

**THE RAMAYANA:
BOOK I;
CHILDHOOD**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649382484

The Ramayana: Book I; Childhood by Tulsi Das

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

TULSI DAS

**THE RAMAYANA:
BOOK I;
CHILDHOOD**

THE
RÁMÁYANA OF TULSI DÁS.

TRANSLATED BY
F. S. GROWSE, M.A., B.C.S.,
FELLOW OF THE CALCUTTA UNIVERSITY.

BOOK I.
CHILDHOOD.

The Rámáyana of Tulsi Dás is more popular and more honoured by the people of the North-Western Provinces than the Bible is by the corresponding classes in England.

GRIFFIN.

ALLAHABAD:

SOUTH-WESTERN PROVINCES GOVERNMENT PRESS.

1877.

ERRATA.

- Page 17, *note*—for *Lauxentio* read *Laurentio*.
 " 72, line 2 from bottom—'Narsih' read 'Narsinh.'
 " 94, line 5—for 'troube' read 'trouble.'
 " 97, line 6 from bottom—for 'father' read 'feather.'
 " 100, line 8 from bottom—for 'most' read 'must.'
 " 129, last line, for 'laking' read 'winking.'
 " 135, after 'His will be the glory,' insert 'my lord, upon whom your favour
 rests.'

CORRIGENDA.

- Page 53, *Dohā 95*—for and 'triumphed over host and all, yet' read 'he and his
 army were defeated.'
 " 60, line 25—for 'the banquet-table of Bhavāni and her mother' read 'the
 banquet in the house where dwelt the Great Mother Bhavāni.'
 " 63, line 5—for 'called all the gods' read 'called all the hills and lakes.'
 " 63, line 12—for 'fame' read 'birth.'

INDEX OF PRINCIPAL NAMES.

- ADITI**, 24, 73, 107.
AGASTYA, 3, 4, 23, 31, 36.
AHLYĀ, 19.
AJĀMĪ, 20.
AKUMPA, 100.
AKṢA, 103.
AMARAVATĪ, 86, 99.
ANAND, 15.
ARĪ-MARĪAN, 87, 97.
ATIKAYA, 109.
AVADH, 14, 20, 26, 30, &c.
AYODHYĀ, 15.

BALAKĪM, 15, 16.
BĀLI, 29, 23, 101.
BĪMĪSUR, 110.
BHARĀTĪYĀ, 23, 29, 37, 63, 74.
BHARAT, 14, 31, 113, 180.
BHOGAVATĪ, 99.
BHRĪGŪ, 42, 149, &c.
BHRĪGU, 57.
BIJAY, 79.
BĪL-BHADRA, 42.

CHĪTRA-KĪTU, 49.
CHĪTRA-KŪT, 24.

DAKṢHA, 24, 40, 41, 49, 60.
DANDAKA, 19, 34.
DANDAKĪ, 14, 73, 107, &c.
DEVA-HŪTĪ, 82.
DHĀRVANTARĪ, 5.
DHARM-RUCHĪ, 87, 88, 98.
DHĪRVA, 20, 82.
DHĪRVA-KĒṢA, 100.
DŪSHAN, 12.

EK-TANU, 21.

GĀNDHĪ, 117, 121, 152, 196.
GANES, 1, 15, 61.
GAUTAMA, 19, 120.
GOMATĪ, 82.

HĪMĀLĀK, 1, 7, 14, 20, 21.
HĪMĀLYĀ (Himāchū, Himavant), 42, 44,
 50, 55—63, 179.
HIRANYAKṢHA, 72.
HIRANYA-KAṢĪPU, 29, 49, 72.

INDRAJYĪ, 104.

JĀMBLĪ, 185.
JALANĀHR, 73.
JAMBL-AGNĪ, 153.
JAMAVANT, 7.
JANAK, 104, 121, &c.
JANŪ, 16.
JOTĀYU, 19, 55.
JAY, 79.

KAIKĪTĪ, 39, 108.
KĀKA-BHĪSAMĀLI, 23, 71, 84, 112.
KĀKA-KĒṢA, 95.
KĀKA-NĒMĪ, 7, 21.
KĀLPA-TARU (Parjāta), 5, 9.
KĀMA (Kāma-dēva), 51, 74, 180.
KĀMA-DHĒN (Surabhī), 5, 13, 87.
KAPĪLA, 84.
KARDAMA, 82.
KARTĪKEYA, 63.
KARMA-SĪ-Ū, 5, 6.
KĀSĪ (B-grees), 6, 15, 24, 33, 70.
KĀSYAPA, 73, 107.
KĀUSĪYĀ, 14, 73, 107—116, 192.
KĀYĀLĪLU, 19.
KĒKAYA, 86.
KĪR, 12, 98.
KĪSHKĪMĪLYĀ, 20.
KUSALA (Avadhī), 107, 114.
KRĪSHNĀ, 54.
KULĪN-MĒLD, 100.
KUNBHĀ-KARAN, 5, 73, 59.
KUNUKĪ, 100.
KUN-KĒṢA (Kusa-dhwaj), 180, 189.
KUSĪKA, 122, 151.
KĀVER, 4.

LAKṢHMAN (Tārāhman), 14, 16, 30, 37,
 113, 180, &c.
LAKṢHMĪ (Sef, Ramā).
LAKṢĀ, 29, 99.
LONAS, 71.

MĀGADHĀ (Sihār), 6.
MĀHĪSHĪSUR, 4, 34.
MĀMA, 44, 58, 179.
MĀTVA, 6.
MĀNDŪKĪNĪ, 24.
MĀNDĀVĪ, 180.
MĀNDĀRA, 5.
MĀNU, 81—86.
MĀRĪCHA, 19, 36, 117, 119, 198.
MĀRKANDEYA, 46.
MĀRŪ, 6.
MEGH-NĀD, 100.
MĒKAL, 24.
MĪTHĪLĪ, 122.
MŪRṬHĀNYĀ, 46.

NĀMĪSŪTĀ, 82.
NĀLA, 103.
NĀRAD, 3, 15, 16, 29, 43, 45, 49, 59, 73,
 101, 185.
NĪMĪ, 129.

PĀMPA-PUN, 102.
PŪRĒTĪ, styled also Ambikā, Bhavānī,
 Dēvī, Durgā, Guṛī, Gīrjā, Sāsī, Umā.

Parasarám (Bhrigu-náth, Bhrigu-pati), 39, 149-157.	Śruti-kīrti, 189
Pivari, 46.	Subáhu, 117, 119, 198.
Prabhd, 29, 22, 72.	Succiva, 19, 20, 23.
Pradyumna, 54.	Suka-deva, 15, 20.
Práu-náth 24.	Sukar-khet (Soron), 25.
Pratáp-bháru, 87-97.	Suketu, 19.
Pravag, 3, 32.	Sukra, 87.
Prithu-ráj, 5.	Sumitrá, 14, 109, 193.
Príya-vrasá, 82.	Sunayana, 179.
Pulastya, 98, 103.	Surpu-nakha, 98.
Ráur, 7, 95, 154.	TÁDRA, 19, 119, 198.
Ráua, styled also Kharári, Raghu-bar, Raghu-bir, Raghu-náyak, Raghu-náth, Raghu-pati, Raghu-ráj, Raghu-rú.	Tárika, 51, 63.
Rambhá, 74, 103.	UAMRÁ, 180.
Rati, 54, 180.	Urvasí, 105.
Rávan, 7, 29, 73, 97-106.	Uttána-páda, 20, 82.
Reuká, 150.	VÁKATA, 1, 3, 16, 185.
SAHASRA-BANDU (Sahasra-bhuj), 102, 150, 153.	Váma-deva, 185, 199, 200.
Sampati, 55.	Váruś, 5.
Sarju, 13, 29, 39.	Vasísta, 108, 110, 180, 195, 199.
Satámand, 134, 146, 185.	Vásuki, 5.
Satarupa, 81-86.	Vedasiras, 46.
Satrujhna, (Ripu-sádan), 14, 115, 180.	Vibhichana, 19, 20, 23, 28.
Satya-ketu, 86, 92.	Videha (Mithilá), 14, 121.
Síla-náth, 76.	Vinará, 148.
Sita (Jánaki), 104, 128, &c.	Vindhyáchet, 68.
Siva, styled also Sankara, Sambhu, Mahádeva, Hara, Ml-kanth, Bhava, Tripurári, Purári, Visva-ketu, Visva- náth.	Vishnu, styled also Hari, Mádhava, Mu- kunda, Náráyan, Ramá-pati.
Sringá, 108.	Visva-mitra, 19, 117, 122, 142, 185, 199.
	Visva-mohani, 76.
	Visnvas, 98, 103.
	Vyána, 11.
	YÁGNA-VALAYA, 23, 32, 33.

INTRODUCTION.

THE Sanskrit Rāmāyana of Vālmiki has been published more than once, with all the advantages of European editorial skill and the most luxurious typography. It has also been translated both in verse and prose, and, in part at least, into Latin as well as into Italian, French, and English. The more popular Hindi version of the same great national Epic can only be read in lithograph or bazar print,² and has never been translated in any form into any language whatever. Yet it is no unworthy rival of its more fortunate predecessor. There can, of course, be no comparison between the polished phraseology of classical Sanskrit and the rough colloquial idiom of Tulsi Dās's vernacular; while the antiquity of Vālmiki's poem further invests it with an adventitious interest for the student of Indian history. But, on the other hand, the Hindi poem is the best and most trustworthy guide to the popular living faith of the Hindú race at the present day—a matter of not less practical interest than the creed of their remote ancestors,—and its language, which in the course of three centuries has contracted a tinge of archaism, is a study of the greatest importance to the philologist, since it serves to bridge an otherwise impassable chasm between the modern style and the mediæval. It is also less wordy and diffuse than the Sanskrit original, and, probably in consequence of its modern date, is less disfigured by wearisome interpolations and repetitions; while, if it never soars so high as Vālmiki in some of his best passages, it maintains a more equable level of poetic diction, and seldom sinks with him into such dreary depths of unmitigated prose. It must also be noted that it is in no sense a translation of the earlier work: the general plan and the management of the incidents are necessarily much the same, but there is a difference in the touch in every detail;

²A handsome edition of the text was issued from the press of the Baptist Mission in Calcutta many years ago; but it has long been out of print, and the only copy I have ever seen of it was the one in use at the college of Fort Williams. I had thus entirely forgotten the fact till reminded of it by Mr. Bate, a gentleman who has ably maintained the scholarly reputation of the same society by the very useful Hindi Dictionary that he has lately compiled.