

righteous mind. He got a son who was well-read and was known by the name of Trayāruṇa.

तस्य सत्यव्रतो नाम कुमारोऽभून्महाबलः।

भार्या सत्यधना नाम हरिश्चन्द्रमजीजनत्॥ २॥

He had a son named Satyavrata who was extremely strong. Satyadhanā was the name of his wife and Hariścandra was born of her.

हरिश्चन्द्रस्य पुत्रोऽभूद्रोहितो नाम वीर्यवान्।

हरितो रोहितस्याथ धुन्धुस्तस्य सुतोऽभवत्॥ ३॥

विजयश्च सुदेवश्च धुन्धुपुत्रौ बभूवतुः॥

विजयस्याभवत्पुत्रः कारुको नाम वीर्यवान्।

कारुकस्य वृकः पुत्रस्तस्माद्वाहुरजायत॥ ४॥

सगरस्तस्य पुत्रोऽभूद्राजा परमधार्मिकः।

द्वे भार्ये सगरस्यापि प्रभा भानुमती तथा॥ ५॥

ताभ्यामाराधितो वह्निः प्रददौ वरमुत्तमम्।

एकं भानुमतीपुत्रमगृह्णादसमञ्जसम्॥ ६॥

प्रभा षष्टिसहस्रन्तु पुत्राणां जगृहे शुभा।

असमञ्जसपुत्रोऽभूदंशुमान्नाम पार्थिवः॥ ७॥

Rohita was the son of Hariścandra who was quite valorous. Vṛka was the son of Rohita, from whom was born Bāhu. Harita was Rohita's son. Harita's son was known as Dhundhu. Sudeva and Vijaya were the two sons of Dhundhu. Kāruka, the son of Vijaya was extremely valorous. Sagara, his son, was an extremely virtuous king. Sagara had two wives, known as Prabhāvatī and Bhānumatī. Both of them had been bestowed with a boon each by lord Agni. Bhānumatī gave birth to a son named Asamañjasa, while Prabhāvatī produced sixty thousand sons. The son of Asamañjasa was known as the king Arṣumān.

तस्य पुत्रो दिलीपस्तु दिलीपान्तु भगीरथः।

येन भागीरथी गङ्गा तपः कृत्वावतारिता॥ ८॥

Dilīpa was his son and Bhagīratha was born to Dilīpa. Bhagīratha, after performing severe *tapas*, brought Gaṅgā over the earth. Because of this she came to be known as Bhāgīrathī.

प्रसादाद्देवदेवस्य महादेवस्य धीमतः।

भगीरथस्य तपसा देवः प्रीतमना हरः॥ ९॥

The wise Mahādeva, the god of gods, had been merciful on him. With the *tapas* performed

Chapter-21

Description of Ikṣvāku Dynasty (Story of Rāma)

सूत उवाच

त्रिधन्वा राजपुत्रस्तु धर्मेणापालयन्महीम्।

तस्य पुत्रोऽभवद्विद्वांस्रय्यारुण इति श्रुतः॥ १॥

Sūta said, "Thereafter Tridhanvan, the son of the king, started ruling the country with a

by Bhagīratha, lord Śiva felt delighted.

बभार शिरसा गङ्गां सोमान्ते सोमभूषणः।

भगीरथसुतश्चापि श्रुतो नाय बभूव ह॥ १०॥

Then the moon-bedecked Mahādeva bore Gaṅgā on his head near the moon-crest. Śruta was known as the son of Bhagīratha.

नाभागस्तस्य दायदः सिधुद्वीपस्ततोऽभवत्।

अयुतायुः सुतस्तस्य ऋतुपर्णो महाबलः॥ ११॥

He had a son named Nābhāga, while Sindhuvīpa was the son of Nābhāga. His son came to be known as Ayutāyu who had a son named R̥tuparṇa.

ऋतुपर्णस्य पुत्रोऽभूत्सुदासो नाम धार्मिकः।

सौदासस्तस्य तनयः ख्यातः कल्माषपादकः॥ १२॥

Saudāsa was the most religious-minded son of R̥tuparṇa. Saudāsa had a son named Kalmāṣapāda.

वसिष्ठस्तु महातेजाः क्षेत्रे कल्माषपादके।

अश्मकं जनयामास तमिक्ष्वाकुकुलध्वजम्॥ १३॥

अश्मकस्योत्कलायानु नकुलो नाम पार्थिवः।

स हि रामभयाद्राजा वनं प्राप सुदुःखितः॥

दधत् स नारीकवचं तस्माच्छतरथोऽभवत्।

तस्मद्द्विलिबिलिः श्रीमान् वृद्धशर्मा च तत्सुतः॥ १४॥

तस्मद्द्विष्वसहस्तस्मात्खट्वाङ्ग इति विश्रुतः।

दीर्घबाहुः सुतस्तस्माद्रघुस्तस्मादजायत॥ १५॥

Vasiṣṭha of great splendour begot of the wife of Kalmāṣapāda the son named Asmaka, who was established as the flag for the Ikṣvāku dynasty. From Utkalā, the wife of Aśmaka, a son named Nakula was born, who became the king. The said king went on exile getting frightened from Paraśurāma. Reaching in the forest, he took to the form of a woman. Śataratha was born of Nakula, while Bilibili was born as son of Śataratha. Vṛddhaśarmā was born to him as his son. He had a son named Viśvasaha, who had a well-known son named Khaṭvāṅga. Dīrghabāhu was his son. Raghu was born of Dīrghabāhu.

रघोरजः समुत्पन्नो राजा दशरथस्ततः।

रामो दाशरथिर्वीरो धर्मज्ञो लोकविश्रुतः॥ १६॥

भरतो लक्ष्मणश्चैव शत्रुघ्नश्च महाबलः।

सर्वे शक्रसमा युद्धे विष्णुशक्तिसमान्विताः॥ १७॥

Aja was born as son to Raghu, while Daśaratha was born as son to Aja. The valorous and great Rāma was born as a son to Daśaratha. He was immensely strong, religious-minded and glorious. Besides Rāma, Daśaratha had three more sons known as Bharata, Lakṣmaṇa and valorous Śatrughna. All of them having possessed the śakti of Viṣṇu, were comparable to Indra in the battlefield.

जज्ञे रावणनाशार्थं विष्णुरंशेन विश्वभुक्।

रामस्य भार्या सुभगा जनकस्यात्मजा शुभा॥ १८॥

सीता त्रिलोकविख्याता शीलौदार्यगुणान्विता।

तपसा तोषिता देवी जनकेन गिरीन्द्रजा॥ १९॥

प्रायच्छज्जानकीं सीतां राममेवाश्रितां पतिम्।

Lord Viṣṇu, the consumer of the universe, had incarnated on earth from his own *aṁśa* for the killing of Rāvaṇa. The extremely virtuous wife of Rāma was Sītā, the daughter of Janaka and was well known in the three worlds. She was quite humble and extremely beautiful. Because the king Janaka had pleased Pārvaṭī, the daughter of Himālaya, therefore Pārvaṭī gave away Sītā to Janaka as his daughter. Sītā on the other hand, had the support of Rāma who became her husband.

प्रीतश्च भगवानीशस्त्रिशूली नीललोहितः॥ २०॥

प्रददौ शत्रुनाशार्थं जनकायाद्भुतं धनुः।

स राजा जनको धीमान् दातुकामाः सुतामिमाम्॥ २१॥

अघोषयदमित्रघ्नो लोकेऽस्मिन्द्विजपुङ्गवाः।

इदं धनुः समादातुं यः शक्नोति जगत्त्रये॥ २२॥

देवो वा दानवो वापि स सीतां लब्धुमर्हति।

The bluish-red complexioned, trident bearer Śiva, feeling extremely delighted, for the destruction of the enemies, handed over an astonishing bow to Janaka. O Best of the Brāhmaṇas, the intelligent king Janaka, the destroyer of his enemies on earth, desirous of the marriage of his daughter, declared that who-so-ever shall lift up the bow would achieve Sītā in the marriage.

विज्ञाय रामो बलवाञ्जनकस्य गृहं प्रभुः॥ २३॥

भञ्जयामास चादाय गत्वासौ लीलयैव हि।

उद्धवाहाय तां कन्यां पार्वतीमिव शंकरः॥ २४॥

रामः परमधर्मात्मा सेनामिव च षण्मुखः।

Knowing about the vow of Janaka, the valorous lord Rāma, reached the abode of Janaka and lifting the bow playfully, broke it. Then Sītā was married to Rāma, the highly virtuous soul, as Pārvaṭī had been wedded to Śiva, or Senā was married to six-headed god Kārttikeya. Thus Sītā was married to Rāma.

ततो बहुतिथे काले राजा दशरथः स्वयम्॥ २५॥

रामं ज्येष्ठसुतं वीरं राजानं कर्तुमर्हसि।

तस्याथ पत्नी सुभगा कैकेयी चारुहासिनी॥ २६॥

निवारयामास पतिं प्राह सम्भ्रान्तमानसा।

मत्सुतं भरतं वीरं राजानं कर्तुमारभत्॥ २७॥

पूर्वमेव वरौ यस्माद्दत्तौ मे भवता यतः।

स तस्या वचनं श्रुत्वा राजा दुःखितमानसः॥ २८॥

Thereafter the lapse of a long period, the king Daśaratha, himself desired to crown his son Rāma as the king. Then his wife Kaikeyī who was quite beautiful and fortunate, stopped her husband and said, “My valorous son Bharata is fit enough to be crowned as the king, because earlier you had promised me to give two boons. The king Daśaratha felt dejected in his mind with the listening to her words.

बाढमित्यब्रवीद्वाक्यं तथा रामोऽपि धर्मवित्।

प्रणम्याथ पितुः पादौ लक्ष्मणेन सहाच्युतः॥ २९॥

ययौ वनं सपत्नीकः कृत्वा समयमात्मवान्।

But inspite of his mind having been hurt, Daśaratha agreed to her words with a heavy heart, saying, “So be it.” Accordingly the un-wavering Rāma, the knower of Dharma, who could not transgress the traditions, accompanied by Lakṣmaṇa, bowing at the feet of Daśaratha, proceeded on to the forest with his wife Sītā.

संवत्सराणां चत्वारि दश चैव महाबलः॥ ३०॥

उवास तत्र भगवान् लक्ष्मणेन सह प्रभुः।

कदाचिद्द्वसतोऽरण्ये रावणो नाम राक्षसः॥ ३१॥

परिव्राजकवेधेण सीतां हत्वा ययौ पुरीम्।

अदृष्ट्वा लक्ष्मणो रामः सीतामाकुलितेन्द्रियौ॥ ३२॥

दुःखशोकाभिसन्तप्तौ बभूवतुरिन्दमौ।

In this way, the valorous Rāma dwelt in the

forest for a period of fourteen years along with Lakṣmaṇa. During his stay in the forest, a Rākṣasa named Rāvaṇa, taking to the form of an ascetic, kidnapped Sītā and took her to his place. Both Rāma and Lakṣmaṇa finding Sītā absent from Pañcavaṭī,¹ became extremely anguished and sorrow. He was the destroyer of the enemies, but still they were overpowered with grief and pain.

ततः कदाचित्कपिना सुग्रीवेण द्विजोत्तमाः॥ ३३॥

वानराणामभूत्सख्यं रामस्याक्लिष्टकर्मणः।

सुग्रीवस्थानुगो वीरो हनूमान्नाम वानरः॥ ३४॥

वायुपुत्रो महातेजा रामस्यासीत्त्रियः सदा।

स कृत्वा परमं धैर्यं रामाय कृतनिश्चयः॥ ३५॥

आनयिष्यामि तां सीतामित्युक्त्वा विचचार ह।

महीं सागरपर्यन्तां सीतादर्शनतत्परः॥ ३६॥

O Best of the sages, then at some time Rāma of indefatigable energy, the performer of the great deeds, made friendship with Sugrīva². Sugrīva had a faithful attendant named Hanumān who was the son of the wind-god. He became dear to Śrī Rāma. Hanumān, keeping enormous patience, reached before Rāma and emphatically told him, “I shall surely bring Sītā back.” Thus speaking, he traversed throughout the areas upto the ocean in search of Sītā.

जगाम रावणपुरीं लङ्कां सागरसंस्थिताम्।

तत्राय निज्जने देशे वृक्षमूले शुचिस्मिताम्॥ ३७॥

अपश्यदमलां सीतां राक्षसीभिः समावृताम्।

अश्रुपूर्णेक्षणां हृद्यां संस्मरन्तीमनिन्दिताम्॥ ३८॥

राममिन्दीवरश्यामं लक्ष्मणञ्चात्मसंस्थिताम्।

निवेदयित्वा चात्मानं सीतायै रहसि प्रभुः॥ ३९॥

He ultimately reached the city of Lānkā— the

1. Nasik, a district in the Bombay Presidency, is now pointed out as corresponding with the Pañcavaṭī forest of Rāmāyaṇa. The river Godāvarī still flows there.
2. Sugrīva was the king and Hanumān the commander-in-chief of the Vānaras. They were a non-Aryan tribe inhabiting south India, corresponding, in my belief, with the modern *Shanars* living in the Southern districts of Madras. Sugrīva's fort is still pointed out in the jungles of Travancore, Kishkinda was the capital of Sugrīva.

capital of Rāvaṇa, which was lodged in the mid-ocean. There he saw Sītā lodged in a lonely forest under the shade of a tree. The spotless and chaste Sītā was surrounded by the demonesses. Her eyes were wet with tears, still she appeared quite graceful. She looked innocent while uttering the name of Rāma. Her mind was absorbed in the memories of dark blue-complexioned Rāma and the self-possessed Lakṣmaṇa. Hanumān, finding Sītā in seclusion, introduced himself to her.

असंशयाय प्रददावस्यै रामाङ्गुलीयकम्।
दृष्ट्वाङ्गुलीयकं सीता पत्युः परमशोभनम्॥४०॥
मेने समागतं रामं प्रीतिविस्फुरितेक्षणा।
समाश्रास्य तदा सीतां दृष्ट्वा रामस्य चान्तिकम्॥४१॥
नयिष्ये त्वां महाबाहुमुक्त्वा रामं ययौ पुनः।
निवेदयित्वा रामाय सीतादर्शनमात्मवान्॥४२॥
तस्थौ रामेण पुरतो लक्ष्मणेन च पूजितः।

For the removal of any doubt, Hanumān handed over the finger ring of Rāma to Sītā. At that point of time finding the beautiful finger ring of her husband, Sītā whose eyes blossomed because of the love of her husband, accepted it as if Rāma himself had met her. Hanumān on the other hand, reassured Sītā variously and said, "I shall myself carry you to the large-armed Rāma." Thus speaking he again returned to Rāma. Hanumān who had controlled all his senses, narrated to Rāma about his audience with Sītā. Thus having been adored by Lakṣmaṇa, he stood before Rāma.

ततः स रामो बलवान्सार्धं हनुमता स्वयम्॥४३॥
लक्ष्मणेन च युद्धाय बुद्धिञ्जके हि राक्षसः।
कृत्वाथ वानरशतैर्लंकामार्गं महोदधेः॥४४॥
सेतुं परमधर्मात्मा रावणं हतवान्भुः।
सपत्नीकं हि ससुतं सभ्रातृकमरिन्दमः॥४५॥
आनयामास तां सीतां वायुपुत्रसहायवान्।
सेतुमध्ये महादेवमीशानं कृत्तिवाससम्॥४६॥
स्थापयामास लिङ्गस्थं पूजयामास राघवः।

Thereafter, the valorous Rāma, in the company of Lakṣmaṇa and Hanumān, together with the hundreds of monkeys built a bridge over the ocean and prepared a road for reaching

Lankā. Thereafter, the religious Rāma, killing Rāvaṇa, together with his wife, son and the brothers, with the help of Hanumān, the son of the wind-god, got Sītā back from Lankā. He also built a temple in the middle of the bridge, dedicated to lord Kṛtīvāsa Śiva, enshrining Śivaliṅga therein. Thereafter Rāghava Rāma adored Śiva.

तस्य देवो महादेवः पार्वत्या सह शंकरः॥४७॥
प्रत्यक्षमेव भगवान्दत्तवान्चरमुत्तमम्।
यत्त्वया स्थापितं लिङ्गं द्रक्ष्यन्तीदं द्विजातयः॥४८॥
महापातकसंयुक्तास्तेषां पापं विनक्ष्यति।
अन्यानि चैव पापानि स्नातस्यात्र महोदधौ॥४९॥

Thereafter, lord Śiva appeared before Rāma with Pārvaṭī. Lord Śiva bestowed an excellent boon on Rāma saying, "The *liṅga* which has been consecrated by you, shall be visited by all the people. Even the grave sinners who would visit this place shall be relieved of all the sins. Similarly, a person who shall take bath in the ocean, all his sins will be washed out.

दर्शनादेव लिङ्गस्य नाशं यान्ति न संशयः।
यावत्स्थास्यन्ति गिरयो यावदेशा च मेदिनी॥५०॥
यावत्सेतुश्च तावच्च स्थास्याम्यत्र तिरोहितः।
स्नानं दानं तपः श्राद्धं सर्वं भवतु चाक्षयम्॥५१॥

With the mere look at the Rāmeśvara *liṅga*, all the sins of a person shall be washed out. There is not the slightest doubt about it. Till the mountain are there on earth, and the earth remains, the bridge will continue here. I shall stay here in an invisible form. The bath taken here and the charities performed at this place shall remain undecaying. The Śrāddhas performed here shall also be undecaying or everlasting.

स्मरणादेव लिङ्गस्य दिनपापं प्रणश्यति।
इत्युक्त्वा भगवाञ्छुभुः परिष्वज्य तु राघवम्॥५२॥
सनन्दी सगणो रुद्रस्तत्रैवान्तरधीयत।
रामोऽपि पालयामास राज्यं धर्मपरायणः॥५३॥

With the mere recollection of this *liṅga*, the sins performed during the day shall be wiped out." Thus speaking, Lord Śiva embraced Rāma. Then lord Śiva together with Nandin and other

attendants, disappeared from the scene. Thereafter, the religious-minded Rāma ruled the country with due devotion to piety.

अभिषिक्तो महातेजा भरतेन महाबलः।
 विशेषाद्ब्राह्मणान्सर्वान्यूजयामास चेश्वरम्॥५४॥
 यज्ञेन यज्ञहन्तारमश्रमेधेन शङ्करम्।
 रामस्य तनयो जज्ञे कुश इत्यभिविश्रुतः॥५५॥
 लवश्च सुमहाभागः सर्वतत्त्वार्थवित्सुधीः।
 अतिथिस्तु कुशाज्जज्ञे निषधस्तत्सुतोऽभवत्॥५६॥
 नलश्च निषधस्यासीत् नभस्तस्मादजायत।
 नभसः पुण्डरीकाक्षः क्षेमधन्वा तु तत्सुतः॥५७॥

Bharata on the other hand, crowned Rāma as the king. He especially honoured the lord as well as the Brāhmaṇas. Rāma pleased lord Śiva, the destroyer of the sacrifice of Dakṣa, with the performing of Aśvamedha sacrifice. Rāma had a son named Kuśa. He had another son named Lava, who was well-versed in the entire scriptures as well as the principles. A son named Atithi was born to Kuśa, who had a son named Niṣadha. Nala was born as son to Niṣadha. Nabhas was born of him. Puṇḍarīkākṣa was the son of Nabhas, while Kṣemadhanvan was his son.

तस्य पुत्रोऽभवद्दीरो देवानीकः प्रतापवान्।
 अहीनगुस्तस्य सुतो महस्वास्तत्सुतोऽभवत्॥५८॥

A son named Devānīka was born to Kṣemadhanvan. Ahīnagu was his son and had Mahasvān as his son.

तस्माच्चन्द्रावलोकस्तु ताराधीशश्च तत्सुतः।
 ताराधीशाच्चन्द्रगिरिर्भानुवित्तस्ततोऽभवत्॥५९॥
 श्रुतायुरभवत्तस्मादेते चेक्ष्वाकुवंशजाः।
 सर्वे प्राधान्यतः प्रोक्ताः समासेन द्विजोत्तमाः॥६०॥
 य इमं शृणुयान्नित्यमिक्ष्वाकोर्वशमुत्तमम्।
 सर्वपापविनिर्मुक्तो देवलोके महीयते॥६१॥

Candrāvaloka was born to him. Tārādhiśa happened to be his son. Candragiri was born of Tārādhiśa. Bhānuvitta was born of him. He had a son named Śrutāyu. All of them were born in Ikṣavāku dynasty. O Excellent Brāhmaṇas, I have spelt out the names of prominent kings in brief. A person who listens to the story of the

Ikṣavāku dynasty, he getting relived of all the sins, achieves Devaloka (the heavenly region).

इति श्रीकूर्मपुराणे पूर्वभागे इक्ष्वाकुवंशवर्णनं नाम
 एकविंशोऽध्यायः॥ २१॥