

Sloka & Translation

Kanda

BALAKANDA



Script

Devanagari



Sarga

1



Audio



Auto Play



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0:00 / 41:15

[Saint Narada visits hermitage of Valmiki -- Valmiki queries about a single perfect individual bestowed with all good qualities enumerated by him -- Narada, knower of past, present and future, identifies such a man -- describes virtues, qualities of Sri Rama -- narrates briefly the story of his life.]

तपस्वाध्यायनिरतं तपस्वी वाग्विदां वरम् ।

नारदं परिप्रच्छ वाल्मीकिर्मुनिपुङ्गवम् ॥1.1.1॥

तपस्वी ascetic, वाल्मीकि: Valmiki, तपः स्वाध्यायनिरतम् highly delighted in the practice of religious austerities and study of vedas, वाग्विदां वरम् eloquent among the knowledgeable, मुनिपुङ्गवम् preeminent among sages, नारदम् Narada, परिप्रच्छ enquired.

Ascetic Valmiki enquired of Narada, preeminent among the sages ever engaged in the practice of religious austerities or study of the Vedas and best among the eloquent.

कोन्वस्मिन्साम्प्रतं लोके गुणवान्कश्च वीर्यवान् ।

धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः ॥1.1.2॥

अस्मिन् लोके in this world, साम्प्रतम् now, गुणवान् endowed with excellent qualities, कः नु who indeed, वीर्यवांश्च with prowess, धर्मज्ञः च knower of righteousness, कृतज्ञः च grateful (who remembers even little help done

by others), सत्यवाक्यः truthful in his statements, दृढव्रतः firm in his vows (till such time he achieves the results), कः who?

"Who in this world lives today endowed with excellent qualities, prowess, righteousness, gratitude, truthfulness and firmness in his vows?

चारित्र्येण च को युक्तस्सर्वभूतेषु को हितः ।

विद्वान्कः कस्समर्थश्च कश्चैकप्रियदर्शनः ॥1.1.3॥

कः who?, चारित्र्येण with good conduct, युक्तः is endowed, कः who?, सर्वभूतेषु for all living beings, हितः benefactor, कः who?, विद्वान् learned man (knower of everything which is to be known), कः who?, समर्थः च competent (capable of doing things which cannot be done by others), कः who? एकप्रियदर्शनः च solely delightful in appearance to everyone,

Who is that one gifted with good conduct, given to the wellbeing of all living creatures, learned in the lore (knowledge of all things that is known), capable of doing things which others can not do and singularly handsome?

आत्मवान्को जितक्रोधो द्युतिमान्कोऽनसूयकः ।

कस्य बिभ्यति देवाश्च जातरोषस्य संयुगे ॥1.1.4॥

आत्मवान् selfrestrained, कः who?, जितक्रोधः one who has conquered anger, द्युतिमान् one who is endowed with splendour, अनसूयकः one who is free from envy (envy depicting one's merits as weak points), कः who?, जातरोषस्य excited to wrath, कस्य to whom, संयुगे in the battle, देवाः च celestial beings, devatas, बिभ्यति are afraid of.

Who (among men) is selfrestrained? Who has conquered anger? Who is endowed with brilliance and free from envy? Who is that when excited to wrath even the devatas, are afraid of (let alone foes)?

एतदिच्छाम्यहं श्रोतुं परं कौतूहलं हि मे ।

महर्षे त्वं समर्थोऽसि ज्ञातुमेवंविधं नरम् ॥1.1.5॥

एतत् this, अहम् I, श्रोतुम् to listen, इच्छामि am desirous, मे my, कौतूहलम् curiosity, परं हि is great, महर्षे O Maharshi, त्वम् you, एवंविधम् of such (virtues), नरम् man, ज्ञातुम् to know, समर्थः असि are competent.

O Maharshi, I intend to hear about such a man whom you are able to place? Indeed great is my

curiosity".

श्रुत्वा चैतत्त्रिलोकज्ञो वाल्मीकेनरिदो वचः ।

श्रूयतामिति चामन्त्र्य प्रहृष्टो वाक्यमब्रवीत् ॥1.1.6॥

त्रिलोकज्ञः knower of the three worlds, नारदः Narada, वाल्मीकेः Valmiki's, एतत् वचः these words, श्रुत्वा च having heard, श्रूयताम् इति "Listen to me", चामन्त्र्य च having invited, प्रहृष्टः was delighted, वाक्यम् words, अब्रवीत् spoke.

Invited by Valmiki to take his seat Narada, knower of the three worlds heard him and said with delight, "Listen to me!". And thus spoke.

बहवो दुर्लभाश्चैव ये त्वया कीर्तिता गुणाः ।

मुने वक्ष्याम्यहं बुद्ध्वा तैर्युक्तश्श्रूयतान्नरः ॥1.1.7॥

मुने OSage Valmiki, बहवः many, दुर्लभाः च एव rare indeed are the ordinary people endowed with such qualities, ये गुणाः those qualities, त्वया by you, कीर्तिताः described, तैः with those qualities, युक्तः endowed with, नरः man, श्रूयताम् listen, अहम् I, बुद्ध्वा having ascertained, वक्ष्यामि shall tell you.

"O sage rare indeed are men endowed with the many qualities you have described. I ascertained one. Listen carefully.

इक्ष्वाकुवंशप्रभवो रामो नाम जनैश्श्रुतः ।

नियतात्मा महावीर्यो द्युतिमान्धृतिमान् वशी ॥1.1.8॥

इक्ष्वाकुवंशप्रभवः born in the race of king Ikshvaku, रामः नाम known as Rama (one who delights others), जनैः by people, श्रुतः is heard, नियतात्मा steady natured (meaning thereby immutable form), महावीर्यः incomprehensible prowess, द्युतिमान् selfeffulgent, धृतिमान् selfcommanding, वशी subjecting the senses (subjecting the entire world under his control).

People have heard his name as Rama, who was born in the race of king Ikshvaku, having steady nature, possessing incomprehensible prowess, selfeffulgent, selfcommanding and subjecting senses under his control.

बुद्धिमात्रीतिमान्वाग्मी श्रीमान् शत्रुनिबर्हणः ।

विपुलांसो महाबाहुः कम्बुग्रीवो महाहनुः ॥1.1.9॥

बुद्धिमान् great intellectual, नीतिमान् learned in ethical (statecraft) philosophy, वाग्मी proficient in speeches, श्रीमान् possessing vast auspiciousness, शत्रुनिर्हणः destroyer of foes (sins), विपुलांसः broad shouldered, महाबाहुः strongarmed, कम्बुग्रीवः possessing conchshaped neck, महाहनुः having prominent and strong cheeks.

He (Sri Rama) is a great intellectual, adherent to rules, eloquent, handsome, destroyer of foes (sins), broadshouldered, strongarmed, having conchshaped neck and prominent cheeks.

महोरस्को महेष्वासो गूढजत्रुररिन्दमः ।

आजानुबाहुस्सुशिरास्सुललाटस्सुविक्रमः ॥1.1.10॥

महोरस्कः having a broad chest, महेष्वासः armed with a great bow (meaning thereby having a body strong enough to carry a bow), गूढजत्रुः has fleshy collar bones, अरिन्दमः is destroyer of foes (sins), आजानुबाहुः knee-long arms, सुशिराः head with noble qualities, सुललाटः has a large and beautiful forehead, सुविक्रमः valiant

Possessing a broad chest, armed with a great bow, with fleshy collar bones, knee-long arms, a noble head, a graceful forehead and great prowess, he is the destroyer of foes (sins).

समस्समविभक्ताङ्गस्निग्धवर्णः प्रतापवान् ।

पीनवक्षा विशालाक्षो लक्ष्मीवान् शुभलक्षणः ॥ 1.1.11॥

समः neither too tall nor too short, समविभक्ताङ्गः has wellproportioned limbs, स्निग्धवर्णः has shining complexion, प्रतापवान् is mighty and powerful, पीनवक्षाः strong welldeveloped chest, विशालाक्षः has expansive eyes, लक्ष्मीवान् lustrous body, शुभलक्षणः has auspicious qualities (according to science of palmistry).

Mighty and powerful, he has a wellproportioned body, neither tall nor short, shining complexion, welldeveloped chest, large eyes, lustrous body and good qualities.

धर्मज्ञस्सत्यसन्धश्च प्रजानां च हिते रतः ।

यशस्वी ज्ञानसम्पन्नश्शुचिर्वश्यस्समाधिमान् ॥1.1.12॥

धर्मज्ञः knower of duties (of protecting those who take refuge in him) of life, सत्यसन्धः firm in his vows, प्रजानाम् for his subjects, हिते doing good, रतः intent on, यशस्वी renowned, ज्ञानसम्पन्नः omniscient, शुचिः pure and devout, वश्यः obedient to elders (or accessible to those who are dependent on him), समाधिमान् meditating on the means of protecting those who took refuge in him.

Pious, firm in his vows, he is ever intent on doing good to his subjects. He is, illustrious, wise, and pure at heart. He is obedient to elders (or accessible to those who are dependent on him) and ever meditating (on the means of protecting those who take refuge in him).

प्रजापतिसमश्श्रीमान् धाता रिपुनिषूदनः ।

रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता ॥1.1.13॥

प्रजापतिसमः equal to Brahma, श्रीमान् surpassed the entire world in auspiciousness, धाता sustainer of this entire world, रिपुनिषूदनः destroyer of enemies, रक्षिता protector, जीवलोकस्य of all living beings, धर्मस्य of code of morals, परिरक्षिता protector.

Auspicious like Brahma, Sri Rama is the sustainer of this world, destroyer of enemies and protector of all living beings and of the moral code.

रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता ।

वेदवेदाङ्गतत्त्वज्ञो धनुर्वेदे च निष्ठितः ॥1.1.14॥

स्वस्य of his own, धर्मस्य duties of a king, रक्षिता protector, स्वजनस्य च of his own subjects, रक्षिता protector, वेदवेदाङ्गतत्त्वज्ञः knowledgeable in the true nature of vedas and vedangas, धनुर्वेदे च in military science, one of the upavedas (a great archer), निष्ठितः accomplished.

He has performed the duties of a king and protected his subjects. knowledgeable in the true nature of the Vedas he is accomplished in military science (he is a great archer).

सर्वशास्त्रार्थतत्त्वज्ञस्मृतिमान्प्रतिभानवान् ।

सर्वलोकप्रियस्साधुरदीनात्मा विचक्षणः ॥1.1.15॥

सर्वशास्त्रार्थतत्त्वज्ञः knower of the true meaning of all scriptures, स्मृतिमान् has infallible retentive memory, प्रतिभानवान् is talented (possessing brightness of conception), सर्वलोकप्रियः is beloved of all people, साधुः welldisposed and courteous (even towards those who have done harm), अदीनात्मा unperturbed mind (even in times of extreme grief), विचक्षणः has discrimination (is circumspect in doing right things in right time).

Sri Rama knows the true meaning of all scriptures and has a retentive memory. He is talented (possessing brightness of conception). He is beloved and welldisposed towards all people (and

courteous even towards those who have done him harm). He has an unperturbed mind (even in times of extreme grief) and is circumspect (in doing right things at the right time).

सर्वदाभिगतस्सद्भिस्समुद्र इव सिन्धुभिः ।

आर्यस्सर्वसमश्चैव सदैकप्रियदर्शनः ॥1.1.16॥

समुद्रः sea, सिन्धुभिः the rivers, इव like, सद्भिः good persons, सर्वदा ever, अभिगतः is approachable, आर्यः man of virtue, सर्वसमः च एव having equitable disposition towards all, सदैकप्रियदर्शनः always has delightful countenance.

Sri Rama, like sea to rivers, is accessible to men of virtue and has equal disposition towards all. He always has a pleasing appearance.

स च सर्वगुणोपेतः कौसल्यानन्दवर्धनः ।

समुद्र इव गाम्भीर्ये धैर्येण हिमवानिव ॥1.1.17॥

कौसल्यानन्दवर्धनः he, who is enhancing the joys of Kausalya, सः च he also, सर्वगुणोपेतः endowed with all virtues, गाम्भीर्ये in depth of his thoughts, समुद्रः इव like a sea, धैर्येण in fortitude, हिमवान् इव like Himavat mountain.

Sri Rama, bestowed with all virtues, enhanced the joys of Kausalya, He is like the sea in deportment and like Himavant in fortitude.

विष्णुना सदृशो वीर्ये सोमवत्प्रियदर्शनः ।

कालाग्निसदृशः क्रोधे क्षमया पृथिवीसमः ॥1.1.18॥

धनदेन समस्त्यागे सत्ये धर्म इवापरः ।

वीर्ये In prowess, विष्णुना सदृशः similar to Visnu, सोमवत् in appearance like the Moon, प्रियदर्शनः pleasing to the sight, क्रोधे in anger, कालाग्निसदृशः like the all-consuming fire, क्षमया in patience, पृथिवीसमः equal to earth, त्यागे in charity, धनदेन समः like Kubera, सत्ये in truth (here steadfastness), अपरः धर्मः इव like the Sun.

Sri Rama is like Visnu in prowess, the Moon in pleasing appearance, the all-consuming fire in anger, the earth in patience, Kubera in charity and the Sun in steadfastness.

तमेवं गुणसम्पन्नं रामं सत्यपराक्रमम् ॥1.1.19॥

ज्येष्ठं श्रेष्ठगुणैर्युक्तं प्रियं दशरथस्सुतम् ।

प्रकृतीनां हितैर्युक्तं प्रकृतिप्रियकाम्यया ॥1.1.20॥

यौवराज्येन संयोज्युक्तुमैच्छत्प्रीत्या महीपतिः ।

महीपतिः दशरथः lord of earth, Dasaratha, एवं गुणसम्पन्नम् him who was possessing all such good qualities, सत्यपराक्रमम् him who had not a vain prowess, श्रेष्ठगुणैः with excellent virtues, युक्तम् endowed with, प्रियम् beloved, प्रकृतीनाम् for his subjects, हितैः with good deeds, युक्तम् endowed with, ज्येष्ठम् eldest, सुतम् son, तं रामम् Sri Rama, प्रकृतिप्रियकाम्यया ever intent on the welfare of the people, प्रीत्या with affection, यौवराज्येन heirapparent, संयोज्युक्तुम् to install, ऐच्छत् wished.

With a desire to promote the welfare of the people king Dasaratha decided to install Sri Rama, his eldest and affectionate son as heir (apparent) who was bestowed with all excellent qualities and true prowess, beloved of the people he was ever intent in the welfare of the people.

तस्याभिषेकसम्भारान्दृष्ट्वा भार्याऽथ कैकयी ॥1.1.21॥

पूर्वं दत्तवरा देवी वरमेनमयाचत ।

विवासनं च रामस्य भरतस्याभिषेचनम् ॥1.1.22॥

अथ thereafter, तस्य Rama's, अभिषेकसम्भारान् preparations for the installation, दृष्ट्वा having seen, पूर्वम् previously, दत्तवरा was promised with boons, भार्या wife, देवी queen, कैकयी Kaikeyi, रामस्य Rama's, विवासनम् exile, भरतस्य of Bharata, अभिषेचनम् enthronement, वरम् boon, एनम् अयाचत begged of Dasaratha.

Thereafter, having seen the preparations for installation of Rama, queen Kaikeyi who had been promised earlier with boons by Dasaratha demanded of him the exile of Rama and enthronement of Bharata.

स सत्यवचनाद्राजा धर्मपाशेन संयतः ।

विवासयामास सुतं रामं दशरथः प्रियम् ॥1.1.23॥

सः दशरथः Dasaratha, सत्यवचनात् due to being truthful to his word, धर्मपाशेन by the bond of duty, संयतः restrained, प्रियं सुतम् beloved son, रामम् Rama, विवासयामास sent (to the forest).

Dasaratha, true to his word and restrained by the bond of duty, sent his beloved son Rama to the forest.

स जगाम वनं वीरः प्रतिज्ञामनुपालयन्।

पितुर्वचननिर्देशात्कैकेय्याः प्रियकारणात् ॥1.1.24॥

वीरः सः that mighty Sri Rama, कैकेय्याः Kaikeyi's, प्रियकारणात् with a view to gratify, पितुः father's, वचननिर्देशात् by the word of command, प्रतिज्ञाम् his promise, अनुपालयन् while obeying, वनम् forest, जगाम went.

Mighty Sri Rama in order to please Kaikeyi and obey the word of command of his father, went to the forest and help the king to keep his promise to Kaikeyi.

तं व्रजन्तं प्रियो भ्राता लक्ष्मणोऽनुजगाम ह ।

स्नेहाद्विनयसम्पन्नस्सुमित्रानन्दवर्धनः ॥1.1.25॥

भ्रातरं दयितो भ्रातुस्सौभ्रात्रमनुदर्शयन् ।

विनयसम्पन्नः endowed with modesty, भ्रातुः for brother Rama, दयितः beloved, प्रियः भ्राता brother with natural affection, सुमित्रानन्दवर्धनः one who enhances the joy of Sumitra, लक्ष्मणः Lakshmana, सौभ्रात्रम् affectionate brotherhood, अनुदर्शयन् showing, व्रजन्तम् departing to the forest, तं भ्रातरम् his brother Rama, स्नेहात् out of affection, अनुजगाम ह followed.

Lakshmana beloved brother to Rama is drawn towards him. Endowed with modesty he is an enhancer of the joy of his mother Sumitra. Displaying his fraternal love, he followed Rama who was departing to the forest.

रामस्य दयिता भार्या नित्यं प्राणसमा हिता ॥1.1.26॥

जनकस्य कुले जाता देवमायेव निर्मिता ।

सर्वलक्षणसम्पन्ना नारीणामुत्तमा वधूः ॥1.1.27॥

सीताप्यनुगता रामं शशिनं रोहिणी यथा ।

रामस्य for Rama, दयिता beloved, भार्या wife, प्राणसमा equal to his vital breath, नित्यम् always, हिता doing fit and proper acts beneficial to him, जनकस्य king Janaka's, कुले in the race, जाता born, निर्मिता created, देवमायेव like Maya Mohini, the assumed form of visnuhnu, सर्वलक्षणसम्पन्ना endowed with all auspicious characteristics, नारीणाम् among women, उत्तमा the foremost, वधूः daughter-in-law (of Dasaratha), सीतापि Sita also, रोहिणी Rohini, (one of the several daughters of Daksha and consort of moon) शशिनम् यथा like moon, रामम् Rama, अनुगता followed.

Born in the race of Janaka and daughterinlaw of Dasaratha, Sita, beloved spouse of Rama is like his vital breath always desired the wellbeing of Rama she followed him like Rohini, the Moon. Endowed with all virtues she is the foremost woman.

पौरैरनुगतो दूरं पित्रा दशरथेन च ॥1.1.28॥

शृङ्गिबेरपुरे सूतं गङ्गाकूले व्यसर्जयत् ।

गुहमासाद्य धर्मात्मा निषादाधिपतिं प्रियम् ॥1.1.29॥

गुहेन सहितो रामो लक्ष्मणेन च सीतया ।

पौरैः by citizens, पित्रा दशरथेन च by his father Dasaratha also, दूरम् for a long distance, अनुगतः followed, धर्मात्मा रामः Rama of righteous nature (the protector of those who take refuge in him), गङ्गाकूले on the bank of river Ganga, शृङ्गिबेरपुरे at Shrungiberapura, निषादाधिपतिम् the king of Nishadas, प्रियम् endeared to him, गुहम् Guha, आसाद्य having approached, गुहेन along with Guha, लक्ष्मणेन by Lakshmana, सीतया च and by Sita, सहितः accompanied सूतम् charioteer Sumantra, व्यसर्जयत् sent back.

The citizens and Dasaratha followed Rama for a long distance. Rama of righteous nature having approached Guha, king of nishadas, at Shrungiberapura sent back charioteer Sumantra and Rama along with Sita and Lakshmana crossed river Ganga.

ते वनेन वनं गत्वा नदीस्तीर्त्वा बहूदकाः ॥1.1.30॥

चित्रकूटमनुप्राप्य भरद्वाजस्य शासनात् ।

रम्यमावसथं कृत्वा रममाणा वने त्रयः ॥1.1.31॥

देवगन्धर्वसङ्काशास्तत्र ते न्यवसन् सुखम् ।

ते they, वनेन from one forest, वनम् to another forest, गत्वा having gone, बहूदकाः नदीः deep and broad rivers with plenty of waters, तीर्त्वा having crossed, भरद्वाजस्य sage Bharadwaja's, शासनात् order, चित्रकूटम् Chitrakuta mountain, अनुप्राप्य having reached, रम्यम् delightful, आवसथम् abode (a hut made of leaves), कृत्वा having constructed, ते they (having enjoyed such comforts), त्रयः three, तत्र वने in the forest located in Chitrakuta mountain, रममाणाः enjoying, देवगन्धर्वसङ्काशाः resembling devas and gandharvas, सुखम् happily, न्यवसन् dwelt.

Moving from one forest to another and crossing deep and wide rivers with plenty of waters, reached the Chitrakuta mountain by the command of sage Bharadwaja. They raised a hut made of leaves in the forest located in Chitrakuta mountain. and dwelt there happily resembling devas and gandharvas.

ते वनेन वनं गत्वा नदीस्तीर्त्वा बहूदकाः ॥1.1.30॥

चित्रकूटमनुप्राप्य भरद्वाजस्य शासनात् ।

रम्यमावसथं कृत्वा रममाणा वने त्रयः ॥1.1.31॥

देवगन्धर्वसङ्काशास्तत्र ते न्यवसन् सुखम् ।

ते they, वनेन from one forest, वनम् to another forest, गत्वा having gone, बहूदकाः नदीः deep and broad rivers with plenty of waters, तीर्त्वा having crossed, भरद्वाजस्य sage Bharadwaja's, शासनात् order, चित्रकूटम् Chitrakuta mountain, अनुप्राप्य having reached, रम्यम् delightful, आवसथम् abode (a hut made of leaves), कृत्वा having constructed, ते they (having enjoyed such comforts), त्रयः three, तत्र वने in the forest located in Chitrakuta mountain, रममाणाः enjoying, देवगन्धर्वसङ्काशाः resembling devas and gandharvas, सुखम् happily, न्यवसन् dwelt.

Moving from one forest to another and crossing deep and wide rivers with plenty of waters, reached the Chitrakuta mountain by the command of sage Bharadwaja. They raised a hut made of leaves in the forest located in Chitrakuta mountain. and dwelt there happily resembling devas and gandharvas.

चित्रकूटं गते रामे पुत्रशोकातुरस्तथा ॥1.1.32॥

राजा दशरथस्वर्गं जगाम विलपन्सुतम् ।

तथा in that way, रामे when Rama, चित्रकूटम् गते had set out to Chitrakuta, पुत्रशोकातुरः stricken by the grief over the separation from his son, राजा दशरथः king Dasaratha, सुतम् about his son, विलपन् wailing, स्वर्गम् heavens, जगाम went.

When Rama had set out to Chitrakuta, king Dasaratha, stricken by the grief over the separation from his son and mourning over him departed to heavens.

मृते तु तस्मिन्भरतो वसिष्ठप्रमुखैर्द्विजैः ॥ 1.1.33॥

नियुज्यमानो राज्याय नैच्छद्राज्यं महाबलः।

तस्मिन् when he (Dasaratha), मृते had died, वसिष्ठप्रमुखैः द्विजैः with Vasishta and other brahmins, राज्याय to rule the kingdom, नियुज्यमानः had been ordered, महाबलः mighty, भरतः तु Bharata, राज्यम् kingdom, नैच्छत् did not desire to rule .

After Dasaratha had passed away, mighty Bharata did not desire to rule the kingdom against the

orders by Vasishta and other brahmins.

स जगाम वनं वीरो रामपादप्रसादकः ॥ 1.1.34 ॥

वीरः The brave person who had conquered envy and hatred, रामपादप्रसादकः in order to propitiate Rama's feet, स he, वनं forest, जगाम went.

The brave Bharata, who had conquered envy and hatred went to the forest in order to worship Rama's feet.

गत्वा तु सुमहात्मानं रामं सत्यपराक्रमम् ।

अयाचद्भ्रातरं राममार्यभावपुरस्कृतः ॥1.1.35॥

त्वमेव राजा धर्मज्ञ इति रामं वचोऽब्रवीत् ।

आर्यभावपुरस्कृतः worshipped with reverence, सुमहात्मानम् highly respectable, सत्यपराक्रमम् truthful chivalry, गत्वा having reached, रामम् Rama, भ्रातरं रामम् brother Rama, अयाचत् implored.

धर्मज्ञः knower of righteousness, त्वमेव you alone, राजा इति should be the king, रामम् addressing Rama, वचः words, अब्रवीत् spoke.

Bharata reached Rama, so pleasing venerable, truthful and chivalrous, worshipped him with reverence and implored.

Bharata addressing Rama said, 'You are knower of righteousness. You alone should be the king (meaning that when the elder brother is alive, the younger brother is prohibited from ruling the kingdom)'.

रामोऽपि परमोदारस्सुमुखस्सुमहायशाः ।

न चैच्छत्पितुरादेशाद्राज्यं रामो महाबलः ॥1.1.36॥

रामोऽपि eventhough he delights everybody, परमोदारोऽपि eventhough exceedingly generous (in fulfilling the desires like absorption in divinity etc, of those who take refuge in him), सुमुखोऽपि eventhough having cheerful countenance (when somebody approaches him for favours), राम Rama, सुमहायशाः greatly renowned (because of dispensing charities), महाबलः highly capable (in fulfilling the desires of others), पितुः father's, आदेशात् by command, राज्यम् kingdom, नैच्छत् refused to accept.

Although a source of universal delight, although exceedingly generous and of cheerful countenance,

highly renowned and capable Rama refused to accept the kingdom in accordance with the command of his father.

पादुके चास्य राज्याय न्यासं दत्वा पुनःपुनः ।

निवर्तयामास ततो भरतं भरताग्रजः ॥1.1.37॥

भरताग्रजः Bharata's elder brother, Rama, राज्याय to rule the kingdom, अस्य to him, पादुके his own sandals, न्यासम् in deposit, as symbol of authority, दत्वा having given, ततः thereafter, पुनःपुनः repeatedly, भरतम् Bharata, निवर्तयामास persuaded him to return to the capital.

Having handed over his sandals to Bharata as symbol of authority for ruling the kingdom, Rama persuaded him again and again to return to the capital.

स काममनवाप्यैव रामपादावुपस्पृशन् ॥1.1.38॥

नन्दिग्रामेऽकरोद्राज्यं रामागमनकाङ्क्षया ।

सः Bharata, कामम् desire, अनवाप्यैव without fulfilling only, रामपादौ sandals of Rama, उपस्पृशन् touching with reverence, रामागमनकाङ्क्षया eagerly awaiting the return of Rama, नन्दिग्रामे in Nandigram, राज्यम् अकरोत् ruled the kingdom.

Disappointed in his mission to take Rama back, Bharata worshipped the sandals of Rama and ruled the kingdom from Nandigram, awaiting his return.

गते तु भरते श्रीमान् सत्यसन्धो जितेन्द्रियः ॥1.1.39॥

रामस्तु पुनरालक्ष्य नागरस्य जनस्य च ।

तत्रागमनमेकाग्रो दण्डकान्प्रविवेश ह ॥1.1.40॥

भरते when Bharata, गते तु had gone, श्रीमान् one possessing brightness, सत्यसन्धः steadfast in his vows, जितेन्द्रियः conquered the senses, रामः तु Rama, नागरस्य जनस्य च of citydwelling citizens', पुनः again, तत्र in that Chitrakuta mountain, आगमनम् arrival, आलक्ष्य perceiving, एकाग्रः with undivided concentration of mind and resoluteness (to fulfill the promise given to his father), दण्डकान् Dandaka forest, प्रविवेश ह entered.

When Bharata departed, Sri Rama, a man of good fortune and steadfast in vows one who had conquered under control perceiving that the citizens from Ayodhya would arrive there, entered the Dandaka forest with single minded determination (so that there would not be breach of his promise).

प्रविश्य तु महारण्यं रामो राजीवलोचनः ।

विराधं राक्षसं हत्वा शरभङ्गं ददर्श ह ॥1.1.41॥

सुतीक्ष्णं चाप्यगस्त्यं च अगस्त्यभ्रातरं तथा ।

राजीवलोचनः lotuseyed, रामः Rama, महारण्यम् dreary forest (Dandakaranya) प्रविश्य तु having entered, विराधम् Viradha, राक्षसम् Rakshasa, हत्वा after slaying, शरभङ्गम् sage Sarabhangha, सुतीक्ष्णं च also sage Sutikshna, अगस्त्यं च sage Agastya, तथा and, अगस्त्यभ्रातरं च brother of sage Agastya, ददर्श ह saw.

Having entered the dense forest Dandaka, Rama slew the demon Viradha and saw the sages Sarabhangha, Sutikshna and Agastya with his brother.

अगस्त्यवचनाच्चैव जग्राहैन्द्रं शरासनम् ॥1.1.42॥

खड्गं च परमप्रीतस्तूणी चाक्षयसायकौ ।

अगस्त्यवचनात् च एव as directed by sage Agastya, ऐन्द्रम् given by Indra, शरासनम् bow, खड्गं च a sword, अक्षयसायकौ inexhaustible arrows, तूणी च and quivers, परमप्रीतः extremely delighted, जग्राह received.

As directed by sage Agastya, Rama received with extreme delight a bow, a sword and quivers with inexhaustible arrows, given by Indra to Agastya (to be passed on to Rama).

वसतस्तस्य रामस्य वने वनचरैस्सह ।

ऋषयोऽभ्यागमन्सर्वे वधायासुररक्षसाम् ॥1.1.43॥

तस्य रामस्य when Rama, वने in that forest (in the hermitage of sage Sarabhangha), वसतः was dwelling, सर्वे ऋषयः all the ascetics, वनचरैः सह along with those inhabiting the forest, असुररक्षसाम् asuras and rakshasas (seizing upon the lives), वधाय for destruction, अभ्यागमन् approached.

While Rama was dwelling in the forest (in the hermitage of sage Sarabhangha), all the ascetics along with others (sages) inhabiting the forest approached Rama requesting for the destruction of the asuras and rakshasas seizing upon their lives.

स तेषां प्रतिशुश्राव राक्षसानां तथा वने ॥1.1.44॥

प्रतिज्ञातश्च रामेण वधस्संयति रक्षसाम् ।

ऋषीणामग्निकल्पानां दण्डकारण्यवासिनाम् ॥1.1.45॥

सः Rama, राक्षसानाम् for rakshsas (abode of), वने in that forest, तेषां to those asetics, तथा that prayer, प्रतिशुश्राव assented, ऋषीणाम् of the ascetics, अग्निकल्पानाम् in lustre resembling flaming fire, दण्डकारण्यवासिनाम् inhabitants of Dandakaranya, संयति in the battle, रक्षसाम् of rakshsas, वधश्च slaying also, रामेण by Rama, प्रतिज्ञातः was promised.

Rama promised those ascetics, who resembled flaming fire in lustre living in Dandakaranya inhabited by rakshsas to slay them.

तेन तत्रैव वसता जनस्थाननिवासिनी ।

विरूपिता शूर्पणखा राक्षसी कामरूपिणी ॥1.1.46॥

तत्रैव वसता while living in that place itself, तेन by Rama, जनस्थाननिवासिनी resident of Janasthana area (of Dandakaranya), कामरूपिणी capable of assuming any form at will, राक्षसी शूर्पणखा female demon Surpanakha, विरूपिता was deformed.

During his stay there a demon called Surpanakha living in Janasthana (resting place for the army of Ravana in Dandakaranya) and capable of assuming any form at will was rendered deformed by Lakshmana.

ततश्शूर्पणखावाक्यादुद्युक्तान्सर्वराक्षसान् ।

खरं त्रिशिरसं चैव दूषणं चैव राक्षसम् ॥1.1.47॥

निजघान वने रामस्तेषां चैव पदानुगान् ।

ततः thereafter, शूर्पणखावाक्यात् (instigated) by the words of Surpanakha, उद्युक्तान् ready for a battle, सर्वराक्षसान् all the rakshsas, खरम् एव Khara only, त्रिशिरसं च Trisira also, दूषणम् Dushana, राक्षसं च एव rakshasa also, तेषाम् their, पदानुगान् च एव followers also, रामः Rama, वने in the forest, निजघान killed.

Thereafter Rama killed in the fight all the rakshsas, Khara, Trisira, and Dushana with their followers in a battle who were instigated by Surpanakha's words.

वने तस्मिन्निवसता जनस्थाननिवासिनाम् ॥1.1.48॥

रक्षसां निहतान्यासन्सहस्राणि चतुर्दश ।

तस्मिन् वने in that forest, निवसता by Rama who was living, जनस्थाननिवासिनाम् of the inhabitants of Janasthana, रक्षसाम् of rakshasas, चतुर्दशसहस्राणि fourteen thousand of them, निहतानि आसन् were killed.

During his stay in that forest Rama killed fourteen thousand rakshasas who were inhabitants of Janasthana.

ततो ज्ञातिवधं श्रुत्वा रावणः क्रोधमूर्छितः ॥1.1.49॥

सहायं वरयामास मारीचं नाम राक्षसम् ।

ततः thereafter, रावणः Ravana, ज्ञातिवधम् slaughter of fellow rakshasas, श्रुत्वा having heard, क्रोधमूर्छितः became violent with anger, मारीचं नाम named Maricha, राक्षसम् rakshasa, सहायम् help, वरयामास sought for.

Having heard the slaughter of fellow rakshasa, Ravana became violent with anger and sought the help of a rakshasa named Maricha.

वार्यमाणस्सुबहुशो मारीचेन स रावणः ॥1.1.50॥

न विरोधो बलवता क्षमो रावण तेन ते ।

"रावण O Ravana, बलवता with that mighty and powerful (because of slaying of Khara etc. rakshasas), तेन with that Rama, विरोधः hostilities, ते to you, न क्षमः is not proper" in this way, मारीचेन by Maricha, सुबहुशः well in many ways, वार्यमाणः dissuaded, सः रावणः that Ravana.

Maricha repeatedly dissuaded him saying, 'O Ravana It is not proper for you to enter into hostility with the mighty and powerful Rama'.

अनादृत्य तु तद्वाक्यं रावणः कालचोदितः ॥1.1.51॥

जगाम सह मारीचस्तस्याश्रमपदं तदा ।

रावणः Ravana, कालचोदितः incited by destiny, तद्वाक्यम् those words, अनादृत्य तु disregarding, सहमारीचः followed by Maricha, तस्य आश्रमपदम् towards his hermitage, तदा then, जगाम went.

Disregarding his words Ravana incited by fate left for the hermitage of Rama along with Maricha.

तेन मायाविना दूरमपवाह्य नृपात्मजौ ॥1.1.52॥

जहार भार्या रामस्य गृध्रं हत्वा जटायुषम् ।

मायाविना by the deceitful, तेन by him (Maricha), नृपात्मजौ princes (Rama and Lakshmana), दूरम् far away, अपवाह्य drawing them away, जटायुषम् Jatayu, गृध्रम् vulture, हत्वा having killed, रामस्य Rama's, भार्याम् wife, Sita, जहार carried away.

He with the help of deceitful Maricha drew the princes (Rama and Lakshmana) far away from their hermitage abducted Sita the wife of Rama and slaughtered vulture Jatayu,

गृध्रं च निहतं दृष्ट्वा हतां श्रुत्वा च मैथिलीम् ॥1.1.53॥

राघवश्शोकसन्तप्तो विललापाकुलेन्द्रियः ।

राघवः Rama, निहतम् struck down, गृध्रम् eagle Jatayu, दृष्ट्वा having seen, मैथिलीम् the princess of Mithila, Sita, हताम् abducted, श्रुत्वा च having heard (from Jatayu), शोकसन्तप्तः distressed with grief, आकुलेन्द्रियः with obscured senses, विललाप bewailed.

Having seen and heard from the eagle Jatayu struck down by Ravana that Sita had been abducted Rama bewailed, choked with tears his senses dulled by distress.

ततस्तेनैव शोकेन गृध्रं दग्ध्वा जटायुषम् ॥1.1.54॥

मार्गमाणो वने सीतां राक्षसं सन्ददर्श ह ।

कबन्धन्नाम रूपेण विकृतं घोरदर्शनम् ॥1.1.55॥

तेनैव शोकेन pervaded by that sorrow, ततः then, गृध्रं जटायुषम् vulture Jatayu, दग्ध्वा having consigned to flames, वने in the forest, सीताम् Sita, मार्गमाणः wandering in search of, रूपेण in form, विकृतम् deformed, घोरदर्शनम् dreadful appearance, कबन्धन्नाम named Kabandha, राक्षसम् rakshasa, सन्ददर्श ह beheld.

Then he performed in the midst of tears the funeral rites of the vulture Jatayu. Wandering in search of Sita, he beheld a rakshasa named Kabandha who was dreadful, in deformed in appearance.

तं निहत्य महाबाहुर्ददाह स्वर्गतश्च सः ।

स चास्य कथयामास शबरीं धर्मचारिणीम् ॥1.1.56॥

महाबाहुः mightyarmed Rama, तम् that Kabandha, निहत्य having killed, ददाह consigned him to flames, सः he (his soul), स्वर्गतश्च ascended heaven, स च Kabandha (while leaving for heavens), राघव O Raghava, धर्मचारिणीम् performing religious duties, धर्मनिपुणाम् proficient in practising austerities duties, श्रमणीम् female ascetic, शबरीम् belonging to Sabara community, अभिगच्छ visit her, अस्य to Rama, इति कथयामास informed.

Mightyarmed Rama, having killed Kabandha, consigned his body to flames. While leaving for heavens he informed him saying, 'O Raghava, there is a female ascetic in Sabara community, performing religious duties and proficient in practising austerities. You may visit her'.

सोऽभ्यगच्छन्महातेजाशबरीं शत्रुसूदनः ॥1.1.57॥

शबर्या पूजितस्सम्यग्रामो दशरथात्मजः ।

महातेजाः possessing great splendour, शत्रुसूदनः destroyer of enemies, सः he, शबरीम् towards Sabari, अभ्यगच्छत् had gone, दशरथात्मजः son of Dasaratha, रामः Rama, शबर्या by Sabari, सम्यक् duly, पूजितः worshipped.

Rama son of Dasaratha, destroyer of enemies and possessing great splendour approached Sabari who duly worshipped him॥

पम्पातीरे हनुमता सङ्गतो वानरेण ह ॥1.1.58॥

हनुमद्वचनाच्चैव सुग्रीवेण समागतः ।

पम्पातीरे on the bank of Pampa, वानरेण with a monkey, हनुमता named Hanuman, सङ्गतः ह was united, हनुमद्वचनात् on the advice of Hanuman, सुग्रीवेण चैव by Sugriva also, समागतः was united.

On the bank of Pampa he met a monkey named Hanuman on whose advice he made friendship with Sugriva.

सुग्रीवाय च तत्सर्वं शंसद्रामो महाबलः ॥1.1.59॥

आदितस्तद्यथावृत्तं सीतायाश्च विशेषतः ।

महाबलः mighty and powerful, रामः Rama, आदितः right from the beginning, तत् सर्वम् all that story, विशेषतः

particularly, सीतायाश्च Sita's, यथावृत्तं as it happened (abduction), सुग्रीवाय च to Sugriva, also to Hanuman, शंसत् related.

Mighty Rama related to Sugriva all that had happened right from the beginning, more importantly Sita's abduction and also to Hanuman.

सुग्रीवश्चापि तत्सर्वं श्रुत्वा रामस्य वानरः ॥1.1.60॥

चकार सख्यं रामेण प्रीतश्चैवाग्निसाक्षिकम् ।

वानरः monkey, सुग्रीवः Sugriva, रामस्य Rama's, तत् सर्वम् all that story, श्रुत्वा having heard, प्रीतः pleased, अग्निसाक्षिकं चैव witnessed by Agni, god of fire, रामेण with Rama, सख्यं चकार, made a pact of friendship.

Hearing everything that story from Rama, Sugriva was very pleased and made a pact with Rama in the presence of Agni as witness.

ततो वानरराजेन वैरानुकथनं प्रति ॥1.1.61॥

रामायावेदितं सर्वं प्रणयाद्दुःखितेन च ।

ततः thereafter, दुःखितेन by him who was filled with sorrow, वानरराजेन by the king of monkeys, Sugriva, वैरानुकथनं प्रति his story about hostilities (with Vali), रामाय to Rama, सर्वम् entirely, प्रणयात् out of friendship, आवेदितम् was communicated.

Thereafter Sugriva, king of monkeys filled with sorrow narrated to Rama out of friendship the entire account of his hostilities (with Vali).

प्रतिज्ञातं च रामेण तदा वालिवधं प्रति ॥1.1.62॥

वालिनश्च बलं तत्र कथयामास वानरः ।

तदा then, रामेण by Rama, वालिवधं प्रति about slaying of Vali, प्रतिज्ञातम् vowed, तत्र there, वानरः Sugriva, वालिनः Vali's, बलम् च prowess, कथयामास described.

Then Rama vowed to slay Vali. The monkey (Sugriva) described about Vali's prowess to Rama.

सुग्रीवश्शङ्कितश्चासीन्नित्यं वीर्येण राघवे ॥1.1.63॥

राघवप्रत्ययार्थं तु दुन्दुभेः कायमुत्तमम् ।

दर्शयामास सुग्रीवो महापर्वतसन्निभम् ॥1.1.64॥

सुग्रीवश्च Sugriva also, राघवे in Rama's, वीर्येण prowess, नित्यम् always, शङ्कितः आसीत् had a doubt, सुग्रीवः Sugriva, राघवप्रत्ययार्थम् with a view to get convinced about Rama, दुन्दुभेः rakshasa named Dundubhi, महापर्वतसन्निभम् resembling a high mountain, उत्तमं कायम् huge body, दर्शयामास showed.

Doubtful of the prowess Sugriva of Rama Sugriva in order to get convinced showed him the huge (dead) body of Dundubhi resembling a big mountain.

उत्स्मयित्वा महाबाहुः प्रेक्ष्य चास्थि महाबलः ।

पादाङ्गुष्ठेन चिक्षेप सम्पूर्णं दशयोजनम् ॥1.1.65॥

महाबलः one endowed with strength, महाबाहुः strongarmed (Rama), अस्थि skeleton, प्रेक्ष्य having looked, उत्स्मयित्वा smiling at a depth for a while, पादाङ्गुष्ठेन with the great toe of the foot, सम्पूर्णं completely, दशयोजनम् to a distance of ten yojanas (eighty miles), चिक्षेप kicked off.

The strongarmed Rama, who was endowed with great strength looked at the skeleton and smiled within himself for a while. He kicked off the skeleton with the great toe of his foot completely to a full distance of ten yojanas (eighty miles).

बिभेद च पुनस्सालान्सप्तैकेन महेषुणा ।

गिरिं रसातलं चैव जनयन्प्रत्ययं तथा ॥1.1.66॥

तथा then, पुनश्च again, प्रत्ययम् confidence, जनयन् creating, एकेन with one, महेषुणा mighty shaft, सप्त सालान् seven palmyra trees, गिरिम् a mountain, रसातलं चैव Rasatala (one of the seven lower worlds under the earth), बिभेद penetrated.

Again in order to create confidence (in Sugriva), he released a single mighty shaft which penetrated seven palmyra trees, a mountain and the Rasatala.

ततः प्रीतमनास्तेन विश्वस्तस्स महाकपिः ।

किष्किन्धां रामसहितो जगाम च गुहां तदा ॥1.1.67॥

ततः thereafter, तेन by that act, प्रीतमनाः well pleased, स महाकपिः that mighty monkey Sugriva, विश्वस्तः च was

convinced, रामसहितः together with Rama, तदा then, गुहाम् a cave, किष्किन्धाम् city of Kishkindha, जगाम approached.

Pleased with Rama's action and convinced of his prowess he left thereafter with Rama he left for Kishkindha which was like a cave.

ततोऽगर्जद्भरिवरः सुग्रीवो हेमपिङ्गलः ।

तेन नादेन महता निर्जगाम हरीश्वरः ॥1.1.68॥

ततः then, हरिवरः best of monkeys, हेमपिङ्गलः yellowish hued like gold, सुग्रीवः Sugriva, अगर्जत् roared, तेन महता with great, नादेन voice, हरीश्वरः lord of monkeys (Vali), निर्जगाम came out.

On entering the city of Kishkindha, Sugriva the best of monkeys of reddish yellow hue roared with a great voice. There upon Vali, the lord of monkeys came out (of the cave).

अनुमान्य तदा तारां सुग्रीवेण समागतः ।

निजघान च तत्रैनं शरेणैकेन राघवः ॥1.1.69॥

तदा then, ताराम् Tara (Vali's wife), अनुमान्य having convinced, सुग्रीवेण Sugriva, समागतः joined (entered into a combat), राघवः Raghava, तत्र there, एनम् him, एकेन with one, शरेण च single shaft, निजघान killed.

After convincing his wife Tara, who was dissuading from this, Vali entered into a combat with Sugriva. There, Rama killed Vali with a single shaft.

ततस्सुग्रीववचनाद्धत्वा वालिनमाहवे ।

सुग्रीवमेव तद्राज्ये राघवः प्रत्यपादयत् ॥1.1.70॥

राघवः Rama, सुग्रीववचनात् in compliance with the words of Sugriva, वालिनम् Vali, आहवे in the battle, हत्वा having killed, ततः thereafter, तद्राज्ये in that kingdom of Vali, सुग्रीवमेव Sugriva itself, प्रत्यपादयत् proposed (installed).

After he killed Vali in the combat in compliance with the words of Sugriva, Rama installed Sugriva as king.

स च सर्वान्समानीय वानरान्वानरर्षभः ।

दिशः प्रस्थापयामास दिदृक्षुर्जनकात्मजाम् ॥1.1.71॥

सः वानरर्षभः च the best of monkeys, Sugriva, जनकात्मजाम् Janaka's daughter, Sita, दिदृक्षुः desirous of seeing, सर्वान् all, वानरान् monkey forces, समानीय after summoning, दिशः in various directions, प्रस्थापयामास despatched.

The best of monkeys (Sugriva) gathered his monkey forces and despatched them in various directions in search of Janaka's daughter (Sita).

ततो गृध्रस्य वचनात्सम्पातेर्हनुमान्बली।

शतयोजनविस्तीर्णं पुप्लुवे लवणार्णवम् ॥1.1.72॥

ततः thereafter, बली हनुमान् mighty Hanuman, सम्पातेः Sampathi's, गृध्रस्य vulture's, वचनात् in accordance with suggestion, शतयोजनविस्तीर्णम् extending over a hundred yojanas (about 800 miles), लवणार्णवम् saltsea, पुप्लुवे leapt over.

At the suggestion of the vulture, Sampathi mighty Hanuman leapt over the salt ocean extending over a hundred yojanas.

तत्र लङ्कां समासाद्य पुरीं रावणपालिताम् ।

ददर्श सीतां ध्यायन्तीमशोकवनिकां गताम् ॥1.1.73॥

रावणपालिताम् ruled by Ravana, लङ्काम् पुरीम् city of Lanka, समासाद्य having reached, तत्र there, अशोकवनिकाम् गताम् who had gone to Ashoka garden, ध्यायन्तीम् contemplating (on Rama), सीताम् Sita, ददर्श found.

Hanuman arrived at the city of Lanka ruled by Ravana and found Sita in the Ashoka garden meditating on Rama.

निवेदयित्वाऽऽभिज्ञानं प्रवृत्तिं च निवेद्य च ।

समाश्रयास्य च वैदेहीं मर्दयामास तोरणम् ॥1.1.74॥

अभिज्ञानम् as token of recognition (Rama's ring), निवेदयित्वा having presented, प्रवृत्तिं च the entire account, निवेद्य च having related, वैदेहीम् daughter of the king of Videha with its capital at Mithila, Sita, समाश्रयास्य having consoled, तोरणम् outer gate of the garden, मर्दयामास crushed.

Hanuman delivered Rama's ring to Sita as a token of recognition, related the whole story and consoled her. He then crushed the arch (of the outer gate of the garden) before leaving.

पञ्च सेनाग्रगान् हत्वा सप्तमन्त्रिसुतानपि ।

शूरमक्षं च निष्पिष्य ग्रहणं समुपागमत् ॥1.1.75॥

पञ्च सेनाग्रगान् five commanders, सप्त मन्त्रिसुतानपि seven sons of counsellors, हत्वा having killed, शूरम् valiant, अक्षं च Akshaya Kumara, son of Ravana, निष्पिष्य having stamped, ग्रहणम् समुपागमत् got caught, to be taken as captive.

After killing five commanders, seven sons of the counsellors, stamping out valiant Akshayakumara, the son of Ravana, Hanuman got himself captured (to be taken as captive).

अस्त्रेणोन्मुक्तमात्मानं ज्ञात्वा पैतामहाद्वरात् ।

मर्षयन्नाक्षसान्वीरो यन्त्रिणस्तान्यदृच्छया ॥1.1.76॥

ततो दग्ध्वा पुरीं लङ्कामृते सीतां च मैथिलीम् ।

रामाय प्रियमाख्यातुं पुनरायान्महाकपिः ॥1.1.77॥

वीरः mighty warrior, महाकपिः great monkey, Hanuman, पैतामहात् by Brahma's, वरात् boon, आत्मानम् his own self, अस्त्रेण by the weapon (given by Brahma), उन्मुक्तम् released, ज्ञात्वा coming to know, यदृच्छया casually (in the expectation of his another objective of seeing Ravana), यन्त्रिणः restrained by ropes, तान् राक्षसान् those rakshasas, मर्षयन् while enduring, ततः after completion of that act, मैथिलीम् सीतां ऋते except Sita (Mythili), लङ्कां पुरीम् the city of Lanka, दग्ध्वा having burnt, रामाय for Rama, प्रियम् welcome tidings, आख्यातुम् to deliver, पुनः आयात् returned again.

The heroic Hanuman came to know that he could be released from the entanglements of the weapon granted to him through a boon by Brahma. He allowed himself to be restrained by the rakshasas with the ropes for the sake of achieving his other objective of seeing Ravana. Thereafter, he burnt the whole of Lanka except the place where Sita was and returned to deliver the good news to Rama.

सोऽधिगम्य महात्मानं कृत्वा रामं प्रदक्षिणम् ।

न्यवेदयदमेयात्मा दृष्ट्वा सीतेति तत्त्वतः ॥1.1.78॥

अमेयात्मा possessing boundless intellect, सः he (Hanuman), महात्मानम् highly courageous, रामम् Rama, अधिगम्य

having reached, प्रदक्षिणम् circumambulation, कृत्वा having made, दृष्टा seen, सीता Sita, इति in this manner, तत्त्वतः truthfully, न्यवेदयत् informed.

Reaching Rama the great Hanuman gifted with boundless intellect circumambulated him and in fact informed him that he had seen Sita.

ततस्सुग्रीवसहितो गत्वा तीरं महोदधेः ।

समुद्रं क्षोभयामास शरैरादित्यसन्निभैः ॥1.1.79॥

ततः thereafter, सुग्रीवसहितः together with Sugriva, महोदधेः तीरम् shore of mighty ocean, गत्वा having reached, आदित्यसन्निभैः resembling sharp and hot rays of sun, शरैः with shafts, समुद्रम् Samudra, lord of the waters, क्षोभयामास agitated.

Thereafter, Rama reached the shore of the ocean together with Sugriva and saw the ocean agitated with shafts burning like the Sun.

दर्शयामास चात्मानं समुद्रस्सरितां पतिः ।

समुद्रवचनाच्चैव नलं सेतुमकारयत् ॥1.1.80॥

सरितां पतिः lord of rivers, समुद्रः Samudra, आत्मानम् in his own form, दर्शयामास appeared (to Rama), समुद्रवचनात् च एव on the advice of Samudra , नलम् through Nala, सेतुम् a bridge, अकारयत् got it built.

Samudra, lord of rivers, (afraid of Rama's anger) and having appeared in his own form, and on his advice got a bridge built with the help of Nala.

तेन गत्वा पुरीं लङ्कां हत्वा रावणमाहवे ।

रामः सीतामनुप्राप्य परां व्रीडामुपागमत् ॥1.1.81॥

रामः Rama, तेन through that bridge, लङ्कापुरीं city of Lanka, गत्वा having reached, आहवे in the battle, रावणम् Ravana, हत्वा after slaying, सीताम् Sita, प्राप्य having recovered, अनु thereafter, पराम् great, व्रीडाम् embarassment, उपागमत् experienced (pursuant to her stay in others' house for a long time).

Rama entered the city of Lanka by means of that bridge, killed Ravana in the battle and recovered Sita. Thereafter he felt greatly embarassed (for accepting his wife who had stayed in an others.

तामुवाच ततो रामः परुषं जनसंसदि ।

अमृष्यमाणा सा सीता विवेश ज्वलनं सती ॥1.1.82॥

ततः for that reason, रामः Rama, जनसंसदि in the assembly of men, ताम् about Sita, परुषम् harsh words, उवाच spoke, सती chaste, सा सीता Sita, अमृष्यमाणा incapable of enduring those words, ज्वलनं विवेश entered flaming fire.

Rama spoke harsh words about Sita in the assembly. Sita, incapable of enduring such words, entered fire.

ततोऽग्निवचनात्सीतां ज्ञात्वा विगतकल्मषाम् ।

बभौ रामस्सम्प्रहृष्टः पूजितस्सर्वदैवतैः ॥1.1.83॥

ततः thereafter, अग्निवचनात् because of the testimony of firegod, सीताम् Sita, विगतकल्मषाम् sinless, ज्ञात्वा having known, रामः Rama, सम्प्रहृष्टः exceedingly pleased, सर्वदैवतैः by all gods, पूजितः was adored, बभौ shone.

With the of testimony of the firegod, Rama was exceedingly pleased to know that Sita was sinless. All the gods adored him.

कर्मणा तेन महता त्रैलोक्यं सचराचरम् ।

सदेवर्षिगणं तुष्टं राघवस्य महात्मनः ॥1.1.84॥

महात्मनः of highly courageous, राघवस्य Rama's, तेन महता कर्मणा by that great act, सचराचरम् all the animate and inanimate beings, सदेवर्षिगणम् including groups of gods and sages, त्रैलोक्यम् in three worlds, तुष्टम् wellpleased.

All the animate and inanimate beings, gods and sages in the three worlds were very pleased at this noble deed of the great Rama.

अभिषिच्य च लङ्कायां राक्षसेन्द्रं विभीषणम् ।

कृतकृत्यस्तदा रामो विज्वरः प्रमुमोद ह ॥1.1.85॥

रामः Rama, विभीषणम् Vibhisana, राक्षसेन्द्रम् king of rakshasas, लङ्कायाम् in the city of Lanka, अभिषिच्य

coronated, तदा then, कृतकृत्यः having accomplished his objective, विज्वरः free from distress, प्रमुमोद ह was exceedingly rejoiced.

After coronating the rakshasa chief Vibhishana in the city of Lanka, Rama free from distress, exceedingly rejoiced after having accomplished his objective.

देवताभ्यो वरं प्राप्य समुत्थाप्य च वानरान् ।

अयोध्यां प्रस्थितो रामः पुष्पकेण सुहृद्भृतः ॥1.1.86॥

रामः Rama, देवताभ्यः from devatas, वरम् boon, प्राप्य having obtained, वानरान् monkeys fallen in the battle, समुत्थाप्य च revived, सुहृद्भृतः accompanied by friends, पुष्पकेण by Pushpaka, the aerial car, अयोध्याम् Ayodhya, प्रस्थितः set out.

Having obtained a boon from the devatas (who had come to see him) Rama, revived all monkeys (fallen in the battle) and set out for Ayodhya accompanied by friends in the pushpaka (aerial car).

भरद्वाजाश्रमं गत्वा रामस्सत्यपराक्रमः ।

भरतस्यान्तिकं रामो हनूमन्तं व्यसर्जयत् ॥1.1.87॥

सत्यपराक्रमः steadfast in truth, रामः delightful to everybody, भरद्वाजाश्रमम् hermitage of Bharadwaja, गत्वा having gone, भरतस्यान्तिकम् to the presence of Bharata, हनूमन्तम् Hanuman, रामः Rama, व्यसर्जयत् despatched.

Rama who was a delight of all whose strength lies in truth went to the hermitage of Bharadwaja (as promised) and despatched Hanuman to Bharata as his messenger.

पुनराख्यायिकां जल्पन्सुग्रीवसहितश्च सः ।

पुष्पकं तत्समारुह्य नन्दिग्रामं ययौ तदा ॥1.1.88॥

पुनः again, सुग्रीवसहितः accompanied by Sugriva, सः Rama, आख्यायिकाम् recalling earlier incidents, जल्पन् conversing with each other, तदा then, तत् पुष्पकं समारुह्य mounting on that Pushpaka, नन्दिग्रामम् to Nandigram, ययौ departed.

Again accompanied by Sugriva and recalling earlier incidents and after both of them discussed with each other, Rama departed to Nandigram riding that pushpaka chariot.

नन्दिग्रामे जटां हित्वा भ्रातृभिस्सहितोऽनघः ।

रामस्सीतामनुप्राप्य राज्यं पुनरवाप्तवान् ॥1.1.89॥

अनघः sinless, रामः Rama, नन्दिग्रामे in Nandigram, भ्रातृभिः सहितः along with his brothers, जटाम् matted lock, हित्वा shedding, सीताम् Sita, अनुप्राप्य having regained, राज्यम् kingdom, पुनः again, अवाप्तवान् got (back).

At Nandigram sinless Rama arrived, met his brothers. They shed their matted locks. With Sita restored he regained his kingdom.

प्रहृष्टमुदितो लोकस्तुष्टः पुष्टस्सुधार्मिकः ।

निरामयो ह्यरोगश्च दुर्भिक्षभयवर्जितः ॥1.1.90॥

लोकः entire world, प्रहृष्टमुदितः rejoiced with happiness, तुष्टः contented (because of fulfillment of their desire), पुष्टः grown in strength because of happiness, सुधार्मिकः with righteousness, निरामयः without sufferings or agonies, अरोगः without diseases, दुर्भिक्षभयवर्जितः च and without fear of famine.

The entire world rejoiced with happiness with their desire fulfilled they were content. All people were following the path of righteousness. There was no fear of sufferings or agonies, diseases or famine.

न पुत्रमरणं किञ्चिद्द्रक्ष्यन्ति पुरुषाः क्वचित् ।

नार्यश्चाविधवा नित्यं भविष्यन्ति पतिव्रताः ॥1.1.91॥

पुरुषाः men, क्वचित् any where, किञ्चित् even little, पुत्रमरणम् death of ones's own son, न द्रक्ष्यन्ति will not see, नार्यश्च women, अविधवाः will not be widowed, नित्यम् always, पतिव्रताः भविष्यन्ति will be devoted to their husbands.

During the period of Rama's rule, no where would men witness the death of their sons or women widowed. They would ever remain chaste and devoted to their husbands.

न चाग्निजं भयं किञ्चिन्नाप्सु मज्जन्ति जन्तवः ।

न वातजं भयं किञ्चिन्नापि ज्वरकृतं तथा ॥1.1.92॥

न चापि क्षुद्रयं तत्र न तस्करभयं तथा ।

तत्र in that kingdom of Rama, अग्निजं भयम् fear due to fire, किञ्चित् न not even little, जन्तवः creatures, अप्सु in water, न मज्जन्ति will not be drowned, वातजं भयम् danger due to wind, किञ्चित् न not even little, तथा and, ज्वरकृतम् अपि न also no fear from fever, न क्षुद्रयम् अपि no fear from hunger, तथा and, तस्करभयं न no fear from thieves.

There (in the kingdom of Rama) was no fear of fire, water, wind, disease, hunger and also theft.

नगराणि च राष्ट्राणि धनधान्ययुतानि च ॥1.1.93॥

नित्यं प्रमुदितास्सर्वे यथा कृतयुगे तथा ।

नगराणि च cities, राष्ट्राणि च villages, धनधान्ययुतानि rich in food grains and wealth, यथा कृतयुगे as in kritayuga, तथा in the same way, सर्वे all, नित्यम् ever, प्रमुदिताः were happy.

All the cities and villages were affluent with wealth and food grains. People lived happily as though they lived in Kritayuga.

अश्वमेधशतैरिष्ट्वा तथा बहुसुवर्णकैः ॥1.1.94॥

गवां कोट्ययुतं दत्त्वा ब्रह्मलोकं प्रयास्यति ।

असंख्येयं धनं दत्त्वा ब्राह्मणेभ्यो महायशाः ॥1.1.95॥

महायशाः highly renowned, अश्वमेधशतैः by hundreds of Aswamedha sacrifices, तथा and बहुसुवर्णकैः Bahusuvarnaka sacrifices (where gold is given as charity on large scale), इष्ट्वा satisfying the gods, गवाम् cows, कोट्ययुतम् hundreds of thousands, दत्त्वा having bestowed, असंख्येयम् countless, धनम् wealth, ब्राह्मणेभ्यः for brahmins, दत्त्वा having bestowed, ब्रह्मलोकं प्रयास्यति will proceed to Brahmaloka.

Highly renowned Rama, having satisfied the gods with the performance of a hundred of aswamedhas and many suvarnakas bestowing hundreds of thousands of cows and immense wealth on the brahmins, will return to Brahmaloka.

राजवंशान्शतगुणान्स्थापयिष्यति राघवः ।

चातुर्वर्ण्यं च लोकेऽस्मिन् स्वे स्वे धर्मे नियोक्ष्यति ॥1.1.96॥

राघवः Rama, अस्मिन् लोके in this world, शतगुणान् hundred times, राजवंशान् royal dynasties, स्थापयिष्यति will

establish, चातुर्वर्ण्यम् four castes, स्वे स्वे in their respective, धर्मे duties, नियोक्ष्यति will employ.

Rama will establish hundredfold royal dynasties and employ the four castes to do their respective duties, in this world.

दशवर्षसहस्राणि दशवर्षशतानि च ।

रामो राज्यमुपासित्वा ब्रह्मलोकं प्रयास्यति ॥ 1.1.97॥

रामः Rama, दशवर्षसहस्राणि for ten thousand years, दशवर्षशतानि च ten hundred years, राज्यम् kingdom, उपासित्वा reigning, ब्रह्मलोकम् Brahmaloka, प्रयास्यति will attain.

Rama, reigning the kingdom for eleven thousand years, will attain Brahmaloka.

इदं पवित्रं पापघ्नं पुण्यं वेदैश्च सम्मितम् ।

यः पठेद्रामचरितं सर्वपापैः प्रमुच्यते ॥ 1.1.98॥

इदं रामचरितम् this story of Rama, पवित्रम् sacred, पापघ्नम् destroyer of sins, पुण्यम् auspicious, वेदैः by vedas, सम्मितं च equal to, यः who, पठेत् reads, सर्वपापैः from all sins, प्रमुच्यते will be released.

This story of Rama is sacred and holy. It destroys sins and is equal to the Vedas. Whosoever reads it will be freed from all sins.

एतदाख्यानमायुष्यं पठन्नामायणं नरः ।

सपुत्रपौत्रस्सगणः प्रेत्य स्वर्गे महीयते ॥ 1.1.99॥

एतद् रामायणम् this Ramayana, आख्यानम् true meaning, आयुष्यम् longevity, पठन् reading, नरः men, सपुत्रपौत्रः with sons and grandsons, सगणः with servants and relations, प्रेत्य after death, स्वर्गे in heavens, महीयते worshipped.

This story of Ramayana enhances longevity of those who read it and recite it. They will be worshipped in heavens after their death along with their sons and grandsons, servants and relations.

पठन्दिजो वागृषभत्वमीयात्

स्यात्क्षत्रियो भूमिपतित्वमीयात् ।

वणिग्जनः पण्यफलत्वमीयात्

जनश्च शूद्रोऽपि महत्वमीयात् ॥1.1.100॥

पठन् जनः People by reading this, द्विजः स्यात् if he is a brahmin, वागृषभत्वम् proficient in the eighteen branches of learning, ईयात् attains, क्षत्रियः kshatriya, भूमिपतित्वम् lordship over landed possessions, ईयात् gets, वणिग्जनः vaisya, पण्यफलत्वम् fruits of his merit, ईयात् gets, जनश्च men, शूद्रोऽपि sudra also, महत्वम् greatness, ईयात् attains.

A brahmin becomes proficient in the eighteen branches of learning a kshatriya gets lordship over landed possessions a vaisya gets the fruits of his business and sudra also attains greatness by reading Ramayana".

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे (श्रीमद्रामायणकथासङ्क्षेपो नाम) प्रथमः सर्गः॥

Thus ends the first sarga of Balakanda of the holy Ramayana in synopsis of the first epic composed by sage Valmiki.