

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 the solemn sounds of song and instrumental music spreading

* Black bees.

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 fore most 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 expecttaion 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 sayest, 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 Satrugṇa. Having swiftly ascended the car, both Satrugṇa 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 revered 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 inadvertence 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 Rākshasas 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 to-day have been exhorting me (on the object). 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 patriarch 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 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 asceticism 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 penances, 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 honoured 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. Then 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, honouring 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 paid 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 occasion of that self-choice. And ever since I have been devoted unto my husband, the foremost of those possessing prowess."

SECTION CXIX.

HAVING heard this grand story, Anasuyā cognizant of righteousness, smelling the head of Mithilā's daughter, embraced Sitā with her arms. "I have heard all that thou, describing the self-choice, hast spoken sweetly and beautifully in articulated letters and feet. O sweet-speeched one, I have been delighted with thy narration. But ushering in the auspicious night, the graceful Sun hath set. And there are heard the notes of feathered ones, which, after having gone about in search of food are resting now for the purpose of sleeping. And these ascetics having bathed, are wending their way in a body, carrying water-pitchers, their barks drenched with water. And the smoke arising from the fire-sacrifice duly performed by the ascetics,—reddish like the hue of the pigeon's neck, is seen, wafted by the wind. And trees of spare foliage appear dense (on all sides); and distance is no longer perceptible. And animals ranging in the night are going about all round; and those deer of the asylum are reposing on the daises. O Sitā, the night crested by the stars hath arrived; and, veiled in moonlight, appeareth the moon in the heavens. Go thou; I permit thee. Do thou seek the society of Rāma. I have been pleased with thy sweet converse. And, O daughter of Mithilā, do thou deck thyself before me. Do thou thus please me, my child, thou that lookest beautiful with excellent ornaments." Thereat, having adorned herself, Sitā, resembling the daughter of a celestial, bowing down to the feet (of the female ascetic),

directed her steps towards Rāma. And that best of speakers, Rāghava, saw Sita, 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 honour 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.

THE
RAMAYANA.

TRANSLATED INTO ENGLISH PROSE FROM THE ORIGINAL
SANSKRIT OF VALMIKI.

ARANYA KANDAM.

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ĀRANYA KANDAM.

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 necessities, deer-skins, Kuça, faggots, water-pitchers, fruits and roots; surrounded by mighty and sacred forest-trees; crowned with luscious fruits; honored with Vāli* and Homa†; 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 endued 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 loveliness 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 shouldst 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 Vaiṣṇānara.

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 off 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 or ascetics. This transcendently 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 Janaka, 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 borne fruit. That far-sighted lady—my second mother—who had not been satisfied with having secured the kingdom in the interest 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 wielder of

the thunder bolt hurls his weapon at a hill. Let my mighty arrow acquiring velocity from the speed imparted to it through the energy of my arms, light on his huge breast, and force his life from forth his body ; and let him whirling (at length, fall down to the earth.

SECTION III.

THEN* Virādha again spoke filling the forest, "Do ye tell me who ask you,—who are ye and whither are ye going ?" Thereupon, the highly energetic Rāma answered the Rākshasa with a flaming face, when he had thus asked (Rāma)—that he belonged to the Ikshwāku race. "Know us that are in the forest, for Kshatriyas of respectable character. I also am anxious of knowing who thou art, that goest about the Dandakas." Virādha answered Rāmā having truth for his prowess, "Ah ! I will tell thee, O king. Do thou, O Rāghava understand ! I am son unto Java, and my mother is Satarhadā. All the Rākshasas of the earth have called me Virādha. Having gratified Brahmā by my asceticism, I received (this boon) that none in the world would be able to slay me by mangling my body with weapons. Forsaking this fair one, do ye renouncing all hope (of either recovering her or vanquishing me), speedily flee away to that place whence ye had come ;—else I shall deprive you of your lives." Thereat, Rāma with his eyes reddened through wrath replied unto that Rākshasa of a deformed shape, the wicked Virādha—saying, "Little ! shame on thee of base purposes ! Thou surely seekest thy own death ; and (death) thou shalt get in battle. Stay ! Thou escapest

The North-West Provinces text has an additional Sloka ;—*Having said this, the graceful Lakshmana spoke unto Virādha as if jestingly, "Who art thou that coming to the forest, art ranging it pleasantly ?"—T.*

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 plated 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 fleet-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 thunder-bolt. 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. *Kālantakayamopame—abl.*—resembling *Kāla*, *Antaka*, or *Yama*. The commentator cites a *sloka*, which assigns three several functions to the three,—*Kāla* 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.

No 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 Raghavas 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 Kākutsahas, 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 Kākutsahas, 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 thunder-bolt. Thereupon, they assailed the Rākshasa with

* 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 *Suḍhuyabhuyan*—*That one of elegant arms (raising) them up.*—T.

their fists, 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 sorrowly 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 Rākshasa resembling an elephant, terrible, 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 Rākshasa 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, Sarabhāṅga, 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*—~~abst~~—*high-souled*. The poet may have applied the epithet in this sense in view of Virādha being really a Gandharba. I have, however, preferred the other sense, as being more in harmony with the character of Virādha as a Rākshasa; 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*

HAVING in the forest slain the Rākshasa Virādha possessed of tremendous strength, Rāma endued 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 Sarabhangā." Thereupon Rāghava set out for the hermitage of Sarabhangā. 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 Vaicvānara—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 manificent damsels; and innumerable Gandharbas and Siddhas and prime sages were hymning the celestial stationed in the welkin. And seeing Sarabhangā 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

Rākshasa and taken Mithilā's daughter, those ones having bows decked in gold, being delighted, rejoiced in that mighty forest, like the sun and the moon 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 Sumitrās son, "Stay here," Kākutstha bent his steps towards Sarabhangā's asylum. And seeing Rāma approach, Sachi's lord, taking Sarabhangā'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 wielder 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 Sarabhangā in the *Agni-hotra* 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 Sarabhangā 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, Sarabhangā, 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 occosted by Rāghava resembling Sakra in strength, the eminently wise Sarabhangā 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 Mandākinī 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 Sarabhangā entered into the fire. The fire consumed the down, hair, old skin, bones, flesh and blood of that high-souled one. (Anon) Sarabhangā 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 Sarabhangā had ascended heaven, ascetics in bodies, assembled together, presented themselves before Kākutstha, Rāma of flaming energy. And Vaikhānasas, and Vāḷakhilyas, and Sanprakhālas, Marichipas, Aṣṃwakuttas in numbers, and those ascetics, Patrāhāras, and Dantolukhalas, Unmajjakas next, and Gātracayyās, and Aṣayyās and Anavakāṇikas, those ascetics, Saliāhāras, Vāyubhakshas after them, Akāṇailayas, Sthandilaṇṇāyis, Urdhāvāsīs 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 Sarabhangā. 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 Ikshvāku 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 the 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 righteously, 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 coversant 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 Devārshis." Thereupon the self-possessed Rāma answered that blazing and truth-telling Brāhmana of fiery austerities, like Vāsava answering Brahmā, saying, "O

* The *yoga* 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 mēritorious 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 worshippēd 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-controlled, 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 Laāshmana 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 pea cocks. Go, O child ; and go thou also, O Sumitrā's 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 equipped

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. Therefore 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 auterities, 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 Rakshasas residing in Dandaka. Without offence none should

be slain.—It is the duty of Kshatriya heroes by means of their bows to protect persons of subdued souls, come by any calamity. Where are arms? And where is the forest? Where is Kshatriya virtue? And where is asceticism? These are opposed to each other,—let us, therefore, honor the morality that pertains to this place. From following arms, one's sense gets befouled and deformed. Again going to Ayodhyā, thou wilt observe the duties of Kshatriyas. Then my mother-in-law and father-in-law shall experience enduring delight, if, having renounced the kingdom, thou lead the life of an ascetic. Interest springs from righteousness; and happiness also results therefrom. One attains everything through righteousness—in this world the only substantial thing. Repressing self by diverse restrictions, intelligent people attain righteousness; but virtue crowned with felicity, is incapable of being attained by following pleasure. O mild one, ever cherishing thy heart in purity, do thou practise piety, in the wood of asceticism. Everything—the three worlds—are truly known unto thee. I have spoken this through feminine fickleness. Who can speak of righteousness unto thee? Reflecting on and understanding things, do thou along with thy younger brother speedily do what thou likest.”

SECTION X.

HEARING Vaidehi's words spoken through high regard (for her husband), Rāma with his energy enunciated, answered Janaka's daughter, saying, "O noble lady, thou hast spoken mild words fraught with worth and profit; and, O Janaka's daughter versed in virtue, thou hast expounded the duties of Kshatriyas. What, O exalted one, shall I say? Thou hast thyself by thy words (furnished an answer to what thou

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 forest, and delightful streams, and Chakravākas haunting river islets, and tanks with lotuses containing aquatic birds, and herds of deer, and horned buffaloes 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 *yoyana*, filled with red and pale lotuses, graced with herds of elephants, and abounding in aquatic cranes, swans and *Kadamvas*. 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 warrior—asked an ascetic named Dharmabhrīt, saying,

"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 Kuṣa 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 hermitage 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 assylums 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 anchores." Hearing these words of the righteous-souled Rāma, Sutikshna, 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.

Passing a night there, do thou, O Rāma, in the morning, taking a southerly course, go by the skirts of the forest tract. Passing a *yojana*, thou shalt come upon Agastya's asylum, located at a charming woodland graced with many a tree. There Videha's daughter and Lakshmana shall experience delight in thy company. O magnanimous one, if thou intend to see the mighty ascetic, Agastya, in that charming woodland, containing a great many trees, then do thou make up thy mind to set out this very day." Hearing these words of the anchorite, Rāma, saluting him, along with his brother, set off for Agastya's (place) with his younger brother and Sitā. And, pleasantly proceeding by the way directed by Sutikshna, seeing picturesque woods, hills resembling clouds, watery expanses and streams flowing by their path; Rāma filled with delight said these words unto Lakshmana, "Surely we see the asylum of that high-souled one, the ascetic, Agastya's brother of pious acts. These trees standing by thousands on the way bending beneath the weight of fruits and flowers, bear the signs that had been mentioned to me as belonging to this wood. And from the wood is wafted by the wind the pungent odour of ripe *pippalis*. And here and there are found heaps of fire-wood, and torn *Darva* are seen, of the lustre of lapises. And the top of the column of smoke belonging unto the fire lit in the asylum in this wood, appears like the peak of a dark mountain. And twice-born ones, having performed their ablutions in sacred and retired bathing places, are offering flowers gathered by themselves. O placid one, from what I had heard from Sutikshna, this would appear to be the asylum of Agastya's brother. The righteous Agastya it is who, wishing for the welfare of the worlds, destroying by virtue of his austerities a Daitya resembling Death, hath rendered this quarter habitable. Once on a time here dwelt together two mighty Asuras, brothers, given to slaughtering Brāhmanas—the wily Vātāpi and Ilwala. Wearing the form of a Brāhmana, and speaking Sanskrit,

the cruel one used to invite Vipras to a *Srāddha*. And, cooking his brother wearing the shape of a sheep, he used to feed the twice-born ones according to the rites prescribed for *Srāddhas*. 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 connection 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 banishment. Here celestials with the Gandharbas, and Siddhas and eminent saints, observing restrictions in respect of food, aye adore Agastya. And the ascetic is such that a liar cannot live here, nor a cunning or a crafty person, nor a wicked wight, nor one that is given to unrighteousness. And adoring righteousness, celestials, and Yakshas, and Nāgas, and birds, live here restricting their fare. And high-souled Siddhas and eminent saints, renouncing their bodies, repair to the celestial regions in cars resembling the sun. And adored by auspicious individuals, the deities here confer on them the states of Yakshas and celestials, and divers kingdoms. O Sumitrā's son, entering the asylum before us, do thou announce unto the saints that I along with Sitā, have arrived here."

SECTION XII.

HAVING entered the asylum, Rāghava's younger brother, Lakshmana, coming to a disciple of Agastya, spoke unto him, saying, "There was a king, named Daçaratha. His eldest son, the strong Rāma, hath come (to this asylum) along with his wife, Sitā for seeing the ascetic.—Named Lakshmana, I am his younger brother, obedient and devoted to him.—Thou mayst have heard of it. Having entered this horrid forest, in consonance with the mandate of our sire, we desire to see the reverend one. Tell this unto him." Hearing Lakshmana's words, that ascetic, saying, "So be it," entered the chamber of the sacrificial fire, for the purpose of communicating (the news unto Agastya). Entering in, Agastya's beloved disciple, with joined hands communicated unto that foremost of ascetics, incapable of being repressed,*

* 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 Laāshmana 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.” Thereat, going to the asylum in company with the disciple (of Agastya) Lakshmana showed unto him Kākutstha and the daughter of Janaka, Sita. 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 Vivasvat, 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 *Nāgas*, and that of Garura, and that of Kārtikeya, and that of Dharmā. 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 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 Viçwakarmā, 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 thunder-bolt, taking the same." Having said this, that highly energetic one, the reverend Agastya, consigning unto Rāma all those weapons, again said.

SECTION XIII

“O RAMA, 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 Mithilā'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 Rāma, 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 powess. 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, Mārīchi, 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, Aṣwagriva. And Kālikā brought forth Naraka and Kālaka. And Tāmra gave birth to these five daughters celebrated in the world,—Kraunchi, Bhāsi, Syeni, Dhritarashtri, 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 Kalahansās, 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, Golāṅgulas, 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 Sūdras. 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. Viçatā (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 wilt, 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 yields 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 commendation. 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 Godāvāri, bordered by flowering trees;—swarming with swans and Kārandāvas, 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 divers colors by persons with the utmost care; adorned with Sālas, palmyras, Tamālas, dates, Panasas, Nivāras, Tinisas, and Punnāgas. And covered with mangoes, and Tilakas, and Ketakas, and Champakas, and trees entwined by flowers and herbs and plants; and containing Syandanas, sandals, Nipas, Panasas, Lakuchas, Dhavas, Aṇwakarnas, Khadiras, Samis, Kinṇukas 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 Kuṇḍā, reeds, and leaves; with its floor well leveled; and charming; beautiful to look at, and exceedingly excellent. And then going to the river Godāvāri, 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.—Rāmāyana.—T.

† Jatāyu.

beautiful asylum along with Sitā Rāghava experienced high raptures. And joyfully embracing Lākshmana 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 Lākshmana, my father is not dead." Having said this unto Lākshmana, Rāghava—the enhancer of auspiciousness—experiencing felicity, began to dwell happily in that region filled with fruits. And ministered unto by Sitā and Lākshmana, that righteous one lived there, like the immortals in heaven.

SECTION XVI.

AS the high-souled Rāghava was dwelling there peacefully, after autumn had departed, 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 Agrahāyana on the occasion of prataking 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 mid-day 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 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.

‡ Himavān 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, since he, resorting to asceticism, is imitating thee that resident in the woods. The saying that people follow their mother and not their father, is falsified in the case of Bharata. How can mother Kaikeyi, whose husband is Daçaratha and son the righteous Bharata, have such crooked way?" As the virtuous Lakshmana was speaking thus from affection, "Rāghava, not bearing the blame cast upon his mother (Kaikeyi), said, "My brother, thou shouldst by no means, tax our second mother. Do thou talk of that lord of the Ikshvāku race, Bharata. Albeit my mind is firm as regards my sojourn in the woods, yet is my mind unsteady, being inflamed with affection for Bharata. I remember his dear sweet words, taking the heart, resembling ambrosia, filling the soul with delight. When shall I, O son of Raghu meet with the high-souled Bharata, and the heroic Satrugna, and thyself."* Having bewailed thus, Kākutstha, coming to the river Godāvari, there performed his ablutions in company with his younger brother and Sitā. Then having offered his adorations with water unto the gods and the Pitris, those sinless ones hymned the risen sun as well as the celestials. Having with Sitā as the second and Lakshmana, performed his bath. Rāma looked beautiful like that lord the reverend Rudra in company with Nandi and the daughter of the king of mountains.

SECTION XVII.

HAVING bathed, Rāma, Sitā and Sumitrā's son went to their own asylum from the banks of the Godāvari. Arriving at the asylum, Rāghava along with Lākshmana, performing his morning devotions, entered the cottage. And honored of the Maharshis Rāma happily dwelt in that cottage; and

* *Thyself*, the meaning is evident when shall we all meet together.—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 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, resembling 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.”

RAMAYANA.

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 Ga and Sarabha, and Gandhamādana, and Ma da, and Dwi and Angada, and Jambavān. And Gaya said,—“I can leap over ten *yoyanas*,” And Gavāksha said,—“I shall go to *yoyanas*.” And the monkey Sarabha said to the monkeys,—“Ye monkeys, I shall go thirty *yoyanas*.” And the monkey, Rihshava, 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*.” And 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) his prowess in leaping was forsooth not such.* Of 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 in this, have waxed old, and my vigor sits feebly upon me. In my youth,

KISHKINDHĀKĀNDAM.

however, my strength was exceeding great and incomparable. Now, I can only by my own energy, course thus far.

On a bound shall not bring success on our undertaking.

Upon this, saluting the mighty monkey, Jambavān, the wroth provoker spoke straight sense, saying,—"I can go over to a hundred *yoyanas*; but there is no certainty as to me, in case of returning." Thereat, Jambavān, cognizant of speech, took into that foremost of monkeys,—

"O foremost of leonine Anga, we know thy power of motion, thou art capable of going a hundred thousand *yoyanas*, as well as of coming hither. But we say that even this is what is fit. My child, thy 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 success. 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 wherein. 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 wroth 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

RĀMĀYANA.

any other course. Therefore it behoves thee, capable of seeing issues, to reflect." Thus addressed by Angad, that powerful and heroic monkey Jambavān answered Angad with excellent words, saying,—“That business, O hero, shall not moul 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 Hanumān, who stood apart, convinced (of the wisdom of Jambavān's decision.)

SECTION LXVI.

SURVEYING the monkey-host consisting of many hundred, and thousands,—crest-fallen, Jambavān thus spake unto Hanumān,—“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 Hanumān, thou art alike in energy and strength, equal to Sugriva, monarch of monkeys, and to Rāma and Lakshmana. Arishtanemi's son, the mighty Vainateya,* famous by the cognomen of Garutmān, 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. Thy 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 Apsarās,—the famous Punjikathalā, more famed under the name of Anjanā, is the spouse of the monkey Kesari

* Offspring of Vinatā, 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,—endued with youth and beauty,—decked in a delightful garland, and clad in silk,—assuming a human form, was raging on the summit of a mountain, resembling a mass of clouds in the rainy season. And it came to pass that as the 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 again 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 Anjanā’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 endued 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 *Hanumān*.* Witnessing thee beaten back, that bearer of perumes 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, Brahmā 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, journey, take place according to thy will.’ Thou, endow’d with vigour, art the son of Kesari by his wife; and, 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. *Hanumān* means—he with the (fractured) jaw.—

† *Hanumān*.—T.

‡ *Sugriva*.—T.

KISHKINDHĀKĀNDAM.

thou leap over the mighty ocean. Thy motion, Hanu-
surpasseth that of all beings. All the monkeys are depre-
Why, O Hanumān, dost thou overlook this? Put fort
vigor, O thou endowed with mighty vehemence, like V
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-
sots, wore (a fit) shape for crossing the ocean.*

SECTION LXVII.

that foremost of monkeys enlarge his person, for
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 him-
self (for the succeeding feat). And, eulogized by them, the
vondrous 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
umeless 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

* There is another epithet of Hanumān—*Pavandtmaja*—son unto the Wind-
god. Left out on the score of redundancy.—T.

RĀMĀYANA.

is possessed of strength, and is of immeasurable). Begot from his loins, I am the son of the 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. I, 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 I, 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.

seated with Sitā that mighty-armed one looked like the Moon in conjunction with Chitra. And he carried on various converse with his brother Lākshmana. As Rāma was thus seated with his mind engrossed in that talk. A Rākshasi came to that region at her will. And that one named Surpanakhā, sister unto the ten-necked Rākshasa, coming upon Rāma, saw him like a celestial, [having a leonine chest, mighty-arms, and expansive eyes resembling lotus leaves, with the powerful gait of the elephant, wearing a head of matted locks, with a resplendent countenance, bearing regal marks.] And beholding Rāma dark-blue like the lotus, and becoming like Kandarpa himself, and resembling Indra, the Rākshasi was maddened with desire. [Rāma was graced with a beauteous countenance, that Rākshas had a hideous face; Rāma had a slender waist, she had a huge abdomen; he had expansive eyes, she had terrible eyes; he was gifted with an elegant head of hair, she had coppery hair; Rāma was of a dear presence, she was of an unsightly presence; Rāma had a sonorous voice, she had a hideous voice; Rāma was youthful, the Rākshasi was an old hag; Rāma had mellifluous accents, she had harsh accents;] Rāma was ever abiding by justice, she was unruly; Rāma was handsome, she was ugly. That Rākshasi being wrought up with passion addressed Rāma saying, "Wearing matted locks, and equipped with bows and arrows, why hast thou along with thy wife come to this region haunted by Rākshasas? It behoveth thee to say what the object of thy visit is." Thus accosted by the Rākshasi, Surpanakhā, that subduer of his foes from sincerity of disposition began to relate everything:—"There was a king named Daçaratha endued with the prowess of a celestial. I am his eldest son known among men by the name of Rāma. This is my younger brother (named) Lākshmana, (ever) serving me. This is my wife, known by the name of Sitā. Commanded by my father and mother, I in obedience to their mandate,

desirous of acquiring religious merits, have for the purpose of securing righteousness, come to the forest for dwelling here. I also am anxious to know thee. Whose daughter art thou? And what is thy name, and what thy lineage? Possessed of a captivating form, thou appearest to me as a Rākshasi. Tell me truly why thou hast come here." Hearing these words the Rākshasi, afflicted with lust said, "Listen, O Rāma. I will relate everything truly. I am a Rākshasi, capable of wearing shapes at will. My name is Surpanakhā. Striking terror into the hearts of all, I range this forest alone. [My brother is named Rāvana.* Thou mayst have heard of him. And he that is given to long sleep—the mighty Kumbhakarna, the righteous Bibhishana, who never serves the Rākshasas, and the brothers Khara and Dushana renowned in conflict (are also my brothers). O Rāma, I have surpassed them all (in prowess).] [At first sight of thee, I approach thee, thou best of men, as my husband, with (feelings of) love. I am endued with power, and range about at will by virtue of my strength.] Become my husband for ever and a day. What wilt thou do with Sitā? Deformed and unsightly, she is not worthy of thee. [I am fit for thee. Do thou look upon me as a wife. This unsightly, grim unchaste and human one with a lean abdomen, will I devour up, along with this brother of thine. Then having thy wish, in company with me, thou wilt range the Dandakas, surveying the various mountain summits and forests." Thus addressed, Kākutstha having charming eyes, well skilled in speech, with a smile, began to speak thus.

* Another reading is : *my brother is named Rāvana—a Rākshasa, and the lord of Rākshasas. He is the son of Viasavaci. Thou mayst have heard of 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 unmarried. 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 Dandaka's." 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 dependent 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 Lakshmana, "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 again 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 grim-visaged Rākshasi, lifting up her arms, and roaring, entered the mighty forest. Then, having been deformed, (the Rākshasi) approaching, her brother of fierce 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 recurrence of *Sumitṛa'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^h s 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 forthy 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 fierce encounter. Recovering by degrees

* A kind of foul spirits.

thy sense, it behoves thee to tell me what individual it was of execrable character, who by his prowess, hath humbled thee in the forest." Hearing these words of his brother, who was under the influence of extreme rage Surpanakhā with tears in her eyes, said, "Tender, and endowed with beauty, possessed of youth and gifted with great strength, with expansive eyes resembling white lotuses; clad in bark and dark deer-skins; subsisting on fruits and roots, having their senses under control; leading an ascetic life and a Brahmacharya mode of existence; there are two sons of Daśaratha the brothers Rāma and Lakshmana resembling the Sovereign of the Gandharbas, and marked with signs betokening royalty. I cannot ascertain whether they be celestials, or human beings. And between them I saw there a youthful female furnished with grace, and having a dainty waist; adorned with every kind of ornament. And it is on account of this female that I have like one unchaste and uncared for, have come by this condition at their hands. Nor I wish in the midst of encounter to drink the forthy blood of that crooked one as well as those two slain (in battle). Let this my prime wish be crowned there with fruition. Her and their blood will I drink in dreadful conflict." As she said this, Khara wrought up with boundless passion, said, "Two human beings accoutred in arms, and wearing bark and dark deer-skins have in company with a female entered this deep Dandaka forest. Do ye return, after slaying them, as well as that wicked one. And this sister of mine will drink their blood. Ye Rākshasas, even this is my sister's dear desire. Repairing thither, speedily accomplish this, bearing them down by your native might. Seeing those two brothers slain by you, this one, exceedingly rejoiced, will drink their blood in the field." Thus commissioned, those fourteen Rākshasas set out there like clouds driven by the winds, accompanied by Surpanakhā.

SECTION XX.

THEN the grim Surpanakhā, 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 Lākshmana. And seeing her, as well as the Rākshasas who had come, Rāma remarked unto his brother, Lākshmana of flaming energy, saying, "O Semitrā'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, Lākshmana 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 Lākshmana. Why do you intend to do injury unto us. Subsisting on fruits and roots, having our senses under control, carrying on asceticism 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 *pathifas* discharged by our arms, thou wilt surely lose thy life, along with thy prowess, and this bow which thou pressest with thy hand." Having said this in wrath, those fourteen Rākshasas, uplifting their weapons and daggers rushed towards Rāma; and discharged darts at the invincible Rāghava. Thereupon Kākutstha by means of shafts decked with gold, cut off those fourteen darts of theirs. Seeing this, that exceedingly energetic one, waxing highly enraged, took out fourteen *nārāchas*, whetted on stone, resembling the sun. And even as Satakratu hurls the thunder-bolt, Rāghava drawing his bow and taking his aim at the Rākshasas, let go those shafts. And those Rākshasas, their breasts pierced with vehemence, and themselves bathed in blood, fell down to the earth, like snakes dropping down from an ant hill. And with their breasts pierced, they dripping with blood, deformed and deprived of their lives, lay on the ground like trees whose roots have been severed. Seeing them fallen on the ground, the Rākshasi, beyond herself in wrath, approaching Khara, with her blood a little dried up, again in distressful guise threw herself on the earth, like a plant exuding gum. And in presence of her brother, she set up a mighty roar; and then her face grown pallid, she dropped tears, emitting cries. Seeing those Rākshasas slain in battle, Surpanakhā again hastened (to his brother), and the sister of Khara, related in detail the slaughter of those Rākshasas.

SECTION XXI.

SEEING Surpanakhā again lying on the ground, Khara in anger spake out unto that one, who had come to bring on evil, saying, "I had but recently commissioned for thy behoof those heroic Rākshasas living on flesh. Why then dost thou

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 Lākshmana. 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 force† art incapable of staying in battle before Rāma in high encounter. Thou plumbest thyself on being a hero ; but

* Another reading is *that enemy of mine*.—T.

† Some texts—(Rāma) *equipped with the bow*.—T.

art really none such. Prowess hath been falsely attributed unto thee. Go off from Janasthāna without delay, along with thy friends. O stainer of thy line, do thou in battle slay those fool-hardy ones. But if thou fail in slaying those human beings, Rāma and Lakshmana, then how canst thou void of strength and of slender prowess, stay here? Overcome by the energy of Rāma, thou shalt speedily meet with destruction. Daçaratha's son, Rāma, is endued with energy. His brother is possessed of high vigour by whom I have come to be deformed." Having thus bewailed long, that Rākshasi, possessed of a spacious abdomen, through sorrow, became bereft of her senses before her brother, and exercised with great grief cried, striking her abdomen with her hands.

SECTION XXII.

ON being thus taunted by Surpanakhā, Khara spoke these sharp words in the midst of the Rākshasas, "Arising from this thy humiliating censure, my wrath is beyond compare. I can not bear it, like salt-water cast on a sore. From my prowess I count not Rāma who is a human being possessed of a frail life—him who slain by me shall to-day in consequence of his misdeed give up existence. Restrain thy tears, and remove thy fear. I shall despatch Rāma along with his brother to the abode of Yama. Thou shalt O Rākshasi, quaff on the ground the hot blood of Rāma of evil life, slain by my axe." Overjoyed on hearing the words that dropped from Khara's mouth, she again through fickleness extolled that foremost of Rākshasas, brother. At first reprimanded by her and then praised, Khara spoke unto his general, named Dushana, saying, "Do thou, O gentle

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, endued with strength, of fierce energy.*—T.

† Lit.—*pulastya's sons*. The Rākshasas 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 Janasthāna, 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 Rākshasas. And terrific clouds surcharged with water and blood, and resembling elephants with rent temples, enveloped the sky. And a dense darkness appeared, capable on making one's hair stand on end, and no quarter was distinctly visible. And out of season, there appeared evening hues 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 intelligent 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 thunder-bolt 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, Prithuṣyāma, Yaynaçatru, Vihangama, Duryyaya, Karavirāksha, Purusha, Kālakānuka, Maghamāli, Mahāmāli, Sarpasya, and Rudhirāçana posted themselves around Khara. And Mahākapāla, Śihulāksha Hramāthi and Triçira†—[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 Rākshasas! 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 plated 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, covered 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, Lākshmana, 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 hubbub 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 around, 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 chariot-
eer 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 counsellors—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 bowmen, the invincible Rāma. And wrought up with rage, the Rākshasas in battle assailed him with iron clubs, and darts, and *prāsas*, 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 mountain-

* Another reading is :—The sylvan deities fled away.

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 thunder-bolt, 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 gilded 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 *nālikas* and *nārdchas*, 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 *praśas*, and darts and axes. Thereupon resisting by means of shafts those weapons of theirs, the mighty-armed Rāma endued 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 *sālas*, *tālas*, and cags, 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 volleys of trees and cags. 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 terrific shout, fixed (on the bow-string) the exceedingly effulgent Gandharba, 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 Rāma, threw powerful weapons*.—T.

‡ Lit.—Of fair feathers. A name of Garura.

and all directions were covered with thronging arrows. And those Rākshasas, afflicted with arrows could not see Rāma how he took out his dread shafts, nor how he discharged those excellent shafts ; they only saw him drawing his bow. And the darkness spread by the arrows enveloped the sky with the sun. And Rāma stationed there continued pouring in shafts. And the earth was covered with shafts shot, and alighting, and alighted simultaneously. And at places were seen Rākshasas by thousands slain, falling, enfeebled, torn and riven. And cut off by Rāma with arrows, darts and *patticas* in that battle the fearful field was scattered heads with turbans, arms with finger-fences ; torn thighs and arms, and various ornaments, horses, excellent elephants and cars, shattered in numbers, chouris, fans, and umbrellas, and pennons of various descriptions. Beholding all those slain, the (remaining) Rākshasas, sore distressed, could not (again) advance before that captor of hostile capitals Rāma.

SECTION XXVI.

FINDING his own forces slaughtered, the mighty-armed Dushana speedily ordered five thousand Rākshasas, gifted with tremendous velocity, difficult of being approached,—who never turned from the field. And from all sides they incessantly showered darts and *patticas*, and scimitars, and stones, and trees, and shafts. Thereupon by means of shafts the righteous Rāghava resisted that mighty destructive shower of trees and stones. Resisting that shower, Rāma with his eyes staring, and resembling a bull, flew into a great rage, for the purpose of slaying the whole body of Rākshasas. Then influenced by wrath, and flaming in energy he on all sides covered the army along with Dushana with arrows. Then the general, Dushana, destroyer of enemies, getting wroth, opposed Rāghava with arrows resembling

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 Dushana) 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 (Dushana) 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 taking up in that encounter the *parigha* resembling a mighty snake, that ranger of the night of cruel deeds Dushana, 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, Dushana, 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 ; Mahākapāla, Sthulākshya, and the mighty Pramāthi the Rākshasa, Mahākapala, 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

* The text may also mean—able to rend the cities of foes.—T.

trees of many boughs. Thereat instantly inflamed with wrath, Rāma by means of five thousand shafts, sent as many thousands of Dushana's followers to Yama's abode. Hearing that Dushana had been slain, Khara, waxing wroth, commanded his mighty generals, saying, "Fighting with that vile man, Rāma, along with his mighty forces Dushana hath been slain in battle, together with his followers. Let all the Rākshasas slay him with weapons of various shapes." Having said this in wrath, Khara darted towards Rāma. And discharging choice shafts, Syenagāmi Prithugriva, Jainasatru, Vihangama, Durjaya, Paravirāksha, Parusha, Kālakāmuka, Hemamāli, Mahāmāli, Sarpāsya, and Rudhirācana,—these twelve generals endued with mighty prowess accompanied with their forces, proceeded vehemently against Rāma, discharging excellent shafts. Thereat 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 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 thunder-bolt.

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 Triçira, 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 volleys of shafts, uttered a roar resembling the sounds 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, vomiting 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 irresistibile 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 *naçāchas* 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 *nālikas* and *nārāchas* 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 pony 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 thunder-bolt 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, strunged 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

rushed against Khara. Then with shafts having bent knots and golden feathers, Rāma, wrought up with rage, severed in battle Khara's standard. And on that exceedingly graceful golden standard being hewn down it seemed as if the sun dropped to the earth at the behest of the celestials. And thereat Khara, understanding the import of things, fired with wrath, pierced Rāma's breast with five arrows, like one striking an elephant with a goad. And Rāma on being pierced with a good many shafts discharged from Khara's bow, and having his body bathed in blood, was highly wroth. Thereupon that foremost of bowmen, and wielder of a mighty bow, taking six shafts, let them go, after aiming at them. And with one shaft he pierced Khara's head, with two his arms; and with three arrows headed like half-moon, Rāma wounded Khara in the chest. Then that highly energetic one, influenced by anger, assailed the Rākshāsa with thirteen *nārāchas* whetted on stone and with one that exceedingly powerful one, cut the yoke of the car, with four the four steeds, with the sixth the head of Khara's charioteer, with three the stout *trivenu* of the car, with two the wheel, and with the twelfth, severing as if in sport Khara's bow with his hand,* with the thirteenth, resembling the thunder-bolt pierced Khara in the encounter. Then with his bow shattered, deprived of his car, (Khara) having his horses slain as well as his charioteer killed, taking a mace in his hand leaped to the ground, and stood there. And the celestials and Maharshis exceedingly rejoiced assembled in the welkin in a body, and with joined hands extolled that feat of that mighty car-warrior Rāma.

* Another text reads : *with the arrow set.*

SECTION XXIX.

AND to Khara deprived of his car standing with a mace in his hand, that exceedingly energetic one, Rāma, preluding his speech with mildness, spake, "Backed by this mighty host abounding in elephants and horses and cars, thou hast done an exceedingly wicked deed, execrated by all the worlds. Even if one happen to be the lord of the three worlds, one given to troubling creatures, and who is cruel and engaged in wicked acts, can not exist. All persons destroy, like a snake that hath intruded itself, him that doth cruel deeds, hostile to the interests of every one. People delightedly behold the end of him that doing an action either from covetousness or desire, doth not like a Brāhmaṇa swallowing a Karakā, see the consequence thereof. What, O Rākshasa, dost thou gain by slaughtering exceedingly pious ascetics engaged in righteous acts, living in the forest of Dandaka? Like unto trees whose roots have been reduced, cruel persons, execrated of men, who perpetrate iniquitous acts, do not exist long. And as a tree puts forth blossoms in season, the doer of sinful deeds, at the hour (of repentance) inevitably reaps their fruit in the shape of dreadful anguish (of the spirit). And, O ranger of night, as the effect of having taken rice mixed with poison, appears without delay, even so also people readily reap the fruit of their own acts. O ranger of the night, it is to take the lives of the perpetrators of dreadful sins, who wish ill unto men, that I the king have come. To-day the gold-decked arrows discharged by me, piercing (thy body), shall enter into the earth, cleaving it, like serpents falling into an ant-hill. Slain in battle, thou shalt in company with thy army, follow those people practising piety, whom thou hast devoured in the Dandaka forest. To-day let those great saints, who had formerly been slain by thee, stationed in the sky, behold thee slain (in turn) with my

arrows, and inhabiting hell. Do thou strike as thou likest. And thou that art of an odious race, do thou put forth thy energy. To-day I will bring down thy head, even as a palm falls to the ground." Thus addressed by Rāma, Khara enraged and beyond himself with passion, with eyes reddened, replied, "O son of Daṣaratha, why having slain inferior Rākshasas in battle, dost thou praise thyself without reason? Those foremost of men that are puissant and powerful, do not, inflated with their energy, mouth (their own consequence). It is the mean-minded Kshatriyas of impure hearts that magnify themselves among men, even as thou O Rāma, dost. What hero, when the hour of his death hath approached, publishes in the field his own lofty lineage and sings his own hymn. As brass wearing the semblance of gold, displays its own defect on being heated,* with a fire lit with Kuṣa,† so thou hast betrayed thy own lightness by this speech of thine. Thou dost not see me staying here mace in hand, like a moveless mountain dyed in metals, bearing mobile and immobile things. I can, mace in hand, deprive thee and the three worlds to boot clean of your lives, like the very Destroyer with the noose in his hand. But I will not parley much with thee as much as I could wish: the sun is going to set, and our fight shall be interrupted. Fourteen thousand Rākshasas have been slaughtered by thee. I will for their deaths wipe their tears to-day." Saying this, Khara, highly enraged, hurled his mace‡ provided with golden rings at Rāma, like unto the blazing thunder-bolt. Thereat, reducing to ashes trees and shrubs, that mighty flaming mace, discharged by Khara's arm, fell before Rāma. And Rāma severed in many fragments that mighty mace, resembling the noose of Death,* as ascending the welkin, it was coming down. Thereupon, like a she-serpent

* *i. e. becomes dusky*, as Rāmanuya intelligently remarks.—T.

† Another reading is, *lit with husks*.

‡ Another reading is, *plated 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 Rakshasa, in thy Janasthāna, with its (Rākshasas slain by my shafts, ascetics shall fearlessly go about in the wood. To-day 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 art 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, discern what is proper and what improper." Saying this unto Rāma, that ranger of the night (Khara), pursing his brows, espied a mighty *sāla* 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 fountain 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 thereat 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 kettle-drums 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 *Swetarayga 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.

Vaideli embraced him. And seeing the multitudes of Rākshasas slain, Janaka's daughter, beholding the undeteriorating Rāma, ministered unto him with supreme joy. And with a delightful countenance again embracing that destroyer of foes, who had been honored by the delighted Maharshis, Janaka's daughter became exceedingly happy.

SECTION XXXI.

THEN Akampana bestiring himself, speedily issuing out of Janasthāna, spake unto Rāvana, "O king, a great many Rākshasas living in Janasthāna, have been slain, and Khara also hath been slain in battle. I alone have with much difficulty managed to come here." Thus addressed, the ten-necked one, flaming up in energy, with his eyes reddened in wrath, said this unto Akampana, "Who, having his days numbered, hath ravaged the dreadful Janasthāna? Who shall no more wend the way of all beings? Doing me a bad turn, Maghavān himself, or Vaiçravana, or Yama, or Vishnu, cannot attain happiness. I am the destroyer of the Destroyer himself; and I burn even very Fire. And I can bring Death itself to mortality. I can by my impetus resist the force of the wind. And when enraged, I can by my energy consume the Sun and Fire." Thereat, Akampana, with joined hands, from fear replied to the ten-necked Rāvana, in faltering words, beseeching courage. Thereat that foremost of Rākshasas, the ten-necked one, granted him courage. Then inspired with confidence, Akampana without fear spoke, "There is a son of Daçaratha, youthful, resembling a lion,* named Rāma, of broad shoulders, and possessed of excellent beauty of long and mighty-arms. (He) is sable-hued, of high fame, and

* Another reading is *Viranga* : *rupopeta* : *possessed of handsome person.*—T.

of matchless prowess and vigor. It is he that in Janasthāna 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 Janasthāna, 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, Lākshmana has a countenance resembling the full-moon. He hath met with him (Rāma) as the wind meeteth with a flame. He is endued with grace, and is the foremost of monarchs. It is he who hath ravaged Janasthāna. 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 Janasthāna been exterminated by him." Hearing Akampana's words, Rāvana said, "I will go to Janasthāna for slaying Rāma with Lākshmana." 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 Mārīcha entertained the king with meats and drinks passing human. And having entertained him personally with a seat and water (to wash the feet), Mārīcha 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 Mārīcha, the highly energetic Rāvana, versed in speech, said, "My child, the guards (of Janasthāna) have been slain by Rāma of untiring energy ; and all Janasthāna, 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, Mārīcha 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 skilful 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 abyssless 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 Mārīcha, 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 dreadful deeds, together with Dushana, and Khara, and Triçira, slain in battle by Rāma single-handed, that one resembling clouds, Surpanakhā, again fell to send up mighty sounds. And witnessing Rāma's deeds, incapable of being performed by others, she, extremely agitated, went to Lankā, ruled by Rāvana. And she saw the effulgent Rāvana in front of his palace, surrounded by his counsellors, like Vāsava surrounded by the Maruts ; seated on a supreme golden seat resembling the sun, and like unto a flaming fire on a golden dais kept alive by sacrificial offerings ; unconquerable by high-souled saints, celestials, Gandharbas and all creatures ; terrible like the Destroyer with his mouth wide open ; his persons containing scars* of wounds inflicted by the thunder-bolt and the lightnings, in the war between the gods and Asuras ; his breast bearing marks of attacks made by Airāvata with the ends of his tusks ;—having twenty hands, and ten heads,—wearing elegant attire ; broad-breasted ; heroic ; marked with royal signs ; (in hue) resembling cool lapises ; embellished in ornaments of burnished gold ; having goodly hands, white teeth, and a huge face resembling a hill ;—even him who in the war of the gods had been assailed an hundred ways with the descent of Vishnu's discus ; whose body had been cut with all the weapons of the celestials ; (him) who furiously disturbs the deep incapable of being disturbed ; uproots mountain summits, and tramples over gods,—the destroyer of righteousness, and the violater of other's wives ;—the employer of all celestial arms, and the disturber of sacrifices ;—who going to the city of Bhagabati,

* This reminds one of Milton : of Beelzebub, 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 Kailāṣa, and defeating him having for his vehicle a human being, had carried off the car Pushpaka coursing everywhere at will ; who endued 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 Dānavas 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 villainous 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 conquerors, 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 kinsmen is destroyed, yet thou takest it not to heart. Fourteen thousands of Rākshasas of dreadful deeds, with Kharā and Ushana, 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

others, dost not understand that a great danger is overhanging (thee). People do not in times of peril assist a sovereign that is wrathful, stingy, intoxicated, haughty and deceitful. Even his own kindred slay a sovereign that sets immense store by his own self, is of light worth, regards himself highly, and irascible. They do not serve him ; nor do they fear when he intimidates them. Such an one is speedily dethroned ; and reduced to poverty and becomes like a straw. Even dry wood may serve a purpose ; or stone, or dust ; but no purpose is capable of being served by a sovereign that hath been cast off his place. Like a cloth that hath been worn, like a garland that hath been trodden, a king that hath been dethroned, although able, is of no consequence. But a king that keeps his wits about him, understands everything, is of controlled senses, and grateful, and of virtuous character, endureth for ever. That king is honored by men, that sleeping with his eyes, is awake as respects his eye of duty, and (the effects of) whose anger and favor, are seen (by all). But, thou Rāvana, who hast not by means of spies, acquainted thyself with the slaughter of Rākshasas, art of evil understanding and bereft of all these virtues. Given to disgracing others, ignorant of the proper distribution of time and place,* and never taking care to distinguish merits and defects, thou, thy kingdom being in danger, wilt speedily meet with disaster." On his vices having been thus celebrated by her (Surpanakhā), that lord of the rangers of night, Rāvana, musing a while, was long plunged in thought.

* The commentator, is silent here. The meaning evidently is, *thou dost not discern the where and when of things.*—T.

SECTION XXXIV.

SEEING Surpanakhā 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 *nārāchas*, 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 endued 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 Gāntharbi, 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, ps, 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 councillors, 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 Rākshasas 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 *sāla* and palmyra, and *tamāla*, 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 Vālahilyas, 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 of birds, the powerful Suparna by his weight suddenly broke

* *Niryyāsuvasamutanam*, gen. (sandal), which forms the principal ingredient in perfumes, containing odorous gums.—T.

† Another reading is : *heaps of conch*.—T.

‡ Some texts read *sai'am*—hills.—T.

a branch containing full many leaves. And it came to pass that Vaikhānas, Māshas, Vālakīlyas, Marichipas, Ayas, and Dhumras,—saints of the highest order—had assembled there. Thereat, moved by commiseration (for the ascetics), the virtuous Garura, taking with promptitude the broken bough measuring an hundred Yoyanas as well as the elephant and the tortoise, by one leg, at length eating up the animals, and by means of the bough, exterminating the country of 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, Rāvana saw an asylum lying in the forest in a charming and sacred recess. And there he saw a Rākshasa, named Mārīcha, clad in a dark deer-skin, bearing a head of matted locks, subsisting on restricted fare. And approaching Rāvana duly, the Rākshasa, Mārīcha, received the king with every hospitality passing human. And having entertained him personally with meats and drinks, Mārīcha 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 Mārīcha, 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, Surpanakhā ; as also that Rākshasa subsisting on (human) flesh, the long armed Triçira, 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, covetous, 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, Sitā, 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 potentillusive 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 Mārīcha became blank and he was seized with apprehension. And licking up his dried lips, with winkless eyes, (Mārīcha) as if dead, and exceedingly distressed, eyed Rāvana, steadily. And alarmed because of Rāvana, with his mind depressed, Mārīcha 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 Mārīcha, skilled in speech, answered the Rākshasa chief, saying, “O king, the speaker of soft words is common, but the speaker and the listener 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 Lānka 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 Kshatriya 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 Rāvana, 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 *Jyēṣṭha*, let Rāma protect me O king, Truly am I afraid of this Mārīcha." 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 Viswāmitra 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 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 *yoyanas*. 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 consciousness. 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 affliction of the mirthful and sportive Rākshasas ever witnessing social festivities. And in vain shalt thou for Sitā compass the destruction of the city of Lankā, 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 thou dost wish to live happily with thy wives and friends. I am thy friend and ask thee again and again to desist (from thy evil intention); if thou dost encroach upon Sitā surely thou shalt 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, pointed 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 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 pointed horns, darted towards him with a view to kill him, thinking through my ignorance the effulgent Rāma as none other than 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 frightened 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 adopted the life of an ascetic and

have been carrying on asceticism here being absorbed in *Yoga*.

From that very day I see Rāma wearing bark and deer-skin even in the very trees before me like unto Death with the noose in his hands. Terrified as I am I always see thousands of Rāma around me. Meseems the entire forest is inhabited by Rāma only. O king of Rākshasas, I see Rāma even in the quarter where there is no Rāma. Seeing him in my dreams even I look around like one awoken. O Rāvana what more shall I speak unto thee, I am so much afraid of Rāma that such words as *Ratna* (jewel), *Ratha* (chariot) which begin with the letter *Ra* impart consternation unto me. I am fully apprised of the progress of that descendant of Raghu; it doth not behove thee to enter into conflict with him; he can destroy Vali and Namuchi. O Rāvana, whether thou dost fight with Rāma or not, do not mention him unto me if thou dost wish to see me. Many persons pious and devoted to asceticism on this earth have met with destruction for another's misdeeds. And I shall meet with similar fate for thy sins. O ranger of the night do whatever thou likest, I shall not follow thee. Truly is that highly intelligent and effulgent Rāma of mighty prowess like Death himself unto the rangers of night. Though the wicked Khara of Janasthāna hath been slain by him on Surpanakhā's account, yet how is he to blame for it? Do thou truly speak. Thou art my friend; it is for this and for thy welfare that I speak this truth unto thee. If thou dost not follow my words, thyself with all thy kinsmen, shall be slain in battle by Rāma.

SECTION IXL.

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 Mārīcha skilled in speech, foreboding good unto him. Moreover he addressed him with the following harsh words. "O Mārīcha, what thou hast spoken unto me, shall bear no fruit like unto seeds sown into a desert-land. I shall not be frightened thereby 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 Mārīcha; 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 thee, O Rākshasa, about the propriety (of my conduct) or about my welfare. I did only ask thee for thy help. Listen what thou shalt have to do at my request in my aid ; assuming the shape of a deer having golden skin painted with silvery drops do thou proceed to the asylum of Rāma, and ranging at large before Vaidehi do thou after captivating her take thy wished-for way. Vaidehi, being struck with wonder seeing thee a golden deer capable of illusions, shall request Rāma to get thee soon for her. Kākuthstha issuing out of the asylum, thou shalt, at a great distance utter such cries as "O Sitā, O Lākshmana" imitating his (Rāma's) voice. Hearing those cries Lākshmana also, at the behest of Sitā, shall proceed to Rāma. When both Rāma and Lākshmana shall go elsewhere in this way, I shall to my felicity carry away Vaidehi like unto the thousand-eyed deity carrying away Sachi. O Rākshasa, do thou go wherever thou likest after doing this. I shall confer on thee, O Mārīcha, half of my kingdom. O thou of auspicious look, do thou proceed towards the forest of Dandaka to compass this end of mine ; I shall follow thee in my chariot. Acquiring Sitā without any conflict, after imposing upon Rāma I shall return to Lankā successful along with thee. I shall kill thee, O Mārīcha, if thou dost not obey my behest. I shall compell thee to do this. No body can attain to prosperity and happiness, acting against his sovereign's will. Truly thou shalt risk thy life if thou approachest Rāma, but thou shalt meet with sure destruction if thou dost act against my will. Consider about it, and do what thou thinkest proper.

SECTION XLI.

BEING thus commanded by Rāvana like a king to act against his will Mārīcha 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 in order 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, desire 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 exterminate thee in no time—and blessed I shall be being killed by an enemy in the conflict. Surely thou dost 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 thou dost 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, Mārīcha 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 Mārīcha'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 Mārīcha. 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 Mārīcha beheld Rāma's asylum. Taking him (Mārīcha) by the hand Rāvana 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 Mārīcha 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 sapphire, its sides were like unto Madhuka flowers, its colour was like that of a filament of a lotus, its hoops were like unto *Baidurjas* (a gem of a dark colour); of lean thighs; of firm joints; its tail having the diversified colour 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 *Karnikā*, 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 threshold 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, in order to hide his real self. In the meantime Vaidehī, of auspicious looks whose eyes inebriate like wine, being engaged in plucking flowers, was going sometimes to the *Karnikā* 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 soon, 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 Mārīch. This vicious Mārīcha, 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*, *Bānara*, 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 resplendence, 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 resplendence 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 Vaideli's desire. On account of its exquisite beauty it shall lose its life to-day. It has its equal no where on the earth—neither in the celestial garden nor in the Chaitraratha 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

the 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 *Kādali*, *Priaki*, *Prabeni* nor of *Abiki*. Truly handsome is 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 *Mārīcha* made away with many eminent ascetics, while travelling 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 *Bātāpī*† entering into the womb of twice-born ones used to come out reaving them like unto

* This refers to *Mrigashirā*, the fifth lunar constellation which resembles a deer.—T.

† The name of an *Asur* devoured by Agastya.—T.

the embryo of a mule. Once on a time this Bātāpi approached the eminent saint Agastya and was devoured by him. After the *Srādha* ceremony had been over, finding that Bātāpi desirous of assuming the shape of a Rākshasa the great saint Agastya said smiling "Being blinded with thy prowess O Bātāpi, thou hast destroyed many eminent twice-born ones on this earth and for this that I do digest thee. Truly that Rākshasa, O Lakshmana, who wisheth to surpass one like me who hath controlled his senses and is ever engaged in pious offices shall meet with his end like unto this Bātāpi. Therefore this Mārīcha approaching me shall be killed by me like unto Bātāpi devoured by Agastya. Do thou therefore vigilantly protect Vaidehi with mail and armours on. It is our prime duty, O descendant of Raghu, to protect Jānaki. I shall either kill this deer or shall get hold of it. Look, O Lakshmana, Vaidehi is extremely anxious to get the skin of this deer, I shall therefore proceed at once, O son of Sumitrā, to catch this deer. The skin of this deer is the best of its kind ; for certain shall it lose its life to-day. As long as I do not kill this deer, O Lakshmana, do thou with Sitā remain with vigilance in this asylum. I shall in no time come back with its skin after killing it with one arrow. Do thou stay here, O Lakshmana, with Jānaki in constant fear and vigilance, along with the mighty Yatayu, intelligent and ever engaged in pious offices.

SECTION XLIV.

HAVING thus directed his brother, the highly energetic son of Raghu equipped himself with his gold-hilted scimitar. And girding himself with his bow bent at three places, which served him as an ornament,—as well as a couple of quivers,

that one of fierce energy sallied out. Seeing that foremost of monarchs approach, that best of beasts from fear disappeared; and then again showed himself. Thereat girt with the bow and sword, (Rāma) rushed where the deer was; and beheld him illumining all before him with his beauty,—and bow in hand (Rāma beheld) him in that vast forest, darting away after gazing at him,—and sometimes seeming to have got beyond arrow range, and at others tempting Rāma (by his vicinity). And sometimes influenced by 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 autumnal lunar disc enveloped by indented clouds, he momentarily showed himself, and anon discovered himself at a distance. And Mārīcha wearing the shape of a deer, showing himself and disappearing from sight, drew Rāghava a long way from the hermitage. Thereat Rāma, cagerly 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 thunder-bolt, deeply pierced the breast of Mārīcha, 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, Mārīcha 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, Mārīcha, renouncing his deer form, resumed his Rākshasas 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 Mārīcha's illusion!" His words have been verified now. Truly have I killed Mārīcha. Mārīcha 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 the 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 ? Truly 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, Dānavas, Gandharbas, Rākshasas, Asuras, or Pannagas, there is none who can defeat thy husband. There is not the least doubt in this. Worshipful madam ! Celestials, Dānavas, Gandharbas, Rākshasas, Piçāchas, 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 him. Do thou therefore renounce grief and console thyself. 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 shouldst 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 Saumitri. 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 Maithili, 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 sons. O Vaidehi, O daughter 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 *Nārācha*. 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 always obey my superior's commands. Fie on thee! Thy destruction is near at hand that thou dost suspect me, being influenced by this womanish nature. I shall go where Kākuthsthā^{*} 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 Jānaka replied weeping and being bathed in tears. "Without Rāma, O Lakshmana, I shall drink virulent poison, enter fire or dive into the Godāveri. 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, Sita, 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 Rākshasas.—T.

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 Janasthāna did not move nor the wind did blow. Seeing him eye Sitā with his blood-red eyes, the fast streaming river Godāvari 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 goddess. No one comes here—the Gandharbas, the celestials or Kinnaras; this is an abode of the Rākshasa; 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, Maithili 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 Brāhmana, Maithili could not pass by him any way, and considering him a twice-born one by various signs invited him as if a Brāhmana saying, "O Brāhmana, 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 Brāhmana ; 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, Kāikeyi 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 installed) 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 only 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 the 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 Brāhmana. 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 the woods along with me. Thus that one (Rāma) of firm resolution and ever engaged in pious offices wearing matted hairs 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 ?" Sītā the wife of Rāma speaking thus, the mighty Lord of Rākshasas—Rāvana replied with these harsh words—"O Sītā I am that Rāvana, the lord of Rākshasas, whom fear the celestials, Asuras and human beings. O thou of blameless 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 Rāghava'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 aquatic 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 (Sītā) 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 Sītā 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, Pisāchas, 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 Lankā, hath been living on that Lord of mountains, Kailāṣa. 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 Maithili, 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 Urvashee kicking Puraravā. 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, Vaidelī 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 Rāvāna, 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 contemptuous-

ly 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 Maithili, '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 Maithili 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 Rākshasi, 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 himself, the deities 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 emitting 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 Godāvāri, 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 Rāvana). 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 Rāvana 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 burried 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 coversant with Purānas, of truthful vows and abide by religion. It doth not behove thee to perpetrate such an iniquitous deed before me. I am Yatāyu, 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 *Sāstras*. 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 Jānaki 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 Daśaratha 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 thus, 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 occurred a mighty conflict between Yatāyu, the lord of vultures, and Rāvana, the lord of Rākshasas, like unto two *Malyavān** 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 persons 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, Yatāyu, 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, Rāvanana, 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 afflicted 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 vultures and the lord of Rākshasas of incomparable prowess. Yatāyu addressing himself to displaying his prowess for the benefit of Rāma, Rāvana 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, Sitā became exceedingly aggrieved and darted towards him like unto a friend. The lord of Lankā beheld Yatāyu, fallen on the ground, resembling sable clouds, having a yellow breast and of exceeding prowess,—like unto an extinguished forest-fire. Then Sitā the daughter of Janaka, having a moon-like countenance began lamenting, clasping with her hands Yatāyu, crushed and fallen on the ground by the vehemence of Rāvana's prowess.

SECTION LII.

BEHOLDING the king of vultures slain by Rāvana, that one possessed of a face fair as the moon, stricken 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 Rāma, although birds and beasts are scampering away before thee on my account, thou understandest not the mighty mishap that has befallen thee. O Rāma, this bird, who, moved by kindness, had come to rescue me, owing to my (ill) luck, lies slain on the ground. O Kākutstha, O Lākshmana, save me!" Thus did that best of females, afflicted with fear, bewail; and those near (her) heard her lamentations. Thereat, that lord of the Rākshasas,

Rāvana, darted towards Vaidehi, 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 coloured 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 inferior 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 Rāvana, 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 *tilaka* 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 proceededst 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 sensual 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 or 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 Rākshasas, 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 endued 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.

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 various 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 lofty 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 Maithili 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 shouldst thou act otherwise? Do thou relish my speech. Do thou bend thy mind towards me. It behoves thee to favour 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 timid 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 Lankā 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 these 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 favour 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

brother, Lakshmana, shall take thy life. If thou hadst wronged me forcibly in his presence, thou wouldst have lain in battle in Janasthāna even as Khara. All the mighty Rākshasas of grim visages, whom thou hast extolled (before me), shall be deprived of their venom before Rāma, as serpents are before Suparna. The shafts decorated with gold shot by the bow-string of Rāghava, shall pierce their bodies, as the waves of the Gangā (beat against) her banks. Although, O Rāvana, thou mayst be incapable of being slain either by the gods or the Asuras, yet having roused the high hostility of Rāghava, thou wilt not be able to liberate thy life. The strong Rāghava will compass the end of what remains of thy life. Like the life of a beast tied to the sacrificial stake, thy own is incapable of being reclaimed. Should Rāma look at thee with eyes aglow with anger, thou, O Rākshasa, wouldst be consumed even as Manmatha was by Rudra. He who is able to bring down the Moon or destroy him, and to drink up the ocean dry, will surely liberate Sitā from here. Thy days are numbered, and auspiciousness hath bidden thee adieu. Thou art shorn of strength, and thy senses have been dulled. And it is owing to thee that Lankā shall be subject to widowhood. That thou by force hast for naught carried me away from the side of my husband—this sinful act can never conduce to thy felicity. That exceedingly effulgent lord of mine along with my husband's younger brother, summoning up their energy, is fearlessly dwelling in the vacant Dandaka. By means of an arrowy shower in conflict, he will take thy prowess and strength, thy hauteur and wickedness out of thy person. When urged by the Destroyer, the destruction of creatures is perceptible, then, coming under the sway of the Destroyer, men become careless in their actions. Having outraged me, thou, O worst of Rākshasas, thy time come; for compassing thy own destruction as well as that of the Rākshasas and those dwelling 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 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 Maithili. Then the grim-visaged king Rāvana, as if riving the earth by his tread, proceeding a pace or two, said, "Do ye take Maithili to the wood of *Asoka*. 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.

The passage included within the brackets are wanting in some texts :—

(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 thysself 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 supernatural 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 beauteous one, be afflicted either with hunger or thirst, O thou of thighs resembling *rambhā* (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 ~~the~~ protector.—And by thy command, O Devendra, will I partake of this *pāyasa* cooked with milk, which hath been offered unto me, and which shall enhance (the prosperity) of our

race." Thereupon taking the *pāyasa* 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 *pāyasa* 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 Kākutsthas. 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, Mārīcha assuming shapes at will and ranging in the shape of a deer, Rāma wended 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 Mārīcha, 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, Mārīcha, 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 Rakshasas, 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 my help in trouble, deprived of my kingdom, dispirited, and running about the Dandakas ? Without whom, O hero, I cannot live for a moment—where is that help of my life, 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 Sita alone in the wood. By this thou hast afforded opportunity to the cruel Rākshasas 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 Lākshmana. Taking to task his yonger 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 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 is it 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 bow 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 ?" Rager 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 ocean 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 *Tāla*, if thou hast any pity on me do thou tell me whether thou hast beheld that fair damsel having breast resembling ripe *Tāla* 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, Mahāsāla, Panaça, Kurava, Pomegranate, Vakula, Pumnaga, Sandal and Ketaka 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 patiently anywhere. Entering a vast forest he searched every nook and corner for Maithili; 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 Daṣaratha looked around. And finding Sitā 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 Kākutstha, 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 perceive 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 Lakshmama, 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 smiling countenance, used to address thee on many a topic. This is Godāvari 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 Āditya, knowest thou the pious and vicious actions of men; bearest thou testimony to the truth and untruth of their actions—do thou tell me, pray, who am stricken 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 Sitā 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 Godāvari and learn if Sitā hath gone there to fetch lotuses." Being thus addressed by Rāma, the quick-paced Lakshmana went to the pleasant stream Godāveri. Recognizing 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 Vaidehī 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 Godāvari. Arriving there cried he "Where is Sitā?" Neither did the world of creatures nor the river Godāvari 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 Vaidehī's mother? Where hath that Vaidehī 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 Vaidehī. I can range this

Mandākini, this Janasthāna and this Prasrabana 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 momentos concerning her." Thereat Kākutstha, 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 addressing 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 Godāvāri if it telleth me not about Sita 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 gitted 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. To-day 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 welfare. 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 *Pisāchas* 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, *Dānavas*, *Piśāchas* 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 *Vaidehī* 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.

RĀMA 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 skirmish 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, Dānavas, Gandharbas, 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 occasion. Thou shalt then uproot the whole world, O lord of men, with thy gold-feathered 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 Kākutstha, 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 everybody 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 misery 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 Ikshwākus, 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 Sītā?" 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 Daśaratha, 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 nearing 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 Maithili 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 Sita 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 *Yatāyu'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 Daśaratha, this King 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—Vasnu and Vāsava.

* A *Brāhmana* 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 obsequial rite.—T.

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 *Janasthāna*. 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 described on their way the asylum of Mātanga. Having seen that dreary forest frequented by various animals and birds and covered with diverse trees and dense groves, the two sons of Daśaratha 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 grim-visaged Rākshasi, having a formidable figure, ever causing fright unto persons of feeble courage, loathsome, 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 filled 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 behold that Rākshasha 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 could and its roar resembled the muttering whereof. 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 *yoyana* 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 Rākshasa. 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 Rākshasa, and renouncing me only, O Rāghava, do thou get thyself off. And offering me as sacrifice, do thou escape at thy ease. Methinks for certain, O Kākutstha, thou shalt soon come by Vaidehi and regain thy ancestral 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 Dānavas, 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 Daśaratha, having truth for his prowess, composed himself by dint of his own understanding.

SECTION LXX.

BEHOLDING both the brothers, Rāma and Lakshman, clasping each other with their arms, the headless demon spake:—“O two best of Kshatriyas, 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 Kshatriyas 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 Kākutstha. "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 Kshatriyas 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 trunk 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 Lakshmana 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 y 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 disevered 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 austerities, 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 thunder-bolt, having hundred edges, hurled

off his hands, my thighs were shattered and my head thrust 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." Where-to I replied 'How shall I live long without any food, being smitten by thee having a thunder-bolt in thy hand, and having my head, thighs and mouth crushed down?' Thereat Indra made my hands* extending over a *yoyana* 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 Janasthāna 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 Rāmanuya'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 in 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, graceful

* By virtue of the pious observances preformed 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) *Ashana*—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.

and puissant, hath been banished by his brother, O hero, for kingdom. Surely he shall be friend 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 its course. Do thou proceed soon, O hero, to Sugriva 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 Sugriva, 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 *Riksharaja*. He hath been roaming the bank of Pampā 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) *Karnikār*,^(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 *Kākutstha*, 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

a—A fruit-tree, the rose apple—*Lat. (Eugenia Jambolana)*.—T.

b—A tree commonly *Piyal*—*Lat. (Buchanania latifolia)*.—T.

c—The bread fruit of *Yaka* 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. (Galedupa arborea, Rox)*.—T.

m—Blue *Asoka*—*Lat. (Gonesia Asoka)*.—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. (Semecarpus anacardium)*.—T.

q—Red Sandal.—T.

r—The coral tree—*Lat. (Erythrina fulgens)*.—T.

of *Chitraratha*.* 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 aquatic 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 *Chitraratha*—*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 Mātanga 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 Kākutstha, 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 Pampā, thou shalt, O Kākutstha, behold the incomparable and secret asylum of Mātanga. Fearing the divine authority of that great ascetic Mātanga, the elephants, though there are many, dare not cross the threshold of his asylum. O Rāghava, this forest is widely known as Mātanga-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 munificent. 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 Mātanga, 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 in the sky. Thereupon Rāma and Lakshmana, preparing to proceed spoke unto that great one stationed in the sky, saying, "Do thou go." Whereunto *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 in 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 Sugrivā, 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 Mātanga'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 *Pratyaksthali*, 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

ecstasy of delight. Methinks, 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—Sītā'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 Mātanga's asylum, the mighty Rāma, lord of men, repaired with Lakṣmana to the lake Pampā. Exercised with grief, he arrived at the bank of that best of lakes, beholding (as he passed along), various 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 *Mātanga 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*, *Punnagas*, *Uddalas* and *Vakulas*. It was a lake girt on all sides with picturesque 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 *Gandharbas*, *Kinnaras*, serpents, *Yakshas* and *Rākshasas*. 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 *Mālati*^(c) and *Kunda*,^(d) *Vandhiras*,^(e) *Nichulas*,^(f) *Asokas*, *Saptaparuas*,^(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 variegated flowers as mentioned before (by *Kavandha*). There dwelleth the famous lord of monkeys, Sugriva, 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.

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. 6.

THE
RAMAYANA.

TRANSLATED INTO ENGLISH PROSE FROM THE ORIGINAL
SANSKRIT OF VALMIKI.

KISHKINDHĀ KĀNDAM.

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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 prevailleth 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 Sītā. 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 *Dātyuahas* 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 *Datyugas* 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 resembling 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*, *Kobidas*, *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 vying 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 perceive 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 perceive 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 terrified 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 skilful 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 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 Daśaratha. "There was a king named Daśaratha. 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 Daśaratha, 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 Sītā 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 sought 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 sought 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, endued 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 *Rājasuyas* 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 Devaṣruti. 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 Samitrā'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 sword, 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 *Sāla* 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 *Sāla*, humbly made Lakshmana sit down. Seeing Rāma seated at his ease in that best of mountains abounding in *Sāla* 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 art 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 confidently 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 brother 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 again; 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 counsellors 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.

"**T**HEN 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. ~~When~~ 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 discomfited 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.—

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 Kailāṣa. 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 Dundhuvī'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 *Sāla*, 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, Sugrivā, 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 Kishkindhā, 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 *Kārandhabas*, 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 conquered 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 Aṅgada. He hath related unto me all about Sugriva, what he heard from his emissaries 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 monkeys, 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 effulgent 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 *Sāla* tree, like unto a mountain clapped by a thunderbolt. Being thus smitten by the tree and overwhelmed with the strike of *Sāla* 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, fare better in the conflict, and that highly powerful son of Sū—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 *Aśoka* growing on a hill and Sakra's banner struck down on the earth.

SECTION XVII.

—:00:—

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 Lakshmaṇa, 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 the 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 Kshatriyas, versed in religious lore, having his doubts removed and marks of piety 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 disgraceful act, how shalt thou relate it unto the pious. Those, who commit treason, destroy Brahmins and kine, who are thieves 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 *Kāla* (Death). O Kākutstha, 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 *Dāityas*, named Hayagriva, stole the *Vedas* at the end of *Kalpa*; in the recovery of them he was slain by *Viṣṇu* 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 administering 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 sovereign 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 *Māndhātā*. 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 becometh 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 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. 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 ascertaining 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 *chailya*,* 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, Tārā, 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 *Kāla*, 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 Āngada, 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 mourning? Why dost thou feel commiseration 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 adding 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 Sugrivā, 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 not 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 gravel. 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; hitherto 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 conferrer 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 Neēla 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 pronounced 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, Vālī'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 (Vālī). 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, repentance, 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 iniquity 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 Kākūthstha." 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 coronets. Even in the land of celestials, O hero, Vali shall turn pale with grief in my separation, like unto thee in the picturesque 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 separation 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 agrieved, 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 perceive 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 with

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 grief. "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 perceive 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 Kakuthsha, 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 Siré'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 *Srābana*, 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 *mantras* 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, Hanumān and Jāmbubān, 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 Kailāṣa 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*, *Sāla*, *Taṃalas*, *Atimuktas*, (g) *Padmaka*, *Saralas*, (h) *Asokas*, *Bāneeras*, (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

(a) As small tree—*Vitex negundo*.—T.

(b) A kind of tree—*Acacia Sirisa*.—T.

(c) A tree—*Pentaptera arjuncus*.—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, (*Calamus 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, wily 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 Sītā 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

Chakrabākas along with their mates are proceeding, being desirous to live in the *Mānasa Saravara*; and in consequence of incessant rains, chariots and other conveyances cannot pass along the wayfares. Somewhere hidden, somewhere 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 *Nārāyana*, the river is flowing speedily towards the ocean, the delighted 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 guttural sound of the frogs and the mutterings of the clouds, resembling the sound of *Aridangas*, 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 *Chakrabākas* 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 *Neeapas* 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, loosening 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 *Mālatī*s 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 *Bhādra* is the time of studying for those Brahmins, who chant *Sāma* Vedas. Having roofed all his houses and stored up his food, Bharata, the king of Koçala hath set upon the performance of *Ashvini* sacrifices. The river *Saraju* is now brimful with water. Seeing me return as if Ayodhyā 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, Rāvana; 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 inaccessible, 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 will 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 not 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, but 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 Dāṣarathēe's commands? Dāṣarathēe 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 *Sārasas*, 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 *Sārasas*, 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—*Chakrabākas*, how shall that one, of expansive eyes resembling lotusts, 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 *Sāranga* 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 Maithalee, 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 flower of *Saptachada* trees, borrowing 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 autumnal 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 *Sárasas*. Having terrified the *Kārandavas* 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 varciagated 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 *Sārasas* 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 *Kāças* 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 *Chakrabākas*, covered with aquatic plants and clothed with *Kāças* 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 *Chakrabākas*. 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*, *Kavidāras*, *Bandhugēbas*, and *Tamālās*. Behold, O Lakshmana, the banks of the rivers filled with swans, *Sārasas*, *Chakrabākas* 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 *Chakrabākas* 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 stricken 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 *Kishkindhā* 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 Sītā? 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 bemoaning, 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 Mandāra. 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, *Sāla*, *Tāla*, 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 Tāra, 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 *Kishkindhā*, 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 arrow 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, approaching 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 Ruma'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 Ruma 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 welcoming 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 perceive 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, Vidhutmalī, 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 Kailāṣa 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-steeds 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, the 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,

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 irresistible 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.

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 com

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 *galangulas* 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 Sītā 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 endued 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 Kailāṣa; on Mandara, the peaks of Pāṇdu 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 Anjāna 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 Mahārūna mountain, drinking the Mairēya 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*, endued 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 Kailāṣa. 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.

kolis, rushed suddenly from Vindhya. And there exists no record of the number of those inhabiting the shores of the ocean of milk, and the dwellers in the Tamāla forests, as well as those subsisting on cocoanuts. And, as if drinking up the sun, the mighty monkey host came from forests and caves and rivers. And it came to pass that those heroic monkeys that had gone away to spur others on, found a mighty tree on Himavat. On that sacred mount in days of yore there took place a pleasing Māheçwara* sacrifice. There the monkeys found grateful fruits and roots sprung from the streams of sacrificial oblations, and resembling ambrosia. He that partakes of those excellent fruits and roots sprung from the 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 odororous 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 Kishkindhā, 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 *parārdhas* 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 *Parārdha*, 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 speakest 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 that 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 retainues 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 Majinda 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 Indraajānu, 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 Kailāṣa, 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 enumeration—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. Sugriva 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 Sugriya, spake unto Rāma—lion among men and destroyer of hostile hosts—saying, "Those foremost monkeys endued 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 dreadfull, 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, cognizant 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 anthropopliagi ; 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 odorous 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 Chêranas, 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 Swâdu sea, lie thirteen *yojanas* (of land), named Jâtarupaçila,† 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 Sâlas, palms, Tamâlas, and flowering Karnikâras,—golden, splendid and resembling the sun. There,‡ spreading a *yोजना* around,

* Sage Auvi.—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 Māharshis, 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 Maithilī. 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

—100—

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 Ulkā mukha 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 Daçārṇa; 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 Godāvari flowing through the countries to the east of the Vindya mountains.”—T.

† Some text read—Rishtikas instead.—T.

‡ The tract, according to Rāmānuja, watered by the Godāvari 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 endued 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 endued 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 Viçvakarmā 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 *Haricyāma* 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 endued 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, Mārīcha, 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 Mārīchas—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 *Punnāgās*,† 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, practising 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 lapis, 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) *Sahasrāra*. 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 Vaiḍehi 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 Pāka, 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 Dānavas 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 Viçwakarmā ; 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 Rāvana along with Vaidehi. There dwells there the righteous and famous Merusāvarni, 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 Prajāpati dwelling by Mahāmera.—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 Himaçaila, 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 formmost 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 Mlechahlas, 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 Himavān.—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 *Yojanas*, 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 Kailāṣa. There (ye will behold) the charming mansion of Kuvera, resembling pale clouds, of burnished gold, built by Viṣwakarmā ; where (lies) the spacious tank overflowing with lotuses and lilies, thronged with swans and Kārandavas, and frequented by troops of Apsarās. There king Vaiṣravaṇa, 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 Kailāṣa 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—~~Walakhilyas~~, Siddhas and Vaikhānasas. Saluting those Siddhas, who have been cleansed of their sins on account of their asceticism, ye

should in humble guise ask them concerning Sitā. There is the Vaikhānasa tank filled with golden lotuses ; and ranged by graceful cranes of the hue of the infant sun. Kuvera's vehicle, 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 Kinnarās, and Siddhas and Nāgas and Vidyādhars, 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 hilarious 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.

SUGRĪVA 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 Gaudharbas, 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 success 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.

† *Amovara*—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.

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 Rāma 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.

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 Dānava is māyāvi. He is confusedly called Dunduvi 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 endued 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 Sītā, 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 intertwined 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 Sitā. 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, Rāvana. 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 Vāli, knowing, "This is Rāvana," administered unto him a slap. Struck by Vāli's son, that Asura, his mouth vomiting 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 Jānaki we have failed to find anywhere,—or that wicked wight, the Rākshasa that hath ravished Sitā. 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 Sitā, 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 endued 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 Mithilā's daughter. And from yonder cave come out swarms of swans and cranes and *kraunchas* and *chakravākas*, 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." Hanumān 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 Sālas and palms, and Tamālas, Punnāgas, Vanjulas, and Dhavas, Champakas, Naga trees, Karnikāras 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 woman 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 Viçvakarmā* 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.

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 Daśaratha, 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, Sītā.’ 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 spied 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 gripping 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 Sayamprabhā 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, Hanumān 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 Hanumān, 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 *nimilitak*—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, Sayamprabhā, 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 appointed 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 Rihkshavila.—T.

† i. e. at the beginning of winter.—T.

Why do you not understand this ? We set out, engaging that our term of search should reach no further than the end of Kārtika;* but that hath expired. Now, what next is to be done ? Having received the orders (of the king), ye, conversant with polity, engaged in the welfare of your master, expert in every work, incomparable in execution, and renowned in every quarter, have come out, commanded by the lord of monkeys. Now, having failed to attain our object, we shall meet with death. There is no doubt whatever about this. Who, having been unsuccessful in doing the mandate of the king of monkeys, enjoyeth ease ? Now all the rangers of the forest should fast for death. Naturally stern, Sugriva, established as our master, shall not forgive us, when we repair there, after having transgressed thus. Sītā not having been found out, Sugriva, for certain, shall commit this sin.† Therefore it is fit that, forsaking our sons, and wives, and wealth, and homes, we this very day sit down to starve ourselves to death. Death at this place is preferable to the unequal punishment (we must meet with at the hands of Sugriva). And, further, I have not been installed heir-apparent by Sugriva : I have been sprinkled by that foremost of kings, Rāma of untiring energy. Entertaining enmity against me of old, the king, seeing this lapse, must be firmly determined to take my life by means of a severe sentence. What is the use of suffering my friends to look on my disaster at the last moment of my existence ? Therefore even on this sacred shore of the sea shall I sit down to starve myself." Hearing the tender prince speak thus, all those principal monkeys pathetically observed,— "Sugriva is harsh by nature, and Rāghava loveth his wife dearly. The time appointed having passed by, seeing us (come) without attaining success in the task, and seeing us arrive without obtaining a sight of Vaideli, (Sugriva) shall certainly slay us from the desire of doing what is agreeable to

* October.

† i. e. slay us.—T.

Rāghava. Those who have transgressed, cannot come to the side of their master. Having come hither as the principal servants of Sugriva, we shall either see Sitā or obtain information concerning her, or else, O hero, we shall repair to the mansion of Yama." Hearing the speeches of the monkeys afflicted with fear, Tāra said,—“No use of indulging in grief. If ye relish it, let us all entering the cave, dwell there. This place abounding in flowers and waters, meats and drinks,—which hath been brought forth by the power of illusion, is incapable of being approached. Here we have no fear from Purandara, or Rāghava, or the king of monkeys.” Hearing the welcome words of Angada, the monkeys, being convinced, said,—“Do thou this very day so order that we may not be slain.”

SECTION LIV.

WHEN Tāra, bright as the moon, had spoken thus, Hanumān felt as if Angada had already deprived (Sugriva) of his kingdom.* Hanumān deemed Vālī's son as endowed with intelligence consisting of eight elements; with power of four kinds; and the four and ten virtues; as ever fraught with energy, strength and prowess; as growing in grace like the moon during the lighted fortnight; as resembling Vrihaspati in intelligence; and in prowess, his own sire; and as ever listening to Tāra's counsels, as Purandara listens to the counsels of Sukra. And Hanumān versed in all branches of learning, finding Angada backward in the affair

* The sense is very obscure. One meaning is: *Hanumān thought that Angada acquiescing in what Tāra had said, must remain there, and ultimately endeavour to wrest the kingdom from Sugriva.* Another meaning is: *Hanumān conceived that remaining there in peace, Angada would consider his position as enviable as if he had extorted the kingdom from Sugriva.*—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 Tārā); 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 Tārā.—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 *dama*, herein—i. e. merely slew Maya, the architect of the mansion," This is ingenuity. I give the plain sense.—T.

|| *Vajrāṇi*—*Vajra* is the thunder-bolt in the hand of Indra, and *Aṇi*—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.

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 Sītā 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 permission; 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 prior 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 Sampāti, the beautiful brother of Jatāyu, 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 Hanumān, “Behold! through Sitā’s simplicity† this one—the very sou of the Sun, Yama—hath come to this place, to exterminate the monkeys. Rāma’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, Jatāyu, did here. In this way, all creatures, even the brute species, compass the welfare of Rāma, 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 *Gridhrāpadesana—through the vulture’s cunning*. This the commentator considers as preferable.—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 origin 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 Daśaratha, 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

* *Karmanā (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, Jatāyu 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 Jatāyu's brother, Sampāti, the eminently wise prince Angada answered,—“If thou art indeed the brother of Jatāyu, having heard what I have related, tell (us) if thou knowest touching the abode of that Rākshasa. Tell us if thou knowest anent that short-sighted worst of Rākshasas, Rāvana, whether staying far or near.” Thereat, rejoicing the monkeys, the exceedingly energetic elder brother of Jatāyu spoke words worthy of him,—“Ye monkeys, my pinions have been burnt; and I am a vulture shorn of strength. Therefore I will help Rāma 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 Rāma'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 Rāvana,—the lady (all the while) crying, ‘O Rāma!’ ‘O Rāma!’ ‘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 Rākshasa, looked like the lightning in the welkin (beside clouds). From your relation of Rāma, I conclude that she must be Sitā. Now listen to me as I tell you about the abode of that Rākshasa. 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 hundred *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 Vinatā.—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 Supārçiva, coming to me, at the proper hour maintained me with food.

* *Lit.* Dasaratha’s son. The term is applied in especial to Rāma.—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 Sitā 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 Rāvana, the king of the Rākshasas,* said they unto me. And I (stood), beholding the wife of Rāma, son unto Daśaratha,—throwing off her ornaments and silken apparel, overwhelmed by might of sorrow, with hair dishevelled crying out the names of Rāma and Lakshmanā. This O father, is the reason of my passing the

† The commentator supplies the elipsis thus,—“*Coming within thy ken by luck, Sitā 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 Sampāti 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 Jatāyu, 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 Kailāṣa. 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 swords. And we saw the earth covered with crags and masses of rocks, and intersected by streams resembling threads. And Himavān, 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 Jatāyu 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 aerial 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.

† Rāmanuya comments : “the confusion seized them as the sun was midway. They lost all sense of direction. The faint succeeded.—T.

Rāvana, the lord of Rākshasas, incapable of being slain by either the gods or the Dānavas, shall carry off his Rāma's spouse in Janasthāna. And albeit tempted by viands and objects of enjoyment and desire, the famous and highly virtuous one, plunged in grief, shall not partake of those things. And knowing that Videha's daughter (hath been fasting for many a day), Vāsava shall offer Vaidehi *pāyaṣa* 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 Rāma. Whether my husband as well as his younger brother live, or they have attained godhead, let this food serve for them.' Rāma's envoys, having been despatched thither,† shall come hither. Thou shouldst relate unto them all the facts connected with the queen of Rāma. 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 Brāhmanas, of the spiritual preceptors, of the ascetics, and of Vāsava. I also am desirous of beholding the brothers, Rāma 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 Sitā with food. "If Sitā remained fasting, Rāvana would forego his attachment for Vaidehi, on seeing her altered appearance; and thus his destruction could not take place. Further, if he saw Sitā retaining her former loveliness, he could conclude that Sitā, as also Rāma, were superhuman character, and that as such they could not be agents for his destruction according to the prophecy "Rāvana shall be slain by a human being." This inducing him to persist in his bellifose attitude towards Rāma, would bring down ruin upon his head."—T.

† For going to Lankā.—T.

SECTION LXIII.

—:00:—

“**H**AVING 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.

‡ Rāma 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 XIV.

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 Ravana 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 possessing 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.

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 Vaidēhi. 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 this 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 ives 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,

* Vāsava, Indra, carries celestial ambrosia, and Brahmā, that which is the alimēt 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 swords ; 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 endued 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 rattered 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 beves of Vidyādhara ; 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.*