

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

वैराग्यप्रकरणम् प्रथमम्

VAIRAAGYA PRAKARANAM

FIRST SECTION
'DISPASSION'

CHAPTER THREE
[DEPRESSION-STATE OF RAMA]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

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RAMA'S STORY OF REALIZATION BEGINS

CHAPTER THREE

DEPRESSION-STATE OF RAMA

भरद्वाजोवाच

Bharadvaja spoke to Vaalmiki

जीवन्मुक्तस्थितिं ब्रह्मन्कृत्वा राघवमादितः क्रमात्कथय मे नित्यं भविष्यामि सुखी यथा। (03.01)

Brahman! Placing Raaghava (Rama born in Raghu dynasty) as the foremost topic, instruct me his 'practice of attaining JeevanMukti state', so that I will also become blissful in that state.

वाल्मीकिरुवाच

Vaalmiki spoke to Bharadvaja

WHY SHOULD ONE STUDY THIS SCRIPTURE?

भ्रमस्य जागतस्यास्य जातस्याकाशवर्णवदपुनःस्मरणं साधो मन्ये विस्मरणं वरम्। (03.02)

Hey Saadhu (person of excellent virtues)! I am of the opinion that the 'complete forgetting' so as not to remember it again, is the best remedy for the 'delusion of this world', which appears like the hue of the sky.

[The blueness of the sky is not real, but is just a play of sunlight and dust as in contact with the human eye.

The sky is colourless actually. However, there is no getting rid of the blue colour by wishing it away.

'World-perception' is also something akin to the blueness of the sky; and you cannot wish it away.

The best way to get rid of the blue colour is to not remember it at all as something real; and thus ignore it completely as non-existent. The perceived world also has to be realized as a non-existent phenomenon, and forgotten completely, though seen as existing.]

THE ONLY PATH IS VICHARA

(How can this 'Vismaranam state', the 'complete forgetting of the perceived', be made possible?)

दृश्यस्यात्यन्ताभावबोधं विना तन्नानुभूयते कदाचित्केनचिन्नाम स्वबोधोऽन्विष्यतामतः। (03.03)

Unless there is the true understanding of the absence of 'the perceived' (Drshyam), the truth cannot be experienced at anytime in anyway; therefore seek to know one's own essence.

(Such a knowledge-vision can be achieved only through the rational analysis of the world that gets seen as real at all times. Analyze and find out 'who is the so-called seer, who sees the seen', 'why the seen is there as real', 'what is concealed behind the continuously changing patterns of sense-perceptions', and so on.)

स चेह संभवत्येव तदर्थमिदमाततं शास्त्रमाकर्णयसि चेतत्वमाप्स्यसि नान्यथा। (03.04)

Such a (Vismaranam) state, is indeed possible! With such a purpose in mind, if you listen with absorption to the exposition of this Scripture, then surely you will attain it; and not otherwise.

जगद्भ्रमोऽयं दृश्योऽपि नास्त्येवमित्यनुभूयते वर्णो व्योम्नेवाखेदाद्विचारेणामुनाऽनघ। (03.05)

Hey Anagha (taintless one)! Though this world-delusion gets seen, it will be experienced as non-existing like the colour of the sky, through the process of reasoning that is given in this Scripture.

DO NOT WALLOW IN DEBATES AND ARGUMENTS

दृश्यं नास्तीति बोधेन मनसो दृश्यमार्जनं संपन्नं चेदुत्पन्ना परा निर्वाणनिर्वृतिः। (03.06)

If the 'cleansing of the perception' occurs by the enlightenment that the 'Seen (Drshyam) does not exist', then there arises the Supreme bliss of 'Nirvaana'.

अन्यथा शास्त्रगतेषु लुठतां भवतामिह भवत्यकृत्रिमाज्ञानां कल्पैरपि न निर्वृतिः। (03.07)

Otherwise, for people like you who are ignorant of the 'Supreme Reality', and wallow in the pits called (countless) Scriptures (without discrimination, for the sole purpose of scholarliness), 'final emancipation' (Nivriti) will not be possible even in many 'Kalpas' (Creation-spans of Brahmaa).

[Any Scripture which explains the Creation, or the existence of this world, is based on the belief of its existence.

Even if you spend your entire life-time in studying only these Scriptures, and not practise the realization of the unreal nature of the world, then there is no getting rid of the perceived world, even after thousands and thousands of Kalpas.

Wallowing in the pits of theories and arguments never leads to the Moksha that is sought for.]

WHAT IS MOKSHA, AND HOW IT GETS ATTAINED?

अशेषेण परित्यागो वासनानां य उत्तमः मोक्ष इत्युच्छते ब्रह्मन्सैव विमलक्रमः। (03.08)

Hey Brahman! The 'Complete renunciation of Vaasanaas' alone is the 'excellent state of Moksha'; so it is stated by the wise. That alone is the flawless means, hey Brahman!

['Vaasanaas' are the dormant 'wants and needs and urges' connected to the worldly-life, and reside deep within the mind. They rise as concrete desires in course of time, and force a man towards their fulfilment.

A 'man of the world' exists only as an array of 'Vaasanaa-fulfilment experiences', and has no free will.]

क्षीणायां वासनायां तु चेतो गलति सत्वरं क्षीणायां शीतसंतत्यां ब्रह्मन्हिमकणो यथा। (03.09)

If the Vaasanaas diminish away, then the mind dissolves off soon, like the snow-flake dissolving off when the coldness of the atmosphere ceases to be.

अयं वासनया देहो धियते भूतपञ्जरः तनुनान्तर्निविष्टेन मुक्तौघस्तन्तुना यथा। (03.10)

The 'cage of elements' namely the body, is held together by the Vaasanaa, like the pearls are held together by the thread piercing through them.

[A man's life as a body-entity is just made of the succession of desire-fulfilment states.]

TWO TYPES OF VAASANAAS

वासना द्विविधा प्रोक्ता शुद्धा च मलिना तथा मलिना जन्मनो हेतुः शुद्धा जन्मविनाशिनी। (03.11)

'Vaasanaa' is said to be of two kinds, pure and impure. The 'impure Vaasanaa' is the cause of the birth; the 'pure Vaasanaa' destroys the birth.

अज्ञानसुधनाकारा घनाहम्कारशालिनी पुनर्जन्मकरी प्रोक्ता मलिना वासना बुधैः। (03.12)

The wise speak of the 'impure Vaasanaa' as endowed with a form that is thick-set with ignorance, and as possessing of dense Ahamkaara, and thus leading to rebirth.

पुनर्जन्माङ्कुरं त्यक्त्वा स्थिता संभ्रष्टबीजवत्देहार्थं धियते ज्ञातज्ञेया शुद्धेति चोच्यते। (03.13)

That alone is called a 'pure Vaasanaa' which is the knowledge of 'That which is to be known', which is maintained only for the sake of the body, and remains like a crushed seed having lost the sprout of rebirth.

WHO ARE THE JEEVAN-MUKTAS?

[The only Vaasanaa to be maintained by a 'seeker who is after Moksha', is the 'thirst for the knowledge of the oneness of the Supreme Self with one's own Self' (Yoga). After realizing the truth of one's true essence, one just waits for the body to finish off its course of existence. This left-over Vaasanaa with the slight shadow-like existence of the individuality, is harmless, and is akin to the rope-shape retained by a burnt rope. The duality is seen, but not felt as real.]

अपुनर्जन्मकरणी जीवन्मुक्तेषु देहिषु वासना विद्यते शुद्धा देहे चक्र इव भ्रमः। (03.14)

The trace of Vaasanaa remains in the bodies of JeevanMuktas (just for namesake) like the (illusory) wheel that is seen in the rotation of a torch, and does not cause the succession of births (for them).

ये शुद्धवासना भूयो न जन्मानर्थभाजनं ज्ञातज्ञेयास्त उच्यन्ते जीवन्मुक्ता महाधियः। (03.15)

Those with the pure Vaasanaas, do not become the receptacle of the calamity called birth. Those men of great intellect, the 'Knowers of that which is to be known,' are spoken of as the 'JeevanMuktas'.

जीवन्मुक्तपदं प्राप्तो यथा रामो महामतिः तत्तेऽहं शृणु वक्ष्यामि जरामरणशान्तये। (03.16)

For the annihilation of old age and death, listen to this auspicious account of how 'Rama of excellent intelligence', attained the 'state of JeevanMukti'.

भरद्वाज महाबुद्धे रामक्रममिमं शुभं शृणु वक्ष्यामि तेनैव सर्वं ज्ञास्यसि सर्वदा। (03.17)

Hey Bharadvaaja of excellent wisdom! By understanding this, you will know whatever is to be known, once and for all.

RAMA GOES ON A SACRED TOUR

विद्यागृहाद्विनिष्क्रम्य रामो राजीवलोचनः दिवसाननयद्रेहे लीलाभिरकुतोभयः। (03.18)

Rama the lotus-eyed, returning home from the place of education, spent the days carefree, being engaged in various sports.

अथ गच्छति काले तु, पालयत्यवनिं नृपे, प्रजासु वीतशोकासु स्थितासु विगतज्वरं,

तीर्थपुण्याश्रमश्रेणीर्द्रष्टुं उत्कण्ठितं मनः रामस्य अभूद्भूतं तत्र कदाचिदुणशालिनः।

As time went by, even as the people stayed freed of all worries without any problem under the rule of King Dasharatha, an intense longing to see a number of sacred places and hermitages arose in the mind of Rama, the abode of virtues.

राघवश्चिन्तयित्वैवमुपेत्य चरणौ पितुः, हंसः पद्माविव नवौ जग्राह नखकेसरौ। (03.21)

Raaghava, having decided to fulfil his desire approached his father; held on to his 'feet-which had pollen in the form of nails' like a 'swan holding on to the just-bloomed lotuses'.

रामोवाच

Rama spoke to his father

तीर्थानि देवसद्मानि वनान्यायतनानि च द्रष्टुमुत्कण्ठितं तात ममेदं नाथ मानसम्। (03.22)

Hey Lord (Naatha)! Hey dear father! My mind is beset with a longing to visit the sacred places, temples, forests, and sacred altars.

तदेतामर्थितां पूर्वा सफलं कर्तुमर्हसि। न सोऽस्ति भुवने नाथ त्वया योऽर्थो न मानितः। (03.23)

This deep request of mine, you must make it fruitful hey Lord!

There is no beggar in this world, who has not been granted his wishes by you.'

वाल्मीकिरुवाच

Vaalmiki spoke to Bharadvaaja

इति संप्रार्थितो राजा वसिष्ठेन समं तदा विचार्यामुञ्चदेवैनं रामं प्रथममर्थिनम्। (03.24)

Thus requested by Rama, the king then having discussed the same with Sage Vasishtha, and sent away Rama his firstborn, who requested like this (by consenting to his request).

DESCRIPTION OF RAMA'S VISIT TO THE HOLY PLACES

शुभे नक्षत्रदिवसे, भ्रातृभ्यां सह राघवः, मङ्गलालंकृतवपुकृतस्वस्त्ययनो,

द्विजैर्वसिष्ठप्रहितैर्विप्रैर्शास्त्रज्ञैश्च समन्वितः, स्निग्धैर्कतिपयैरेव राजपुत्रवरैरसह,

अम्बाभिर्विहिताशीर्भिरालिङ्ग्यालिङ्ग्य भूषितः, निरगात् स्वगृहात्तस्मात्, तीर्थयात्रार्थं उद्यतः। (03.27)

On a day marked by an auspicious star, Raaghava along with his brothers started from the house of his, with the purpose of visiting the holy places. He was dressed in an auspicious manner (suited for the visit of holy places, in simple white garments only, without the regular royal ornaments and attires).

The auspicious rite for the beginning of the journey was performed (so that the journey will be free of obstacles and dangers) by the Brahmin-scholars who were guided by Sage Vasishtha and the Brahmins well-versed in the Vedic-Scriptures. He was accompanied by a few princes of his close contact.

His three mothers blessed him, and decorated him again and again with their affectionate embraces.

निर्गतः स्वपुरात्पौरैस्तूर्यघोषेण वादितः पीयमानः पुरस्त्रीणां नेत्रैर्भृङ्गौघभङ्गुरैः

ग्रामीणललनालोलहस्तपद्मऽपनोदितैः लाजवर्षैर्विकीर्णात्मा हिमैरिव हिमाचलः

आवर्जयन्विप्रगणान् परिशृण्वन्प्रजाशिशुः आलोकयन्दिगन्तांश्च परिचक्राम जाङ्गलान्। (03.30)

As he moved out, the citizens around him played aloud the musical instrument called 'Toorya'; the women of the city drank him off, with their eyes swarming over him like the bees. Like the 'Hima-Mountain' by the snow-showers, he who was dressed in white, was covered by the auspicious rice thrown over him by the lotus-like hands of the village women. He moved all over the wilderness (visiting many hermitages and villages), offering charity to the Brahmins, humbly accepting the blessings spoken by the people, and observing with wonder, all the lands, in all the directions.

अथारभ्य स्वकात्स्मात्क्रमात्कोशलमण्डलात् स्नानदानतपोध्यानपूर्वकं स ददर्श ह -

नदीस्तीराणि पुण्यानि वनान्यायतनानि च, जङ्गलानि जनान्तेषु तटान्यब्धिमहीभृतां, मन्दाकिनीमिन्दुनिभां कालिन्दीं चोत्पलामलां सरस्वतीं शतद्रू च चन्द्रभागामिरावतीं वेणीं च कृष्णवेणीं च, निर्विन्ध्यां सरयूं तथा चर्मण्वतीं वितस्तां च विपाशां बाहुदामपि, प्रयागं नैमिषं चैव धर्मारण्यं गयां तथा वाराणसीं श्रीगिरिं च केदारं पुष्करं तथा मानसं च क्रमसरस्तथैवोत्तरमानसं वडवावदनं चैव, तीर्थवृन्दं स सादरं अग्नितीर्थं महातीर्थमिन्द्रधुम्नसरस्तथा सरांसि सरितश्चैव तथा नदहृदावलीं, स्वामिनं कार्तिकेयं च शालग्रामं हरिं तथा, स्थानानि च चतुःषष्टिं हरेरथ हरस्य च, नानाश्चर्यविचित्राणि चतुरब्धितटानि च विन्ध्यमन्दरकुञ्जांश्च कुलशैलस्थलानि च, राजर्षीणां च महतां ब्रह्मर्षीणां तथैव च, देवानां ब्राह्मणानां च पावनानाश्रमाञ्छुभान्, भूयोभूयः स बभ्राम भ्रातृभ्यां सह मानदः, चतुर्ष्वपि दिगन्तेषु सर्वानेव महीतटान्। अमरकिन्नरमानवमानितः समवलोक्य महीमखिलामिमां उपययौ स्वगृहं रघुनन्दनो विहृतदिक्शिवलोकमिवेश्वरः। (31 to 42)

Starting from the Kingdom of Kosala in an orderly way, with the accompaniments of ritualistic baths, charity, recitation of sacred hymns and meditation, Rama visited - the sacred rivers, sacred places, forests, temples, open places, forests situated in deserts or the windy places at the end of the forests, and the banks of the oceans at the mountain bases, and the 'Rivers namely Mandaakini shining white like the moon, taintless Kaalindi with abundant lotuses, Sarasvati, Shatadru, Chandrabhaaga, Iraavati, Veni with her braided dark waves of hair, Sarayu coming out of Vindhya, Charmanvati spreading vastly, Vipaashaa with her arm-like streams', and the sacred places like 'Prayaaga, Naimisha, Dharmaraanya, Gayaa, Vaaraanasi, Shri-giri, Kedaara, Pushkara', and the lakes like 'Maanasa' to be approached in a guided path and Uttaramaanasa, and the great centres renowned for their sacredness like Hayagreeva Teertha, AgniTeertha, MahaaTeertha named Indradyumna lake, and the ponds, streams, rivers and many lakes, and the temple of Lord Kaartikeya, and the Shaalagraama temple of Lord Hari, and the sixty four sacred centres of Hari and Hara, and many strange lands, the four ocean banks, the bower-filled slopes of Vindhya and Mandara Mountains, the sacred places in 'KulaShaila Mountains', the 'sacred and auspicious hermitages of great Raajarshis (Kings turned into Rishis), Brahmarshis (excellent class of Rishis), Devas (engaged in penance), and Brahmins (engaged in ascetic practices)'.

Rama, who knew the art of respecting everyone (Maanada), wandered again and again in all the places at the four ends of the Earth accompanied by his brothers. Honoured by all the Devas, Kinnaras and humans, after fully seeing all the places on the Earth, RaghuNandana (the joy of Raghu dynasty) returned home, like Shiva returning to ShivaLoka after sporting in all the directions.

RETURNING BACK TO AYODHYAA

रामः लाजपुष्पाञ्जलिवातैर्विकीर्णः पुरवासिभिर्प्रविवेश गृहं श्रीमाञ्जयन्तो विष्टपं यथा। (04.01)

Hey Anagha (taintless one)! Showered with a host of parched grains and flowers (as a form of offering auspicious welcome) by the residents of the city, Rama entered the house like Jayanta, Indra's son entering the Heaven.

प्रणनामाथ पितरं वसिष्ठं भ्रातृबान्धवान्ब्राह्मणान्कुलवृद्धांश्च राघवः प्रथमागतः। (04.02)

Rama, who had finished his first tour of the Earth, saluted his father, his preceptor Vasishta, elderly brothers, relatives, Brahmins and the family elders.

सुहृद्भिर्मातृभिश्चैव पित्रा द्विजगणेन च मुहुरालिङ्गिताचारो राघवो न ममौ मुदा। (04.03)

After getting embraced repeatedly by all the well-wishers, brothers, father and the groups of Brahmins, Raaghava could not restrain his joy.

तस्मिन्गृहे दाशरथेप्रियप्रकथनैर्मिथःजुघूर्णुर्मधुरैराशा मृदुवंशस्वनैरिव। (04.04)

In that house of Dasharatha, the directions were filled with the 'sweet music of the soft bamboo' as it were, because of the joyous talks exchanged between Daasharathi (Dasharatha's son) and his loved ones (their mouths acting as holes of the flute, and resounding as music from the surrounding walls).

बभूवाथ दिनान्यष्टौ रामागमनोत्सवः सुखं मत्तजनोन्मुक्तकलकोलाहलाकुलः। (04.05)

The celebration of Rama's returning home lasted for eight days, with the people of the city intoxicated with the joy of his presence.

DAILY ROUTINE OF RAMA'S CARE-FREE LIFE

उवास स सुखं गेहे ततःप्रभृति राघवः वर्णयन् विविधाकारान्देशाचारानितस्ततः। (04.06)

From then onward, Rama lived in that house describing the various types of places and their cultures to one and all.

प्रातरुत्थाय रामोऽसौ कृत्वा संध्यां यथाविधि सभासंस्थं ददर्शेन्द्रसमं स्वपितरं तदा। (04.07)

In the early morning Rama got up, worshipped 'Sandhyaa' as prescribed, and visited his father at the court, who was shining like 'Indra in his Heaven'.

कथाभिर्सविचित्राभिर्सवसिष्ठादिभिर्सह स्थित्वा दिनचतुर्भागं ज्ञानगर्भाभिरादृतः

जगाम पित्रानुज्ञातो महत्या सेनयावृतः वराहमहिषाकीर्णं वनमाकेटकेच्छया। (04.08,09)

Engaged in discussing 'various topics pregnant with knowledge', with Vasishta and others for a quarter of the day clearing many of his doubts, he took permission of his father and went to the 'forest abounding in wild boars and buffaloes' with a desire to hunt, accompanied by a huge army.

तत आगत्य सदनं कृत्वा स्नानादिकं क्रमं समित्रबान्धवो भुक्त्वा निनाय ससुहृन्निशाम्। (04.10)

After returning home, he completed his bathing; consumed food along with his friends and relatives, and spent the night in the company of his friends.

एवंप्रायदिनसमाचारो भ्रातृभ्यां सह राघवः आगत्य तीर्थयात्रायाः समुवास पितुर्गृहे। (04.11)

With such a daily routine after coming back from the tour of the sacred places, Raaghava lived in his father's house with his brothers.

नृपतिसंव्यवहारमनोज्ञया सुजनचेतसि चन्द्रिकयानया परिनिनाय दिनानि च चेष्टया सुतसुधारसपेशलयाऽनघ।
Hey Anagha (blameless one)! With the conduct befitting a king, pleasing the minds of the good people like the moonlight, with actions tender like the flow of the nectar, the flawless one passed his days.

DEPRESSION-STATE OF RAMA, AFTER THE SACRED TOUR

अथोनशोडशे वर्षे वर्तमाने रघूद्वहे रामानुयायिनि तथा शत्रुघ्ने लक्ष्मणेऽपि च, (05.01)

Even as Rama, the 'scion of Raghu dynasty', had not yet completed his sixteenth year; and, Shatrughna and Lakshmana were always by his side;

भरते संस्थिते नित्यं मातामहगृहे, सुखं पालयत्यवनिं राज्ञि यथावदखिलामिमां, (02)

even as Bharata happily resided in his maternal uncle's home;

even as King Dasharatha ruled the kingdom in a righteous manner as always;

जन्यत्रार्थं च पुत्राणां प्रत्यहं सह मन्त्रिभिः कृतमन्त्रे महाप्राज्ञे तज्ञे दशरथे नृपे, (03)

even as the wise and intelligent King Dasharatha, was discussing the topic of the marriage of his sons with the ministers, daily;

कृतायां तीर्थयात्रायां रामो निजगृहे स्थितः जगामानुदिनं काश्यं शरदीवामलं सरः। (05.04)

Rama who stayed at home after returning from the 'Teertha Yaatra' and started to fade out, like the 'taintless lake in the autumn'.

RAMA'S CONDITION WORSENER DAY BY DAY

कुमारस्य विशालाक्षं पाण्डुतां मुखमाददे पाकफुल्लदलं शुक्लं सालिमालमिवाम्बुजम्। (05.05)

The face of the prince with its broad (black) eyes paled into whiteness, and was like a 'fully bloomed white lotus with its garland of bees'.

कपोलतलसंलीनपाणिः पद्मासनस्थितः चिन्तापरवशस्तूष्णीमव्यापारो बभूव ह। (05.06)

Seated in the lotus-posture lost in thoughts, with his cheek resting on his hand, he remained silent, and ceased from the performance of all the routine duties.

कृशाङ्गचिन्तया युक्तः खेदी परमदुर्मनाः नोवाच कस्यचित्किञ्चित् लिपिकर्मर्पितोपमः। (05.07)

Immersed in some worry slowly eating out his body, feeling extremely sad, highly depressed, he never spoke anything to anybody as if he was a 'motionless picture painted on a canvas'.

खेदात्परिजनेनासौ प्रार्थ्यमानः पुनः पुनः चकाराह्निकमाचारं परिम्लानमुखाम्बुजः। (05.08)

When the worried attendants pleaded with him again and again, he performed the fire-rites etc with a 'smile-less face resembling a faded lotus'.

एवं गुणविशिष्टं तं रामं गुणगणाकरमालोक्य भ्रातरावस्य तामेवावापतुर्दशाम्। (05.09)

The other three brothers also attained the same state, by observing their brother, the mine of virtues, depressed in this manner.

तथा तेषु तनूजेषु खेदवत्सु कृशेषु च सपत्नीको महीपालश्चिन्ताविवशतां ययौ। (05.10)

Seeing his sons slowly emaciating away in sadness, the king along with his wives became extremely worried.

का ते पुत्र घनाचिन्तेत्येवं रामं पुनःपुनः अपृच्छत् स्निग्धया वाचा नैवाकथयदस्य सः। (05.11)

न किञ्चित्तात मे दुःखमित्युक्त्वा पितुरङ्कगः रामो राजीवपत्राक्षः तूष्णीमेव स्म तिष्ठति। (05.12)

Though King Dasharatha questioned him again and again with concern, 'What worries you my child, like this?', he never gives a proper answer to his queries. Just murmuring vaguely, 'Nothing worries me father', Rama with his lotus like eyes, stays silent only, even as he lies quietly on his father's lap.

DASHARATHA CONSULTS HIS PRECEPTOR

ततो दशरथो राजा रामः किं खेदवानित्यपृच्छत्सर्वकार्यज्ञं वसिष्ठं वदतां वरम्, (13)

इत्युक्तः चिन्तयित्वा स वसिष्ठमुनिना नृपः,

Then King Dasharatha consulted Vasishtha, the best among orators, and the knower of all occurrences, as to what could be the cause of Rama's depression.

Thus spoken, Muni Vasishtha thought for some time and the king was consoled by words like this -

अस्त्यत्र कारणं श्रीमान्मा दुःखमस्तु ते। (14)

कोपं विषादकलनां विततं च हर्षं नाल्पेन कारणवशेन वहन्ति सन्तः।

सर्गेण संहतिजवेन विना जगत्यां भूतानि भूप न महान्ति विकारवन्ति। (05.15)

“Hey Great one! There is some reason beyond human comprehension for this depression-state of Rama. Do not feel anxious about it. The noble beings (born on the Earth for some good of the world) carry the emotions of anger, sadness or joy not for any lowly reason (like the ordinary people).

Hey king! The basic elements (that make the world), do not undergo changes, unless the creative or destructive powers are acting fast elsewhere.”

MAHARSHI VISHVAAMITRA ARRIVES IN AYODHYAA

[Vishvaamitra was the son Gaadhi, and was a king named Kaushika. There was nothing that was impossible for a Rishi like Vishvaamitra. He had revealed the GaayatriMantra for the good of the world; he had created a second heaven for a Chaandaala king Trishanku; he had attained the position of Brahmarshi equalling Vasishtha through the performance of fierce penances. Actually he could himself have killed those worthless Raakshasas, but had arrived there at Ayodhya, to make Rama's incarnation-purpose to become fruitful.]

इत्युक्ते मुनिनाथेन संदेहवति पार्थिवे खेदवत्यास्थिते मौनं किञ्चित्कालप्रतीक्षणे, (01)

At the time when the anxious king was consoled by the ‘Lord of Munis’ (Vasishtha) with such words of wisdom, and decided to wait silently for some more time withholding his worries within;

परिखिन्नासु सर्वासु राज्ञीषु नृपसद्वसु स्थितासु सावधानासु रामचेष्टासु सर्वतः, (02)

even as all the queens in their private harems were apprehensive, yet were unable to comprehend the reason for such a conduct of Rama;

एतस्मिन्नेव काले तु विश्वामित्र इति श्रुतः महर्षिरभ्यागतं द्रष्टुं तमयोध्यानराधिपं

तस्य यज्ञोऽथ रक्षोभिस्तथा विलुपे किल मायावीर्यबलोन्मत्तैर्धर्मकार्यस्य धीमतः। (06.03,04)

at such a time as this, arrived there the great Maharshi (Ghaadheya, son of Gaadhi) renowned as Vishvaamitra (Vishva Aamitra, a complete friend of the world) to meet the king of Ayodhya, since the ‘rites of Sacrifice’ performed by the wise Sage for the welfare of the world were destroyed by some Raakshasas, who were conceited about their strength and whose fighting abilities were empowered by magic.

VISHVAAMITRA NEEDED HELP TO COMPLETE HIS YAJNA-RITES

रक्षार्थं तस्य यज्ञस्य द्रष्टुमैच्छत्स पार्थिवं न हि शक्नोत्यविघ्नेन समाप्तं स मुनिः क्रतुम्। (06.05)

In order to safeguard his Yajna-rites, he wanted to see the king, since he was not able to complete the ‘Sacrifice’ (Yajna) without obstacles.

ततस्तेषां विनाशार्थमुद्यतः तपसां निधिः विश्वामित्रो महातेजा अयोध्यामभ्यगात्पुरीम्। (06.06)

Vishvaamitra of great spiritual prowess, the treasure-chest of many penances, wanted those Raakshasas killed; and with that purpose in mind, he had arrived at the ‘City of Ayodhya’.

स राज्ञो दर्शनाकाङ्क्षी द्वाराध्यक्षानुवाच ह “शीघ्रमाख्यात मां प्राप्तं कौशिकं गाधिःसुतम्”। (06.07)

He wanted to meet the king and said to the door-keepers, ‘Quickly report to your king that ‘Kaushika’, ‘Gaadhi's son’ (Gaadheya) is here’.

तस्य तद्वचनं श्रुत्वा द्वास्था राजगृहं ययुः संभ्रान्तमनसः सर्वे तेन वाक्येन चोदिताः। (06.08)

Hearing his words, all the door-keepers quickly went to the palace, feeling highly apprehensive and fearing his words (afraid of curses).

ते गत्वा राजसदनं विश्वामित्रं ततः प्राप्तं आवेदयामासुः प्रतीहाराः पतेस्तदा। (06.09)

The Pratihaaris (door-keepers) reached the palace of the king and reported to the king about the arrival of Rishi Vishvaamitra.

अथास्थानगतं भूपं राजमण्डलमालिनं समुपेत्य त्वरायुक्तो याष्टीकोऽसौ व्यञ्जिपत्। (06.10)

The 'soldier armed with the club' (Yaashteeka), who hurriedly reached the 'king seated at his court surrounded by his ministers and counsellors', reported thus.

याष्टीक उवाच

The soldier holding the 'Yashti' spoke

देव द्वारि महातेजा बालभास्करभासुरः ज्वालारुणजटाजूटः पुमाञ्छीमानवस्थितः

Deva! At the door awaits the 'noble personage of great spiritual prowess shining with the lustre of the early morning Sun', with 'brown matted locks looking like the fire-flames (of the Sun)',

सभासुरपताकान्तं साश्वेभपुरुषायुधं कृतवांस्तं प्रदेशं यस्तेजोभिः कीर्णकाञ्चनम्। (06.11,12)

and he has turned the 'entire ground with its flag flying high and filled with horses, elephants, and soldiers', into a 'land made of gold' (with his shine).

(The door-keeper was afraid of even mentioning the name of great Rishi for fear of offending him.)

GREAT SAGE VISHVAAMITRA

DASHARATHA IS SHOCKED BY THE UNEXPECTED ARRIVAL OF VISHVAAMITRA

वीक्ष्यमाणे तु याष्टीके निवेदयति राजनि विश्वामित्रो मुनिः प्राप्त इत्यनुद्धतया गिरा इति

याष्टीकवचनमाकर्ण्य नृपसत्तमः स समन्त्री ससामन्तः प्रोत्स्थौ हेमविष्टरात्। (06.13,14)

As even the 'Yaashteeka' was reporting to the king with his trembling voice that Sage Vishvaamitra was here and waiting for the king's command, the best of the kings (Dasharatha) rose up instantly from his 'golden chair' along with his ministers and subordinate kings.

पदातिरेव सहसा राज्ञां वृन्देन मालितः वसिष्ठवामदेवाभ्यां सह सामन्तसंस्तुतः

जगाम यत्र तत्रासौ विश्वामित्रो महामुनिः। (15,16)

Garlanded by the crowd of kings, accompanied by Vasishta and VaamaDeva and followed by the other kings, he hurriedly walked by foot to the place where 'MahaaMuni Vishvaamitra' was waiting. (06.16) to (06.21)

MAHARSHI VISHVAAMITRA SHONE LIKE THE BURNING SUN WITH HIS BRAHMAN-LUSTRE

(Maharshi Vishvaamitra was a Kshatriya yet a Brahmarshi like Vasishta.)

ददर्श मुनिशार्दूलं द्वारभूमावस्थितं केनापि कारणेनोर्वीतलमर्कमुपागतं,

He saw the 'Best of Sages' ('MuniShaardula' /tiger among Munis) waiting at the entrance area, as if the 'Sun himself had descended down on the Earth' for some reason;

ब्राह्मेण तेजसाक्रान्तं क्षात्रेण च महौजसा, (17)

(for), he was shining forth with the 'lustre of Brahman-Knowledge' and also the 'majestic glow of a valorous Kshatriya'; (was highly lustrous like the Sun)

जराजरठया नित्यं तपःप्रसररूक्षया जटावल्या वृतस्कन्धं,

his shoulders were covered by the matted locks which had turned yellowish by age, and had become rough because of the many penances he undertook; (he was glowing yellow like the Sun with its golden shine);

ससंध्याभ्रमिवाचलमुपशान्तं च कान्तं दीप्तमप्रतिधाति च,

he was like a 'mountain with the cloud at its peak reddened by the evening Sun', calm, pleasing, shining and invulnerable;

निभृतं चोर्जिताकारं दधानं भास्वरं वपुः पेशलेनातिभीमेन प्रसन्नेनाकुलेन च,

गम्भीरेणातिपूर्णेन तेजसा रञ्जितप्रभं (18,19,20)

he was polite and yet had an unbending posture, with a shining body, his shine enhanced by the 'lustre' which was soft yet awe-inspiring, pleasing yet frightening, majestic and complete (unbroken);

अनन्तजीवितदशासखीमेकामनिन्दितां धारयन्तं करे श्लक्ष्णां कुण्डीमम्लानमानसम्। (06.21)

he had an untainted cheerful mind; and held in his hand a Kamandalu (water-pot) filled with water, the one and only blameless friend that had stayed with him, throughout his innumerable life-events;

करुणाक्रान्तचेतस्त्वात्प्रसन्नैर्मधुराक्षरैर्वीक्षणैरमृतेनेव संसिञ्चन्तमिमाः प्रजाः

युक्तयज्ञोपवीताङ्गं धवलप्रोन्नतभ्रुवमनन्तं विस्मयं चान्तःप्रयच्छन्तमिवेक्षितुः। (06.23)

he had white elevated eye-brows, and was wearing the suitable 'Yajnopaveeta' (sacred thread worn by the Brahmins); and being highly compassionate towards one and all, it was as if he was 'sprinkling nectar' with his sweet talks and looks on the people in front of him; and as they all kept looking at him, it was the wonder of such a personality that entered their hearts along with that nectar.

DASHARATHA WELCOMES MAHARSHI VISHVAAMITRA WITH DUE RESPECT

मुनिमालोक्य भूपालो दूरादेवावनताकृतिः प्रणनाम गलन्मौलिमणिमानितभूतलम्।

मुनिरप्यवनीनाथं भास्वानिव शतक्रतुं तत्राभिवादयांचक्रे मधुरोदारया गिरा।

ततो वसिष्ठप्रमुखाः सर्व एव द्विजातयः स्वागतादिक्रमेणैव पूजयामासुरादृताः। (24,25, 26)

As soon the form of the Sage was visible, the king saluted from far itself, with the jewelled crown touching the ground. The Sage also offered the due salutation to the king with his soft and sweet words, like the 'Sun himself saluting the Indra of hundred sacrifices (Shatakratu)', (and offered his blessings). Then, all the Brahmins led by Vasishta and others, worshipped him with proper rites by welcoming him with due honour.

दशरथोवाच

Dasharatha spoke

अशङ्कितोपनीतेन भास्वता दर्शनेन ते साधो स्वनुग्रहीताः स्मो रविनेवाम्बुजाकराः। (06.27)

By your lustrous vision obtained without our even willing it, hey Saadhu, we are highly blessed like the 'hosts of lotuses by the arrival of the Sun'!

यदनादि यदक्षुण्णं यदपायविवर्जितं तदानन्दसुखं प्राप्तमयं त्वद्दर्शनान्मुने। (06.28)

Hey Muni! Today by your vision we have obtained that 'blissful happiness', which is beginning-less, which cannot be broken into parts, and which is bereft of the danger of getting lost.

अद्य वर्तामहे नूनं धन्यानां धुरि धर्मतः भवदागमनस्येमे यद्वयं लक्ष्यमागताः। (06.29)

Today, we stand foremost among the blessed ones who follow the righteous path, for we have become the object of your visit.

वाल्मीकिरुवाच

Vaalmiki spoke to Bharadvaaja

एवं प्रकथयन्तोऽत्र राजानोऽथ महर्षयः आसनेषु सभास्थानमासाद्य समुपाविशन्। (06.30)

All the Sages and the kings, spoke words of honour in a similar manner, and sat in their respective seats in the court.

स दृष्ट्वा मालितं लक्ष्म्या भीतस्तमृषिसत्तमं प्रहृष्टवदनो राजा स्वयमर्घ्यं न्यवेदयत्। (06.31)

Observing the 'Great Rishi' who was garlanded by extreme prowess of penance, and afraid of offending him by offering the welcoming rites in the hands of any other person, the king himself offered the Arghya, with a face brightened by happiness.

स राज्ञः प्रतिगृह्यार्घ्यं शास्त्रदृष्टेन कर्मणा प्रदक्षिणं प्रकुर्वन्तं राजानं पर्यपूजयत्। (06.32)

The Rishi accepted the Arghya, and offered due praises to the king who was performing the 'circumambulation ceremony' around him in the proper manner, as prescribed by the 'Shaastras'.

स राजा पूजितस्तेन प्रहृष्टवदनस्तदा कुशलं चाव्ययं चैव पर्यपृच्छन्नराधिपम्। (06.33)

Having been thus worshipped by the king, he inquired with a smiling face, the well-being of the king and his people, and about his wealth and riches.

वसिष्ठेन समागम्य प्रहस्य मुनिपुङ्गवः यथार्हं चार्चयित्वैनं प्रपच्छानामयं ततः। (06.34)

The 'Greatest of the Sages' met Vasishta; exchanged pleasantries with him and inquired about his well-being after worshipping him with due honour.

क्षणं यथार्हमन्योन्यं पूजयित्वा समेत्य च ते सर्वे हृष्टमनसो महाराजनिवेशने

यथोचितासनगता मिथः संवृद्धतेजसः परस्परेण पप्रच्छुः सर्वेऽनामयमादरात्। (06.36)

All of them worshipped each other duly for a few minutes, exchanged pleasantries; sat in their respective seats in the courtroom of the 'Great emperor'; and feeling happy inquired about the welfare of each other with affection, each increasing the lustre of the other.

उपविष्टाय तस्मै स विश्वामित्राय धीमते पाद्यमर्घ्यं च गां चैव भूयो भूयो न्यवेदयत्। (06.37)

The king offered Vishvaamitra of excellent wisdom, 'Paadya', 'Arghya' and gifts of all kinds again and again.

अर्चयित्वा तु विधिवत्विश्वामित्रमभाषत प्राञ्जलिप्रयतो वाक्यमिदं प्रीतमना नृपः। (06.38)

Having worshipped Vishvaamitra in the due manner, the king with his mind overwhelming with joy, folded his hands, and spoke these words humbly.

दशरथ उवाच

Dasharatha spoke

DASHARATHA PRAISES MAHARSHI VISHVAAMITRA

यथामृतस्य संप्राप्तिर्यथावर्षमवर्षके यथान्धस्येक्षणप्राप्तिर्भवदागमनं तथा। (06.39)

Like the attainment of nectar, like the rains arriving off-season, like the blind regaining his sight, your arrival has similarly proved blissful.

यथेष्टदारसम्पर्कात्पुत्रजन्माऽप्रजावतः स्वप्नदृष्टार्थलाभश्च भवदागमनं तथा। (06.40)

Like the birth of a son through the wife dear to his heart for a man without progeny, like the wealth seen in the dream obtained by a beggar when he wakes up, your arrival has similarly proved blissful.

यथेप्सितेन संयोग इष्टस्यागमनं यथा प्रणष्टस्य यथा लाभो भवदागमनं तथा। (06.41)

Like obtaining the object of desire, like seeing a person loved much, like the profit gained by a man who has lost everything, your arrival has similarly proved blissful.

यथा हर्षो नभोगत्या मृतस्य पुनरागमात्तथा त्वदागमाद्ब्रह्मन्स्वागतं ते महामुने। (06.42)

The bliss gained by your visit is akin to the happiness one gets, when the dead who has risen to the sky comes back, hey Brahman! Hey MahaaMuni, 'Svaagatam' (welcome)!

ब्रह्मलोकनिवासो हि कस्य न प्रीतिमावहेत्मुने तवागमस्तद्वत्सत्यमेव ब्रवीमि ते। (06.43)

Who will not feel happy by residing in BrahmaLoka, hey Sage, however, your arrival also gives the same bliss; I do speak the truth.

कश्च ते परमः कामः किं च ते करवाण्यहं पात्रभूतोऽसि मे विप्र प्रासः परमधार्मिकः। (06.44)

What is your main purpose that needs to be fulfilled? What service shall I render to you?

You are a Sage par excellence, who follows the precepts of Dharma thoroughly.

Hey Brahmin of great learning, I must do anything that you ask for.

पूर्वं राजर्षिशब्देन तपसा योतितप्रभः ब्रह्मर्षित्वमनुप्रासः पूज्योऽसि भगवन्मया। (06.45)

At first, you were only adorned with the title 'Raajarshi' (a king who was equal to a Rishi); but later, with the lustre gained through hard penance, you attained the revered state of a 'Brahmarshi' (a Brahmin-Rishi); and that is why, you are worthy of veneration for me, (and I revere you as an equal to Brahmarshi Vasishtha).

गङ्गाजलाभिषेकेन यथा प्रीतिर्भवेन्मम तथा त्वद्दर्शनात्प्रीतिरन्तःशीतयतीव माम्। (06.46)

The happiness gained by your vision cools my inner self, like the 'joy gained by the ablution in the Ganges waters'!

विगतेच्छाभयक्रोधो वीतरागो निरामयः इदमत्यद्भुतं ब्रह्मन्यद्भवान्मामुपागतः। (06.47)

It is really a great wonder hey Brahman, that you, who are without desire, fear or anger, who are beyond any attraction, who are free from afflictions of all sorts, have come here to visit me (an ordinary king)!

शुभक्षेत्रगतं चाहमात्मानमपकल्मषं चन्द्रबिम्बेवोन्मग्नं वेदवेद्यविदांवर

साक्षादिव ब्रह्मणो मे तवाभ्यागमनं मतम्। पूतोऽस्म्यनुग्रहीतश्च तवाभ्यागमनान्मुने। (06.48,49)

Hey 'VedaVedya' (one who is well versed in the Vedas)! Hey best of Knowers!

This place is sanctified indeed. I have been absolved of all the sins.

It is as if I am drowning in the bliss of attaining the ChandraLoka (oozing with nectar).
I am of the opinion that the great Lord Brahmaa himself has arrived here (in your form).
I feel purified and graced by your arrival, hey Muni!

त्वदागमनपुण्येन साधो यदनुरञ्जितमय मे सफलं जन्म जीवितं तत्सुजीवितम्। (06.50)

By the merit gained by your visit hey Saadhu, today my life has attained its fulfilment; and the entire life has been lived well indeed (otherwise, I would not have been blessed by your visit).

त्वामिहाभ्यागतं दृष्ट्वा प्रतिपूज्य प्रणम्य चात्मन्येव नमाम्यन्तर्दृष्ट्वेन्दुं जलधिर्यथा। (06.51)

Observing that you (of great penance) have come to visit me (an ordinary king), and after worshipping and saluting you, I salute myself like ‘the ocean saluting the distant Moon reflected within itself’.

यत्कार्यं येन वार्थेन प्राप्तोऽसि मुनिपुङ्गव कृतमित्येव तद्विद्धि मान्योऽसीति सदा मम। (06.52)

Hey MuniPungava (eminent Sage)! Whatever task has to be performed, whatever is your purpose, know that to be already completed, for you are always highly respected by me.

स्वकार्यं न विमर्शं त्वं कर्तुमर्हसि कौशिक। भगवन्नास्त्यदेयं मे त्वयि यत्प्रतिपद्यते। (06.53)

Hey Kaushika! You need not hesitate to speak out your purpose. Bhagavan! There is no task that will not be fulfilled by me for you (whatever be the difficulties encountered in fulfilling it).

कार्यस्य न विचारं त्वं कर्तुमर्हसि धर्मतः। कर्ता चाहमशेषं ते दैवतं परमं भवान्। (06.54)

You do not have to bother about the rightful manner of its completion (as it will not be done with any desire for a reward or boon). I will fulfil it for sure to its completion in service of you. You are the ‘Supreme divinity’.

वाल्मीकिरुवाच

Vaalmiki spoke

VISHVAAMITRA IS PLEASED BY DASHARATHA’S WORDS

इदमतिमधुरं निशम्य वाक्यं श्रुतिसुखमात्मविदा विनीतमुक्तं

प्रथितगुणयशा गुणैर्विशिष्टं मुनिवृषभः परमं जगाम हर्षम्। (06.55)

Hearing such ‘extremely pleasing words’, which ‘bestowed bliss like the words of Vedas’, which were ‘filled with excellent qualities’, which were uttered by the king, who was polite and yet knew of his ability, and who was well-known for his valour, the ‘Best of the Sages’ (MuniVrshabha/Bull among Sages) attained extreme satisfaction.

तच्छ्रुत्वा राजशार्दूलवाक्यमद्भुतविस्तरं हृष्टरोमा महातेजा विश्वामित्रोऽभ्यभाषत। (07.01)

Having heard the wonderful and detailed speech of that great king, Vishvaamitra of great lustre, had joyous horripilation all over his body and spoke in reply.

विश्वामित्र उवाच

Vishvaamitra spoke

MAHARSHI VISHVAAMITRA EXPLAINS THE PURPOSE OF HIS VISIT

सदृशं राजशार्दूल तवैवैतन्महीतले महावंशप्रसूतस्य वसिष्ठवशवर्तिनः।

यत्तु मे हृद्गतं वाक्यं तस्य कार्यविनिर्णयं कुरु त्वं राजशार्दूल, धर्मं समनुपालय। (07.02,03)

Hey ‘RajaShaardula’ (tiger among kings), such a speech behoves you, who are born on this Earth in the great family of Raghu, and act always under the guidance of Vasishta.

Fulfil the task I hold in my mind, hey ‘RajaShaardula’, and act the righteous way.

अहं धर्मं समातिष्ठे सिद्ध्यर्थं पुरुषर्षभ, तस्य विघ्नकरा घोरा राक्षसा मम संस्थिताः। (07.04)

I have started the performance of a Yajna for the purpose of attaining some Siddhi (fulfilment), and there are these Raakshasas (persons with demonic nature) who cause obstacles to its completion.

यदा यदा तु यज्ञेन यजेऽहं विबुधव्रजान्तदा तदा तु मे यज्ञं विनिघ्नन्ति निशाचराः। (07.05)

Whenever I begin the rites of deities connected to the Yajna, these night-wanderers ruin my Yajna.

बहुशो विहिते तस्मिन्मया राक्षसनायकाः अकिरंस्ते महीं यागे मांसेन रुधिरेण च। (07.06)

Many times I tried, and yet these ‘chiefs of the Raakshasa-clan’ splatter flesh and blood on the ‘Sacred ground of the Yajna’.

अवधूते तथाभूते तस्मिन्यागकदम्बके कृतश्रमो निरुत्साहस्तस्माद्देशादुपागतः। (07.07)

Harassed by such repeated obstacles, I feel exhausted; have lost all enthusiasm and have left that place.

न च मे क्रोधमुत्सृष्टुं बुद्धिर्भवति पार्थिव तथाभूतं हि तत्कर्म न शापस्तस्य विद्यते। (08)

ईदृशी यज्ञदीक्षा सा मम तस्मिन्महाक्रतौ।

I do not feel like getting angry hey 'Paarthiva (Lord of the land)', since a curse is not possible when engaged in such (Yajna) actions; this is the discipline I have undertaken for this 'Yajna performance'.

(I cannot get angry and curse those wicked ones, because it is against the discipline I have undertaken for the performance of the Yajna-rites.)

त्वत्प्रसादादविघ्नेन प्रापयेयं महाफलम्। (07.09)

By your grace, I will attain the great fruit of the Yajna without any obstacles.

त्रातुमर्हसि मामार्तं शरणार्थिनमागतम्।

You must indeed protect me, who have come here seeking shelter.

अर्थिनां यन्निराशत्वं सत्तमेऽभिभवो हि सः। (07.10)

The disappointment given to the needy, lowers the nobility of a person (like you) for sure!

तवास्ति तनयः श्रीमान्दृढशार्दूलविक्रमः महेन्द्रसदृशो वीर्यं रामो रक्षोविदारणः।

तं पुत्रं राजशार्दूल रामं सत्यपराक्रमं काकपक्षधरं शूरं ज्येष्ठं मे दातुमर्हसि। (07.11,12)

You have your son Rama, who is endowed with all the auspicious qualities, who is valorous like a spirited tiger, who is equal to Mahendra in prowess, and who is fully capable of destroying the Raakshasas. You must give to me, hey RajaShaardula, that eldest son Rama, the valorous one, who is adorned by curly locks on the forehead, and who fights for the right cause (SatyaParaakrama).

शक्तो ह्येष मया गुप्तो दिव्येन स्वेन तेजसा राक्षसा येऽपकर्तारस्तेषां मूर्धविनिग्रहे। (07.13)

Protected by me through my divine prowess, he is capable of killing the Raakshasas who harass me.

श्रेयश्चास्य करिष्यामि बहुरूपमनन्तकं त्रयाणामपि लोकानां येन पूज्यो भविष्यति। (07.14)

I will bring about also, many good things in his life, by which he will be honoured in all the three worlds.

न च ते राममासाद्य स्थातुं शक्ताः निशाचराः क्रुद्धं केसरिणं दृष्ट्वा वनेरिण इवैणकाः। (07.15)

Those night-wanderers will not be able to stand in front of Rama, like the antelopes in the 'ierana grass-lands of the forests', in front of a lion.

तेषां न चान्यः काकुत्स्थात्थोद्धुमुत्सहते पुमानृते केसरिणः क्रुद्धान्मत्तानां करिणामिव। (07.16)

Except for Rama born in the family of King Kaakutstha, no other man is capable of fighting them, like the 'mad elephants can be attacked only by the lion'.

वीर्योत्सिक्ता हि ते पापाः कालकूटोपमा रणे खरधूषणयोर्भृत्याः कृतान्ताः कुपिता इव। (17)

रामस्य सहिष्यन्ते न सायकान्, अनारतगता धारा जलदस्येव पांसवः। (07.18)

Those sinful demons are the servants of Khara and Dhushana (cousin brothers of Raavana), are arrogant with their power, are like the fatal poison KaalaKoota (swallowed by Shiva), and are like the enraged 'Yama' (Deity of Death) in person. They will not be able to bear the onslaught of arrows shot by Rama, like the 'mud particles facing the continuous downpour of the rain waters'.

न च पुत्रकृतं शोकं कर्तुमर्हसि पार्थिवान तदस्ति जगत्यस्मिन्न देयं महात्मनाम्। (07.19)

Hey Paarthiva (Ruler of the land), you should not worry about your son.

There is nothing that is not to be offered to the noble ones.

हन्त नूनं विजानामि हतान्स्तान्विद्धि राक्षसान्। न ह्यस्मदादयः प्राज्ञाः सन्दिग्धे संप्रवृत्तयः। (07.20)

I know for sure! Understand the Raakshasas as already dead.

Wise ones like us, do not venture in uncertain projects.

अहं वेद महात्मानं रामं राजीवलोचनं वसिष्ठश्च महातेजा ये चान्ये दीर्घदर्शिनः। (07.21)

I know the true essence of the noble Rama, so does Vasishta of great lustre, and others who see far into the oncoming events.

यदि धर्मो महत्त्वं च यशस्ते मनसि स्थितं तन्मह्यं समभिप्रेतं आत्मजं दातुमर्हसि। (07.22)

If you regard Dharma as the highest, and desire the good fame that belongs to your dynasty, then you must offer your son to me, as desired by me.

दशरात्रश्च मे यज्ञो यस्मिन्नामेण राक्षसाः हन्तव्या विघ्नकर्तारो मम यज्ञस्य वैरिणः। (07.23)

The Yajna will go on for ten nights (and days incessantly), and those enemies who create obstacles to the Yajna have to be killed at that time.

अत्राप्यनुज्ञां काकुत्स्थ ददतां तव मन्त्रिणः वसिष्ठप्रमुखाः सर्वे, तेन रामं विसर्जय। (07.24)

Hey you of (the great) Kaakutstha dynasty, since the ministers and others under Vasishta have given permission, you must let go of Rama.

नात्येति कालः कालज्ञ यथायं मम राघव तथा कुरुष्व। भद्रं ते मा च शोके मनःकृथाः। (07.25)

You are a 'Kaalajna', and must know the importance of time. Before the time conducive for the Yajna passes off, give off Rama to me, hey Raaghava. May auspiciousness be with you!

कार्यमण्वपि काले तु कृतमेत्युपकारतां महदप्युपकारोऽपि रिक्ततामेत्यकालतः। (07.26)

Do not give way to undue worry. A help even if it is very small when rendered at the correct time, is considered as great; the great help which is rendered out of time becomes worthless.

वाल्मीकिरुवाच

Vaalmiki spoke

इत्येवमुक्त्वा धर्मात्मा धर्मार्थसहितं वचः विरराम महातेजा विश्वामित्रो मुनीश्वरः। (07.27)

Having uttered such words of Dharmic nature (explaining the duties of a king), the 'Muneeshvara' of excellent lustre, the great Vishvaamitra, the embodiment of Dharma, remained silent.

श्रुत्वा वचो मुनिवरस्य महानुभावस्तूष्णीमतिष्ठदुपपन्नपदं स वक्तुं

नो युक्तियुक्तकथनेन विनैति तोषं धीमानापूरितमनोऽभिमतश्च लोकः। (07.27,28)

After hearing the words of the great Muni, the noble king remained silent; unable to utter suitable words (that would be conducive to the Sage's request).

A noble man will not get satisfied without the assurance of the exact fulfilment of his particular request through suitable words, whereas an ordinary person will be happy just by the fulfilment of his wants. (Killing the Raakshasas was not a problem for the king; he could do it himself; but he was not ready to send his dearest son Rama with him, as requested by the great Sage; and the great Sage had wanted only Rama for his purpose, and would not be satisfied with just the killing of the Daityas.)

DASHARATHA REFUSES TO SEND RAMA WITH VISHVAAMITRA

तच्छ्रुत्वा राजशार्दूलो विश्वामित्रस्य भाषितं मुहूर्तमासीन्निश्चेष्टः सदैन्यं चेदमब्रवीत्। (08.01)

The 'Best among the kings' heard the speech of Vishvaamitra; was stunned into silence for a few seconds; and then spoke these words, pleading like a beggar.

दशरथ उवाच

Dasharatha spoke

RAMA IS INEXPERIENCED IN BATTLES; I WILL FIGHT THE DEMONS IN HIS STEAD

ऊनशोडशवर्षोयं रामो राजीवलोचनः न युद्धयोग्यतामस्य पश्यामि सह राक्षसैः। (08.02)

Rama with his lotus like eyes, has not even reached the completion of his sixteenth year. I do not believe that he is capable of fighting a battle.

इयमक्षौहिणी पूर्णा यस्याः पतिरहं प्रभो तथा परिवृतो युद्धं दास्यामि पिशिताशिनाम्। (08.03)

I am the lord of the complete 'Akshauhini army' (very huge collection of elephants, horses, and soldiers) hey Prabhu; surrounded by it, I will myself face those flesh-eaters in the battle.

इमे हि शूरा विक्रान्ता भृत्या मन्त्रविशारदाः अत्र चैषां धनुष्पाणिर्गोसा समरमूर्धनि। (08.04)

एभिः सहैव वीराणां महेन्द्रमहतामपि ददामि युद्धं, मत्तानां करिणामिव केसरी। (08.05)

The mighty soldiers of my army are valorous and experts in all the war-strategies. I will be guarded by them in the battle-field, even as I hold ready the bow for the attack. With these brave soldiers by my side, I can even battle armies greater than Mahendra's, like a lion facing the rogue elephants.

बालो रामस्त्वनीकेषु न जानाति बलाबलमन्तःपुरादृते दृष्टा नानेनान्या रणावनिः। (08.06)

Rama is still a child yet; he has no understanding of the strength and weakness of the armies. He has not seen any battle-ground, except those of the harems (where ladies may have some tiffs).

न शस्त्रैर्परमैर्युक्तो, न च युद्धविशारदः, न वाऽस्त्रैश्चरकोटीनां तज्ज्ञः समरभूमिषु। (07)

केवलं पुष्पखण्डेषु नगरपवनेषु चोद्यानवनकुञ्जेषु सदैव परिशीलनं (08)

विहर्तुमेष जानाति सह राजकुमारकैर्कीर्णपुष्पोपहारासु स्वकास्वजिरभूमिषु। (08.09)

He is not yet familiar with 'Shastras' (weapons held in hand) of the excellent kind, nor has he any expertise in battles; nor is he even aware of the 'Astras' (weapons thrown at the enemies with the empowered Mantra of a deity) used by the soldiers in the battle-field. He knows only to roam about with other princes, in the flower-gardens, in the city-forests, and in the bowers of parks that are spread out with flowers, which are used as his private practice-ground for fights alone.

RAMA IS IN A DEPRESSED-STATE AT PRESENT

अथ त्वतितरां ब्रह्मन्मम भाग्यविपर्ययात्हिमेनेव हि पद्माभः संपन्नो हरिणः कृशः। (08.10)

Moreover hey Brahman, because of my own misfortune, he is emaciated and turned pale now, like a 'lotus at snow-time'.

नातुमन्नानि शक्नोति न विहर्तुं गृहावनिमन्तःखेदपरीतात्मा तूष्णीं तिष्ठति केवलम्। (08.11)

He does not even walk around the house-ground.

Worrying about something secretly, he stays silent always.

सदारः सहभृत्योऽहं तत्कृते मुनिनायक शरदीव पयोवाहो नूनं निःसारतां गतः। (08.12)

Hey MuniNaayaka, apprehensive about his condition, I along with my wives and servants have become essence-less (lost the spirit), like the 'clouds in the autumn season'.

ईदृशोऽसौ सुतो बाल आधिनाऽथ वशीकृतः, कथं ददामि तं तुभ्यं योद्धुं सह निशाचरैः। (08.13)

This son of mine, still a child, has emaciated his body, being stuck by some unknown mental agony. How can I send him with you to fight the night-wanderers?

अपि बालाङ्गनासङ्गादपि साधो सुधारसाद्राज्यादपि सुखायैव पुत्रस्नेहो महामते। (08.14)

Hey MahaaMati (Highly intelligent one)! The 'affection felt for a son', is more blissful than the 'company of young girls', or the 'taste of nectar' or even the 'ruler-ship of a kingdom'!

ये दुरन्ता महारम्भास्त्रिषु लोकेषु खेददाः पुत्रस्नेहेन सन्तोऽपि कुर्वते तानसंशयम्। (08.15)

Even those who follow the righteous path in all the three worlds, take over difficult enterprises demanding extreme suffering, only for the sake of attaining a son's love, for sure.

असवोऽथ धनं दारास्त्यज्यन्ते मानवैर्सुखं न पुत्रो मुनिशार्दूल स्वभावो ह्येष जन्तुषु। (08.16)

Men give up lives, wealth, wives easily, but not a son hey 'MuniShaardula', for this is an inborn nature of all the living beings.

राक्षसाः क्रूरकर्माणः कूटयुद्धविशारदाः रामस्तान्योध्यत्त्वित्थं युक्तिरेवातिदुःसहा। (08.17)

The Raakshasas are known for their cruel deeds, are experts in many deceitful tricks; it is unbearable to even think that Rama will face them in the battle!

विप्रयुक्तो हि रामेण मुहूर्तमपि नोत्सहे जीवितुं जीविताकांक्षी न रामं नेतुमर्हसि। (08.18)

Removed off from my son Rama, I will not bear to be alive even for a second; if you want me alive and well, then you should not take Rama away from me.

नववर्षसहस्राणि मम जातस्य कौशिक दुःखेनोत्पादितास्त्वेते चत्वारः पुत्रका मया। (08.19)

I have passed nine thousand years as of now, hey Kaushika, and these four sons have been obtained by me after a long struggle.

प्रधानभूतस्तेष्वेको रामः कमललोचनः तं विनेह त्रयोऽप्यन्ये धारयन्ति न जीवितम्। (08.20)

Of them all, the most beloved of all is Rama with his lotus-like eyes.

Separated from him, the other three also will not hold on to life as such!

स एव रामो भवता नीयते राक्षसान्प्रति यदि तत्पुत्रहीनं त्वं मृतमेवाशु विद्धि माम्। (08.21)

If that Rama is the one you want to take away with you to fight the Raakshasas, then consider me as dead only, when separated from all my sons.

चतुर्णामात्मजानां हि प्रीतिरत्रैव मे परा, ज्येष्ठं धर्ममयं तस्मान्न रामं नेतुमर्हसि। (08.22)

He is the dearest of all the four sons, so you cannot take away Rama the eldest one, who rightfully belongs here.

निशाचरबलं हन्तुं मुने यदि तवेप्सितं चतुरङ्गसमायुक्तं मया सह बलं नय। (08.23)

Hey Muni, if your intention is only the destruction of the 'army of night-wanderers', then, take me along with you, accompanied by my four-fold (elephants, horses, chariots, foot-soldiers) army.

किंवीर्या राक्षसास्ते तु कस्य पुत्राः कथं च ते कियत्प्रमाणाः के चैवेति वर्णय मे स्फुटम्। (08.24)

How much strength do those Raakshasas have, whose sons are they, of what size is their army; explain all these things to me properly.

कथं तेन प्रकर्तव्यं तेषां रामेण रक्षसां मामकैर्बालकैर्ब्रह्मन्मया वा कूटयोधिनां (25)

सर्वं मे शंस भगवन्मया तेषां महारणे स्थातव्यं दुष्टभाग्यानाम्। वीर्योत्सिक्ता हि राक्षसाः। (08.26)

In what manner are those tricksters in battle have to be attacked by Rama, or my children or me, or how one should tackle those unfortunate creatures in the battle field, explain in detail everything hey Bhagavan, for these Raakshasas are haughty by their power.

(The king was also apprehensive about starting enmity with Raavana the Lord of Lanka, the most powerful Daitya who had taken over the control of all the three worlds. Fighting his brothers Khara and Dhushana would be an invitation to death for sure. He did not want his dearest son Rama, to enter any battlefield anywhere on the Earth or Heaven or Paataala.

'The child can just feel content with hunting some wild boars in the nearby forests; that too accompanied by his army only. Rama will just quietly rule his little Ayodhya-world; marry; beget suitable children; and enjoy all the pleasures of the world. What more could anyone want! His precious son will not surely go with this Sage and fight the Daityas.

Even he himself would not dare to offend Raavana'; so thought the king.

Blinded by his excessive affection for his son, Dasharatha had lost his Viveka; and poured out harsh words at the great Sage. He was not even aware that his son was getting frustrated by the weight of this affection, and was suffering like a bird imprisoned in a golden cage.)

श्रूयते हि महावीर्यो रावणो नाम राक्षसः साक्षाद्वैश्रवणभ्राता पुत्रो विश्ववसो मुनेः। (08.27)

स चेतव मखे विघ्नं करोति किल दुर्मतिः, तत्संग्रामे न शक्ताः स्मो वयं तस्य दुरात्मनः। (08.28)

It is heard that the Raakshasa named Raavana of great valour is actually the brother of Vaishravana (Kubera) and the son of Muni Vishvasu.

If that person is backing up the obstacles created by these Raakshasas, then we ourselves are incapable of fighting that wicked one.

काले काले पृथग्ब्रह्मभूरिवीर्यविभूतयः भूतेष्वभ्युदयं यान्ति प्रलीयन्ते च कालतः। (08.29)

Even as the body ages, hey Brahman, the abundant prowess and the valour that belong to people like us, increase (in youth) and decrease in course of time (as the body grows old and feeble).

अद्यास्मिंस्तु वयं काले रावणादिषु शत्रुषु न समर्थाः पुरा स्थातुं नियतेरेष निश्चयः। (08.30)

On this present day, we are not strong enough to face the enemies like Raavana and others; this is indeed the play of destiny.

तस्मात्प्रसादं धर्मज्ञ कुरु त्वं मम पुत्रके। मम चैवाल्पभाग्यस्य भवान्हि परदैवतम्। (08.31)

Hey 'Knower of Dharma' (Dharmajna), please act favourable to my son.

You are the Supreme divinity for me of diminished fortune (for I cannot be of service to you).

देवदानवगन्धर्वा यक्षाः पतंगपन्नगाः न शक्ता रावणं योद्धुं किं पुनः पुरुषा युधि। (08.32)

When the Devas, Daanavas, Gandhravas, Yakshas, birds (like Garuda), and Naagas (like Vaasuki) even, are not capable of fighting Raavana in the battle, what can humans do?

महावीर्यवतां वीर्यमादत्ते युधि राक्षसः, तेन सार्धं न शक्ताः स्म संयुगे तस्य बालकैः। (08.33)

That Raakshasa (Raavana) steals away the strength of even great valorous persons (like Indra), who face him in the battle; we are incapable even of fighting with his younger kin!

अयमन्यतमः कालः पेलवीकृतसज्जनः राघवोऽपि गतो दैन्यं यतो वार्धकजर्जरः। (08.34)

This is another phase of time where even good people lose their strength, where even a 'king of Raghu dynasty' (like me), is stuck by old age, and has turned weak and reached a wretched state.

अथवा लवणं ब्रह्मन्यज्ञघ्नं तं मधोः सुतं कथयत्वसुरप्रख्यं नैव मोक्षयामि पुत्रकम्। (08.35)

Or, even if it is 'Lavana' the great Asura, the 'son of Raakshasa Madhu', is the one who disturbs your Yajna, even then I will not allow my son to go with you.

सुन्दोपसुन्दयोश्चैव पुत्रौ वैवस्वतोपमौ यघ्नविघ्नकरौ ब्रूहि न ते दास्यामि पुत्रकम्। (08.36)

If you say that they are the sons of Sunda and Upasunda (Maareecha and Subaahu) that disturb your Yajna, even then I will not allow my son to go with you.

अथ नेष्यसि चेद्ब्रह्मस्तद्धतोऽस्म्यहमेव ते। अन्यथा तु न पश्यामि शाश्वतं जयमात्मनः। (08.37)

If you use your divine power and take him away, then, I am dead for you (I will instantly give up my life separated from Rama)!

Other than death, I do not see any certainty of my victory.

(If you take Rama away, I will die for sure; if I myself fight these Daityas, then also I will die for sure; for Raavana will not take this offence lightly. He will destroy me and my whole family without hesitation.)

वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्त्वा मृदुवचनं रघूद्वहोऽसौ कल्लोले मुनिमतसंशये निमग्नः

नाज्ञासीत्क्षणमपि निश्चयं महात्मा प्रोद्वीचाविव जलधौ स मुह्यमानः। (08.38)

Having said these words in a pathetic manner, this 'great king of Raghu dynasty' stayed drowned by the shock of Vishvaamitra's true intention of arriving there (with the sole purpose of taking away his dear son).

That noble one was not able to come to a firm decision, like a 'man trapped in the high waves of the ocean'. *(He was sure that he will be cursed by the great Sage, for he had offended him by breaking his promise.)*

MAHARSHI VISHVAAMITRA GETS ANGRY AT THE KING

तच्छ्रुत्वा वचनं तस्य स्नेहपर्याकुलेक्षणं समन्युर्कोशिको वाक्यं प्रत्युवाच महीपतिम्। (09.01)

Hearing his words, whose eyes were moist and troubled by his affection for his son, Vishvaamitra spoke to the king with anger.

“करिष्यामीति संश्रुत्य प्रतिज्ञां हातुमर्हसि, स भवान्केसरीभूत्वा मृगतामिव वाञ्छसि। (09.02)

“Having promised that you will fulfil my request, you are now acting against it.

You, having become a (brave) lion, now desire to have the nature of a (cowardly) deer!

राघवाणामयुक्तोऽयं कुलस्यास्य विपर्ययः न कदाचन जायन्ते शीतांशोरुष्णरश्मयः। (09.03)

This is very unbecoming of a person born in the family of Raghu; it is completely against the virtues that belong to the great dynasty in which you were born; for the cool rays of the moon never turn hot.

(None of your ancestors have acted in this manner in the past, and have offended any Rishi like you.)

यदि त्वं न क्षमो राजन्गमिष्यामि यथागतं, हीनप्रतिज्ञः काकुत्स्थ सुखी भव सबान्धवः। (09.04)

If you are incapable Raajan (of fulfilling my request), then I will return back as I came, without my purpose getting fructified.

Hey Kaakutstha, having broken the promise (by bringing ill-fame to the great dynasty), stay happily with your sons!

(Vishvaamitra addresses Dasharatha now as 'Kaakutstha' to taunt him about his cowardice.)

MAHARSHI VASISHTA ADVISES THE KING

तस्मिन्कोपपरीते तु विश्वामित्रे महात्मनि चचाल वसुधा कृत्स्ना सुरान्ध्र भयमाविशत्। (09.05)

When the great Vishvaamitra was overcome by anger, the entire world shook making the Devas also apprehensive.

क्रोधाभिभूतं विज्ञाय जगन्मित्रं महामुनिं धृतिमान्सुव्रतो धीमान्वसिष्ठो वाक्यमब्रवीत्। (09.06)

Understanding that Vishvaamitra, the well-wisher of the entire world was angry (because of the offensive words of the king), the wise Vasishtha who was well-disciplined and had a composed disposition, spoke these words (to the king).

वसिष्ठोवाच

Vasishta spoke

इक्ष्वाकूणां कुले जातः साक्षाद्धर्मवापरः भवान्दशरथः श्रीमांस्त्रैलोक्यगुणभूषितः

धृतिमान्सुव्रतो भूत्वा न धर्मं हातुमर्हसि। (07,08)

“You are born in the renowned family of King Ikshvaaku; you are the great Dasharatha praised as the ‘personified form of Dharma’; you are the ‘abode of all virtues’ that belong to the entire three worlds; you are always of steadfast character; you act the right way at all times; such a person like you cannot afford to act against Dharma like this.

त्रिषु लोकेषु विख्यातो धर्मेण यशसा युतः स्वधर्मं प्रतिपद्यस्व, न धर्मं हातुमर्हसि,

मुनेस्त्रिभुवनेशस्य वचनं कर्तुमर्हसि। (08,09)

You are well renowned in the ‘three-worlds’ for your righteous nature, and have earned a taintless fame; and have always acted as per the duty prescribed for you. You should not act in an unrighteous manner. You must obey the words of the ‘Muni’ who is the ‘Master of the three-worlds’.

करिष्यामीति संश्रुत्य तत्ते राजन्नकुर्वतः इष्टापूर्तं हरेर्द्धर्मं तस्माद्रामं विसर्जय। (09.10)

After offering a promise, if you do not fulfil his request hey Raajan, then that will prove to be against the codes of Dharma ordained by the Scriptures. Therefore, permit Rama to go with him.

इक्ष्वाकुवंशजातोऽपि स्वयं दशरथोऽपि सन्न पालयसि चेद्वाक्यं कोऽपरः पालयिष्यति। (09.11)

Being born in the renowned family of Ikshvaaku, and well-known for Dharmaic-rule as Dasharatha, if you yourself do not keep your words, then, who else will ever keep their words promised to others? (You will set a bad example thereof!)

युष्मदादिप्रणीतेन व्यवहारेण जन्तवः मर्यादां न विमुञ्चन्ति, तां न हातुं त्वमर्हसि। (09.12)

The conduct modelled by people like you alone, makes the people to stay disciplined and truthful; you should not prove otherwise.

गुप्तं पुरुषसिंहेन ज्वलनेनामृतं यथा कृतास्त्रमकृतास्त्रं वा नैनं शक्यन्ति राक्षसाः। (09.13)

Guarded by this ‘lion among men’ (Vishvaamitra) like the ‘nectar by a wall of fire-flames’ (at Indra’s palace) the Raakshasas cannot hurt Rama, whether he is learned in the art of weaponry or not.

एष विग्रहवान्धर्म, एष वीर्यवतां वरः, एष बुद्ध्याधिको लोके, तपसां च परायणम्। (09.14)

This Sage is the personified form of Dharma; the best of valorous men; the most intelligent of all in the world; and the supreme abode of penance.

एषोऽस्त्रं विविधं वेत्ति त्रैलोक्ये च सचराचरे, नैतदन्यः पुमान्वेत्ति न च वेत्स्यति कश्चन। (09.15)

He is proficient in all types of ‘Astras’ prevalent among people in all the three worlds.

No other man is capable of knowing them all; nor will ever know.

न देवा नर्षयः केचिन्नासुरा न च राक्षसाः न नागा यक्षगन्धर्वाः समेताः सदृशा मुनेः। (09.16)

None of the Devas, Rishis, Asuras, Raakshasa, Naagas, Gandharvas, even if they all group together can equal the prowess of this Sage. This ‘Muni’ who is renowned in the three worlds, is of such a powerful prowess, and of great lustre (of penance).

VISHVAAMITRA’S POWER OVER ALL THE ASTRAS

[Various weapons are the righteous sons of Prajaapati Krshaashva, who had entrusted them to Vishvaamitra.

The Devas requested Sage Vishvaamitra to entrust these weapons of Prajaapati Krshaashva to Rama.

Prajaapati Krshaashva married Jayaa and Suprabhaa, the daughters of Daksha Prajaapati, and to both were born fifty sons each. All the sons were really the Astras called Samhaara (Destruction powers).

Vishvaamitra, by the power of his penance made these hundred sons (Astras) of Krshaashva, his own.

It was these Astras which Vishvaamitra gave to Rama and Lakshmana.]

(Prajaapati is the lord of a Creation. Any Brahmaa, the Creation-level of intelligence can produce any number of Creations and create their Lords also at his will. Krshaashva and Daksha, both are Prajaapatitis.

‘Astra’ means the power of a deity that can be added to any weapon (to even a grass-piece) through a chant.

These Astra-deities were under the control of Kaushika now.)

अस्त्रमस्मै कृशाश्वेन परैः परमदुर्जयं कौशिकाय पुरा दत्तं यदा राज्यं समन्वगात्। (09.17)

Krshaashva gave this ‘Astra’ which cannot be subdued by anyone, to this Kaushika.

They followed him to his kingdom, being under his control. (*Krshaashva created these Astras and they are like his sons, and Kaushika obtained these Astras from Rudra through his penance.*)

ते हि पुत्राः कृशाश्वस्य प्रजापतिसुतोपमाः एनमन्वचरन्वीरा दीप्तिमन्तो महौजसः। (09.18)

Those sons of Krshaashva who are like the sons of Prajaapati, and who were shining with lustre and power, followed him.

जया च सुप्रभा चैव दाक्षायण्यौ सुमध्यमे, तयोस्तु यान्यपत्यानि शतं परमदुर्जयम्। (09.19)

Actually, these sons were born to Krshaashva from his two wives named Jaya and Suprabha, who were Daksha's daughters, and who had beautiful waists; these two gave birth to hundred sons ('Astras' or the powerful deities of the Astras) who were unconquerable.

पञ्चाशतं सुताञ्जज्ञे जया लब्धवरा पुरा वधार्थं सुरसैन्यानां ते क्षमाः कामचारिणः। (09.20)

Jaya through her penance obtained the boon, and gave birth to fifty sons who were capable of destroying the army of Devas and who were capable of fulfilling her wish.

सुप्रभा जनयामास पुत्रान्पञ्चशतं परान् संघर्षान्नाम दुर्धर्षान्दुराकारान्बलीयसः। (09.21)

Suprabhaa gave birth to fifty sons named Samgharsha who were terrifying to look at, and who were very powerful.

एवंवीर्यो महातेजा विश्वामित्रोजगन्मुनिः।

This Muni renowned in the three worlds and shining with the lustre of Astra-Vidyaa, is of such a prowess.

न रामगमने बुद्धिं विक्लवां कर्तुमर्हसि। (09.22)

Therefore, You should not feel apprehensive about Rama going along with him.

अस्मिन्महासत्त्वतमे मुनीन्द्रे स्थिते समीपे पुरुषस्य साधो

प्राप्तेऽपि मृत्यावमरत्वमेति।मा दीनतां गच्छ यथा विमूढः। (09.23)

When this Muneendra' of such power stays next to a man, he will become immortal even if death strikes him. Do not act wretchedly like a fool.

वाल्मीकिरुवाच

Vaalmiki spoke

तथा वसिष्ठे ब्रुवति राजा दशरथः सुतं संप्रहृष्टमना राममाजुहाव सलक्ष्मणम्। (10.01)

When Vasishta spoke these words, the king felt soothed, and sent instructions to his son Rama to come there immediately with his brother Lakshmana.

“प्रतिहार महाबाहुं रामं सत्यपराक्रमं सलक्ष्मणमविघ्नेन पुण्यार्थं शीघ्रमानय” इति

राजा विसृष्टोऽसौ गत्वान्तःपुरमन्दिरं मुहूर्तमात्रेणागत्य समुवाच महीपतिम्। (10.03)

The 'Pratihaari'(gate-keeper) who was ordered by the king as -

“Bring 'Rama of strong shoulders andrighteous valour' here, immediately for some auspicious purpose, along with his brother Lakshmana” -

went to the harem-palace; returned within a few minutes and reported to the king thus.

“देव दोर्दलिताशेषरिपो रामः स्वमन्दिरे विमनाः संस्थितो रात्रौ षट्पदः कमले यथा। (10.04)

“Hey Deva! Rama who destroys the enemies with the might of his shoulders, stays at his palace with some untold suffering, like a 'bee that is trapped inside the lotus at night'.

आगच्छामि क्षणेनेति वक्ति ध्यायति चैकतः।न कस्यचिच्च निकटे स्थातुमिच्छति खिन्नधीः। (10.05)

He (mechanically) repeats that he will arrive here within moments, but immediately gets lost in some other thoughts. He does not like to stay near anyone, and remains distressed in the mind”.

इत्युक्तस्तेन भूपालस्तं रामानुचरं जनं सर्वमाश्वासयामास पप्रच्छ च यथाक्रमं

कथं कीदृग्विधो राम, इति पृष्टो महीभृता रामभृत्यजनः खिन्नो वाक्यमाह महीपतिम्। (10.07)

The king who heard his report, consoled the attendant of Rama, and inquired slowly as to how Rama was, and what his conduct was like at that time.

Questioned by the king like this, the servant who was attending to Rama, spoke like this to the king.

रामभृत्यजनः उवाच

Rama's attendant spoke

RAMA'S ATTENDANT REPORTS RAMA'S DEPRESSED STATE TO THE KING

देहयष्टिमिमां देव धारयन्तेमे वयं खिन्नाः खेदे परिम्लानतनौ रामे सुते तव। (10.08)

Hey Deva, it is indeed a sad state that we still keep these logs of bodies alive, when your son Rama acts so dejected and is withering away like this.

रामो राजीवपत्राक्षो यतःप्रभृति चागतः सविप्रस्तीर्थयात्रायास्ततःप्रभृति दुर्मनाः यत्नप्रार्थनयास्माकं निजव्यापारं आह्विकं सायमम्लानवदनः करोति न करोति वा। (10.10)

From the very day he came back from his sacred tour with the Brahmins, Rama with his eyes resembling the lotus petals, acting depressed in the mind, performs (with disinterest) or (completely) refrains from the regular rites of the morning and evening times, though reminded by us with repeated tries.

स्नानदेवार्चनादानभोजनादिषु दुर्मनाः प्रार्थितोऽपि हि नातृप्तेः अश्नात्यशनमीश्वरः। (10.11)

Being averse to bathing, worship of deities, accepting gifts, eating etc, the prince does not eat anything, though we plead with him, feeling highly concerned about his health.

लोलान्तःपुरनारीभिर्कृतदोलाभिरङ्गणे न च क्रीडति लीलाभिर्धाराभिरिव चातकः। (10.12)

He does not any more play and sport in the swings with the pretty attendant-maids of his palace play-ground, like a 'Chaataka bird avoiding rains, against its very nature'.

माणिक्यमुकुलप्रोताकेयूरकटकावलिर्नानन्दयन्ति तं राजन्यौर्पातविषयं यथा। (10.13)

The bracelets and armlets made with bud-like gems, does not please him at all, like a 'heavenly being does not like to fall from his lofty state'. (He feels that such things are too lowly and dirt-like.)

क्रीडत्वधूलोकेषु वहत्कुसुमवायुषु लतावलयगेहेषु भवत्यतिविषादवान्। (10.14)

He feels sorrowful when 'inside the bowers of creepers', where the winds carry the fragrance of the flowers, and where sport the beautiful girls, trying to attract him.

यदद्रव्यमुचितं स्वादु पेशलं चित्तहारि च बाष्पपूर्णक्षणैरेव तेनैव परिखिद्यते। (10.15)

Whatever object is presented to him as attractive, interesting and pleasing as per his particular tastes, he feels sad by their very sight, with his eyes immediately getting filled with tears.

किमिमाः दुःखदायिन्यः प्रस्फुरन्तीः पुराङ्गनाः इति नृत्यविलासेषु कामिनीः परिनिन्दति। (10.16)

When the dances are performed in front of him, he blames those girls saying 'why these girls are trying to hurt me (by causing disturbance in my silent state)'.

भोजनं शयनं यानं विलासं स्नानमासनमुन्मत्तचेष्टितेव नाभिनन्दत्यनिन्दितम्। (10.17)

He does not show interest in tasty foods, soft beds, speedy vehicles, variety of sports, bathing in the cool rivers, staying amidst flowery bowers, as if these are all the things that belong only to insane persons.

'किं संपदा किं विपदा किं गेहेन किमिङ्गितैः सर्वमेवासत्' इत्युक्त्या तूष्णीमेकोऽवतिष्ठते। (10.18)

'What matters if there is prosperity or calamity, what value is the grand palace-house, or the various desire-fulfilment states; everything is unreal and momentary,' saying these words, he reverts off to silence, and seeks solitude.

नोदेति परिहासेषु न भोगेषु निमज्जति न च तिष्ठति कार्येषु मौनमेवावलम्बते। (10.19)

He does not show interest in amusements; nor does he drown in pleasures.
He does not do the routine works; but stays always silent.

विलोलालकवल्लर्यो हेलालितलोचनाः नानन्दयन्ति तं नार्यो मृग्यो वनतरुं यथा। (10.20)

The pretty girls, who are like the 'graceful creepers', with their beautiful curly hairs and amorous looks, do not interest him any more, like the 'female deer does not attract a forest tree'.
(He shows no emotional response to anything around, and stays like the emotion-less inert tree.)

एकान्तेषु दिगन्तेषु तीरेषु विपिनेषु च रतिमायाति अरण्येषु विक्रीत इव जन्तुषु। (10.21)

He wants to be all alone in solitude, in lonely places like the river banks and the forest groves; and, like a slave sold off, stays away from all the people (alone and sorrowful about his plight).

वस्त्रपानाशनादानपराङ्मुखतया तया परिव्राड्धर्मिणं भूप सोऽनुयाति तपस्विनम्। (10.22)

Not interested in dressing up, or drinking, or eating, he acts like a 'wandering ascetic who has taken the vow of renunciation' (Parivraat).

एकैव वसन्देशे जनशून्ये जनेश्वर न हसत्येकया बुद्ध्या न गायति न रोदिति। (10.23)

Always staying at places that are empty of people hey king, he remains silent; does not laugh (by thinking about youthful pleasures); does not sing (by losing himself in the beauty of nature); does not cry also (when pained by some ordinary misconduct of his brothers), but is lost in some unfathomable thoughts (in a very serious manner).

बद्धपद्मासनः शून्यमना वामकरस्थले कपोलतलमादाय केवलं परितिष्ठति। (10.24)

Seated in the lotus-posture, holding his chin with his left hand, he remains staring at nothing in particular.

नाभिमानमुपादत्ते न च वाञ्छति राजतां नोदेति नास्तमायाति सुखदुःखानुवृत्तिषु। (10.25)

He does not feel proud (of his royal status); nor does he desire the royalty!

He does not feel elated or depressed in happy or sad occasions.

न विद्मः किमसौ याति किं करोति किमीहते किं ध्यायति किमायाति कथं किमनुधावति। (10.26)

We cannot comprehend what he wants to attain, what he does, what his wants are, what his thoughts are, or what he attains, how and what he is after.

प्रत्यहं कृशतामेति प्रत्यहं याति पाण्डुतां विरागं प्रत्यहं याति शरदन्त इव द्रुमः। (10.27)

He is gradually becoming paler and thinner, and is showing increased disinterest in everything, like the tree at the end of autumn season (which stands bare without leaves or flowers, shedding off everything).

अनुयातौ तथैवेतौ राजन् शत्रुघ्नलक्ष्मणौ तादृशावेव तस्यैव प्रतिबिम्बाविव स्थितौ। (10.28)

His brothers Shatrughna and Lakshmana also, who always act as the followers of their brother, stay like his reflections hey Raajan (and show disinterest in everything like him).

भृत्यै राजभिरम्बाभिः संपृष्टोऽपि पुनःपुनरुक्त्वा न किञ्चिदेवेति तूष्णीमास्ते निरीहितः। (10.29)

Though the other kings, mothers and servants inquire about his problems repeatedly, he says 'nothing is the problem' and stays silent, not feeling interested in any more talks.

आपातमात्रहृद्येषु मा भोगेषु मनः कृथाः इति पार्श्वगतं भव्यमनुशास्ति सुहृज्जनम्। (10.30)

'Do not be attracted by pleasures which please only at the moment of experience', so he instructs his close friends who stay next to him.

नानाविभवरम्यासु स्त्रीषु गोष्ठीगतासु च पुरस्थितमिवास्नेहो नाशमेवानुपश्यति। (10.31)

He shows disinterest in all the various amusements of art-forms, presented by the girls and the assembly of friends; and looks at those things as impending destruction.

नीतमायुरनायासपदप्राप्तिविवर्जितैर्चेष्टितैरिति काकल्या भूयोभूयः प्रगायति। (10.32)

'Ah the life is ebbing away with actions which never lead to the Supreme rest'; he sings again and again like this, with a pitiful voice.

सम्माड्भवेति पार्श्वस्थं वदन्तमनुजीविनं प्रलपन्तमिवोन्मत्तं हसत्यन्यमना मुनिः। (10.33)

If anyone addresses him as the future emperor, he like a 'Muni' stares at him as if that person is crazy and is blabbering nonsense; and laughs aloud at him.

न प्रोक्तमाकर्णयति, ईक्षते न पुरोगतं, करोत्यवज्ञां सर्वत्र सुसमेत्यापि वस्तुनि। (10.34)

He does not pay attention to anything spoken to him; he does not see with interest whatever is in front of him; he ignores anything that is brought to him with care.

अप्याकाशसरोजिन्या अप्याकाशमहावने इत्थमेतन्मन इति विस्मयोऽस्य न जायते। (10.35)

He never feels surprised or amazed at anything and considers it as mind-made only, similar to the (mind-made) 'lotus blooming in the sky' or the 'forest covering the sky'.

कान्तामध्यगतस्यापि मनोऽस्य मदनेषवः न भेदयन्ति दुर्भेद्यं धारा इव महोपलम्। (10.36)

Though he is in the midst of attractive girls, the 'arrows of Manmatha' do not pierce his mind, like the 'rains falling on the hard rock-surface'.

आपदामेकमावासमभिवाञ्छसि किं धनमनुशिष्येति सर्वस्वमर्थिने संप्रयच्छति। (10.37)

'Do you want to possess the wealth which is the one and only abode of all calamities? Take it all!'
so saying he gives off everything to the needy.

इयमापदियं संपदित्येवं कल्पनामयः मनसोऽभ्युदितो मोहेति श्लोकान्प्रगायति। (10.38)

He recites verses which instruct 'this is prosperity; this is calamity; all these are imagined concepts and mind-made delusions'.

हा हतोऽहमनाथोऽहमित्याक्रन्दपरोऽपि सन्न जनो याति वैराग्यं चित्रमित्येव वक्त्यसौ। (10.39)

He says with amusement *'though a man screams that he is ruined and is an orphan, he does not get any dispassion (even when met with worst circumstances of life); it is indeed strange!'*

रघुकाननशालेन रामेण रिपुघातिना भृशमित्थं स्थितेनैव वयं खेदमुपागताः। (10.40)

न विद्मः किं महाबाहो तस्य तादृशचेतसः कुर्मः कमलपत्राक्ष गतिरत्र हि नो भवान्। (10.41)

Since Rama the 'Shaal tree of Raghu-forest', the destroyer of all enemies, stays in this condition, we are extremely worried. We do not know hey MahaaBaahu (one with mighty shoulders), how to react to him. Hey lotus eyed one, you alone are our refuge.

राजानमथवा विप्रमुपदेष्टारमग्रतः हसत्यज्ञमिवाव्यग्रः सोऽवधीरयति प्रभो। (10.42)

If any king or any Brahmin tries to instruct him about anything pertaining to the administration science, he smiles at them as if he does not understand their words, and ignores them.

यदेवेदमिदं स्फारं जगन्नाम यदुत्थितं नैतद्वस्तु न चैवाहमिति निर्णय संस्थितः। (10.43)

'That which is spread-out all around with the name of Jagat is not real; nor am I real';
thus he stays ascertained.

नारौ नात्मनि नो मित्रे न राज्ये न च मातरि न संपदा न विपदा तस्यास्था न विभो बहिः। (10.44)

Hey Vibhu, he shows no interest in anything outside like women (pleasures), himself (his well-being), friends (company), kingdom (royal status), mothers (attachment to relatives), wealth (possessions), and calamities (the safety of oneself by avoiding them).

निरस्तास्थो निराशोऽसौ निरीहोऽसौ निरास्पदः न मूढो न च मुक्तोऽसौ तेन तप्यामहे भृशम्। (10.45)

He has no ambitions, yet acts disappointed; he has no desires, yet acts restless; he is not foolish, yet not free of worries also. That is why, we are concerned so much.

किं धनेन किमम्बाभिः किं राज्येन किमीहया इति निश्चयवानन्तः प्राणत्यागपरः स्थितः। (10.46)

'Of what use is wealth, mothers, kingdom or desire-fulfilment';
thus despising everything, he is ready to give up his life also.

भोगेऽप्यायुषि राज्येषु मित्रे पितरि मातरि परमुद्वेगमायातश्चातकोऽवग्रहे यथा। (10.47)

Like a Chaataka bird suffers when the rains are absent, he suffers at the sight of pleasures, life, kingdoms, friends, fathers and mothers (as if scorched by their presence).

इति तोके समायातां शाखाप्रसरशालिनीमापत्तामलमुद्धर्तुं समुदेतु दयापरः। (10.48)

Let the compassionate master (you the father) uproot this tree of depression, that is growing fast, by spreading out its branches in his dear child.

तस्य तादृक्स्वभावस्य समग्रविभवान्वितं संसारजालमाभोगि प्रभो प्रतिविषायते। (10.49)

Hey Prabhu, when he is acting like this, depressed at everything and everybody, the entire world that is filled in entirety with enjoyments, is slowly poisoning him.

ईदृशः स्यान्महासत्त्वः क इवास्मिन्महीतले प्रकृते व्यवहारे तं यो निवेशयितुं क्षमः। (10.50)

Which great man is there in this world, who is capable of getting him engaged in the regular activities?

मनसि मोहमपास्य महामनाः सकलमार्तितमः किल साधुतां

सफलतां नयतीह तमो हरन्दिनकरो भुवि भास्करतामिव। (10.51)

Which noble person will remove completely, the darkness of his mind, through proper instructions, like the 'Sun shining over the Earth with the lustrous rays, removing the darkness instantly'?

विश्वामित्र उवाच

Vishvaamitra spoke

VISHVAAMITRA ASKS THE YOUNG ATTENDANTS TO BRING RAMA TO THE COURTROOM

एवंचेतन्महाप्राज्ञं भवन्तो रघुनन्दनमिहानयन्तु त्वरिता हरिणं हरिणा इव। (11.01)

If it so, then you people go and fetch here Rama of great wisdom, quickly like the ‘(lost) deer by the other deer’!

एष मोहो रघुपतेर्नापद्भ्यो नापि रागतः विवेकवैराग्यवतो बोधैष महोदयः। (11.02)

This ‘delusion of Rama’ is not due to the difficulties faced by him, or due to some want of some object; this is the understanding which rises in a man endowed with discrimination and dispassion, resulting in the great achievement (Supreme bliss)!

इहायातु क्षणाद्राम इह चैव वयं क्षणात्मोहं तस्यापनेष्यामो मारुतोऽद्रेघ्नं यथा। (11.03)

Bring Rama immediately here. We will remove his delusions instantly, like the ‘winds blowing away the cloud resting on the top of the mountain’.

एतस्मिन्मार्जिते युक्त्या मोहे स रघुनन्दनः विश्रान्तिमेष्यति पदे तस्मिन्वयमिवोत्तमे। (11.04)

When this delusion is cleansed through a suitable method, then Rama will surely attain rest in the ‘Excellent state’ like us!

WHAT HAPPENS BY REACHING THE EXCELLENT STATE?

सत्यतां मुदितां प्रज्ञां विश्रान्तिमपतापतां पीनतां वरवर्णत्वं पीतामृतेवैष्यति। (11.05)

He will know of the ‘Truth, become blissful, will understand everything, will feel restful, will be free of all the worries, will regain the health of the body and mind, will regain his shining lustre as if by consuming the excellent nectar (and will stay in the ‘state of the Supreme which is the Reality, the bliss-state, the essence of all Knowledge, the most restful state, the state without afflictions, the swelling of oneself as the entire perceived-state, and the shine of oneself in true essence’, by drinking the ‘nectar of realization’).

निजां च प्रकृतामेव व्यवहारपरम्परां परिपूर्णमना मान्य आचरिष्यत्यखण्डितम्। (11.06)

He, revered by all, with his mind completely satisfied, will perform the host of activities both the ordinary and his own, without a break.

भविष्यति महासत्त्वो ज्ञातलोकपरावरः सुखदुःखदशाहीनः समलोष्टाश्मकाञ्चनः। (11.07)

He will become a ‘Knower with full understanding’; he will understand the truth about the Supreme-cause and its effect, namely the perceived-world; he will be free from joy and pain both; he will have equal-vision towards a lump of mud and gold.

वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्ते मुनिनाथेन राजा संपूर्णमानसः प्राहिणोद्राममानेतुं भूयो दूतपरम्पराम्। (11.08)

When the MuniNaatha spoke like this, the king feeling assured, sent again the servants to bring Rama to the court-room.

एतावताथ कालेन रामो निजगृहासनात्पितुः सकाशमागन्तुमुत्थितोऽर्कवाचलात्। (11.09)

Meanwhile, Rama got up slowly from his seat like the ‘Sun rising up from the mountain’, and got ready to visit his father.

RAMA ARRIVES AT THE OPEN COURT-HALL

वृतः कतिपयैर्भृत्यैर्भातृभ्यां च जगाम ह तत्पुण्यं पितुःस्थानं स्वर्गं सुरपतेरिव। (11.10)

Surrounded by very few servants and his brothers, he reached his father’s place that was sanctified by the presence of great Vishvaamitra, like the ‘Heaven of Indra’.

RAMA SEES DASHARATHA SEATED IN THE ASSEMBLY

दूरादेव ददर्शासौ रामो दशरथं तदा वृतं राजसमूहेन देवौघेनेव वासवं, (11)

He saw from far itself, his father surrounded by many kings, like ‘Vaasava (Indra) by the crowd of Devas’, वसिष्ठविश्वामित्राभ्यां सेवितं पार्श्वयोर्द्वयोः,

adorned by Vasishta and Vishvaamitra on both sides,

सर्वशास्त्रार्थतज्ज्ञेन मन्त्रिवृन्देन मालितं, (12)

garlanded by the 'group of ministers learned in all the Scriptures',

चारुचामरहस्ताभिः कान्ताभिर्समुपासितं ककुब्भिरिव मूर्ताभिर्संस्थिताभिः यथोचितम्। (11.13)

and served by 'attractive maids' holding beautiful chowries and standing next to him (all around), like the 'directions themselves personified'.

ALL THOSE IN THE ASSEMBLY ALSO SAW RAMA

वसिष्ठविश्वामित्राद्यास्तथा दशरथादयः ददृशू राघवं दूरादुपायान्तं गुहोपमं, (14)

Vasishta, Vishvaamitra and other Sages, Dasharatha and his group of royal personages, saw Rama coming at a distance; Rama who was handsome like 'Guha' (Subrahmanya);

सत्त्वावष्टब्धगर्भेण शैत्येनैव हिमाचलं श्रितं सकलसेव्येन गम्भीरेण स्फुटेन च, (15)

(The Snow Mountain stands tall and majestic and is fully white, and is adorned by the Full-moon with all its digits.)

Rama too was like this 'White-Mountain with its essence of cold snow', for -

he was dressed in simple white attire; his mind like the Moon held the essence of all goodness

(cool, pleasing, removing the heat of suffering, majestic, strong etc);

he was sought by all for his good nature, was majestic in personality, and was of a pure guileless mind (like the 'Hima Mountain');

सौम्यं शुभाकारं विनयोदारमानसं,

he was pleasing to look at, equal, of an auspicious look, and his mind was full of politeness and generosity;

कान्तोपशान्तवपुषं परस्यार्थस्य भाजनं, (16)

his body was attractive and subdued, was qualified to be the receptacle of the 'Supreme fulfilment';

समुद्यद्यौवनारम्भं वृद्धोपशमशोभनं

he was in the threshold of youth, yet was shining with the calmness of the old age;

अनुद्विग्नं अनानन्दं

he was freed of worldly anxieties, yet was not cheerful because of lacking the 'Supreme bliss';

पूर्णप्रायमनोरथं विचारितजगद्घात्रं पवित्रगुणगोचरं,

his wish was on the verge of fulfilment (by the visit of the great Sage);

he had analyzed the ways of the world (with increased dispassion);

he was the sight of all auspicious qualities (like a deity in the temple);

महासत्त्वैकलोभेन गुणैरिव समाश्रितं, (17,18)

the virtues had all collected in him, being greedy of possessing the most stable place (finding no other suitable ground for their residence);

उदारं आर्यं आपूर्णमन्तःकरणकोटरं अविक्षुभितया वृत्त्या दर्शयन्तमनुत्तमम्। (11.19)

his excellent disposition exhibited with its serene display, the virtues of tenderness decorating the completeness of the mind-hollow (like a serene lake with soft waves).

RAMA GREETES ALL IN DUE MANNER

एवङ्गुणाकीर्णो दूरादेव रघूद्वहः परिमेयस्मिताच्छाच्छस्वहाराम्बरपल्लवः प्रणनाम

चलच्चारुचूडामणिमरीचिना शिरसा वसुधाकम्पलोलदेवाचलश्रिया। (11.21)

The 'Scion of Raghu family' who was endowed with such virtues, saluted from far itself.

His smile was measured (was not an expression of joy), and his extremely white garland and garments moved gracefully like the leaves (like the waves of his pure mind).

When he bent down to salute, the crest jewel on his head moved a little and its rays fell on the ground (and it appeared as if the ground itself quivered a little, where the rays of his crown fell) (and therefore); it had the beauty as if it was 'golden Meru Mountain which had made the Earth tremble with its slight movement'.

एवं मुनीन्द्रे ब्रुवति पितुर्पादाभिवन्दनं कर्तुमभ्याजगामाथ रामः कमललोचनः। (11.22)

Even as the great Muni was saying these words, Rama the lotus eyed prince, approached his father, to offer his salutations.

प्रथमं पितरं पश्चान्मुनी मान्यैकमानितौ ततो विप्रांस्ततो बन्धूस्ततो गुरुगणान्सुहृत्। (11.23)

Rama with his affectionate nature, first saluted his father; then the two Sages who were honoured among the most honoured, then the Brahmins, then the elderly relatives.

जग्राह च ततो दृष्ट्या मनाङ्गूर्ध्ना ततो गिरा राजलोकेन विहितां तां प्रणामपरम्पराम्। (11.24)

Then he accepted the hosts of salutations offered by the royal retinue, by a quick glance of his eyes (to some), by the slight shake of his head (to some), and by words (to some) (as per the station of the individual).

विहिताशीर्मुनिभ्यां तु रामः सुसममानसः आससाद पितुः पुण्यं समीपं सुरसुन्दरः। (11.25)

After getting blessed by the two revered Sages, Rama shining handsome like a 'Sura' (Deva), and endowed with a mind of equal-vision, approached the sanctified presence of his father.

पादाभिवन्दनपरं तमथासौ महीपतिः शिरस्यभ्यालिलिङ्गाशु चुचुम्ब च पुनःपुनः

शत्रुघ्नं लक्ष्मणं चैव तथैव परवीरहा आलिलिङ्ग घनस्नेहो राजहंसोऽम्बुजे यथा। (11.27)

When he saluted 'his father, the king, the 'Terror of his enemies', embraced his head and kissed his forehead again and again, overflowing with affection like the 'RaajaHamsa' (the royal swan) bent on the lotus; and embraced likewise Shatrughna and Lakshmana also.

उत्सङ्गे पुत्र तिष्ठेति वदत्येवं महीपतौ भूमौ परिजनास्तीर्णं सौशुकेऽथ न्यविक्षत। (11.28)

Even As the king was saying, 'son, stay on my lap'; Rama sat on the ground on a cloth-mat spread out by the attendants (expressing his aversion to royal comforts).

दशरथोवाच

Dasharatha spoke (not understanding the mental turmoil of his son)

पुत्र प्राप्तविवेकस्त्वं कल्याणानां च भाजनं जडवज्जीर्णया बुद्ध्या खेदायात्मा न दीयताम्। (11.29)

Son! You have attained maturity of mind now! You are the abode of all virtues!

You should not give yourself to such despondency with a worn out mind, like a fool.

वृद्धविप्रगुरुप्रोक्तं त्वादृशेनानुतिष्ठता पदमारुह्यते पुण्यं न मोहमनुधावता। (11.30)

One attains the meritorious state by following the words spoken by the elderly Brahmins and the preceptors; and not by chasing the (imagined) delusions like you!

तावदेवापदो दूरे तिष्ठन्ति परिपेलवाः यावदेव न मोहस्य प्रसरः पुत्र दीयते। (11.31)

As long as you give no occasion for the delusion to envelop you my son, so long will the difficulties which soften you will stay at a distance!

वसिष्ठोवाच

Vasishta spoke (encouraging words)

राजपुत्र महाबाहो शूरस्त्वं विजितास्त्वया दुरुच्छेदा दुरारंभा अप्यमी विषयारयः। (11.32)

Hey prince! Hey Mighty-shouldered! You are truly courageous; for, though these enemies called the 'sense-pleasures' which result in harm are difficult to eradicate, they have been conquered by you easily!

किमतज्ञेवाज्ञानां योग्ये व्यामोहसागरे विनिमज्जसि कल्लोलबहुले जाड्यशालिनि। (11.33)

Why like an ignorant man do you drown in the ocean of delusion, turbulent with high rising waves of freezing nature, fit only for the ignorant?

विश्वामित्रोवाच

Vishvaamitra spoke

चलन्नीलोत्पलव्यूहसमलोचनलोलतां ब्रूहि चेतःकृतां त्यक्त्वा हेतुना केन मुह्यसि। (11.34)

Discard the agitation of the eyes, which are like the 'crowd of blue lotuses hit by the winds', and tell me why you are having this confusion within.

किंनिष्ठाः, के च ते, केन कियन्तः कारणेन, ते आधयः प्रविलुम्पन्ति, मनो गेहमिवाखवः। (11.35)

What are your problems like, by what, for what reason do the agonies prey on your mind, like the 'rats plaguing a house'?

मन्ये नानुचितानां त्वमाधीनां पदमुत्तमं, आपत्सु चाप्रयोज्यं ते, निहीनाऽपि चाधयः। (11.36)

As far as I know, you are in such a state that no problems can ever approach you; and if any problem is really there, you need not even make effort to remove them (since your father is there as your support); and you do not have cause for any problem also (as you are well-established in your royal status).

यथाभिमतमाशु त्वं ब्रूहि प्राप्स्यसि चानघ सर्वमेव पुनर्येन भेत्स्यन्ति त्वां तु नाधयः। (11.37)

Hey blameless one! Speak out now whatever you have set your mind on.

You will indeed attain anything you wish for, so that the afflictions do not torment you again ever.

(We will remove your mental agony for sure.)

वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्तमस्य सुमते रघुवंशकेतुराकर्ण्य वाक्यमुचितार्थविलासगर्भं

तत्त्याज खेदमभिगर्जतिवारिवाहे बर्हीयथा त्वनुमिताभिमतार्थसिद्धिः। (11.38)

When spoken like this, hey noble Bharadvaja, Rama the eminent heir of Raghu dynasty, hearing words filled with pleasing assurances, was relieved of all the worries, like a 'peacock at the thundering of the monsoon cloud', feeling already the fulfilment of one's longing at hand.

इति पृष्ठो मुनीन्द्रेण समाश्वास्य च राघवोवाच वचनं चारु परिपूर्णार्थमन्तरम्। (12.01)

Thus questioned by the 'Great Sage', Rama feeling encouraged, spoke out beautiful words churning out profound truths.