

Contents

1	Sarga 1 - प्रथमः सर्गः Narada Briefs Valmiki About Raama Raamayana In A Nutshell	1
---	---	---

1 Sarga 1 - प्रथमः सर्गः

Narada Briefs Valmiki About Raama Raamayana In A Nutshell

Introduction -

Divine sage नारद arrives at the hermitage of Sage वाल्मीकि in order to enlighten him and keep him informed of his duty to author the epic poem रामयण. In the dialogue between these two sages, वाल्मीकि elicits from नारद about most virtuous person on earth, namely राम. In this opening chapter, while eulogizing राम नारद gives an outline of रामयण, truly highlighting those aspects that are the keynotes in this epic, like virtuosity, generosity, morality, chastity and the like. वाल्मीकि रामयण is said to have been composed basing on each of the twenty-four letters of गायत्रि Hymn, and a thousand verses are arranged into one book under the caption of each letter. Though that classification, or dividing verses into thousand chapters is unavailable now, the twenty-four verses identified with the 24 letters of गायत्रि hymn, called as गायत्रि रामयण, is available and it is given in the endnote of this page. In tune with the scheme of गायत्रि , रामयण starts the first verse with letter त an auspicious letter.

An Appeal to Readers We have taken every care to present this translation truthfully, but when working with machines, they start to exhibit their talents on the very first key-stroke, like "Auto Correct, Auto Complete, Auto Insert etc.," and thus start correcting words like "high souled one" to "high-soled one..." and the like. So taking the maxim प्रमादो अपि धीमताम् "even the diligent may make mistakes..." we appeal to the readers to kindly inform us if anything has gone wrong any where, typos, and "is" becoming "was", "are" becoming "were" and the like, so that they will be corrected, true to the text and spirit of रामयण.

तपः स्वाध्यायनिरताम् तपस्वी वाग्विदाम् वरम् ।
नारदम् परिपप्रच्छ वाल्मीकिर्मुनिपुङ्गवम् ॥ १.१.१ ॥

अन्वय / parsing: तपस्वी वाल्मीकिः तपः स्वाध्याय निरतम् वाग्विदाम् वरम् मुनि पुङ्गवम् नारदम् परिपप्रच्छ

तपस्वी	= sagacious thinker	वाल्मीकिः	= Sage [Poet] वाल्मीकि	तपः	= in thoughtful- meditation
स्व अध्याय	= in self, study of scrip- tures	निरतम्	= always - who is eter- nally studious in scrip- tures	वाक्	= in speaking [in enunci- ation]
विदाम्	= among expert enunci- ators	वरम्	= sublime one - with नारद	मुनि पुङ्गवम्	= with sage, paragon, with such a paragon sage Naarada
नारदम्	= with [such a sage] Naarada	परिपप्रच्छ	= verily [inquisitively,] inquired about		

[ellipt. सर्व गुण समिष्टि रूपम् पुरुषम् all, merited endowments, composite, in form - about such a man.] A thoughtful-meditator, an eternally studious sage in scriptures about the Truth and Untruth, a sagacious thinker, and a sublime enunciator among all expert enunciators is नारद, and with such a Divine Sage नारद, the Sage-Poet वाल्मीकि is inquisitively enquiring about a man who is a composite for all merited endowments in his form and calibre. [1-1-1]

The efficacy of Opening Verse

The very opening word तपः has diverse meanings. In a way it means ज्ञान acuity, and it is "thinking" तपः आलोचने "thinking on the Absolute, where that Absolute"s thinking itself is तपः - यस्य ज्ञानम् तपः thus नारद is one who is a constant thinker of the Absolute. Or, he who always practises कृच्छ्रन्द्रायणादि व्रतः - नित्य नैमित्तिक कर्म अनुष्ठान परः the rigorous practises enshrined in Veda-s. It means the Absolute itself तपः पर ब्रह्म शब्द वच ब्रह्मै तद् उपास्त्वै तत् तपः "that which is contemplated upon that is तपः , meaning वेदान्त , Upanishads. Let many Veda-s are learnt and recited mechanically it becomes a rote learning, unless, a thought is given as for what it is being recited, an on whom. Thus नारद has no rote learning, but still trying to get full picture of that Absolute. And the स्वाध्यय is Veda, and its regular practise, तपो हि स्वाध्यायः। Veda itself is the Knowledge, that is why it is said स्वध्यान् न प्रमिदितव्यम् - तैत्तरीय उपनिषद् Then, it also means as the Absolute. Thus नारद being a complete embodiment of Veda-s, is the proper sage to clear the doubts of वाल्मीकि.

The Divine Sage नारद is the brainchild of god Brahma ब्रह्म मानस पुत्र। His name has meanings like नार =knowl- edge; द= awarder; नारद = the rain cloud. Any cloud rains on its own without any requisition from Mother Earth. So नारद is नारम् ददाति इति नारद "one who accords knowledge concerning the humans..." or, नारम् द्यति - खण्दति - इति नारद "one who annihilates the ignorance..." or, "one who accords knowledge about the Absolute, or Supreme Person. Though a Divine Sage, having all these attributes, नारद has no conclusive information about हरि लीला विभूति "Supreme Person's playful acts..." Hence he continuously and constantly ponders over that Absolute to get the real essence of that Absolute, or Supreme Person. This is for himself, and not in respect of his reacting with others.

Then this word वाक् means: enunciator - as given above; This word also means Veda - अनादि निधनो हि एषा वाक् उत्थृष्टा Veda-s emerged from that Absolute, hence वाक् is identifiable with that Absolute; and this is grammar - वाक् योग विद्द्ध्यति च अपशब्दे as such वाक् is identifiable with grammar. And वाक् विद् वरेण्य is "one who has complete information derived from Veda-s, or, one who elucidates and enunciates what he has learned from Veda-s

to others..." There are four epithets of नारद here: अथ नारदस्य चत्वारि विशेषणानि। तथा - तपो निरति - इति अनेन विशेषणेन सर्व सामर्थ्यम् प्रतिपादितम्। स्व अध्याय निरत - इति अनेन यत् किञ्चित् वदति तत् वेद उक्त धर्म अनुगुणतया एव वदति इति सूचितम्। वाक् विदाम् वर - अनेन वक्तृत्वङ् प्रतिपादितम्। मुनि पुन्गव - इति अनेन अतीन्द्रिय अभिज्ञत्वम् सूचितम् । अग्रे त्रि लोक ज्ञ इति अनेन विशेषणेन लोक त्रय सञ्चारेण प्रत्यक्षतया सत् असत् वस्तु अभिसञ्ज्ञत्वङ् प्रतिपादितम्। एतै विशेषणैः - सर्वज्ञत्वम् - सर्व जन मान्यत्वम् - सर्व उत्कृष्ट महात्म्यम् - च सूचितम्। तादृशम् नारदम् भगवान् वाल्मीकिः सर्व गुण समिष्टि रूपम् पुरुरषम् - पपृच्च - धर्माकृतम्

"By these four epithets of नारद, viz., तपो निरत because he is a "thoughtful-thinker evermore..." his all-expertise in knowledge is proposed... स्वाध्याय निरत because he is "eternally studious sage in scriptures [about the Truth and Untruth...]" whatever the least he says it abides by the everlasting canonical sayings of Veda... वाक् विदाम् वर because his sayings are rooted in canons he is the best enunciator and elucidator... मुनि पुन्गव because he is such a sublime sage he is transcendental... and as a traveller among all the three worlds he is aware of Truth and Untruth... and with such Sage नारद, Sage वाल्मीकि enquired about a man, on earth, who is a composite in his form, for all merited endowments..." Dharmakuutam. This commentary is by Tryambakaraaya Makhi [1690's to 1728] and this can be called not just yet another commentary on रामयण, but an Encyclopaedia of Indian Culture. This was published under the scheme of "Editing and Publication of Rare Manuscripts, Govt. of India, Ministry of Scientific Research and Cultural Affairs" and it is available with Tanjore Saraswati Mahal Library, Tanjavore, Tamil Nadu State, India. There are numerous and voluminous commentaries on रामयण, bulkier than the epic itself, deciphering latent meanings of रामयण as above. And to list a few of many commentaries on रामयण:

1. कतक व्याख्य by shrii katata
2. रामयण तिलकम् रामाभिरामी by Shri Naagojee Bhatt
3. रामायण भूषणम् by shrii govindaraja
4. रामायण शिरोमणि by shrii shivasahaaya
5. रामायण तत्त्व दीपिक by shrii maheshvara tiirtha
6. रामायण व्याख्य shrii raamaanujaacaarya
7. विवेक तिलक by shrii varadaraaja
8. धर्माकूम् tryambakaraaya makhii
9. रामायण कूट व्याख्य by shrii raamaananda tiirtha

... and many, many more... Hence due to paucity of time we confine ourselves to some references from some of the above, as it will be uncouth to go on dwelling on these intricate derivations obtained by these great commentators. This stanza equally applies to Sage वाल्मीकि, the taught, by way of the use of words तपः

स्वाध्याय तपस्वी thus both of them are experts in their own sphere of teacher-student relationship. The word तपः denotes Veda-s themselves, in which both the Sages are well-versed, स्वाध्याय means, pondering over what that is learnt, i.e. जप . तपस्वी शरणागति Total renunciation of their selves in the Almighty. Routine recitation of Veda-s will become futile if an iota of inclination in the Almighty and self-surrender to that Almighty is not there. तस्मान्न्येसम् एषाम् तपसम् अतिरिक्तम् आहुः - तैत्तरीय नारायणम् - २० Hence, these two sages have commenced to deliver रामयण, which itself is the epic of virtuous living, to this world. That being so, वाल्मीकि is asking the same नारद as to who is Absolute-like, Absolute-similar or comparable human, with some of many traits of that Absolute. For this, नारद starts his narration with an exclamation बहवो दुर्लभा च गुणाः कीर्तिता at seventh verse. Thus, there are bulky and voluminous commentaries on रामयण, bulkier than the epic itself, hence due to paucity of time, and in eagerness to post the main epic firstly, let us take a pause in these declinations and niceties of verbiage, as it will be uncouth to go on dwelling on these intricate derivation at that staring itself. However, the epic starts with the word auspicious word त as said in त कारो विघ्न नाशकः त कारो सौख्य दायकः ॥

Comment: Ramayana begins with "त" it is a बीजाक्षर, महावक्य - तत् त्वमसि and sacred Gayatri mantra also begins with "त"

को न्वस्मिन्साम्प्रतं लोके गुणवान्कश्च वीर्यवान् ।
धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः ॥ १.१.२ ॥

अस्मिन् लोके	= in this, world	साम्प्रतम्	= presently	गुणवान्	= principled person
कः नु	= who is, really	वीर्यवान् च	= potential one	कः	= who is
धर्म ज्ञः च	= conscientious also	कृत ज्ञः च	= what has been done knower of it [a re- deemer,] also	सत्य वाक्यः	= truth, speaker of [ha- bitually speaking the truth = truth-teller]
दृढव्रतः	= determined in his deed				

Who really is that person in this present world, who is principled and also a potential one, a conscientious one, a redeemer, and also a truth-teller and self-determined in his deed... [1-1-2] In Sanskrit poems the poets are at liberty to use words at any place according to exigencies of their metric rules. So, the order of words used by the poet called पद विभाग , in this poem is like this कः नु अस्मिन् साम्प्रतम् लोके गुणवान् कः च वीर्यवान् धर्म ज्ञः च कृत ज्ञः च सत्य वाक्यः धृढव्रतः

We have not shown this division of words for all verses in a separate paragraph, but separated them in the verse itself, [even if it gives a low-brow reading,] for fear of repetitive work. These very words are to be reconnected by readers to derive a particular meaning called अन्वय क्रम . By this process the words in this second verse will be connected like this:

अस्मिन् लोके साम्प्रताम् गुणवान् कः नु वीर्यान् च कः धर्मज्ञः च कृतज्ञः च सत्य वाक्यः दृढव्रतः एल्लिप्तेद् कः

Same words available in the verse but with changed placement. All the verses are provided with word-to-word meanings in **अन्वय क्रम** , i.e., words parsed according to Sanskrit way of reading and then meanings are given. Further, we tried to give meanings in verse-by-verse in order to tell each on its own. But at times, the meaning rolls into next foots. Then it is inevitable to push and pull the feet of verses, up or down, to give a meaningful paragraph. Some of our readers are a little confused about this arrangement. Hence we request you to go by the verse numbers in such places, and there will be many such pulls and pushes as we go along. The meter filling words like तु हि च स्म ह वै पाद पूरणे - अमर कोश do not usually mean anything and they fit-in as meter fillers, hence will be dropped in word-to-word meanings. But if they are used specifically, they play havoc in rendering meaning. Here the word धर्मज्ञ is used, which means, "knower of rightness..." but when coupled with च it means "also, the knower of wrongness..." where the च assumes the character of "either..." and the use of numerous च here in these questions of वाल्मीकि, is to denote that every questioned merit plusses itself into one human being. We are showing all the च -s and तु -s throughout, giving their meaning as "also..." and they may be dropped, if need be, in the gist of verse.

चारित्र्येण च को युक्तः सर्वभूतेषु को हितः ।

विद्वान्कः कः समर्थश्च कश्चैकप्रियदर्शनः ॥ १.१.३ ॥

कः चारित्र्येण = who is, conduct-wise, च युक्तः also, blent with [good conduct]	कः सर्व = who is, in [respect of] भूतेषु हितः all, beings, a benign one	कः विद्वान् = who is, an adept one
समर्थः च = an ablest one, also	कः च एक = who, also, uniquely, प्रिय दर्शनः goodly, to look to	

Who is he conduct-wise blent with good-conduct... who in respect of all beings is benign... who is adept and also the ablest one... also uniquely good to look to... [1-1-3]

The adeptness of that person is in his knowing all the knowable aspects in this world, and he must be able to retain that knowledge to translate into his deeds, not just to sit back with his bookish knowledge, but with utmost practicality. His conduct-wise character shall be acceptable i.e., by his lineage he shall be noble, by his education he must be well-read, by his actions they must be conducive to norms laid down in Veda-s, and thus given any area, he should conduct himself properly. And he must be benign not only to higher-ups but to lowly subjects, like Guha, Shabari et al., and he should deal with wrongdoers and right-doers conscientiously. Further, he in his mien he shall be pleasant, but not an unsightly one. The word एक also means and thus his complexion, facial, physical structures etc., shall be unique and shall differ from ordinary beings. क्षणे क्षणे यत् नवताम् उपैति तदेव रूपम् रमणीयतायाः what / who gets newness moment by moment, that alone is pleasant...

आत्मवान्को जितक्रोधो द्युतिमान्कोऽनसूयकः ।
कस्य बिभ्यति देवाश्च जातरोषस्य संयुगे ॥ १.१.४ ॥

आत्मवान्	= courageous	कः	= who is	जित क्रोधः	= one who controlled, his ire
द्युतिमान्	= brilliant one	अन्	= not, jealous	कः	= who is
जात रोषस्य	= caused, in whom anger - when he is provoked	असूयकः	= whom	संयुगे	= in war
देवाः च	= gods, even	बिभ्यति	= are afraid		

Who is that courageous one, who controlled his ire, who is brilliant, non-jealous and even whom do the gods fear, when provoked to war... [1-1-4]

Here the word आत्म is not the usual "soul" but courage आत्मा जिवे धृतौ देहे स्वभावे परमात्मनि - अमर कोश and the word क्रोध is taken as the nominative of other six negative attitudes अरि षट् वर्ग उपलक्षण - काम क्रोध लोभ मोह मद मात्सर्य "desire, ire, avarice, fancy, defiance, conceit..." and by the coupling of word च with देवाः in देवाः च it means that, "not only the enemies like demons and others... but "also" the friendly gods too are afraid of his ire..." The "non-jealous nature" is the "God"s tolerance of disloyalty..." and "unlike the heavenly gods like Indra and others, who will be intolerant of disloyalty...this man in question shall be tolerant of disloyal persons, subjects, or demons and shall be intolerant of them who go against the established tradition.

एतदिच्छाम्यहं श्रोतुं परं कौतूहलं हि मे ।
महर्षे त्वं समर्थोऽसि ज्ञातुमेवंविधं नरम् ॥ १.१.५ ॥

एतत् अहम्	= all this, I, to listen	मे	= my, inquisitiveness;	महा ऋषे	= Oh! Great Sage - नारद
श्रोतुम्	[from you,] wish to	कौतूहलम्	immense, indeed		
इच्छामि		परम् हि		ज्ञातुम्	= to know of [him]
त्वम्	= you	एवम् विधम्	= [about] this, kind of,		
		नरम्	man		
समर्थः असि	= competent [master- mind,] you are.				

All this I wish to listen from you, oh! Great Sage, as you are a mastermind to know this kind of man, and indeed my inquisitiveness is immense... Thus वाल्मीकि enquired with नारद. [1-1-5]

वाल्मीकि wanted to know about that man - a man with godly qualities. वाल्मीकि"s thinking aloud, about the qualities of his prospective hero of this epic, is the very opening questions put to an Omniscient Sage नारद. Both the sages know of राम and his deeds. Even then वाल्मीकि asks नारद, who is that man with godly qualities?"

If नारद tells that राम is Vishnu Himself, there is nothing left for वाल्मीकि to compose his epic, because there are numerous mythologies, puraaNa-s, that have already adored God Vishnu. If नारद tells that राम is so-and-so king, again वाल्मीकि need not attempt to author about some king, however great that king might be. As such, वाल्मीकि wanted to know about a human being with godly attributes, because many acts of राम, like killing Vali, testing Seetha"s chastity, deserting her at the end etc. are both conducive and contradictory puzzles.

The attributes of the hero of रामयण, as required by वाल्मीकि, are 16; sixteen in number.

१ - गुणवान्	२ - विर्यवान्	३ - धर्मज्ञः	४ - कृतज्ञः
५ - सत्य वाक्यः	६ - धृढ व्रतः	७ - चारित्र वान्	८ - सर्व भूतेषु हितः
९ - विद्वान्	१० - समर्थः -	११ - प्रियदर्शन	१२ - आत्मवान्
१३ - जित क्रोधः	१४ - द्युतिमान्	१५ - अनसूयकः	१६ - विभ्यतिदेवाः

These sixteen attributes are attributed to the sixteen phases of the Full Moon, and वाल्मीकि is about to picture राम to be as pleasant as a full-moon.

श्रुत्वा चैतत्त्रिलोकज्ञो वाल्मीकेनारदो वचः ।
श्रूयतामिति चामन्त्य्य प्रहृष्टो वाक्यमब्रवीत् ॥ १.१.६ ॥

त्रि लोक ज्ञः = three, worlds, preceptor of	नारदः = नारद	वाल्मीकेः = of वाल्मीकि
एतत् वचः = all those, words, on listening	श्रूयताम् = let it be heard	इति = thus
श्रुत्वा		
आमन्त्य्य च = on beckoning [वाल्मीकि,] also	प्र हृष्टः = verily, gladly	वाक्यम् = sentence [words,] अब्रवीत् = spoke.

On listening all those words of वाल्मीकि, the preceptor of all the three worlds, Sage नारद, said let it be heard... and beckoning at Sage वाल्मीकि to listen attentively, he spoke these words very gladly. [1-1-6]

The preceptor of three worlds, where the three worlds are भू लोक भुवर्लोक सुवर्लोक this world, the intermediary heaven, the heavens themselves.

बहवो दुर्लभाश्चैव ये त्वया कीर्त्तिता गुणाः ।
मुने वक्ष्याम्यहं बुद्ध्वा तैर्युक्तः श्रूयतां नरः ॥ १.१.७ ॥

मुने = oh, sage वाल्मीकि	बहवः = many [or, infinite merits]	दुर् लभाः = not, attainable, [unattainable by conscious development or effort]
च एव = also, that way [for ordinary humans]	ये गुणाः = which, merits	त्वया कीर्त्तिताः = by you, extolled

तैः युक्तः	= those [facets,] one who has [the possessor of those merits]	नरः	= [of that] man	श्रूयताम्	= I make it clear
अहम् बुद्ध्वा	= I, having known [from Brahma]	वक्ष्यामि	= I speak on.		

Oh! Sage वाल्मीकि, the merits which you have extolled are many, and unattainable even for great emperors, let alone ordinary humans, and also infinite are they... but, about such a man with such merits I will speak on... for I, having known from Brahma of such a man, will make clear about that man... Thus नारद started to say. [1-1-7]

नारद came hither to impart the legend of राम, as Brahma already imparted the same to him, and wanted him to impart these very attributes to वाल्मीकि to compose रामयण. It is a coincidence of interests वाल्मीकि and those of नारद and Brahma.

इक्ष्वाकुवंशप्रभवो रामो नाम जनैः श्रुतः ।
नियतात्मा महावीर्यो द्युतिमान्धृतिमान्वशी ॥ १.१.८ ॥

इक्ष्वाकु	= Ikshvaku, dynasty,	रामः नाम	= राम, named	जनैः श्रुतः	= by people, heard [by that name]
वम्शः प्रभवः	as his birthplace [emerged from Ikshvaku dynasty]				
नियत आत्मा	= controlled, souled [conscientious]	महा वीर्यः	= highly valorous one	द्युतिमान्	= resplendent one
धृतिमान्	= steadfast	वशी	= controller [of vice and vile [or,] senses.]		

One emerged from Ikshvaku dynasty and known to people as राम by his name, and he is conscientious, highly valorous, resplendent, steadfast and a controller of vice and vile... and his own senses, as well... [1-1-8]

For the attributes explained by नारद there are some Vedanta imports. From नियत आत्म to वशी these are the attributes of the Supreme Being, Absolute of Brahman. स्वरूप निरूपक लक्षणाः . This नियत आत्मा is "immutable Absolute, this is the postulate of any Upanishad:

य आत्मा अपहृत पाप्मा विरजो विमृत्युर्विशोको ॥ १ ॥ 8-7-1, छान्दोग्य Upanishad.

महा र्यः अचिन्त्य विविध विचित्र शक्तिवतः Absolute is Omnicompetent

परा अस्य शक्तिः विविधा इव श्रूयते स्वाभाविकी ज्ञान बल क्रिया च 6-8, Shwetaashvatara Upanishad.

The word द्युतिमान् is for the attribute of Self-Resplendent Absolute, or, Resplendence of Consciousness.

तम् एव भान्तम् अनुभाति सर्वम् तस्य भासा सर्वम् इदम् भाति 2-11, Mundaka Upanishad.

And the धृतिमान् is Sublime Bliss, according to Vyjanti धृतिः तु तुष्टिः सन्तोषः and as said in आनन्दो ब्रह्म - आनन्दात्

एव खलु इमानि भूतानि जायन्ते 6, Taittiriya Upanishad. Next, वशी Absolute is the Omnipotent on the entire Universe. एको वही सर्व भूत अन्तरात्मा 2-5-12, Katha Upanishad and सर्वस्य वशी सर्वस्य ईशानः and the like. The rest of the attributes of राम as said by नारद are identifiable with the causative factors of that Absolute in Creation, and the process of Creation is the self-expression of the Absolute.

बुद्धिमान्नीतिमान्वाग्मी श्रीमान्शत्रुनिबर्हणः ।
विपुलांसो महाबाहुः कम्बुग्रीवो महाहनुः ॥ १.१.९ ॥

बुद्धिमान्	= an adept one	नीतिमान्	= moralist	वाग्मी	= learned one
श्रीमान्	= propitious one	शत्रु	= enemy, destroyer	विपुल अम्सः	= broad shouldered
महा बाहुः	= great, [lengthy] arms	निबर्हणः		महा हनुः	= high cheek bones
		कम्बु ग्रीवः	= neck like a conch-shell		

He is an adept one, moralist, learned, propitious, and a destroyer of enemies. His arms are lengthy, and his neck is like a conch-shell, and cheekbones high... [1-1-9]

The Absolute is an adept one in creating the Creation यत् सर्वज्ञः सर्व वित् . He is नीतिमान् one who maintains the rhythm of universe as said at एष सेतुः विधरण एषाम् लोक नाम सम्भेदाय ॥ । He is propitious because श्रीः कान्ति सम्पदोः लक्ष्म्याम् ॥ । gleaming, glistening richness of prosperity emanates from him. The following stanzas describe the physical qualities an Emperor should have by birth, as per सामुद्रिक शास्त्र , the physiognomic treatise of अस्रोलोञ्ज।

महोरस्कः महेष्वासो गूढजत्रुरिन्दमः ।
आजानुबाहुः सुशिराः सुललाटः सुविक्रमः ॥ १.१.१० ॥

महा उरस्कः	= broad [lion-like,] chested	महा एष्वासः	= [one who handles] long, bow	गूढ जत्रुः	= concealed, collarbones [thick shouldered]
अरिम् दमः	= enemy, subjugator	आजानु बाहुः	= up to, knees, his arms [lengthy armed]	सु शिराः	= high [crowning] head
सु ललाटः	= with ample, forehead	सु विक्रमः	= good, verily, pacer [lion-like-pacer.]		

He is lion-chested, thick-shouldered, knee-length are his arms, and his is longbow, an enemy-subjugator, and his emperor"s countenance is with a crowning-head with an ample forehead, and his pacing is lion-like... [1-1-10]

When his physique is extolled, suddenly a weapon is said, in saying that "his is longbow..." this is called प्रक्रम भन्ग दोष "jump-cut in narration..." It is not so, his lengthy arms are said firstly and those arms can wield a great bow that can eliminate enemies, both physical and psychological ones like अरिषड् वर्ग शत्रु like desire, ire, avarice, conceit etc., as detailed in verse 4 above.

समः समविभक्ताङ्गः स्निग्धवर्णः प्रतापवान् ।
पीनवक्षा विशालाक्षो लक्ष्मीवान्शुभलक्षणः ॥ १.१.११ ॥

समः	= medium-sized [physically]	सम विभक्त	= symmetrically, divided [distributed, poised,] limbs	स्निग्ध वर्णः	= soft [glossily,] coloured [complexioned]
प्रतापवान्	= courageous one [or, resplendent one]	पीन वक्षाः	= sinew, chested	विशाल अक्षः	= wide, eyed
लक्ष्मीवान्	= prosperous [personality]	शुभ लक्षणः	= providential, features		

He is medium-sized physically, with limbs poised symmetrically, sinew-chested, wide-eyed, complexioned glossily... he is a prosperous personality with all the providential features, and thus he is self-resplendent... [1-1-11]

Up to here the godly physical aspect भगवद् विग्रह is explained that which is perceptible by the adherents as said in छान्दोग्य उपनिषद् - य एषो अन्तरादित्ये हिरण्मयः पुरुषो दृश्यते ॥ 1-6-6. From now on, the features that are reliable for the adherents are said.

धर्मज्ञः सत्यसन्धश्च प्रजानां च हिते रतः ।
यशस्वी ज्ञानसम्पन्नः शुचिर्वश्यः समाधिमान् ॥ १.१.१२ ॥

धर्मज्ञः	= rectitude, knower	सत्य सन्धः	= truth, bidden, also च	प्रजानाम् च	= in subject's, also, welfare, concerned
यशस्वी	= glorious	ज्ञान सम्पन्नः	= in prudence, proficient	सुचिः	= clean [in conduct]
वश्यः	= self-controlled	समाधिमान्	= diligent one		

He is the knower of rectitude, bidden by the truth, also his concern is in the welfare of subjects, proficient in prudence, clean in his conduct, self-controlled and a diligent one, thus he is glorious... [1-1-12]

Here to the compound सत्य सन्धः च "ca" is added, but here it means nothing special but to plus the features into one man. At such places this can be dropped.

प्रजापतिसमः श्रीमान् धाता रिपुनिषूदनः ।
रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता ॥ १.१.१३ ॥

प्रजा पतिः	= people's, god [Omniscient, Brahma,] equals	श्रीमान्	= exalted one	धाता	= sustainer [of all worlds]
रिपुः निषूदनः	= enemy [enemies,] complete, eliminator	जीव लोकस्य रक्षिताः	= living beings, worlds, a guardian of	धर्मस्य परि रक्षिताः	= of probity, in entirety, guards

He equals the Omniscient, he is an exalted one for he is the sustainer of all worlds, and he eliminates enemies completely, thus he is a guardian of all living beings and he guards probity, in its entirety... [1-1-13]

"These features show the aspects of राम"s incarnation..." Govindaraja. "These features are available only in the Supreme Person, but unobtainable in any other..." Maheshvara Tiirtha. These two, Govindaraja and Maheshvara Tiirtha, and another Tilaka are the three reputed commentators on रामयण among many others.

रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता ।
वेदवेदाङ्गतत्त्वज्ञो धनुर्वेदे च निष्ठितः ॥ १.१.१४ ॥

स्वस्य धर्मस्य रक्षिता	= of his own, righteousness [self-righteous, champion	स्व जनस्य च रक्षिता	= his own, people's [adherents,, welfare,] also, he is a champion of	वेद वेद अङ्ग = in Veda-s, Veda's, ancillaries
तत्त्वज्ञः	= scholar in essence of [Veda-s]	धनुर् वेदे च	= in the science of archery, also	निष्ठितः = an expert.

He is the champion of his own self-righteousness and also champions for adherent's welfare in the same righteousness, and he is a scholar in the essence of Veda-s and their ancillaries, too. He is an expert in dhanur Veda, the Art of Archery... [1-1-14]

These are the ancillary subjects of Vedas called अन्ग part and उप अन्ग sub-part. The main parts of Veda-s are शिक्ष ritual rigor व्यकरण grammar चन्दस् prosody ज्योतिश् astroloj n निरुक्त recital rules कल्प procedure rules. This apart, the धनुर् वेद science of archery, itself is treated as ;an exclusive Veda taught to warriors...; The दनुर् एद is not to be construed as simple bow and arrow and 'shooting the target; education. It is a 'scripture on missiles; that existed in those ages.

Down the memory lane, O. A.Vijayan, the eminent Indian journalist has reflected in The Illustrated Weekly of India, that the Soviet scholar Dr. A. A. Gorbovsky said in his article with heading Ancient India may have had N-arms , in the Statesman, with dateline Moscow, Sept. 8, 1986. Among other things, the scientist observes by the stanzas that describe the disaster caused by such अस्त्र-स् now loosely termed as a well crafted bow and sky rocketing arrows, as below:

A blazing shaft which possessed all the effulgence of smokeless fire was let off... all directions were enveloped by darkness... the very elements seemed to be perturbed... the sun seemed to turn... the universe, scorched with heat, seemed to be in fever... the survivors lost their hair and nails... for years the sun and sky remained shrouded with clouds Thus the narration goes on. This is the account of रह्म अस्त्र as in Maha Bharata, the other Epic of India.

Thus the Dhanur Veda may be taken as the canon of missile sciences, which fortunately has not been handed

over to the successive generations, lest everything would have been annihilated by now. In रामयण too, which is much earlier to Mahabharata, there are elaborate accounts of such अस्त्र-स् in the coming chapters. Sage Vishvamitra, who is well-versed in warfare, gives many such weapons to राम. For now, these bow and arrow references may not be taken as those of Robin Hood.

सर्वशास्त्रार्थतत्त्वज्ञः स्मृतिमान् प्रतिभानवान् ।
सर्वलोकप्रियः साधुरदीनात्मा विचक्षणः ॥ १.१.१५ ॥

सर्व अर्थः ज्ञः	शास्त्र = all, scriptures, their तत्त्व meaning, their essence, knower of	स्मृतिमान् = one with excellent memory	प्रतिभानवान् = a brilliant one
सर्व प्रियः	लोक = all, worlds, esteemed by	साधुः = gentle	अदीन आत्मा = not down, hearted [level-headed even in severe trouble]
विचक्षणः	= clear-headed [in dis- criminating and dis- tinguishing.]		

He is the knower of the meaning and essence of all the scriptures, excellent at memory thus brilliant, and an esteemed one in all the worlds, gentle, level-headed and clear-headed in discriminating and distinguishing... [1-1-15]

सर्वदाभिगतः सद्भिः समुद्र इव सिन्धुभिः ।
आर्यस्सर्वसमश्चैव सदैकप्रियदर्शनः ॥ १.१.१६ ॥

समुद्र सिन्धुभिः इव आर्यः	= an ocean, by rivers, as with = reachable [or, reveren- tial one]	सद्भिः = by clean-minded ones	सर्वदा अभिगतः = always, accessible
		सर्व समः च एव = all, treats equally, also, thus	सदा एव प्रिय दर्शनः = ever, thus [the same,] pleasant, in look [ever a feast to eye.]

Like an ocean that is reached by many rivers accessibly, that reverential one too is always accessible and reachable by clean-minded ones, and he treats all equally, and ever a feast to eye... [1-1-16]

Here it is said; he is reachable by all clean-minded ones...; सत् प्रवर्तनं सद् बुद्धिः ॥ and those that approach him with a sacrilegious intent, will meet their end at his hand. सर्व समः means, that he does not discriminate people by their caste, creed, or by that individual's philosophy etc., like tribal boatman Guha, low-birthed Shabari, and nihilist Sage Jaabaali et al. जाति गुण वृत्ति आदि भेद अभावात् And the word एव in सा एव प्रिय दर्शनः indicates; always...; unvarying in his demeanour with anyone...; Govindaraja. And by the simile of ocean to राम, for rivers there is no other course except an ocean; thus, the living beings, may it be humans or birds like Jataayu, have no other

recourse than राम.

स च सर्वगुणोपेतः कौसल्यानन्दवर्द्धनः ।
समुद्र इव गाम्भीर्ये धैर्येण हिमवानिव ॥ १.१.१७ ॥

कौसल्य आनन्द वर्द्धनः गाम्भीर्ये समुद्र इव	= Kausalya's [his mother] happiness, one who betterers = in profundity, ocean, like - his inmost heart is unfathomable like an ocean	सः च = he, also धैर्येण हिम वान् इव = by fortitude, Hima- vanta, [Himalayan] mountain, like	सर्व गुण उपेतः = with all, [noble] mer- its, embodied with
--	---	---	--

He who betterers the happiness of his mother Kausalya is an embodiment of all noble merits, and in profundity he is like an unfathomable ocean, and by fortitude he is unalterable like the kingly Himalayan mountain... [1-1-17]

At times राम is said to be ;the son of Kausalya...; than the son Dasharatha, because the word Kausalya does not signify his mother alone, the daughter of King of Kosala, but it has meanings like क्षेम कुशल सामर्थ्य पुण्य निपुणत्व; safeness, soundness, capability, merit, expertise...; and this also signifies Queen Kausalya's worshipping of Vishnu. When dynasty, valour, braveness etc., are said, राम's name will be attached with Dasharatha. An ocean is not a bottomless one but an unfathomable one. So also राम's heart has a reachable bottom, where pearls, gems, and other treasures of virtues are abounding, and it can be reached with a heartily approach. For a hard-hearted one राम's heart becomes an unfathomable abyss and he will get lost in it.

गिरयोः वर्ष धाराभिर्हर्यमाना न विव्यधुः ।
अभिभूय माना व्यसनैः यथा अधोक्षज चेतसा ॥

true devotees do not get hassled though subjected to many problems, for they place their faith in the Supreme. Equally, mountains are unshaken though battered by storms or lightings...; So, like a mountain he is unalterable and constant for a true devotee. An icy-mountain is meltable by scorching sun, thus राम also melts down when his adherents are scorched with their problems.

विष्णुना सदृशो वीर्ये सोमवत्प्रियदर्शनः ।
कालाग्निसदृशः क्रोधे क्षमया पृथिवीसमः ॥ १.१.१८ ॥
धनदेन समस्त्यागे सत्ये धर्म इवापरः ।

वीर्ये = in valour	विष्णुना सदृशः = with Vishnu, compa- rable	सोमवत् प्रिय दर्शनः = full-moon like, attrac- tive, in look
-----------------------	---	--

क्रोधे	= in anger	काल अग्नि	= era [ending,] fire,	क्षमया पृथ्वी	= in perseverance earth,
त्यगे	= in benevolence	सदृशः	matchable to	समः	equals with
अपरः	= here on earth [or, another]	धनदेन समः	= Kubera [God of Wealth-Management, identical to	सत्ये	= in candour
		धर्मइव	= like धर्म God Probity, like		

In valour राम is comparable with Vishnu, and in his looks he is attractive like full-moon, he equals the earth in his perseverance, but he is matchable with era-end-fire in his wrath... and in benevolence he is identical to Kubera, God of Wealth-Management, and in his candour he is like Dharma itself, the other God Probity on earth... [1-1-18, 19a]

Here the ;valour; is to cause harm to enemy, while remaining himself unharmed... स्वस्य अ-विकार एव परस्य विकार आपदनम् राम Tilaka. Though राम is Vishnu, but by nature of his incarnation as human, he is different from Vishnu उपाधि भेद ॥ । Hence Vishnu has become another entity than राम... Or, his valour is selfsame to Vishnu's valour because he is selfsame Vishnu...; Govindaraja. As there is none other in similitude, he is compared Vishnu, insofar as valour is concerned...; Maheshvara Tiirtha. Earth personally does not grieve when people tread on it, trample, dig, cut, or whatever is done to her. Likewise राम personally gets unaffected, whatever harm is done to him, but he becomes wrathful, if that harm is committed to dharma.

Thitherto, the Bala Kanda is narrated by these narrations of sparkled in Ikshvaku dynasty 'राम's incarnation...; highly valorous, enemy subjugator...; elimination of demoness Tataka, subdual of the vanity of Parashu राम...; प्रोपितिसु ;marriage with Seetha, knows Art of Archery; receiving missiles from Vishvamitra...; From now poet tells the Ayodhya Kanda, and a gist of this magnum opus is given here itself. This narration is known as बाल रामयन - सम्स्वेष राम्यन meaning that it is aimed at youngsters as it has been told in an abridged version. In the endnote, details about this version and still abridged version, called रायत्रि रामयण, are given. Readers may find an inordinate use of ellipses in translation of the epic. But they are ;a must.; Pt. Satya Vrat, the author of Ramayana - A Linguistic Study says: Ellipsis is the peculiarity of the style of the older works like रामयण... their writings, as they stood, yielded incomplete sense which has to be supplemented by अध्याधार , viz., supply of words, that would fit in the context... Indeed, in most cases the ellipsis could be readily understood and would suggest the word or words that would make it up...; We therefore request the readers to go by the meaning of the context, than by the order of words, for there is a saying... पाठ क्रमे अर्थ क्रमो बलीयः ॥ । So, this अध्याधार , supply of words, may not be that faithful while rendering from Sanskrit to English.

तमेवङ्गुणसम्पन्नं रामं सत्यपराक्रमम् ॥ १.१.१९ ॥
ज्येष्ठं श्रेष्ठगुणैर्युक्तं प्रियं दशरथः सुतम् ।

प्रकृतीनां हितैर्युक्तं प्रकृतिप्रियकाम्यया ॥ १.१.२० ॥
यौवराज्येन संयोक्तुमैच्छत्प्रीत्या महीपतिः ।

मही पतिः = land, lord of - king, दशरथः Dasharatha	एवम् गुण = suchlike, merits, pos- सम्पन्नम् sessor of [राम]	सत्य = truthfulness, is his पराक्रमम् courage
श्रेष्ठ गुणैः = best, intrinsic values, युक्तम् one who is embodied with	प्रियं = dear one [to Dasharatha]	प्रकृतिनाम् = people's, in welfare of, हितैः युक्तम् having [ever involved in]
ज्येष्ठम् = eldest, son सुतम्	तम् रामम् = such as he is, राम be	प्रकृति प्रिय = country's, welfare, in- काम्यया tending [to all intents and purposes of peo- ples welfare]
प्रीत्या = affectionately	यौव राज्येन = in young [crown,] prince-hood	संयोक्तुम् = to conjoin - to establish
इच्छहत् = intended to		

राम being the possessor of suchlike merits, whose truthfulness alone is his courage, embodied with best intrinsic values, ever involved in the welfare of people, besides being the dear and eldest son of Dasharatha, and hence the king Dasharatha affectionately intended to establish such a राम as crown prince to all intents and purposes of country's welfare...[1-1-29b, 20, 21a]

तस्याभिषेकसम्भारान् दृष्ट्वा भार्याथ कैकयी ॥ १.१.२१ ॥
पूर्वं दत्तवरा देवी वरमेनमयाचत ।
विवासनं च रामस्य भरतस्याभिषेचनम् ॥ १.१.२२ ॥

अथ = then	तस्य = his - राम's	अभिषेक = anointment [as crown सम्भारान् prince,] arrangements
दृष्ट्वा = on seeing	पूर्वम् दत्त = once, she who is ac- वर corded, boons	भार्या देवि = [dear] wife, queen, कैकयी Kaikeyi
रामस्य वि = राम's, without, place वासनम् [displacement, banish- ment]	भरतस्य = Bharata's, anointment, अभिषेचनम् also	वरम् एनम् = boons, from him [Dasharatha]
अयाचितः = claimed	च	

Then on seeing the arrangements for the anointment of राम as crown-prince, Kaikeyi, the dear wife and a queen of Dasharatha, claimed boons that were once accorded to her by Dasharatha, which are the banishment of राम and anointment of Bharata. [1-2-21b 22]

स सत्यवचनाद्राजा धर्मपाशेन संयतः ।
विवासयामास सुतं रामं दशरथः प्रियम् ॥ १.१.२३ ॥

सः राजा = he, king, Dasharatha	सत्यवचनात् = truthfulness, of [his plighted] word	धर्मपाशेन = righteousness, by halter of
दशरथः = bound by	प्रियम् = dear, son, राम	वि = started to displace - exiled to forests
सम्यतः = bound by	सुतम्	वासयामास = started to displace - exiled to forests
	रामम्	

Bound by the truthfulness of his plighted word and by the halter of righteousness that king Dasharatha exiled his dear son राम to forests. [1-1-23]

स जगाम वनं वीरः प्रतिज्ञामनुपालयन् ।
पितुर्वचननिर्देशात् कैकेय्याः प्रियकारणात् ॥ १.१.२४ ॥

वीरः सः = brave one, he [that राम];	कैकेय्याः प्रियकारणात् = Kaikeyi, to appease, by reason of;	पितुः वचननिर्देशात् = by father's, verbal, directive;
प्रतिज्ञामनुपालयन् = promise - his own pledge to adhere to his father's word, or, promise of his father to Kaikeyi;	अनुपालयन् = to follow through	वनम् जगाम = to forests, repaired to.

Such a brave one as he is, that राम repaired to forest for the reason of appeasing Kaikeyi, and as directed by the verbal directive of his father, and to follow his father's word of honour. [1-1-24]

तं व्रजन्तं प्रियो भ्राता लक्ष्मणोऽनुजगाम ह ।
स्नेहाद्विनयसम्पन्नः सुमित्रानन्दवर्धनः ॥ १.१.२५ ॥
भ्रातरं दयितो भ्रातुः सौभ्रात्रमनुदर्शयन् ।

विनयसम्पन्नः = humbleness, abounding;	भ्रातुः दयितो = to brother राम, fondly [to राम];	प्रिय भ्राता = dear [natural brotherly affection,] brother;
लक्ष्मणः = Lakshmana;	सुमित्रानन्दवर्धनः = [his mother] Sumitra's, happiness, duly augmenting;	सौभ्रात्रमनुदर्शयन् = [ideals of] brotherhood, exemplifying;
व्रजन्तम् भ्रातरम् = who is going, him [राम,] with brother [राम];	स्नेहात् अनुजगाम ह = heartily, in tow, followed, indeed.	

In whom humbleness and the natural brotherly affection of a brother are abounding, such a fondly younger brother of राम, namely Lakshmana, indeed heartily followed his forest going brother राम, exemplifying the ideals of brotherhood, thus augmenting the happiness of his mother Sumitra. [1-1-25, 26a]

रामस्य दयिता भार्या नित्यं प्राणसमा हिता ॥ १.१.२६ ॥
जनकस्य कुले जाता देवमायेव निर्मिता ।

सर्वलक्षणसम्पन्ना नारीणामुत्तमा वधूः ॥ १.१.२७ ॥
सीताप्यनुगता रामं शशिनं रोहिणी यथा ।

रामस्य दयिता भार्या	= राम loving, wife	प्राण समा	= life like, [alter ego]	नित्यम् हिता	= ever, amiable one
जन्कस्य कुले जाता	= Janaka's, family, born in	निर्मिता देव माय इव	= fashioned, by divine, marvel, as though	सर्व लक्षण सम्पन्ना	= all, qualities, posses- sor of [befitting to an ideal lady]
नरीणाम् उत्तमा रोहिणी शशिनम् यथा	= among ladies, the best one = Lady Rohini, with Moon, as with	वधूः	= daughter-in-law [of Dasharatha]	सीता अपि	= Seetha, even
		रामम् अनुगता	= राम, she followed.		

Seetha, the best one among ladies, a possessor of all best qualities befitting to an ideal lady, the one who is as though fashioned by a Divine marvel, born in Janaka's family and became Dasharatha's daughter-in-law, and she who is the loving wife and an ever-amiable alter ego of राम, even she followed राम to forests, as with Lady Rohini following the Moon... [1-1-26b, 27, 28a]

Here देव माय refers to many concepts. Vaishnavaites tenets tell that the word देव is ascribable only to Vishnu, but not to other gods. Thus, this is इशु मय , when He assumed an extraordinary female form called Mohini, when distributing अमृत , the divine elixir, to gods and demons. Next is the form of Tilottama, a divine beauty to hoodwink demons called Sunda and Upasunda. The other is Vishnu's लीला शक्ति , which is divinely fascinating. Yet another is grammatical connotation, मा या where, मा = Goddess Lakshmi; या = who that is; meaning या सीता सा मा = who is Goddess Lakshmi... She is Seetha...; and this results in the saying: अति रूपवती सीता ॥ । अति मूर्खः च रावण ;While Seetha is an extraordinarily beauty, Ravana is an eccentrically stupid...

The deities have their wives always with them. Chandra, the Moon has Rohini, a conspicuous star, while Surya, Sun has Prabha, Sunshine. Minus these wives, their glow and glitter is void. So also, राम has an inseparable wife. Though Seetha and Lakshmana were not exiled, they followed राम out of concept of; togetherness...;

पौरैरनुगतो दूरं पित्रा दशरथेन च ॥ १.१.२८ ॥
शृङ्गिबेरपुरे सूतं गङ्गाकूले व्यसर्जयत् ।

गुहमासाद्य धर्मात्मा निषादाधिपतिं प्रियम् ॥ १.१.२९ ॥
गुहेन सहितो रामो लक्ष्मणेन च सीतया ।

(That राम while going to forests)

पौरैः	= by citizens	पित्रा	= by father, Dasharatha,	दूरम्	= for a distance
अनु गतः	= followed	दसरथेन च	also	गङ्गा कूले	= on River Ganga's,
शृङ्गिवेरपुरे	= in [town called]	धर्मात्मा	= virtue-souled, राम		bank
गुहम्	= Guha	रामः		प्रियम्	= who likes राम
सहितः	= teamed with	निषाद्	= with tribal chief	गुहेन	= with Guha, with Lak-
		अधिपतिम्		लक्ष्मणेन	shmana, with Seetha,
		असाद्य	= on getting at	सीतया च	also
		सूतम्	= charioteer [Sumantra]	व्यसर्जयत्	= left off.

The citizens of Ayodhya and even his father Dasharatha have followed that virtue-souled राम for a distance when he started on his exile. Later राम reached the tribal chief named Guha, who has a liking for राम, on the bank of River Ganga in a town called Srīngaberapura. And when राम is teamed with Guha, Lakshmana and Seetha, he left off the charioteer and a minister of his father who charioted them thitherto, namely Sumantra. [1-1-28b, 29, 30a]

Here while saying गुहेन सः हितः रामः can also be cleaved as गुहेन सः हितः सः रामः गुहेन हितः ;he that राम is sent, or sailed over Ganga by Guha...; apart from the above. The word Srīngaberapura means a township where the replicas of stags with sets of antlers are prepared and placed at places in order to attract selfsame stags or deer, and then the tribals can catch those animals. The word Guha means गुहाति इत् गुहः ;one who hordes/steals others; wealth by waylaying etc...; thus, though the tribal chief is a lowly subject by birth and caste-oriented activity, राम has no aversion for such subjects, because Guha reposes love in राम. Govindaraja.

ते वनेन वनं गत्वा नदीस्तीर्त्वा बहूदकाः ॥ १.१.३० ॥
चित्रकूटमनुप्राप्य भरद्वाजस्य शासनात् ।

रम्यमावसथं कृत्वा रममाणा वने त्रयः ॥ १.१.३१ ॥
देवगन्धर्वसङ्काशास्तत्र ते न्यवसन् सुखम् ।

ते	= they [the trio, राम, Lakshmana, Seetha]	वनेन वनम्	= from forest, to forest,	बहु उदकान्	= with much [plethoric,]
अनु	= later, in consequence	गत्वा	on reaching	नदीः तीर्त्वा	waters, rivers, on
रम्यम्	= handsome, cottage, on	भरद्वाजस्य	= sage Bharadwaja's, by	चित्रकूटम्	= Chitrakuta, on arriv-
अवसथम्	setting up	शासनात्	ordainment	प्राप्य	ing at [its hillside]
कृत्वा		ते	= such as they are, [who	त्रयः	= three of them [trio]
तत्र	= there [at Chitrakuta]	वने रममाणा	have enjoyed every	देव गन्धर्व	= gods, celestials, simi-
			comfort in Ayodhya]	सम्काशाः	lar to
			in woods, while exuberating		

सुखम् = happily lived.
न्यवसन्

That trio of Seetha, राम and Lakshmana on treading forest after forest, and on crossing rivers with plethoric waters, reached the hermitage of Sage Bharadwaja, and by the ordainment of that sage they arrived at Chitrakuta, and setting up a handsome cottage there, they who have enjoyed every comfort in Ayodhya enjoyed every comfort here also in no less a degree and that trio lived happily and exuberated themselves in woods at Chitrakuta, similar to gods and celestials... [1-1-30b, 31, 32a]

In another way the meaning is: ते अवने "they, protecting each other..." ते रममाणाः " those two राम and Seetha, frolicsomenly delighted, enjoyed the essence of forest-faring..." संकाशा similar to Vishnu or Narayana's enjoyment of क्रीडा रस "the essence of His playful acts..." and Lakshmana enjoyed the essence of his servitude सेवा रस and where देव देवी च देवः च देवौ "either goddess or god... it but the Almighty..." गन्धर्व गानम् धारयति इति गन्धर्व - जीवन् मुक्तः salved-soul, thus Lakshmana rejoiced with his singing of साम गान of Sama Veda...." And they rejoiced without feeling any difference between city dwelling and forest dwelling... as every part of Universe is theirs. In another way तेवने वनम् गत्वा "playfully, to forests, they went..." It is a play for them to enter the forest to resolve the purpose of रामयण and their incarnations.

चित्रकूटं गते रामे पुत्रशोकातुरस्तथा ॥ १.१.३२ ॥
राजा दशरथः स्वर्गं जगाम विलपन् सुतम् ।

रामे	= of राम	तथा	= thus	तदा	= then
चित्रकूटम्	= to Chitrakuta, on going	पुत्र शोक	= for son, by grief, ag-	राजा दशरथः	= King, Dasharatha
गते	ing	आतुरः	grieved		
सुतम्	= for son, while grieving	स्वर्गम्	= heavens, went to.		
विलपम्		जगाम			

On राम's going to Chitrakuta thus, King Dasharatha is aggrieved by the grief for son and went to heavens grieving for son... [1-1-32b, 33a] The word "thus" is according to the text of Govindaraja. Maheshvara Tiirtha's text will have "then".

गते तु तस्मिन् भरतो वसिष्ठप्रमुखैर्द्विजैः ॥ १.१.३३ ॥
नियुज्यमानो राज्याय नैच्छद्राज्यं महाबलः ।
स जगाम वनं वीरो रामपादप्रसादकः ॥ १.१.३४ ॥

तस्मिन् गते	= his going [to heavens] - in the matter of Dasharatha's departure to heavens	भरतः तु	= Bharata, but	वसिष्ठ प्रमुखैः	= by Sage Vasishta,
				द्विजैः	other prominent, by Brahmans

राज्याय नियुज्यमानः	= in kingship, being [impressed on] for investiture	महा बलः	= highly, mighty [even though highly efficient to rule such a kingdom]	राज्यम् न इच्छत्	= kingdom, not, desired
वीरः	= brave one [but here, a self-denying one]	सः	= he [Bharata]	राम पाद प्रसादकः	= at Raama's feet, mercy, praying for
वनम् जगाम	= to forests, went.				

On Dasharatha's departure to heavens, though Sage Vashishta and other Brahmans have impressed upon him for his investiture in kingship, and even though he is highly effectual to rule such a kingdom, he that Bharata refused the kingdom, and that self-denying Bharata, for he is aloft the greed, grouse, and gripe, went to forests to pray for mercy at the feet of Raama... [1-1-33b. 34]

गत्वा तु सुमहात्मानं रामं सत्यपराक्रमम् ।
अयाचद्भ्रातरं राममार्यभावपुरस्कृतः ॥ १.१.३५ ॥
त्वमेव राजा धर्मज्ञ इति रामं वचोऽब्रवीत् ।

आर्य भाव पुरस्कृतः	= by humbleness, by means of, reverential one [his humbleness is reverential or, he is reverential for his humbleness]	महात्मानं	= great, souled one	satya paraakRaa- mam	= by truthfulness, a vanquisher
रामम्	= to such Raama	सः गत्व	= he that Bharata, on going - on reaching	भ्रातरम् रामम् अयाचत्	= from brother, Raama, begged of
धर्म ज्ञः इति वचः अब्रवीत्	= knower, of probity = thus, word, said [avowed.]	त्वम् एव	= you, alone	राजा	= [are the] king

But on reaching that great-souled Raama, who is a vanquisher just by his truthfulness, Bharata humbly and reverentially begged of his brother, and the avowed word of Bharata is this, "oh! Knower of Probity, you alone shall be the king..." [1-1-35, 36a]

रामो ऽपि परमोदारः सुमुखः सुमहायशाः ।
न चैच्छत्पितुरादेशाद्राज्यं रामो महाबलः ॥ १.१.३६ ॥

रामः	= Raama	अपि	= even though	परम उदारः	= really, benevolent one
------	---------	-----	---------------	-----------	--------------------------

सु मुखः अपि = readily, willing one, even though [but not "good faced one"]	सु महा यशः = of very, greatly, reputed [endower,] [even though]	महा बलः = highly, capable [in eliminating enemies with a single arrow, or, endower of whatever sought by his adherers,] [even though]
रामः = Raama	पितुः = of father, owing to directives	राज्यम् = kingdom
न च इच्छत् = not, also, desired.		

Even though Raama is a really benevolent one, even though he is a readily willing one, even though he is a greatly reputed one for endowments, even though he is a highly capable endower of whatever sought by his adherers, even then Raama did not desire the kingdom, to keep up his own pledge and also owing to his father's directives... [1-1-36b, 37a]

In the compound न च इच्छत् the "च" indicates that though he is disagreeing now, but said to have agreed to take up the kingdom after the period of exile as stipulated in the exilic terms.

पादुके चास्य राज्याय न्यासं दत्त्वा पुनः पुनः ॥ १.१.३७ ॥
निवर्त्तयामास ततो भरतं भरताग्रजः ।

भरत अग्र जः = by Bharata's, elder, born [elder-brother of Bharata, namely Raama]	राज्याय = for kingdom	अस्य = to him [to Bharata]
पादुके न्यासम् दत्त्वा भरतम् निवर्त्तयामास = sandals, for custodial care, on giving	ततः = then	पुनः पुनः = again, again [persuasively]
भरतम् = Bharata, [Raama]		
निवर्त्तयामास = started to turn him away.		

On giving his sandals to that Bharata for custodial care of kingdom till his return after the period of exile, then the elder brother of Bharata, namely Raama, persuasively turned away Bharata. [1-1-37b, 38a]

स काममनवाप्यैव रामपादावुपस्पृशन् ॥ १.१.३८ ॥
नन्दिग्रामेऽकरोद्राज्यं रामागमनकाङ्क्षया ।

सः = he that Bharata	कामम् अन् = desire, not, fulfilled, thus	राम पादौ = Raama's feet, on
राम आगमन कान्क्षया = Raama's, arrival, with an expectation	नन्दिग्रामे = from NandigRaama [a village,] carried on, kingdom	उपस्पृशन् = touching

Unfulfilled is the desire of Bharata in taking back Raama to kingdom, hence on touching Raama's feet and taking sandals, he returned from Chitrakuta, and without ruling from capital Ayodhya, he carried on the kingdom from a village called NandigRaama, with an expectation of Raama's return... [1-1-38b, 39a]

गते तु भरते श्रीमान् सत्यसन्धो जितेन्द्रियः ॥ १.१.३९ ॥
 रामस्तु पुनरालक्ष्य नागरस्य जनस्य च ।
 तत्रागमनमेकाग्रो दण्डकान् प्रविवेश ह ॥ १.१.४० ॥

भरते गते तु = Bharata, while departed, but	श्रीमान् = self-effulgent one [Raama whose self-effulgence is not marred by Bharata's arrival or by his incitement for kingdom]	सत्य सन्धः = truth, bound [for his truthfulness in following father's directives is undeterred even by the supplication of Bharata]
जितेन्द्रियः = conquered, senses [for the lure of kingdom has not conquered his senses]	रामः तु = Raama, on his part	नागरस्य जनस्य च = of citizens, of ordinary subjects, also - here the "ca" indicates Bharata and others who came to Chitrakoota
पुनः तत्र = again, to that place, आगमनम् = their arrival	आलक्ष्य = on foreseeing	एक अग्रः = one, targeted [determinedly, or decidedly]
दण्डक = in to Dandaka, forests	प्रविवेश ह = [he] entered, indeed.	
अरन्यान्		

On the departure of Bharata, that effulgent one, for his self-effulgence is not marred by the arrival of Bharata with an incitement; that truth-bound one, for his truthfulness is undeterred even by the supplications to return to capital by Bharata, Kausalya, and even Kaikeyi; that self-controlled one, for the lure of kingdom has not controlled his senses, such as he is, he that Raama foresaw the repeated arrival of citizens, other subjects, or even Bharata to that place. Hence Raama indeed entered Dandaka forest, determinedly about his plighted promise to undergo exile and decidedly about the elimination of demons... [1-1-39b, 40] In this compound नागरस्य जनस्य च the "च" is indicative of Bharata, who may make habit of frequenting Chitrakuta, for one reason or the other.

प्रविश्य तु महारण्यं रामो राजीवलोचनः ।
 विराधं राक्षसं हत्वा शरभङ्गं ददर्श ह ॥ १.१.४१ ॥
 सुतीक्ष्णं चाप्यगस्त्यं च अगस्त्यभ्रातरं तथा ।

राजीव लोचन रामः = lotus, eyed one - whose eyes are lotus-like, such Raama	मह अरन्यम् = vast, forest, on entering, but	विराधम् = Viraadha, demon, having eliminated
शरभङ्गम् = Sage Sharabhangha,	प्रविश्य तु = Sage Agastya, also	हत्वा = likewise
सुतीक्ष्णम् च अपि = Sage Suteekshna, also, even	च	

अगस्त्य भ्रातरम्	= Agastya's dadarsha ha	brother	=	descried, in- deed
---------------------	----------------------------	---------	---	--------------------------

That lotus-eyed Raama on his entering the vast of Dandaka forest eliminated the demon Viraadha, and indeed descried Sage सरभङ्गम्, also even Sage सुतीक्ष्णम्, also Sage अगस्त्य and likewise Sage अगस्त्य's brother... [1-1-41, 42a] The name of अगस्त्य's brother is Sudarshana, and he will never be called by his own name, but will be called as अगस्त्य भ्रात , brother of Agastya, a sage in name only and any person hanging on to his brothers or relatives will be nicknamed like this.

अगस्त्यवचनाच्चैव जग्राहैन्द्रं शरासनम् ॥ १.१.४२ ॥
खड्गं च परमप्रीतस्तूणी चाक्षयसायकौ ।

अगस्त्य वचनात् च एव अक्षय सायकौ	= by the word - on the advice of, of Agastya, only, thus = ever replenishing, with arrows	ऐन्द्रम् शरासनम् तूणी च	= Indra's, great bow = quivers also	खड्गम् च परमप्रीतः	= sword, also = highly, pleased [to receive befitting weaponry]
जग्राह	= has taken - from Agastya.				

On the advice of Sage Agastya Raama took a bow of Indra from Sage Agastya, which Indra once gave to Sage Agastya, along with a sword, and two quivers in which arrows will be ever-replenishing, and thus Raama is highly pleased to receive befitting weaponry... [1-1-42b, 42a]

वसतस्तस्य रामस्य वने वनचरैः सह ।
ऋषयो ऽभ्यागमन् सर्वे वधायासुररक्षसाम् ॥ १.१.४३ ॥

तस्य रामस्य सर्वे ऋषयः अभि आगमन्	= his, of Raama = all, sages = [sages] towards, ap- proached - Raama.	वने वनचरै सह	= in forest - of Sharab- hanga = forest, moving hu- mans - hermits, along with	वसतः असुर रक्षसाम् वधाय	= while staying = monsters, menacers, for elimination of
---	--	-----------------	--	----------------------------------	--

While Raama is staying in the forest of Sage Sharabhanga, all the sages and forest moving ascetics,"have ap-
proached him for the elimination of monsters and menacers... [1-1-42b, 43a]

स तेषां प्रतिशुश्राव राक्षसानां तथा वने ॥ १.१.४४ ॥
 प्रतिज्ञातश्च रामेण वधः संयति रक्षसाम् ।
 ऋषीणामग्निकल्पानां दण्डकारण्यवासिनाम् ॥ १.१.४५ ॥

सः	= he that Raama	राक्षसानाम्	= in demon's, forest - an abode of the demons	तेषाम्	= their - of sages
तथा	= that way [saying, supplications of sages]	वने		रामेण च	= by Raama, also
अग्नि कल्पानाम्	= ritual fire-like, those in glow - sages	प्रति शुश्राव	= in return, on telling them [promised, conceded to]	सम्यति	= in combat
raakshasaam	= of all demons	दण्डक अरण्य वासिनाम्	= in Dandaka, forest, dwellers of, to sages	प्रति ज्ञातः	= to them, made known - promised by Raama.
		इषीणाम्			
		वधः च	= elimination, also		

Raama conceded to the supplications of those sages of that forest, which forest has become an abode of demons, and Raama also promised those sages who are the dwellers of Dandaka forest, and whose glow is like that of the Ritual-fire, to eliminate all of the demons in combat... [1-1-44b, 45]

Vividly: "the sages whose resplendence is like that of Ritual-fire and who are capable of living in that deadly forest only by their calibre of sageship, and who by themselves can eliminate those demons just by their ascetic capability, they wanted some divine medium to undertake that task of elimination, as that so-called divinity alone perpetrated these demons proffering all boons on those demons. And they spotted this Raama, even though he is in a peaceable get-up of a hermit, and as a family man is with his wife. But sages are aware about the real reality of this Raama and requested him alone, because they know why and what for Raama came this far, that too with Seetha. Thus, the sages of Dandaka forest really aid and abet this Raama, the eliminator of demons, and thus they collectively lead Raama and Seetha to the real place of action." The word asura is declined as asuuna raati iti asura... असु = life; र = taker; i.e., life takers - demons, while the word सुर is nectar consuming one, the divine. In later chapters of this canto, accounts are given as how these were created and named.

तेन तत्रैव वसता जनस्थाननिवासिनी ।
 विरूपिता शूर्पणखा राक्षसी कामरूपिणी ॥ १.१.४६ ॥

तत्र एव	= there, only, while living	तेन	= by him [Raama]	काम रूपिणि	= by wish, guise-changer
वसता		शूर्पणखा	= Shuurpanakha	राक्षसी	= demoness
जनस्थान निवासिनी	= Janasthaana - a place in Dandaka forest, a resident of				

वि रूपिता = rendered without,
shape - she is disfig-
ured.

While Raama is living there in Dandaka forest, a guise-changing demoness named Shuurpanakha, who is a resident of Janasthaana, a place in Dandaka forest, is disfigured... [1-1-46] This is metonymy. Raama did not do it himself, but his brother Lakshmana does this act of cutting the nose and ears of this demoness, which is the twisting point of the story. She is so named as Shuurpanakha because her like fingernails are like winnowing fans, शूर्प तुल्य नखा इति शूर्पनख शूर्प = winnowing fan; तुल्य = like; नखा=fingernails. She is the sister of Ravana, and she is the actual trouble-shooter in the epic.

ततः शूर्पणखावाक्यादुद्युक्तान् सर्वराक्षसान् ।
खरं त्रिशिरसं चैव दूषणं चैव राक्षसम् ॥ १.१.४७ ॥
निजघान रणे रामस्तेषां चैव पदानुगान् ।

ततः = then, by	शूर्पनखा = panakha,	वाक्यात् [provokes]	त्रिशिरसम् = Trishira, also thus	च एव	रामः रणे = Raama, in a combat,	निजघान has eliminated.	उद्युक्तान् = rebellious, all [four-	सर्व राक्षसान् = teen,] demons	खरम् = Khara	तेषाम् पद = their, foot, followers	अनुगान् च [henchman-demons of	एव Khara et al] also, thus
----------------	---------------------	---------------------	----------------------------------	------	--------------------------------	------------------------	--------------------------------------	--------------------------------	--------------	------------------------------------	-------------------------------	----------------------------

Then in a combat Raama eliminated all the fourteen demons who rebelliously came at him in the first round of combat incited by the provokes of Shuurpanakha, and then in second round Raama eliminated demon chiefs called Khara, Trishira, Duushana, who are none but the cousins of Shuurpanakha and Ravana, together with all of their hench-demons... [1-1-47, 48a]

वने तस्मिन्निवसता जनस्थाननिवासिनाम् ॥ १.१.४८ ॥
रक्षसां निहतान्यासन् सहस्राणि चतुर्दश ।

तस्मिन् वने = in that, forest, during	निवसता his stay	निहतानि = eliminated, they have	असन् become - demons	जनस्थान = Janasthaana, inhabi-	निवासिनाम् = tants, of demons	रक्षसाम्	चतुर् दश = fourteen, ten, thou-	सहस्राणि = sands - fourteen	thousand
---------------------------------------	-----------------	---------------------------------	----------------------	--------------------------------	-------------------------------	----------	---------------------------------	-----------------------------	----------

During his stay in Dandaka forest Raama eliminated fourteen thousand demons in all, who are the inhabitants of that very forest... [1-1-48b, 49a]

ततो ज्ञातिवधं श्रुत्वा रावणः क्रोधमूर्च्छितः ॥ १.१.४९ ॥
सहायं वरयामास मारीचन्नाम राक्षसम् ।

ततः	= then	रावणः	= Ravana	ज्ञाति वधम्	= cousins, slaughter of,
क्रोध मूर्च्छितः	= in anger, convulsed	मरीचम्	= from Maareecha,	श्रुत्वा	on hearing
		नाम	named, demon	सहायम्	= help, started to seek.
		राक्षसम्		वरयामास	

Then on hearing the slaughter of his cousins, Ravana is convulsed in anger and sought the help of a demon named Maareecha... [1-1-49b, 50a] Ravana is the supremo of demons and the main antagonist in this epic. His name is Dashagriiva, meaning that he has ten heads, whereby he can be called Decahedral demon, or a Decahedron, in a fanciful way. This name "Ravana" obtains from the root रु - शब्दे रावयति इति रावणः "one who makes people criers by his violent actions..." and it also means विश्रवसः अपत्यम् पुमान् रावणः विश्रवसो विश्रवण रवणौ "the son of one named Vishravasa..." Govindaraja.

वार्यमाणः सुबहुशो मारीचेन स रावणः ॥ १.१.५० ॥
न विरोधो बलवता क्षमो रावण तेन ते ।

सः रावणः	= he, that Ravana	रावण	= Oh! Ravana	बलवता	= with that formidable person [Raama, for he cannot be defeated by the fourteen thousand clansmen of ours]
तेन	= with him [with such a Raama]	विरोधः	= rivalry	ते न क्षमः	= to you, not, pardonable, so saying
सु बहुशः	= very, many times	मारीचेन	= by Maareecha	वार्यमाणः	= [Ravana is] deterred
आभूत्	= Ravana became - Ravana is deterred.]				

But Maareecha deterred Ravana telling him time and again, "oh, Ravana, unpardonable will be your rivalry with that formidable Raama, formidable because fourteen thousand clansmen of ours could not triumph over him..." [1-1-50b, 51a]

अनादृत्य तु तद्वाक्यं रावणः कालचोदितः ॥ १.१.५१ ॥
जगाम सहमारीचस्तस्याश्रमपदं तदा ।

रावणः काल चोदित	= Ravana, by time [of his own doom,] ushered by	tat vaakyam	= that, sentence [of advise of Maareecha]	अन् अदृत्य तु	= not, heedful of, but
सह मारीच आश्रम पदम्	= along with, Maareecha hermitage, to the threshold of	तदा	= then	तस्य	= his [Raama's]
		जगाम	= advanced to.		

Then heedless of Maareecha's advice and ushered by the time of his own doom, Ravana advanced to the threshold of Raama's hermitage along with मारीच...[1-1-51b, 52a]

तेन मायाविना दूरमपवाह्य नृपात्मजौ ॥ १.१.५२ ॥
जहार भार्या रामस्य गृध्रं हत्वा जटायुषम् ।

मयाविना	= by trickster	तेन	= by him [Maareecha]	नृपात्मजौ	= kings, sons [princes]
दूरम्	= to a distance	अपवाह्य	= side, tracked - made to distract from hermitage	जटायुषम्	= Jataayu, eagle, on killing - putting to the sword
रामस्य भार्याम्	= Raama's, wife, [Ravana] stole.	जहार			

Ravana stole the wife of Raama, namely Seetha, by getting the princes Raama and Lakshmana distracted distantly from their hermitage through the trickster Maareecha, and after putting the eagle Jatayu, which came to Seetha's rescue, to sword... [1-1-52b, 53a]

गृध्रं च निहतं दृष्ट्वा हतां श्रुत्वा च मैथिलीम् ॥ १.१.५३ ॥
राघवः शोकसन्तप्तो विललापाकुलेन्द्रियः ।

राघवः	= Raghava	निहतम्	= killed [utterly gashed, almost dead] eagle, on seeing	मैथिलीम्	= of Maithili, as stolen, on hearing about [from the same eagle,] also
शोकसन्तप्तः	= anguish, seethed with	गृध्रम् दृष्ट्वा		हतां श्रुत्वा	
		अकुल इन्द्रियः	= with frenzied, senses	च	
				vilalaapa	= wept over.

On seeing the eagle Jatayu almost dead and on hearing from the same eagle that Maithili is stolen, seethed with anguish and senses frenzied Raghava bewailed... [1-1-53b, 54a]

ततस्तेनैव शोकेन गृध्रं दग्ध्वा जटायुषम् ॥ १.१.५४ ॥
मार्गमाणो वने सीतां राक्षसं सन्ददर्श ह ।
कबन्धं नाम रूपेण विकृतं घोरदर्शनम् ॥ १.१.५५ ॥

तेन शोकेन एव	= by that, anguish, only	ततः	= then	गृध्रम्	= eagle, Jataayu, on cremating
वने सीताम्	= in forests, for Seetha, while searching	रूपेण विकृतम्	= in looks, misshapen	दग्ध्वा	
मार्गमाणः		सन्ददर्श ह	= has seen, indeed.	घोरदर्शनम्	= monstrous, to look at
कबन्धम्	= कबन्ध, named, demon				
नाम राक्षसम्					

Raama then cremated that eagle Jataayu in that anguish, and while searching for Seetha in forest, he indeed

saw a demon named Kabandha, who is misshapen in his look and monstrous to look to... [1-1-54b, 55] Jataayu is a friend of Raama's farther Dasharatha and thus it is fatherly eagle to Raama and its death is as worse as his father's death. Secondly, an eagle is a highly sophisticated search engine. But it is dying. So an additional misery is bechanced.

तं निहत्य महाबाहुर्ददाह स्वर्गतश्च सः ।
स चास्य कथयामास शबरीं धर्मचारिणीम् ॥ १.१.५६ ॥
श्रमणीं धर्मनिपुणामभिगच्छेति राघवम् ।

महा बाहुः	= great, armed - he whose arms are highly powerful, Raama	तम् निहत्य	= him, [Kabandha,] having eliminated	dadaaH	= cremated
स्वर्गतः च	= heavenwards, also	सः च	= he [that Kabandha], also [when going to heaven]	राघव	= oh, Raghava
धर्म चारिणीम्	= a lady with righteous conduct	धर्म निपुणाम्	= she who in rightness, an expert	श्रमणीं	= ascetic lady
shabariim	= to Shabari	abhigachchha	= you proceed	iti	= in this way
अस्य	= to him [to Raama]	कथयामास	= started to tell.		

That Raama whose arms are highly powerful has eliminated and cremated that demon Kabandha, and Kabandha while going heavenward told Raama, "oh, Raghava, proceed to the ascetic lady of right-conduct and an expert in rightness, namely Shabari..." and vanished... [1-1-56, 57a]

सोभ्यगच्छन्महातेजाः शबरीं शत्रुसूदनः ॥ १.१.५७ ॥
शबर्या पूजितः सम्यग्रामो दशरथात्मजः ।

मह तेजाः	= great, resplendent one, Raama	शत्रु सूदनः	= enemy eliminator	सः	= that one, Raama
शबरीम् अभिगच्छत्	= to Shabari, approached	दशरथ आत्मजः	= Dasharatha's, son, Raama	शबर्याः सम्यक् पूजितः	= by Shabari, thoroughly, venerated.

He who is a great-resplendent one and an enemy-eliminator, that son of Dasharatha, Raama arrived close at Shabari, and Shabari venerated him, thoroughly... [1-1-57b, 58a]

By mentioning the name of Dasharatha it is indicated that the hospitality given by this ascetic lady Shabari is more satisfactory to Raama, than that which was accorded by his own father Dasharatha. Govindaraja. Next verse onwards the episodes in Kishkindha are introduced. Now Raama meets hanumaan, the Vaanara.

Traditionally this character is taken as a monkey god. वनेन = in forests, चरति = moves about, इति = thus & therefore वानर = "forest-ranger" is the declination of the term. It neither means an absolute monkey-hood nor

absolute god-hood, but these vanara-s are the great characters in this epic, humanoid forest ranging monkey-humans. These Vanara-s have their rich traditions, which we will come across in Kishkindha Kanda proper. For now they may be taken as great heroes, but hereinafter referred to as "monkeys" or "vanara-s" for an easy comprehension and in a customary way.

पम्पातीरे हनुमता सङ्गतो वानरेण ह ॥ १.१.५८ ॥
हनुमद्वचनाच्चैव सुग्रीवेण समागतः ।

पम्पा तीरे	= Pampa lake, on its banks	हनुमता	= with hanumaan, with	हनुमत्	= hanumaan's, upon
		वानरेण	a vanara, [Raama]	वचनात्	word, also
सुग्रीवेण च	= with Sugreeva, also,	सन्गतः ह	met, indeed		
एव	thus	समागतः	= reached - befriended.		

Raama met the vanara hanumaan on the banks of Lake Pampa, and upon the word of hanumaan Raama indeed befriended Sugreeva... [1-1-58b, 59b]

सुग्रीवाय च तत्सर्वं शंसद्रामो महाबलः ॥ १.१.५९ ॥
आदितस्तद्यथावृत्तं सीतायाश्च विशेषतः ।

महाबलः	= highly, dynamic,	आदितः	= from the beginning	तत् सर्वम्	= that, all
रामः	Raama	विशेषतः	= in particular, Seetha's	यथा वृत्तम्	= as, has happened
यथा वृत्तम्	= as has happened]	सीथायः च	[abduction] also		
सुग्रीवाय च	= to Sugreeva, [and to hanumaan] also	शम्शत्	= detailed [in general.]		

That highly dynamic Raama detailed to Sugreeva, and even to hanumaan, all that has happened from the beginning in general, and the abduction of Seetha, in particular... [1-1-59b, 60a]

Here the use of "highly dynamic..." to Raama is to indicate that though he himself is capable enough to resolve the riddle called Ravana, but as a human, he needs some agency since humans in such difficulties are usually in need of a helping hand for such resolves. As such, Raama has to befriend Sugreeva and it is necessary to narrate all sad episodes to his friend.

सुग्रीवश्चापि तत्सर्वं श्रुत्वा रामस्य वानरः ॥ १.१.६० ॥
चकार सख्यं रामेण प्रीतश्चैवान्निसाक्षिकम् ।

वानरः	= vanara, Sugreeva,	रामस्य	= of Raama	तत् सर्वम्	= that, all, on listening
सुग्रीवः च	also, even			श्रुत्वा	
अपि					

प्रीतः	= delightedly	अग्नि	= by fire [flaring auspicious fire,] as witness,	सख्यम्	= friendship, made.
		साक्षिकम् च	also, thus	चकार	

On listening all that has happened from Raama, that vanara Sugreeva befriended Raama where the witness for that friendship is flaring fire, for it alone is auspicious... [1-1-60b, 61a]

ततो वानरराजेन वैरानुकथनं प्रति ॥ १.१.६१ ॥
रामायावेदितं सर्वं प्रणयाद्दुःखितेन च ।

ततः	= then	दुःखितेन	= by the woeful, vanara,	वैर	= [about his] feud [with
		वानर राजेन	king [Sugreeva]	अनुकथनम्	Vali,] saga
प्रति	= in reply [to Raama's query]	रामाय	= to Raama	प्रति	
प्रणयात्	= in friendship aaveditam	=	informed.	सर्वम्	= in entirety

Then that woeful king of monkeys Sugreeva woefully informed Raama about his saga of feud with his brother Vali in reply to Raama's query, in friendship and in its entirety... [1-1-61b, 62a]

प्रतिज्ञातं च रामेण तदा वालिवधं प्रति ॥ १.१.६२ ॥
वालिनश्च बलं तत्र कथयामास वानरः ।

तदा	= then	रामेण	= by Raama	वालि वधम्	= to Vali, eliminate, regarding [in retaliation to his misdeeds]
प्रति ज्ञातम्	= in turn, make known [solemnly promised]	तत्र	= in that regard	वानरः	= vanara Sugreeva
वालिनः	= Vali's, sinews, thereto,				
बलम् च	started to tell.				
कथयामास					

Then Raama solemnly promised Sugreeva to eliminate Vali in retaliation to his foul deeds in respect of Sugreeva and of probity as well, and then that vanara Sugreeva started to tell about the sinews of Vali... [1-1-62b, 63a]

Vali, the elder brother of Sugreeva, is another principle character of रामयण. He is capable of rendering oblations to gods in the wee hours of a single day in four oceans on four sides of the globe, by his swinging from one ocean to the other. He is mightier than Ravana, the chief villain of the epic, and Ravana is subdued by Vali's strength. As a preamble to the incident of eliminating mighty Ravana in the last book of the epic, this episode of eliminating a still mightier monkey is the stepping-stone for the climactic victory.

सुग्रीवः शङ्कितश्चासीन्नित्यं वीर्येण राघवे ॥ १.१.६३ ॥
 राघवप्रत्ययार्थं तु दुन्दुभेः कायमुत्तमम् ।
 दर्शयामास सुग्रीवो महापर्वतसन्निभम् ॥ १.१.६४ ॥

सुग्रीवः च	= Sugreeva, also	राघवे	= in respect of Raghava	वीर्येण	= about [Raama's] prowess
नित्यम्	= always, doubtful, he remained	सुग्रीवः	= Sugreeva	राघवः प्रत्य	= Raghava, to confide in, अर्थम् तु by reason of, only
शङ्कितः		उत्तमम्	= big one [massive one]	महा पर्वत	= great, mountain, similar to
आसीत्		दर्शयामास	= started to show.	सन्निभम्	
दुन्दुभेः	= Dundubhi's				
कायम्	= body - dead body, remains				

Sugreeva always remained doubtful about the powers of Raghava and by reason of confiding in Raghava's prowess for himself, and by reason of making Raghava to confide in the powers of Vali, Sugreeva has shown him the massive remains of demon Dundubhi, which is similar to a great mountain... [1-1-63b, 64]

उत्स्रियत्वा महाबाहुः प्रेक्ष्य चास्थि महाबलः ।
 पादाङ्गुष्ठेन चिक्षेप सम्पूर्णं दशयोजनम् ॥ १.१.६५ ॥

महा बाहुः	= great, armed [omni-dextrous Raama]	महा बलः	= very energetic [Raama]	अस्ति	= skeleton of demon Dundubhi
प्रेक्ष्य	= having seen	उत्स्रियत्वा च	= reticently smiled, also	पादा अङ्गुष्ठेन	= foot's, by toe [by the tip of big toe]
सम्पूर्णम्	= wholly, for ten, दस योजनम् yojana-s lengths	चिक्षेप	= flicked it.	अङ्गुष्ठेन अग्रेण	

That omni-dextrous Raama looked at the skeleton, smiled in aplomb, then that very energetic Raama flicked that skeleton with tip of his foot's big toe wholly to a ten yojana-lengths... yet Sugreeva's confidence remained apathetic... [1-1-65]

Vali is able to throw that body, with whole of his foot, only up to two hundred bow-lengths, where the length of bow is said as six to seven feet. But Raama could kick that heap to ten yojana lengths, roughly ninety miles, only with a flip of his foot-toe's tip. But Sugreeva continued his grumbling, "in those days this skeleton was with flesh and blood, now it became weight-less, thus show me more of your show of strength..." One Yojana is an ancient measure for distance, where that distance is covered in one yoking. Chambers dictionary puts it as five miles, and it is disagreeable for it is British-Indian revenue measure. Traditionally it is four krosha-s

and thus each yojana is nine to ten miles. This is amplified elsewhere in these pages. Govindaraja cleaves the compound उत्समित्वा to उत् स्मित्वा and takes उत् "to up..." and fixes it to चिक्षेप to mean उत् चिक्षेप "up-heaved and hurled..." and स्मित्वा comes to mean 'smiling self-assuredly, or smiling self-composedly...' And Maheshvara Tiirtha says that "when all-wise-knowers are not able to know what I am, there is no surprise if a monkey in a remote forest doubts my capability... let him see a speck of it..." thus Raama smiled in aplomb..."And the often repeated epithet to Raama महा बाहुः means not just "yards and yards of lengthy arms...dangling up to knees.." but "one who does unimaginable deeds..." and his arms are the unusual instruments to perform such unusual tasks, hence ambidextrous, or omni-dextrous...

बिभेद च पुनस्तालान् सप्तैकेन महेषुणा ।
गिरि रसातलं चैवं जनयन् प्रत्ययं तदा ॥ १.१.६६ ॥

तदा	= thus	पुनः च	= again, also	प्रत्ययम्	= certainty [in Sugreeva,] to inculcate
एकेन मह इशुणा	= with one, great, arrow	सप्त सालान्	= seven, sala trees	जनयन्	= a mountain
रसातलम् च एव	= nethermost subterranean of earth, also, like that	बिभेद	= [Raama] ripped.		

Again Raama ripped seven massive trees called sala trees with only one great arrow, which not only rived the trees but also rent through a mountain, and to the nethermost subterranean of earth, in order to inculcate certainty in Sugreeva... [1-1-66]

The रसातल is deepest subterranean plane, and it forms the base of other planes of earth called, अतल वितल सुतल तलातल महातल रसातल underneath the surface of earth up to its core.

ततः प्रीतमनास्तेन विश्वस्तः स महाकपिः ।
किष्किन्धां रामसहितो जगाम गुहां तदा ॥ १.१.६७ ॥

ततः	= thereby	tena	= by it - by that act of Raama	प्रीत मनाः	= gladden, at heart
महाकपिः	= great, monkey - Sugreeva	विश्वस्तः	= confiding in [Raama,] also	तदा	= then
राम सहितः	= Raama, along with	गुहम् किष्किन्धाम् जगाम	= to cave like, Kishkindha, advanced to.		

Then Sugreeva's heart is gladdened by that act of Raama and also at the prospect of his own success, and then that great monkey confiding in Raama advanced to the cave like Kishkindha along with Raama... [1-1-67]

ततोऽगर्जद्धरिवरः सुग्रीवो हेमपिङ्गलः ।
तेन नादेन महता निर्जगाम हरीश्वरः ॥ १.१.६८ ॥

ततः = then	हरि वरः = monkey, the best	हेम पिङ्गलः = one in golden, hue
सुग्रीवः = such a Sugreeva	अगर्जत् = war-whooped	तेन महता = by that, loud, shout
हरिः ईश्वर = monkeys, king [Vali]	निर् जगाम = out, emerged - came out of cave like Kishkindha.	नादेन

Then that best monkey Sugreeva whose body-hue is golden war-whooped at the entrance of cave like Kishkindha, by which loud shouting there emerged Vali, the king of monkeys, out of that cave like Kishkindha... [1-1-68]

अनुमान्य तदा तारां सुग्रीवेण समागतः ।
निजघान च तत्रैनं शरेणैकेन राघवः ॥ १.१.६९ ॥

तदा = then	वालि = Vali]	ताराम् = Tara, having pacified
सुग्रीवेण = with Sugreeva, met head on	राघवः च = Raghava, also	अनुमान्य = therein that [combat]
एनम् = him [Vali]	एकेन शरेण = with one, arrow, eliminated.	

Vali came out only on pacifying Tara, his wife, who deterred Vali from going to meet Sugreeva in a combat, as she doubted that Sugreeva must have come with Raama, and then Vali met Sugreeva head on... and therein that duel Raghava eliminated Vali, only with one arrow... [1-1-69]

ततः सुग्रीववचनाद्धत्वा वालिनमाहवे ।
सुग्रीवमेव तद्राज्ये राघवः प्रत्यपादयत् ॥ १.१.७० ॥

राघवः = Raghava	sugriiva = Sugreeva's, upon vachanaat word	आहवे = in combat, Vali, on
ततः = then	तत् राज्ये = in that, kingdom	वालिनम् = eliminating
प्रत्यपादयत् = [Raama,] established.		हत्वा सुग्रीवम् एव = Sugreeva, alone

On eliminating Vali in combat upon the word of Sugreeva, then Raama established Sugreeva alone for that kingdom as its king... [1-1-70]

स च सर्वान् समानीय वानरान् वानरर्षभः ।
दिशः प्रस्थापयामास दिदृक्षुर्जनकात्मजाम् ॥ १.१.७१ ॥

सः वानर = he, who among monkeys, a bullsh one - an ablest monkey [Sugreeva,] also	जनक = Janaka's daughter - अत्मजाम् Seetha	दिदृक्षुः = to catch sight of, in search of
सर्वान् वानरान् समानीय = all, monkeys, on summoning	दिशः = to all directions, sent प्रस्तापयामास forth.	

Sugreeva being the ablest among monkeys summoned all of the monkeys and sent them forth in all directions in search of Seetha, the daughter of Janaka... [1-1-71]

Sugreeva is acclaimed to be a strict disciplinarian, as his orders are inviolable by any. Even now the proverbial saying exists that a command by elders is to be followed like सुग्रेव आज्ञ 'sugreeva's order' which is to be implemented even at each other's throats, but can not be refuted, lest those throats will be nipped off.

ततो गृध्रस्य वचनात्सम्पातेर्हनुमान् बली ।
शतयोजनविस्तीर्णं पुष्टुवे लवणार्णवम् ॥ १.१.७२ ॥

ततः = later	बली = efficacious one, हनुमत् = [named] हनुमान् सम्पतेः Sam-paati
गृध्रस्य वचनात् = eagle's, upon word	शत योजन = hundred, yojana, विस्तीर्णम् breadth-wise
पुष्टुवे = leaped forth	लवण आर्णवम् = salty, ocean

Then, upon the word of Sampaaati, the eagle and elder brother of Jataayu, the efficacious hanumaan leaped forth the salty ocean, which breadth-wise is in a hundred yojana-s... [1-1-72]

तत्र लङ्कां समासाद्य पुरीं रावणपालिताम् ।
ददर्श सीतां ध्यायन्तीमशोकवनिकां गताम् ॥ १.१.७३ ॥

रावण पालितम् = Ravana, ruled by	लङ्काम् = Lanka, city, on reaching पुरीम् ing	तत्र = there
अशोक वनिकाम् = in Ashoka, gardens, entered [lodged]	समासाद्य ध्यायन्तीम् = one who is meditating	सीथाम् = at Seetha
गताम् ददर्श = [hanumaan] saw.		

On reaching the city Lanka ruled by Ravana, hanumaan has seen Seetha, where she is lodged in Ashoka gardens and meditating on Raama alone... [1-1-73]

निवेदयित्वाभिज्ञानं प्रवृत्तिं च निवेद्य च ।
समाश्रस्य च वैदेहीं मर्दयामास तोरणम् ॥ १.१.७४ ॥

अभिज्ञानम् = mark of identification [remembrancer, emblematic ring of Raama]	निवेदयित्वा = on presenting [to Seetha]	प्रवृत्तिम् च = disposition of Raama, also, on delineating, also
वैदेहीम् = Vaidehi, on solacing, समाश्रस्य च also	तोरणम् = welcome-arch [of Ashoka gardens]	मर्दयामास = started to smash.

Hanumaan on presenting the remembrancer, an emblematic ring of Raama to Seetha, also on delineating the sad disposition of Raama to her, thus on solacing Vaidehi, he started to smash the welcome-arch of that beautiful Ashoka gardens... [1-1-74]

पञ्च सेनाग्रगान् हत्वा सप्त मन्त्रिसुतानपि ।
शूरमक्षं च निष्पिष्य ग्रहणं समुपागमत् ॥ १.१.७५ ॥

पञ्च सेनाग्रगान् = five, army, chiefs	सप्त मन्त्रिसुतानपि = seven, minister's, sons, even	हत्वा = on wiping out
शूरम् = valiant, Aksha, also, अक्षम् च kneaded down	ग्रहणम् = captivity, [hanumaan] सम् दully, entered into.	
निष्पिष्य	उपागमत्	

On wiping out five army chiefs, seven sons of ministers, and on kneading down a gallant demon named Aksha Kumara, hanumaan had to enter into the captivity of a powerful weapon darted by Indrajit, the son of Ravana... [1-1-75]

अस्त्रेणोन्मुक्तमात्मानं ज्ञात्वा पैतामहाद्वरात् ।
मर्षयन् राक्षसान् वीरो यन्त्रिणस्तान् यदृच्छया ॥ १.१.७६ ॥

ततो दग्ध्वा पुरीं लङ्कामृते सीतां च मैथिलीम् ।
रामाय प्रियमाख्यातुं पुनरायान्महाकपिः ॥ १.१.७७ ॥

वीरः = valiant one	महा कपिः = great, monkey [hanumaan]	पैतामहात् वरात् = by Brahma's, boon
आत्मनम् = for himself	अस्त्रेण उन्मुक्तम् = from weapon [its captivity,] release	ज्ञात्वा = though knowing
यदृच्छया = intentionally	यन्त्रिणः = those who tied him [with ropes]	तान् राक्षसान् मर्षयन् = them, the demons [and their making monkey of,] while tolerating
ततः = there afterwards [after an audience with Ravana]	मैथिलीम् सीथाम् = Mithila's, Seetha	ऋते = leaving off, excepting [her]

लन्काम् = Lanka, city, having पुरीम् दग्ध्वा burnt	रामय प्रियम् = to Raama, pleasant आख्यातुम् [news,] to narrate	पुनः आयात् = again, got back [to Raama.]
---	---	---

Though the release from the weapon's captivity is known to him by the boon of Brahma, and though he is valiant enough to pulverise all the demons, but to see and talk to Ravana, thus to gauge the strength of enemy, hanumaan is intentionally tolerant of the demons and their making monkey of him when they fastened him with ropes and dragged him to Ravana's court. After an audience with Ravana hanumaan burnt that city Lanka, except where Seetha, the princess of Mithila is stationed, and then to narrate the pleasant news of locating Seetha, he again got back to Raama, for he is a great monkey... [1-1-76, 77]

This is in sundara kaanDa. hanumaan sees Ravana and others in the court, creates a scene there, as a show of his side strength, and only to prove that the riches and wealth enjoyed at the cost others will burn down to ashes on some day, hanumaan burns everything down, except the place where Seetha is stationed, besides Vibheeshana's place, for he is the prospective adherer of Raama. This episode is to relegate the false pride of Ravana, and as a symbolic suggestion that pomp and effluence without virtue are short lived.

सोऽभिगम्य महात्मानं कृत्वा रामं प्रदक्षिणम् ।
न्यवेद्यदमेयात्मा दृष्टा सीतेति तत्त्वतः ॥ १.१.७८ ॥

अमेय आत्मा = inestimable, intellectual [hanumaan]	सः = he that hanumaan	महा आत्मानम् = great, souled one, to Raama
अभिगम्य = m on approaching	प्रदक्षिणम् कृत्वा = circumambulation [in reverence,] on performing [around Raama]	रामम् सीथा दृष्टा = Seetha, is seen
इति = in this way	तत्त्वतः = in subtlety	न्यवेद्यत् = submitted.

That inestimable intellectual hanumaan on approaching that great-souled Raama, and on performing circumambulation around him in reverence, subtly submitted that, 'seen... Seetha...' [1-1-78]

ततः सुग्रीवसहितो गत्वा तीरं महोदधेः ।
समुद्रं क्षोभयामास शरैरादित्यसन्निभैः ॥ १.१.७९ ॥

ततः सुग्रीव सहितः = then, Sugreeva, along with	महा उदधेः तीरम् गत्वा = of great ocean, to shore, on reaching	आदित्य सन्निभैः शरैः = Sun, similar, with arrows/sunrays
समुद्रम् क्षोभयामास = Samudra, the Ocean-god, [Raama] started to put to turmoil.		

Then, Raama along with Sugreeva and other monkeys has gone to the seashore of Great Ocean, and when Ocean-god is unyielding to give way, then he started to put the Ocean-god to turmoil with his arrows, as with Sun-god who puts an ocean to turmoil with his sunrays... [1-1-79]

Raama became angry at the ocean for not yielding way to the crossover. In order to make way through the ocean, Raama starts depleting its waters with arrows, शराः and in Sanskrit this word synonyms with the rays of sun, and therefore the similitude of Raama with Sun-god.

दर्शयामास चात्मानं समुद्रः सरितां पतिः ।
समुद्रवचनाच्चैव नलं सेतुमकारयत् ॥ १.१.८० ॥

सरिताम् पतिः समुद्रः	= rivers, husband, ocean	आत्मानम् दर्शयामास	= himself, revealed & and Raama	समुद्र वचनात् च एव	= Ocean-god, upon the word of, also, even
नलम् सेतुम् अकारयत्	= by Nala, bridge, put up to build.				

The Ocean-god revealed himself and upon the word of that Ocean-god alone, Raama put up vanara Nala to build a bridge across the ocean... [1-1-80] Nala, a Vanara engineer, had a boon from his mother. In his childhood he used to throw playthings into water, only to see them floating. But they were all submerged. His mother then gave a boon to him saying that whatever article he throws in waters it will float, may they be toys or stones or boulders. Here that boon is taken advantage of, and a boulder bridge is built on oceanic waters. This is the gist of Great War canto.

तेन गत्वा पुरीं लङ्कां हत्वा रावणमाहवे ।
रामस्सीतामनुप्राप्य परां व्रीडामुपागमत् ॥ १.१.८१ ॥

रामः आहवे रावणम् हत्वा पराम् व्रीडाम् उपागमत्	= Raama = in battle, Ravana, on eliminating = much, humiliation, came down with.	तेन सीताम् प्राप्य	= by that - bridge = Seetha, on redeeming	लङ्काम् पुरीम् गत्वा अनु	= to the city, Lanka, hav- ing gone to = subsequently
---	--	--------------------------	--	--------------------------------	---

On going to the city Lanka by that bridge and on eliminating Ravana in battle, Raama redeemed Seetha, but he subsequently came down with much humiliation, since redeeming Seetha in enemy's place might become controversial... [1-1-81]

तामुवाच ततो रामः परुषं जनसंसदि ।
अमृष्यमाणा सा सीता विवेश ज्वलनं सती ॥ १.१.८२ ॥

ततः	= thereupon	रामः	= Raama	जन सम्सदि	= among people's, assemblages
ताम्	= [with] her	परुषम्	= harshly, spoke	सती	= [being a] husband-devout woman
सा सीता	= she, that Seetha	उवाच		ज्वलनम्	= into burning fire, she entered.
		अमृष्यमाणा	= intolerant [of the harsh words of Raama]	विवेश	

Then Raama spoke harsh words to Seetha among the assemblages of monkeys, demons, and others, but she that Seetha being husband-devout has entered the burning fire intolerant of those unkindly words of Raama... [1-1-82]

ततो ऽग्निवचनात्सीतां ज्ञात्वा विगतकल्मषाम् ।
बभौ रामः सम्प्रहृष्टः पूजितः सर्वदैवतैः ॥ १.१.८३ ॥

कर्मणा तेन महता त्रैलोक्यं सचराचरम् ।
सदेवर्षिगणं तुष्टं राघवस्य महात्मनः ॥ १.१.८४ ॥

ततः अग्नि	= then, Fire-god, upon	सीताम्	= about Seetha	विगत	= rid of, sins
वचनात्	the word of	सम् प्र हृष्टः	= very, highly, glad-dened	कल्मषाम्	
ज्ञत्व	= on realising	पूजितः बभौ	= revered, he became self-resplendent	सर्व देवतैः	= by all, gods
रामः	= Raama is	महता तेन	= by great, that, accomplishment - of eliminating Ravana	महा	= of great, souled one
राघवस्य	= of Raghava	त्रै लोक्क्यम्	= three, worlds	आत्मनः	
स देव ऋषि	= with, gods, hermits,			स चर	= with, mobile, sessile
गणम्	observance			अचरम्	beings
				तुष्टम्	= became exultant.

Then, upon the word Fire-god,, and Raama realised that Seetha is rid of sins and he is very highly glad-dened. And when all the gods revered him for his great accomplishment in eliminating Ravana, Raama shone forth with his self-resplendence. Thus all the three worlds inclusive of their mobile and sessile beings, all gods with the observances of hermits have become exultant for this great accomplishment of the great souled Raghava... [1-1-83, 84]

देवताभ्यो वरं प्राप्य समुत्थाप्य च वानरान् ।
अयोध्यां प्रस्थितो रामः पुष्पकेण सुहृदृतः ॥ १.१.८६ ॥

रामः = Raama	विभीषणम् = Vibheeshana	राक्षस इन्द्रम् = as demons", chieftain
लकायाम् = in Lanka, on anointing	तदा = then	कृत कृत्य = fulfilled, of his task & he felt so and
अभिषिच्य		ह = indeed.
वि ज्वरः = without, febrility [about any uncertainty of fulfilling his promises]	प्र मुमोद = highly, rejoiced [excepting for Jatayu]	

Enthroning Vibheeshana as the chieftain of demons in Lanka, then feeling that his task is fulfilled, Raama indeed rejoiced highly getting rid of febrility about any uncertainty of fulfilling his promises, excepting for Jatayu... [1-1-85]

देवताभ्यो वरं प्राप्य समुत्थाप्य च वानरान् ।
अयोध्यां प्रस्थितो रामः पुष्पकेण सुहृद्वृतः ॥ १.१.८६ ॥

रामः = Raama	देवताभ्यः = from gods, boon, on	vaanaraan = monkeys
सम् उत्थाप्य = really, got [dead monkeys] up, also	वरम् प्राप्य = obtaining	वृतः = around him
च	सु हृत् = good, hearted ones	
पुष्पकेण = by Pushpaka aircraft	अयोध्याम् = towards Ayodhya,	
	प्रस्थितः = travelled	

Raama obtained boon from gods to get all the dead monkeys up on their feet as though woken up from sleep, and he travelled towards Ayodhya by Pushpaka aircraft, with all the good hearted friends around him... [1-1-86]

भरद्वाजाश्रमं गत्वा रामस्सत्यपराक्रमः ।
भरतस्यान्तिकं रामो हनूमन्तं व्यसर्जयत् ॥ १.१.८७ ॥

सत्य = by truthfulness, a val-	रामः = Raama	रामः = one who pleases one and all
पराक्रमः = orous one	हनूमन्तम् = hanumaan	भरतस्य = Bharata, to the near of,
भरद्वाज = Sage Bharadwaja's,		अन्तिकम् [hanumaan] is let off,
आश्रमम् = hermitage, on going		व्यसर्जयत् is sent.
गत्वा		

Raama, the truth-valiant, has gone to the hermitage of Sage Bharadwaja en route, and he has also sent hanumaan to the near of Bharata beforehand... [1-1-87]

पुनराख्यायिकां जल्पन् सुग्रीवसहितस्तदा ।
पुष्पकं तत्समारूह्य नन्दिग्रामं ययौ तदा ॥ १.१.८८ ॥

पुनः = further	सुग्रीव = Sugreeva, along with,	तत् = that, Pushpaka [air-
	सहितः सः = he that Raama	पुष्पकम् = craft,] well boarded
		सम् आरूह्य

आख्यायिकाम् = episodes, जल्पन् telling	jovially	तदा = then	नन्दिग्रामम् = to NandigRaama, ययौ went to.
---	----------	------------	--

Then on boarding Pushpaka aircraft again after leaving the hermitage of Bharadwaja, and telling episodes jovially to Sugreeva and others about the events in the days of his exile in forests, while flying overhead of the very same places, Raama went to NandigRaama, where Bharata is available... [1-1-88]

नन्दिग्रामे जटां हित्वा भ्रातृभिस्सहितोऽनघः ।
रामस्सीतामनुप्राप्य राज्यं पुनरवाप्तवान् ॥ १.१.८९ ॥

अनघः रामः = impeccable, Raama	नन्दिग्रामे = in NandigRaama	भ्रातृभिः = brothers, joining with सहितः
जटाम् हित्वा = matted hair-locks, re- moved	सीताम् = Seetha, on regaining अनुप्राप्य	पुनः राज्यम् = again, kingdom, re- अवाप्तवान् gained.

That impeccable Raama rejoining with all of his brothers in the village NandigRaama removed his matted locks of hair along with them. Thus he, on regaining Seetha and on discarding hermit's role again became a householder, and he regained his kingdom also... [1-1-89]

प्रहृष्टमुदितो लोकस्तुष्टः पुष्टः सुधार्मिकः ।
निरामयो ह्यरोगश्च दुर्भिक्षभयवर्जितः ॥ १.१.९० ॥

ततः = then, when Raama is enthroned]	लोकः = world is	प्र हृष्टः = highly, regaled, re- मुदितः rejoiced
तुष्टः = exuberant	पुष्टः = abundant	सु धार्मिकः = rightly, righteous
निरामयः = without, troubles	अ रोगः = without diseases	दुर्भिक्ष भय = famine, fear, free from. वर्जितः

When Raama is enthroned then the world will be highly regaled and rejoiced, exuberant and abundant, also rightly righteous, trouble-free, disease-free, and free from fear of famine... Thus नारद is foreseeing the future and telling वाल्मीकि. [1-1-90]

न पुत्रमरणं किञ्चिद्द्रक्ष्यन्ति पुरुषाः क्वचित् ।
नार्यश्चाविधवा नित्यं भविष्यन्ति पतिव्रताः ॥ १.१.९१ ॥

पुरुषाः = men	क्वचित् = anywhere	किञ्चित् = in the least
पुत्र मरणम् = son's, death	न द्रक्ष्यन्ति = will not, see [men are not seeing]	नार्यः च = ladies, also
अ विधवाः = without, being wid- owed	नित्यम् = always	पति व्रताः = husband, devout
भविष्यन्ति = they will become [women will be.]		

While Raama is on the throne men will not see the deaths of their children anywhere in their lifetime, and the ladies will remain husband-devout and unwidowed during their lifetime... [1-1-91]

When it is said that "women are un-widowed and their husbands are ever living..." Dasharatha's widows can be pointed to contradict this statement. But it is said "when a woman is with her son/sons living, though her husband dies, she is still a "wife of somebody..." thus she is still un-widowed.

न चाग्निजं भयं किञ्चिन्नाप्सु मज्जन्ति जन्तवः ।
न वातजं भयं किञ्चिन्नापि ज्वरकृतं तथा ॥ १.१.९२ ॥
न चापि क्षुद्भयं तत्र न तस्करभयं तथा ।

तत्र	= there - in his kingdom	अग्नि जम्	= by, caused, fear	किञ्चित्	= in the least
न	= is not there	भयम्		वात जम्	= wind, caused, fear
		जन्तवः	= cattle, in [flood] wa-	भयम्	
		अप्सु न	ters, not, drowning		
		मज्जन्ति			
किञ्चित्	= in the least	न	= is not there	तथा	= likewise
ज्वर कृतम्	= fever [disease] caused	न	= is not there	क्षुत् भयम्	= hunger, fear, even
अपि	by, even			अपि	
न	= is not there	तथा	= likewise	तस्कर भयम्	= thief, fear from
न	= is not there.				

In the kingdom of Raama there is no fear for subjects from wildfires, gale-storms or from diseases, and there is no fear from hunger or thieves, nor the cattle is drowned in floodwaters, as well... [1-1-92, 93a]

नगराणि च राष्ट्राणि धनधान्ययुतानि च ॥ १.१.९३ ॥
नित्यं प्रमुदिताः सर्वे यथा कृतयुगे तथा ।

नगराणि	= townships, remote]	धन धान्य	= wealth [coin,] grain,	नित्यम्	प्र	= always, highly, glad-
राष्ट्राणि च	provinces, as well	युतानि	having [replete with]	मुदिताः		dened.
सर्वे कृत युगे	= all subjects, Krita era,	तथा	= likewise			
यथा	as to how [people					
	lived]					

May it be a township or a remote province, it will be replete with coin and grain, and as to how people lived in high gladness during the earlier Krita era, likewise people will live in Raama's period also with the same gladness... [1-1-93b, 94a]

अश्वमेधशतैरिष्ट्वा तथा बहुसुवर्णकैः ॥ १.१.९४ ॥
गवां कोट्ययुतं दत्त्वा ब्रह्मलोकं प्रयास्यति ।
असङ्ख्यं धनं दत्त्वा ब्राह्मणेभ्यो महायशाः ॥ १.१.९५ ॥

महा यशाः	= highly, illustrious [Raama]	अश्वमेध शतैः	= Horse Rituals, hundreds	तथा	= like that
बहु सुवर्णकैः	= plenteous, gold [rituals in which plenty of gold is donated]	इष्ट्वा	= on performing	गवाम् कोटि अयुतम्	= cows, in crores [millions,] ten thousand
अ सन्ख्यायम्	= not, countable	धनम्	= wealth	ब्राह्मणेभ्यः	= to Brahmans
विद्वद्भ्यः	= to scholars	विधि पूर्वकम्	= customarily	दत्त्वा	= on donating
ब्रह्म लोकम्	= to Brahma's, abode, he				
गमिष्यति	will proceed.]				

On performing hundreds of Horse-Rituals and rituals wherein plenteous gold is bounteously donated, likewise on donating millions of cows and uncountable wealth to Brahmans and scholars, that highly illustrious Raama will proceed to Brahma's abode, in future... [1-1-94b, 95a]

By the wording "highly illustrious..." Govindaraja tells that "for a small criticism from a small fellow, Raama deserted his wife... hence he is illustrious..." Then "he will go to Brahma's abode..." a repeated expression, indicates that this epic is composed during Raama's time as he also gave an ear to it through Kusha and Lava, so his journey to heaven will happen henceforth from now.

राजवंशाञ्छतगुणान् स्थापयिष्यति राघवः ।
चातुर्वर्ण्यं च लोके ऽस्मिन् स्वे स्वे धर्मे नियोक्ष्यति ॥ १.१.९६ ॥

राघव	= Raghava	अस्मिन् लोके	= in this, world	सत गुणान्	= in hundred folds
रज वंशान्	= king's, dynasties	स्थापयिष्यति	= will establish	चातुर्वर्ण्यम्	= four, caste-system
स्वे स्वे धर्मे	= in their, their, probity,				
नियोक्ष्यति	posit in.				

In this world Raghava will establish kingly dynasties in hundredfold and he will be maintaining the four-caste system positing each in his own probity, may it be caste-bound or provincial-kingdom-bound probity, in order to achieve a perfect social harmony... [1-1-96]

दशवर्षसहस्राणि दशवर्षशतानि च ।
रामो राज्यमुपासित्वा ब्रह्मलोकं गमिष्यति ॥ १.१.९७ ॥

रामः	= Raama	दश वर्ष सहस्राणि	= ten, years, thousand	दस वर्ष शतानि च	= ten, years, hundred, also
राज्यम् उपासित्वा	= kingdom, on reverencing	ब्रह्म लोकम्	= Brahma's abode, voy-ages.		

On reverencing the kingdom for ten thousand years plus another one thousand years, i.e. for a total of eleven thousand years, Raama voyages to the abode of Brahma... [1-1-97]

In रम राज्यम् उपासित्वा ॥ the word used is उपासन is not ruling by sceptre but it is "reverentially idolising the kingdom..." as one would regard or treat his personal god with reverence. Raama thus revered his kingdom as a devotee of his subjects and this is the concept of राम राज्य . The brahma loka is not the abode of four-faced Brahma, but still higher abode, rather vaikunTha itself.

इदं पवित्रं पापघ्नं पुण्यं वेदैश्च सम्मितम् ।
यः पठेद्रामचरितं सर्वपापैः प्रमुच्यते ॥ १.१.९८ ॥

पवित्रम्	= holy	पप घ्नम्	= sin, eradicating	पुण्यम्	= merit-endowing
वेदैः	= with [teachings of] all	इदम्	= this	राम चरितम्	= Raama's, legend
सम्मितम् च	Veda-s, conformable, even				
यः	= who [whoever]	पठेत्	= studies	सर्व पापैः प्र	= from all, sins, verily, मुच्यते liberated.

This रामयण is holy, sin-eradicating, merit-endowing, and conformable with the teachings of all Vedas... and whoever reads this Legend of Raama, he will be verily liberated of all his sins... [1-1-98]

एतदाख्यानमायुष्यं पठन् रामायणं नरः ।
सपुत्रपौत्रस्सगणः प्रेत्य स्वर्गे महीयते ॥ १.१.९९ ॥

आयुष्यम्	= lifespan-enriching	आख्यानम्	= narrative of actuality	एतत्	= this
राम	= Raama's, peregrina- tion	पठन्	= while reading - if read	नरः	= a human
आयणम्					
स पुत्रः पौत्रः	= [will be] with, with sons, grandsons	स गणः	= with, groups [of kin- folk, servants etc] On engaging	प्रेत्य	=
स्वर्गे महीयत	= In heaven he will be adored				

Any man who reads this lifespan-enriching narrative of actuality, रामयण, the peregrination of Raama, he will be enjoying worldly pleasures with his sons and grand sons and with assemblages of kinfolks, servants et al., as long as he is in this mortal world and on his demise, he will be adored in heaven... [1-1-99]

पठन् द्विजो वागृषभत्वमीयात्स्यात्
क्षत्रियो भूमिपतित्वमीयात् ।
वणिग्जनः पण्यफलत्वमीयाज्जनश्च
शूद्रो ऽपि महत्त्वमीयात् ॥ १.१.१०० ॥

पठन् रामयण	= he who reads this	जनः	= that man	द्विजः स्यात्	= a Brahman, if he were to be & he will be
वाक् ऋषभत्वम् ईयात्	= in speech, bullishness [shrewdness, excellency] obtains	क्षत्रियः स्यात्	= Kshatriya, [if he were to be]	भूमि पतित्वम् ईयात्	= on land, lordship, he obtains
वणिक् जनः	= Vyasya, person [if he were to be]	पण्य फलत्वम् ईयात्	= by sale items, monetary-gains, he accrues	शूद्रः अपि च	= Shudra, even, also, [if he were to be]
महत्त्वम् ईयात्	= [personal] excellence, he acquires.				

A man reading this रामयण happens to be a Brahman, one from teaching-class, he obtains excellency in his speech, and should he be Kshatriya person from ruling-class, he obtains land-lordship, and should he be Vyshya person from trading-class, he accrues monetary-gains, and should he be a Shudra person from working class, he acquires his personal excellence... Thus Sage नारद gave a gist of रामयण to Sage-poet वाल्मीकि. [1-1-100]

गायत्रि रामायण

In the first chapter of Bala Kanda the gist of रामयण is imbibed and it called samkshepa raaamayana, or also called bala raamayana . The youngsters are asked to recite these stanzas daily for longevity and a perfect personality like that of राम. The summarised stanzas reflected here are from the main epic. The canto-wise summarisation is as below:

1. Bala Kanda [Book I] verses I-1-8 to 18
2. Ayodhya Kanda [Book II] verses I-1-18 to 28
3. Aranya Kanda [Book III] verses I-1-29 to 57
4. Kishkindha Kanda [Book IV] I-1-58 to 71
5. Sundar Kanda [Book V] I-1-72 to 78
6. Yuddha Kanda [Book VI] I-1-79 to 90
7. Uttara रामयण [Book VII] I-1-91 to 97
8. Phala Shruti [Results of Recitation] I-1-98 to 100

वाल्मीकि composed रामयण according to the letters of गायत्रि Hymn and they are identified with the following verses in all cantos:

श्लोकेन प्रति साहस्रं प्रथमे क्रमात् ।

गायत्रि अक्षरम् एकैकम् स्थापयामास वै मुनिः ।।

१. त -

तपः स्वाध्याय निरताम् तपस्वी वाग्विदाम् वरम् ।

नारदम् परि पप्रच्छ वाल्मीकिर् मुनि पुंगवम् ।। १-१-१

२. स -

स हत्वा राक्षसान् सर्वान् यज्ञं घ्नान् रघुनन्दनः ।

ऋषिभिः पूजितः तत्र यथा इन्द्रो विजये पुरा ।। १-३०-२४

३. वि -

विश्वामित्रः स रामास्तु श्रुत्वा जनक भाषितम् ।

वत्स राम धनुः पश्य इति राघवम् अब्रवीत् ।। १-६७-१२ - बालकाण्डम्

४. तु -

तुष्टाव अस्य तदा वंशम् प्रविश्य स विशाम् पतेः ।

शयनीयम् नरेन्द्रस्य तत् आसाद्य व्यतिष्ठत् ।। २-१५-१९

५. व -

वनवासम् हि संख्याय वासांसि आभरणानि च ।

भर्तारम् अनुगच्छन्त्यै सीतायै श्वशुरो ददौ ।। २-४०-१४

६. रा -

राजा सत्यम् च धर्मः च राजा कुलवताम् कुलम् ।

राजा माता पित चैव राजा हितकरो नृणाम् ।। २-६७-३४

७. नि -

निरीक्ष्य स मुहूर्तम् तु ददर्श भरतो गुरुम् ।

उटजे रामम् आसीनम् जटा मण्डल धारिणम् ॥ २-९९-२५ - अयोध्याकाण्डम्

८. य -

यदि बुद्धिः कृता द्रष्टुम् अगस्त्यम् तम् महामुनिम् ।

अद्य एव गमने रोचयस्व महायशः ॥ ३-११-४४

९. भ -

भरतस्य आर्यं पुत्रस्य श्वश्रूणाम् मम च प्रभो ।

मृगं रूपम् इदम् व्यक्तम् विस्मयम् जनयिष्यति ॥ ३-४३-१८

१०. ग -

गच्छ शीघ्रम् इतो राम सुग्रीवम् तम् महाबलम् ।

वयस्यम् तम् कुरु क्षिप्रम् इतो गत्वा अद्य राघव ॥ ३-७२-१७ - अरण्यकाण्डम्

११. दे -

देश कालौ प्रतीक्षस्व क्षममाणः प्रिय अप्रिये ।

सुख दुःख सहः कले सुग्रीव वशगो भव ॥ ४-२२-२०

१२. व -

वन्द्याः ते तु तपः सिद्ध सप्तसा वीत कल्मषाः ।

प्रष्टव्याः ते अपि सीतायाः प्रवृत्तिम् विनय अन्वितैः ॥ ४-४३-३३ - किष्किन्धाकाण्डम्

१३. स -

स निर्जित्य पुरिम् श्रेष्ठाम् लंकाम् ताम् काम रूपिणीम् ।
विक्रमेण महतेजा हनुमान् मारुत आत्मज ॥ ५-४-१

१४. ध -

धन्या देवाः स गन्धर्वा सिद्धाः च परम ऋषयः ।
मम पश्यन्ति ये नाथम् रामम् राजीव लोचनम् ॥ ५-२६-४१

१५. म -

मंगलाभिमुखी तस्य सा तदा आसित् महाकपेः ।
उपतस्थे विशालाक्षी प्रयता हव्यवाहनम् ॥ ५-५३-२८ - सुन्दरकाण्डम्

१६. हि -

हितम् महार्थम् मृदु हेतु संहितम्
व्यतीत कालायति संप्रति क्षमम् ।
निशंय तद् वाक्यम् उपस्थित ज्वरः
प्रसंगवान् उत्तरम् एतत् अब्रवीत् ॥ ६-१०-२७

१७. ध -

धर्मात्मा रक्षसाम् श्रेष्ठः संप्राप्तो अयम् विभीषणः ।
लंकैश्वर्यम् ध्रुवम् श्रीमान् अयम् प्राप्नोति अकण्टकम् ॥ ६-४१-६७

१८. यो -

यो वज्र पाता अशनि सन्निपातान्
न चुक्षुभे वा अपि च्चाल राजा ।

स राम बाणा अभिहतो भृश आर्तः

चचाल चापम् च मुमोच वीरः ॥ ६-५९-१४१

१९. य -

यस्य विक्रमम् आसाद्य राक्षस निधनम् गताः ।

तम् मन्ये राघवम् वीरम् नारायणम् अनामयम् ॥ ६-७२-११

२०. न -

न ते ददृशिरे रामम् दहंतम् अरि वाहिनीम् ।

मोहिताः परम अस्त्रेण गान्धर्वेण महात्मना ॥ ६-९३-२६

२१. प्र -

प्रणयं देवताभ्यः च ब्राह्मणेभ्यः च मैथिली ।

बद्ध अंजली पुटा च इदम् उवाच अग्नि समीपतः ॥ ६-११६-२४ - युद्धकाण्डम्

२२. च -

चलनात् पर्वत इन्द्रस्य गणा देवाः च कंपिताः ।

चचाल पार्वती च अपि तदा आश्लिष्टा महेश्वरम् ॥ ७-१६-२६

२३. द -

दाराः पुत्रा पुरम् राष्ट्रम् भोग आच्छादन भाजनम् ।

सर्वम् एव अविभक्तम् नो भविष्यति हरि ईश्वरः ॥ ७-३४-४१

२४. य -

याम् एव रात्रिम् शत्रुघ्नः पर्ण शालाम् समाविशत् ।

ताम् एव रात्रिम् सीता अपि प्रसूता दाकर द्वयम् ॥ ७-६६-१ - उत्तरकाण्डम्

इदम् रामायणम् कृत्स्नम् गायत्री बीज संयुतम् ।
त्रि संध्यम् यः पठेत् नित्यम् सर्व पापैः प्रमुच्यते ॥
यावत् आवर्तते चक्रम् यावति च वसुंधरा ।
तावत् वर्षं सहस्राणि स्वामित्वम् अवधारय ॥
मंगलम् कोसलेन्द्राय महनीय गुणात्मने ।
चक्रवर्ति तनूजाय सार्वभौमाय मंगलम् ॥
इति गायत्री रामायणम् संपूर्णम्

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे प्रथमः सर्गः ॥

Thus, this is the 1st chapter in Bala Kanda of Valmiki Raamayana, the First Epic poem of India.