

Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 4

अवटे च अपि माम् राम निक्षिप्य कुशली व्रज ।
रक्षसाम् गत सत्त्वानाम् एष धर्मः सनातनः ॥ ३-४-२२
अवटे ये निधीयन्ते तेषाम् लोकाः सनातनाः ।

22, 23a. Rama; **avaTe cha api maam** = in a pit, also, thus, me; **prakshipya** = bury; **kushalii vraja** = safely, you go; **gata sattvaanaam** = lost, vitality; **rakshasaam** = to demons; **eSa dharmasanaatanaH** = this is, custom, age-old; **avaTe ye nidhiyante** = in pit, those, inhumed; **teSaam lokaaH sanaatanaH** = to them, worlds of manes.

"Rama you go safely on burying me in a pit... this is the age-old custom for those demons that lost vitality... those that are inhumed in pit, to them there will be the worlds of manes..." [3-4-22, 23a]

एवम् उक्त्वा तु काकुत्स्थम् विराधः शर पीडितः ॥ ३-४-२३
बभूव स्वर्गं संप्राप्तो न्यस्त देहो महाबलः ।

23b, 24a. **evam uktavaa** = thus, saying; **kaakuthsam** = to Rama; **Viradha**; **shara piiditaH** = by arrows, hurt; **babhuuva swarga sampraaptaH** = became, heavens, attained [heaven-worthy]; **nystha dehaH mahaabalaH** = on leaving, body, of mighty, strength.

"And on saying thus to Rama that Viradha who is hurt by arrows became heaven-worthy on leaving his body. [3-4-23b, 24a]

तत् श्रुत्वा राघवः वाक्यम् लक्ष्मणम् व्यादिदेश ह ॥ ३-४-२४
कुंजस्य इव रौद्रस्य राक्षसस्य अस्य लक्ष्मणः ।
वने अस्मिन् सुमहत् श्वभ्रम् खन्यताम् रौद्रकर्मणः ॥ ३-४-२५
इति उक्त्वा लक्ष्मणम् रामः प्रदरः खन्यताम् इति ।
तस्थौ विराधम् आक्रय कण्ठे पादेन वीर्यवान् ॥ ३-४-२६

24b, 25, 26. **tat shrutvaa** = that, hearing; **Raghava**; **vakyam** = words [of demon]; **lakshmanam** = to Lakshmana; **vyaadidesha ha** = ordered, indeed; O, Lakshmana; **raudrasya raudra karmaNaH asya raakshasya** = for furious one, for ferocious, reprobate, for this, demon; **kunjarasya iva** = for an elephant, as though; **asmin** = in forest; **su mahat swabhram khanyataam** = very, deep, pit, be dug. **viiryavaan** = valiant one Rama [spoke thus to Lakshmana]; **lakshmaNam** = to Lakshmana; **pradara khanyataam iti** = trench, shall be dug, thus; **uktvaa** = having

said; **viraadham paadena kan**The **aakramya tasthau** = Viradha is, with foot, on the throat, overcoming [repressing,] stood in readiness.

And Raghava on hearing those words of the demon ordered Lakshmana, "Lakshmana, a very deep pit be dug for this furious and ferocious reprobate in this forest, as though for an elephant..." On saying to Lakshmana that a trench shall be dug...' then Rama repressively placed his foot on the throat of Viradha, and stood by. [3-4-24b, 25, 26]

ततः खनित्रम् आदाय लक्ष्मणः श्वभ्रम् उत्तमम् ।
अखनत् पार्श्वतः तस्य विराधस्य महात्मनः ॥ ३-४-२७

27. **tataH khanitram aadaaya** = then, dig-tool, on taking; Lakshmana; **uttamam shvabhram akhanat** = deep, pit, dug; **paarshvataH tasya viradhasya mahaa aatmanaH** = beside of, that, of Viradha, the great soul.

Then, on taking a digging tool Lakshmana dug a deep pit beside the great soul Viradha. [3-4-27]

तम् मुक्त कण्ठम् उत्क्षिप्य शङ्कु कर्णम् महास्वनम् ।
विराधम् प्राक्षिपत् श्वभ्रे नदन्तम् भैरव स्वनम् ॥ ३-४-२८

28. **tam mukta kanTham** = him, on releasing, his throat; **utkshipya** = raised [to throw into grave]; **shanku karNam** = long eared one [like an ass]; **mahaa swanam** = one with lurid, voiced; **viraadham** = Viradha is; **praakshipaH** = ensconced; **shwabhre** = in the pit; **nadantam** = while he is still blaring; **bhairava swanam** = with horrific, voice.

On releasing his throat from the stamping of Rama, he that long eared, lurid voiced Viradha is ensconced in that pit while he is still blaring with his horrific voice. [3-4-28]

तम् आहवे दारुणम् आशु विक्रमौ
स्थिरौ उभौ संयति राम लक्ष्मणौ ।
मुदान्वितौ चिक्षिपतुर् भयावहम्
नदन्तम् उत्क्षिप्य बिलेन राक्षसम् ॥ ३-४-२९

29. **aashu vikramau** = deftly, victorious ones; **samyati sthirau** = in a fight, who compose themselves; **raama lakshmaNau** = Rama, Lakshmana; **ubhau** = both; **muda anvitau** = gladness, with [gladly]; **aahave daaruNam** = in fight, a ghoulish one; **bhayaavaham** = a terrifying one; **tam nadantam** = blaring one; **raakshsam** = him, that blaring, demon; **utkshipya balena** = raising up, by might; **chikshipatuH** = hurled; [**avaTe** = into pit.]

Those deftly victorious ones Rama and Lakshmana who compose themselves in a given fight, both have gladly raised that Viradha, a ghoulish one in fight, a terrifying demon who is still blaring, with all their might and hurled him into the pit. [3-4-29]

अवध्यताम् प्रेक्ष्य महासुरस्य तौ
शितेन शस्त्रेण तदा नरर्षभौ ।
समर्थ्य च अत्यर्थ विशारदौ उभौ
बिले विरधस्य वधम् प्रचक्रतुः ॥ ३-४-३०

30. *tadaa* = then; *naraSabhau* = best ones among men; *ati artha vishaaradau* = very, in skills, experts [very expertly skilled]; *tau ubhau* = those, two; *shitena shastreNa* = by any sharp, weapon; *mahaa asurasya tasya viraadhasya* = of great, demon, of that, Viradha's; *a vadyataam prekshya* = indestructibility, on observing; *samarthya cha* = on thinking well, also; *bil vadham prachakratuH* = in pit, elimination, they have undertaken.

On observing the indestructibility of that demon with any weapon, however sharp it might be, those two best ones among men that are very expertly skilled have thought over well and undertook the elimination of that great demon in a pit. [3-4-30]

स्वयम् विराधेन हि मृत्युम् आत्मनः
प्रसह्य रामेण वधार्थम् ईप्सितः ।
निवेदितः कानन चारिणा स्वयम्
न मे वधः शस्त्र कृतो भवेत् इति ॥ ३-४-३१

31. *viraadhena svayam aatmaanaH mR^ityuH* = by Viradha, on his own, of his own death; *prasahya* = preferred; *raameNa* = by Rama; *vathartham* = to be killed; *iipsitaH* = desired for a long; *kaanana chaariNa* = forest, walker; *me shastra kR^itaH vadhaH na bhavet iti* = to me, weapon, oriented, killing, not, possible, thus as; *swayam niveditaH* = he himself, apprised.

Viradha himself preferred his death at the hands of Rama and desired for a long to be killed by Rama and that forest walker himself apprised that, "Killing me with any weapon is impossible..." [3-4-31]

तदेव रामेण निशंय भाषितम्
कृता मतिः तस्य बिल प्रवेशने ।
बिलम् च तेन अति बलेन रक्षसा
प्रवेश्यमानेन वनम् विनादितम् ॥ ३-४-३२

32. *tat bhaashitam eva nishamyā* = that, said [by Viradha,] only, on listening; *raameNa tasya bila pravesane kR^ita matiH* = by Rama, his, into pit, entering

[casting him,] resolved, in mind; **bilam praveshyamaanena** = into pit, while being entered [while flung in to pit]; **ati balena tena raakshasaa vanam vinaaditam** = very, mighty one, by him, that demon, forest, is verily, blared.

On listening to that which is said by Viradha, Rama resolved his mind to cast him into pit, and when that mighty demon is being flung into the pit the whole forest blared with that demon's cries. [3-4-32]

प्रहृष्ट रूपौ इव राम लक्ष्मणौ
विराधम् उर्व्याम् प्रदरे निपात्य तम् ।
ननन्दतुः वीत भयौ महावने
शिलाभिः अन्तर् दधतुः च राक्षसम् ॥ ३-४-३३

33. **prahR^iSTa ruupaH iva** = very, happy, looking, like; Rama, Lakshmana; **tam viraadham** = him, Viradha is; **urvyaaH pradare** = in earth's, in pit; **nipaatyaa** = on burying; **viita bhayaH** = gone is, the fear; **mahaa vane** = in great forest; **nanandatuH** = rejoiced; **raakshasam shilaabhiH antar dadhutuH cha** = demon is, with boulders, within, concealed, also.

Rama and Lakshmana felt happy by way of their look in burying Viradha in the pit of the earth, and on burying him they two felt rejoiced for gone is the fear in that great forest, and within the pit they have also concealed him with boulders in order to make it a burial-chamber to the departed soul. [3-4-33]

ततः तु तौ कांचन चित्र कार्मुकौ
निहत्य रक्षः परिगृह्य मैथिलीम् ।
विजहतुः तौ मुदितौ महावने
दिवि स्थितौ चन्द्र दिवाकरौ इव ॥ ३-४-३४

34. **tataH** = then; **kaanchana chitra kaarmukau** = those having golden, dazzling, bows; **tau** = then, they two; **nihatya rakshaH** = on killing, the demon; **parigR^ihya** = took; **maithiliim** = Maithili; **muditau** = gladly; **mahaa vane** = in great, forests; **divi sthitau** = in skies, staying; **tau** = two; **chandra divaakaraaH iva** = Moon, Sun, like; **vijahratuH** = journeyed on.

Then they two who have dazzling golden bows have eliminated that demon and retrieved Seetha, and they gladly journeyed on in that great forest like the two entities abiding on the skies, namely the Sun and Moon. [3-4-34]