

*Meat Consumption
and Animal Sacrifice in*
**Valmiki
Ramayana**

Muhammad Qasim
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The **Valmiki Ramayana** is one of the foremost 'Pramānās (Evidences)' for a Hindu. The epic traditionally ascribed to the Maharishi Valmiki. This epic is divided into seven kāṇḍas: the ayodhyakāṇḍa, the arāṇyakāṇḍa, the kiṣkindakāṇḍa, the sunderākāṇḍa, and the laṅkākāṇḍa (also called Yuddhakāṇḍa). These five Kandas are unanimously accepted by Hindus, but they differ about the Uttarākāṇḍa & the Bālakāṇḍa. Though Bālakāṇḍa is sometimes considered in the main epic, according to many Uttarakanda is certainly a later interpolation and thus is not attributed to the work of Maharshi Valmiki. This is disputed issue among Hindu scholars.

But **Geeta Press (Gorakhpur)** seems to have accepted it wholly, without compromising on any part including Uttarakanda. So, I do build up my words relying on this version published by Geeta Press.

If we check on such authentic version of Valmiki Ramayana, there are several places which indicate that Rama, his wife Sita and his brother Lakshman would eat meat. Also it was common among them in their & other people's life in Ramayan Period.

Swami Vivekanand himself admitted the fact:

"...Instances are found in the Rāmāyana and the Mahābhārata of the drinking of wine and the taking of meat by Rama and Krishna, whom they worship as God. Sita Devi vows meat, rice, and a thousand jars of wine to the river-goddess, Gangâ!"

Source:

https://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_5/Writings:_Prose_and_Poems/The_East_and_The_West/Food_and_Cooking

Due to controversy among Hindus regarding seven Kandas' authenticity, in beginning I will quote from authentic Kandas; and will quote from Uttarakanda & Balkanda in the end in following these reliable Kandas.

1. Ayodhya Kanda, Chapter: 50, Verses: 8-10

'Kosala (कोसल)' was one of the 'Solasa Mahajanapadas (sixteen powerful realms)' in ancient India. According to the Ramayana, Rama ruled the 'Kosala kingdom (कोसल राज्य)' from his capital, Ayodhya. In the verses, Rama bids farewell to his birth-place Ayodhya, this region is glorified in Ramayana as follows:

ततो धान्यधनोपेतान् दानशीलजनान् शिवान्।
अकुतश्चिद्धयान् रम्यांश्चैत्ययूपसमावृतान्॥2 . 5 0 . 8॥
उद्यानाम्रवनोपेतान् सम्पन्नसलिलाशयान्।
तुष्टपुष्टजनाकीर्णान् गोकुलाकुलसेवितान्॥2 . 5 0 . 9॥
लक्षणीयान्नेन्द्राणां ब्रह्मघोषाभिनादितान्।
रथेन पुरुषव्याघ्रः कोसलानत्यवर्तत॥2 . 5 0 . 1 0॥

(1) Word by word translation by IIT Kanpur:

ततः then, पुरुषव्याघ्रः tiger (best) among men (Rama), धान्यधनोपेतान् rich in wealth and food-grain, दानशीलजनान् with charitable people, शिवान् auspicious, अकुतश्चिद्धयान् free from

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fear, रम्यान् charming, चैत्ययूपसमावृतान् surrounded by sacrificial altars and posts, उद्यानाम्रवनोपेतान् filled with pleasure gardens and mango groves, सम्पन्नसलिलाशयान् tanks filled with water, तुष्टपुष्टजनाकीर्णान् full of contented and well-nourished people, गोकुलाकुलसेवितान् with herds of cattle, नरेन्द्राणाम् for kings, लक्षणीयान् fit to be seen, ब्रह्मघोषाभिनादितान् echoed with the sounds of Vedic recitations, कोसलान् Kosala kingdom, रथेन by the chariot, अत्यवर्तत crossed over.

(Rama, the best of men, crossed the auspicious land of Kosala which was worth seeing by kings. It looked charming with sacrificial posts and altars, pleasure gardens and mango groves and tanks filled with water. It was rich with herds of cattle, wealth and food-grains. It was inhabited by charitable, contented and well-nourished people free from fear from any quarter. And it reverberated with the sounds of Vedic recitations.)

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=2&language=dv&field_sarga_value=50

(2) Word by word translation by K. M. K. Murthy:

tataH = then; purushha vyaaghraH = that tiger among men; rathena = in his chariot; atyavartata = crossed; kosalaan = Kosala territory; dhaanya dhanopetaan = which was rich in grain and treasure; daana shiila janaan = inhabited by men given to charity; shivaan akutashchidbhayaan = benevolent and free from every danger; ramyaan = pleasing; chaitya yuupa samaavR^itaan =

full of temples and sacrificial stakes; udyanaamravanopetaan = adorned with gardens and mango orchards; sampanna salilaashayaan = intersected by ponds full of water; tushhTa pushhTa janaakiirNaan = inhabited by well nourished people; gokulaakula sevitaan = abounded in herds of cows; lakshhaNiiyaan = which deserved to be seen by ; narendraaNaam = by all kings; brahmaghoshhaabhinaaditaan = and which re-echoed to the charity of religious texts.

(Then Rama, a tiger among men, in his chariot, crossed Kosala territory, which was rich in grain and treasure, inhabited by men given to charity, benevolent and free from every danger, pleasing, full of temples and sacrificial stakes, adorned with gardens and mango-orchards, intersected by ponds full of water, populated by contented and well nourished people, abounded in herds of cows which deserved to be seen by all kings and which re-echoed to the chanting of religious texts.)

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga50/ayodhya_50_frame.htm

(3) Translation by Manmatha Nath Dutt:

"Then that powerful one mounted on his car left behind him Koçala abounding in wealth and kine, inhabited by charitable people, auspicious, free from every kind of fear, charming, containing altars and stakes, with gardens and mango groves, furnished with tanks teeming with burly and

contented people, filled with kine, worthy of being protected by monarchs, and resounding with the sounds of Vedic recitations."

[Vol. 2, Pg. No. 327, Published by Girish Chandra Chakravarty Deva Press, Calcutta (1891)]

Sun disappearing at night-fall. Then that powerful one mounted on his car left behind him Koçala abounding in wealth and kine, inhabited by charitable people, auspicious, free from every kind of fear, charming, containing altars and stakes, with gardens and mango groves, furnished with tanks teeming with burly and contented people, filled with kine, worthy of being protected by monarchs and resounding with the sounds of Vedic recitations. Proceeding at a

(4) Translation by Hari Prasad Shastri:

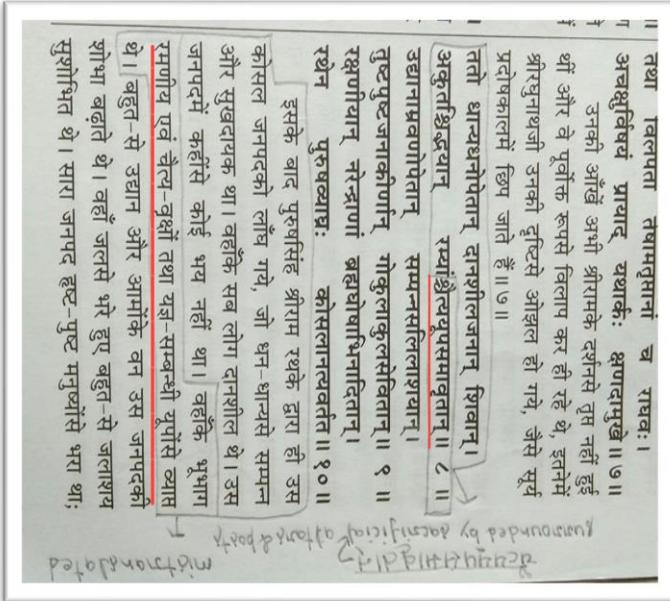
"Proceeding on his way, Shri Rama beheld prosperous towns and villages full of men of charitable, righteous and fearless disposition evidenced by the abundance of temples, and sacrificial pillars, of their cities. The garden filled with mango trees were enriched by pools of translucent water with carefully tended highways and herds of cattle grazing here and there. Everywhere the recitation of the Veda could be heard."

[Vol. 1, Pg. No. 267, Printed by Burleigh Press, Bristol]

Proceeding on his way, Shri Rama beheld prosperous towns and villages full of men of charitable, righteous and fearless disposition evidenced by the abundance of temples and sacrificial pillars of their cities. The gardens filled with mango trees were enriched by pools of translucent water with carefully tended highways and herds of cattle grazing here and there. Everywhere the recitation of the Veda could be heard. From his chariot.

(5) Confusion innovated by Geeta Press:

Verse no. 8 is mentioning very clear word 'चैत्र्ययूपसमावृतान्' which means 'surrounded by sacrificial altars and posts'. But Geeta Press is confusing the readers by ambiguous words: 'यज्ञ-सम्बन्धी यूपों से व्याप्त थे'.



2. Ayodhya Kanda, Chapter: 52, Verse: 89

On reaching the middle of the stream, Sita promises Ganga (the deity presiding over the stream according to Hindus) to offer prayers after returning from forest:

सुराघटसहस्रेण मांसभूतौदनेन च।
यक्ष्ये त्वां प्रयता देवि पुरीं पुनरुपागता॥2.52.89॥

(1) Word by word translation by IIT Kanpur:

"देवि O Devi, पुनः again, पुरीम् Ayodhya, उपागता having reached, प्रयता purified by austerities, सुराघटसहस्रेण with a thousand pots of nectar. मांसभूतौदनेन च food in the form of meat, यक्ष्ये offer you and worship you."

[O Devi after my return to Ayodhya purified by my austerities, I shall worship you by offering a thousand pots of nectar and food in the form of meat.]

Source:

https://www.valmiki.iitk.ac.in/content?language=dv&field_kanda_tid=2&field_sarga_value=52&field_sloka_value=89

(2) Word by word translation by K. M. K. Murthy:

"devii = "Oh; goddess! Upaagata = after reaching; puriim = the city (Ayodhya); punaH = again; yakshhye = I shall worship (you); suraaghata sahasreNa = with thousand pots of spirituous liquor; maamsa bhuutodanena cha = and jellied meat with cooked rice; prayataa = well-prepared for the solemn rite."

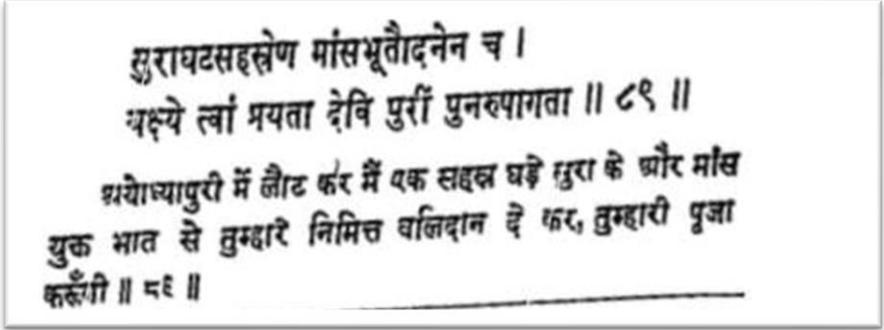
[Oh, goddess! After reaching back the city of Ayodhya, I shall worship you with thousand pots of spirituous liquor and jellied meat with cooked rice well prepared for the solemn rite.]

Source:

https://www.valmikiramayana.net/utf8/ayodhya/sarga52/ayodhya_52_frame.htm

(3) Hindi Translation by Dwaraka Prasad Sharma:

"अयोध्यापुरी में लौट कर, मैं एक सहस्र घड़े, सुरा के, और मांस युक्त भात से, तुम्हारे निमित्त बलिदान देकर, तुम्हारी पूजा करूँगी."



(4) Further distortion by Geeta Press:

Verse no. 89 is clearly saying 'सुराघटसहस्रेण', which means 'with a thousand pots of wine' and 'मांसभूतौदनेन', which means 'food in the form of meat'. But trial of concealing the truth is carried on by Geeta Press.

इतना हा नहा, म आपका प्रिय करनका इच्छास
ब्राह्मणोंको एक लाख गौएँ, बहुत-से वस्त्र तथा
उत्तमोत्तम अन्न प्रदान करूंगी ॥ ८८ ॥

सुराघटसहस्रेण मांसभूतौदनेन च।

यक्ष्ये त्वां प्रीयतां देवि पुरीं पुनरुपागता ॥ ८९ ॥

‘देवि! पुनः अयोध्यापुरीमें लौटनेपर मैं सहस्रों
देवदुर्लभ पदार्थोंसे तथा राजकीय भागसे रहित पृथ्वी,
वस्त्र और अन्नके द्वारा भी आपकी पूजा करूंगी। आप
मुझपर प्रसन्न हों* ॥ ८९ ॥

यानि त्वत्तीरवासीनि दैवतानि च सन्ति हि।

तानि सर्वाणि यक्ष्यामि तीर्थान्यायतनानि च ॥ ९० ॥

‘आपके किनारे जो-जो देवता, तीर्थ और मन्दिर
हैं, उन सबका मैं पूजन करूंगी ॥ ९० ॥

पुनरेव महाबाहुर्मया भ्रात्रा च संगतः।

अयोध्यां वनवासात् तु प्रविशत्वनघोऽनघे ॥ ९१ ॥

‘निष्पाप गङ्गे! ये महाबाहु पापरहित मेरे पतिदेव
मेरे तथा अपने भाईके साथ वनवाससे लौटकर पुनः
अयोध्या नगरीमें प्रवेश करें’ ॥ ९१ ॥

तथा सम्भाषमाणा सा सीता गङ्गामनिन्दिता।

सुराघटसहस्रेण - with a thousand pots of wine
मांसभूतौदनेन - food in the form of meat

3. Ayodhya Kanda, Chapter: 52, Verse: 102

Having crossed the river, Rama along with his wife & brother then reached the land of Vatsa. All the three reached under a tree to pass night. What they did there, see:

तौ	तत्र	हत्वा	चतुरो	महामृगान्
वराहमृश्यं		पृषतं		महारुरुम्।
आदाय	मेध्यं	त्वरितं		बुभुक्षितौ
वासाय	काले	ययतुर्वनस्पतिम्॥	2 . 5 2 . 1 0 2॥	

(1) Word by word translation by IIT Kanpur:

"बुभुक्षितौ famished, तौ they, तत्र there, वराहम् a boar, ऋश्यम् a white-footed male antelope, पृषतम् spotted deer, महारुरुम् a great deer with black stripes, चतुरः four, मृगान् animals, हत्वा killed, मेध्यम् pure meat, त्वरितम् quickly, आदाय partaking as food, काले in the evening, वासाय for rest, वनस्पतिम् under a tree, ययतुः reached."

[Famished, they (Rama and Lakshmana) killed a boar, a rishya (white-footed male antelope), a spotted deer and a great deer with black stripes. They partook the meat and reached a tree by evening where they rested for the night.]

Source:

https://www.valmiki.iitk.ac.in/content?language=dv&field_kanda_tid=2&field_sarga_value=52&field_sloka_value=102

(2) Word by word translation by K. M. K. Murthy:

"hatvaa = having killed; tatra = there; chaturaH = four; mR^igaan = deer (namely); varaaham =

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Varaaha; R^ishyam = Risyā; pR^ishhatam = PR^isata; mahaaruru = (and) Mahaaruru; (the four principal species of deer); aadayaa = and taking; tvaritam = quickly; medhyam = the portions that were pure; tou = Rama and Lakshmana; bubhukshhitou = being hungry as they were; yayatuH = reached; vanaspatim = a tree; vaasayaa = to take rest; kaale = in the evening."

[Having hunted there four deer, namely Varaaha, Rishya, Prisata; and Mahaaruru (the four principal species of deer) and taking quickly the portions that were pure, being hungry as they were, Rama and Lakshmana reached a tree to take rest in the evening.]

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga52/ayodhya_52_frame.htm

(3) Translation by Manmatha Nath Dutt:

"And then the two (brothers) having slain the four kinds of beasts, viz. boars, risyas, prishatas and maharurus, and taking their flesh, in the evening took refuge under a mighty tree, feeling the demands of appetite."

[Vol. 2, Pg. No. 340, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

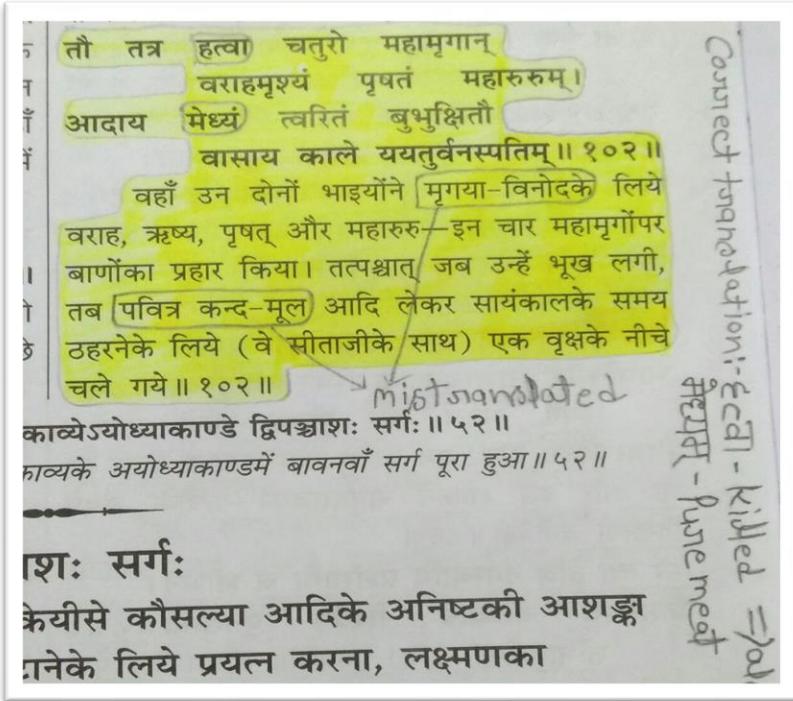
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that mighty river, that high-souled one, that bestower of boons, resembling in prowess a Lokapāla, without delay entered the flourishing and smiling Vatsas crowned with goodly crops. And then the two (brothers) having slain the four kinds of beasts, viz., boars, *risyas*, *prishatas* and *mahārurus*,* and taking their flesh, in the evening took refuge under a mighty tree, feeling the demands of appetite.

(4) Further intentional perversion of truth by Geeta press:

Verse no. 102 is unequivocally saying 'हत्वा', which means 'Killing (having killed)', and 'मेध्यं' which means 'pure meat'. But how Geeta Press is deceiving readers by mistranslation.



4. Ayodhya Kanda, Chapter: 55, Verse: 32 (Geeta Press Version)

In the way to Chitrakuta, the two brothers killed deer and ate:

क्रोशमात्रं ततो गत्वा भ्रातरौ रामलक्ष्मणौ
बहून्मेध्यान्मृगान्हत्वा चेतुर्यमुनावने॥

(1) Word by word translation by IIT Kanpur (it shows the verse on number 33):

"ततः then, भ्रातरौ the two brothers, रामलक्ष्मणौ Rama and Lakshmana, क्रोशमात्रम् a krosa, गत्वा having gone, मेध्यान् suitable for sacrifice (pure), बहून् many, मृगान् deer, हत्वा having slain, यमुनावने in the forest on the bank of Yamuna, चेतुः ate."

[After walking a krosa into the forest on the bank of Yamuna, the two brothers killed many deer suitable for sacrifice and ate them.]

Source:

https://www.valmiki.iitk.ac.in/content?language=dv&field_kanda_tid=2&field_sarga_value=55&field_sloka_value=33

(2) Word by word translation by K. M. K. Murthy (it's also on number 33):

"tataH = thereafter; gatvaa = having travelled; kroshamaatram = only a couple of miles; bhraatarau = the two brothers; raamalakshhmanau = Rama and Lakshmana; hatvaa = killed; bahuun = many; medhyaan = consecrated; mR^igaan

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= deer; cheratuH = and ate; yamunaavane = in the river-forest of Yamuna."

[Thereafter having travelled only a couple of miles the two brothers Rama and Lakshmana killed many consecrated deer and ate in the river-forest of Yamuna.]

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga55/ayodhya_55_frame.htm

(3) Translation by Hari Prasad Shastri:

"Having travelled some distance, the two valiant brothers slew many deer for food, then, with Sita, passed through the pleasant woods, ringing with the cries of peacocks and frequented by elephants and monkeys."

[Vol. 1, Pg. No. 283, Printed by Burleigh Press, Bristol]

Having travelled some distance, the two valiant brothers slew many deer for food, then, with Sita, passed through the pleasant woods, ringing with the cries of peacocks and frequented by elephants and monkeys.

(4) Hindi Translation by Dwaraka Prasad Sharma (it also shows no. 33):

"दोनों भाइयों ने एक कोस चलकर, तथा यमुना तीरवर्ती वन में अनेक पवित्र मृगों को मारकर, खाया."

क्रोशमात्रं ततो गत्वा आतरौ रामलक्ष्मणौ ।
वह्नुमेध्यान् मृगान्हत्वा चेरतु र्यमुनावने ॥ ३३ ॥

१ मेध्यान्—शुचीन् भक्ष्यागित्तियावन् । (गो०) २ चेरतुः भक्षितवन्तौ ।
चरगतिमक्षणयोः । (गो०) * पाठान्तरे—“ वभूव । ”

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अयोध्याकाण्डे

दोनो भाइयो ने एक कोस चल कर तथा यमुना तीरवर्ती वन में
अनेक पवित्र मृगों को मार कर, खाया ॥ ३३ ॥

5. Ayodhya Kanda, Chapter: 56, Verse: 22-28

Rama, Seeta and Lakshmana reached the mountain of Chitrakuta. They visited the hermitage of Valmiki. Lakshmana builds a leaf-hut upon instructions from Rama. Then what happened, see:

ऐणेयं मांसमाहृत्य शालां यक्ष्यामहे वयम् ।
कर्तव्यं वास्तुशमनं सौमित्रे चिरजीविभिः ॥ 2.56.22 ॥
मृगं हत्वाऽऽनय क्षिप्रं लक्ष्मणेह शुभेक्षणा
कर्तव्यं शशास्त्रदृष्टो हि विधिर्धर्ममनुस्मरा ॥ 2.56.23 ॥
भ्रातुर्वचनमाज्ञाय लक्ष्मणः परवीरहा ।
चकार स यथोक्तं च तं राम पुनरब्रवीत् ॥ 2.56.24 ॥
ऐणेयं श्रपयस्वैतच्छालां यक्ष्यामहे वयम् ।

त्वर सौम्य मुहूर्तोऽयं ध्रुवश्च दिवसोऽप्ययम्॥2.56.25॥

स लक्ष्मणः कृष्णमृगं मेध्यं हत्वा प्रतापवान्।

अथ चिक्षेप सौमित्रिस्समिद्धे जातवेदसि॥2.56.26॥

तन्तु पक्वं परिज्ञाय निष्ठं छिन्नशोणितम्।

लक्ष्मणः पुरुषव्याघ्रमथ राघवमब्रवीत्॥2.56.27॥

अयं सर्वः समस्ताण्डः श्रुतः कृष्णमृगो मया।

देवतां देवसङ्काश यजस्व कुशलो ह्यसि॥2.56.28॥

(1) Word by word translation by IIT Kanpur:

Verse: 22 —

"सौमित्रे O Lakshmana, ऐणेयं मांसम् venison of black antelope, आहृत्य having brought, वयम् we, शालाम् this hut, यक्ष्यामहे will worship, चिरजीविभिः those who intend to live longer, वास्तुशमनम् pacification of household deity, कर्तव्यम् should be done."

Verse: 23 —

"शुभेक्षण one who has auspicious looks, लक्ष्मण Lakshmana, मृगम् an antelope, हत्वा having killed, क्षिप्रम् quickly, इह here, आनय bring, शास्त्रदृष्टः as prescribed by the scriptures, विधिः rites, कर्तव्यः हि will have to be carried out, धर्मम् the tradition, अनुस्मर recollect."

Verse: 24 —

"परवीरहा slayer of heroes of the enemy's side, स लक्ष्मणः that Lakshmana, भ्रातुः brother's, वचनम् words, आज्ञाय having understood, यथोक्तम् as told, चकार carried out, रामः Rama, तम् him, पुनः again, अब्रवीत् said."

Verse: 25 —

"सौम्य O handsome one, एतत् this, ऐणेयम् venison, श्रपयस्व cook, वयम् we, शालाम् hut, यक्ष्यामहे will worship, अयम् this, दिवसः day, अयम् this, मुहूर्तःअपि this moment also, ध्रुवश्च is fixed, त्वर hasten."

Verse: 26 —

"अथ then, सौमित्रिः son of Sumitra, प्रतापवान् powerful, सः लक्ष्मणः that Lakshmana, मेथ्यम् fit for offering pure, कृष्णमृगम् black antelope, हत्वा having killed, समिद्धे in a well-kindled, जातवेदसि fire, चिक्षेप offered."

Verse: 27 —

"लक्ष्मणः Lakshmana, निष्ठप्तम् roasted well, छिन्नशोणितम् with blood drained out, तम् that, पक्वम् cooked, परिज्ञाय having found, अथ then, पुरुषव्याघ्रम् tiger (best) among men, राघवम् to Rama, अब्रवीत् said."

Verse: 28 —

"समस्ताङ्गः with all the limbs, अयम् this, कृष्णमृगः black antelope, सर्वः completely, मया by me, श्रुतः is well-cooked, देवसङ्काश like a god, देवताः devatas, यजस्व offer with sacrifice, कुशलः असि हि you are proficient."

[O Lakshmana those who intend to live for long (in this hut), should pacify the deity presiding over here. Therefore, we shall bring the venison of a black antelope and make necessary offerings.]

[Slay an antelope and bring it here quickly. O Lakshmana the rites as prescribed by the scriptures will have to be carried out. You may recollect that tradition.]

[Lakshmana, slayer of heroes on the enemy's side, understood and implemented what he was told. Rama again said to him:]

[Cook this venison, O handsome one we will offer it to the presiding deity of this hut. Hasten, the day and time are fixed (for the rites)]

[Then the powerful son of Sumitra killed a black antelope fit for offering, and offered it to the well-kindled fire.]

[With the blood drained out of the venison, Lakshmana roasted it and cooked it well, and then said to Rama, the tiger (best) among men.]

[This black antelope with all its limbs is well-cooked. O divine sire, you may make the offering to Vastu devata in which you are proficient.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=2&language=dv&field_sarga_value=56

(2) Word by word translation by K. M. K. Murthy:

Verse: 22 —

"saumitre = Oh; Lakshmana!; aahR^itya = being; aiNeyam maamsam = bring meat of the antelope; vayam = we; yakshyaamahe = shall worship; shaalaam = (this) leaf-hut; vaastushamanam = purifactory ceremony on entering

the house; kartavyam = on entering the; chirajivibhiH = by those who wish to live long."

Verse: 23 —

"shubhekshaNa = Oh; large-eyed; lakshmaNa = Lakshmana!; hatvaa = killing; mR^igam = the antelope; kshhipram = quickly; anaya = bring; iha = here; vidhiH = the prescribed rite; shaastra dR^iSTaH = according to scriptural point of view; kartavyaH hi = indeed is to be done; anusmara = keep in mind; dharmam = the sacred obligation."

Verse: 24 —

"saH lakshmaNaH = that Lakshmana; paraviirahaa = the slayer of enemies; aaJNaaya = understanding; bhraatruH = his brother's; vachanam = words; chakaara = acted; yathoktamcha = as instructed; raamaH = Rama; abraviit = spoke; punaH = again; tam = to him (as follows)."

Verse: 25 —

"saumya = Oh; great brother!; shrapayasva = boil; etat = this; aiNeyam = antelope's meat; vayam = we; yakshyaamahe = shall worship; shaalaam = the leaf-hut; ayam = this; divasaH = day; ayam = (and) this; muhurtaH api = instant also; dhruvaH = are of a distinctive character; tvara = be quick."

Verse: 26 —

"atha = then; saH lakshmaNaH = that Lakshmana; prataapavaan = the strong man; saumitriH = and son of Sumitra; hatvaa = killing; medhyam = the holy; kR^iSNa mR^igam = black antelope; chikSepa = tossed; jaata vedasi = in a fire; samiddhe = ignited."

Verse: 27 —

"parijjNaaya = feeling certain; pakvam = it is cooked;
niSTaptam = and heated thoroughly; chinna shoNitam = with
no blood remaining; lakshmaNaH = Lakshmana; atha =
thereafter; abraviit = spoke; raaghavam = to Rama; puruSa
vyaagham = the lion among men (as follows)."

Verse: 28 —

"ayam = this; kR^iSNaH mR^igo = black antelope;
samaapta angaH = with its complete limbs; shR^itaH = has
been cooked; sarvaH = completely; mayaa = by me; deva
damkaasha = Oh Rama; remsembling god!; yajasva = worship;
devataaH = the deities; asi ahi = you are indeed; kushalaH =
skilled (in such act)"

[Oh, Lakshmana! Bring the meat of an antelope. We shall
perform a purifactory ceremony while entering the house.
Which is to be done by those who wish to live long.]

[Oh, large-eyed Lakshmana! Killing the antelope quickly,
bring it here. The prescribed rite according to scriptural point
of view indeed is to be performed. Keep in mind the sacred
obligation.]

[Lakshmana the slayer of enemies, understanding his
brother's words, acted as instructed. Rama spoke again to
Lakshmana as follows:]

[Oh, gentle brother! Boil this antelope's meat. We shall
worship the leaf-hut. This day and this instant also are of a
distinctive character. Be quick.]

[Then, Lakshmana the strong man and son of Sumitra,
killing a holy back antelope, tossed it in an ignited fire.]

[Feeling certain that it is cooked and heated thoroughly with no blood remaining, Lakshmana spoke to Rama the lion among man as follows:]

[This black antelope, with its complete limbs, has been cooked completely by me. Oh, Rama resembling God! Worship the concerned deity, as you are skilled in that act.]

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga56/ayodhya_56_frame.htm

(3) Translation by Manmatha Nath Dutt:

"Procuring meat, we will worship the deity, presiding over this dwelling. O Sumitra's son! Those who wish to live long, should pacify the household gods. O Lakshmana, graced with auspicious eyes, do thou killing deer, swiftly bring it here. It behoves us to observe the rules prescribed by the scriptures. Do thou follow the ordinance. Acquainted with the words of his brother, Lakshmana, slayer of hostile heroes, did as he was told. Thereupon Rama addressed him again: "Do thou cook this meat. We will worship the presiding deities of this mansion. Bestir thyself, — the moment is mild and the day is styled Dhruva." Then Lakshmana, the son of Sumitra, endowed with vigor, having slain a sacred black deer, threw it into flaming fire. And seeing it well scorched and hot and free from blood, Lakshmana spoke unto that foremost of men, Raghava, saying: "Here is the entire black deer roasted by me, capable of serving any purpose. Do you, O you that resemble a celestial, worship the gods?"

his brother. "Procuring meat, we will worship the deity presiding over this dwelling. O Sumitrā's son, those who wish to live long, should pacify the household gods. O Lakshmana graced with auspicious eyes, do thou killing deer, swiftly bring it here. It behoves us to observe the rules prescribed by the scriptures. Do thou follow the ordinance." Acquainted with the words of his brother, Lakshmana, slayer of hostile heroes, did as he was told. Thereupon Rāma addressed him again, "Do thou cook this meat. We will worship the presiding deities of this mansion. Bestir thyself,—the moment

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is mild and the day is styled *Dhruva*." Then Lakshmana the son of Sumitrā endowed with vigor, having slain a sacred black deer, threw it into flaming fire. And seeing it well scorched and hot and free from blood, Lakshmana spoke unto that foremost of men, Rāghava, saying,—“Here is the entire black deer roasted by me, capable of serving any purpose. Do you, O you that resemble a celestial, worship the gods.”

(4) Translation by Hari Prasad Shastri:

"O Lakshmana, bring venison with which we may worship the deity of the dwelling-place! Since we purpose to live here long, we should enter it with peaceful intention! O son of Sumitra, having killed a black deer, bring it here, speedily. Let us follow the scriptural ordinance in this matter.

Shri Lakshmana having obeyed his brother's command, Rama said: "Now dress the meat and we will offer it as a sacrifice. Hasten, O Brother, this is an auspicious hour."

The illustrious son of Sumitra slew a black antelope and roasted it in the flames. When it was dressed and the blood drained from it, Lakshmana addressed Raghava, saying: "O Godlike one, I have prepared the flesh of the black deer, now offer up the sacrifice to propitiate the God."

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with a door, he said to the devoted Lakshmana : " O Lakshmana, bring venison with which we may worship the deity of the dwelling-place ! Since we purpose to live here long, we should enter it with peaceful intention ! O Son of Sumitra, having

¹ Bilwa—bel tree or wood apple.—Aegle Marmelas.

² Drona — a measure of corn approximately 92 pounds.

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killed a black deer, bring it here speedily. Let us follow the scriptural ordinance in this matter."

Shri Lakshmana, having obeyed his brother's command, Rama said : " Now dress the meat and we will offer it as a sacrifice. Hasten, O Brother, this is an auspicious hour."

The illustrious son of Sumitra slew a black antelope and roasted it in the flames. When it was dressed and the blood drained from it, Lakshmana addressed Raghava, saying : " O Godlike One, I have prepared the flesh of the black deer, now offer up the sacrifice to propitiate the god."

(5) Hindi Translation by Dwaraka Prasad Sharma:

"हे लक्ष्मण! हिरण का मांस के आओ, जिससे हम दोनों पर्णशालाधिष्ठात्री देवता की पूजा करें. क्योंकि यदि बहुत दिनों (किसी नवीन बने हुए घर में) रहना चाहें, तो उसे वास्तुशान्ति (गृहप्रवेश कर्म) करनी चाहिए॥22॥

हे लक्ष्मण! तुम शीघ्र एक काला हिरण मारकर ले आओ, क्योंकि भली भांति विचार कर, इस विषय की धर्मशास्त्र द्वारा निर्णीत विधि को यथारीति करना उचित है ॥23॥

महाबलवान लक्ष्मण जी भाई की आज्ञा के अनुसार, लक्ष्मण काला मृग मारकर ले आए, फिर श्रीरामचन्द्रजी के कथनानुसार कार्य कर चुकने पर, श्रीरामचन्द्रजी ने पुनः उनसे कहा ॥24॥

अच्छा अब इस मांस को रांधो, जिससे हम हवन करें. हे सौम्य! शीघ्रता करो. क्योंकि यह मुहूर्त भी स्थिर है, और दिन भी अच्छा है ॥25॥

तब प्रतापी लक्ष्मण ने मारे हुए यज्ञीय काले मृग को अच्छी तरह जलती हुई आग में डालकर भूना ॥26॥

और जब वह भुन गया और रुधिर जल गया, तब लक्ष्मण जी ने पुरुषसिंह श्रीरामचन्द्रजी से कहा ॥27॥

हे देवतुल्य! मैंने इस सम्पूर्ण अंगोंयुक्त कृष्ण मृग को रांध कर तैयार कर दिया. आप यज्ञकर्म करने में समर्थ हैं, अतः वास्तुदेवता की प्रसन्नता के लिए यज्ञ कीजिए ॥28॥

ऐणेयं मांसमाहृत्य शालां^५ यक्ष्यामहे वयम् ।

कर्तव्यं वास्तुशमनं सौमित्रे चिरवासिभिः* ॥ २२ ॥

हे लक्ष्मण ! हिरण का मांस ले आओ, जिससे हम दोनों पर्ण-शालाधिष्ठात्री देवता की पूजा करें । क्योंकि यदि बहुत दिनों (किसी नवीन बने हुए घर में) रहना चाहें, तो उसे वास्तुशान्ति (गृहप्रवेश कर्म) करनी चाहिये ॥ २२ ॥

[ग्रह्याण्डपुराण में वास्तुशान्ति की प्रस्तुति के सम्बन्ध में यह एक श्लोक दिया है :-

" नचन्याधिभयं तस्य न च वन्द्युजनक्षयः

जीवेद्द्वर्षशतं स्वर्गकल्पमेवंवसेत्तरः ॥ "

अर्थात् जो नवीन गृह में वास्तुशान्ति कर के रहता है उसको न तो किसी प्रकार की व्याधि का भय होता और न उसके वन्द्युजान्धवों का वंशलोप होता है । उस घर का मालिक बहुत दिनों तक इस लोक में जीवित रह कर मरने पर एक कल्प भर स्वर्ग में रहता है ।]

मृगं हत्वाऽऽनय शिप्रं लक्ष्मणेह शुभेक्षण ।

कर्तव्यः शालादृष्टो हि विधिर्गर्भभृतस्मर^६ ॥ २३ ॥

हे लक्ष्मण ! तुम शीघ्र एक काला हिरण मार कर ले आओ ।
क्योंकि भली भाँति विचार कर, इस विषय की धर्मशास्त्र द्वारा
निर्यात विधि को यथारोति करना उचित है ॥ २३ ॥

भ्रातुर्वचनमाज्ञाय लक्ष्मणः परवीरहा ।

चकार स यथोक्तं च तं रामः पुनरब्रवीत् ॥ २४ ॥

महाबलवान लक्ष्मण जी भाई की आज्ञा के अनुसार लक्ष्मण
काला मृग मार कर ले आये । फिर श्रीरामचन्द्र जी के कथनानुसार
कार्य कर चुकने पर श्रीरामचन्द्रजी ने पुनः उनसे कहा ॥ २४ ॥

ऐषेयं श्रपयस्वैतच्छालां यक्ष्यामहे वयम् ।

त्वर सौम्य मुहूर्तोऽयं ध्रुवश्च दिवसोऽन्ययम् ॥२५॥

अच्छा अब इस मांस को रांधो, जिससे हम हवन करें । हे
सौम्य ! शीघ्रता करो । क्योंकि यह मुहूर्त्त भी स्थिर है और दिन
भी अच्छा है ॥ २५ ॥

स लक्ष्मणः कृष्णमृगं हत्वा मेध्यं प्रतापवान् ।

अथ चिक्षेप सौमित्रिः समिद्धे जातवेदसि ॥ २६ ॥

तव प्रतापो लक्ष्मण ने मारे हुए यज्ञीय काले मृग को अच्छी
तरह जलती हुई आग में डाल कर भूना ॥ २६ ॥

तं तु पकं समाज्ञाय निष्टुप्तं छिन्नशोणितम् ।

लक्ष्मणः पुरुषव्याघ्रमथ राघवमब्रवीत् ॥ २७ ॥

और जब वह भुन गया और उसका रुधिर जल गया, तब
लक्ष्मण जी ने पुरुषसिंह श्रीरामचन्द्र जी से कहा ॥ २७ ॥

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अयोध्याकाण्डे

अयं कृष्णः समाप्ताङ्गः शृतः कृष्णमृगो यथा ।

देवतां देवसङ्काशं यजस्व कुशलो! हसि ॥ २८ ॥

हे देवतुल्य ! मैंने इस सम्पूर्ण अंगोंयुक्त कृष्ण मृग को रांध कर तैयार कर, दिया । आप यज्ञकर्म करने में समर्थ हैं, अतः वास्तुदेवता की प्रसन्नता के लिये यज्ञ कीजिये ॥ २८ ॥

(6) Gross fraud by Geeta Press:

Verse no. 22 mentions the word 'ऐणेयं' means 'antelope (especially black)' and 'मासम्' means 'meat'. But Geeta Press is mistranslating it as 'गजकन्द का गूदा' to veil the truth about meat eating;

And verse no. 23 quotes 'मृगं' means 'antelope/deer', and 'हत्वा' means 'Killing (having killed)'. But Geeta Press distorted it by 'गजकन्द नामक कंद को उखाड़कर या खोदकर';

Verse no. 25 mentions the same as verse no. 22 'ऐणेयं' means 'antelope', but here also mistranslation exists 'गजकन्द को';

Verse no. 26 says 'कृष्णमृगं' which also means 'black antelope', but Geeta Press is doing fabrication as usual 'काले

छिलके वाले गजकन्द को'. The verse also mentions two words: 'हत्वा' means 'Killing (having killed)' as in verse no. 23, and 'मेध्यं' means 'Pure meat' as in Chapter: 52, Verse: 102. But Geeta Press concocted as did in previous verses;

Verse no. 27 mentions 'पक्वं' means 'cooking (having cooked)'. But Geeta Press seems to show it 'पका हुआ' in the mean of 'ripe' to make it fit for 'गजकन्द' fruit; and turning 'पका हुआ' from the mean of 'cooked' which is fit for 'meat', so that the reader can't understand the hidden truth. The verse also says 'निष्ठं' which translates 'roasted well', and 'छिन्नशोणितम्' which means 'drained of the blood'. But Geeta Press is making it the medicine for 'Blood Disorder' by translating 'रक्तविकार का नाश करने वाले';

Verse no. 28 says 'समस्तांगः' means 'all the limbs', but Geeta Press mistranslates 'जो बिगड़े हुए सभी अंगों को ठीक करने वाला है'. It seems according to Geeta Press Rama, Seeta & Lakshman were suffering from 'Blood Disorder' so they searched for this medicine and had it to be healed from this disorder. And the word 'कृष्णमृगो' is mentioned again means 'black antelope' as in verse no. 26, but mistranslated by Geeta Press. And the word 'यजस्व' means 'offer with sacrifice', but Geeta Press conceals this sacrifice by 'वास्तुदेवताओं का यजन'.

लक्ष्मणानय दारुणि दृढानि च वराणि च ।

कुरुष्वावसथं सौम्य वासे मेऽभिरतं मनः ॥ १९ ॥

'सौम्य लक्ष्मण। तुम जंगलसे अच्छी-अच्छी मजबूत लकड़ियाँ ले आओ और रहनेके लिये एक कुटी तैयार करो। यहाँ निवास करनेको मेरा जी चाहता है' ॥ १९ ॥

तस्य तद् वचनं श्रुत्वा सौमित्रिविधान् द्रुमान् ।

आजहार ततश्चके पर्णशालामरिंदमः ॥ २० ॥

श्रीरामकी यह बात सुनकर शत्रुदमन लक्ष्मण अनेक प्रकारके वृक्षोंकी डालियाँ काट लाये और उनके द्वारा एक पर्णशाला तैयार की ॥ २० ॥

तां निष्ठितां बद्धकटां दृष्ट्वा रामः सुदर्शनाम् ।

शुश्रूषमाणमेकाग्रमिदं वचनमब्रवीत् ॥ २१ ॥

वह कुटी बाहर-भीतरसे लकड़ीकी ही दीवारसे सुस्थिर बनायी गयी थी और उसे ऊपरसे छा दिया गया था, जिससे वर्षा आदिका निवारण हो। वह देखनेमें बड़ी सुन्दर लगती थी। उसे तैयार हुई देखकर एकाग्रचित्त होकर अपनी बात सुननेवाले लक्ष्मणसे श्रीरामने इस प्रकार कहा— ॥ २१ ॥

ऐणेयं मांसमोह्यं शालां यक्ष्यामहे वयम् ।

कर्तव्यं वास्तुशमनं सौमित्रे चिरजीविभिः ॥ २२ ॥

'सुमित्राकुमार! हम गजकन्दका गुदा लेकर उसीसे पर्णशालाके अधिष्ठाता देवताओंका पूजन करेंगे,^१ क्योंकि दीर्घ जीवनकी इच्छा करनेवाले पुरुषोंको वास्तुशान्ति अवश्य करनी चाहिये ॥ २२ ॥

मृगं हत्वाऽऽनय क्षिप्रं लक्ष्मणेह शुभेक्षणम् ।

कर्तव्यः शास्त्रदृष्टो हि विधिधर्ममनुस्मर ॥ २३ ॥

'कल्याणदर्शा लक्ष्मण! तुम 'गजकन्द' नामक

कन्दको^२ उखाड़कर या खोंदकर शौच यहाँ ले आओ; क्योंकि शास्त्रोक्त विधिका अनुष्ठान हमारे लिये अवश्य-कर्तव्य है। तुम धर्मका ही सदा चिन्तन किया करो ॥ २३ ॥

भ्रातुर्वचनमाज्ञाय लक्ष्मणः परवीरहा ।

चकार च यद्योक्तं हि तं रामः पुनरब्रवीत् ॥ २४ ॥

भाईकी इस बातको समझकर शत्रुवीरका वध करनेवाले लक्ष्मणने उनके कथनानुसार कार्य किया। तब श्रीरामने पुनः उनसे कहा— ॥ २४ ॥

ऐणेयं श्रपयस्वैतच्छालां यक्ष्यामहे वयम् ।

त्वर सौम्यमुहूर्तं^३ ध्रुवश्च दिवसो ह्ययम् ॥ २५ ॥

लक्ष्मण! इस गजकन्दको पकाओ। हम पर्णशालाके

अधिष्ठाता देवताओंका पूजन करेंगे। जल्दी करो। यह सौम्यमुहूर्त है और यह दिन भी 'ध्रुव'^३ संज्ञक है (अतः इसीमें यह शुभ कार्य होना चाहिये) ॥ २५ ॥

स लक्ष्मणः कृष्णमृगं हत्वा मेध्यं प्रतापवान् ।

अथ चिक्षेप सौमित्रिः समिद्धे जातवेदसि ॥ २६ ॥

प्रतापी सुमित्राकुमार लक्ष्मणने पवित्र और काले

छिलकेवाले गजकन्दको उखाड़कर प्रज्वलित आगमें

डाल दिया ॥ २६ ॥

तत् तु पक्वं समाज्ञाय निष्टमं छिन्नशोणितम् ।

लक्ष्मणः पुरुषव्याघ्रमथ राघवमब्रवीत् ॥ २७ ॥

रक्तविकारका नाश करनेवाले^४ उस गजकन्दको

भलीभाँति पका हुआ जानकर लक्ष्मणने पुरुषसिंह

श्रीरघुनाथजीसे कहा— ॥ २७ ॥

अयं सर्वः समस्ताङ्गः शृतः कृष्णामृगो मया ।

देवता देवसंकाश (यजस्व) कुशलो ह्यसि ॥ २८ ॥

'देवोपम तेजस्वी श्रीरघुनाथजी! यह काले

6. Ayodhya Kanda, Chapter: 56, Verse: 34-35

Lakshmana builds a leaf-hut for Rama. All of them enter the hut, after performing purification ceremony:

वन्यैर्माल्यैः फलैर्मूलैः पक्वैर्मांसैरथाविधि
अद्भिर्जपैश्च वेदोक्तैर्दर्भैश्च ससमित्कुशैः॥2 . 5 6 . 3 4॥
तौ तर्पयित्वा भूतानि राघवौ सह सीतया
तदा विविशतु शशालां सुशुभां शुभलक्षणौ॥2.56.35॥

(1) Word by word translation by IIT Kanpur:

"शुभलक्षणौ bestowed with auspicious qualities, राघवौ Rama and Lakshmana, सह सीतया accompanied by Sita, वन्यैः माल्यैः with garlands of forest flowers, फलैः with fruits, मूलैः with roots, पक्वैः with well-cooked, मांसैः with venison, अद्भिः with water, वेदोक्तैः as expounded in the Vedas, जपैश्च with muttering of prayers, दर्भैश्च with darbha grass, सुसमित्कुशैः with faggots and kusa grass, भूतानि all beings, तर्पयित्वा after propitiating, तदा then, शुभाम् auspicious, शशालाम् hut, विविशतुः entered."

[Bestowed with auspicious qualities, Rama and Lakshmana along with Sita propitiated those celestial beings with garlands of forest flowers, fruits and roots, well-cooked venison, water, muttering of prayers as expounded in the Vedas, faggots and kusa grass and entered that auspicious hermitage.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=2&language=dv&field_sarga_value=56

(2) Word by word translation by K. M. K. Murthy:

"raaghavau = Rama and Lakshmana; saha siitauyaa = along with Seeta; shubha lakshhmanau = having auspicious characteristics; tarpayitvaa = satisfied; bhuutaani = the spirits; maalyaiH = by crowns of flowers; vanyaiH = obtained in the forest; phalaiH = by fruits; mulaiH = by roots; pakvaiH = by cooked; maamsaiH = meat; abdhiH = by water; japaishcha = by prayers; vedoktaiH = as uttered in sacred texts (Vedas); darbhaishcha = by sacred grass; sasmitkuchaiH = by fuel and Kusa grass; tadaa = then; vivishatuH = entered; sushubhaam = the auspicious; shaalaam = leaf-hut."

[Rama and Lakshmana along with Seeta, having auspicious characteristics, satisfied the spirits by crowns of flowers obtained in the forest, by fruits roots and cooked meat, by water, by prayers as uttered in the sacred texts (Vedas), by sacred grass, by fuel and Kusa grass and then entered the auspicious leaf-hut.]

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga56/ayodhya_56_frame.htm

(3) Manmatha Nath Dutt's translation also didn't mention this verse.

But, it's mentioned in footnotes with reference to another reading: "And having with garlands made of wild flowers,

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fruits, roots, meat cooked according to the ordinance, water, Japa as prescribed by the Veda, grass and faggot, worshipped the spirits, those descendants of Raghu, the auspicious Rama and Lakshmana, in company with Sita, entered the graceful mansion."

[Vol. 2, Pg. No. 350, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

dais, and a *chaitya* proportionate to the abode.* And as the celestials enter the hall entitled Sudharmā, they together with the view of dwelling in it, entered the mansion beautiful to behold, thatched with the leaves of trees, built at a convenient site, well-made, and keeping out the wind.† And having come to the charming Chitrakuta and the river Mālyavati furnished with excellent bathing places, and haunted by beasts and fowls, they rejoiced with glad hearts, and forsook the grief incident to their exile from the city.

* The N. W. P. text reads :—"And in that romantic forest abounding in various kinds of beasts and birds, with trees bearing a profusion of variegated flowers, and resounding with the roars of beasts and serpents, those ones and who had conquered their senses, began to live happily."—T.

† Another reading is :—"And having with garlands made of wild flowers, fruits, roots, meat cooked according to the ordinance, water, *Japa* as prescribed by the Veda, grass, and faggot, worshipped the spirits, those descendants of Raghu, the auspicious Rāma and Lakshmana, in company with Sita entered the graceful mansion."—T.

(4) Translation by Hari Prasad Shastri (from verse 32):

"Repeating the japa and bathing in the river, he offered oblations for the expiation of sins. He then erected altars in the eight directions for the worship of different gods and gratifying the deities presiding over the elements with offerings of flowers, garlands, fruits, cooked meats and the recitation of Vedic mantras, he, together with Sita, entered

the delightful hut, thatched with leaves, set up in a suitable place, sheltered from the wind."

[Vol. 1, Pg. No. 285, Printed by Burleigh Press, Bristol]

prayers. Repeating the japa¹ and bathing in the river, he offered oblations for the expiation of sins. He then erected altars in the eight directions for the worship of different gods and gratifying the deities presiding over the elements with offerings of flowers, garlands, fruits, cooked meats and the recitation of Vedic mantras, he, together with Sita, entered the delightful hut, thatched with leaves, set up in a suitable place, sheltered from the wind.

(5) Hindi Translation by Dwaraka Prasad Sharma:

"फिर यथाविधि फूल, मालाओं, फलों, मूलों और रंधे हुए मांस से, तथा कुश की पवित्रियां धारण कर, कुश मिले हुए जल से, वैदिक मंत्रों द्वारा श्रीरामचंद्र जी ने भूतों को तृप्त कर, सीता सहित उस मनोहर और शुभलक्षण वाली (अर्थात् हवा रोशनी आने जाने के लिए पर्याप्त साधनों से युक्त) शाला में प्रवेश करने की इच्छा की।"

वन्यैर्मांस्यैः फलैर्मूलैः पक्कैर्मांसैर्यथाविधि ।

अद्विजपैश्च वेदोक्तैर्दधिश्च ससमित्कुशैः ॥ ३४ ॥

तौ तर्पयित्वा भूतानि राघवौ सह सीतया ।

तदा विविशतुः शालां सुशुभां शुभलक्षणौ ॥ ३५ ॥

फिर यथाविधि फूल मालाओं, फलों, मूलों और रंधे हुए मांस से, तथा कुश की पवित्रियां धारण कर, कुश मिले हुए जल से, वैदिक मंत्रों द्वारा श्रीरामचंद्र जी ने भूतों को तृप्त कर, सीता सहित उस मनोहर और शुभलक्षण वाली (अर्थात् हवा

^१ वैश्यानि—गन्धर्वाद्यावास्तव्यानानि । (गो०) २ आयतनानि—विष्ण्वथावास स्थलानि । (गो०)

Note: These both two verses have been thrown out of Geeta Press Version; and the reason is unknown apparently, but known profoundly.

7. Ayodhya Kanda, Chapter: 84, Verse: 10

Guha, the king of Nishada tribe, asks his relative to guard the river bank and get ready for a battle, if necessary, with Bharata. Then, Guha approaches Bharata with a welcome-drink of honey, meat and fish. He asks Bharata with his army to accept his hospitality:

इत्युक्त्वोपायनं गृह्य मत्स्यमांसमधूनि च।
अभिचक्राम भरतं निषादाधिपतिर्गुहः॥२ . ८४ . १०॥

(1) Word by word translation by IIT Kanpur:

"निषादाधिपतिः गुहः overlord of the nishadas, Guha, इति thus, उक्त्वा having spoken, मत्स्यमांसमधूनि fish, meat and wine, उपायनम् as gifts, गृह्य holding, भरतम् to Bharata, अभिचक्राम approached."

[Having spoken thus, Guha, lord of the nishadas, approached Bharata, taking with him fish, meat and wine as offerings.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=2&language=dv&field_sarga_value=84

(2) Word by word translation by K. M. K. Murthy:

"iti = thus; uktvaa = spoken; guhaH = Guha; niSaadaadhipatiH = the Lord of Nishadas; gR^ihya = took;

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matsya maamsa madhuuni = fish meat and honey;
upaayanam = as an offering; abhichakraama = and
approached; bharatam = Bharata."

[After uttering thus, Guha the king of Nishadas took fish, meat and honey as an offering and approached Bharata.]

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga84/ayodhya_84_frame.htm

(3) Translation by Manmatha Nath Dutt:

"Having said this, the lord of the Nishadas, Guha, taking a present of flesh, fish and honey, went out for interviewing Bharata."

[Vol. 2, Pg. No. 418, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

the Gangā." Having said this, the lord of the Nishādas, Guha, taking a present of flesh, fish and honey, went out for interviewing Bharata. Seeing Guha approaching, the power-

(4) Translation by Hari Prasad Shastri:

"Thus, mobilising his troops and servants, Guha the chief of ferrymen, taking gifts of fish, flesh and honey, went to meet Prince Bharata."

[Vol. 1, Pg. No. 339, Printed by Burleigh Press, Bristol]

Thus, mobilising his troops and servants, Guha the chief of ferrymen, taking gifts of fish, flesh and honey, went to meet Prince Bharata. Seeing Guha approaching, the excellent Sumantra said to Bharata : " This Guha attended by a thousand kinsmen is the king of this place, he is a native of these parts

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(5) Hindi Translation by Dwaraka Prasad Sharma:

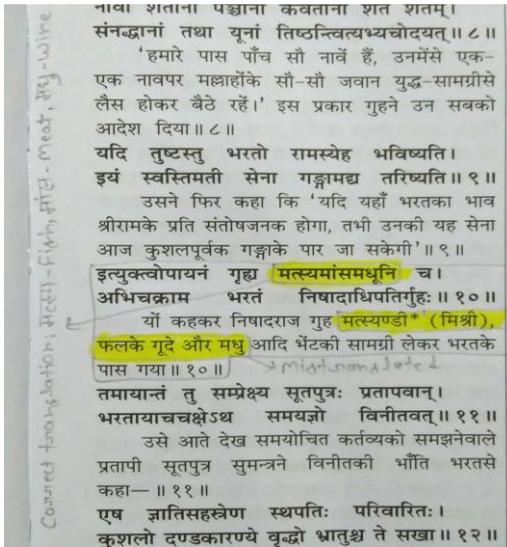
"इस तरह अपने नौकरों और सैनिकों को सावधान कर, निषादपति गुह मछलियाँ, मांस और शहद भरत जी को भेंट करने के लिए अपने साथ लेकर, चला."

इत्युक्त्वोपायनं गृह्य मत्स्यमांसमधूनि च ।
अभिचक्राम भरतं निषादाधिपतिर्गुहः ॥ १० ॥

इस तरह अपने नौकरों और सैनिकों को सावधान कर, निषादपति गुह मछलियाँ, मांस, और शहद भरत जी को भेंट करने के लिये अपने साथ ले कर, चला ॥ १० ॥

(6) See the forgery of Geeta Press:

This verse is clearly mentioning three words: 'मत्स्य' means 'fish', 'मांस' means 'meat' and 'मधु' means 'wine'. But Geeta Press made 'मांस' pulp as usual, and turned 'मत्स्य' into 'मिश्री' (sugar candy)'.
Covered translation: (Fish, Meat, Wine) - Meat, Wine



8. Ayodhya Kanda, Chapter: 84, Verse: 17

After approaching Bharata, Guha says to him:

अस्ति मूलं फलञ्चैव निषादैस्समुपाहृतम्।
आर्द्रं च मांसं शुष्कं च वन्यं चोच्चावचं महत्॥2.84.17॥

(1) Word by word translation by IIT Kanpur:

"निषादैः by nishadas, समुपाहृतम् have been brought, मूलम् root, फलं चैव fruits also, वन्यम् the forest produce, आर्द्रम् fresh, शुष्कं ch dried, उच्चावचम् of great variety, महत् best, मांसं च अस्ति meat are here."

[Here are roots, fruits and a great variety of forest produce, fresh and dried meat brought by the nishadas.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=2&language=dv&field_sarga_value=84

(2) Word by word translation by K. M. K. Murthy:

"asti = here are; muulam = the root; phalam chaiva = fruit; samudaahR^itam = gathered; niSaadaiH = by my tribe; maamsamcha = and the meat; mahat = of great quality; ucchaavacham = and of various kinds; aardram = fresh; shuSkamcha = and dried; vanyam = and all a produce of the forest."

[Here are the roots and fruits gathered by my tribe as well as fresh and dried meat of great quality and of various kinds, and all a produce of the forest.]

Source:

https://www.valmikiramayana.net/utf8/ayodhya/sarga84/ayodhya_84_frame.htm

(3) Translation by Manmatha Nath Dutt:

"Here are fruits and roots gathered by the Nishadas and meat dry and moist and various other produces of the forest."
[Vol. 2, Pg. No. 419, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

thee. Do thou reside in the abode of thy servant. Here are fruits and roots gathered by the Nishādas and meat dry and moist and various other produces of the forest. I pray that

(4) Translation by Hari Prasad Shastri:

"I have brought roots, fruits and flesh both fresh and dried for thee and other products of the forest for thy use."
[Vol. 1, Pg. No. 340, Printed by Burleigh Press, Bristol]

house. I have brought roots, fruits and flesh both fresh and dried for thee and other products of the forest for thy use.

(5) Hindi Translation by Dwaraka Prasad Sharma:

"निषाद लोगों के लाए हुए फल मूल, ताजा और सूखा मांस, तथा वन में उत्पन्न होने वाली अन्य थोड़ी बहुत भक्ष्य वस्तुएं ये उपस्थित हैं।"

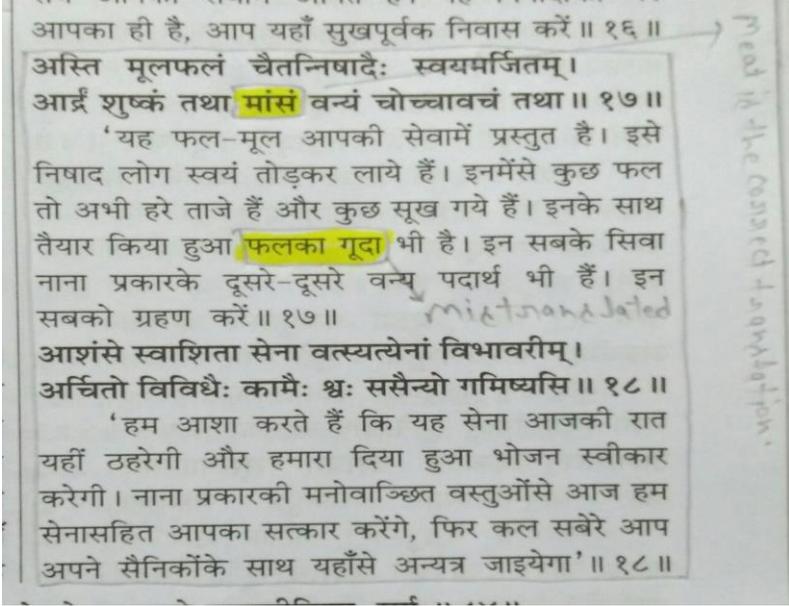
अस्ति मूलं फलं चैव निषादैः समुपाहृतम् ।

आर्द्रं च मांसं शुष्कं च वन्यं चोच्चावचं मदत् ॥१७॥

निषाद लोगों के लाये हुए फल मूल, ताजा और सूखा मांस तथा वन में उत्पन्न होने वाली अन्य थोड़ी बहुत भक्ष्य वस्तुएं ये उपस्थित हैं ॥ १७ ॥

(6) See the same trend of Geeta Press here:

This verse mentions 'मांस' means meat, but mistranslated by Geeta Press usually and made it Pulp.



9. Ayodhya Kanda, Chapter: 91, Verse: 21

Having been instructed by Bharadwaja to bring the army to his place, Bharata allowed his army also to come to the hermitage. Then, Bharadwaja invokes Visvakarma, the divine architect and requests him to arrange for a befitting hospitality to Bharata:

विचित्राणि च माल्यानि पादपप्रच्युतानि च।
सुरादीनि च पेयानि मांसानि विविधानि च॥2.91.21॥

(1) Word by word translation by IIT Kanpur:

"पादपप्रच्युतानि those dropped from trees, विचित्राणि many-coloured, माल्यानि च flower garlands, सुरादीनि wines and others, पेयानि drinks, विविधानि of different kinds, मांसानि च meat be furnished."

[Let her furnish me with many-coloured garlands of fresh flowers from trees, wines and other drinks and meat of different kinds.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=2&language=dv&field_sarga_value=91

(2) Word by word translation by K. M. K. Murthy:

"(May the blessed moon-god furnish me); vichitraaNi = many-coloured; maalyaanicha = flowers; paadapa prachyutaani = which have just fallen from trees; peyaani =

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drinks; suraadiini = like wine and others; vividhaani = and various kinds; maamsaani cha = of meat."

[May the blessed moon-god furnish me many-coloured flowers which have just fallen from the flower-plants or trees, the drinks like wine and others as also various kinds of meat.]

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga91/ayodhya_91_frame.htm

(3) Translation by Manmatha Nath Dutt:

"...and variegated blossoms growing in the trees, and wines and (other) drinks, and meats of various kinds."

[Vol. 2, Pg. No. 431, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

even at this very spot. And here let the worshipful Somā yeild me excellent viands of diverse kinds in plenty ; things that may be eaten or enjoyed, sucked or licked ; and variegated blossoms growing in the trees, and wines and (other) drinks, and meats of various kinds." Thus, furnished

(4) Translation by Hari Prasad Shastri:

"Let garlands of fresh flowers be made ready and beautiful goblets and different dishes of flesh be produced here instantaneously!"

[Vol. 1, Pg. No. 351, Printed by Burleigh Press, Bristol]

prepared by the deity presiding over the moon. Let garlands of fresh flowers be made ready and beautiful goblets and different dishes of flesh be produced here instantaneously !"

(5) Hindi Translation by Dwaraka Prasad Sharma:

"(वे) ताज़े फूलों की चित्र विचित्र पुष्प मालाएं, सुरा आदि पीने के पदार्थों को और तरह तरह के मांसों को, शीघ्र ही प्रस्तुत करें."

विचित्राणि च माल्यानि पादपप्रच्युतानि¹ च ।

सुरादीनि च पेयानि मांसानि विविधानि च ॥ २१ ॥

(वं) ताज़े फूलों की चित्र विचित्र पुष्प मालाएँ, सुरा आदि पीने के पदार्थों को और तरह तरह के मांसों को शीघ्र ही प्रस्तुत करें ॥ २१ ॥

(6) Once again mockery of translation by geeta Press:

This verse also mentions 'मांसानि (meat)' but forcefully you have to read 'फलों के गूदे (Pulps of fruits)' by Geeta Press.

प्रचुर मात्रामें व्यवस्था करें ॥ २० ॥ विचित्राणि च माल्यानि पादपप्रच्युतानि च । सुरादीनि च पेयानि <u>मांसानि</u> विविधानि च ॥ २१ ॥ 'वृक्षोंसे तुरंत चुने गये नाना प्रकारके पुष्प, मधु आदि पेय पदार्थ तथा नाना प्रकारके <u>फलोंके गूदे</u> भी भगवान् सोम यहाँ प्रस्तुत करें' ॥ २१ ॥ एवं समाधिना युक्तस्तेजसाप्रतिमेन च । शिक्षास्वरसमायुक्तं सुव्रतश्चाब्रवीन्मुनिः ॥ २२ ॥	तस्मिन्नेवंगते शब्दे दिव्ये श्रोत्रसुखे नृण ददर्श भारतं सैन्यं विधानं विश्वकर्म इस प्रकार मनुष्योंके कानोंको सुख दिव्य शब्द हो ही रहा था कि भरतकी सेनाके निर्माणकौशल दिखायी पड़ा ॥ २८ ॥ बभूव हि समा भूमिः समन्तात् पञ्चयो शाद्वलैर्बहुभिश्छन्ना नीलवैदूर्यसं चारों ओर पाँच योजनतककी भू
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*misinterpreted
'meat' is correct translation.*

10. Ayodhya Kanda, Chapter: 91, Verse: 52 (in Geeta Press Version)

Several creepers in the forest had been changed into dancing girls in the hermitage of Bharadwaja and they spoke to Bharata's army as follows:

सुरास्सुरापाः पिबत पायसं च बुभुक्षिताः॥2.91.52॥
मांसानि च सुमेध्यानि भक्ष्यन्तां यावदिच्छथ॥2.91.53॥

(1) Word by word translation by IIT Kanpur:

"सुरापाः O those of you who drink liquor, यावत् until, इच्छथ you desire, सुराः liquor, पिबत drink, बुभुक्षिताः those who are hungry to eat, पायसं च payasam (made of milk and rice), सुमेध्यानि sacred, मांसानि च meat, भक्ष्यन्ताम् let them eat."

['O wine drinkers, drink as much as you can those who are hungry partake payasam and sacred meat']

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=2&language=dv&field_sarga_value=91

(2) Word by word translation by K. M. K. Murthy:

suraapaaH = O; wine-bibbers!; pibata = drink; yaavat = however much; suraaH = wine; ichchhatha = you desire! bubhukSitaah = O troops stricken with hunger! (Let); paayasam cha = milk thickened with rice; maamsaanicha = and meats; sumedhyaani = which are very much fresh; bhakSyantaam = be eaten."

["O, wine-bibbers! Drink the wine, however much you desire! O troops stricken with hunger! Let milk thickened with rice and the meats which are very much fresh, be eaten (as you will)."]

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga91/ayodhya_91_frame.htm

(3) Translation by Manmatha Nath Dutt:

"Let wine-drinkers drink wine, the hungry eat Payaca, and those that are inclined to it, feed on clean meat."

[Vol. 2, Pg. No. 433, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

sion of Bharadwāja. "Let wine-drinkers drink wine, the hungry eat Pāyaça, and those that are inclined to it, feed on clean meat." And every seven or eight females taking a

(4) Translation by Hari Prasad Shastri:

"O Wine-Bibbers, drink! O Hungry Ones, eat kheeva! Come, fill yourselves with the various kinds of meat!"

[Vol. 1, Pg. No. 353, Printed by Burleigh Press, Bristol]

hermitage of Bharadwaja, cried out : " O Wine-Bibbers, drink !
O Hungry Ones, eat kheeva ! Come, fill yourselves with the
various kinds of meat ! "

(5) Hindi Translation by Dwaraka Prasad Sharma:

"हे मद् पीने वालो, तुम मदिरा पीओ! हे भूख के सताये लोगो, तुम खीर खाओ! सुन्दर और खाने योग्य मांस जिसकी जितनी इच्छा हो, उतना खाओ."

प्रमदाविग्रहं कृत्वा भरद्वाजाश्रमेऽवसन् ।

सुराः सुरापाः पिवत पायसं च बुभुक्षिताः ॥ ५२ ॥

स्त्रियों का रूप घर भरद्वाज के आश्रम में जा वसीं और पुकार पुकार कर लोगों से कहने लगीं, हे मद्य पीने वालो ! तुम मदिरा पिओ ! हे भूख के सतये लोगे ! तुम खीर खाओ ॥ ५२ ॥

१ सरलाः—देवदाहविशेषाः । (गो०) * पाठान्तरे—“आतन्ध्या-
न्याग्राहां ।” † पाठान्तरे—“ऽवदन्” ।

एकनवतितमः सर्गः

८११

मांसानि च सुमेघ्यानि भक्ष्यन्तां यावदिच्छथ ।

उच्छाद्य स्नापयन्ति स्म नदीतीरेषु वह्नुषु ॥ ५३ ॥

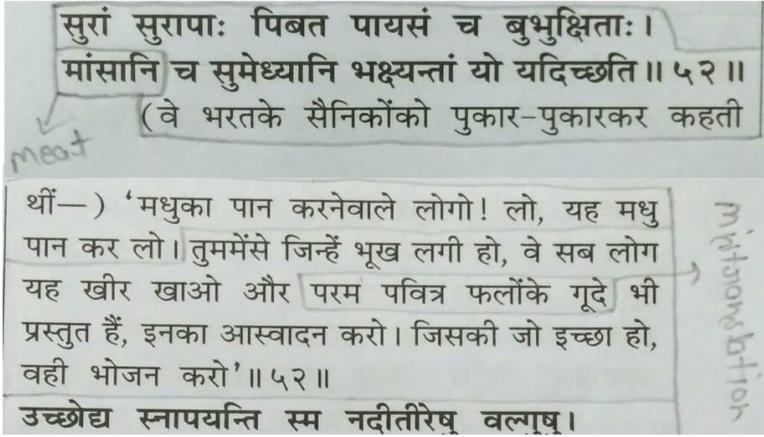
अप्येकमेकं पुरुषं प्रमदाः सप्त चाष्ट च ।

संवाहन्त्यः समापेतुर्नार्यो रुचिरलोचनाः ॥ ५४ ॥

सुन्दर और खाने योग्य मांस जितनी जिसकी इच्छा हो उतना खाओ । एक एक पुरुष को सात सात आठ आठ स्त्रियां मिल कर तेल की मालिश कर मनोहर नर्दियों के तट पर स्नान करातीं और अनेक बड़े बड़े नेत्र वाली स्त्रियां पुरुषों के शरीरों को मलती थीं ॥ ५३ ॥ ५४ ॥

(6) Same fraudulently mistranslation by Geeta Press:

The verse says 'मांसानि (meat)', but Geeta Press can't leave Pulp of fruit.



11. Ayodhya Kanda, Chapter: 91, Verse: 67-70 (in Geeta Press Version)

The dishes prepared for Bharata and his army:

आजैश्चापि च वाराहैर्निष्ठानवरसञ्चयैः।
फलनिर्यूह संसिद्धैस्सूपैर्गन्ध रसान्वितैः॥2 . 9 1 . 6 8॥
पुष्पध्वजवतीः पूर्णांशुकलस्यान्नस्य चाभितः।
ददृशुर्विस्मितास्तत्रनरा लौहीस्सहस्रशः॥2 . 9 1 . 6 9॥
बभूवुर्वनपार्श्वेषु कूपाः पायसकर्दमाः।
ताश्चकामदुघा गावो द्रुमाश्चासन्मधुश्च्युतः॥2.91.70॥
वाप्यो मैरेयपूर्णाश्च मृष्टमांसचयैर्वृताः।
प्रतप्तपिठैश्चापि मार्गमायूरकौक्कुटैः॥2 . 9 1 . 7 1॥

(1) Word by word translation by IIT Kanpur:

Verse: 68 & 69 —

"तत्र there, नराः men, आजैश्चापि with mutton, वाराहैश्च pork, निष्ठानवरसञ्चयैः with choicest condiments, फलनिर्यूह संसिद्धैः with

Meat consumption and animal sacrifice in Valmiki Ramayana

various fruit juices, गन्धरसान्वितैः with fragrant and tasteful, सूपैः with soups, पूर्णाः filled with, शुक्लस्य white, अन्नस्य rice, लौहीः best of iron containers, अभितः on all sides, विस्मिताः were amazed, ददृशुः beheld."

Verse: 70 —

"वनपार्श्वेषु along the edge of the forest, पायसकर्दमाः drink of milk and rice, कूपाः wells, बभूवुः were formed, गावः cows, ताः those, कामदुघाः wish-fulfilling, द्रुमाश्च trees, मधुश्च्युतः dripping honey, आसन् became."

Verse: 71 —

"वाप्यः wells, मैरेयपूर्णाश्च filled with date palm liquor, प्रतप्तपिठैः with hot pots (filled with cooked meat), मार्गमायूरकौक्कुटैः meat of peacock, chicken and deer, मृष्णमांसचयैः meat of other animals, वृत्तः surrounded by."

[There the soldiers beheld in amazement thousands of iron containers decked with flags and flowers and filled with white rice, mutton, pork, choicest condiments, fruit juice, fragrant and tasty soup.]

[Along the edge of the forest, wells were filled with thick payasam. There were wish-fulfilling cows and honey-dripping trees.]

[The wells were found filled with date palm liquor and surrounded by pots of well cooked meat of peacocks, chicken and other animals.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=2&language=dv&field_sarga_value=91

(2) Word by word translation by K. M. K. Murthy:

Verse: 68 & 69 —

"aajaishchaapi = dishes of goat; vaarahaishcha = and boar; niSThaana vara samchayaiH = with delicious sauces; tatra = were there; suupaiH = flavoury soups; gandha rasaanvitaiH = that were spicy; fragrant and succulent; phala niryuuha samsiddhaiH = cooked in fruit juices; puurNaaH = filled; lohiiH = in vessels of rare metals; sahasrashaH = in thousands; puSpa dhvajavatiiH = decorated with flowers shuklaamshcha annasya = of white rice; naraaH = those soldiers; dadR^ishuH = saw (them); tatra = there; vos;otaaJ = with wonder; abhitaH = on all sides."

Verse: 70 —

"kuupaaH = the wells; vana paarshveSu = in various sides of the kardamaaH = have their mud transformed into milk in which rice has been cooked with sugar; taaH = those; gaavaH = cows; aasan = were transformed; kaamadughaaH = into cows of plenty; drumaashcha = and the trees; madhushchyutaH = dripped honey."

Verse: 71 —

"vaapyaH = (some) ponds; vR^itaaH = were endowed with; maireya puurNaashcha = full of wine; (and some ponds with); mR^iSTaiH = pertaining to deer; peacocks and wild cocks; vratapta piTaraiH = cooked in hot pans."

[Dishes of goat and boar with delicious sauces were there and condiments that were spicy, fragrant and succulent, cooked in fruit juices; vessels of rare metals filled with rice, decorated with flowers, were offered in thousands to those soldiers there. The soldiers saw them with wonder on all sides.]

[The wells in various sides of the forest (surrounding Bharadwaja's hermitage) have their mud transformed into milk in which rice was cooked. The cows in the region were transformed into cows of plenty and the trees dripped honey.]

[Some ponds there were endowed with full of wine and some were filled with assortment of various dressed meats pertaining to deer, peacocks and wild cocks; cooked in hot pans.]

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga91/ayodhya_91_frame.htm

(3) Translation by Manmatha Nath Dutt:

"And the people with wonder beheld before them vessels of precious metals by thousands graced with chaplets of flowers, filled with essences of fruits and fragrant soups and curries and the flesh of goats and bears, and white rice. And there were on the skirts of the wood wells having Payasa for their slime ; and the kine yielded whatever was asked ; and all the trees dropped honey. And the tanks were fitted with

Meat consumption and animal sacrifice in Valmiki Ramayana

Maireya as well as with dean hot meat of deer, peacocks, and cocks, dressed in pans."

[Vol. 2, Pg. No. 434, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

hunger after anything else. And there appeared no one who wore a soiled habit, or who was hungry, or melancholy, or whose hair was covered with dust. And the people with wonder beheld before them vessels of precious metals by thousands graced with chaplets of flowers, filled with essences of fruits and fragrant soups and curries and the flesh of goats and bears, and white rice. And there were on the skirts of the wood wells having Pāyaça for their slime; and the kine yielded whatever was asked; and all the trees dropped honey. And the tanks were filled with *Maireya* as well as with clean hot meat of deer, peacocks, and cocks, dressed in pans. And

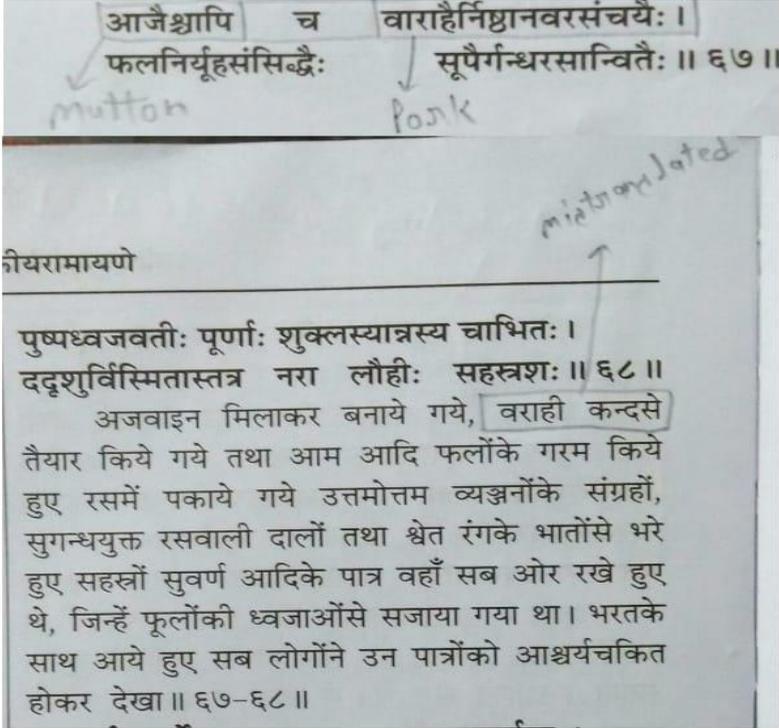
(4) Translation by Hari Prasad Shastri:

"The men beheld countless dishes of mutton, pork, venison and other meats cooked in fruit-juices and fried in butter with cloves, caraway seeds and lentils simmering gently in them. Thousands of vessels were filled with spiced rice, garnished with flowers and flags. All were speechless with wonder on beholding them! Within a radius of five miles, the wells were filled with frumenty (kheeva) and cows like Kamadhenu fulfilled every desire. The trees dripped honey and the lakes were filled with the sparkling wine *Maireya*, and banked with dressed viands such as deer, chickens and peacocks."

[Vol. 1, Pg. No. 354, Printed by Burleigh Press, Bristol]

(6) Again altering the document by Geeta Press:

The verse clearly says 'आजैश्चापि' which means 'with mutton' and 'वाराहैश्च' which means 'Pork', but Geeta Press made it 'वराही कन्द'.



12. Ayodhya Kanda, Chapter: 96, Verse: 1-2

Rama gratifies his wife Seeta by saying:

तां तथा दर्शयित्वा तु मैथिलीं गिरिनिम्नगाम्।
निषसाद गिरिप्रस्थे सीतां मांसेन छन्दयन्॥2.96.1॥
इदं मेध्यमिदं स्वादु निष्टप्तमिदमग्निना।
एवमास्ते स धर्मात्मा सीतया सह राघवः॥2.96.2॥

(1) Word by word translation by IIT Kanpur:

"मैथिलीम् princess of Mithila, तां सीताम् to Sita, तथा in that way, गिरिनिम्नगाम् mountain-river, दर्शयित्वा having shown, मांसेन with meat, छन्दयन् gratifying, गिरिप्रस्थे on the mountain-slope, निषसाद sat."

"धर्मात्मा righteous, स राघवः that Rama, इदम् this, मेध्यम् sacred meat, इदम् this, स्वादु is savoury, इदम् this one, अग्निना with fire, निष्टप्तम् roasted, एवम् uttering this way, सीतया सह in the company of Sita, आस्ते was seated."

[Rama showed Sita, the princess of Mithila the river Mandakini flowing in the mountain, gratified her by offering meat (to eat) and sat on the mountain slope.]

[Offering Sita several kinds of preparations to eat, righteous Rama, seated in her company remarked, this meat is savoury, this meat roasted on fire is sacred.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=2&language=dv&field_sarga_value=96

(2) Word by word translation by K. M. K. Murthy:

"tathaa = thus; darshayitvaa = having shown; girinimnagaam = the mountainous river Mandakini; taam siitaam = to that Seetha; maithiliim = the daughter of the king of Mithila; niSasaada = sat; giriprashthe = on the hill side; chhandayan = in order to gratify her appetite; maamsena = with flesh."

"saH raaghavaH = that Rama; dharmaatmaa = of righteousness; aaste = stayed; siitayaa sha = with Seetha; evam = thus speaking; idam = this meat; madhyam = is fresh; idam = this; niStaptam = was roasted; agninaa = in the fire."

[Having shown Mandakini River in that manner to Seetha, the daughter of Mithila, Rama set on the hill-side in order to gratify her appetite with a piece of flesh.]

[Rama, whose mind was devoted to righteousness stayed there with Seetha, saying; "This meat is fresh, this is savoury and roasted in the fire."]

Source:

https://www.valmikiramayan.net/utf8/ayodhya/sarga96/ayodhya_96_frame.htm

(3) Translation by Manmatha Nath Dutt:

"Having showed unto Mithila's daughter the river belonging to the mountain, Rama sat down on its table-land and, gratifying Sita with meat, said unto her, "This clean meat tastes sweet, having been roasted in fire."

[Vol. 2, Pg. No. 444, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

SECTION LXXXXVI.

Having showed unto Mithilā's daughter the river belonging to the mountain, Rāma sat down on its table-land and, gratifying Sitā with meat, said unto her, "This clean meat tastes sweet, having been roasted in fire." The righteous

(4) Translation by Hari Prasad Shastri:

"Having shown Sita the beauties of the river Mandakini, Rama and Sita seated themselves on a rock. Feasting Videhi with venison, Shri Rama, in order to please her, spoke in this wise: "This meat is pure and is rendered delicious by being roasted in the fire."

[Vol. 1, Pg. No. 362, Printed by Burleigh Press, Bristol]

CHAPTER 96

They see the army approaching and Lakshmana vows to destroy it

HAVING shown Sita the beauties of the river Mandakini, Rama and Sita seated themselves on a rock. Feasting Videhi¹ with venison, Shri Rama, in order to please her, spoke in this wise: "This meat is pure and is rendered delicious by being roasted in the fire."

(5) Hindi Translation by Dwaraka Prasad Sharma:

"इस प्रकार श्रीरामचंद्र जी सीता को मंदाकिनी नदी की शोभा दिखाकर, पर्वत की एक शिला पर बैठ गए, और मांस का स्वाद बतला सीता को प्रसन्न करने लगे. श्रीरामचंद्र जी ने सीता से कहा: "देखो, यह मांस पवित्र है, और अग्नि में भूजने से यह स्वादिष्ट हो गया है."

षण्णवतितमः सर्गः

—: #:—

तां तथा दर्शयित्वा तु मैथिलीं गिरिनिम्नगाम् ।
निषसाद् गिरिप्रस्थे^४ सीतां मांसेन च्छन्दयन्^५ ॥१॥

इस प्रकार श्रीरामचन्द्र जो सीता को मंदाकिनी नदी की शोभा दिखा कर, पर्वत की एक शिला पर बैठ गये और मांस का स्वाद बतला सीता को प्रसन्न करने लगे ॥ १ ॥

१ इतीव—एतादृश । (शि०) २ संगतं—समीचीन । (शि०) ३ नम्रनाशनप्रभं—नीलवर्णविशिष्टं । (शि०) ४ गिरिप्रस्थे—पर्वतैकशिलार्या । (शि०) ५ छन्दयन्—तथीतिमुत्पादयन् । (शि०)

६२८

अयोध्याकारण्डे

इदं मेध्यमिदं स्वादु निष्टप्तमिदमग्निना ।

एवमास्ते स धर्मात्मा सीतया सह राघवः ॥ २ ॥

श्रीरामचन्द्र जी ने सीता से कहा—देखो, यह मांस पवित्र है, और अग्नि में भूजने से यह स्वादिष्ट हो गया है । इस प्रकार श्रीरामचन्द्र जी सीता सहित वहाँ बैठे हुए थे कि ॥ २ ॥

(6) My claim is testified by Govindrajiya Vyakhya, it clarifies the verses:

"गिरिनिम्नगां गिरिनीदीम्। मांसेन च्छन्दयन् वशीकुर्वन्। 'वशाभिप्राययोश्छन्' इति वैजयन्ती। वशीकरणप्रकारमाह इदमित्यादिना। इदं मांसं मेध्यं शुद्धं निर्मलमिति यावत्। स्वादु रसवत्। निष्टप्तं प्रतप्तम्। इदं शब्देन स्वभुक्तशेषमिति गम्यते। एवमास्ते एवं ब्रुवन्नास्त इत्यन्वयः।"

"The word 'girinimnaga' refers to Mandakini River that Rama is showing Seeta. The word 'chandayan' indicates that Rama was trying to attract Seeta. The mode for such attraction is shown in the second sloka starting with 'idam medhyam'. The word 'idam' refers to meat. 'medhyam' means purified. 'Svadu' means delicious. 'Nishtaptam' means 'cooked well'. The usage of 'idam' (meaning 'this') indicates that it is the leftover of Rama's food."

षण्णवतितमः सर्गः ॥ ९६ ॥

सीतयासहचित्रकूटप्रस्थे विहरमाणेन रामेण भरतसेनाकोलाहलप्रवणेन तदुलीदृशनेन च लक्ष्मणं प्रति तत्कारणावगमनचोदना
॥ १ ॥ तदर्थं वृक्षाग्रमाकूडे न लक्ष्मणेन नातिदूरे रथाग्रं कोविदारं ध्वजावलीकनास्सेन यासह भरततागमननिर्धारणेन तस्मिन् प्रो-
शाङ्ग्यारामं प्रति स्वैन भरतहृत्नोक्तिः ॥ २ ॥

तां तथा दर्शयित्वा तु मैथिलीं गिरिनिम्नगाम् ॥ निषसाद्गिरिप्रस्थे सीतां मांसेन छन्दयन् ॥ १ ॥
इदं मेध्यमिदं स्वादु निष्टप्तमिदमग्निना ॥ एवमास्ते स धर्मात्मा सीतया सह राघवः ॥ २ ॥

एवं प्रासङ्गिकमुक्त्वा प्रकृतमनुसरति—तामित्यादि- ॥ १ ॥ वशीकरणप्रकारमाह—इदमित्यादिना । इदं
ना । गिरिनिम्नगां गिरिनदीं । मांसेन छन्दयन् वशी- मांसं मेध्यं शब्दं निर्मलमिति यावत् । स्वादु रसवत् ।
कुर्वन् । “ वशाभिप्राययोश्छन्दः ” इति वैजयन्ती निष्टप्तं प्रतप्तं । इदंशब्देन स्वसुकशेषमिति गम्यते ।

The underlined parts here clearly indicate that Rama ate meat and offered the same good food to Seeta in order to get her attention.

(7) Sanskrit text is abused again by Geeta Press:

The verse 1 again says as said before 'मांसेन (meat)', and verse 2 'मेध्यमिदं (sacred meat)', but Geeta Press is addicted to fabrication.

Correct translation: मांसेन - with meat, मेध्यसिद्धं - this cooked meat

‘प्रिये! तुम्हारे साथ तीनों काल स्नान करके मधुर फल- मूलका आहार करता हुआ मैं न तो इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये इस प्रकार श्रीवाल्मीकिनिर्मित आर्षरामायण आदिकाव्ये

षण्णवतित

वन-जन्तुओंके भागनेका कारण जाननेके लिये चढ़कर भरतकी सेनाको देखना और उनके

तां तदा दर्शयित्वा तु मैथिलीं गिरिनिभ्रगाम् ।
निषसाद गिरिप्रस्थे सीतां मांसेन छन्दयन् ॥ १ ॥

इस प्रकार मिथिलेशकुमारी सीताको मन्दाकिनी नदीका दर्शन कराकर उस समय श्रीरामचन्द्रजी पर्वतके समतल प्रदेशमें उनके साथ बैठ गये और तपस्वी-जनोंके उपभोगमें आने योग्य फल-मूलके गूदेसे उनकी मानसिक प्रसन्नताको बढ़ाने-उनका लालन करने लगे ॥ इदं मेध्यमिदं स्वादु निष्टममिदमग्निना ।
एवमास्ते स धर्मात्मा सीतया सह राघवः ॥ २ ॥

धर्मात्मा रघुनन्दन सीताजीके साथ इस प्रकारकी बातें कर रहे थे-‘प्रिये! यह फल परम पवित्र है। यह बहुत स्वादिष्ट है तथा इस कन्दको अच्छी तरह आगपर सेका गया है’ ॥ २ ॥

mistranslated

13. Aranya Kanda, Chapter: 47, Verse: 23

Ravan comes to Seeta to woo her and disguises himself as Brahmin, and asks Seeta about her. She replies and tells about Rama:

आगमिष्यति मे भर्ता वन्यमादाय पुष्कलम्।
रुरुनोधा न्वराहांश्च हत्वाऽदायाऽमिषान्बहून्॥3.47.23॥

(1) Word by word translation by IIT Kanpur:

"मे भर्ता my husband, रुरुन् deer, गोधाः alligators, वराहांश्च boars, हत्वा after killing, बहून् many of them, आमिषान् varieties of meat, आदाय would fetch, पुष्कलम् in plenty, वन्यम् from the forest, आदाय getting, आगमिष्यति will come."

[My husband will return with plenty of meat of many kinds from the forest, killing deer, alligators and wild boars.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=3&language=dv&field_sarga_value=47

(2) Word by word translation by Desiraju Hanumanta Rao:

"me bhartaa = my, husband; ruruun = stag with black stripes; godhaan = mongooses like [civet-like mammals of the family Viverridae, esp. of the genus Herpestes, Marathi manguus]; varaahaan ca = wild-boars, also; hatvaa = on killing; bahu amiSaan aadaaya = aplenty, meat, on taking; puSkalam vanyam aadaaya = plentiful, forest produce, on taking; aagamiSyati = will be coming [soon.]"

[And soon my husband will be coming on taking plentiful forest produce, and on killing stags, mongooses, wild boars he fetches meat, aplenty.]

Source:

https://www.valmikiramayan.net/utf8/aranya/sarga47/aranya_47_frame.htm

(3) Translation by Manmatha Nath Dutt:

"Instantly shall my husband return with good many wild fruits and roots and with sufficient meat after killing many a deer, hog and Gosamp.

[Vol. 3, Pg. No. 616, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

here. Instantly shall my husband return with good many wild fruits and roots and with sufficient meat after killing many a deer, hog and Gosamp. Truly do thou relate unto

(4) Translation by Hari Prasad Shastri:

"My lord will soon return with an abundance of roots and fruit and sufficient venison, having slain deer, kine and boar."

[Vol. 2, Pg. No. 99, Printed by Burleigh Press, Bristol]

here awhile, O Foremost of the Twice-born, my lord will soon return with an abundance of roots and fruit and sufficient venison, having slain deer, kine and boar. But thou, O

(5) Hindi Translation by Dwaraka Prasad Sharma:

"मेरे पति अनेक वन्य पदार्थों को लेकर आते होंगे. रुरु, गोह और वनैले शूकर को मार, वे बहुत सा मांस लावेंगे."

३६४

अरण्यकाण्डे

और अपने बलबूते पर इस भङ्गुर वन में विचरते हैं। द्विज-
श्रेष्ठ, तुम मुहूर्त भर यहाँ ठहरो। मेरे पति अनेक वन्य पदार्थों को ले
कर आते होंगे। रुह, गोह और इनैले शूकर को मार, वे बहुत सा
मांस लावेंगे ॥२२॥२३॥

(6) Respected readers! You can see the same interpolation here by Geeta Press:

The verse is clearly mentioning three animals' meat by name: 'रुरून (deer)', 'गोधान् (alligators)', 'वराहांश्च (hogs)', and further says 'आमिषं (varieties of meat)'. But Geeta Press committed same literal fraud here.

ते वयं प्रच्युता राज्यात् कैकेय्यास्तु कृते त्रयः ॥ २१ ॥
विचराम द्विजश्रेष्ठ वनं गम्भीरमोजसा।
समाश्वस मुहूर्तं तु शक्यं वस्तुमिह त्वया ॥ २२ ॥
आगमिष्यति मे भर्ता वन्यमादाय पुष्कलम्।

'द्विजश्रेष्ठ! इस प्रकार हम तीनों कैकेयीके कारण राज्यसे वञ्चित हो इस गम्भीर वनमें अपने ही बलके भरोसे विचरते हैं। आप यहाँ ठहर सकें तो दो घड़ी

Half of this verse is written on the next page. (PTO)

विश्राम करें। अभी मेरे स्वामी प्रचुरमात्रामें जंगली फल-मूल लेकर आते होंगे ॥ २१-२२ ॥
रुरून् गोधान् वराहांश्च हत्वाऽऽदायामिषं बहु ॥ २३ ॥
स त्वं नाम च गोत्रं च कुलमाचक्ष्व तत्त्वतः।
एकश्च दण्डकारण्ये किमर्थं चरसि द्विज ॥ २४ ॥
'रुह, गोह और जंगली सूअर आदि हिंसक पशुओंका वध करके तपस्वी जनोंके उपभोगमें आने योग्य बहुत-सा फल-मूल लेकर वे अभी आयेंगे (उस समय आपका विशेष सत्कार होगा)। ब्रह्मन्! अब आप भी अपने नाम-गोत्र और कुलका ठीक-ठीक परिचय दीजिये। आप अकेले इस दण्डकारण्यमें किसलिये विचरते हैं! ॥ २३-२४ ॥

Mis-translation

14. Aranya Kanda, Chapter: 44, Verse: 27

After killing Maareecha, Rama returns to hermitage:

निहत्य पृषतं चान्यं मांसमादाय राघवः।
त्वरमाणो जनस्थानं ससाराभिमुखस्तदा॥3.44.27॥

(1) Word by word translation by IIT Kanpur:

"तदा then, राघवः Rama, अन्यम् another, पृषतम् deer, निहत्य having killed, मांसम् venison, आदाय collected, त्वरमाणः quickly, जनस्थानम् Janasthanam, अभिमुखः towards, ससार departed."

[Then Rama killed another deer, collected the venison and hastened to Janasthana.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=3&language=dv&field_sarga_value=44

(2) Word by word translation by Desiraju Hanumanta Rao:

"tadaa = then; raaghavaH = Raghava; anyam = another one; pR^iSatam nihatya ca = spotted deer, on killing, also: maamsam aadaaya = its flesh, on taking; tvaramaaNaH = hurrying himself; janasthaanam abhimukhaH sasaara = to Janasthaana, towards, he drifted, proceeded."

[Raghava then on killing another spotted deer and on taking its flesh, he hurried himself towards Janasthaana.]

Source:

https://www.valmikiramayan.net/utf8/aranya/sarga44/aranya_44_frame.htm

(3) Translation by Manmatha Nath Dutt:

"Thereupon killing a deer and taking its flesh he hastened towards Janasthana."

[Vol. 3, Pg. No. 608, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

virtuous-souled Rāma stood on their end. Killing that Rākshasa assuming the shape of a deer and hearing his terrible cry Rāma was overwhelmed with fear arising out of sorrow. Thereupon killing a deer and taking its flesh he hastened towards Janasthāna.

(4) Translation by Hari Prasad Shastri:

"That dappled fawn being slain, Rama speedily killed and seized the carcass of another deer and hastened towards the hermitage."

[Vol. 2, Pg. No. 92, Printed by Burleigh Press, Bristol]

Thus did the virtuous Rama reflect, his hair standing on end and, having slain the titan in the form of a deer and heard his cry, a great dread seized him.

That dappled fawn being slain, Rama speedily killed and seized the carcass of another deer and hastened towards the hermitage.

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(5) Hindi Translation by Dwaraka Prasad Sharma:

"तदनंतर (श्रीरामचंद्र जी) एक और मृग को मार, और उसका मांस ले, शीघ्रतापूर्वक जनस्थान की ओर प्रस्थानित हुए।"

३४०

अरण्यकाण्डे

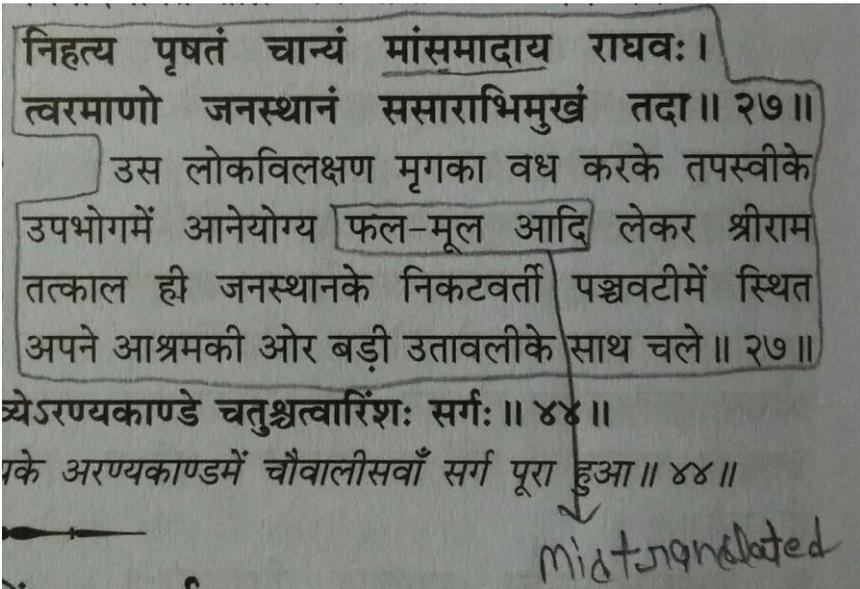
तदनन्तर (श्रीरामचन्द्र जी) एक और मृग को मार और उसका मांस ले शीघ्रतापूर्वक जनस्थान की ओर प्रस्थानित हुए ॥ २८ ॥

अरण्यकाण्ड का चौवालीसवाँ सर्ग पूरा हुआ ।

—*—

(6) Geeta Press repeated literal fraud here again:

The verse clearly quotes 'मांसम् (venison)' and 'आदाय (collected)'. But it's replaced with 'फल-मूल आदि (fruits etc)'.



15. Aranya Kanda, Chapter: 43, Verse: 19-20

Seeing the deer, Seeta asks Rama to fetch it if captured alive or its skin if killed:

जीवन् यदि तेऽभ्येति ग्रहणं मृगसत्तमः।
अजिनं नरशार्दूल रुचिरं मे भविष्यति॥
निहतस्यास्य सत्त्वस्य जाम्बूनदमयत्वचि।
शष्पवृस्यां विनीतायामिच्छाम्यहमुपासितुम्॥

(1) Word by word translation by IIT Kanpur (it shows at no. 18-19):

"नरशार्दूल O tiger among men, मृगसत्तमः great deer, जीवन् with life, ते to you, ग्रहणम् catch, न not, अभ्येति यदि can be caught, मे for me, रुचिरम् this beautiful, अजिनम् skin, भविष्यति will be."

"शष्पवृस्यां on a cushion of tender grass, विनीतायाम् it spread, निहतस्य if killed, अस्य सत्त्वस्य this animal's, जाम्बूनदमयत्वचि its golden skin, अहम् I, उपासितुम् to sit, इच्छामि desire."

[O best among men, if this great deer cannot be captured alive, I will wear its beautiful skin.]

[If this animal is killed and its golden skin is spread on a tender grass cushion, there will I like to sit.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=3&language=dv&field_sarga_value=43

(2) Word by word translation by Desiraju Hanumanta Rao:

"nara shaarduula = oh, tigerly-man; mR^iga sattamaH = deer, the best; jiivan = while living; te grahaNam na abhyeti

Meat consumption and animal sacrifice in Valmiki Ramayana

yadi = into your, capture, no, comes into, else if; ruciram
ajinam tu bhaviSyati = beautiful, deerskin, on its part, will be
there - will be remnant with us."

"shaSpa bR^isyaam = tender darbha grass-blades, on seat
of; viniitaayaam = overlaid; nihatasya asya sattvasya = killed,
that, being's - of that killed deer; jaambuunadamaya tvaci = in
golden, skin - on the deerskin; upa aasitum = nearby [along
with you,] to sit; aham icChaami = I, wish to."

[Else if that best deer does not come into you capture
while alive, oh tigerly-man, at the least its gorgeous deerskin
will be remnant of it.]

[I wish to sit along with you on its golden deerskin,
overlying it on a seat of tender darbha grass-blades, in case
the deer is felled.]

Source:

[https://www.valmikiramayan.net/utf8/aranya/sarga43/aranya_43 fra
me.htm](https://www.valmikiramayan.net/utf8/aranya/sarga43/aranya_43_frame.htm)

(3) Translation by Manmatha Nath Dutt:

"O best of men, if canst thou not get hold of it alive its skin
shall also look very beautiful (to us). Spreading on Kuça the
skin of this golden deer when killed do I wish to invoke the
Almighty."

[Vol. 3, Pg. No. 604, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

yourself, me and my mothers-in-law. O best of men, if canst
thou not get hold of it alive its skin shall also look very
beautiful (to us). Spreading on Kuça the skin of this golden
deer when killed do I wish to invoke the Almighty. It looks

(4) Translation by Hari Prasad Shastri:

"If thou art not able to capture this wonderful fawn alive, its skin will be most precious, O Lion among Men. I shall delight to sit on its golden hide, strewn with kusha grass."

[Vol. 2, Pg. No. 89, Printed by Burleigh Press, Bristol]

celestially beautiful deer, will be struck with amazement. If thou art not able to capture this wonderful fawn alive, its skin will be most precious, O Lion among Men. I shall delight to sit on its golden hide, strewn with kusha grass. I crave

(5) Hindi Translation by Dwaraka Prasad Sharma (it shows on no. 18-19):

"यदि यह मृगोत्तम जीता न भी पकड़ मिले, तो हे पुरुषसिंह! इसका चाम भी मुझे बहुत पसंद आवेगा. यदि यह मारा ही गया तो भी इसकी सुनहली चाम को चटाई पर बिछाकर, मैं बैठना पसंद करूंगी."

जीवन्न यदि तेऽभ्येति ग्रहणं मृगसत्तमः ।

अजिनं नरशार्दूल रुचिरं मे भविष्यति ॥ १८ ॥

यदि यह मृगोत्तम जीता न भी पकड़ मिले, तो हे पुरुषसिंह !
इसका चाम भी मुझे बहुत पसंद आवेगा ॥१८॥

निहतस्यस्य सत्त्वस्य जाम्बूनदमयत्वचि ।

रशपवृस्यां विनीतायामिच्छाम्यह्लुपासिहृद् ॥१९॥

यदि यह मारा ही गया तो भी इसकी सुनहली चाम को चटाई
पर बिछा कर. मैं बैठना पसन्द करूंगी ॥१९॥

16. Kishkindha Kanda, Chapter: 17, Verses: 39

Rama's arrow hits Vali on chest and Vali fallen down. But Vali is not dead yet. When Rama and Lakshmana approach dying Vali, he questions the propriety of Rama in killing him:

पञ्च पञ्च नखा भक्ष्या ब्रह्मक्षत्रेण राघवा
शल्यक श्वाविधो गोधा शशः कूर्मश्च पञ्चमः॥

(1) Word by word translation by IIT Kanpur (it shows on no. 38):

"राघव Rama, ब्रह्मक्षत्रेण by brahmin and kshatriya, शल्यकः porcupine, श्वाविधः the hedgehog, गोधा the alligator, शशः the rabbit, कूर्मश्च the turtle, पञ्चमः the five, पञ्चनखाः five nailed creatures, भक्ष्याः are permitted to be eaten"

[O Rama brahmins and kshatriyas are permitted to eat only the five nailed animals the porcupine, the hedgehog, the alligator, the rabbit and the tortoise.]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=4&language=dv&field_sarga_value=17

(2) Word by word translation by Desiraju Hanumanta Rao:

"raaghava = oh, Raghava; brahma kSatreNa = by Brahmans, Kshatriya-s; shalyakaH = a wild-rodent with defensive quills; shvaavidhaH = a kind of boar that kills dogs, wolves etc; godhaa = a lizard with unimaginable grip; shashaH = hare; pancamaH kuurmaH ca = fifthly, tortoise, also; panca

Meat consumption and animal sacrifice in Valmiki Ramayana
= five [kinds of]; panca nakhaa = five nailed animals; bhakSyaa
= are edible."

[Raghava, five kinds of five-nailed animals, viz., a kind of wild rodent, a kind of wild-boar, a kind of lizard, a hare and fifthly the turtle are edible for Brahmans and Kshatriya-s.]

Source:

https://www.valmikiramayan.net/utf8/kish/sarga17/kishkindha_17_frame.htm

(3) Translation by Manmatha Nath Dutt:

"A hedge-hog a porcupine, an iguana, a hare and a tortoise — these five animals only, having five toes, are worthy of being eaten by the Kshatriyas and Brahmins, O Raghava."

[Vol. 4, Pg. No. 739, Published by Girish Chandra Chakraborty Deva Press, Calcutta (1891)]

by persons of thy piety. A hedge-hog a porcupine, an iguana, a hare and a tortoise—these five animals only, having five toes, are worthy of being eaten by the Kshatryas and Brahmins, O Rāghava. The wise, O Rāma, do not touch my skin and

(4) Translation by Hari Prasad Shastri:

"There are five kinds of animals possessing five nails on each paw that may be enjoyed by the brahmin and the warrior, O Rama. They are the porcupine, the hedgehog, the deer, the hare and the tortoise."

[Vol. 4, Pg. No. 209, Printed by Burleigh Press, Bristol]

if they follow the tradition. There are five kinds of animals possessing five nails on each paw that may be enjoyed by the brahmin and the warrior, O Rama. They are the porcupine, the hedgehog, the deer, the hare and the tortoise. O Rama,

(5) Hindi Translation by Dwaraka Prasad Sharma (it shows on no. 37-38):

"क्योंकि हे राघव! पांच नख वाले पांच जंतु तथा श्वाविध, सेई, गोह, खरगोश और कछुआ ब्राह्मण और क्षत्रियों के खाने योग्य है."

अभक्ष्याणि च मांसानि त्वद्विधैर्धर्मचारिभिः ।

पञ्च पञ्चनखा भक्ष्या ब्रह्मक्षत्रेण? राघव ॥ ३७ ॥

शल्यकः श्वाविधो गोधा शशः कूर्मश्च पञ्चमः ।

चर्म चास्थि च मे राजन्न स्पृशन्ति मनीषिणः ॥ ३८ ॥

तुम जैसे धर्मचारी जन हम लोगों का मांस भी नहीं खाते ।

क्योंकि हे राघव ! पांच नख वाले पांच जंतु यथा श्वाविध, सेई, गोह, खरगोश और कछुआ ब्राह्मण और क्षत्रियों के खाने योग्य हैं । किन्तु

हे राजन् ! जो समझदार लोग हैं, वे तो मेरी चाम और हड्डी भी नहीं छूते ॥ ३७ ॥ ३८ ॥

The same Hindu scholar Dwaraka Prasad Sharma annotated below these verses:

"श्लोक 37 में 'ब्रह्मक्षत्रेण' देख मानना पड़ेगा कि रामायण काल में मांसभक्षण की प्रथा ब्राह्मणों और क्षत्रियों में समान रूप से वर्तमान थी."

"Having noticed 'BrahmaKshatrena' in verse 37, it has to be confessed that during Ramayan Period the practice of meat eating was equally present among Brahmans & Kshatriyas."

अभक्ष्याणि च मांसानि त्वद्विधैर्धर्मचारिभिः ।

पञ्च पञ्चनखा भक्ष्या ब्रह्मक्षत्रेण? राघव ॥ ३७ ॥

शल्यकः श्वाविधो गोधा शशः कूर्मश्च पञ्चमः ।

चर्म चास्थि च मे राजन्न स्पृशन्ति मनीषिणः ॥ ३८ ॥

तुम जैसे धर्मचारी जन हम लोगों का मांस भी नहीं खाते।
क्योंकि हे राघव ! पांच नख वाले पांच जन्तु यथा श्वाविध, सेई, गोह,
खरगोश और कछुआ ब्राह्मण और क्षत्रियों के खाने योग्य हैं। किन्तु
हे राजन् ! जो समझदार लोग हैं, वे तो मेरी चाम और हड्डी भी
नहीं छूते ॥ ३७ ॥ ३८ ॥

[नोट—श्लोक ३७ में “ ब्रह्मक्षत्रेण ” को देख मानना पड़ेगा कि,
रामायणकाल में मांसभक्षण की प्रथा ब्राह्मणों और क्षत्रियों में समान रूप
से वर्तमान थी ।]

Abovementioned comment by Hindu scholar reveals the secret about meat eating by Brahmins & Kshatriyas in Ramayana period, and don't forget Rama was Kshatriya. Further, Geeta Press (Gorakhpur) admitted one more hidden truth by translating 'ब्रह्मक्षत्रेण' as 'त्रैवर्णिक'.

Now first we will see what the word 'त्रैवर्णिक' means:

1. Amar Manak Vishal Hindi Shabdkosh says:

त्रैवर्णिक पु. (सं.) ब्राह्मण, क्षत्रिय और वैश्य — इन तीनों वर्णों का धर्म।

[Amar Manak Vishal Hindi Shabdkosh, compiled by Krishna Kanta Dikshit & Suryanarayana Upadhyay, Pg. No. 419, Published by Kamal Prakashan (New delhi)]

त्रैलोक पु. (सं.) इंद्र ।
त्रैलोक्य पु. (सं.) त्रिलोक । कर्ता(तृ) पु. शिव ।
नाथ पु. राम । बंधु पु. सूर्य । विजया स्त्री.
भंग ।
त्रैवर्गिक पु. (सं.) धर्म, अर्थ और काम का
साधक कर्म ।
त्रैवर्गिक पु. (सं.) ब्राह्मण, क्षत्रिय और
वैश्य—इन तीनों वर्णों का धर्म । वि.
त्रिवर्ण-संबंधी ।

अमर मानक विशाल हिंदी शब्दकोश,
पेज न. 419, पब्लिकेशन: कमल
प्रकाशन (नई दिल्ली)

2. Apte's Sanskrit-English dictionary says:

त्रैवर्णिक a. (-की f.) Relating to the first three castes.

Source: <http://sanskritdictionary.com/traivargika/16432/4>

3. Apte's Sanskrit-Hindi lexicon says:

त्रैवर्णिक (वि.) (स्त्री. — की) [त्रिवर्ण + ठञ्] पहले तीन वर्णों से सम्बन्ध रखने वाला.

[Pg. No. 483, Published by Shree Prakashan (New Delhi), New edition]

त्रैलोक्यम् (नपुं.) [त्रिलाका+ष्यञ्] तान लाका का
समाहार ।
त्रैवर्गिक (-की स्त्री.) (वि.) जीवन के तीन पदार्थों,
ध्येयों से सम्बद्ध ।
त्रैवर्णिक (वि.) (स्त्री. — की) [त्रिवर्ण+ठञ्] पहले तीन
वर्णों से संबंध रखने वाला ।
त्रैविक्रम (वि.) [त्रिविक्रम+अण्] त्रिविक्रम या विष्णु
से सम्बन्ध रखने वाला ।
त्रैविद्यम् (नपुं.) [त्रिविद्या+अण्] 1. तीनों वेद 2. तीनों
वेदों का अध्ययन 3. तीन शास्त्र;—द्यः (पुं.) तीनों
वेदों में निष्णात ब्राह्मण ।

Now have a look!

Hindu Scholar Dwaraka Prasad Sharma mentioned only Brahmins & Kshatriyas, but Geeta Press (Gorakhpur) is telling us that also among Vaishyas, meat eating was common as well as in Brahmins & Kshatriyas. Because, Geeta Press Translation is informing about the first three castes. And every child, who is aware of Hindu 'CASTE SYSTEM', will tell you: "These first three castes are Brahmin, Kshatriya & Vaishya."

Note: These abovementioned 16 verses are quoted from the kandas which are unanimously authentic according to Hindus. Now let me quote from two disputed kandas:

17. Uttar Kanda, Chapter: 42, Verse: 19

Rama entered the Ashoka along with Seeta. What happens there, see:

मांसानि च सुमृष्टानि फलानि विविधानि च
रामास्याभ्यवहारार्थं किंकरास्तूर्तमाहरन्।।

(1) Translation by Hari Prasad Shastri:

"Taking Sita by the hand, Kakutstha gave her delicious wine made of distilled honey to drink, as formerly Purandara had offered to Sachi. Thereafter pure viands and fruits of every kind were brought by servants...!"

[Vol. 3, Pg. No. 519, Printed by Burleigh Press, Bristol]

Taking Sita by the hand, Kakutstha gave her delicious wine made of distilled honey to drink, as formerly Purandara had offered to Sachi. Thereafter pure viands and fruits of every kind were brought by servants, whilst lovely Apsaras, skilled in

Be careful!

The Sanskrit text mentions 'मांसानि' very clearly which means meat. But the translator is trying to conceal the truth by translating this apparent word by an ambiguous word 'viands'. But, let me make this ambiguous word unambiguous:

1. The word 'Viand' is French, means meat, flesh, meat food, flesh food —

Source: <https://m.interglot.com/fr/en/viande>

2. See what's Merriam Webster says:

"'Viand' entered English in the 15th century from Anglo-French (viand means 'meat' even in modern French)...!"

Source: <https://www.merriam-webster.com/dictionary/viand>

But now a days, this word is commonly used in English for several items of food or its stock also, which is generic for veg. and non-veg. So, the translator is indirectly accepting the truth about 'मांसानि'.

(2) Hindi Translation by Dwaraka Prasad Sharma:

"वहाँ पर अच्छे सुस्वादु मांस, और विविध प्रकार के फल, श्रीरामचंद्र के व्यवहारार्थ दहलुओं ने तुरंत लाकर रख दिए."

पाययामास काकुत्स्थः शचीमिव पुरन्दरः ।

मांसानि च सुमृष्टानि फलानि विविधानि च ॥१९॥

काकुत्स्थ श्रीरामचन्द्र जी ने मांसा का जैसे ही पिलाया, जैसे इन्द्र अपनी इन्द्राणी शची का पिलाते हैं। वहाँ पर अच्छे सुस्वादु मांस और विविध प्रकार के फल ॥ १९ ॥

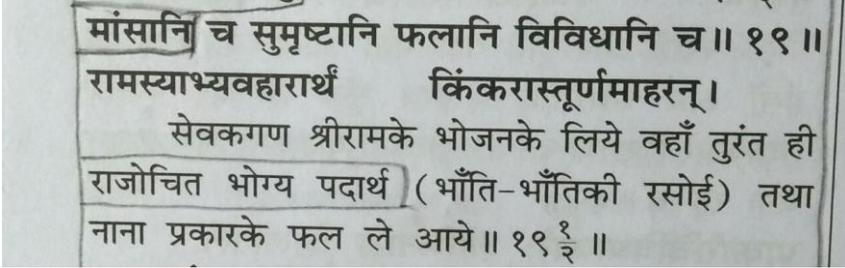
रामस्याभ्यवहारार्थं किङ्करास्तूर्णमाहरन् ।

उपावृत्यंश्च राजानं नृत्यगीतविशारदाः ॥ २० ॥

श्रीरामचन्द्र के व्यवहारार्थ दहलुओं ने तुरंत ला कर रख दिये । (मांस मंदिर का आवश्यक अंग स्वरूप) नाचना गाना भी श्रीरामचन्द्र जी के सामने आरम्भ हुआ । वह नाच (मामूली नाच न था बल्कि) नाचने गाने में निपुणों का था ॥ २० ॥

(3) Geeta Press misled again:

It's a distortion also, but truth revealing. The verse says 'मांसानि (meat)' but Geeta Press replaced it with 'राजोचित भोग्य पदार्थ (food befitting to King)'. Geeta Press is indirectly informing us that the meat is the food befitting to the kings. And we must remember Rama was a Kshatriya king.



18. Balkanda, Chapter: 18, Verse: 31

Killing animals in the name of hunting from early age by Rama and his brother:

यदा हि हयमारूढो मृगयां याति राघवः॥
तदैनं पृष्ठतोऽन्वेति सधनुः परिपालयन्।

(1) Word by word translation by IIT Kanpur:

"राघवः Raghava, हयम् horseback, आरूढः mounting on, यदा whenever, मृगयाम् for hunting, याति goes, तदा then, सः Lakshmana, धनुः परिपालयन् holding bow in his hand, एनम् him (Rama), पृष्ठतः behind, अन्वेति followed."

Meat consumption and animal sacrifice in Valmiki Ramayana

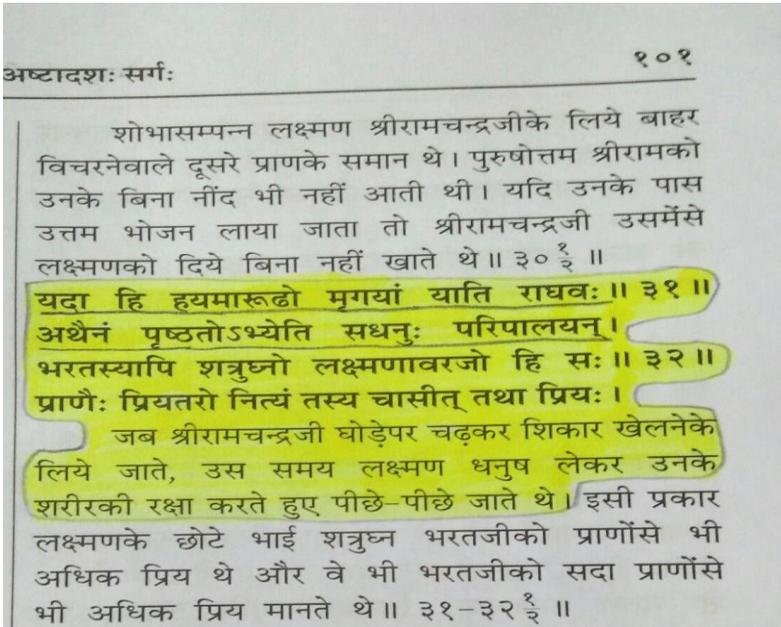
[Whenever Raghava (Rama) went hunting into the forest, riding the horse, Lakshmana used to follow him holding bow and arrows (in his hand).]

Source:

https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=1&language=dv&field_sarga_value=18

(2) Hindi Translation by Geeta Press:

"जब श्रीरामचंद्रजी घोड़े पर चढ़कर शिकार खेलने के लिए जाते, उस समय लक्ष्मण धनुष लेकर उनके शरीर की रक्षा करते हुए पीछे पीछे जाते थे।"



There must remain no confusion in the readers' mind after understanding all these irrefutable testimonies that the Ramayana Period legalizes meat eating; and also sacrificing the animals is noted as an investment for greater welfare.

Now, let me turn the table to the obliteration of modern Hindu Polemics who are wasting their time in actions against documented facts.

Refuting Hindu Polemics concerning the word 'मांसम् (mānsam)'

Hindu Argument (seen several times on Hindu sites and blogs):

The word 'मांसम् (mānsam)' doesn't mean 'flesh' or 'meat' in these verses, because this word also means 'गूदा (pulp of fruit)'. That's why scholars explain it as 'flesh of the fruit'. The same meaning is mentioned by Apte's Sanskrit-Hindi lexicon.

My Response:

Firstly, we must understand that a single word can have several meanings. Exponents in the language can apply any meaning anywhere. However, only cognizant linguists are capable of understanding the context and applying the suitable meaning everywhere. Let me give a very simple and straight forward logic to dismiss the argument:

They say 'मांसम् (mānsam)' means 'pulp of a fruit'. But wait, the original text says this very explicitly: 'ऐणेयं मांसम् आहृत्य', meaning: 'bringing the meat of an antelope'. In response, Lakshmana kills a 'कृष्णमृगं (black antelope)'. So, now the Hindu polemics must explain which fruit is called 'कृष्णमृगं

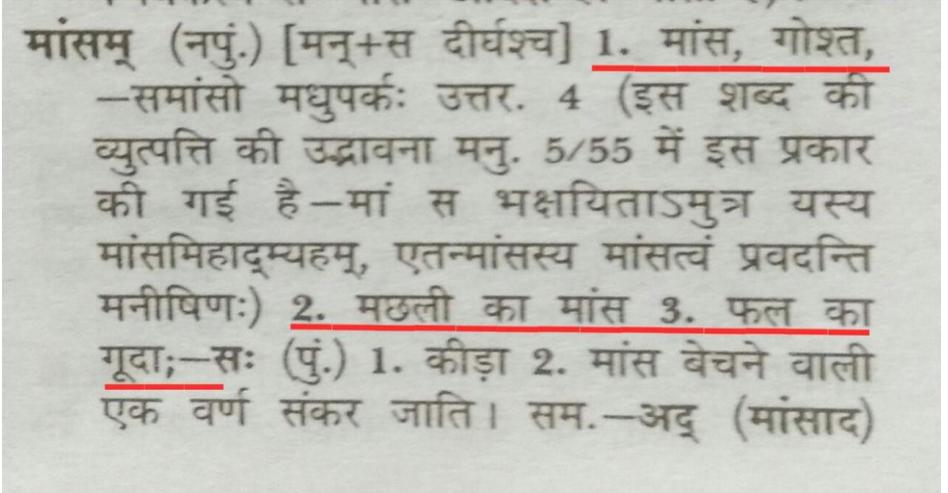
(krishnamrigam)' and 'ऐनेयं (ayneyam)' for the 'मांसम् (mānsam)' to mean 'its pulp'?

Please note that both occurrences are in the same context. One may see 56th chapter of Ayodhya kanda for the complete text and context.

Secondly, the opponent referred to Apte's lexicon to show what is compatible with his claim and to neglect what is incompatible to his claim. In actual, Apte's Sanskrit-Hindi lexicon mentioned three means of 'मांसम् (mānsam)':

1. मांस, गोश्त (meat, flesh); 2. मछली का मांस (flesh of fish); 3. फल का गूदा (pulp of fruit).

[Pg. No. 847, Published by Shree Prakashan (New Delhi), New edition]



I agree with the opponent that 'मांसम् (mānsam)' also means pulp, but rarely, not often. And it also with no doubt means flesh. And which mean, more accurate at the place, is always

decided by the context. And the word 'मांसम् (mānsam)' in the verses which I quoted can never mean 'pulp', as per context. But some modern frauds want to take 'मांसम् (mānsam)' everywhere in the mean of pulp to conceal the truth.

Thirdly, On the contrary, the words 'मांसम् (mānsam)', 'मांसानि (mānsāni)' and 'मांस (māns)' are mentioned in the mean of 'meat' or 'flesh' at several places in Valmiki Ramayan. Some are:

Kishkindha Kanda, 17:38; 17:40; 18:39;

Yuddha Kanda, 60:23; 60:33; 60:63; 67:37;

Sundar Kanda, 36:41; 38:15-16;

Now the opponent should tell me the suitable mean of 'मांसम् (mānsam)', 'मांसानि (mānsāni)' and 'मांस (māns)' in these ten verses? If it means 'pulp' then the opponent should meet a psychiatrist nearby; if not, then why? If 'why' is solved by the context, the same answer is from me regarding the verses abovementioned.

Hindu Argument (as seen in Geeta Press version & other Hindu sources):

In these verses 'मांसम्' means 'फल-मूल (Fruits & roots etc)', not 'meat'.

My response:

The translator or exponent must learn the rules of 'Literal' and 'Non-literal' language first. 'Non-literal' is also called 'Figurative' or 'Metaphorical' sometimes. We need not take

Meat consumption and animal sacrifice in Valmiki Ramayana

metaphorical meaning, when literal meaning is possible. Metaphorical mean can't be accepted until the possibility of taking literal meaning ends. If we do so, it will be called 'fabrication' or turning the words from their real senses. In sanskrit 'फल-मूल' is literally used as 'मूलफलं' or 'फलमूलं', and this word is mentioned in Valmiki Ramayan several times as:

In Ayodhya Kanda, 54:16

पित्रा नियुक्ता भगवन् प्रवेक्ष्यामस्तपोवनम्।
धर्ममेव चरिष्याम स्तत्र मूलफलाशनाः॥

Further in Ayodhya Kanda, 56:13-14

तन्तु पर्वतमासाद्य नानापक्षिगणायुतम्।
बहुमूलफलं रम्यं सम्पन्नं सरसोदकम्॥

मनोज्ञोऽयं गिरिस्सौम्य नानाद्रुमलतायुतः।
बहुमूलफलो रम्य स्स्वाजीवः प्रतिभाति मे॥

Also in Kishkindha Kanda, 17:25 (in some versions 24)

फलमूलाशनं नित्यं वानरं वनगोचरम्।
मामिहाप्रतियुध्यन्तमन्येन च समागतम्॥

Again in the same chapter of Kishkindha Kanda, verse: 30
(on no. 29 in some versions)

वयं वनचरा राम मृगा मूलफलाशनाः।
एषा प्रकृतिरस्माकं पुरुषस्त्वं नरेश्वरः॥

Also in Ayodhya Kanda 34:59, literal words are mentioned for 'फल-मूल', see:

फलानि मूलानि च भक्षयन्वने
गिरींश्च पश्यन् सरितस्सरांसि च।

One more in Ayodhya Kanda 20:29

चतुर्दश हि वर्षाणि वत्स्यामि विजने वने।
कन्दमूलफलैर्जीवन्हित्वा मुनिवदामिषम्॥

[In some versions, it's 'मधुमूलफलैर्जीवन्हित्वा' instead of 'कन्दमूलफलैर्जीवन्हित्वा'.]

Furthermore in Ayodhya Kanda 27:16 (on no. 15 in some versions)

फलमूलाशना नित्यं भविष्यामि न संशयः।
न ते दुःखं करिष्यामि निवसन्ती सह त्वया॥

Now, when Sanskrit has several unequivocal words 'फलमूलं', 'मूलफलं', 'कन्दमूलफल' or 'फलानि मूलानि' for 'फल-मूल (fruits & roots etc)', what caused the writer to take metaphorical word 'मांसम् (meat)' for 'फल-मूल (fruits)', which is literal for 'meat'?

It's nothing except the literal fraud by modern Hindu translators and exponents. Geeta Press's choice of word prima facie appears to 'be ill-motivated and purposefully made'.

Hindu Argument (as posed by several Hindus including Arya Samajis):

How could Rama have meat in forest while he pledged:

चतुर्दश हि वर्षाणि वत्स्यामि विजने वने।
मधुमूलफलैर्जीवन्हित्वा मुनिवदामिषम्॥2.20.29॥

"Abstaining from eating meat like hermits and living on honey, fruits and roots, I am to live in the solitary forest for fourteen years."

फलानि मूलानि च भक्षयन्वने
गिरींश्च पश्यन् सरितस्सरांसि च।
वनं प्रविश्यैव विचित्रपादपम्
सुखी भविष्यामि तवास्तु निर्वृतिः॥2.34.59॥

"Entering the forest full of various kinds of trees I shall be happy to view the mountains, rivers and the lakes and to eat fruits and roots. (Hence) do not grieve."

पित्रा नियुक्ता भगवन् प्रवेक्ष्यामस्तपोवनम्।
धर्ममेव चरिष्याम स्तत्र मूलफलाशनाः॥2.54.16॥

"O venerable one on my father's command we entered the desolate forest of penance. Subsisting on roots and fruits, I shall practice the righteous way of life."

Here, the condition of exile and Rama's pledge not to have meat. And 'रामो द्विर्नाभिभाषते', Rama hadn't double standard in his talk.

Also Kaikeyi's instruction: "रामो भवतु तापसः (Rama shall live like an ascetic.)" as mentioned in Ayodhya Kanda, 11:27.

So, Rama had to live in the forest like 'Tapaswi (ascetic)'. How can he consume meat, while ascetics wouldn't do so!?

My Response:

Firstly, coming to the statement of Kaikeyi, nothing proves in it that Rama being 'Tapaswi (ascetic)' can't have meat. Rather, Rama was to follow only an 'ekadesham (a part)' of

Tapashwi's lifestyle. For all that we know, he carried his bow and sword along with him in the forest. Even Agastya Muni presents him with several weapons. But Tapashwi never carry weapons with them to the forest. Yet, we acknowledge that Rama was living like a Tapashwi. Similar is the case here.

Secondly, Ayodhya Kanda, 34:59 and 54:16 don't mention that Rama won't eat meat in the forest rather it proves taking fruits & roots. Proof of having fruits doesn't necessitate the denial of having meat.

Thirdly, as far as Ayodhya Kanda 20:29 is concerned, just to quote Govindarajiyā commentary for this verse. The commentary says:

"अत्र आमिषशब्देन सूदैस्संस्कृतं मांसमुच्यते। केवलमांसस्वीकारस्योत्तरत्र वक्ष्यमाणत्वात् इदं मेध्यमिदं स्वादु निष्टप्रमिदमग्निनेति।"

चतुर्दश हि वर्षाणि वत्स्यामि विजने वने ॥ मधुमूलफलैर्जावन्हित्वा मुनिवदामिषम् ॥ २९ ॥
भरताय महाराजो यौवराज्यं प्रयच्छति ॥ मां पुनर्देण्डकारण्ये विवासयति तापसम् ॥ ३० ॥
स षट् चाष्टौ च वर्षाणि वत्स्यामि विजने वने ॥ आसेवमानो वन्यानि फलमूलैश्च वर्तयन् ॥ ३१ ॥
सा निकृचेव सालस्य यष्टिः परशुना वने ॥ पपात सहसा देवी देवतेव दिवश्च्युता ॥ ३२ ॥
तामदुःखोचितां दृष्ट्वा पतितां कदलीमिव ॥ रामस्तूत्यापयामास मातरं गतचेतसम् ॥ ३३ ॥
उपावृत्त्योत्थितां दीनां बडवामिव वाहिताम् ॥ पांसुकृण्ठितसर्वाङ्गीं विममर्शं च पाणिना ॥ ३४ ॥
सा राघवमुपासीनमैसुखार्तां सुखोचिता ॥ उवाच पुरुषच्याघ्नमुपशृण्वति लक्ष्मणे ॥ ३५ ॥
यदि पुत्र न जायेथा मम शोकाय राघव ॥ न स दुःखमतो भूयः पश्येयमहमप्रजाः ॥ ३६ ॥

गौरवान् मातरिवहुमानान् । प्रस्थितः प्रस्थानुमुद्यतः ।
आप्रष्टुम् अनुज्ञांकारयितुं । उपचक्रमे उपक्रान्तवान्
॥ २५—२६ ॥ अश्वीदित्युक्तमाह—देवीत्यादि ।
भयं तवेतिशेषः । इदं वक्ष्यमाणंवचनं । दुःखाय त-
थापिवक्ष्यामीत्यर्थः ॥ २७ ॥ इदंशब्दार्थमाह—गमि-
ष्यइति । अनेन रत्नमयेन । विष्टरेत्यादि । विष्टरोनाम
पञ्चविंशतिर्भूमिर्भितस्तापसासनविशेषः । “ पञ्चा-
शक्तिर्भेद्रेऽस्मात्तदर्थेननुविष्टरः ” इतिस्मृतेः ॥ २८ ॥
मुनिवत् वत्स्यामीतिसंबन्धः । अत्रामिषशब्देनसूदैः
संस्कृतंमांसमुच्यते । केवलमांसस्वीकारस्योत्तरत्रवक्ष्य-
माणत्वात् “ इदंमेध्यमिदंस्वादुनिष्टप्रमिदमग्निना ”
इति ॥ २९ ॥ कुतपवमित्यत्राह—भरतायेति ॥३०॥

सइति । सोहमित्यर्थः । लघुत्वप्रदर्शनाय पद् चाष्टौ-
वैत्युक्तं । चतुर्दशेत्युक्तेहिगौरवंगम्यते । वन्यानि व-
नसंबन्धीनि । वानप्रस्थयोग्यकर्माणीतियावत् । आसे-
वमानः आचरन् । वर्तयन् जीवनं कुर्वन् ॥ ३१ ॥
सा पुत्रोक्तश्रुतवती । सालस्य वृक्षस्य । “ अनोक्तहः
कृष्टःसालः ” इत्यमरः । परशुनेतिहठाच्छेदनज्ञापना-
य । नगरेतथाछेदनाभावाद्भनइत्युक्तम् ॥ ३२ ॥ गत-
चेतसं मूर्च्छिताम् ॥ ३३ ॥ उपावृत्त्योत्थितां श्रमनिवृत्त्य-
र्थमुविचेष्टनं कृतवोत्थितां । वाहितां भारवहनंप्रापिताम्
॥ ३४ ॥ असुखार्तां दुःखार्तां ॥ ३५ ॥ हेपुत्र त्वं
यदिनजायेथा अतः अजननात् । भूयः अतिशयितं ।
दुःखं इष्टपुत्रविक्षेपजं । नपश्येयं । अप्रजाः बन्ध्या

Here, it clearly says 'Aamishah (आमिषः)' is used to mean 'meat used in a gravy'. He limits this meaning as it should not

Meat consumption and animal sacrifice in Valmiki Ramayana

contradict with the 'idam medhyam (इदं मेध्यम्, as in 2:96:2)' sloka where Rama eats and offers plain meat to Seeta.

Fourthly, Some Hindus may say: "In this verse 'Aamish (आमिष)' doesn't mean 'meat', but 'Good or favourite things as sweets etc'." The same interpretation is given by Swami Jagdishwaranand Saraswati in one of his articles. This interpretation is ill. Because I said before when a literal or unambiguous meaning is possible, ambiguous can't be accepted. Further, 'Aamish (आमिष)' is one of six names for 'meat' given by Great Sanskrit Lexicon 'Amarkosha (अमरकोश)', it is the popular name for 'Nāmaṅgānuśāsanam (नामलिङ्गानुशासनम्)'. See:

(1) 'Kosha or Dictionary of the Sanskrit Language', English interpretation and annotations by H. T. Colerbrooke, Book II, Page no. 154, third edition, Calcutta, 1891 CE.

154	UMURĀ KOSHĀ, or	[Book II.]
The skin.		f a f b
		(स्त्रियां तु) त्वग्द्वघरा
Flesh.	14. पिथितं तरसं मांसं पल्लवं क्रव्यमामिषम्	n n n n n n n c
		n n m f n d
Dry flesh.	उत्तप्तं शुष्कमांसं (स्याद्) बहूरं (तन्निःखिङ्गकम्)	n n e l n n f n n n

(2) Hindi edition of the same lexicon 'The Amar-kosha of Shri Amara Sinha, Hindi translation know as 'Dhara (धारा)' by

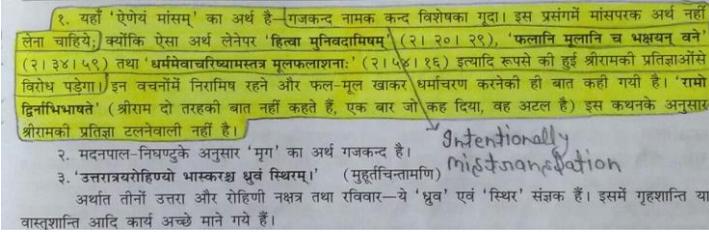
(पट् मांसस्य)
पिशितं तरसं मांसं पललं क्वव्यमामिषम् ।
३मांस के ६ नाम—(१) पिशित (२)
तरस (३) मांस (४) पलल (५) क्वव्य (६)
आमिष ।

(3) Another English edition of the same Lexicon by Dr. N. G. Sardesai & D. G. Padhye, Book no. 2, Page no. 57, Poona, 1940 CE.

2 Bile. 2 Phlegm. मायुः पित्तं, कफः श्लेष्मा, स्त्रियां तु त्वगसृग्धरा ॥
2 The skin.
6 Flesh. ६३ पिशितं तरसं मांसं पललं क्वव्यमामिषम् ।
3 Dry flesh. उत्तमं शुष्कमांसं स्यात् तत् बल्लूरं त्रि-लिङ्गकम् ॥
7 Blood. ६४ रुधिरं ऽसृग्-लोहितास-रक्त-क्षतज-शोणितम् ।

Fifthly, the secret behind mistranslation is unveiled now. Geeta Press & alike are mistranslating these verses to conceal the truth that Rama was contradicting himself by his words & acts. In some verses Rama says: "I won't have meat", but in others he is seen having meat. It proves Rama wasn't fulfilling the promise he did in the palace. To conceal this mystery, Hindus are doing distortion in texts and to defend their Rama from character assassination. On the contrary, Valmiki Ramayana itself is assassinating his character not to be loyal in his pledge. This problem led Hindus to the way of forgery

Meat consumption and animal sacrifice in Valmiki Ramayana and they are doing intentionally mistranslating. And this isn't slander or accusation from us, but it has been admitted by Geeta Press itself. See the footnotes by the press below Ayodhya Kanda, 56:22-28



Hindu Argument (a preferred one by Hindus):

When Hanuman meets Seeta at Lanka, he describes the personality of Rama to make her believe that he is the messenger of Rama. During the conversation, Seeta asks the routine activities of Rama while they were separated. In reply to this question, Hanuman describes Rama's routine. In that conversation, he says in Sundarkanda 36:41

"न मांसं राघवो भुङ्क्ते न चापि मधु सेवते।
वन्यं सुविहितं नित्यं भक्तमश्नाति पञ्चमम्॥"

"Rama is not eating meat, nor drinking wine. He takes only the one fifth of a meal (sanctioned for an ascetic) available in the forest."

My Response:

I quote from Govindarajiy Vyakhya (popularly called by the other name 'Bhushanam') for this verse alone, as this is more than enough to substantiate my point:

"न मांसमिति॥ दृङ्मनस्सङ्गसङ्कल्पजागरः कृशतारतिः। ह्री त्यागोन्मादमूर्च्छान्ता इत्यनङ्गदशादशेति। दशावस्थास्वरतिरनेनोच्यते। मांसाद्यभोजनम् अरत्या। ततः पूर्वं तद्भोजनोक्तः।"

"There are ten states of mind that describe the mood of a lone lover who is separated from his/her spouse. Of these ten states, 'arati' or 'disinterest' is one. The restraint from eating meat and drinking liquor is out of 'arati' or 'disinterest' (since Rama has lost his spouse). That indicates his partaking of meat and liquor earlier."

गो० टी०-न मांसमिति । ‘दृङ्मनःसङ्गसंकल्पजागरः कृशतारतिः । ह्रीत्यागोन्मादमूर्च्छान्ता इत्यनङ्गदशा दश’ इति दशावस्थास्वरतिरनेनोच्यते । मांसाद्यभोजनम् अरत्या ततः पूर्वं तद्भोजनोक्तेः । वन्यं वने भवं कन्दमूलादिकं सुविहितं वानप्रस्थयोग्यत्वेन विहितम् । भक्तम् अन्नम् । पञ्चमं प्रातः संग्रहमध्याह्नापराह्णसायंरूपेषु कालेषु पञ्चमकालिकं शरीरधारणमात्रोपयुक्तं भङ्ग इत्यर्थः ॥ ४१ ॥

From this detailed analysis, a just can conclude that there is no prevention of consuming meat in Hindus. Their ‘Maryada-Purushottam’ also took it in his life. In refutation of this analysis, the only expected answers from Hindus may be two. They will say: “*These verses are interpolated*”, or “*Muslims do misinterpret our scriptures to prove their claims*”. But, one can see above I did say nothing from my own. But I quoted their own scholars and books at every step. And that should be sufficient for righteous, but obstinacy has no cure. After all, what can be said except Qur’ān 7:179 —

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ

بِهَا...!"

"...they have hearts in which there is no understanding; and the eyes they do not see with; and the ears they do not hear with...!"

[Tr. Kanz-ul-Īmān]

Dated:

20 November 2020 CE / 4 Rabī' al-Ākhir 1442 AH

