful and attentive. Puru was born of Sarmishthā and Yadu of Devajāni. Puru was the favourite son of the king, both on account of his mother and of his personal graces. Thereat Yadu, greatly sorry, said to his mother :—"Born in the race of the illustrious Vārgava of unwearied actions, thou art going through mental afflictions and unbearable insults; therefore, O mother, let us both enter into fire. Let the king spend many nights with Sarmishthā—the daughter of a demon. Thou mayst withstand the insults but I shall never brooke them. Permit me, I shall, in sooth, renounce my life." The son having, weepingly and distressingly, said this, Devajāni was greatly enraged and thought of her father. As soon as he was thought of by his daughter Vargava speedily came there and beholding her senseless and deprived from joy said "Daughter, what is the matter?" The effulgent father having addressed his daughter repeatedly in this wise, Devajāni, enraged, replied :—"O foremost of ascetics, I shall either enter into fire water or drink poison—by no means I shall preserve this life of mine. Thou dost not know of the miseries and insults I have been subject to. O Brahman, when a tree is neglected, those who live thereon are also distressed. The king having disregarded me, forsooth thou hast also been neglected." Hearing the words of his daughter, Vārgava, enraged said to the king Yayāti :—"Thou art vicious-minded, O son of Nahusha; thou hast dishonored me and therefore in thy youth thou shalt be subject to decrepitude and infirmities of age." Having thus imprecated the curse and consoled his sorrowful daughter the highly illustrious rishi Vārgava repaired to his own habitation. Having thus conferred solace unto his daughter, that leading Brahman, effulgent as the sun, returned therefrom.

SECTION LXIX.

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YAYATI, the son of Nahusha, was greatly distressed on hearing of the ire of the preceptor Sukra. Thereupon meeting with the infirmities of age by the imprecation of the saint he said to his son Yadu :—"O Yadu, thou art cognizant of religion, do thou therefore take this decripitude for me ; I shall satisfy myself with various enjoyments. O foremost of men, I have not been yet satiated with worldly enjoyments—I shall therefore again take upon myself this decrepitude after having enjoyed all objects of sense." Hearing those words of Yayāti, the foremost of men, Yadu replied :—"Let thy most favourite son Puru take upon himself this decrepitude. O king, thou hast deprived me from all things—what more, thou dost not allow me to come near thee. Let that Puru take this, with whom thou dost eat and live." Hearing the words of Yadu, Yayāti said to Puru :—"O thou having large arms, do thou take the decrepitude for me." Hearing the words of Yayāti, Puru, with folded hands, said :—"I am always ready to satisfy thy commands ; and I have been favoured and honored by this command of thine." Hearing those words of Puru Yayāti was highly pleased and attained to an excess of delight and then transferred his own decrepitude to him. Thereupon regaining his youth the king reigned in earth for many thousand years celebrating thousands of sacrifices. Thereupon after a long time Yayāti said to Puru "O my son, do thou bring the decrepitude I have kept as deposit with thee—let it now assail me. I transferred it to you as a deposit. For this I shall take it back ; be not sorry for this. I have been greatly pleased that thou hast satisfied my behests. I shall, now pleased,

install thee on the royal throne." Having thus addressed his son Puru, the king Yayāti angrily said to Yadu, the son of Devayāni :—"Thou, vicious Rākhasa, art born of me in the shape of a Kshatrya, or else why shouldst thou disobey my orders ? For this thou shalt never be a king. I am thy father and preceptor and still thou hast disregarded me. Thou shalt be the father of dreadful Rākshasas, O vicious minded; thy descendants shall be degraded from the lunar race and thy children shall be equally vicious-minded like thee." Having thus imprecated Yadu, the royal saint Yayāti honored Puru, the enhancer of the prosperity of the kingdom, with installation and then retired to woods. Thereupon after a long time he breathed his last and went to the abode of the celestials. The highly illustrious Puru reigned piously in the foremost of cities Prathishtan. Yadu begot thousands and thousands of Rākhasas and being degraded from the royal family reigned in a city named Kraunchavana, hard to be got at. In this wise, according to the custom of the Kshatryas the king Yayati took upon himself the imprecation of the preceptor Sukra, but he did not forgive him. I have thus related unto thee everything. O gentle one, we shall follow the examples of these illustrious men. And in that case we shall not be degraded like the king Nriga." While Rāma, having a moon-like countenance, was speaking thus, the stars became fewer in the welkin, and east, stricken with the early rays of the sun, appeared like damsel, clothed in a raiment coloured with the dye of flowers.

SECTION LXX.

THEREUPON having performed the morning rites the lotus-eyed Rāma, in the early morning, sat on his royal throne and in the company of Brahmanas and citizens enaged in looking into state affairs. The assembly consisted of the priest Vasishtha, the saint Kashyapa, ministers well versed in politics, other religious preceptors, moralists, members and kings. The assembly of Rāma, of unwearied, actions appeared like that of Mahendra, Yama and Varuna. Rāma said to Lakshmana, gifted with auspicious marks "O O Saumitri having long arms, do thou proceed to the city-gate to receive those who have come here for business." According to Rāma's command Lakshmana, gifted with auspicious mark, arrived at the gate and called those who had come there for business. But none said that he had been brought there by any business. For there was neither desease nor proverty in the kingdom. During Rāma's regeme, the earth was filled with corns and *Asadhis*. Childre n youngmen and middle-aged people did not meet with death. The earth was governed piously so there was no obstacle. Thus during the administration of Rāma none was seen who wanted justice. Lakshmana, with folded hands, said to Rāma, "None has come for business." Thereat, Rāma, with a delighted heart, replied :—"Do thou go, O Saumitri, and see if any one has come for business. Royal policy if properly adopted, impiety can stand nowhere. It is for the fear of the king that people protect one another. And although laws, instituted by me are protecting the subjects like so many arrows, still, O thou having long arms, do thou be engaged in

governing the subjects." Being thus addressed Lakshmana issued out of the house and saw that a dog was waiting at the gate. Casting its looks around it was again and again barking. Beholding it in that plight the valiant Lakshmana said "O generous sir, what business has brought thee hither —do thou relate it confidentially." Hearing the words of Lakshmana the dog replied—"I wish to relate it unto Rāma, of unwearied actions, who is the refuge of all creatures and who declares fearlessness unto all. Hearing the words of the dog Lakshmana entered the beautiful palace to relate it unto Rāma. And having communicated it unto Rāma he issued out and said to the dog :—"If thou hast anything true to speak thou mayst come and communicate it unto the king." Hearing the words of Lakshmana the dog said—"We cannot enter into the houses of divinities, kings and Brahmanas nor can we go there where is fire, Indra, the sun or the wind, for we are the vilest born ; so I cannot enter there. For king is the personification of virtue and specially the king Rāma is truthful, well versed in the science of fighting and ever engaged in the welfare of all beings. He is perfectly cognizant of where the six qualities are to be applied—master of morality, knoweth all, seeth all and the best of beautiful. He is the moon, death, Yama, Kuvera, the giver of riches, fire, Indra, the sun and Varuna. O Saumitri, do thou go and communicate unto the king protecting his subjects that without his permission I do not wish to go there." Thereupon the highly effulgent and noble-minded Lakshmana entered the palace and said to Rāma :—"O thou having long arms, O thou the enhancer of Kausalyā's joy—I have communicated thine orders—I shall relate shortly everything regarding that ; do thou hear. That dog, as a beggar, is waiting at the gate for thy commands." Whereto Rāma replied :—"Bring him speedily here who is waiting at the gate for business."

SECTION LXXI.

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HEARING the words of Rāma the intelligent Lakshmana immediately sent for the dog and informed Rāma, who, on beholding it, said—"Do thou communicate thy desire unto me; be not afraid." Thereupon beholding the king Rāma, the dog, having his head cut off, said "The king is the protector of animals and their lord. The king is awake when the subjects are asleep and he protects them. By administering the laws properly the king protects piety. Without his shelter the subjects meet with destruction. The king is the lord and father of the whole universe. He is time, he is Yuga and he is the creation, mobile and immobile. He is called *Dharma* because he holdeth all. It is *Dharma* (virtue) that upholdeth all mankind. It is by Dharma that the three worlds are being preserved. It is *Dharma* or virtue that thwarts the enemies. It is virtue that governs the subjects duly. It is for this that virtue is called *Dhárana* or the holder. The virtue of preservation is the greatest and confers fruits in after life. There is nothing like virtue hard to acquire in this world. Charity, kindness, honoring the pious and innocent conduct constitute the chief virtues; for by those the well-being of this life and the next is brought about. O Rāghava, O thou of firms vows—thou art an example of examples. Thou art cognizant of the conduct of the pious. Thou art like an occean, the refuge of all virtues. O foremost of kings, out of ignorace, I have spoken unto thee so many things. With my head downwards, I beg for thy satisfaction. Be not offended with me." Hearing those wise words of the dog, Rāma said:—"What shall I do for thee?

Do thou mention it confidentially." Whereto the dog replied, saying :—"It is by piety that a king governs his kingdom—it is by virtue that a king protects his subjects, becomes a refuge unto all and removes the fear of his men. Keeping an eye on this, O Rāma do thou hear, what I say. In the house of a certain Brahman there lives a beggar by the name of *Sarvarthasiddha* (*i.e.*, who has got all his desires satisfied). And although I am innocent, he has for nothing hurt me." Hearing those words Rāma sent his messenger who brought *Sarvarthasiddha*, master of all subjects. Thereupon beholding Rāma in the assembly that effulgent and leading twice- born one said :—"O blameless Ramā, tell me what I shall do for thee." Whereto Rāmā said—"O twice-born one, thou hast hurt this dog. What offence did it commit by thee that thou didst strike it severely with a rod. Anger is an enemy which taketh away life. Anger is a sweet-speeched enemy in the garb of a friend. It is the foremost of passions and like unto a sharp dagger. And it is anger that stealeth away every thing. It pilfers all that is acquired by asceticism, sacrifices and gifts. It is proper therefore by every means to kill anger. Passions are running amock on all sides like so many exceedingly wicked steeds. Being satiated with of all objects of enjoyments it is better to govern them by patience. By mind, actions, words and eyes a man should engage in the well being of people. He should not injure any body and be not addicted to any thing. The harm, that a mind not under control, can accomplsh, is beyond the range of a sharp dagger, trodden serpent and of an enemy always enraged. Even the nature of one, who has learnt humility, cannot be trusted. He, who hides his nature, himself reveals his true self." Rāma, of unweared actions, having said this, *Sarvartha, siddha*, the foremost of twice-born ones, said :—"Knocking about whole day for alms I was highly enraged and struck this dog. It was sitting in the mid-way and I asked

it again and again to move away. Thereupon, moving away and standing with reluctance, it stood fearfully on the road-side. O descendant of Raghu, I was at that time stricken with hunger, and struck it for its vicious conduct. O king of kings, I am guilty in this, and thou must punish me. O lord of kings, do thou administer punishment unto me,—I shall then be released from the fear of hell." Thereupon, Rāma asked all the ministers, saying :—"What is to be done now? What punishment is to be inflicted on him? We can protect subjects, if we can administer punishment proportionate to crime." Thereat, Vrigu, Angiras, Kutsa, Vasishtha, Kāshya and other ascetics, the leading preachers, the ministers, the citizens, and other sages conversant with Sastras, present there, said :—"A Brāhmana should not be punished with death." The sages conversant with laws having said this, the ascetics addressed Rāma, saying :—"O Rāghava, a king is the governor of all—specially thyself. Thou art the chastiser of the three worlds, the eternal Vishnu." They all having said this, the dog began :—"Thou didst solemnly say 'What shall I do for thee?' Therefore, if thou art gratified with me, and if thou dost wish to confer boons on me, do thou appoint this Brāhmana as the head of family." Thereupon, having been thus honored and pleased and ascending an elephant, he proceeded to occupy his new dignified station. At this, the councillors of Rāma, surprised, said :—"O thou of great effulgence, he has not been punished. Rather thou hast conferred on him a boon." Hearing the words of ministers, Rāma said :—"You do not know the real truth of the whole thing—the dog knows it well." Being accosted by Rāma, the dog said :—"O Rāghava, I was the head of the family of Kālanjava. After the worship of the deities and Brāhmana and the feasting of the servants, male, and female, I used to take my food. I used to parcel out things duly, and my mind was not in the least attached to sin. I used to preserve with

great care the articles belonging to the tutelary deities, was humble, good-natured and engaged in the well-being of all animals. Still I have fallen into this dreadful and wretched condition. O Rāghava, this Brāhmana is angry by nature, and impious, injures others, and is impatient, cruel, harsh in words and ignorant, and therefore shall degrade his seven generations up and down. He will by no means be able to discharge the duties of a head of a family. He, whom thou wishest to take to hell with her son, beasts and friends, should be engaged in the serving the Brāhmans and kine. For all his good actions, he is slain who steals the wealth of a Brahmana, a deity, a woman, and a boy,and the riches given away by him. O Rāghava,one who pilfers the riches of a Brāhmana or a deity falls into a hell called Vichí. Even he who thinks in his mind of stealing it,goes once and again into hell." Hearing the words of the dog, the eyes of the effulgent Rāma were expanded with surprise. The dog went back from where it had come. In its pristine birth the dog was high-minded—it is now cursed for being born in a degraded state of existence. Thereupon, repairing at last to Vārānasí the dog took the vow of fasting.

SECTION LXXII.

THERE lived for a long time a vulture and an owl on a mountain extending over the banks of a river, resonant with the notes of cuckoos and filled with lions, tigers and various birds, situated in a pleasant forest abounding in trees

ear the city of Ayodhyā. Once on a time the vicious ulture alleging that the nest of the owl was his own, began o quarrel with him. O worshipful Sir, thereupon they both aid :—"The lotus-eyed Rāma is the king of all people ; et us go to him and he will decide to whom the nest elongs." Having thus settled the vulture and the owl, eing impatient with rage, quarrelling with one another, ppeared before Rāma and touched his feet. Beholding that lord of men, the vulture said : "O preserver of umanity, thou art the foremost of celestials and Asuras. thou of great effulgence, thou art gifted with intelligence nd learning more than Vrihaspati and Sukrāchārya. Thou rt cognisant of the good and bad conditions of creatures. n beauty thou art like the Moon and art irrespressible like the un. In glory thou art like Himālaya, in gravity like the)cean, in prowess like the Patriarch, in patience like the arth, and in velocity like the Wind. O Rāghava, thou art he preceptor of the mobile and immobile creation, gifted vith all sorts of wealth, illustrious, devoid of a revengeful pirit, unconquerable, victorious, and master of all Sāstras nd laws. O foremost of men, hear. I have an application o thee. O Rāghava, I had built a nest for myself ; this owl is now occupying it as his own ; therefore, O king, do thou save me." The vulture having said this, the owl began :—"True, it is, O king, that in him are the portions of the Moon, Indra, the Sun, Kuvera and Yama, but there is in him also a portion of man. But thou art thyself the omnipresent deity, Nārāyana. Thou, impelled by thine own self, dost judge all creatures impartially ; therefore, a portion of gentleness is well manifest in thee and therefore do people call thee, a portion of the Moon. O patriarch, in anger, punishment, gift and fear, thou art our giver, destroyer and protector,—it is for this that thou art called Indra. In energy thou art like fire irrepressible unto all creatures, and because thou dost spread thy lusture upon all creatures, that

thou art called the Sun. Thou art the very lord of riches or art even superior to Kuvera ; like Padmā unto the lord of riches, Sri is always by thee. Because thou dost discharge the functions of Kuvera, thou art the giver of wealth unto us. O Rāghava, thou lookest upon all creatures, mobile and immobile, with an impartial eye—thou dost regard thy friends and foes with impartiality,and thou art duly protecting thy subjects. O Rāghava, death pursues him with whom thou art offended—and it is for this reason that thou art styled by people 'the highly powerful Yama.' O foremost of kings, because thou art forgiving unto all creatures and a kind king that people sing thy glories as of a man on earth. The king is the strength of the weak and helpless and he is the eye of the blind and the refuge of those who have no shelter. Thou art also our king ; therefore do thou listen to our petition. O king, entering into my nest, this vulture is oppressing me. Thou only, O foremost of men, art the divine chastiser of mankind." Hearing those words, Rāma sent for his councillors. The ministers of Daçaratha and Rāma, Vrishthi, Yayanta, Vijaya, Siddhārtha, Rāshtravarddhana, Asoka, Darmapāla the highly powerful Sumantra and others were well versed in laws, high-minded, conversant with all the Sastras, intelligent, born in respectable families, and adepts in counsel. Having invited them all and ascending his Pushpaka car, he went to the place in question, and, descending there, asked the vulture, "How long has this nest been made ? Tell me, if thou remember it." Whereto the vulture replied :—"From the time when mankind were first born and spread over the four quarters of the globe have I been living in this nest." The owl also said :—"At the time when the earth was (first) adorned with trees that this nest of mine was constructed." Hearing these words, Rāma said to the councillors :—"That assembly is not an assembly where there are no friends—nor are they old men who do not dwell upon religious topics. That religious

is not a religion where there is no truth and that truth is not the truth where there is hypocrisy. Those councillors are liars who do not give proper replies in time on the subjects they are well-informed on. He who does give reply to a question under the influence of passion, anger or fear, binds himself with a thousand nooses of Varuna, and at the expiration of full one year he is released from a single sin." Hearing these words, the ministers said to Rāma :—"O thou having a large mind, what the owl has said is true—the vulture has not spoken the truth. Thou art the evidence this, O great king—for the king is the last refuge of all—the root of the subject and the eternal religion. He who is punished by the king, is not doomed to a degraded state. He is, in truth, saved from the fear of hell and reaches a better state." Hearing the words of the ministers, Rāma said :—"Hear what is mentioned in the Purānas. Formerly the Sun, the Moon, the welkin with the stars, the earth with the mountains and forests—the three worlds, the mobile and the immobile, were under water. At that time only Nārāyana existed as the second Sumeru. In Nārāyana's belly was stationed the earth with Lakshmi. Having destroyed the creation and entered water, the highly effulgent Vishnu, identical with the souls of creatures, lay asleep there for many long years. Beholding Vishnu asleep after the destruction of the universe and knowing Vishnu of obstructed breath, the great ascetic Brahmā entered his abdomen. Thereupon, when a golden lotus sprang from Vishnu's navel. That great lord, ascetic Brahmā, originated therefrom and was engaged in austere penances for the purpose of creating earth, air, mountains, trees, men, reptiles and all animals born from womb or egg. At that time from the ears of Nārāyana originated two valiant and dreadful demons under the name of Madhu and Kaitabha. Beholding the Patriarch, there they were greatly enraged, and pursued him. Thereat,

the self-born cried aloud hideously. Awakened by that sound, Nārāyana engaged in fighting with Madhu and Kaitabha, and slew them with his discus. And with their gore the whole earth was deluged. Thereupon, purifying the earth again, Hari, preserver of the world, covered it with trees. And various drugs were also created. And the earth was called *Medini* because it was filled with *Medas* marrow of Madhu and Kaitabha. It is for this that I hold, O ministers, that this house does not belong to the vulture, but to the owl. Therefore, this vicious vulture should be punished—for this wicked, vicious-minded one, robbing another's nest, is oppressing him." In the interval a voice was heard in the sky stating the true facts:—"O Rāma, do not slay the vulture,—for it has already been reduced to ashes by the force of Gautama's asceticism. O lord of men, this vulture, in its pristine birth, was a heroic truthful and pure king by the name of Brahmadatta. Once on a time a Brhāmana, by the name of Gautama, the very personification of Kāla, came to the house of Brahmadatta for food and said:—'O king, I shall feed in thy house for more than a hundred years.' Thereupon, offering that effulgent Brāhmana, with his own hands, water to wash his feet the king Brahmadatta, made arrangements for his meal. Accidentally flesh was mixed with the food of the high-souled Gautama. Being enraged thereat, the ascetic imprecated him with a dreadful curse and said:—'O king, thou become a vulture.' The king said:—'Be propitiated, O thou of great vows; do not imprecate me thus. I have, out of ignorance committed this offence. O great one, O blameless one, do thou act so that this curse may find termination.' Thereat understanding that this offence was committed by the king unwittingly, the ascetic said —'O king, in the race of Ikshāwkus a king shall be born under the name of Rāma. O foremost of men, thou shalt be released from the curse when he shall touch thee.'

Hearing the voice in the sky, Rāma touched Brahmadatta. Thereupon renouncing his venture from and assuming a beautiful body smeared with celestial perfumes, he praised Rāma and said :—"O thou conversant with piety, by thy favour have I been saved from the dreadful hell—here hath ended my curse."

SECTION LXXIII

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As Rāma and Lakshmana were (daily) engaged in conversing thus, the vernal night, neither hot nor cold, came on. And it came to pass that one bright morning, after having performed his first diurnal rites, Kākutstha, understanding the ways of the citizens, became anxious to present himself at a spot whence he could observe the citizens. At this time Sumantra, entering, addressed him, saying,—"O king, stopped at the gate, some ascetics stay there,—*Maharshis*, led by Bhārgava and Chyavana. And, O mighty monarch, eager for a sight of thee, those dwellers on the banks of the Yamunā, well pleased, have despatched me (hither), O tiger among men." Hearing his words, the righteous Rāma answered: "Let the exalted Dwijas enter." Thereat, honoring the royal mandate, the warder with joined hands brought those ascetics difficult of being approached. And numbering over an hundred, flaming up in their native effulgence, those high-souled anchorets entered the royal residence. And they presented Rāma with various fruits in

profusion and vessels filled with sanctified waters of all holy spots. Thereupon, accepting the waters of the holy places as well as the various kinds of fruit, that mighty-armed one spake to the mighty ascetics: "Do ye agreeably to desert take these seats." Hearing Rāma's speech, all the Maharshis sat down on those graceful and elegant golden seats. And seeing the saints seated there, that captor of hostile capitals, Rāghava, restraining himself, with joined hands, observed:" What is the reason of your visit? What shall I heedfully perform for you? I am worthy of being commanded by the Maharshis; and I must without demur compass every pleasure of theirs. And this entire monarchy, and the life that is resident in my heart,—all these are for the regenerate ones. This I tell you in the name of truth." Hearing his words, the sages of fierce austerities inhabiting the banks of the Yamunā, broke out into a peal of plaudits. And those high-souled ones, exceedingly rejoiced, said:" On earth, O crown of men, this can only be expected from thee and nobody else. Many kings wielding great power have passed away who, having regard to the (possible) gravity of the undertaking, could not bring themselves to promise anything beforehand. But, without knowing he task, thou hast bound thyself by a promise for the glory of the Brāmanas. And thou, without doubt, wilt succeed in effecting the work; and it behoveth thee to deliver the sages from a mighty fright."

SECTION LXXXV.

WHEN the sages had spoken thus, Kākutstha said: "O ıscetics, tell me what is the work which I shall have to accom-ılish in your behalf. Your fear shall be removed." As Cākutstha was speaking thus, Bhārgava remarked! "O lord ıf men, do thou hear of the origin of the fear that threatens ıur country. O king, formerly in the Krita age, there was ı magnanimous offspring of Diti, the mighty Asura, Madu, ıldest son of Lotā. He was well disposed towards Brāhmanas, kind to those seeking his refuge, and gifted with ıigh intelligence. The exceedingly generous deities delighted n him greatly. And by way of honoring him, Rudra con-erred a wonderful boon upon Madhu endowed with prowess ınd ever intent on religion. And extracting a dart from' ıis own, possessed of terrific energy, endowed with great orce, and furnished with exceeding splendour,that high-souled ɔne, well pleased, made it over (to Madhu) and spoke to him. Thou hast practised excellent and unrivalled righteousness, vhich hath won my good graces., and (therefore), I, highly gratified, bestow on thee this choice weapon. So long as hou, O mighty Asura, dost not assail celestials and Vipras, ɔo long shall this be thine,—otherwise it shall come to naught. Reducing to cinders the person that shall rashly enter upon onflict with thee,this dart shall return to thy hand." Having hus obtained the boon from Rudra, the mighty Asura, again ɔowing to Mahādeva, addressed him, saying: "O reverend ɔne, may this excellent dart be the possession of my family O god, thou art the lord of the immortals.' Thereat the lord ıf all beings, the mighty deity Siva, answered Madhu, when ıe had spoken thus: 'This will not be. But in order

that thy prayer may not go for nothing, I graciously say in thy behalf that one of thy sons shall sway this dart. So long that dart-handed one shall be incapable of being destroyed by any creature.' Having obtained this wonderful boon from the god, Madhu—foremost of Asuras—caused a splendid city to be constructed. His beloved wife the exalted and majestic Kumbhinasi is the offspring of Viçwavasu by Analā. Her son, the highly powerful wicked, and fierce Lavana, ever since his boyhood, gave himself up to a sinful course of life. Seeii is son, committed to an impious course Madhu was overcome with grief, but he did not say anything to him. And forsaking this world, he entered the region of Varuna; and making over the dart unto Lavana, communicated to h n all about the boon he had obtained. And by virtue of the power of the dart, he oppresseth the three worlds in especial the ascetics; such is the power of Lavana, and such is his dart. Hearing all this O Kākutstha, thou art capable (of righting our wrong.) Thou art our chief resource. O Rāma many a monarch hath been already sued by the sages, O hero, to deliver them from this fear,—but we have not yet found a deliverer. Hearing, O child, that Rāvana together with all his forces and vehicles hath been destroyed (by thee), we know that there breathes not another king on earth capable of delivering us. Therefore our prayer is that thou mayst deliver us afflicted with the fear of Lavana. Thus, O Rāma, have we acquainted thee with the occasion of fear that hath arisen. Thou art capable of coping with the same. Do thou of undeteriorated prowess, do the needful."

SECTION LXXVI.

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THUS accosted (by the sages), Rāma answered them with joined hands: "What doth he live on? What are his ways? And where doth Lavana live?" Hearing Rāghava's words, the sages informed him of the way in which Lavana increased in power. His food is every creature specially ascetics; his manner of life is regulated by ferocity and his constant home is Madhuvana. Slaying constantly thousands on thousands of lions and tigers and deer, and birds and human beings, he provides his daily food (with their flesh.) And like the Destroyer on the occasion of the universal dissolution, that one possessed of gigantic strength feeds on other creatures as well." Hearing this, Rāghava spoke to the mighty ascetics: "I will slay that Raksha. Let your fright depart." Having thus bound himself with that promise to the asetics of fierce energy, Raghu's son along with his brothers spoke: "What hero shall slay Lavana? Do you decide this. On whom shall devolve this duty? Whether the mighty armed Bharata or the intelligent Satrughna shall (do this work?)" Thus addressed by Rāghava Bharata remarked: "I will slay this. Let this task be entrusted to me." Hearing Bharata's speech instinct with fortitude and valor, the younger brother of Lakshmana stood up, leaving his golden seat. And Satrughna, saluting the king represented: "The mighty-armed second son of Raghu hath already achieved a grand work: he formerly governed Ayodhya empty of the noble one,* bearing in his heart the grief connected with his return.

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* Ráma.

Undergoing many a hardship, O king, that illustrious one passed his days, lying down on a bed of sorrow, and living on fruits and roots, and wearing rags. Having suffered such misery, Raghu's son should not be suffered to undergo trouble, while, O king I his servant is by." On Satrughna saying this, Rāghava again said: "Let this be so. Do thou do my bidding. I shall install thee on the graceful city of Madhu; or if thou wish without and entrust Bharata with this task, O long-armed one. Heroic, and accomplished, thou art cometent to found a city on the Yamunā as well as flourishing provinces. He that, having people's dominion, doth not furnish it with a king, goeth to hell. So if thou accept my words, then slaying Madhu's son, the sinful Lavana, rule the kingdom righteously. O hero, thou must say anything after what I have spoken. Without doubt, a youthful younger brother must obey the injunctions of his elder brother. Do thou, O Kākutstha, accept the installation which I confer on the, preluded by the prescribed religious formulæ uttered by Vipras headed by Vasishtha."—

SECTION LXXVII.

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THUS accosted by Ramā, the exceedingly energetic Satrughna was powerfully wrought up with bashfulness, and replied slowly: "O lord of men, this doth not appear to be in consonance with morality. Wherefore, an elder brother existing, wouldst thou install a younger one? I must, O

est of men, do thy behest ; for, O exalted one, thy mandate an never be passed by me. O hero, I have heard from thee s well as from the Sruti (touching the morality concerned).* Vhen my second brother had already vowed (that he would lay Lavana), I ought not to have returned the answer I ctually have. I saying,—'I will in battle slay the dreadful avana,' I have been guilty of an unrighteous speech. And : is for this transgression that, O powerful one, I shall have o undergo this improper process. But, albeit this course s unrighteous and entails perdition, yet desired by my eldest rother, I certainly ought not to make any answer. And, O Kākutstha, a second answer I would not return ; so that,) bestower of honor, I may not, by a second reply, render ıyself liable to a fresh punishment. In this matter, O chief f men, I will even do thy desire. Do thou, O descendant f Raghu, so order that sin may not be mine (in having beyed thy mandate.)" Thus addressed by the heroic and igh-souled Satrughna, Rāma, delighted, spoke unto Bharata nd Lakshmana,—"Do you carefully provide the things ecessary for the coronation : this very day shall I install hat foremost of men, the descendant of Raghu. And by ıy order do you summon the Purodhasas, O Kākutstha, nd the citizens and the Ritwijas, and the councillors." laving received the royal behest, the mighty car-warriors id accordingly. And the Kshatriyas and the Brahmanas ntered the royal mansion with the priest as well as the equisite things for the installation. And then commenced he auspicious sprinkling of the high-souled Satrughna, laddening (the hearts of all in) the palace of Rāghava. And n being installed Kākutstha resembled the Sun ; and he ke Skanda formerly installed by the celestials led by Indra. nd when Satrughna had been installed by Rāma of untiring

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* *i. e.* of being installed as a king during the life of my elder brother.

deeds, the citizens as well as the Brāhmanas of vast Vedic attainments experienced excess of joy. And Kauçalyā and Sumitrā and Kaikeyī and the other wives of the king set up festal salutation in the palace. And on Satrughna having been installed the high-souled sages dwelling on the banks of the Jamunā, thought that Lavana had been slain. Then placing the installed Satrughna on his lap, Rāghava, extolling his prowess, addressed him sweet words: "O captor of hostile capitals, this divine arrow never missing is thine. With this, O son of Raghu, thou, O splacid one, wilt slay Lavana. O Kākutstha, this shaft was forged when invisible by celestials and Asuras the divine self-sprung and invincible (deity) reposed on the mighty main, and when creation was oppressed by Madhu and Kaitabha as well as other Rākshasas. He, overwhelmed with rage desirous of creating the three worlds, created this best of arrows invincible to all beings, for the destruction of the wicked ones; and destroyed them in battle by means of this very arrow. And having with this foremost of shafts finished Madhu and Kaitabha, they set about creating the worlds. When, O Satrughna, formerly I sought to slay Rāvana, I did not discharge this arrow, thinking that if discharged, it would inflict great havoc on creatures. Keeping in his abode that great and redoubted which had been bestowed on Madhu by the high-souled Tryamvaka, for the destruction of foes,—and worshipping the same ever, Lavana goeth about and secureth excellet fare (for himself) when one challengeth him, desirous of reducing him (his antagonist) to ashes. Therefore, O foremost of men, thou shouldst, before entering the city, stand at the gate obstructing his course. O thou having long arms, thou shouldst invite him for battle when he shall be weaponless and in that way wouldst be able to destroy him. And by no other means he is to be slain. If thou canst encompass this, he shall forsooth be slain. O my son, I have thus told thee the way in which the dart

uld be thwarted. It is impossible to surpass the prowess he graceful Nilkantha.

SECTION LXVIII

HAVING thus addressed Satrughna, Rāma again and in praised him and said :—"O foremost of men, let four usand horses, two thousand chariots, one hundred excellent phants, shops with various articles and songsters follow e. O foremost of men, O Satrughna, do thou proceed h *Nijuta* gold and silver coins and necessary riches and ıveyances. Do thou so act, O hero, that soldiers might well-fed and delighted and be not annoyed with thee. thou please them with sweet words, for the servants, en they face enemies, have not with them friends or wives ınd so they are pleased, O Rāghava when they receive ficient food and presents. O Satrughna, having sent fore a huge and well contented army do thou proceed erwards to *Madhuvana*. Thou shouldst proceed so fear- sly that Madhu's son Lavana might not know that thou rt going for encounter. O foremost of men, he shall not slain by any other expedient than that I have acquainted yself with. If he can perceive before, whoever that enemy ght be, Lavana shall forsooth destroy him. When rains all set in after the expiration of the present summer thou ouldst slay him for that is the proper time for destroying it vicious-minded one. For he shall then fearlessly

move about leaving off his dart understanding that no one would come to fight with him during rains. Let the soldiers only now proceed with ascetics before them ; the summer hath not as yet fully expired and this is the time, when they shall, without any trouble, be able to cross the Ganges. Afterwards having encamped thy army on the other side of the Ganges thou shouldst alone proceed speedily with thy bow." Hearing those words of Rāma and summoning all his highly powerful and leading warriors Satrughna said "Do ye all proceed and halt at those places which are well known to you. Do not oppress any body." Having thus ordered the powerful warriors the highly powerful Satrughna bowed unto Kauçalyā, Sumitrā and Kaikeyi. Thereupon having circumambulated with folded hands Rāma, Lakshmana and Bharata he reverentially saluted the feet of the priests. And then with Rāma's permission and having gone round him the highly powerful Satrughna issued out. Having thus depatched before a huge army consisting of selected elephants and horses, Satrughna, the enhancer of the glory of Raghu's race, took farewell from Rāma. And all showed him proper respect.

SECTION LXXVIII.

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HAVING thus despatched his army and waited at yodhyā for a month Satrughna, the slayer of enemies, roceeded alone. Having spent two nights on his way he rrived at the holy and picturesque hermitage of the great scetic Vālmiki. And having bowed unto that high-souled uni he, with folded palms, said :—"O illustrious Sir, I wish wait here this day ; I have come here for some business our master Rāma. To-morrow morning I shall proceed the dreadful West." Hearing the words of the high-uled Satrughna, Vālmiki, the foremost of ascetics, replied ying :—"O thou of great renown, do thou wait here ithout any hesitation. O gentle one, this hermitage belongs the descendants of the Raghu race. Do thou fearlessly ke thy seat and water to wash thy feet." Thereupon taking ater to wash his feet and feeding upon fruits and roots Satru-na attained to great delight. And afterwards he asked the eat ascetic Vālmiki saying :—"O great ascetic, to whom long the articles of sacrifice in the east near this hermit-e?" Whereto Vālmiki replied "Satrughna, hear I shall ll thee, whose sacrificial ground was this in the days of re. There was a king by the name of Saudāsa—one of y ancestors. His son Virjashaha was a highly powerful and ous king. The heroic Saudāsa was fond of hunting from s boyhood. Once on a time while a-hunting, he espied o Rākshasas in the forest. He had heard about them any times before ; they were in the shape of tigers and of dreadful figure and were not satiated with devouring any thousand deer. King Saudāsa saw those two

Rākshasas and found the forest divested of all creatures. And enraged in consequence thereof he slew one of them. Having slain him and been at ease, Saudāsa, the foremost of men, began to eye that Rākshasa. His mate, greatly aggrieved, said to him :—"O vicious one, thou hast, without any fault, slain my companion—I shall therefore mete out becoming punishment unto thee." Having said this the Rākshasa vanished therefrom. Thereupon in time the prince Virjashaha became king. Saudāsa engaged in celebrating a mighty horse-sacrifice in the vicinity of this hermitage. Vasishtha officiated as a priest at that sacrifice. It continued for many Ayuta years. For immense riches the sacrifice appeared like one performed by the celestials. Thereupon when the sacrifice was about to be finished the aforesaid Rākshasa, remembering his former enmity, assumed the shape of Vasishtha and said to the king Saudāsa :—"O king, to-day the sacrifice shall end; do therefore, without any delay, feed me with meat." Hearing the words of the Rākshasa in the guise of a Brahman, the king ordered his expert cooks, saying :—"Do ye soon prepare such dishes of meat as may satisfy my preceptor Vasishtha." Having been ordered by the king the cooks reverentially went away and the Rākshasa assuming their shape brought before the king dishes. The king and queen offered those dishes unto the ascetic Vasishtha, who, after being treated to them, perceived that they were of human flesh and, terribly enraged, said :—"O king, let this be thy food which thou hast offered me; this shall not prove otherwise." Being enraged on hearing it the king Saudāsa took water in his palms and was about to imprecate Vasishtha, when his queen, preventing him said :—"O king, the illustrious great ascetic Vasishtha is our preceptor and priest and so thou shouldst not imprecate him." Hearing those words of his queen, the king Saudāsa, threw off that powerful water on his own feet which at once became dark. From that time the illustrious king Saudāsa

:ame also known by the name of Kalasmpāda. There-
)n the king with his spouse again and again bowed unto
sishtha's feet and informed him of what the Rākshasa
l done under the guise of a Brāhmana. Hearing the
rds of the king and being apprised that this vile act had
:n done by the Rākshasa, Vasishtha said, "O king, even
at I have said angrily shall not prove futile. However
:onfer upon thee this boon that after twelve years thou
ılt be freed from this curse, and by my favour thou shalt
:rish no recollection of thy condition extending over those
:lve years." Having thus suffered the consequences of
: curse, Saudāsa, the slayer of enemies, again obtained his
ıgdom and governed his subjects. O descendant of
ghu, the sacrificial ground of which thou hast asked me,
longs to the king Saudāsa." Having thus heard the
:adful story of the king Saudāsa and saluted the ascetic
lmiki, Satrughna entered a thatched cottage.

SECTION LXXIX.

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On the same night Satrughna housed himself in a thatch-
cottage Sita gave birth to twin sons. In the midnight
e Muni boys came to Vālmiki and communicated unto him
is auspicious intelligence, saying "O illustrious Sir, the
loved spouse of Rāma hath given birth to two sons; do
ou so protect them that evil spirits might not injure them."
:aring those words the highly effulgent Valmiki went there

and attained to great delight on beholding those two highly effulgent sons, resembling the newly risen sun and the celestials. Thereupon he made arrangements against the oppression of ghosts and goblins. Thereupon taking Kusa (the upper part of the grass) and Lava (the lower part) the great ascetic Vālmiki made those arrangements. And giving Kusa sanctified by Mantras unto the hands of elderly women he said, "do ye rub the person of the elder boy with these"; and giving them Lava he said "do ye rub the person of the younger brother with this. And according to this I shall name the first Son Kusa and the second Lava; and by those names they shall be celebrated on earth." Thereupon reverentially taking from the hands of Vālmiki and Kusa Lava, the means of protection, the elderly ladies engaged in guarding them. Hearing that Sita without any trouble had given birth to two sons and elderly female ascetics had been engaged in protecting them and hearing the chanting of Rāma's glories in the midnight, Satrughna thought within himself. "Blessed it is that Sitā hath given birth to two sons." And with this joy the live long night of Srābana passed away in no time. Having performed the morning rites after the expiration of the night and taken farewell from the ascetic Vālmiki, Lakshmana proceeded towards the west. And having spent seven nights he at last arrived at the hermitage of the pious Rishis living on the banks of the Yamunā. Taking shelter there he engaged in pleasant conversation with Chābanya and other ascetics. Having remained there for the night and talked with those ascetics the high-souled, heroic Raghu prince Satrughna was greatly delighted.

SECTION LXXX.

THEREUPON when the night set in Satrughna accosted rigu's son Chābanya saying, "O Brahman, how powerful is avana? And what is the strength of his dart? What ersons before had been destroyed by this dart in conflict?" learing the words of the high-souled descendant of Raghu, -Satrughna,the highly effulgent Chābanya replied saying .— O descendant of Raghu, Lavana hath accomplished many orks by this dart; amongst them, hear, what Mandhāta, orn in the race of Ikshawku, did. The early king of Ayodhyā as known over the three worlds under the name of Mānhāta. He was the son of Yavanāshwa, highly powerful and rong. Having brought the whole world under his subjection the king Mandhāta engaged in the conquest of the elestial region. He having been engaged in making preparations to conquer the world of gods—the celestial chief ndra with other immortals was greatly terrified. With this romise, the king Māndhāta went up into the celestial region hat he would occupy the half of Indra's throne and kingdom nd the celestials would adore him. Being apprised of this icious intention of his, Indra, the slayer of Pāka, consoled im in sweet words, saying :—" O foremost of men, even n the land of men, thou hast not been able to become the eal king. Without perfectly subjugating the earth how lost thou wish to lord over the celestial kingdom? If the vhole world is under thy subjection, O hero, be thou, with he whole host of thy servants and soldiers, installed on the elestial throne." Indra having said this, the high-souled Māndhata replied:—" O Sakra, who on this earth, hath disobeyed my commands?" Whereto Indra replied "O sinless

one, the night-ranger, Lavana, Madhu's son, living in Madhuvana, is not under thy control." Hearing those dreadful and npleasant words from Indra, the king lowered his head in shame and became silent. Thereupon ,having welcomed Indra in that way, he left there and returned earth. O slayer of enemies, with an angry heart, army and conveyance he went to subjugate Madhu's son Lavana and sent an emissary inviting him to battle. The ambassador, having gone there, addressed many unpleasant words unto Lavana and the night-ranger devoured him. On the other hand finding the delay of his return tke king Māndhāta, enraged, began to assail the Rākshasa Lavana with arrows from all sides. Laughing wild Lavana took up the dart in his hand and discharged it to destroy the king with his followers. Thereupon growing powerful the dart reduced the king with his servants and army into ashes and returned to Lavana. In this wise the high-souled king Māndhātā, with his huge army, was slain. O gentle hero, incomparable and great is the strength of the dart. Forsooth thou shalt slay Lavana next morning. Certain is thy victory if Lavana cannot take up his dart. People shall be at ease if thou canst bring about the destruction of Lavana. O foremost of men, I shall then deseribe unto thee the imcomparable and dreadful prowess of the vicious-souled Lavana and his dart. O king, with great exertions did Lavana slay Māndhāta and not easily. O high-minded one, next morning thou shalt surely destroy Lavana. He shall issue out for flesh without taking his dart. And at that time, O lord of men, thou shalt, for sooth, be crowned with victory."

SECTION LXXXI.

THEY being thus engaged in conversation regarding his eving victory without any danger Satrughna in no time ed the night. The clear morning having arrived, the ic Lavana issued out of his city to collect food. In the ntime having crossed the river Yamunā, the heroic ughna, with bow in his hands, stood at the gate of hu's city. Thereupon returning in the noon with many sand animals, the night-ranger Lavana, of dreadful ms, espied Satrughna standing at the gate with a weapon is hand. Thereupon he said :—"What shalt thou do with weapon ? O vile wight, enraged I have devoured many sand persons holding weapons like thee. I now perceive hast also been possessed by Kāla. O vile man, I am fed. How shalt thou, of thy own accord, enter into my th ?" Lavana having said this again and again laughing great hero Satrughna shed tears in anger. The high-led Satrughna being beside himself with rage, from all person issued burning lustre. Greatly enraged he said ie night-ranger "O thou of a vicious intellect, I wish to r into a dual encounter with thee. I am the son of the t king Daçaratha, brother of the intelligent Rāma and my e is Satrughna. I slay all my enemies and have come here estroy thee. I wish now to fight with thee—do thou enter a dual conflict. Thou art the enemy of all animals. 1 shalt not be able to survive at my hands " He having this, the Rākshasa, laughing aloud, replied unto that nost of men :—"Thy understanding is bewildered. he influence of destiny thou hast come under my control.

The Rākshasa Rāvana was the brother of my aunts. O thou of vicious understanding, O vile wight, it is for his wife that Rāma did slay him. It is out of hatred that I have tolerated the destruction of Rāvana's family and have pardoned you all. You are all vile men; I have slain and defeated all of your family that have passed away and shall destroy all that are living and shall come into existence. O thou of vicious intellect, if thou wishest I shall fight with thee. Do thou wait here so long I do not bring my weapon. Do thou remain here as long as I with that shall not kill thee." Whereto Satrughna immediately replied "Where shalt thou go while I am alive? The practical men should never let off the enemies who come out of their own accord. He, who inviteth an enemy into battle under the influence of perverted understanding, is slain like a coward. Do thou behold this world of creatures to thy hearts' content for I shall by various sharp weapons despatch thee to Yama's abode who is the enemy of the three worlds and Rāghava."

SECTION LXXXII.

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HEARING the words of the high-souled Satrughna Lavana was greatly enraged and again and again asked him to wait. And clashing his hands and grinding his teeth he invited that foremost of Raghus, Satrughna, to fight. And Satrughna, the slayer of celestial's enemies, said to the

dreadful Lavana, giving vent to those words :—"Satrughna was not born when thou didst defeat other kings ; do thou therefore proceed to Death's abode being assailed by shafts. O thou of a vicious soul, as did the celestials behold Rāvana slain so shall the Rishis and learned Brahmans behold thee, destroyed by me. O Rākshasa, forsooth shall good crown cities and villages when thou shalt fall down burnt by my arrows. As the rays of the sun enter into lotus so shall arrows, hard as lightning, discharged by my hands, shall enter into thy heart." Being beside himself with ire on hearing those words of Satrughna, Lavana threw a huge tree against his breast. And Satrughna too sundered it into a hundred pieces. Beholding his own action baffled the Rākshasa again took up many trees and hurled them at Satrughna, who, with three or four hundred bent arrows, cut them all, one by one, into pieces. Thereupon when the powerful Satrughna assailed him with arrows the Rākshasa was not the least pained. Rather laughing aloud the valiant Rākshasa uprooted a tree and struck him with that on the head. With that stroke he was wounded and slain. And that hero falling there arose a terrible uproar amongst the Rishis, celestials, Gandharbas and Apsaras. Thereupon considering Satrughna slain the night-ranger did not enter his house albeit he got the opportunity ; and moreover beholding him fallen and destroyed he did not take up his dart. He then began to carry his collected food. Regaining his sense within a moment, Satrughna, with a weapon in his hand, stood at the city gate and the Rishis began to praise him. Thereupon, he having taken up an excellent arrow of unfailing aim the ten quarters were filled with its native brilliance. Its face was like lightning and its velocity the same and it looked like Meru and Mandara ; its joints were all bent. None could defeat it in battle. It was pasted with red sandal resembling blood and its feathers were beautiful. Beholding that dart like unto the fire of dissolution, and

dreadful like unto the lords of Dānavas, mountains and Asuras, the creatures were greatly terrified. What more, being disturbed, the celestials, Asuras, Gandharbas, saints and Apsaras and all other creatures of the world approached the Great Patriarch, the conferrer of boons and said :—"The fear of the celestials and the destruction of the creatures hath arrived." Hearing those words the Patriarch Brahmā replied "Although it is a source of great fear still it is not dreadful unto the celestials." Thereupon with sweet accents he said :—"Hear, O ye celestials, Satrughna hath taken up this arrow for the destruction of Lavana. By the energy thereof we have all been overwhelmed. This effulgent, ever existing arrow was made by the Primeval, Deity, Vishnu—— the lord of creatures. My children, the burning arrow, of which you are afraid, was made by the high-minded Vishnu for slaying the demons Madhu and Kaitabha. And Vishnu alone is cognizant of its energy. This Satrughna is the first portion of Vishnu's person ; do ye all go hence and behold the destruction of the foremost Rākshasa, Lavana, by the high-souled, heroic Satrughna, the younger brother of Rāma." Hearing the words of the Patriarch Brahmā, the celestials arrived at the battle-field of Satrughna and Lavana and saw that the arrow, held by Satrughna's hands, was burning like the fire of dissolution. Beholding the welkin covered by the celestials, Satrughna, the descendant of Raghu, emitting leonine roars, again and again looked towards Lavana. And being again excited by the high-souled Satrughna and enraged Lavana arrived for encounter. Thereupon expanding his bow up to ears, Satrughna, the most accomplished archer, discharged his arrow against the spacious breast of of Lavana. And piercing his heart that arrow entered speedily into Rasātala And having entered Rasātala the arrow, honored by the celestials, again came to the descendant of Raghu. And being pierced by that shaft the night ranger Lavana fell down on earth like a mountain clapp

by a thunder-bolt. The Rākshasa being slain that celestial, huge arrow came into the possession of Rudra before the gods. Having removed the fear of the three worlds with one shaft, that heroic Raghu, Satrughna—younger brother of Lakshmana, holding excellent bow and arrow, appeared like the Sun of thousand rays removing darkness. Thereupon chanting the glories of Satrughna, the celestials, Rishis, Pannagas, Apsaras, said "O son of Daçaratha, it is really fortunate, that thou, renouncing fear, hast acquired victory and that the Rākshasa Lavana hath been vanquished like a serpent."

SECTION LXXXIII.

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LAVANA being slain the celestials headed by Agni and Indra said in sweet accents to Satrughna the represser of enemies :—"O child, fortunate it is that thou hast been crowned with success after slaying the Rākshasa Lavana. Do thou, therefore, O foremost of men, O thou of firm vows, accept boons. O thou having long arms, all those who can confer boons have arrived here ; they all wish for thy victory ; seeing us doth not go without fruits." Hearing the words of the celestials the large-armed and self-controlled Satrughna placed his hands on his head and said .—"Let this picturesque and charming city of Madhu, built by the celestials, be my capital ; this is the only excellent boon I can beg." The celestials, with a delighted heart, said to the descendant of Raghu.—"Thy desire shall be fulfilled and

forsooth shall thy city be turned into a picturesque capital under the name of Surashenā." The high-souled celestials having ascended the welkin saying this, the highly effulgent Satrughna brought the soldiers there, that were encamped on the banks of the Ganges. When the soldiers arrived there on hearing the commands of Satrughna he engaged in making encampments in the month of Srāban. In this wise the fearlessness of the celestial host, taking the shape of a country, that beautiful and picturesque city was reared in the course of twelve years. All the fields there were filled with crops and Indra began to pour showers in due season. And being protected by the strength of Satrughna's arms all men there became valiant and were freed from deseases. That city on the banks of Yamunā appeared beautiful like the half moon and was filled with yards, shops, streets beautiful houses, men of four orders and various articles of trade. Satrughna now engaged in beautifying the spacious, white houses that were made by Lavana before, with various ornamental works. Beholding the city interspersed with various excellent gardens, pleasure grounds and prosperously filled with celestials and men and diverse articles of trade and merchants hailing from various countries, Satrughna, the younger brother of Bharata, attained to the satisfaction of desire and excess of delight. Having thus reared the beautiful city he resolved within himself "The twelfth year has come. I shall now behold the feet of Rāma." Thereupon having set up the city resembling the region of the celestials and filled with various men, the king Satrughna, the enhancer of Raghu's race, determined on beholding Rāma's feet.

SECTION LXXXIV.

THEREUPON on the completion of the twelfth year, Satrughna, with few servants, soldiers and followers, desired to proceed to Ayodhyā protected by Rāma. Having prevented his minister and leading generals he proceeded with one hundred chariots and cavalry. And having counted seven halting stations on his way, the highly illustrious descendant of Raghu—Satrughna, arrived at the hermitage of Vālmiki. And having bowed unto the feet of the leading Muni, that foremost of men took from his hands water to wash feet and *Arghya* and accepted his hospitality. The great ascetic Vālmiki addressed to the high-souled Satrughna many sweet words. Having referred at first to Lavana's destruction, he said :— "Having slain Lavana thou hast performed a very hard work. O gentle one, O foremost of men, Lavana had slain in conflict many hundred highly powerful kings with their army and conveyances. And thou hast easily slain that vicious-souled Rākshasa, Lavana. By thy prowess the whole world hath been divested of fear. With great difficulty Rāma had slain Rāvana—but without any trouble whatsoever thou hast accomplished this mighty work. Lavana being slain, the celestials have been greatly delighted—what more the well-being of the whole universe and all creatures has been brought about. O Rāghava, O foremost of men, being present in the assemblage of Vāsava—I duly witnessed your combat. O Satrughna, I too have been greatly delighted—I therefore smell thy crown for this is the best expression of love." Saying this the high-minded Vālmiki smelled his crown and made arrangements for his reception as well as that of his followers. After meals, Satrughna, the foremost of men, listened to themes

relating to Rāma and set in musical notes. Those themes were composed describing the early actions of Rāma. They were composed in Sanskrit, set to the tune of a musical instrument, adorned with all the marks of vocal music and arranged in accompaniment with notes. Satrughna, the foremost of men, heard them from the beginning to the end, pregnant with truth and composed of those words. And on hearing it he was beside himself with joy and his eyes were full of tears. And remaining stunned for some time and regaining his sense afterwards he began to breathe hard out of excess of surprise. He heard, in that song, of past events as things passing on. And hearing it, his followers, with their heads down and sorrowfully said :—"Wonder"; and saying this they began to converse with one another :— "Alas! Where are we? Is this a dream? We have been hearing at this hermitage what we had not seen before. What wonder, that in a dream we hear such an excellent song." Being in this wise greatly surprised they said to Satrughna :— "O foremost of men, do thou ask particularly, about this, Vālmiki, the foremost of ascetics." They being all thus struck with curiosity, Satrughna said :—"It is not proper for us, O Ye soldiers, to question him in this way. There are many such wonders in the hermitage of this ascetic. It is not therefore becoming to ask him about this out of curiosity." Having thus addressed the soldiers and bowed unto the ascetic, Satrughna, the desendant of Raghu, entered his own quarter.

SECTION LXXXV.

THEREUPON going to bed, Satrughna began to meditate upon that excellent theme relating to Rāma and treating of diverse subjects and did not enter into sleep. In sooth the high-minded Satrughna spent the night in no time listening to that charming song set in musical notes. The night being over, he first went through the morning rites and then with folded hands addressed the foremost of ascetics, Vālmiki, saying :—"O illustrious Sir, I am anxious to see Rāma, the enhancer of the delight of the Raghu race. And my desire is that thou mayst with other illustrious Rishis, grant me permission on this." Satrughna, the slayer of enemies, having said this, the great ascetic Vālmiki embraced and bade him farewell. He was greatly anxious to behold Rāma and saluting the foremost of Munis he speedily proceeded to Ayodhyā. Thereupon having entered the highly picturesque city Ayodhyā, the graceful descendant of Ikshwākus, Satrughna, reached where the long-armed and the highly effulgent Rāma was waiting. He espied there Rāma in the midst of the councillors like Indra amongst the immortals burning in his own effulgence. And having bowed with folded hands unto Rāma, having truth for his prowess, Satrughna said :—"O great king, I have carried out all thine behests ; I have slain the vicious Lavana and filled his city with subjects. O descendant of Raghu, twelve years have passed away without thee—I do not wish to live any longer separated from thee. Do thou therefore, O Kakuthstha of unmitigated prowess, have compassion on me. Without thee, I cannot live for ever in a foreign province like a motherless child." He having said this, Rāma embraced him and said :—"Be not sorry,

O hero. This is not a becoming action for Kshatryas. The kings, O Rāghava, are never tired of living in a foreign land. According to the morality of the Kshatryas, their greatest duty consists in governing the subjects. O heroic and foremost of men, do thou, at intervals, come to Ayodhyā to see me and return to thy own city. Forsooth thou art dearer than my life. But it is an incumbent duty to govern the kingdom. Do thou therefore, O Kākutstha, live with me for seven nights, and afterwards return to thy city with thy servants, army and conveyances." Hearing those moral and charming words of Rāma, Satrughna poorly replied, saying :—"Thy command shall be carried out." Thereupon Satrughna, well-skilled in the use of bows, remained with Rāma for seven nights and then addressed himself for departure. Thereupon having invited Bharata and Lakshmana, the high-souled Rāma, having truth for his prowess, speedily went for his city in a huge chariot. The high-souled Lakshmana and Bharata followed him on foot for some distance.

SECTION LXXXVI.

HAVING bade adieu unto Satrughna, Rāma, the descendant of Raghu, was greatly delighted by governing his subjects piously in the company of Bharata and Lakshmana. Some days having passed in this wise—a villager, an old Brahman, arrived at the palace gate with a dead body. That Brahman, stricken with affection, again and again bewailed in various piteous accents, exclaiming "What henious crime had I committed in my pristine birth that I have been constrained to witness the death of my son. My son, thou hast not as yet completed fourteen years. To my misery thou hast met with untimely death. Forsooth, for thy grief, O my son, myself and thy mother shall soon be snatched away by death. I do not remember to have ever uttered a falsehood, or injured an animal or perpetrated any other crime. Therefore for some other sinful action, this boy, without performing the son's duties towards his parents, has gone to the abode of death. Save under the regeme of Rāma, I have never seen or heard of the dreadful death of such a boy who hath not attained the age. Forsooth, Rāma hath perpetrated a mighty iniquity for which boys, during his administration, have been meeting with untimely death. In other governments boys have no fear of such an untimely death. Therefore, O king confer life upon this dead child. Or else with my spouse I shall renounce my life at this gate like one having no lord. O Rāma, soiled by the sin consequent upon the destruction of a Brahmana, do thou live long happily with brothers. O thou of great prowess, up to this time we have lived happily in thy kingdom. And now, O Rāma, under thy subjection we are being troubled with the

sorrow of our son's death. We have been brought under the influence of Kāla ; so in thy kingdom there is not the least happiness for us. Having attained Rāma as its lord, the kingdom, of the high-souled Ikshwākus, hath attained to the condition of one having no master, where during Rāma's regeme the death of a boy hath been brought about. For being impiously governed by a king, for his sin, the subjects meet with calamities. And a king following evil tracks and not governing the subjects righteously people meet with untimely death. Therefore, when a king doth not suppress the crimes committed by people either in cities or provinces the fear, of untimely death, comes in. Evident it is therefore that undoubtedly the sin of the king hath appeared in cities and provinces. And for that reason this boy hath met with death." Being overwhelmed with sorrow that old Brahman again and again remonstrated with the king in these piteous words and afterwards covered the death body (of his son).

SECTION LXXXVII.

HEARING those sorrowful words of the Brahman, Rāma was greatly sorry and sent for Vasishtha, Bāmadeva, his brothers, citizens and councillors. Thereupon having entered the apartment in the company of Vasishtha, eight Brahmans blessed the king Rāma, resembling a celestial, saying 'may victory crown thee.' Mārkandeya, Maudgalya, Bāmadeva, Kashyapa, Kātyāyana, Javāli, Gautama, and Nārada—these eight leading Brahmanas having taken their seats, Rāma,

with folded hands, saluted them. And he showed due civilities towards his minister, citizens, Rishis and all others. Thereupon all the highly effulgent Rishis being accomodated with seats Rāma narrated duly before them the account of the Brahmana and said. "This Brahman is waiting at the Palace-gate." Hearing those words of the poorly king, Nārada, in the presence of all other Rishis, replied :—"Hear, O king, why this boy hath met with untimely death. And hearing this, O descendant of Raghu, do thou settle what thou thinkest proper. O king, in the golden age, only the Brahmans used to engage in asceticism. At that age,save the Brahmanas no other caste used to lead the life of an anchoret. And for this, the Brahmans were the highest caste, effulgent in asceticism, shorn of ignorance, above death and conversant with three ages. Thereupon at the end of the golden age, Brahmana's understanding became loose and the Tretā Yuga set in. At this age Kshatryas, gifted with the power acquired by pristine asceticism, were born. And those men, intent upon austere penances, that were born in the Tretā age, were more powerful and greater devotees than those in the former age. In the golden age the Brahmanas were more powerful than the Kshatryas. But in the Tretā age the Brahmanas and the Kshatryas were equally powerful. Thus in the Tretā age, not beholding prominence of the Brahmanas greater than that of the Kshatryas, Manu and other religious leaders of the time composed the Sastra describing and setting in the four divisions of castes. In this wise the Tretā age was prolific with virtues of the four Varnas, and many pious sacrifices and was shorn of iniquities. But being attacked a little with iniquity, one portion of sin appeared on earth. And growing impious people lost their strength. And for houses and farms that were the property of the former age, people of the Tretā Yuga were possessed by envy, the outcome of the quality of darkness. And with the treading of impiety on earth during Tretā, the soiled sin of

untruth appeared. And this iniquity stretching one footstep, the lease of people's lives, for sins, became limited. And the sin of untruth descending on earth, people, to avoid the extinction of life in consequence thereof, became truthful and engaged in many pious observances. During the Tretā age the Brahmanas and Kshatryas engaged in austere penances and the Vaisyas and Sudras engaged in serving them. And the greatest piety of the Vaisyas and Sudras at that time consisted of serving the Brahmanas and Kshatryas and specially for the Sudras the highest religion was to serve people of all Varnas. O foremost of kings, at the end of the Tretā age, Vaisyas and Sudras being fully overpowered by the sin of untruth, the Brahmanas and the Kshatryas also grew feeble. And the second foot of impiety being ushered into the world the Dwāpara age set in. O foremost of men, during this age two legs of piety being cut off, impiety and untruth multiplied. And in Yuga named Dwāpara the Vaisyas engaged in devout penances. In this wise in three ages the three Varnas gradually engaged in ascetic performances. The piety of asceticism by Yugas gradually became established in three Varnas. But, O foremost of men, in these three Yugas the Sudras were not entitled to the virtues of devout penances. O foremost of men, the degraded caste—the Sudras, during thy regeme, have engaged in austere penances. And in the Kali Yuga asceticism shall be established in the Sudras. O king, even in the Dwāpara, devout penances for Sudras were considered as impiety, what to speak of the Tretā age. O king, one Sudra, under the influence of vicious understanding, has begun devout penances within thy kingdom. And for that reason this boy hath met with death. Calamity sets in that kingdom where a vicious-minded person commits an iniquity and that vicious wight and the king forsooth speedily repair to hell. The king, who piously governeth his subjects, receiveth the sixth portion of their study, asceticism and good

actions. While the king is entitled to the sixth portion of everything why should he not fully protect his subjects? Therefore,O chief of men,do thou bring all informations of thy kingdom. And be then studious to repress vices wherever thou shalt find them. And by that, O foremost of men, the piety of the subjects shall be increased, the lease of their life shall be prolonged and this boy shall regain his life."

SECTION LXXXVIII.

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HEARING the sweet words of the celestial saint Nārada Rāma was greatly delighted and addressing Lakshmana said :—"O gentle one, do thou console that foremost of twice-born ones and place the dead body of the boy in a jar full of oil. Let this body be protected by sweet-scented oil so that it might not be soiled by any means. See that it is not disfigured, its joints are not loosened and the hairs do not fall off." The highly illustrious Rāma, the descendant of Ikshwākus, thus commanded Lakshmana, gifted with auspicious marks, and thought of his car and desired it to come soon. Understanding his intention the golden car appeared before him in no time and saluting him said :—"O thou of long arms, thine chariot hath come." Hearing the sweet words of Pushpaka the king Rāma saluted the great ascetics, ascended the car with his burning bow, quiver and dagger and left Bharata and Lakshmana in charge of the city. And searching that Sudra devotee here and there Rāghava proceeded towards the west. And not beholding him there

he went to the North bounded by the Himalyas. And even there he did not espy the Sudra ascetic and even the smallest iniquity was not seen there. Thereupon returning from that quarter the king journeyed the whole of east. And having sat on the Pushpaka car he saw that the eastern quarter was transparent like a looking glass and there was not the best touch of sin. From the east Rāghava proceeded towards the south and espied a big tank by the side of the Saivala mountain. On the banks of that pond one ascetic was performing the most austere penances with his legs upwards and head downwards. Thereupon approaching him, Rāma said—"O thou of good vows, blessed art thou; I do ask thee, now, O thou highly effulgent and grown old old in asceticism, in what Varna thou art born. I put this question out of curiosity. I am the son of king Daçaratha and my name is Rāma. For what art thou going through such hard austerities? Is it heaven or anything else that thou prayest for? O ascetic, I wish to hear, of the purpose for which thou art performing such hard penances. Art thou a Brahman, or an irrepresible Kshatrya or the third caste Vaisya or a Sudra? Do thou speak the truth and thou shalt be crowned with auspiciousness." Hearing the words of Rāma, the ascetic, whose face was downwards, gave out his degraded birth and communicated unto him for what he was performing ascetic observances.

SECTION LXXXV.

HEARING the words of Rāma of unwearied actions, the ascetic, with his face downwards, said :—"O highly illustrious Rāma, I am born in the race of Sudras; and with a view to reach the region of the celestials with my body I am going through these austere penances. O Kākuthstha, I shall never utter a falsehood since I am willing to conquer the the region of gods. I am a Sudra and my name is Sambuka." The Sudra ascetic having said this, Rāma took out of scabbard a beautiful sharp sword and chopped off his head therewith. And that Sudra being slain, Indra, Agni and other celestials praised him again and again and showered flowers. And being greatly delighted, the celestials said to Rāma, having truth for his prowess:—"O thou of a great mind, thou hast nicely performed this god-like work. O slayer of foes, do thou now crave a boon. O descendant of Raghu, being slain by thee this Sudra hath been able to attain to the abode of the celestials." Hearing the words of the deities, Rāma, having truth for his prowess, said with folded hands to Purandara, of a thousand eyes :—"If the celestials are pleased, I beg for this boon that the son of the twice-born one may be restored to life. Do ye confer upon me this boon ; this is my wished-for object. It is for my iniquitous conduct that this only son of the Brahman hath met with untimely death. Do ye restore him to life. I have promised before that leading twice-born one that I would restore his son to life—do ye therefore, make not me a liar." Hearing the words of Rāma the leading celestials delightedly said :—"Do thou return, O Kākutstha. The Brahmin boy shall immediately gain back

his life and be united with his father, mother and friends. O Rāghava, with the death of the Sudra the boy has regained his life. Be thou at ease; may good betide thee. O foremost of men, we, too, return with delighted hearts. O Rāghava, we desire to behold the hermitage of the great saint Agastya. Having been initiated, that highly effulgent Brahman saint hath lived within waters for twelve years; his vow hath now terminated. O Kākuthstha, we shall now go to welcome that Muni. Do thou also follow us to see that saint." Saying 'so be it' to the words of the celestials that descendant of Raghu ascended his golden car Pushpaka. And having ascended spacious cars the celestials proceeded to the hermitage of Agastya born of a *Kumbha*. Rāma too also followed them. Thereupon beholding the celestials present the virtuous-souled Agastya, the jewel of asceticism, welcomed them particularly. Having accepted his worship and adored in return that great Muni,the immortals, delighted, proceeded to their abodes with their followers. The celestials having departed Rāma descended from Pushpaka and saluted that effulgent and foremost of Rishis Agastya. And having received due hospitality he sat there. Thereupon the highly effulgent and leading ascetic Kumbhajoni said:— "O Rāghava, I have been greatly delighted with thy coming. By my good fortune I have seen thee to-day. O Rāma, I love thee because thou art gifted with many qualities. O king, thou art my worshipful guest. I was thinking of thee. The celestials informed me that thou wert coming having slain the Sudra ascetic. Thou hast observed piety and hast given back life unto the dead child of the Brahman. Do thou spend this night with me, O Rāghava. Thou art the graceful Nārayana. In thee the whole universe is established. Thou art the lord of all creatures and the eternal Purusha. Thou shalt go to thy city next morning in thy Pushpaka car. This ornament, O gentle one, hath been made by the architect of the celestials; its make is very

eautiful and it is dazzling by its own lustre. By accepting his, O Kākutstha, do thou satify my desire. It is said, that ne attains to best fruits if he makes present unto his deity, f best articles he gets from another. Thou art the only vorthy person to use this ornament. Thou art alone capable f conferring best fruits. Thou dost protect Indra and other elestials. Therefore I do duly present thee with this rnament. O king, do thou accept it." Thereupon meditat-ig upon the duties of the Kshatryas, the heroic Rāma, the oremost of the intelligent, said :—"O illustrious Sir, the rahmanas only can accept presents—how can the Kshatryas o ? To take gifts is the function of the Brahmanas—for Kshatryas it is a source of censure. Besides, to receive resents from a Brahmana, is highly culpable. Do thou herefore tell me, how I may accept this ornament." Hearing the words of Rāma, the great saint Agastya replied aying :—"O Rāma, O son of Daçaratha, at the beginning f the golden age, people had no king; but Vāsava was the ruler f the celestials. Therefore to obtain a king, men approached Brahmā, the god of gods and said "O deity thou hast placed ndra as ruler over the celestials ; therefore, O lord of reatures, do thou also confer upon us a king who shall be oremost among men ; by worshipping him we shall be freed rom all sins. We shall not live without the king—even his is our firm resolution." Thereupon the Patriarch Brahmā sent for Indra and other deities and said :—"Do ye all give a portion of your respective energies." Thereupon the deities gave each a portion of their own energies. Thereupon Brahmā made a *Khshupa* or sound and therefrom originated a king under the name of *Khshupa*. And in his person Brahmā placed in equal proportions the energies of the deities. Thereafter he made *Khshupa* the foremost king of men. By virtue of the portion of Indra's energy the king *Khshupa* brought the earth under his control ; by that of Varuna's energy he fostered his own body : by Kuvera's

portion he conferred riches upon his subjects ; and by that of Yama he governed them. Therefore, O Rāma, by virtue of Indra's portion, do thou accept this ornament and confer upon me the salvation." Hearing the words of the Muni, Rāma took from him that brilliant celestial ornament burning like the rays of the Sun. And having taken that excellent ornament, Dāçarathi asked the great saint Kumbhayoni, saying :—"Whence hast thou obtained this celestial ornament of a wondrous make ? Who hast given thee this ? O Brahman, I do accost thee thus out of curiosity. Thou art the mine of many wonders." Whereto Agastya replied, saying "Hearken, O Rāma, how I did obtain this ornament in the Tretā age."

SECTION XC.

"O RAMA, in Tretā age, there was a huge forest extending over hundred Yoyanas divested of animals and men. In that forest I used to perform my austere penances. Once on a time I began to roam all over the forest being willing to see well every nook and corner of it. And I saw that it was impossible to ascertain how very pleasant that forest was. In every place there were trees with profuse sweet fruits and roots. In the middle I espied a pond extending a Yoyana. There was no moss in that deep, calm, and sweet water ; there were lotuses and lilies and Kāraṇḍāvas, Chakravakas and many other water fowls were playing in the waters. O lord of creatures, at no

tance from that pond I saw an old, holy hermitage but re was no creature or animal around it. It was summer d I spent that night in that hermitage. Next rning leaving my bed I arrived at the banks the pond and saw a plump dead body in the waters. ne of its limbs was pale and its beauty was not spoiled. holding it and standing on the banks I began to meditate on it. And thought I "What is this?' In a moment I ied a beautiful car, swift-coursing like the mind and wn by ganders. And I saw in that chariot a celestial son. He was being attended by Apasaras adorned with estial ornaments and having lotus-eyes. Some of them re singing, some dancing and some playing on Mridanga, ā and other musical instruments and some were fanning lotus-like countenance with valuable, golden chowries, zling like the rays of the moon. O Rāma, the foremost Raghu's race, like unto the moon renouncing the summit the Sumeru mount that celestial wight got down from seat in the car and engaged in devouring the dead body. d having taken enough flesh he got down into waters and y performed ablution. And thereafter that heavenly ng again addressed himself for ascending the car. O emost of men, beholding that heavenly being about to up I accosted him, saying 'Who art thou? I see, thou hast celestial firm, then why hast thou taken such an abomina- food? O thou adored of the immortals, persons like e should not take such meals. O gentle one, I have been iken with great curiosity and wish to hear all. Thine ng upon dead body doth not appear agreeable unto me.' king, plainly and out of curiosity I put to him these stions. And hearing them, the celestial being related rything unto me.

SECTION CXI.

O RAMA, hearing my words pregnant with sound reasoning, that heavenly being, with folded hands, said:—"Hear, O Brahman, from what unavoidable cause hath proceeded this happy and again painful incident. There flourished in the days of yore a highly illustrious and powerful Vidarbha king under the name of Sudeva known over three worlds. He was my father. His two queens gave birth to two sons. My name is Sweta and the name of my youngest brother was Suratha. After the decease of my sire the subjects installed me on the throne and I governed them piously and carefully for a thousand years. By some reason I was informed of the extent of my life. And when I perceived that the lease of my life had well-nigh expired I entered into the life of Bānaprasta. And having placed my brother Suratha on the throne I entered into a dense forest devoid of men and animals at nó distance from this pond to perform devout penances. And I performed austerities for a long time near this pond. Having performed hard penances in this forest, for three thousand years I at last attained to the region of Brahmā. And albeit I had reached the Brahmā region I was still being assailed by hunger and thurst. And gradually I grew tired therewith. Thereupon approaching the patriarch Brahmā, the lord of three worlds, I said:—"O Brahmā, here there is no hunger or thirst; still why have I been brought to their control? Of what iniquity of mine is this fruit? O deity, tell me upon what I shall live." Whereto the patriarch replied:—"O son of Sudeva, do thou live upon sweet savoured meat every day O Sweta, thou didst only look to the growth of

thy person when thou didst perform rigid penances. O thou of a great mind, nothing grows, when nothing is sown. Thou didst only perform ascetic penances, but thou didst not make any gift of charity. It is for that reason, O my son, that thou art, even in heaven, being assailed by hunger and thirst. Thereupon do thou now live upon thine own dead body fostered by various food. By this thou shalt keep up thy being. O Sweta, thou shalt be relieved from this affliction when the irrepressible, great Saint Agastya shall reach that forest. O gentle one, even unto the immortals he can give salvation; what wonder it is that he shall relieve thee from the miseries of hunger and thirst. O foremost of twice-born ones, from the time of hearing those words of the great Brahmā, the god of gods, I have been engaged in this cursed work of feeding upon my own dead body. O Brahman, for many long years I have been living upon this corpse still I have not done with it. O Saint, I, too, derive satisfaction from it; I now understand that thou art the illustrious Agastya born of a Kumbha; for none else is capable of coming here; do thou therefore save me from this pain, who am afflicted with great miseries. O foremost of twice-born ones, O gentle one, do thou take this ornament; may good betide thee. Do thou be propitiated with me. O Brahman, I do confer upon thee, gold, riches various clothes, eatables, excellent ornaments and diverse other objects of desire and enjoyment. O foremost of Munis, do thou with compassion save me." Hearing those words of the heavenly being, exciting pity, I accepted this ornament for saving him. And as soon as I took this ornament that human body of the royal saint disappeared. And the body being dissolved, the royal saint Sweta, greatly delighted, happily went to the land of immortals. It is for this reason, O Kākutstha, that royal saint, resembling Indra, conferred upon me this wondrous, celestial ornament."

SECTION CXII.

HEARING the wondrous words of the great saint Kumbhayoni, Rāma, out of great curiousity and importance of the subject, again asked him, saying :—"O Brahman, why was that dense forest, in which the king Sweta used to perform hard penances, divested of birds and animals? And how did he proceed to that forest devoid of men and animals for undergoing penances? I wish to hear the truth." Hearing the words of Rāma stricken with curiosity, the highly effulgent saint Agastya said :—"O Rāma, formerly in the golden age, Manu was the king. His son was Ikshawku. Having installed the irrepressible Ikshawku, Manu said :—'Be thou the lord over creatures.' Saying "so be it" Ikshawku accepted the command. Thereupon greatly delighted Manu said to his son :—'I have been highly pleased with thee. For sooth thou shalt become a very liberal prince. Thou shalt govern the subjects meting out proper punishment unto them, but do not punish them without any fault. If the punishment, which a king inflicts upou the guilty, be just it becomes the instrumental in taking the giver to heaven. Therefore,O my son having large arms,be particularly studious as regards punishment for thereby thou shalt acquire great piety.' Having in this wise advised Ikshawku Manu delightedly repaired to the region of Brahmā. After Manu's departure, the effulgent Ikshawku thought of the means for creating progeny. Thereupon performing many pious rites Manu's son engendered a hundred sons. O descendant of Raghu, the youngest of all those sons became stupid and ignorant and did not respect his elder brothers. And thinking that he should therefore be punished he

named this son 'Danda.' Thereupon finding no other province worthy of Danda he allotted the region between Vindhya and Saivala to him. Danda became king of that picturesque valley. And having reared a fine city there he named it as Madhumanta and appointed Sukracharja of firm vows as his priest. Having thus established his kingdom, Danda, with his priest, began to lord over it filled with healthy and delighted people like unto the lord of celestials in their region. O Rāma, like unto Mahendra governing his kingdom of heaven under the guidance of Vrihaspati, the preceptor of celestials, Danda, the grand-son of Manu, governed his own kingdom with the help of Usanās."

SECTION XCIII.

—oo—

HAVING related this story unto Rāma the great saint Agastya again said:—O Kākutstha, having subdued his passions, the king Danda, reigned undisturbed in this wise for many long years. Thereupon during spring, in the month of Chaitra the king arrived at the picturesque hermitage of the preceptor Sukra. At that time, Sukra's daughter, matchless in beauty and grace, was walking in the forest. The king saw that jewel of a girl, and being stricken with lust and growing restless he approached her and said:—"O thou having a beautiful waist, O fair lady, whose daughter art thou? O thou having a moonlike countenance, I have been assailed by the arrows of Cupid and hence I do accost thee thus." Hearing the words of the

vicious-souled Danda, maddened with lust, Sukra's daughter humbly said :—'O king of kings I am the daughter of the preceptor Sukra of unwearied actions and my name is Arajās. I am living in this hermitage—O king, do not touch me forcibly for I am a maid and hence under the guardianship of my father. Besides my father is my preceptor, and thou art also his desciple. Being enraged he shall imprecate thee with a curse. O foremost of men, if thou dost cherish any desire for me, do thou honestly and piously pray for it unto my sire. Or else thou shalt suffer dreadful consequences in the long run. When worked up with ire, my father can reduce even the three worlds to ashes. O thou of a blameless person, if thou dost pray, my father may make me over unto thy hands." Arajas having said this, the king Danda, maddened with lust, placing folded palms on his head, said :—"Be thou propitiated with me, O thou having a graceful person ; do not tarry even for a moment. My heart bursts out for thee, O thou having a moon-like countenance. For acquiring thee I can even take upon myself my own destruction or dreadful iniquity. Do thou seek me, O fair lady—I am beside myself for thee." Having said this the king forcibly ravished her. Having perpetrated such a mighty iniquity he speedily returned to his own city Madhumanta. Arajas cried aloud in forest at no distance from the hermitage and waited for her sire who had been away on visiting the celestials.

SECTION XCIV.

—vv—

THEREUPON having heard everything about Arajās from a desciple, he, surrounded by his pupils, arrived at his own hermitage and beheld her there poorly, soiled with dust and like unto the morning rays of the moon possessed by a planet. He was stricken with hunger and was greatly incensed on beholding his daughter in that wretched plight, as if burning the three worlds with rage. Addressing his pupils he said.—"Do ye witness today the dreadful calamity, arising out of my flaming ire, of the vicious Danda treading the path of immorality. This vicious wight hath placed his hands in the burning flame so he shall, along with followers, meet with destruction. Since that vile being hath perpetrated such a dreadful crime he shall forsooth suffer the consequence thereof. Within seven nights, the wicked and vicious Danda, with his son, soldiers and retinue, shall meet with death. Showering dust Indra shall destroy, to the extent of a hundred Yoyana, the territory of his vicious king. And all creatures mobile and immobile, wherever they might be, shall be destroyed with this downpour of dust. All animals as far as this Dandas' territory ends, shall be destroyed within seven nights." Having said this, with eyes reddened with ire, Usanās, Vrigu's son, spoke to the inmates of his hermitage:—"Do ye all go and live outside this kingdom." Hearing the words of the preceptor Sukra, the inmates left the hermitage and lived in a place beyond the limit of Danda's territories. Having thus addressed the inmates of the hermitage the great saint, spoke to Arajās. "O unfortunate girl, with a devoted mind you should wait at this hermitage. Without any anxiety,

O Arajās, do thou wait for the time at the picturesque banks of this pond extending over a Yoyana. Within seven nights whoever shall approach thee, shall be destroyed with this downpour of dust.'' Hearing the words of the Brahmana saint and preceptor Sukra, Arajās sorrowfully said to her father 'it shall be done.' Thereupon Sukracharjya went away and lived elsewhere. According to the words of the saint, the entire kingdom of Danda, with servants, army, and conveyances, was destroyed within seven nights. O Rāma, in the golden age, the province between the mountains Vindhya snd Saivala comprising Danda's territories, imprecated by the Brahman saint, in consequence of the iniquity of the vicious souled, was reduced into a desert. From that time it passes by the name of Dandaka forest. And it is otherwise called Janasthāna because the ascetics used to perform austerities there. O Rāghava, I have thus related unto thee, all thou didst ask of me. O hero, the time for performing evening rites hath come. Behold O foremost of men, having performed ablution, the great saints, on all sides, with jars full of water, are worshipping the sun. Having accepted adoration in the shape of Vedic hymns chanted by Brahmans, well-versed in Vedas, the illustrious Aditya is about to be set. Therefore, O Rāma, do thou perform the ceremony.

SECTION XCV.

HEARING the words of the great saint, Rāma, to perform the evening adoration, went to the pond filled with Apsarās; and having performed the worship he again retured to the hermitage of the high-souled Agastya. Thereupon the great ascetic offered him as food many substantial Kanda, roots, Oshadis and the holy Sāli rice. And taking that nectar-like cooked rice, Rāma, the foremost of men, was greatly delighted and spent the night there. Having got up in the morning and performed the necessary ceremonies he approached the ascetic to bid farewell, and saluting him said:—"O great Rishi, I do crave for thy permission to go to my own habitation. Do thou permit me. O high-souled one, I have been highly favoured and blessed by beholding thee. I shall come again some other time to free myself from sins." Hearing those wondrous words of Rāma, Agastya having asceticism for his wealth, delightedly said:—"O Rāma these words, set in charming letters, are highly wonderful. O descendant of Raghu, thou art the purifier of all creatures. O Rāma, one, who beholds thee, even for a moment, becomes pure and worthy of repairing to heaven. Even the leading deities worship him. Those on earth, who cast dreadful looks on thee, are immediately brought under the control of Yama and are constrained to go to hell. O foremost of Raghus, thou art the purifier of all creatures; people become perfect even if they only chant thy glories. Kākutstha, do thou now go with ease and fearlessly, and govern thy kingdom righteously. O Rāma thou art the refuge of the world." Hearing the words of the great and truthful Rishi the wise Rāma, with folded hands, saluted him and other

Rishis,and with serene air ascended the golden car Pushpaka. Like unto the immortals welcoming the Chief of the deities, the Rishis showered blessings upon Rāma from all sides while he was proceeding. And seated on car, he appeared like the moon, after the expiry of the rainy season. Thereupon being welcomed by the villagers on his way he reached Ayodhyā at noon and descended at the middle apartment. And having permitted the charming chariot coursing at will, to go away he said :—'Do thou now go; may good betide thee." Thereupon he said to the warder, "Do thou speedily go and having communicated my arrival unto Lakshmana and Bharata bring them here."

SECTION CXVI.

ACCORDING to the command of Rāma of unwearied actions, the warders went to the princes and communcated unto them (the arrival). Beholding Bharata and Lakshmana present, Rāma embraced them and said :—"I have, as promised, performed the work of the excellent twice-born one. I wish now to perform a Rajshuya sacrifice, the source of religious glory, the destroyer of all sins, inexhaustible and un-ending. Therefore, with you like my own self, I wish to engage in the most excellent and eternal Rajshuya sacrifice. O slayer of foes, by celebrating Rajshuya, Mitra attained to the dignity of Varuna. And having celebrated the same sacrifice, Soma, conversant with piety, established eternal fame in the three worlds. Do ye therefore consult with

me even today as to what is proper. Do ye consider carefully and tell me what is auspicious and productive of well-being in the long run." Hearing the words of Rāghava, Bharata, well-skilled in the art of speech, with folded hands, said "O pious Sir in thee are established piety, earth and fame. O thou of unmitigated prowess, as the deities honor the patriarch so other kings hold thee in reverence. O king, all creatures mobile and immobile consider thee as their father. O thou of great strength,thou art the refuge of all animals and of the universe. Therefore of what use is such a sacrifice unto thee? In such a sacrifice all the royal families meet with ruin. All those kings, who are proud of manliness, being incensed with great ire on the occasion of this sacrifice, shall bring ruin upon all. O foremost of men, the whole earth has been brought under thy subjection so it is not proper to devastate it." Hearing those sweet accents of Bharata, Rāma, having truth for his prowess, attained to incomparable delight, and addressed the enhancer of Kaikeyi's delight with kind words, saying :—"O thou freed from sins, I have been greatly delighted with thee. O foremost of men, for the preservation of earth,thou hast given vent to words, without any hesitation, pregnant with manliness and piety. O thou conversant with piety, according to thy wise counsels, I refrain from celebrating this Rājshuya sacrifice. The wise should never undertake all those works which give affliction unto people. O elder brother of Lakshmana, it is proper to take wise counsels even from a boy."

SECTION CXVII.

AFTER the conversation between Rāma and Bharata had been over, Lakshmana, with reasonable words, said to the former .—"O worshipful Sir, amongst sacrifices Aswamedha is the best and the remover of all sins ; it is my prayer therefore that thy desire might be turned towards this great and highly purifying sacrifice. It is said in this Purānas, that Purandara, sullied by the sin consequent upon slaying a Brahmana, was again purified by celebrating a horse sacrifice. O thou having long arms, formerly, during the war between gods and demons there flourished a highly honored Asura under the name of Vitra. The breadth of his body was a hundred Yoyanas and the height thereof was three hundred Yoyanas. Considering all under his subjection he used to regard them with affection. He was pious, grateful and used to perform nothing without proper deliberation. And treading pious tracks he used to govern his subjects very carefully. During his administration earth produced all wished-for objects ; roots and fruits were tasteful and flowers were fragrant. Without being cultivated earth used to yield crops. In this wise for many long years he governed a prosperous and wonderful kingdom. Thereupon he determind upon performing a hard penance. He considered asceticism as the best of all and regarded all other things as mere illusions. Having resolved thus and placed his son Madhureswara on the throne Vitra engaged in austerities creating terror unto all deities. He being thus engaged in asceticism, Indra, greatly terrified, approached Vishnu and said :—"O thou having long arms, by virtue of his asceticism Vitra is about to conquer all the worlds. He is pious, so I

cannot subdue him. O illustrious Sir, if his ascetic powers grow more . we shall be constrained to live under his control for ever from the creation. Do thou therefore not neglect any longer this highly generous Asura. Thyself being enraged, O lord of deities, Vitra shall not live even for a moment. O Vishnu, from the time he succeeded in propitiating thee, he hath obtained the sovereignty of the three worlds. Do thou, therefore, be propitiated now ; save thee none can free this world from thorns and bring it at rest. O Vishnu, all the deities are waiting for thee ; do thou help them by slaying Vitra. O thou having a large mind, thou art always the help of these high-souled deities. It is impossible for any one else to accomplish the present work. Thou art the refuge of the helpless."

SECTION XCVIII.

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HEARING the words of Lakshmana, Rāma, the slayer of enemies, said :—"O thou of firm vows, do thou at length, describe the destruction of Vitra." Hearing the words of Rāghava, Lakshmana, the enhancer of Sumitrā's delight, again took up that theme. "Hearing the words of Indra and other deities Vishnu replied :—'From before I am bound with the high-souled Vitra by the ties of friendship. For this, even for your satisfaction, I shall not (myself) slay him. Again I am to afford excellent felicity unto you. I shall myself divide you into three classes and then forsooth your king shall be able to destroy Vitra. Of those three portions the first shall

be able to slay him." Vishnu, the god of gods, having said this, the deities replied, saying :—"O slayer of demons, undoubtedly, what thou hast said, shall prove true ; may victory crown thee ; we proceed now to slay Vitra. O highly generous deity, do thou now make Vāsava powerly by infusing thy own energy." Thereupon the highly powerful immortals headed by Indra entered the forest where the great Asura Vitra was performing austerities. Arriving there they observed that the leading Asura was spreading rays all over—the outcome of his own effulgence, as if devouring the three worlds and burning down the quarters. Beholding that foremost of Asuras, the deities were greatly terrified and began to think of plans by which they would be able to slay him and not be defeated. While they were thus thinking, Indra, of thousand eyes, taking up a thunderbolt, hurled it against Vitra's head. That dreadful burning thunderbolt, like unto the fire of dissolution, falling on Vitra's head, the three worlds were agitated. Thereupon thinking that he has perpetrated an iniquity by slaying Vitra engaged in asceticism, Indra, out of fear, fled to the other side of *Lokaloka*, perpetually enshrowded with darkness. And the sin, consequent upon the destruction of a Brahman, pursuing him vehemently, entered into his person. In this wise Indra became subject to dreadful afflictions. Beholding the enemy slain and Indra fled, the deities headed by fire again and again chanted the glories of Vishnu—the lord of three worlds, saying :—"O great god, thou art the refuge of the three worlds. Thou art the first-born and the father of the universe. For protecting all creatures thou hast assumed this Vishnu form. Thou hast slain this Vitra but the sin of slaying a Brahman has visited Indra. Therefore, O excellent Purusha, do thou so arrange that he may be freed from sins." Hearing the words of the celestials Vishnu said—"Let your Chief celebrate a sacrifice in my honor—and by that he shall be cleansed off the sin. If the slayer of Pāka celebrates a

horse sacrifice, he shall again fearlessly be installed as the chief of deities." Having addressed these nectar-like words to the deities and being glorified by them, Vishnu, the god of gods, returned to his abode.

SECTION XCIX.

HAVING thus described at length and finished the story of Vitra's destruction Lakshmana said :—'The mighty Vitra, the terror of the deities, being slain, and the slayer Indra, being assailed by the sin of Brahmanicide, was bewildered and at a loss to ascertain his duty. Being at his wit's end he repaired to the other side of the *Lokaloka* mountain and remained there for some time like a coiled serpent. And again in consequence of Indra's separation, the whole world was agitated, the forests grew dried and the earth was devoid of water. On account of the rivers being dried up and want of rain all creatures grew impatient. In this wise, the time of the destruction of creatures having arrived, the celestials being stricken with anxiety, according to the previous command of Vishnu, engaged in celebrating the sacrifice. With Rishis and Ritwikas they fearfully approached Purandara ; and beholding him assailed by the sin of Brahmanicide, they with him, at their head, engaged in celebrating a horse-sacrifice. After the sacrifice the sin issued out of Indra's person and addressing the high-souled deities said "Do ye all ascertain, where I shall go now." Thereupon highly pleased the deities replied :—"Do

thou divide thyself into four portions." Hearing the words of the high-souled celestials she divided herself into four parts, and wishing for a separate habitation said :—"By one portion, I shall at my pleasure, live in rivers full of water during rains and shall obstruct people from going there. By my second portion I shall live perpetually on lands as *Ushara*;* I tell you the truth. By my third portion I shall for three nights every month live in youthful women proud of their youth—so that men might not live with them. And by my fourth portion I shall enter into the persons of those who shall slay innocent Brahmanas." Hearing those words the deities said "What thou hast said shall be carried out. Do what thou wishest." Thereupon the celestials, delighted, adored their Chief divested of sins and crowned with victory. And Vāsava being installed again on the throne, the whole universe was at rest. Thereupon Indra worshipped Vishnu in the shape of that wonderful sacrifice. O descendant of Raghu, such is the power of a horse-sacrifice." Hearing the charming words of Lakshmana, the energetic and high-souled king, Rāma, powerful like Indra, was greatly delighted.

* A spot with saline soil.

SECTION C.

HEARING the words of Lakshmana and smiling, the highly effulgent descendant of Raghu, Rāma, skilled in the art of speech, replied :—"Lakshmana, O foremost of men, thou hast truly related the story of Vitra's destruction and the fruits of horse-sacrifice. O gentle one, I have heard, that formerly in the province of Valheeka, the graceful king Ila, the son of the patriarch Kardama, was highly pious. O foremost of men, having brought the entire earth under his control, the highly illustrious king Ila used to govern his subjects like unto his own sons. O descendant of Raghu, being terrified, the generous deities, the rich Daityas, the highly powerful Nāgas, the irrepressible Rākshasas, Gandharbas and Yakshas used to adore him perpetually. The high-souled Ila being enraged, the three worlds used to be convulsed with terror. And albeit so very powerful the highly illustrious king of Vālheeka never swerved from the path of morality nor neglected his deities and rather intelligently used to administer all business. Once on a time in the picturesque season of spring the mighty-armed Ila, with his army and conveyances, entered into a charming forest, and on the pretext of hunting, slew hundreds and thousands of deer. With slaying deer only the high-souled king was not satisfied. He slew millions of diverse other animals. In this way being engaged in hunting the king Ila arrived where Kartikeya was born. At that time, in that hilly fountain there was sporting in the company of his followers, the irrepressible god of gods, the three-eyed deity with the daughter of the Chief of mountains. Being desirous of satisfying the goddess Umā, her lord, whose emblem is

bull, was sporting under the guise of a female. In that forest land, all male animals or trees were metamorphosed into the other sex at that time. A-hunting, the king Ila, the son of Kardama,arrived at that place and saw all animals and trees changed into female forms. And immediately the king, and his army were changed into similar forms. Finding himself in that plight the king Ila was greatly sorry, and thinking that the misfortune was owing to the influence of the god of gods—Umā's lord, he was greatly terrified. Thereupon with his followers and army the king took shelter of the high-souled and red-throated deity. Thereupon the great god, the conferror of boons, with the goddess, smiling said :—"Rise up, O son of Kardama, O thou of great strength, O gentle one, do thou beg of me any other boon than that of obtaining thy manhood." Being thus disappointed by the great deity, the king Ila, metamorposed into a female, became greatly sorry and did not pray for any other boon. Being stricken with great sorrow, the king, with whole heart, saluted the daughter of the mountain-chief and said :—"O goddess, thou art the protectress of all—thou dost confer boons on all; seeing thee doth not become fruitless. Do thou therefore have compassion on me." Thereupon, cognizant of that king's intention, the goddess, with Hara's consent, said :—"Half of the boon, that thou shalt beg of us both, shall be granted by Mahādeva, and the other half shall be granted by me. Do thou therefore beg of me the half." Hearing of that excellent and wondrous boon the king became greatly delighted and said :—"If thou art pleased with me, O goddess, do thou confer upon me this boon, that I may be for one month, a female gifted with wonderful beauty in the three worlds and for another month I may be a male." Thereupon understanding king's desire, the beautiful goddess Pārvati, mercifully said :—"The boon, according to thy desire, shall be granted. O king, when thou shalt attain to the male figure, thou shalt not remem [illegible] hing of thy

female form. And when thou shalt assume the charming female figure thou shalt forget everything of thy male state." O Lakshmana, by virtue of this boon, the king Ila for one month used to become a man and for the next used to become a female, charming in the three worlds under the name of Ilā.

SECTION CI.

—oo—

HAVING heard of the story of the king Ila from Rāma, Lakshmana and Bharata were greatly surprised. And with folded hands they, requesting the noble king Rāma, for further particulars, said :—"How could the king Ila subject himself to those afflictions in the shape of a female ? And how did he use to behave himself in his male form ?" Hearing those words begotten of curiosity, Rāma engaged in relating the whole story as he had heard before, saying :—"In the first month, assuming his female form having lotus-eyes and charming the three world, he used to sport in the forest abounding in groves, in the company of his companions metamorphosed into the same form. Having sent away all his conveyances he used to sport in the mountain vale. Thus roaming, Ilā one day espied Budha, a bundle of rays, resembling the full moon in a picturesque pond filled with birds at some distance from the mountain. Having compassion for all creatures Budha, at that time, was performing, hard, glorious and wished-for austerities within waters. O son of Raghu, on beholding him Ilā was greatly surprised, and with her female companions

began to agitate waters. As : as Budha saw her he was assailed by the arrows of Cu d. Not being able to control himself he grew impatient with waters and thought "This damsel is far more beauti en than the celestial girls. I have never seen before a like auty amongst the celestials, Nāgas, Asuras and Apsarās. If she has not been married before then she is my worthy s use." With this resolution Budha got up from the waters, repairing to his hermitage, sent for the fair ones. They all saluted him. Thereupon the virtuous-souled Budha accosted them saying :—"Whose daughter is this graceful girl amongst you and for what she has come here? Do not delay—tell me soon." Hearing those sweet words of his, the females said :—"This fair damsel is our supreme lady. She has no husband. Journeying she has come here with us." Hearing those plain words, Budha thought of the learning by which one can perceive everything. And being informed of all regarding the king Ilā thereby he said—"Do ye all live in this mountain being *Kimpurusas*; do ye make your respective habitations here. I shall give you always fruits and roots. O ye females, you shall have all *Kimpurusas* as your husbands." According to the words of Budha they lived in that mountain as *Kimpurusas*. In this wise many *Kimpurusa-Budhas* were procreated.

SECTION CII.

—vv—

HAVING heard of the origin of *Kimpurushas*, both Bharata and Lakshmana said to Rāma :—"This is a wonderful story." Thereupon the highly illustrious Rāma, the foremost of the pious, again began with the story of Ila, the son of the patriarch. "Beholding the Kinnaris repairing to a distance, Budha the foremost of ascetics, smilling said, to the beautiful Ilā :—"O thou of a graceful presence, I am the most favourite son of the moon; O fair one, do thou, with delight, cast looks upon me." Hearing the words of the highly effulgent and beautiful Budha in the picturesque forest land divested of men and animals, Ilā said :—"O gentle one, I am not subject to any body; I surrender myself unto thee out of my own accord. O son of Soma, thou mayst command me whatever thou wishest." Hearing those wondrous words, the son of moon, possessed by lust, began to live with her. And living in the company of Ilā, having a graceful countenance, Budha, possessed by desire, spent the entire month of Madhu like a moment. Thereupon after the expiry of a month, the graceful king Ila, son of the pariarch, awoke from sleep and beholding Budha, the son of Soma, engaged in austerities with uplifted hands in the midst of waters, said :—'O illustrious Sir, with my followers I entered this dense forest—I do not see them now anywhere. Where have they gone?" Hearing the words of the royal saint, who had lost all recollection, Budha, with sweet words consoled him and said :—"All thy followers have been destroyed by a downpour of huge rocks; thyself, being afraid of the storm, was also asleep in the hermitage. Thou hast no fear now. Therefore, O hero, being consoled and renouncing all anxiety

do thou live here happily living upon fruits and roots." Being comforted by those words, the high-minded king Ila, striken with distress in consequence of the destruction of his servants, poorly replied :—"O Brahman, I shall renounce my own kingdom. Separated from my servants, I shall not be able to live even for a moment. Do thou give me permission in this. O Brahman, my eldest son, the highly illustrious Sasabindu, the foremost of the pious, shall be the owner of my kingdom. O Brahman, renouncing my servants and wives of the country I shall not be able to wait here. Therefore, O highly effulgent one, do thou not give me such an unpleasant command of remaining here." Hearing those wonderful words of the king Ila, Budha consoling him, said :—"Do thou wait here. Be not aggrieved, O highly powerful son of Kardama. If thou dost live here for a year, I shall render thy well-being." Hearing the words of Budha, of unwearied actions, the king Ila desired to live there. Thereupon becoming a man for the next month he began to perform ascetic penances. Thereupon in the ninth month, Ilā, having a beautiful waist, gave birth to a highly effulgent son, under the name of Pururavā, born of the loins of Budha, and equally graceful like him. And she handed over the highly powerful son unto his father Budha. Thereupon after a year Ilā having regained the male form, Budha by means of various words afforded delight unto him.

SECTION CIII.

RAMA having thus described the wonderful birth of Pururava, the illustrious Bharata and Lakshmana asked him again saying:—"O foremost of men, tell us what did Ila afterwards do after living in the company of Soma's son for a year." Hearing their sweet words Rāma again began with the story of Kardama's son and said:—"In turn, the heroic Ila, having regained his manhood, the highly illustrious and intelligent Budha, well-informed of birth and well-skilled in the art of speech, sent for the highly liberal Sangbarta, Vrigu's son Chyavana, Aristhanemi, the foremost of Munis, Durvāsa, capable of affording delight, and other friends gifted with patience and said:—"Ye all know well,how this mighty-armed Ila,Kardama's son, attained to this peculiar condition." Thereupon while those high-souled ones were conversing upon this subject, the highly effulgent Kardama arrived at the hermitage. Pulastya, Kratu, Vashatkār and the highly effulgent Omkāra came there following him. Being greatly delighted for their arrival they all gave out their individual opinion for bringing about the well-being of the king of Vālhakee. For the welfare of his son,the patriarch Kardama said:—"Hear, O twice-born ones, how the well-being of the king Ila may be secured. For this desease I do not find any other good medicine but Umā's lord. And save Aswamedha there is no other sacrifice more favourite unto the high-souled deity. Let us all therefore celebrate that hard sacrifice on behalf of this king." Thereupon Sambarta's desciple, the royal saint Marutha, the conqueror of enemies' cities, collected all articles for the sacrifice. Thereupon in the vicinity of Budha's hermitage that mighty

sacrifice was celebrated. And by that the Great Rudra attained to delight and said to the twice-born ones, in the presence of the king Ila :—"O foremost of twice-born ones, I have been greatly delighted with this sacrifice and your devotion. Tell me now, what I can do for this king of Vālheeka." Hearing the words of Mahādeva, the Brahmanas, having propitiated him with great devotion, prayed for Ila's manhood. Thereupon delighted the highly effulgent Mahādeva, having conferred upon him manhood, disappeared. In this wise the horse-sacrifice being finished and Mahādeva having disappeared, the far-seeing and leading twice-born ones repaired to their respective hermitages. And having placed his eldest son Sasavindu as the king of the country of Vālheeka, the king Ila reared another city in the middle country. In time Ila attained to the excellent Brahmā region and his son Pururāva obtained that Pratishthāna kingdom. O foremost of men, such is the power of the horse-sacrifice, that the king Ila, though converted into a female, regained manhood by virtue thereof."

SECTION CIV.

HAVING thus addressed his both brothers, Rāma, the descendant of Kākuthstha of unmitigated prowess, again said to Lakshmana, in words pregnant with morality :—"O Lakshmana, having invited Vasishtha, the foremost of twice-born ones, conversant with all the rites of Aswamedha, Vāmadeva, Jāvāli, and Kashyapa and consulted with them

duly I shall set free a horse gifted with all marks." Hearing the words of Rāma, Lakshmana, of unmitigated prowess, invited all those Brahmanas and approached Rāma. Seeing them, Rāma saluted them touching their feet. And the Brahmanas too, beholding the irrepressible celestial, like Rāghava, welcomed him with blessings. Thereupon Rāma, with folded hands, asked of those leading twice-born ones, questions regarding the Aswamedha sacrifice. And hearing the words of Rāma, they, too, saluting the deity Rudra, began to speak highly of the ceremony of horse-sacrifice. And being informed from the Brahmanas of many unheard of virtues of Ashwamedha, Rāma was greatly delighted. And according to their desire he said to Lakshmana :—" O thou having long arms, do thou soon send an emissary to the high-souled Sugriva, communicating unto him 'Do thou come here to enjoy festivities in the company of all those highly powerful monkeys and bears, under thee ; may good betide thee.' See that Bhibhishana of unequalled prowess, the king of Rākshasas, encircled by his followers, coursing at will, may be present at the horse sacrifice. Let the great kings, wishing my welfare with their followers, be present at the sacrific. O Lakshmana, do thou also invite carefully, for witnessing the ceremony,other pious foreign kings who are friendly unto me. O thou having long arms, do thou also invite the Rishis, having asceticism for their wealth and other pious Brahmanas living in various provinces. Do thou also invite actors and songsters. Do thou order that a spacious, sacrificial ground may be made on the banks of the river Gomoti in the Naimisha forest. O thou having long arms, that part of the country is best suited and holy. And let ceremonies, invoking peace, be celebrated everywhere. O thou conversant with piety, do thou soon invite hundreds of subjects, so that they all, having witnessed the ceremony in the Naimisha forest, may return delighted and honored. O thou having long arms, let Bharata go before with a

million of beasts carrying rice, sessamun seed, Kindney bean, Chickpea, pulse, Māsha (a sort of Kindney bean) salt, oil, clarified butter and a hundred koti of silver and golden coins. Let merchants, to set up shops on the way, actors, dancers, cooks, and many youthful females follow Bharata. Let soldiers go before him. And let the highly illustrious Bharata, with children, old men, Brahmanas, citizens, servants, cashiers, mothers, wives and the golden image of my wife to be initiated at the sacrifice, go before." According to the command of Rāma, Bharata, with Satrughna, made arrangements for highly valuable quarters, food, drink and clothes. And the highly powerful monkeys with Sugriva and Brahmanas engaged in the work of distribution. And Bibhishana, surrounded by various Rakshas and females, engaged in the service of the high-souled Rishis intent on hard penances.

SECTION CV.

HAVING speedily despatched before all articles of sacrifice, Bharata's elder brother Rāma set free a black horse, gifted with all marks and worthy of the sacrifice and placed Lakshmana with Rittwigas in charge of it. Thereupon the mighty-armed Kākuthstha, in the company of his soldiers, proceeded to the Naimisha forest and beholding the wonderful sacrificial ground attained to an excess of delight and said :—'It has become highly charming." And while he remained in the Naimisha forest, all the kings sent him presents and Rāma also made returns. And diverse food, drink and clothes were offered to the kings when they arrived there with profuse presents. Bharata, with Satrughna,

engaged in attending upon the kings. The high-souled monkeys, with Sugriva, being self-controlled engaged in attending upon the Brahmanas. Bibhishana, in the company of many Rākshasas, with a collected mind, began to serve the Rishis, having asceticism for their wealth. And the highly powerful Rāma, the foremost of men, set aside valuable houses for the accomodation of the high-souled kings. Under these proper arrangements the horse-sacrifice commenced. Lakshmana engaged in looking after the sacrificial horse. In this wise Rāma, a lion amongst the kings, undertook the celebration of the horse-sacrifice. And in that Ashwamedha of Rāma presents were given unto people as long as they were not satisfied. There was no other sound audible at that time save that of 'Give! Give!!." In sooth at the horse-sacrifice of the high-souled Rāma, to their fullest satisfaction, sweets and other things were distributed unto people. Indeed before words came out from the lips of the beggars, monkeys and Rākshasas satisfied them with gifts. And all the ascetics living for ever and having asceticism for wealth that were present there, could not think of any other sacrifice, accompanied by so profuse presents, they had seen before In that sacrifice, those, who wished for gold, obtained it, those who wished for property got it and those, who longed for jewels, received them. In this wise before all, enough of gold, jewels, and clothes were given away. The ascetics said:—"We have never seen before a sacrifice like this, Indra's, Soma's, Yama's or Varuna's. And being present everywhere the Rākshasas and Vānaras gave away enough of riches and clothes even unto them who did not want. And though this sacrifice, gifted with all marks, of Rāma, a lion among kings, continued for a year still his accumulated treasure was not exhausted, but rather was increased.

SECTION CVI.

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THAT sacrifice, the like of which was never seen before, having been undertaken the illustrious ascetic Vālmiki, with his desciples, came there. And beholding this wonderful sacrifice resembling that of the celestials, his followers, the Rishis, made charming cottages in a solitary corner and at no distance. Inside the highly charming cottage of Vālmiki they placed his picturesque car full of fruits and roots. Thereupon Vālmiki said to his desciples, Lava and Kusa.—"Do ye carefully and delightedly sing the whole of Rāmayana in the highly holy hermitages, of the Rishis, in the homes where perpetual fire is kept up by the Brahmanas, in streets and palaces, at the gate of Rāma's house, in the sacrificial arena and before all Ritwigas. And eating all those sweet fruits that are on the summit of the mountan near our hermitage, do ye engage in chanting the sweet Rāmayana. If you begin singing after taking all those sweet fruits you shall not experience exhaustion in singing nor you shall forget measure. If Rāma, the lord of earth, invites you to sing the Rāmayana, you may fearlessly sing it there in due notes and measures before the assembled ascetics. During the day do ye sing, in your sweet voice, twenty sections out of many I have laid in the Rāmayana consisting of many slokas. Do not cherish the least longing for riches. Of what avail is wealth unto ascetics living perpetually on fruits and roots? If Rāma asks you about your father you may say, "We are both desciples of the high souled Vālmiki. O Kusa and Lava, in your proper mood do you sing the sweet song with charming Murchanā accompanied by the sweet notes of Vinā. Before you begin w song, with-

out disregarding the king, do you bow unto him reverentially. Morally the king is the father of all. Do you therefore both, delightedly and with a collected mind, early in the morning, sing the theme in a sweet voice and accompanied by the music of the stringed instrument." Having in this wise given counsels, the highly generous and great ascetic Vālmiki, son of Pracheta, became silent. Being thus commanded by the ascetic, Jānakis' sons, Lava and Kusa, the slayers of enemies, issued out therefrom saying. 'So we shall do.' Like unto the two Aswins following the moral precepts of Sukra, the two princes, placing those wonderful counsels of Vālmiki in their minds, spent the night with a heart stricken with curiousity.

SECTION CVII.

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THEREUPON the night being over, having bathed and performed the Homa, both Lava and Kusa, in consonance with Rishi's command, began the song. That song was composed by the first preceptor(Vālmiki) never heard of before,consisting of sounds originating from six places, containing all metres, many proofs and set in accompaniment with the music of a stringed instrument. Hearing such a song from the boys Rāma was striken with curiosity. Thereupon taking leave from business for some time and inviting the great ascetic Vālmiki, kings, learned men, persons well-versed in Nyaya, Puranas and science of words, all old men, twice-born ones, those conversant with the signs of music, Brahmanas desirous

of hearing the Rāmayana, persons deep read in palmistry, Gandharbas, citizens, all those who have mastered the use of words, letters and Samasas, those who have studied well metres, those well informed in the science of music, those well-versed in astronomy, those who are well up in the knowledge of rites and ceremonies, those expert in the despatch of business, logicians whose fame has spread far and wide, those well-versed in reasonings and arguments, poets, historians, Vedic Brahmanas, painters, and songsters Rāma resquested Lava and Kusa lovingly to sing the song before the assembly. The audience being seated there and engaged in conversation with one another those two Muni boys began with the song enhancing the delight of all. Wondrous and charming was their song and the audience were not by any means satiated with the hearing thereof. Greatly delighted the highly effulgent ascetics and kings again and again looked towards them as if drinking them up with their eyes. And they all attentively said to one another—"Both of them take after Rāma, like unto a bubble resembling the one it rises from. There would not have been perceived the least difference between them and Rāma had they not been cloathed in bark and used clotted hair." The citizens and villagers speaking thus with one another Kusa and Lava chanted twenty sections beginning from the first, pointed out by Nārada. Having heard up to twentieth section, Rāma, fond of his brothers, said to Lakshmana in the afternoon, "O Kākutstha, do thou soon confer upon these two high-souled ones eighteen thousand gold coins and all other things they wish for." Thereupon when Lakshmana addressed himself in no time to give them gold coins separately Kusa and Lava, not accepting them and surprisingly said:—"We are dewellers of a forest, living upon roots and fruits—what shall we do with them (coins)? Therefore living in the forest what shall we do with the gold?" Hearing those words Rāma and the audience were greatly [illegible]ked up with

uriosity and surprise. Thereupon being anxious to learn f the origin of the poem, the highly effulgent Rāma asked he two Muni boys, saying. "What is the proof of the story f this poem ? How great is his fame who has composed it ? Vhat leading ascetic is the author of this great poem ?" Rāma having thus asked them those two Muni boys said :— The illustrious Vālmiki is the author of this poem. He has lescribed in this poem thine endless story. He has of late ome to thy sacrifice. The great ascetic Vālmiki has com- osed this poem consisting of a hundred stories and twenty our thousand slokas. O king, that high-minded ascetic is ur preceptor. He has described thy actions in six books eginning with the first consisting of five hundred sections. All good actions performed by thee since thy birth have been ecorded in this. O mighty car-warrior, O king, if thou dost ish to hear the whole of it, do thou, at thy leisure, hear it elightedly in the company of thy younger brothers." aying 'so it shall be' Rāma bade them adieu and they too, elighted, repaired to where Valmiki, the foremost of Munis as. Thereupon having heard that charming song in the ompany of ascetics and kings the high-minded Rāma repaired o the place of business. He heard the Rāmayana sung by Kusa and Lava, gifted with musical characteristics, consisting f sections, vowels, and consonant and enchanted in accom- animent with the music of a stringed instrument.

SECTION CVIII.

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RAMA heard that highly sacred theme for many long ays in the company of ascetics, kings and Vanaras. And nderstanding from the story that Kusa and Lava were Jānaki's

sons, Rāma mentioning her name said before the assembly :—"Send a good emissary unto the illustrious Vālmiki and let him communicate unto the ascetics that if Jānaki is sinless and has le: pure life in the forest; let her give proof of purety by the great ascetic's permission. Let the emissaries learn well the intention of the ascetic in this and if Sita is at heart willing to bring in proofs. To uphold her as well as mine purity, let Maithili, the daughter of Jānaka, swear before the : sembly." Hearing those wonderful words of Rāma, the emissaries speedily went to Vālmiki and saluting the high-souled (ascetic) burning in his effulgence and of incompa ible lustre, communicated unto him, in sweet words all what Rāma had said. Hearing the words of the messengers and understanding Rāma's intention the ascetic said :—'What Rāma has said shall be satisfied. May good betide you. Husband is the greatest god for women. So Sitā shall carry out his behests." The great ascetic having said this, the highly powerful emissaries, approaching Rāma, communicated unto him what the Muni had said. Hearing the words of the high-souled Vālmiki, Rāma was greatly delighted. Having addressed the assembled Rishis and kings he said :—"The Rishis with their desciples, and the kings with their followers and all others willing shall see Sitā swear here." Hearing the words of the high-souled Rāma, all the high-souled Rishis began to speak of him in high terms and said: "O foremost of men, such an action becomes thee not any one else." Thereupon having settled that Sitā would swear next day, Rāma, the slayer of enemies, dismissed them all. And having made arrangements that Sitā would go through the trial next day, the high-minded, generous king Rāma bade adieu unto all kings and Rishis.

SECTION CIX.

NEXT morning Rāma, being present in the sacrificial ground and having sent for the Rishis, Vasishtha, Vamadeva Javali, Kashyapa, Viswamitra, carrying on penances for a long time, Durvasa, Pulastya of hard austerities, Salastri, Vargava, Markandaya living long, the highly illustrious Madgalya, Gargya, Chyavana, Satananda, conversent with religions, effulgent Varadwāyā, Agnis'son Vasuprava, Nārada, Parvata, the great Gautama and other ascetics of firm vows, assembled with minds possessed by curiosity. The highly powerful Rākshasas and monkeys also came there out of curiosity. Besides thousands and thousands of Kshatryas, Vaisyas, Sudras and Brahmans of firm penances, also hailed there from various parts to witness Sitā's trial. Having arrived there they all sat down motionless like mountains. Thereupon, Vālmiki, the foremost of ascetics, speedily came there accompanied by Sitā. With her face downwards, folded palms, eyes full of tears and meditating upon Rāma in her mind, Sitā, following the Rishi, came before the assembly. There arose a great uproar of eulogy from the assembly when they saw Sitā following Vālmiki like unto Sruti following Brahmā. Thereupon members, stricken with sorrow, made a tumultuous sound. Amongst the visitors some praised Rāma, some praised Sitā and others eulogised both of them. Thereupon having entered that huge assemblage in company of Sitā, the great ascetic Vālmiki addressed Rāma, saying :—

"O son of Daçaratha, in fear of calumny, thou didst renounce her near my hermitage, albeit Sitā is pure and follows the ways of morality. O Rāma of firm vows, thou art afraid of the censure of the people. Sitā has becoming willing to give testimony (of her purity) for removing the calumny of

the public ; do thou mercifully give her [illegible]ion in this. I tell you the truth, O Rāma, that these irrepressible twin brothers are your sons, O descendant of Raghu. I am the tenth son of Prachetā, so, far from speaking untruth it does not even spring up in my mind. I therefore know the truth that these twins are thy sons. I have performed austere penances for many thousand years ; I now swear before thee, that if this Maithili is found touched by any sin I shall not reap the fruit of my ascetic observances extending over many thousand years. I have never perpetrated before a crime, either in my mind, body, or speech. If Maithili is found divested of sin I may then partake of the fruits of piety. O descendant of Raghu, finding Sitā pure in mind and five elements of body I took her near the spring in the forest. Besides this Sitā, of pure ways, divested of sins and ever considering her husband as deity, shall give testimony this day. Thou hast been afraid of the public calumny. O son of a king, thy mind being possessed by the fear of public scandal, thou didst renounce this Sitā of a pure character and always regarding her husband as a god ; I came to know this by virtue of my discriminative knowledge."

SECTION CX.

After the great Rishi Vālmiki had said this, Rāma, on beholding the daughter of Janaka resembling a celestial, in the midst of the assembly, with folded hands, said :—"O great one, thou art conversant with piety. By thy words shorn of sin, I have been convinced that Jānaki is of pure ways. Still, O Brahman, what thou hast commanded shall be carried out ; let Sitā produce testimony of the purity of

her character. Because Vaidehi formerly underwent a trial in the city of Lankā before the celestials I brought her home. O Brahman, vilification of the people is very powerful. Although I know that Jānaki has not been touched by any sin still I have renounced her. Do thou therefore forgive me. I know that these twin brothers Kusa and Lava are my sons. Yet if Jānaki gives evidence of her own purity before the assembly I shall be greatly satisfied." Being apprised of Rāma's intention as to Sitā's trial the celestials all came there on the occasion. The Adityas, Vaśus, Rudras, Viswadevas, Maruts, Sādhyas, Siddhas, Nāgas and Rishis placing Brahmā before them, all came there. And beholding the celestials and Rishis assembled there Rāma again said to Vālmiki :—"O foremost of Munis, the words, of the high-souled Rishis, are divested of sin ; therefore on thy words only I shall consider Sitā as having pure ways. Still all have come here being anxious to witness Sitā's trial. I shall therefore be greatly delighted if Jānaki gives in before them any testimony of her pure character." As soon as those words were uttered, sweet, fragrant, cold air, the witness of virtue and vice, blowing mildly, excited the joy of the assembly. People, hailing from various countries, with all attention began to witness this wondrous and unthought of event. In the golden age only the celestial wind used to blow—and it now blew even in the Tretā Yuga and forsooth it was a matter of exceeding surprise. Thereupon beholding all people assembled there, Janaka's daughter, wearing a red cloth, with her face and looks downwards and folded palms said :—"I have never thought of any other person in my mind but Rāma ; by the strength of this virtue let the goddess Vasundharā give me room. I have always with my mind, body and words prayed for Rāma's well-being and by virtue hereof may the goddess Vasundharā give me room in her womb." As soon as Sitā swore in this wise a wonderful incident took place. From inside the earth a celestial

and excellent throne rose up. It was carried on head by the Nāgas of unmitigated prowess, having celestial persons and adorned with celestial jewels and ornaments. Having stretched out her arms and taken Maithili, the goddess earth welcomed her and placed her on the throne. And while seated on the throne she was entering the earth, she was covered with the continued showers of celestial flowers. Eulogising her at that time, the celestials said :—"Oh ! highly praiseworthy is thy conduct, O Sitā." Being present in the welkin and beholding Sitā enter into the Earth, the celestials again and again eulogised her in various words. The Rishis, kings and other leading men present in the sacrificial arena repeatedly expressed their surprise. Beholding Sitā's censure thus removed all animals, animate or inanimate, either on earth or in the sky, were greatly delighted. Some cried aloud in joy, some remained silent, and some motionless espied Rāma or Sitā. In this wise beholding Sitā's entrance into the Earth the ascetics were greatly delighted. They all attaining to the same state of mind, the whole universe, for a moment, was possessed with the state of equality.

SECTION CXI.

SITA having entered Rasātala, all the monkeys and Rishis repeatedly eulogised her before Rāma. Stricken with sorrow and grief and lowering down his head, Rāma, with eyes full of tears, face downwards, and a dejected mind, sat down. And being possessed by grief and anger and shedding tears he wept for some time and then said :—"My mind is about to be possessed by grief, which I had never experienced

before, for in the very presence of mine the graceful Jānaki, like Lakshmi herself, hath disappeared from view. Formerly, in my absence, Jānaki was once carried away into the city of Lankā, on the other side of the great ocean and I brought her back ; what wonder it is that I shall get her back from Pātāla ? O goddess Vasudhā, do thou soon bring Sitā in my view, or else, worked up with ire I shall give thee the fruits of thy negligence. Thou art my mother-in-law, since the royal saint Janaka obtained Sitā from thy womb while cultivating thee with plough share. Do thou therefore bring back my Sitā or give me a region of the celestials, I wish to live with Sitā. I am beside myself for her : do thou therefore bring back Sitā. If thou dost not render back Sitā unto me O Vasudhā, I shall deluge the earth with waters, having assailed, destroyed and drowned into water thy huge compass with mountains and forests." Rāma, having given vent to those accents under the influence of ire, the patriarch Brahmā, with the consent of the celestials, said :—" O Rāma of firm vows, O slayer of enemies, thou shouldst not grieve thus. Recollect thy former state of Vishnu and the counsels. I would not have reminded thee of this secret but for the present necessity. Do thou now once more remember thy birth from Vishnu. By nature, Sitā is pure, chaste and ever dependent upon thee. And by virtue of her ascetic dependance upon thee she has gone to the region of Nāgas. Thou shalt again meet her in heaven. Hear, what I communicate unto thee before the assembly. Thou shalt be informed of everything by listening to this excellent poem describing thy own actions, O hero. Vālmiki has described herein all miseries and joys thou hast experienced since thy birth and what shall happen in future after Sitā's entrance into Pātala. O Rāma, this first epic poem, Rāmayan, has been composed describing thy works. None but thee is worthy of the fame of this poem. O Rāghava, O highly illustrious one, do thou hear with the Rishis, Uttarakandam, the last portion of this poem. O

descendant of Raghu, this is not worthy of being heard by any but those who art the foremost of the royal saints." Having said this, the deity Brahmā, the lord of the three worlds, with other deities, repaired to the region of immortals. The high-souled and the highly effulgent asçetics, living in Brahmā's region, who were present in the assembly, obtaining Brahmās permission, waited there, to hear Ramās future carreer in the Uttarakāndam. Hearing the words of the great Patriarch instinct with well-being, the highly effulgent Rāma said to Vālmiki:—"O illustrious sir, the Rishis living in Brahmās' region have grown desirous of hearing my future history. So let it be taken up next morning." Having thus settled and taken with him Kusa and Lava and sent away the assembled people he entered his palace and spent the night mourning for Sitā.

SECTION CXII.

THE night being over and having invited the leading ascetics, Rāma told his sons to sing the poem fearlessly. Thereupon the high-souled Rishis having taken their seats Kusa and Lava began the last portion of the Uttarakāndam. Sitā having entered Pātala by the strength of her vow, and the sacrifice having terminated, Rāma grew poorly in spirit. In Jānaki's absence the whole world appeared to him as blank. Now being overwhelmed with grief he lost all mental peace. Having conferred various gifts upon the kings, Rākshasas, monkeys, and leading Brahmanas, Rāma sent them away and meditating upon Sitā's absence entered Ajoydhyā. And from the time of Sitā's entering into Patāla he did

ot take any other spouse. And having made a golden image f Sitā he engaged in the performance of various sacrifices. ı this wise for thousand years he celebrated many Horse-ıcrifices, many Bajpeyas with profuse gold, Agnisomas, tirātras, numberless Gomedhas and various other sacrifices. .āma being engaged in governing the kingdom and per-ɔrming many pious rites long time passed away. And eing under his subjection, bears, monkeys, Rākhasas and ings always afforded delight unto him. On account of ıowers in proper time there was enough of food in his ingdom. The quarters were pure and delightful. The itizens and villagers were happy and healthy. None ıet with premature death. In fact, in his *regime* all cala-ıities were removed. Thereupon after many years, the lustrious, Kausalya, Rāma's mother, surrounded by her sons nd grand-sons, breathed her last. Performing many ious observances Kakeyi followed her and obtained peace n the land of immortals. Those noble ladies, being united ith the king Daçaratha, in heaven, were greatly delighted nd obtained all virtues. Besides, having worshipped the eities and manes on the occasion of his father's *Srâdha* eremony the high-souled Rāma distributed many jewels nd engaged in the performance of a very difficult sacrifice. ı this wise having performed many sacrifices and multiplied ieties he spent many thousand years in happiness.

SECTION CXIII.

ONCE on a time Yudhajit, the king of Kekaya, sent ınto the high-souled Rāma, Gargya—son of his own pre-eptor Angeras—a Brāhmin saint of unmitigated prowess;

and with him he sent, as tokens of affections, gifts of ten thousand horses, numberless blankets, various jewels, diverse clothes and well washed coverlets. Hearing of the arrival of the great saint Gargya with above valuable presents sent by his material uncle Yudhajit, the intelligent Rāma, with his brothers, proceeded about a Krosa to receive him and adored him particularly likely unto the lord of celestials honoring Vrihaspati. Having thus welcomed that foremost of Rishis and accepted the valuable presents sent by his maternal uncle he asked the ascetic about his welfare in every thing. Thereupon the great Rishi being seated, he said:—"Thou art the foremost of those skilled in the art of speech like the very preceptor of the celestials. Since thine own self hath come here my uncle must have commissioned thee with a very important message." Hearing those words of Rāma the great saint communicated unto him the object of his coming, saying.—"O thou having long arms, if thou dost like, hear what loving words thy maternal uncle Yudhajit, the foremost of men, has said. The Gandharvas, holding weapons and expert in warfare, guard that beautiful province abounding in fruits and roots on the banks of the river Sindhu. O hero, those Gandharbas are Sailuskā's sons—highly powerful and three kotis in number. Having hoisted thy flag of victory and conquered that highly picturesque city of Gandharbas do thou include that kingdom within thine well-established territories. None can enter there. O thou having long arms, I do not request thee for any harm of thine. Let that highly charming country be liked by thee." Hearing the words of the maternal uncle communicated by the great saint, Rāma, with delight, said:—"What you have commanded shall be satisfied." Saying this he looked towards Bharata and delightedly and with folded hands said to the Rishi "O Brahmarshi, these two princes are Bharata's sons and their names are Taksha and Pushkala. Being well protected by uncle Yudhajit and preceded by Bharata with army and

llowers they shall subjugate the Gandharbas and divide ıe kingdom between them. Having established two kingoms and installed his two sons there Bharata, the foremost f the pious, shall come back to me.

Having thus said to the Brahmarshi, Rāma commanded harata and welcomed the two princes. Thereupon under ıe auspices of favourable stars, having placed Gargya before ıem, Bharata with the princes and army, issued out of the ity of Ayodhya. And Rāma's army unconquerable even y the celestials went on for a month, from the city like a elestial host nnder the command of Indra. Animals, living pon flesh and huge-bodied Rākshasas longing for blood llowed Bharata. Besides many thousand birds, moving ı the sky, lions, tigers and boars went before the army. he army, consisting of delighted and healthy subjects spening half a month in the way, arrived at the Kekaya kingdom ı good health.

SECTION IC XIV.

HEARING of the arrival of the Bharata with the army argya and Yudhajit, the king of Kekayas, were greatly elighted. And with a huge army they speedily went out for onquering the Gandharbas. Thereupon the highly powerıl and light-armed Bharata and Yudhajit, with the soldiers nd followers, arrived at the city of Gandharbas. Having eard of the coming of Bharata the highly powerful Ganharbas gathered round and sent up leonine roars. Therepon began the battle capable of making down erect and ontinued for a week. On neither side there was victory

or defeat. On all sides there flowed streams of blood and there were afloat human bodies. Daggers, Saktis and bows were like the banks of the river. Thereupon enraged Bharata, Rāma's younger brother, discharged a dreadful arrow named Sangharata resembling the fire of dissolution against Gandharbas. Having bound them all with the noose of death and sundered them with Sangharata, Bharata despatched all the Gandharbas to the abode of death. Even the celestials could not recollect if such a dreadful encounter had happened before. In a moment the huge Gandharba host was slain. After the destruction of the Gandharbas, Kaikeyi's son Bharata set up two excellent and prosperous cities in the province of Gandharba. And he placed Taksha in Takshasila and Pushkala in Pushkalabati. Both the cities were filled with profuse riches and jewels and covered with various gardens. As for many ornaments both of them as if vied with one another. By just purchases and sales, and by the conduct of the people the cities grew highly charming. Both of them were filled with gardens and conveyances. Rows of shops were well arranged by the streets in both the cities. Both of them were adorned with many excellent fancy articles, picturesque houses, charming palaces and many beautiful and high Tāla, Tamāla, Tilaka and Vakula trees. Having reared up those two cities within five years, Rāma's younger brother, the mighty armed Bharata, son of Kaikeyi, returned to Ajodhyā. And like unto Vāsava saluting Brahmā he adored the high-souled Rāghava the very personation of virtue and communicated unto him duly the destruction of the Gandharbas and the establishment of the two cities. And hearing the words of Bharata, Rāma attained to an excess of delight.

SECTION CXV.

HEARING the wonderful words of Bharata both Rāma and Lakshmana were greatly delighted. And then Rāma said to Lakshmana:—"O Saumitri, thy two sons, Angada and Chandraketu are well-versed in religions, perfectly qualified in governing the kingdom and highly powerful. I shall therefore install them on throne. O gentle one, do thou find out such a country where these two skillful archers may unobstructed roam about. And where if a kingdom is established it might not disturb the peace and happiness of other kings." Rāma, having finished his speech Bharata replied:—"The country of Karupada is highly picturesque and freed from all thorns. Let the city for Angada be established there. And let the beautiful country of Chandradyuti be the kingdom of Chandraketu." Rama approved of the words of Bharata and having brought the country of Karupada under his subjection gave it to Angada. He reared a beautiful and well-protected city for Angada. And in the country of Mallya he reared a city for Chandraketu, named Chandrakānti highly picturesque and like unto the city of celestials. Thereupon greatly delighted Rāma, irrepressible in battle, Lakshmana and Bharata, having performed the ceremony of installation ordered them to go their respective cities. Angada started towards the West and Chandraketu towards the North. Sumitrā's son Lakshmana went with Angada and Bharata accompanied Chandraketu. Having spent a year in Angada's city and finding his son well established in the kingdom Lakshmana returned to Ayodhyā. And Bharata, according to his desire, having spent more than a year in the

city of Chandrakānti, came back to Ajodhyā and saluted Rāma's feet. The pious Lakshmana and Bharata—both the brothers, were greatly attached unto Rāma; and though they spent their days in another place they did not experience any pain in consequence of separation from their sons. Observing all virtues in this way, Rāma, the foremost of the pious, Bharata and Lakshmana governed the subjects for ten thousand years. Having spent their days in the city of Ajodhyā, the very city of virtue, the three brothers, appearing graceful like the burning fire receiving oblations in a great sacrifice, attained to joy in the fullness of time.

SECTION CXVI.

In this wise the virtuous Rāma having spent some time Kāla, assuming the shape of an ascetic, arrived at the palace gate. And beholding the intelligent Lakshmana at the door he said: "Do thou communicate (unto Rāma) that for some important business I have come here. I am the messenger of the great saint Atibala of incomparable effulgence. O thou of great strength, for a particular business, I have come here to see Rāma." Hearing the words of the great saint, Saumitri speedily went to Rāghava and communicated unto him the arrival of the ascetic, saying:—"O thou of great effulgence, observing the royal duties, mayst thou acquire victory in both the worlds; one ambassador radiant like the sun by virtue of his asceticism, has come here to visit thee." Hearing the words of Lakshmana Rāma said:—"Do thou speedily bring here the highly effulgent ascetic bringing in a message." Thereupon saying "So be it," Saumitri conducted, the effulgent ascetic unto

Rāma's house. And having approached Rāma the foremost ? of Raghus, the ascetic, burning in his own energy, said to him, in sweet accents :—"O great king, may prosperity crown thee." And having welcomed him with water and Argya the highly effulgent Rāma asked him about his well-being. Being asked by Rāma as to his welfare, that foremost of ascetics, skilled in the art of speech, sat on a golden seat. Thereupon welcoming him Rāma said :—"Do thou communicate unto me his words by whom thou hast been sent." Being thus addressed by Rāma, a lion amongst kings, the ascetic said :—"If dost thou wish to bring about the well-being of the celestials, my earnest desire is that we may talk over it in a solitary place. And if thou hast any regard for the words of that foremost of ascetics, do thou so order that whoever shall hear or see us, when we shall converse in a solitary place, shall be slain by thee. Thereupon Rāma promised that it should be done and said to Lakshmana :—"O thou having long arms, sending away the warder do thou wait at the gate. When I shall talk with this ascetic in this solitary room whoever, shall hear or see us, shall be slain by me." Having thus placed Lakshmana at the gate Rāma said to that Rishi :—"O great saint, tell me what he has communicated unto thee. O Muni, what is thy intention and by what high-souled Rishi thou hast been sent here. Tell me all this without any fear. I have become anxious to hear it."

SECTION CXVII.

THEREUPON the great saint said :—"Hear, O king, O thou gifted with great energy, for what I have come here. O thou of great strength, the great Patriarch has sent

me to thee. O hero, I am thy son. Thou didst, in thy pristine birth, beget me on Māyā—I am Kāla, the destroyer of all. Lord Brahmā, the father of all creatures, has said that thou didst promise to preserve the three worlds. Formerly when having slain all animals by thy Māyā thou wert asleep in the waters of the mighty deep I was born. Thereafter thou didst create the huge-bodied Ananta, living in the waters as the king of serpents. Then thou didst create two highly powerful Asuras named Madhu and Kaithabha. At that time the bones of those two Asuras having been scattered far and wide this earth containing many mountains was named *Medini*. Having procreated me in thy lotus navel, dazzling in celestial brilliance thou didst employ me in the work of generation. I took the charge and procreated men; but finding no other means to preserve them I worshipped thee, the lord of the universe and said:—O lord, thou shouldst protect the creatures, for thou art my father and giver of energy and therefore irrepressible. Thereupon for concerting means for the preservation of creatures, thou didst renounce thy irrepressible shape and assume Vishnu form. And taking thy birth from Aditi's powerful son, thou wert engaged in enhancing the delight of my brothers. Thou didst use to protect the deities whenever they were assailed by any calamity. O lord of the universe, it is for that reason, on beholding the destruction of creatures thou wert born on earth to slay the Ten-necked demon. And at that time thou didst promise that thou wouldst live in the land of mortals for eleven thousand years. Thereupon thou didst assume a human form to carry out thine desire. Now that period is ripe and this is the proper time to inform thee of it. O great king, do thou wait in this land of mortals if dost thou wish to govern people for some time more. And if dost thou wish to repair to the region of immortals, do thou again lord over the deities in thy Vishnu form and let them be freed from anxiety. O Hero, the Patriarch hath

sent this intelligence unto thee." Hearing those unequalled words of the Patriarch from the mouth of Kāla, the destroyer of all, Rāma smiling said:—"I have been greatly pleased and happy for thy coming here, O my son. I descended on earth to bring about the well-being of the three worlds. May good betide thee. I shall now repair to from where I have come here. I was thinking of this when thou didst come here. Therefore, I have no doubt in this. O lord of destruction, the immortals are dependent on me, so I shall be with them in all works. The Great Patriarch has said the truth."

SECTION CXVIII.

WHILE Rāma and Kāla were thus conversing with one another, the great ascetic Durvāsā arrived at the gate for seeing Rāma and approaching Lakshmana said:—"O Saumitri, do thou soon take me to Rāma; my time goes away, so do thou take me first." Hearing the words of the ascetic, Lakshmana, the slayer of enemies worshipping the feet of that high-souled one, said:—"O illustrious Sir, kindly mention thy business. What is thy object? Order me what I am to do. Rāma is engaged in some business so kindly wait here for some time." Hearing those words that foremost of Rishis, Durvāsā, impatient with rage, said with blood-red eyes:—"O Saumitri, if dost thou not go even this very moment and communicate unto Rāma my arrival, I shall impricate thee, Rāma, Bharata, Sutrughana, your sons and grand-sons. I shall curse also thy kingdom and cities. I cannot any longer restrain my growing ire."

Hearing those dreadful and resolute words of the Rishi, Lakshmana thought within himself:—"My own destruction is far more desirable than that of all." Having thus resolved Lakshmana approached Rāma and communicated unto him the intelligence. Hearing the words of Lakshmana and having bade adieu, unto Kāla, Rāma soon came out and saw Atri's son. And having saluted that great and powerful ascetic he with folded hands, said "What is thine business." Hearing the words of Rāma, the highly powerful Durvāsā, the foremost of Munis, said. "Hear, O Rāma fond of virtue. For a thousand years I have carried on the vow of fasting. It has terminated to-day, so do thou give me food as much as possible." Hearing those words Rāma was greatly delighted and gave proper food unto that ascetic. And feasting on that nectar-like sweet food, Durvāsā, the foremost of Rishis, thanked Rāma and repaired to his own hermitage. Thereupon remembering the words of Kāla, Rāma was greatly sorry. And thinking of those dreadful words he was overwhelmed with grief. And with a poorly heart, and face downwards he remained silent for some time. Thereupon thinking of Kāla's words and determining that every calamity would befall him, that highly illustrious descendant, of Raghus, summoned patience.

SECTION CXIX.

THEREUPON beholding Rāma with his head downwards and poorly like unto the moon possessed by Rāhu, Lakshmana, delightedly and with sweet words, said:—"Be not aggrieved for me, O thou having mighty arms. Such is

the course of time; the movements of creatures are destined by their pristine actions, good or bad. O gentle one, do thou satisfy thy promise slaying me without any hesitation. O Kākuthstha, those, who cannot carry out their promises, repair to hell. O great king, if thou hast any love or affection for me, do thou satisfy thy promise by fearlessly slaying me." Hearing those words of Lakshmana Rāma's mind was greatly moved. Thereupon having invited his priests and ministers there he communicated unto them his promise and Durvāsā's arrival. Hearing it the ministers and priests remained silent. Thereupon Vasishtha, of unmitigated effulgence, said:—"O highly illustrious and mighty armed Rāma, I knew before by virtue of my asceticism, of this thy present destruction and separation from Lakshmana. Time is powerful; do not falsify thy promise. Promise not carried out, brings on the destruction of virtue. And on the wane of virtue, forsooth, the three worlds, with celestials, saints, mobile and immobile creations, shall be destroyed. Therefore, O foremost of men, do thou protect, the universe by suffering separation from Lakshmana, in the interest of the preservation of the three worlds." All other ministers and priests agreed with Vasishtha's words. Thereupon hearing their moral counsels, Rāma said to Lakshmana before the assembly:—"O Lakshmana, it is not proper to act against morality, I do therefore renounce thee; for the pious hold that destruction and renounciation are all the same." Rāma saying this, Lakshmana did not go to his own house, but with eyes full of tears specially repaired therefrom. Having reached the banks of Saraju and rinsed his mouth he stood there with folded palms. And having obstructed all passages he did not breathe any more. Lakshmana, the younger brother of Rāma, being thus engaged in penances, having obstructed his breath, Apsaras, Indra and other deities and Rishis showered flowers on him. Thereupon beyond the sight of men, having taken the highly powerful Lakshmana within his body,

the king of celestials entered his own city. Thereupon beholding Lakshmana, the fourth portion of Vishnu arrived at their city the celestials were greatly delighted and engaged in his worship.

SECTION CXX.

HAVING forsaken Lakshmana and being stricken with sorrow and grief Rāma said to his citizens and ministers:—"Having placed the pious and heroic Bharata on the throne of Ayodhyā I shall to-day repair to woods. Do ye, without any delay collect there all articles of installation. I shall follow the way which has been wended by Lakshmana." Hearing the words of Rāghava, the subjects with their heads downwards remained motionless like so many dead bodies. Hearing Rāma's words Bharata was also stupified and speaking ill of the kingdom, said:—"O King, I swear by truth, that far from kingdom I do not wish to live in heaven even without thee: O King, of these two princes, Kusi and Lava do thou place Kusi in Kosala and Lava in North Kosala: And let quick-moving emissaries go to Satrughna and communicate unto him the intelligence of our going there." Hearing those words of Bharata and beholding the subjects stricken with sorrow having their heads downwards, Vasishtha said:—"Behold, O Rāma, the subjects have placed themselves on the ground. Do thou, therefore; apprised of their intention, satisfy their desire." Raising up the subjects according to the words of Vasishtha Rāma said:—"What good can I do for you!" Hearing Rāma's words they said:—"O King, we shall follow thee wherever thou shalt

go. If thou hast any love or affection for the citizens do thou permit them that they may follow thy good path with their wives and children. O lord, if thou dost not forsake us, let us all go wherever thou wilt,—be it a forest, an intractable tract, a river or an ocean. O great king, by this we shall be greatly delighted. We pray for this boon only. Our delight consists in following thee in everything." Observing such a firm devotion of the citizens Rāma agreed to that. Thereupon having gone through his duties he installed Kusi in the kingdom of Kosala and Lava in the northern country. Having thus installed the high-souled and heroic Kusi and Lava and conferred upon each of them thousand chariots, Ajuta Nāgas, Ajuta horses and various jewels and riches he established them in their respective kingdoms. Having thus settled the princes he despatched an emissary to Satrughna.

SECTION CXXI.

HAVING been despatched by Rāma, quick-moving emissaries speedily arrived at Mathura. Continually travelling for three nights and days, they arrived there and communicated unto Satrughna the intelligence. Having informed him of the renouncing of Lakshmana, Rāma's promise and the following of the citizens they said:—"The intelligent Rāma has reared for Kusi the spacious city of Kusavati at the foot of the Vindhya range. The city of Sravanti has been reared for Lava, and the mighty car-warriors Rāma and Bharata, making Ajodhya void of men, have addressed themselves for repairing to heaven." Having

speedily communicated unto him this intelligence the emissaries took rest. Thereupon they asked Satrughna to proceed soon. Observing the dreadful destruction of his race, Satrughna sent for his subjects and priests and informed them of everything. He also communicated unto them his own destruction with his brothers. Thereupon the king Satrughna determined upon installing his two sons in the kingdom. Suvāhu was placed on the throne of Mathurā and Satrughāti became the king of Vidisha. Having thus established Suvāhu in Mathurā, and Satrughāti in Vidisha, the great hero Satrughna ascended his car and went to Ajodhyā. And there he saw the great Rāma, clothed in silk raiment burning like fire in the midst of the ascetics. Thereupon remembering his duty he saluted Rāma, conversant with piety and with folded hands said :—"I have placed my two sons on the throne of my kingdom. I have now resolved upon following thee, O King. O hero, do not command me otherwise. I pray only that I may not neglect thy command." Thereupon understanding the firm resolution of Satrughna, the descendant of Raghu agreed. Immediately after Rāma had said this, monkeys assuming shapes at will bears and Rakshas, began to assemble there. Apprised of Rāma's determination of going to heaven, monkeys, born of the celestials, Rishis and Gandharbas taking Sugriva before them, came there to see Rāma. And they all said :—"O Rāma, O foremost of men, if thou dost repair to heaven forsaking us all, it will be hurling Yama's rod upon us." The highly powerful Sugriva too saluting Rāma said :—"O lord of men, having placed Angada on the throne I have come hither. I have determined upon following thee, O King." Hearing the words of monkeys, Rāma said that their desire would be fulfilled. He then said to Bibhishana the king of Rākshasas :—"As long as people shall breathe, O Bibhishana, O highly powerful lord of Rākshasas, thou shalt preserve thy body in Lankā. As long as the moon, the sun and the

earth shall exist and as long as my story shall remain current, thy kingdom shall be in existence. Thou didst, out of friendship, carry out my behests and perform my works. Do thou piously govern thy subjects. I should not speak any thing else. What shall I say more unto thee, O highly powerful lord of Rākshasas. Worship Jagannath (the lord of the world), the presiding deity of the Ikshāwku race." Having thus addressed the king of Rākshasas always obeying Rāghava's command, Kākuthstha said to Hanumān :—" It is settled that thou shalt live forever, do thou, now observe thy promise. As long as my history shall run current in this world do thou at my command live happily." Being thus addressed by the high-souled Rāghava Hanumān attained to great delight and said :—" As long as the sacred theme shall pass current in this world I shall live here carrying out thy commands." Thereupon he said to the Jāmbhuvān, Brahmā's son, Mainda, Dwivida and five others in his company :—" As long as the Kali Yuga exists do ye all live." Having thus addressed them all Kākuthstha said to bears and monkeys. " Do ye come all with me."

SECTION CXXII.

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AFTER the night had expired the highly illustrious Rāma having a spacious breast and eyes like lotus petals said to the priest :—" Let the brilliant umbrellas Agnihotra, and Bājapeya go with the Brāhmanas before, which look well in the great road." Thereupon the highly effulgent Vasishtha arranged duly all the ceremonies necessary for going to the next world. Thereupon wearing a thin cloth, holding kusa grass by his fingers, and reciting Vedic hymns he proceeded

to the banks of Saraju. Having given up all actions of senses, and suffered the pains of going on foot he issued out of the city speechless like unto the burning sun. On his right hand side was the lotus-handed Sree, on his left hand side was the goddess Earth and before him was the power of destruction. Various arrows, huge bows, and daggers, assuming forms followed him. And also went with him the four Vedas in the shape of the Brahmanas, the all protecting Gāyatri, Omkāra and Vasatkāra. The high-souled Rishis and great Asuras followed the high-souled Rāma to the open gates of heaven. All the female servants, old and young, the damsels of the seraglio accompanied by servants having no manhood, Bharata and Lakshmana accompanied by their wives, followed him with Agnihotra. All those high-souled ones, assembled there with Agnihotra and followed Kakuthstha with their wives and children. The ministers and the servants, with their sons, beasts and friends, followed Rāma delightedly. Thereupon all the subjects healthy and delighted went after Rāghava, attracted by his accomplishments and cleansed of their sins. All the females and males, with their beasts, birds and friends, delightedly followed Rāghava. Bathed and delighted all the monkeys, healthy and joyous following Rāma, created a continued tumult. There was none poorly, aggrieved or miserable—all of them appeared wonderfully happy and delighted. When Rāma issued out of the city, whoever came to see him followed him being desirous of going to heaven. Bears, monkeys and Rākshasas and all the citizens, followed him with great devotion and collected minds. And all other animals, that were beyond the view of all in the city went after Rāghava proceeding to heaven. All creations mobile and immobile, whoever beheld Kakuthstha followed him. All beings in Ayodhyā, whoever breathe and are very minute, accompanied Rāma.

SECTION CXXIII.

HAVING thus gone for more than a half Yoyana, the escendant of Raghu espied Saraju of holy waters flow-ıg towards the west. And having crossed that river of ising waves to some extent, Rāma, with his followers rrived at the place where he should give up his person. hereupon at that moment, Brahmā, the grandfather of all ncircled by all high-souled deities and with hundred kotis ıf celestial cars, arrived there where Kākuthstha had ad-lressed himself to repair to heaven. The ærial way was ull of lustre but its brilliance was increased the more ɔy the native effulgence of the inhabitants of heavens, ılways performing pious actions. There blew the holy, fragrant and delightful winds and there fell profusely celestial flowers from the hands of the deities. The place was filled with the noise of hundreds of bugles sounded by Gandharbas and Apsarās. And then Rāma prepared him-self to descend to the waters of Saraju. Thereupon the Patriarch gave vent to the following accents from the welkin :—"Come O Vishnu; may good betide thee; by our good fortune thou art coming here; O Rāghava hear—O thou having mighty arms, do thou enter here with thy brothers, resembling the celestials in brilliance in whatever form thou likest—either in that of the sky or in thy own Vishnu form. Thou art the refuge of the creatures—nobody knoweth thee. Thou art above the range of thought; great immortal and imperishable; nobody knoweth thee save Māyā, having wide eyes, thy former spouse. Do thou enter here thyself in whatever effulgent form thou likest." Hearing the words of the Patriarch and determining everything the high-minded Rāma entered there bodily with his brothers n his Vishnu form. Thereupon all the celestials Sādhyas

Marutas, headed by Indra and Agni worshipped that deity, Vishnu. So did all the celestial Rishis, Gandharbas Apsarās, Suparnas, Nāgas, Yakhas, demons, Dānavas and Rākshasas. Thereupon eulogising him the celestials said :—" Our region is now freed from sins and all here have been delighted and all their desires have been fulfilled." Thereupon the highly effulgent Vishnu said to the Patriarch Brahmā :—" It behoveth thee, O thou of good vows, to allot to those people their proper regions. These illustrious ones have followed me out of love. They are worthy of my respect for they are my devotees and have renounced their persons for me." Hearing the words of Vishnu, the lord Brahmā, father of all creatures, said :—All these people who have come here shall go to the region named Santānaka. This region is intended even for him, who though born in the most degraded state, thinks of all objects as Vishnu. There is no question about their attaining to this region who, out of devotion, have followed thee and renounced their persons. This region has all the attributes of the Brahma region and is next to it. The monkeys and bears shall enter into their respective celestial forms. They shall enter into the deities from whom they had respectively originated. Sugriva shall enter into the Sun's region. And they shall obtain their respective fathers' forms among the celestials present." The lord of the deities having said this, all those who were present at the holy pilgrimage of *Gopratra* descended into the waters of Saraju with eyes full of tears of joy. Having bathed there, given up their lives delightedly and renounced their human forms they ascended the celestial cars. And having obtained the waters of Saraju, hundreds of those that were born in the race of birds attained to the land of immortals obtaining the respective celestial forms (they had before). And in those celestial forms, they looked effulgent like the deities. And going to the waters of Saraju all objects, mobile and immobile, having bathed there, repaired