Salutation to you O Goddess Sarasvati, who is giver of boons, and who has a beautiful form!
I begin my studies. Let there be success for me always.
Prepared by

Dr. Kumud Singhal
ksinghal@ieee.org
408-934-9747
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Presented by
Arsha Vidya Center

Many thanks to our Sanskrit Teacher Śrī Vijay Kapoor
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1. Stories

1.1 Clever crow

In a certain forest many crows live in the branches of a tree. Below in the tree’s cavity a snake lives. In the morning, when the crows go for food outside in the morning, then a snake having ascended the tree eats the crows young ones. The crows were sad, thereupon they request an old crow to help. Having followed the old crow’s advise one courageous crow goes to the river. There a princess is bathing. Her ornament is on the stone on the river bank. The crow having taken the ornament goes towards the tree. Then the princess’s servants, having followed the crow go near the tree. The crow drops the ornament in the hollow of the tree. Having seen that, the servants beat the outside of the tree’s hollow with the sticks. The snake comes outside. The servants kill the snake.

Trees bear fruits for the welfare of others, cows milk to help others, rivers flow for the welfare of others and the body also to help others.
1.2 The might of intelligence

There is a lion. His name is Bhasuraka. He everyday kills many animals. Once all the animals went near him and said, “Hey, King of animals! you kill many animals everyday. (Please) You do not kill them. Everyday in a serial order one animal will come near you on its own. You eat him. Be satisfied.”

The lion replied, “So be it.”

Then everyday one animal goes there. The lion eats him. Once it is a turn of a rabbit. He sees a well on the way. He goes near the lion and says, “Hey King of the forest! There is also another lion in the forest. He says, “I am the king of the forest not Bhasuraka.”

When Bhasuraka hears that then he is angry. Then the rabbit leads that lion to the well. Bhasuraka sees his own reflection in the well. He thinks that, “there is another lion in the well, I will kill him. He jumps in the well and destroys himself. Therefore wise people say, “(He) who is intelligent is strong.
1.3 The Lion and the Mouse

There was a great forest near the mountain. In that forest, there lived a lion. And he slept in the mountain during the day, and during the night, wandering in the forest ate animals. Once, having collected much food, the lion was overcome by sleep in the shade of a tree. Many mice having come out of (their) holes danced on the body of the lion with joy. Pained by it, the lion woke up. One of the many mice was held by the lion. He said, "Oh Lord, you are heard to be the king of animals. Your bravery is known. I am weak, you are strong. for this reason alone be kind to me." The lion, hearing the mouse's speech, freed him. (Sometime) after that on that very tree, a net was tied by a man. In that net the lion fell. He cried loudly. The mouse heard him, and having returned, said, "O Lord, enough with fear. I release you from this net." he did (cut) the net with (his) teeth. The lion said, "Wow!, look at my friend's gratitude."
There is a Brahmin in Gautama's forest. And he, having brought a goat from another village for sacrifice, carried it on his shoulder. While going, he was seen by two rogues. Then the two rogues thought, 'If the goat can be obtained some means or the other, that would be an excellent idea'. Then the two placed themselves below two trees on the way, waiting for brahmin to come. The brahmin, as he was going, was addressed there by one rogue: 'O! brahmin, are you carrying a dog on the shoulder?' The brahmin said, 'This is not a dog, it is a sacrificial goat'. After some time, the same thing was repeated by the second rogue. Having listened to them, the brahmin, after having put the goat down on the ground and after having fearfully examined it, said 'Is my goat really a dog?' The first rogue said 'Look, do not touch. It might bite you with sharp teeth.' The brahmin having quickly gone away out of fear, the two rogues happily took away the goat.
1.5 The monkey and the crocodile

There is a rose apple tree on a river bank. In that a monkey lives. He daily eats sweet rose apple fruits. In that river a crocodile also lives. He becomes monkey’s friend. He also gives the sweet rose apple fruits to the crocodile. Once the crocodile carries the fruits to her wife. The crocodile’s wife eats the fruits. She thinks, “(One) who eats sweet rose apple fruits every day, in what way his heart will be sweet? She says to the crocodile, “I desire (that) monkey’s heart.”

Then the crocodile comes to the bank of the river. With the monkey, He crosses (swims) in the water of the river. On the way he says, “My wife desires your heart.” Clever monkey speaks quickly, “But I placed my heart on the tree. Therefore my going there quickly is necessary. The foolish crocodile does accordingly. Then the monkey immediately climbs the branch of a tree. Then he says, “Oh fool, Is the heart separate from the body? (From) today friendship of two of us comes (to end).
1.6 The strength of unity

An old man had four sons. They were quarrelling always among themselves. The old man could not make them friendly to each other however much he tried. One day the old man was on the death bed. All the sons were by his bed side. The old man called one of them and ordered, “Bring a bundle of sticks;” Accordingly, he brought a bundle of sticks. The old man called one by one from among them and said, “you break this bundle of sticks.” But, nobody could break it. Then the old man said, “You untie the bundle of sticks and break each of them separately.” Every one of them took one stick and quickly broke it without difficulty. Then the old man said, “Oh sons, a single stick was broken by you easily; but not the bundle of sticks. Therefore you should be always united. Then nobody can trouble you”. Thus he explained to them the strength of unity.

उद्धमः हि सिद्धचलित कार्याणि न मनोरथे । न हि सुमस्त्रो सिंहस्त्रो प्रविष्टानि मुखे मृगः ॥

Work is indeed achieved by effort, not by desires. The deer indeed does not enter the mouth of a sleeping lion.
There was a frog in a pond. A mouse was living on the bank of the same pond. Gradually the frog and the mouse became friends. One day the mouse wanted to swim in the pond. But it did not know swimming. Therefore, they consulted and tied their feet together with a thread. Then the frog jumped and swam hither and thither. The mouse with its leg tied was floating with it on the water. In this way they enjoyed the swimming in the water. At that time an eagle was flying above. It saw the mouse swimming in the water. At once it caught it and lifted with its feet. Alas! the frog tied with the mouse was also hanging with it. He happily obtained both the frog and the mouse and killed and ate them. The mouse living in the land made friendship with the frog living in the water. Hence both of them died together. Therefore, friendship of two persons of the same line only will work.

The gift of food (is) supreme gift but the gift of knowledge is superior (to the gift of food). With food the satisfaction is for moment while with knowledge, (satisfaction is) life long.
1.8 The king and the sweeper

In this country there lived a king by the name Gopala. Once in the morning the sweeper of the city was seen by him. The king became greatly angry by his sight, and ordered the killing of the sweeper. The innocent person became bewildered by the king's order. In the king's court, there was a courtier by the name Sumati. He told the sweeper "You come near me before the killing and say (these) words." The sweeper went to the place of execution. before the execution he went near Sumati. He spoke the words. But those two were seen by the king. The king asked Sumati "What was spoken by that bad person?" Sumati said "These are his words: 'The king was seen by me in the morning. Because of his sight, my killing happens. I was also seen by the king in the morning. But because of my sight he is not killed. out of us who is the bad person?' " The king thought over these words. After a while his anger went away and he released the sweeper.
कथा

1.9 The mango seller

आद्रमृ। आद्रमृ।
कीद्वां फलं तव असि। आद्रणि पद्यानि।
पश्यतु भवानू। ताद्रशं फलं अदं क्रङ्ग भवता प्रामृं शक्यते?
मूल्यं कियतु वद।
ढादशा-आद्रणि चत्वारिं: रूप्यां: विक्रीयन्ते।
किं वदसि? चत्वारि रूप्याणि। तावं मूल्यं दातुम् अमर्यं: असि।
सायू। कियतु भवता दातुं शक्यम्।
ढादशानां देन रूप्याणि।
भवानू मां परिहसितं इच्छति। येन मूल्येन प्लानि मया कीतानि तदं भवत्: मूल्यावं भूपं।
भवतु। अहं गच्छामि।
तिष्ठतु भवानू। मम वचनं अवताम।
तव वचनं श्रोतुं न इच्छामि। अर्थ कल्पनेन। चत्वारि इति तवया उक्तं दु इति मया उक्तं। ढादशानां श्रीणि रूप्याणि दातुं
युञ्जने।
सायू। कियन्ति फलानि यथामि। एकं दीयताम।

Mango, mango.
What kind of fruits do you have? Let me see the mangoes.
You may see, your honor. These days where can you get such fruits?
Say how much the price is.
A dozen mangoes are sold for 4 rupees.
What do you say? 4 rupees? I am unable to give the price.
Alright. What price can be given by your honor?
Two rupees for twelve.
Your honor wants to laugh at me (make fun of me). The price at which those fruits were bought by me is more than your honor's price.
Let it be. I am going.
Stay your honor. My words should be listened to (please listen to me).
I do not want to listen to your words. Enough with the quarrel (Let us not quarrel). You say 4. I say 2. Is it proper to give 3 rupees for twelve?
Alright. How many fruits do I give?
Let one be given.
1.10 A poor wise man

There was a pandita in a village. He was well-versed in all Scriptures. He knew everything. But, he was very poor. He did not have a house. He got his food even with great difficulty. And his clothes were very worn out. Therefore he (used) to get (beg) alms for food. He went from house to house begging, “(Please) give (me) alms. Having seen his wornout clothes many people thought he is mad. Having said “Go away, Go away” (they) shut the door. Incertain days that pandita (have) not just eaten. Once somehow he obtained new clothes. A rich man gave those clothes to the pandita. Then that pandita having worn those new clothes went for alms as before. In the very first house (he went) the householder (said), “Sir, please come in.” Please have food in our house. With great respect he lead him inside for food. That pandita (took) a laddo with his hand and (began) to feed his new clothes saying,” Eat, Eat”. Having seen that, the householders were surprized and did not understood. Therefore they asked thus, ”Clothes do not eat, right? Then why, O great pandita, your majesty gives food to the clothes. Then that pandita answered thus, “ Because of this new cloth, (you) gave food today. Yesterday just in this very house you spoke , “go away, go away”. Hence (since) this food was obtained due to the clothes, I am grateful to them. He said, therefore I am feeding the clothes. Those householders were a little ashamed.
2. Kālidāsa

2.1 You and I are indeed one

Once a certain Paṇḍita goes towards the great poet Kālidāsa. He says, “Oh great poet, your name is not among great poets. The great poet Kālidāsa asks him,” How is this possible? If my name is not there then who are the great poets?”. That person says,” Great sage Vālmīki is the first poet. His great poem named Rāmayana is famous in the world. Second great poet is great sage Vyāsa. He is a great intellect. Great poem named Mahābhārata is proof of his great intellect. The third great poet is Daṇḍi. This great poet’s alternate prose and poetry Daśkumārcharitram (by) name is famous. The great poet Kālidāsa hears this. And he becomes depress by that. He thinks, “I will ask Devi Śāradā alone the reason of this. He goes to the temple of Devi Śāradā. He asks the Devi, “Oh Devi, Vālmīki is the first poet, Vyāsa is an able sage poet. These two great poets are the best. Now people say, “ Daṇḍi is also a poet.” If those great poets are famous then who am I?” Smiling Devi speaks to the great poet, “ You and I are one.” Great poet Kālidāsa becomes happy by that.
2.2 “Bhādhati” bhādhate

In Ujjyini there is a king named Vikrama. Besides looking after his subjects, he also amused himself daily by spending time in the study of poetry and science. He distributes money among poets and learned ones and treated them honourably. Therefore many poets and learned ones come to his court everyday. They obtain (receive) money, according to their worth (ability). A famous poet named Kālidāsa is the royal poet of Vikram’s court. Many poets desire that post of royal poet, hence they were in rivalry with Kālidāsa. Then once a learned one thinks, “I will go to Ujjyini, I will show (my) poetic abilities and find out about the post of the royal poet from the king. Quickly he goes to Ujjyini. “Some great learned person has arrived,” (he) spreads (this) news everywhere in Ujjyini. The delighted king Vikram orders the ministers for learned one’s welcome. (to welcome the learned one)

The ministers go near the city with the palanquin to welcome the learned one. Kālidāsa also in a disguise of a palanquin bearer goes along with the other palanquin bearers. Satisfied learned one enters the palanquin. The bearers carry the palanquin on (their) shoulders. Kālidāsa also places the palanquin rod (on his shoulder). But from no practice, the palanquin rod pains his shoulder. Therefore he changes the rod from one shoulder to another again and again.

The learned one asks him, “Is this palanquin rod troubling your shoulders?”

The disguised palanquin bearer Kālidāsa hears the incorrect word “badati” in his question and quickly speaks, “The rod does not trouble (me) so, as ‘badhati’ troubles (me).”

The learned one thinks, “Even King Vikram’s bearer sees my faults.” Hence he asks the bearer, “Who are you?” “I am Kālidāsa’s servant” says Kālidāsa.

‘Even one who is Kālidāsa’s servant sees my mistake, rivalry with that great poet will not be successful.’ with this thought that learned one went to Kālidāsa’s refuge alone. Kālidāsa himself brings him to the court (and) the king welcomes him and he goes to his city with joy.

3. Rāmasya Caritram

Salutations unto Lord Rāma, who is auspiciousness, who is in the form of the shining light (consciousness present in all beings), who is the creator, who is the Lord of the Raghu clan, the Lord, of all beings and the husband of Sītā.

Sanskrit text from देववाणीप्रेमविल्लुकाय by Robert P. Goldman & Sally J. Sutherland

3.1 Lesson 1

असित नूपो दशरथो नाम। सोहीव पार्मिको भूमिप: सुखं जीवितं। नृपस्य दुःखं नास्तीति भापन्ते जनाः। एकदा दशरथो वर्ष गच्छति। तत्रिमन्वेन ब्राह्मणस्य पुत्रो वसति। अहो सुन्दरं मूर्तं पद्यायम्यहिमित चिन्तयति नृप:। बालकं च तीर्थणेन शरीरं हृति। ब्राह्मण आगच्छितं हरं पुत्रं पद्यति च। सोहीव कुपितो भवति॥ नृपं च शापित। हें मूर्तं त्वं किमिति मम पुत्रं हंसि।
तव दुष्कीर्तहां दुःखमुखस्यति। पुनेण विना न जिवामि। व्यमप्यहिमिव पुनाच्छोकमुखस्यति। नूपो वदति। हा हा नद्यामिते शोकेन पीडितो गृहं गच्छति।

Sandhi
असित (√अस (2)) नृप: दशरथ: नाम (ind; by name)। स: अतीव धामिकं: भूमिप: सुखं जीवितं। नृपस्य दुःखम् न असित इति भापन्ते जनाः। एकदा दशरथ: वर्षम् गच्छित। तत्रिमन्वेन ब्राह्मणस्य पुत्र: वसत। अहो सुन्दरं मूर्तं पद्यायमिव अहम् इति चिन्तयति नृप:। बालकः च तीर्थणेन शरीरं हृति (√हर (2))। ब्राह्मण: आगच्छितं हरं मूर्तं पद्यति च। स: अतीव कुपितं भवति। नृपं च शापित। हें मूर्तं त्वं किमिति (ind. why) मम पुत्रं हंसिः। तव दुष्कीर्तन अहम् दुःखम् अनुभवसि इति। पुनेण विना न जिवामि। त्वम् अपि अहम् इव पुजात् शोकम् अनुभवसि इति। नृपं वदति। हा हा नद्यामिते इति शोकेन पीडित: गृहम् गच्छति।

Translation
There is a king Daśaratha by name. He is a very righteous king (and) lives happily. ‘The king has no sorrow’ thus speak the people. Once Daśaratha goes to the forest. In that forest a brahmin’s son dwells. ‘Oh I see a beautiful deer’ thus thinks the king. And kills the boy with a sharp arrow. The brahmin comes and sees the killed son. He becomes very angry. And curses the king. Oh fool, why did you kill my son. I feel sorrow by your evil act. I can not live without my son. You (will) also feel the grief for the son as I (feel) The king speaks. Ah! Ah! I am destroyed. He goes home with grief.
3.2 Lesson 2

Daśaratha hears that angry brahmin’s word. But in course of time forgets that curse. In Ayodhyā with his wives (he) rules happily. The happy king has one sorrow. He has no son. Hence he performs a vedic ritual with brahmins for (having) children. Then in course of time a set of four sons are born. Rāma, Lakṣmana, Bharata and Śatrughna were the son’s name. The king’s son’s are handsome, calm and brave. Among them the eldest Rāma is best with qualities. For that the king loves Rāma especially.
Whenever Daśaratha sees (his) eldest son then (he) feels supreme joy. Rāma is also endowed with intelligence. He understands all the Vedas (and he) also excells in the science of archery. When he lifts the arrow then the Gods too tremble in the heaven. Once a sage came to Ayodhyā. And he speaks to Daśaratha. Oh King. We sages are exceedingly afflicted by the demons. You indeed are the protector of the subjects. If you do not send some brave person then we all be destroyed. Daśaratha speaks. Oh sage. The sages who also tremble from those demons, who is capable killing them? The sage speaks. There were two capable brave persons in Ayodhyā. ‘Who are those two’ thus asks Daśaratha. The Brahmin says your two sons Rāma and Lakṣamana. When the king hears the words of the sage then he becomes very sad. Since the brahmin is the God among humans therefore the king does according to the the words of a brahmin. And therefore (he) sends his two beloved sons to the forest with the brahmin.
3.4 Lesson 4

When Rāma obtains the permission of the king then he goes to the forest with the sage. There in the forest many sages live in the hermitages. They were always practicing meditation and doing Vedic rituals. At that time many demons harass those sages. Rāma comes for protection of the sages from the demons. Though a boy, he is brave (and) kills many demons with the arrows. To whichever place Rāma enters (arrives), from there the demons are scared and flee. Anywhere Rāma and Lakṣmana see the demons, there they cut their limbs. When all the demons were killed or departed then Rāma will leave the forest and comes to Mithila. In that country a very wise king Janaka by name rules. Sitā is the name of Janak’s very beautiful daughter. People think she is the best of all the women. “I will marry Sitā” thus think all the kings. Therefore they assemble to Mithilā.
3.5 Lesson 5

When Rāma saw Sītā then (he) liked her. In that time many kings came for Sītā’s Swayamabara. King Janaka spoke in this way. The king who brings Śiva’s bow and arrow together he is the one who marries my daughter. The kings thought, Oh! by this easy activity that excellent women indeed will become my wife. Those proud fools did not know that Śiva’s bow is very heavy. Thereupon all (of them) also tried. Not any king was capable in that activity. Finally Sri Rāma even though a child approached the bow. The kings saw him and ridiculed (him). Oh! this boy is attempting to do the work of a brave person. He (Rāma) said nothing. But (he) lifted the bow like a leaf and broke it with sport. The kings were angry but Janaka and Sītā were happy.
3.6 Lesson 6

When Janaka’s daughter was married by Daśaratha’s son then ‘well done’, ‘well done’ was said by all. Janaka’s other daughter was married by Lakṣmana. Therefore happiness was felt by Rāma and Lakṣmana. Soon after those two brave persons came to Ayodhyā. And there, happiness is abided by them. In course of time, Rāja Daśaratha knows that (he) himself will be afflicted with old age. and he thought his own elder son Rāma is competent to rule. Oh I am old. Kingdom is not desired again by me. Forest would be gone to by me and there asceticism would be done. The king thought again (that) my kingdom’s load would be entrusted on (my) son. Then the command for the coronation of Rāma was given by the king.

*उप्योगः* present passive of वसतिः (dwell, abide)
When Daśaratha’s command was heard by the people then indeed Ayodhyā became filled with joy. They sing and dance in the streets of the city. Also the Gods in the heaven became pleased. Oh! Rāma is made king by the old father was said by them (Gods). Why continue on. Because of coronation (of Rāma) Ayodhyā indeed became engrossed in ocean of happiness. Father’s words were also heard by Rāma. By his words he was pleased and also felt a little sorrow. If the kingdom is ruled (by me) then dear father goes to the forest. Then how I stay here with my brothers.
3.8 Lesson 8

Having heard of Rāma’s coronationa, all the people became overjoyed. In fact Ayodhyā was seen sunk like ocean of happiness. Having thought (that) my son is the king, Daśaratha’s eldest wife by name Kauaśliā felt great happiness. Also old king’s other wife’s Kaikeyi by name whose son is (was) Bharata. Sometime long ago, having done a great favour to Daśaratha, she had acquired two boons from the king. However those two boons were never chosen by Kaikeyi, However now having remembered the two boons (and) having gone near Daśaratha, she said. May you be victorious, my Lord. Does my Lord remember his words, choose two boons from me. The king thinks for a moment (and) said, “I remember, dear I remember, what you desire that you say. By first boon (is that) my son Bharata be consecrated into the kingdom and by second Rāma having abandon Ayodhyā should go the forest said Kaikeyi. Having heard those words of her, Daśaratha was stupefied (and) having sat for a moment fell on the ground like a tree struck by bolt of lightning.

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Having heard the words of kaikeyi, the great king fell on the surface of the ground like a tree hit by a big thunderbolt. It was said (that) he was restored with great difficulty (somehow) to consciousness by the servants. Bharat’s mother should not have done such a bad action. The eldest son should not go to the forest. If my tender son goes to terrible (frightful) forest then I will soon go to the palace of God of death. But that king’s wife having heard the distressed of grief king’s pitiful words (she) only laughed and spoke. Oh knower of the righteousness. Now in what manner is (your) hesitation of the two boons promised in person earlier. From our race that is never done. Again (and) again the dejected king made efforts in great degree to change that mind. In the end, that king binded in the net of rigtheosness, having spoken, “There may be sin from me, son Rāma should be called.” again felt on the surface of the ground like a bird killed by a sharp arrow.
3.10 Lesson 10

The Áryaputra should come to see the king’ having heard (this) command, Sri Ráma, sprung up with curiosity, arrived in the king’s palace with the speed of wind. Having come and having seen the pale face of the king, he thought and spoke (these) words. May you be victorious Árya! I have come on account of your command. Why are your eyes willed with tears? It appears as if your anger has arisen in me. Have I done (any) offence? Having heard the words of (his) son, Daśaratha indeed made an effort and was not able to say anything. Then the prince asked Kaikayi. Devi why is the king dejected mind today? Having seen me, my father is always pleased, (he is ) angry. But today having seen me, From where king’s sorrow proceed? Thus beeing said indeed by high souled Rághava, She again spoke the very harsh words agian. Ráma may you listen. Long ago your father granted me two boons. Chosen by me, by first one Bharata’s coronation and by second one your going to Dandaka forest. If you wish to make your father’s promise true then by my words you shold become the dweller of the forest (and) Bharata should rule the kingdom. But Ráma having heard her words similar to thunderbolt was not disturbed for a moment. He spoke (with) calm mind, Devi indeed I will go to the forest today.
There was a king named Ugrasena in the city called Mathurā. He had a son Karṣṇa by name and a daughter called Devaki. Karṣṇa was wicked and possessed the qualities of demons. He celebrated the marriage of his sister with Vasudeva. Karṣṇa seated the couple in a chariot and he himself drove the chariot. On the way, Karṣṇa heard an oracle thus, “Oh Karṣṇa, your sister’s eighth child will kill you.” Having heard this, Karṣṇa kept both Vasudeva and Devaki in prison. Karṣṇa killed the sons of Devaki as when they were born. Vasudeva being afraid of Karṣṇa, sent the son of eighth delivery to the place of Nandagopala. There Kṛṣṇa grew up with Balrāma. Karṣṇa sent rākṣasas to kill both of them. Balrāma and Kṛṣṇa killed Pūtanā, Sakaṭasura and other rākṣasas. Sri Kṛṣṇa killed Karṣṇa his maternal uncle. Thereafter he killed a number of rākṣasas like Śiśupāla and Dantavakra. Sri Kṛṣṇa married Rukmaṇī, Satabhāma and thousands of women. Sri Kṛṣṇa helped Pāṇḍavas. He even served as a charioteer to Arjuna. Arjuna killed a number of wicked men like Duryodhana in the Mahābhārata battle. Thus he got rid of a number of wicked persons and relieved the world of evil persons.
There were two brothers Dhṛtarāṣṭra and Paṇḍu in the city called Hasitanpur. Dhṛtarāṣṭra was blind and Paṇḍu was a victim of leucoderma. The elder brother Dhṛtarāṣṭra gave half of his kingdom to his younger brother Paṇḍu. Dhṛtarāṣṭra had hundred sons named Duryodhana and the like. Paṇḍu had five sons Yudhīrśtra, Bhīmsena, Arjuna, Nakula and Sahadeva. Dropadi was the consort of the Paṇḍavas. After winning a gambling Duryodhana took the kingdom of Paṇḍavas. The Paṇḍavas driven out from the kingdom went to forest along with Dropadi. They met with a number of difficulties in the forest. They spent twelve years in the forest. They spent their thirteenth tear in the city of Virāṭa in disguise. In the fourteenth year they demanded Duryodhana to give back their kingdom. The greedy Durodhana did not desire to return the kingdom. Then, ther took place a great war between the Kaurvas and Paṇḍavas at Kurukṣetra. Lord Kṛṣṇa sided to the Paṇḍavas. He served as the charioteer of Arjuna. Bhīṣma, Droṇa, and the like were killed by Arjuna. Duryodhana, Duḥṣāsana and the others were killed by Bhima. Afterwards Yudhīrśtra enjoyed his coronation.

Appendixi
6. Hitopadesa