



Ms. Mahabhai Bhai Kadam

Bombay.

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RAMAVIJAYA,

THE MYTHOLOGICAL HISTORY OF RAMA.

Powlasti, son of *Bramhadev*,* was married to Devavarni, and he had a son called Vishrava. The daughter of Bharadwaja, a *Rishi*,† was given in marriage to Vishrava; and she had a son called Kuber. Bramhadev had created Lanka and given it to Kuber. While Kuber was ruling there, a demon came from *Patal*‡ in the disguise of a Brahman and became very jealous of him. The demon said to himself, "Lanka is our country and this man has no right to rule here." So saying to himself he gave his daughter, Kakesi, in marriage to Vishrava with a view to drive Kuber from Lanka with the help of the sons who would be born to her by him. Vishrava had by Kakesi three demons, Ravana, Kumbhakarna, and Vibhishana and two demonesses, Tateka and Surpanakha. Ravana and his brothers went to Gokarna, where they performed severe penances. *Siva*§ was propitiated by Ravana, Bramhadev by Kumbhakarna, and *Vishnu*¶ by Vibhishana. Bramhadev was pleased with their penances and called upon them to ask him for blessings. Rava-

* The creating god of the universe.

† A sage.

‡ The regions under the earth.

§ The destroying god of the universe.

¶ The protecting god of the universe.

na was blessed with a power to imprison all the gods and also with wealth and learning. Kumbhakarna wanted such a blessing from Bramhadev as would enable him to devour heaven and earth. All the gods were, therefore, alarmed and prayed to the goddess, Saraswati, who induced him to ask the god for sleep. Bramhadev blessed him with sleep, saying that the demon would rise every six months to eat his meals and indulge in other luxuries. Vibhishana was blessed with a power to pray always to Vishnu. Ravana and Kumbhakarna then collected other demons including Kharadushana and Trishira and marched against Kuber to conquer Lanka. They fought with Kuber with all their might and energy, but the latter bravely repulsed them with heavy loss. Being disappointed, Ravana went to Vishrava and brought his letter to Kuber asking the latter to give the sovereignty of Lanka to the demon without any resistance. On reading the letter from his father he put Ravana into the possession of the country and proceeded to heaven by a *viman*.* Mayasur, a demon, gave his daughter, Mandodari, in marriage to Ravana. Dirghajwala, a grand-daughter of Bali, was married to Khumbhakarna, and Sharma, daughter of a *Gandharv*,† to Vibhishana. Ravana conquered all the countries and devoured a large number of the Brahmans and cows. He robbed Kuber of his treasure and oppressed all

* A conveyance or a chariot serving as a throne through the skies, self-directed and self-moving.

† A demi-god.

other people. He had eight thousand wives, one lac of sons and one lac and twenty thousand grand-sons. He had eighteen *kshoyanis** of musicians, who entertained him with music. All the kings were his slaves, and eight thousand torches lighted his *sabha* † every night. All the mountains for fear of *Indra* ‡ prayed to Ravana for protection, who told them to become elephants. They accordingly became elephants whom he took in his service and marched against Indra with his eldest son, Meghanand. A severe battle took place between the gods and the demons, but the former were defeated by the latter. In that battle Meghanand flung down Indra with his *hairawati*, § and hence he was called Indrajit, the conquerer of Indra. All the gods were seized by Ravana and released on the condition that they should serve him in his household in different capacities. All the gods became his slaves; Indra served him as his butler, Chandra held a *chatra* ¶ over him, Kuber and Anil cleaned and washed all the things in his house. Agni served him as his washer-man, and Gabhasti as his page. Brahaspati was his pleader, Bramhadev his priest, and Narada always entertained him with singing. Ravana became a great favourite of Siva; and by his blessing he had got ten faces and twenty hands. One day he, proud of his prosperity, went by his

* One kshoyani consists of 21,870 chariots, 21,870 elephants, 1,09,350 foot, and 65,610 horses.

† A court.

‡ The king of the gods.

§ An elephant.

¶ A large and lofty parasol.

viman to Kailasa, the place of Siva, when *Nandi*,* who was guarding the door of the abode in which the god lived, prevented him from entering it. The demon was greatly insulted at the conduct of Nandi, and said, "I do not care a fig of thee and thy master." So saying he began to force his way in, when Siva cursed him and said to him, "A human being and monkeys will kill thee in a battle." Enraged at this curse he tried to pull off the mountain on which the abode of Siva stood with a view to carry it to Lanka, when the god pressed it in such a manner that the demon-king was confined to it for one thousand years. He always cried and prayed to Siva during the time for his release. One day the god pitied him and set him free. Thence he went to Sahasrarjun and praised his own strength there, when the latter caught hold of him and put him in his arms. He was ashamed and went to the kingdom of Bali, who possessed prodigious strength. He entered the palace of the king and praised his valour and bravery, when the latter said in order to test his strength. "There lie the *kundalas*† of the demon, Heranyakashapu whom Vishnu had killed to protect Pralada. Just go and get the ornament here." Ravana went to bring it but he could not lift it, when Bali said to him, "If thou canst bring the kundalas, just get that die which fell down there while my wife and I were playing together." Ravana accordingly went to bring the die but, to his great

* The bull on which Mahadev rides.

† Ear-ornaments.

surprise, he could not move it, when both Bali and his wife heartily laughed at him. Ravana, humbled as he was, set out for Lanka; but on the road he was robbed of his clothes and ornaments and let off with soot being applied to his ten faces and with his hands tied up behind like a prisoner. He was much troubled by the people on the road. Some threw dust at him, some slapped him, some pulled him by the beard and others made him sit down on a dung-hill. A maid-servant of Bali caught him so forcibly that he implored her to spare his life. Vishrava then came there and begged of Bali to make a present of his son to him. His request was granted and Ravana was let off. The demon-king returned to Lanka with shame and confusion. A few days after his return to Lanka he went to catch Vali, who carried him in his arms to his house and tied him up to the cradle into which his son, Angada, was put by his mother. Vishrava came and requested Vali to set him free. Vali granted his request and, applying soot to all the faces of Ravana, allowed him to go to Lanka. One day he asked Bramhadev by whose hands he would die, when the god told him that he would die by the hands of Rama, son of Dasharatha and grand-son of Ajapal. Ravana got very indignant and said that he would kill Dasharatha and his wife by any means. Soon after, Ajapal made preparations for celebrating the marriage of his son with Kausalya, when Narada told him to watch his son and daughter-in-law, because Ravana would kill them under any circumstances. Whereupon

Ajapal took Dasharatha and Kausalya on board a ship in the sea far off and was about to tell his priest to perform their marriage, when Ravana attacked her at night with a large army of demons and broke her in the sea. All perished except Dasharatha and Kausalya. Ravana put Kausalya into a box and handed it over to a fish, which carried it to a desolate island and deposited it there for safety. While Dasharatha was struggling with the waves of the sea, he got into a broken vessel which was carried by the waves to the island, where the box was deposited by the fish. Dasharatha landed on the sea-shore; and seeing the box there he seated himself upon it for rest for a while. Having got refreshed, he opened the box out of curiosity but, to his great surprise, he found Kausalya in it. Narada came there in the meantime and, having performed their marriage, blessed them, saying that the god, Rama, would be born to them. In Lanka Ravana asked Bramhadev what became of his prediction. He said, "Where is Dasharatha? Do you know he has perished in the sea?" Bramhadev replied, "Long since Dasharatha has been married to Kausalya and you will see that Rama will be shortly born to them." Ravana said, "Well then, get them here." Bramhadev replied, "If I get them here, what will you give me?" Ravana said, "I promise to give you whatever you will ask from me." Bramhadev then went and brought the box from the island; and having opened it he showed the bride and bride-groom to the demon. As soon as he saw them, he got exceedingly enraged

and was about to cut off their heads, when Bramhadev stepped forward and said to him, "You promised me that you would give me whatever I would ask from you. I, therefore, ask you not to kill Dasharatha and Kausalya." Ravana replied, "You may ask me for any other thing but I cannot spare the life of those wretched beings." Bramhadev said, "I do not want any other things from you but I want you to spare their life." Ravana could not break his promise and accordingly spared their life. Bramhadev then brought them both to Ayodya and placed Dasharatha on the throne of the country. One day while Ravana was going by his viman, he observed on the road a beautiful woman, who was wife of a god, and sought to outrage her modesty. She complained to Bramhadev against the conduct of the demon, when the god cursed him and said that if he would outrage the modesty of any woman, he would cut himself into one hundred pieces. For fear of the curse he let her go and began to devour the Brahmans and cows that came in his way. The earth trembled and went in the form of a cow to Bramhadev with all the gods and Rishis and applied to him for protection, when a voice said, "I will be born in the family of Dasharatha and called Rama; and killing Ravana and all other demons, I will make all gods and good people happy. For the purpose of helping me the *Sheshu** on which I lie, will be my

* The king of the serpent-race, as a large, thousand headed snakes, at once the couch and canopy of Vishnu and the upholder of the world which rests on one of its heads.

second brother, who will be named Lakshuman, the *shankha*,[†] which is in my hands, will be my third brother, who will be called Bharata and the *sudarshan*,[‡] my weapon, will be my fourth brother, who will be named Shatrughana ; and ye, all the gods, will be monkeys. Siva will be Maruti, Bramhadev Janbuvant, Dhana-vantari Sushen, Brahaspati Angada, the sun Sugriva, Agni Nala and Yama Rashabha." Listening to the voice of Vishnu all the gods and Rishis were glad and returned to their respective places. At Ayodya Dasharatha married more wives, Sumitra and Kaya-kayi. He was an accomplished prince and very dexterious in the use of *dhanushabans*.§ One day he dreamt a dream in which he found that he killed an innocent man and woman. Whereupon he asked his *guru*,¶ Vashista, a Rishi, to interpret the dream, when the latter said to him, "This dream indicates bad omens. I, therefore, advise you to kill a few stags and perform a penance, so that nothing bad may happen to you." Listening to the advice of the guru Dasharatha went to a forest for hunting stags ; and though he worked hard the whole day, yet he did not come across any stag. At the sun-set he lay in wait at a lake anxiously expecting a stag there. But, in the meantime, a man called Shravan came there with a *kavada*|| across his shoulders in which his helpless

† The conch-shell. ‡ A discus. § Bows and arrows.

¶ Spiritual teacher.

|| A bamboo lath provided with slings at each end for the conveyance across the shoulder of pitcher, &c.

old mother and father were seated by him. His parents, being thirsty, asked their son to fetch some water for them. Whereupon Shravan placed the kavada on the ground, and taking a goblet in his hands, went to the lake ; but whilst he was taking the water, the king thought that he was a stag and discharged an arrow at him, which passed through his heart. Dasharatha came where he was lying and became extremely sorry for the accident, when Shravan said to him, " I shall not now live. Please, therefore, take some water in this goblet and give it to my parents, as they are very thirsty ; and as soon as I hear that they have quenched their thirst, I shall instantly die. They are very old and cannot walk. I carry them in a kavada across my shoulders. Oh, my good king, take care of these poor creatures. There is no one to look after them." Dasharatha sighed and wept but the loss was irreparable. The king then took some water in the goblet and stood where the kavada was placed without speaking a word. The old woman and the man, who were blind, thinking that he was Shravan, said, " Child, why doest thou not speak? Art thou angry with us, because we sent thee to the lake at this hour? Child, thou art always obedient to us and what has irritated thee to-day?" These words made Dasharatha shed tears, and at last he broke the sad news to the old parents of Shravan, when they cried violently and said, " Shravan, none can get a son like thee in this world. We feel much for thee and die with thee. Oh, we cannot bear this grief.

You, the murderer of our child, we curse you and say that you will also die of grief for your son in the same way we die." So saying they instantly expired. Dasharatha grieved much at the death of Shravan and his old parents by his own hands and performed their funeral ceremonies. The king then returned to Ayodya and informed Vashista of what had happened. At this time there was a great famine in the country, as there was no rain for twelve years, and consequently the subjects of the king died of hunger one after another. The rain was stopped, because Vrashaparva, a powerful demon, fought with the gods in heaven with the assistance of his guru, Shukra. Indra, therefore, sent a chariot to Dasharatha and requested him to come up to heaven and kill the demon, informing him at the same time, that the rain was stopped on account of the battle with the gods. Whereupon Dasharatha went by the chariot to Indra with his favourite wife, Kayakayi. Immediately on his arrival there Dasharatha fought with the demons and killed a large number of them, when Vrashaparva made an attack upon the king but he was also repulsed. His guru, Shukra, then took the field and discharged arrows at the king, when the chariot of the king was about to give way but his wife, Kayakayi, supported it by one of her hands, of which the king did not know. Dasharatha bravely continued the fight and cut off the guru's horse and *mugut*.* Shukra fled in alarm with the other demons.

* A Tiaria.

When every thing was over, the king was informed that the victory he had gained in the battle with the demons, was due to his wife, Kayakayi. The king was pleased with her, and asked her what reward she wanted from him. Kayakayi replied, "Kindly give me your promise that you will give me whatever I will ask from you and I shall ask you for it whenever I like." The king generously gave the promise she required.

The victory, gained by Dasharatha in the battle with the demons, was due to Kayakayi, because when she was young, a *Tapaswi** came to her parents and stayed with them for a day. At the time of his bathing her mother told her to go and rub his body with scents. She accordingly went to him with the scents; but finding that the *Tapaswi* was absorbed in meditation, she applied soot to his face instead of the scents. Having found that the soot had been applied to his face, he got indignant and cursed the doer of the mischief and said, "Whoever has applied this soot to my face, will always be looked upon by all people with contempt." Her mother was afraid of this curse; and thinking that it was her daughter's doing, she threw herself at the feet of the *Tapaswi* and implored him to make the curse a little milder. Whereupon the *Tapaswi* said, "The hand with which your daughter had applied the soot to my face, will give success to her husband in a battle which he will fight with demons and for which only she will be praised by all."

* An ascetic.

After the battle was over, Brahaspati asked the king whether he had any issue. Dasharatha replied, "I am very sorry that I have no issue." The god blessed him and said, "Vishnu, the protecting god of the universe, will be born to you." Indra said, "There is a Rishi called Shringa Rishi who has not yet seen a human face. He lives with his father in a forest; and if he is induced and brought to Ayodya, his father, who is a great Tapaswi, will come there in search of his son; and by his blessing you will get children. I shall, therefore, send a *devangana** to the forest to charm him with her beauty and singing so that he may easily follow her." Dasharatha thanked Indra and returned to Ayodya with Kayakayi. Indra accordingly sent a *devangana* to the forest, when the young Rishi was placed by his father, Vibhandak, on a *malat*† in order that he might not be devoured by lions and tigers. The young boy, having seen the woman, was at first frightened; but soon after, he was charmed with her beauty and singing. As his father was absent, she brought him to Ayodya. Dasharatha cordially received him; and shortly after, he gave his foster-daughter in marriage to him. Vibhandak knew by his *yoga*‡ that his son was taken to Ayodya in his absence, and got so much enraged that he immediately went to that city to curse the woman to death. Dasharatha treated him with respect; and on finding that his son was married to the foster-daughter of the king, he was pleased with him and

* The wife of a god.

† An erected seat.

‡ A union with Brahma through abstract meditation.

blessed him, saying that four mighty sons would be born to him. The Rishis then made a *havan*.* The god, Agni, came out of it and entrusted to Vashista a *thalit* full of *payas*† and told him to divide it equally among the three wives of the king, so that they might get sons, as soon as they partook of it. Vashista made three *pindas*‡ of the *payas* and gave the largest of them to Kausalya, the eldest wife of Dasharatha, and the other two to Sumitra and Kayakayi. Kayakayi, the third wife of the king, was jealous of it and said that she was entitled to the largest pinda, because she supported the chariot of the king by her own hands, which was about to give way during the battle with the demons. While she was thus quarrelling about it, a *ghar*¶ from above snatched the pinda from her hands and flew in the air with it. She became exceedingly sorry and began to weep, when Dasharatha prevailed upon Kausalya to divide her pinda into two halves and give one to Kayakayi and keep the other for herself. Kausalya accordingly did it, and Sumitra also did the same thing in compliance with the wishes of the king. Thus Kayakayi got one full pinda for herself, which she ate heartily. Kausalya and Sumitra ate their own halves. Soon after, the three ladies became pregnant. The pinda which was snatched by the *ghar* from the hands of Kayakayi, fell by a blast of wind into the

* A hole made in the ground for receiving and preserving consecrated fire.

† A cooking pot.

‡ A dish composed of rice, sugar, milk, &c.

§ Lumps.

¶ A kite.

hands of Anjani, wife of a monkey called Kesari. She also swallowed up the pinda and became pregnant. The story of the child born to Anjani is as follows :—

Anjani, the wife of Kesari, performed a severe penance for seven years on the hills called Rishi Parvat, in order that the god, Siva, might be pleased to bless her with an immortal son. Siva was pleased with her and said, "An immortal son will be born to thee as thou wishest. He will be a part of my body. I, therefore, tell thee to sit here in meditation and swallow up any thing that falls into thy hands, so that thy wish may be fulfilled." So saying Siva dis-appeared. The pinda from the bill of the ghar fell into the hands of Anjani, and she swallowed it up as directed by Siva.

The ghar was a devangana who had become a bird by the curse of Indra. This god was displeased with her, because she did not dance properly ; and it was appointed by Bramhadev that she would be released from the curse, as soon as the pinda fell into the hands of Anjani. The devangana was accordingly released from the curse ; and after her release she went to Indra. Anjani, after a period of nine months, was delivered of a powerful son called Maruti. He was a monkey and had a long tail. When he saw the light, he was hungry ; and when he did not get any thing to eat, he went to devour the sun, believing him to be a fruit. At that time Rahu also came there to devour the sun when Maruti said to him, "Who art thou ? I have come here first to devour the fruit." So saying, he

broke the head of Rahu with his tail and, catching him by his feet, flung him down. Ketu then came to help him, but he was also severely beaten by the monkey. In the mean-time, Maruti was brought down by his father, the wind.

After nine months Kausalya, Sumitra and Kaya-kayi were delivered of sons. Rama was born to Kausalya, Lakshuman to Sumitra and the twins, Bharat and Shatrughana to Kayakayi. They grew up, and the ceremony of investing them with sacred threads was performed. They were taught by Vashista the *Vedas** and *mantras*.† On their return from a pilgrimage Viswamitra, a Rishi, came to Ayodya. Dasharatha received him cordially and worshipped him with devotion. The Rishi blessed him and said to him, "Dasharatha, I want you to give me a promise that you will give me whatever I will ask from you." The king gave him the promise the Rishi required, when the latter said to the former, "We all the Rishis are very much troubled by the demons, Maricha, Subhahu, Tatika and others. They have often destroyed our havans and consequently we are not able to perform our *yadnya*‡ successfully. No one can kill them except Rama. I, therefore, wish you to send Rama with me to kill the demons." Dasharatha was startled, and replied, "Rishi, how can I send my tender child with you? How can he kill the mountain-like demons? You may ask me for any other

* Sacred writings of the Hindus.

† Incantations.

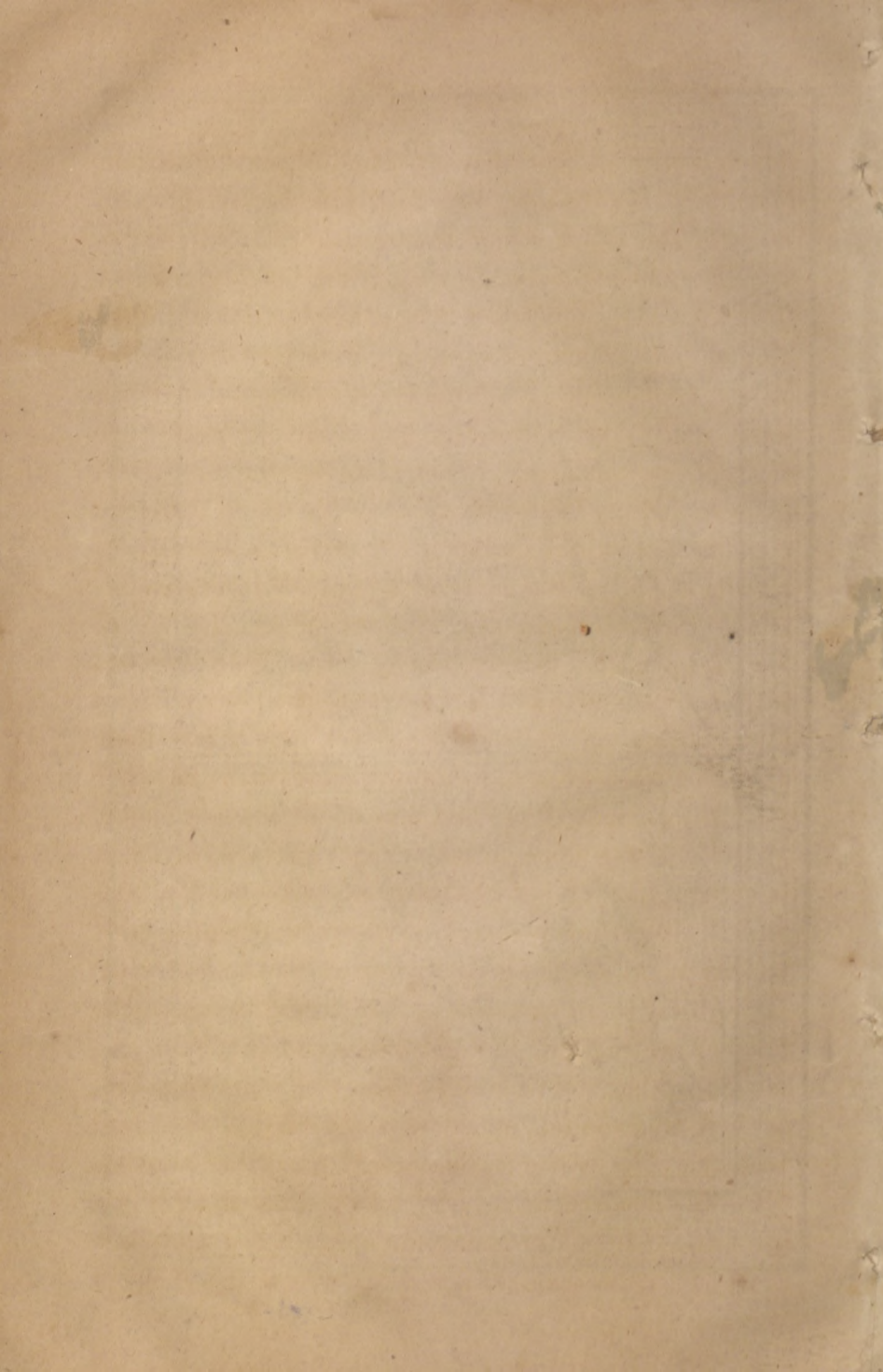
‡ A sacrifice.

thing but not to send Rama with you." Viswamitra became very indignant and said, "You ought to have thought about it before you gave me the promise. At any rate I must now take Rama with me." In the mean-time Vashista came there and advised the king to send Rama with the Rishi, saying that if he did not listen to him, he would curse him and his sons, as he was obstinate and of a choleric disposition. Dasharatha then brought Rama and Lakshuman before his sabha and gave them in charge of the Rishi. Viswamitra then, accompanied by two young boys, set out for the forest, where the Rishis were performing their yadnya. But on the road they were encountered by Tatika, a hideous and frightful demoness. She had strength of ten thousand elephants, her chest was as large as a mountain, her hair and dress were saturated with blood, the strings of dead-bodies were put round her neck, and her head was besmeared with *shindur*.* As soon as she saw them, she opened her mouth and went with other demoness to devour them, when Rama instantly killed her with one arrow. Twenty crores of demons, headed by Banasur, a very powerful demon, then came upon Rama to revenge the killing of the demoness; but they all were repulsed by him with heavy loss. After the defeat of the demons they proceeded on their journey, and when they came near a *shila*,† it began to tremble as soon as the dust from the feet of Rama fell upon it; and no sooner did he

* Red powders.

† A flat stone.





touch it with his feet, than it became a beautiful woman who, bowing to Rama, returned to her husband. The story of how the woman became a shila is as follows :—

Bramhadev had a very beautiful daughter, named Ayilya. Many gods and kings requested her father to give her in marriage to them. But Bramhadev had made a condition that whoever would go round the earth and return within six hours, should marry her without loss of time. Whereupon all the kings and gods, including Indra, went round the earth, but none could return within six hours except Gowtam, a Rishi, to whom Ayilya was married agreeably to the condition. Indra became very jealous of the Rishi and sought to outrage her modesty. Some time after his marriage he and his wife went to a river with Rishis for ablutions on the day of an eclipse. After their ablutions were over, Gowtam sat there with the other Rishis for meditation; and his wife returned home. While she was alone in her abode, Indra went there in the disguise of her husband and outraged her modesty. In the mean-time, Gowtam returned home; and finding Indra in the abode he cursed him and Ayilya, saying that there would be one thousand ulcers on the body of the god and that his wife would be a shila and remain in that state for sixty thousand years; but that as there was no fault on her part, she would be released from the curse, when Rama would touch her with his feet. Ayilya accordingly became a shila and Indra a pea-cock with one thousand ulcers on his body. While the god in the form of a peacock was flying about in

forests, the other gods prayed to Gowtam for him, who, having been pleased with their prayers, restored Indra to his former state and turned all the ulcers on his body into eyes. After the release of Ayilya from the curse, Viswamitra proceeded on his journey with Rama and Lakshuman. Shatanand, son of Ayilya and the priest of the king, Janak, also accompanied him. They all arrived at the city of Mathila and put up at a garden there. At the request of Rama, Viswamitra related the story of the birth of Sita, the daughter of Janak, which is as follows :—

“ There was a king called Padamaksha. One day he said to Lakshumi, wife of Vishnu, ‘ I wish you would be born in my family and become my daughter.’ She replied, ‘ If I be born in your family and become your daughter, you will be miserable. I have however no objection to become your daughter, if my husband tell me to do so.’ Whereupon the king performed a severe penance to gain the favour of Vishnu, who was pleased with him and gave him a fruit, which the king took at home and kept with him. After nine months were over, the fruit bore a female child, the same Lakshumi. The king, having got a daughter, became exceedingly glad and named the child Padmakshi. She grew up and became marriageable. Many kings, demi-gods and Rishis requested her father to give her in marriage to them, but he refused to comply with their request, saying that he would marry her to a man whose body was dark blue. At this refusal they all got enraged and killed the king on the spot.

Whereupon his daughter threw herself into a havan in which the consecrated fire was burning. At that time Ravana happened to look at her, and was captivated with her charms. He immediately extinguished the fire with a view to catch her, but she disappeared. He found in the havan five *ratnas*,* which he gave to his wife, Mandodari. The five ratnas were placed by Ravana and his wife in a box ; and soon after, they found, to their great surprise, that a female-child played in it with pleasure. Ravana lifted the child but Mandodari said, ' If you keep this child here, the whole of Lanka will be set on fire. The kingdom of Padmaksha was annihilated on account of this child, and the poor king was killed by the kings and demi-gods who had gone there to solicit her in marriage. I, therefore, propose that the box should be thrown somewhere else.' Ravana was alarmed, and ordered his minister to bury the box in the kingdom of Janak, who was the bitterest enemy of the demon-king. The minister accordingly ordered his men to carry the box and bury it as directed by Ravana. The men lifted the box, when the child said, ' I shall again come here and extirpate all the demons.' Ravana got enraged and was about to kill the child, when Mandodari prevented him from doing so. The box was then carried at night and buried in the field presented by Janak to a Brahman. One day while the Brahman was ploughing his field, he found the box and carried it to the king. The box

* Gems.

was opened and, to the great astonishment of all, a girl of the age of five years was found in it. As soon as the king saw her, he was moved with affection, and brought her up as his daughter. One day Purusharam, having killed all the *Ksketriyas** on earth, came to the kingdom of Janak. He went into the palace with the king to take dinner; and when he came out after dinner, he found that some one had removed the *dhanushat* placed by him at the court of the king. He was greatly enraged and said, 'Who has broken my dhanusha! It is so heavy that it cannot be removed even by thousands of elephants.' So saying he came out of the court with the king to look for it but, to his great surprise, he saw the girl riding on it. No sooner did she behold her father than she left the dhanusha there and ran away, when Purushram said to the king, 'My incarnation is now over. Let the dhanusha be here. I now advise you to hold a *sayawar*† and marry your daughter to any man who will lift and break the bow.' So saying Purusharam left for his abode. Soon after, the king held a sayawar and invited to it all the kings and Rishis on earth. All attended the sayawar including Ravana, who came there without invitation. The king told the assembly that Sita would be married to any man who would lift and break the dhanusha. Many kings attempted to lift it, but they all failed in their attempt. Ravana then stepped forward and loudly

* Warriors.

† A bow.

‡ The choosing from amongst a public assembly, of a spouse by a female.

said with pride and vanity, 'This bow is a trifling thing to me. I shall break it in a second. I know, ye, weak kings and Rishis, will not be able to lift it. It is I who would lift and break the dhanusha and marry Sita. Sita will be my wife, and I shall be her husband.' So saying, he began to lift the dhanusha with all his strength and force ; and while he was lifting it, it fell heavily on his breast, and consequently he panted for breath and implored others to help him, when Rama immediately removed it, at the suggestion of Viswamitra, and broke it into two pieces. Sita, who was seated all the time on the back of an elephant, put the garland in her hands round the neck of Rama, when Ravana returned to Lanka with shame and confusion. Janak informed Dasharatha of the sayawar and requested him to come to Mithila to celebrate the marriage of his son with Sita. Dasharatha, full of joy, went to Mithila with his wives, sons, and courtiers. Soon after, Rama was married to Sita, and Varmila, Maliti and Shrutakirti, the other daughters of Janak, to Lakshuman, Bharat, and Shatrughna respectively. Rama knew that Purusharam would come and fight with him on account of the dhanusha he had broken ; and, therefore, he did not like to stay any longer at Mithila. But at the request of his father-in-law he stayed there for a few days more. In the mean-time, Narada went to Purusharam and told him that a man called Rama had broken his dhanusha. He was greatly enraged at this news ; and having come to Mithila, he kicked up a great row about the dhanusha. To foment the quarrel

Narada told him that Rama had broken the bow and that he was so proud that he did not even come down to receive him. Purusharam got indignant and let off arrows at Rama, which melted away, as soon as the latter saw them. Purusharam, thinking that his incarnation was over, laid down his arms and weapons, when Rama came down and embraced him heartily."

Soon after, Dasharatha, accompanied by his wives and sons, returned to Ayodya with exultation and joy. The king had invited to the marriage of Rama his brother-in-law, Sangramajit, who requested the former to send Bharat and Shatrughana to spend a few days with him. Dasharatha bade his sons go with him, though they were un-willing to part with his brothers, Rama and Lakshuman for a single moment. Kakayi pressed her sons to go with her brother; and they accordingly went with him. Rama and Lakshuman were very obedient to their parents and served them with all their heart and soul. One day the king, looking to his old age, made up his mind to install Rama in the throne of Ayodya. He made every preparation to perform the ceremony of installation and invited to it all the kings and Rishis on earth. All the gods and Brahmans were afraid that if Rama was installed in the throne of Ayodya, he would not go to Lanka and relieve them from the oppression of the demons. Viranchi, one of the gods, therefore, sent one Vikalpa to go to Ayodya and prejudice Kakayi and all the subjects of the king against Rama and put an obstacle in the performance of the ceremony, so that

the prince might go to the forest of the demons and kill them all. Vikalpa tried his utmost to prejudice them against Rama ; but they were so good and pious that they remained faithful to the prince. There was one wicked woman, Mantra, a favourite maid-servant of Kakayi, whom he prejudiced against Rama. She hated the prince ; and with a view to deprive him of the throne of Ayodya, she went into the room of Kakayi and, throwing herself on the ground, began to beat her breast with tears in her eyes, when Kakayi asked her what the cause of her grief was. Mantra replied, " You, unfortunate woman ! Your husband is going to install Rama in the throne of Ayodya, and as soon as he is placed on the throne, he will kill your both the sons. I shall be very glad, if your Bharat is installed in the throne." Kakayi said, " I have no objection to the installation of Rama whom I love as my son, Bharat." Mantra got exceedingly enraged and began to cry violently. Kakayi went to quiet her, when Vikalpa prejudiced her also against Rama. Mantra, seeing a sudden change in her mistress, was mightily pleased with her and kissed her. Kakayi said, " My dearest, just tell me what I should do to get rid of Rama." " Anyhow," replied Mantra, " we must send him away and have our Bharat placed on the throne of Ayodya. I, therefore, tell you with pleasure that if the king come to see you, ask him to fulfil the promise given by him to you during the battle he had fought with the demons in heaven. Do you remember the promise given by him to you ? He promised you that

he would give you whatever you would ask from him as a reward for helping him in the battle. You should, therefore, ask the king to send Rama to the forest of demons for fourteen years and place Bharat on the throne of Ayodya. And another thing is that if the prince goes to the forest, the king will soon die of grief for his son; and it will be then a very good thing for you and your sons to pass your days in happiness." Kakayi liked the advice of Mantra; and before the king came into her room at night, she had taken off her ornaments and thrown herself on the ground with her hair in disorder. In the meantime, the king entered her room and asked her what the matter was, when she replied, "Thou, wicked king. Be gone. I know your heart. You are going to banish my sons to a forest and give the kingdom to Rama." Dasharatha replied, "What you say is untrue, because I love Bharat and Shatrughana as much as I love Rama and Lakshuman." Kakayi replied, "Be gone. I do not want you in my room." The king felt it bad, when Kakayi spoke those words; and in order to pacify her he asked her what she wanted from him, when Kakayi replied, "The promise given to me by you during the battle with the demons, must be now fulfilled. What I want from you is that you should banish Rama to the forest of the demons for fourteen years and install my son Bharat in the throne of Ayodya." The king was thunder-struck, when Kakayi made the cruel demand, and persuaded her much to ask him for something else; but she did not mind him. In the mean-time, his faithful minister,



Sumant, came and informed the king, who was lying on the ground in disorder, that everything was ready for performing the ceremony of installation, when the latter told the former what had happened in the room of Kakayi. The minister, being exceedingly sorry, went and called Rama in the room of Kakayi. The prince came and implored his father to tell him the cause of his grief, when Kakayi replied, "The king had given me a promise at the battle with the demons that he would give me whatever I would ask from him. I have asked him to fulfil that promise, and since then he has been very sorry." Rama said, "I think, he is not able enough to comply with your demand." Kakayi replied, "I should think so." "Well", said Rama, "if my father cannot give you what you want from him, I promise to give it to you." Kakayi replied, "Then go to the forest of the demons for fourteen years with Lakshuman and let my son, Bharat, rule in Ayodya." Rama said, "Most willingly. I have no objection to do so. It is just the same thing to me, because Bharat and I are one." Rama then, taking his leave of Kakayi, went to his mother, Kausalya, and told her what had happened. Kausalya became very sorry and said, "Thou shalt not leave me. Hide thyself in my room for fourteen years, and I shall keep the secrecy. I cannot remain without thee." Rama replied, "Mother, excuse me. I am now bound by my promise to go to the forest." So saying he threw himself at her feet and obtained her permission to go to the forest. He then went to Lakshuman and told

him all that had taken place, when the latter said, "I shall accompany you. I cannot live here without you, and if you leave me here alone and go to the forest, I shall commit suicide." Rama, having consented to take Lakshuman with him, went to his wife, Sita, and said, "I am going to a forest for fourteen years and until I return to Ayodya, I ask you to live with Kausalya. I cannot take you with me in the forest, as you are delicate and will not be able to bear hardship with me." "I shall follow you," replied Sita, "and share any misfortune that may befall you. I, therefore, go down on my knees and implore you not to leave me here alone." Whereupon Rama consulted Vashista and promised Sita that he would also take her with him. Lastly he went to take his leave of Dasharatha, when the king said with tears in his eyes, "I feel much for thee. The wicked and wretched woman has done this all, and I do not think that I shall live until thou returnest to Ayodya. I shall die of grief for thee. As I cannot tell thee to break the promise given by thee to Kakayi, I give thee my consent to go to the forest. Child, take with thee all necessary things and pass thy days in happiness." "Father," replied Rama, "I do not want any thing. I shall dress myself in *valkalyas** and pass my days in meditation." As soon as Rama spoke these words, Kakayi brought *valkalyas* and placed them before Rama, Sita and Lakshuman, who dressed themselves in them and set out for the forest with the minister,

* Barks of a tree.

Sumant. They arrived at Shramga Vera, where Rama sat down for rest on the grass under the shade of a tree near a beautiful river and, having refreshed himself there, requested a fisherman called Guhaka, who was his devotee, to convey him with Sita and Lakshuman to the other side of the river. Guhaka asked him who he was, when he informed him that he was Rama, the eldest son of Dasharatha. Whereupon the fisherman, having embraced him, conveyed him with Sita and Lakshuman to the other side of the river, when Sumant took his leave of the prince and returned to Ayodya. Rama then went to the abode of Bhardwaj, a Rishi, who worshipped him and requested him to stay with him for about fifteen days, when the prince said, "I cannot stay with you any longer, because the people of Ayodya will often come here and entreat me to return to the kingdom. I shall, therefore, go to the *Dandakarnya*."* At the request of Rama Bhardwaj showed him the way that led to the hills called Chitra Kūta, where many learned Rishis lived. He went up to the hills and saw Valmika, a Rishi, and worshipped him with respect and reverence. Lakshuman built a *parnakutika*† there, and they all lived in it.

On the return of Sumant to Ayodya Dasharatha died of grief for Rama. It was a pity that none of his sons was present at the time of his death. His wives, Kausalya and Sumitra, much mourned for the king but Kakayi did not shed a tear for him. To perform the funeral ceremony of the king his sons,

* A forest called Dandakarnya.

† A small hut.

Bharat, and Shatrughana, were sent for, and until they returned to Ayodya, his body was put into a *Kadayi*,* full of oil, in order to preserve it. Soon after, Bharat and Shatrughana returned to the city; and, having seen the lifeless body of their father, they violently cried and much lamented for him. Vashishta said, "The body of the king cannot be burnt, unless some one is placed on the throne of Ayodya. Rama and Lakshuman have gone to the forest, and I, therefore, ask Bharat to occupy the throne, as Kakayi has got them banished to the forest to secure the throne for him." At this information Bharat was startled, and said to Vashishta with tears in his eyes, "O! how can I bear this grief? I do not want the kingdom. I want nothing from this city. I go down on my knees and beseech you not to install me in the throne, as my beloved Rama is a rightful claimant of it. I will go wherever Rama is, and pass my days with him." Having known the heart of Bharat Vashishta placed the *padukas*† of Rama on the throne and proclaimed him as the king of Ayodya. Shortly after, the body of Dasharatha was carried to the funeral ground, and burnt with all his wives, except Kausalya, Sumitra and Kakayi. Kausalya and Sumitra were ready to burn themselves with their husband, but Vashishta prevented them from doing so, as they had sons. After the funeral ceremony of Dasharatha was over, Bharat went and saw his mother, Kakayi, when

* A large vessel made of iron.

† Wooden shoes.

she said, "Son, I have caused Rama and Lakshuman to be banished to a forest and secured the kingdom for you with the greatest difficulty. Now without delay take charge of the kingdom, and you will be very happy. We have now no enemies; and it is a very good sign that the king has also died." Bharat got very enraged at what he had heard from Kakayi and replied, "You are a murderer of your husband and an enemy of Rama. It is most sinful, wicked and disgraceful on your part to be a cause of the death of my father and of the banishment of my dear brother to the forest. Rama is the rightful claimant of the throne, let him come and take his kingdom. I want nothing except Rama and shall pass my days with him in the forest." So saying he dressed himself in valkalyas and set out for Chitrakuta to join his brothers. He was followed by Vashista, Kausalya, Sumitra, Shatru-ghana, Sumant, and all the people of Ayodya, who were very anxious to see Rama. They all arrived at the river, where Guhaka had his hut; and at the request of Bharat the fisherman conveyed all the people to the other side of the river. Lakshuman, having seen the people, thought that Kakayi had sent them to kill Rama and began to let off arrows at them. But Rama stopped him, saying that they were not his enemies. Shortly after, they all reached the paranakutika of Rama, when the prince embraced them very affectionately and asked his mother how the king was doing. Kausalya, overwhelmed with grief, could not utter a word, when Vashista broke the sad news to him. He

deeply mourned for his father and remained mute for a while. Vashishta condoled with him and told him to perform the last ceremony of his father. Whereupon he went to the river, Gaya, and performed the ceremony. Kausalya, Sumitra, Vashishta, and all the people persuaded Rama to return to Ayodya and take charge of the kingdom, when he said, "I am always true to my promise, faithful to my wife, and of a firm resolution. I cannot, therefore, break the promise given by me to my mother, Kakayi, to fulfil the promise given by my father to her and return to Ayodya under any circumstances." Bharat said, "If you do not come to Ayodya, I will go somewhere else and pass my days there until you return to the city." Rama, stroking his head, replied, "Bharat, do not be disheartened. I shall return to Ayodya in fourteen years and fourteen days. I, therefore, wish you to go back to the city and rule there on my behalf." Bharat said, "I am very glad to obey you, but I shall not feel there well without your company. I therefore, beg that you will kindly let me go to Nandigram and stay there for fourteen years and fourteen days." Rama replied, "If you will not be happy in Ayodya in my absence, I shall let you go to Nandigram." "But," said Bharat, "if you do not return from the forest within fourteen years and fourteen days, I shall commit suicide." Rama, having been pleased with his brotherly feelings, gave him his padukas and sent him to Nandigram, where he lived as a *Jogi** for fourteen years

* An Ascetic.

and fourteen days. Rama also gave his padukas to Shatrughana and bade him go to Ayodya and rule there on his behalf. Shatrughana returned to Ayodya with Kausalya, Sumitra, and all the people who had accompanied him. A few days after he had left for Ayodya, the Brahmans, who lived at Chitrakuta, said, "Rama, your wife is very handsome and attractive. If you stay here with us any longer, the demons will come here and devour us all. We are informed that the demons, Trishira, Khur, and Dushan, will shortly come here to carry off your Sita. We, therefore, request you to leave this place at once." Rama replied, "You need not be afraid. Let all the demons on earth come here, I shall kill them all and defend you." The Brahmans, having no faith in what Rama had said, left the hills with their wives and children. Soon after, Rama removed to the Dandakarnya; and on his way to the forest, he killed a demon called Viradha.

Viradha was a gandharv called Tumbar. One day Kuber, having called him in his presence to sing for him, the demi-god got tipsy and went before him. Kuber got enraged at his conduct and cursed him, saying that he would be a demon and would wander in the forest for ten thousand years but that he would be released from the curse, when he would be killed by the hands of Rama. As appointed, the gandharv was killed by Rama and released from the curse.

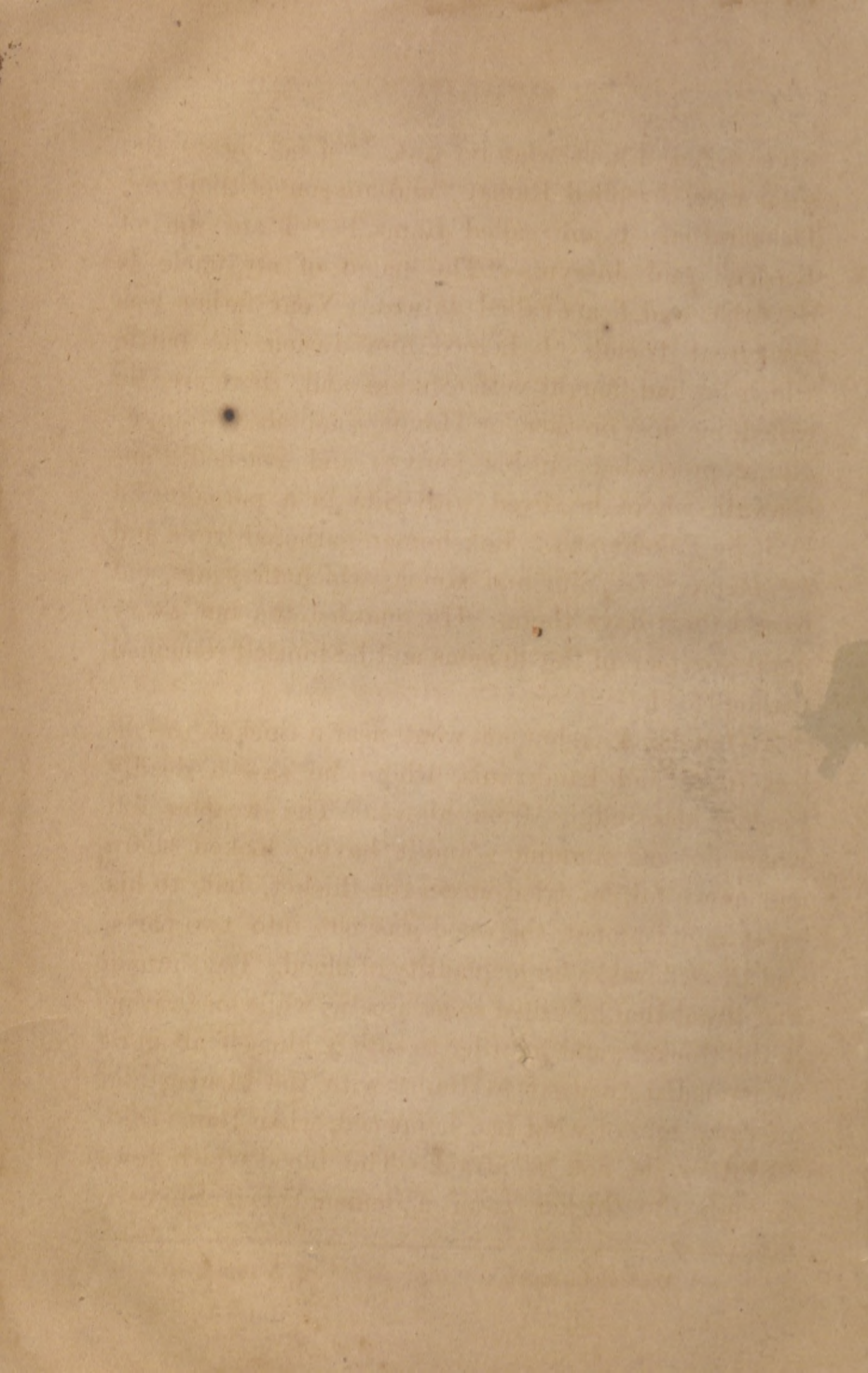
Rama spent thirteen years with Sita and Lakshman in visiting holy places. And during his pilgrimage he visited the abode of Atri, a Brahman, where he

worshipped the three headed god, Datatraya. Thence he went and visited Agasti, a very powerful Rishi. The story of the power of the Rishi is as follows :—

“There lived three demons called Atapi, Vatapi, and Alva. They were blessed by the god, Siva, with the art of enchantment by means of which they devoured the innocent Brahmans. Vatapi changed himself into food and Alva into water. Atapi became a benefactor and invited every Brahman to partake of the food and water. The Brahman came ; and as soon as he ate the food and drank the water, Atapi cried aloud the names of Vatapi and Alva who, having responded to the call of their brother, tore the body of the Brahman into pieces and came out. Thus they killed every Brahman and ate his flesh. One day Agasti was invited by Atapi to partake of the food and water. The Rishi complied with his invitation ; and as soon as he ate the food and drank the water, Atapi cried aloud as usual the names of his brothers but to his great surprise, they did not respond to his call, as the Rishi burnt Vatapi in his stomach. Alva, who had escaped from the belly of the Rishi, and his brother, Atapi, assumed different forms and began to run away, when the Rishi cut off the head of Atapi. Alva escaped and mixed himself with the ocean, when Agasti drank off the whole ocean and killed the demon.”

Rama stayed with Agasti for a month ; and during his stay there he presented him with an arrow to kill Ravana. From the Dandakarnya Rama set out for Panchavati. On the road he saw a huge bird called





who asked Rama who he was. "I belong to the solar race," replied Rama, "and am son of the king, Dasharatha. I am called Rama." "I am son of Kasha," said Jatayu. "The name of my uncle is Suparna, and I am called Jatayu. Your father was my great friend. I helped him during the battle which he had fought with Shukra and, therefore, he called me his brother." Having embraced Jatayu, Rama proceeded on his journey and reached Panchawati, where he lived with Sita in a parnakutika built by Lakshuman. Lakshuman gathered fruits and *kandamuls** for Sita and Rama, which they ate and passed their days there. He guarded the hut every night for fear of the demons and he himself remained without food.

One day Lakshuman went near a thicket to collect fruits and kandamuls, where he saw a deadly *khadag*† descending from above. The weapon fell where he was standing; and it having looked sharp and powerful, he tried it on the thicket, but, to his great astonishment, the wood was cut into two parts, and there flowed a large quantity of blood. Lakshuman was afraid that he killed some ascetic, while meditating in the thicket; and in order to satisfy himself about it he immediately went to Rama with the *khadag* and informed him of what had happened, when Rama said, "Brother, do not be afraid. The blood which flows through the thicket is of a demon called Shabari.

* A esculeut roots.

† A sword.

This demon is the son of Surpanakha, a sister of Ravana. He was meditating in the thicket unobserved with a view to get the weapon from Siva. The god had sent the weapon for him. If the weapon had gone to the hands of the demon, he would have annihilated the whole of the universe with it. Thank God that you have got it; and I tell you to take a particular care of it." Lakshuman was pleased with this information and cheerfully attended to his duties.

On the day Shabari was killed by Lakshuman, Surpanakha found in her dream that some calamity had befallen her son; and having been awakened, she, accompanied by four demonesses, immediately started for the forest to look for her son. She wandered in the forest, and at last came to the thicket; and seeing the blood there she searched the whole wood and found her son cut into two parts. As soon as she saw her son, she fainted and cried violently for him. The other four demonesses condoled with her, and immediately after, they burnt the body of Shabari and went in search of the enemy who had killed the demon. They traced Lakshuman from his foot-prints; and in order to revenge the killing of her son she formed herself into a beautiful damsel; and taking with her the four demonesses, who had also changed themselves into very good maid-servants, she went to Lakshuman and said, "I have travelled all over the earth in search of a husband; but I have not found a young man as beautiful as yourself. I have become mad after you, and unless you consent to marry me, I shall not live.

I, therefore, implore you to take me for your wife. Do not you see how I look? Can you get elsewhere a quite young girl like me?" Lakshuman was not at all captivated with her charms, but she having much insisted upon his giving her an answer, he replied, "I have got my brother and sister-in-law. There they live in a hut. I cannot do anything without their consent." "I shall go to your brother," said the demoness, "and get a letter from him consenting to our match." So saying, she went to Panchawati with her maid-servants and said to Rama, "I like your brother from the bottom of my heart. I have made up my mind to marry him, and he has also promised me to take me for his wife subject to your approval of the match. I, therefore, pray that you will kindly pity me and give me your letter or any other sign signifying your consent to our marriage." Sita was moved with her manner of address, and requested Rama to comply with her request. Rama surveyed her from head to foot; and finding her eye-balls up-side down, he knew that she was Surpanakha in the form of a human being. Rama, therefore, said, "I have no objection to give you my consent but I shall write it on your back." "How can you do it," replied she, "I feel bash-ful to show you my back." "It does not matter," continued Rama. "There is no one here." At last Surpanakha told Rama to write his consent on her back, which the latter wrote and sent her way. The demoness hastened to the place where Lakshuman was standing and said, "You see, your brother has consented to our marriage with much pleasure.

If you like, you may go and ask him about it. I am not a liar, you know. He has given me no letter or any sign but he has simply told you to marry me.” “That will not do,” replied Lakshuman. “I must have a letter or sign from my brother signifying his consent to our marriage.” Surpanatha, having known his mind, showed the letter written by Rama on her back. The letter stated that as soon as Lakshuman read it, he should at once cut off the nose and ears of the demoness. Lakshuman read the letter and, having seized her by her hair, flung her down and cut off her nose and ears as directed by Rama. When her nose and ears were thus cut off, she and her maid-servants assumed their original forms and fled for fear of losing their lives, screaming hideously. Listening to her yells Trishira, Khur and Dushan came to help her with fourteen thousand demons. “Look at my nose and ears,” she said to them. “There live three human beings, two males and one female. The man, who called himself Lakshuman, has disfigured me at the instigation of his brother and sister-in-law. You must now go there and cut off their heads, so that I may drink their blood and refresh myself with it.” Trishira, Khur and Dushan, having thought it below their dignity to go and fight with those human beings, selected fourteen powerful demons and sent them to Panchawati with Surpanakha, but Rama cut off their heads with one arrow. Surpanakha fled in alarm and informed Trishira, Khur and Dushan of what had happened. Whereupon they marched against Rama with all the

demons but they were also killed by the prince with his arrow in a moment. Surpanakha fled to Lanka in consternation and, showing her nose and ears to her brother, Ravana, informed him that Trishira, Khur and Dushan had been killed by Rama with fourteen thousand demons. Ravana was greatly alarmed at the sad news and, having called upon his uncle, Maricha, said to him, "You see, Rama has killed Trishira, Khur and Dushan and disfigured Surpanakha. If this enemy is allowed to go un-noticed, he will even kill me one day or other. I have, therefore, made up my mind to carry off Sita, his wife, to Lanka and kill Rama and Lakshuman. Please, therefore, be a beautiful *haran** and frolic at the paranakutika of Rama; and when he comes with his *dhanushaband*† to kill you, run to the heart of the forest. Rama will pursue you; and as soon as he is separated from Sita, I shall carry her off to Lanka." "It is sinful to covet one's wife," replied Maricha, "and if you carry her off, you will lose your life and everything. I, therefore, advise you to change your mind and attend to your affairs." At this advice Ravana got enraged and said, "It is a bad thing to advise me that way. It is your duty to help me on such occasions. I, therefore, command you to come with me and do what I tell you to do." Whereupon Maricha accompanied Ravana to Panchawati with the greatest reluctance. On their arrival there Ravana stood behind a thicket near the abode of Rama, and his uncle, chang-

* A stag.

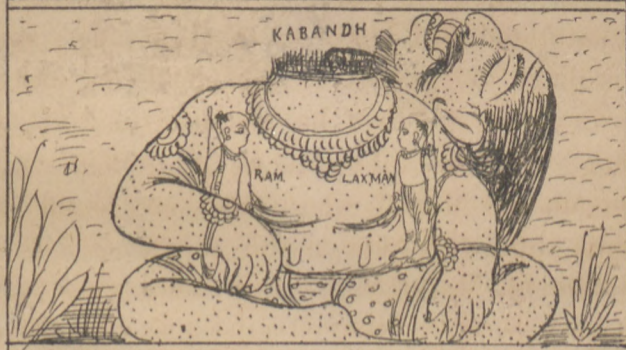
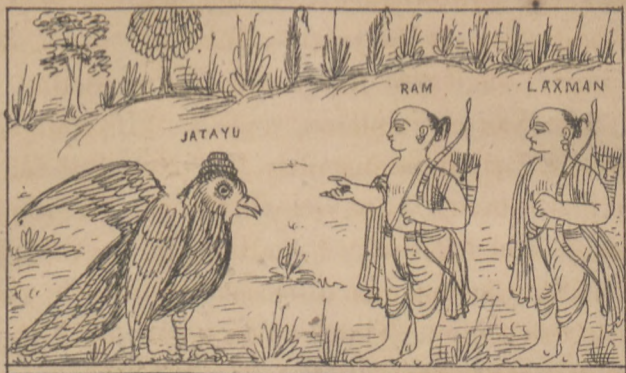
† A bow and an arrow.

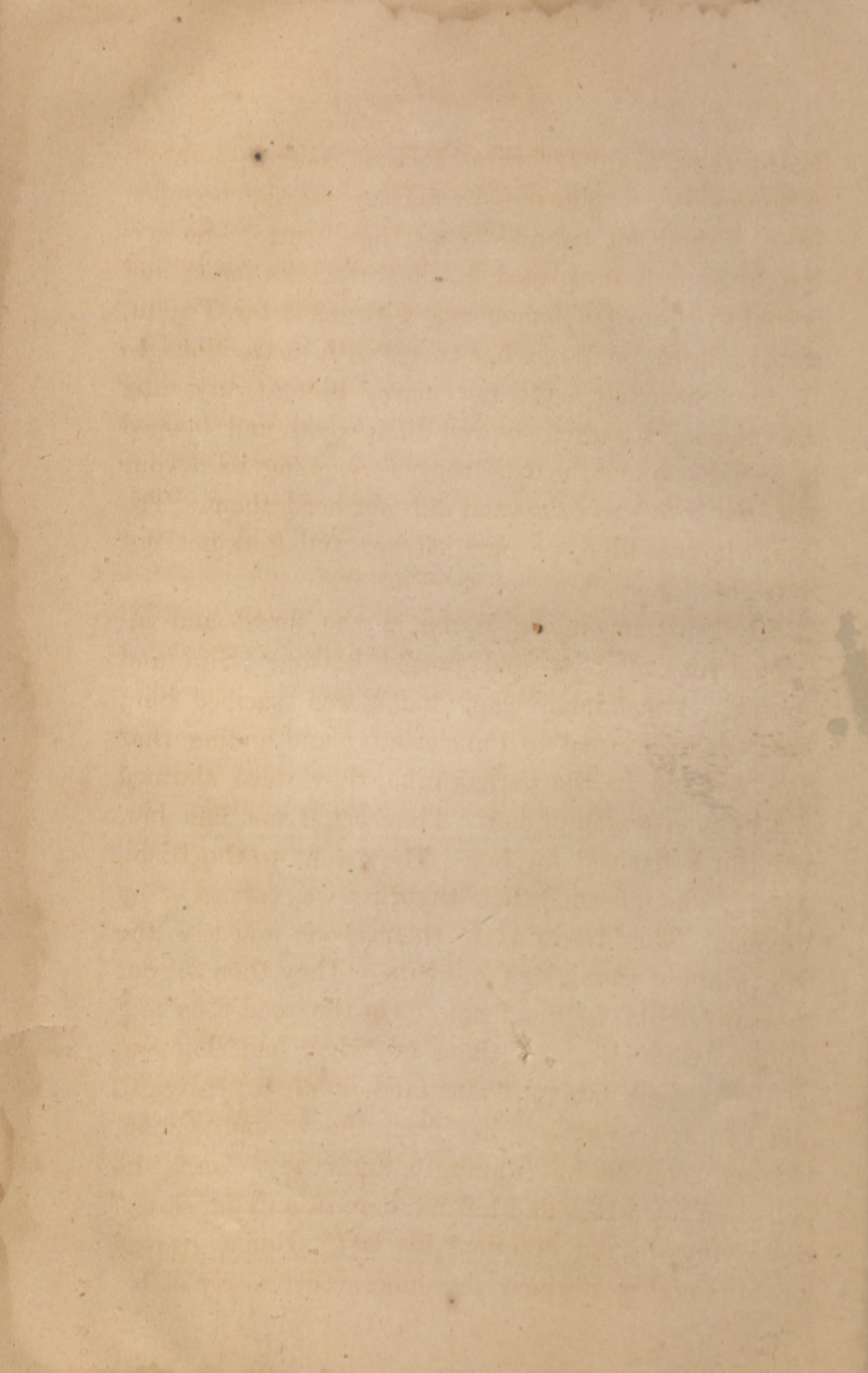
ing himself into a stag, played tricks in front of it. Sita saw the stag and said to Rama, "Dearest, look at that stag. What a beautiful creature it is. I wish I would get its skin for my waist-coat. Please take this dhanushaban and kill it for me, so that I may have its skin for my waist-coat." To comply with the wishes of his wife Rama took up his dhanushaban and aimed at the stag. The animal began to run, and Rama went after it. When he went from the paranakutika far off, Ravana, who was standing behind the thicket unobserved, imitated the voice of Rama and cried out with a view to separate Lakshuman from Sita, "Lakshuman help me. Lakshuman help me. I am in distress." Sita heard this voice and said to Lakshuman in alarm, "Rama is in distress. I have just heard him cry out for help." "You need not be afraid," said Lakshuman. "None can hurt Rama. I am sure some demon has done the mischief with some bad motive." "Is this your affection towards your brother?" exclaimed Sita. "While Rama is actually in distress, you refuse to help him. Methinks you wish your brother's death and marry me after him." At this accusation Lakshuman shed tears and, having drawn a line around the parnakutika with his dhanushaban, said to her, "I am now going to help Rama. Look at this line. I beg you not to go beyond it, and if you go, you will be in distress." So saying Lakshuman left the parnakutika with his dhanushaban; and when he went far off, Ravana disguised himself as a *Fakir*,* peeped at Sita through the

* An acetic.

door of the hut and cried out in a plaintive tone, "Is there any body in? I am a fakir here and dying of hunger. It will be a great meritorious act, if some one comes out and gives me some-thing to eat." Sita, who was full of kindness, came out and said, "Please sit down there. Rama will be presently here; and as soon as he comes, he will attend to your wants." "I shall not live until Rama comes here. If you now give me some-thing to eat, I shall bless you." So saying he threw himself on the ground and pretended to be worse. Sita was alarmed and left the line to give him succor, when Ravana immediately caught hold of her and said, "Do not be alarmed. I am Ravana, the king of Lanka. I am now going to take you to my kingdom. Quietly follow me." Sita rolled on the ground and violently cried, imploring him to leave her where she was. Her tears and entreaties did not move him in the least. He seated her in a chariot and set out for Lanka. Sita all the time cried aloud the name of Rama, which Jatayu heard and went to her rescue. "Ravana," said Jatayu, "I command you to set Sita at liberty; and if you disobey me, I shall instantly kill you." "Who art thou," replied Ravana. "What thou hast to do with this lady? Thou fool. Go and mind thy business." Jatayu insisted and Ravana let off arrows at him. The bird cut up with his bill all the arrows of the demon-king, broke the head of his charioteer and killed his horses. Ravana alighted, when the bird pounced upon him and pulled off his hair. He was alarmed and stood there be-wildered, not knowing what

to do. The bird broke his chariot, when the demon-king said, "Speak the truth. Just tell me how you will die. I shall also tell you how I shall die." Jatayu, who was a simpleton, replied, "If you pull off my wings, I shall die instantly." "Now just tell me," continued Jatayu, "how you will die." "If you break my toes," said Ravana, "I shall die in no time." As soon as this secret was disclosed by Jatayu, Ravana went to catch him. The bird broke one of the toes of his enemy, when the latter pulled off his wings. Jatayu, saturated with blood, fell there rolling; and the demon-king, taking Sita on his shoulders, proceeded towards Lanka. When he reached the hills, called Matang, five powerful monkeys, Sugriva, Nala, Nila, Janbuvant and Maruti, who lived there, found the ornaments thrown by Sita on the ground. Looking at the ornaments Maruti said, "Pity, some wicked demon must have been carrying off a poor woman. I shall kill the demon and rescue her." So saying he jumped in the sky but, in the mean-time, Ravana entered Lanka with his prize and despatched eighteen huge demons to search and kill Rama. A few days after his return to Lanka the demon-king said to Sita, "I beseech you to marry me. I am very powerful and have made all the gods my slaves. There is not a single soul on earth who can equal me in wealth, strength and valor. If you be my wife, you will be very happy." "Thou art wicked and a villain," replied Sita. "Thou wilt soon die. I shall never be thy wife. I loathe thee. Begone, thou fool." Having





heard these words of Sita, Ravana said to himself, "Sita is very much excited ; and unless she becomes calm, I shall not be able to win her heart." So saying to himself he placed her in the Asoka forest and posted five crores of demonesses with his sister, Trijata, at their head to watch her there with instructions to frighten her and make her marry him at any rate. The demonesses often showed their teeth and opened their hideous mouths as if they were going to devour her, but Sita was calm and did not heed them. Trijata, who was kind, encouraged her and told her not to frighten herself.

Lakshuman joined Rama in the forest and informed him of what had passed between Sita and himself. Lakshuman wept and Rama pacified him. They then returned to Panchawati ; and finding that Sita was not in the parnakutika, they were alarmed and went in search of her. They could not find her, and Rama grieved for her. They went to the Rishi, Agasti, who informed them that Sita was carried off by Ravana. They returned to their abode and saw the foot-prints of the demon and Sita. They then set out to search Sita in the forest. On the road they met Jatayu, who informed them of what had happened. "I," said Jatayu, "mustered up all my strength and courage to rescue her from the wicked demon, but as soon as he cunningly knew my secret, he pulled off my wings and left me here in a dying state." So saying Jatayu breathed his last. Rama grieved for him and performed the funeral ceremony of his

death. The princes proceeded on their journey. On the road Parwati, the wife of Siva, disguised herself as Sita and stood before him ; but he did not receive her, as he knew that she was Parwati. A little further on, a huge demon, called Kaband, stretching his arms for some eighteen *yojans** and with his head separated from his trunk, sat in the forest. Rama came within the reach of his arms and, having found that they were of a demon, cut them off and killed the monster on the spot. Kaband was the son of Kashapa, a Rishi. One day he got drunk and frightened another Rishi, Stulashira, who cursed him, saying that he would be a demon but that he would be released from the curse when Rama would kill him. As soon as he was killed by Rama, he assumed his original form and stood before him. He said that his head was separated by Indra from his body with his *vajra*†, as he was performing a severe penance to enable him to take the kingdom of the god. On the road Rama killed the eighteen demons whom Ravana had sent, and came to the Pampa *sarovar*,‡ where Rama and Lakshuman sat down for rest under the shade of a banyan tree. From the hills, called Rishimukha, the five monkeys saw them. Sugriva was afraid and said, “ I think, Vali, my brother, has sent those two warriors to kill me.” So saying he was to flee, when Maruti said, “ Do not be afraid. I will ascertain who those warriors are.” So

* A yojan measures nine miles.

† A weapon.

‡ A river called Pampa.

saying Maruti jumped upon the tree and, having plucked the branches of it, threw them at Rama, who cut them up with his dhanushabans. Maruti then threw large stones and mountains upon him but he broke them in a minute, and threw the monkey in the sky. His father, the wind, supported him, while he was falling down, and bade him worship Rama. He came down and, having thrown himself at the feet of the prince, implored his pardon, which was readily granted by him. He became a great devotee of Rama; and one day while he was shampooing the feet of the prince he said to him, "I shall be very glad to introduce you to Sugriva, brother of the king of this place, if you promise me that you will protect him." "Just tell me who that Sugriva is," replied Rama. Whereupon Maruti related the story of the life of Sugriva, which is as follows:—

"One day while Bramhadev was performing a penance, a drop of his tears fell on his hands; and it bore a king, called Raksharaj. He was a monkey. While he was going from forest to forest, he came to a river in Kayalasa, the kingdom of Siva. He bathed in the river; but immediately after, he became a very beautiful female. It was appointed by Parwati, wife of Siva, that any man, who would bathe in the river, would be a female. Indra and the sun were enamoured of the woman. By Indra she got Vali, and Sugriva by the sun. Having heard that Raksharaj became a female, Brahmadev came to the river, and prayed to Parwati to restore his son to his former form. Parwati

listened to his prayer and made Raksharaj a man again. The god then created a country called Kiskinda and gave it to him. Raksharaj ruled in the country for some time and, having placed his eldest son, Vali, on the throne, proceeded to heaven. Vali and Sugriva lived together and loved each other. Vali was very powerful and invincible, as he was presented by Indra with *Vijayamala*.* After some time both the brothers became mortal enemies, and Vali carried off his beautiful wife, Ruma. For fear of his brother, Sugriva made his abode on the hills called Rishimukha Parvat. They both fought together every six months." Rama bade Maruti tell Sugriva that he would kill Vali and restore his wife to him. Maruti immediately went to Sugriva and said to him, "You are in grief for your wife, so also Rama for his wife, Sita. Rama has promised to help you in recovering your wife and you will have to help him also in recovering his wife, Sita." Sugriva was glad at what Maruti had told him and set out with his army of monkeys to see Rama. On his arrival the prince cordially received Sugriva and told him all about Sita. Sugriva said that yesterday he heard screams of a woman and showed the ornaments found by the monkeys to Rama. The prince identified the ornaments as belonging to his wife and shed tears, when Sugriva said, "Do not be afraid. I shall help you with my able ministers, Nala, Nila and Jambuvat in recovering Sita from Ravan. Let us kill Vali

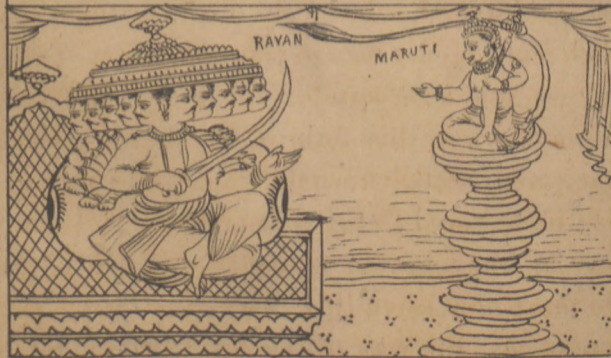
* A garland which, if put round the neck of a warrior, always gives him success in a war.

first and then we shall set out in search of Sita." As soon as Sugriva spoke these words, Rama aimed his arrow, when the former stopped him and said, "Vali is my mortal enemy and will fight with us to his last gasp." Whereupon Rama asked him the cause of the enmity with his brother. "Dudhumbi, son of the demon, Maishasur," continued Sugriva, "was very powerful, and oppressed the gods in heaven and the people on earth. Nobody could fight with him. At last the demon went to Yama and challenged him to fight with him. Yama said, 'I cannot fight with you. I, therefore, tell you to go to Vali at Kiskinda and he will fight with you to your satisfaction.' The demon immediately came to Kiskinda and challenged Vali to fight with him, when the latter killed the former and threw his body on the hills called Rishimukha Parwat. All the Rishis on the hills were killed by the weight of the corpse, when a Rishi called Matang cursed Vali, saying that if the latter touched the hills, he would instantly die. Mayasur, son of Dudhunbi, came to avenge the death of his father but he fled to patal through a cave, when Vali gave him blows. Vali pursued him, having posted me at the mouth of it. For many months he did not return, though I was at the cave all the time watching it. During this time demi-gods entered Kiskinda and sought to take possession of it. I, therefore, placed a mountain at the mouth of the cave and drove all the demi-gods from the kingdom. Vali did not return to Kiskinda for twenty months, and from this fact all concluded that he was no more.

Whereupon the people of Kiskinda proclaimed me as their king against my wishes. In the mean-time, Vali returned to the cave with the head of Mayasur and, having seen the mouth of it blocked up, he was alarmed on account of me. He immediately removed the mountain and directly came to Kiskinda. As soon as he saw me on the throne, he, boiled with rage, said, 'You blocked up the mouth of the cave with a view to kill me and take my kingdom.' So saying he attacked me but with the assistance of Nala, Nila, Jambuvant and Maruti I escaped and made my abode on these hills, because he would not come here for fear of the curse." Sugriva then showed the body of Dudhuni to Rama, who threw it at a distance with his toe. "Now do one thing," said Rama, "Just go and challenge Vali to fight with you." Sugriva accordingly went to Kiskinda and challenged him to fight with him, when Tara said to her husband, "I implore you not to meet Sugriva to-day. He comes to fight with you every six months but he has now come to combat with you three days after the battle you have just now fought with him. I think Rama and Lakshuman have promised to help him. I, therefore, pray that you will not go to fight with Sugriva to-day." "That will not do," replied Vali, "I must fight with him and cut off his head. If I am killed in the fight, Angada will protect you." So saying Vali went and attacked Sugriva, when Rama killed the former with one arrow. Tara, his wife, violently cried over the body of her husband, when Rama consoled her and advised her to marry

Sugriva. At first she hesitated ; but soon after, she married him. Sugriva began to rule and forgot all about Rama in his luxury. Rama sent Lakshuman to Kiskinda. Maruti said to Sugriva, "It is a bad thing that you have forgot Rama and left him alone in the forest. There Lakshuman stands at the door of your palace. Take care he will kill us all." Sugriva was alarmed and, having thrown himself at his feet with his wives and other monkeys, implored the pardon of Rama. He then came with all his monkeys to Rama to help him in recovering his wife, Sita. Rama put his ring on one of the fingers of Maruti as a mark from him. All the monkeys set out in search of Sita. On their way they came across a forest and could not proceed further, as they were be-wildered there. This forest was cursed by a Rishi, called Dandaka, saying that those who entered it, would remain there be-wildered. The Rishi cursed the forest, because his infant son was devoured by the goddess of the forest. The infant son became a demon and devoured all persons and creatures that went into the forest. Angada, son of Vali, killed the demon ; and as soon as he was killed, he was restored to his former form. All the monkeys escaped unhurt, as they were repeating the name of Rama all the time in the forest. They left the forest and, having searched Sita at several places in vain, at last came to a very large cave. The monkeys entered the cave but they all fainted owing to suffocation. Maruti lifted them with his tail and came out of the cave to a place where there was a beautiful garden. All the monkeys

climbed the trees in the garden, laden with fruits, but they could not get a single fruit to eat. A mare, called Suprabha, came where the monkeys were standing. Maruti asked her who created the garden, when the mare replied, "Brahmadev was pleased with Mayasur, a demon, and, having created the cave for him, said, 'I have created this cave for you. I require you to be always in it and not to leave it under any circumstances; and if you come out of the cave, you will instantly die.' While in the cave the demon always prayed to Vishnu for the protection of the demons on earth. Indra was alarmed and implored Bramhadev to get the demon out of the cave. To get him out of the cave the god created a very beautiful damsel called Hema and sent her in the cave. The demon looked at her and was captivated with her charms. Finding that the demon was very much taken with her, she came out of the cave, and he followed her, forgetting what Bramhadev had told him. As soon as he came out of the cave, he instantly died. After the death of the demon, Hema was in the possession of the cave and garden, and soon left for the kingdom of Vishnu, placing me here in this form to watch it. Hema told me that when monkeys would come into this garden, I would be restored to my former form." Maruti said to her, "We have eaten fruits to our hearts' content and we must now leave this place as soon as possible. We cannot see the way to the cave through which we had come here. Will you, therefore, be kind enough to show it to us?" Whereupon Suprabha told all of



of the monkeys to shut their eyes; and in a second they were all on a sea-shore. She was restored to her former state and, visiting Rama, went to her husband.

The monkeys were very anxious to cross the sea and go to Lanka, but they were unable to do so. However, Maruti, repeating the name of Rama, crossed the sea; but on the way he met with several accidents. The gods sent a huge woman to devour him. She opened her mouth and stood in his way. He passed through her mouth and proceeded further. In the mean-time, the sea sent a mountain to block up his way. The mountain said to him, "Good creature! Why are you not going to take rest on my bosom?" At these words Maruti got enraged and pressed down the mountain. A little further on a frightful demoness, Shihika, who was mother of Rahu and Ketu, swallowed him up; but he tore her belly and came out. At last he arrived at upper Lanka, when the goddess of the place caught hold of his legs and knocked him down. He got up and gave her mortal blows, when she implored him to spare her life. He having granted her request, she blessed him, saying that he would be successful in his undertaking. He then came to lower Lanka, called Padalanka. Krocha, the youngest sister of Ravana, whose husband, Gargar, was killed by Indra, lived there. As soon as she was informed of his arrival there, she went with a number of demons and demonesses to catch him, when he took a small and beautiful form. Krocha said to the demons and demonesses, "This is a very good and pretty animal.

Let me have it for my break-fast. Just kill it and cook it for me." "My body," replied he, "is full of water, and if you order me to be cooked for your break-fast, you will get nothing. I, therefore, tell you to swallow me up, so that you may have a delicious taste." Krocha accordingly swallowed up Maruti, who entered her heart and pulled off her flesh. The demoness tossed about with pain. Her companions gave her medicine consisting of the dung of a hog, but the monkey was so disgusted with the dirt that he let out his tail through her nose and ears. All the demons and demonesses believed that the tail was a disease and began to pull it, when Maruti, having torn her belly, came out and threw all the demons and demonesses into the sea. From lower Lanka he went again to upper Lanka; and at the sunset he entered Nikumbala, a county in Lanka, where Indrajit, the eldest son of Ravana, lived with his family. He went into the palace of the demon-prince and saw him with his beautiful wife, Sulochana, there. Maruti said to himself, "No doubt this is Sita, and she has fallen in love with this wicked demon." So saying to himself he was about to kill both of them but, in the mean-time, she said to her husband, "Just think for a moment. Is it not a bad thing that your father has unjustly brought Sita here? If she is not restored to her husband, a great calamity will befall him." Having heard this conversation, Maruti was convinced that she was not Sita, and went to the palace of Vibhishan, the youngest brother of Ravana, where he was much pleased, because the demon was the devotee

of Rama, and every thing there was clean. He also saw there an idol of Rama, which Vibhishan worshipped every day. Thence he went to the palace of Kunbhakarna, where he was in deep sleep snorting all the time. Maruti was disgusted with the sight of the heaps of bones and flesh of human beings and animals scattered around his palace. When he failed to find Sita there and at other places, he was enraged; and, assuming an invisible form, he began to trouble the demons and demonesses of Lanka in various ways. When they carried water in their pots, he broke them with his tail. He dashed to pieces the chariots of the princes who happened to drive in the streets. One day a barber began to shave the beard of Ravana, when Maruti stood behind him in an invisible form and thrust his tail in the nose of the former. The barber was startled; and in confusion he shaved the mustaches of Ravana. Ravana got angry and slapped the barber on the face, when the monkey also gave a slap to the demon-king. Maruti pulled down the houses of the demons with his tail, while their families were asleep. One day in a minute he extinguished all the lamps in Lanka, and consequently all of a sudden were in confusion and alarm. The inhabitants of Lanka said to themselves, "Sita, whom Ravana has brought here, has created the devil to annoy and trouble us." Maruti then entered the palace of Ravana, when he and his wife, Mandodari, were fast asleep. On beholding Mandodari, Maruti thought that she was Sita and that she fell in love with the demon-king. He got much en-

raged, and was about to carry them where Rama sojourned with Lakshuman. But, in the mean-time, Mandodari was awakened in alarm and said to her husband, "I have dreamt a dream which indicates that you and Indrajit will be killed, that the Asoka forest will be destroyed, and that Lanka will be burnt, because you have unjustly brought Sita here. I, therefore, implore you to restore her to her husband." "You need not be afraid of it in the least," replied Ravana. "I have posted five crores of the demons and demonesses to watch the Asoka forest, and they will not allow Rama to kill us and destroy the forest." So saying Ravana despatched his servant to the Asoka forest to see whether Sita was there. Maruti accompanied the servant in an invisible form. He saw Sita sitting under the shade of a tree. The servant returned to Ravana and Maruti remained in the Asoka forest. The monkey was exceedingly glad, when he found Sita, and threw before her the ring which Rama had put on his finger. She looked at the ring and asked it with tears in her eyes, "Ring? Where have you come from? How is my Rama? Is he safe?" While Sita was thus asking the ring, the demonesses came there and told her to keep quiet, saying that if she did not listen to them, they would devour her, when Maruti, by his tail, tied all of them together and flung them down. Many of them died and some fled. He then began to sing, which was so pleasing to her ears that she was very anxious to see who that creature was. She called the creature several times but nobody res-

ponded to her call. She was disappointed, and prepared herself to commit suicide, when the monkey came and stood before her. She asked him, "Who are you? What is your name and where have you come from?" "I am a servant of Rama, and have come here in search of you," replied Maruti. "Your Rama is well and has come to Kiskinda for you. He will shortly take you from this place. You need not be afraid of me. I am not a demon. I am son of the wind, and my name is Maruti." "Besides that ring," continued Sita, "have you got any other proof from Rama that you are his servant?" Whereupon he recapitulated all the calamities that had befallen her; and she was thereby convinced that he was her husband's servant. "I should have annihilated Lanka in a moment and taken you to Kiskinda," said Maruti, "but Rama did not order me to do so. I am very hungry. Will you, therefore, allow me to take fruits from the trees in the forest for my break-fast?" "It is not in my power to allow you to take fruits from this place," replied Sita, "and if you forcibly take them, the demons and demonesses will kill you. I however tell you to gather for your breakfast the fruits that have fallen down and not to take them from the trees with your hands and feet." "I swear that I shall not take any fruits from the trees with my hands and feet," said Maruti, "I shall take the fruits which have fallen on the ground." So saying he extended his tail in length and plucked all fruits with it; and after a few minutes he destroyed the whole of the Asoka forest.

The sixty crores of the demons, who were watching the forest, at once came upon him ; but he tied them all with his tail and flung them down. Some died and some fled. Hearing this news Ravana sent eighty thousand demons to catch the monkey, but the latter tied them with his tail and killed them all. Ravana was greatly enraged, and sent one lac of warriors whom the monkey threw into the sea with his tail. The demon-king then sent his son, Akshaya, with a large army ; but he was also killed with his other sons. Immediately after, he despatched a frightful demoness, called Asali, who was of the strenght of ten thousand elephants. She opened her hideous mouth one yojan in length and breadth and devoured the monkey, but the latter tore her belly and came out. At last Ravana sent his son, Indrajit, with a large army of demons. He let off his arrows at Maruti, which the latter broke with his hands in no time. The monkey pulled off his mugut with his tail, broke his chariot and killed his horse. He took up an iron bar and went killing the demons with it, when Indrajit attempted to catch him in a snare but the monkey became as small as an atom and escaped through it every time the prince put it upon him. Whereupon Indrajit made a snare with a small noose and put it upon him, when he assumed a large form and broke the snare. When the prince failed in catching him in the snare, he combated with the monkey, but the latter flung him down on the ground. The prince was alarmed and said to himself that if he was seized by

the monkey and carried to Rama, he would be cruelly treated. So saying he hid himself in a cave, when Maruti blocked up the mouth of it with a mountain. Indrajit cried and wept. Ravana, having been acquainted with this news, imploringly said to Bramhadev, "You see, Indrajit is in difficulty. If you personally go there, you will be able to insnare the monkey. I, therefore, beseech you to do the work for me." Whereupon Bramhadev went near the cave, when Indrajit hung his head down with shame and said, "Unless you catch hold of the monkey, I can not venture to come out of the cave." Whereupon Bramhadev put upon Maruti the *Bramha pasa*,* which the latter could have broken in a minute, but he allowed himself to be caught in it and carried to the court of Ravana. Indrajit went and vainly told his father that it was he who caught the monkey. Maruti made a coil of his tail higher than the throne of Ravana and sat upon it. The demon-king indignantly asked, "Who are you and whose servant you are?" "You are," replied Maruti, "a great rogue. Do you know who I am? I am a servant of that prince who saved your life at the court of Janak and cut off the nose of your sister. You are a great villain. You have carried off his wife, Sita. I am sent by my master to ascertain whether she is here. My master will shortly invade Lanka and, cutting off your ten faces, will return to Ayodya with Sita." At these words

* A complicated snare.

Ravana was greatly insulted and ordered the demons to cut off the tongue, nose, ears and tail of the monkey. In obedience to the order of the king all the demons brought weapons of various sorts and began to pierce him with them but nothing could be done to him, as his body was made of *vajara*.* Ravana was alarmed and did not know what to do. At last he asked the monkey by what means he would die. "I am immortal," replied Maruti, "but if you cover my tail with cloth soaked in oil and set fire to it, I shall be immediately burnt to death. Do not leave any part of my tail uncovered, and if you do so, nothing can be done to me." Whereupon Ravana ordered his servants to cover his tail with cloth. All the demons accordingly brought innumerable heaps of cloth soaked in oil and began to cover the tail of the monkey but the more they covered the tail, the more he extended it in length; and consequently a part of it remained uncovered. All cloth in Lanka was finished and oil exhausted. At last Ravana ordered his servants to go to the Asoka forest and get the dress of Sita, when Maruti shortened his tail and allowed it to be entirely covered. The demons then began to set fire to the tail but they failed to light it. Maruti said, "If Ravana will blow the fire himself, it will catch my tail; and I shall be immediately burnt to death." Ravana accordingly blew the fire and the tail of the monkey was lighted. Whilst he was blowing the fire,

* A diamond.

it caught his beard ; and his mustaches on one side were entirely burnt. He covered his face and retired to his chamber. Maruti rolled on the ground and his tail burnt with the fire. He went and burnt the beards and mustaches of the demons and the hair of the demonesses with his tail. He burnt many of them to death, and in a short time one-third part of Lanka was on fire. After burning Lanka the monkey went to the Asoka forest and assured Sita that her husband would take her very soon. Thence he returned to Rama at the Pampa Sarovar with her ornament as a mark from her and a letter from Bramhadev to the prince stating what the monkey had done in Lanka and that one-third of the country burnt by him, had become gold. Rama and Lakshuman were very glad to read the contents of the letter and expressed their thanks to Maruti for the trouble he had taken for them. The story of how Lanka had become gold is as follows :—

“Two Brahmans, who were brothers, always quarrelled about the *dakshana** they had got from their patrons. Their father became indignant at their conduct and cursed them, saying that they would be animals, but that the god, Krishna, would release them from the curse. One brother was changed into a *nakra*† and another into a *gajandra*‡. The *nakra* lived in the water and the *gajandra* on a mountain. One day the *gajandra* accidentally came to the lake in which the *nakra* lived ; and whilst drinking the water,

* A present in hard cash.

† A crocodile.

‡ An elephant.

the latter dragged the former in the lake. A severe fighting took place between them. The nakra severely wounded the gajandra and was about to kill him, when the latter prayed to Krishna for help. The god, listening to his prayer, rode on *Garuda** and hastened to the lake. Finding that his devotee, the gajandra, was wounded by the nakra, Krishna killed the crocodile and released him and the elephant from the curse. After releasing them from the curse Krishna prepared himself to return to Dwarka, when Garuda said to him, 'I am very hungry. Please, therefore, give me something to eat.' 'I shall postpone my departure for an hour or so,' replied Krishna, 'and in the mean-time, you can eat the corpses of the nakra and gajandra.' Whereupon Garuda went and picked up the corpses with his bill and sat on a tree called Jambuvraksha for the purpose of eating them. But the branch of the tree on which he had sat, was broken by his weight, when he observed that millions of Rishis sat in meditation on the leaves of the branch. In order that the branch might not fall on the ground and kill the Rishis, he held the branch in his bill; and not knowing where to keep it, he went to his father, Kasyapa, a Rishi, with the branch in his bill and informed him of his difficulty. Whereupon Kasyapa requested the Rishis to come down, and they complied with his request. He then told Garuda to go and throw the branch on the mountain at Lanka. Garuda accordingly did it and went

* An eagle called Garuda on which Krishna always rode.

away. The branch remained on the mountain and was converted into gold ; and when Maruti burnt Lanka, it was melted by the heat, and the liquid over-flowed the part of Lanka which was burnt by the monkey."

Soon after, Rama and Lakshuman made preparations for march against Ravana ; and on the day of *Dasara** they set out with eighteen *padmas*† of monkeys, seventy-two *kotis*‡ of warriors under the command of an old monkey, Janbuvant, and fifty-six *kotis* of other monkeys. When they arrived at the sea which Maruti had first crossed, they encamped there, there being no way to proceed further. The news of the war having spread through-out in Lanka, Vibhishan, the youngest brother of the demon-king, entreated him to restore Sita to her husband, and set all the gods at liberty. He said, "If you do not listen to me, the whole of Lanka will be annihilated and all the demons destroyed." Ravana and his son, Indrajit, replied, "We do not care at all about it. Let Rama and all the monkeys come upon us, we shall kill them all in a second." Having failed to persuade the demon-king to restore Sita to Rama, Vibhishan, accom-

* "This festival is held on the 10th of Aswin Shud. It is called Durga Puja. On this day, in commemoration of the victory of Devi, the wife of Siva, over the buffalo-headed demon, Maheshasur,— her image, after having been worshipped for nine days, is thrown into the water. On this day Marathas and Kshatryas, or those who consider themselves of the military race, worship the implements of war and ask protection of them through-out the year, under a conception that to the propitiousness of the sword they owe every prosperity."

† Ten billions are equal to one padma.

‡ One koti is equal to ten millions.

panied by four demons, came where the monkeys had encamped and sought to visit the prince. The monkeys were about to kill the demons, when Vibhishan said, "I am the youngest brother of Ravana and have come here to see Rama. I hear that he killed Vali and gave his kingdom to Sugriva. In like manner, I want him to kill Ravana and give his Lanka to me. He is wicked, and has oppressed both the gods and Brahmans." The monkeys looked upon him with suspicion and did not believe at first what he had said. But this having been communicated to Maruti, he said, "Vibhishan is not a wicked demon. He is a devotee of Rama, and has come here with some good motive." Whereupon Rama desired the monkeys to allow Vibhishan to see him. Sugriva went and brought him to Rama. The demon fell at the feet of the prince, when the latter blessed the former, saying that he would be the king of Lanka and reign there as long as the sun and the moon last. Rama asked him what he should do to cross the sea with his large army of monkeys, when Vibhishan replied, "Pray to the sea, and he may make way for you and your army." After Rama had gone to pray to the sea, Vibhishan returned to Lanka. Ravana was informed by a demon called Shardula, that a large army of monkeys under the command of Sugriva had encamped near the shore of the sea and that they would invade Lanka in a day or two. Whereupon a demon called Shuka came to Sugriva on behalf of Ravana and said to him, "Rama is a wicked man, and why do you help him? What have you to do with Sita? Quietly return home with your

army. If you do not listen to me, the heads of all your monkeys will be cut off; and you, Rama and Lakshuman will be killed." The monkeys were enraged at what the demon had said and beat him severely, when Lakshuman interfered and let him go. The demon again said, "You all are stupid donkeys and will be shortly sacrificed here." Rashabha, a monkey, replied, "Just tell Ravana to restore Sita to Rama; and if he refuses to do so, his neck will be cut off with his ten heads." "Hold your tongue," said Shuka, "Sita will never be restored to Rama. I again tell you to leave the prince alone here; and if you do not listen to me, your days are numbered." The monkeys again caught him by his neck and, having belabored him, bound him with a cord.

Rama prayed to the sea for three days without eating a morsel of food; but the sea was so impertinent that he did not listen to his prayer, when the prince got indignant and aimed his dhanushaban to dry up the sea. The sea was alarmed and said, "Kindly forgive me and do not dry me up. I am ready to do what you bid me do." "Very well," replied Rama, "but what shall I do with this dhanushaban? It must be at any rate let off according to my solemn resolution which cannot be changed under any circumstances." "There lives in the west a demon" called Maru, continued the sea. "He devours all creatures in the water. Please, therefore, let off the arrow at him and cut off his head." Rama accordingly discharged the arrow at him and cut off his head. When the head fell on the

ground, it drank off a sheet of the sea-water in the west and thereby a tract of land, which is now called Marwad, was formed. The sea regarded Rama as his son-in-law and presented him with a dress and ornaments, which he accepted at the request of the monkeys; and when he wore them, he looked very beautiful. Rama asked the sea what means he should adopt to cross the water with so many monkeys, when he said, "You can have a *shetu** built over me. Let it be built by Nala with stones and mountains which will float on the surface of the water only by his hands. When Nala was young, he always worshipped *shaligram*† and threw them into the sea-water. A Rishi was pleased with him and blessed him, saying that by his hands stones and mountains would float on the water." So saying to Rama, the sea disappeared. Immediately after, Rama called Nala and said to him, "To cross the sea a *shetu* must be built by you of stones and mountains, which will float on the water by your hands only. I, therefore, beg you to order all the monkeys to procure stones and mountains and lay them by your hands in the water." Nala was puffed up with pride and said to himself that the *shetu* could not be built without him. So saying Nala ordered the monkeys to get stones and mountains which the latter brought and gave in charge of the former. Nala built a portion of the *shetu*, but the fishes in the sea ate it. He again built it but the fishes again ate it. He was at a loss to know

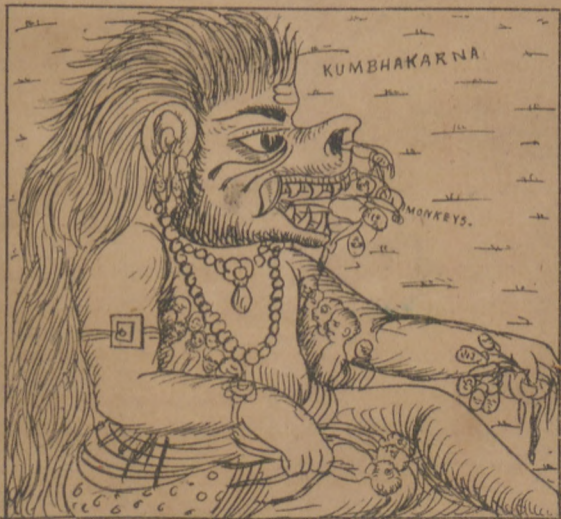
* A bridge or pool.

† A black stone found in the river, Gadanki, and worshipped as sacred to Vishnu.

what to do, when Maruti said to him, "Pride goeth before destruction. You thought that the bridge could not be built without you. What do you say now? Leave off your pride and be humble. Now write the name of Rama on each stone and lay it in the water; and if you do this, you will be able to build the shetu within a short time. Nala did it as directed by Maruti; and the shetu was built one hundred yojans in length and breadth so far as Suvela without any difficulty. After the shetu was completed, Rama crossed it with his army and came to Suvela, where he encamped.

Rama set Shuka at liberty, who went to Ravana and informed him of what had happened to him and how they had built the shetu. He requested the demon-king to submit to the prince and restore Sita to him. Ravana got very indignant and said, "You are alarmed, because they beat you. If you advise me that way again, I shall at once cut off your head." Soon after, Ravana sent two demons, Shuka and Surna, to Suvela to ascertain the strength of the army of Rama. The two demons in the forms of monkeys mixed themselves with the monkeys belonging to the army of the prince. Vibhishan informed Rama that the demons had come to Suvela in the forms of monkeys to ascertain the strength of his forces. Whereupon Rama ordered the monkeys to allow the demons to count their numbers. The two demons were accordingly taken round the whole army. They, having viewed it, returned to Lanka and said to the demon-king, "Rama has got a large army of monkeys, and it will be very

difficult for you to defeat them. We, therefore, implore you to submit to Rama and restore Sita to him." Ravana was enraged and threatened them that he would cut off their heads, if they advised him that way. He then, accompanied by the two demons, went to the top of his tower to see the army of Rama. Vibhishan came and informed the prince that the demon-king had gone to his tower to survey his forces, and while he was there, Sugriva jumped from Suvela, which was at a distance of hundreds of miles from Lanka, and returned to his camp with the mugut of Ravana. The demon-king was alarmed, and immediately came downstairs. A few days after, he said to his courtiers, "I have now no patience. I must marry Sita as soon as possible. If any of you make her love me and marry me, I shall be ever grateful to him." Whereupon his minister, Vidynjiva, who was well versed in magic and sorcery, replied, "I shall create, by means of sorcery, a head well cut off and similar to that of Rama and also a dhanushaban and show them to Sita, so that she may be convinced that her husband has been killed. If she is convinced of it, she will become hopeless and easily love you and marry you." "I am very much thankful to you for your excellent scheme," replied Ravana. "There is no doubt you will succeed in it." Vidynjiva engaged himself in creating the head of Rama and his dhanushaban and Ravana came to the Asoka forest and said to Sita, "I am very sorry to inform you that your darling husband is killed and that his brother, Lakshuman, has fled to Ayodya. Maruti,



M. B. Kadam.

Sugriva, Nala, Nila, Angada and all other warriors are also killed. You are alone here, what can you do now? You are helpless. I, therefore, beseech you to marry me. You shall be my first wife and Mandodari will be your maid-servant. Alas! Sita, Rama is no more. Believe me. If you want any proof of what I say, here is the head of your Rama cut off by a demon, and here is his dhanushaban." As soon as Sita beheld the head of Rama and his dhanushaban, she fainted. In her grief she said to Ravana. "I look upon you as my father and implore you to order a pile of wood to be arranged, so that I may set fire to it and burn myself in it. I do not wish to live any longer in this world." As soon as he heard these words, he returned to his court, leaving Sita alone there. In the mean-time, Sharma, wife of Vibhishan, came to the Asoka forest and informed her that Rama was doing well and that the head, which was shown to her, was created by the demons by means of sorcery to make her give up her hope of Rama and marry Ravana. No sooner did Sharma inform Sita of this, than the head cut off, and the dhanushaban which was left there, disappeared. Soon after, the demon-king said to his wife, "Mandodari, you are my faithful wife and love me much. I have a great passion for Sita; and if you do not help me, I shall die. If you really love me, go to Sita in the Asoka forest and persuade her to marry me." Whereupon Mandodari went to Sita and, having communicated her husband's wishes to her, returned home. She said to her husband, "Dearest, Sita is not a

woman who will comply with your wishes. She is a paragon of virtue. She will sacrifice her life rather than yield to your passion. There is no use of your being after her. I, therefore, beseech you to restore her to Rama. "Why do you covet another's wife?" "My love," replied Ravana, "What you say is true, but I shall never submit to Rama and humiliate myself in the eyes of all nations. I shall fight with him and die but I shall never restore Sita to him." Having failed to persuade her husband, she returned to her palace. Ravana again went to the top of his tower with his courtiers and began to survey the army of Rama. Rama also went to the top of a hill with Sugriva and other monkeys and began to survey Ravana and his courtiers. Whilst Ravana was surveying the army of the prince, Sugriva jumped from the hill and knocked down the muguts on his ten heads. The demon-king was surprised and combated with the monkey but the latter, having administered to him severe blows, returned to Rama with joy. Ravana was alarmed, and immediately came down with shame and confusion. After all preparations for the war were completed on both the sides, Vibhishan said to Rama, "Before an attack is made on Ravana, it is advisable to negotiate with him for peace. You should, therefore, send an ambassador to his court and request him to restore Sita to you." Rama accordingly sent Angada to the court of Ravana but no-body noticed him there. The monkey was, therefore, irritated and said to the demon-king, "Ravana, do you know who I am?" "Who

are you and what is your name," Ravana indignantly asked. "I am a servant of Rama," continued Angada, "and my name is Angada. I am son of Vali. I have come here to negotiate with you for peace." "I shall never make peace with Rama," replied Ravana. "I tell you once more to make peace with Rama," said Angada, "and restore Sita to him. If you refuse to listen to me, you will lose your life and every thing in Lanka. He is very powerful, and you can do nothing to him." "You are a shameless creature," Ravana indignantly replied, "You know very well that Rama has killed your father and, instead of revenging yourself upon the enemy you have now come to help him. You are a great donkey." "No doubt, Rama killed my father," said Angada, "but by his arrow he has gone to heaven where he now enjoys ever-lasting happiness." Ravana was furious, and ordered four demons to bind Angada. Whereupon the demons firmly held him by his arms, when the monkey struck the chest of Ravana with his tail and jumped in the sky with his muguts, chatra and *mandap** and returned to Suvela. The four demons, with whom the monkey had jumped in the sky, hung upon his shoulders with their heads downwards, and were killed by a fall on the ground.

The negotiations for peace having fallen through, Susen marched against Lanka with twenty kotis of monkey-soldiers and fought with the troops of Ravana under the command of Dhamaraksha. Susen routed

* A pavalion.

and defeated them all, and their commander was killed by Maruti with blows. The news of the defeat having spread throughout Lanka, the demon-king, boiled with rage, sent the demons, called Vazra Dausti and Sukpana, with a number of demon-soldiers, but they were also defeated with heavy loss. Ravana was alarmed and did not know what to do. But, in the mean-time, his son, Indrajit, took the field himself with the warriors, Janbumali and Vidyaman and let off arrows at the army of Rama which the latter cut up and killed the two warriors. Whereupon Indrajit immediately jumped with his chariot in the sky, where he hid himself in the clouds and let off serpent-weapons at the army of Rama, which produced innumerable serpents. These serpents stung Rama and Lakshuman and all their soldiers; and consequently they all fell lifeless in the field, except Maruti and Vibhishan, who were immortal. Indrajit, having thus defeated Rama, returned to Lanka with a great success. The demon-king was mightily pleased at this success and said to his sister, Trijata, "Sister? Look at the valor of our Indrajit. How has he fought and how has he defeated the army of Rama? You know, nobody on earth can conquer us. Now what I want you to do, is that you should now go to Sita and inform her of all that had happened. Show her Rama, Lakshuman and their soldiers lying lifeless in the field and tell her that she is now helpless and I am the only one who can support her. Tell her all this and persuade her to marry me. O! sister, I like her much." Trijata ac-

cordingly showed to Sita Rama, Lakshuman and the monkey soldiers lying lifeless in the field and told her all that Ravana had said. Sita, having seen her beloved Rama and Lakshuman, violently cried and became hopeless. Maruti and Vibhishan consulted together as to what remedy they should do to resuscitate the princes and their army, but before they arrived at a certain conclusion, the wind had come and whispered to Rama a garuda mantra which produced garudas or eagles. These garudas killed all the serpents and resuscitated Rama, Lakshuman and their army. The fighting was again renewed by the monkeys, when Pravasta, the minister of Ravana, bravely fought with them and killed many of them. Whereupon Nala threw at the minister one lac of mountains which the latter broke in no time and continued the fighting. But after a hot battle Pravasta was killed by Nala with a tree called Tada, 100 yojans in length. At this defeat Ravana was greatly enraged and prepared himself to fight with the enemies, when his wife, Mandodari, said to him, "My dearest, you should now give up the idea of your fighting with Rama any longer. Why do you want the wife of another? My love, just restore her to her husband, so that every thing may end in peace and tranquility." "My darling," Ravana laughingly replied, "I am ready to do any thing for you but please do not tell me to restore Sita to Rama. I am prepared to fight with him and kill him with all his army." Ravana having refused to listen to her, she returned to her palace. Immediately after, the demon-

king took the field himself with his sons, grand-sons, great grand-sons and a large number of warriors and soldiers and commenced operations, when Sugriva threw a large mountain at him, which the latter broke with his arrows. Whereupon all the monkeys rushed upon him with mountains, large trees, rocks and other weapons but he also broke them with his arrows. Maruti then threw a very large rock at the demon-king which the latter broke with his arrows and gave blows to the former. Maruti fainted for some time and, having soon come to himself, returned the blows to him and knocked down his muguts and the chatras over his ten heads. Ravana was not in the least alarmed and continued the fighting. Whereupon Nala produced by a mantra innumerable Nalas like himself and employed them to throw mountains, trees and rocks at the demon-king, when the latter let off a *Bramhasra** and made them all disappear in a second. Lakshuman then let off a *Bramhaskti** at Ravana, which was cut up by the latter into two parts. One part of it fell on the ground and with another Lakshuman was struck; and consequently he fainted. Maruti was greatly enraged at this time and gave Ravana blows, which made him vomit blood and return to Lanka. When the demon-king was thus defeated, he sent his demon-subjects to arouse his brother, Kumbhakarna, from his fast sleep. The demons went and shook him but he was not awakened. Whereupon they threw rocks and moun-

* A weapon.

tains at him, pierced him with sharp weapons, and scratched him with their nails, but nothing could arouse him from his sleep. He was snorting with a great noise and drew in and sent out with his inspiration and respiration the demons, bullocks, cows, elephants and other animals that came before him. At last the demons brought two nymphs and made them sing before him. By their melodious voice he was aroused; and as he was hungry for six months, he at once devoured billions of bullocks, she-buffaloes, Brahmans, cows and even demons, and drank off gallons of liquor and *ghee**. After his hunger was appeased, the demons informed him of what had happened to his brother, Ravana, his kingdom and subjects. Whereupon Kumbhakarna immediately stood on his legs and began to walk towards the palace of his brother. The monkeys, looking at the huge size of the demon, were greatly disheartened but Maruti went to him and lifted him thrice in order that they might not be afraid of him. Kumbhakarna reached the palace of Ravana and stood before him, when the latter said to him, "Brother? I am now in difficulty. I have brought Sita, the wife of Rama, as I wish to marry her. In order to recover her from me Rama has come here with a great number of monkey-soldiers. They have killed good many demons and destroyed nearly the whole of Lanka. It is now your duty to help me." "It is not good that you have deprived the helpless woman, Sita, of her hus-

* Clarified butter.

band," replied Kumbhakarna. "It is a great sin that one should covet another's wife. You ought to have restored her to her husband. But as you have brought her here at the risk of your life, have you fulfilled your wishes. If not, change yourself into Rama and go to her." "That cannot be done," replied Ravana, "because if I become Rama, all his virtues will reign in me and prevent me from doing any wicked act. Unless you kill Rama, I shall not be able to fulfill my wishes." "As you are my brother," said Kumbhakarna, "it is my duty to help you. Have courage. I shall devour all the monkeys in a moment and kill Rama and Lakshuman." Taking his leave of Ravana, Kumbhakarna attacked the army of Rama, when four monkeys, including Sharab and Govaksha flung mountains and rocks at the demon which the latter broke with blows and threw them in the sky. Kumbhakarna devoured a great number of the monkeys but a few of them escaped through his ears and nostrils. Sugriva then threw a mountain at him which the latter broke with one blow and, having held him by his feet, turned him round like a reel. He was about to dash the monkey to pieces, when the latter escaped from his clutches and jumped in the sky. But he, having stretched out his hands in the sky, brought him down and put him into his arms. Sugriva was disgusted at the stink of his arms and, having cut off his nose and ears, once more escaped and jumped in the sky of which Kumbhakarna knew nothing. He was profusely bled and altogether disfigured. Having thought that he



