

CLAY SANSKRIT LIBRARY

Ramáyana  
Book Four  
Kishkíndha  
by Valmíki



Translated by  
ROSALIND LEFEBER

NEW YORK UNIVERSITY PRESS & JJC FOUNDATION

THE CLAY SANSKRIT LIBRARY  
FOUNDED BY JOHN & JENNIFER CLAY

GENERAL EDITOR

RICHARD GOMBRICH

EDITED BY

ISABELLE ONIANS

SOMADEVA VASUDEVA



[WWW.CLAYSANSKRITLIBRARY.ORG](http://WWW.CLAYSANSKRITLIBRARY.ORG)  
[WWW.NYUPRESS.ORG](http://WWW.NYUPRESS.ORG)

*Artwork by Robert Beer.*  
*Typeset in Adobe Garamond at 10.25 : 12.3+pt.*  
*Printed and Bound in Great Britain by*  
*TJ International, Cornwall on acid free paper*

RĀMĀYAṆA  
BOOK FOUR  
KIṢKINDHĀ  
BY VĀLMĪKI

TRANSLATED BY  
ROSALIND LEFEBER



NEW YORK UNIVERSITY PRESS  
JJC FOUNDATION

2005

Sanskrit Text: Copyright by the Oriental Institute, Baroda.  
All rights reserved.

Translation: Copyright by Princeton University Press.  
All rights reserved.

No part of this book may be reproduced or transmitted in  
any form or by any means, electronic or mechanical,  
including photocopying, recording or by any information  
storage and retrieval system, without permission in  
writing from the Publisher.

All else: copyright © 2005 by the CSL  
All rights reserved.

First Edition 2005

ISBN 978-0-8147-5207-4

The Clay Sanskrit Library is co-published by  
New York University Press  
and the JJC Foundation.

Further information about this volume  
and the rest of the Clay Sanskrit Library  
is available on the following websites:

[www.claysanskritlibrary.org](http://www.claysanskritlibrary.org)  
[www.nyupress.org](http://www.nyupress.org)

### **Library of Congress Cataloging-in-Publication Data**

Valmiki

[Rāmāyaṇa. Kiṣkindhākāṇḍa. English & Sanskrit]

Ramayana. Book four, Kiskinda / by Valmiki ;

translated by Rosalind Lefebber.

p. cm. — (The Clay Sanskrit library)

In English and Sanskrit; translated from Sanskrit.

Includes bibliographical references and index.

ISBN 978-0-8147-5207-4

1. Epic literature, Sanskrit. I. Lefebber, Rosalind.

II. Title. III. Series.

BL1 I 39.242.K57E5 2005

294.5'92204521—dc22 2005010453

## CONTENTS

Sanskrit alphabetical order	7
CSL conventions	7

### RAMÁYANA IV—KÍSHKINDHA

Introduction	13	
1-4	Meeting The Monkeys	23
5-8	Rama's Alliance With Sugriva	47
9-10	Hostility Between Brothers	67
11-13	Confusion In Combat	79
14-18	Rama Reproached	101
19-25	Sugriva Is King	133
26-33	Autumn Reminder	171
34-38	The Monkeys Gather	221
39-42	Monkeys In Search	249
43-46	Return From East, West And North	289
47-52	The Southern Ocean	303
53-54	Despair Of Discovery	329
55-62	Sampati's Story	339
63-66	Preparing For The Great Leap	371
Glossary		397
Index		403

A *sandhi* grid is printed on the inside of the back cover

14-18

RAMA REPROACHED

14.1 SARVE TE TVARITAM gatvā Kiṣkindhām Vāli|pālītām  
 vṛkṣair ātmānam āvṛtya vyatiṣṭhan gahane vane.  
 vicārya sarvato dṛṣṭim kānane kānana|priyah  
 Sugrīvo vipula|grīvaḥ krodham āhārayad bhṛṣam.  
 tataḥ sa ninadam ghoram kṛtvā yuddhāya c' āhvayat  
 parivāraiḥ parivṛto nādair bhindann iv' āmbaram.  
 atha bāl'ārka|sadrśo drpta|siṃha|gatis tadā  
 dṛṣṭvā Rāmaṃ kriyā|dakṣaṃ Sugrīvo vākyam abravīt:

14.5 «hari|vāgurayā vyāptaṃ  
 tapta|kāñcana|toraṇām  
 prāptāḥ sma dhvaja|yantr'|  
 ādhyām Kiṣkindhām Vāliṇaḥ purīm.  
 pratijñā yā tvayā, vīra, kṛtā Vāli|vadhe purā  
 saphalām tām kuru kṣipraṃ latām kāla iv' āgataḥ!»  
 evam uktas tu dharm'|ātmā Sugrīveṇa sa Rāghavaḥ  
 tam ath' ōvāca Sugrīvaṃ vacanaṃ śatru|sūdanaḥ:  
 «kṛt'|ābhijñāna|cihnas tvam anayā gaja|sāhvayā  
 viparīta iv' ākāṣe sūryo nakṣatra|mālayā.  
 adya Vāli|samutthaṃ te bhayaṃ vairaṃ ca, vānara,  
 eken' āhaṃ pramokṣyāmi bāṇa|mokṣeṇa saṃyuge.

14.10 mama darśaya, Sugrīva, vairiṇaṃ bhrātṛ|rūpiṇam!  
 Vāli vinihato yāvad vane pāmsuṣu veṣṭate.  
 yadī dṛṣṭi|pathaṃ prāpto jīvan sa vinivartate  
 tato doṣeṇa mā gacchet sadyo garhec ca mā bhavān.  
 pratyakṣaṃ sapta te sālā mayā bāṇena dāritāḥ.  
 tato vetsi balen' ādya Vāliṇaṃ nihataṃ mayā.  
 anṛtaṃ n' ōkta|pūrvaṃ me, vīra, kṛcchre 'pi tiṣṭhatā  
 dharma|lobha|parītena na ca vakṣye kathaṃ cana.



WHEN THEY had all gone quickly to Kishkíndha, which Valin protected, they stopped in the dense forest, concealing themselves behind trees. Broad-necked Sugríva, who loved the forest, glanced about the forest and summoned up his great anger. Then, surrounded by his attendants, he challenged Valin to battle with a dreadful roar, nearly splitting the skies with his roaring. Now, like the newly risen sun, Sugríva, who moved like a proud lion, looked at Rama, skillful in action, and spoke these words:

“We have reached Valin’s city Kishkíndha, with its gateway of pure gold, surrounded by a monkey-snare, and bristling with banners and engines of war. Just as the proper season arrives to make the vine bear fruit, so should you, warrior, make good at once your earlier promise to kill Valin.”

Addressed in this way by Sugríva, righteous Rághava, destroyer of his enemies, then said these words to Sugríva:

“Wearing those flowers called *gaja-pushpi*, you are now easy to recognize: You look like some extraordinary sun up in the heavens within a garland of stars. By loosing a single arrow in battle, monkey, I shall today deliver you from fear and from Valin’s enmity. Just show me that enemy in the guise of a brother, Sugríva. Then Valin, struck down here in the forest, will writhe in the dust. If he comes within range of my sight and leaves again alive, then you may come to me at once and reproach me with my guilt. Before your very eyes I split the seven *sala* trees. Know therefore that by my might I shall kill Valin today. Filled with a desire for right, I have never before spoken a falsehood even when I was in danger, warrior, and I shall by no means speak one now.

- saphalāṃ ca kariṣyāmi pratijñāṃ, jahi saṃbhramam!  
 prasūtaṃ kalamam kṣetre varṣeṇ' ēva Śatakratuḥ.  
 14.15 tad|āhvāna|nimittam tvam Vāliṇo hema|mālinah,  
 Sugrīva, kuru taṃ śabdaṃ niṣpated yena vānarah.  
 jita|kāśī jaya|ślāghī tvayā c' ādharṣitaḥ purāt  
 niṣpatiṣyaty asaṃgena Vālī sa priya|saṃyugah.  
 ripūṇāṃ dharaṣaṇam sūrā marṣayanti na saṃyuge  
 jānantas tu svakaṃ vīryam strī|samakṣam viśeṣataḥ.»  
 sa tu Rāma|vacaḥ śrutvā Sugrīvo hema|piṅgalaḥ  
 nanarda krūra|nādena vinirbhindann iv' āmbaram.  
 tasya śabdena vitrastā gāvo yānti hata|prabhāḥ  
 rāja|doṣa|parāmṛṣṭāḥ kula|striya iv' ākulāḥ.  
 14.20 dravanti ca mṛgāḥ śīghraṃ bhagnā iva raṇe hayāḥ  
 patanti ca khagā bhūmau kṣīṇa|puṇyā iva grahāḥ.  
 Tataḥ sa jīmūta|gaṇa|praṇādo  
 nādam vyamuñcat tvarayā pratītaḥ  
 Sūry'ātmajaḥ śaurya|vivṛddha|tejāḥ  
 sarit|patir v' ānila|cañcal'ōrmih.  
 15.1 ATHA TASYA ninādam taṃ Sugrīvasya mah'ātmanah  
 śuśrāv' āntaḥ|pura|gato Vālī bhrātur amarṣaṇah.  
 śrutvā tu tasya ninadam sarva|bhūta|prakampanam  
 madaś c' āika|pade naṣṭaḥ krodhaś c' āpatito mahān.  
 sa tu roṣa|parīt'āṅgo Vālī saṃdhy'ātapa|prabhāḥ  
 uparakta iv' ādityaḥ sadyo niṣprabhatāṃ gataḥ.  
 Vālī daṃṣṭrā|karālas tu krodhād dīpt'āgni saṃnibhaḥ  
 bhāty utpatita padm'ābhaḥ sa|mṛṇāla iva hradaḥ.  
 15.5 śabdaṃ durmarṣaṇam śrutvā niṣpapāta tato hariḥ

Don't worry! For I shall make my promise fruitful, just as Indra of a hundred sacrifices with his rain makes fruitful the rice sprouting in a field. Therefore, Sugrīva, in order to summon gold-garlanded Valin, you must make such a noise that that monkey will rush out. Challenged by you, Valin, with his air of a conqueror, boastful of his victories and fond of battle, will rush out from the city without delay. Heroes who know their own prowess do not tolerate their enemies' insults in battle, particularly when their women are present.” 14.15

Upon hearing Rama's speech, tawny-gold Sugrīva roared a savage roar, nearly splitting the skies. Terrified by the noise, cattle ran off, like dazed noblewomen who through some failure of their king are ravished and lose their bright beauty. And deer ran swiftly away like horses breaking in battle, and birds fell to earth like planets whose merit is exhausted. And then, his power enhanced by valor, his roar like that of a host of clouds, the sun's renowned son suddenly let loose a roar like the ocean when its waves are lashed by the wind. 14.20

NOW, WHEN VALIN, who was in the women's quarters, heard the roaring of his brother, great Sugrīva, he could not bear it. But when he heard that roaring which made all beings tremble, his desire vanished at once and great rage arose in him. At one moment radiant as the sun at twilight, now, suddenly, Valin darkened like an eclipsed sun, as his body filled with fury. Like a blazing fire because of his anger, Valin looked like a pool radiant with red lotuses, his terrifying fangs white as lotus fibers. As he heard the intolerable sound, the monkey rushed out, nearly shattering 15.1

vegena caraṇa|nyāsair dārayann iva medinīm.  
 taṃ tu Tārā pariṣvajya snehād darśita|sauhṛdā  
 uvāca trasta|saṃbhrāntā hit'ôdarkam idaṃ vacaḥ:

«sādhu, krodham imaṃ, vīra, nadi|vegam iv' āgatam  
 śayanād utthitaḥ kālyamaṃ tyaja bhuktām iva srajam.  
 sahasā tava niṣkrāmo mama tāvan na rocate.  
 śrūyatām abhidhāsyāmi yan|nimittaṃ nivāryase.  
 pūrvam āpatitaḥ krodhāt sa tvām āhvayate yudhi.  
 niṣpatya ca nirastas te hanyamāno diśo gataḥ.

15.10 tvayā tasya nirastasya pīḍitasya viśeṣataḥ  
 ih' āitya punar āhvānaṃ śankāṃ janayat' īva me.  
 darpaś ca vyavasāyaś ca yādṛśas tasya nardataḥ  
 ninādasya ca saṃrambho n' āitad alpaṃ hi kāraṇam!  
 n' āsahāyam ahaṃ manye Sugrīvaṃ tam ih' āgatam.  
 avaṣṭabdha|śahāyaś ca yam āśrity' āiṣa garjati.  
 prakṛtyā nipuṇaś c' āiva buddhimāṃś c' āiva vānaraḥ.  
 aparīkṣita|vīryeṇa Sugrīvaḥ saha n' āiṣyati.

pūrvam eva mayā, vīra, śrutaṃ kathayato vacaḥ  
 Aṅgadasya kumārasya vakṣyāmi tvā hitaṃ vacaḥ.  
 15.15 tava bhrātur hi vikhyātaḥ sahāyo raṇa|karkaśaḥ  
 Rāmaḥ para|bal'āmardī yug'|ānt'āgnir iv' ôthhitaḥ.  
 nivāsa|vṛkṣaḥ sādhūnām āpannānām parā gatih  
 ārtānām saṃśrayaś c' āiva yaśasaś c' āika|bhājanam.  
 jñāna|vijñāna|saṃpanno nideśo nirataḥ pituḥ  
 dhātūnām iva śail'ēndro guṇānām ākaro mahān.  
 tat kṣamaṃ na virodhas te saha tena mah'ātmanā

the earth with the force of his footsteps. But his wife Tará, agitated and frightened, showed her affection by lovingly embracing him and speaking words meant for his own good:

“Come, warrior, give up this anger, which has arisen like the flood of a river, just as one gives up a used garland upon rising from bed at daybreak. I really do not like your rushing out this way. Listen, and I shall tell you why I am holding you back. The last time, Sugriva suddenly appeared and angrily challenged you to battle. When you hurried out, injured, and defeated him, he ran away. After you defeated him and above all injured him, his coming back here to challenge you again really arouses my suspicion. There is some significant reason for such insolence and determination, and for the arrogance of his shouting as he roars. I do not believe that Sugriva has come here without an ally. He is bellowing now because he has obtained an ally on whom he can rely. The monkey Sugriva is by nature clever and intelligent. He would not have come with someone whose prowess was untested. 15.10

Let me tell you the useful information I heard Prince Ángada reporting earlier, warrior. Your brother’s ally is the celebrated Rama, harsh in battle, crushing his enemy’s forces, like the fire sprung up at the end of the world. But he is also a sheltering tree for the virtuous, the final refuge for the unfortunate and a resting place for the afflicted. Sole repository of fame, endowed with knowledge and learning, and devoted to his father’s command, he is a great mine of virtues, just as the lord of mountains is a mine of minerals. Therefore it is not fitting for you to be in conflict with immeasurably great Rama, who is unconquerable in battle. I 15.15

durjayen' âprameyena Rāmeṇa raṇa|karmasu.  
 śūra, vakṣyāmi te kiṃ cin na c' êcchāmy abhyasūyitum.  
 śrūyatām kriyatām c' âiva tava vakṣyāmi yadd hitam!

15.20 yauvarājyena Sugrīvaṃ tūrṇaṃ sādhu abhiṣecaya,  
 vigrahaṃ mā kṛthā, vīra, bhrātrā, rājan, balīyasā.  
 ahaṃ hi te kṣamaṃ manye tava Rāmeṇa sauhṛdam  
 Sugrīveṇa ca saṃprītiṃ vairam utsṛjya dūrataḥ.  
 lālanīyo hi te bhrātā yavīyān eṣa vānaraḥ.  
 tatra vā sann ihastho vā sarvathā bandhur eva te  
 yadi te mat|priyaṃ kāryaṃ yadi c' âvaiṣi māṃ hitām  
 yācyamānaḥ prayatnena sādhu vākyaṃ kuruṣva me!»

16.1 TĀM EVAṂ BRUVATĪM Tārāṃ tār' |ādhipa|nibh' |ānanām  
 Vālī nirbhartsayām āsa vacanaṃ c' êdam abravīt:

«garjato 'sya ca saṃrambhaṃ bhrātuḥ śatror viśeṣataḥ  
 marṣayiṣyāmy ahaṃ kena kāraṇena, var' |ānane?  
 adharṣitānāṃ śūrāṇāṃ samareṣv anivartinām  
 dharṣaṇ' |āmarṣaṇaṃ, bhīru, maraṇād atiricyate.  
 soḍhuṃ na ca samartha 'haṃ yuddha|kāmasya saṃyuge  
 Sugrīvasya ca saṃrambhaṃ hīna|grīvasya garjataḥ.

16.5 na ca kāryo viṣādas te Rāghavaṃ prati mat|kṛte.  
 dharmajñāś ca kṛtajñāś ca kathaṃ pāpaṃ kariṣyati?  
 nivartasva saha strībhiḥ! kathaṃ bhūyo 'nugacchasi?  
 sauhṛdam darśitaṃ, Tāre, mayi bhaktiḥ kṛtā tvayā.  
 pratiyotsyāmy ahaṃ gatvā Sugrīvaṃ, jahi saṃbhramam!  
 darpaṃ c' āsya vineṣyāmi na ca praṇair vimokṣyate.

shall tell you something, hero, and I do not want you to be angry. You must listen to the good advice I shall give you and act upon it.

You must consecrate Sugriva immediately as heir apparent in the proper fashion. You should not make war with your mighty brother, valiant king. I believe it would be proper for you to put your hostility aside and have friendship with Rama and affection for Sugriva. This monkey is your younger brother, deserving your fond indulgence. Whether here or there, he is after all your kinsman. If you regard me as well disposed to you and if you wish to do what pleases me, I beg of you: Please carry out my good advice.” 15.20

BUT EVEN AS Tará, her face bright as the moon, the lord of stars, spoke in this fashion, Valin reproached her and said these words: 16.1

“Why, fair-faced woman, must I suffer the arrogance of my roaring brother, especially since he is my enemy? For invincible heroes who never turn back in battle, to endure insolence is worse than death, timid woman. Thus I cannot tolerate the arrogance of weak-necked, roaring Sugriva, who wants to fight a battle. Nor should you despair on my account because of Raghava. He knows what is right and his conduct is correct, so how could he do wrong? You have shown your affection, Tará, and displayed your devotion to me. Now go back with the other women. Why do you still follow me? I shall go and fight Sugriva. Do not be anxious: I shall take away his pride, but I shall not deprive him of his life. I implore you by my life: Go back, with a prayer for 16.5

śāpit” âsi mama prāṇair nivartasva jayena ca.  
ahaṃ jītvā nivartiṣye tam alaṃ bhrātaraṃ raṇe.»

16.10 taṃ tu Tārā pariṣvajya Vāliṇaṃ priya|vādinī  
cakāra rudatī mandaṃ dakṣiṇā sā pradakṣiṇam.  
tataḥ svasty|ayanam kṛtvā mantravad vijay’|āiṣiṇī  
antaḥ|puram saha strībhiḥ praviṣṭā śoka|mohitā.

praviṣṭāyāṃ tu Tārāyāṃ saha strībhiḥ svam ālayam  
nagarān niryayau kruddho mahā|sarpa iva śvasan.  
sa niḥśvasya mahā|vego Vālī parama|roṣaṇaḥ  
sarvataś cārayan dṛṣṭiṃ śatru|darśana|kāṅkṣayā.  
sa dadarśa tataḥ śrīmān Sugrīvaṃ hema|piṅgalam  
susaṃvītam avaṣṭabdham dīpyamānam iv’ ānalam.  
sa taṃ dṛṣṭvā mahā|vīryam Sugrīvaṃ paryavasthitam  
gāḍham paridadhe vāso Vālī parama|roṣaṇaḥ.

16.15 sa Vālī gāḍha|saṃvīto muṣṭim udyamya vīryavān  
Sugrīvaṃ ev’ ābhimukho yayau yoddhum kṛta|kṣaṇaḥ.  
śliṣṭa|muṣṭiṃ samudyamya saṃrabdhatarān āgataḥ  
Sugrīvo ’pi samuddīśya Vāliṇaṃ hema|māliṇam.  
taṃ Vālī krodha|tāmr’|ākṣaḥ Sugrīvaṃ raṇa|paṇḍitam  
āpatantaṃ mahā|vegān idaṃ vacanam abravīt:

«eṣa muṣṭir mayā baddho gāḍhaḥ sunihit’|āṅguliḥ  
mayā vega|vimuktas te prāṇān ādāya yāsyati!»

16.20 evam uktas tu Sugrīvaḥ kruddho Vāliṇam abravīt:  
«tav’ āiva ca haran prāṇān muṣṭiḥ patatu mūrdhani!»  
tādītas tena saṃkruddhaḥ samabhikramya vegataḥ  
abhavac choṇit’|ōdgārī s’ ōtpīḍa iva parvataḥ.  
Sugrīveṇa tu niḥsaṃgaṃ sālām utpāṭya tejasā  
gātreṣv abhīhato Vālī vajreṇ’ ēva mahā|giriḥ.



my victory. When I have sufficiently humbled my brother in battle, I shall return.”

Then sweet-speaking, compliant Tará embraced Valin and circled him reverently, weeping softly. Desiring his victory, she offered a blessing accompanied with mantras and then entered the women's quarters with the other women, dazed with grief. 16.10

Once Tará had entered her own dwelling with the other women, Valin went out from the city in a rage, hissing like a great angry snake. Breathing hard in his towering rage, impetuous Valin cast his glance all about, eagerly seeking his enemy. Then majestic Valin saw tawny-gold Sugriva, who was standing his ground with his loins girded, blazing like fire. Seeing mighty Sugriva stationed there, in a towering rage Valin girded his loins. Mighty Valin, his loins tightly girded, advanced toward Sugriva with his fist raised, eager to fight. Sugriva, too, raised his clenched fist and ran furiously toward gold-garlanded Valin. His eyes copper-red with rage, Valin spoke these words to Sugriva, skilled in battle, who came rushing at him with tremendous speed: 16.15

“This tightly clenched fist of mine, with fingers well positioned, will take your life with it when I let it fly with full force!”

Addressed in that way, Sugriva angrily replied to Valin, “It is on your head that my fist shall fall, robbing you of life!” And struck by Valin, who attacked with such force, angry Sugriva vomited blood, resembling a mountain with a waterfall. But Sugriva violently uprooted an entire *sala* tree and struck Valin on the limbs, as lightning strikes a great mountain. And now Valin, staggered by the blows of the *sala* 16.20

sa tu Vālī pracaritaḥ sāla|tāḍana vihvalaḥ  
 guru|bhāra|samākrāntā sāgare naur iv' ābhavat.  
 tau bhīma|bala|vikrāntau Suparṇa|sama|veginau  
 pravṛddhau ghora|vapuṣau candra|sūryāv iv' āmbare.  
 Vālinā bhagna|darpas tu Sugrīvo manda|vikramaḥ  
 Vālinaṃ prati sāmarṣo darśayām āsa lāghavam.

- 16.25 tato dhanuṣi saṃdhāya śaram āśīviṣ' |ōpamam  
 Rāghaveṇa mahā|bāṇo Vālī|vakṣasi pātitaḥ.  
 vegen' ābhihato Vālī nipapāta mahī|tale.  
 ath' ōkṣitaḥ śoṇita|toya|visravaiḥ  
 supuṣpit'|āśoka iv' ānil'|ōddhataḥ  
 vicetano Vāsava|sūnur āhave  
 prabhramśit'|Ēndra|dhvajavat kṣitiṃ gataḥ.

- 17.1 TATAḤ ŚAREṆ' ābhihato Rāmeṇa raṇa|karkaśaḥ  
 papāta sahasā Vālī nikṛtta iva pādapaḥ.  
 sa bhūmau nyasta|sarv'|āṅgas tapta|kāñcana|bhūṣaṇaḥ  
 apatad deva|rājasya mukta|raśmir iva dhvajah.  
 tasmin nipatite bhūmau hary|rkṣāṇāṃ gaṇ'|ēśvare  
 naṣṭa|candram iva vyoma na vyarājata bhū|talam.

bhūmau nipatitasy' āpi tasya dehaṃ mah' |ātmanaḥ  
 na śrīr jahāti na prāṇā na tejo na parākramaḥ.

- 17.5 Śakra|dattā varā mālā kāñcanī ratna|bhūṣitā  
 dadhāra hari|mukhyasya prāṇāṃs tejaḥ śriyaṃ ca sā.  
 sa tayā mālayā vīro haimayā hari|yūthapaḥ  
 saṃdhy'"ānugata|paryantaḥ payo|dhara iv' ābhavat.  
 tasya mālā ca dehaś ca marma|ghātī ca yaḥ śaraḥ  
 tridh'" ēva racitā lakṣmīḥ patitasy' āpi śobhate.  
 tad astraṃ tasya vīrasya svarga|mārگا|prabhāvanam  
 Rāma|bāṇ'|āśana|kṣiptam āvahat paramaṃ gatim.

tree, lurched like a boat at sea overwhelmed by a heavy load. With their terrible strength and valor, with their frightening appearance, those two, swift as Supárna, seemed as huge as the sun and the moon in the sky. Though his pride had been broken by Valin and his strength was failing, Sugríva, enraged at Valin, demonstrated his agility.

Then Rághava placed on his bow a shaft like a poisonous snake and loosed the great arrow at Valin's chest. Violently struck, Valin fell to the ground. Now, spattered by the flowing blood, like a crimson-flowered *ashóka* tree uprooted by the wind, the son of Vásava fell in battle unconscious to the ground, like Indra's flagstaff overthrown. 16.25

THEN, STRUCK by Rama's arrow, Valin, harsh in battle, fell suddenly like a tree cut down. Adorned with pure gold, his whole body toppled to the ground, like the flagstaff of the king of gods when its ropes are released. As that lord of the hosts of monkeys and apes fell to the ground, the earth grew dim, like the sky when the moon vanishes. 17.1

And yet, though he had fallen to the ground, the great monkey's majesty, life, power and valor did not leave his body. For the wonderful jewel-studded gold necklace that Shakra had given him sustained the life, power and majesty of the monkey-chief. With his gold necklace, the heroic leader of the monkey troops looked like a rain cloud edged by the glowing light of evening. Though he had fallen, it was as if his lingering splendor had been broken into three shining parts: his necklace, his body and the arrow piercing his vital organs. For that missile, shot from Rama's bow, had 17.5

taṃ tathā patitaṃ saṃkhye gat'ārçiṣaṃ iv' ānalam

Yayātim iva puṇy'ānte deva|lokāt paricyutam

17.10 ādityam iva kālena yug'ānte bhuvī pātitaṃ

Mahendram iva durdharṣaṃ Mahendram iva duḥsaham

Mahendra|putraṃ patitaṃ Vāliṇaṃ hema|māliṇam

siṃh'ōraskaṃ mahā|bāhuṃ dīpt'āsyam hari|locanam.

Lakṣmaṇ'ānugato Rāmo dadarś'ōpasasarpa ca.

sa dṛṣṭvā Rāghavaṃ Vālī Lakṣmaṇaṃ ca mahā|balaṃ  
abravīt praśritaṃ vākyaṃ paruṣaṃ dharma|saṃhitam:

«parān|mukha|vadhaṃ kṛtvā ko nu prāptas tvayā guṇaḥ  
yad ahaṃ yuddha|saṃrabdhas tvat|kṛte nidhanaṃ gataḥ?

«kulīnaḥ sattva|saṃpannas tejasvī carita|vrataḥ

Rāmaḥ karuṇa|vedī ca prajānāṃ ca hite rataḥ.

17.15 s'ānukrośo mah'ōtsāhaḥ sama|yajño dṛḍha|vrataḥ.»

iti te sarva|bhūtāni kathayanti yaśo bhuvī.

tān guṇān saṃpradhāry'āham agryaṃ c'ābhijanaṃ tava

Tārayā pratiśiddhaḥ san Sugrīveṇa samāgataḥ.

na mām anyena saṃrabdhaṃ pramattaṃ veddhum arhasi

iti me buddhir utpannā babhūv'ādarśane tava.

na tvāṃ vinihat'ātmānaṃ dharma|dhvajam adhārmikam  
jāne pāpa|samācāraṃ tṛṇaiḥ kūpam iv'āvṛtam.

satāṃ veṣa|dharaṃ pāpaṃ pracchannam iva pāvakam

n'āhaṃ tvāṃ abhijānāmi dharma|cchadm'ābhisaṃvṛtam.

opened the path to heaven for that warrior and gained for him the highest state.

Like unassailable great Indra, like irresistible great Indra, great Indra's fallen son, gold-garlanded Valin, lion-chested, long-armed, blazing-faced, tawny-eyed, lay fallen thus in battle, resembling a fire whose flame has gone out, like Yayāti fallen from the world of the gods through exhaustion of his merit, or the sun cast down to earth by Time at the end of the world. Followed closely by Lákshmana, Rama approached and looked at him. 17.10

Now, when Valin saw Rághava and mighty Lákshmana, he spoke these words, which, though harsh, were civil and consistent with righteousness:

“Because of you, I have met my death while in the heat of battle with someone else. What possible merit have you gained by killing me when I wasn't looking? ‘Rama is well-born, virtuous, powerful, compassionate and energetic. He has observed vows, knows pity, is devoted to the welfare of the people, knows when to act, and is firm in his vows.’ That is how everyone spreads your good reputation throughout the world. Considering those good qualities of yours and your exalted lineage as well, I engaged in battle with Sugriva though Tará tried to stop me. Since I didn't see you, I had no idea you would strike me when I was in the heat of battle with another, heedless of you. 17.15

I did not know that your judgment was destroyed and that you were a vicious evildoer hiding under a banner of righteousness, like a well overgrown with grass. I did not know that you were a wicked person wearing the trappings of virtue, concealed by a disguise of righteousness like a

17.20 viṣaye vā pure vā te yadā n' āpakaromy aham  
na ca tvam̐ pratijāne 'ham̐ kasmāt tvam̐ ham̐sy akilbiṣam  
phala|mūl'āśanam̐ nityam̐ vānaram̐ vana|gocaram  
mām ih' āpratiyudhyantam anyena ca samāgatam?

tvam̐ nar'ādhipateḥ putraḥ pratītaḥ priya|darśanaḥ  
liṅgam apy asti te, rājan, dṛśyate dharmā|saṃhitam.  
kaḥ kṣatriya|kule jātaḥ śrutavān naṣṭa|saṃśayaḥ  
dharmā|liṅga|praticchannaḥ krūraṃ karma samācaret?  
Rāma, rāja|kule jāto dharmavān iti viśrutaḥ  
abhavyo bhavya|rūpeṇa kim|artham̐ paridhāvasi?

17.25 sāma dānam̐ kṣamā dharmāḥ satyam̐ dhṛti|parākramau  
pārthivānām̐ guṇā, rājan, daṇḍaś c' āpy apakāriṣu.  
vayam̐ vana|carā, Rāma, mṛgā mūla|phal'āśanāḥ.  
eṣā prakṛtir asmākaṃ puruṣas tvam̐ nar'ēśvaraḥ.

bhūmir hiraṇyam̐ rūpyam̐ ca nigrahe kāraṇāni ca.  
tatra kas te vane lobho madīyeṣu phaleṣu vā?  
nayaś ca vinayaś c' ōbhau nigrāh'ānugrahāv api  
rāja|vṛttir asaṃkīrṇā na nṛpāḥ kāma|vṛttayaḥ.  
tvam̐ tu kāma|pradhānaś ca kopanaś c' ānavasthitaḥ.  
rāja|vṛttaiś ca saṃkīrṇaḥ śar'āśana|parāyaṇaḥ.

17.30 na te 'sty apacitir dharme n' ārthe buddhir avasthitā  
indriyaiḥ kāma|vṛttaḥ san kṛṣyase, manu|j'ēśvara!  
hatvā bāṇena, Kākutstha, mām ih' ānaparādhinam  
kim̐ vakṣyasi satām̐ madhye karma kṛtvā jugupsitam?

smoldering fire. I did no harm either in your kingdom or 17.20  
 in your city, nor did I insult you; so why did you kill me, an  
 innocent forest-ranging monkey, living only on fruit and  
 roots, when I had joined battle here with someone else and  
 was not fighting against you?

You are the handsome, renowned son of a ruler of men.  
 You also have the visible signs associated with righteousness,  
 king. What man, born in a kshatriya family, learned, free of  
 doubts, and bearing signs of righteousness, would perform  
 such a cruel deed? Born in a royal family, reputed to be vir-  
 tuous, why do you go about with the appearance of decency 17.25  
 when you are in fact not decent, Rama? Conciliation, gen-  
 erosity, forbearance, righteousness, truthfulness, steadiness  
 and courage, as well as punishment of wrongdoers, are the  
 virtues of kings, Your Majesty. We are but forest-dwelling  
 beasts, Rama, living on roots and fruit. That is our nature,  
 while you are a man and a lord of men.

Land, gold and silver are reasons for conquest. But what  
 possible profit could there be for you in the fruit belonging  
 to me in this forest? Both statesmanship and restraint as well  
 as punishing and rewarding are royal functions that must  
 not be confused. Kings must not act capriciously. But you,  
 instead, care only for your own desire. You are wrathful,  
 unsteady, confused about your royal functions and inter-  
 ested only in shooting your arrows. You have no reverence 17.30  
 for what is right, no settled judgment concerning statecraft;  
 and because you are addicted to pleasures, you are driven  
 by your passions, lord of men. Now that you have done this  
 despicable deed and killed me, an innocent creature, with

rāja|hā brahma|hā go|ghnaś coraḥ prāṇi|vadhe rataḥ  
nāstikaḥ parivettā ca sarve niraya|gāmināḥ.

adhāryaṃ carma me sadbhī romāṅy asthi ca varjitam  
abhakṣyāṇi ca mām̐sāni tvad|vidhair dharma|cāribhiḥ.  
pañca pañca|nakhā bhakṣyā brahma|kṣatreṇa, Rāghava,  
śalyakaḥ śvā vidho godhā śásaḥ kūrmaś ca pañcamāḥ.

17.35 carma c' āsthi ca me rājan na sṛṣṭanti manīṣiṇaḥ  
abhakṣyāṇi ca mām̐sāni so 'haṃ pañca|nakho hataḥ.

tvayā nāthena, Kākutstha, na sa|nāthā vasuṃ|dharā  
pramadā śila|saṃpannā dhūrtena patinā yathā.

śaṭho naikṛtikaḥ kṣudro mithyā|praśrita|mānasāḥ  
kathaṃ Daśarathena tvaṃ jātaḥ pāpo mah"ātmanā?  
chinna|cāritrya|kākṣyeṇa satāṃ dharm'ātivartinā  
tyakta|dharm'āṅkuśen' āhaṃ nihato Rāma|hastinā.  
dṛṣyamānas tu yudhyethā mayā yudhi nṛp'ātmaja  
adya Vaivasvataṃ devaṃ paśyēs tvaṃ nihato mayā.

17.40 tvay" ādṛṣyena tu raṇe nihato 'haṃ durāsadaḥ  
prasuptaḥ pannagen' ēva naraḥ pāna|vaśaṃ gataḥ.  
Sugrīva|priya|kāmena yad ahaṃ nihatas tvayā  
kaṅṭhe baddhvā pradadyāṃ te 'nihataṃ Rāvaṇaṃ raṇe.



your arrow, what will you say in the presence of virtuous men, Kákutstha?

A king-killer, a brahman-killer, a cow-killer, a thief, a man who delights in killing, an atheist, a man who marries before his elder brother—all of them go to hell. Virtuous people cannot wear my skin, my fur and bones are forbidden, and my flesh cannot be eaten by people like you who observe the law. Only five among the five-clawed creatures can be eaten by brahmans and kshatriyas, Rághava: the hedgehog, the porcupine, the lizard, the rabbit and, fifth, the turtle. Wise men do not touch my skin or bones, king, and my flesh must not be eaten; yet I, a five-clawed creature, have been killed. 17.35

With you as her protector, Kákutstha, the earth has no protector and is like a virtuous young wife with a deceitful husband. Treacherous, dishonest, mean, with false humility, how could a wretch like you be born of the great Dasha-ratha? I have been killed by this mad elephant Rama, who has broken the fetters of good conduct, overstepped the laws of virtuous men, and disregarded the goad of lawfulness. If you had fought openly in battle, prince, I would have killed you, and you would now be gazing on Vaivásvata, god of death. But I, who am unassailable in battle, have been struck down by you when you could not be seen, as a man sleeping under the influence of drink may be killed by a snake. I could have given you Rávana, not killed in battle but bound around the neck; yet for that same outcome you killed me, wishing to please Sugriva. 17.40

nyastāṃ sāgara|toye vā pātāle v” âpi Maithilīm  
 jānayeyaṃ tav’ ādeśāc chvetām aśvatarīm iva.  
 yuktaṃ yat prāpnuyād rājyaṃ Sugrīvaḥ svar|gate mayi.  
 ayuktaṃ yad adharmeṇa tvay” âhaṃ nihato raṇe.  
 kāmam evaṃ|vidhaṃ lokaḥ kālena viniyujyate.  
 kṣamaṃ ced bhavatā prāptam uttaraṃ sādhu cintyatām!»

17.45 ity evam uktvā pariśuṣka|vaktraḥ  
 śar’|âbhighātād vyathito mah”|ātmā  
 samīkṣya Rāmaṃ ravi|saṃnikāśaṃ  
 tūṣṇīm babhūv’ âmara|rāja|sūnuḥ.

## RAMA REPROACHED

Had Máithili been hidden in the ocean waters or even in the underworld, at your command I would have brought her back like the white she-mule. It is fitting that when I have gone to heaven, Sugriva should obtain the kingdom. But for you to have killed me unjustly in battle is not fitting. Granted, all people, being what they are, are destined for death. But if what you have accomplished is proper, think of a good defense.”

When he had spoken in this way, the great son of the king of the gods, pained by the arrow that had wounded him, his mouth dry, looked at Rama, radiant as the sun, and fell silent. 17.45

WWW.CLAYSANSKRITLIBRARY.COM

The fourth of the seven books of the RAMÁYANA, “Kishkíndha” presents the hero, Rama, at the turning point of his fortunes. To secure the assistance of the monkey kingdom in his search for Sita, his wife, Rama intervenes in the dynastic struggle between two monkey brothers.

क

NEW YORK UNIVERSITY PRESS  
Washington Square  
New York, NY 10003  
[www.nyupress.org](http://www.nyupress.org)

