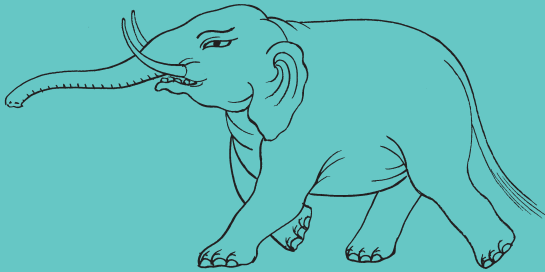


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Bhatti's Poem
The Death of Rávana
by Bhatti



Translated by
OLIVER FALLON

NEW YORK UNIVERSITY PRESS & JJC FOUNDATION

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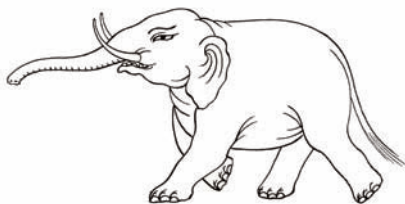
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2009

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CANTO 7
THE SEARCH FOR SITA

7.1 TATAH KARTĀ van'ākampam
vavau varṣā|prabhañjanaḥ,
nabhaḥ pūrayitāraś ca
samunnemuḥ payo|dharāḥ.**

tarpaṇam prajaniṣṇūnām śasyānām a|malam payaḥ
rociṣṇavaḥ sa|visphūrjā mumucur bhinnavad ghanāḥ,*

nirākariṣṇavo bhānuḥ divaḥ vartiṣṇavo 'bhitaḥ,
alam|kariṣṇavo bhāntas taḍitvantaś cariṣṇavaḥ.*

tān viloky' ā|sahiṣṇuḥ san, vilalāp' ōnmadiṣṇuvat,
vasan Mālyavati, glāsnū Rāmo jiṣṇur a|dhrṣṇuvat.*

7.5 «bhramī kadamba|saṃbhinnaḥ pavanaḥ, śaminām api
klamitvaḥ kurute 'tyarthaḥ, megha|śīkara|śītalāḥ.*

saṃjvāriṇ' ēva manasā dhvāntam āyāsinā mayā
drohi khadyota|saṃparki nayan'|āmoṣi duḥsaham.*

kurvanti parisāriṇyo vidyutaḥ paridevinam
abhyāghātibhir āmiśrās cātakaiḥ parirāṭibhiḥ.*

saṃsargī paridāh' īva śīto 'py ābhāti śīkaraḥ,
soḍhum ākrīḍino 'śakyāḥ śikhinaḥ parivādināḥ.*

etā daiv'|ānurodhinyo dveṣiṇya iva rāgiṇam
pīḍayanti janam dhārāḥ patantyo 'n|apacāriṇam.**

7.10 kuryād yoginam apy eṣa sphūrjāvān parimohinam
tyāginam sukha|duḥkhasya parikṣepy ambhasām ṛtuḥ.*

vikatthī yācate prattam a|viśrambhī muhur jalam
parjanyaḥ cātakāḥ pakṣī nikṣntann iva mānasam.*

THEN THE MONSOON winds blew making the forests 7.1
shake and water-laden clouds rose up filling the sky.

As if split, the crashing and flashing clouds released pure
water to refresh the growing crops,

Keeping the sun at bay, rolling around the sky, wandering
about and decorating it with flashing lighting.

Seeing them and being unable to bear it, crying like a mad-
man, living on Mount Mályavat, weary Rama who always
won seemed devoid of courage.

“Mingled with the scent of *kadámba* trees, the wander- 7.5
ing wind, cold with cloud-drizzle, exhausts even quiescent
men.

The torturing darkness filled with fireflies robs me of my
sight; it is unbearable to me as I contend with my feverish
mind.

As they call, the tormenting *chátaka* birds interweave the
flashing lightning and it makes me weep.

The shining drizzle, though cold, seems to scald as it touches.
The lekking peacocks are impossible to bear when they call
out.

As they fall upon an unoffending man in love these down-
pours are in cahoots with fate and torment him like enemies.

When this season of thunder scatters its rain it would con- 7.10
found even a yogi who has transcended pleasure and pain.

As if cutting into my heart the vaunting and distrustful *chá-
taka* bird repeatedly begs the cloud for rain already given.

pralāpino bhaviṣyanti kadā nv ete 'palāṣiṇaḥ
pramāthino viyuktānāṃ himśakāḥ pāpa|dardurāḥ.»*

nindako rajaniṃ|manyam divasaṃ kleśako niśām
prāvṛṣy anaiṣīt Kākutsthaḥ kathaṃ cit paridevakaḥ.*

ath' ôpaśarade 'paśyat krauñcānāṃ ceṣṭanaiḥ kulaiḥ
utkañthā|vardhanaiḥ śubhraṃ ravaṇair ambaraṃ tatam.*

7.15 vilokya dyotanaṃ candraṃ Lakṣmaṇaṃ śocano 'vadat:
«paśya dandramaṇān haṃsān aravinda|samutsukān.

kapiś caṅkramaṇo 'dy' âpi n' âsau bhavati gardhanaḥ,
kurvanti kopanaṃ tārā maṇḍanā gaganasya mām.*

n' âvaity âpyāyitāraṃ kiṃ kamalāni raviṃ kapiḥ
dīpitāraṃ din'ārāmbhe nirasta|dhvānta|saṃcayam?

atīte varṣuke kāle, pramattaḥ sthāyuko gṛhe
gāmuko dhruvam adhvānaṃ Sugrīvo Vālinā gatam.*

jalpākībhiḥ sah' āsīnaḥ strībhiḥ prajavinā tvayā
gatvā Lakṣmaṇa, vaktavyo jayinā niṣṭhuraṃ vacaḥ.*

7.20 śaile viśrayiṇaṃ kṣipram an|ādarīnaṃ abhyamī
nyāyaṃ paribhavī brūhi pāpam a|vyathinaṃ kapim.*

spṛhayāluṃ kapim strībhyo
nidrālum a|dayāluvat
śraddhāluṃ bhrāmaraṃ dhāruṃ
sadrum adrau vada drutam.»*

When will these wicked chattering frogs who torment and harm separated lovers be free from their urges?”

So Rama mourning and troubled somehow passed a night and a night-like day of the rainy season.

Then as fall began he saw the clear sky spread with moving flocks of curlews and their cries increased his longing.

When he saw the shining moon he said in sorrow to Lákshmana: “Do you see the migrating geese which long for their lotuses? 7.15

That covetous monkey is still not yet on the move and the stars that decorate the sky are making me angry.

Does the monkey not understand that when the sun rises at daybreak, it dispels the mass of darkness and makes the lotuses open?

Now the monsoon has passed and Sugriva remains indifferent at home. He is certainly going the way Valin went.

O Lákshmana, while he sits with his prattling women you should go quickly as a conquistador and speak harshly to him.

Reproach him for being neglectful as he takes refuge on his mountain, mock him and speak reason to that wicked and indifferent monkey. 7.20

Hasten to speak pitilessly to that concupiscent monkey as he sits on his mountain and sleeps with his women and trustingly sips honey.”

sṛmaro bhaṅgura|prajño, gṛhītvā bhāsuraṃ dhanuḥ,
viduro jitvaraḥ prāpa Lakṣmaṇo gatvarān kapīn.*

taṃ jāgarūkaḥ kāryeṣu dandaśūka|ripuṃ kapiḥ
a|kampraṃ Mārutir dīpraṃ namraḥ prāveśayad guhām.*

kamrābhir āvṛtaḥ strībhir, āśaṃsuḥ kṣemam ātmanaḥ,
icchuḥ prasādaṃ praṇayan Sugrīvaḥ prāvadan nṛpam:*

7.25 «ahaṃ svapnak prasādena tava vandārubhiḥ saha
a|bhīrur avasaṃ strībhir bhāsurābhir ih' eśvaraḥ.*

vidyun|nāsaṃ raver bhāsaṃ vibhrājaṃ śāśa|lāñchanam
Rāma|pratteṣu bhogeṣu n' āham ajñāśiṣaṃ rataḥ.

eṣa śoka|cchido vīrān prabho, samprati vānarān
dharā|śāila|samudrāṇām anta|gān prahiṇomy aham.»

Rāghavasya tataḥ kāryaṃ kārur vānara|puṅgavaḥ
sarva|vānara|senānām āśv āgamanam ādiśat.**

«vayam ady' āiva gacchāmo Rāmaṃ draṣṭuṃ tvar'»|ānvitāḥ
kārakā mitra|kāryāṇi* Sītā|lābhāya,» so 'bravīt.*

7.30 tataḥ kapīnāṃ saṃghātā harṣād Rāghava|bhūtaye
pūrayantaḥ samājagmur bhaya|dāyā diśo daśa.*

Sugrīv'|āntikam āseduḥ «sādayiṣyāma ity arim!»
kariṣyanta iv' ākasmād bhuvanaṃ nir|Daśānanam.*

Swift Lákshmana who bore a shining bow, understanding such weakness, wise and victorious, came to the ever-moving monkeys.

The respectful monkey Hánuman, aware of his duties, led the steady and radiant enemy of the demons into his cave.

As he bowed down, Sugríva, surrounded by his loving wives and wishing for ease, sought his favor and spoke to the protector of men:

“By your favor I dwelt sleepily here with these adoring beautiful women as their fearless lord. 7.25

I delighted in the enjoyments that Rama gave and I was unaware of the brightness of the sun that drove away the lightning or of the radiant moon.

O lord, I will now dispatch my grief-dispelling monkey heroes who will go to the ends of the mountains and the oceans of the earth.”

Then the best of monkeys doing Rama’s bidding quickly ordered the assembly of all the monkey armies.

“We are now going to see Rama with all speed as agents in our friend’s task of finding Sita,” he said.

Then, to ensure Rama’s success, fear-inspiring hosts of monkeys joyfully assembled and filled the ten directions. 7.30

They met in the presence of Sugríva, and said, “We will kill the enemy thus!” as if about to rid the earth of Rávana in an instant.

«kart” âsmi kâryam âyâtair ebhir» ity avagamy saḥ
Kākutstha|pādapa|cchâyāṃ sīta|sparsām upāgamat.*

kâryaṃ sâra|nibhaṃ dr̥ṣṭvā vānarāṇāṃ samāgamam
avain nâsaṃ Daśāsya nivr̥ttam iva Rāghavaḥ.*

tataḥ kapi|samāhāram eka|niścāyam āgatam
upādhyāya iv' āyāmaṃ Sugrīvo 'dhyāpipad diśām.**

7.35 sa|jal'|âmbhoda|saṃrāvaṃ Hanumantaṃ, saḥ'|Âṅadam
Jāmbava|Nīla|sahitaṃ cāru|sandrāvam abravīt.*

«yāta yūyaṃ Yama|śrāyaṃ diśaṃ nāyena dakṣiṇām
vikṣāvais toya|viśrāvaṃ tarjayanto mah”|ôdadheḥ.*

unnāyān adhigacchantaḥ pradrāvair vasudhā|bhṛtām,
van’|âbhilāvān kurvantaḥ svecchayā, cāru|vikramāḥ!*

sad” ôdgāra|sugandhīnāṃ phalānām alam āsitāḥ,
utkāreṣu ca dhānyānām an|abhīṣṭa|parigrahāḥ,*

saṃstāvam iva śr̥ṇvantaś chando|gānāṃ mah”|âdhvare
śīñjitaṃ madhu|lehānāṃ puṣpa|prastāra|śāyinām,*

7.40 ālocayanto vistāram ambhasāṃ dakṣiṇ’|ôdadheḥ,
svādayantaḥ phala|rasaṃ muṣṭi|saṃgrāha|pīḍitam,*

nyāyyaṃ yad yatra, tat kâryaṃ paryāyeṇ’ â|virodhibhiḥ,
nis”|ôpaśāyaḥ kartavyaḥ phal’|ôccāyaś ca saṃhataiḥ.*

“I can do Rama’s business with these assembled forces,” he thought and came to the cool shade of the tree that was Rama.

When he saw the assembly of monkeys Rama understood that his task was sound and the death of Rávana was as good as done.

Then Sugríva like a teacher explained the vastness of the regions to the gathering of monkeys who had come together in one group.

He spoke to Hánuman of pleasing gait who roared like a water-laden storm cloud and also to Ángada, Jámbava and Nila: 7.35

“Go lawfully to the southern quarter, Yama’s abode, and rival with your cries the roar of the waters of the great ocean.

Moving swiftly ascend the heights of the mountains, process and clear the forests at will, O you of beautiful prowess!

You are always well-enough sated with fragrant fruit and you do not wish to acquire harvests of grains

You hear the humming of the bees as they resort to the open flowers as if it were the chanting of the *chandóga* priests at the great sacrifice.

You see the extent of the waters of the southern ocean and you taste the juice of fruit crushed in the clench of a fist. 7.40

You should do that which is proper in turn without arguing, you should sleep by turns at night and formed into groups you should gather fruits.

Sītā rakṣo|nikāyeṣu stoka|kāyaiś chalena ca
mṛgyā, śatru|nikāyānāṃ vyāvahāsīm an|āśritaiḥ.*

sāṃrāviṇaṃ na kartavyaṃ, yāvan n' āyāti darśanam,
saṃdr̥ṣṭāyāṃ tu Vaidehyāṃ nigrāho vo 'rthavān areḥ.*

pragrāhair iva pātrāṇām anveṣyā Maithilī kṛtaiḥ,
jñātavyā c' êṅgitair dharmyair dhyāyantī Rāghav'āgamam.*

7.45 vedivat sa|parigrāhā yajñiyaiḥ saṃskṛtā dvijaiḥ,
dr̥śyā māsatamād* ahnaḥ prāg a|nindita|veśa|bhṛt.*

nīvāra|phala|mūl'āśān ṛṣīn apy atīserate,
yasyā guṇā niruddrāvās, tāṃ drutaṃ yāta, paśyata.»*

ucchrāyavān ghan'ārāvo vānaraṃ jalad'āravam
dūr'āplāvaṃ Hanūmantam Rāmaḥ proce gaj'āplavaḥ.*

«avagrāhe yathā vṛṣṭiṃ prārthayante kṛṣīvalāḥ,
prārthayadhvaṃ tathā Sītāṃ. yāta Sugrīva|śāsanam.*

vaṇik pragrāhavān yadvat kāle carati siddhaye,
deś'āpekṣās tathā yūyaṃ yāt' ādāy' āṅgulīyakam.»*

7.50 abhijñānaṃ gr̥hītvā te samutpetur nabhas|talam
vājinaḥ syandane bhānor vimukta|pragrahā iva.*

With your slight bodies and using guile you should search for Sita in the dwellings of the demons without resorting to mockery of the bodies of your foes.

So long as you have not had sight of her you should make no clamor together, but when you have seen Sita the defeat of the enemy should be your objective.

You should seek for Sita as if you were holding begging bowls. As she meditates upon the advent of Rama you will know her by her pious gestures.

Like the altar with its enclosing fence constructed by twice-born brahmins, she will be seen wearing modest clothing before the last day of the month. 7.45

She surpasses even those sages that live on wild rice, fruits and roots. She has immovable virtues. Go quickly to her and see.”

The noble cloud-voiced Rama who proceeded like an elephant spoke to the cloud-voiced far-leaping Hānuman:

“As plowmen long for rain in a drought, so should you yearn for Sita. Go at Sugrīva’s command.

As a merchant with his scales sets out at the proper time for success in business, so should you go and look in the various regions, taking this ring.”

Taking the keepsake they flew together across the firmament like the horses of the sun’s chariot with the reins unloosed. 7.50

udak Śatavalim koṭyā, Suṣeṇam pakṣimām tathā
diśam prāsthāpayad rājā vānarāṇām kṛta|tvaraḥ.

prācīm tāvadbhir a|vyagraḥ kapibhir Vinato yayau
a|pragrāhair iv' ādityo vājibhir dūra|pātibhiḥ.*

yayur Vindhyaṃ śaran|meghaiḥ
prāvāraiḥ pravarair iva
pracchannaṃ Mārutil|praṣṭhāḥ
Sītāṃ draṣṭuṃ plavaṅ|gamāḥ.*

paribhāvaṃ mṛg'ēndrāṇām kurvanto naga|mūrdhasu
Vindhye tig'm'āṃśu|mārgasya ceruḥ paribhav'ōpame.*

7.55 bhremuḥ śil' |ōccayāṃs tuṅgān, utterur a|tarān nadān,
āśaṃsavo lavaṃ śatroḥ Sītāyās ca viniścayam.*

ādareṇa gamaṃ cakrur viṣamesv apy a|saṅghasāḥ
vyāpnuvanto diśo, 'nyādān kurvantaḥ sa|vyadhān harīn.*

saṃceruḥ sa|hasāḥ ke cid, a|svanāḥ ke cid āṭiṣuḥ,
saṃyāmavanto yativan nigadān apare 'mucan.*

atha klamād a|niḥkvāṇā narāḥ kṣīṇa|paṇā iva,
a|madāḥ sedur ekasmin nitambe nikhilā gireḥ.*

tataḥ sa|saṃmadās tatra niraikṣanta patatṛiṇaḥ
guhā|dvāreṇa niryātaḥ, samajena paśūn iva.*

7.60 vīnām upasaraṃ drṣṭvā, te 'nyony'ōpahavā guhām
prāviśann āhava|prajñā āhavam upalipsavaḥ.*

The king of the monkeys made haste and dispatched Shátavali to the north with a crore and also Sushéna to the west.

With as many monkeys, steady Vínata went east like the sun with his far-traveling horses unrestrained.

Other monkeys led by Hánuman went to the Vindhya range covered by fall clouds like fine cloaks to look for Sita.

In the Vindhya which seemed to be in contempt of the path of the sun they went, making mock of the lions on the mountain peaks.

They wandered over high mountains, they crossed unford- 7.55
able rivers, they wished for the reaping of the enemy and the discovery of Sita.

They made careful going even over uneven ground, with no sustenance, filling the regions, making the stricken lions go without food.

Some went laughing together, some passed by without a sound, others in self-control uttered prayers in the manner of ascetics.

Then soundless from fatigue like destitute men, they all sat joyless on one flank of the mountain.

Then and there with joy they saw birds coming out through the entrance to a cave, like beasts in a herd.

As they watched the birds approach, the battle-wise mon- 7.60
keys called to each other as they entered the cave in search of a pool.



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Tradition tells that an elephant interrupted Bhatti's outdoors grammar class, ambling in between teacher and pupils. By Hindu law this intrusion cancelled class for a year. Lest vital study time be lost, Bhatti composed his Rama poem to teach grammar without textbooks. Ever since, the literally paradigmatic DEATH OF RÁVANA has been one of the most popular poems in Sanskrit literature.

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