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BHATTI'S POEM: 
THE DEATH OF RĀVĀṆA

by BHATTI

TRANSLATED BY

Oliver Fallon

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CANTO 7
THE SEARCH FOR SITA
7.1 

\[\text{Tataḥ kartaḥ van'ākampāḥ} \]
\[\text{vavau varṣā|prabhaṅjanaḥ,} \]
\[\text{nabhaḥ pūrayitāraś ca} \]
\[\text{samunnemuḥ payo|dharāḥ}.* \]

tarpaṇaṁ praṇiśṭunāṁ sasyānāṁ a|malaṁ payaḥ \r
rocisnavaḥ sa|visphūrjā mumucur bhinnavad ghanāḥ,* \n
nirākariśnavo bhānumuḥ divaṁ vartiśnavo 'bhitaḥ, \nalaṁ|kariśnavo bhātaṁ tadītvantaś cariśnavah.* \n
tān viloky' ā|sahiśnuḥ san, vilalāp' ōnmadiśnuvatu, \nvasan Mālyavati, glāsnū Rāmo jiśuṁ a|dhṛṣnuvatu.*

7.5 «bhramī kadamba|saṁbhinnaḥ pavanaḥ, śaminām api \klamitvaṁ kurute 'tyarthaṁ, megha|śikara|śitalaḥ.* \n
saṁjvāriṁ” ēva manasā dhvāntam āyāsinā mayā \drohi khadyota|saṁparki nayan'|āmoşi duḥsaham.* \n
kurvanti parisārinya vidyutaḥ paridevinam \abhyāghātibhir āmiśrāś cātakaḥ parirāṭibhiḥ.* \n
saṁsargī paridāḥ’ īva śito ’py ābhāti śikaraḥ, \soḍhum ākṛīdino ’sakyāḥ śikhinaḥ parivādinaḥ.* \n
etā daiv’|ānurodhinyo dveśiya īva rāginam \piḍayanti janaṁ dhāraḥ patantyo ’n|apacārinam,**

7.10 kuryād yoginam apy eṣa sphūrjāvān parimohinam \tyāginaṁ sukha|duḥkhasya parikṣeṣpy ambhasām ṛtuḥ.* \n
vikatthī yācate pratram a|visrambiḥ muhur jalam \parjanyaṁ cātakaḥ pakṣī nīkrīntann īva mānasam.*
Then the monsoon winds blew making the forests 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 wandering 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 cháataka 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 downpours are in cahoots with fate and torment him like enemies. When this season of thunder scatters its rain it would confound even a yogi who has transcended pleasure and pain. As if cutting into my heart the vaunting and distrustful cháataka bird repeatedly begs the cloud for rain already given.
pralāpino bhaviṣyanti kadā nv ete ’palāśīṇah
pramāthino viyuktānāṃ hiṃsakāḥ pāpaḍardurāḥ.’*

nindako rajaniṃ|manyam divaṃ kleśako niśām
prārvṣy anaiṣīt Kākutsthaḥ katham cit paridevakaḥ.*

ath’ ēpaśarade ’paśyat krauṅcānāṃ ceṣṭanaiḥ kulaiḥ
utkanṭhā|vardhanaiḥ śubhraṃ ravaṇair ambaraṃ tatam.*

7.15 vilokya dyotanaṃ candramaṃ Lakṣmaṇaṃ śocano ’vadat:
«paśya dandramaṇān haṃṣān aravinda|samutsukān.

kapiś caṅkramaṇo ’dy’ āpi n’ āsau bhavati gardhanāḥ,
kurvanti kopanaṃ tārā maṇḍanā gaganasya mām.*

n’ āvaiyāpyāyitāraṃ kim kamalāni ravinī kapiḥ
dipitāraṃ din’|ārambhē nirasta|dhvānta|saṃcayam?

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

jalpākībhīḥ saḥ’ āsīṇaḥ strībhiḥ prajavīnā tvayā
gatvā Lakṣmaṇa, vaktavyo jayinā niṣṭhuraṃ vacaḥ.*

7.20 śaile viśrayiṇaṃ kṣipram anḷādariṇaṃ abhyamī
nyāyaṃ paribhavi bruḥi pāpam aḷvyathinaṃ kapim.*

spṛhayāluṃ kapiṃ strībhyo
nirdrāluṃ aḍayāluvat
śraddhāluṃ bhrāmaraṃ dhārum
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 Lákhmana: “Do you see the migrating geese which long for their lotuses?

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 Sugríva remains indifferent at home. He is certainly going the way Valin went.

O Lákhmana, 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.

Hasten to speak pitilessly to that concupiscent monkey as he sits on his mountain and sleeps with his women and trustingly sips honey.”
şrmaro bhaṅgura|prajñō, grhitvā bhāsuraṁ dhanuḥ,
viduro jitvāraḥ prāpa Lakṣmaṇaḥ gatvarān kapīn.*

taṁ jāgarūkaḥ kāryeṣu dandaśūka|ripuṁ kapiḥ
a|kampratṝ Mārutir dīpraṁ namraḥ prāveśayad guhām.*
kamrābhīr āvṛtaḥ strībhīr, āsaṁṣuḥ kṣemam ātmanaḥ,
icchuḥ prasādaṁ praṇayan Sugrīvaḥ prāvadaṁ nṛpam:*
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.

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.

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" âámi kāryam āyātair ebhir» ity avagamya saḥ Kākutstha|pādapa|cchāyāṃ sīta|sparśām upāgamat.*

kāryaṃ sāra|nibhaṃ drṣṭvā vānaraṇāṃ samāgamam avain nāśaṃ Daśāsyasya nirvṛttam iva Rāghavaḥ.*

tataḥ kapi|samāhāram eka|niścāyam āgatam upādhyāya iv’ āyamaṃ Sugrīvo ’dhyāpipad disām.**

7.35 saljal’|āmbhoda|saṃrāvaṃ Hanumantaṃ, saḥ’|Āṅgadam Jāmbava|Nila|saḥitaṃ cāru|sandrāvam abravit:*

«yāta yūyaṃ Yama|śrāyaṃ disaṃ nāyena daksiniaṃ vikṣavais toya|viśrāvaṃ tarjayanto mah”|ōdadheḥ.*

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

sad” ōdgāra|sugandhināṃ phalānāṃ alam āsitāḥ, utkāreṣu ca dhānyānāṃ an|abhīṣṭa|parigrahāḥ,*

saṃstāvam iva śṛṇvantaś chando|gānāṃ mah”|ādhvare śiṅjitaṃ madhu|lehanāṃ puṣпа|prastāra|śāyināṃ,*

7.40 ālocayanto vistāram ambhasāṃ daksiniḥ|ōdadheḥ, svādayantaḥ phala|rasaṃ muṣṭi|saṁgrāhaḥ|piḍitam,*

nyāyyaṃ yad yatra, tat kāryaṃ paryaye’ḥ |virodhibhiḥ, niś”|ōpaśāyaḥ kartavyaḥ phal’|ōccāyaś 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:

“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.

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.
Bhatti’s Poem

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

sāṃrāviṇam na kartavyam, yāvan n’ āyāti darśanam,
saṃdrṣṭāyāṃ tu Vaidehyāṃ nigrāho vo ’rthavān areḥ.*

pragrāhair iva pātrānām anveṣyā Maithili kṛtaiḥ,
jñātavyā c’ ēṅgitair dharmyair dhyāyantī Rāghav’āgamam.*

vedivat sa|parigrāhā yajñīyaiḥ saṃskṛtā dvijaiḥ,
dṛśyā māsatamād* ahnaḥ prāg aṅnīdita|veśā|bhṛt.*

nīvāra|phala|mūl’āśān ṣśīn apy atiserate,
yasyā guṇā niruddrāvās, tāṃ drutaṃ yāta, paśyata.»*

ucchrāyavān ghan’ārāvo vānaram jalaḥ’āravam
dūr’āplāvaṃ Hanūmantam Rāmah proce gaj’āplavāḥ.*

«avagrāhe yathā vṛṣṭiḥ prārthayante kṛśivalāḥ,
prārthayadhvam tathā Sītāṃ. yāta Sugrīva|śāsanam.*

vanik pragrāhavān yadvat kāle carati siddhaye,
des’āpekṣās tathā yuṣyaṃ yāt’ ādāy’ āṅgulīyakam.»*

abhijñānaṃ grhītvā te samutpetur nabhas|talam
vājinaḥ syandane bhānor vimuktal pragrāhā iva.*

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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.

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 Hánuman:

“As plowmen long for rain in a drought, so should you yearn for Sita. Go at Sugríva’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.
udak Śatavaliṃ koṭyā, Suṣeṇaṃ paḵśimāṃ tathā
diśaṃ prāṣṭhāpayad rājā vānarāṇāṃ kr̥ta|tvarah.

prācīṃ tāvadbhir a|vyagraḥ kapibhir Vinato yayau
a|pragr̥hair iv’ ādityo vājibhir dūra|pātibhiḥ.*

yayur Vindhyaṃ śarān|meghaiḥ
prāvāraiḥ pravarair iva
pracchannam Māruti|praṣṭhāḥ
Sītāṃ draṣṭum plavaṅ|gamāḥ.*

paribhāvaṃ mrg’|ēndrāṇāṃ kurvanto naga|mūrdhasu
Vindhye tigm’|āṃśu|mārgasya ceruḥ paribhav’|ōpame.*

7.55 bhremuḥ śil”|ōccayāṃs tuṅgān, utterur a|tārāṇ nadān,
āṣaṃsavo lavaṃ śatroḥ Sītāyāś ca viniścayam.*

ādareṇa gamāṃ cakur viṣamesv apy a|saṅghasahā
vyāpnuvanto diśo, ’nyādān kurvantaḥ sa|vyadhān harīn.*

saṃceruḥ sa|hasaḥ ke cid, a|sванāḥ ke cid āṭiṣuḥ,
saṃyāmavanto yativan nigadān apare ’mucan.*

atha klamād a|ṇihkvāṇā narāḥ kṣiṇā|pañā iva,
a|madāḥ sedur ekasmin nitambe nikhilā gireḥ.*

tataḥ sa|saṃmadās tatra niraiksanta patatrinaḥ
guhā|dvāreṇa niryātaḥ, samajena paśūn iva.*

7.60 vīnāṃ upasaraṃ dr̥ṣṭvā, te ’nyony’|ōpahavā guhām
prāviśann āhaval|praṇjā āhāvam upalipsavah.*
The king of the monkeys made haste and dispatched Shá-tavali 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 unfordable 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 monkeys called to each other as they entered the cave in search of a pool.
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 Oliver Fallon translates and edits Sanskrit literature for the JJC Foundation, co-publishers (with NYU Press) of the Clay Sanskrit Library.

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