Sugriva Detects the Presence of Rama

Summary

Rama in his pursuit to regain Seetha reaches Pampa Lake along with Lakshmana. Rama visualizes Pampa Lake as a heavenly abode and narrates to Lakshmana the suffering he is undergoing due to the departure of Seetha, i.e., the departure of innate soul from the Supreme. Seetha is the alter ego of Rama, either in heaven or on earth. In heavens she is Goddess Lakshmi and she incarnates herself as Seetha on earth.

In the first chapter of Kishkindha Kanda the elaborate description of Pampa Lake and its surroundings is to be taken as a two-fold narration, one pertaining to Divinity, the other to Rama, the human.

The area of Pampa Lake metaphors with heavens, and its trees and birds with divine souls, and who incidentally are teachers too. The fragrant breeze metaphors with god's gift, flowers as pure knower and knowledge, and the tranquil water as clear heart and so on. Rama as hero of the epic is in search of Seetha. Rama as god incarnate is also in search of true devotees who are entrapped in the bodies of living beings. The true devotees are the trees, birds, flowers, waters and other naturals except the humans who cherish the earthly comforts. Thus Rama's sorrowing over Seetha and Bharata is in similitude with the god's sorrowing for the true devotees, who needs salvation from the birth and death cycle. Hence the god incarnate Rama is in search of true devotee like Seetha, who is now in a distant place and needs some education about her release from the embodiment in Lanka. Later Rama finds Hanuma, the teacher, who will be deputed, to Seetha to enlighten her about her release.

In the last two chapters of Aranya Kanda there will be some 61 verses detailing about Pampa Lake and Rama's love for Seetha. But in Gorakhpur and Eastern recessions there are 130 verses in this first canto of Kishkindha and some 20 verses in the fag end chapter of Aranya canto.
In these many verses Rama expresses his deep-rooted emotion for Seetha, which the ancient commentators have interpreted to be the God's deep-seated love and anguish for the created souls. The comparison is, Rama to Vishnu, Seetha to the created soul, now captivated in the embodiment called Lanka, and Lakshmana as the true devout. God needs a messenger or a Messiah or as per Hindu tradition the Guru, the teacher. That is what Hanuma. Rama as a god incarnate is actually in search of a true teacher, for which the surroundings of Pampa Lake are exemplified as good surroundings for finding such a true teacher. As far as possible, the commentaries of ancients are given in comment section of those verses. At the fag end of this chapter, the mighty monkey hero Sugreeva, moving on the Rishyamuka Mountain sees Rama and Lakshmana entering into his territory, flees into deep forests, fearing them to be enemies.

Chapter [Sarga] 1 in Detail

sa taam pushkariniim gatvaa padma utpala jhashaakulaam |
raamah saumitri sahito vilalaapa akulendriyah || 4-1-1

Rama, on arriving at that Lake of Lotuses called Pampa along with Lakshmana, which is full with lotuses, costuses [The plant known to the Ancient Romans as costus is probably Saussurea lappa Costus is a genus of perennial tropical herbs], and fishes, lamented as his emotions are disturbed, on seeing the beauty of the Lake comparable with Seetha's face. [4-1-1]

tatra drishtvaivaa taam harshaat indriyaani chakampire |
sa kaamavasham aapannah saumitrim idam abraviit || 4-1-2

There, on seeing that Lake of Lotuses, thrilled are his senses with gladness, and he engrossed and overcame by passion spoke this way to Lakshmana. [4-1-2]

saumitre shobhate pampaa vaiduurya vimala udakaa |
phulla padma utpalavatii shobhitaa vividhaih drumaih || 4-1-3

"Oh! Soumitri, magnificent is Pampa Lake with its cat's-eye-gem like waters, and she with her fully bloomed lotuses and costuses is beaming forth, along with many trees around her. [3-1-3]"
"Oh! Soumitri, see the forest of Pampa, the auspicious one in its appearance... where the mountains or trees luster with their mountainous peaks... [4-1-4]

maam tu shokaabhi santaptam aadhayah piidayanti vai ||

bharatasya cha duhkhena vaidehyaa vaaranaa cha || 4-1-5

"But I, who am well seethed by the anguish of Bharata, and even by the abduction of Seetha, am indeed distressed by my sensibilities and their distresses... [4-1-5]

shokaartasya api me pampaa shobhate citra kaananaa |

vyavakiirnaa bahu vidhaih puspaih shiitodakaam shivaa || 4-1-6

"This auspicious Pampa is pleasant to me with its delightful forests overspread with many diverse flowers, cool waters, though I am disquieted... [4-1-6]

nalinaaih api sanchannaa hi atyarthaa shubba darshanaa |

sarpa vyaala anucharitaa mriga dwija samaakulaa || 4-1-7

"Even enwreathed with lotuses this is remarkably sacred in its aspect... rambling snakes and elephants and restless are the deer and birds flocks, as well... [4-1-7]

adhiikam pravibhaati etat niila piitam tu shaadvalam |

drumaaanam vividhaaih puspaaih paristomaih iva arpitam || 4-1-8

"All this is shining very much with bluish, yellowish grassland with a variety of trees... and with flowers covering it like flowery bed-sheet with variegated colors... [4-1-8]
"Everywhere the treetops are fully flowered and the onus of those flowers is on the rise, though they are wholly embraced by climbers and their apices. [4-1-9]

"Pleasing is this breeze, oh! Soumitri, and Manmatha, the Love God, prevails at this time, and prideful is this month with its fragrance, flowers, fruits and trees... all anew... [4-1-10]

"See this figuration of these forests enriched with these flowers, Soumitri! Outpouring is the flower rain, like the rain from rain-clouds... [4-1-11]

"Also on those appeasing terraces of mountains there are many forest trees... speed of winds are swinging them to shower flowers onto ground... [4-1-12]

"These are the flowers already fallen, about to fall, or still on the trees, but everywhere the air is playing with these flowers, see that Lakshmana... [4-1-13]
“Om Sri Lakshmi Narashimhan Nahama”

Valmiki Ramayana – Kishkinda Kanda – Chapter 1

vikshipan vividhaah shaakhaa nagaanaam kusumotkataah |
maarutah chalita sthaanaaih satpadaih anugiiyate || 4-1-14

“The honeybees are displaced when the wind rapidly moved numerous branches of trees with full of flowers, and though displaced those bees are singing as though in accompaniment to the singing breeze... [4-1-14]

matta kokila sannaadaih nartayan iva paadapaan |
shaila kandara niskraantah pragiita iva cha anilah || 4-1-15

“Breeze coming out from those mountain caves along with the high callings of lusty black cuckoos are making the trees to dance, and the air itself is as though singing as an accompaniment to that dancing... [4-1-15]

tenai vikshipataa atyartham pavanena samantatah |
amii samsakta shaakhaagraa grathitaa iva paadapaah || 4-1-16

“Entwined are the spires [pinnacle] of trees when moved by the air, thus the trees themselves seem to be entwined one with the other... [4-1-16]

sa eva sukha sa.msparsho vaati chandana shiitalah |
gandham abhyavahan punyam shrama apanayo anilah || 4-1-17

“He, this breeze is thus a happy one for touch, carrying a coolant and the fragrance like that of the sandalwood, and this breezing is a merited one and a fatigue remover... [4-1-17]

amii pavana vikshiptaa vinandantii iva paadapaah |
satpadaih anukujadbhih vanesu madhu gandhisu || 4-1-18

“Air is vacillating these trees in this honey scented forest... and the trees appear to be enjoying their fluttering dance and seem to be swinging their treetops to appreciate the singing of honeybees that are humming in accompaniment to this dance... [4-1-18]
"On mountain-planes that are beautiful with fully flowered and pleasant tress that entwine the mountain peaks with their high treetops, and thus these mountains indeed liven up with these great trees... [4-1-19]

air is moving the treetops fully covered with flowers to swinging and the coronet like honeybees have to swing around those treetops, thus these trees themselves appear to be dancing to be dancing and singing... [4-1-20]

fully flowered are these Karnikara plants all over with golden color flowers at top and yellow colored stems, and they look like men wearing golden ornaments on their upper body, while their loin cloth is yellow... [4-1-21]

this spring with the soundings of many birds, oh! Soumitri is enkindling grief in me, for Seetha is disunited... [4-1-22]

I, who am already pervaded by grief, am now well sweltered by the Love God, and this cuckoo that has happy calls is rather calling me down... [4-1-23]
“Om Sri Lakshmi Narashimhan Nahama”

Valmiki Ramayana – Kishkinda Kanda – Chapter 1

esha daaatyuhako hrishto ramye maam vana ni.rjhare |
pranadan manmathaavivistam shochayishyati laxmana || 4-1-24

“This gallinule bird happily calling in the forest brooks is making me awesome with its calls, as the Love-god has already made me awestricken... [4-1-24]

shrutvaa etasya puraa shabdam aashramasthaa mama priyaa |
maam aahuya pramuditaa paramam pratyanandata || 4-1-25

“Earlier when we were in hermitage, on hearing this bird’s call, dear Seetha used to call me to listen, and she herself was highly cheerful at this bird’s calls... [4-1-25]

evam vichitraah patagaa naanaa raava viraavinah |
vrixa gulma lataah pashya sa.mpatanti samantatah|| 4-1-26

“Very many amusing birds of that kind are flitting all over on trees, bushes, and creepers emitting very many sounds... see them, Lakshmana... [4-1-26]

vimishraa vihagaah pu.mbhih aatma vyuhab abhinanditaah |
bhringaraaja pramuditaah saumitre madhura svaraah || 4-1-27

“Well mingled are these female birds with their male ones, for which they are well admired by their own flock, oh! Soumitri and such birds are calling gladsomely together with the pleasing humming of king-bees... [4-1-27]

asyaah kule pramuditaah sa nghashah shakunaastviha |
daatyuharati vikrandaih pu.mskokila rutaih api | 4-1-28

svananti paadapaah cha ime maam ananga pradiipakaah |

“At the shore of this Lake Pampa rejoicing are these birds in groups, and these trees loaded with the mating sounds of gallinule birds, and even loaded the callings of the male black cuckoos, are while inciting me they are inspiring love in me... [4-1-28, 29a]
maam hi pallava taamraarchih vasantaagnih pradhakshyati |

"The fire called spring season will burn me down with its fiery paraphernalia like the clusters of red flowers of hellebore that are akin to fireballs, the humming of honeybees that is alike the rustle of campfires, and the coppery red color of tender leaves just sprouted that is identical to burning fire... [4-1-29b, 30a]

na hi taam sukshmapakshmaakshiim sukeshiim mridu bhaasiniim || 4-1-30

apashyato me sauumitre jiivite.asti prayojanam |

"And if she with slender eyelids on her eyes, decent hairdo, and a soft spoken one, Oh! Soumitri, if she is unseen by me will there be any purposefulness of my life? [4-1-30b, 31a]

ayam hi ruchirah tasyaah kaalo ruchira kaananah || 4-1-31

kokilaakula siimaantah dayitaayaa mama anaghah |

"My dear Seetha has an enchantment for these enchanting woodlands bustling with koels [The true koels, Eudynamys, are a genus of cuckoos from Asia, Australia and the Pacific] up to their horizons, and Lakshmana, similarly enchanting is this vernal season to her... [4-1-31b, 32a]

manmadha aayaasa sa.mbhuto vasanta guna vardhitah || 4-1-32

ayam maam dhakshyati kshipram shokaagnih na chiraadiva |

"This fire of grief born out of the throes of love, and furthered by the attributes of spring season will swiftly burn me down in no time... [4-1-32]

apashyata taam vanitaam pashyato ruchira drumaan || 4-1-33

mama ayam aatmaprabhavo bhuyastvam upayaasyati |

"As the one unable to see that lady but able to see beautiful trees the Love-god in me gains intensity... [4-1-33b, 34a]
adritchyaamaanaa vaidehii shokam vardhayatii iha me || 4-1-34

"Now, that invisible Seetha is intensifying my agony, and this visible spring season, the remover of the touch of sweat too, is doing the same... [4-1-34b, 35a]

maam hi saa mrigashaabaakshii chintaa shoka balaatkritam || 4-1-35

sa.mtaapayati saumitre kriirah chaitra vanaanilah |

"Overwhelmed with the grief of worry about that deer eyed Seetha, such as I am, I am burnt down by this cruel vernal breeze of forests...[4-1-35b, 36a]

amii mayuraah shobhante pranrityantah tatath tatath || 4-1-36

stvaih pakshaaih pavana uddhutaih gavaakshaaih sphaatikaih iva |

"And these peacocks that dance here and there are shining forth with crystal like windows on their plumage, when up-shoved by the wind...[4-1-36b, 37a]

shikhiniibhih parivritaasta ete mada murchitaah || 4-1-37

manmatha abhipariitasya mama manmatha vardhanaah |

"Those peacocks that are surrounded by their peahens [The male is called a peacock, the female a peahen] and convulsed in love are intensifying longing in me, who am already muffled in love-longing... [4-1-37b, 38a]

pashya lakshnama nrityantam mayuram upanrityati || 4-1-38

shikhini manmatha aartaih esaa bhartaaram giri saanuni |

"See Lakshmana, on that mountain terrace this peahen longing for love is dancing at the nearby of her husband, that peacock... [4-1-38b, 39a]
"Spreading his beautiful wings and screaming as though joking, even that peacock is longingly running after his female... [4-1-39b, 40a]

"Definitely no demon has abducted that peacock’s ladylove, hence he is dancing with her in beautiful forests... [4-1-40b, 41a]

"Living in this flowering month is unbearable for me... Lakshmana, see the fondness even in those originated in animals, thus that peahen in her passion is following her husband... [4-1-41b, 42]

"Had she, that broad eyed lady Seetha, not been abducted, she too would have followed me in this way with an ecstatic love... [4-1-43]

"See Lakshmana, while these forests are abundantly weighty with flowers in wintry season these flowers are becoming futile to me... [4-1-44]
ruchiraani api puspaani paadapaanaam atishriyaa | 4-1-45

"Though these flowers on the trees are exceedingly beautiful they are falling onto the earth wastefully, along with the swarms of honeybees hovering over them..." [4-1-45]

nispahalaani mahaam yaanti samam madhukarotkaraih || 4-1-46

"Though these flowers on the trees are exceedingly beautiful they are falling onto the earth wastefully, along with the swarms of honeybees hovering over them..." [4-1-46]

nadanti kaavam muditaah shakunaa sanghashah kalam |

"These blithesome birds appear to be inviting each other in mutual consent, and they are melodious calling as they like, and this is causing love madness in me..." [4-1-46]

aahvayanta iva anyonyam kaama unmaadakaraa mama || 4-1-46

"These blithesome birds appear to be inviting each other in mutual consent, and they are melodious calling as they like, and this is causing love madness in me..." [4-1-46]

vasanto yadi tatra api yatra me vasati priyaa |

"Should this spring season be there too, where my dear one Seetha is living, she with her unrequited merriment will definitely be saddened like me..." [4-1-47]

nunam paravashaa siitaa saa api shochyati aham yathaa || 4-1-47

"Should this spring season be there too, where my dear one Seetha is living, she with her unrequited merriment will definitely be saddened like me..." [4-1-47]

nunam na tu vasantah tam desham sprishati yatra saa |

"Definitely this spring season will not touch that place where she is... and even if this touches that place, how can that lady with black-lotus-eyes can possibly comport without me!" [4-1-48]

katham hi asita padmaakshii vartayet saa mayaa vinaa || 4-1-48

"Definitely this spring season will not touch that place where she is... and even if this touches that place, how can that lady with black-lotus-eyes can possibly comport without me!" [4-1-48]

athavaa vartate tatra vasanto yatra me priyaa |

"Otherwise, even if the spring happens to be there where my dear is, what can that fine waist lady do under threat by others?" [4-1-49]

kim kariisyati sushronii saa tu nir bhartsitaa paraih || 4-1-49

"Otherwise, even if the spring happens to be there where my dear is, what can that fine waist lady do under threat by others?" [4-1-49]
"Om Sri Lakshmi Narashimhan Nahama"

Valmiki Ramayana – Kishkinda Kanda – Chapter 1

nunam vasantam aasaadya parityakshyati jiivitam || 4-1-50

"She in midst of her youth, eyes like lotus petals, also soft-spoken one is my dear one... and definitely taken by the spring she leaves her life... [4-1-50]

dridham hi hridaye budhih mama sa.mprativartate |

na alam va.rtayitum siitaa saadhvii mat viraham gataa || 4-1-51

"Indeed in my heart a strong notion is prevailing that the chaste lady Seetha will be unable to live separated from me... [4-1-51]

mayi bhaavo hi vaidehyaah tattvato viniveshitah |

mama api bhaavah siitaayaam sarvadhaa viniveshitah || 4-1-52

"My thoughts of Seetha alone are well biding in me, and in Seetha also thoughts about me will always be abiding... [4-1-52.]

esha pushpavaho vaayuh sukha sparsho himaavahah |

taam vichintayatah kaantaam paavaka pratimo mama || 4-1-53

"This breeze carrying fragrance of flowers is though pleasant for touch and though cool like snow, this alone is like fire to me as I am very much worried about that lady... [4-1-53]

sadaa sukham aham manye yam puraa saha siitaayaa |

maarutah sa vinaa siitaam shoka sa.mjanao mama || 4-1-54

"By which breeze I always felt happiness earlier along with Seetha... that breeze alone is increasing anguish in me without Seetha... [4-1-54]
"When Seetha was with me, then this crow flew into the sky and cawed much indicating Seetha's departure from me, and now sitting on a tree it is cawing agreeably indicating early arrival of Seetha... [4-1-55]

"This bird alone, then roving in the sky indicated about the abduction of Seetha... and this very same bird will now lead me near to that broad eyed one... [4-1-56]

"Lakshmana, observe the appealing tonality of birds in the forest that calling out atop the flowered trees, that which is indeed furthering one's passion... [4-1-57]

"That honeybee is quickly reaching these red flowers bouquets of Tilaka that are like his loved ones that are raising their faces with vigor...[4-1-58]

"To the impassioned ones that Ashoka tree is very much enhancing grief, and with its bouquets of flowers hustled up by the wind it is sanding as though to daunt me... [4-1-59]
“Lakshmana, these mango trees bearing greenish yellow flower are appearing like men whose hearts are flirtatiously aroused, and who have creamed their bodies with greenish-yellow body cream… [4-1-60]

“Oh, tigerly man Soumitri sees these Pampa's amazing forest ranges... and therein the nymphs are moving, hither and yon... [4-1-61]

"See Lakshmana, these fragrant and propitious blue lotuses are everywhere in the waters, glistening like tender sun... [4-1-62]

"This Pampa Lake is shining forth with its tranquil waters, that contain lotuses, blue water-lily's, and red lotuses, along with swans and water-birds that permeate it … [4-1-63]

"Lotuses with the resplendence of tender sun enwrapping its waters, pollen grain pilfered by honeybees enwrapping those lotuses… with them this Pampa is beaming forth…"
chakravaaka yutaa nityam chitra prastha vanaantaraa || 4-1-65

"This Pampa is always bedecked with the ruddy geese, amazing deep areas of the forest, and with water thirsty herds of elephants and deer, and with them it gleams forth... [4-1-65]

pavana aahata vegaabhih urmibhih vimale ambhasi |

pankajaani viraajante taadyamaanaani lakshmana || 4-1-66

"In the tranquil water the speed of wind is throbbing ripples, and the ripples throb the lotuses, thus the throbbing and rippling lotuses appear beautiful... [4-1-66]

padma patra vishaalaaxiim satatam priya pankajaam |

apashyato me vaidehiim jiivitam na abhirochate || 4-1-67

"That one with lotus-petal-like broad eyes, who always holds the lotuses dear...without finding that Vaidehi... to me my life is uninteresting... [4-1-67]

aho kaamasya vaamatvam yo gataam api durlabhaam |

smaarayisyati kalyaaniim kalyaana tara vaadiniim || 4-1-68

"Aha! Deplorable is the deviousness of Love-god, for he is causing reminiscences about that graceful lady who articulates that gracefully, even if she is gone away and cannot be regained now... [4-1-68]

shakyo dhaarayitum kaamo bhavet abhyaagato mayaa |

yadi bhuuyo vasanto maam na hanyaat puspita drumah || 4-1-69

"If this spring with its flowered trees is not going to deaden me... the Love-god is a possible one to tolerate, though now he came upon me forcefully...[4-1-69]
“Om Sri Lakshmi Narashimhan Nahama”

Valmiki Ramayana – Kishkinda Kanda – Chapter 1

yaani sma ramaniyaani tayaa saha bhavanti me |

"All those places or objects that were delightful ones to me when she was with me, and they alone are now becoming anguishing ones to me... for she parted from me... [4-1-70]

padmakosha palaashaani drashtum drishtih hi manyate |

"To gaze the petals of the lotus buds my sight is fascinated... and in them I perceive the pair of Seetha's bud-like eyes... Oh! Lakshmana... and they are alike thus... [4-1-71]

padma kesara sa.mrishto vrikshantara vinihsritah |

"This breeze... let out from within the thickets of forests, breezing touching the pollen of lotuses, is reminding Seetha's exhale, as such it is heart-stealing... [4-1-72]

saumitre pashya pampaayaa dakshine giri saanusu |

"Soumitri, see those flowered Karnikara trees with their tree-trunks on those southern hill-terraces of Pampa, they are highly splendorous... [4-1-73]

adhikam shaila raajo.ayam dhaatubhih tu vibhushitah |

"That one, that kingly mountain which is ornamentally impregnated with ores and minerals is exhausting much mass of wondrous dust with the color of its ores that is drifted by the wind's speed... [4-1-74]
On the mountainsides, Soumitri, all over fully flowered are the exquisite Kimshuka trees, while their leaves are hidden under those reddish flowers, and with them that mountain is as though aglow... [4-1-75]

On the banks of Pampa these jasmines, water-lilies, red oleanders have grown up and they are now flowered that is wetted with the fragrance of nectar...[4-1-76]

The Mogra bushes, Sinduka, Vaasanti are well flowered. Maadhavi, flowers are also fully fragrant, and everywhere there are bushes of Jasmine... [4-1-77]

Charming are the saplings of Bilva, and Madhooka, and plants like Vakula, Champaka, Tilaka, Naaga trees are well flowered.... [4-1-78]

Padmakaah eva shobhante niila ashokaah cha puspitaah

Iodhraah cha giripristhesu si.mha kesara pinjaraah || 4-1-79

"Padmaka plants are well flourishing, and like that Neela, Ashoka are also flowered... trees on the mountain terraces namely Lodhra trees are brownish like lion's mane... [4-1-79]
ankolaah cha kurantaah cha purnakaah paaribhadrakaah |

chutaah paatalayah cha api kovidaaraah cha pushpitaah || 4-1-80

"The trees of Alangium, Kurntaka, Poornaka, Devadaaru, and also the Mango trees, and like that Patala trees, and the trees of Mountain ebony are flowered...[4-1-80]

muchuku.nda arjunaah cha eva drishyante girisaanushu

ketaka uddaalakaah cha eva shiriishaah shimshupaah dhavaah || 1-4-81

"Muchukunda trees, also Arjuna trees are seen on mountain terraces... Date palm trees, Uddaalaka trees also... like that the Shiriisha tree, Simshupa trees, and dhava trees... [4-1-81]

shaalmalyah kimshukaah cha eva raktaah kuravakaah tathaa |

tinishaa naktamaalaah cha cha.ndanaah sya.ndanaah tathaa || 1-4-82

"Silk cotton trees, palaasha trees also, like that are red mehandi trees, thus are Tinisha and Naktamaala trees, sandalwood trees, spandana trees are all thus well flowered... [4-1-82]

hintaalah tilakaah ca eva naaga vrixaah ca puspitaah |

puspitaan puspita agraabhih lataabhih parivestitaan || 4-1-83

"Flowered are the trees like hintaala, tilaka, and naaga trees, and they are enfolded by the flowered climber-plants at their apices... [4-1-83]

drumaan pashya iha saumitre pampaayaa ruchiraan bahun |

vaata vikshipta vitapaan yathaa aasannaan drumaan imaan || 4-1-84

lataah samanuva.rtante mattaa iva vara striyah |

"See the splendorous trees of Pampa here, oh! Soumitri...their branches bestirred by wind and bend onto other trees, as though these trees are nearby and within the reach of climber-plants... thus the climber-plants passionately bear upon those trees, like the doting of passionate women... [4-1-84, 85a]
vaati na eka rasa aasvaada sammodita iva anilah |

"And the breeze is perhaps unhappy by savoring only one kind of nectarine aroma, hence it appears to be gliding from tree to tree, forest to forest, mountain to mountain... while going from tree to tree, mountain to mountain, forest to forest... [4-1-85b, 86a]

kechit paryaapta kusumaah paadapaa madhu gandhinah || 4-1-86

kechit mukula sa.mviitaah shyaama varnaa iva aababhuh |

"Some trees are full with flowers whose nectar is fragrant, and some shine forth with dark color as they are enveloped with buds... [4-1-86b, 87a]

idam mristam idam svaadu praphullam idam ityapi || 4-1-87

raaga yukto madhukarah kusumesu avaliiyate ||

"And the honeybee on assessing each of the flowers as 'this one is pure... this one is delicious... and this one is well bloomed...' is plunging into them... [4-1-87b, 88a]

niliiya punar utpatya sahasaa anyatra gacchati |

madhu lubdho madhukarah pa.mpaa tiira drumesu asau || 4-1-88

"On plunging into the flowers that nectar-avaricious honeybee is again coming up, and quickly going elsewhere in the trees on the banks of Pampa... [4-1-8]

iyam kusuma sanghaataih upastiirnaa sukhaa kritaa |

svayam napatitaih bhumih shayana prastaraaih iva || 4-1-89

"These clusters of flowers that have fallen on their own are spreading out like a bed of flowers laid on, with them the ground appears to endow comfort... [4-1-89]
visteernaa piita raktaabhaa saumitre prastaraah kritaah || 1-4-90

"On mountain slopes varied flowers are spread out, with them the colour of diverse mountain slabs is rendered into yellow-red hue... [4-1-90]

himaante pashya saumitre vrikshaanaam pushpa sa.mbhavam |

pushpa maase hi taravah sa.mgharshaat iva pushpitaah || 4-1-91

"Soumitri see the bloom of flowers in spring after winter, as if the trees have indeed bore the flowers in competition with one another... [4-1-91]

aahvayanta iva anyonyam nagaah satpada naaditaah |

kusumotta.msa vitapaah shobhante bahu lakshmana || 4-1-92

"The drones of honeybees among the trees with flowered treetops appear to be the talk of trees, and the swinging branches of trees appear to be their invitational gestures to one another, thus those trees look highly attractive... [4-1-92]

esa kaarandavah pakshii vigaahyaa salilam shubham |

ramate kaantaayaa saarham kaamam uddiipayan iva || 4-1-93

"Entering the blessed waters this bird, partridge, is rejoicing together with his female, kindling desire in me too... [4-1-93]

mandakinyaastu yadidam rupam etan manoraram |

sthaane jagati vikhyaataa gunaah tasyaa manoramaah || 4-1-94

"This sort of heart pleasing nature is also available with River Ganga, and that alone reasonably signifies the popularity of River Pampa in the world... [4-1-94]
If that devoted lady Seetha is found, and also if we were to stay here only, I neither think about Indra's throne in Heavens nor Ayodhya's throne, which is like Indra's throne on the earth... [4-1-95]

"Nay... if I were to take delight this way in these pleasant green meadows along with her, there will be no worry to me... nor interest in other things... [4-1-96]

Indeed these beautifully leaved and variously flowered trees are maddening my heart as I am without that lady Seetha in this forest... [4-1-97]

See the cool water of this Pampa Lake, Soumitri, filled with blue lotuses, and with ruddy geese well moving in, and well venerated by the partridge birds...[4-1-98]

Well filled with waterfowls, curlew birds, and adored by great animals, this Pampa glistens much with pleasantly calling birds...[4-1-99]
shyaamaam chandra mukhiim smritvaa priyaam padma nibha ikshanaam || 4-1-100

"Enkindling passion in me, are these umpteen gladdened birds, reminding me of my dear one who is in the mid of her youth, moonfaced, and with the radiance of lotuses in her eyes... [4-1-100]

pashya saanusu chitresu mrigibhih sahitaan mrigaan |

maam punah mriga shabaakshii vaidehyaa virahiikritam |

vyadhayantiiva me chittam sa.ncharantah tatah tatah || 4-1-101

"See that female deer along with male deer moving there and there on those wonderful mountainsides... and at me, who am weaned away from such a fawn-eyed lady Seetha... and such as I am, my heart is further agonized on seeing these wide-eyed deer, and for not seeing her, the wide-eyed Seetha... [4-1-101]

asmin saanuni ramye hi matta dwija ganaakule |

pashya ayam yadi taam kantaam tatah swasti bhavet mama || 4-1-102

"If only I can see that lady on those spectacular terraces filled with impassioned bird groups with much ado, then there shall be peace for me... [4-1-102]

jiiveyam khalu saumitre mayaa saha sumadhyaamaa |

seveta yadi vaidehii pampaayaah pavanam shubham || 4-1-103

"I live along for sure, Soumitri, if that slender-waist Vaidehi basks in this benignant breeze of Pampa along with me... [4-1-103]

padma saugandhika vaham shivam shoka vinaashanam |

dhanyaa lakshmana sevante pampaayaa vana marutam || 4-1-104

""Lakshmana, the breeze from the greenswards of Pampa that carries the fragrance of lotuses including that of red lotuses is an auspicious one, an eliminator of melancholy, and those that adore such a breeze are fortunate ones... [4-1-104]
“Om Sri Lakshmi Narasimhan Nahama”

Valmiki Ramayana – Kishkinda Kanda – Chapter 1

shyamaa padma palaashaakshi priyaa virahitaa mayaa |

katham dharayati praanaan vivashaa janakaatmajaa || 4-1-105

“That youthful, lotus-petal eyed beloved of mine, that Janaka's daughter... how can that helpless lady bear her lives without me... [4-1-105]

kim nu vakshyaami dharmajnam raajaanam satya vaadinam |

janakam prista siitam tam kushalam jana sa.nsadi || 4-1-106

“What sort of well-being can I say to that virtuous and truth speaking King Janaka, if he enquires about Seetha's well-being among hosts of people? [4-1-106]

yaa mam anugataa mandam pitraa prasthaapitum vanam |

siitaa dharmam samaasthaya kva nu saa vartate priyaa || 4-1-107

“She who accompanied me, an unfortunate one whom his father sent to forests, taking up a virtuous course... now where will be she, that ladylove of mine, be abiding... [4-1-107]

tayaa vihiinah kripanah katham lakshmana dhaaraye |

ya maam anugataa rajyaat bhrastam vihata chetasam || 4-1-108

“Whose kingdom is forfeited, and whose soul succumbed to the circumstance at the time of exile, but she accompanied suchlike me, and Lakshmana, without her how I can I live on in desolation... [4-1-108]

tat chaaru anchita padmaaksham sugandhi shubham avranam |

apashyato mukham tasyaah siidati iva matih mama || 4-1-109

“She who has a pretty and beaming face with lotus-like eyes, that is fragrant, auspicious and fearless, and not seeing such a face my mind is as though sinking... [4-1-109]
smita haasyantara yutam gunavat madhuram hitam |
vaidehyaah vaakyam atulam kadaa shrosyaami lakshmana || 4-1-110

"Lakshmana, when can I hear that conversation of Vaidehi that will have smiles and wits in between... wisdom wise pleasing, friendly and unique one in its own way... [4-1-110]

praapya duhkham vane shyaamaa maam manmadha vikarshitam |
nasta duhkheva hristeva saadhvii saadhu abhyabhaasata || 4-1-111

"That youthful and decent lady though succumbed to suffering in forests used to look as though got rid of her sufferings, and as though gladsome woman, and she used to speak to me, one smitten by her love, very fondly... [4-1-111]

kim nu vakshyaami ayodhyaayaam kausalyaam hi nripaatmaja |
kva saa snusaa iti pricchantiim katham cha ati manasviniim || 4-1-112

"What can I say in Ayodhya to that kind hearted lady and my mother Kausalya, oh, prince Lakshmana, when she asks 'where is she, my daughter-in-law? And how is she?' [4-1-112]

gaccha lakshmana pashya tvam bharatam bhraatriu vatsalam |
na hi aham jivitum shaktah taam rite janakaatmajam || 4-1-113

"Begone! Lakshmana.... you may see Bharata, that affectionate one for his brothers... I may not be able to live on leaving off Seetha... isn’t so!" [So said Rama to Lakshmana] [4-1-113]

iti raamam mahaatmaanam vilapantam anaatha vat |
uevaacha lakshmano bhraataaa vachanam yuktam avyayam || 4-1-114

To that great-souled Rama who is bewailing that way like a waif, his brother Lakshmana said these appropriate and infallible words. [4-1-114]
na iidriishaanaam matih mandaa bhavati akalusaatmanaam || 4-1-115

"Oh, best one among men, please control yourself Rama, let safety betide you, do not lament, the intellect of your kind of unblemished souls does not become languorous... [4-1-115]

smritvaa viyogajam duhkham tyaja sneham priye jane |

ati sneha parisvangaat varth ardraa api dahyate || 4-1-116

"Recollect the sadness caused by departure of loved ones, and it may please be forsaken for some extent, with the embrace of too much of friendship of the water-drenched wick with oil, even that water-drenched wick burns in the lamp... [4-1-116]

yadi gacchati pataalam tato abhya.adhikam eva vaa |

sarvadhaa raavanah taata na bhavisyati raaghava || 4-1-117

"If Ravana goes to the netherworlds, or still deeper worlds from there, oh my brother, still he will not live, Raghava... [4-1-117]

pravrittih labhyataam taavat tasya paapasya rakshasah |

tatah haasyati vaa siitaam nidhanam vaa gamisyati || 4-1-118

"Let the emplacement of that sinning demon e obtained... and then he either cedes Seetha or enters into his own doom... [4-1-118]

yadi yaati diteh garbham raavanah saha siitaayaa |

tatra api enam hanisyaami na chet daasyati maithiliim || 4-1-119

"Even if he enters the womb of Diti along with Seetha, and if he does not give away Seetha, even there I wish to slay him,...[4-1-119]
“Om Sri Lakshmi Narashimhan Nahama”

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svaasthyam bhadram bhajasva aaryah tyajataam kripaa matih ||

artho hi nasta kaa.ryaarthaih na ayatne na adhigamyate || 4-1-120

"May you rejuvenate and be secured, oh, revered one, cast-off your pathetic mood... result
of purpose will be lost indeed, for the endeavourers without a try, thus nothing can be regained by
them... [4-1-120]

utsaaho balavaan aarya naasti utsaahaat param balam |
sah utsaahasya hi lokesu na km.chit api durlabham || 4-1-121

"Vehemence is might, oh, noble one, there is no superior might than vehemence and to
him with vehemence there is no impossibility in the world,... even the slightest... [4-1-121]

utsaahavantah purusaa na avasiidanti karmasu |

utsaaha matram aashritya siitaam pratilapsyaam janakiim || 4-1-122

"Vehement men do not regress in deeds, and taking hold of vehemence alone we regain
Seetha...[4-1-122]

tyajya kaama vrittatvam shokam sam nyasya pristatah |
mahaatmaanam kritaatmaanam aatmaanam na avabudhyase || 4-1-123

"You leave off this enclosure of ardency and pushback that compassion ... you are not
able to know your great and controlled soul...with these thoughts of self-pity and fondness... [4-1-
123]

evam sa.mbodhitah tena shokapahata chetanah |

tyjya shokam cha moham cha raamo dhairyam upaagamat || 4-1-124

Thus addressed by Lakshmanas, then Rama whose conscience is marred by emotions,
got rid of pity and fondness, and acquired courage, to perform the deed demanded of his
incarnation. [4-1-124]
He that inestimable valiant Rama strode forward those areas of charming Pampa Lake, with the charm of wind-flopped trees, getting rid of grief. [4-1-125]

That great one Rama on observing all over quickly, all round the forest with its brooks and caves, and reviewing with Lakshmana, though agonized at heart that anguished one traveled on. [4-1-126]

While that great soul Rama is walking ahead, that great souled Lakshmana whose stride is also like that of an elephant, and whose deeds are agreeable to Rama, vigilantly protected Rama with an un-despaired mind and even by his virtue and strength. [4-1-127]

He who is the chief of Vanara-s, who moves about Mt. Rishyamuka, while he is meandering thereabout he happened to see those two who are so amazing for a look, namely Rama and Lakshmana, by which he is so frightened that he is petrified. [4-1-128]

On seeing those two Rama and Lakshmana who are advancing his way, he that great soul who is a tree-branch animal, and he who strides like an elephant, derived profound agony that muffled him in worry, and he is engulfed under the weight of his fear. [4-1-129]
On seeing those magnificent two, Rama and Lakshmana, the monkeys are frightened and fled towards the pious hermitage of Sage Matanga, which has an inland that is always adored by monkeys for it is consolatory and sheltering them. [4-1-130]

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

References

