

**Vālmīki Rāmāyaṇa**  
**As Taught by Swami Dayananda Saraswati**

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तमार्जवसमायुक्तमनार्या सत्यवादिनम् । उवाच रामं कैकेयी वचनं भृशदारुणम् ॥ २-१८-३१  
पुरा देवासुरे युद्धे पित्रा ते मम राघव । रक्षितेन वरौ दत्तौ सशल्येन महारणे ॥ २-१८-३२  
तत्र मे याचितो राजा भरतस्याभिषेचनम् । गमनं दण्डकारण्ये तव चाद्यैव राघव ॥ २-१८-३३  
यदि सत्यप्रतिज्ञं त्वं पितरं कर्तुमिच्छसि । आत्मानं च नरश्रेष्ठ मम वाक्यमिदं शृणु ॥ २-१८-३४  
संनिदेशे पितुस्तिष्ठ यथानेन प्रतिश्रुतम् । त्वयारण्यं प्रवेष्टव्यं नव वर्षाणि पन्च च ॥ २-१८-३५  
भरतश्चाभिषिच्येत तदेतदभिषेचनम् । त्वदर्थे विहितं राज्ञा तेन सर्वेण राघव ॥ २-१८-३६  
सप्त सप्त च वर्षाणि दण्डकारण्यमाश्रितः । अभिषेकमिमं त्यक्त्वा जटाचीरधरो भव ॥ २-१८-३७  
भरतः कोसलपतेः प्रशास्तु वसुधामिमाम् । नानारत्नसमाकीर्णम् सवाजिरथसंकुलाम् ॥ २-१८-३८  
एतेन त्वां नरेन्द्रोऽयम् कारुण्येन समाप्लुतः । शोकैः संक्लिष्टवदनो न शक्नोति निरीक्षितुम् ॥ २-१८-३९  
एतत् कुरु नरेन्द्रस्य वचनं रघुनन्दन । सत्येन महता राम तारयस्व नरेश्वरम् ॥ २-१८-४०

*tamārjavasamāyuktamanāryā satyavādinam |*  
*uvāca rāmaṁ kaikeyī vacanaṁ bhṛśadāruṇam || 2-18-31*  
*purā devāsura yuddhe pitrā te mama rāghava |*  
*rakṣitena varau dattau saśalyena mahārāṇe || 2-18-32*  
*tatra me yācito rājā bharatasyaābhiṣecanam |*  
*gamaṇaṁ daṇḍakāraṇye tava cādyaiva rāghava || 2-18-33*  
*yadi satyapratijñāṁ tvaṁ pitaraṁ kartumicchasi |*  
*ātmānaṁ ca naraśreṣṭha mama vākyaṁmidam śṛṇu || 2-18-34*  
*sannideśe pitustiṣṭha yathānena pratiśrutam |*  
*tvayāraṇyaṁ praveṣṭavyaṁ nava varṣāṇi panca ca || 2-18-35*  
*bharataścābhiṣicyeta tadetatdabhiṣecanam |*  
*tvadathe vihitaṁ rājñā tena sarveṇa rāghava || 2-18-36*  
*sapta sapta ca varṣāṇi daṇḍakāraṇyamāśritaḥ |*  
*abhiṣekamimaṁ tyaktvā jaṭācīradharo bhava || 2-18-37*  
*bharataḥ kosalapateḥ praśāstu vasudhāmimām |*  
*nānāratnasamākīrṇam savājirathasaṅkulām || 2-18-38*  
*etena tvāṁ narendro'yam kāruṇyena samāplutaḥ |*  
*śokaiḥ saṅkliṣṭavadano na śaknoti nirīkṣitum || 2-18-39*  
*etat kuru narendrasya vacanaṁ raghunandana |*  
*satyena mahatā rāma tārayasva nareśvaram || 2-18-40*

Queen Kaikeyi spoke to Rama, "Once, your father, in support of Lord Indra, king of the gods, went to do battle in the Dandaka forest. I was with them there. Your father was injured in battle, and it was I who drew him away from the enemy fire and treated his wounds and healed him. As a result he granted me two boons. It is all very simple. I encash those two boons right now. Today it is Bharata who should be installed as the successor to the throne. You, Rama, are to go to Dandaka forest. If you are really interested in upholding the words of your father, you must start for the forest today and live there for fourteen years. While there, you are not to wear any of the royal clothing. Let your hair grow free and use that tree gum on it to mat it. Dress in the simple clothes of the forest dwellers. Let no one know you as a king, and let no one cause disturbance to the rule of Bharata or feel you are more worthy than he. It is due to your father's affection for you that he cannot say these things to you himself. But this is exactly what he wants you to do, Raghunandana. This is how you will fulfill the words of the king and save him from fall from his *dharma*."

तदप्रियममित्रघ्नो वचनं मरणोपमम् । श्रुत्वा न विव्यथे रामः कैकेयीं चेदमब्रवीत् ॥ २-१९-१

एवमस्तु गमिष्यामि वनं वस्तुमहं त्वितः । जटाचीरधरो राज्ञः प्रतिज्ञामनुपालयन् ॥ २-१९-२

इदं तु ज्ञातुमिच्छामि किमर्थं मां महीपतिः । नाभिनन्दति दुर्धर्षो यथापुरमरिदमः ॥ २-१९-३

*tadapriyamamitraghno vacanam maraṇopamam |*

*śrutoā na vivyathe rāmaḥ kaikeyīṁ cedamabravit || 2-19-1*

*evamastu gamiṣyāmi vanam vastumaham tvitah |*

*jaṭācīradharo rājñah pratijñāmanupālayan || 2-19-2*

*idam tu jñātumicchāmi kimartham mām mahīpatiḥ |*

*nābhinandati durdharṣo yathāpuramarindamaḥ || 2-19-3*

Being an *avatāra* is a very big thing. Rama did not even bat an eyelid. He was like a *ṛṣi*. He did not think that he was losing anything. The only question he had was why Dasharatha himself could not tell these things to him. That was his only concern. "Let it be. Today I will leave this place for the forest. I will fulfill the words of the king exactly as he desires. I have no problem with this, my only problem is that my own father cannot speak to me. It seems he is angry with me. I do not want to leave him in this condition, there should be no contention. If he

would just cheer up a bit it would be easier for me. But either way I will do as he says. Noble Bharata can well rule the kingdom, and I can live in the forest.”

यावत्त्वं न वनं यातः पुरादस्मादतित्वरन् । पिता तावन्न ते राम स्नास्यते भोक्ष्यतेऽपि वा ॥ २-१९-१६

धिक्कष्टमिति निःश्वस्य राजा शोकपरिप्लुतः । मूर्च्छितो न्यपतत् तस्मिन् पर्यङ्के हेमभूषिते ॥ २-१९-१७

*yāvattovaṁ na vanaṁ yātaḥ purādas mādatitvaran |*

*pitā tāvanna te rāma snāsyate bhokṣyate'pi vā || 2-19-16*

*dhikkaṣṭamiti niḥśvasya rājā śokapariplutaḥ |*

*mūrcchito nyapatat tasmin paryaṅke hemabhūṣite || 2-19-17*

Kaikeyi said, “Rama, you had better go. Your father will neither get up nor get going while you are here.” This woman actually said that.

Dasharatha had heard all this but he was dumbstruck. All the king could do was sit up, grab a quick breath, and blurt out, “What a shame.” Then again he fell down on his golden cot.

नाहमर्थपरो देवि लोकमावस्तुमुत्सहे । विद्धि मामृषिभिस्तुल्यं विमलं धर्ममास्थितम् ॥ २-१९-२०

यत् तत्रभवतः किञ्चिच्छक्यं कर्तुं प्रियं मया । प्राणानपि परित्यज्य सर्वथा कृतमेव तत् ॥ २-१९-२१

सर्वोऽप्यभिजनः श्रीमाञ् श्रीमतः सत्यवादिनः । नालक्षयत् रामस्य किञ्चिदाकारमानने ॥ २-१९-३६

*nāhamarthaparo devi lokamāvastumutsahe |*

*viddhi māmṛṣibhistulyaṁ vimalaṁ dharmamāsthitam || 2-19-20*

*yat tatrabhavataḥ kiñcicchakyaṁ kartuṁ priyaṁ mayā |*

*prāṇānapi parityajya sarvathā kṛtameva tat || 2-19-21*

*sarvo'pyabhijanaḥ śrīmāñ śrīmataḥ satyavādinaḥ |*

*nālakṣayat rāmasya kiñcidākāramānane || 2-19-36*

Rama said, “Never forget, I seek neither wealth nor comfort. Neither do I seek to conquer worlds. Understand me, I am the equal of the ṛṣis and the forest is the right place for me. I am pure and committed to *dharma*. Nothing else is important to me. All you have asked of me is not a problem. I have not heard anything I object to. I ask to be given time to seek the permission of my mother and of Sita.” Without rancor or sense of mistreatment or abuse, without anger, he took leave of Kaikeyi. With that he walked out. No one who saw him then could see any change in his face. Still they thought Rama would that day be installed.

*To be continued...*