

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

*This is the thirty first part of the serial article, continuation from February 2024 newsletter.*

तेषां संवदतां तत्र वायुः प्रादुर्बभूव ह ॥ १-७४-१३

कम्पयन् मेदिनीं सर्वा पातयंश्च महाद्रुमान् । तमसा संवृतः सूर्यः सर्वे नावेदिषुर्दिशः ॥ १-७४-१४

भस्मना चावृतं सर्वं सम्मूढमिव तद्वलम् । वसिष्ठ ऋषयश्चान्ये राजा च ससुतस्तदा ॥ १-७४-१५

ससंज्ञा इव तत्रासन् सर्वमन्यद्विचेतनम् । तस्मिंस्तमसि घोरे तु भस्मच्छन्नेव सा चमूः ॥ १-७४-१६

ददर्श भीमसंकाशं जटामण्डलधारिणम् । भार्गवं जमदग्न्येयं राजा राजविमर्दनम् ॥ १-७४-१७

कैलासमिव दुर्धर्षं कालाग्निमिव दुस्सहम् । ज्वलन्तमिव तेजोभिर्दुर्निरीक्ष्यं पृथग्जनैः ॥ १-७४-१८

स्कन्धे चासज्य परशुं धनुर्विद्युदग्णोपमम् । प्रगृह्य शरमुग्रं च त्रिपुरघ्नं यथा शिवम् ॥ १-७४-१९

तं दृष्ट्वा भीमसंकाशं ज्वलन्तमिव पावकम् । वसिष्ठप्रमुखा विप्रा जपहोमपरायणाः ॥ १-७४-२०

संगता मुनयः सर्वे संजलत्पुरथो मिथः । कञ्चित् पितृवधामर्षी क्षत्रं नोत्सादयिष्यति ॥ १-७४-२१

पूर्वं क्षत्रवधं कृत्वा गतमन्युर्गतज्वरः । क्षत्रस्योत्सादनं भूयो न खल्वस्य चिकीर्षितम् ॥ १-७४-२२

एवमुक्त्वा धर्ममादाय भार्गवं भीमदर्शनम् । ऋषयो राम राम इति मधुरं वाक्यमब्रुवन् ॥ १-७४-२३

प्रतिगृह्य तु तां पूजामृषिदत्तां प्रतापवान् । रामं दाशरथिं रामो जामदग्न्योऽभ्यभाषत ॥ १-७४-२४

*tesāṁ saṁvadatāṁ tatra vāyuh prādurbabhūva ha || 1-74-13*

*kampayan medinīm sarvāṁ pātayaṁśca mahādrumān |*

*tamasā saṁvṛtaḥ sūryaḥ sarve nāvedīṣurdiśaḥ || 1-74-14*

*bhasmanā cāvṛtaṁ sarvaṁ sammūḍhamiva tadbalam |*

*vasiṣṭha ṛṣayaścānye rājā ca sasutastadā || 1-74-15*

*sasañjñā iva tatrāsan sarvamanyaadvicetanam |*

*tasmimstamasi ghore tu bhasmacchanneva sā camūḥ || 1-74-16*

*dadarśa bhīmasaṅkāśaṁ jaṭāmaṇḍaladhāriṇam |*

*bhārgavaṁ jamadagnyeyaṁ rājā rājavimardanam || 1-74-17*

*kailāsamiva durdharsaṁ kālāgnimiva dussaham |*

*jvalantamiva tejobhirdurnirīkṣyaṁ pṛthagjanaiḥ || 1-74-18*

*skandhe cāsajya paraśuṁ dhanurvidyud gaṇopamam |*

*pragrhya śaramugraṁ ca tripuraghnaṁ yathā śivam || 1-74-19*

*taṁ drṣṭvā bhīmasaṅkāśaṁ jvalantamiva pāvakam |*

*vasiṣṭhapramukhā viprā japahomaparāyaṇāḥ || 1-74-20*

*saṅgatā munayaḥ sarve sañjajalpuratho mithaḥ |*

*kaccit pitrvadhāmarṣi kṣatram notsādayiṣyati || 1-74-21*  
*pūrvam kṣatravadham kṛtvā gatamanyurgatajvarah |*  
*kṣatrasyotsādanam bhūyo na khalvasya cikīrṣitam || 1-74-22*  
*evamuktvārgghyamādāya bhārgavam bhīmadarśanam |*  
*ṛṣayo rāma rāma iti madhuraṁ vākyaṁabruvan || 1-74-23*  
*pratigṛhya tu tām pūjāmṛṣidattām pratāpavān |*  
*rāmam dāsarathim rāmo jāmadagnyo'bhyabhāṣata || 1-74-24*

In that frightening, muddled atmosphere, the army and all the others saw the terrifying form of Parashurama, son of Jamadagni, the one with matted hair coiled high on his head, the one who had resolved to destroy *kṣatriyakulas*. There was a reason for his anger. In the past, some of the *kṣatriyas* who had become rulers had turned despotic and cruel. At that time, while Parashurama's father was doing *tapas*, one of the unjust *kṣatriya* kings had killed his father. Because of that, the mighty Parashurama, always carrying his gigantic axe, a man of tremendous valor, vowed to rid the world of *kṣatriyas*. He was Lord Yama for *kṣatriyas*. Like Mount Kailas, whose peak cannot be reached by anybody, was this Parashurama. He was like *kālāgniḥ*, the fire of time and dissolution. Like a volcano, you could not even stand close to him. Redolent from his *tapas* and invisible to ordinary men because of his brightness, with his axe and a bow with a unique arrow like a lightning bolt in his grasp, he resembled Lord Shiva advancing to destroy Tripura, demon of the three quarters. Seeing this considerable vision, the many *kṣatriyas* in Dasharatha's caravan were shaken. The fearless sages and *ṛṣis* got together and talked things over. They decided to greet the fearsome Parashurama with appropriate veneration and custom. They began to chant to him:

कूजन्तं राम रामेति मधुरं मधुराक्षरम् I आरुह्य कविताशाखाम् वन्दे वाल्मीकिकोकिलम् II

*kūjantaṁ rāma rāmeti madhuraṁ madhurākṣaram I*  
*āruhya kavitāsākhām vande vālmīkikokilam II*

The verse says, "I salute that Valmiki who is likened to that bird, the cuckoo, sitting on the branch of poetry, singing again and again that word which is sweeter than honey." Rama is the most pleasing word; it means *ānanda*. In order

to placate Parashurama, the ṛṣis thought, “Call this angry being Rama, then he’ll keep quiet. Drop the Parashu.” *Paraśu* means axe. They called him Rama. They offered those words and flowers at Parashurama’s feet as *pūjā*.

राम दाशरथे वीर वीर्यं ते श्रूयतेऽद्भुतम् । धनुषो भेदनं चैव निखिलेन मया श्रुतम् ॥ १-७५-१  
तदद्भुतमचिंत्यं च भेदनं धनुषस्तथा । तच्छ्रुत्वाहमनुप्राप्तो धनुर्गृह्यापरं शुभम् ॥ १-७५-२  
तदिदं घोरसंकाशं जामदग्न्यं महद् धनुः । पूरयस्व शरेणैव स्वबलं दर्शयस्व च ॥ १-७५-३  
तदहं ते बलं दृष्ट्वा धनुषोऽप्यस्य पूरणे । द्वन्द्वयुद्धं प्रदास्यामि वीर्यश्लाघ्यमहं तव ॥ १-७५-४

*rāma dāśarathe vīra vīryaṁ te śrūyate’dbhutam |*  
*dhanuṣo bhedanam caiva nikhilena mayā śrutam || 1-75-1*  
*tadadbhutamacintyaṁ ca bhedanam dhanuṣastathā |*  
*tacchrutvāhamanuprāpto dhanurgrhyāparaṁ śubham || 1-75-2*  
*tadidaṁ ghorasaṅkāśaṁ jāmadaḡnyam mahad dhanuḥ |*  
*pūrayasva śareṇaiva svabalaṁ darśayasva ca || 1-75-3*  
*tadaham te balaṁ dr̥ṣṭvā dhanuṣo’pyasya pūraṇe |*  
*dvandvayuddham pradāsyāmi vīryaślāghyamahaṁ tava || 1-75-4*

Parashurama said directly to Dasharatha’s son Rama, “I have heard about you. It seems you broke a certain bow. Your prowess precedes you and I have heard of it. I have brought for you another bow, for you broke that bow of Shiva. Set an arrow to this bow and show me your strength. If you can do it, I will give you a chance to fight with me. If you are afraid then you can just give up and admit defeat. Here is a chance for us to see your *kṣatriya* traits.”

इमे द्वे धनुषी श्रेष्ठे दिव्ये लोकाभिपूजिते । दृढे बलवती मुख्ये सुकृते विश्वकर्मणा ॥ १-७५-११  
*ime dve dhanuṣī śreṣṭhe divye lokābhipūjite |*  
*dr̥ḍhe balavatī mukhye sukr̥te viśvakarmaṇā || 1-75-11*

Parashurama was irritable and angry because both the bow that he had with him and the bow that Rama had broken were made in heaven by Vishvakarma. One had been given to Shiva, and the other to Vishnu. Vishnu’s divine bow had happened to come to Parashurama’s family. His father had kept it and so had every grandfather on back. That one of the bows had been broken made Parashurama angry. There had been an ongoing rivalry. Vishnu was said to be a better

archer than Shiva, and Vishnu's bow was thought to be better. When Vishnu had drawn his bow against Shiva, the very sound, the twang of it, had caused Shiva's bow to fall to the ground. Much had gone on between the two. Parashurama carried on the tradition of tension and rivalry between the bows and their owners. Now he wanted to show that Rama was no match for him and his weapon. Needless to say, every *kṣatriya* took great heed of Parashurama, slayer of their kind. He was an invincible foe, born to discipline the *kṣatriyas*.

Dasharatha spoke, "Hey, Parashurama, you are one who has achieved much, and there was reason for you to destroy *kṣatriyas*. You lost your father, and you are indebted to him. We thought your days of violence were over. These boys are my sons, just married. Please hear my plea and let us go in peace." But Parashurama would not listen. He continued to taunt Rama and ignore the king.

श्रुत्वा तु जामदग्न्यस्य वाक्यं दाशरथिस्तदा । गौरवाद् यन्त्रितकथः पितृ राममथाब्रवीत् ॥ १-७६-१  
कृतवानसि यत् कर्म श्रुतवानस्मि भार्गव । अनुरुध्यामहे ब्रह्मन् पितुरानृण्यमास्थितः ॥ १-७६-२  
वीर्यहीनमिवाशक्तं क्षत्रधर्मेण भार्गव । अवजानासि मे तेजः पश्य मेऽद्य पराक्रमम् ॥ १-७६-३  
इत्युक्त्वा राघवः क्रुद्धो भार्गवस्य वरायुधम् । शरं च प्रतिजग्राह हस्ताल्लघुपराक्रमः ॥ १-७६-४  
आरोप्य स धनू रामः शरं सज्यं चकार ह । जामदग्न्यं ततो रामं रामः क्रुद्धोऽब्रवीदिदम् ॥ १-७६-५  
ब्राह्मणोऽसीति पूज्यो मे विश्वामित्रकृतेन च । तस्माच्छक्तो न ते राम मोक्तुं प्राणहरं शरम् ॥ १-७६-६  
इमां वा त्वद्गतिं राम तपोबलसमार्जितान् । लोकानप्रतिमान् वापि हनिष्यामीति मे मतिः ॥ १-७६-७  
नह्यं वैष्णवो दिव्यः शरः परपुरंजयः । मोघः पतति वीर्येण बलदर्पविनाशनः ॥ १-७६-८

*śrutoā tu jāmadagnyasya vākyaṁ dāśarathistadā |*  
*gauravād yantritakathaḥ pitū rāmamathābravīt || 1-76-1*  
*kṛtavānāsi yat karma śrutavānasmi bhārgava |*  
*anurudhyāmahe brahman piturānṛṇyamāsthitaḥ || 1-76-2*  
*vīryahīnamivāśaktaṁ kṣatradharmaṇa bhārgava |*  
*avajānāsi me tejaḥ paśya me'dya parākramam || 1-76-3*  
*ityuktvā rāghavaḥ kruddho bhārgavasya varāayudham |*  
*śaraṁ ca pratijagrāha hastāllaghuparākramaḥ || 1-76-4*  
*āropya sa dhanū rāmaḥ śaraṁ sajyaṁ cakāra ha |*  
*jāmadagnyaṁ tato rāmaṁ rāmaḥ kruddho'bravīdidam || 1-76-5*

*brāhmaṇo' sīti pūjyo me viśvāmitrakṛtena ca |*  
*tasmācchakto na te rāma moktuṃ prāṇaharaṃ śaram || 1-76-6*  
*imāṃ vā tvadgatiṃ rāma tapobalasarjitān |*  
*lokānapratimān vāpi haniṣyāmīti me matiḥ || 1-76-7*  
*nahyaṃ vaiṣṇavo divyaḥ śaraḥ parapurañjayaḥ |*  
*moghaḥ patati vīryeṇa baladarpavināśanaḥ || 1-76-8*

Rama firmly talked back to him, “O Brahman, you who have taken a vow of vengeance as though to pay back a debt to your father, I have heard of you and your exploits. I will definitely do what you say. You may choose to take me lightly, as unworthy, and use such twisted words. It is not that I need show off my strength, but to protect the *dharma* of the *kṣatriyas* I will bend this with ease.” Conscious of himself and his powers, being prodded by this bully, Rama was legitimately angry. He took the bow and arrow from Parashurama. Adroitly he bent and properly tied the string. He, all fire now, set the arrow in the bow and said, “Hey, Parashurama, this is no common arrow. I could destroy you right now. But you are a *brāhmaṇa*, and I know you are related to the great *ṛṣi* Vishvamitra who is like my *guru* and who deserves all my veneration. I cannot destroy you. You too deserve my respect. I cannot send this arrow which belongs to Vishnu and which can destroy your strength and your pride. Nevertheless, now drawn, this arrow will not touch the ground without bearing its bitter fruit. Though I choose not to kill you, you should sacrifice something.”

वरायुधधरं रामं द्रष्टुं सर्षिगणाः सुराः । पितामहं पुरस्कृत्य समेतास्तत्र सर्वशः ॥ १-७६-९  
गन्धर्वाप्सरसश्चैव सिद्धचारणकिंनराः । यक्षराक्षसनागाश्च तदꣳ द्रष्टुं महद्द्भुतम् ॥ १-७६-१०  
जडीकृते तदा लोके रामे वरधनुर्धरे । निर्वीर्यो जामदग्नयोऽसौ रमो राममुदैक्षत ॥ १-७६-११  
तेजोभिर्गतवीर्यत्वाज्जामदग्न्यो जडीकृतः । रामं कमलपत्राक्षं मन्दं मन्दमुवाच ह ॥ १-७६-१२  
काश्यपाय मया दत्ता यदा पूर्वं वसुंधरा । विषये मे न वस्तव्यमिति मां काश्यपोऽब्रवीत् ॥ १-७६-१३  
सोऽहं गुरुवचः कुर्वन् पृथिव्यां न वसे निशाम् । तदाप्रभृति काकुत्स्थ कृता मे काश्यपस्य ह ॥ १-७६-१४  
तामिमां मद्गतिं वीर हन्तुं नार्हसि राघव । मनोजवं गमिष्यामि महेन्द्रं पर्वतोत्तमम् ॥ १-७६-१५  
लोकास्त्वप्रतिमा राम निर्जितास्तपसा मया । जहि ताञ्छरमुख्येन मा भूत् कालस्य पर्ययः ॥ १-७६-१६

अक्षय्यं मधुहन्तारं जानामि त्वां सुरेश्वरम् । धनुषोऽस्य परामर्शात् स्वस्ति तेऽस्तु परंतप ॥ १-७६-१७  
एते सुरगणाः सर्वे निरीक्षन्ते समागताः । त्वामप्रतिमकर्माणमप्रतिद्वन्द्वमाहवे ॥ १-७६-१८  
न चेयं मम काकुत्स्थ व्रीडा भवितुमर्हति । त्वया त्रैलोक्यनाथेन यदहं विमुखीकृतः ॥ १-७६-१९  
शरमप्रतिमं राम मोक्तुमर्हसि सुव्रत । शरमोक्षे गमिष्यामि महेन्द्रं पर्वतोत्तमम् ॥ १-७६-२०

*varāyudhadharaṁ rāmaṁ draṣṭuṁ sarṣigaṇāḥ surāḥ |  
pitāmahaṁ puraskṛtya sametāstatra sarvaśaḥ || 1-76-9  
gandharvāpsarasaścaiva siddhacāraṇakinnarāḥ |  
yakṣarākṣasanāgāśca tad draṣṭuṁ mahadadbhutam || 1-76-10  
jaḍīkṛte tadā loke rāme varadhanurdhare |  
nirvīryo jāmadagnayo'sau ramo rāmamudaikṣata || 1-76-11  
tejobhirgataavīryatvājāmadagnyo jaḍīkṛtaḥ |  
rāmaṁ kamalapatrākṣaṁ mandaṁ mandamuvāca ha || 1-76-12  
kāśyapāya mayā dattā yadā pūrvaṁ vasundharā |  
viśaye me na vastavyamiti māṁ kāśyapo'bravīt || 1-76-13  
so'haṁ guruvacaḥ kurvaṇ pṛthivyāṁ na vase niśāṁ |  
tadāprabhṛti kākutstha kṛtā me kāśyapasya ha || 1-76-14  
tāmimāṁ madgatiṁ vīra hantuṁ nārhasi rāghava |  
manojavaṁ gamiṣyāmi mahendraṁ parvatottamam || 1-76-15  
lokāstvapratiṁā rāma nirjitāstapasā mayā |  
jahi tāñcharamukhyena mā bhūt kālasya paryayaḥ || 1-76-16  
akṣayyaṁ madhuhantāraṁ jānāmi tvāṁ sureśvaram |  
dhanuṣoṁ'sya parāmarśāt svasti te'stu parantapa || 1-76-17  
ete suragaṇāḥ sarve nirīkṣante samāgatāḥ |  
tvāmapratimakarmāṇamapratidvandvamāhave || 1-76-18  
na ceyaṁ mama kākutstha vrīḍā bhavitumarhati |  
tvayā trailokyanāthena yadahaṁ vimukhīkṛtaḥ || 1-76-19  
śaramapratimaṁ rāma moktumarhasi suvrata |  
śaramokṣe gamiṣyāmi mahendraṁ parvatottamam || 1-76-20*

In the meantime all the *devas* and *asuras* had come to watch the whole show. The balconies were full. Parashurama was completely unnerved, “Vishnu’s bow, nobody could touch it, and this Rama just takes it and sets it like it is a toy.” Parashurama began to see what it was all about. He choked up, and his vanity escaped in a moment. All these years he had been invulnerable. Now he was faced with a



rival and a bow and arrow that would not fail to reach the mark. Here his ego was bent and broken, and he knew humility, “O Rama, you of strength, spare me. Do not loose that arrow. Do not be negligent. Just hold on. In the past I gained kingdoms and won wars, and I gave everything to my *guru*, but he kicked me out. Now there is nowhere I can stay. The few things I do have you can take from me, and I will go and live peacefully in the northern mountains. Now I know who you are - you are the greatest of gods, lord of three worlds. It is you who destroys all enemies. I feel fortunate to find my fate in your hands.”

रामं दाशरथिं रामो जामदग्न्यः प्रपूजितः । ततः प्रदक्षिणीकृत्य जगामात्मगतिं प्रभुः ॥ १-७६-२४

*rāmaṁ dāśarathim rāmo jāmadagnyah prapūjitaḥ ।  
tataḥ pradakṣiṇīkṛtya jagāmātmagatiṁ prabhuḥ ॥ 1-76-24*

The arrow was released and Parashurama lost all his *punya*; all of that was accounted for by that arrow. Parashurama, Jamadagni, was taken down. As he had promised, he retired to the mountains. Never again did he disturb the *kṣatriyas*. Dasharatha, who had felt threatened and dejected after talking with Parashurama, was found nearby. Rama reassured his father that nothing harmful had happened. Dasharatha brightened, and they all set off again for Ayodhya.

When they arrived, the whole city was decked out, festooned, and people were everywhere trying to get a glimpse of their heroes and the lucky girls. The women of Ayodhya wanted to know about the princesses, “What were they wearing? Where were they from? What kind of jewelry did they have?” The people lined the streets and held lights and flowers and sugar and *candan*, as though another wedding were taking place. What a reception for the new girls; they were astounded. They were received at the palace of King Dasharatha, and they were taken care of by the queens Kausalya, Kaikeyi, and Sumitra. *Pūjā* was done and there was a great celebration. Each prince had his own wing of the palace where he settled with his new bride. Rama followed Dasharatha’s words and helped the aging king, his dear father, administer the kingdom. The princes Rama and Lakshmana were the most exalted among the people, young men of great heart, vibrant

and brave, unequalled in strength, and now married. They had gathered numerous divine *āstras* and immeasurable wealth. Thousands loved them and knew justice because of them. They had the blessing of the great *guru*, and they served and venerated him and their father.

Now, not long after, it seems that Bharata's uncle came as a messenger from Bharata's maternal grandfather. The grandfather had gone to Mithila and attended the marriage of the princes. Now he was looking forward to a visit from Bharata. He sent for Bharata. Dasharatha said, "Take Shatrughna and go visit your grandfather in his distant kingdom." The two boys prepared and took off. This is end of the Bala Kanda, the first chapter of the Valmiki Ramayana.

### Ayodhya Kāṇḍa

गच्छता मातुलकुलं भरतेन तदानघः । शत्रुघ्नो नित्यशत्रुघ्नो नीतः प्रीतिपुरस्कृतः ॥ २-१-१

*gacchatā mātulakulam̐ bharatena tadānaghaḥ ।  
śatrughno nityaśatrughno nītaḥ prītipuraskṛtaḥ ॥ 2-1-1*

Away from Ayodhya, visiting his elderly grandfather Yudhajit, accompanied by his brother Shatrughna, Bharata found himself thinking about Dasharatha. Dasharatha was also thinking of him and the other brothers, foremost among them the virtuous Rama. More and more, Dasharatha saw in Rama the virtues of a king, and his love deepened for his eldest son. He knew Rama would be a worthy king in the line of Ikshvaku and a great ruler of the people of Ayodhya. Whenever someone lent even the smallest helping hand, Rama remembered that good deed and the person who did it. Rama never forgot, and generously returned any favor. Were someone to do something negative to him, something not helpful, he forgave and forgot that hurt. Generally people remember only the hurt. You forget all the good things done for you and said about you. But if someone criticizes or does something out of anger, that stays with you. Rama was just the opposite. Why? Because he was strong. The weak remember the hurt.

Dasharatha felt Rama should now become the Prince Regent. Coronation as king would follow, when his father was gone. As Prince Regent, Rama would handle the various responsibilities and affairs of running the kingdom. He would



be given the day-to-day work of the royal role. This thought was there with Dasharatha. It was a graceful way of retiring that would also allow the father to guide his son. It would allow Dasharatha to see the beautiful rule of Rama in action. There are some things people have trouble giving up gracefully because they are not willing to delegate authority and work. Those with power or rule may have trouble handing them over if they have been in their position for a long time, even if their successor is equally good. Thereby sons do not grow well.

भूमावनुपमः सूनुगुणैर्दशरथोपमः ॥ २-१-९

स च नित्यं प्रशान्तात्मा मृदुपूर्वं च भाषते । उच्यमानोऽपि परुषं नोत्तरं प्रतिपद्यते ॥ २-१-१०

कदाचिदुपकारेण कृतेनैकेन तुष्यति । न स्मरत्यपकाराणां शतमप्यात्मवत्तया ॥ २-१-११

*bhūmāvanupamaḥ sūnurguṇairdaśarathopamaḥ ॥ 2-1-9*

*sa ca nityaṁ praśāntātmā mṛdupūrvam ca bhāṣate |*

*ucyamāno'pi paruṣaṁ nōttaraṁ pratipadyate ॥ 2-1-10*

*kadācidupakāreṇa kṛtenaikena tuṣyati |*

*na smaratyapakārāṇāṁ śatamapyātmavattayā ॥ 2-1-11*

All those years Dasharatha had no son, now he wanted to see Rama take command in his palace. It was right that Rama take the kingship. Dasharatha sent word to Vasishtha and the great ṛṣi agreed that the time was right. The royal court agreed it was the right time. The representatives of the people and the wise men in the society and the lesser kings in Dashartha's empire, kings who had enjoyed the benign and protective rule of Dasharatha, kings who never warred with each other nor stirred rebellion, were all called to assembly. Dasharatha broke the news, "You all know me. I have long been your ruler. I have tried to see that *dharma* is given the best place. I have always let my personal likes and dislikes serve the rule of law. But an ageing person is not the best ruler of a kingdom. Now my senses and judgment are not always under my control, because of age not because of lack of will. This old body and mind are not capable of what they were before. I want to choose a Prince Regent, and among these four sons I think Rama, son of my first queen, by right of seniority, should be the natural selection.

*To be continued...*