

Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 59

Introduction

Sampaati details his narration telling monkeys as to how he knew the abduction of Seetha. He says that his son Supaarshva is the eyewitness in her abduction and narrates that account to monkeys, which his son narrated to him.

ततः तत् अमृत आस्वादम् गृध्र राजेन भाषितम् ।
निशम्य मुदितो हृष्टाः ते वचः प्लवगर्षभाः ॥ ४-५९-१

1. tataH = then; amR^ita aasvaadam = ambrosia [like,] relishable; gR^idhra raajena bhaaSitam = by eagle, king, spoken; tat vacaH = that, word - about Seetha; nishamya = on listening; plavagarSabhaaH = fly-jumpers, the best; muditaH hR^iSTaaH = are gladdened, rejoiced.

On hearing the words of that kingly eagle Sampaati that are relishable like ambrosia, then those best fly-jumpers are gladdened and rejoiced. [4-59-1]

जांबवान् वानर श्रेष्ठः सह सर्वैः प्लवंगमैः ।
भू तलात् सहसा उत्थाय गृध्र राजानम् अब्रवीत् ॥ ४-५९-२

2. vaanara shreSThaH jaambavaan = among vanara-s, best one, Jambavanta; sarvaiH plavam gamaiH saha = all, fly-jumpers, along with; bhuu talaat = from land's, surface; sahasaa utthaaya = quickly, on getting up; gR^idhra raajaanam abraviit = to eagle, kingly, spoke to.

Then the best fly-jumper Jambavanta got up along with all of the fly-jumpers from the surface of earth on which they sat for self-immolation, and spoke to kingly eagle Sampaati. [4-59-2]

क्व सीता केन वा दृष्टा को वा हरति मैथिलीम् ।
तत् आख्यातु भवान् सर्वम् गतिः भव वन ओकसाम् ॥ ४-५९-३

3. siitaa kva = Seetha, where is; kena vaa dR^iSTaa = by whom, or, she is [actually] seen; maithiliim kaH vaa harati = Maithili is, abducts, or, who - who abducted her; bhavaan tat sarvam aakhyaatu = you, that, all [vividly,] tell; vana okasaam = for forest, dwellers; gatiH bhava = recourse, you become you help them out.

"You please tell vividly as to where is Seetha, who has actually seen her, who has abducted Maithili, and thus you help all these forest-dwellers. [4-59-3]

को दाशरथि बाणानाम् वज्र वेग निपातिनाम् ।
स्वयम् लक्ष्मणम् मुक्तानाम् न चिंतयति विक्रमम् ॥ ४-५९-४

4. **vajra vega nipaatinaam** = thunderbolt, as with the speed of, falling; **daasharathi baaNaanaam** = Dasharatha's son Rama's, of arrows; **svayam lakSmaNam muktaanaam** = personally, by Lakshmana, bolted [of arrows]; **vikramam** = onslaught [of arrows]; **kaH** who; **na cintayati** = not, thinking [inadvertent]

"Who is inadvertent of the onslaught of Rama's arrows, or of those that are personally bolted by Lakshmana, which arrows will be falling with the speed of thunderbolts?" Thus, Jambavanta and others asked Sampati. [4-59-4]

स हरीन् प्रति संयुक्तान् सीता श्रुति समाहितान् ।
पुनः आश्वासयन् प्रीत इदम् वचनम् अब्रवीत् ॥ ४-५९-५

5. **saH** = he [Sampati]; **priitaH** = is gladdened; **prati samyuktaan** = to them who refrained from self-immolation; **siitaa shruti samaahitaan** = about Seetha, to listen, contemplating; **hariin** = to monkeys; **aashvaasayan** = cheering them up; **punaH idam vacanam abraviit** = again, this, sentence, said.

Sampati is gladdened at the monkeys who refrained from self-immolation, and he gladly said this sentence to them so as to cheer them up who are now contemplating to listen about Seetha. [4-59-5]

श्रूयताम् इह वैदेह्या यथा मे हरणम् श्रुतम् ।
येन च अपि मम आख्यातम् यत्र च आयत लोचना ॥ ४-५९-६

6. **vaidehyaa haraNam** = of Vaidehi, abduction; **me yathaa shrutam** = by me, as to how, listened; **yena ca api** = by whom, also, even; **mama aakhyaatam** = to me, said; **aayata locanaa yatra ca** = wide, eyed Seetha, where she is, also; **iha shruuyataam** = now, I will narrate.

"I will now narrate as to how I have listened about the abduction of Vaidehi, by whom it is said to me, and where that wide-eyed Seetha is... [4-59-6]

अहम् अस्मिन् गिरौ दुर्गे बहु योजनम् आयते ।
चिरात् निपतितो वृद्धः क्षीण प्राण पराक्रमः ॥ ४-५९-७

7. **bahu yojanam aayate** = many, yojana-s, in breadth; **asmin girau durge** = in this, mountain, impassable one; **ciraat nipatitaH** = at one time, fell down; **aham** = I am; **vR^iddhaH** = with advanced age; **kSiiNa praaNa paraakramaH** = slackened, liveliness, forcefulness.

"At one time I fell down on this impassable mountain which is breadth-wise in many yojana-s, whereupon my age has advanced and my liveliness and forcefulness have slackened... [4-59-7]

तम् माम् एवम् गतम् पुत्रः सुपार्श्वो नाम नामतः ।
आहारेण यथा कालम् बिभर्ति पतताम् वरः ॥ ४-५९-८

8. **evam gatam** = this way [dire straits,] gone in [deteriorated]; **tam maam** = such, me; **patataam varaH** = among all birds, the best one; **naamataH supaarshvaH naama** = by name, Supaarshva, named; **putraH** = son; **yathaa kaalam** = as per, time; **aahaareNa bibharti** = with food, he is sustaining.

"My son who is the best one among all birds, and who is named as Supaarshva by his name is sustaining me who am deteriorated to dire straits, with timely sustenance... [4-59-8]

तीक्ष्ण कामाः तु गंधर्वाः तीक्ष्ण कोपा भुजंगमाः ।
मृगाणाम् तु भयम् तीक्ष्णम् ततः तीक्ष्ण क्षुधा वयम् ॥ ४-५९-९

9. **gandharvaaH tiikSNa kaamaaH** = gandharva-s, are with exigent, passion; **bhujam gamaaH** = by shoulder, goes [snakes]; **tiikSNa kopaa** = are with exigent, aggression; **mR^igaaNaam** = to deer; **bhayam tiikSNam** = exigent, is fear; **tataH** = like that; **vayam** = we [eagles]; **tiikSNa kSudhaa** = are with exigent, hunger.

"Passion is exigent to the celestial-artists gandharva-s, aggression is exigent to snakes, fear is exigent to deer, like that hunger is exigent to us, the eagles... [4-59-9]

स कदाचित् क्षुधा आर्तस्य मम आहार कान्क्षिणः ।
गत सूर्यो अहनि प्राप्तो मम पुत्रो हि अनामिषः ॥ ४-५९-१०

10. **kadaacit** = on some day; **mama putraH** = my, son; **saH** = he that Supaarshva; **mama** = I was; **aahaara kaankSiNaH** = for food, one awaiting for; **kSudhaa aartasya** = hunger, aching by; **ahani gata suuryaH** = in day, went away, sun - till sun is down on that day; **an aamiSaH** = without, flesh; **praaptaH** = he turned up.

"On some day when hunger was aching me and I was aching for food, my son Supaarshva turned up without flesh when the sun of the day went down... [4-59-10]

स मया आहार संरोधात् पीडितः प्रीति वर्धनः ।
अनुमान्य यथा तत्त्वम् इदम् वचनम् अब्रवीत् ॥ ४-५९-११

11. aahaara samrodhaat = food, deprived of; mayaa piiDitaH = by me, reproved; saH = he [my son]; priiti vardhanaH = [to me] gladness, enhancer; anumaanya = [me] pacifying; yathaa tattvam = as has happened; idam vacanam abraviit = this, sentence, said.

"I reproved him as I was deprived of food, and my son who is an enhancer of my gladness pacified me and said this sentence about what has actually happened ... [4-59-11]

अहम् तात यथा कालम् आमिष अर्थी खम् आप्लुतः ।
महेन्द्रस्य गिरेः द्वारम् आवृत्य च सुसमाश्रितः ॥ ४-५९-१२

12. taata = oh, father; aham = I; aamiSa arthii = of flesh, as a desirer; yathaa kaalam = as per, time; kham aaplutaH = to sky, flew up; mahendrasya gireH = Mahendra, mountain's; dvaaram aavR^itya ca = entrance, overspreading; su sam aashritaH = very, well, depended [hovered on it.]

" 'Oh, father, I as a desirer of flesh flew up to skies in time and overspreading the Mt. Mahendra, I very well hovered on it... [4-59-12]

तत्र सत्त्व सहस्राणाम् सागर अन्तर चारिणाम् ।
पंथानम् एको अध्यवसम् संनिरोद्धुम् अवाङ् मुखः ॥ ४-५९-१३

13. tatra = there; saagara antara caariNaam = in ocean, under, moving [underwater beings]; sattva sahasraaNaam = beings, thousands of; panthaanam = pathway; sam niroddhum = completely, to impede; ekaH = I by myself; avaa~N mukhaH = down, with face [looking down]; adhyavasam [adhi avasan] = while staying - I hovered.

" 'I have been hovering there looking downward to completely impede the pathway of thousands of underwater beings of the ocean on my own... [4-59-13]

तत्र कश्चित् मया दृष्टः सूर्य उदय सम प्रभाम् ।
स्त्रियम् आदाय गच्छन् वै भिन्न अंजन चय उपमः ॥ ४-५९-१४

14. suurya udaya sama prabhaam = = sun, dawn - aurora, equal, in shine; striyam aadaaya gacChan vai = lady; on taking [captivating,] going away, really; bhinna anjana caya upamaH = shoved, mascara, heap, in simile; kashcit = someone; maya = by me; tatra = there; dR^iSTaH = is seen.

" "There I have seen someone who in simile is like a shoved heap of mascara and he is going away captivating a lady who equals the aurora in her shine. [4-59-14]

सो अहम् अभ्यवहार अर्थम् तौ दृष्ट्वा कृत निश्चयः ।
तेन साम्ना विनीतेन पन्थानम् अनुयाचितः ॥ ४-५९-१५

15. saH aham = such as I am; tau = them two; dR^iSTvaa = on seeing; abhyavahaara [abhi ava haara] artham = food, for purpose of; kR^ita nishcayaH = making, resolution - decided to us them up; vi niitena = without, moral dignity [basely]; tena = by him - the abductor; saamna = benignly; panthaanam = way - way-leave - for their traversal; anu yaacitaH = sincerely [beggarly,] besought.

" "On seeing two of them I resolved to use them up for the purpose of food, but he benignly, basely and beggarly besought way-leave for their traversal... [4-59-15]

न हि साम उपपन्नानाम् प्रहर्ता विद्यते भुवि ।
नीचेषु अपि जनः कश्चित् किम् अङ्ग बत मत् विधः ॥ ४-५९-१६

16. saama upapannaanaam = one who amiably, derives - one who is entreating beggarly; prahartaa janaH = assaulting, person - who assaults; niceSu api = basely people, even among; kashcit = someone; bhuvi = on earth; na vidyate hi = will not be, evident, isn't it; then; mat vidhaH = [about] my, type of [noble ones]; kim a~Nga = what, [else is there] to say; bata = aha!

" "There will be none assaulting those that entreat in a beggarly manner, even someone among basely people, isn't it! Then what else is to be said of my kind, aha! [4-59-16]

स यातः तेजसा व्योम संक्षिपन् इव वेगतः ।
अथ अहम् खे चरैः भूतैः अभिगम्य सभाजितः ॥ ४-५९-१७

17. saH = he; vegataH = hastily; tejasaa vyoma samkSipan iva = by [his] vigour, sky, enshrouding, as though; yaataH = went away; atha aham = then, I was; khe caraiH bhutaiH = in firmament, moving, beings; abhigamya sabhaajitaH = [I was] approached, [I was] applauded.

" "He hastily went away as though enshrouding the skies with his vigour, and then the beings that move in the firmament have approached and applauded me... [4-59-17]

दिष्ट्या जीवति सीत इति हि अब्रुवन् माम् महर्षयः ।
कथंचित् स कलत्रः असौ गतः ते स्वस्ति असंशयम् ॥ ४-५९-१८

18. **siita diSTyaa jiivati hi** = Seetha is, by fortune, living, indeed; **asau** = he [Ravana]; **sa kalatraH** = along with, one who is to be protected - Seetha; **kathamcit** = somehow; **gataH** = gone away; **te a samshayam svasti** = to you, without, doubt, safeness will be there; **iti** = in this way; **maharSayaH maam abruvan** = great-sages, to me, said - blessed.

" The great-sages who approached me in firmament have said to me, 'fortunately Seetha is alive, somehow he that Ravana has gone away with Seetha who in fact is to be protected by one and all like you, anyhow your are blest without a doubt... [4-59-18]

एवम् उक्तः ततो अहम् तैः सिद्धैः परम शोभनैः ।
 स च मे रावणो राजा रक्षसाम् प्रतिवेदितः ॥ ४-५९-१९
 पश्यन् दाशरथेः भार्याम् रामस्य जनक आत्मजाम् ।
 भ्रष्ट आभरण कौशेयाम् शोक वेग पराजिताम् ॥ ४-५९-२०
 राम लक्ष्मणयोः नाम क्रोशन्तीम् मुक्त मूर्धजाम् ।

19, 20, 21a. **tataH aham** = then, I; **parama shobhanaiH** = really, divine; **taiH siddhaiH** = by those, siddha-s; **evam uktaH** = thus, said; **pashyan** = on their seeing - and on showing to me; **daasharatheH raamasya bhaaryaam** = Dasharatha's, Rama's, wife; **janaka aatmajaam** = Janaka's, daughter; **bhraSTa** = disorderly; **aabharaNa** = ornaments; **kausheyaam** = silk sari; **shoka vega paraajitaam** = by anguish, speediness, vanquished; **mukta muurdhajaam** = released [tousle,] haired; **raama lakSmaNayoH** = Rama, Lakshmana; **naama** = names; **kroshantiim** = yelling; such as she is; [**haran** = abducting her]; **saH ca** = him, also; **rakSasaam raajaa** = demons, king; **raavaNaH** = Ravana; [**iti** = thus]; **me** = to me; **prati veditaH** = towards [to me,] I was informed [by siddha-s.]

" Then those siddha-s, the celestial sages, have informed me on showing her whose ornaments and ochry-silk-sari are disorderly, and who is vanquished by the speediness of her anguish, and who is yelling both the names of Rama and Lakshmana, as the wife of Dasharatha's Rama, the daughter of Janaka. They have also informed on showing him who is abducting her as Ravana, the king of demons. [4-59-19, 20, 21a]

एष काल अत्ययः तात इति वाक्यविदाम् वरः ॥ ४-५९-२१
 एतत् अर्थम् समग्रम् मे सुपार्श्वः प्रत्यवेदयत् ।

21b, 22a. **taata** = oh, father; **eSa** = this is - hence; **kaala atyayaH** = time, lapse of - in my coming home; **iti vaakyavidaam varaH** = thus, sentence maker the best; **supaarshvaH** = Supaarshva; **etat artham** = all this, drift; **samagram** = in entirety; **me pratyavedayat** = to me, informed.

" 'And hence, oh, father, the lapse of time in my returning home...' thus that best sentence maker Supaarshva informed me all the drift in its entirety..." Thus SampaatI is continuing his narration to monkeys. [4-59- 21b, 22a]

तत् श्रुत्वा अपि हि मे बुद्धिः न आसीत् काचित् पराक्रमे ॥ ४-५९-२२
अपक्षो हि कथम् पक्षी कर्म किञ्चित् समारभेत् ।

22b, 223a. tat shrutvaa api hi = that, on listening, even, indeed; me = to me; paraakrame = in daring [Ravana]; kaacit = in the least; buddhiH na aasiit = mind, not, is there - no thought occurred to me; a pakSaH = without, wings; pakSii = a bird; kimcit karma = any, action; katham samaarabhet hi = how, initiates, indeed.

"Even on listening that it has not come to my mind to dare Ravana. How a wingless bird can initiate any action, indeed! [4-59-22b, 23a]

यत् तु शक्यम् मया कर्तुम् वाक् बुद्धि गुण वर्तिना ॥ ४-५९-२३
श्रूयताम् तत्र वक्ष्यामि भवताम् पौरुष आश्रयम् ।

23b, 24a. vaak buddhi guNa vartinaa = talking [advising,] thinking, qualities, a votary of; maya = by me [I advise]; yat tu kartum shakyam = what, but, to do, possible to; bhavataam = by your; pauruSa aashrayam = on [your,] bravery, dependent - an action; tatra = in this matter; vakSyaami = I narrate; shruuyataam = let it be heard.

"But that which is possible for me to do is advising as a votary with the qualities of thinking and advising. Let it be heard as I narrate and in that matter of translating my information into action it certainly depends on your bravery. [4-59-23b, 24a]

वाक् मतिभ्याम् हि सार्वेषाम् करिष्यामि प्रियम् हि वः ॥ ४-५९-२४
यत् हि दाशरथेः कार्यम् मम तत् न अत्र संशयः ।

24b, 25a. saarveSaam vaH = to all, of you; vaak matibhyaam priyam kariSyaami hi = with words [information,] mind [analysis,] exuberant, I wish to make [you,] indeed; yat daasharatheH kaaryam = which is, of Rama of Dasharatha, task; tat mama = that [task,] is mine [too]; na atra samshayaH = no, in that matter, doubt.

"Indeed with my analysis and information to you I wish to make all of you exuberant as I deem that I have done my bit, because whatever task of Rama, the son of Dasharatha, is there that task is mine too. There is no doubt bout it. [4-59-24b, 25a]

तत् भवन्तो मति श्रेष्ठा बलवन्तो मनस्विनः ॥ ४-५९-२५
प्रहिताः कपि राजेन देवैः अपि दुरासदाः ।

25b, 26a. tat = thereby; mati shreSThaa = in aptitude, best ones; manasvinaH = good at attitude; balavantaH = having fortitude; devaiH api duraasadaaH = by gods, even, invincible ones; bhavantaH = such as you are; kapi raajena = by monkeys, king Sugreeva; prahitaaH = you are shepherded.

"Thereby, I reckon you as the best ones by your aptitude, fortitude and attitude, and as invincible ones even for gods, hence Sugreeva, the king of monkeys, shepherded you... [4-59-25, 26a]

राम लक्ष्मण बाणाः च निशिताः कंक पत्रिणः ॥ ४-५९-२६
त्रयाणाम् अपि लोकानाम् पर्याप्ताः त्राण निग्रहे ।

26b, 27a. kanka patriNaH = eagle, feathered ones; nishitaaH = excruciating ones; raama lakSmaNa baaNaaH ca = by Rama's, by Lakshmana's, arrows, what is more; trayaaNaam lokaanaam api = three, worlds, even for; traana nigrahe = for defending, and for offending; paryaaptaaH = are enough.

"What is more, the excruciating eagle-feathered arrows of Rama and Lakshmana are enough to give defence or offence to all the three worlds. [4-59-26b, 27a]

कामम् खलु दशग्रीवः तेजो बल समन्वितः ।
भवताम् तु समर्थानाम् न किञ्चित् अपि दुष्करम् ॥ ४-५९-२७

27b, c. dashagriivaH = Decahedral demon; tejaH bala samanvitaH khalu kaamam = power, pride, possessor of, definitely, perchance; tu = but; samarthaanaam bhavataam = capable ones, by you; duSkaram = impossible; kimcit api = in the least, even; na = is not there.

"Perchance that Decahedral demon is definitely a powerful and prideful demon. But, as capable vanara-s there is nothing impossible to you, even in the least. [4-59-27]

तत् अलम् काल संगेन क्रियताम् बुद्धि निश्चयः ।
न हि कर्मसु सज्जन्ते बुद्धिमन्तो भवत् विधाः ॥ ४-५९-२८

28. tat = thereby; kaala sangena = with time, lapse; alam = enough; buddhi nishcayaH kriyataam = mental, determination, be done; bhavat vidhaaH = your, like - adventurers; buddhimantaH = prudent ones; karmasu na sajjante hi = in tasks, will not, backslide, isn't it.

"Thereby, enough is the time-lapse and make a mental determination. Adventurers and prudent souls of your kind with not backslide in tasks, isn't it! [4-59-28]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे एको न षष्ठितमः सर्गः